

Fatawa Ulama Al-Hind

VOL. 7

BOOK OF SALAH

**COMPILED BY
A GROUP OF INDIAN ULAMA**

**Under The Patronage Of
Hazrat Maulana Mufti Anisur Rahman Qasmi**

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Chairman International Council For Islamic Jurisprudence

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah the most gracious the most merciful

Allah Almighty said:

{وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى}

(سورة الأعلى: ١٥)

And pronounces the name of his Lord, then offers prayer.

(Surah Al-Aa'la: 15)

قال عبادة بن الصامت رضى الله عنه:

سمعت رسول الله صلى الله عليه وسلم يقول: خمس صلوات
افترضهن الله تعالى، من أحسن وضوء هن وصلاهن لوقتهن وأتم
ركوعهن وخشوعهن كان له على الله عهد أن يغفر له ومن لم يفعل
فليس على الله عهد إن شاء غفر له وإن شاء عذبه.

Ubadah ibn As-Samit (rz) said: I bear witness that I heard the Messenger of Allah (ﷺ) say: Allah, the Exalted, has made five prayers obligatory. If anyone performs ablution for them well, offers them at their (right) time, and observes perfectly their bowing and submissiveness in them, it is the guarantee of Allah that He will pardon him; if anyone does not do so, there is no guarantee for him on the part of Allah; He may pardon him if He wills, and punish him if He wills.

(Sunan Abu Dawood. Chapter: Preserving the Prayer Times. Hadith No. 425)

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Words of Thank



الحمد لله رب العالمين وصلى الله وسلم على المبعوث رحمة للعالمين وعلى آله وأصحابه ومن تبعهم بإحسان إلى يوم الدين وسلم تسليماً كثيراً؛ أما بعد!

All members of “Global Peace Organisation” are very grateful to Allah’s countless grace and mercy who has chosen us only by his Power to serve “Fatawa Ulama Al-Hind”.

(فلله الحمد والشكر)

The seventh volume is ready by tirelessly efforts and enthusiasm of respected muftis and learned ulama. It will be in the hands of the readers shortly by Allah’s will.

By Allah’s grace, the work on 10 volumes of Fatawa Ulama Al-Hind Arabic, English and Urdu version is in progress. Our lack of capital is an open example and the members are empty-handed. Its acceptance is the main purpose. The readers are requested to supplicate for its acceptance.

Ulama and pious personalities of this Ummah hold it in high regard and confirmed along with their supplications that are beyond our expectation.

ذرا نہ ہو تو یہ مٹی بہت زرخیز ہے ساقی

O friend! If this soil is slightly moist, it enriches too much.

May Allah accept this effort, reward all those who contributed and cooperated and grant taufeeque to benefit it. Aameen!

Allah is All Helping.

Shaikh Shamim Ahmad
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

It is an undeniable fact by all learned people that the world came into existence by natural grants of Allah's inspirational knowledge. By this scientific gift, the sun of the Allah's knowledge, shined that make every tiny part a sign to recognize Him. Then the crystal pearls of apprehension and injunctions came out from the deep ocean of knowledge. So, it is named "Fiqh". Allah the granter of knowledge manifested in the mirror of "the great first mufti" in His "self-talk and eternal talk". He says:

يَسْأَلُونكَ قُلُوبُ اللَّهِ يَفْتِيكُمْ فِي الْكَالَالَةِ {سورة النساء.

"They seek a ruling from you. Say, "Allah gives you the ruling concerning Kalālah."

(Surah Nisa: 177)

Then Allah's reflection of knowledge shined on Muhammad (saws), he was blessed with the knowledge of earlier and later people and became universal educator, guiding mufti by the divine revelation.

Allah Almighty said:

يَسْأَلُونكَ عَنِ الْأَهْلَةِ قُلُوبُ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ -

(They ask you about the new moons. Say: They are indicative of time for the people, and of the Hajj.)

(Surah Al-Baqarah: 189)

وَيَسْأَلُونكَ مَاذَا يَنْفِقُونَ - قُلُوبُ الْعَفْوِ -

(They ask you as to what they should spend. Say, "The surplus".)

(Surah Al-Baqarah: 219)

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Many verses of the glorious Quran as mentioned above regard the Prophet (saws) as Mufti of Shariah who can issue fatawa and injunctions. Maulana Sayyid Asghar Husain Miyan Muhaddith Darul Uloom Deoband has collected those fatawa them in his book “Fatawa Muhammadi”.

Then the Prophet (saws) announced some figures eligible to issue fatwa. Thus, the Prophet (saws) said about Abdullah bin Masood (rz):

”تمسكوا بعهد أمر ابن عبد” -

(Hold fast the guidance and injunction issued by Ibn Masood.)

”اللهم فقهه في الدين” -

(O Allah made him faqih of Deen (religion of Islam).

The Prophet (saws) said for Mua’az bin Jabal (rz):

”واعلمهم بالحلal والحرام معاذ بن جبل” -

(Mua’az bin Jabal (rz) knows the most about Halal and Haram (allowed and for bidden).)

Allamah Ibn Qayyim has written that there are 130 fatawa reported from Companions (rz) and the number of specific Companions (rz) who issued fatawa is 7: Umar (rz), Ali (rz), Abdullah bin Masood (rz), Aishah (rz), Zaid bin Thabit (rz), Abdullah bin Abbas (rz) and Abdullah bin Umar. The fatawa issued by Abdullah bin Abbas (rz) are too much that the son of the Caliph Mamoon’s grandson Abu Bakr Muhammad has compiled them in 20 volumes. Fatawa issued by other Companions (rz) are reported in Musannaf Abdur Razzaque, Musannaf Ibn Abi Shaibah and the book authored by Abdullah Sayyid bin Kisrawi “Mausooah Athar Al-Sahabah” consisting of three volumes.

In the era of the Companions (rz) and Tabaeen, who were confirmed for Fiqh and Fatawa according to the saying of the Prophet (saws) “” (If Allah wants to do good to a person, He makes him comprehend the religion.) Imam Azam Abu Hanifah (r) is the first who played an auspicious role in this field and all later aimmah and fuqaha benefited from his great work. Imam Shafae’ said:

”الناس في الفقه عيال على أبي حنيفة رحمه الله” -

(All people are dependent on Imam Abu Hanifah in fiqh.)

In another word:

”من أراد الفقه فهو عيال على أبي حنيفة“ -

(Those who want to learn fiqh, need to follow Imam Abu Hanifah.)

(Al-Tabaqat Al-Kubra authored by Al-Sharani Al-Shafae'. Vol.1 p. 46. Al-Taj Al-Mukallal Min Tiraz Al-Akhir Wa Al-Awwal. Authored by Allamah Siddique Hasan Bhopali Al-Salafi. P. 83. Al-Intifa authored by Ibn Abdul Barr Al-Maliki. P. 210. Tazkirah Al-Huffaz authored by Al-Zahabi. Vol.1 p. 159)

Allamah Jalaluddin Suyooti Shafae' (r) mentioned:

”أول من دَوَّن علم الشريعة ورتبها أبواباً ثم تبعه مالك بن أنس في ترتيب الموطأ ولم يسبق أباحنيفة أحد“ -

(Imam Abu Hanifah is the first who compiled the knowledge of Shariah according to the chapter then Imam Malik followed him in his book “Muwatta” and no one can exceed beyond him.

(Tabyeehd Al-Sahifah. P. 36)

Allamah Ibn Hajar said accepting the truth:

”انه أول من دَوَّن علم الفقه ورتبه أبواباً وكتباً على نحو ما هو عليه اليوم وتبعه مالك في موطأه“ -

(Imam Abu Hanifah is the first who compiled the knowledge of fiqh and categorized it in books arranged by chapters on various topics as it is today and Imam Malik followed him in his book “Muwatta”). (Al-Khairat Al-Hisan. P.28)

As all four Imams, Imam Abu Hnifah (r), Imam Malik (r), Imam Shafae' (r) and Imam Ahmad bin Hanbal (r) are true Imam of Islamic jurisprudence, but Hanafi fiqh is matchless as it is characterized according to the quality and quantity by Allah's will. Probably, it is the reason why we it is famous among learned earlier and later scholars:

الفقه زرع ابن مسعود سقاه علقمه وحصد ابراهيم وداسه حماد بن سليمان وطحنه ابو حنيفة وعجنه ابو يوسف وطبخه الامام محمد والناس ياكلون -

(Abdullah bin Masood sow the field of fiqh, Alqamah watered, Ibrahim Nakhai harvested, Hammad bin Sulaiman thrashed, Imam Abu Hanifah milled and grinded,

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Imam Abu Usuf blended with water, Imam Muhammad cooked the great and now all people are eating it.)

(Al-Maslak Al-Zaki on Jame Tirmizi. Vol.1 p. 64)

Later, this characteristic continued and form Arabian Peninsula to all around the world, wherever the new cultural, societal, Industrial, commercial, political, scientific and moral values, national and international issues arose, Hanafis fuqaha inferred from all references and evidences and presented its complete and satisfied resolution in front of the world. By this way, the Muslim Ummah is granted a compiled safe treasure of twelve and half lace masail. By the grace of Allah, mostly, this great task is carried out by the self-interests and ambitions of Hanafis fuqaha without supervision of Islamic government. I would like to introduce them here in short:

- (1) Khazanah Al-Fiqh (Imam Abullaith Al-Samar Qandi. D. 383 AH)
- (2) Al-Waqiaat Lin Natifi (Ahmad bin Muhammad bin Umar Al-Natifi. D. 446 AH)
- (3) Oyoon Al-Masail, 9 volumes (Abul Qasmi Abdullah bin Ahmad Al-Balakhi D. 319 AH)
- (4) Al-Mabsoot, 40 volumes (Shamsul Aimmah Abu Bakr Muhammad bin Ahmad Abu Sahl Al-Sarakhsi. D. 483 AH)
- (5) Fatawa Khaniyah, 3 volumes (Imam Fakhruddin Hasan bin Mansoor Al-Adzandil Al-Marroof Qazi Khan. D. 552 AH)
- (6) Badai Al-Sanai Fi Tarteef Al-Sharai, 10 volumes (Allamah Alauddin Abu Bakr bin Masood Al-Kasani Al-Hanafi D. 587 AH)
- (7) Kifayah, 80 volumes and its conclusion Al-Hidayh (Ali bin Abu Bakr bin Burhanuddin Al-Marghinani D.593 AH)
- (8) Al-Muheet Al-Burhani, 40 volumes, Allamah Burhanuddin Muhammad. D. 616)
- (9) Al-Fatawa Al-Hanafiyah. (Saduddin bin Masood. D.793 AH)
- (10) Fatawa Al-Tatarkhaniyah, 23 volumes (Allamah Alauddin Al-Ansari Dehlawi. D. 786 AH)
- (11) Sharah Fatah Al-Qadeer, Ed volumes (Kamaluddin Ibn Al-Humam Hanafi. D. 861 AH)

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- (12) Al-Bahrur Raique Sharah Kanzuddaqaique, eight volumes (Zainuddin Ibrahim Al-Marroof Ibn Nujaim Misri. D. 970 AH)
- (13) Raddul Muhtar Ala Al-Durrul Mukhtar, 12 volumes (Allamah Ibn Abideen Al-Shami. D. 1252 AH)
- (14) Al-Fatawa Al-Hindiyah Al-Marroof Al-Fatawa Al-Alamgiriyyah, 12 volumes (Shaikh Nizamuddin Burhanpuri Gujarati and a group of great Indian Ulama D. 1161 AH)
- (15) Fatawa Sirajiyah, Allamah Sirajuddin, Umar bin Ali Al-Aushi, on the Martin of Fatawa Qazi Khan
- (16) Fatawa Bazzaziyah, 3 volumes (Hafizuddin Muhammad bin Muhammad bin Shihab Al-Marroof Ibn Al-Bazzaz D. 827 AH)
- (17) Majallah Al-Ahkam Al-Adliyah (Lajnatu Ulama e Al-Khilafah Al-Usmaniyah Al-Turkiyyah)

It is only a cursory glance on some of Hanafis fuqaha. If the complete index is mentioned, it will be a huge book in itself and if the other three Imam's jurisprudential books are included, the list will be longer.

It is obligatory to accept the great bounty of Allah Almighty that he did not make Indian Islamic Ummah dependent in the matter of Shariah granting them Hanafis fuqaha. He blessed with the full ability to benefit from the glorious Qur'an and hadith directly by which they are not dependent to acquire the matters of fiqh and resolve new issues neither in the present nor in future. I presented a very brief overview of their great fiqhi contribution as follow:

- (1) Fatawa Darul Uloom Deoband, 18 volumes (Mufti Azizur Rahman Usmani (r) D. 1347 AH. Research and footnotes by Mufti Zafeeruddin Sahab(r))
- (2) Fatawa Maulana Abudl Hai Farangi Mahalli (r), 3 volumes except his other researches and writings.
- (3) Imdadul Fatawa, 6 volumes (Hakeemul Ummat Maulana Ashraf Ali Thanawi D.1362 AH except his other 1000 books)
- (4) Kifayatul Mufti, 9 volumes (Maulana Mufti Kifayatullah Dehlawi (r))
- (5) Fatawa Mahmoodiyah Jadeed Kamil, 31 volumes (Mufti Mahmood Hasan Gangohi (r))

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- (6) Nizamul Fatawa, 3 volumes (Mufti Nizamuddin, Mufti Darul Uloom Deoband (r))
- (7) Fatawa Usufiyah complete, 4 volumes (Maulana Mufti Usuf Ludhyanawi (r))
- (8) Jawahir Al-Fiqh, 5 volumes (Maulana Mufti Shafee' (r) Grand Mufti of Pakistan. D. 1396 AH)
- (9) Ahsanul Fatawa, 10 volumes (Maulana Rasheed Ahmad Sahab Pakistani)
- (10) Fatawa Imarat Shariah, 5 volumes (Muftis of Imarat Shariah Bihar Odisha and Jharkhand)
- (11) Islam Aur Jadeed Ma'ashi Masail, 8 volumes (Maulana Mufti Taqi Usmani Justice Pakistani Shariah Court)
- (12) Qamoos Al-Fiqh, 5 volumes (Maulana Mufti Khalid Saifullah Rahmani)
- (13) Jadeed Fiqhi Masail, 5 volumes.
- (14) Urdu translation Mausooah Fiqhiyah Kuwaitiyah, 45 volumes (Fiqh Academy India, Delhi)
- (15) Fiqhi Matbua'at of Islamic Fiqh Academy, Delhi. 23 Volume.

It is also necessary to reveal this fact that when I was writing the above lines, I received the precious gift of the compiler of "Fatawa Ulama Al-Hind" its three volumes. I just began to read the first volume, I kept on studding in surprise and amazement. As I proceeded and raised to the peak of his insight research, teachings of fiqh and scientific excellence, my writings seemed me very little and my lack of knowledge, short sighting, low literacy, poverty of knowledge and short thinking made me ashamed.

The fact is that, I hardly find such skillful and expert swimmer in the beach less ocean of fiqh and fatawa who reached the depth and details of fatawa history and explored its finest and most delicate parts and entire. Then he prepared an outstanding preamble consisting of 338 pages and an encyclopedia of Fiqh including 307 titles and presented to the scientific world. It is not only the remedy for eyes, but it is also a green greenery for a tired fatigued traveller of rugged valley.

I am sure that all learned scholars will confirm this opinion that the preamble of Fatawa Ulama Al-Hind is worthy to be published as a separate book from that fatawa so that ulama, experts of science, the figures of Ifta and contemporary students can benefit and the scientific benefit of the compiler may be complete.

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After studying the preamble, when I saw questions and their answers, references and evidences, research on issues and their footnotes, amazed the more. I am surprised that the compiler whose life is covered with educational, national, social and religious and services, busy in to make the Muslim Ummah self-sufficient religiously, ethically and economically by connecting the religious education with modern education, how can carry out such great and huge work which is equal to undergo very hard labour work which could not be done by grand, proficient and learned ulama and farsighted muftis. If we talk about only 10-20 volumes, it is still a great work, but this project consisting of 60 volumes has an ocean of knowledge in it. This project of 40,000 pages in 60 volumes is similar to Allamah Ibn Taimiyah's great achievement "Fatawa Ibn Taimiyah". This is the meaning of crazy men's dream that like Maulana Anisur Rahaman Qasmi, Sahibe Karamat mufti prepared the field and Maulana Osama according to the meaning of his name an ambitious religious Aalim is supervising with full determination.

It is only the grace and bounty of Allah that He granted Indian Muslim Ummah a historical and wide dimensional organization "Imarat Shariah Bihar, Odisha and Jharkhand" by Maulana Abul Mahasin Muhammad Sajjad (r) to live with religious and cultural identity. Its invaluable and praiseworthy role is the compiler of "Fatawa Ulama Al-Hind". I think that the blessings of this organization changed Maulana Anisur Rahman Qasmi into great personality who performed such a role.

40 or 45 years ago, above-stated maulana was studding in Darul Uloom Deoband under my supervision. I bear witness that he was the true meaning of the following couplet:

بالائے سرش ز ہوشمندی

می تافت ستارۂ بلندی

As he grew up, his personality kept on molding better and better until Allah Almighty made him religious Qazi, General secretary Imarat Shariah, member of Muslim Personal Law Board, Chairman Bihar State Hajj committee, founder of Usuf Degree College and many other Madaris, national and welfare organization and their benefactor.

A poet has said true:

ایں سعادت بزورِ بازو نیست

تانه بخشد خدائے بخشنده

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Many scholars would have thought Maulana Anisur Rahman Qasmi and seen him from a distance, but I have noticed him very closely and understood him well. He is such well-mannered, pious, humble, kind and serene Alim whose example is hardly found. During staying in Imarat Shariah Phulwari Sharif Patna, I have seen him with my own eyes that he was serving the guests on the table, but he used to eat from his own tiffin of home. Such combination of fatwa and piety and role model is rarely found. I am looking the present and coming success and Allah's acceptance of Fatawa Ulama Al-Hind in that mirror.

Towards the end, I would like to conclude my writing accepting that I could not study many things about the book and its compiler, could not cover many matters and could not mention the denotable details due to the lack of sources, because I could not produce the farsighted insight, widened site and the awareness of thought which are required to explore the forest of knowledge and the dessert of fiqh and fatawa. I had to stop my sparkling pen thinking about the following couplet:

مجھے کچھ اور ابھی اذنبِ خوں فشانی دے

ترا جمال بہت تشنۂ ییاں ہے ابھی

One Allah allowed me to praise you more,
Because your beauty is worthy to be praised the more

Mahfoozur Rahman Shaheen Jamali
Shaikhul hadith Madrasa Iimdadul Islam
Sadar Bazar, Meerut. U.P.

Preface

بسم الله الرحمن الرحيم

الحمد لله رب العالمين والصلاة والسلام على خاتم الأنبياء والمرسلين المبعوث رحمةً للعالمين محمد
وعلى آله وصحبه أجمعين، أما بعد!

This poor and week servant is grateful to Allah from the core of the heart that only by His grace and mercy, granted taufeeque to present Fatawa Ulama Al-Hind volume 7. This volume includes the obligatory, necessary, sunnah, recommended and disliked acts of Salah.

Our respected ulama and muftis worked very hard with greater diligence for proofing, authenticating, revising and finalizing.

It Is tried to make it more authentic by texts of Qur'an and hadith reporting the statements of the Companions and caring to add other Mufta bihi issues in footnotes.

May Allah accept the thankless efforts of those pious dignitaries and made it treasure for Hereafter. Aameen!

We are travelling abroad and inland to present this incyclopedia the great personalities of sufis thariqa, ulama of Shariah and learned fuqihs and muftis in order to make it accepted by Allah Almighty.

By the grace of Allah, the supplications and attentions of those great figures the work is progressing rapidly. May Allah complete it by His blessings and grace.

Aameen!

Mufti Mohammad Osama Samim Al-Nadawi
President
International Council for Islamic jurisprudence
Mumbai, India
07th September, 2016 CE

Elementary Words

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

به الإعانة بدءاً وختماً صلى الله على سيدنا محمد وعلى آله وصحبه وسلم، أما بعد!

Salah is the greatest prayer. That's why Shariah has described its virtue, times, conditions, pillars, recommended acts, etiquettes, disliked acts and nullifying acts. So that one can purify his soul and acquire the angelic characteristics as it is the requirement of salah.

I am grateful to Allah that He granted Taufeeque to complete Fatawa Ulama Al-Hind volume 7 consisting on the issues of Salah. The advantages and importance of Fatawa still remained from the early era of Islam and it will continue also. إِنْ شَاءَ اللَّهُ

This volume of Fatawa Ulama Al-Hind includes the obligatory, necessary, sunnah, recommended and disliked acts of Salah. The reference of every Fatawa is mentioned with the answers and added other Mufta bihi issues in footnotes. It is expected that ulama, Aimmah, learned ulama of Madaris and Muftis in particular will get its benefits. The footnotes also consist of not only the texts of Fiqh, but Qur'anic verses, Ahadith, the statements of the Companions and Tabaeen are also reported that made this Fatawa more authentic. (والحمد لله على ذلك)

I thank all members of Abul Kalam Research Foundation, those who cooperated and the devoted themselves; whose supplications and attentions are helping to complete this great task.

Similarly, I am thankful to those dignitaries who has written appreciate three knowledge acknowledgements and encouragements especially Maulana Mahfoozur Rahman Shaheen Jamali Sahab, Shaikul Hadith Madrasa Imdadul Islam Merut who has written a

valuable preface of this volume. I also express my gratitude towards Maulan Qazi Abdul Jalil Sahab Qasmi who revised this volume also like the previous ones and mentioned very useful advices. May Allah accept the thankless efforts of all above-mentioned figures and personalities and make it a treasure for me in the Hereafter.

Aameen!

Anisur Rahman Qasmi
General Secretary of Imarat Shariah
Bihar, Odisha and Jharkhand
28th Ramadhan Al-Mubarak, 1437 AH
04th July, 2016 CE

OPENING TAKBEER

(TAKBEER TAHRIMAH) —

INJUNCTIONS AND ISSUES

Opening Takbeer (Takbeer Tahrimah) – Injunctions and Issues

Obligatory of opening takbeer (takbeer tahrimah)

Question: Is opening takbeer condition or sunnah or recommended for salah? What is the injunction if one did not say it?

Answer: Opening takbeer is one of the obligatory acts of salah. Salah does not valid without it.¹

قال الحصكفي: (من فرائضها) التي لا تصح بدونها (التحريمية) قائماً وهي شرط في غير جنازة على القادر، به يفتى.

(Al-Durrul Mukhtar)

قال ابن عابدين تحت قوله على القادر: متعلق بشرط لتضمنه معنى الفرض أي وهي شرط مفترضة عليه.

Raddul Muhtar. Book: Way of performing salah. Vol.1 p.422)² (Fatawa Haqqaniyah. Vol.3 p.72, 73)

¹ The acts of salah are categorized as: Obligatory, necessary, sunnah, recommended. The obligatory acts (conditions and pillars) of salah are: (1) Opening takbeer (2) Standing (3) Recitation (4) Bowing (Ruku) (5) Prostration (Sajdah) (6) Last sitting (7) Concluding salah after last sitting. (Shami. Vol.1 p.258. Anees)

If any one of them is missed mistakably or deliberately, salah will not be valid. Salah will have to be repeated. (Taharat Aur Namaz Ke Tafseeli Masail. P.218. Anees)

منها التحريمية-- وهي شرط عندنا حتى أرب من يحرم للفرائض كارب له أرب يؤدي بها التطوع هكذا في الهداية 2

(Al-Fatawa Al-Hindiyah. Book: Feature of salah. Chapter:1. Vol.1 p.68)

{وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى}

And mentions the name of his Lord and prays. (Surah Al-Ala:15)

فجعله مصلياً عقيب الذكر فدل ذلك على أنه أراد ذكر التحريمية

(Ahkamul Quran Lil Jassas. Vol.1 p.7. Publication: Darul Kitab Al-Ilmiyah. Anees)

Is saying takbeer in salah necessary or sunnah

Question: Is saying takbeer in salah necessary or sunnah?

Answer: Opening takbeer is obligatory and the other takbeers of ruku (bowing) and sajdah (prostration) are sunnah as it is written in Al-Hindiyah. Vol.1 p.42:

فرائض الصلاة وهي ست منها التحريمه-

It is also mentioned on page.45:

سننها رفع اليدين للتحريمه (إلى أن قال) وتكبير الركوع وتسيحه ثلاثاً وأخذ ركبتيه يديه وتفريج أصابعه وتكبير السجود والرفع¹.

Abdul Kareem Gamthalwi (May Allah forgive him) Authenticated by: Zafar Ahmad (May Allah forgive him) 5th Zil Hijj, 1343 A.H. (Imdadul Ahkam. Vol.2 p.91)

Which thing is obligatory or necessary in opening takbeer

Question: What do ulama and Islamic jurists say in regard to the issue that which thing is obligatory or necessary or sunnah in opening takbeer? The answer is required with the difference of Fatawa Alamgiri, for, nothing is written about opening takbeer under the chapter of necessary acts of salah in Alamgiri.

عن رفاعه بن رافع قال: كنا مع رسول الله صلى الله عليه وسلم دخل رجل المسجد فصلى ورسول الله صلى الله عليه وسلم يرمقه ولا يشعر ثم انصرف فأقْبَلَ رسول الله صلى الله عليه وسلم فسلم عليه، فرد عليه السلام ثم قال: ارجع فصل فإنك لم تصل، قال: لا أدري في الثانية أو في الثالثة، قال: والذي أنزل عليك الكتاب لقد جهدت فعلي وأرى، قال: إذا أردت الصلاة فتوضأ فأحسن الوضوء ثم قمر فاستقبل القبلة ثم كبر، ثم اقرأ، ثم اركع حتى تطمئن راكعاً ثم ارفع حتى تعتدل قائماً ثم اسجد حتى تطمئن ساجداً ثم ارفع رأسك حتى تطمئن قاعداً ثم اسجد حتى تطمئن ساجداً فإذا صنعت ذلك فقد قضيت صلاتك وما انتقصت من ذلك فإنما تنقصه من صلاتك-

(Sunan Al-Nasai. Book: Allowing to leave dhikr in ruku. (Hadith No.1053)

ولفظ البخارى ومسلم: إذا قمت إلى الصلاة فأسبغ الوضوء ثم استقبل القبلة فكبر-

(Al-Sahih Lil Bukhari. Book: The one who replies will say: "" (Hadith No.6251) Al-Sahih Li Muslim.

Book: Necessitating recitation of Al-Fatiha is necessary in every rakah of salah. (Hadith No.397)

(Anees)

¹ Al-Fatawa Al-Hindiyah. Book:4 The feature of salah. Chapter: 1. Obligatory acts of salah and chapter: 3. Sunah and etiquettes of salah and the feature of salah. And so is in Kanzud Daqaique. Book: The feature of salah. Vol.1 p.160. Anees.

Answer: Opening takbeer is condition and obligatory. (Al-Durrul Mukhtar. Book: The way of salah.)¹ And particularly, saying "الله أكبر" is necessary or sunnah. (Al-Durrul Mukhtar with Raddul Muhtar. Vol.1 p. 447)² (Fatawa Faridiyah. Vol.2 p. 238, 239)

Is opening takbeer necessary for woman as it is necessary for man

Question: Is it obligatory to say opening takbeer for woman at the time of salah?

Answer: It is necessary to say opening takbeer for all men and women. It is not specified with men only as it is mentioned in most of the jurisprudential books.³ (Fatawa Darul Uloom Deoband. Vol.2 p. 150)

Injunction of opening takbeer for the person praying behind the Imam

Question: Is it necessary to say opening takbeer for the person praying behind the Imam or the opening takbeer of Imam is sufficient?

Answer: It is obligated to say opening takbeer for all whether he is Imam or the person praying behind him. The opening takbeer of Imam will not suffice for the person praying behind him.

¹ قال العلامة الحصكفي: من فرائضها التحريمة وهو شرط-

(Al-Durrul Mukhtar on Raddul Muhtar. Book: The feature of salah. Vol.1 p. 326)

² قال العلامة الحصكفي: (وإذا أراد الشروع في الصلاة أكبر) لو قادراً (للافتتاح) أي قال وجوباً الله أكبر-

قال ابن عابدين: وأجيب بأنه يفيد السنية أو الوجوب-

(Al-Durrul Mukhtar on Raddul Muhtar. Book: The feature of salah. Chapter: Beginning salah till its end. Vol.1 p. 354)

Note: Surely, opening takbeer is obligatory or a condition, but the questioner does not want to ask the injunction of opening takbeer. He wants to ask that what are obligatory or necessary or sunnah things in opening takbeer. However, according to the explanation of fuqaha, it is necessary to say opening takbeer standing. If one bowed down before saying opening takbeer and then said takbeer, salah will not be correct. Some fuqaha regarded that saying "الله أكبر" is necessary while some fuqaha said that it is sunnah. Therefore, it is better to prevent from saying like "الله اجل، الله اعظم" etc. Anees

³ (من فرائضها) التي لا تصح بدونها (التحريمة) قائماً وبى شرط- (الدر المختار)

(Al-Durrul Mukhtar)

التحريمة: المراد بها جملة ذكر خالص مثل: "الله أكبر" -

(Raddul Muhtar. Book: The feature of salah. Vol.1 p. 411. Zafeer)

(Al-Durrul Mukhtar on Raddul Muhtar. Book: The way of salah. Vol.2 p. 127, 128)¹ Allah knows the best.

Muhammad Junaid Alam Nadawi Qasmi. 24/03/1408 A.H. (Fatawa Amarat Shariah. Vol.2 p. 385)

Injunction of salah if one says opening takbeer in Persian language

Question: What is the injunction of salah if one begins salah saying opening takbeer in Persian language?

Answer: Salah will be valid if one says opening takbeer in Persian language according to the opinion of Imam Abu Hanifah (r). Though is it correct in the opinion of Imam Abu Hanifah (r), but it is against sunnah. Therefore, it is prohibitively disliked for the person who is able to speak Arabic language.²

Have a glance to the text of Badai Al-Sanai:

ولو افتتح الصلاة بالفارسية بأب قال "خدائ بزرگ تر" أو "خدائ بزرگ" يصير شارعاً عند أبي حنيفة وعندهما لا يصير شارعاً إلا إذا كان لا يحسن العربية.

وإذا أراد الشروع في الصلوة كبر (للافتتاح) أي قال وجوباً الله أكبر ولا يصير شارعاً بالمبتدأ فقط كالله، ولا بأكثر فقط، هو المختار.¹

(Al-Durrul Mukhtar)

لأب الشرط الإتيان بجملة تامة، الخ.

(Raddul Muhtar. Vol.2 p. 178)

(ينبغي الخشوع في الصلاة وإذا أراد الدخول فيها كبر حاذقاً بعد رفع يديه محاذياً بإبها ميه شحمتى أذنيه وقيل ماساً وعند أبي يوسف يرفع مع التكبير لا قبله والمرأة ترفع حذاء منكبيها ومقارنة تكبير المؤتم تكبير الإمام أفضل خلافاً لهما) -- فلو كبر قبله لم يصير شارعاً وكذا لو قال الله مع الإمام وأكبر قبله على الأصح لأنه إنما يصير شارعاً بمجموع الله أكبر لا بقوله الله فقط أو أكبر فقط وهذا ظاهر الرواية كما أفاده المصنف، قال في البحر وهو المختار، بقي لو كبر غير عالم بتكبير إمامه ففي منية المصلى وغيره إن كان أكبر رأيته إنه كبر قبله فلا يجزيه وإلا أجزأه -- (ولو قال بدل التكبير الله أجل أو أعظم أو الرحمن أكبر أو لا إله إلا الله أو كبر بالفارسية صح) في الكل مع كراهة التحريم على الراجح كما حرره في البحر.

(Al-Durrul Muntaqa Sharah Al-Majma. Chapter: The feature to begin salah. Vol.1 p. 137-140. Darul Kutub Al-Ilmiyah. Beirut. Anees)

² it means Muslim Ummah has been saying "الله أكبر" to begin salah from the era of Prophet (saws). That's why it is necessary (wajib) and salah is valid if one leaves it, though it is disliked.

(Raddul Muhtar. Book: Salah. The necessary acts of salah. Vol.1 p.474. Darul Fikr. Anees)

It is mentioned in Durre Mukhtar:

(كما صح لو شرع بغير عربية -- قلت: وجعل العيني الشروع كالقراءة لاسلف له فيه) أى لم يقل به أحد قبله، وإنما المنقول أنه رجع إلى قولهما في اشتراط القراءة بالعربية إلا عند العجز، أما مسألة الشروع فالمذكور في عامة الكتب حكاية الخلاف فيها بلا ذكر رجوع أصلاً (قوله ولا سند له يقوى) أى ليس له دليل يقوى مدعاه، لأن الإمام رجع إلى قولهما في اشتراط القراءة بالعربية، لأن الأمر به قراءة القرآن -- أما الشروع بالفارسية فالدليل فيه للإمام أقوى، وهو كون المطلوب في الشروع الذكر والتعظيم، وذلك حاصل بأى لفظ كان، وأى لسان كان، نعم لفظ "الله أكبر" واجب للمواظبة عليه لا لفرض.

(Al-Durrul Mukhtar with Raddul Muhtar. Vol.1 p. 484. Saeed)

it is written in Fatawa Al-Hindiyah:

ولو كبر بالفارسية جاز، هكذا في المتن، سواء كان يحسن العربية أو لا إلا أنه إذا كان يحسنها يكره وعلى قول أبي يوسف ومحمد لا يجوز، إلا إذا كان لا يحسن العربية، هكذا في المحيط.

(Al-Fatawa Al-Hindiyah. Vol.1 p. 69. Book: 4. The way of salah)

Hashiyah Al-Tahtawi reads:

الصحيح أنه يصح الشروع عنده بغير العربية ولو كان قادرًا عليها مع الكراهة التحريمية للقادر لأن الشروع يتعلق بالذكر الخاص وهو يحصل بكل لسان.

(Hashiyah Al-Tahtawi on Maraqi Al-Falah. P.280 Qadeemi)

It is written in Aujaz Al-Masalik:

والثابت بالخبر اللفظ المخصوص فيجب العمل به حتى يكره لمن يحسنه تركه.

