

Selected From

Tuhfatul Baari *(In Shaafi Fiqh)*

Volume One

Abridged By
Moulana Yacoob Ahmed Patel

Selected from

**Tuhfatul Baari
(in Shaafi Fiqh)**

By

**Sheikhul Ahadith Hadhrat Moulana
Muhammad Ibrahim bin Ali Khateeb (May
Allaah protect him)**

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Foreword

From the author of *Tuhfatul Baari*, the esteemed scholar, researcher and expert in Shaafi'ee jurisprudence Sheikhul Hadith Hadhrat Moulana Muhammad Ibraheem bin Ali Khateeb دست برکاتہ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ أَمَّا بَعْدُ

We thank Allaah, by Whose limitless bounties this worthless servant received the honour of completing the book *Tuhfatul Baari* in Urdu, which discusses Shafi'ee Fiqh. This book was prepared with the *Kokan* people in mind, who are extremely fluent in the Urdu language.

It was however not possible for the English-speaking people of places like Africa to benefit from the book. Therefore, taking the concern for such people in his heart, Hadhrat Moulana Ya'qoob bin Ahmad Patel Sahib رحمۃ اللہ علیہ first summarised *Tuhfatul Baari's* chapters of Ibaadaat and then had it translated into English. While I have never had the opportunity of personally meeting Hadhrat Moulana رحمۃ اللہ علیہ to this day, I have had the privilege of speaking to him directly by phone. Hadhrat Moulana رحمۃ اللہ علیہ teaches the higher books of Hadith and Tafseer in a Daarul Uloom in South Africa and had also authored numerous Deeni books.

Despite the great distance separating us and the fact that we have never met, our mutual bond of Imaan has brought us close. Such is the miracle of Imaan and Islaam. They are free of the shackles of nationality, colour, lineage and language, stringing every reciter of the Kalimah together and making each of them the brother of the other. My heart now yearns very greatly to meet Hadhrat Moulana رحمۃ اللہ علیہ personally.

May Allaah grant prosperity to Hadhrat Moulana's initiative towards benefiting the English-speaking section of the Shaafi'ee community. May Allaah make him realise his objectives and accept his effort. May Allaah also abundantly reward all those who contributed to the effort in any way and make its benefits widespread and complete. Aameen.

Muhammad Ibraheem Khateeb
Tuesday 5 Sha'baan1425 A.H. 21 September 2004
Jaamiah Husayniyyah Arabiyyah - Sri Wardhan (Maharashtra)

Word from the Author

All praise belongs to Allaah Who has elevated the rank of all those who uplift the pure Shari'ah and Who has granted understanding to all those who tread the path of righteousness. I testify that He is One, He has no partner in Deen or in this world and it is therefore only He Whom we worship and only from Him do we seek help. I testify also that our guide in both worlds Hadhrat Muhammad (S.A.W) is Allaah's beloved, His Rasul and the Head of all the previous Ambiyaa ﷺ. May Allaah's mercies continue to shower down on all those who follow him until the Day of Qiyaamah. Aameen.

After praising Allaah and sending salutations to Rasulullaah (S.A.W), this servant Ya'qoob bin Ahmad Patel (may Allaah forgive all his open and secret sins) hopes that the Exalted Allaah accepts these few rulings that have been selected from *Tuhfatul Baari*. May Allaah make its benefits widespread and make it a means of success and salvation in both worlds for myself, my family and my teachers. Aameen.

Furthermore, in the light of the Hadith stating that he who does not thank people has not thanked Allaah, I wish to extend my special gratitude to the author of *Tuhfatul Baari*, the esteemed scholar, researcher and expert in Shaafi'ee jurisprudence Sheikhul Hadith Hadhrat Moulana Muhammad Ibraheem bin Ali Khateeb حفظه الله . He gave me invaluable guidance and encouragement in the preparation of this work. I would also like to thank my teacher Hadhrat Moulana Mufti Isma'eel Sahib Bharkodri دامت برکاته (Sheikhul Hadeeth of Jaamia Uloomul Qur'aan in Jambosar and Chief Mufti of Daarul Uloom Kantaria). His special du'aas were invaluable to me. I must also thank all those who assisted in the correction of this work and I pray that Allaah grants them the best of rewards in both worlds. Aameen.

A HUMBLE APPEAL: It is my humble appeal to every reader of this work to inform me of any error that may have occurred. I would be very thankful for this favour for it would ensure that it would be corrected in future editions. I would also like to humbly appeal to all readers to remember me in their du'aas.

Ya'qoob bin Ahmad Patel
Servant of Madrasaah Mu'eenul Islaam
Tuesday 17 Shawwaal 1425
1 December 2004
Zakariyyah Park
South Africa





الحمد لله رب العالمين و الصلوة و السلام على سيد المرسلين و على آله
وصحبه اجمعين اما بعد

The Chapter of Tahaarah (Purity)

Allaah I says in the Qur'aan:

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا

"And We have sent from the skies water by which purity is attained."

It is reported that Rasool (S.A.W) said, "Salaah is the key to Jannah and purity is the key to salaah."¹

In a lengthy narration from Muslim, Rasulullaah (S.A.W) states that purity is half of Imaan.

1. Normal (*Mutlaq*) water is required for wudhu, ghusl (taking a bath) and for removing impurities. Normal water is essentially that water which is free from any restrictions.
2. It is not permissible to attain purity using rose water, sugar water or the like thereof because these are not classified as normal water.
3. Purity can however be attained with rainwater and water from a well or stream because these waters are classified as normal water.
4. Water used to remove *Hadath* (i.e. water already used for Fardh wudhu or ghusl) is pure. However, such water is not *Tahoor* (it cannot restore purity) and therefore cannot be used again for wudhu or for ghusl.²
5. On the other hand, water used for Nafil wudhu or ghusl is *Tahoor* (it can be used to restore purity). An example of such water is the water used to make wudhu when one already had

¹ Ahmad reporting from Hadhrat Jaabir (R.A), as quoted in *Mishkaatul Masaabeeh* (Vol. 1).

² Rowdhatut Taalbeeh.

wudhu. However, water cannot be used to restore purity when it was previously used to make wudhu for performing Nafil salaah or if an immature child used it for wudhu.

6. Water that cannot be used to restore purity cannot be used to remove impurities. Therefore, if clothing with impurities on it is washed with such water, the clothing will remain impure.
7. Water will not be regarded as used when the hands are dipped in it without any intention (it can therefore be used to restore purity).¹
8. The water used for wudhu by a Hanafi who does not regard the intention as being Fardh is also regarded as used water.
9. When a person washes the hair instead of making Masah, the water used for it will also be regarded as used water.
10. Water used for wudhu will be regarded as used even though the person used more than what was necessary.

When something is Mixed or falls into water

1. The principle to be borne in mind here is that when such a thing is mixed with the water by which the mixture is no longer called normal (*Mutlaq*) water, such water cannot be used for attaining purity. If the mixture can still be called normal water, it may be used for attaining purity.
2. When a **pure** substance falls into water, the water will remain pure even though a slight change appears in the water. This applies only when the substance is something that does not mix with the water in its natural environment.
3. A substance that is insoluble and which remains in its original form when mixed with water is called a *Mujaawir* substance ('a neighbour'). Examples of this are stones, wood, oil, wax, etc. When a *Mujaawir* causes a substantial change to pure water, the water still remains pure.
4. When a change is effected to water by a substance with which contact is unavoidable, the water will remain pure and may be used to attain purity. Examples of such substances are sand, sulphur, lime, etc.
5. Sand that is formed in water will also not render it impure even though it effects a change to the water. Such water may be used for wudhu.

¹ Tarsheehul Mustafeedeen.

6. When water is altered because of stagnation, the water will remain pure. Such water may be used for wudhu.
7. Heated water may also be used to restore purity.
8. Water will remain pure and may be used to restore purity even though it is heated with an impure substance.
9. When something is mixed with water that is not usually found mixing with water in a natural environment, such water will no longer be regarded as normal water and will therefore not qualify for restoring purity (Such water may **not** be used for wudhu or ghusl). An example of such a substance is saffron.
10. It is sufficient for either the taste, the colour or the smell of the water to change.
11. Water will remain *Tahoor* when sand is intentionally added to it (i.e. when they do not mix in their natural environment).
12. When leaves falling (naturally) into water alter the properties of the water, the water remains *Tahoor* and can be used for attaining purity even though the leaves are in shreds. However, when the leaves are purposely added to the water and alter any of its properties, the water no longer remains *Tahoor*.

When Liquids are Added to Water

1. Whether the water is plenty or a little, if such a liquid is mixed with it that has properties corresponding to those of water (the same taste, colour and smell), the water will remain *Tahoor* if the liquid is not so much that it alters the taste or smell of the water. However, if the liquid is so much that it would alter the water's properties, the water will no longer remain *Tahoor*. Examples of such substances are rose water that has lost its smell, water coming out from trees and water previously used for wudhu or ghusl.

Najaasat

Najaasat literally refers to all forms of impurities. However, in the terminology of the Shari'ah, it refers to all forms of impurities in the presence of which it will normally be improper to perform salaah. Najaasat is of two types:

- a. Najaasat Hukmiyyah: That Najaasat which transcends beyond its location such as *Janaabah*.
 - b. Najaasat Ayniyyah: That Najaasat which does not transcend its location, such as urine. That Najaasat Ayniyyah that leaves no traces is classified as Najaasat Hukmiyyah. An example of this is urine that has dried on clothing without leaving any smell or taste.¹
1. Amongst all forms of carrion only humans, fish and locust are pure. When an animal is slaughtered, a dead foetus that may emerge from the belly will also be regarded as pure. A fully formed unborn animal that emerges in this manner will fall into the same category as the mother and will therefore be fit for consumption. If the foetus is still unformed, it will not be permissible to eat.
 2. When an animal is hunted in conformance with the laws of the Shari'ah, it will be pure and fit for consumption even though one did not have the opportunity of slaughtering it.
 3. Every limb of an animal not slaughtered according to the Shari'ah is impure because there is life in each of them. This includes the bones, hairs, wool, etc.²
 4. Creatures such as flies, etc. from which blood does not flow if they are cut during their lifetime are impure. This may occur either because they have no flowing blood or because their blood is so little that it does not flow. However, should such a creature fall into a liquid, the liquid does **not** become impure unless its properties are altered by it. The liquid will become impure if the creature is already dead and is then thrown inside.³ Similarly if due to many such dead creatures its properties are altered, the water or the fluid will become impure.

¹ Jamal.

² Mughnii MuhtaaJ.

³ Mughnii MuhtaaJ.

5. The worms found inside fruit do not render the fruit impure because it is difficult to avoid them. It is also permissible to eat the fruit with the worms inside for the same reason.¹
6. Animals that are Haraam to eat remain impure even though they are slaughtered.²

The Limbs of Animals

1. The general principle is that any limb that is separated from a living being becomes impure. However, the following are exceptions to this principle:
 - a. The hair, wool and feathers of those creatures that are permissible to eat, regardless of whether these were cut off or shed naturally
 - b. Human hair
 - c. Any limb of a human, locust or fish
 - d. The membrane containing a foetus
2. Saliva, tears, perspiration and phlegm assume the same status as the animal they belong to. They will therefore be impure if the animal is impure and pure if the animal is pure. The saliva, etc. of pigs and dogs are therefore impure while that of cattle, sheep, etc. are pure.
3. The blood, urine, droppings and vomit of all animals are impure.
4. All eggs are pure regardless of whether the creatures laying them are permissible for consumption or not.
5. Pus is impure, as is the liquid which emits from a wound, provided its properties have been altered. If the properties of the liquid have not changed, it will not be impure. However, **the water used to wash off** impurities is impure.
6. The moisture found on a woman's vagina is pure, as are miscarried foetuses whether they are in the form of a blood clot or a lump of flesh.³
7. The saliva running down the mouth of a sleeping person is pure only if it originates from the uvula of the throat. However, it will be regarded as impure if it originates from the belly. The saliva that stops during a long sleep is usually

¹ Mughnii Muhtaaj.

² Mughnii Muhtaaj.

³ Tabaqaat Shaafi'iyyah by Asnawi.

deemed to be from the throat. If one is in doubt about this, the saliva need not be regarded as impure. It is however best to exercise caution and wash it off.

8. When saliva flows from a person's mouth every time he sleeps, he will be excused even though the saliva may be impure.
9. The blood and droppings of locusts and fish are impure, as are the droppings of creatures that do not have flowing blood. Likewise, the blood from the spleen and liver are also impure.
10. While the milk of animals permissible for consumption are pure, the milk of other animals are impure.
11. Musk and the gland of the musk deer containing it are both pure. However, if the gland is removed while the deer is alive, it will be pure, otherwise impure.

Some Rulings Regarding Stagnant Water

1. The water collected in a container, pond, dam or well will be regarded as *Katheer* (a large quantity) when it is equal to or more than *Qullatayn* (two *Qulla*). Anything less than *Qullatayn* is regarded as *Qaleel* (a little water). *Qullatayn* is equal to approximately 192.857 kg.¹ A Hadith states that water cannot be rendered impure when it is equal to *Qullatayn*.²
2. When there is doubt about water being equal to *Qullatayn*, it will **not** be deemed impure when any impurity falls in. It will retain its status of being pure.
3. When Najaasat *Mu'athira* (an impurity that leaves its mark and is inexcusable) falls into *Qaleel* (a little) water, the water becomes impure even though the impurity fails to alter the properties of the water.
4. Najaasat that is not *Mu'athira* will not render *Qaleel* water impure. Examples of such Najaasat are insects that have no flowing blood and Najaasat that is invisible to the eye.
5. If a cat's mouth is impure (e.g. after eating a mouse) and it then goes out of sight and returns to drink some water, the water will not be deemed impure if there was a possibility that it could have cleaned its mouth during the period of absence.

¹ Fiqhul Manhajl.

² Ahmad, Ibn Khuzaymah.

6. There is consensus on the opinion that *Katheer* water (a large quantity of *Qullatayn* or more) will become impure if its properties (taste, smell or colour) are changed by any *Najaasat* regardless of whether the change is slight or profound. This will apply to both soluble and insoluble forms of *Najaasat*.
7. When an impurity does not alter the properties of a large quantity of water and there are no traces of the impurity in the water, it will be permissible to use all of the water. Therefore, if a litre of urine is mixed with *Qullatayn* of water, it will be permissible to use all the water.
8. A situation may also arise where a part of the water has been changed by the impurity and a part has not. In such a case, when the unchanged water amounts to at least *Qullatayn*, this part of the water will be permissible to use.
9. When *Katheer* water that has been changed because of an impurity returns to its natural state without adding any cleansing agent, the water becomes pure.
10. When impure water less than *Qullatayn* is mixed with water that may be used, unused, pure or impure, it will become *Tahoor* when the combined quantity equals or exceeds *Qullatayn* on condition that the properties of the water remain unaltered. Such water may now be used for wudhu or for ghusl. The water will however remain impure if the combined quantity is less than *Qullatayn* or if the properties of the water are altered.
11. When an impurity falls into any liquid other than water, the liquid becomes impure regardless of whether it is more than *Qullatayn* or less. It is only water that because of its inherent strength, has the speciality of resisting impurities when it is in a large quantity.

Removing Najaasat

There are two types of *Najaasat* (when it comes to removing them):

- a. *Najasul Ayn*
- b. *Non-Najasul Ayn*

Najasul Ayn impurities are those forms of impurity that are inherently impure and have not been made impure by means of something else. Examples of these are urine, stool, blood, etc.

Non Najasul Ayn impurities are those things that are inherently pure but have become impure because of an external factor, e.g. clothing upon which urine has fallen.

NOTE: There are only two *Najasul Ayn* impurities that are considered to be pure. They are:

- a. Wine that has become vinegar
- b. The skin of a dead animal that has been tanned.

Non Najasul Ayn impurities are of two types:

- a. Najaasat Hukmiyyah
 - b. Najaasat Ayniyyah
1. When impurity is certain but unnoticeable, it is referred to as Najaasat Hukmiyyah. An example of this is urine on clothing when it has dried without leaving any smell or any other traces. It is sufficient to pour water over this area just once to render it pure. Washing it a second and third time is Sunnah.
 2. When the Najaasat leaves traces, it will be classified as Najaasat Ayniyyah. Whether the traces left are its taste, smell or colour, it is necessary to try to remove this Najaasat completely and if after some effort the taste still remains, the area will not be regarded as pure. If, however, only one of the three properties remains after great effort has been made to remove the Najaasat, the area will be deemed to be pure. If two properties remain, the area will still not be pure.

NOTE: It is not necessary to use any cleansing agent if water serves the purpose. However, if the Najaasat is such that it cannot be removed without soap, it will be necessary to use soap to remove it.¹

3. When the Najaasat is removed after washing once well, it will be Sunnah (and not compulsory) to wash a second and a third time.
4. Once purity has been attained, it will not be necessary to wring the garment.
5. While a little water can be poured over an impure area (and render it pure), an item with Najaasat thrown into a little water will make the water impure rather than making the item pure. Therefore, when an impure garment is placed in pure water that is less than a *Qullatayn*, the water will be rendered impure and the garment will also remain impure. However, the garment can be purified by pouring the water over the garment.
6. Dipping an impure garment into *Katheer* water and washing it will make the garment pure on condition that the Najaasat does not alter the properties of the water.
7. If there is urine on the ground, it will be purified by pouring so much water over it that the urine is inundated.
8. When Najaasat falls on smooth surfaces such as a mirror or the blade of a sword or knife, it will **not** be purified by mere wiping. It is necessary to wash it.
9. To remove Najaasat, it is necessary to wash an item (such as clothing) or to pour water over it (such as a floor). It will not suffice to merely pass wet hands over the impure area or to merely sprinkle water.
10. When a baby boy is under two years of age and subsists only on milk (without taking any other food or drink), a garment may be purified of his urine by merely sprinkling so much water on it that the water covers the entire area of the urine. It is not necessary for the water to be so much that it starts to drip.¹
11. The urine of a baby girl should however be washed like other forms of Najaasat.

Hadhrat Ummul Qais رضي الله عنها once brought her little son to Rasulullaah (S.A.W). The boy, who had not yet started to eat food, urinated on Rasulullaah (S.A.W)'s lap. Rasulullaah (S.A.W) merely sent for some water, which he sprinkled on the urine without washing the garment.²

¹ Fat'hul Wahhaab with Jamal.

² Bukhaari and Muslim.

Rasulullaah (S.A.W) also mentioned, "The urine of a little girl should be washed while water may be sprinkled over the urine of a little boy."¹

Cleansing Najaasat coming from a Dog

1. When something is made impure by a dog placing its mouth on it or by its blood, urine, sweat, hair or droppings, it will have to be washed seven times. One of these seven washes must be done with clean sand.
2. The same rulings applicable to dogs apply to pigs as well.
3. It will not suffice to substitute the sand with soap or any cleansing agent.
4. It will also not suffice to wash the item eight times (as an alternative to washing with sand).
5. When a dog has placed its mouth several times in a utensil or when several dogs have placed their mouths in a utensil, the utensil will be cleansed by washing it seven times. Again, it is imperative that it is scrubbed once with sand.
6. When something is contaminated with Najaasat from a dog as well as with some other type of Najaasat, it will be cleansed by washing it seven times. It is not necessary to wash it another time.
7. When washing off visible Najaasat of a dog (such as stool), every wash needed to remove the body of the Najaasat will be counted as one wash. For example a necessity arose to remove the blood of a dog five times. All these five times will be considered as one wash, and it is necessary to wash it an additional six times.
8. It is Mustahab **not** to leave the scrubbing with sand for last. It is best that the sand be used first.
9. When a dog drinks water from something that still contains the quantity of *Qullatayn* after drinking, the water will remain *Tahoor* and it will therefore **not** be necessary to wash the container.
10. If a utensil has been rendered impure by some Najaasat from a dog, anything coming into contact with it will also have to be washed seven times. For example, when water has become impure because a dog drank from it, the water

¹ Tirmidhi, Sharhut Tanbeeh by Suyuti.

will contaminate any garment upon which it splashes. The garment will therefore have to be washed seven times.

11. If a dog put its mouth on any solid substance (such as some food), the substance will be pure when that portion is removed which the dog's mouth touched.
12. Because the body of a cat is pure, its leftover is also pure. Therefore it is not makrooh to drink the water left in a utensil after a cat drank from it.
13. If a cat's mouth is impure (e.g. after eating a mouse) and it then goes out of sight and returns to drink some water, the water will not be deemed impure if there was a possibility that it could have cleaned its mouth during the period of absence. If this possibility does not exist, the water will be impure.

Tanning

1. Tanning should be done with acidic substances such as pomegranate rinds and leaves of certain trees.
2. Tanning cannot be attained by merely placing hides in the sun or burying them in sand.
3. It is not imperative for water to be used in the tanning process.
4. When tanning is complete, the hide is treated as impure cloth and needs to be washed before it is cleansed.
5. Since both the inside and outside of the hide becomes pure by tanning, it may be bought, sold, used to store liquids and salaah may also be performed on it.
6. While the skin of a dead animal (one that is not slaughtered) may become pure by tanning, it will still **not** be permissible to eat.
7. It is Makrooh to use the skin of a dead animal (one that is not slaughtered) for storing dry items before the skin is tanned. It is also permissible to give it away as a gift or to bequeath it.
8. While the hairs, wool, feathers and bones of an animal become impure once the animal dies (without being slaughtered), the hair of humans does not become impure when separated from the body either when alive or dead.
9. Hair remaining on the hide does **not** become pure after tanning.

Gold and Silver Utensils

1. It is Haraam for both males and females to use utensils made of gold or silver.
2. It is Haraam to eat, drink or make wudhu from such utensils. It is also Haraam to eat with silver spoons. Rasulullaah (S.A.W) stated that eating from gold and silver utensils is prohibited.¹
3. While it is **not** Haraam to use utensils made of precious stones like turquoise, rubies and emeralds, it remains Makrooh.

¹ Bukhaari and Muslim.

Laws Pertaining to Wudhu

The Faraa'idh of Wudhu

There are six Faraa'idh in wudhu

1) **INTENTION**. It is imperative to make an intention when performing wudhu or ghusl.

- a. The intention is **not** necessary to remove Najaasat.
- b. Should a person (Allaah forbid!) leave the fold of Islaam after performing wudhu or ghusl, the wudhu and ghusl will **not** be nullified. However, if he leaves the fold of Islaam after performing Tayammum, the Tayammum will be invalid.
- c. It will **not** suffice to formulate the intention after a part of the face has already been washed.
- d. While it is preferable to formulate the intention with the heart and to state it verbally as well, it will suffice to formulate it with the heart only. It is however not enough to only state it with the tongue without formulating it in the heart.
- e. Should there be an inconsistency between the intention within the heart and what is stated by the tongue, it is the intention within the heart that is taken into consideration.
- f. When a person is not always in the state of *Hadath* (without wudhu), it will suffice for him to make the intention of removing the *Hadath*, of attaining purity from the *Hadath*, of making wudhu, of making a Fardh wudhu or to make permissible for him any such act that cannot be carried out without wudhu. The wudhu may be started with any of these intentions.
- g. As for people who are always in the state of *Hadath* (who pass wind all the time or have their urine constantly dripping), if they make an intention of removing hadath or of making wudhu it will not suffice. They will have to make the intention of making salaah permissible for them. It is then best for them to add the intention of removing *Hadath* or of making a Fardh wudhu.

- h. If a person makes the intention of reciting Qur'aan or Ahadeeth, he will be unable to perform salaah with this wudhu because these are acts for which wudhu is not conditional.¹

2) WASHING THE FACE: It is necessary to wash the entire face from the top where the hair starts up to below the chin and from one ear to the other. The ears themselves do not form part of the face (and therefore need not be washed).

- a. If hairs grow on the forehead, they will be included in the face and washing them will therefore be Fardh.
- b. If a woman grows a beard, it will be necessary for her to wash both the hairs as well as the underlying skin even though the beard may be thick. This is so because such situations are extremely rare.

3) WASHING BOTH ARMS UP TO THE ELBOWS:

- a. If a person's arm is severed above the elbow, it will not be Fardh to wash the rest of the arm. It is however preferable to do so.
- b. If the arm is severed below the elbow, it will be Waajib to wash whatever remains up to the elbow.
- c. If the arm is severed at the joint of the elbow, it is Waajib to wash the remaining portion of the bone.
- d. If a person is unable to make wudhu without assistance because of some disability such as some illness or a severed arm, he is obliged to procure someone's assistance. This obligation is however applicable only when the assistance is free of charge or offered at a reasonable fee that the person can afford.
- e. If such assistance is unavailable, the person will be allowed to perform Tayammum. Tayammum will also be permitted if the person cannot afford the assistant's fee or if he can afford it, but the fee is exorbitant. However, because such situations are rare, it will be necessary for the person to repeat such a salaah (performed with Tayammum in this circumstance). If for some reason the

¹ Fat'hul Wahhaab.

person is incapable of performing even Tayammum, he should perform salaah as he is and then repeat it later.

4) WIPING THE HEAD: It is sufficient to make Mas'h only to the extent that the act can be called Mas'h. It will therefore suffice to make Masah of only a part of a single strand of hair or the equivalent area of the skin.

- a. If one has a full crop of hair and makes Masah of only the scalp, it would be sufficient.
- b. Masah will also be made if a person washes the hair, allows a drop of water to drip on the head or if one merely places a wet hand on the head without passing it over the head.
- c. It is not necessary for Masah to be done with the hand. It is also permissible to make it with a finger, a stick or a piece of cloth.
- d. It is also permissible for someone else to make Masah for one.
- e. As far as Masah is concerned, the laws pertaining to men also apply to women.

5) WASHING BOTH FEET UP TO THE ANKLES.

6) SEQUENCE: It is necessary to make the wudhu in the sequence described above. First the intention should be made, followed by washing the face, then the arms, then Masah and finally both feet.

- a. Wudhu will be invalid if this sequence is omitted either forgetfully or deliberately. However, washing of the face will be considered valid. Continuing from there is valid.

The Sunan' of Wudhu

1) USING THE MISWAAK:

- a. It is Makrooh (undesirable) only for a fasting person to use the Miswaak from after midday until sunset. At all other times, it will be Mustahab to use it.
- b. If one had forgotten to use the Miswaak before salaah and remembers only during the salaah, one may compensate the loss using only slight actions (to use the Miswaak) because very conspicuous actions will nullify the salaah.
- c. Using the Miswaak is Sunnah even for people who need to make Tayammum and people who are unable to make both wudhu and Tayammum.
- d. If one forgot to use the Miswaak before wudhu, he may do so at any time he remembers during the wudhu.²
- e. Miswaak may be accomplished by using a piece of cloth or any other rough object. Therefore, using a toothbrush will also fulfil the Sunnah of Miswaak³. It is however best to use a stick with bristles.
- f. It is Mustahab to make miswaak of the teeth across their breadth. Using miswaak lengthways is Makrooh. However Miswaak of the tongue should be made lengthways. When using the miswaak, one should start from the right side of the mouth.
- g. Small children should be encouraged to use the Miswaak habitually.
- h. With permission, it is permissible to make miswaak for another person.
- i. If a fasting person uses the Miswaak after midday only to remove the odour that is created by sleeping, the act will not be deemed Makrooh.⁴
- j. It is also Makrooh to use as a Miswaak any stick that may cause harm to a person.
- k. It is Sunnah to use the Miswaak even though a person does not have any teeth.¹

¹ *Sunan* is the plural of *Sunnah*.

² Footnotes of Jamal.

³ Two factors need to be borne in mind with regard to using the Miswaak. (1) It is Sunnah to keep the mouth and teeth clean and (2) It is a separate Sunnah to use the brush that Rasulullaah (S.A.W) used (i.e. the bristled stick commonly referred to as the Miswaak). Therefore, using the toothbrush will entail practising only one of the two Sunan.

⁴ Footnote of Jamal.

2) RECITING BISMILLAAH: Bismillaah should be recited when commencing wudhu. If one forgot to recite Bismillaah, it may be recited at any time during the wudhu. Reciting it at any time before completing the wudhu will compensate for not reciting it at the beginning even though it may have been omitted intentionally.

3) WASHING THE HANDS: It is Sunnah to wash both hands before washing the face.

- a. If one is not certain that one's hands are pure, it will be Makrooh to dip one's hands into the utensil of water without washing them. Washing the hands less than three times will not remove the detestment.
- b. It will **not** be Makrooh to dip the hands into the water if one is certain that one's hands are pure.
- c. The situation may arise where the water is in a container so large that it cannot be lifted to pour water on to one's hands, neither is there any smaller container available with which water can be scooped up and poured. In such a situation, one should request the assistance of another person. If no one is available, one may remove water with one's mouth or with a clean cloth.

4 & 5) GARGLING AND RINSING THE NOSTRILS:

- a. In the light of narrations from Bukhaari and Muslim, one should gargle with every handful of water and use the remaining water in the hand for rinsing the nostrils. It is best to do this thrice. (Therefore, with the three handfuls of water, both gargling and rinsing of the nostrils will be done thrice each.)
- b. It will also be correct to use three handfuls of water for gargling thrice and then another three handfuls for rinsing the nostrils. Similarly, it will also be correct to gargle thrice with one handful of water and then rinse the nostrils thrice with another handful.
- c. Gargling should be done before rinsing the nostrils. By reversing the order, the Sunnah of gargling will not be accomplished.

¹ Tarsheehul Mustafeeden.

6) REPEATING EVERY ACTION THRICE

- a. While it is Fardh to do the necessary acts of wudhu once, repeating them a second time is better. However, repeating them thrice is Sunnah.
- b. It is Sunnah to repeat all the actions thrice, whether it be washing or making masah regardless of whether the act is Sunnah or Fardh.

7) TAKHLEEL:

- a. It is Sunnah to pass wet fingers through those facial hairs whose roots do not have to be washed, such as a man's thick beard.
- b. Water should be taken in the right hand and then the fingers should be spread out while passing them through the beard from beneath.

8) COMMENCING WITH THE RIGHT BEFORE THE LEFT

- a. As substantiated by a narration in Bukhaari and Muslim, one should commence with the right arm and the right foot when washing the arms and feet.

9) WASHING MORE THAN THE FARDH REQUIREMENT

- a. When washing the face, it is Sunnah to wash the front of the head and sides of the neck as well. Similarly, a bit of the arm above the elbows should be washed when washing the arms and a bit of the shin above the ankles should be washed when washing the feet.

10) MAKING MASAH OF THE ENTIRE HEAD

- a. As established from a narration of Bukhaari and Muslim, making Masah of the entire head is Sunnah.
- b. It will not suffice to make Masah over one's turban alone.

11) MAKING MASAH OF THE EARS

- a. Using new water, Masah should be made of both the interior as well as the exterior portions of the ear. This is proven from a narration of Haakim.
- b. It will not suffice to make Masah of the ears using moisture that has been left over (on the hands) from the Masah of the head. It is also Sunnah to wash the ears when washing the face and also to make Masah of the ears when making Masah of the head.¹ Masah of the neck should not be made.

12) MAKING KHILAAL OF THE FINGERS AND TOES

- a. It is compulsory to let water reach between the toes by means of Khilaal if water does not reach between them when washing the feet.

13) NOT ACCEPTING ASSISTANCE

- a. It is Sunnah **not** to accept assistance from anyone when making wudhu. Although it is not Makrooh to accept assistance in fetching and pouring the water, some Ulema have classified this as contrary to the ideal.
- b. It is Makrooh to have another person wash one's limbs.

14) IT IS MUSTAHAB NOT TO WIPE THE WUDHU WATER OFF IF ONE IS NOT FORCED TO DO SO (because of illness, intense cold, etc). In his commentary of Muslim, Imaam Nawawi رحمه الله has given preference to it's permissibility.

15) NOT SHAKING OFF THE WUDHU WATER: Although Imaam Nawawi رحمه الله has described the shaking off of the water as contrary to the ideal in his commentary of Muslim and in *Waseet*, he has also classified it as permissible in *Rowdha*, meaning that it is the same whether it is done or not. There are other mustahab acts mentioned in the books of fiqh.

¹ Jamal.

Some Rulings Pertaining to Wudhu

1. If cracks in the feet have been filled with wax or henna, it is imperative to remove this when making wudhu. There will however be no harm if the colour of the henna remains.
2. If there is any oil in its liquid state on a limb which causes water to immediately flow off the limb, the wudhu will be valid.
3. Wudhu will however **not** be valid if there is such dirt beneath the fingernails that does not allow water to permeate.
4. It is Mustahab at any time to perform two Rakaahs salaah after making wudhu.
5. There is no harm in greeting someone while performing wudhu. In fact, it will be compulsory to reply to someone's greeting while performing wudhu. One should however not greet a person who is performing ghusl.
6. It is Mustahab to remain in a state of wudhu all the time¹.
7. Renewing the wudhu (making wudhu when already in the state of wudhu): It is Sunnah to renew one's wudhu when one has already performed salaah with the wudhu, regardless of whether the salaah was only one Rakaah or whether it was a Janaazah salaah or Tahiiyyatul Masjid that one performed. It will however be Makrooh to renew the wudhu when one has not performed any salaah with the wudhu.
8. It is not Mustahab to renew one's wudhu after performing Sajdah Shukr or Sajdah Tilaawah. A narration of Abu Dawood promises a reward of ten good deeds for renewing one's wudhu.²

Some Rulings Pertaining to Hadath

Wudhu breaks with one of the following four factors:

¹ Footnotes of Jamal.

² Jamal.

1) ANYTHING EMERGING FROM THE TWO PRIVATE PASSAGES

- a. Wudhu will terminate when anything emerges from the any of the anterior or posterior passages of a man or a woman, whether it be something pure or impure. This therefore applies to wind, urine, stool, blood, worms, stones and anything else. It also applies if the matter emerges in normal circumstances and when it emerges rarely (i.e. when one is ill or because of a peculiar reason).
- b. Wudhu will **not** break when something is entered into one of these two passages. The wudhu will therefore remain intact if any medication is administered through either the front or back passages as long as it does not come out. If it comes out after going in, the wudhu will be nullified.¹

2) LOSING ONE'S SENSES

- a. Wudhu will break when a person loses consciousness or becomes insane or intoxicated.
- b. Wudhu will also break when one falls into such a sleep that one's limbs become completely relaxed, one cannot hear the people around and all senses are dulled.
- c. Wudhu will however not break when one sleeps in such way that both ones buttocks are firmly placed on the ground. This applies even though one may be reclining on something that would cause one to fall down if removed.²
- d. Lying down and sleeping in any manner will cause the wudhu to break. In the Shaafi'ee jurisprudence, there is no difference in this regard between sleeping for short while or for a long time. Therefore, in all situations where wudhu breaks, it will break whether the sleep was short or long. Similarly in all situations where wudhu does not break, it matters not whether the sleep was long or short.
- e. In the case where both buttocks were firmly placed on the ground, wudhu will break if even one of them lifted off the ground before waking up.

¹ Tarsheehul Mustafeedeen.

² Fat'hul Mu'een with Tarsheeh.