(Aujaz Al-Masalik. Vol.2 p. 76. Book: Beginning salah. Darul Uloom Damascus) Allah knows the best. (Fatawa Darul Uloom Zakariya. Vol.2 p. 128-130)

When should one say opening, bowing and prostrating takbeer?

Question: What do ulama and Islamic jurists say in regard to the issue that when should one say opening takbeer, before clasping hands or after?

- (1) If Imam says opening takbeer at the time of reaching hands to the navel after raising it up to the ears, is salah correct or not?
- (2) If Imam says one part of opening takbeer at the time of reaching hands to the navel and the second part after clasping hands, is salah correct or not?

- (3) When one should begin opening takbeer and end?
- (4) What is the correct way to say takbeer of ruku and sujood?
- (5) What is the injunction of shariah if Imam says takbeers against the way of sunnah?

Answer: There are three statements related to opening or first takbeer and raising hands:

- (1) He should raise hands first i.e. he should begin saying (الله أكبر) after raising hands up to the ears and clasp hands as he finished takbeer.
- (2) He said begin raising hands and saying takbeer together and finish them together.
- (3) He should begin takbeer and then immediately raise hands and finish them together. (Al-Bahr Al-Raique. Vol.1 p. 305. Durre Mukhtar with Shami. Vol.1 p. 465)¹

¹ ولم يبين المصنف وقت الرفع لأنه عبر بالواو وهي لمطلق الجمع، وفيه ثلاثة أقوال:

القول الأول أن يرفع مقارناً للتكبير، وهو المروى عن أبي يوسف قولاً والمحكى عن الطحاوى فعلاً واختاره شيخ الإسلام وقاضى خارب وصاحب الخلاصة والتحفة والبدائع والمحيط حتى قال البقالى: هذا قول أصحابنا جميعاً ويشهد له المروى عنه عليه الصلاة والسلام أنه كان يكبر عن كل خفض ورفع وما رواه أبو داود أنه صلى الله عليه وسلم "كان يرفع يديه مع التكبير" وفسر قاضى خارب المقارنة بأن تكون بدءاً له عند بدءه وختمه عند ختمه.

القول الثانى: وقته قبل التكبير، ونسبه فى المجمع إلى أبي حنيفة ومحمد وفى غاية البيان إلى عامة علمائنا وفى المبسوط إلى أكثر مشائخنا وصححه فى الهداية ويشهد له ما فى الصحيحين عن ابن عمر قال النبى صلى الله عليه وسلم: إذا افتتح الصلاة رفع يديه حتى يكونا خذو منكبيه ثم كبر. القول الثالث: وقته بعد التكبير فيكبر أولاً ثم يرفع يديه ويشهد له ما فى الصحيح لمسلم أنه صلى الله عليه وسلم كان إذا صلى كبر ثم رفع يديه، ورجح فى الهداية ما صححه بأن فعله نفى الكبرياء عن غيره تعالى والنفى مقدم على الإيجاب ككلمة الشهادة وأورد عليه أن ذلك فى اللفظ فلا يلزم فى غيره، ورد بأنه لم يدع لزومه فى غيره وإنما الكلام فى الأولوية فى الأقوال الثلاثة رواية عنه عليه السلام فيؤنس بأنه صلى الله عليه وسلم فعل كل ذلك ويترجح من بين أفعاله تقديم الرفع بالمعنى المذكور وتحمل ثم فى قوله ثم رفع على الواو ومع على معنى قبل لأن الظروف ينوب بعضها عن بعض وقد يقال: إن تقديم النفى فى كلمة الشهادة ضرورة لأنه لا يمكن التكلم بالنفى والإثبات معاً بخلاف ما نحن فيه، ورواية أنه كان يرفع مع التكبير نص محكم فى المقارنة، الثم.

(Al-Bahrur Raique. Etiquettes of salah. Vol.1 p.322. And so is in Raddul Muhtar. Lessons: A person said takbeer who does not know about takbeer of him Imam. Vol.1 p. 482)

The first and second out of three mentioned kinds are better and the third one is also allowed, but it is not acted upon. (Hidayah. Vol.1 p. 84)² (Shami and Al-Bahrur Raique etc.)

it is written in Jauharah:

It is better to raise hands and when they reached in front of the ears and stopped, he should begin takbeer. (Jauharah. Vol.1 p. 49)³

- (1) Salah is valid in the question above, but it is wrong and disliked to make habit for delaying takbeer till clasping hands. It is the time to recite Thana (Praise of Allah) not for takbeer. He should finish takbeer by clasping hands. It is also wrong because, when a deaf person will look Imam raising hands and he will say opening takbeer before Imam, his salah will not be valid behind that Imam. The reason is that if the person praying behind says the word of "الله" before Imam or he began with the Imam, but he finished the word of "أكبر" before ending Imam, his salah will not be valid behind that Imam. (Durre Mukhtar with Shami. Vol.1 p. 448)⁴ Therefore, Imam should leave this habit. Allah knows the best.
- (2) The sunnah way of takbeers of ruku and sujood is that he should begin takbeer as he bows for ruku and complete it as he reached in ruku. He should do the same in sujood. It is against sunnah and disliked to say takbeer in ruku and sujood. It includes two kinds of dislike. One is missing the time of saying takbeer, because these takbeer are called takbeers of transforming (intiqaal). These should be said

ويرفع يديه مع التكبير وهو سنة لأن النبي صلى الله عليه وسلم واضب عليه، وهذا اللفظ يشير إلى اشتراط المقارنة وهو المروى عن أبي يوسف² والمحكي عن الطحاوى والأصح أنه يرفع أولاً ثم يكبر لأن فعله نفى الكبرياء عن غير الله تعالى والنفى مقدم على الإثبات -

(Al-Hidayah Sharah Bidayatul Muhtadi. Book of salah. Vol.1 p. 48)

(قوله: ورفع يديه مع التكبير) الرفع سنة وليس بواجب وقوله مع التكبير إشارة إلى اشتراط المقارنة والأصح أنه يرفع أولاً فإذا استقرت في موضع³ المحاذاة كبر. لأن الرفع بمنزلة النفي كأنه نبذ ماسوى الله تعالى وراء ظهره فاليد اليمنى كالآخرة واليد اليسرى كالدينا ولأن في الرفع نفى الكبرياء عن غير الله وقوله الله أكبر بمنزلة إثبات الكبرياء لله تعالى والنفى مقدم على الإثبات كما في كلمة الشهادة لا إله إلا الله ولا تصح تكبيره الإحرام إلا في حال القيام أما إذا حنى ظهره كبر إن كان القيام أقرب يصح وإن كان إلى الركوع أقرب لا يصح -

(Al-Jauharah Al-Nayyirah. Book: The feature of salah. Vol.1 p.54)

(فروع: كبر غير عالم بتكبير إمامه إن أكبر رأيته أنه كبر قبله لم يجز وإلا جاز، محيط) أى بأت كان أكبر رأيته أنه مع الإمام أو بعده أو لم يكن له⁴ رأى أصلاً والجواز في الثالثة لحمل أمره على الصواب ولكن الأحوط كما في شرح المنية أن يكبر ثانياً ليقطع الشك باليقين ووقع في الفتح هنا نبيه عليه في النهر -

(Raddul Muhtar. Book: Salah. Vol.1 p.481. Darul Fikr. Anees)

at the time of bowing for ruku and prostrating that was their time and he missed it. Second is to say in other time i.e. when he is saying takbeer, that was the time to say “سبحان ربّي العظيم” or “سبحان ربّي الأعلى” not for takbeer. (Munyatul Musalli. P. 84-88. Kabeeri. P.345)⁵

in short, this act of Imam is against sunnah. It is necessary for him perform it according to sunnah. Allah knows the best.⁶

(Fatawa Rahimiyah. Vol.1 p. 232, 233)

How many takbeer will the person say who attend jamat behind Imam in ruku

Question: If Imam went in ruku and the person behind Imam is standing in the row to attend salah, but he did not attend till now. Firstly, will he intend and say takbeer and then he will have to say takbeer again to go in ruku or he will go in ruku with takbeer after intention that means he will go in ruku after standing for some moment? What is correct? Please answer.

Answer: The person who followed Imam in ruku and went in ruku after saying one takbeer standing, salah will be correct. So, there is no need to say two takbeer.

⁵ (وينبغي أن يكون ابتداء تكبيره عند أول الخرورج والفراغ) منه (عند الإستواء) راکعاً وقال بعض المشايخ يكبر قائماً ثم يركع وكذا ذكر في المحيط مستنداً بقول محمد إذا أراد أن يركع يكبر (وبعضهم) أي بعض المشايخ (قالوا: إذا أتم القراءة حالة الخرورج لا بأس به بعد أن يكون ما بقي من القراءة حرفاً) واحداً (أو كلمته) واحدة لا أكثر من ذلك لئلا يكون قارئاً في الركوع وهذا يستلزم تأخير التكبير إلى أن يصل إلى الركوع وليس بشيء (و) القول (الأول) وهو المقارنة (أصح) الأقوال كذا قال الطحاوي وهو مفاد عبارة الجامع الصغير والمروى عنه عليه الصلاة والسلام قال أبو هريرة: كان رسول الله صلى الله عليه وسلم إذا قام إلى الصلاة يكبر حين يقوم ثم يكبر حين يركع ثم يقول سمع الله لمن حمده حين يرفع صلبه من الركوع ثم يقول وهو قائم ربنا لك الحمد ثم يكبر حين يرفع رأسه ثم يفعل ذلك في الصلاة كلها حتى يقضيها ويكبر حين يقوم من الفتيحة بعد الجلوس، متفق عليه، فإضافة ظروف الأذكار إلى الأفعال تقتضي مقارنتها كمقارنة سائر الظروف لظروفها ولأن في المقارنة عدم اخلاء شيء من أجزاء الصلاة عن ذكر فكانت أولى.

(Sharah Al-Kabeer Lil Halabi. Chapter: The feature of salah. 315. Publication: Sindh. Anees)

قال محمد: وإذا أراد أن يركع يكبر، قال بعض مشائنا: ظاهر ما ذكر محمد يدل على أن تكبير الركوع يؤتي به في حال القيام فإنه قال: وإذا أراد أن يركع يكبر، وقال بعضهم: يكبر عن الخرورج للركوع، فيكون ابتداء تكبيره عند أول الخرورج والفراغ عند الاستواء للركوع لأن هذا تكبير الانتقال ويأتي بجميع الانتقال والطحاوي في كتابه يقول: يخبر راکعاً ساكناً وهذه إشارة إلى القول الثاني.

(Al-Muheetul Burhani. Chapter: 16 about singing and melodies. Vol.1 p.359. Anees)

⁶ It is not wajib but it is recommended. Anees

ولا يشترط تكبير تارة للإحرام والركوع الذي في الفتح ومدرك الإمام في الركوع لا يحتاج إلى تكبيرتين۔

(Hashiyah Al-Tahtawi on Maraqi Al-Falah. P.456) Allah knows the best. (Dini Masail Aur Unka Hal. P.85)

Going in ruku without saying takbeer

Question: Zaid came to masjid at the time when Imam was in ruku. As he raised his hand and say takbeer he went in ruku without clasping hands. When he was asked, he told that if one fears that he cannot find ruku, it is allowed for him to go in ruku saying takbeer without clasping hands. Is it allowed? If it is allowed, is takbeer of ruku is not necessary? Is raising hands up to the ears not necessarily also?

Answer: If a person goes in ruku after saying opening takbeer without clasping hands, is salah is correct. Similarly, raising hands up to the ears in opening takbeer and saying takbeer when going in ruku is sunnah. If they are missed forgetfully, salah will be valid without dislike.

اتفق الفقهاء على أنه يسن للمصلي عند تكبيرة الإحرام أن يرفع يديه۔

(Al-Mausuah Al-Fiqhiyah. Vol.27 p. 84)

ذهب جمهور الفقهاء الحنفية والمالكية والشافعية إلى أن تكبيرات الانتقال سنة من سنن الصلاة۔

(Al-Mausuah Al-Fiqhiyah. Vol.27 p.92)

Written by Sajid Ali. Authenticated by Nasir Ali Nadawi (Fatawa Nadwatul Ulama. Vol.2 p.139, 140)

STANDING_(QIYAM) _ INJUNCTIONS AND ISSUES

Standing (Qiyam) _ Injunctions and Issues

Obligation of standing at the time of opening takbeer

Question: Should mudrik (the one who attend jamat after opening takbeer) go in ruku just after opening takbeer while Imam is in ruku or after reading praise of Allah or after standing that deletion? What should you do if he fears that he cannot find ruku if he stands the duration of praise of Allah? Is this standing obligatory or sunnah or recommended?

Answer: It is written in Al-Durrul Mukhtar. First chapter of the way of salah:

(من فرائضها) التي لاتصح بدونها (التحريرية) قائماً¹

It is also mentioned in the next chapter:

ويشترط كونه قائماً فلو وجد الإمام راکعاً فكبر منحنياً إن إلى القيام أقرب صح ولغت نية تكبيرة الركوع². وفي هذا الفصل: وهو مخير بين قراءة الفاتحة -- وتسبيح ثلاثاً وسكوت قدرها وفي النهاية: قدر تسبيحة --

Raddul Muhtar reads:

(قوله قدر تسبيحة): قال شيخنا وهو أليق بالأصول، حلية، أي لأب ركن القيام يحصل بها لما مر أن الركنية تتعلق بالأدنى --

(Al-Durrul Mukhtar with Raddul Muhtar. After the important matter of claspng fingers. Vol.1 p. 511. Anees

It is mentioned in chapter of the nullifiers of salah:

ويفسدها أداء ركن -- وهو قدر ثلاث تسبيحات مع كشف عورة، أه³ --

it is understood by the text that standing is obligatory for opening takbeer. It is also known that the least duration of a pillar of salah is the duration of reading one or three tasbeeh.

¹ (Al-Durrul Mukhtar with Raddul Muhtar. The feature of salah. Vol.1 p. 442. Anees)

² (Al-Durrul Mukhtar with Raddul Muhtar. Chapter: The feature of salah. Vol.1 p. 480. Anees)

³ (Al-Durrul Mukhtar with Raddul Muhtar. The nullifiers of salah. Vol.1 p. 625, 626. Anees)

So, he should say opening takbeer standing and keep on it for the duration of saying "سبحان الله" one or three times then go in ruku. It is not necessary to read praise of Allah or to stand for its duration. However, those who made habit to go in ruku with "الله اكبر" from the beginning, their salah is not valid.⁴

17th Ziqadah, 1323 A.H. (Imdad. Vol.1 p. 67) (Imdadul Fatawa Jadeed. Vol.1 p. 190, 191)

Standing is obligatory at the time of saying opening takbeer

Question: A person came in masjid while Imam was in ruku. As he said opening takbeer, he went in ruku i.e. he did not stand anymore and bowed down immediately. Is his salah correct or not?

Answer: If he said opening takbeer standing or while bowing that was nearer to standing position, his salah is correct, but if it was nearer to ruku, his salah is not correct. However, it is obligatory to say opening takbeer standing or nearer to it. It is not necessary to stand more after saying opening takbeer.

Maraqi Al-Falah reads:

⁴ It is not proved by any jurisprudential text that It is necessary for the latecomer (the person who has missed part of the prayer with the imam) to stand for the duration of one or three tasbeeh after saying opening takbeer standing. So, what Hazrat (r) has written in the answer to the question No. 181 proves it. He referred it to Shami: "لو كبر قائماً فركعة ولم يقف صح" that means if one went in ruku after saying opening takbeer standing and did not stand anymore, his salah will be valid. Therefore, the injunction of invalidation of salah is wrong here. Correct is that salah will be valid. (Muhammad Shafi (May Allah forgive him))

عن عمر بن الخطاب رضي الله عنه قال: كانت بي بواسير، فسألت النبي صلى الله عليه وسلم عن الصلاة، فقال: صلي قائماً فإن لم تستطع فقعاً
فإن لم تستطع فعلى جنب.

(Al-Sahih Lil Bukhari. Chapter: If one cannot endure praying sitting, will pray sleeping. No. 1117. Sunan Ibn Majah. Chapter: What is narrated about salah of ill person. No.1223. Sunan Abu Dawood. Chapter: To offer salah (prayers) while sitting. No. 952. Sunan Al-Tirmizi. Chapter: What has been related about to offer salah while sitting has half reward. No. 372. Al-Multaqa Li ibn Al-Jarood. What has been related about to offer salah while sitting. No. 231. Musnad Al-Ruyani. No. 145. Sahih Ibn Khuzaimah. Chapter: How the ill person will perform salah laying down upon his belly if he is not able to sit. No. 979. Sharah Mushkilul Athar. Chapter: Explaining what is narrated by Imran bin Husain. No.1693. Sahih Ibn Hibban. Praying salah standing carries more virtues than sitting. No.2513. Al-Mustadrak Lil Hakim. No.1186. Al-Tib Al-Nabawi Li Abi Nuaim Al-Asfahani. Chapter: Piles and the pain of anus. No. 460. Anees)

قال في مراق الفلاح: والثاني من شروط صحة التحريمة الإتيان بالتحريمة قائماً أو منحنياً قليلاً قبل وجود انحنائه بما هو أقرب للركوع. قال في البرهان: لو أدرك الإمام راكعاً فحني ظهره ثم كبر وإن كان القيام أقرب صح الشروع ولو أراد به تكبير الركوع وتلغونه لأن مدرك الإمام في الركوع يحتاج إلى تكبير مرتين خلافاً لبعضهم وإن كان إلى الركوع أقرب لا يصح الشروع. آهـ

(Maraqi Al-Falah. P. 127) 3rd Shaban (Imdadul Ahkam. Vol.2 p. 79)⁵

Injunction of saying opening takbeer before ruku without standing

Question: This issue is written in Bahishti Gauhar. Vol.2 Part.11. Bahishti Zewar. P. 27. (Chapter: opening takbeer): When Imam is in ruku, people go in ruku saying opening takbeer without standing. Their salah is not valid, while it is written in Shami that this temporary standing is enough to validate salah, though this action is not good. Please have a glance to Shami.

Answer: It is written in Shami:

فلو أدرك الإمام راكعاً فكبر منحنياً لم تصح تحريمته.

(Shami. Vol.1 p. 47)⁶

It is also mentioned:

فلوكبر قائماً فركع ولم يقف صح لأن ما أتى به من القيام إلى أن يبيل الركوع يكفيه، قنيت.

Raddul Muhtar reads:

(قوله فركع): أي وقرأ في بويه قدراً لفرض أو كان أخرس أو مقتدياً آخر القراء.

⁵ Saying opening takbeer of obligatory salah sitting

Question: If a person says opening takbeer of obligatory salah sitting without any excuse and then stood up immediately, is his salah valid or not?

Answer:

”لوقال المصنف: فرضها التحريمة قائماً، لكان أولى؛ لأن الافتتاح لا يصح إلا في حالة القيام، حتى لو كبر قاعداً ثم قام، لا يصير شارعاً؛ لأن القيام فرض حالة الافتتاح“، الخ.

(Bahr. Vol.1 p. 291) (Al-Bahrur Raique. Book of prayer. Chapter: The feature of salah. Vol.1. 508. Rasheediyah)

It is understood by the text that it is not correct to begin salah like this. Allah knows the best.

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband. 08/01/1388 A.H. (Fatawa Mahmoodiyah. vol.5 p. 544)

⁶ Raddul Muhtar. Discuss about the conditions of opening takbeer. Vol.1 p.452. Anees

Bahishti Gauhar states: “As they come they bow down and say opening takbeer in the same state.”

It is the clear translation of the Shami text “فكبر منحنياً”. Perhaps the questioner doubts other text of Durre Mukhtar “ولم يقف”. However, it is standing for recitation after opening takbeer, though it is not done due to other reason. It is proved clearly by the text of Shami “وقرأ في هويته الخ”. So, it is not the base to reject standing for opening takbeer.

Therefore, the text of Durre Mukhtar “فكبر قائماً” before the text “لم يقف” proves the necessity of this standing.²

10th Shawwal, 1346 A.H. (Fifth complement. P. 595) (Imdadul Fatawa Jadeed. Vol.1 p. 191-193)

Joining Imam saying opening takbeer while bowing down

Question: Imam was in ruku. A person came late and join Imam after saying opening takbeer while bowing down. Is his salah valid or not?

Answer: If he did not say opening takbeer standing but he said it bowing in a way that he completed it in ruku, his salah will not be valid. (Shami. Vol.1 p. 304)³ Allah knows the best.

¹ Al-Durrul Mukhtar with Raddul Mukhtar. Discuss of standing. Vol.1 p.445. Anees

² In short, if one found Imam in ruku, the obligation of standing (which is one of the pillars of salah) has omitted from him with the consent of all. The person praying behind Imam should join Imam in ruku after saying opening takbeer.

من أدرك الإمام في الركوع فقد أدرك الركعة مع جميع أجزائها من القيام والقراءة تقديرًا، آه

(Nurul Anwar. P. 39. Nami. Vol.1 p. 89)

but the condition of opening takbeer to be correct is to say it standing i.e. if he completes it before nearing to bow down, his opening takbeer will be correct and if he said it after nearing to bow down, this opening takbeer will not be correct. That's why salah will not be correct. However, standing is necessary for opening takbeer, but standing for salah (which is the duration of one or three tasbeeh) will be omitted. It was written by Mufti Shafi Sahab (May Allah forgive him) has written in the footnote of the answer to the question No. 180 passed before one page. Saeed.

³ فلو قال: “اللَّهُ” مع الإمام و “أكبر” قبله، أو أدرك الإمام رَاكعًا فقال: “اللَّهُ” قائمًا و “أكبر” رَاكعًا لم يصح في الأصح، كما لو فرغ من “اللَّهُ” قبل

الإمام -- ويشترط كونه قائمًا، فلو وجد الإمام رَاكعًا فكبر منحنياً، إن إلى القيام أقرب يصح ولغت نية تكبير الركوع --

(Al-Durrul Mukhtar. Book of prayer. Chapter: Complete feature of salah. Vol.1 p. 480. Saeed)

Injunction of opening takbeer in ruku

Question: A person came in masjid while Imam was in ruku. He said opening takbeer bowing and went in ruku. Is his salah correct or not?

Answer: If he said takbeer before her hands reached to the knees, his salah is correct. If he said takbeer holding his hands on the knees, his salah is not valid.

”فلو وجد الإمام راكعاً فكبر بمنحنيًا إن كان إلى القيام أقرب بأن لا تنال يديه ركبتيه صحت ولغت نية تكبيرة الركوع“ -

(Al-Durrul Mukhtar with Raddul Muhtar. Vol.1 p. 323) and so is in Al-Tahtawi on Maraqqi Al-Falah. Vol.1 p. 148)¹ Allah knows the best.

Written by Habeebullah Qasmi. (Habeebul Fatawa. Vol.3 p. 52, 53)

Is standing in salah obligatory in sunnah?

Question: You informed me on my consultation that standing is obligatory in obligatory salah and which salah is not obligatory but it is nearer to obligatory salah like wajib and sunnah of Fajr salah. Now it is to ask that does the same injunction go to emphasized sunnah or it is specified with obligatory, wajib and sunnah salah?

ولا يصير شارعاً بالتكبير إلا في حالة القيام أو فيما هو أقرب إليه من الركوع، هكذا في الزاهدي - وكذا لو أدرك الإمام في الركوع، فقال: الله أكبر، إلا أن قوله: ”الله“ كان في قيامه، وقوله: ”أكبر“ وقع في ركوعه، لا يكوب شارعاً في الصلاة“ -

(Al-Fatawa Al-Hindiyah. Book:4 The feature of salah. Vol.1 p. 68, 69 Rasheediyah)

ولو جاء إلى الإمام وبوراكه منحني ظهره، ثم كبر، إن كان إلى القيام أقرب، يصح، وإن كان إلى الركوع أقرب لا يصح -

(Al-Bahrur Raique. Book of salah. Chapter: the feature of salah. Vol.1 p. 508)

¹ Al-Durrul Mukhtar on Raddul Muhtar. Chapter: Complete way of salah. Vol.1 p. 480. And so is in Al-Nahrul Faique. Chapter: The feature of salah. Vol.1 p. 50. And so is in Tabyeen Al-Haqaique. Chapter: beginning salah and its way. Vol.1 p. 109. And so is in Al-Jauharah Al-Nayyirah. Chapter: the feature of salah. Vol.1 p. 50. And so is in Durrar Al-Hukkam Sharah Ghurar Al-Hukkam. Chapter: the feature of salah. Vol.1 p. 65. Hashiyah Al-Tahtawi on Maraqqi Al-Falah. Chapter: the conditions of salah and its pillars. Vol.1 p. 218

ولو وجد الإمام في الركوع أو السجود أو القعود ينهني أن يكبر قائماً ثم يتبعه في الركن الذي هو فيه، ولو كبر للافتتاح في الركن الذي هو فيه لا يصير شارعاً لعدم التكبير قائماً مع القدرة عليه -

(Badai Al-Sanai. Chapter: the conditions of pillars of salah. Vol.1 p. 131)

Answer: Standing is obligatory in emphasized sunnah, but it is only in sunnah of Fajr.¹

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband. 26/12/1391 A.H.
(Fatawa Mahmoodiyah. vol.5 p. 546)²

¹ (Al-Durrul -Mukhtar) ومنها القيام في فرض وملحق به كندروسنة فجر في الأصح (لقادر عليه) -

”قوله: وسنة فجر في الأصح) أما على القول بوجوبها فظاهراً وأما على القول بسنيتها فمراعاة القول بالوجوب ونقل في مراقب الفلاح أن الأصح جوازها من قعود. أقول: لكن في الحلية عند الكلام على صلاة التراويح لوصلي التراويح قاعداً بلا عذر. قيل: لا يجوز قياماً على سنة الفجر. فإن كلا منهما سنة مؤكدة. وسنة الفجر لا يجوز قاعداً من غير عذر بإجماعهم. كما هو رواية الحسن عن أبي حنيفة. كما صرح به في الخلاصة “-
(Raddul Muhtar. Vol.1 p. 399. Nomanayah) (Al-Durrul Mukhtar. Book of salah. Chapter: the feature of salah. Vol.1 p. 445. Saeed)

ولا يجوز أن يصلحها قاعداً مع القدرة على القيام. ولهذا قيل: إنها قريبة من الواجب. كذا في التاتارخانية ناقلاً عن النافع.

(Al-Fatawa Al-Hindiyyah. Book of salah. Chapter:9 about supererogatory salah. Vol.1 p. 112. Rasheediyah)

² **What duration of standing is obligatory in salah?**

Question: (1) Is standing obligatory in obligatory, necessary and sunnah salah or there is any specification?

Question: (2) What duration of standing is obligatory in last two rakah of obligatory salah and wajib salah? It is mentioned in Bahishti Zewar that salah will be correct if one kept standing silently the duration of saying "سبحان الله" three times. (Bahishti Zewar. Part.2 The way of performing obligatory salah. P. 20. Imdadiyah) while you told that it is obligatory to stand for the duration of obligatory recitation. (Durrul Mukhtar) (Al-Durrul Mukhtar. Book of salah. Discuss of standing. Vol.1 p. 444. Saeed)

Please explain the matter: "Salah is incomplete by performing obligatory acts only and it is necessary to repeat it until he performed the essential acts. Saying "سبحان الله" three times is performing obligatory recitation and leaving essential act."

Answer:

(ومنها القيام) في فرض وملحق به كندروسنة فجر في الأصح آه-

(Durrul Mukhtar) (Al-Durrul Mukhtar. Book of salah. Discuss of standing. Vol.1 p. 444, 445. Saeed)
The text establishes that standing is obligatory in salah and the salah which is not obligatory but it is nearer to obligatory salah like wajib and sunnah of Fajr salah.

Recitation is not obligatory in third and fourth rakah of obligatory salah, but there is option to recite Fatiha or "" three times or keeping silent for that duration. Prostration of mistake will not be necessary, but it is sunnah to recite surah Al-Fatiha. So, standing for the duration of surah Al-Fatiha is sunnah and it is also enough to stand for the duration of three tasbeeh. Had recitation be obligatory its standing would have obligatory and reciting surah Al-Fatiha would be necessary at that time and standing would be essential for that duration; if one would miss it, the prostration of mistake would have been necessary and if one miss it deliberately, it would have been necessary to repeat.

Question: It is described under the pillar of salah that the least period of standing is equal to saying opening takbeer. Similarly, at least the recitation of one verse is obligatory and the duration of reading one tasbeeh for ruku and prostration is obligatory. But what is the most duration? If one recites 10 verses of the glorious Quran during standing, will the whole recitation and standing be obligatory or not? Likewise, if one stayed in ruku and sujood for the duration of reading tasbeeh 10-10 times, will the whole ruku and sujood be obligatory or not or some will be obligatory and some other wajib and some other sunnah?

It is written in Durre Mukhtar and at the virtues of pillars of salah among themselves that standing is most virtuous out of all pillars of salah, because it contains the recitation of the glorious Quran. The whole recitation will be obligatory whatever he recites though it is the whole Quran.¹

It is mention in Fatawa Alamgiri and Durre Mukhtar and at the chapter of sacrifice:

It was obligatory upon a person having nisaab (minimum threshold) to sacrifice the seventh part of cow or camel. If he bought one complete cow for sacrifice, will all seven parts be obligatory as the recitation of the glorious Quran that whatever he recited will be obligatory?²

ومفروضه وواجبه ومسئونه ومنذوبه بقدر القراءة فيه

(Durrul Mukhtar) (Al-Durrul Mukhtar. Book of salah. Discuss of standing. Vol.1 p. 444. Saeed)

(”واكتفى فيما بعد الأولين بالفاخرة) فإنها سنة (وهو مخير بين القراءة) والفاخرة (وتسبيح ثلاثاً) وسكوت قدرها (على المذهب) -

(Durrul Mukhtar) (Al-Durrul Mukhtar. Book of salah. Discuss of standing. Vol.1 p. 511. Saeed)

Allah knows the best.

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband. (Fatawa Mahmoodiyah. vol.5 p. 547, 548)

ولو قرأ القرآن كله في الصلاة وقته فرضاً، ولو أطال الركوع والسجود فيها، وقته فرضاً، آه ومقتضاه أنه لو أطال القيام بقعه فرضاً أيضاً، فبناي¹ هذا التقدير، وقد يجاب بأن هذا قبل إيقانه، أما بعده فأكل فرض، كما أن القراءة قبل إيقانها نوعت إلى فرض وواجب وسنة وبعد يكون الكل فرضاً.

(Al-Durrul Mukhtar. Book of salah. Chapter: The feature of salah. Vol.1 p. 444, 445. Saeed)

وصح اشتراك ستة في بدنة شريت لأضحية: أي نوى وقت الشراء الاشتراك، صح استحساناً، وإلا لا²

(Al-Durrul Mukhtar)

وقال ابن عابدين رحمه الله تعالى: ”أقول: قدمنا في باب الهدى عن فتح القدير معزواً إلى الأصل والمبسوط: إذا اشترى بدنة لمتعة مثلاً، ثم اشترك فيها ستة بعد ما أوجبها لنفسه خاصة، لا يسعه، لأنه لما أوجبها صار الكل واجباً بعضها بإيجاب الشرع وبعضها بإيجابه، فإن فعل فعله أن يتصدق باليمن“ -

likewise, Durre Mukhtar reads: Imam Muhammad (r) has given fatwa: The prostration will not be complete until he raised head, no matter how long is it. When he will raise head from prostration, it will be complete. Similarly, ruku will not be complete until he raised to his head. Bowing head in ruku and placing it in prostration or the conditions of ruku and prostration according to the opinion of Imam Muhammd (r). Likewise, raising head is also a condition. It is also mentioned in Durre Muhtar and this statement that if his wudu broke in any pillar and he wants to complete that salah after making wudu, he will restart from that pillar. If it happened in prostration, he will restart from prostration, because he raised his head when he was without wudu. So, his prostration was not complete, no matter how long he did prostration. Thus, it is understood that there is a minimum period for performing pillars, but the maximum period is when it is completed by the one who prays with his on desire.¹

If it is supposed with these conditions that standing for the duration of one verse is obligatory and for the duration of three verses is necessary and after that it is sunnah, when a person intended to recite 25 verses and he recited 10 verses standing then 15 versus sitting then he stood and went in ruku, salah should be correct. If it is considered sunnah, salah will be valid that includes prostration. Likewise, a person intended to recite 20 verses, but he forgot after reciting 10 verses and he kept standing to recall for the time that the prostration of mistake is obligated due to delay a pillar of salah. Should he do prostration of mistake and what about delaying?