3) PHYSICAL CONTACT BETWEEN MALE AND FEMALE

- a. When the skin of a man touches that of a woman, the wudhu of both persons will terminate. However, the condition is that both need to be of such an age that they could arouse the passions of a person with a healthy mental disposition..
- b. The touching of hair, teeth, nails and any such body part that is separate from the body will not nullify the wudhu.
- c. When either of the two are still children whose passions cannot be aroused, wudhu will not break.
- d. Wudhu will **not** break if the parties are related by blood, by suckling or by marriage in such a way that marriage between them is not at all permissible, e.g. the man's daughter, sister, suckling mother, mother-in-law, etc.
- e. Wudhu breaks even if the skin-to-skin touching takes place unintentionally.
- f. Wudhu will not break if one touched one's Mahram with lust.

4) TOUCHING THE PRIVATE PART

- a. A Hadith states that a person who touches his/her private parts should make wudhu.¹
- b. Wudhu will also break when one touches one's own private part or the private part of another person with the inside of one's palm regardless of whether the other person is male, female, young, old, dead or alive.
- c. Touching the private parts of an animal will **not** nullify the wudhu.
- d. While the wudhu of the person touching another person's private part will break, the wudhu of the person being touched will **not** break.

¹ Tirmidhi.

Occasions when making Wudhu is Mustahab

It is Mustahab to make wudhu after:

- 1. touching a Jew ;**
- 2. looking at someone with lust ;**
- 3. speaking something sinful ;**
- 4. paring the nails ;**
- 5. clipping the moustache ;**
- 6. carrying a dead person ;**
- 7. shaving the head ;**
- 8. becoming angry ;**
- 9. touching a young boy ;**
- 10. touching the hair around the private part ;**

There are also several other occasions apart from the above.

Occasions when it is Mustahab to be in the State of Wudhu

- 1. When reciting Qur'aan (from memory).**
- 2. When listening to the recitation of the Qur'aan.**
- 3. When reciting the Ahadeeth.**
- 4. When listening to Ahadeeth.**
- 5. When learning or teaching any knowledge of the Shari'ah.**
- 6. When holding or writing books of Tafseer, Ahadeeth and Fiqh.**
- 7. When engaged in Dhikr or when participating in a gathering of Dhikr.**
- 8. During the Adhaan.**
- 9. When entering the Masjid.**
- 10. When sitting in the Masjid.**
- 11. When stopping over at Arafaat during the Hajj.**
- 12. When making Sa'ee (between Safa and Marwah).**
- 13. When visiting the grave of any Nabi ؑ.**
- 14. Before sleeping and after waking up.**
- 15. After backbiting.**
- 16. After carrying tales.**
- 17. After uttering obscenities.**
- 18. Before engaging in intercourse a second time when one has not yet taken a bath after the first time.**

Acts that are Haraam for people not in the State of Wudhu

1. Performing salaah of any type
2. Making Sajdah Tilaawah
3. Making Sajdah Shukr
4. Making Tawaaf
5. Touching, lifting or carrying the Qur'aan
6. Touching the cover of the Qur'aan
7. Touching any bag or box that contains a Qur'aan
8. Touching the edge of the pages of the Qur'aan or between its lines
9. It is permissible to turn the pages of the Qur'aan with an instrument
10. It is Haraam to turn the pages of the Qur'aan with one's sleeve that is folded over one's hand
11. It is permissible to write verses of the Qur'aan without directly touching the page
12. When a verse of the Qur'aan has been written on something for a reason other than learning or teaching, it will **not** be Haraam to touch it. Examples of this are inscriptions on coins, clothing, turbans, food, walls, etc.
13. When both water and sand are inaccessible to a person because of which he can neither make wudhu nor Tayammum, he will be allowed to perform Fardh salaah as he is, in acknowledgment of the sanctity of the time. However, in such a situation, it will still not be permissible for him to touch the Qur'aan.
14. A situation may arise where a Qur'aan is in danger of being burnt, submerged under water, being contaminated by some impurity or touched by a Kaafir. In such a situation, a person is permitted to save the Qur'aan without wudhu if he has no time to make wudhu.
15. It is necessary to cleanse the Qur'aan from impurities even though it means wiping out its writing
16. It is permissible to chew on something bearing a Qur'aanic verse or to drink water in which a Qur'aanic verse was immersed. It is however **not** permissible to swallow the thing on which the verse is written because impurities will then come into contact with it.¹

¹ Footnote of Jamal

17. Despite there being Qur'aanic verses in books of Fiqh and principles of Fiqh, it is still not Haraam to touch such books
18. When the words of Tafseer are more than the words of the Qur'aan, it will be permissible to touch the Tafseer book. This will however be Makrooh.
19. If the words of the Qur'aan are more or it is equal to the words of Tafseer, it will be Haraam to touch the book without wudhu.
20. It is Makrooh to burn wood on which verses of the Qur'aan are written
21. It is permissible to eat bread bearing a Qur'aanic verse
22. When a child of understanding is learning the Qur'aan, it is **not** Waajib to stop him from touching the Qur'aan when he does not have wudhu. It is however Sunnah to stop him because this would prevent disrespect being shown to the Qur'aan.

Laws Pertaining to Ghusl

Ghusl become Waajib due to four factors:

1. Death.
2. Haidh (Menstruation): it is Waajib for a woman to take a bath as soon as her menstrual cycle is over. Rasulullaah (S.A.W) once said to Hadhrat Faatimah bint Abu Hubaysh رضى الله عنها "Stop performing salaah when menstruation starts and when it ends you should take a bath and perform salaah."¹ With regards to ghusl and most other injunctions, the regulation pertaining to *Nifaas* (after-birth bleeding) are the same as those pertaining to menstruation.
3. Birth: It is necessary for a woman to take a bath after delivering either a fully-formed child, an unformed foetus or a blood clot even though she may not bleed.
4. Janaabah.

Acts Forbidden for the *Junubi*

1. Acts that are not permissible for a person not in the state of wudhu are Haraam for the *Junubi* (person in the state of Janaabah). It is also Haraam for a *Junubi* to recite the Qur'aan and to stay in the Masjid. Although he is permitted to pass through a Masjid, it will be Makrooh to do so without good reason. It is permissible for a *Junubi* to stay in the Masjid when one has no option, e.g. a person was sleeping in the Masjid and had a wet dream after the doors were locked. In such a case, the person may stay in the Masjid but should make Tayammum if possible.
2. The *Junubi* who has access to neither water nor sand should recite only Surah Faatiha in the salaah.²
3. Without the intention of reciting Qur'aan, a *Junubi* may recite portions of the Qur'aan such as Bismillaah or the du'aa for boarding a vehicle (سبحان الذي سخر لنا هذا...).
4. Just as it is Haraam for the *Junubi* to recite Qur'aan, it is also Haraam for women experiencing *Haidh* or *Nifaas*.

¹ Bukhaari and Muslim.

² Rowdhatut Taalibeen.

5. It is **not** Haraam to recite portions of the Qur'aan without the intention of Tilaawat as advices, when delivering lectures or when seeking Allaah's protection from Shaytaan.¹
6. It is permissible for the *Junubi* to eat, drink and sleep before taking a bath.

¹ Tarsheehul Mustafeedeen..

The Method of taking a Bath

Two factors are Fardh in Ghusl:

1) INTENTION:

- a. It will **not** suffice to make the intention after washing any limbs that are Fardh to wash. It will however suffice when made simultaneously with the washing. However, there will be no rewards for those Sunnah acts that were performed before making Niyyah.
- b. If one made the intention before washing a limb which is Fardh to wash and then maintained the intention until the time he actually washed the limb, the intention would suffice. If it was not maintained, it would be invalid.
- c. If when making Ghusl, the *Junubi* made the intention of removing *Hadath Asghar* (i.e. he made the intention of wudhu), only the face, hands and feet would be purified. The rest of the body would still be in the condition of *Janaabah*.
- d. The Ghusl would be fulfilled with the intention of removing *Janaabah*, the intention of removing *Janaabah* from the entire body or the intention of removing the impurity of *Haidh*.
- e. The Ghusl will also be fulfilled by making the intention of making permissible all those acts that are not permitted without Ghusl, such as salaah, Tawaaf or reciting the Qur'aan.

2) POURING WATER OVER THE ENTIRE BODY

- a. It is also necessary to pour water into that part of the ear canal that is visible.
- b. Gargling and rinsing the nostrils are **not** necessary.
- c. It is necessary for water to reach every strand of hair on the body together with their roots even though the growth may be thick.
- d. It is **not** necessary for water to reach the hairs of the nostrils even though they may be long.¹

¹ Bushra.

- e. If water cannot reach the hairs inside a plait without opening the plait, it will be necessary to open the plait. However, if water reaches the roots of the hairs without opening the plait, it will **not** be necessary to open it.

The Complete Method of Taking Bath

1. If there is any impurity on the body, it is **not** Waajib to wash it off before making Ghusl. Washing it off with the intention of Ghusl will suffice to remove the impurity as well as to accomplish Ghusl. It is however best to first wash off the impurity.
2. Wudhu should then be made as one does for salaah. This is reported in a narration of Bukhaari. While it is best to perform a complete wudhu, one may leave the feet for the end of the Ghusl.
3. One should pay particular attention to washing hard-to-reach areas and those that have folds, such as the ears, folds of the belly and roots of the hairs, etc. Before pouring water over the head, one should pass the wet fingers through the hairs.
4. Water should first be poured over the head, then over the right side of the body, followed by the left side. This is proven from narrations narrated by Bukhaari and Muslim from Hadhrat Aa'isha رضى الله عنها.
5. There is no quantity of water specified for making wudhu and Ghusl. One may use as much as is necessary.
6. It is Mustahab to maintain the intention of Ghusl until the end of the Ghusl.
7. The following dua should be recited after completing the Ghusl:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

8. It is not Makrooh to talk while making wudhu or Ghusl. It is best to remain silent.¹
9. Although it is permissible to be naked when taking a bath all alone, it is contrary to the ideal.
10. It is inappropriate for one to omit gargling, rinsing the nostrils and making wudhu during Ghusl and one ought to make amends for this.

¹ Qalaa'id.

11. Following a sequence is **not** Waajib in Ghusl.
12. If Ghusl becomes Waajib both due to Janaabah as well as Haidh, it will suffice for both to make the intention of either one when bathing. Ghusl will then be made for both conditions.
13. A person in need of both wudhu and Ghusl will attain both wudhu and Ghusl merely by making Ghusl even though the intention of wudhu was not made and the sequence of wudhu not followed.¹

¹ Footnote of Jamal

Tayammum

Tayammum refers to putting earth on to the face and hands in a special manner. Tayammum is made when one is incapable of using water. This is however subject to one of seven conditions:

1) Water is not available:

- a. When a traveller has permission to make Tayammum (because of an absence of water) and then becomes certain that he will find water before the salaah becomes Qadhaa (before the time for the salaah expires), it is best that he delays the salaah to perform it with wudhu. If however, he is not certain that he will find water but merely has hopes of finding it, it is best that he makes Tayammum and performs the salaah during the earliest time of the salaah. If he then finds water, it is best that he makes wudhu and repeats the salaah.
- b. If a person in need of wudhu or Ghusl finds only a little water that is insufficient for attaining purity, he should use the water to do as much as possible and then make Tayammum for the rest of the limbs. The person in need of wudhu should therefore start to wash the face and arms first in the proper sequence and then as much as one can afterwards. The person in need of Ghusl may start with any portion of the body because sequence is not necessary in Ghusl. It is however best for one to start by washing the areas to be washed in wudhu.

2) There is danger of losing one's life or property

- a. It is permissible to perform Tayammum when getting water would mean an attack from an animal or an enemy who would take one's life or do grievous bodily harm. It will also be permissible when one faces the threat of being robbed or being attacked by thieves while getting the water. Similarly, if one is on a ship and drawing water from the sea poses a threat to one's safety, one may also perform Tayammum.

3) **Thirst:** There are several regulations attached to this, the details of which can be found in the detailed books of Fiqh.

4) **Illness**

- a. Tayammum will be permissible when because of illness a person fears that one may lose ones life, limb or use of a limb by using water. Tayammum may also be made when one fears that using water would result in a harmful illness.
- b. It will also be permissible to make Tayammum when one fears that the use of water would increase pain, delay recovery from an illness or trigger off a terminal illness that may lead to paralysis. Tayammum will also be permissible if one fears that water would cause disfigurement to a part of the body that remains exposed, e.g. blemishes to the face.

NOTE: If a person has adequate medical knowledge to determine whether or not the illness warrants Tayammum, one may make the decision oneself. However, if one does not have sufficient knowledge, an experienced doctor will have to make the decision on condition that the doctor is a Muslim who is mature and righteous (i.e. neither commits major sins nor does persistently commit minor sins). If such a doctor is unavailable and a person proceeded to perform salaah with Tayammum, the salaah will have to be repeated even though a doctor was consulted afterwards and endorsed the decision.¹

- c. When illness is a reason for making Tayammum, there is no distinction between a person who is a traveller and one who is not. It also makes no difference whether it is wudhu or Ghusl that has to be made.

5) **Wearing a bandage or plaster:** This is discussed in depth in the detailed books of Fiqh.

¹ Footnote of Jamal.

6) An Injury:

- a. When an injury does not require a dressing, Tayammum may be made over the injured area while the rest of the limb may be washed. It is **neither** Waajib to make Masah on the injured area nor is it Waajib to dress the wound so that you make masah. When a dressing is necessary, Masah should be made over it. The details of this can be sourced from an Aalim.

The Method of performing Tayammum

There are seven fundamentals of Tayammum:

1) **Earth:** According to some Ulama, sand is not a fundamental.

- a. The sand should be pure and it is a condition that it should not have been used. The Shari'ah specifies that it should be earth and nothing else. It does not matter however whether the earth is red, black, yellow or even salty sand in which nothing grows.
- b. It will suffice if one hits one's hands against a wall or a cloth so (covered in sand) that the dust flies up.
- c. Tayammum is **not** permissible with crushed stones and the like thereof.
- d. It is also **not** permissible to make Tayammum with sand that has been turned to ashes or with clay pottery that has been pounded and softened.

2) **The sand must be wilfully taken and used:**

- a. Therefore, if the wind blew sand onto a person and one then passed one's hands over one's face and arms, the Tayammum will **not** be valid even though one stood in the wind with intention of having sand blown over one.
- b. Tayammum will also not be valid if someone else made the Tayammum for one without one's permission. This will be valid with one's permission whether one is incapable of making the Tayammum or not.

3) **The sand has to be transferred on to the limb:** Therefore, it will **not** suffice to merely pass the hands over the face or arms

with the intention of Tayyamum when they already have sand on them.

4) Intention is Waajib: It will not suffice to make the intention of removing Hadath (for the person in need of wudhu), nor will it suffice to make the intention of removing Janaabah (for the person in need of Ghusl). When making the intention of making salaah permissible, the following four situations may occur:

- a. One may make the intention of making both Fardh and Nafil salaahs permissible. In this case, both Fardh and Nafil salaah will be permissible and one may perform the Nafil at any time before or after the Fardh salaah within the time of the Fardh salaah.
- b. It is **not** necessary to specify the Fardh salaah (one does not have to name the Fardh salaah). Therefore, any Fardh salaah may be performed if one merely made the intention of making Fardh salaah permissible. It will also be permissible to perform any Fardh salaah if one happened to specify a particular salaah in one's intention.
- c. When one makes Tayammum with the intention of performing two Qadhaa salaahs, only one Qadhaa salaah may be performed. Tayammum will **not** be valid if one made the intention of performing Qadhaa salaah when no Qadhaa salaahs were due from one or if one intended Qadhaa of a Zuhr Qadhaa when an Asr Qadhaa was due.
- d. It will **not** be permissible to perform any Fardh salaah with Tayammum that was made with the intention of performing Nafil salaah.

5) Masah of the face: Although it is necessary to pass the hands over the entire face, it is **not** necessary for sand to reach the roots of those hairs that water has to reach when making wudhu. It is however necessary to pass the hands over that part of the beard which is visible.

6) Masah of the both arms: It is Waajib to pass the hands over both arms including the elbows.¹

¹ Footnote of Jamal.

- a. Although it is Waajib to strike the hands twice, the physical striking is really **not** necessary. It will suffice to merely place the hand on soft soil in a manner that the particles get on to one's hands.

7) Sequence: It is Waajib to pass the hands over the face before passing them over the arms. If one forgetfully reverses this sequence, the Tayammum will be invalid.

- ❖ If the sand was taken and before making Masah of the face, anything occurred that would nullify wudhu, the sand already taken cannot be used for Tayammum and sand will have to be taken a second time.
- ❖ Tayammum will be valid if one started it before ascertaining the direction of the Qibla.¹
- ❖ Tayammum will also be valid if one did not wear one's clothing even prior to making Tayammum though one was capable of doing so.²
- ❖ Factors that nullify wudhu will also nullify Tayammum.

Rules Pertaining to Tayammum

1. Tayammum is of two types:

- ❖ Tayammum that is permissible even in the presence of water, e.g. the Tayammum of a sick person.
- ❖ Tayammum that is made when water is unavailable, is too dangerous to get or is needed for something more important.

- 2. Tayammum of the first category is not affected by the sight of water.**
- 3. After making Tayammum of the second category, if one has hope of getting water before starting salaah, the Tayammum will be nullified. This will apply even though the water is a mere mirage or the hope is because of gathering clouds or sighting some people who may have water with them. This Tayammum will however not be nullified if something**

¹ Footnote of Jamal.

² Footnote of Jamal.

prevents usage of the water for wudhu. An example of this is that one sighted water, but the water is sufficient only for drinking or the presence of an intimidating animal or the enemy prevents one from acquiring the water.