Answer: Standing, recitation, ruku and prostration are obligatory in salah. After performing the its obligatory period, the remaining period will also be considered obligatory, whatever it may be. It will not be divided that the duration of one or three tasbeeh is obligatory and the remaining will be necessary or sunnah or supererogatory.² If standing is obligatory in a salah and a person recited for a long time after standing for the duration of obligatory standing and then stood up and performed ruku, his salah will

(Al-Durrul Mukhtar. Book of sacrifice. Vol.2 p. 317. Saeed) (Al-Bahrur Raique. Chapter: Missing all the essentials of salah by mistake. Vol.2 p. 109 Anees)

ثم يرفع رأسه مكبراً، ويكفي فيه أدنى ما يطلق عليه اسم الرفع، كما صححه في المحيط، لتعلق الركنتين بأدنى كسائر الأركان --- ثم السجدة¹ الصلواتية تتم بالرفع عند محمد، وعليه الفتوى كالتلاوية اتفاقاً، مجمع² -

(Al-Durrul Mukhtar)

وفي رد المحتار: "قوله: تتم بالرفع عند محمد) وعند أبي يوسف بالوضع، وثمره الخلاف فيما لو أحدث وهو ساجد فذهب وتوضاً، بعيد السجدة عند محمد، لا عند أبي يوسف --- ثم ظهر أن الرفع المذكور فرض مستقل عنده لا متمم للسجدة"³ -

(Book of salah. Chapter: The complete way of salah. Vol.1 p. 505, Saeed) (Majma Al-Anhur. Chapter: The way to begin salah. P. 98. Anees)

كما أن القراءة قبل إيقاعها نوعت إلى فرض وواجب وسنة، ويعدّه يكون الكل فرضاً² -

(Al-Durrul Mukhtar. Book of salah. Chapter: The feature of salah. Vol.1 p.445. Saeed)

not be correct. Similarly, if he forgot after reciting obligatory recitation and kept standing silently for the duration of three tasbeeh, the prostration of mistake will be necessary. It should not be understood that he had recited what was obligatory and mistake occurred in other than the pillar of salah.¹

”القراءة وإن قسمت إلى فرض وواجب وسنة، إلا أنه مهما أطل، يقع فرغاً، وكذا إذا طال الركوع والسجود على ما هو قول الأكثروالأصح؛ لأن قوله تعالى: {فَأَقْرَأُوا مَا تَكْسَرُونَ الْقُرْآنَ} لوجوب أحد الأمرين فمافوقها مطلقاً لصدق ماتيسر على كل فرض، فمهما قرأ يكون الفرض ومعنى الأقسام المذكورة أن جعل الفرض مقدار كذا واجب، وجعله دون ذلك مكروه، وجعله فوق ذلك إلى حد كذا سنة. لأننا إن اعتبرنا الواجب ما بعد الآية الأولى منضمّاً إليها انقلب الفرض واجباً، وإن اعتبرناه منفرداً كان الواجب بعض الفاتحة وقالوا: الفاتحة واجب، وكذا الكلام فيما بعد الواجب إلى حد السنة - فليتأمل آه، كذا في شرح المنية من باب سجود السهو، ونحوه في الفتح وهو تحقيق دقيق فاعتنم“ -

(Raddul Muhtar. Vol.1 p. 500)²

If one intended to recite 20 verses, it did not become obligatory to recite only by intending, the portion he recited that is obligatory. If he forgot after reciting 10 verses, it will not be said that the pillar of recitation is incomplete, but he has completed it.³

وتأخير قيام إلى الثالثة بزيادة على الشهد بقدر ركن - وفيه: بحرف -
(Al-Durrul Mukhtar)

وقال ابن عابدين رحمه الله تعالى: ”(قوله وتأخير قيام) أشار إلى أن وجوب السجود ليس لخصوص الصلاة على النبي صلى الله عليه وسلم، بل لترك الواجب، وهو تعقيب الشهد للقيام بلا فضل - - آه

(Al-Durrul Mukhtar. Book of salah. Chapter: Prostration of mistake. Vol.2 P.81. Saeed)

²Raddul Muhtar. Book of salah. Chapter: Recitation. Vol.1 p.536. Saeed. Al-Halabi Al-Kabeer. Chapter: The prostration of mistake. P. 461. Suhail Academy, Lahore.

³ كما أن القراءة قبل إيقاعها نوعت إلى فرض وواجب وسنة، وبعده يكون الكل فرغاً -

(Raddul Muhtar. Book of salah. Chapter: The feature of salah. Vol.1 p.445. Saeed)

”وقرأ المصلى لو أمماً أو منفرداً الفاتحة وقرأ بعدها وجوباً سورة أو ثلاث آيات ولو كانت الآية، أو الآيات تعدل ثلاث آيات قصار، انتفت كراهة التحريم، ذكره الحلبي، ولا تنفى التنزيهية إلا بالسنن“ -

(Tanweerul Absar with Durrul Mukhtar. Book of salah. Chapter: The complete way of salah. Vol.1 p. 491, 492. Saeed)

”ومنها القراءة، وفرضها عند أبي حنيفة رحمه الله يتأدى بآية واحدة وإن كانت قصيرة، كذا في الصحيح، وفي الخلاصة: وهو الأصح، كذا في التاتارخانية“ -

(Al-Fatawa Al-Hindiyah. Book of salah. Chapter: 4, the feature of salah. Lesson No.1 The obligatory acts of salah. Vol.1 p. 69. Rasheediyah)

However, he delayed by forgetting and keeping stand silently that mandates the prostration of mistake.¹ Allah knows the best.

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband. 23/10/1388 A.H.

Authenticated by Muhammad Nizamuddin (May Allah forgive him) Darul Uloom Deoband. 23/10/1388 A.H. (Fatawa Mahmoodiyah. vol.5 p. 551, 552)²

Performing salah standing on one foot without any excuse

Question: Mufti sahib! Is it allowed to stand on one foot without any excuse in salah?

Answer: One should stand on both feet during salah. Fuqaha has regarded standing on one foot without any excuse during salah as disliked, because it leads to laziness.

¹ وتأخير قيام إلى الثالثة بزيادة على التشهد بقدر ركن - وفيه: بحرف -

(Al-Durrul Mukhtar)

وقال ابن عابدين رحمه الله تعالى: " (قوله وتأخير قيام) أشار إلى أن وجوب السجود ليس لخصوص الصلاة على النبي صلى الله عليه وسلم، بل لترك الواجب، وهو تعقيب التشهد للقيام بلا فضل - - آه

(Al-Durrul Mukhtar. Book of salah. Chapter: Prostration of mistake. Vol.2 P.81. Saeed)

² Injunction of running to join with congregation in opening takbeer or ruku

Question: People are making wudu and it is called to begin congregation. They run to find takbeer. What is injunction about running in this condition?

Answer: They should hasten and not run. He should be moderate, because running is forbidden. It is narrated in hadith: " When you hear the iqama, proceed to offer the prayer with calmness and solemnity and do not make haste. And pray whatever you are able to pray and complete whatever you have missed." (Bukhari. Part.3 p. 88)

عن أبي هريرة عن النبي صلى الله عليه وسلم قال: إذا سمعتم الإقامة فامشوا إلى الصلاة وعليكم بالسكينة والوقار ولا تسرعوا فما أدركتم فصلوا وما فاتكم فاتموا -

(Sahih Al-Bukhari. Chapter: One should not run for As-Salat (the prayer) but present himself with calmness and solemnity. H. 636) Sahih Al-Muslim. Chapter: It is recommended to come to prayers in a tranquil and dignified manner. H. 602)

It is mentioned in a hadith that walking for Salah, is in fact, engaging in Salah. (Muslim)

عن أبي هريرة أن رسول الله صلى الله عليه وسلم قال: لا يزال العبد في صلاة ما كان في مصلاه ينتظر الصلاة وتقول الملائكة: اللهم اغفر له اللهم اغفر له، حتى ينصرف أو يحدث، الخ -

(Shahih Al-Muslim. Chapter: The virtue of offering the obligatory prayers in congregation, the virtue of waiting for prayer. H. 649) Musnad Ishaque bin Rahwaih, who narrates from Muhammad bin Qais and others from Abu Hurairah (rz) H. 6430)

that's why it is recommended not to do any action in the way which is against of salah with most possibility. (Sharah Muslim Nawawi. Vol.1 p. 320) Allah knows the best. (Fatawa Rahimiyah. Vol.1 p. 188)

For what Allamah ibn Abideen (r) said under the statement “ومنها القيام”:

ويكره القيام على أحد القدمين في الصلاة بلاعذر.

(Raddul Muhtar. The obligatory acts of salah. Vol.1 p. 444)¹ (Fatawa Haqqaniyah. Vol.3 p. 80)

Standing during performing salah sitting

Question: A person felt the strength after one rakah while performing salah sitting. Is it correct to stand up now or not? Is there anything wrong if he completes sitting?

Answer: It is better to do so in supererogatory salah, but if he was performing salah sitting because of difficulty and then he got the strength to stand, it is obligatory to stand.²

Written by Muhammad Taqi Uthmani (May Allah forgive him) 16/12/1387 A.H.

Answer is correct. Muhammad Ashique Ilahi Buland Shahri. Allah knows the best. (Fatwa No. 1427/18. A) (Fatawa Uthmani. Vol.1 p.412)

Performing salah sitting in running train

Question: What do ulama and Islamic jurists say in regard to the matter that a person travels by train and the time of salah reached. Can he perform salah sitting or not?

¹ وفي الهندية: ويكره القيام على أحد القدمين من غير عذر ويجوز الصلاة والعذر لا يكره.

(Al-Fatawa Al-Hindiyyah. Chapter: 4, The feature of salah. Lesson: 1. Vol.1 p. 69) And so is in Al-Jauharah Al-Nayyirah. Chapter: the feature of salah. Vol.1 p. 58)

² وفي مجمع الأئمة شرح ملتقى الأبحر: ٢٢٩/١: ولو افتتحها قاعداً للعجز يركع ويسجد فقد روى القيام بنى قائلها عند الشيخين، الخ.

وإذا افتتح التطوع قاعداً وأدى بعضها قاعداً ثم بدأ له أن يقوم فقام وصى بعضها قائماً أجزأه عندهم جميعاً أما عند أبي حنيفة وأبي يوسف رحمهما الله لا يشكل، لأن عندهما التحريم المنعقدة للعود منعقدة للقيام بدليل أن المريض إذا افتتح المكتوبة قاعداً ثم قدر على القيام جاز له أن يقوم ويصلي بقية الصلاة قائماً لهذا المعنى، أن التحريم المنعقدة للعود منعقدة للقيام وإنما يشكل على مذهب محمد رحمه الله لأن عنده التحريم المنعقدة للعود لا تكوّن منعقدة للقيام حتى أن المريض إذا قدر على القيام في وسط الصلاة فسدت صلاته عنده مع هذا قال: هنا تجوز صلاته وفي المريض لا تجوز صلاته والفرق لمحمد وهو أن المريض ما كان قادراً على القيام وقت الشروع في الصلاة فما انعقدت تحريمته للقيام فأما هنا في صلاة التطوع كان قادراً على القيام فانعقدت تحريمته للقيام فلو أنه افتتح قاعداً فكلما جاء أو ان الركوع قام وقرأ ما بقي من القراءة وركع جاز، وهكذا ينبغي أن يفعل إذا صلى التطوع قاعداً.

(Al-Muheet Al-Burhani. Chapter: 31, The salah ill person. Vol.2 p. 144. Anees)

Answer: It is allowed to perform salah sitting in train, though it is running and it is difficult to stand, but facing Qiblah is necessary. (Al-Fatawa Al-Hindiyah. Vol.2 p. 152)¹ Allah is all Helping. (Fatawa Faridiyah. Vol.2 p. 238)

Standing in salah is obligatory in train also

Question: We travel by train from Peshawar to Karachi. It is difficult to perform salah standing due to crowd. Can you perform salah sitting in this condition or not?

Answer: Standing is obligatory in salah. It is not allowed to miss it without any sharia excuse.² So, first he should request his companions to provide place for performing salah.

قال في الهندية: ومن أراد أن يصلي في سفينة تطوعاً أو فريضة فعليه أن يستقبل القبلة ولا يجوز له أن يصلي حيثما كان وجهه كذا في الخلاصة.¹ (Al-Fatawa Al-Hindiyah. Chapter:3. Facing Qiblah. Vol.1 p. 63, 64)

وفي منهاج السنن: وأما الصلاة في السيارات البرية من القطارات وغيرها فعند الوقوف حكمها كحكم الصلاة على الأرض وعند السير حكمها كحكم الصلاة في السفينة السائرة فمن صلى فيها قاعداً بركوع وسجود أجزاء، ومن صلى فيها بالإيماء للزحمة وضيق المحل فالظاهر من النظائر أن يعيد الصلاة. وأما الصلاة في الطيارات فلعل حكمها كحكم الصلاة في السفينة السائرة.

(Minhajus Sunnah Sharah Jame' Al-Sunan. Chapter: performing salah on riding animal wherever it turned with. Vol.2 p.234)

{وَأَرَاكُنَّهَا} أي أركان الصلاة (سته) أشياء أيضاً (الأول: القيام) لقوله تعالى: {وَقُومُوا لِلَّهِ قَانِتِينَ} ²

(Surah Al-Baqarah: 238) (Minhatus Suluk Sharah Tuhafatul Mulook. Chapter: the pillars of salah. Vol.1 p. 101)

وإن عجز عن القيام وقدر على القعود فإنه يصلي المكتوبة قاعداً بركوع وسجود ولا يجزيه غير ذلك لأنه عجز عن نصف القيام وقدر على النصف فما قدر عليه لزمه وما عجز عنه سقط. وإن عجز عن الركوع والسجود وقدر على القعود فإنه يصلي قاعداً بإيماء ويجعل السجود أخفض من الركوع وإن عجز عن القعود صلى مستلقياً على ظهره وإن لم يقدر إلا مضطجعا استقبل القبلة وصلى مضطجعا يومئ إيماء والأصل في هذا كله قوله تعالى: {الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَى جُنُوبِهِمْ}. الخ.

(Surah Ale Imran: 191)

قال الضحاك في تفسيرها: هذا بيان حال المريض في أداء الصلاة بحسب الطاقة -- وقال عليه السلام لعمران بن حصين حين عاده وهو مريض: صل قائماً فإن لم تستطع فقاعداً فإن لم تستطع فعلى جنب تومئ إيماء والمعنى في ذلك أن الطاعة بحسب الطاقة.

(Al-Muheet Al-Burhani. Chapter: 31. The salah of ill person. Vol.2 p. 141)

عن الضحاك قال: رأى ابن مسعود قوماً يدعون قِيَمًا فنهاهم فقالوا: أليس قد قال عز وجل: {فَاذْكُرُوا اللَّهَ قِيَمًا وَقُعُودًا وَعَلَى جُنُوبِهِمْ}؟ قال: إنما ذلك في الصلاة المكتوبة صل قائماً فإن لم تستطع فمضطجعا وقالوا مثل ذلك الآية الأخرى: {فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَمًا وَقُعُودًا وَعَلَى جُنُوبِهِمْ} - (أحكام القرآن للطحاوي، تلويل قوله تعالى: {الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَى جُنُوبِهِمْ}

(Ahkamul Quran Littahawi. Interpretation of the words of the glorious Quran "" (H: 445) (1/231) Musannaf Ibn Abi Shaibah. The person who perform salah sitting then stood up and do Du'a. (H: 8455)

If they did not, he can perform salah sitting, it is necessary to repeat it. However, if he fears from feeling dizziness or falling down, it is allowed without repeating it.

Allama Ibn Nujaim:

الأسير في يد العدو إذا منعه الكافر عن الوضوء والصلاة يتيمم ويصلي بالإيماء ثم يعيد إذا خرج ---، لأن طهارة التيمم تظهر في منه وجوب الإعادة. ثم قال: فعلم منه أن العذر إن كان من قبل الله تعالى لا تجب الإعادة وإن كان من قبل العبد وجب الإعادة.

(Al-Bahrur Raique. Book of tayammum. vol.1 p. 149) (Fatawa Haqqaniyah. Vol.3 p. 79)

The issue of salah during journey by train

Question: Is salah valid in running train or not? It is difficult to face Qiblah and prostrate mostly. What should we do? Should you perform salah or not?

Answer: Supererogatory salah is correct in running train and the obligatory salah is different, but it is better to be safe side. His not perform while running and when it stood, he should perform. If he cannot prostrate, should delay and when the train reached the station, he should alight from the train and perform salah.¹

(By himself. Question: 126) (Baqiyat Fatawa Raseediyah. P. 153)

Performing salah sitting in train because of crowd

Question: Is it allowed to perform salah sitting in train because of crowd during journey?

Answer: If the crowd and rush is too much to perform salah standing and he fears from passing time of salah, he can perform salah sitting in this condition.² Allah knows the best.

عن جبلة بن سحيم قال: سمعت ابن عمر، يسأل أبيصلى الرجل على العود وهو مريض فقال: لا آمركم أن تتخذوا من دون الله أو ثناً من استطاع أن يصلي قائماً فليصل قائماً فإن لم يستطع فجالساً فإن لم يستطع فمضطجعاً يومئذ إيماء - (مصنف عبد الرزاق، باب صلاة المريض)

(Musannaf Abdur Razzaque. Chapter: the salah of ill person. (H: 4139)

¹ The matter of performing salah in running train was different earlier, but now performing salah in running train is correct without any doubt whether it is obligatory or supererogatory with the consent of all ulama. The person who can perform salah standing, it is not allowed to perform sitting, or without facing Qiblah or performing ruku and sujood indicating. However, if the train is very fast and does not stop within the time of salah and there is an old or ill person who is unable to stand properly, can perform sitting. The crowd will not be considered as excuse. He should delay salah or make a for later in this condition. The detail is coming soon. (Palanpuri)

² (ومن تعذر عليه القيام) --- (صلى قاعداً).

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Vol.2 p. 564, 565)

If it is not possible to perform salah with wudu in vehicles, he should perform nodding or gesturing

Question: If the time of salah is in the vehicle and driver does not stop and the time of salah is about to finish, he should miss salah and perform it after getting off. He should not perform sitting in the vehicle, because salah will not be valid. This excuse is not acceptable, said Zaid. He proved it with that a person is getting off the vehicle at the time of sunset. He wants to perform salah and the water is near him. He knows that if he goes to take water the time of salah will pass. As he should not make tayammum, because water is near, he should delay and perform salah with wudu when he got water, he will do the same in the issue of vehicle.

For example; a woman wants to perform salah, but the driver does not stop the vehicle. How will she perform salah among men while standing is obligatory in salah and it is impossible in the vehicle? What is the answer to the evidence of Zaid?

Answer: It is written in Bahrur Raique:

وفي الخلاصة وقاضى خاف وغيرهما: الأسير في يد العدو إذا منعه الكافر عن الوضوء والصلاة يتيمم ويصلى بالإيماء ثم يعيد (إلى قوله) فعلم منه أن العذر إن كان من قبل الله تعالى لا تجب الإعادة وإن كان من قبل العبد وجبت الإعادة.

(Al-Bahrur Raique. Book of purity. Chapter: Tayammum. vol.1 p. 149)

It is understood by the above text that salah should not be missed, but it should be performed by nodding or gesturing and should be repeated in leisure time, because it is not allowed to perform salah by nodding and gesturing sufficiently. It is the injunction when the salah is performed sitting in train or vehicle because of the fourth reason. The meaning which is described by the questioner that one should not perform salah sitting

¹ Performing obligatory salah sitting in train

Question: If the train is crowded, is it allowed to perform obligatory salah sitting or not?

Answer: If there is no place for performing salah standing, he should perform it sitting, so that it is not missed. Later, when he found place, he should repeat it standing.

(وفي الخلاصة وفتاوى قاضى خاف وغيرهما: الأسير في يد العدو إذا منعه الكافر عن الوضوء والصلاة يتيمم ويصلى بالإيماء، ثم يعيد إذا خرج --- كالسجوس لأن طهارة التيمم لم تظهر في منع وجوب الإعادة --- فعلم منه أن العذر إن كان من قبل الله تعالى لا تجب الإعادة وإن كان من قبل العبد وجبت الإعادة.)

(Al-Bahrur Raique. Book of purity. Chapter: Tayammum. vol.1 p. 248. Rasheediyah) Allah knows the best. Written by Mahmood (May Allah forgive him) (Fatawa Mahmoodiyah. vol.5 p. 555)

or gesturing in vehicle, but it is necessary to perform it later, is wrong. However, it is necessary to perform after getting off. Allah knows the best.

Muhammad Ishaque (May Allah forgive him) Assistant Mufti Khairul Madaris. Multan. 24/11/1390 A.H.

Authenticated by Muhammad Abdullah (May Allah forgive him) Mufti Khairul Madaris. Multan. (Khairul Fatawa. Vol.2 p. 285, 286)

The injunction of salah on vehicle and walking on feet

Question: What do ulama and Islamic jurists say in regard to the matter that, what is the injunction of salah on vehicle and walking on feet? What is the meaning of the verse:

“وَإِنْ خِفْتُمْ فَرِجًا لَا أَوْرُكِبًا”؟

Answer:

اعلم أن الرجل هو القائم على الرجلين سواء كان ماشياً أو لا كما أن الراكب هو الواقف على المركب سواء كان ذاهباً أو لا. لكن الفقهاء الكرام اتفقوا على كون العمل الكثير مفسداً كما صرحوا به والمشي المتتابع عمل كثير فيكون مفسداً وهو مقتضى الاحتياط. فافهم نعم لو ورد مشاة أو ركباناً لقدم النص على الأصل فتقديم المحتمل على الأصل خلاف الاحتياط. وكذا الراكب هو الساكن وإنما الماشي هو المركب فالتقابل أيضاً يقتضى الاحتياط¹

Allah is all Helping. (Fatawa. Vol.2 p. 243, 244)

Injunction of salah on bicycle, scooter and motor car

Question: It is mentioned in the books of fiqh that salah on riding animal is allowed: “يتوجه

”المصلى إلى ما توجهت إليه راحلته and it is not allowed walking on foot. Is the cycle rider in the injunction of horse rider or the person walking on foot? What if the injection of performing salah on scooter and motor car? Can rider perform salah riding or not?

Answer: It is not allowed to perform supererogatory salah on bicycle conjecturing it on riding animal and this conjecturing is quite different. Similarly, scooter rider and car driver

¹ قال العلامة ابن عابدين: فلا يجوز على الدابة بلا عذر لعدم الحرج كما في البحر (قوله: راكباً) فلا يجوز صلاة الماشي بالإجماع - بجرعن المجتبى -
(Raddul Muhtar margin of Al-Durrul Mukhtar. Subject: Salah on riding animal. Vol.1 p. 516)

are not allowed to perform supererogatory salah while riding and driving whether they face Qiblah or wherever it goes.¹ Allah knows the best.

Muhammad Abdus Sattar (May Allah forgive him) Assistant Mufti Jamia Khairul Madaris. Multan. 26/12/1388 A.H.

Authenticated by Muhammad Abdullah (May Allah forgive him) President of Ifta Jamia Khairul Madaris. Multan. (Khairul Fatawa. Vol.2 p. 262)

What are the conditions of performing salah sitting?

Question: What are the conditions of performing salah sitting?

Answer: It is allowed to perform supererogatory salah sitting without any excuse, but it is not allowed in obligatory and necessary salah without excuse. One should not perform emphasized sunnah sitting without excuse.² (Fatawa Darul Uloom Deoband. Vol.2 p. 159, 160)

Injunction of performing salah sitting in ship

Question: What is the injunction of performing salah sitting in ship without any moment?

(ولا تصح صلاة الماشي) ولا السابعة وهو يسبح، كما في المضمرة، سواء كان بعذر أم لا، فرضاً كانت الصلاة أم لا، (قوله لاختلاف المكان)¹ ولأن كل من المشي والسباحة مناف للصلاة وأداء الأركان مع المناقاة لا يصح والله سبحانه وتعالى أعلم وأستغفر الله العظيم.

(Hashiyah Al-Tahtawi on Maraqqi Al-Falah Sharah Nurul Idhah. Chapter: performing supererogatory salah sitting. Vol.1 p. 407)

والتيقيد بالدابة ينفي جواز صلاة الماشي وهو بالإجماع كما في البحر عن المجتبى.

(Durarul Ahkam Sharah Gurar Al-Hukkam. Performing supererogatory salah sitting with the ability to stand. Vol.1 p.118. Al-Bahrur Raique. Performing supererogatory salah riding. Vol.2 p.70. Durrul Mukhtar. Chapter: Witr and supererogatory salah. Vol.2 p.38. Darul Fikr)

² (ويتنفل مع قدرته على القيام قاعداً) لا مضطجاً إلا بعذر.

(Al-Durrul Mukhtar)

(قوله ويتنفل، الخ) أي في غير سنة الفجر في الأصح كما قدمه المصنف، بخلاف سنة التراويح لأنها دونها في التأكد، فتصح قاعداً وإن خالف المتوارث، الخ.

(Raddul Muhtar. Chapter: Witr and supererogatory salah before the issue of performing salah on riding animal. Vol.1 p. 652. Zafeer)

(ويتطوع قاعداً بخير عذر) لأن باب النفل أوسع ثم قيل: يقعد متربعا، والصحيح أن يقعد كما في التشهد، لأنه عهد مشروعاً في الصلاة (إلا سنة الفجر) لأنها في قوة الواجب فلا تجوز قاعداً إلا من عذر.

(Minhatus Sulook Sharah Tuhfatul Mulook. Chapter: Emphasized sunnah and the like. Vol.1 p. 148. Anees)

Answer: It is not allowed to perform salah sitting without any excuse in running ship according to the preferable statement.

Durre Mukhtar reads:

(صلى الفرض في فلك) جارٍ (قاعدًا بلا عذر صريح) لغلبة العجز (وأساء) وقالوا: لا يصح إلا بعذره وهو الأظهر، برهان¹۔

It is not allowed according to the preferred opinion of Sahibain and the Imam Abu Hanifah's opinion of allowing salah is based on the most probability of helplessness. But in this era when steamships are in use, that reason is not found here. Therefore, it will not be allowed to perform salah sitting in it without any excuse with the consent of all.

Written by Khaleel Ahmad (May Allah forgive him) (Fatawa Mazahir Uloom. Vol.1 p. 97)

Is it allowed to perform salah sitting for the one who walks on his feet?

Question: If a person can fulfil his needs well by walking and performs salah sitting, is it correct or not?

Answer: If he can perform salah standing, he is not allowed to perform obligatory salah sitting.² (Fatawa Darul Uloom Deoband. Vol.2 p. 154)

Injection of performing salah sitting for excused person

Question: It is difficult to stand in performing salah and he suffers severe pain and he used to do perform salah sitting for many years. What is the injection in this condition?

Answer: It is not necessary to stand for such excused person. He can perform salah sitting. Allah knows the best.³

¹ Al-Durrul Mukhtar on the margin of Raddul Muhtar. Chapter: Salah of sick person. Subject: Performing salah in boat. Vol.1 p.511, 512. Muhammad Khalid (May Allah forgive him).

² (ومنها القيام) الخ (في فرض) وملحق به كندروسنة فجر في الأصح (لقادر عليه) وعلى السجود، فلو قدر عليه دون السجود ندب إيماءه قاعدًا، وكذا من يسيل جرحه لو سجد۔

(Al-Durrul Mukhtar)

(قوله لقادر عليه) فلو عجز عنه حقيقة وهو ظاهر أو حكمًا كما لو حصل له به ألم شديد أو خاف زيادة المرض الخ فإنه يسقط۔

(Raddul Muhtar. Chapter: The feature of salah. Discuss of standing. Vol.1 p. 514. Zafeer)

عن عمران بن حصين قال: كان في الناصور، فسألت النبي صلى الله عليه وسلم فقال: صلى قائمًا فإن لم تستطع فقاعدًا فإن لم تستطع فعلى جنب۔

(Sunan Abu Dawood. Chapter: performing salah sitting. H. 928)

³ if he needs support while performing salah sitting he can recline.

Obligatory, Witr and sunnah of Fajr salah are not valid if they are performed sitting without any excuse

Question: Here is a custom among women. When they perform salah, they perform one rakah standing initially whether it is obligatory or sunnah and they perform the remaining sitting and say, "It is the injunction for us". While they are healthy and have no excuse. Is their salah while or not?

Answer: It is not allowed to perform obligatory, Witr and sunnah of Fajr Salah sitting with no excuse. Salah will not be valid in this case. However, performing emphasized sunnah sitting with no excuse is disliked. (Shami. Vol.1 p. 706, 728, 740) It is necessary to perform standing. The injunction goes for men and women equally. Doing so is allowed in supererogatory salah that one rakah is performed standing and the remaining sitting. It is the correct. Men and women are equal here also, but it is not allowed in the opinion of Sahibain (r) supererogatory salah also. However, it is allowed to perform supererogatory salah sitting initially till the last. (Shami. Vol.1 p. 729) It is also allowed in supererogatory salah for the time being to perform two rakah standing and two rakah sitting, because each two rakah of supererogatory salah are separate salah. (Shami. Vol.1 p. 729) Similarly, it is also allowed to perform sitting initially and then standing with the consent of all.

Abdul Kareem (May Allah forgive him) 6th Rabi Al-Thani, 1345 A.H. (Imdadul Ahkam. Vol.2 p. 99)¹

The injunction of performing salah sitting on chair and wheelchair

Question: What do ulama and Islamic jurists say in regard that nowadays it is being seen in Haram Shareef and other masjids that those who are suffering from pain in their knee

(من تعذر عليه القيام) أي كله (لمرض) حقيقي وحده أن يلحقه بالقيام ضرر، به يفتى (قبلها أوفيه) أي الفريضة (أو حكى بأ) (خاف زيادته، أو يبطئه برئه بقيامه، أو دوران رأسه أو وجد لقيامته ألماً شديداً) أو كانت لوصلي قائماً سلس بوله، أو تعذر عليه الصوم كما مر (صلى قاعداً) ولو مستنداً إلى وسادة أو إنسان فإنه يلزمه ذلك على المختار.

(Al-Durrul Mukhtar on Raddul Muhtar. Chapter: Salah of sick person. Vol.2 p. 564-566)

¹ **Performing salah sitting on cot**

Question: Is it allowed to perform Salah sitting on cot with no excuse?

Answer: Performing Salah sitting with no excuse is not allowed. It is allowed to perform Salah standing on cot.

قلت: أرأيت الرجل يصلي على الطنفسة أو على الحصير أو على البورى أو على المسح أو على المصلى يسجد على ثوبه أو لبدته فيسجد عليه يتقى بذلك حر الأرض وبردها؟ قال: صلاته تامة.

(Al-Asl Li Al-Shaibani. Chapter: Du'a in Salah. Vol.1 p. 178, 179) (Fatawa Ihyaul Uloom. Vol.1 p. 322)

or feet are anywhere perform salah sitting on chair or wheelchair. They come on the wheelchair and it is placed in the row of salah. They perform salah on it gesturing. Some people performing salah on chairs a table in front of them and prostrate on it. What is the injunction of these cases? Is salah valid if it is performed on chair or wheelchair though it is possible to perform sitting on ground? If they perform sitting, they can perform ruku and sujood by sitting squatly spreading legs right or left.

Answer: It is not allowed to leave standing and performing salah sitting because of little pain in knee or feet. However, if the pain is so greave that he falls down as he stands up or he seems that the illness will grow up or it prolong with most probability or he got severe pain, he can perform Salah sitting. But if he can you stand for some time, it is obligatory for him to stand for that duration even it is with support of wall or stick, performing salah sitting is not allowed in this condition.

If one is able to stand, but he is unable to perform ruku and sujood, he can perform Salah sitting and gesturing. Moreover, it is better to perform salah sitting in this condition. Similarly, if one is able to perform ruku and sujood, it is not allowed for him to perform salah sitting by gesturing in ruku and sujood, but performing ruku and sujood is obligatory. Salah will not be valid without it. However, if one is unable to perform ruku and sujood at all, he can perform it by gesturing and nodding, but the gesture of prostration should be lower than that for ruku.

It is declared by above details that it is allowed to perform salah in wheelchair made for sick person who is unable to stand on condition that he is unable to perform ruku and sujood also. If he cannot stand but he can perform ruku and sujood, it is obligatory to do them. If he can prostrate on the table listing front of him in the case wheelchair, salah is allowed otherwise not.

Performing salah sitting squatly or as he can, is allowed in the condition of excuse. If one is able to perform ruku and sujood, he has to do them anyway.

It is mention in Al-Durrul Mukhtar:

(من تعذر عليه القيام) أى كله (مرض) حقيقى وحده أن يلحقه بالقيام ضرره يفتى -

قال ابن عابدين ناقلاً عن البحر: أراد بالتعذر التعذر الحقيقى، بحيث لو قام سقط -

(أو حكمى بأن) (خاف زيادته أو بطل برئه بقيامه أو دوران رأسه أو وجد لقيامه ألماً شديداً) --- (صلى قاعداً) --- (كيف شاء) على المذهب؛ لأن المرض أسقط عنه الأركان فالهينأت أولى، --- (بركوع وسجود وإن قدر على بعض القيام) ولو تمكثاً على عصا

أَوْحَانُط(قام)لزوْمًا بقدرما يقدر ولو قدر آية أو تكبيرية على المذهب؛ لأنَّ البعض معتبر بالكل (وإن تعذرا) ليس تعذرهما شرطاً تعذرا السجود كافٍ (لا القيام أو ما) بالهمز (قاعدًا) وهو أفضل من الإيماء لقربه من الأرض-¹

Written by Muhammad Tahir Masuood

the answer is correct. In short, when one is unable to stand, he is allowed to perform Salah sitting on ground and wheelchair, but if he is able to prostrate, it is necessary to prostrate whether it is on the ground or the table placed in front of wheelchair. If he cannot prostrate in this way also, now he is allowed to perform by nodding and gesturing otherwise not. Allah knows the best.

Written by Muhammad Taqi Uthmani. 16/04/1413 A.H. Bayyinat. Rajab, 1413 A.H. (Fatawa Bayyinat. Vol.2 p. 388-390)

The injunction of performing supererogatory salah sitting

Question: Zaid performs supererogatory salah sitting, while standing is one of the obligatory acts of salah. Is Zaid's salah correct or not?

Answer: Standing is necessary in obligatory Salah for healthy person, but it is not necessary in supererogatory salah.² Allah knows the best.

Abdullah Khalid Mazahiri. 20/11/1403 A.H. (Fatawa Imarat Shariah. Vol.2 p. 451, 452)

¹ Tanweerul Absar with Al-Durrul Mukhtar and Raddul Muhtar. Book: Salah Chapter: Salah of sick person. Vol.2 p. 95-98. Publication: M.H. Saeed.

² (ومنها القيام) -- (في فرض) وملحق به كندروسنة فجر في الأصح (للقادر عليه) -

(Al-Durrul Mukhtar on Raddul Muhtar. Discuss of standing. Vol.2 p. 131, 132)

ويجوز أن يتنفل القادر على القيام قاعدًا بلا كراهة في الأصح، كذا في شرح مجمع البحرين لابن الملث.

(Al-Fatawa Al-Hindiyah. Chapter: supererogatory salah. Vol.1 p. 114)

(ويجوز أن يتنفل القادر على القيام قاعدًا) بلا كراهة في الأصح، اختلفوا في كيفية القعود في غير حالة التشهد، عن أبي حنيفة أنه يقعد كيف شاء؛ لأنه لما جازله ترك أصل القيام فترك صفة القعود أولى جوازاً، وعن محمد أنه يترفع؛ لأنه أعدل، وعن أبي يوسف أنه يحتبى؛ لأن عامة صلاة النبي صلى الله عليه وسلم في آخر عمره كانت بالإحتباء، وعن زفر أنه يقعد كما يقعد في التشهد؛ وهذا هو المختار، لأنه عهد مشروع في الصلاة.

(Sharah Majma Al-Bahrain Li ibn Malik. Book of Salah. Chapter: emphasized sunnah, finding obligatory salah, supererogatory salah, their injunctions and vows. P. 147. Darul Kutub Al-Ilmiyah. Beirut. Anees)

OBLIGATORY RECITATION - INJUNCTIONS AND ISSUES

Obligatory Recitation - Injunctions and Issues

Recitation is obligatory in Salah. What is the injunction for the person who does not know how to recite?