Miscellaneous Rulings Pertaining to Tayammum

1. Only one Fardh salaah may be performed with a Tayammum and no more.
2. Several Sunnah salaahs can however be performed with the Fardh.
3. Because the two Rakaahs of salaah after Tawaaf are Sunnah, one may perform the Tawaaf as well as these two Rakaahs with the same Tayammum.
4. It is **not** permissible to make Tayammum for a Fardh salaah before the time for the Fardh salaah commences. If Tayammum was made before the time started, the Tayammum will be good for neither Fardh nor Nafl salaah.
5. When combining two salaahs (such as Zuhr and Asr or Maghrib and Isha for a traveller), both salaahs may be performed with the same Tayammum during the time of the first salaah because in such a case, the time for the first salaah becomes the time for the second salaah as well.
6. If one took some sand before the time of a salaah started but only used it for Tayammum after the time had set in, the Tayammum will **not** be valid because taking the sand is also a Waajib of Tayammum.
7. When both water and sand are unavailable, it is Waajib to perform both the Fardh salaah as well as Qadhaa afterwards (once water or sand is found). It is however not permissible to touch the Qur'aan. Just as it is not permissible for a *Junubi* or a woman in the state of Haidh to recite the Qur'aan. In the above situation if water or sand becomes accessible while performing salaah, the salaah will terminate.
8. If a person is tied to a pillar, one may perform the salaah by gestures and then repeat it afterwards.
9. If a person has Najaasah in a wound and washing it out would result in great harm, salaah will have to be performed in that condition but has to be repeated afterwards.
10. When a person is on journey to commit sin, the Tayammum will be invalid when there is water but one needs to make

Tayammum because of illness or because of thirst. Tayammum can be made only if one repents from the sin. If one does not find any water, the Tayammum will be valid but the salaah will have to be repeated afterwards.¹

11. Tayammum may be performed at any time to perform salaahs that have no fixed time. The Tayammum will of course **not** be valid if performed during the Makrooh salaah times.
12. If Tayammum was made before a Makrooh time and the Makrooh time then set in, the Tayammum will **not** become invalid, but a Sunnah salaah with no fixed time may be performed with it after the Makrooh time has expired.
13. When a person who is **not** a traveller performs salaah with Tayammum because of the absence of water, one will have to repeat the salaah afterwards. This is because not having water at home is rare. A traveller on the other hand need not repeat one's salaah because not finding water is quite a common occurrence for travellers. While Ulama generally present this broad principle, this does not always apply to people at home and travellers in this way. If a person is living in a place where water is extremely scarce and performs salaah with Tayammum for a long period of time, one will **not** have to repeat the salaahs afterwards (after receiving enough water for wudhu). On the other hand, if a traveller happens to stay over at a town where water is unavailable (for wudhu), one will have to repeat the salaahs one performed with Tayammum even though one remained a traveller. Ulama state this ruling only because not having water at home (in a well-inhabited place) is rare.

¹ Jamal and the footnote of Rowdha.

Injunctions Pertaining to Masah on Socks

1. The (leather) socks should be worn when a person is in a state of perfect purity. Masah on the socks will **not** be permissible when a person washed one foot, wore the sock and then washed the other. Masah will be permissible in this case only when the first sock is removed and then replaced after both feet were washed.
2. If the socks were being worn after perfect purity had been attained but the wudhu broke before the foot of the sock could be put on, Masah on the socks will **not** be permissible.
3. If after making Masah on the socks, the socks are removed only a little and none of the area necessary to be washed in wudhu is exposed, it will still be permissible to make Masah on such socks.
4. Both feet together with the ankles must be covered by the socks. Masah will **not** be permissible if even a small part is exposed.
5. The Masah will **not** suffice if there is Najaasah beneath the socks.
6. Although it will suffice to wash the socks rather than make Masah over them, doing this is Makrooh.
7. Merely placing wet hands on the socks or allowing water to drip on to them will suffice similarly it will suffice to place wet hands or to allow water to drip on the head when making masah of the head.
8. It is Makrooh to make Masah more than once.
9. Whereas a person at home may make Masah for a single day only, a traveller may do so for three days and nights.
10. This time period is calculated from the time the wudhu breaks after wearing the socks.
11. The time period of three days and nights applies only to that traveller who is undertaking a long journey and who is **not** travelling for any sinful purpose. If the traveller is undertaking a short journey or is travelling for any sinful purpose, one will be able to make Masah for only a single day and night.
12. If a person at home embarked on a journey after wearing the socks, one will be able to complete only the period of a person at home because it was here that the time started.

13. If a person on journey returns home and has already made Masah on the socks for a day or more, the time period for Masah will expire immediately upon return.
14. However, if a traveller returns home and has **not** yet made Masah for a complete day and night, one is permitted to complete this period.
15. Whether at home or on a journey, when a person doubts whether the period of time has already expired or not one should regard it as being expired.
16. If a person removed either one or both socks before the time expires it will be necessary for one only to wash the feet. It will **not** be necessary to repeat the entire wudhu.
17. Salaah will be nullified when the time period expires during the salaah or if any of the feet become exposed during the salaah.

Haidh (Menses)

1. The earliest age at which Haidh can occur is at 9 lunar years. Whatever blood appears before this age is because of some illness.
2. The minimum number of days for which Haidh lasts is one day and one night.
3. The maximum number of days for which Haidh lasts is fifteen days.
4. A woman need **not** make Qadhaa of the salaahs missed during her Haidh.
5. It is Haraam to fast while in the state of Haidh, but Qadhaa of these fasts is Waajib.
6. It is Mustahab for a woman experiencing Haidh to bath on all those occasions for which the Shari'ah does **not** require purity as a precondition, but for which it is recommended that others take a bath, e.g. the bath when entering into the state of Ihraam and the bath when staying over at Arafaat during the Hajj.
7. If Haidh starts when a woman is about to leave Makkah, the Tawaaful Widaa will **not** be Waajib for her.
8. The succession of fasts required for Kaffarah is **not** nullified by the interrupting period of Haidh.

Nifaas (After-Birth Bleeding)

The blood that flows after giving birth is referred to as Nifaas. The maximum period of Nifaas is sixty days (i.e. whatever flows after sixty days will **not** be regarded as Nifaas). However, the average period is forty days. There is no minimum period for Nifaas and even if very little flows after birth, it will be regarded as Nifaas.

1. The blood that flows after birth is regarded as Nifaas regardless of whether the child was fully formed or not and regardless of whether the child was alive or stillborn. If a clot or lump of flesh emerged that a midwife describes as a child being formed, then the bleeding that follows will be regarded as Nifaas.
2. When a pregnant woman experiences bleeding as Haidh normally occurs, it will be regarded as Haidh, whether the foetus has started to move or not. As a result of this, salaah and fasting become Haraam for her and all regulations applicable to menstruating women will apply to her as well.
3. The blood that emerged before the birth and during the birth is neither regarded as Nifaas nor Haidh. It is only the blood flowing after birth that is regarded as Nifaas. Since the blood emerging during the birth is not regarded as Nifaas, neither will Ghushl be necessary nor will one's fast be broken. This means that the blood of Nifaas starts only after the child has been separated from the mother.
4. Yellow and brown blood emerging after birth will also be regarded as Nifaas.

The Chapter of Salaah

Factors that Prevent Salaah from Being Compulsory

If any of the following factors are found in a person, salaah will **not** be Waajib for him/her:

- ❖ Childhood (the person is not mature)
- ❖ Kufr (the person is a Kaafir)
- ❖ Insanity
- ❖ Unconsciousness
- ❖ Haidh
- ❖ Nifaas

The above are considered to be impeding factors.

1. When one of these factors are present when the time for salaah enters but has disappeared when the time for salaah expires, salaah will become Fardh if there is at least so much time left in which the Takbeer Tahreemah can be made. An example of this is when a woman's Haidh or Nifaas stops just before the time of a salaah expires. The condition however is that an impeding factor should **not** present itself within the period in which purity can be attained and salaah performed because its return will mean that salaah is no longer compulsory.

An example of this is a child who came of age during the closing minutes of Asr but then became insane before the time expired. Another example is a person who regained ones sanity during this time but then became insane again or a woman whose Haidh stopped but she then became insane. Yet another example of this type is a woman who regained her sanity only to start menstruating before the expiry of the salaah time. If during the period between the impeding factors there was enough time to attain purity and perform four Rakaahs salaah, the salaah would be compulsory, otherwise not.

If the above scenario took place during the times of Fajr, Zuhr or Isha, only these salaahs become compulsory. However, if it occurred during the time of Asr, the Zuhr salaah would also become compulsory and if it was during the time of Isha, Maghrib would also become compulsory. A Hadith states that if a menstruating woman attains purity the duration of even one Rakaah before the rising of dawn, both the previous Isha salaah and Maghrib salaah become compulsory upon her. Similarly if she attains purity before the setting of the sun, both the Zuhr salaah and the Asr salaah become compulsory for her.¹

2. If an immature child came of age after already performing a Fardh salaah, it will be Mustahab to repeat the salaah even though the time for the salaah had not yet expired. If while performing the salaah a child came of age because of age, it will be necessary to complete the salaah. Repeating it will however be Mustahab.
3. If during the opening times of a salaah there was no impeding factor and so much time passed in which the salaah could be performed. It was only thereafter something like Haidh, Nifaas, insanity or unconsciousness took place. In such a case, the salaah would have become Waajib and Qadhaa will also be Waajib once the condition ends.
4. If Haidh started while a woman was performing a lengthy salaah and it was possible to have completed the salaah before it occurred, it will be Waajib to repeat the salaah.
5. If the time needed to complete two Rakaahs passed after the entry of a salaah time and then one fell unconscious or became insane or Haidh started, it would be Waajib for a traveller to perform Qadhaa of that salaah.
6. When a person became insane or fell unconscious for an entire Salaah time, Salaah will neither be Waajib for him nor will it be necessary for him to repeat the salaahs he missed.
7. If one lost one's understanding because of a Haraam act such as intentionally drinking wine or because of taking medication without reason and knowing that it would deprive one of one's understanding, it will be Waajib to repeat all the salaahs one missed in this condition. Qadhaa will however **not** be Waajib if one took the medication out of necessity and without knowing that it would cause one to lose one's

¹ Bayhaqi.

faculty of understanding. However if one consumed a certain amount of medication while being unaware of it causing intoxication and intoxication did occur one will remain liable for Qadhaa because of the apparent error on his part.

8. If a person was forced to jump somewhere, thereby losing his understanding (in a fall or otherwise), Qadhaa will **not** be Waajib. Qadhaa will be Waajib only if the jump was unnecessary.
9. If a person lost his understanding after leaving the fold of Islaam and then embraces Islaam again after regaining his understanding, he will be liable for all the salaahs missed during the period of mindlessness. This stern ruling has been enforced because of the person leaving the fold of Islaam.
10. If a person loses his sanity after becoming intoxicated due to drinking liquor, the salaahs missed during the period of insanity need **not** be repeated. However, salaahs missed during the state of intoxication will have to be performed as Qadhaa.
11. A woman who has left the fold of Islaam or is intoxicated will **not** have to perform Qadhaa for the salaahs she missed during her menstrual cycles.
12. A woman need **not** perform Qadhaa for the salaahs missed when she menstruates or miscarries with Nifaas after taking some medication. This is because not performing salaah during the state of Haidh and Nifaas is an instruction and **not** an option.

Makrooh Salaah Times

1. It is Makrooh to perform Nafil salaah when the congregation has stood up for salaah and when the Khateeb (person delivering the Jumu'ah sermon) mounts the pulpit.¹
2. Salaah is also Makrooh at sunrise for as long as it takes for the sun to rise as high as a spear's length above the horizon.
3. When the sun is at its zenith (at the centre of the sky directly above the head).
4. In evenings when the sun turns yellow until the time that it sets.
5. After performing Fajr Salaah until sunrise.
6. After performing Asr Salaah until sunset.
In the last two instances, the Makrooh time will be extended if a person performed the Fajr and Asr salaahs during the earliest times. If the salaahs were performed later, the Makrooh time will be lessened.
7. Only those salaahs will be Makrooh during the above times that do not have a reason (for being performed during that time), such as general Nafil salaah. However, those salaahs that have a reason either before or with the salaah will **not** be Makrooh during these times (such as performing the two Rakaahs Sunnah of Zuhr after Asr when it was missed because Rasulullaah (S.A.W) did it²). Qadhaa salaah is also regarded as a salaah with a reason and can therefore be performed during the Makrooh times. During these times it is permissible to perform Qadhaa of Fardh and Sunnah salaahs as well as Qadhaa of those Nafil salaahs that one habitually performs. In fact, when a Sahabi (R.A) performed the Sunnah of Fajr after the Fajr salaah, Rasulullaah (S.A.W) sanctioned his action³.
8. It is permissible during the Makrooh times to perform Janaazah salaah, Sajdah Tilaawah, Sajdah Shukr, the Sunnah salaah after Tawaaf and the salaah for a solar eclipse.
9. If wudhu is made during the Makrooh times, it will be permissible to perform the two Rakaahs Sunnah for wudhu.
10. It is Makrooh to perform the two Rakaahs of Ihraam during these times.

¹ Footnote of Rowdha.

² Bukhaari and Muslim.

³ Tirmidhi and Abu Dawood.

11. When one enters the Masjid during the Makrooh times for I'tikaaf, while waiting for a salaah or for any other reason, it will **not** be Makrooh to perform the two Rakaahs Tahiyyatul Masjid.
12. If one enters the Masjid during the Makrooh times for no other reason other than performing Tahiyyatul Masjid, performing it will be Makrooh. It will also be Makrooh to delay one's Qadhaa salaah specifically with the intention of performing it during the Makrooh times.

Exceptions to these Times At Certain places and During particular periods

1. It is **not** Makrooh to perform Nafil salaah when the sun is at its zenith on a Friday. In fact, Rasulullaah (S.A.W) forbade performing salaah during this time for all days apart from Fridays¹.
2. Salaah is **not** Makrooh at any time in Makkah and the Haram, be it the salaah after Tawaaf or any other salaah.
3. Salaah started during a Makrooh time will **not** be considered at all, just as fasting would not be considered on the day of Eid. Therefore, when one vows to perform a salaah during a Makrooh time, the vow itself will **not** be valid. However, if the vow did **not** stipulate a Makrooh time and it happened to be fulfilled during a Makrooh time, the salaah will be valid because a reason was found for its performance.

¹ Shaafi'ee and Bayhaqi.

Adhaan

1. When a person needs to perform several consecutive Qadhaa salaahs, it will suffice to call out only one Adhaan and then individual Iqaamahs for every other salaah.
2. When a person combines two salaahs because of travelling or rain, Adhaan needs to be called out for only the first salaah and separate Iqaamahs should be called out for every salaah. This applies whether the combination of salaahs entails bringing a salaah forward (Taqdeem) or delaying a salaah (Ta'kheer). A narration of Bukhaari and Muslim reports from Hadhrat Jaabir (R.A) that when Rasulullaah (S.A.W) combined the Maghrib and Isha salaahs at Muzdalifah, one Adhaan and two Iqaamahs were called out. **Note** If the combining of two salaahs is due to rain only Taqdeem is permissible and not Takheer.
3. When calling out the Adhaan in a newborn's ear, it is **not** imperative for a male to do it. It will suffice for a female to do it.¹
4. Apart from the five daily Fardh salaahs, the Shari'ah does **not** instruct the calling of the Adhaan and Iqaamah for any other salaah.
5. When a woman is performing salaah alone or when a group of women are performing salaah in congregation, it is Mustahab for them to call out only the Iqaamah and **not** the Adhaan.
6. It is Haraam for a woman to call out the Adhaan loudly or (even softly) with the intention of it being the Adhaan prescribed by the Shari'ah to call people for salaah.²
7. *Tarjee* is Sunnah in the Adhaan.³ What is tarjee? 50
8. *Tathweeb* is also Sunnah⁴ i.e. to say "الصلوة خير من النوم" after saying "حي على الفلاح" in the Fajr Adhaan.
9. If two Adhaans are called out for Fajr, *Tathweeb* is Sunnah in both.
10. The Adhaan will still be valid without the *Tathweeb*.
11. It is Sunnah to face towards the Qibla when calling out the Adhaan and the Iqaamah. It will be Makrooh to neglect this without good reason.

¹ Baghlyyyah

² Jamal.

³ Muslim, Abu Dawood, and Tirmidhi.

⁴ Abu Dawood.

12. Following the proper sequence of words is a condition for Adhaan and failure to do so will invalidate the Adhaan. It is however permissible to add to the sequenced words.
13. While the phrases of the Adhaan should be uninterrupted, Adhaan will **not** be invalidated by a short silence or a few words said in between. However, the Adhaan will be nullified if the silence is prolonged or if the speech is excessive.
14. If a blind person is in danger of falling into a well or if another emergency arises, it will be compulsory to interrupt the Adhaan in order to warn the person or to tend to the emergency.
15. It is a precondition that the person calling out the Adhaan (called the Mu'adhin) should be a male Muslim of an understanding age.
16. The Adhaan of a child of understanding is valid.
17. The Adhaan of a female will **not** be regarded as Adhaan for males.
18. It is Mustahab for Adhaan to be called out in the state of wudhu.¹ It is Makrooh for a person without wudhu or for a *Junubi* to call out the Adhaan, the level of the Makrooh act being very severe in the case of the *Junubi*.
19. Every person hearing the Adhaan should reply to it, even though the person is a *Junubi* or menstruating.²
20. A person should repeat every word of the Adhaan and Iqaamah. However, when the Mu'adhin says "حَيَّ عَلَى الصَّلَاةِ" and "حَيَّ عَلَى الْفَلَاحِ", one should recite "لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ".³ In reply to the words "أَقَامَتِ الصَّلَاةُ", one should say, "أَقَامَهَا اللَّهُ وَأَدَامَهَا وَجَعَلَنِي مِنْ أَصْلَوَاتِهِ خَيْرَ مَنْ النَّوْمِ".⁴ Similarly, in reply to the words "أَقَامَتِ الصَّلَاةُ", one should say "صَدَقْتَ وَبَرَرْتَ".
21. If a person is engaged in recitation of the Qur'aan or in Dhikr, it is Mustahab to stop to reply to the Adhaan.
22. It is Makrooh for a person to reply to the Adhaan while performing salaah. The salaah will however be completely nullified if one replies by saying "حَيَّ عَلَى الصَّلَاةِ", "أَقَامَتِ الصَّلَاةُ", "صَدَقْتَ وَبَرَرْتَ" because such statements resemble common speech.
23. It is Mustahab to make du'aa during the Adhaan.⁵

¹ Tirmidhi, Dar Qutni, Baihaqi

² Muslim.