Mas'alah: Recitation of the glorious Quran is obligatory unconditionally,¹ but the person who is unable to recite, should read tasbeeh (سبحان الله) and tahleel (لا إله إلا الله) for recitation.² Though the one who prays was knowing recitation of the glorious Quran, but you describe the issue of the person who is unable to recite for the sake of generalizing advantages. The addressing form does not mean that the addressee himself does not know obligatory portion of the glorious Quran whether he was Arab or non-Arab. However, he was an Arab and memorized some parts of the glorious Quran. So, this is only to generalize advantages.

فَاقْرَأُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ¹

"So, recite what is easy [for you] of the Qur'an."

(Surah Al-Muzzammil: 20)

وأدنى ما يجزى من القراءة في الصلاة آية عند أبي حنيفة رحمه الله وقالوا: ثلاث آيات قصار أو آية طويلة لأنه لا يسمى قارئاً بدونه فأشبهه قراءة مادون الآيات وله قوله تعالى { فَاقْرَأُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ } - (سورة المزمل) من غير فصل إلا أن مادون الآية خارج والآية ليست في معناه.

(Al-Hidayah Sharah Al-Bidayah. Book of salah. Vol.1 p.55)

(وأدنى ما يجزى من القراءة في الصلاة ما يتناوله اسم القرآن) ولودون الآية (عند أبي حنيفة) واختاره المصنف ورجحها في البدائع وفي ظاهر الرواية آية تامة طويلة كانت أو قصيرة واختارها المحبوبي والنسفي وصدر الشريعة كذا في التصحيح (وقال أبو يوسف ومحمد: لا يجزى أقل من ثلاث آيات قصار أو آية طويلة) قال في الجوهرة: وقولهما في القراءة احتياط والاحتياط في العبادات أمر حسن. آه.

(Al-Lubab Fi Sharh Al-Kitab. Chapter: The feature of salah. Vol.1 p.77. Anees)

عن عبد الله بن أبي أوفى قال: جاء رجل إلى النبي صلى الله عليه وسلم فقال: إني لا أستطيع أن أقرأ من القرآن شيئاً فعلمني ما يجزئني منه؟² قال: سبحان الله والحمد لله ولا إله إلا الله والله أكبر ولا حول ولا قوة إلا بالله العلي العظيم. قال: يا رسول الله! هذا لله عز وجل فمالي؟ قال: قل اللهم ارحمني وارزقني وعافني واهدني، فلما قام قال: هكذا بيده فقال رسول الله صلى الله عليه وسلم: أما هذا فقد ملأ يده من الخير.

(Sunan Abu Dawood. Book: Chapter: The minimum recitation that suffices an illiterate person or a non-Arab. H.832. Shih Ibn Hibban. About the information of condemned person. The statement of the person who said to the one who does not reside well. H. 1810. Al-Mujam Al-Ausat. By the name of Ishaque. H. 3025. Sharah Al-Sunnah. Chapter: the feature of Salah. H. 553. Anees)

How will he perform salah who did not memorize any surah?

Question: If one did not memorize even one verse, what should we do? Maulana Mufti Kifayatullah has answered to this question as follow:

He should read “سبحان الله” or “الحمد لله” instead of recitation and he is obligated to learn the glorious Quran and memorize it. It is obligatory to memorize the obligatory portion and necessary to memorize the necessary portion of recitation. If he does not learn the glorious Quran, he will carry severe sin. Is Mufti Sahab's fatwa correct or not?

Answer: Mufti Kifayatullah Sahab's (r) fatwa is correct.³

Al-Hindiyah reads:

وفي المبسوط: والوبرى والأخرس والأبى الذى لا يحسن شيئاً يصير شارعاً بالنية ولا يلزمه التحريك باللسان، كذا فى التبيين -

(Al-Fatawa Al-Hindiyah. Vol.1 p. 69)⁴

it is not obligatory to repeat Salah performed in this way for a new Muslim. However, if a Muslim was neglectful and now he repented, he should begin Salah immediately, but he should repeat these Salah after memorizing the essential portion of the glorious Quran. Allah knows the best.

22nd Rabi Al-Awwal, 1396 A.H. (Ahsanul Fatawa. Vol.3 p. 79)

Recitation is obligatory in all rakah of supererogatory Salah and in two rakah of obligatory Salah. What is the reason?

Question: It is obligatory to recite in all rakah of supererogatory Salah and in two rakah of obligatory Salah. What is the reason behind it?

Answer: It is proved by the verse of recitation “قَافِرُونَ مَا تَكْسِرُ مِنَ الْقُرْآنِ” and it is not obligatory in third and fourth rakah of obligatory Salah, because the Companions of the

³ it is mentioned in Al-Mudhmarat Sharah Al-Qodoori:

اعلم أن حفظ قدر ما يجوز به الصلاة من القرآن فرض عين على المسلمين لقوله تعالى: {قَافِرُونَ مَا تَكْسِرُ مِنَ الْقُرْآنِ} - (سورة المزمل) وحفظ جميع القرآن فرض كفاية وحفظ فاتحة الكتاب وسورة واجبة على كل مسلم -

(Al-Bahrur Raique. Etiquettes of salah. Vol.1 p. 359. And so is in Al-Nahr Al-Faique. Book of Salah. Vol.1 p. 231)

وفي المبسوط: ولونوى الأخرس والأبى الذى لا يحسن شيئاً يكون شارعاً بالنية ولا يلزمه التحريك باللسان -

(Tabyeen Al-Haqaique. Chapter: beginning Salah and opening it. Vol.1 p. 109)

FATAWA ULAMA AL-HIND VOL.7 Obligatory Recitation - Injunctions and Issues

Prophet (saws) have narrated that it is not necessary which indicates that the above injunction is not essential for third and fourth rakah. Al-Bahrur Raique reads. Vol.2 p. 56:

وإنما لم تكن القراءة في الآخرين واجبة في الفرض كما هو الصحيح من المذهب مع وجود الأمر المذكور المقتضى للوجوب موجود صارف له عنه وهو قول الصحابة على خلافه كما رواه ابن أبي شيبه عن علي وابن مسعود قال: اقرأ في الأوليين وسبح في الآخرين، لكن ذكر المحقق في فتح القدير أنه لا يصلح صارفًا إلا إذا لم يرد عن غيرهما من الصحابة خلاف وإلا فاختلافهم في الوجوب لا يصرف دليل الوجوب عنه فالأحوط رواية الحسن رحمه الله بالوجوب في الآخرين، انتهى-

وقد يقال إن مقتضاه لزوم قراءة ما تيسر في الآخرين وجوبًا لا تعيين الفاتحة كما هو رواية الحسن فليس موافقًا لكل من الروايتين، آه⁵

قلت: مقتضى الأمر الوارد في الآية وجوب قراءة ما تيسر في الصلاة مطلقًا ولا تعرض له بالركعة ولا الركعتين ولا الأوليين ولا الآخرين وإنما قلنا بفرضية القراءة في الركعتين من الفرض لقيام الإجماع عليه ولا إجماع في الآخرين وأما تعيين الأوليين للقراءة فواجب لا فرض بدليل قضاءها في الآخرين إذا تركها في الأوليين ودليل الوجوب في ذلك مواظبة النبي صلى الله عليه وسلم على ذلك من غير ترك-

Allah knows the best. 26th Ziqadah, 1343 A.H. (Imdadul Ahkam. Vol.2 p. 191, 92)

What is the portion of obligatory recitation?

Question: Recitation of one verse is obligatory unconditionally.

Shami reads:

أى قراءة آية من القرآن وهي فرض على⁶

Reciting surah Al-Fatiha and adding another surah with that is necessary. And this essential portion can be performed by reciting a small surah like “إِنَّا أَعْطَيْنَكَ الْكَوْثَرَ” having three verses.⁷ (Fatawa Darul Uloom Deoband. Vol.2 p. 266)

The portion of obligatory recitation

⁵ Al-Bahrur Raique. Book of Salah. Recitation in rakah of supererogatory and Witr salah. Vol.2 p. 60)

⁶ Raddul Muhtar. Chapter: the feature of Salah. Lesson: recitation. Vol.1 p. 415. Zafeer

⁷ وتجب قراءة الفاتحة وضم السورة أو ما يقوم مقامها من ثلاث آيات قصار أو آية طويلة في الأوليين-

(Al-Fatawa Al-Hindiyah. Vol.1 p. 66. Zafeer. Chapter:2, the essential acts of Salah. And so is in Al-Nahr Al-Faique. Chapter: the feature of Salah. Vol.1 p. 197)

Question: What is the best portion of obligatory recitation that salah is not correct without it?

Answer: Some Ulama reported that it is 18 letters, but it should be 30 letters to be safe side.

قال العلماء: (وفرض القراءة آية على المذهب) بى لغة: العلامة، وعرفاً: طائفة من القرآن مترجمة، أقلها ستة أحرف ولوقد قيل، كثر يُلد، إلا إذا كان كلمة فالأصح عدم الصحة وإن كثر بها مراراً، الخ.

ولوقرأ آية طويلة في الركعتين فالأصح الصحة اتفاقاً لأنه يزيد على ثلاث آيات قصار، قاله الحلبي.

قال في الشامية: (قوله فالأصح عدم الصحة) كذا في المنية، وبوشامل لمثل: مُدْبَتَاتٍ - ومثل: ض - وق - و - ر - ، لكن ذكر في الحلية والبحر أن الذي مشى عليه الإمام السبكي في الجامع الصغير وشرح الطحاوي وصاحب البدائع الجواز في - مُدْبَتَاتٍ - عنده من غير حكاية خلاف.

(قوله لأنه يزيد على ثلاث آيات) تحليل للمذنبين؛ لأن نصف الآية الطويلة إذا كان يزيد على ثلاث آيات قصار يصح على قولهما فعلى قول أبي حنيفة المكتفى بالآية أولى - قال في البحر: وعلم من تحليلهم أن كون المقروء في كل ركعة النصف ليس بشرط بل أن يكون البعض يبلغ ما يعد بقراءته قارئاً عرفاً، آه.

وأيضاً فيها: لكن التحليل الأخير بما يفيد اعتبار العدد في الكلمات أو الحروف - - كقوله تعالى: { تَمَّ عَبَسَ وَبَصَرَ تَمَّ أَدْبَرَ وَاشْتَكَبَرَ }⁸ وقدرها من حيث الكلمات عشر -⁹ ومن حيث الحروف ثلاثون -

¹⁰(Raddul Muhtar. Vol.1 p. 502)

وفي واجبات الصلاة من الشرح: (وضم) أقصر (سورة) كالكوثر أو ما قام مقامها، وبو ثلاث آيات قصار، نحو: { تَمَّ نَظَرَ تَمَّ عَبَسَ وَبَصَرَ تَمَّ أَدْبَرَ وَاشْتَكَبَرَ } وكذا لو كانت الآية أو الأيتان تعدل ثلاثاً قصاراً، ذكره الحلبي.

وفي الشامية: (قوله تعدل ثلاثاً قصاراً) أي مثل - تَمَّ نَظَرَ - الخ وبى ثلاثون حرفاً، فلو قرأ آية طويلة قدر ثلاثين حرفاً يكون قد أتى بقدر ثلاث آيات، لكن سأتى في فصل يجهر الإمام أن فرض القراءة آية وأتت الآية عرفاً طائفة من القرآن مترجمة أقلها ستة

⁸ Surah Al-Muddassir:23.

⁹ 10 words are not necessary. Only 30 letters are enough.

كما في الشامية في بيان كراهة إطالة الركعة الثانية على الأولى: فالمعتبر عدد الحروف لا الكلمات - منه

¹⁰ Book of Salah. Chapter: The feature of Salah. Lesson: Imam will recite loudly. Vol.1 p. 538.

Darul Fikr Beirut.

أحرف ولو تقديرًا كَلَّمَ يَلِدْ إِلَّا إذا كانت كلمة فالأصح عدم الصحّة آهـ ومقتضاه أنّه لو قرأ آية طويلة قدر ثمانية عشر حرفًا يكون قد أتى بقدر ثلاث آياتـ

وقد يقال: إن المشروع ثلاث آيات متوالية على النظم القرآني مثلـ ثم نظرـ الخ ولا يوجد ثلاث متوالية أقصر منها الخـ

(Raddul Muhtar. Subject: The essential acts of Salah. Vol.1 p. 421)¹¹

وقال الرافعي: المتبادر من قوله ثلاثًا قصرًا الاكتفاء بقدر الثلاث من الآية أو الأيتين وإن لم تكن الثلاث على ترتيب النظم القرآني واشترط ذلك لاتدلل عليه عبارة الحلبي إذ قوله تعدل ثلاث آيات قصار شامل لما إذا كانت على الوجه المشروع بأن تكون متوالية أو لا وإثباته لا بد له من دليل فمع عدم وجوده يعمل بإطلاق عبارة الحلبي من الاكتفاء بالآية التي بلغت ثمانية عشر حرفًا لإقامة واجب القراءةـ

(Al-Tahreerul Mukhtar. Vol.1 p. 57)¹² Allah knows the best.

25th Shaban, 1374 A.H. (Ahsanul Fatawa. Vol.3 p. 70, 71)

Obligatory recitation is performed by reciting surah Fatiha

Question: Is obligatory recitation performed by reciting surah Fatiha in salah or not?

Answer: Obligatory recitation is done by reciting surah Fatiha.¹³ (Fatawa Darul Uloom Deoband. Vol.2 p. 247)

How will he perform Salah who did not learn it?

Question: What should one do if he did not learn Salah?

¹¹ (Raddul Muhtar. Book of Salah. The essential acts of Salah. Vol.1 p. 458. Darul Fikr Beirut)

¹² Al-Tahreerul Mukhtar. Subject: The essential acts of Salah.

¹³ (وفرض القراءة آية على المذهب) بى لغة: العلامة. وعرفًا: طائفة من القرآن مترجمة. أقلها ستة أحرف ولو تقديرًا، كمريلدـ

(Durre Mukhtar)

(قوله على المذهب) أى الذى هو ظاهر الرواية عن الإمامـ

(Raddul Muhtar. Chapter: recitation. Vol.1 p. 501. Zafeer) (Book of Salah. Chapter: the feature of Salah. Lesson: Imam will recite loudly. Anees)

it should be clear that adding surah is necessary. So, if it is missed by mistake, the prostration of mistake will be necessary.

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Answer: He should keep on trying to learn recitation and so perform Salah. He should perform Salah behind Imam in congregation. When he learnt recitation, he should perform Salah properly.¹ (Fatawa Darul Uloom Deoband. Vol.2 p. 209)

How will dumb person perform Salah?

Question: If a person is deaf and dumb born and neither he can talk nor listen, how will he perform Salah?

Answer: The dumb person will move his tongue for opening takbeer and recitation. Some ulama made it mandatory, but it is not obligatory rather it is recommended according to the preferred statement.

It is mentioned in Al-Durrul Mukhtar:

(ولا يلزم العاجز عن النطق كأخرس وأبى (تحريك لسانه) وكذا في حق القراءة بالصحيح لتعذر الواجب، فلا يلزم غيره إلا بدليل فتكفي النية (إلى قوله) ثم في الأشياء في قاعدة التابع تابع فالمفتي به لزومه في تكبيرة وتلبية لا قراءة -

And Shami reads:

(قوله ثم في الأشياء) أقول: عبارة الأشياء على ما رأيته في عدة نسخ: ومما خرج أي عن القاعدة الأخرس يلزمه تحريك اللسان في تكبيرة الافتتاح والتلبية على القول به، وأما بالقراءة فلا على المختاراه وفي بعض النسخ على المفتي به بدل قوله على القول به: والأولى أحسن، لموافقتهما لما ذكره صاحب الأشياء في مجره عند قوله فرضها التحريمة، حيث نقل تصحيح عدم الوجوب في التحريمة، وجزم به في المحيط، ولكن يحتاج إلى الفرق بين التحريمة والتلبية، فإنه نص محمّد على أنه شرط في التلبية، وقال في المحيط: يستحب كما في الصلاة. وكذا في شرح لباب المناسك، ثم قال قلت: فينبغي أن لا يلزمه في الحج بالأولى؛ لأن القراءة فرض قطعي والتلبية أمر ظني -

(Raddul Muhtar. Vol.1 p. 450)² Allah knows the best.

8th Shawwal, 1396 A.H. (Ahsanul Fatawa. Vol.3 p. 29)³

ذكر التمر تاشي: يجب أن لا يترك الأبي اجتهداء أثناء ليله ونهاره ليتعلم قدر ما تجوز به الصلاة فإن قصر لم يعذر عند الله تعالى -¹

(Ghunyatul Mustamli. P. 44. And so is in Al-Binayah. Illiterate person leading Salah. Vol.2 p. 474. Darul Kutub Al-Ilmiyah.)

(ولا يلزم العاجز عن النطق كأخرس وأبى (تحريك لسانه) وكذا في حق القراءة هو الصحيح لتعذر الواجب، فلا يلزم غيره إلا بدليل فتكفي النية، لكن ينبغي أن يشترط فيها القيام. الخ -

(Al-Durrul Mukhtar. Chapter: the feature of Salah. Lesson: The way of salah. Vol.1 p. 74)

² Raddul Muhtar. Book: The features of Salah. Chapter: The way of Salah. Vol.1 p. 481, 482

³ Dumbs and their recitation

Question: Those who are dumb they are deaf also. How to teach them adhkar of salah and surahs of Quran? How will they perform Salah?

Answer: If it is possible to teach them by writing, it can be opted. Probably, there are institutes for their education and training. As for Salah is concerned, for, they are excused to recite the glorious Quran, they are Salah will be valid without recitation, because Allah mandated according to the strength and skills of human being.

”لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا“

(Surah Al-Baqarah: 286)

--- وإن عجز عن ذلك كله تركه. الخ --- فإن عجز عن القراءة يؤم إيماء بغير قراءة

(Al-Fatawa Al-Hidayah. Vol.1 p. 137, 138. Chapter: 14. Salah of sick person) (Kitabul Fatawa. Vol.2 p. 197, 98)

Salah of dumb

Question: If a person is deaf and dumb born and who neither talked ever nor listen anyone, how will he perform Salah?

Answer: Such person is not obligated to recite when he is not able to do. He will perform the remaining pillars (standing, sitting between two prostration etc.) like other people. If he understands that Salah is obligatory and he does not perform according to his ability, he will be sinner.

(من فرائضها) --- (التحرية) قائماً (وهي شرط) في غير جنازة على القادر به يقضى -

(Al-Durrul Mukhtar)

Shami said:

أما الأُمى والأخرس لو افتتحا بالنية جاز؛ لأنهما أتيا بأقصى ما في وسعهما -

(Raddul Muhtar. Vol.1 p. 460) (Book of salah. Chapter: The feature of Salah. Vol.1 p. 442 Saeed. Al-Bahrur Raique referred to Al-Muheet. Book of Salah. Chapter: The feature of Salah. Vol.1 p.508. Rasheediyah)

’وقالوا: يكتفى من الآخرس والأُمى بالنية، ولا يلزمهما تحريك اللسان هو الصحيح؛ لأن الواجب حركة بلفظ مخصوص، فإذا تعذر نفس الواجب، لا يحكم بوجوب غيره إلا بدليل -

(Al-Nahr Al-Faique. Book of Salah. Chapter: The feature of Salah. Vol.1 p. 195. Maktabah Imdadiyah, Multan)

(ولا يلزم العاجز عن النطق) كأخرس وأُمى (تحريك لسانه) كذا في القراءة هو الصحيح -

(Durrul Mukhtar. P. 502) (Al-Durrul Mukhtar on Raddul Muhtar. Book of Salah. Chapter: The complete way of Salah. Vol.1 p. 481. Saeed)

وفي شرح منية المصلى: ولا يجب عليهما تحريك اللسان عندنا، وهو الصحيح

(Al-Bahrur Raique. Book of Salah. Chapter: The feature of Salah. Vol.1 p. 508. Rasheediyah)

هي فرض عين على كل مكلف -

(Al-Tanweer)

ثم المكلف هو المسلم البالغ العاقل ولو أنفى أو عبداً -

Recitation in salah is mandatory by tongue

Question: If one recited in his heart in Salah not by tongue, is his Salah valid or not? Similarly, if one recited the glorious Quran out of Salah in his heart, has he been rewarded by recitation or not?

Answer: Reciting the glorious Quran by tongue in Salah is obligatory. Reciting in heart will not be sufficient. However, he will be rewarded by thinking in Quran not reciting. He will be rewarded by recitation only when he recites by tongue.¹

(Baqiyat Fatawa Rasheediyah. P. 168)²

(Raddul Muhtar. P. 363) (Raddul Muhtar with Tanweer Al-Absar. Book of Salah. Vol.1 p. 351, 352. Saeed) Allah knows the best.

Written by Mahmood Gangohi. Assistant Mufti Madrasah Mazahir Uloom, Saharanpur. 4th Shaban, 1354 A.H.

Authenticated by Abdul Lateef. Madrasah Mazahir Uloom, Saharanpur. Saeed Ahmad (May Allah forgive him) 6th Shaban, 1354 A.H. (Fatawa Mahmoodiyah. vol.5 p. 553, 554)

¹ Reciting by tongue means to pronounce the words correctly i.e. the tongue should touch the places that articulate sounds and words are spoken though he did not listen his own words. This is reciting by tongue; and listening his own words is the high level of reciting silently. Some people perform Salah while their lips remain still. This is reciting in heart. So, they are Salah is not valid. (Palanpuri)

² Reciting in heart

Question: If one recited in Salah in heart instead of reciting by tongue, will Salah be valid or not? If one recites Durood or Quran or any other Du'a, will he be rewarded what is rewarded by tongue?

Answer: If he did not announce any word by tongue neither privily nor loudly, neither the obligatory recitation is done nor sunnah nor tasbeehat. (Consult for detail Al-Durrul Mukhtar with Raddul Muhtar. Book of Salah. Chapter: recitation. Vol.1 p. 535. Darul Fikr. Beirut) (And so is in Al-Fatawa Al-Khairiyah Li Naf'il Barriyah. Book of Salah. Vol.1 p. 12, 13. Bulaque, Egypt) (Taleefat Rasheediyah. Vol.1 p. 27)

Reciting in heart in salah

Question: I saw my friend performing Salah that his lips do not move while the recitation of the glorious Quran. When I asked him, he replied that he recites mutely. Is salah valid by reciting without moving lips? What about Salah of those who perform behind him?

Answer: It is not enough to recite the glorious Quran in this way (without moving lips) in Salah. Some fuqaha necessitate that at least the words should be created and it cannot be done without moving tongue and lips. Most of ulama are the opinion of reciting the glorious Quran in a way that at least he himself or 1-2 next persons can listen. It is the authentic and preferred opinion.

The recitation of the glorious Quran in Salah is narrative

Question: Is the glorious Quran is recited in Salah with the intention of narration or creation?

Answer: The glorious Quran is recited in Salah with the intention of narration by the evidences as follow:

- (1) If the part of the glorious Quran which contains stories and information is recited in Salah, it will be valid, whereas it cannot be creation at all.
- (2) If the rhetorical sentences of the glorious Quran whose addressee is not present like “يا مريم، يا يحيى، يوسف، يا أيها النبی، یا أيها المدثر” is recited in Salah, it will be valid, whereas these words are only narrated in Salah. If one recited addressing words with the intention of address instead of narration even in the life of Prophet (saws), salah will be nullified. It is coming shortly.
- (3) If the sentences of Du’a, tasbeeh, tahleel, tasmiyah or surah Fatiha were not recited with the intention of narration, but they were recited with the intention of creation of Du’a or tasbeeh or tahleel, they will be excepted from being Quran. That’s why Junub and menstruating woman are allowed to read them with the intention of Du’a while they are not allowed to read even tasmiyah with the intention of recitation as it is mentioned in Al-Shamiyah. It proves that the glorious Quran is recited with the intention of narration weather in Salah or out of Salah.

(4) قال فی التنبؤ فی بیان ما یحرم بالحدث الأكبر: وتلاوة قرآن بقصدہ۔

وفی الشرح: حتی لو قصد بالفاتحة الثناء فی الجنائز لریکزه إلا إذا قرأ المصلی قاصدا الثناء فإنها تجزیه لأنها فی محلها فلا یتغیر حکمها

بقصدہ۔

(Al-Durrul Mukhtar)

It is mentioned in the margin:

(Raddul Muhtar. Vol.2 p. 535. Beirut) (Chapter: Imam will recite loudly. Subject: Reciting loudly and mutely.)

Therefore, you should inspire your friend to recite the Quran correctly. The recitation is not enough without moving lips. (Kitabul Fatawa. Vol.2 p. 203)

(قوله حتى لو قصد الخ) تفريع على مضمون ما قبله من أن القراء يخرج عن القرآنية بقصد غيره (قوله: فلا يتغير حكمها) وبسقوط واجب القراءة بها -

¹(Raddul Muhtar)

It is understood that if one recited surah Fatiha with the intention of creation, his intention will not be accepted. However, narrative and most of the vocative sentences do not have the possibility of creation. If one recited the vocative sentences that have the possibility of creation or address with the intention of creation, salah will be nullified. Though the sentences of Du'a, praise and tasbeeh have the possibility of creation, but there will be excepted from being Quran if they are read with the intention of creation.

(5) It is written in Sharah Al-Tanweer:

(وكذا) يفسد با (كل ما قصد به الجواب) كأن قيل أمع الله إله؟ فقال: لا إله إلا الله، أو ما مالكت؟ فقال: أَلْقَيْلُ وَالْبَعَالُ وَالْحَمِيرُ، أو من أين جئت؟ فقال: وَبِئْسَ مُعْطَلَةٌ وَقَصْرٌ مَشِيدٌ، (أو الخطاب، كـ) قوله لمن اسمه يحيى أو موسى (يَا يَحْيَى خُذِ الْكِتَابَ بِقُوَّةٍ) أو "وَمَا تِلْكَ يَمْوِينُكَ يَا مُؤْمِنِي" (مخاطباً لمن اسمه ذلك) أو لمن بالباب "وَمَنْ دَخَلَهُ كَانَ آمِنًا" -

(Al-Durrul Mukhtar)

It is mentioned in Al-Shamiyah:

(قوله: أو الخطاب، الخ) بهذا مفسد بالاتفاق، وبومما أورد نقضاً على أصل أبي يوسف فإنه قرآن لم يوضع خطاباً لمن خاطبه المصلي وقد أخرجه بقصد الخطاب عن كونه قرآناً وجعله من كلام الناس -

²(Raddul Muhtar)

However, the hadith: "إذا قال العبد: الحمد لله رب العالمين، قال الله تعالى: حمدني عبدي، الخ"³ establishes that the intention of creation is also considered while reciting surah Fatiha. It is not ignored at all.

¹ Book of purity. Sunnah acts of bath. Subject: The term of Du'a is used what contains Praise of Allah. Vol.1 p. 173. Darul Fikr)

² Book of salah. Chapter: The thing that nullify salah. Subject: The places where the reply of greeting is not necessary. vol.1 p.621. Darul Fikr.

³ عن أبي هريرة قال سمعت رسول الله صلى الله عليه وسلم يقول: من صلى صلاة لم يقرأ فيها بأم القرآن فهي خداه هي خداه هي خداه غير تمام، قال، قلت: يا أبا هريرة إلى أي شيء أكون وراء الإمام، قال: فغمز ذراعي ثم قال: اقرأ بها في نفسك يا فارسي، فإني سمعت رسول الله صلى الله عليه وسلم يقول: قال الله تبارك وتعالى: قسمت الصلاة بيني وبين عبدي نصفين، فنصفها لي ونصفها لعبدي ولعبدي ما سأل، قال رسول الله صلى

FATAWA ULAMA AL-HIND VOL.7 Obligatory Recitation - Injunctions and Issues

It is declared after thinking about the reality of salah, because it is grandeur phenomenon of Allah. After praising Allah Almighty, his servant asks him to be steed fast on the right part. That's why the recitation of Imam is sufficient for those performing behind him, because the one who requests is representative from complete congregation and salam and salutation are necessary on each and every person. However, the glorious Quran is recited in Salah with the intention of narration, but the intention of creation is also considered in surah Fatiha. The main purpose is recitation here also. Allah Almighty said:

“فَأَقْرُؤُوا مَا تَكْسِرُ مِنَ الْقُرْآنِ”¹

But the recitation is named creation supposing that the one who recites he create the recitation and he does not narrate other's recitation. Allah knows the best.

1st Rabi Al-Akhir, 1347 A.H. (Ahsanul Fatawa. Vol.3 p. 46-48)

اللَّهُ عَلَيْهِ وَسَلَّمَ اقراءوا يقول العبد: {الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ}. يقول الله تبارك وتعالى: حمدني عبدى، ويقول العبد: {الرَّحْمَنُ الرَّحِيمُ}. يقول الله: أثنى على عبدى، ويقول العبد: {مَا لَيْتَ يَوْمَ الدِّينِ}. يقول الله: مجدني عبدى، يقول العبد: {إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ}. فهذه الآية بينى وبين عبدى ولعبدى ماسأل، يقول العبد: {اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ}. فهو لاء لعبدى ولعبدى ماسأل-.

(Muwatta Imam Malik. Book of recitation behind Imam in mute salah. (H:39)

¹ Surah Al-Muzzammil:2

BOWING_(RUKU) _ INJUNCTIONS AND ISSUES

Bowing (Ruku) - Injunctions and Issues

How does the humpbacked person bow in Salah?

Question: A person is humpbacked and he stays all the time in the position of bowing because of humpiness. How will he perform ruku in salah?

Answer: If he is bowed down as it is required for ruku, he will perform it by nodding head i.e. he will bow down his head.

والأحذب إذا بلغت حدودته الركوع يشير برأسه للركوع، آه، كذا في الخلاصة -

(Al-Fatawa Al-Hindiyah. Vol.1 p.36)¹ Allah knows the best.

¹ Chapter: 1 The obligatory acts of Salah. Vol.1 p. 70. Bulaque Egypt

Ruku is one of the pillars of Salah. Nodding head or gesturing for ruku is in the place of ruku for excused person.

{الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ}

(Surah Ale Imran: 191)

عن ابن المبارك قال: سمعت إبراهيم بن طهمان وتلاقول الله عز وجل {الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ}

(Surah Ale Imran: 191)

فقال: حدثني المكتب عن عبد الله بن بريدة عن عمران بن حصين أنه كان به البواسير، فأمره النبي صلى الله عليه وسلم أن يصلي على جنب -

(Al-Mustadrak Lil Hakim. And from Surah Ale Imran (H: 3172)

عن علي رضي الله عن النبي صلى الله عليه وسلم قال: يصلي المريض قائماً إن استطاع فإن لم يستطع صلى قاعداً فإن لم يستطع أن يسجد أو مائلاً وجعل سجوده أخفض من ركوعه فإن لم يستطع أن يصلي قاعداً صلى على جنبه الأيمن مستقبل القبلة فإن لم يستطع أن يصلي على جنبه الأيمن صلى مستقبلاً رجله مما يلي القبلة -

(Sunan Al-Baihaqi Al-Kubra. Chapter: What is related with the way of salah on junub. (H: 3678)

عن جبلة بن سحيم قال: سمعت ابن عمر يسأل أبا بصير الرجل على العود وهو مريض فقال: لا آمركم أن تتخذوا من دور الله أو ثناً، من استطاع أن يصلي قائماً فليصل قائماً فإن لم يستطع فجالساً فإن لم يستطع فمضطجعاً يؤم إيماءً -

(Musannaf Abdur Razzaque. Chapter: Salah of ill person. (H: 4139)

فإن عجز عن الركوع والسجود يصلي قاعداً ويجعل السجود أخفض من الركوع فإن عجز عن القعود يستلقي ويؤم إيماءً لأن السقوط لمكان العذر فيتقدر بقدر العذر -

(Badai Al-Sanai. Chapter: The pillars of Salah. Vol.1 p. 105, 106)

Muhammad Anwar (May Allah forgive him) Mufti Jamia Khairul Madaris Multan.
03/06/1408 A.H. (Khairul Fatawa. Vol.2 p. 246)

Salah of deaf person performing behind Imam

Question: A person is deaf and his looking sight is also low. When he performs Salah behind Imam, sometimes he misses prostration, because he did not listen the voice of Imam. Is it better for him to perform Salah with Imam or alone? What should he do if ruku or prostration is missed?

Answer: If ruku or prostration is missed completely, his Salah is not valid.² If he did not perform it with Imam, but he performed with delay, his salah is valid.³ He should perform by guessing ruku and prostration of the person performing next to him. If he gets the virtues of congregation even in the state of excuse, he will be rewarded greatly. Allah knows the best.

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband. 07/11/1392 A.H.
(Fatawa Mahmoodiyah. Vol.5 p. 554)

What does mean to find opening takbeer

Question: It is mentioned in hadith that the one who performs salah with opening takbeer regularly 40 days is blessed with two blessings. Some interpreters restricted it with the

² بقي من المفسدات: --- وترك ركن بلا قضاء، وشرط بلا عذر.

(Al-Durrul Mukhtar)

(قوله وترك ركن بلا قضاء) كما لو ترك سجدة من ركعة وسلم قبل الإتيان بها، وإطلاق القضاء على ذلك مجاز.

(Raddul Muhtar. Book of Salah. Chapter: The things that nullifies Salah and are disliked in Salah.

Before the subject of issues of reciter's mistake. Vol.1 p. 629- 630 Saeed)

And so is in Al-Nahr Al-Faique. Chapter: The things that nullifies Salah and are disliked in Salah.

Vol.1 p. 274. Darul Kutub Al-Ilmiyah.

³ --- واللاحق من فاتته الركعات (كلها أو بعضها) لكن (بعد اقتدائه) بعد ركعة وخضة وسبق حدث وصلاة خوف ومقيم ائتم بمسافر، وكذا

بلا عذر. بأن سبق إمامه في ركوع وسجود فإنه يقف ركعة، وحكمه كمؤتم فلا يأتي بقراءة ولا سهو ولا يتغير فرضه بنية إقامة، ويبدأ بقضاء ما فاتته

عكس المسبوق ثم يتابع إمامه إن أمكنه إدراكه، وإلا تابعه، ثم صلى ما نام فيه بلا قراءة، ثم ما سبق به بها إن كان مسبوقاً أيضاً، ولو عكس

صح وأثر لترك الترتيب.

(Tanweer Al-Absar with Al-Durrul Mukhtar on Raddul Muhtar. Book of Salah. Chapter: Leading

Salah. Subject: Injunctions of Masbooque, Mudrik and Lahique. Vol.1 p. 594- 596 Saeed)

وإن ركعة بعد الإمام وسجد بعده جازت صلاته.

(Hashiyah Al-Shibli on Tabyeen Al-Haqaique. Chapter: Beginning salah and its opening takbeer.vol.1 p. 199. Al-Matbatul Kubra Al-Amiriyah. Bulaque Al-Qahirah.)

opening takbeer will be considered when he said it with Imam's takbeer as it is mentioned in Fazail Aamal. Zaid performs prior sunnah salah of Zuhar after Zuhr salah fearing to miss the opening takbeer. Is it correct? Till when will opening takbeer be considered according to the opinion of Jumhoor (majority of ulama)?

Answer: What does need to find opening takbeer? The interpreters of hadith have different opinions in this regard. Hanafis School of thought preferred that the person who found ruku, found the opening takbeer.⁴ Maulana Binnori (May Allah forgive him) discussed in detail about this issue in Ma'ari Al-Sunan.⁵ However, if the time of Zuhr salah reached and he fears that first rakah will be missed if he performs sunnah, he should adjourn it. As the Prophet (saws) said:

”إِذَا أَقِيمَتِ الصَّلَاةُ فَلَا صَلَاةَ إِلَّا الْمَكْتُوبَةُ“

“When the Iqamah has been called for Salah then there is no Salah except the obligatory.”⁶

(Kitabul Fatawa. Vol.2 p. 168, 169)

Till when the virtues of opening takbeer is counted

Question: If a person joined with congregation in ruku of first rakah, will he get the virtue of opening takbeer or not? Till when the virtue of opening takbeer lasts?

عند أبي حنيفة واجد الركعة الأولى واجد، أي فضل التحريم ممتداً إلى الركوع⁴۔

(Al-Arfush Shazi on Tirmizi. Vol.1 p. 62) Chapter: What is related to the virtues of opening takbeer. Vol.1 p. 248. Daru Ihya Al-Turathul Islami. Beirut)

The person who found ruku, found Salah. So, the one who found ruku of first rakah, will find the virtues of opening takbeer.

عن أبي أمامة بن سهل بن حنيف أنه قال: دخل زيد بن ثابت المسجد فوجد الناس ركوعاً فركع ثم دب حتى وصل الصف۔

(Muwatta Imam Malik. Chapter: What will one do who came when Imam was in ruku. (H: 64)

عن زيد بن وهب قال: خرجت مع عبد الله من داره إلى المسجد فلما توسلنا المسجد ركع الإمام فكبّر عبد الله ثم ركع وركعت معه ثم مشينا راكعين حتى انتهينا إلى الصف حتى رفع القوم رؤوسهم قال: فلما قضى الإمام الصلاة قمت أنا وأنا أرى لم أدرك فأخذ بيدي عبد الله فأجلسني وقال: إنك قد أدركت۔

(Musannaf Ibn Abi Shaibah. About the person who enters masjid when the people are in ruku. He joins with them before he raised. (H: 2622)

⁵ Look Ma'arif Al-Sunan. Vol.2 p. 346.

⁶ Sahih Muslim. Hadith No. 710. Chapter: It is disliked to begin supererogatory Salah after mazzin began Iqamah. Jame Tirmizi. Hadith No. 421.

Answer: He will get the virtue of opening takbeer according to the authentic statement. The one who did not find first rakah, did not get the virtue of opening takbeer. There are other statements also in this regard, but the authentic one is what we have described. (Tahtawi on Maraqi Al-Falah. P. 149)⁷ Allah knows the best.

Written by Mahmood Gangohi (May Allah forgive him) Assistant Mufti Madrasah Mazahir Uloom, Saharanpur. Authenticated by Abdul Lateef. 12th Rabi Al-Thani, 1356 A.H. Saeed Ahmad (May Allah forgive him) (Fatawa Mahmoodiyah. Vol.5 p. 579, 580)⁸

The last time of joining with opening takbeer

Question: Till when will the virtue of joining with opening takbeer be counted? If one joined with congregation in ruku of first rakah, will he get that virtue or not?

Answer: There are different opinions in this regard. The statement of joining in surah Fatiha is preferred. It is said in Al-Shamiyah:

وفي التاترخانية عن المنتقى: --وقيل بالشروع قبل قراءة ثلاث آيات لو كان المقتدى حاضراً، وقيل سبعة لو غائباً، وقيل بإدراك الركعة الأولى، وهذا أوسع وهو الصحيح. اهـ، وقيل بإدراك الفاتحة وهو المختار، خلاصة.

⁷ وقيل إلى الركعة الأولى، وهو الصحيح، كما في المضمرة.

(Hashiyah Al-Tahtawi on Maraqi Al-Falah. Book of salah. Chapter: Sunnah of salah. P. 258 Qadeemi)

وقيل: بإدراك الركعة الأولى، وهذا أوسع، وهو الصحيح.

(Raddul Muhtar. Book of Salah. Chapter: The complete way of salah. Subject: The time of getting virtue of opening takbeer. Vol.1 p. 526. Saeed)

⁸ Till when the virtues of opening takbeer is counted

Question: What is the last time to join with opening takbeer? If one joined before ruku of first rakah, will he get the virtue of opening takbeer?

Answer: The mentioned issue is written in Durre Mukhtar. There are different opinions about the last time of joining with opening takbeer, but the authentic statement is that the one who found first rakah, he will get the virtue of opening takbeer.

أما فضيلة تكبيرة الافتتاح، فتكلموا في وقت إدراكها، والصحيح: من أدرك الركعة الأولى، فقد أدرك فضيلة التكبيرة الأولى، كذا في المحصر في باب أبي يوسف.

(Al-Fatawa Al-Hindiyah. Publication: Kanpur. Vol.1 p. 35) (Book of Salah. Chapter: 4, about the feature of Salah. Lesson No.1 about the mandatory acts of Salah. Vol.1 p. 69. Rasheediyah) Allah knows the best.

Written by Mahmood (May Allah forgive him) authenticated by Nizamuddeen (May Allah forgive him) Darul Uloom Deoband (Fatawa Mahmoodiyah. vol.5 p. 580, 581)

قلت: لفظ المختار أكد من لفظ الصحيح لأب الاختيار يستلزم التصحيح والتصحيح لا يستلزم الاختيار.

Allah knows the best.

29th Shaban, 1400 A.H. (Ahsanul Fatawa. Vol.3 p. 320)

The injunction of one's rakah who found Imam in ruku

Question: If one joined with congregation in ruku, how many times his reading tasbeeh before raising Imam, will be considered to complete that rakah?

Answer: When one joined with Imam in ruku, his rakah is complete.² Allah knows the best.

Muhammad Uthman Ghani. 28/11/1369 A.H. (Fatawa Imarat Shariah. Vol.2 p.228)

The evidence of finding rakah by finding ruku

Question: If a person joined with congregation in ruku, it is usually said that he found rakah, but some people say that finding ruku is not finding that rakah. Is there any Hadith in this regard?

Answer: Imam Malik (r) has narrated the statement of Abu Hurairah (rz):

من أدرك الركعة فقد أدرك السجدة.

Here rakah means ruku and sajdah means rakah of salah according to ulama, because being sajdah in the meaning of rakah is used in other hadith also. So, now the meaning

¹ Book of Salah. Chapter: The complete way of Salah. Subject: The time of getting virtue of opening takbeer.

² عن ابن عمر أنه قال: "إذا أدركت الإمام راكعاً فركعت معه قبل أن يرفع رأسه فقد أدركت الركعة وإن رفع رأسه قبل أن تركع فقد فاتتلك تلك الركعة."

Tabyeen Al-Haqaique. Chapter: Finding obligatory Salah. Vol.1 p. 185)

عن ميمون قال: إذا دخلت المسجد والقوم ركوع فكبرت قبل أن يرفعوا رؤوسهم فقد أدركت الركعة.

(Musannaf Ibn Abi Shaibah. Who said: when you found Imam while he was in ruku... (H: 2523)

If one found Imam in ruku for a single moment, he will find ruku also though it is not the time for reading even one tasbeeh.

will be that the one who found ruku, found rakah. Then it is said, one who missed surah Fatiha, he has missed a much good.

ومن فاتته قرأته بأمر القرآن فقد فاتته خير كثير¹

The statement of Abu Hurairah clears that if a person could not join with Salah in the state of the standing, it is much depriving. However, it will be considered that he has found rakah by finding ruku.

A famous faqih Imam Tahawi (r) relates that Abu Hurairah (rz) reported the Prophet (saws) as saying:

”من أدرك الركوع فقد أدرك الركعة.“²

“When you come to pray while we are prostrating ourselves, you must prostrate yourselves and do not reckon it anything (rakah) he has been present at the prayer.”³

¹ Muwatta Imam Malik. Vol.1 p.4 (H: 18)

² Tahawi. Vol.1 p. 248

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: من أدرك الصلاة ركعة فقد أدرك الصلاة.

(Sharah Ma'ani Al-Athar. Chapter: The issue which is related to what is narrated from the Messenger of Allah (saws): "whoever found a part of Salah, has found Salah and its virtue. (H: 2320) Vol.6 p. 92)

عن طارق قال: كنا مع ابن مسعود رضي الله عنه جلوساً فجاء أذنه فقال: قد قامت الصلاة فقام وقمنا فدخل المسجد فرأى الناس ركوعاً في مقدم المسجد فكبر فركع ومثى وفعلنا مثل ما فعل.

(Sharah Ma'ani Al-Athar. Chapter: The one who prays alone behind the row. H: 2323)

اسحاق بن راهويه قال: إذا قرأ في ثلاث ركعات إماماً أو منفرداً فصلاته جائزة بما اجتمع الناس عليه أن من أدرك الركوع أدرك الركعة.

Foreword of what is in Al-Muwatta referred to Al-Ma'ani and Al-Asaneed. Second hadith. Vol.20 p. 198)

³ See Al-Jame Lil Imam Al-Tirmizi. Hadith No. 591. Chapter: What is said about the person who found Imam while he was prostrating. What should he do?

عن معاذ بن جبل قال: قال النبي صلى الله عليه وسلم: إذا أتى أحدكم الصلاة والإمام على حال فليصنع كما يصنع الإمام.

(Narrated Tirmizi and Al-Shashi in Al-Musnad. Abdur Rahman bin Abi Laila relates him. H:1359.

Al-Tabarani in Al-Kabeer. Amr bin Murrah related from Abdur Rahman bin Abi Laila. H: 267)

قال الترمذي: هذا حديث غريب. لأنعلم أحداً أسنده إلا من هذا الوجه. والعمل على هذا عند أهل العلم. قالوا: إذا جاء الرجل والإمام ساجد

فليسجد ولا تجزيه تلك الركعة إذا فاتته الركوع مع الإمام واختار عبد الله بن المبارك أن يسجد مع الإمام وذكر عن بعضهم فقال: لعله لا يرفع

رأسه في تلك السجدة حتى يغفر له.

Therefore, the true is that the one who found ruku, will be considered that he found rakah. (Kitabul Fatawa. Vol.2 p. 179, 180)¹

If ruku is missed in Eid prayer, it will not be valid

Question: If Imam missed ruku in second rakah of Eidul Adhha Salah by mistake, is Salah valid in this condition or not?

(Sunan Al-Tirmizi. Chapter: What is related to the person who found Imam while he was prostrating. What should he do? Hadith No. 591)

¹ The limit to find imam in ruku

Question: After the congregation began people come and join hastily. Some people do not find the chance to read tasbeeh of ruku even one time. Will this rakah be counted or not? Will he be considered that he found rakah?

Answer: One should not go running to join with Imam. It causes exhaustion and the piety and virtuousness are lost. That's why the Prophet (saws) commanded to go calmly. (Sunan Abu Dawood. Hadith No. Five cent to. Chapter: Hastening for salah. Sahih Muslim. Hadith No. 1359)

أبو هريرة يقول: قال رسول الله صلى الله عليه وسلم: إذا ثوب بالصلوة فلا تأتوها وأنت تسعون وأتوها وعليكم السكينة فما أدركتم فصلوا وما فاتكم فأتموا فإن أحدكم في صلاة ما كان يعمد إلى الصلاة.

(Muwatta Imam Malik. Chapter: What is related to calling for Salah. H: 4)

however, if a person found Imam in ruku for a single moment, even as the state of raising before standing, taking after will be correct and he will be considered that he found rakah.

”-- الأصح أن يعتد بها إذا وجدت المشاركة قبل أن يستقيم قائمًا وإن قل--“

(Al-Fatawa Al-Hidayah. Vol.1 p. 120) Chapter: 10, about finding the obligatory Salah. And so is in Al-Binayah Sharah Al-Hidayah. The injunction about the person who found Imam in Fajr salah. Vol.2 p.579. Darul Kutub Al-Ilmiyah Beirut. Anees) (Kitabul Fatawa. Vol.2 p. 178, 179)

When will joining in ruku be counted?

Question: If one joins the congregation of Salah in ruku, that rakah will be counted, but if he joined in ruku at a time that he could not read "سبحان ربّي العظيم" even one time in ruku, will that ruku and rakah be counted or not? Or will that rakah be counted after reading tasbeeh one time? Sometimes people begin ruku and Imam begins raising saying takbeer. What should be considered in this condition?

Answer: If the person performing behind Imam found him in ruku even a little moment though it is shorter than one tasbeeh before raising Imam, he will be considered that he found rakah, but if Imam is in this state of raising and the person performing behind him is in the state of beginning ruku (going in ruku), he has to repeat that rakah.

”ولكنه لم يدرك الركعة حيث لم يدرك في جزء من الركوع قبل رفع رأسه منه--“

(Maraqi Al-Falah. P. 247. See: Al-Durri Mukhtar with Raddul Muhtar. Subject: Finding the virtue of opening takbeer. Vol.2 p. 516) (Kitabul Fatawa. Vol.2 p. 177, 178)

Answer: Ruku is only get three in every Salah. So, if Imam did not perform ruku in second rakah of Eidul Adhha prayer, Salah is not valid.¹ It should have been repeated at that time. Now it cannot be make up for.² Allah knows the best.

Muhammad Uthman Ghani. 20/01/1375 A.H. (Fatawa Imarat Shariah. Vol.2 p. 258)

¹ (من فرائضها) التي لا تصح بدونها (التحرية) -- (ومنها الركوع) بحيث لومد يديه نال ركبتيه¹

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Chapter: The feature of Salah. Vol. 2 p.127-134)

² (وتؤخر بعذر) ... (إلى الزوال من الغد فقط) ... (وأحكامها أحكام الأصحى، لكن بنا يجوز تأخيرها إلى آخر ثالث أيام التحريلا عذرهم الكراهة، و² به) أي بالعذر (بدونها) -

(Al-Durrul Muhtar)

(قوله فقط) راجع إلى قوله: بعذر فلا تؤخر من غير عذر، وإلى قوله إلى الزوال فلا تصح بعده، وإلى قوله من الغد فلا تصح فيما بعد غد ولو بعذر كما في البحر -

(Raddul Muhtar. Book of Eidain prayers. Vol.3 p. 95) And so is in Al-Bahrur Raique. Book of Eidain prayers. Vol.2 p. 175. Darul Kitab Al-Islami)

Ruku

Ruku means to bow down on back along with head. (Maraqi Al-Falah)

Mas'alah: According to shariah the least degree of ruku is that the he bent his back and the hands reached the knees. (Tahtawi)

Mas'alah: Complete ruku is to bow down to the extent that head and waist became in one level, the hands are separated from the ribs and both knees are caught by both hands. (Taleemul Islam. Vol.3 p. 64)

Mas'alah: It is sunnah in ruku to put both hands on the knees, support them from the knees and make space among fingers and do not let them join. He should keep his calves straight and do not bend them like bow, because it is disliked, balance head, back and waist in a way that neither a part is lower nor other part is higher. (Shami. Vol.1 p. 332)

Mas'alah: He should keep the arms separate from the sides and keep the fingers facing Qiblah. (Shami. Vol.1 p. 332)

Mas'alah: Reading tasbeeh of ruku three times is the lowest degree, five times is medium degree, seven times is the highest degree and more than that with order numbers is the best degree, but Imam should read in the numbers that the people performing behind him do not feel hard. (Tahtawi. P. 144)

Mas'alah: Reading tasbeeh less than three times is somewhat disliked. (Maraqi Al-Falah. P. 144)

Mas'alah: If Imam read tasbeeh more or prolonged recitation so that the person coming late can find rakah and can help for submission, there is no harm. If he did so with the intention that these things will meet Allah's pleasure more, it is the best. If he did so with the intention that people performing behind him felt hard or having affection or hesitation or remitting towards coming people, it is prohibitively disliked, rather it is a fear of polytheism. (Shami. Vol.1 p. 332) (Taharat Awr Namaz ke Tafseeli Masail. P. 226, 227) (Anees)

PROSTRATING (SAJDAH) _ INJUNCTIONS AND ISSUES

Prostrating (Sajdah) _ Injunctions and Issues

Injunction of prostration in Salah

Question: Is prostration the best in Salah or not?

Answer: prostration (sajdah), bowing (ruku) and standing (qiyam) all are obligatory in Salah.¹ Prostration is the best by some factors while standing is the best by some other factors.² (Fatawa Darul Uloom Deoband. Vol.2 p. 151)

Both prostrations of both rakah are obligatory

(من فرائضها) التي لا تصح بدونها (التحرية) قائماً الخ (ومنها القيام) بحيث لومد يديه لانيال ركبتيه ، الخ (في فرض) الخ (لقادرعليه) الخ (ومنها¹ القراءة) لقادرعليها ، الخ (ومنها الركوع) الخ (ومنها السجود) الخ -

(Al-Durrul Mukhtar on Raddul Muhtar. Chapter: The feature of Salah. Vol.1 p. 416)

(ومنها) السجود لوجود حد الركن وعلامته في كل واحد منهما وقال الله تعالى: {يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا} (سورة الحج: ٤٤) والقدر المفروض من الركوع أصل الإختناء والميل ومن السجود أصل الوضوء -

(Badai Al-Sanai. Chapter: The pillars of Salah. Vol.1 p. 105. Darul Kutub Al-Ilmiyah)

{يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا} (سورة الحج: ٤٤) في صلاتكم وكانت أول من أسلموا يصلون بركوع وسجود فأمرُوا أن تكون صلاتهم بركوع وسجود وفيه دليل على أن الأعمال ليست من الأبيات وأن هذه السجدة للصلاة لا للتلاوة -

(Madarik Al-Tanzeel wa Haqaique Al-Taweel Lil Nasafi. From surah Al-Hajj. Vol.2 p. 456. Darul Kalim Al-Tayyib. Beirut)

أى صلوا عبر عن الصلاة بالركوع والسجود لأنهما ركنان لها لازمان لا تنفك عنهما بخلاف غيرهما من الأركان فإن القراءة تسقط عن الأخرس والقيام عمن لا يستطيعه وأما الركوع والسجود فلا يسقطان عند أبي حنيفة رحمه الله حيث قال: من لم يقدر على الأبياء برأيه للركوع والسجود يتأخر عنه الصلاة ولا يتأدى بالأبياء بالمحاجب أو القلب الخ -

(Tafseer Al-Mazhari. From surah Al-Hajj. Vol.6 p. 350. Maktabah Al-Rasheediyah. Pakistan)

² وكثرة الركوع والسجود أحب من طول القيام كما في المجتبى ، الخ ، وأن مذهب الإمام أفضلية القيام -

(Al-Durrul Mukhtar on Raddul Muhtar. Chapter: Witr and supererogatory Salah. Vol.1 p. 633)

For more detail see Raddul Muhtar margin of Al-Durrul Mukhtar. (Raddul Muhtar. Chapter: Witr and supererogatory Salah. Vol.2 p. 17. Darul Fikr. Anees)

question: Are both prostrations of one rakah obligatory or one is necessary and other is obligatory? Which one will be obligatory and which will be necessary according to the second option?

Answer: Both prostrations of each rakah are obligatory.¹

(Majmuah Rampur. P.9) (Baqiyat Fatawa Rasheediyah. P. 171)

Are both prostrations of each rakah obligatory?

Question: Are both prostrations in each rakah of Salah obligatory or one is obligatory and other is necessary?

Answer: Both prostrations are obligatory. It is written in Durre Mukhtar:

وتكراره تعبد ثابت بالسنة كعدد الركعات۔

(Durre Mukhtar. Vol.2 P. 135)² Allah knows the best. Abdullah Khalid Mazahiri. 04/09/1401 A.H. (Fatawa Imarat Shariah. Vol.2 p. 440)

فإن قلت: ما الحكمة في تكرار السجود دون الركوع؟ قلت: مذهب الفقهاء أنه تعبد لا يطلب فيه المعنى كعدد الركعات والسجدة الثانية¹ فرض كالأولى بالإجماع، والجلوس بينهما قدر التسييح، وأما عند أهل الحكمة فقد اختلفوا فقليل: ترغيماً للشيطان، فإنه أمر بالسجود فلم يفعل، فنحن نسجد مرتين ترغيماً له، وإليه أشار النبي صلى الله عليه وسلم في سجود السهو وقال: هما سجدتان: ترغيماً للشيطان، الخ۔

(Al-Binayah Sharah Al-Hidayah. Book of Salah. Vol.2 p. 248. Darul Kutub Al-Ilmiyah. Beirut)

(من فرائضها) التي لا تصح بدونها (التحرية) --- (ومنها السجود) --- وتكراره تعبد ثابت بالسنة كعدد الركعات۔²

(Al-Durrul Mukhtar. Vol.2 P. 127-135) (Al-Durrul Mukhtar on Raddul Muhtar. Chapter: The feature of Salah.)

(و) يفترض (العود إلى السجود) الثاني لأب السجود الثاني كالأول فرض بإجماع الأمة۔

(Maraqī Al-Falah Sharah Nurul Ieddhah. Book of Salah. P. 88. Al-Maktabah Al-Asriyah)

عن أبي هريرة أن رسول الله صلى الله عليه وسلم دخل المسجد فدخل رجل فصلّى فسلم على النبي صلى الله عليه وسلم فرد وقال: أرجع فصلّ فإنك لم تصل، فرجع يصلي كما صلى ثم جاء فسلم على النبي صلى الله عليه وسلم فقال: أرجع فصلّ فإنك لم تصل، ثلاثاً، فقال: والذي بعثت بالحق ما أحسن غيره فعلمني فقال: إذا قمت إلى الصلاة، فكبر، ثم اقرأ ما تيسر معك من القرآن ثم اركع حتى تطمئن راكعاً ثم ارفع حتى تعتدل قائماً ثم اسجد حتى تطمئن ساجداً، ثم ارفع حتى تطمئن جالساً، ثم اسجد حتى تطمئن ساجداً، ثم ارفع مثل ذلك في صلاتك كلها۔

(Sahih Bukhari. Chapter: The order of the Prophet (pbuh) to a person who did not perform his bowing perfectly that he should repeat his Salah. H: 6251)

Are both prostrations of each rakah obligatory?

Question: Is second restoration necessary? If Imam missed one prostration, is prostration of mistake necessary? If the follower missed one prostration i.e. Imam raised from prostration and

began recitation or the follower missed ruku while Imam performed second prostration, what should he do?

Answer: Two prostrations are obligatory in each rakah. If one prostration is missed, Salah will not be correct.

”السجود الثاني فرض كالأول بإجماع الأمة، كذا في الزاھدی“ -

(Al-Fatawa Al-Hindiyyah. Book of Salah. Chapter: 4. The feature of Salah. Lesson:1. The obligatory acts of Salah. Vol.1 p. 70. Rasheediyah)

”والمراد من السجود: السجودات فأصله ثابت بالكتاب والسنة والإجماع، كونه مثنى في كل ركعة بالسنة والإجماع، وهو أمر تعبدى لم يعقل له معنى على قول أكثر مشايخنا تحقيقاً للائتياء“ -

(Al-Bahrur Raique. Book of Salah. Chapter: The feature of Salah. Vol.1 p. 511. Rasheediyah)
the prostration of mistake will not be enough.

”وفي الولوالجية: الأصل في هذا أن المتروك ثلاثة أنواع: فرض وسنة وواجب، ففي الأول إن أمكنه التدارك بالقضاء يقضى، وإلا فسدت صلاته، وفي الثاني لتفقد، لأن قيامها بأركانها وقد وجدت، ولا يجبر بسجدة السهو، وفي الثالث إن ترك ساهياً يجبر بسجدة السهو، وإن ترك عامداً، لا، كذا في التتارخانية“ -

(Al-Fatawa Al-Hindiyyah. Book of Salah. Chapter: The prostration of mistake. Vol.1 p. 126. Rasheediyah)

The person who missed ruku after joining, he should join Imam after doing ruku. It is correct to join in any prostration.

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: ”إذا جئتم إلى الصلاة ونحن سجد، فاسجدوا ولا تعدوه شيئاً، ومن أدرك ركعة فقد أدرك الصلوة“ - رواه أبو داود -

(Mishkat Al-Masabeeh. Book of Salah. Chapter: The followers should follow Imam and the injunction of the person coming late. Vol.1 p. 102. Qadeemi) (Sunan Abu Dawood. Chapter: What should one who finds the imam in prostration do? (H: 893)

”بخلاف ما لو أدركه في القيام ولم يركع معه فإنه يصير مدركاً لها فيكون لاحقاً فيأتي بها قبل الفراغ“ -

(Al-Durrul Mukhtar)

(قوله فيأتي بها قبل الفراغ) المراد أنه يأتي بها قبل متابعة الإمام فيها بعدد، حتى لو تابع الإمام ثم أتى بعد فراغ إمامه بما فاتته صح وأثر لترك واجب الترتيب“ -

(Raddul Muhtar. Book of Salah. Chapter: Finding obligatory Salah. Vol.2 p. 60, 61. Saeed)

”وأما اللاحق فالواجب عليه الترتيب بعكس المسبوق، وعند زفر الترتيب فرض عليه، فإذا أدرك بعض صلاة الإمام فنام، فعليه أن يصلي أولاً مانام فيه بلا قراءة، ثم يتابع الإمام، فلو تابعه أولاً ثم صلى مانام فيه بعد سلام الإمام مجاز عندنا وأثر لتركه الواجب، وعند زفر لا تصح صلاته“ -

(Raddul Muhtar. Book of Salah. Chapter: The feature of Salah. Vol.2 p. 463. Saeed) Allah knows the best.

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband. 07/09/1391 A.H.

authenticated by Nizamuddeen (May Allah forgive him) Darul Uloom Deoband. 07/09/1391 A.H.

(Fatawa Mahmoodiyah. p. 567-569)

What is the injunction about only one prostration in Salah?

Question: Zaid did one prostration only. It is Salah correct or not?

FATAWA ULAMA AL-HIND VOL.7 Prostrating (Sajdah) _ Injunctions and Issues

If the prostration is missed, when it is to be make up?

Question: If any prostration of Salah is missed, how to make up it and till when?

Answer: If he did only one prostration in one rakah and forgot the second, but he remembered it after second or third rakah or during last tashahhud before reciting the Du'a of tashahhud, he should perform that prostration¹ and then prostrate of forgetfulness. Allah knows the best.

Suhail Ahmad Qasmi. 5th Ziqadah, 1409 A.H. (Fatawa Imarat Shariah. Vol.2 p. 388)

(Al-Durrul Mukhtar)

Whose view will be acted upon from Imam and followers, if there is doubt to miss any obligatory act of Salah?

Question: Zaid is Imam and he doubts that he did only one prostration in third rakah. So, he prostrated of forgetfulness and when he explained it to the followers after saying salam, they replied that his doubt was wrong and he did two prostrations. Is Zaid's prostration of forgetfulness, due to doubt of missing obligatory act, enough or he has to repeat Salah?

Answer: If it is certain to miss the prostration of Salah, repeating Salah is obligatory in the case asked above, because the followers' saying not be considered against the certainty and the prostration of forgetfulness will not fulfil delaying the prostration of Salah.

ولو اختلف الإمام والقوم فلو الإمام على يقين لم يعد ولا أعاد بقولهم-

Answer: Zaid's Salah is not valid, but if he would make up for that prostration and do prostration of mistake before completing, Salah would have been valid.

السجود الثاني فرض كالأول بإجماع الأمة، كذا في الزايدى-

(Al-Fatawa Al-Hindiyah. Book of Salah. Chapter: 4. The feature of Salah. Lesson:1. The obligatory acts of Salah. Vol.1 p. 70. Darul Fikr. Beirut)

”فإذا ترك سجدة صلبية من ركعة قضاها في آخرها إذا تذكر ولا تلزم إعادة ما بعدها“

(Al-Bahrur Raique. Vol.1 p. 106. Missing all necessary acts of Salah by mistake. Darul Kitab Al-Islami. Anees) Allah knows the best. Written by Habeebullah Qasmi. (Habeebul Fatawa. Vol.3 p. 105)

¹ even it can be make up after saying salaam before doing any acts against of Salah and then he should prostrate of forgetfulness. (Mujahid)

(Al-Durrul Mukhtar on Raddul Muhtar. Chapter: The feature of Salah. Vol.2 p. 156)

(Al-Durrul Mukhtar. Vol.1 p. 501)¹

ولواختلف الإمام والقوم فلو الإمام على يقين لم يعد وإلا أعاد بقولهـ

(Al-Durrul Mukhtar. Vol.1 p. 281)²

If Imam is not certain to miss the prostration of Salah, but he doubts, it is necessary to repeat Salah, because when two evenminded inform and Imam has doubt, it is necessary to act upon their information. So, the prostration of forgetfulness is extra. By dint of that second salam which is necessary is delayed and delaying necessary act necessitates prostration of mistake.

وإن أخبره عدلان لا يعتبر شكه وعليه الأخذ بقولهماـ

(Maraqi Al-Falah. P. 259)³

ولفظ السلام مرتين فالثاني واجب على الأصحـ

(Al-Durrul Mukhtar. Vol.1 p. 314)⁴ Allah knows the best.

¹ Al-Durrul Mukhtar with Raddul Muhtar. Book of Salah. Chapter: Prostration of forgetfulness. Vol.1 p. 507. Nomaniyah. Deoband

² Raddul Muhtar. Book of Salah. Chapter: The conditions of Salah. Subject: Intention. Vol.1 p. 281. Nomaniyah. Deoband

³ (Maraqi Al-Falah Sharah Noorul Iidhah. Book of Salah. Chapter: Prostration of forgetfulness. P. 308. Egyptian)

⁴ Al-Durrul Mukhtar with Raddul Muhtar. Book of Salah. Chapter: The feature of Salah. Subject: The necessary acts of Salah. Vol.1 p. 314. Nomaniyah Deoband

The summary of discussion

It declared by previous details that the second prostration is obligatory. His Salah can be correct if he recites tashahhud again after prostrating of forgetfulness during Salah or after saying salaam before acting against Salah. If he did not so, the Salah should be repeated, because second prostration is obligatory and Salah is not valid in the case of missing any obligatory act. It should be clear that the prostration of forgetfulness will be considered making up for missing prostration. Allah knows the best.

Allamah Ibn Uthaimeen described in his Fatawa under the pillars of Salah the eighth one is second prostration. (Majmoo' Fatawa Ibn Uthaimeen. Question about pillars of Salah. Vol.13 p. 344. Dar Al-Thurayya)

It is also mentioned in the famous book of Malki fiqh "Sharah Mukhtasar Khalil" that second prostration is a pillar.

(نسى سجدة)---(فإنه يجلس ليأق بها من جلوس)---(بناء على أن الحركة للركن مقصودة) أراد بالركن السجدة الثانيةـ

Is Salah correct, if the prostration is done on grass?

Question: If the grass is thick more than one span and it goes up and down during prostrating, is Salah allowed on it or not?

Answer: Durre Mukhtar reads under the conditions allowing prostration:

”وَأَنْ يَجِدَ حِجْمَ الْأَرْضِ”-

Allamah Shami explained it as:

”إِنْ السَّاجِدُ لَوْ بَالِغٌ لَا يَتَسَفَّلُ رَأْسُهُ أَبْلَغَ مِنْ ذَلِكَ، الْخ”-

(Shami. Vol.1 p. 337)¹

So, if the grass is too much that it shrugs while putting head on it for prostration and stops, prostration and Salah are correct.² (Fatawa Darul Uloom Deoband. Vol.2 p. 152)

Performing Salah on the cot is correct

Question: Is Salah correct on the cot only when it is tight or it is correct when it is loos?

(Sharah Mukhtasar Khalil Lil Kharshi. Chapter: Injunction of mistake and what is related to it. vol.1 p. 340. Darul Fikr. Beirut)

According to the authentic statement, Shafai schools of thought also regarded it as a pillar. (Al-Majmoo' Sharah Al-Muhazzab. Book of Salah. Vol.3 p. 514. Darul Fikr)

it is mentioned in the famous book of Hanbali fiqh "Sharah Al-Zarakhshi Ala Mukhtasar Al-Kharki:

أَمَّا السَّجْدَةُ الثَّانِيَّةُ ففرض مجمع عليه

(Book of Salah. Chapter: Du'a between two prostrations. Vol.1 p. 572. Darul Abikan)

¹ Raddul Muhtar. Book of Salah. Chapter: The feature of Salah. Chapter: The way of Salah. Zafeer

² ولَوْ أَنَّ رَجُلًا صَلَّى عَلَى الثَّلَجِ فَإِنْ لَبِدهَ جَازَتْ صَلَاتُهُ وَإِنْ لَمْ يَلْبِدهُ وَغَابَ وَجْهُهُ فِي الثَّلَجِ إِذَا سَجَدَ وَلَا يَنْتَهِي إِلَى شَيْءٍ يَجِدُ حِجْمَهُ فَهَذَا لَا يَجْزِيهِ

كَالسَّاجِدِ فِي الْهَوَاءِ وَإِنْ سَجَدَ عَلَى شَيْءٍ وَجَدَ حِجْمَهُ جَازَ-

(Uyoonul Masail Li Al-Samarqandi. Salah on ice. Vol.1 p. 24. Publication Asad Baghdad)

FATAWA ULAMA AL-HIND VOL.7 Prostrating (Sajdah) _ Injunctions and Issues

Answer: Salah is correct on the cot in every condition though it is not tight too much, because if it is loose, the place of prostration will be tight when he places his knees on the cot.¹ (Fatawa Darul Uloom Deoband. Vol.2 p. 152)²

The research of prostrating on pillow

Question: It looks contradiction between coming issue and the text. It is required to be research:

Masa'lah: One should not put the pillow or any other high thing to prostrate on it. When he is not able to prostrate, he should prostrate by nodding or gesturing. There is no need to prostrate on the pillow. (Bahishti Zewar. Published: Al-Imdad Press. Chapter: Salah of sick person. Part:2 p. 68)

Text: (ولا يرفع إلى وجهه شيئاً يسجد عليه) فإنه يكره تحريماً.