³ Muslim.

⁴ Abu Dawood.

⁵ Tirmidhi.

24. The adhaan of Fajr can be given after half the night passes, however the Iqaamat is not permissible before Subhu Sadiq (pre-dawn).
25. While it is Makrooh to have a blind man be the only one in charge of calling out the Adhaan, it will **not** be Makrooh if there is another sighted person with him to inform him of the times.
26. It is **not** permissible for a person to call out the Adhaan in a non-Arabic language when there is someone who is able to call it out in Arabic.

Facing the Qiblah

1. If a person is **not** at all capable of facing the Qiblah, he may face in any direction possible. An example of such a person will be one who cannot move and has no one to assist him.
2. If a person is under threat of losing his life or property by facing the Qiblah and is forced to perform salaah in the direction in which the conveyance is facing, he will have to repeat the salaah afterwards.
3. If a person performing salaah on the ground purposely turns away from the Qiblah, the salaah will be invalid. However, if one turned away unintentionally and then turned back quickly, the salaah will **not** be nullified. If one could not turn back towards the Qiblah quickly, the salaah will be nullified.
4. If the person performing salaah was turned away from the Qiblah by another person, the salaah will **not** be invalid regardless of whether the person managed to turn back quickly or not. This is because the situation is a rare one. Salaah will however be nullified if a person was forced by another to talk in salaah.
5. If a person is travelling on a ship or another form of transport in which it is possible to face the Qiblah and perform all the postures of salaah, it will be Waajib to do so.

The Components of Salaah

Shart (شرط): These are the aspects of salaah that are Waajib but do not form part of the actual act of salaah.

Rukn (ركن): These are aspects that are Waajib in the salaah and form part of the act of salaah.

Sunnah (سنة): These are aspects that are desired in salaah and which are a source of reward. They are however **not** Waajib. They are also referred to as *Mandoob* acts.

There are seventeen *Arkaan* (plural of Rukn) in salaah:

1. Intention
2. Takbeer Tahreemah (Takbeeratul Ihraam)
3. Qiyaam
4. Qiraa'ah i.e: The recitation of Al Faatiha, Bismillaah is also a verse of this Surah.
5. Ruku
6. Composure in Ruku
7. Standing erect after Ruku
8. Composure during the above posture
9. Sajdah
10. Composure in Sajdah
11. Sitting between the two Sajdahs
12. Composure during the above posture
13. Sitting at the end of the salaah
14. Reciting Tashahhud during this sitting
15. Sending salutations to Rasulullaah (S.A.W) (reciting *Durood*) during this sitting
16. Making the Salaam
17. Maintaining this sequence

There are six *Ab'aadh* Sunan (plural of Sunnah) in salaah:

1. Reciting the Du'aa Qunoot in the Fajr salaah and in Witr salaah of the last half of Ramadhan
2. Remaining in a standing position when reciting the Qunoot
3. Reciting Tashahhud in the first sitting posture
4. Sitting for the first sitting posture
5. Sending salutations to Rasulullaah (S.A.W) (reciting *Durood*) during the first sitting

6. Sending salutations to the family of Rasulullaah (S.A.W) during the second sitting

Other Sunan acts are not *Ab'aadh* but *Hay'aat*. The *Sunan Ab'aadh* are those Sunnah acts that if omitted can be compensated for by Sajdah Sahw. On the other hand, those Sunnah acts that cannot be compensated for by Sajdah Sahw are called *Sunan Hay'aat*.

Note: In salaah, the Rukn is like the head, the Shart like the life, the *Sunan Ab'aadh* like the limbs and the *Sunan Hay'aat* like the hair.¹

¹ Footnote of Jamal.

Some Regulations Pertaining to the Intention

1. The Intention should be simultaneous with the Takbeer Tahreemah and it is Waajib to sustain it until the Takbeer has been completed.
2. If salaah was started with the intention of a particular Sunnah or Fardh salaah, the salaah will be nullified if during the salaah the intention was changed for another Sunnah or Fardh salaah. Even the salaah for which the second intention was made will **not** be attained.
3. Salaah will be invalid from the beginning if one started it with the intention of abandoning it in the second Rakaah or with the intention of abandoning it when a particular thing happens and it is certain or there is a possibility that such a thing may happen during salaah. Eg. Ruku, sujood.
4. On the other hand, a fast will **not** break if a fasting person resolved to break it. The same will apply to Hajj.

The following intentions must be made when performing Fardh salaah:

1. The Intention of performing salaah.
2. The salaah one intends performing must be specified. It will **not** suffice to merely make the intention of performing the salaah of the time.
3. It is also Waajib to make the intention of performing a Fardh salaah. It is **not** compulsory to say that the salaah is being performed for Allaah. It is also **not** Waajib to specify in the intention the number of Rakaahs being performed and to state that one is facing the Qiblah. However, salaah will **not** be valid if (for example) a person made the Intention of performing three or five Rakaahs for the Zuhur salaah.
4. If one made the intention of performing Qadhaa salaah when performing a salaah on its time or made the intention of performing a salaah on its time when performing Qadhaa salaah, the salaah will be valid only if the true meaning was intended. Otherwise, it will **not** be valid on account of one making a mockery.
5. Salaah will be valid if one made a mistake in specifying whether a salaah is Qadhaa or not because overcast conditions prevented one from determining the correct time. For example, one thought that there was still time for salaah

when it had already expired and was actually performing Qadhaa when one thought otherwise. It may also happen that one thought that the time was expired whereas it actually had not. In this case one would have intended performing Qadhaa salaah when in actuality one is not.

The Two Types of Nafil Salaah

1) When performing that Nafil salaah which has a time or cause, it is Waajib for one to specify that one is performing Nafil salaah. For example, when performing the Eidul Adhaa or Duha salaah (commonly known as Chaast salaah), one needs to specify the salaah.

- a. Rawaatib: (Those Sunnah salaahs performed either before or after the five Fardh salaahs). It is necessary to specify these salaahs with relation to the Fardh salaahs they are associated with, e.g. to say the Sunnah of Fajr, the Sunnah of Zuhr, etc.
- b. When performing the Witr salaah, one should stipulate the Witr salaah in one's intention and **not** merely associate it with the Isha salaah because it is an independent salaah that is **not** dependant on the Isha salaah.
- c. When performing more than one Rakaah of Witr, all the Rakaahs should be made with the intention of Witr, as is done in the Taraweeh salaah.

2) Mutlaq Nafil: These are those Nafil salaahs that have no time or cause. A person performs them when one wants for additional rewards. It is sufficient for these salaahs to merely make the intention of performing salaah.

The Location of the Intention

1. In all forms of Ibaadah, the heart is taken into consideration when formulating an intention. Merely stating an intention with the tongue when the heart has not formulated an intention is insufficient.
2. When the verbal intention does not correspond with the intention in the heart, salaah will still be valid. For example, one intended to perform Zuhr salaah, but instead of the word Zuhr, the word Asr escaped from one's lips. In this case, the Zuhr salaah will still be made.
3. If a person intentionally started Zuhr salaah before the sun had crossed its zenith, the salaah will be totally invalid.

However, if it was done forgetfully, it will be regarded as Nafil salaah.

4. If a person performed salaah in a sitting posture because of an illness and then during the salaah one felt better (enough to stand) and still did not stand, one's salaah will be invalid.
5. If a Masbooq (one who joins the Imaam after the salaah has begun) joined the Imaam in Ruku and completed part of the Takbeer Tahreemah while in Ruku, the salaah will be invalid. If this was done intentionally, the entire salaah is null and void, otherwise it will still be regarded as Nafil.
6. If without good reason a person performing a Fardh salaah changed one's intention to Nafil, the entire salaah will be invalid.
7. If a person started a Fardh salaah in a sitting posture when one is capable of standing, the salaah will be invalid.

The Takbeer Tahreemah

1. It is Waajib to say the Takbeer Tahreemah audibly enough for one to at least hear oneself.
2. In those salaah where standing is Waajib, the complete Takbeer Tahreemah must be made while standing.

Raising the Hands

1. It is Sunnah to raise the hands when saying the Takbeer Tahreemah.
2. The hands should be raised in such a manner that the tips of the fingers should be level with the upper edge of the ears while the two thumbs should be level with the earlobes. The palms ought to be level with the shoulders.
3. Raising the hands is Sunnah for every person performing salaah whether he is performing salaah standing or sitting down, whether he is an Imaam or a follower and whether he is performing Fardh salaah or Nafil.
4. It is best that one starts saying the Takbeer as soon as one starts raising the hands.¹
5. If a person started saying the Takbeer without raising his hands, he may do so while still saying it. However, if the

¹ Footnote of Rowdha.

Takbeer has already been said, the hands should **not** be raised (because it has missed its position).

6. It is Mustahab for both hands to be exposed (not hidden beneath a shawl) when raising them and that the fingers are in a relaxed position; **not** too tightly closed nor spread too wide apart.

Qiyaam (Standing in Salaah)

1. Qiyaam is a Rukn in salaah. However, in Nafil salaah, it may be substituted with sitting.
2. In Fardh salaahs, Qiyaam will be substituted with sitting only when absolutely necessary.
3. If one can stand for salaah only with a support, it will be Waajib to use the support and then stand.
4. If due to paralysis or old age a person's back has been bent so much that he is close to the Ruku posture, Qiyaam will be made in this posture. If he is able to bow down lower for Ruku, he should do this.
5. If a person is capable of standing but unable to perform Ruku or Sajdah because of severe back pain, he will have to stand and then perform Ruku and Sajdah as best as possible. He should bend as much as possible and if this is not possible, he should merely bow his head and neck. If a support is necessary, it must be used and if he cannot even bow, he should use gestures to complete his Ruku and Sajdah. If a person can only stand or lie down, the Qiyaam will suffice for the sitting posture as well.
6. It is Makrooh to stand on one leg without a valid excuse.
7. It is also Makrooh to stand with both feet together.
8. It is Mustahab to have a space between the feet.
9. It is better to prolong the Qiyaam rather than prolonging the Ruku and Sajdah.
10. It is better to make the Sajdah longer than the Ruku.

The Person who is Incapable of Standing

Rasulullaah (S.A.W) said, "Perform salaah standing. If you are unable to do this, you may sit down, otherwise you may perform salaah while lying on your side."¹ A narration of Nasa'ee adds that one may even perform salaah lying on one's back.²

1. Being unable to stand does **not** only mean that one is totally unable to stand up. It also refers to people who fear death or great harm by standing or causing further difficulty in one's illness. One may sit in such cases.

¹ Bukhaari .

² Talkhees.

2. When a person fears harm from an enemy if he stands and performs salaah, he may do so while sitting but will have to repeat the salaah afterwards. Because this is a rare excuse.
3. It is **not** necessary to adopt a special manner of sitting. While one may sit in any manner, it will be Makrooh to sit on the buttocks with the legs folded in an upright position. This manner of sitting is prohibited because certain narrations describe it as resembling the posture of dogs and monkeys.¹ It is however best to sit in the posture of the first Tashahhud.
4. When sitting and performing salaah, one should at least let the face or the forehead be in line with the front of the knees when bowing for Ruku.
5. If one bows so much that the forehead is in line with the Sajdah position, there will be no difference between the Ruku and the Sajdah.
6. If a person is able to perform the entire salaah in a standing posture when performing the salaah alone (because it is shorter), it is better for him to do this rather than performing the salaah in congregation when he will have to perform it part sitting and part standing. However, the salaah will still be valid if he opts to perform the salaah in congregation.
7. If a person is capable of standing only for the duration of reciting Surah Faatiha, after which he is forced to sit, he should complete the salaah with Surah Faatiha. If he started another Surah and was then forced to sit down, he may sit (and complete the Surah). It is **not** necessary to abandon the Surah to make Ruku.

The Person who is Incapable of Sitting

1. Incapability refers to extreme difficulty in sitting. Such a person may lie on his right side with his face and front of the body facing towards the Qiblah just as a dead person is laid in the grave.
2. If a person lies on his left side without a valid reason, the salaah will still be valid, although contrary to the Sunnah.
3. If a person is unable to lie on his side, he should lie on his back with the soles of his feet facing towards the Qibla. A

¹ Footnote of Jamal.

pillow should then be placed beneath his head so that his face may look towards the Qibla.¹

4. If unable to make gestures with the head, the person may perform with gestures of the eyelashes and eyes. If unable to do even this, the person may imagine bowing in Ruku and Sajdah.
5. If a person cannot speak, recitation of the Qur'aan and Dhikr may be done in the heart. As long as a person is in his senses, salaah is never waived.
6. If an expert physician advises that a disease of the eye may be treated only by performing salaah in a sitting posture or while lying down, one may practise according to the advice if failure to do the treatment may result in blindness.
7. If while performing salaah a person was unable to remain standing, he should sit down and complete the salaah in the sitting posture. Similarly, if while performing salaah in a sitting posture (for good reason), a person found the strength to stand up, he should complete the salaah in a standing posture. In a like manner, if a person performing salaah while lying down discovers that he is able to complete the rest of the salaah while sitting or standing up, he should do so. (Salaah can therefore be completed in any manner one is capable of without having to start it all over again).
8. If while performing salaah a person was unable to remain standing (due to some illness), he should sit down and complete the salaah in the sitting posture. If unable to even sit, he may lie down. The same applies to Ruku and Sajdah. Similarly, if unable to complete the Surah Faatiha while standing, it may be completed while sitting when changing posture from standing to sitting the recitation should not be stopped.

Du'aa Istiftaah

It is Sunnah for the person performing salaah to recite the Du'aa Istiftaah after the Takbeer Tahreemah. However, reciting the Du'aa Istiftaah will **not** be Sunnah in the following circumstances:

1. One fears that by reciting the Du'aa Istiftaah, one will not be able to join the complete Surah Faatiha with the Imaam.

¹ Mughniil Muhtaaj.

2. By reciting it, one fears that the time for the salaah will expire.
3. A person joins the Imaam in a posture other than Qiyaam. It is however still Sunnah to recite the Du'aa Istiftaah when one joined the Imaam during the final Tashahhud but the Imaam made Salaam before the person could sit down. It will also remain Sunnah when one joined the Imaam during the first Tashahhud but the Imaam stood up before the person could sit down.
4. The Du'aa Istiftaah is **not** Sunnah in the Janaazah salaah.¹
5. The Sunnah of the Du'aa Istiftaah will be fulfilled by reciting any of the du'aas reported in the Ahadeeth. However, the best du'aa according to the Shaafi'ee Fiqh is the one narrated by Hadhrat Ali (R.A) (إِنِّي وَجَّهْتُ وَجْهِيَ...) and then the one narrated by Hadhrat Abu Hurayrah (R.A) (اللَّهُمَّ بَاعِدْ...)²
6. If a person intentionally omitted or forgot to recite the Du'aa Istiftaah and then started the Ta'awwudh, he should now **not** recite the Du'aa Istiftaah. It should also **not** be recited in any other Rakaah as compensation.
7. If a Masboooq joined the Imaam during the final Tashahhud, recited the Takbeer and then sat down but the Imaam then made Salaam just as he sat, he should stand up again (to complete the salaah) without reciting the Du'aa Istiftaah. This is because the location of the Du'aa Istiftaah has been lost. However, if the Imaam made Salaam before he could sit down, he should then remain standing and recite the Du'aa Istiftaah.
8. If a Masboooq joined the Imaam just as the Imaam was saying "Aameen", he should also say "Aameen" and then recite the Du'aa Istiftaah.

Ta'awwudh

Allaah says:

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

"When you recite the Qur'aan, then seek Allaah's protection from the accursed Shaytaan."³

¹ Mughni , Footnote of Rowdha

² Sharh Muhaadhab.

³ Surah Nahl, verse 98.

1. It is mustahab to recite Ta'awwudh (اعُوذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ) after the Du'aa Istiftaah.
2. Although the Ta'awwudh is Mustahab in every Rakaah, it is more emphasised in the first Rakaah.

Qiraa'ah

1. It is necessary for the Imaam, the Muqtadi (follower) as well as for the person performing salaah individually to recite Surah Faatiha. This applies to both those salaahs in which the Qiraa'ah is silent as well as those in which the Qiraa'ah is audible. In audible salaahs, the Muqtadi should recite Surah Faatiha in a manner that only he can hear himself.
2. In audible salaahs, it is Mustahab for the Imaam to remain silent after reciting Surah Faatiha for a duration of time in which his followers can recite Surah Faatiha.