(Al-Durrul Mukhtar)

¹ وعلى هذا إذا لقي في المسجد حشيش كثير فسجد عليه إن وجد حجمه يجوز وإلا فلا وإذا صلى على التبن أو القطن المحلوج وسجد عليه إن استقرجبهته وأنفه على ذلك ووجد الحجر يجوز وإن لم يستقرجبهته لا يجوز.

(Al-Muheet Al-Burhani. Chapter: 16. Singing and melodies. Vol.1 p. 365. Darul Kutub Al-Ilmiyah. Beirut)

² Performing Salah on the cot

Question: Is there anything wrong according to shariah in performing Salah on the cot?

Answer: Salah will be correct, but obligatory Salah's should be performed in congregation. It is sin to leave congregation. There is nothing wrong in performing supererogatory Salah on it. Above all, performing Salah on the cot with no cause is against the servitude and importance of prayer. It is proved by the Prophet (saws) that he performed Tahajjud Salah separated from bed. So, it will be against sunnah too.

"فصح على طنفسة وحصى وحنطة وشعير وسرير وعجلة إن كانت على الأرض.

(Raddul Muhtar. Vol.1 p. 468) (Book of Salah. Chapter: The feature of Salah. Subject: Prolonging ruku for the coming person) Allah knows the best.

Abul Mahasin Muhammad Sajjad (May Allah help him) 15/ 01/1347 A.H. (Fatawa Imarat Shariah. Vol.1 p. 46, 47)

The injunction of prostration on rice and sugar when the head stayed

Question: Is prostration allowed on rice, corn and sugar, if the head does not go down?

Answer: The thing on which the head stayed during prostration, Salah will be correct otherwise not whether it is rice or wheat.

(Written by himself. Question No. 158) (Baqiyat Fatawa Rasheediyah. 172)

(قوله فإنه يكره تحريماً) قال في البحر: واستدل للكره في المحيط بنهيه عليه الصلاة والسلام عنه، وهو يدل على كراهة التحريم آه وتبعه في النهر-

أقول: لهذا محمول على ما إذا كان يحمل إلى وجهه شيئاً يسجد عليه، بخلاف ما إذا كان موضوعاً على الأرض يدل عليه ما في الذخيرة حيث نقل عن الأصل الكراهة في الأول، ثم قال: فإن كانت الوسادة موضوعة على الأرض وكان يسجد عليها جازت صلاته، فقد صح أن أمر سلمة كانت تسجد على مرفقة موضوعة بين يديها لعله كانت بها ولم يمنعها رسول الله صلى الله عليه وسلم من ذلك أهـ فإن مفاد هذه المقابلة والاستدلال عدم الكراهة في الموضوع على الأرض المرتفع- ثم رأيت القهستاني صرح بذلك-

(Raddul Muhtar. Chapter: Salah of sick person. Vol.1 p. 509)

Answer: Maraqi Al-Falah reads:

وجعل إيماءه برأسه للسجود أخفض من إيماءه برأسه للركوع وكذا لو عجز عن السجود وقدر على الركوع يؤم بهما؛ لأن النبي صلى الله عليه وسلم عاد مريضاً فراه يصلي على وسادة فأخذها ورأى بها فأخذ عوداً ليصلي عليه فربى به وقال: ”صل على الأرض إن استطعت وإلا فأوم إيماء واجعل سجودك أخفض من ركوعك“ -

(Al-Bazzar and Baihaqi reported from Jabir (rz) as it is in Nasbur Rayah. Vol.1 p. 304)¹

قال المجيب: (إلى قوله) فإن فعل أى وضع شيئاً فسجد عليه وخفض رأسه للسجود عن إيماءه للركوع صح أى صحت صلاته لوجود الإيماء لكن مع الإساءة، لما روينا-

(Nasbur Rayah. Vol.1 p. 250)

وفي حاشية الطحطاوى عليه: (قوله وجعل إيماءه للسجود أخفض) تمييزاً بينهما ولا يلزمه أن يبالي في الانحناء أقطى ما يمكنه بل يكفيه أدنى الانحناء فيهما، نخرج عن المجتبى-

(Nasbur Rayah. Vol.1 p. 250)

These texts are affirming what is written in Bahishti Zewar. It can be reconciled that it is disliked with no excuse and it is not disliked in the condition of excuse. The excuse is that he feels pain when he bows head.

¹ Al-Sunan Al-Sagheer Lil Baihaqi. Chapter: Salah of sick person. (H: 590). Al-Kubra. Chapter: Doing prostration and ruku by nodding and gesturing when one cannot do. (H: 3669) Ma'rifat Al-Sunan wal Athar. Salah of sick person. (H: 4359) And so is in Hilyatul Auliya wa Tabaqatul Asfiya. Sufyan Al-Thauri and Imam of Mardha and Wara'. Vol.7 p. 92. Darul Kitab Al-Arabi. Beirut.

وفي عبارة الحاشية نفي لما كتبت في المكتوب السابق من لزوم أقضي ما يمكن من الانحناء فالنص يقضي على الرأي-

(Preference No.5 p. 125) (Imdadul Fatawa Jadeed. Vol.1 p. 199, 200)

The injunction about performing Salah on carpet

Question: Nowadays carpets are spread in masjids instead of mats. That are thicker than the mats. Is prostration allowed on carpet and Salah is correct or not or is it disliked? Please answer in the light of Quran and hadith.

Answer: Salah is allowed on the carpet.¹ (Aapke Masail Awr Unka Hal. Vol.3 p. 348)²

¹ ولا بأس بالصلاة والسجود على الحشيش والخشيرة والبسط والبوارى-

(Al-Fatawa Al-Hindiyyah. Vol.1 p. 63. Lesson No.2 Purifying what covers the private part and the like)

ولا بأس بالصلاة على الفرش والبسط واللبود والصلاة على الأرض أو على ما تنبتة الأرض أفضل-

(Fatawa Qadhikhan. Vol.1 p. 33. Kolkata)

² Prostrating on carpet

Question: Soft carpets are spread in masjids while it is ordered to prostrate on solid place. Women also use soft (Musalla) carpets in houses. What is the injunction about prostrating on such soft things?

Answer: Prostrating on hard thing does not mean to prostrate on stone or Iron, but it means that the forehead should stay. That's why Fuqaha has written that if prostration is done on grass or straw or sponge or ice and the forehead and nose stayed and stopped after pressing, it will suffice.

”ولو سجد على الحشيش أو على التبن أو على القطن أو الطنفسة أو الثلج إن استقرت جبهته وأنفه ويجد حجمه يجوز”-

(Al-Fatawa Al-Hindiyyah. Vol.1 p. 70. Publication: Macca Al-Mukarramah)

Therefore, Salah is correct on usual carpets musalla with no harm. (Kitabul Fatawa. Vol.2 p. 185)

The injunction of Salah on carpet and the cushion of foam

Question: A wellwisher spread carpets for players in masjid of our village which is so soft. Is it allowed to perform Salah on that carpet?

Answer: It is necessary to prostrate in Salah on ground i.e. it should be felt the hardness of ground. So, if it is felt while prostrating on that carpet, Salah is correct on it otherwise not. For, it is said the hardness of ground on the carpets of nowadays, Salah is allowed on the carpets, dari etc. But Salah is not allowed on springy foam.

لما قال العلامة الحسكي رحمه الله: (لا يصح لعدم السجود على محله وبشرط طهارة المكان وأن يجد حجم الأرض-

(Al-Durrul Mukhtar)

قال ابن عابدين تحت قوله أن يجد حجم الأرض: -- أو حشيش إلا إن وجد حجمه، ومن هنا يعلم الجواز على الطراحة القطن، فإن وجد

الحجم جاز ولا فلا، بجر-

(Raddul Muhtar. Chapter: When one begins to perform Salah. Vol.1 p. 501) (Book of Salah. Chapter: The way of Salah. Subject: Prolonging ruku for coming person.)

FATAWA ULAMA AL-HIND VOL.7 Prostrating (Sajdah) _ Injunctions and Issues

The injunction of prostration on blanket, felt etc.

Question: Is it allowed to perform Salah and the prostration of recitation on blanket and felt?

Answer: It is allowed on condition that the forehead stayed over it i.e. it is very the hardness at the place of prostration and the forehead stopped well.¹ (Fatawa Azizi. P. 494)

The injunction of prostrating on cushion

Question: The cushion placed on the bed of hospitals are thick. Does it harm Salah to be correct?

Answer: If the cushion sustains complete weight of head, Salah will be correct. If it cannot and it goes lower and lower, Salah will not be correct.

قال في شرح التنوير: وأن يجد حجم الأرض-

(Al-Durrul Mukhtar)

وفي الشامية: تفسيره: أن الساجد لو بالغ لا يتسفل رأسه أبلغ من ذلك-

(Raddul Muhtar. Vol.1. P468)² Allah knows the best.

24th Muharram, 1395 A.H. (Ahsanul Fatawa. Vol.3 p. 432)

The issue of performing Salah on “Takhtah Posh” the table of performing Salah

قال العلامة ابن نجيم رحمه الله: والأصل أنه كما يجوز السجود على الأرض يجوز على ما هو بمعنى الأرض مما تجد جبهته حجمه وتستقر عليه، وتفسير وجدان الحجم: أن الساجد لو بالغ لا يتسفل رأسه أبلغ من ذلك-

(Al-Bahrur Raique. Chapter: The feature of Salah. Vol.1 p. 319) (Fatawa Haqqaniyah. Vol.3 p. 83, 84)

(ويجوز أي السجود -- (وعلى شيء يجد) الساجد (حجمه وتستقر جبهته عليه لا على ما لا تستقر) وحد الإستقرار أن الساجد إن بالغ لا ينزل¹ رأسه أسفل من ذلك فعلى هذا لا تجوز السجدة على الثلج بأن غاب وجهه فيه وإن استقر ووجد حجمه بأن تلبد الثلج تجوز على هذا التفصيل التراب ونحوه-

(Majma Al-Anhur fi Sharah Multaqa Al-Abhur. Chapter: The way of beginning Salah. Vol.1 p. 98. Daro Ihya Al-Turath Al-Arabi. Anees)

² Book of Salah. Chapter: The way of Salah. Subject: Prolonging ruku for coming person. Vol.1 p. 454. Darul Fikr, Beirut.

FATAWA ULAMA AL-HIND VOL.7 Prostrating (Sajdah) _ Injunctions and Issues

Question: Nowadays the parents of brides give a table for performing Salah in dowry or grooms' parents make it like other furnitures which is called "Takhtah Posh" in Pashtu. What is the injunction about performing Salah on it?

Answer: These tables are made with solid wood. It does not affect prostration or ruku or standing. So, it is allowed to perform Salah on that "Takhtah Posh" on condition that it should be placed on the ground.

قال العلامة الحصكفي: (لا يصح لعدم السجود على محله وبشرط طهارة المكان وأن يجذ حجم الأرض -

(Al-Durrul Mukhtar)

قال ابن عابدين (تحت قوله أن يجذ حجم الأرض): تفسيره أن الساجد لو بالغ لا يتسفل رأسه أبلغ من ذلك، فصح على طنفسة وحصير وحنطة وشعير وسرير وعجلة إن كانت على الأرض لا على ظهر حيوان كبساط مشدود بين أشجار -

(Raddul Muhtar. Chapter: When one begins Salah. Vol.1. P.500)¹ (Fatawa Haqqaniyah. Vol.3 p. 83)

If the floor is hot, it is allowed to put cloth or any other cold thing in the place of prostration

Question: What do ulama and Islamic jurists say in regard to the issue that if one put a piece of wood or cloth on the place of prostration in order to prevent from the heat of marbles or from stinging the gravels in the forehead. Is it allowed or not? What is the authentic hadith?

Answer: If the floor of masjid is hot, there is nothing wrong to put cloth or cold gravels on the place of prostration. The companions used to put some gravels in this condition.² Allah knows the best.

¹ (Book of Salah. Chapter: The way of Salah. Subject: Prolonging ruku for coming person. Vol.1 p. 454. Darul Fikr)

قال العلامة ابن نجيم المصري رحمه الله: والأصل أنه كما يجوز السجود على الأرض يجوز على ما هو بمعنى الأرض مما تجذ جبهته حجمه وتستقر عليه وتفسر وجدان الحجم أن الساجد لو بالغ لا يتسفل رأسه من ذلك، فيصح السجود على الطنفسة والحصير والحنطة والشعير والسرير والعجلة إن كانت على الأرض لأنه يجذ حجم الأرض -

(Al-Bahrur Raique. Chapter: The feature of Salah. Vol.1 p. 319)

² "ولو سجد على كور عمامته - أو سجد على فاضل ثوبه الذي هو لا يسه حال وضع كور العمامة أو فاضل الثوب على شيء طاهر جاز سجوده عندنا، خلافاً للشافعي وأحمد - عن ابن عباس - رضي الله عنهما - أن النبي صلى الله عليه وسلم كان يسجد على كور عمامة - عن الحسن

قال: كان أصحاب رسول الله صلى الله عليه وسلم يسجدون وأيديهم في ثيابهم ويسجد الرجل منهم على كور عمامته -- وروى ابن أبي شيبة -- عن ابن عباس -رضي الله عنهما- أن النبي صلى الله عليه وسلم صلى في ثوب واحد يتقى بفضوله حر الأرض وبردها -- وأخرج الستة عن أنس -رضي الله عنه- كنا نصلي مع النبي صلى الله عليه وسلم في شدة الحر فإذا لم يستطع أحدنا أن يمكن وجهه من الأرض بسط ثوبه فسجد عليه (Ghunyatul Mustamli Al-Kabeer. P. 286, 287)

روى عن ابن عمر أن النبي صلى الله عليه وسلم كان يسجد على كور العمامة -

(Fawaid Tammam Li Abu Al-Qasim. The ahadith of Jami' Ibn Thaub Al-Rahiee. H:1782) Hasan's narration authenticated by Ibn Abi Shaibah about the person prostrating on his clothes because of heat or cold. H: 2770) Ibn Malik's narration narrated by Darami. Chapter: The permission to prostrate on cloth in hot. H: 1376. Bukhari. Spreading cloth in Salah to prostrate on it. H: 1208. Muslim. Chapter: It is recommended to perform Zuhur Salah in first time. H: 620. Ibn Majah. Chapter: Prostrating on clothes because in hot and cold. H: 1033. Abu Dawood. Chapter: A person prostrates on his cloth. H: 660)

The injunction of prostrating on the collet of turban

Question: Some people wear turban and the prostrating on the collet of turban in Salah. By dint of that neither the nose touches the ground nor forehead. Will Salah be correct by prostrating in such a way?

Answer: If the collet of the turban is on the forehead, it is disliked to prostrate on the collet of turban and if it is about the forehead and the prostration is done on the collet, the prostration is not valid, because he did not place forehead or nose on the ground. Therefore, forming Salah in this condition is not allowed.

قال العلامة الحصكفي رحمه الله: (كما يكره تنزيهاً بكور عمامته) إلا بعدد (وإن صح) عندنا (بشرط كونه على جبهته) كلها أو بعضها كما مر (أما إذا كان) الكور (على رأسه فقط وسجد عليه مقتضراً) أي ولم تصب الأرض جبهته ولا أنفه على القول به (لا) يصح لعدم السجود على محله، الخ. (Al-Durrul Mukhtar on Raddul Muhtar. Book of Salah. Chapter: When one begins Salah. Vol.1 p. 500)

قال العلامة أبو البركات النسفي رحمه الله: وكره بأحدبما أو بكور عمامة، آه -

قال ابن نجيم رحمه الله تحت قوله كره بأحدبما الخ: أن صحة السجود على الكور إذا كان الكور على الجبهة أو بعضها أما إذا كان على الرأس فقط وسجد عليه ولم تصب جبهته الأرض على القول بتعيينها ولا أنفه على القول بعدم تعيينها فإن الصلاة لا تصح لعدم السجود على محله وكثير من العوام يتساهل في ذلك -

(Al-Bahrur Raique. Chapter: The feature of Salah. Vol.1 p. 319) (Fatawa Haqqaniyah. Vol.3 p. 82)

The injunction of prostration on the carpet of Salah in the State of Ihram

Question: People think that the nose and face should not be touched with the carpet of Salah in the State of Ihram and one should prostrate on his hands after joining them. Is it correct or not?

Answer: It is allowed to prostrate on the carpet of Salah in the State of Ihram. It is not correct to prostrate on hands joining with them. Allah knows the best.

Muhammad Taqi Uthmani (May Allah forgive him) 07/ 12/ 1397 A.H. (Fatwa No. 27/2777. (Fatawa Uthmani. Vol.1 p. 400, 401)

The weak person is prostrating on the table sitting on the chair

Question: A weak woman prostrates on a small table seating on a chair, is her Salah correct or not?

Answer: The person who is unable to prostrate, he should prostrate nodding his head and lower it more than that of ruku. Prostrating on small table is of no use. (Aapke Masai Awr Unka Hal. Vol.3 p. 349)¹

The injunction of prostrating on the table for the excused person

Question: I have to ask the injunction of shariah in the following issue:

Summary of the question: If one unable to prostrate on the ground, is it obligated to prostrate on the pillow or table or any other high thing?

A Fatwa published in monthly issue of madrasa in Gujarat. Its copy is attached here. It is written underlining into places that prostrating on a high thing list than 9 inch is obligatory for the excused person. It caused a clamour in some places.

It should also be cleared that I do not mean to decrease or interfere with or to be behind Fatwa person. What I intended is only to end the disruption between public and ulama and ease to act upon. It seems that less correct is quoted there by some means, because the evidences and the most correct view oppose it. Allah knows the best and He is all knowing. Bahishti Zewar Akhtari. Salah of sick person.

Masa'lah (3): It is not better to put below or any other high thing to prostrate on it. When one is unable to prostrate, he should prostrate by nodding head. There is no need to prostrate on the pillow.

وعلى حاشيته نقلاً عن شرح البداية وعن شرح التنوير: فإن لم يستطع الركوع والسجود أولى إيماء، وجعل سجوده أخفض من ركوعه، ولا يرفعه إلى وجهه شيئاً يسجد عليه

¹ (Al-Fatawa Al-Hindiyah. Vol.1 p.136. Chapter:14. The Salah of sick person) (Fatawa Qadhikhan. The Salah of sick person. Vol.1 p. 204. Kolkata)

عن جابر أ. النبي صلى الله على وسلم أعاد مريضاً، فراه يصلي على وسادة فأخذها، فرأى بها، فأخذ عوداً ليصلي عليه، فأخذته فرأى به، وقال: صل على الأرض إن استطعت وإلا فأومي إيماء، واجعل سجودك أخفض من ركوعك.

(Nasb Al-Rayah. Published in Dabhel. Vol.2 p. 175)²

وفيه: عن ابن عمر قال: قال رسول الله صلى الله عليه وسلم: من استطاع منكراً أن يسجد فليسجد، ومن لم يستطع فلا يرفع إلى جبهته شيئاً يسجد عليه، وليكن ركوعه وسجوده يؤمي برأسه.

(Nasb Al-Rayah. Published in Dabhel. Vol.2 p. 176)³

ولا يرفع إلى وجهه شيء يسجد عليه، لقوله عليه السلام: إن قدرت أن تسجد على الأرض فاسجد وإلا فأومر برأسك.

(Al-Hidayah. Chapter: Salah of sick person. Vol.1 p. 161)⁴

عن علي أ. النبي صلى الله عليه وسلم قال في صلاة المريض: إن لم يستطع أن يسجد أومأ وجعل سجوده أخفض من ركوعه.

(Badai Al-Sanai. Vol.1 p. 284. Darul Kitab Deoband)⁵

وروي عن النبي صلى الله عليه وسلم أنه قال: من لم يقدر على السجود فليجعل سجوده ركوعاً وركوعه إيماء والركوع أخفض من الإيماء.

(Badai Al-Sanai. Vol.1 p. 284. Darul Kitab Deoband)⁶

¹ Al-Durrul Mukhtar on Raddul Muhtar. Chapter: Salah of sick person. Vol.2 p. 97, 98. Beirut

² Al-Baihaqi extracted it in Al-Sunan Al-Sagheer. Chapter: Salah of sick person. H: 590. Al-Kubra. Chapter: Performing ruku and prostration by nodding and gesturing when one is unable to perform them. H: 3669. And so is in Ma'rifaht Al-Sunan wal Athar. Salah of sick person. H: 4359. Similarly, Abu Nuaim extracted it in Hilyah Al-Auliyah wa Tabaqat Al-Asfiya. Sufyan Thauri. And Al-Imam Al-Mardha wa Al-Wara. Vo.7. p.92. Darul Kitab Al-Arabi. Beirut.

³ Al-Tabarani extracted it in Al-Mujam Al-Ausat. One of his name is Ahmad. H: 7089

⁴ Al-Hidayah on Fatah Al-Qadeer. Chapter: Salah sick person. Vol.2 p.4. Darul Fikr. The hadith is extracted by Abu Yala Al-Musali in Al-Musnad. Musnad Jabir. H: 1811. His words are: "إن استطعت

“إن استطعت: And so is in Al-Tabarani in Al-Mujam Al-Kabeer. Tarique Bin Shihab related to Ibn Umar. H: 13082.

⁵ Badai Al-Sanai. Chapter: The pillars of Salah. Vol.1 p. 106. Darul Kutub Al-Ilmiyah. The hadith is extracted by Al-Dara Qutni in Al-Sunan. Chapter: Salah sick person and the one who is affected with epistaxis. What should you do? (H: 1706) Al-Baihaqi in Al-Sunan Al-Kubra. Chapter: The way of Salah on the side of the body. (H: 3678)

⁶ Badai Al-Sanai. Chapter: The pillars of Salah. Vol.1 p. 106. Darul Kutub Al-Ilmiyah. Narrated Abdur Razzaque Al-Sana'ani in Al-Musannaf. Chapter: Salah of sick person. Vol.2 p. 475. Publication: Al-

وعلى بامشه من حديث ابن مسعود موقوفاً: إن استطعت أن تسجد على الأرض فاسجد وإلا فأومر إيماءً واجعل السجود أخفض من الركوع.¹ (Badai Al-Sanai. Vol.1 p. 285. Darul Kitab Deoband)

وفيه: لورفع إلى وجه المريض وسادة أو شيئاً فسجد عليه من غير أن يؤممي لم يجز؛ لأن الفرض في حقه الإيماء ولم يوجد، ويكره أن يفعل هذا؛ لما روي عن النبي صلى الله عليه وسلم: دخل على مريض يعوده، فوجده يصلي كذلك، فقال: إن قدرت أن تسجد على الأرض فاسجد وإلا فأومر برأسك.

(Badai Al-Sanai. Vol.1 p. 289. Darul Kitab Deoband)²

وفيه: روي عن عبد الله بن مسعود: دخل على أخيه يعوده، فوجده يصلي ويرفع إليه عوداً فيسجد عليه، فزع ذلك من يد من كان في يده، وقال: بهذا شيء عرض لكم الشيطان، أومر لسجودك.

(Badai Al-Sanai. Vol.1 p. 289. Darul Kitab Deoband)³

وفيه: روي أن ابن عمر رأى ذلك من مريض فقال: أتتخذون مع الله الهة أخرى؟ فإن فعل ذلك ينظر، إن كان يخفض رأسه للركوع شيئاً ثم للسجود ثم يلزق بجبينه يجوز (أي الصلاة)؛ لوجود الإيماء، لا للسجود على ذلك الشيء، فإن كانت الوسادة موضوعة على الأرض وكان يسجد عليها جازت صلاته؛ لما روي أن أم سلمة كانت تسجد على مرفقة موضوعة بين يديها لرمدها، ولم يمنعها رسول الله.

(Badai Al-Sanai. Vol.1 p. 289. Darul Kitab Deoband)⁴

The following points are declared from the statements and ahadith mentioned above:

- (1) Prostrating on the ground as it is mentioned in Al-Badai. (Vol.1 p. 284)

إذا كان أحدكم مريضاً فلم يستطع سجوداً على الأرض: Majlis Al-Ilmi Al-Hind. As a statement of Ibn 'Umar. He said:

فلا يرفع إلى وجهه شيئاً وليجعل سجوده ركوعاً وليؤم برأسه.

¹ The hadith is extracted by Abu Yala Al-Musali in Al-Musnad. Musnad Jabir. H: 1811. Vol.3 P.345. Darul Mamoom. Damascus.

² Badai Al-Sanai. Chapter: The pillars of Salah. Vol.1 p. 108. Darul Kutub Al-Ilmiyah.

³ And so is in Al-Muheet Al-Burhani. Chapter: 31, Salah sick person. Vol.2 p. 146. Darul Kutub Al-Ilmiyah. Al-Bahrur Raique. When it is difficult to sit in Salah for sick person. Vol.2 p. 123. Darul Kitab Al-Islami. Anees. Al-Uood means here the cut wood. (Misbah: 583)

⁴ Al-Murfaqah means a little pillow where chicks are placed while sleeping. (Misbah: 306) Badai Al-Sanai. Chapter: The pillars of Salah. Vol.1 p. 108. The statement of Ibn Umar which is narrated by Abdur Razzaque Al-Sana'ani with the words:

دخل ابن عمر على ابن صفوان الطويل فوجده يسجد على وسادة فنهأه وقال: أومر واجعل السجود أخفض من الركوع.

(Chapter: Salah of sick person. Hadith No. 4138) The narration of Ummeh Salemah which is extracted by Abdur Razzaque Al-Sana'ani with the words: تسجد على مرفقة وهي قاعدة أعني تصلى قاعدة.

(Chapter: Salah of sick person. Hadith No. 4145)

- (2) Nodding or gesturing at the time of disability.

(إيماء لا على شيء) كما ورد عليه عامة النصوص وعليه أصحاب المتون۔

- (3) It is allowed to prostrate on the pillow according to the less correct to view.

كما اختاره بهشتي زيور، ولأن حديث أم سلمة فعلي وما سواه قولي وفيه صيغ الأمر وحديث أم سلمة ليس كذلك۔

- (4) It is forbidden to raise something and prostrate on it.

كما منع ابن مسعود وابن عمر، واختاره الهداية كما مر۔

- (1) Now the question is that what is the evidence of preference to obligate prostration on the table and the like?

- (2) What is the reason to obligate prostration on the height of 9 inch?

- (3) From where the statement of 9 inch (1/2 feet) is derived?

Answer: The fatwa you have objected on that, its responser is alive. You should have sent him your question. However, when you have asked me, I want to say some more before answer. So, that, no objection is left.

- (1) First of all, I want to summarise your question:

You have objected at the two points of fatwa. (1) Under the points of “Prostrating sitting by nodding.” It is asked there that can the one, who is performing obligatory, necessary or supererogatory Salah, prostrate by nodding head or not?

Mufti Sahab has answered to it: The prostration is distinguished out of other pillars of Salah: standing, ruku, sitting etc. it is the soul of Salah. Therefore, the person performing any Salah sitting on the ground if he can prostrate by placing his forehead on the ground or any hard thing like wooden table which height is 9 inch or less that it is obligatory to prostrate on the ground or on that hard thing. It will not be sufficient to prostrate by nodding head only. So, Salah will not be correct in both cases if he performed by nodding head. He should repeat salah with prostration.

- (2) The sick person who is really unable to prostrate, he is allowed to prostrate by nodding head. It is mentioned in Kanz:

”تعذر عليه القيام أو خاف زيادة المرض صلى قاعدًا بركعة ويسجد، ومومئًا إن تعذر، وجعل سجوده أخفض“ -

Al-Bahrur Raique reads:

(قوله ومومئًا إن تعذر أي: يصلي مومئًا وبوقاعد إن تعذر الركوع والسجود لما قدمناه، ولأن الطاعة بحسب الطاقة-

(Al-Bahrur Raique. Vol.2 p.122)¹

Durre Mukhtar reads:

(وإن تعذرا) ليس تعذرهما شرطًا بل تعذر السجود كاف (لا القيام أو ما) بالهمز (قاعدًا) وهو أفضل من الإيحاء قائمًا لقربه من الأرض-

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Chapter: Salah of sick person. Vol.1 p.560)²

وإن عجز عن القيام والركوع والسجود وقدر على القعود يصلي قاعدًا بإيحاء، ويجعل السجود أخفض من الركوع، كذا في فتاوى قاضي خان- حتى لو سوى لم يصح، كذا في البحر الرائق وكذا لو عجز عن الركوع والسجود وقدر على القيام فالمستحب أن يصلي قاعدًا بإيحاء، وإن صلى قائمًا بإيحاء جاز عندنا، بكذا في فتاوى قاضي خان-

(Al-Fatawa Al-Hindiyah. Vol.1 p.136)³

Badai reads:

فإذا عجز عن القيام يصلي قاعدًا بركوع وسجود، فإن عجز عن الركوع والسجود يصلي قاعدًا بالإيحاء، ويجعل السجود أخفض من الركوع-

(Al-Badai. Vol.1 p. 105, 106)⁴

- (3) Here the question is that who will be considered able to prostrate really? It is obvious that the prostration which is correct according to shariah. So, if the sick person is unable to prostrate like that, he will be allowed to prostrate by nodding head. Fuqaha have mentioned and that the discussion of the way of prostration that prostration means to place forehead on the ground. If one prostrated on any soft thing where head and nose subsided I did not stay, for example; he

¹ Chapter: Salah of sick person. Vol.1 p.122. Darul Kitab Al-Islami.

² Chapter: Salah of sick person. Vol.2 p.97,98. Darul Fikr. Beirut.

³ Chapter:14, Salah of sick person. Darul Fikr. Beirut.

⁴ Badai Al-Sanai. Chapter: The pillars of Salah.

prostrated on grass or cotton, the prostration is not allowed, but if the forehead and nose stayed and felt the hardness of that place i.e. the place does not subside more if it is pressed, the prostration is allowed on that.

Moreover, if the place of prostration is higher half foot sharai (spine) that is 9 inch than the place of feet. If the place of prostration is higher than 9 inch, it is not allowed.

Noorul leedhah states under the chapter of the conditions of Salah and its pillars:

”لا بد لصحة الصلاة من سبعة وعشرين شيئاً“ -

It is further written on page No.17:

”والسجود على ما يجد حجمه وتستقر عليه جبهته، إلخ“ -

Later it is mentioned on page No.18:

وعدم ارتفاع محل السجود عن موضع القدمين بأكثر من نصف ذراع، وإن زاد على نصف ذراع لم يجز السجود إلا للزحمة سجد على ظهر مصل صلاته⁵

Maraqi Al-Falah reads:

ومن شروط صحة السجود: عدم ارتفاع محل السجود عن موضع القدمين بأكثر من نصف ذراع ليتحقق صفة الساجد، والارتفاع القليل لا يضر، وإن زاد على نصف ذراع لم يجز السجود، أي: لم يبق معتدلاً به، فإن فعل غيره معتبراً صحت، وإن انصرف من صلاته ولم يعده بطل-

(Maraqi Al-Falah on the margin of Al-Tahtawi)

Tahtawi reads:

”والارتفاع القليل وبما كان من نصف ذراع فأقل“ -

(Tahtawi. P. 126)⁶

It is mentioned in Tahtawi on Al-Durrul Mukhtar:

⁵ Noorul leedhah new edition. P. 199.

⁶ Chapter: The conditions of Salah and its the pillars. P. 232. Darul Kutub Al-Ilmiyah. Beirut

إذا سجد المريض على شيء موضوع على الأرض صح على أنها سجود إن وجد قوة الأرض وكانت ارتفاعه أقل من نصف ذراع؛ وإلا فهو إيماء. قال الحلبي: وقوله: فكانت ارتفاعه أقل من نصف ذراع، ظاهره أن الارتفاع نصف ذراع مضر في السجود وليس كذلك؛ بل المضر ما كان أكثر عند عدم الضرورة. قال أبو السعود: ولو سجد على ما يجد حجمه من وسادة لم يكن ارتفاعها القدر المانع بأن كان قدر لبنة أولبتين جاز على أنها بروكوع وسجود. انتهى. وقال في شرح الملتقى: إلا أن يجد قوة الأرض فتكون صلاته بالركوع والسجود، كما أفاده المصنف. واستفيد من بذين النصين أن الركوع في هذه المسئلة حقيقي كالسجود.

(Hashiyah Tahtawi on Al-Durrul Mukhtar. Vol.1 p. 505)

it is declared by the above texts that the person who is unable to prostrate right on the ground by any reason and he prostrates on any high and solid thing and it is not high more than one spine, his prostration will be considered in real. So, in this regard, it is not correct to say that he is unable to prostrate. Therefore, his prostration by nodding head will not be correct and his Salah will not be valid.

The author of Durre Mukhtar writes explaining ruku and prostration by nodding head:

(ويجعل سجوده أخفض من ركوعه) لزومًا (ولا يرفع إلى وجهه شيئًا يسجد عليه) فإنه يكره تحريمًا (فإن فعل بالبناء للمجهول ذكره العيني) (وبخفض برأسه لسجوده أكثر من ركوعه صح) على أنه إيماء لا سجود إلا أن يجد قوة الأرض (ولا) يخفض (لا) يصح لعدم الإيماء.