To prove the compulsory nature of reciting Surah Faatiha, a Hadith is quoted in which Rasulullaah (S.A.W) said, "The salaah of a person not reciting Surah Faatiha is not correct."¹ Imaam Bukhaari رحمه الله states that the Hadith is narrated from Rasulullaah (S.A.W) with *Tawaatur* that the salaah without Surah Faatiha is no salaah at all.²

The following are proofs of Surah Faatiha being Waajib for even the Muqtadi to recite:

- a. Hadhrat Abu Hurayrah (R.A) reports that Rasulullaah (S.A.W) thrice repeated, "The salaah without Surah Faatiha is incomplete." When someone asked Hadhrat Abu Hurayrah (R.A) whether the person following an Imaam should also recite Surah Faatiha, he replied, "Recite it silently to yourself."³
- b. Hadhrat Anas (R.A) reports that once after leading the salaah, Rasulullaah (S.A.W) asked the Sahabah (R.A) whether they were reciting anything behind the Imaam. When they replied in the affirmative, Rasulullaah (S.A.W) told them **not** to do that but rather to recite only Surah Faatiha to themselves.⁴

¹ Bukhaari, Muslim, Abu Dawood, Tirmidhi, Nasa'ee and Ibn Maa'jah.

² Ibn Khuzaymah.

³ Muslim.

⁴ Bukhaari in his Juz'ul Qiraa'ah.

- c. Hadhrat Ubaadah bin Saamit (R.A) narrates that during one Fajr salaah, the Qiraa'ah seemed difficult for Rasulullaah (S.A.W). After completing the salaah, he asked, "I see that you people are reading behind your Imaam?" When the Sahabah (R.A) replied that they were indeed reciting Qur'aan, he said, "Recite nothing besides Surah Faatiha because salaah is incorrect without Surah Faatiha."¹

Note: Imaam Bayhaqi and others state that the Ahadeeth prohibiting recitation behind the Imaam refer to everything besides Surah Faatiha or they refer to reciting in a loud voice.

Note: The details of this discussion can be sourced in *Tuhfatul Ahwadhi* (a commentary of Tirmidhi), *Talkheesul Habeer*, *Kitaabul Qiraa'ah Khalfal Imaam of Bukhari Shareef* and *Juz'ul Qiraa'ah of Baihaqi*.

3. It is Waajib to recite Surah Faatiha in every Rakaah. It is however **not** Waajib for the Masbooq who is joining the Imaam in Ruku.
4. If a person joined the Imaam but was unable to complete Surah Faatiha when the Imaam proceeded to Ruku, it will not be necessary for him to complete the Surah Faatiha. He may proceed into Ruku with the Imaam and this Rakaah will be counted.²
5. Sequence is Waajib when reciting Surah Faatiha. Therefore, if a person intentionally reversed the sequence of the verses, the Qiraa'ah will be invalid. He will have to recite them all over again. If this was by mistake, the initial recitation that was in sequence will be made the foundation and the rest will be built upon it. It will then only be necessary to repeat the verses built upon the foundation. However, if some time has elapsed, it is best to recite Surah Faatiha all over again. For example, if a person recited from "إِنَّكَ نَعْبُدُ" to the end of Surah Faatiha and then recited from "بِسْمِ اللَّهِ" until "مَالِكِ يَوْمَ الدِّينِ", he will have to repeat the entire Surah Faatiha if he did so intentionally. However, if he did so in error, the portion from "بِسْمِ اللَّهِ" until "مَالِكِ يَوْمَ الدِّينِ" will be considered as the foundation and all he needs to do is to add "إِنَّكَ نَعْبُدُ" to the end of Surah Faatiha. If a person recited

¹ Ahmad and Bukhaari in his Juz'ul Qiraa'ah.

² Footnote of Rowdha, Jamal.

"بسم الله" and then proceeded to recite all of Surah Faatiha besides "الحمد لله", he will **not** be able to build on the "الحمد لله" if some time has passed. He will have to start Surah Faatiha all over again from "بسم الله".

6. If a person intentionally mixed up the recitation of the Tashahhud in such a manner that the meaning was corrupted, the salaah will be rendered invalid. If the act was not deliberate, the salaah will **not** be nullified but the Tashahhud will have to be repeated. If the meaning was not corrupted, the recitation will be sufficient.
7. The recitation of the verses of Surah Faatiha should follow in fluent succession. Therefore, if a person intentionally remained silent for a long period between the verses, the Qiraa'ah will be invalid and will have to be repeated all over again.
8. There is of course no harm in pausing for a short while between the verses.
9. The Qiraa'ah will however be nullified only if the pause between the verses was with the intention of terminating the Qiraa'ah.
10. The Qiraa'ah will be nullified if one recited Tasbeeh or anything else between the verses of Surah Faatiha, regardless of whether he recited for a short or a long time. This will apply only when the person performing salaah has **not** been instructed to recite what he did and if it was **not** in the interest of the salaah to say it. Therefore, salaah will **not** be nullified if the person said "Aameen" after Surah Faatiha or if he made Sajdah Tilaawah with the Imaam (in which Tasbeeh was recited). Similarly, the salaah will also **not** be nullified if the Muqtadi corrected the Imaam in salaah or if he made du'aa for Allaah's mercy or for protection from punishment when verses invoking such du'aas are recited. Such acts will **not** be deemed to disrupt the succession of verses and one may continue with the verses ahead.
11. The succession will however be disrupted by saying "الحمد لله" in response to a sneeze.
12. The succession will **not** be disrupted if one remained silent during the recitation because of forgetfulness. He may continue from where he left off.

Reciting Bismillaah

1. " بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ " at the beginning of Surah Faatiha is a complete verse. It is also regarded as a complete verse at the beginning of every Surah of the Qur'aan apart from Surah Baraa'ah. Rasulullaah (S.A.W) had innumrated Bismillaah as a verse of Surah Faatiha.¹
2. It is Sunnah to recite Bismillaah audibly before Surah Faatiha and before commencing a Surah in the audible salaahs.
3. It is Waajib to properly articulate every letter and *Tashdeed* in Surah Faatiha.
4. The Qiraa'ah will be incorrect if any letter or *Tashdeed* is omitted or if one letter is substituted with another, such as the letter ض . Qiraa'ah will also be incorrect if any such error is made that alters the meaning of a verse, e.g. reciting "الْعَمْتُ" or "الْعَمْتُ" instead of "الْعَمْتُ" or reciting "يُكُ" instead of "يُكُ". If alterations of this nature were made intentionally, the salaah will be invalid but if made erroneously, it is Waajib for the Qiraa'ah to be repeated.

Saying "Aameen"

1. It is Sunnah to say "Aameen" ("Accept, O Allaah!") after reciting Surah Faatiha whether it is recited in Salaah or not.
2. It is Mustahab for the Imaam, the Muqtadi (follower) as well as for the person performing salaah individually to recite Aameen. It should be recited audibly in the audible Salaahs.
3. If a person forgot to recite Aameen and continued his recitation, it will be considered forfeited and he will **not** be able to say it afterwards. Rasulullaah (S.A.W) said, "Say 'Aameen' when the Imaam says 'Aameen' because the angels also say 'Aameen'. The person whose 'Aameen' corresponds with the 'Aameen' of the angels will have all his previous sins forgiven."²

¹ Ibn Khuzaymah and Haakim.

² Bukhaari and Muslim.

Recitation of the Qur'aan after Surah Faatiha

1. It is Sunnah for the Imaam as well as someone performing salaah by himself to recite some portion of Qur'aan after Surah Faatiha in the Fajr salaah and in the first two Rakaahs of every Fardh salaah.
2. Since this recitation is Sunnah, salaah will still be correct if it is **not** recited and there will also be no need to perform Sajdah Sahw.
3. It is **not** Mustahab to recite a Surah in the Janaazah salaah.¹
4. When a Muqtadi can hear the Imaam reciting a Surah in an audible Salaah he should **not** recite a Surah but should listen attentively to the Imaam.
5. When the Imaam is reciting silently or when he cannot be heard because of factors such as being too far away or being deaf, it is Sunnah for the Muqtadi to also recite a Surah.
6. If the Surah was recited before Surah Faatiha, it will not be taken into consideration (the Sunnah will **not** be fulfilled).
7. A woman may only recite audibly when non-Mahram cannot hear her. She may therefore recite audibly when no one can hear her, when only other women can hear or when her voice reaches only Mahram men.
8. In the Mutlaq Nafil salaahs performed during the day, one should recite Qiraa'ah silently.
9. When performing Nafil salaahs during the night, one should recite in a voice that is neither too loud nor too soft. However, if a person nearby is sleeping or performing salaah and will be disturbed, one should recite softly. The Taraweeh salaah is an exception when recitation is loud.
10. It is Sunnah for the Imaam and Munfarid (person performing salaah by himself) to recite the Qiraa'ah silently in all salaahs apart from the first two Rakaahs of the Fajr, Maghrib and Isha salaahs as well as the Jumu'ah, Eid, Khusoof², Istisqaa³, Taraweeh and Ramadhaan Witr salaahs. It is sunnah to recite

¹ Al-Adhkaar.

² Salaah performed when a solar eclipse takes place.

³ Salaah performed when rain is desperately needed.

Qiraa'ah in the salaah after Tawaaf audibly if it is performed at night or at the time of Fajr.¹

Saktah (Pauses in Recitation)

1. In audible salaahs, it is Mustahab for the Imaam to effect Saktah four times.
 - ❖ The first should be after the Takbeer Tahreemah so that the Du'aa Istiftaah may be recited.
 - ❖ Thereafter, the next Saktah should be a short one between the end of Surah Faatiha and the "Aameen" so that it becomes evident that the "Aameen" is **not** part of Surah Faatiha.
 - ❖ The third ought to be a lengthy Saktah after the "Aameen" to allow the followers to recite Surah Faatiha.
 - ❖ The next ought to be a short one between the end of the Qiraa'ah and the Takbeer of Ruku.²

The Ruku

1. If a person is unable to bow in Ruku without a support or assistance from another, it will be necessary to use the support or assistance to make the Ruku.
2. If a person is totally unable to make Ruku, he may do so with gestures of the eyes while standing in Qiyaam.
3. Composure is Waajib in Ruku. The least degree of composure is for all the body parts to be at rest and for there to be a (noticeable) distinction between bowing down and standing erect again.
4. A precondition of Ruku is that one should **not** intend bowing down for any other reason.
5. Therefore, if one recited a verse requiring a Sajdah and then started to make the Sajdah, deciding only when reaching the Ruku posture to rather remain in Ruku rather than to proceed with the Sajdah, the Ruku will be invalid. This is because one did **not** make the explicit intention of going into Ruku, which is a precondition for the validity of the Ruku. One should then return to the standing position and repeat the Ruku.
6. It is Mustahab to start saying the Takbeer when one starts to bow down and to prolong the words of Takbeer until one has

¹ Fat'hul Wahhaab with Jamal.

² Al - Adhkaar

properly settled into the Ruku posture. In this manner, no part of the salaah will be without Dhikr. This applies to the Takbeers recited every time one changes postures.

I'tidaal (Standing between the Ruku and Sajdah)

1. While I'tidaal is a Rukn, it is **not** an objective in itself.
2. The Waajib duration of the I'tidaal is to return to the posture one was in before the Ruku, whether one was standing or sitting.
3. If one was proceeding for Ruku and happened to fall down in sajdah before achieving composure in the Ruku, one will have to return to the Ruku posture, gain one's composure and then proceed to the I'tidaal posture. If one happened to fall after being composed in Ruku, one may stand up straight into the I'tidaal posture and then proceed into Sajdah.
4. Composure is Waajib in I'tidaal just as in Ruku.
5. It is also necessary for one to stand up from Ruku for no other purpose but for I'tidaal. If one got up from Ruku on seeing something that frightened one, the posture will **not** be regarded as I'tidaal.
6. It is Waajib **not** to prolong the I'tidaal.
7. It is Mustahab to raise the hands as described earlier when proceeding into the I'tidaal posture.
8. If one was unable to stand up from Ruku for some reason, one may proceed directly into Sajdah, in which case the need for I'tidaal will be waived. However, if before placing the forehead on the ground, one regained the ability to stand up, it will be Waajib to proceed to the I'tidaal posture before going into Sajdah. One should **not** return to the I'tidaal posture if the ability to stand was regained **after** placing the forehead on to the ground. Returning to the I'tidaal posture in this case will nullify the salaah if one knew that he was **not** supposed to do this. If it was ~~done~~ out of ignorance, the salaah will **not** be nullified.
9. When proceeding into the I'tidaal posture, it is Mustahab to raise the hands, as described earlier. One should start raising the hands as soon as one starts to lift the head from Ruku and drop them only when one is standing erect in the I'tidaal posture.

Qunoot

The word Qunoot (قنوت) has several meanings in Arabic. It refers to du'aa, humility, Ibaadah, obedience, silence, salaah, standing in salaah, standing for a long period in salaah and even perpetual obedience. In the context under discussion, it refers to the particular du'aa recited during Qiyaam.¹

- ❖ A Hadith states that for a month Rasulullaah (S.A.W) recited the Qunoot to curse the people who killed some Sahabah (R.A) at Bir Ma'oona. Although Rasulullaah (S.A.W) stopped this afterwards (after a month), he continued reciting Qunoot in the Fajr salaah until he left this world.²
- ❖ Hadhrat Abu Raafi (R.A) reports that Hadhrat Umar (R.A) recited the Qunoot during the Fajr salaah.
- ❖ Hadhrat Aswad رضى الله عنه reports that he had performed salaah behind Hadhrat Umar (R.A) both on journey and in Madinah and found him reciting the Qunoot only during the Fajr salaah.³
- ❖ An authentic narration from Hadhrat Abdullaah bin Ma'qal states that Hadhrat Ali (R.A) also recited the Qunoot during the Fajr salaah.⁴

The words of the Qunoot are ... اللهم اهْدني فيمن هديت و عافني

1. It is Mustahab to recite the Qunoot during the I'tidaal of the second Rakaah of Fajr and the I'tidaal of the Witr salaah during the last half of Ramadhaan.
2. The Imaam should **not** only make du'aa for himself but should use plural pronouns when making du'aa because Rasulullaah (S.A.W) prohibited Imaams from making du'aa only for themselves. Making du'aa only for themselves has been described as misappropriation of trust.⁵
3. It is Sunnah to recite Durood after the Qunoot.⁶
4. It is also Mustahab to recite the Qunoot in the other four Fardh salaahs when the Muslim masses are suffering drought or any other calamity.

¹ Footnote of Jamal.

² Ahmad and Daar Qutni.

³ Bayhaqi.

⁴ Bayhaqi, Shaafi'ee and Talkhees.

⁵ Abu Dawood and Tirmidhi.

⁶ Nasaa'iee

5. While Imaams should recite the Qunoot loudly, the Munfarid should recite it silently. This applies to both the Qunoot in Fajr and the Qunoot Naazilah.
6. The Muqtadi should say 'Aameen' to the du'aas of the Imaam and may also say words of praise for Allaah with the Imaam or merely listen to it. (the words of praise start from "فَاتِكَ تَقْضِي" until the words "فَلَاكُ الْحَمْدُ عَلَى مَا قَضَيْتَ").
7. If the Muqtadi is too far away to hear the Imaam reciting the Qunoot, he should recite it himself.
8. It is Mustahab to raise the hands (as in duaa) when reciting the Qunoot but it is **not** Mustahab to wipe the hands over the face after completing. In *Majmoo*, Imaam Bayhaqi رحمه الله is quoted to have said that wiping of the face after du'aa in Salaah has neither been proven by any Hadith, any report of a Sahabi (R.A), any action of a predecessor or any process of analytical deduction.
9. A verse of the Qur'aan that is a du'aa or that resembles a du'aa may be recited as Qunoot. Any other verses will **not** be regarded as Qunoot.
10. Qunoot recited before going into Ruku will **not** be taken into consideration and will have to be repeated after the Ruku. Thereafter, Sajdah Sahw will also have to be made.¹

Sajdah

1. It is Waajib to place the forehead on the ground during Sajdah. It will **not** suffice to place only one of the sides of the forehead on the ground.
2. For the forehead to merely touch the ground in Sajdah is insufficient. The weight of the head and neck should be applied to the place of Sajdah so that the forehead is firmly stationed on the ground.
3. When making Sajdah on a soft place, sufficient weight should be applied to make the place subside somewhat.
4. It is necessary for the hands, knees and feet to be on the ground.
5. Sajdah will however be in order if the nose does not touch the ground.
6. It is Waajib for the forehead to touch the ground without anything between some part of the forehead and ground.

¹ Kitaabul Umm.

7. When making Sajdah on one's turban or garment, the Sajdah will be correct only if the turban does **not** move with the movements of the person. If it does move, the Sajdah will be Incorrect.
8. If one is wearing a bandage over the forehead because of an injury, Sajdah may be made on the bandage without the need of repeating it afterwards.
9. Composure is Waajib in Sajdah as well. It is also necessary that when proceeding for Sajdah, one has the intention of Sajdah. If one merely fell down after the I'tidaal, this will **not** be regarded as Sajdah. The person will have to return to I'tidaal and then go into Sajdah.

Sitting between the Two Sajdahs

1. After completing the Sajdah, it is Waajib sit in a composed manner. There should be no other intentions when sitting up, neither should this sitting posture be too long.
2. It is Sunnah to sit in the *Iftiraash* position. This means that one should spread the left foot on the ground, sit on it and keep the right foot erect.
3. If there is no Tashahhud to be recited after the second Sajdah, it is Mustahab to sit a while. This is called Jalsah Istiraaha and to sit in the *Iftiraash* position here is sunnah.
4. When one gets up either after the Jalsah Istiraaha or without the Jalsah Istiraaha, it is Sunnah to get up while placing the hands on the ground.

Tashahhud and Sitting for Tashahhud

1. Both are Fardh at the end of the salaah and Sunnah in between the salaah.
2. It is **not** compulsory to adopt any particular position during this time, but it is Sunnah to adopt the *Iftiraash* position during the intermediate sitting posture and the *Tawarruk* position during the final sitting.
3. The Masbooq should sit in the *Iftiraash* position when the Imaam is in the final sitting.
4. A person should also sit in the *Iftiraash* position when he intends to perform Sajdah Sahw (thereafter the *Tawarruk* position should be adopted and Salaam made).