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Chapter: Salah sick person. Vol.1 p. 561)

Allamah Shami writes:

(قوله إلا أن يجد قوة الأرض) هذا الاستثناء مبني على أن قوله: ولا يرفع إلخ شامل لما إذا كان موضوعًا على الأرض وبخلاف المتبادر؛ بل المتبادر كون المرفوع محمولاً بيده أو يد غيره، وعليه فالاستثناء منقطع لاختصاص ذلك بالموضوع على الأرض، ولذا قال الزيلعي: كان ينبغي أن يقال: إن كان ذلك الموضوع يصح السجود عليه كان سجودًا وإلا فإيماء، آه، وجزم به في شرح المنية. واعترضه في النهري بقوله: وعندي فيه نظر؛ لأن خفض الرأس بالركوع ليس إلا إيماء، ومعلوم أنه لا يصح السجود بدور الركوع ولو كان الموضوع مما يصح السجود عليه، آه.

أقول: الحق التفصيل، وهو: أنه إن كان ركوعه بمجرد إيماء الرأس من غير انحناء وميل الظهر فهذا إيماء لا ركوع، فلا يعتبر السجود بعد الإيماء مطلقاً، وإن كان مع الانحناء كان ركوعًا معتبرًا حتى إنه يصح من المتطوع القادر على القيام، فحينئذ ينظر إن كان الموضوع مما يصح السجود عليه كحجر مثلاً ولم يزد ارتفاعه على قدر لبنة أولبتين فهو سجود حقيقي، فيكون رাকعًا ساجدًا لا مومئًا، حتى إنه يصح اقتداء القائم به، وإذا قدر في صلاته على القيام يتهما قائمًا، وإن لم يكن الموضوع كذلك يكون مومئًا

فلا يصح اقتداء القارئ به، وإذا قدر فيها على القيام استأنفها؛ بل يظهر لي: أنه لو كانت قادرًا على وضع شيء على الأرض مما يصح السجود عليه أنه يلزمه ذلك؛ لأنه قادر على الركوع والسجود حقيقة، ولا يصح الإيماء بهما مع القدرة عليهما؛ بل شرطه تعذرهما، كما هو موضوع المسئلة.

(Shami. Vol.1 p. 561)⁷

Read the underlying text carefully.

- (4) The person who is unable to prostrate really, he will do by nodding head. There is no need to raise something to place head and nose on it, rather it is disliked. It is because when he's prostrating by nodding head there is no use to place head and nose on high thing of one spine or less than that. Now he's not prostrating by his head and nose but is doing by nodding head. When it is so, raising something to place forehead and nose for prostration is of no use. The texts mentioned above explain it also.

Now the answers of your objects and are clear. The person who can prostrate on a solid thing or on the table that is high up to 9 inches from the ground, he is able to prostrate really. Therefore, Mufti Sahab mandated to prostrate on the table or solid thing as it is mentioned above. In this condition, it will not be sufficient for him to prostrate by nodding head. Moreover, for, this is prostration really not by nodding head, it should not be said that something is raised towards his head. This prohibition is only when one prostrates by nodding head. So, the narrations you mentioned in the question in regard to prohibit to raise something towards the face cannot be correct here.

The answer written in Ahsanul Fatawa affirms what Mufti Sahab answered. Have a glance:

"If he can lower his head towards the ground that only one spine or less than that remains, it is necessary to prostrate on the brick or table. His salah will not be correct by nodding head." (Ahsanul Fatawa. Vol.4 p. 55)

Maulana Mufti Salman Sahab Mansoorpuri has written:

"If one is unable to prostrate right on the ground by some reasons and prostrates on something high not more than two bricks and it is hard and solid, his prostration will be considered really and he will not be excused for prostration. So, it will be necessary for him to prostrate in this way. (Kitabul Masail. Vol.1 p. 533)

⁷ Raddul Muhtar. Chapter: Salah sick person. Vol.2 p.98, 99. Darul Fikr. Beirut

Your second objection was on the answer given under the subject “prostrating sitting on the chair by nodding head”.

Firstly, I would like to mention the answer text of Mufti Sahab:

“The person who can perform Salah neither standing nor sitting on the ground and he performs sitting on the chair, if he can prostrate on a table puts in front of him which is equal to the height of chair or high for 9 inches or less than that, it is obligatory for him to put such table in front of him and prostrate on it. Prostrating sitting on the chair only by nodding head or gesturing is not correct and Salah will not be correct in this case.”

It is to be decided necessarily before answering to your objection that what is the injunction about placing knees on the ground in prostration? There are three statements in this regard. Durre Mukhtar reads under the chapter of the future of Salah “The way to prostrate in Salah”:

(ويسجد واضعاً ركبتيه) أولاً لقربهما من الأرض (ثريديه)۔

(Al-Durrul Mukhtar)

Allamah Shami explained it as follow:

(قوله واضعاً ركبتيه ثريديه) قدمنا الخلاف في أنه سنة أو فرض أو واجب؟

(Raddul Muhtar. Vol.1 p. 368)⁸

There are different opinions about placing knees on the ground that whether it is sunnah or obligatory or necessary. Abullaith Samarqandi (r) is of the view of obligatory and Allamah Shurunbulali (r) chose it in the book “Noorul leedhah” as he writes under the chapter of conditions of Salah and its pillars:

”لا بد لصحة الصلاة من سبعة وعشرين شيئاً۔

(Noorul leedhah)

He further wrote describing the way of prostration in No. 19:

”وضع اليدين والركبتين في الصحيح۔

(Noorul leedhah. P. 200. Publication: Maktabah Kunuz Al-Ilm)

⁸ Book of Salah. Chapter: The way of Salah. Subject: Prolonging ruku for coming person.

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But fatwa is that it is not obligatory. As the author of Durre Mukhtar has written under the chapter of sunnah acts of Salah:

--- ووضع يديه وركبتيه في السجود-

(Al-Durrul Mukhtar with Raddul Muhtar. Vol.1 p. 561352)¹

It is understood from the text that it is sunnah in the opinion of the author of Durre Mukhtar.

Allamah Shami explained it as follow:

قوله ووضع يديه وركبتيه) بوماصرح به كثير من المشائخ، واختار الفقيه أبو الليث الافتراض، ومضى عليه الشرنبلالي، والفتوى على عدمه كما في التجنيس والخلاصة، واختار في الفتح الوجوب؛ لأنه مقتضى الحديث مع المواظبة - قال في البحر: وإن شاء الله أعدل الأقوال لموافقة الأصول، آه، وقال في الحلية: وبوحسن ماش على القواعد المذهبية، ثم ذكر ما يؤيده-

(Raddul Muhtar. Vol.1 p. 352)²

it is understood from the text that most of Mashaikh's opinions about placing knees on the ground while prostrating is to be sunnah though the more correct and moderate statement is to be necessary according to the opinion of Allamah Shami.

The person who is unable to prostrate sitting on the ground and as he cannot prostrate placing his knees on the ground because of illness, he performs Salah sitting on the chair. He put something like table which is not high more than 9 inches from level of the chair and prostrates placing his forehead on it. Is it necessary to do so?

Those who say that placing knees on the ground in prostration is obligatory like the author of Noorul leedhah, Allamah Shurunbulali etc. the foresaid person goes under the intention of prostrating by nodding head because the real prostration is not found. So, it is not necessary for him to prostrate placing the forehead on the table though he can do it, because his prostration is by nodding head which does not depend on placing forehead on the table rather it is found only by nodding head. But in the opinion of those people who do not obligate to place knees on the ground in real prostration and they necessitate it, when the foresaid person is unable to do, it will be canceled and the real prostration will be found in his part. Those who say it is sunnah, the real prostration will be found in the state of excuse according to their opinion at the first. Therefore, according to the statement of these two group, the excused person performing salah sitting on the chair

¹ Book of Salah. Chapter: The way of Salah, before the etiquette of Salah. Vol.1 p. 476. Darul Fikr)

² Book of Salah. Chapter: The way of Salah, before the etiquette of Salah. Vol.1 p. 476. Darul Fikr)

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is able to prostrate placing forehead on the table which height is not more than 9 inches from level of that chair. So, it will be necessary for him to do so, because the real prostration is found in his part by this way. It is not but caution. Therefore, what Mufti Sahab has answered is quite correct.

Here, we narrate the way of performing Salah in train or bus which is written in Ahsanul Fatawa:

“One should perform Salah standing facing Qiblah in train and bus. If he fears from falling down, he should recline upon something or hold it with hand. Clasp hands while standing in Salah is sunnah not obligatory. Therefore, he can stand holding something when it is necessary. If there is no chance to face Qiblah, he should stand facing Qiblah between two seats and perform standing and ruku and sit on back seat like chair i.e. he will keep the feet lower and prostrate on the front seat. In this state, the knees will not stay on anything while prostrating and it is not obligatory, rather it is necessary or sunnah. Salah will be correct by missing that at the time of excuse. (Ahsanul Fatawa. Vol.4 p. 88)

Note: He was allowed to sit instead of standing and to perform ruku by nodding head instead of performing real ruku, because it was considered that his sujood is not real rather it is by nodding head. The person who is unable to perform real prostration and he prostrates by nodding head, though he is able to stand and perform real ruku, it is better for him to do ruku by nodding head as for prostration. But when it is proved that the real prostration can be done sitting on the chair, the person performing Salah sitting on the chair and able to stand and perform ruku, should not sit on the chair during standing (Qiyam), but he should be stand and perform real ruku and then sit on the chair at the time of prostrating on the table in front of him which should not be high more than 9 inches from level of the chair otherwise is salah will not be valid. Allah knows the best.

Written by Ahmad Khanpuri 27th Shawwal, 1431 A.H. Authenticated by Abbas Dawood Bismillah and Abdul Qayyum Rajkoti. (Mahmoodul Fatawa. Vol.4 p. 201-216)

The injunction of prostration by nodding head, if there is water for prostration instead of ground

Question: The ground is covered with water in the rainy season in our area. When the former goes to field, finds nothing but water. How should the perform Salah?

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Answer: When one did not find dry ground and water is all over that he cannot prostrate, he should perform Salah by nodding head. He should lower his head near to the water for prostration.¹ Allah knows the best.

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband. 18/06/1391 A.H. (Fatawa Mahmoodiyah. Vol.5 p. 552)²

The injunction of Salah in aeroplane and car

Question: What do ulama and Islamic Jurists in regard to the issue that is it allowed to perform salah in aeroplane or not? What is the injunction about performing salah by nodding head in car?

Answer: (1) It is possible to stay the forehead in the aeroplane, Salah is allowed inside it as it is in the boat, moon and sky.

(2) It is not sufficient to perform Salah sitting in car. So, it should be repeated.³

لا يصح على الدابة صلاة الفرائض -- إلا لضرورة، كخوف لص على نفسه -- (و) وجود مطر و(طين) في (المكاتب) يغيب فيه الوجه أو يلطخه¹
ويتلف ما يبسط عليه أما مجرد ندوة فلا يبيح ذلك، والذي لا دابة له يصل قائمًا في الطين بالإيماء

(Maraqi Al-Falah on the margin of Hashiyah Al-Tahtawi. Book of Salah. Chapter: Performing obligatory and necessary Salah on riding animal. P. 408. Qadeemi) And so is in Raddul Muhtar on Al-Durrul Mukhtar. Book of Salah. Chapter: Witr and supererogatory Salah. Vol.2 p. 40. Darul Fikr)

² Prostrating by nodding head because of waist pain

Question: If one's waist is paining and she prostrates sometime by nodding head and sometime by placing head on the ground. But sometimes I perform Salah and my waist is paining, if I prostrated by nodding head in first rakah and I prostrated completely in second when I felt some relief; then I prostrated by nodding head in third rakah when the pain aroused; then I prostrated completely, will Salah be valid in the state of excuse and difficulty? Or is there anything wrong by doing so?

Answer: For, prostration is obligatory, it should be tried with most possibility to perform Salah with right prostration and should not depend on nodding head. However, if one does not have strength to prostrate at all or he fears from unbearable pain because of prostration, he can perform Salah by nodding head. But in the issue mentioned above, if she prostrated by nodding head in first rakah and she prostrated completely in second, Salah will be nullified.

ولو كانت قد أدى بعضها مؤمياً فقد رعى الركوع والسجود ولو قاعداً لا يبيى لما فيه من بناء القوى على الضعيف
(Al-Tahtawi on Maraqi Al-Falah Ashrafi. P. 435) Allah knows the best. (Deeni Masail Awr Unka Hal.P. 88, 89)

³ وفي المنهاج: وأما الصلاة في السيارات البرية من القطارات وغيرها فعند الوقوف حكمها كحكم الصلاة على الأرض وعند السير حكمها كحكم الصلاة في السفينة السائرة فمن صلى فيها قاعداً بركوع وسجود أجزأت، ومن صلى فيها بالإيماء للرحمة وضيق المحل فالظاهر من النظائر أن يعيد الصلاة

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Second answer: All pillars can be performed well in aeroplane. So, performing Salah is correct as it is in boat.

It is mentioned in Al-Badai. Vol.1 p. 109:

”وإن كانت سائرة فإن أمكنه الخروج إلى الشط يستحب له الخروج إليه؛ لأنه يخاف دوران الرأس في السفينة فيحتاج إلى القعود وهو آمن عن الدوران في الشط فإن لم يخرج وصلّى فيها قائماً برکوع وسجود أجزاء لما روى، ثم¹ -

Take it. Allah is all helping. (Fatawa Faridiyah. Vol.2 p. 227, 228)²

The injunction of prostration in the state of discharging wind

Question: A person is afflicted with the disease of discharging wind while prostrating in Salah, but it does not happen in the state of standing and ruku. Is it necessary for him to prostrate in Salah or he should prostrate by nodding head?

Answer: The issue mentioned above goes under the state of excuse according to shariah. So, this person will prostrate by nodding head after performing qiyam and ruku. If it is easy for him to prostrate by nodding head while standing, he should do it otherwise it is better to prostrate sitting. For, Al-Allamah Shurunbulali said:

وإن تعذر الركوع والسجود وقدر على القعود ولم يستنداً صلى قاعداً بالإيماء للركوع والسجود برأسه ولا يجزيه مضطجماً وجعل إيماء برأسه للسجود أخفض من إيمائه برأسه للركوع -

(Maraqi Al-Falah on Al-Tahtawi. Chapter: Salah sick person. P. 235) (Fatawa Haqqaniyah. Vol.3 p. 85)³

(Minhaj Al-Sunan Sharah Jame Al-Sunan. Chapter: What is related to performing Salah on riding animal wherever it turned. Vol.2 p. 234)

¹ Badai Al-Sanai. Chapter: The pillars of Salah. Vol.1 p. 109. It is affirmed by the validation of Salah in the heaven as Allah Almighty said: " أَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَائِمْتُ حَيًّا " (Surah Mariyam: 32)

² If there is no chance for prostration in the train because of crowd

Question: If one does not have the chance for prostration in the train because of crowd, what should he do?

Answer: If a person is unable to prostrate in the train because of crowd, he should perform Salah by nodding head and gesturing if he fears from passing time and he should repeat later.

”راكب السفينة إذا لم يجد موضعاً للسجود للزحمة ثم صلى بالإيماء إذا خاف فوت الوقت“ -

(Raddul Muhtar. Zakariya. Vol.2 p. 490. Kitabul Masail. Vol.1 p. 527) Allah knows the best. (Deeni Masail Awr Unka Hal. P. 88)

³ If the wind discharges in ruku and prostration, he will perform Salah by nodding head

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The research about raising backside in prostration

Question: Zaid is a famous Alim. When he performs supererogatory Salah, he does not raise his backside from the ground and he suggests to his followers not to raise backsides in prostration while performing supererogatory salah sitting, otherwise Salah will be nullified. He proves it by a hadith of Muslim Sharif in regard of “Chapter: performing supererogatory Salah sitting and standing” (باب جواز النافلة قاعداً وقائماً):

”إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّى قَائِمًا رَكَعَ وَسَجَدَ وَهُوَ قَائِمٌ وَإِذَا صَلَّى قَاعِدًا رَكَعَ وَسَجَدَ وَهُوَ قَاعِدٌ“¹

He refers to the text of fiqh as follow:

”مَنْ صَلَّى قَاعِدًا فَسَجْدَ لَا يَرْفَعُ إِلَيْتِهِ وَإِنْ رَفَعَ إِلَيْتِهِ فَسَدَّتْ صَلَاتُهُ؛ لِأَنَّ إِلَيْتِهِ فِي صَلَاةِ الْقَاعِدِ بِمَنْزِلَةِ الْقَدَمَيْنِ وَإِذَا رَفَعَ قَدَمِيهِ فِي صَلَاةِ الْقَائِمِ فَسَدَّتْ الصَّلَاةُ فَكُنَّا إِلَيْتِهِ“

(Al-Muheet Li Chilpi)

والأصل أَنَّ الْمَرِيضَ أَوْ غَيْرَهُ إِذَا صَلَّى قَاعِدًا لَا يَرْفَعُ إِلَيْتِهِ كَمَا لَا يَرْفَعُ رَجُلِيهِ فِي السَّجْدَةِ وَإِذَا رَفَعَ رِجْلًا وَاحِدًا وَإِلَيْهِ وَاحِدَةً لَا تَفْسُدُ

(So is in Chilpi Ibn Al-Malik)

Question: Zaid was suffering from haemorrhoids; he got cure by undergoing operation. When he prostrates or does ruku in salah, the wind discharges. He says that it is unescapable and his wudu remains without ruku and prostration. Now, it is to be asked that should Zaid perform salah with prostration and ruku or by nodding head?

Answer: It written in Al-Shamiyah. Vol.1 p. 283):

(قوله ولو بصلاته مومناً) أى كما إذا سال عند السجود ولم يسل بدونه فيؤمى قائماً أوقاعداً اللهم^S

(Raddul Muhtar. Book of purity. Subject: The injunctions of excused person, before the chapter of impurities.)

It is understood by above text that the aforesaid person will perform ruku and prostration by nodding head. Allah knows the best.

Written by Muhammad Ishaque (May Allah forgive him) Asst. Mufti Khairul Madaris, Multan. 01/06/1392 A.H. Authenticated by Muhammad Abdullah (May Allah forgive him) President of Ifta Khairul Madaris, Multan. (Khairul Fatawa. Vol.2 p. 27)

¹ The hadith is mentioned in Muslim Sharif as follow:

”عن عبد الله بن شقيق قال: سألت عائشة عن صلوة رسول الله صل الله عليه وسلم عن تطوعه فقالت: -- وكان يصلي ليلاً طويلاً قائماً وليلاً طويلاً قاعداً وكان إذا قرأ وهو قائم رَكَعَ وسجد وهو قائم وإذا قرأ وهو قاعداً رَكَعَ وسجد وهو قاعداً --“

(Sahih Muslim. Book of Salah. Chapter: Performing supererogatory Salah sitting and standing. Vol.1 p. 252 (H: 730)

والمختار أن يقعد كما يقعد في حالة التشهد وهو الذي اختاره الفقيه أبو الليث وشمس الأئمة السرخسي، وقال أبو يوسف رحمه الله تعالى إذا هات (٢)¹ وقت الركوع والسجود يقعد كما يقعد في التشهد.

(Al-Aini Sharah Al-Hidayah. Vol.1 p. 168)²

Now it is to ask that the meaning of hadith of Sahih Muslim which Zaid understood is correct that the one who is performing salah sitting and standing should differentiate the prostration by raising backside and not raising. You are requested to conform the texts of fiqh that are they as Zaid said or not and are they Mufta biha (according to Fatwa) or not, because it has been noticed that ulama and prominent Islamic scholars raise their backside in prostration? Describe it according to the authentic Hanafis fiqh books.

Answer: Zaid's statement does not match with any authentic proof. If the meaning of hadith "سجد وهو قاعد" is that he was in sitting position while prostrating, it is against Zaid, because the position of sitting will no longer be by placing head on the ground and if some position is meant, it is also found in the position of raising backside. Secondly, it requires to mean by "" that he was in a standing position while prostrating which is meaningless with the consent of all. So, it is understood that what is meant is that he did not use to stand before ruku and prostration and then he goes in ruku from standing position and then he prostrates as he does it sometimes. To cite the further hadith:

"قلت لعائشة كيف كان يصنع رسول الله صلى الله عليه وسلم في الركعتين وهو جالس قالت: كان يقرأ فيها فإذا أراد أن يركع قام فركع" -

(Muslim)³

The texts of Fiqh books; the first text of them "من صلى قاعداً" and the second text "والأصل انهم" are miscopied.⁴ He should mention the complete reference from where they are extracted to match with the root.

Secondly, the first text "لأن البيت في صلاة القاعد، الخ" which is mentioned as a proof does not match with proposition, because if it would be related to the position of prostration, it

¹ Perhaps this word is "حائ".

² Al-Binayah Sharah Al-Hidayah. Performing supererogatory Salah on riding animal sitting. Vol.2 p. 541, 542. Darul Kutub Al-Ilmiyah. Beirut.

³ Sahih Muslim. Book of Salah. Chapter: Performing supererogatory Salah standing and sitting. Vol.1 p. 252.

⁴ I have searched these texts a lot, but did not find. Saeed Ahmad.

would have been “إذا رفع قدميه في صلاة القائم” instead of “رفع قدميه في السجود” otherwise the restriction of “في صلاة القائم” requires that raising feet in prostration should not nullify Salah while sitting and it should nullify while performing standing. So, generalising the evidences abrogates the difference. It creates doubt mostly that the word “فسجد” is misreferred. The meaning of the text is that one should not raise the backside in the position of standing supposedly, otherwise it will be like that someone raises the feat in the position of standing really which nullifies Salah. According to this explanation this evidence is out of the subject. The second text “لا يرفع إتيه” is with the restriction of “في” “لا يرفع إتيه في القيام الحكى” which is mentioned in the text. So, that will also mean that “لا يرفع إتيه في القيام الحكى” (he should not raise his backside in the position of standing supposedly) and the text “في” “لا يرفع إتيه في القيام الحكى” that is mentioned with compared with, it is may be related with “لا يرفع إتيه في القيام الحكى” and the simile is wrong. If this doubt is not certain, it will definitely will go against the Interpretant, because if the doubt occurred the inference will be abrogated.

Thirdly, the position of prostration for men is mentioned in mutoon, shurooh and famous Fatawas that is against of what he described and this position is preferred on according to the rule written in Rasmul Mufti. However, if the texts are referred and denoted correctly, they are unacceptable because of contradicting with famous traditions. The last text “والمختار، الخ” is not available in Aini that cannot be applicable. Probably, it is miscopied as the meaninglessness of the word “مات” indicates.¹ But regardless with that it is said that it does not match with this subject. It describes only the way of sitting and prevented from sitting cross-legged etc. However, neither Zaid's proportion is correct not his

¹ This text of Aini extracted in short that is incompatible with this subject. It is related to the subject that how will the person performing Salah sitting, sit in the state of recitation? The complete text of Aini is as follow:

قال صاحب الهداية: ويصلى النافلة قاعداً مع القدرة على القيام -- واختلفوا في كيفية القعود، والمختار: أن يقعد كما يقعد في حالة التشهد أه قال العيني: واختلفوا في كيفية القعود أى اختلف العلماء في كيفية القعود حالة القراءة، قال المصنف: والمختار: أن يقعد كما يقعد في حالة التشهد وهو الذى اختار الفقيه أبو الليث السمرقندى وشمس الأئمة السرخسى وهو قول زفر رحمه الله وفى الخلاصة عن أبي حنيفة ثلاث روايات: فى رواية يجلس كما يجلس فى التشهد وفى رواية يتربع وفى رواية يجتبي -- وروى عن أبي حنيفة أنه يتربع فى صلاة الليل من أول الصلاة إلى آخرها وقال أبو يوسف: إذا مات (كذا فى المطبوع والصحيح “حان”) كما تقدم من المجيب وقت الركوع والسجود يقعد كما يقعد فى تشهد المكتوبة، انتهى.

Note: It is written in Binayah Sharah Hidayah authored by Aini. Publication: Darul Kutub Al-Ilmiyah. Beirut. Chapter: Performing Salah on riding animal sitting, Vol.2 p. 542:

وقال أبو يوسف: إذا جاء وقت الركوع والسجود يقعد كما يقعد فى تشهد المكتوبة.

What is the injunction if both feet are raised in prostration?

Question: If both feet are raised from the ground in prostration, will Salah be valid or not? Is there anything wrong, if they are raised for a moment?

Answer: It is necessary to place the feet on the ground in prostration, but if they are raised after placing them on the ground or he placed them after raising, Salah will be valid.¹ (Fatawa Darul Uloom the open. Vol.2 p. 153, 154)

Is Salah valid, if right foot is raised while praying?

Question: If right foot is raised in the position of prostration or in any pillar, will Salah be valid or not?

Answer: If only right foot is raised; the left one is in its place, in prostration or in any pillar of Salah, Salah will be valid. Placing at least one finger of both feet on the ground is obligatory.

”وفيه (أى فى شرح الملتقى): يفترض وضع أصابع القدم ولو واحدة نحو القبلة وإلا لم تجز. والناس عنه غافلون“ -

(Al-Durrul Mukhtar)

قال الشافى: (قوله نحو القبلة) قال فى البزازية: والمراد بوضع القدم هنا وضع الأصابع أو جزء من القدم وإن وضع أصبعاً واحدة أو ظهر القدم بلا أصابع، إن وضع مع ذلك إحدى قدميه صح وإلا لا، أبـ

¹ وفيه: يفترض وضع أصابع القدم ولو واحدة نحو القبلة وإلا لم تجز. والناس عنه غافلون۔

(Al-Durrul Mukhtar)

(قوله وفيه، ثم) أى فى شرح الملتقى، وكذا قال فى الهداية، وأما وضع القدمين فقد ذكر القدرى أنه فرض فى السجود آه فإذا سجد ورفع أصابع رجله لا يجوز، كذا ذكره الكرخى والمصاص، ولو وضع إحداها جاز الخ فصار فى المسئلة ثلاث روايات: الأولى فرضية وضعهما، الثانية فرضية إحداهما، الثالثة عدم الفرضية، الخ۔

والحاصل أن المشهور فى كتب المذهب اعتماد الفرضية، والأرجح من حيث الدليل والقواعد عدم الفرضية، ثم الأوجه حمل عدم الفرضية على الوجوب، والله أعلم، ثم، وفى البزازية: والمراد بوضع القدم هنا وضع الأصابع أو جزء من القدم وإن وضع أصبعاً واحدة أو ظهر القدم بلا أصابع، إن وضع مع ذلك إحدى قدميه صح وإلا لا۔

(Raddul Muhtar. Chapter: The feature of Salah. Vol.1 p. 466. Zafeer)

Muhammad Junaid Alam Nadvi Qasmi. 24/03/1408 A.H. (Fatawa Imarat Shariah. Vol.2 p.385)

The research about placing both feet on the ground in prostration

Question: There are different texts about raising both feet from the ground in prostration:

يفترض وضع أصابع القدم ولو واحدة نحو القبلة وإلا لم تجز، والناس عنه غافلون.

(Al-Durrul Mukhtar)

بعد نقل العبارات، فصارت المسئلة ثلاث روايات: الأولى فرضية وضعهما، الثانية فرضية إحداها، والثالثة عدم الفرضية، وظاهره أنه سنة² -

(Shami. Vol.1 p. 521)²

According to first and second statement, Salah will not be valid clearly, because placing food is obligatory while third statement proves to be sunnah by which the validation of Salah is inferred.

¹ Book of Salah. Chapter: The way of Salah after the subject of prolonging ruku for coming person. Vol.1 p. 500. Darul Fikr. Beirut. Al-Fatawa Al-Bazzaziyah on the margin of Al-Fatawa Al-Hindiyah. Book of Salah. Chapter:2 about its forword and the method. Vol.4 p. 26. Darul Fikr. Beirut.

Placing feet underground in prostration

Question: If both feet are raised from the ground in prostration, which Salah be valid or not?

Answer: There are three traditions about placing feet on the ground in prostration:

- (1) Placing feet on the ground in prostration is obligatory. (2) Placing one foot is obligatory. According to these both narrations, the prostration will not be valid in above issue. So, Salah will not be valid. (3) It is sunnah. According to this narration, salah will be disliked.

”وفيه أى فى شرح الملتقى - يفترض وضع أصابع القدم ولو واحدة نحو القبلة، وإلا لم تجز، والناس عنه غافلون.“

(Al-Durrul Mukhtar)

Shami said vol.1 p. 521, after mentioning the texts:

”فصارت المسئلة ثلاث روايات: الأولى فرضية وضعهما، الثانية فرضية إحداها، والثالثة عدم الفرضية، وظاهره أنه سنة“

(Raddul Muhtar. Book of Salah. Chapter: The explanation of performing Salah to its end. Vol.1 P. 499, 500. Saeed) Allah knows the best.

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband. (Fatawa Mahmoodiyah. vol.5 p. 560, 561)

² Book of Salah. Chapter: The way of Salah after the subject of prolonging ruku for coming person. Vol.1 p. 500. Darul Fikr. Beirut.

(ومنها السجود) بجهته وقدميه، ووضع أصبع واحدة منهما شرط، إلخ.

(Al-Durrul Mukhtar)

(قوله وقدميه) -- وأفاد أنه لو لم يقع شيئاً من القدمين لم يصح السجود، إلخ.

(Raddul Muhtar. Vol.1 p. 416)¹

It is understood by above text that the prostration is not correct. Moreover, the texts of Tahtawi P. 254 and 126 describe that Salah will not be valid. Which statement is mufta bihi (according to fatwa) and according to which a statement fatwa will be issued?

Answer: The corners of both feet are also from seven parts that touch the ground in prostration.

”أمرت أن أسجد على سبعة أعظم، على الجبهة واليدين والركبتين وأطراف القدمين، متفق عليه“.

(Maraqi Al-Falah. P. 127)

But placing at least one finger out of 10 fingers of feet is a condition.

”وضع أصبع واحدة منهما شرط“.

(Al-Durrul Mukhtar on Raddul Muhtar. Vol.1 p. 416)²

If even one finger is not placed on the ground, Salah will not be correct by the rule:

”إذا فات الشرط فات المشروط“.

”لو لم يضع شيئاً من القدمين لم يصح السجود“.

(Raddul Muhtar. Vol.1 p. 461)³

The same injunction goes for the condition when the fingers of both feet are raised for the time of reciting three tasbeeh or they are not placed from the beginning till the last. It is because placing at least one finger is our condition. So, if it is not done, prostration will not be correct and if the matter is so, Salah will not be valid. (Tahtawi. P. 127)

Placing feet on the ground does not mean but to place fingers and it will be by making fingers towards Qiblah, so that they can be supportable. Therefore, if one placed the back

¹ Book of Salah. Chapter: The feature of salah. Subject: Ruku and prostration.

² Book of Salah. Chapter: The feature of salah. Subject: Ruku and prostration.

³ Book of Salah. Chapter: The feature of salah. Subject: Ruku and prostration.

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of foot on the ground and did not make the fingers or at least the one finger towards Qiblah, prostration will not be correct.

”والمراد بوضع القدمين على ما ذكر في الخلاصة وضع أصابعهما والمراد بوضع الأصابع توجيههما نحو القبلة ليكون الاعتماد عليها حتى لو وضع ظهر القدمين ولم يوجه أصابعهما أو أحدهما نحو القبلة لا يصح سجوده“¹ -

This explanation is worthy to memorise. Usually, people do not know it, because they think ordinarily that only placing feet is obligatory regardless the way of placing on the ground. They do not know that placing feet means to place the fingers and it means to make the fingers towards Qiblah and placing at least one finger is the condition to be correct the prostration otherwise it will not be valid.

وهذا مما يجب حفظه وأكثر الناس عنه غافلون -

(Raddul Muhtar)² Allah knows the best.

Written by Habeebullah Al-Qasmi. (Habeeb Al-Fatawa. Vol.2 p. 36, 37)

Placing fingers of feet on the ground in prostration

Question: What is the injunction of shariah about placing or raising the fingers of feet on the ground in prostration? What is the duration of placing for offering obligation, necessary or sunnah? One Molvi sahab said that if one finger touches the ground, Salah will be valid while other Molvi sahab said that performing Salah does not mean perform only obligatory acts, but offering necessary acts are also essential. If necessary act is missed knowingly, Salah will be notified and if it is by mistake, prostration of mistake will be necessary. If this prostration is not done, the repetition of Salah is necessary. He presents the texts of books in evidence as follow and says that placing one of the 10 fingers of feet on the ground in prostration is obligatory. It is explained in most of books. Durre Mukhtar reads on page No. 416:

” (ومنها السجود) بجبهته وقدميه، ووضع أصبع واحدة منهما شرط“³ -

It is also mentioned on page No. 499:

وفي الفتاوى الهندية: ويضع يديه في السجود حذاء أذنيه ويوجه أصابعه نحو القبلة وكذا أصابع رجليه ويعتمد على راحتيه ويبدى ضبعيه عن جنبه ولا يفترش ذراعيه، كذا في الخلاصة -

(Chapter:3 about sunnah acts of Salah and its etiquettes. Vol.1 p. 75. Darul Fikr.)

² Book of salah. Chapter: The way of Salah after the subject of prolonging ruku for coming person. Vol.1 p. 500. Darul Fikr.

³ Al-Durrul Mukhtar on Raddul Muhtar. Book of Salah. Chapter: The feature of Salah. Vol.1 p.447.

”وفيه أى فى شرح الملتقى: يفترض وضع أصابع القدم ولو واحدة“¹ -

Ghunyah Sharah Munyah reads on page No. 280:

”سجد ولم يضع قدميه أو إحداهما على الأرض. لا يجوز سجوده، ولو وضع إحداهما، جاز كما لو قام على قدم واحدة“² -

However, placing all fingers or three fingers of feet on the ground, the evidence requires the obligation. Many ahadith are narrated in this subject that is commanded to prostrate on seven parts of the body: forehead, both hands, both knees and both feet further it is also mentioned in a tradition that if one did not place one of them, he indeed incompletes. (Bukhari. P. 112)³ (Muslim. P. 193)⁴ (Tirmizi. P. 37)⁵ (Abu Dawood. P. 136)⁶

(Nasai. P. 124)⁷ (Tahawi. P. 150)⁸

That's why Allamah ibn Ameer Al-Hajj (r) -student of Imam ibn Al-Humam the author of Fatah Al-Qadeer- said in Sharah Munyah in the guard of placing both feet that it is better to be necessary.⁹

¹ Al-Durrul Mukhtar on Raddul Muhtar. Book of Salah. Lesson: Describing complete way of Salah. Vol.1 p. 499. Saeed

² Al-Halabi Al-Kabeer-5. The prostration. P. 284. Suhail Academy. Lahore.