5. When one reaches the Hamzah (ي) of the word "إِلاَّ الله", it is Mustahab to lift the index finger of the right hand. One should however **not** keep moving the finger. However, if one does keep the finger moving, salaah will still be valid (although the act is Makrooh).
6. The final sitting is Waajib and it is also Waajib in this sitting to send salutations (recite Durood) to Rasulullaah (S.A.W). Sending salutations to the family of Rasulullaah (S.A.W) is Sunnah. According to Imaam Shaafi'ee رحمه الله , the family of Rasulullaah (S.A.W) refers to the Banu Haashim and Banu Abdul Muttalib tribes. Some scholars are of the opinion that it refers to all Muslims.
7. In the first sitting, it is Sunnah to send salutations to Rasulullaah (S.A.W).
8. It is also Sunnah to raise the hands when saying the Takbeer for standing up from the first sitting. This is proven from a narration of Bukhaari.
9. If a person is unable to recite Arabic, the first Tashahhud, the Qunoot, the Tasbeehaat and other forms of Dhikr may be rendered in another language.

The Salaam

1. Salaam is also a Rukn of salaah.
2. It will suffice to say only "عليكم السلام".
3. It is however **not** permissible to say "سلام عليك".
4. It is **not** Fardh (but Sunnah) to intend terminating the salaah with the Salaam.
5. It is Waajib to turn the head when sitting and making Salaam.
6. It is Sunnah to turn the head for the second Salaam.
7. The following of the Muqtadi terminates as soon as the Imaam says the first Salaam. He is then at liberty to either make the Salaam or recite some additional du'aas before doing so.
8. If the Masbooh is sitting in the first sitting (which is the second for the Imaam), he may also sit a while longer after the Imaam makes Salaam. This is however Makrooh. If it is **not** the first sitting for him, he will have to stand up immediately after the Imaam's second Salaam. Intentionally remaining seated after this will nullify his salaah.

Qadhaa of Fardh Salaahs

1. It is Mustahab to perform the Qadhaa salaahs in sequence.
2. Sequence is **not** Waajib amongst several Qadhaa salaahs or amongst salaah of which some are Qadhaa and others not.
3. If a person only remembered an outstanding Qadhaa salaah during the time of a Fardh salaah, it will be Mustahab for him to first perform the Qadhaa if there is sufficient time available. If time is limited, he should first perform the Fardh salaah.
4. If a person started the Qadhaa salaah thinking that there was ample time but then realised during the salaah that time was too short (for both salaahs), he should immediately terminate the Qadhaa salaah and perform the Fardh salaah (so that this salaah also does **not** become Qadhaa).
5. If a person is uncertain about the number of Qadhaa salaahs he needs to perform but knows this much that it is not less than ten and **not** more than twenty, he will be bound to perform twenty.
6. Five conditions need to be fulfilled before salaah:
 1. Purity from Hadath .
 2. Covering the Satr .
 3. Facing the Qibla .
 4. Knowing either for sure or to the best of one's knowledge that the time for the salaah has set in .
 5. Having knowledge that the salaah is Fardh and knowledge of how to perform salaah .

Imaam Ghazaali رحمه الله has stated in his Fataawaa that for a common man who cannot distinguish between the Faraa'idh and Sunan of salaah, it will suffice for his salaah to be correct merely with the condition that he does **not** perform any Fardh salaah with the intention of Nafil salaah. If he performed a Fardh with the intention of Nafil, the salaah will be invalid. A brief intention will suffice if he is unaware of details. From what is apparent about the Sahabah (R.A) and those after them, it appears correct to surmise that Rasulullaah (S.A.W) never made this condition necessary for the Bedouins, neither did he instruct anyone ignorant of it to repeat his salaah.

The Condition of Salaah and Factors Prohibited in Salaah

There are eight conditions for salaah:

1. Facing the Qibla .
2. Knowing either for sure or to the best of one's knowledge that the time for the salaah has set in .
3. Purity from Hadath .
4. Purity from Najaasah .
5. Covering the Satr .
6. Not speaking .
7. Abstaining from excessive movements .
8. Abstaining from eating .

Some Rulings Pertaining to the Conditions Above

1. If a person's wudhu broke while performing salaah, he will have to repeat the salaah all over again. He will be unable to continue from where he left off.
2. If there is a great possibility that there is Najaasah on the body or clothing but one is **not** certain about the specific area where it is, it will be Waajib to wash the entire area of the body or the clothes. It will **not** suffice to merely guess which area it is and then wash it.
3. It is Waajib for a person performing salaah to have pure clothing and no portion of his clothing should touch any Najaasah, even though the clothing may **not** move with his movements. Therefore, if that part of the turban which does not move with his movements touches impure ground, the salaah will be nullified.
4. It is totally Haraam for a woman to attach either human or impure hair to her own (because of the reverence which ought to be shown to the human body). In fact, human hair and other parts ought to be buried. There is no difference in this ruling between women who are married and those who are unmarried.
5. If the hair attachment is pure and it is not human hair, and the woman is unmarried, it will be Haraam for her to attach it. However, a married woman may use such an attachment with the permission of her husband. Without his permission, it will be Haraam for her as well.

6. It is Haraam for a woman to redden her cheeks (with makeup, etc) when she is unmarried. If she is married, she may do so only with the permission of her husband.
7. It is Waajib for everything coming into contact with the body and clothing of a Musalli (person performing salaah) to be pure, whether it touched the top, bottom or sides of the body or clothes.
8. Salaah will be invalid if one is standing in a place where an impure wall or roof is touching one.
9. There is no harm in performing salaah on a mat beneath which is Najaasah or which has Najaasah on one corner whether or not the area moves with the movements of the Musalli.
10. If a finely weaved cloth is placed over some Najaasah but the Najaasah touches the Musalli through some holes in the cloth, the salaah will be invalid. However, if the Najaasah does **not** come through any holes, there will be no harm done.
11. If one is certain that the mud or sand on a street is impure, a little that soils the clothing will be forgiven but **not** if there is a lot. The meaning of a little is that amount which is almost impossible to avoid. This will be determined by local habits and ways. To facilitate understanding, scholars have written that a little refers to that amount which is **not** due to carelessness, falling or tripping. Whatever is caused by such factors will be regarded as a lot.
12. There will be no harm if one is **not** certain that the mud is impure.
13. If there is Najaasah on one's shoes or socks and one rubs it in sand so much that it is removed, salaah cannot be made with it on (it will have to be washed).
14. The blood or pus emerging from a pimple or boil is excused even though one purposely pressed the matter out.
15. The blood of another person or of an animal is excused if it is a little, otherwise not.
16. One's own blood flowing from a wound will have the same ruling as the blood and pus from a pimple or boil.
17. If the matter flowing from a blister or wound is odorous, it will be impure. If there is no odour, it will be pure.
18. If after performing salaah one learnt that one's body or clothing had a quantity of Najaasah that is unpardonable, every salaah that one knows for certain was performed with the Najaasah will have to be repeated. It will **not** be

necessary to repeat those salaahs that one only assumes were performed with the Najaasah.

19. The Satr of a male is the area between the navel and the knees. As for a female, in salaah it is Waajib for her to cover her entire body except for her face and the insides and outsides of her palms.
20. It is insufficient to cover the body with clothing so thin that the colour of the skin is visible through it.
21. If a person's collar is so wide that when he is in Ruku, his Satr can be seen from the front, his salaah will be invalid. It will be necessary for him to close his collar before performing salaah.
22. It is Makrooh for a woman to cover her face with her Niqaab (veil) while performing salaah.
23. If a person spoke without good reason in salaah, it should be seen what was said. If the word comprises of a single letter, the salaah will **not** be nullified if the word has no meaning. However, if the word has a meaning, the salaah will be nullified e.g. "ق" ("Rescue") or "ش" ("Carry tales"). If the word comprises of two or more letters, the salaah will be nullified regardless of whether it has a meaning or not.
24. If a single letter is prolonged, the salaah will be nullified.
25. If a two letter word formed from a voluntary cough, the salaah will be nullified.
26. If a person mistakenly carried out an act that forms part of the salaah, the salaah will **not** be nullified e.g. performing an extra Ruku, Sajdah or Rakaah. However, if this was done deliberately, the salaah will be nullified.
27. If an act that is **not** a part of the salaah is excessively performed, the salaah will be nullified. If it is **not** excessive, salaah will **not** be nullified. Again, the definition of excessive depends on what people regard as excessive.
28. It is permissible to look into the Qur'aan and read while performing salaah. In fact, if a person cannot recite Surah Faatiha from memory, it is Waajib for him to recite it while looking into the Qur'aan. A slave of Hadhrat Aa'isha رضي الله عنها used to lead her in Taraweeh salaah as he looked into the Qur'aan.¹
29. If a latecomer arrived after the salaah had already started and saw an empty space in the first row, he may pass by the second row to fill it because it is the fault of those people.
30. Eating in salaah will nullify the salaah even though one ate very little.

¹ Ibn Abi Shaybah and Bukhaari.

31. It is Makrooh to perform salaah in a dump or in an abattoir because of the Najaasah usually found there.
32. It is also Makrooh to perform salaah on a road because of the possibility of Najaasah or because of the people passing thus distracting one's attention.
33. It is also Makrooh to perform salaah in public baths because of the presence of Najaasah and because they are popular haunts for the Shayaateen.
34. It is also Makrooh to perform salaah on top of the Kabah.
35. It is also Makrooh to perform salaah in camel stables.
36. Salaah is also Makrooh in a graveyard.

Note: Factors that nullify a fast will also nullify salaah.

Sajdahs that are not part of Salaah

There are three such Sajdahs: (a) Sajdah Sahw (b) Sajdah Tilaawah and (c) Sajdah Shukr.

1. Sajdah Sahw is Sunnah and **not** Waajib.
2. When a Rukn is omitted in salaah, it is necessary to repeat it. Sajdah Sahw will be insufficient.
3. It is Sunnah to perform Sajdah Sahw when one either purposely or forgetfully omits any of the Sunan *Ab'aadh*. The definition of Sunan *Ab'aadh* has already passed.
4. Sajdah Sahw is also Sunnah if Qunoot was recited before the Ruku.
5. Sajdah Sahw is also Sunnah if Qunoot was recited during the Witr of any night outside the last half of Ramadhaan.¹

Sequence

1. Sequence is Waajib in salaah. Intentionally omitting it will nullify the salaah and if it was omitted in error, the acts done after the omitted Rukn will **not** be taken into consideration until the Rukn in question is performed.
2. Sajdah Sahw is also Sunnah if the first Tashahhud was omitted.
3. If a person forgot to sit for the first Tashahhud or if one sat but forgot to recite the Tashahhud and proceeded to stand up for the third Rakaah, he should **not** sit down again if he remembered only after already standing up. If he still sat down despite knowing the ruling, his salaah will be nullified. However, if he sat down in error or because of ignorance, his salaah will **not** be nullified. In this case, he must return to the standing posture as soon as it occurs to him.
4. If (in the above scenario) the Muqtadi did **not** stand up from Tashahhud when the Imaam did, his salaah will be nullified. It will be permissible for him to do this only if he intends disassociating from the Imaam.
5. However, if the Muqtadi stood up with the Imaam and the Imaam decided to return to the sitting posture, the Muqtadi should **not** follow him. He should remain standing in wait for the Imaam because it is possible that the Imaam did so in

¹ Footnote of Rowdha.

error. Should the Muqtadi purposely follow the Imaam down (knowing that he should not), the Muqtadi's salaah will be nullified. On the other hand, if the Muqtadi did so in error, his salaah will **not** be invalidated.

6. If the Imaam sat for the first Tashahhud but the Muqtadi mistakenly stood up, the Muqtadi must return to follow the Imaam. His salaah will be nullified if he does not. The same applies when both Imaam and Muqtadi mistakenly stood up but whereas the Imaam remembered and returned to the Tashahhud posture before standing up completely, the Muqtadi had already stood up completely. Here also the Muqtadi must return to follow the Imaam otherwise his salaah will be nullified.
7. If a person forgot to recite the Qunoot and had already placed his forehead on the ground in Sajdah, it will **not** be permissible to return (to the I'tidaal posture). He may return only if he did **not** yet place his forehead on the ground. If he had already passed the Ruku position (before returning to the I'tidaal posture), he will need to perform Sajdah Sahw. However, if he had **not** already passed the Ruku position, he will **not** need to perform Sajdah Sahw.
8. If a person performed Sajdah Sahw thinking that he had erred in the salaah but before making Salaam realised that he had **not** erred, he will now have to make Sajdah Sahw again because the first two Sajdahs were extra and **not** in their proper place.
9. If a traveller performed Sajdah Sahw on account of an error in his Qasr (abridged) salaah but then before the Salaam decided to perform his salaah in full (four Rakaahs), he will have to repeat the Sajdah Sahw at the end of his salaah.
10. If a Muqtadi knows the reason for the Imaam performing Sajdah Sahw and he is certain that the Imaam did not make an error that warrants Sajdah Sahw, he should **not** follow the Imaam in Sajdah Sahw. For example, the Imaam thinks that he has omitted one of the Sunan Ab'aadh and the Muqtadi is certain that he did not.
11. Whether the Imaam erred before or after the Masbooq joined him, it is necessary for the Masbooq to join the Imaam in the Sajdah Sahw and to also perform Sajdah Sahw at the end of his salaah. The Masbooq should perform the Sajdah Sahw at the end of his Salaah even if the Imaam may have forgotten to do so.

12. The Sajdah Sahw should be performed in the final sitting after the Tashahhud, Durood and du'aa but before the Salaam. The Sajdah Sahw will be lost if a person intentionally made Salaam before the Sajdah Sahw or if it was done in error and some time had passed after the Salaam (before he realised his error). The Sajdah Sahw cannot be performed now. However, if the Sajdah Sahw was omitted in error and the error was realised immediately after making the Salaam, the person has an option to either perform the Sajdah Sahw or **not** because it is Sunnah. In either case, the salaah will still be valid. It is however best that he performs it.
13. If the first sitting was omitted in error and the person realised this only while he was standing up, it is Mustahab for him to sit down. If he had not yet stood up completely he will now have to perform Sajdah Sahw if he was closer to the standing posture before sitting. If he was closer to the sitting posture or midway between the two, Sajdah Sahw will **not** be necessary.
14. If he intentionally stood up without sitting and returned only after being closer to the standing posture, the salaah will be invalid. However, it will **not** be invalid if he returned when he was still closer to the sitting posture.

Sajdah Tilaawah

1. Sajdah Tilaawah is Sunnah and there are fourteen of them in the Qur'aan. The Sajdah in Surah Saad is a Sajdah Shukr which should be performed out of salaah. If this Sajdah is knowingly made during salaah, the salaah will be nullified. If performed erroneously, the salaah will still be valid but Sajdah Sahw would be Sunnah.
2. If the Imaam (who is a Hanafi) performs the Sajdah for the verse of Surah Saad, the Muqtadi should **not** follow him in the Sajdah. He may either remain standing in wait for the Imaam or stop following him and complete the salaah individually.
3. It is Sunnah for a person listening to the Sajdah Tilaawah verse to perform the Sajdah regardless of whether he intended to listen or not.
4. Sajdah Tilaawah is Sunnah even when hearing a Sajdah Tilaawah verse from a Kaafir or a child.

5. Sajdah Tilaawah should **not** be made when the Sajdah Tilaawah verse is recited in a language other than Arabic.¹
6. If the Muqtadi fails to perform the Sajdah Tilaawah with the Imaam, his salaah will be nullified. On the other hand, if the Imaam fails to perform the Sajdah Tilaawah, the Muqtadi should also **not** perform the Sajdah Tilaawah, otherwise his salaah will be nullified. It is best for them to make up for the Sajdah Tilaawah after the salaah.
7. If a Muqtadi delayed in proceeding into Sajdah Tilaawah with the Imaam and the Imaam got up before the Muqtadi could place his forehead on the ground, he should return into Qiyaam with the Imaam without performing the Sajdah Tilaawah.
8. If Sajdah Tilaawah was performed in the first Rakaah and the same verse was repeated in the second Rakaah, a second Sajdah Tilaawah should be made because the two Rakaahs are regarded as two separate occasions.
9. When performing the Sajdah Tilaawah out of salaah, it is compulsory to make the intention of Sajdah Tilaawah. The hands should then be raised as in Takbeer Tahreemah and the Takbeer stated. Takbeer should then be repeated without raising the hands before proceeding into Sajdah. While the first Takbeer is necessary, the second is preferable. It is **not** Mustahab to be standing before performing the Sajdah Tilaawah, but only permissible.
10. If the verse of Sajdah Tilaawah was recited without wudhu, wudhu should be made immediately and the Sajdah Tilaawah performed. If one delayed, the Sajdah Tilaawah should not be performed.
11. If a Sajdah Tilaawah verse was recited in Ruku or Sajdah, the Sajdah Tilaawah should **not** be performed.
12. All the conditions necessary for salaah are necessary for the Sajdah Tilaawah.

Sajdah Shukr

Hadith: It is reported that whenever anything pleasing happened to Rasulullaah (S.A.W), he would fall into Sajdah.²

¹ Nihaayatul Muhtaaj.

² Abu Dawood.

Hadith: Whenever Rasulullaah (S.A.W) was given glad tidings, he fell into Sajdah.¹

1. Sajdah Shukr is Sunnah whenever one encounters a sudden bounty, e.g. the birth of a child, receiving some wealth, the return of a lost item, etc.
2. All the conditions necessary for salaah are necessary for Sajdah Shukr.
3. It is performed just as Sajdah Tilaawah is performed out of salaah.
4. Sajdah Shukr is **not** permissible during salaah under any circumstances. Performing it during salaah will nullify the salaah.

¹ Ibn Maajah.

Nafil salaahs

Nafil salaah are of two types:

- A. Those Nafil salaahs which are Sunnah to perform in congregation, e.g. the salaahs of the two days of Eid and the salaahs performed during the solar and lunar eclipses and Salaatul Istisqaa. A separate discussion will follow on this type Inshaa Allaah.
- B. Those Nafil salaahs which are **not** Sunnah to perform in congregation. These are those salaahs performed either before or after the Fardh salaahs. They are called the Rawaatib.

Sunan Rawaatib

- 1. The two Rakaahs before Fajr. They should be kept short with the Sunnah practise being to recite Surah Kaafiroon in the first Rakaah and Surah Ikhlās in the second. Otherwise, one may recite verse 136 of Surah Baqarah in the first Rakaah (قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا ...) and verse 64 of Surah Aal Imraan (قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا ...) in the second Rakaah.
- 2. Four Rakaahs before Zuhr and four Rakaahs after Zuhr. Two Rakaahs before and two after are Mu'akkadah (emphasised) while the other two before and two after are not Mu'akkadah. The same applies to the Jumu'ah salaah.
- 3. Four Rakaahs before Asr.
- 4. Two Rakaahs before Maghrib and two Rakaahs after.
- 5. Two Rakaahs before Isha and two Rakaahs after.

Amongst these, ten Rakaahs are Mu'akkadah. These are the two before Fajr, two before Zuhr, two after Zuhr, two after Maghrib and two after Isha. The rest are not Mu'akkadah.¹

Note: The two Rakaahs before Maghrib are Sunnah after replying to the Adhaan. However, if the Imaam starts the Fardh salaah immediately after the Adhaan and performing the two Rakaahs would result in missing the Takbeer Tahreemah, these two

¹ Tuhfatul Muhtaaj and Fat'hul-Wahhaab.

Rakaahs may be performed after the Fardh salaah and not before replying to the Adhaan.¹

¹ Nihaayatul Muhtaaj.

The Witr Salaah

The Witr salaah is Sunnah Mu'akkadah and can be performed as one, three, five, seven, nine or eleven Rakaahs. More than eleven Rakaahs cannot be performed with the intention of Witr.

1. If one intends performing more than one Rakaah with a single Salaam, he can either sit for Tashahhud only at the end of the salaah or sit for a first Tashahhud after the second-last Rakaah and then get up to complete the last Rakaah with another Tashahhud and then Salaam. It is however **not** permissible to sit more than twice for Tashahhud.
2. It is also correct to sit in Tashahhud and make Salaam after every two Rakaahs and then perform one Rakaah at the end.

For example, if one intended to perform five Rakaahs, he may perform them together with Tashahhud only after the fifth Rakaah. Alternatively, he may sit in Tashahhud after the fourth Rakaah and again after the fifth. He may also perform two Rakaahs with Tashahhud and Salaam, followed by another two Rakaahs with Tashahhud and Salaam and then a final single Rakaah. *Fasl* (performing every two Rakaahs separately followed by the single Rakaah) is better than *Wasl* (performing all the Rakaahs with a single Salaam).¹

3. It will be wrong to perform the Witr salaah before the Isha salaah, whether this was done intentionally or in error.
4. A person wrongly believed that he was in a state of wudhu when performing his Isha salaah and then (because of Hadath) made wudhu before performing the Witr salaah. Thereafter, when he realised that the Isha was performed without wudhu, he will have to repeat the Isha as well as the Witr salaah because the Witr salaah was not taken into consideration.
5. It is also correct to perform only one Rakaah of Witr salaah after the Isha salaah without performing any other Sunnah salaahs.

¹ Tuhfatul Muhtaj.

6. During Ramadhan it is Mustahab to perform the Witr salaah in congregation. This is **not** Mustahab out of Ramadhan.
7. It is also Mustahab to recite the Qunoot in the final Rakaah of the Witr salaah during the last half of Ramadhan (from the sixteenth night). It is reported that Hadhrat Abdullaah bin Umar (R.A) recited the Qunoot in the last half of Ramadhan. It is also reported that when Hadhrat Ubay bin Ka'b (R.A) led the people in Taraweeh salaah, he would not recite the Qunoot in the first half of Ramadhan but only in the second half.¹
8. The Qunoot should be recited even if one Rakaah is performed. It is Makrooh to recite the Qunoot in the Witr salaah during any other time.
9. Sajdah Sahw will have to be performed if one did **not** recite the Qunoot during the second half of Ramadhan or if one recited it during any other time.

¹ Tuhfatul Ahwadhi.

The Chaast (Duhaa) Salaah

1. Although performing the Chaast salaah is a Sunnah, performing it in congregation is not Sunnah. The minimum number of Rakaahs is two, while the maximum is twelve. It is however best to perform eight Rakaahs.
 2. It is also best to make Salaam after every two Rakaahs.
 3. The Chaast salaah may be performed from the time the sun rises high (after the Makrooh time) until the sun reaches its zenith. It is however best to perform it after the first quarter of the day.
-
- ❖ A Hadith states that when the Muslims conquered Makkah, Rasulullaah (S.A.W) went to the house of Hadhrat Ummu Haani رضي الله عنها where he took a bath and then performed eight Rakaahs of (Chaast) salaah.¹
 - ❖ In another Hadith, Hadhrat Abu Hurayrah (R.A) states, "My beloved friend Rasulullaah (S.A.W) advised me to observe three fasts every month, to perform two Rakaahs Chaast salaah and to perform my Witr salaah before going to bed."²

¹ Bukhaari, Muslim, Abu Dawood, Nasa'ee, Ibn Maajah and Tirmidhi.

² Bukhaari, Muslim, Abu Dawood, Nasa'ee and Tirmidhi.

The Tahiyyatul Masjid Salaah

Rasulullaah (S.A.W) said, "When any of you enter the Masjid, he should perform two Rakaahs salaah before sitting down."¹

1. Two Rakaahs of Tahiyyatul Masjid salaah is Sunnah for the person entering the Masjid. If after entering the Masjid a person performs any Fardh or Sunnah salaah with the intention of Tahiyyatul Masjid, he will receive the rewards of both the Tahiyyatul Masjid and the other salaah. This will apply even if he did **not** make the intention of both.
2. Performing Tahiyyatul Masjid is also Sunnah for the person who frequents the masjid.
3. It is however Makrooh to perform the Tahiyyatul Masjid when one enters the Masjid at a time when the Imaam is leading the Fardh salaah.
4. It is also Makrooh for a person entering the Masjidul Haraam to perform the Tahiyyatul Masjid instead of performing Tawaaf.
5. If after entering the Masjid, a person sat down for a long time, the Tahiyyatul Masjid will be lost. A narration of Bukhaari and Muslim make it clear that if a person either forgets or out of ignorance sits down for a short while, he may still get up to perform the Tahiyyatul Masjid.

Some Nafl salaahs that are Not Sunnah in Congregation

1. The two Rakaahs when entering into the state of Ihraam
2. The two Rakaahs performed after Tawaaf
3. Two Rakaahs performed after wudhu
4. Two Rakaahs of *Istikhaarah*
5. Two Rakaahs of Salaatul Haajah

There are other salaahs besides these as well.

Note: The special salaahs to be performed on Saturdays that are described in some books are unfounded and have been refuted by the jurists. It is not permissible to perform them, especially with the intentions described. It is necessary for such salaahs to be substantiated by the Ahadeeth. There is **no** substantiation for

¹ Bukhaari, Muslim, Abu Dawood, Nasa'ee, Mu'atta and Tirmidhi.

salaahs such as Salaatur Raghaa'ib (the 12 Rakaahs performed between Maghrib and Isha on the first Friday of Rajab) and the salaah (of a hundred Rakaahs) performed on the fifteenth of Sha'baan. The jurists have strongly refuted these salaahs and the narration reported to substantiate them are all fabrications.¹

Istikhaarah salaah

The details of this can be sourced from an Aalim.

Salaatul Haajah

1. Rasulullaah (S.A.W) advised that when a person has a need from Allaah or from a person, he should make wudhu properly, perform two Rakaahs salaah and then make du'aa to Allaah. In his du'aa, he should first praise Allaah, recite Durood upon Nabi (S.A.W) and then recite the du'aa:

لا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ، سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ...

One may consult the Ulema for the complete du'aa.

Salaatut Tasbeeh

It was with great emphasis that Rasulullaah (S.A.W) told his uncle Hadhrat Abbaas (R.A) to perform this salaah. Rasulullaah (S.A.W) told him that he should perform it once daily, otherwise once a week, otherwise once a month or once a year. At the very least, Rasulullaah (S.A.W) advised that it ought to be performed once in a lifetime.

The method of performing Salaatut Tasbeeh: Perform four Rakaahs salaah with Surah Faatiha and a Surah in each Rakaah. After the Surah, recite the following Tasbeeh 15 times:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

Thereafter, proceed into Ruku and recite it 10 times. When rising from Ruku recite it 10 times again. Then proceed into Sajdah, where it will be recited 10 times and then another 10 times when

¹ Tuhfa with Hawaa'ij, Nihaayatul Muhtaaj and the footnote of Jamal.

sitting between the two Sajdahs. The Tasbeeh will then again be recited 10 times in the second Sajdah, followed by yet another 10 times after the second Sajdah. In this manner, it will be recited a total of 75 times in each Rakaah, bringing the sum total of the four Rakaahs to 300.¹

1. The four Rakaahs may be performed with either one or two Salaams.
2. It is however best to make one Salaam when performing it during the day and two at night.
3. The Tasbeeh may also be recited before the Qiraa'ah, in which case it will be recited ten times after the Qiraa'ah and not during the Jalsah Istiraaha and the Tashahhud.
4. Takbeer should be recited while raising the head from Sajdah. Thereafter the Tasbeeh should follow whilst seated in the Jalsah Istiraaha posture. The Takbeer will not be repeated when standing up from the Jalsah Istiraaha.
5. When in the Tashahhud posture, the Tasbeeh should be recited before the Tashahhud.
6. If the Tasbeeh was omitted in the Ruku, neither should one go back into Ruku after already standing up nor should it be compensated for by reciting them in the I'tidaal posture. The omitted Tasbeeh should be recited in the Sajdah so that the Tasbeeh is recited a total of twenty times in the Sajdah.
7. If the Tasbeeh was omitted in the Sajdah, it should **not** be compensated for by reciting them in the Jalsah Istiraaha posture or during the sitting between the two Sajdahs. The omitted Tasbeeh should rather be recited in the second Sajdah, during Qiyaam or during the Tashahhud posture.
8. If some of the Tasbeeh were omitted (without being compensated for) the Sunnah of the salaah will be achieved. However, if all of them were omitted, the salaah will be regarded as Mutlaq Nafil.
9. The Tasbeeh should be recited after the normal Tasbeeh usually recited during the Ruku, I'tidaal, Sajdah and sitting posture between the Sajdahs.
10. The Salaatut Tasbeeh is counted amongst the Mutlaq Nafil salaahs. It is therefore **not** permissible to perform it during the Makrooh times and there is no Qadhaa for it.
11. Sajdah Sahw should not be made if the Tasbeeh was omitted.

¹ Abu Dawood, Tirmidhi, Ibn Maajah and Bayhaqi.

12. If one commenced with the intention of performing Salaatut Tasbeeh and did **not** recite any of the Tasbeehaat, the salaah will still be valid as a Nafil salaah.

Salaatul Wudhu

Hadith: At the time of Fajr, Rasulullaah (S.A.W) once called for Hadhrat Bilaal (R.A) and asked, "O Bilaal! Inform me about the deed you have done in Islaam that fills you with the most hope (of attaining salvation thereby) because I have heard your footsteps ahead of mine in Jannah." Hadhrat Bilaal (R.A) replied, "The deed I am most hopeful about is that whenever I purify myself (perform wudhu) during the day or night, I always perform with it as many salaahs as I possibly can."¹

Salaatut Taubah

Hadith: Rasulullaah (S.A.W) mentioned that whenever a person commits a sin, then makes wudhu, performs salaah and begs forgiveness from Allaah, Allaah will certainly forgive him.²

Salaatuz Zawaal

Hadith: After Zawaal before Zuhr, Rasulullaah (S.A.W) performed four Rakaahs salaah and said, "It is during this time that the doors of the heavens are opened and I desire that some good deed of mine should be raised up during this time."³

Salaatul Awwaabeen

Hadith: Rasulullaah (S.A.W) said, "Whoever after Maghrib performs six Rakaahs salaah in such a manner that he commits no evil between them, he will receive the reward of engaging in Ibaadah for twelve years."⁴

¹ Bukhaari and Muslim.

² Tirmidhi, Mishkaatul Masaabeeh.

³ Tirmidhi.

⁴ Tirmidhi.

Salaatul Ishraaq

Hadith: Rasulullaah (S.A.W) mentioned that the person who performs Fajr in congregation and then remains sitting until sunrise, engaged in the Dhikr of Allaah before performing two Rakaahs salaah (after the Makrooh time), he will receive the reward of performing a complete Hajj and Umrah.¹

Note: Amongst all the Nafil salaahs for which congregation is not Sunnah, the most emphasised are the Rawaatib (those performed with the Faraa'idh). Amongst these, the most virtuous is the Witr, followed by the Sunnah of Fajr. Some Ulema are of the opinion that it is Salaatul Layl (salaah of the night) that is most virtuous of all Nawaafil salaahs because of a Hadith reported by Imaam Muslim رحمه الله stating that after the Fardh salaahs, the salaah of the night is best. After the Rawaatib, it is the Chaast salaah that is most virtuous, followed by all those salaahs that have a cause, e.g. the two Rakaahs of Tawaaf, the two Rakaahs of Ihraam, Tahiyatul Masjid, etc.

The Taraaweeh Salaah

Hadith: Rasulullaah (S.A.W) said, "Whoever stands in salaah during the nights of Ramadhaan with Imaan and hope of being rewarded by Allaah, all his previous sins are forgiven."²

1. The Taraaweeh salaah consists of twenty Rakaahs with ten Salaams.
2. It will be incorrect to perform four Rakaahs with one Salaam.
3. One may make the intention of performing Taraaweeh salaah or the salaah of Ramadhaan.
4. A general (unspecified) intention will be inadequate. One's Intention has to be made before every two Rakaahs.
5. It is best to perform the Taraaweeh salaah in congregation.
6. The time for Taraaweeh starts after the Isha salaah has been performed and like the Witr salaah, it may be performed until dawn (Subh Saadiq).

¹ Tirmidhi.

² Mu'atta, Bukhaari, Muslim, Abu Dawood, Tirmidhi and Nasa'ee.

Mutlaq Nafil

1. This type of Sunnah salaah (called Nafil Mutlaq) may be performed at any time and without any special reason. There is also no restriction on the number of Rakaahs.
2. It is also permissible to perform one Rakaah, without abomination.
3. This type of salaah may be commenced without specifying the number of Rakaahs. In such a case, one, two or more Rakaahs may be performed before making the Salaam.
4. It is also correct to make Salaam without knowing how many Rakaahs were performed.
5. Even when specifying the number of Rakaahs at the time of commencing, one may add to the number or omit. For example, when commencing with the intention of one Rakaah, one may proceed to perform ten Rakaahs, just as one may suffice with one Rakaah after making the intention of performing ten Rakaahs. It is however necessary to change one's intention accordingly when adding or omitting. To intentionally alter the number of Rakaahs without changing one's intention will render the salaah invalid. For example, after commencing the salaah with the intention of two Rakaahs, it is permissible to stand up for a third Rakaah when one has made the intention to perform three Rakaahs. However, if one did not make this intention, intentionally standing up for the third Rakaah will invalidate the salaah. If this was unintentional, one should sit down again and perform Sajdah Sahw before terminating the salaah.
6. If after making the intention of performing four Rakaahs salaah, a person changed his intention and made Salaam after two Rakaahs, the salaah will be valid. However, if this was done intentionally without first changing one's intention, the salaah will be invalid. Of course, if Salaam was made unintentionally, one should merely complete the salaah and perform Sajdah Sahw before making Salaam. In this case the intention of performing two Rakaahs was already made, however Sajdah Sahw will have to be made before the Salaam because the first Salaam would have been invalid.
7. Whether during the day or night, it is best to make Salaam after every two Rakaahs when performing Nafil salaahs. A

Hadith states that the (Sunnah) salaahs of the day and night should comprise of two Rakaahs.¹

Types of Nafil salaah

- a. Those salaahs that have no fixed times and are performed as soon as the cause arises, e.g. those salaahs performed when an eclipse occurs, when rain is needed or when entering the Masjid. There is no Qadhaa for such salaahs.
- b. Those salaahs that have fixed times, e.g. the Eid salaah and the Rawaatib. Should these salaahs be missed, it is preferable to perform Qadhaa.

Note: Those Sunnah salaahs which should preferably be performed in the Masjid:

- a. The Sunnah before Jumu'ah salaah
- b. The Chaast salaah
- c. The Istikhaarah salaah
- d. The salaahs of a person in I'tikaaf
- e. The Rawaatib when one fears that they will not be performed elsewhere either due to laziness or because time is limited
- f. When embarking on a journey
- g. When returning from a journey
- h. The two Rakaahs after Tawaaf which are best performed behind the Maqaam Ibraaheem (A.S)
- i. The two Rakaahs of Ihraam is preferably performed in a Masjid if there is a Masjid at the Miqaat
- j. The salaahs of a person who is confined to the Masjid after the Fardh salaah either because of learning or teaching in the Masjid²

¹ Ahmad, Tirmidhi, Abu Dawood, Nasa'ee and Ibn Maajah.

² Footnote of Rowdha.



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