³ عن ابن عباس رضى الله تعالى عنهما قال: قال النبي صلى الله عليه وسلم: ”أمرت أن أسجد على سبعة أعظم، على الجبهة وأشار بيده على أنفه، واليدين، والركبتين، وأطراف القدمين، ولأنكف الثياب والشعر“

(Sahih Bukhari. Book of calling for Salah. Chapter: Prostrating on the nose. Vol.1 p. 112, Qadeemi)

⁴ (Sahih Muslim. Book of Salah. Chapter: The parts of prostration and prohibiting from hold the hair and cloth and braiding head in Salah. Vol.1 p. 193, Qadeemi)

⁵ Sunan Al-Tirmizi. Books of Salah. Chapter: what is related about prostration on seven parts. Vol.1 p. 62. Saeed

⁶ Sunan Abu Dawood. Book of Salah. Chapter: The parts of prostration. Vol.1 p. 129. Darul Hadith. Multan

⁷ Sunan Al-Nasai. The book of the commencement of Salah. Chapter: Prostrating on the nose. Vol.1 p. 165. Qadeemi

⁸ Sharah Ma'ani Al-Athar Li Al-Tahawi. Book of Salah. Chapter: Beginning the prostration by placing hands and knees. Vol.1 p. 125. Saeed

⁹ هذا، وقال فى الحلية: والأوجه على منوال ما سبق هو الوجوب لما سبق من الحديث اهدأى على منوال ما حققه شيخه من الاستدلال على وجوب وضع

اليدين والركبتين، وتقدم أنه أعد الأقوال، فكذلك هنا، فيكون وضع القدمين كذلك، واختاره أيضاً فى البحر والشرىبالية“ -

(Raddul Muhtar. Book of Salah. Lesson about the complete way of Salah. Vol.1 p. 499. Saeed)

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Reporting the statement of Hilyah Allamah Shami said, “Bahr and Shurunbulaliyah have chosen it.”¹ Moreover, it is reported by some Aimmah that placing both feet is obligatory. As Quduri² and Kafi both obligate to place both feet. Allamah Shami interpreted it as necessary.³ Moreover, the statement of Fuqaha, prostrating on one feet is this liked, affirms our statements that placing both feet is necessary, because this liked unconditionally means disliked prohibitively which requires wujoob.

Answer: It is written in some books of fiqh that placing both feet on the ground in prostration is obligatory that means if they are raised, Salah will not be valid due to missing obligatory act,⁴ but this statement is regarded weak in Bahr:

”وذكر القدوري أن وضعهما فرض، وهو ضعيف“

(Bahrur Raique. Vol.1 p. 128)⁵

If even one finger is not placed and both feet are raised completely, it is not allowed. Salah will be nullified.⁶

هذا، وقال في الحلية: والأوجه على منوال ما سبق هو الوجوب لما سبق من الحديث اهـ أى على منوال ما حققه شيخه من الاستدلال على وجوب وضع¹ اليدين والركبتين، وتقدم أنه أعدل الأقوال، فكذا هنا، فيكون وضع القدمين كذلك، واختاره أيضاً في البحر والشرنبلالية“

(Raddul Muhtar. Book of Salah. Lesson about the complete way of Salah. Vol.1 p. 499. Saeed)

”في الهداية: وأما وضع القدمين فقد ذكر القدوري أنه فرض في السجود“²

(Raddul Muhtar. Book of Salah. Lesson about the complete way of Salah. Vol.1 p. 499. Saeed)

”قلت: ويمكن حمل كل من الروايتين السابقتين عليه بحمل ما ذكره الكرخي وغيره من عدم الجواز برفعهما على عدم الحل لأعدم الصحة، وكذا نفى التمرتاشي وشيخ الإسلام فرضية وضعهما لا ينافي الوجوب. وتصريح القدوري بالفرضية يمكن تأويله، فإن الفرض قد يطلق على الواجب تأمل“

(Raddul Muhtar. Book of Salah. Lesson about the complete way of Salah. Vol.1 p. 499. Saeed)

بقي من المفسدات-- وتركت ركن بلا قضاء وشرط بلا عذر--⁴

(Al-Durrul Mukhtar)

”قوله وتركت ركن بلا قضاء) كما لو ترك سجدة من ركعة وسلم قبل الإتيان بها“

(Raddul Muhtar. Book of Salah. Chapter: The things that nullify Salah and the things that are disliked in Salah. Vol.1 p. 629)

⁵ Al-Bahrur Raique. Book of Salah. Lesson about the way of performing acts of Salah. Vol.1 p. 556. Rasheediyah.

(قوله ومنها السجود)-- وأما إذا رفع قدميه في السجود، فإنه مع رفع القدمين بالتلاعب أشبه منه بالتعظيم والإجلال-- (قوله

وقدميه)-- وأفاد أنه لو لم يضع شيئاً من القدمين، لم يصح السجود

(Raddul Muhtar. Book of Salah. Chapter: The feature of Salah. Vol.1 p. 447. Saeed)

”ولو سجد ولم يضع قدميه على الأرض، لا يجوز آه“¹ -

”وإذا وضع قدمًا ورفع آخرًا، جازمه الكراهة، من غير عذر، كما أفاده قاضي خان“ -

(Bahrur Raquique. Vol.1 p. 318)²

Shaikhul Islam said that placing both feet is sunnah. So, raising one of them will cause somewhat disliking.

”وذهب شيخ الإسلام إلى أن وضعهما سنة، فتكون الكراهة تنزيهية“³ -

But Ibn Nujaim (r) said in Bahr that it is better to regard prohibitively disliked.

”والأوجه على منوال ما سبق هو الوجوب، فتكون الكراهة تحريمية“ -

(Bahrur Raquique. Vol.1 p.318)⁴

Though Wajeez regards placing both feet obligatory, if he placed only one, it is allowed with disliked.

”وفي الوجيز: وضع القدمين فرض، فإن وضع إحداهما دون الأخرى، جازو يكره“ -

(Fatah Al-Qadeer. Vol.1 p. 214)⁵

¹ Al-Fatawa Al-Hindiyah. Book of Salah. Chapter:1 about obligatory acts of Salah. Vol.1 p. 70. Rasheediyah)

”وفي مختصر الكرخي: سجد ورفع أصابع رجليه عن الأرض، لا تجوز آه“ -

(Al-Halabi Al-Kabeer-5 from obligatory acts: Prostration. P. 285. Suhail Academy Lahore)

قال المحقق ابن الهمام: ”أما افتراض وضع القدم فلا يرتب السجود مع رفعهما بالتلاعب أشبه منه بالتعظيم والإجلال، وكيفيه وضع أصبع واحدة وفي الوجيز: وضع القدمين فرض، فإن وضع إحداهما دون الأخرى، جازو يكره“ آه

(Fatah Al-Qadeer. Book of Salah. Chapter: The feature of Salah. Vol.1 p. 305. Mustafa Albani Al-Halabi. Egypt)

”ومن شرط جوازه أن لا يرفع قدميه، فإن رفعهما في حال سجوده، لا تجزيه السجدة“ -

(Al-Jauharah Al-Nayyirah on Maukhtasar Al-Qudoori. Book of Salah. Chapter: The feature of Salah. Vol.1 p. 63. Imdadiyah Multan)

² Al-Bahrur Raquique. Book of Salah. Chapter: The feature of Salah. Vol.1 p. 556. Rasheediyah.

³ Al-Bahrur Raquique. Book of Salah. Chapter: The feature of Salah. Vol.1 p. 556. Rasheediyah.

⁴ Al-Bahrur Raquique. Book of Salah. Chapter: The feature of Salah. Vol.1 p. 556. Rasheediyah.

⁵ Fatah Al-Qadeer. Book of Salah. Chapter: The feature of Salah. Vol.1 p. 305. Mustafa Albani Al-Halabi. Egypt

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Shaikh Ibn Humam (r)'s opinion is more appropriate and fairer to regard placing both feet necessary. It is not reported from Imam Azam (r) clearly, but his rules require it.

”وقد روى أبو حنيفة رحمه الله تعالى نفسه هذا الحديث بطرق وألفاظ منها بسنده إلى أبي سعيد رضى الله تعالى عنه قال: قال رسول الله صلى الله عليه وسلم: ”الإنسان يسجد على سبعة أعظم: جبهته، ويديه، وركبتيه، وصدور قدميه“ -

فالحق أن مقتضاه مقتضى المواظبة المذكورة الوجوب، ولا يبعد أن يقول به أبو حنيفة رحمه الله تعالى“ -

(Fatah Al-Qadeer. Vol.1 p. 213)¹

It should be clear that Shaikh ibn Humam (r) described this under the subject of placing nose and forehead.

Tamar Tashi (r) said that placing both feet is not obligatory:

وذكر الإمام التمرتاشي أن اليدين والقدمين سواء في عدم الفرضية، وهو الذي يدل عليه كلام شيخ الإسلام في مبسوطه وهو الحق -

(Inayah. Vol.1 p. 214)²

(Al-Fatawa Al-Bazzaziyah on the margin of Al-Hindiyah. Book of Salah. Chapter:2 about its beginning and feature. Vol.4 p. 36. Darul Fikr)

¹ Fatah Al-Qadeer. Book of Salah. Chapter: The feature of Salah. Vol.1 p. 304. Mustafa Albani Al-Halabi. Egypt

عن أبي سعيد رضى الله عنه قال: قال رسول الله صلى الله عليه وسلم: الإنسان يسجد على سبعة أعظم: جبهته ويديه وركبتيه ومقدم قدميه وإذا سجد أحدكم فليضع كل عضو موضعه وإذا ركة فلا يدبج تديج الحمار -

(Musnad Abi Hanifah the tradition of Al-Haskafi. Book of Salah. H: 31)

عن أبي نضرة قال: قال رسول الله صلى الله عليه وسلم: إذا سجد أحدكم فلا يمدن رجله فإن الإنسان يسجد على سبعة أعظم: جبهته ويديه وركبتيه ورجليه وقدميه -

It is mentioned in another hadith:

إذا سجد أحدكم فلا يمد صلبه -

And another hadith reads:

قال رسول الله صلى الله عليه وسلم: أن يمد الرجل صلبه في سجوده -

(Musnad Abi Hanifah the tradition of Al-Haskafi. Book of Salah. H: 32)

عن أبي حنيفة عن طاؤس عن ابن عباس أو غيره من أصحاب النبي صلى الله عليه وسلم قال: أوحى إلى رسول الله صلى الله عليه وسلم أن يسجد على سبعة أعظم -

(Musnad Abi Hanifah the tradition of Abu Nuaim Al-Asfahani. Vol.1 p.134. Maktabh Al-Kaulthar, Al-Riyadh. Anees)

² Sharah Al-Inayah on Al-Hidayah on the margin of Fatah Al-Qadeer. Book of Salah. Chapter: The feature of Salah. Vol.1 p. 305. Mustafa Albani Al-Halabi. Egypt

After reporting the text of Tamar Tashi, Allamah Halabi has written:

”فبعيد عن الحق وبضده أحق” –

(Al-Kabiri. P. 380)¹

Allamah Haskafi summarised only one point in Multaqa:

”فوضعة أصبع واحد من القدمين شرط” –

(Sakab Al-Anhur. Vol.1 p. 87)²

Fatawa Alamgiri reads:

”ووضع القدم بوضعة أصابعه، وإن وضع أصبعًا واحدة” –

(Al-Fatawa Al-Hindiyah. Vol.1 p. 36)³

The complete prostration will be done only when the fingers of both feet faced Qiblah, but if only one finger faced Qiblah, the prostration itself will be done and neither the prostration of mistake will be necessary nor the repetition of Salah.

وتتمام السجدة بإتيانه بالواجب فيه ويتحقق بوضعة جميع اليدين والركبتين والقدمين والجبهة والأنف، كما ذكره الكمال وغيره، آه –

(Al-Tahtawi on the margin of Maraqui Al-Falah)⁴

”ومنها السجود) بجهته وقدميه، ووضع إصبع واحدة منهما شرط، آه” –

(Al-Durrul Mukhtar)

”وقوله وقدميه) يجب إسقاطه؛ لأن وضع أصبع واحدة منهما يكفي، كما ذكره بعده” –

¹ (Al-Halabi Al-Kabeer-5 from obligatory acts: Prostration. P. 285. Suhail Academy Lahore)

² Sakab Al-Anhur Sharah Multaqa Al-Abhur. Chapter: The feature of Salah. Vol.1 p. 87. Daro Ihya Al-Turath Al-Arabi. Beirut

The same text is mentioned in the book of Allamah Haskafi (r) Al-Durr Al-Muntaqa Sharah Al-Multaqa. Chapter: The feature of Salah. Vo.1 p. 131. Published: Darul Kutub Al-Ilmiyah. Beirut. Sakab Al-Anhur is written by Allamah Alaaddin Ali bin Muahmmad Al-Trablisi bin Nasiruddin Al-Hanafi. (D:1032). It is not written by Allamah Al-Haskafi. Anees

³ Al-Fatawa Al-Hindiyah. Book of Salah. Chapter:4 about the feature of Salah. Lesson:1 about obligatory acts of Salah. Vol.1 p. 70. Rasheediyah

⁴ Maraqui Al-Falah Sharah Noorul leedhah. Book of Salah. Chapter: The conditions of Salah and its pillars. P.231 Qadeemi

(Raddul Muhtar. Vol.1 p.300)¹ Allah knows the best.

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband. 19/11/1389 A.H.
Authenticated by Mahmud Nizamuddin (May Allah forgive him) Darul Uloom Deoband.
19/11/1389 A.H. (Fatawa Mahmoodiyah. 555-560)

What is the injunction, if the toe moved from its place?

Question: Is there anything wrong, if one's right toe moved from its place? If it is done by Imam, will salah of the followers be valid or not?

Answer: It does not make any harm in Salah. It does not make any harm in Salah of followers even his Salah itself.² (Fatawa Darul Uloom Deoband. Vol.2 p.151)

¹ Raddul Muhtar. Book of Salah. Chapter: The feature of Salah. Vol.1 p. 447. Saeed

² وحررناه في شرح الملتقى وفيه يفترض وضع أصابع القدم ولو واحدة نحو القبلة والأمر بتحيز (أي السجدة) والناس عنه غافلون۔
(Al-Durrul Mukhtar. Al-Durrul Muntaqa Sharah Al-Multaqa. Chapter: The feature of Salah. Vol.1 p. 131. Darul Kutub Al-Ilmiyah. Beirut)

والحاصل أن المشهور في كتب المذهب اعتماد الفرضية والأرجح من حيث الدليل والقواعد عدم الفرضية ، ثم الأوجه حمل عدم الفرضية على الوجوب والله أعلم

(Raddul Muhtar. Chapter: The feature of Salah. Vol.1 p. 466-467. Zafeer)

(وأما وضع القدمين فقد ذكر القدوري أنه فرض في السجود) فإذا سجد ورفع أصابع رجله عن الأرض لا يجوز كذا ذكره الكرخي والمجاص ولو وضع إحداهما جاز. قال قاضي خان: ويكره ، وذكر الإمام الترمذ في أن اليدين والقدمين سواء في عدم الفرضية وهو الذي يدل عليه كلام شيخ الإسلام في مبسوطه وهو الحق۔

(Al-Inayah Sharah Al-Hidayah. Chapter: The feature of Salah. Vol.1 p. 305. Darul Fikr. Darul Hukkam Sharah Ghurarul Hukkam. Chapter: The feature of Salah. Vol.1 p. 75. Daro Ihya Al-Kutub Al-Arabiyyah)

Mas'alah: The complete prostration is to place both hands, both knees, fingers of both feet, forehead and nose on the ground or on something on which the forehead stay and does not lower. These all points are necessary for prostration. (Maraqi Al-Falah with Tahtawi. P. 125)

Mas'alah: The prostration is not correct on such grass, straw, rice, chickpea, cotton, cushion or bed where the forehead does not stay and it continues to move. If these things are the stuff in gunny in a way that the forehead stays or it, the prostration will be correct. (Maraqi Al-Falah with Tahtawi. P. 126) (Taharat Aur Namaz Ke Tafsili Masail. P.228,229) Anees

LAST SITTING IN SALAH (QADAH) AND EXITING SALAH BY HIS OWN OPTION_ INJUNCTIONS AND ISSUES

Last Sitting in Salah (Qadah) And Exiting Salah By His Own Option _ Injunctions and Issues

What is the duration for the obligation of last sitting in salah?

Question: The question is about the obligation of the last sitting in salah.

Answer: The correct matter about the obligation of last sitting in Salah is that it is obligatory for the duration of tashahhud, because it is proved by tawatur in the meaning that the Prophet (saws) necessary performed last sitting in every Salah.¹ Since, the concept of Salah was a compendious matter that required to be interpreted. That's why the act and statement of the Prophet was its interpretation. Thus, the act performed by the Prophet should be obligatory except those that are forbidden to be obligatory by Indices and evidences, because they may be necessary or sunnah. E.g. The recitation of surah Fatiha, though it is found in Salah of the Prophet, but it cannot be obligatory. The reason is that if it is supposed obligatory, it will contradict with the Divine Text of the Glorious Quran: “فَاَقْرُؤْ مَا تَيَسَّرَ مِنَ الْقُرْآنِ” (Surah Muzzammil: 20)² So recite what is easy [for you] of the Qur'an. There are also many other issues like these.

But the thing that proves the last sitting in Salah obligatory is the hadith of Ibn Masood (rz) that after teaching how to perform last sitting and reciting tashahhud during prayer the Prophet said: “When you said this or did this, then you have completed your

فرائض الصلاة ستة: -- والقعدة في آخر الصلاة مقدار التشهد لقوله عليه الصلاة والسلام لا بين مسعود رضى الله عنه حين علمه التشهد: إذا قلت¹

هذا أو فعلت هذا فقد تمت صلاتك علق التمام بالفعل قرأ أو لم يقرأ أو ما سوى ذلك فهو ستة، الخـ

(Al-Hidayah. Chapter: The feature of salah. Vol.1 p. 47. Darul Ihya Al-Turath Al-Arabi. Beirut. Anees)

²Surah Muzzammil: 20

والزيادة عليه بخبر الواحد لا يجوز لكنه يوجب العمل فعملنا بوجوبها وهذا هو الصواب والله سبحانه وتعالى أعلم بحقيقة الحالـ

(Fatah Al-Qadeer. Book of purities. Vol.1 p. 24. Darul Fikr, Beirut)

والزيادة عليه بخبر الواحد لا يجوز لكنه يوجب العمل فقلنا بوجوبهاـ

(Al-Hidayah. Chapter: The feature of salah. Vol.1 p. 50)

Fatawa Ulama Al-Hind Vol.7 Last Qadah And Exiting Salah-Injunctions and Issues prayer.”³ The referred in this hadith is reciting tashahhud sitting during prayer not reciting unconditionally everywhere, because only tashahhud was not referred. The second referred thing is the state of last to sitting during prayer which is the duration of reciting tashahhud not sitting only. In short, when you said this that recite this tashahhud in the State of sitting, Salah has been completed with you have recited tashahhud equal to it or not. It is also clear that reciting tashahhud will not be found but by sitting for the duration of reciting tashahhud, but only sitting for the duration of tashahhud can be found.

It is understood that the act of sitting for the duration of tashahhud is obligatory, because the completion of Salah is related to that. If he sat down less than the duration of tashahhud, his Salah is not a valid, because the referred thing is sitting for the duration of tashahhud itself not unconditionally. If he recited tashahhud in prostration and did not sit for the duration of tashahhud, even his Salah will not be valid, because sitting for the creation of tashahhud is obligatory anyway. The completion of thing that remains incomplete without its origin is with its pillars and conditions and the completion of feature though it is completed without its origin, but it completed with some shortcomings. It is in wojoob. For, the words of hadith “Salah is completed” occurred unconditionally and it means complete thing. So, here it means the completion of Salah itself not its feature. The word of hadith “فهى خداج”⁴ means it is incomplete according to

حسين بن علي الجعفي عن الحسن بن الحر عن القاسم بن مخيمرة قال: أخذ علقمة بيدي وقال: أخذ عبد الله بيدي وقال: أخذ رسول الله صلى الله عليه وسلم بيدي فعلمني التشهد: التحيات لله والصلوات والطيبات السلام عليك أيها النبي ورحمة الله وبركاته السلام علينا وعلى عباد الله الصالحين أشهد أن لا إله إلا الله وأشهد أن محمداً عبده ورسوله. الخ.--- رواه زهير بن معاوية عن الحسن بن الحر فزاد في آخره كلاماً وهو قوله: إذا قلت هذا أو فعلت هذا فقد قضيت صلاتك فإن شئت أن تقوم فقمر وإن شئت أن تقعد فاقعد.

(Sunan Al-Dara Qutni. Chapter: The feature of tashahhud and its wojoob and difference among traditions in this regard. H: 1333, 1334)

عن القاسم بن مغيرة قال: أخذ علقمة بيدي فحدثني أن عبد الله بن مسعود أخذ بيده وأن رسول الله صلى الله عليه وسلم أخذ بيد عبد الله فعلمه التشهد في الصلاة فذكر مثل حديث الأعمش: إذا قلت هذا أو قضيت هذا فقد قضيت صلاتك إن شئت أن تقوم فقمر وإن شئت أن تقعد فاقعد.

(Sunan Abu Dawood. Chapter: Tashahhud. H: 970)

عن أبي هريرة يقول: سمعت رسول الله صلى الله عليه وسلم يقول: من صلى صلاة لم يقرأ فيها بفتح الكتاب فهي خداع هي خداع غير تمام (موطأ الإمام محمد، افتتاح الصلاة).

(H: 114) Al-Maktabah Al-Ilmiyah.

the feature, so that it may not contradict with Kitab Allah. The word of hadith “إذا قلت هذا” (when you said this), Imam Ibn Humam said referring to Dara Qutni that though he says, it is Ibn Masuood’s saying (mauqoof),⁵ but the (mauqoof) that does not require Qiyas and is inconsiderable is classified as marfoo’ according to the assigned rule. Though this is only one hadith that cannot prove the obligation, but the assigned rule says, when only one hadith is interpretation of certain compendious (Mujmal Qata’ee). So, whatever will be understood from that one hadith, it will be certain and require to be obligatory.

Now, the obligation of last sitting in salah for the duration of tashahhud would have dawned upon educated people. It is not sitting unconditionally as some people think like this. This is the material that extracted from books. (Talifat Rasheediyah. P. 266-268)

والحق أن غاية الإدراج هنا أن تصير موقوفة والموقوف في مثله له حكم الرفع⁵

Fatah Al-Qadeer. Chapter: The feature of salah. Vol.1 p.276. Darul Fikr)

The injunction of last sitting in salah

Question: What is the injunction of last sitting in salah? Is it obligatory or necessary?

Answer: There are different statements about last sitting in salah. Some people regard it necessary while other say it obligatory. Some others think that it is pillar while some people regard it condition. The preferred statement is that last sitting in salah is obligatory and a condition.

Allamah Al-Haskafi said:

(ومنها القعود الأخير) والذي يظهر أنه شرط لأنه شرع للخروج كالتحريمية للشروع-

(Al-Durrul Mukhtar)

Ibn Abideen said:

(قوله والذي يظهر التيمم) اختلف في القعدة الأخيرة قال بعضهم: هي ركن أصلي- وفي كشف البزدوى: أنها واجبة لا فرض. لكن الواجب هنا في قوة

الفرض في العمل كالوتر- وفي الخزانة: أنها فرض وليس بركن أصلي بل هي شرط للتحليل، وجزم بأنها فرض في الفتح والتبيين-

(Raddul Muhtar. The obligatory acts of salah in the subject of last sitting. Vol.1 p. 448)

Allamah Badruddin Al-Aini said:

وذكر في الإيضاح: أما القعدة الأخيرة فمن جملة الفروض وليس من الأركان، لأن الشيء ما يفسره ذلك الشيء وتفسير الصلاة لا يقع بالقعدة وإنما يقع بالقيام والقراءة والركوع والسجود وإنما انعدمت الركنية في القعدة لأنها اعتدت لغيرها لا لعينها لأن الصلاة للتعظيم وبها لقيام ويزاد بالركوع ويتناهى بالسجود والقعدة للخروج-

(Al-Binayah. Chapter: The feature of salah. Vol.2 p. 168) (Fatawa Haqqaniyah. Vol.3 p. 84)

If one slept in last sitting and said Salam with Imam, is Salah valid or not?

Question: Zaid performed the Salah in congregation, but he slept in the last sitting and said Salam with Imam. He did not sit for the duration of tashahhud after waking up. Is his Salah valid or not?

Answer: It is better to repeat the last sitting otherwise Salah will not be valid. But according to the research of Shaikh ibn Humam, validation of Salah is understood while it looks invalid according to the rules of fiqh. So, the better it to choose the second. The detail is mentioned in Al-Shami.¹ (Fatawa Darul Uloom Deoband. Vol.2 p. 153)

If any obligatory or necessary act of salah is missed by the follower in congregation, what should he do?

Question: If the follower did mistake during Salah in obligatory or necessary act of Salah, what should he do? Should he restart separately from Imam or should he break his intention or should he do the prostration of mistake at the time of salam? Please inform what it is to do?

Answer: If obligatory act is missed during Salah, he should break his intention and restart with Imam and if any necessary act is missed, he should do nothing, neither he should break intention nor he do prostration of mistake. Missing necessary acts by mistake is forgiven for follower, but if he missed it knowingly, he will repeat his Salah after congregation.² (Imdaul Ahkam. Vol.2 p. 95)

¹ (ومنها القعود الأخير) والذي يظهر أنه شرط لأنه شرط للخرج.

(Al-Durrul Mukhtar)

ويبين في الإمداد الشمرة بأنه لو أتى بالقعدة نائماً تعتبر على القول بشرطتها لا ركنيتها، وعزاه إلى التحقيق والأصح عدم اعتبارها كما في شرح المنية.

قلت: وهذا يؤيد القول بأنها ركن زائد لا شرط، خلافاً لما مشى عليه الشارح تبعاً للنهر.

(Raddul Muhtar. Chapter: The feature of salah. Subject: The last sitting. Vol.1 p. 417. Zafeer)

And so is in Ghunyatul Mustamli Sharah Al-Kabeer Lil Halabi. Chapter: The feature of salah. P.289-291. Publication: Sindh. Anees

² ترك السنة لا يوجب فساداً ولا سهواً بل إساءة لو عامداً غير مستخف.

(Al-Durrul Mukhtar)

Ibn Abideen said:

(قوله لا يوجب فساداً ولا سهواً) أى بخلاف ترك الفرض فإنه يوجب الفساد وترك الواجب فإنه يوجب سجود السهو (قوله لو عامداً

غير مستخف) فلو غير عامد فلا إساءة أيضاً بل ينذب إعادة الصلاة كما قدمناه في أول بحث الواجبات ولو مستخفاً كفر. الخ.

Question: What is the injunction of exiting Salah beat his own option? Is exiting Salah with salaam necessary or sunnah?

Answer: Exiting Salah which is on option is obligatory while there is also an opinion of being necessary, but the first is preferred and exiting with salaam is necessary.

Raddul Muhtar reads:

وقد انتصر العلامة الشرنبلالي للبدعي في رسالة المسائل البهية الزكية على الاثني عشرية بأنه قد مشى على افتراض الخروج بصنعه صاحب الهداية وتبعه الشراح وعامة المشائخ وأكثر المحققين والإمام النسفي في الوافي والكافي والكنز وشروحه وإمام أهل السنة الشيخ أبو منصور الماتريدي-

(Raddul Muhtar. Vol.1 p. 418)¹

وفي واجبات الصلاة من الدر المختار: (ولفظ السلام) مرتين-

(Raddul Muhtar. Vol.1 p. 436)²

(Raddul Muhtar. Book of salah. Chapter: The necessary acts of salah. Vol.1 p. 473, 474. Darul Fikr)

ولأن ترك الفرض يفسد الصلاة-

(Badai Al-Sanai. Chapter: The issues of prostrations revolve on some rules. Vol.1 p. 250. Darul Kutub Al-Ilmiyah)

(والمسبوق يسجد مع إمامه مطلقاً) سواء كان السهو قبل الإقتداء أو بعده (ثم يقضى ما فاتته) ولو سها فيه سجد ثانياً-

(Al-Durrul Mukhtar)

(قوله ولو سها) أي فيما يقضيه بعد فراغ الإمام يسجد ثانياً لأنه منفرد فيه والمنفرد يسجد لسهوه وإن كان لم يسجد مع الإمام لسهوه ثم سها هو أيضاً كفته سجدة عن السهوين لأن السجود لا يتكرر-

(Raddul Muhtar. Book of salah. Chapter: The prostration of mistake. Vol.2 p. 82, 83. Darul Fikr)

¹ Chapter: The feature of Salah. Subject: Exiting Salah with his own option. Vol.1 p. 449. Darul Fikr. Anees.

(والخروج بصنعه) أي الخروج من الصلاة قصدًا من المصلي بقول أو عمل ينافي الصلاة بعد تمامها سواء كان قوله: السلام عليكم كما هو واجب أو كان كلام الناس أو الأكل أو الشرب أو نحو ذلك مما يكون مكروهاً تحريماً مفتوحاً للواجب، كذا في البحر الرائق-

(Umdah Al-Riayah on Sharah Al-Wiqayah. Chapter: The feature of Salah. Vol.1 p. 131. Publication: Usufi Lucknow)

² Al-Durrul Mukhtar on Raddul Muhtar. Chapter: The feature of Salah. Subject: The necessary acts of Salah. Vol.1 p. 468. Darul Fikr.

It should be clear that Salah will finish as he says the word “السلام” in first salam, but the second one is also necessary.¹ Allah knows the best.

29th Rabi Al-Awwal, 1386 A.H. (Ahsanul Fatawa. Vol.3 p. 27, 28)

¹ فالثاني واجب على الأصح.

(Al-Durrul Mukhtar. Chapter: The feature of Salah. Subject: The necessary acts of Salah. Vol.1 p. 468)

The last to sitting in Salah

Masa’lah: Sitting at the end of Salah for the time of reciting tashahhud is obligatory. (Maraqi Al-Falah with Tahtawi. P. 128)

Masa’lah: Reciting tashahhud means to read correctly as fast as one can. Sitting at the end of Salah for this duration is obligatory. (Shami. Vol.1 p. 301)

Masa’lah: If one prostration is missed and he remembered it in last sitting, he should prostrate and then sit for tashahhud, but if he did not prostrate or did not sit for tashahhud after prostration, Salah will not be valid. (Maraqi Al-Falah with Tahtawi. P. 128)

Exiting Salah after last sitting

Masa’lah: Exiting Salah with doing something that finishes Salah after last sitting is obligatory.

E.g. Laughing knowingly, talking to someone, greeting or departing from that place. (Shami. Vol.1 p. 301) (Taharat Aur Namaz ke Tafsili Masail. P. 230) (Anees)

THE NECESSARY ACTS OF SALAH

The necessary acts of Salah

How many necessary acts of Salah are there?

Question: How many necessary acts of Salah are there? Is it necessary to place the fingers of feet in prostration or not? What does “¹وجهه أصابعه نحو القبلة” mean?

Answer: Allamah Abul Khallas Hasan Al-Wafai Al-Shurunbulali has counted the necessary acts of Salah 14 as he writes:

”فصل في واجبات الصلاة، وهو ثمانية عشر شيئاً: قراءة الفاتحة، وضمة سورة أو ثلاث آيات في ركعتين غير متعين من الفرض وفي جميع ركعات الوتر والنفل، وتعيين القراءة في الأوليين، وتقديم الفاتحة على السورة، وضمة الأنف للجهة في السجود والإتيان بالسجدة الثانية في كل ركعة قبل الانتقال لغيرها، والاطمينان في الأركان، والقعود الأول، وقراءة التشهد فيه في الصحيح، وقرأته في الجلوس الأخير، والقيام إلى الثانية من غير تراخ بعد التشهد، ولفظ السلام دون عليكم، وقنوت الوتر، وتكبيرات العيدين، وتعيين التكبير لافتتاح كل صلاة لا للعيدين خاصة، وتكبير الركوع في ثمانية العيدين وجهراً الإمام بقراءة الفجر وأولى العشائين ولو قسائاً أو الجمعة والعيدين والتراويح والوتر في رمضان، والإسراع في الظهر والعصر وفيما بعد أولى العشائين ونفل النهار، والمنفرد مخيراً فيما يجهر كمتنفل بالليل، آه“ -

Noorul leedhah on the margin of Tahtawi. P. 151)²

The meaning of the text asked about is as follow:

One should make his fingers of feet facing Qiblah while prostrating. It is not necessary to make all fingers, if only one finger is placed on the ground, the prostration will be complete. Allamah Tahtawi explained the text as follow:

”ولا بد من وضع إحدى القدمين، ووضع القدم بوضع أصابعه، ويكفي وضع إصبع واحدة كذا في السيد، آه“ -

(Al-Tahtawi. P. 169)

¹ (Maraqi Al-Falah Sharah Noorul leedhah. Book of Salah. Chapter: The way of Salah. P. 283. Qadeemi)

² (Noorul leedhah on Maraqi Al-Falah. Book of Salah. Chapter: The necessary acts of Salah. P. 246- 254. Qadeemi)

وفيه-أى فى شرح الملتقى: ”يفترض وضع أصابع القدم ولو واحدة نحو القبلة، وإلا لم تجز“¹ -

Allah knows the best.

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband. 11/09/1395 A.H.
(Fatawa Mahmoodiyah. vol.5 p. 572, 573)²

Reciting surah Fatiha in Salah

Question: Is reciting surah Fatiha in Salah obligatory or necessary?

¹ Al-Durrul Mukhtar on Raddul Muhtar. Book of Salah. Chapter: The complete way of Salah.
Subject: Prolonging ruku for coming person. Vol.1 p. 449-500. Saeed. Karachi

”ويكفيه وضع اصبع واحدة، فلو لم يضع الأصابع أصلاً ووضع ظهر القدم منه، لا يجوز؛ لأن وضع القدم بوضع الإصبع“ -

(Al-Bahrur Raique. Book of Salah. Chapter: The feature of Salah. Vol.1 p. 556. Rasheediyah)

(مهمة) من شرط صحة السجود وضع القدمين أو إحداهما وعليه الفتوى كما في الفيض ومجموع المسائل وما نقله في الدرر عن العناية من أن عدم الفرضية هو الحق فبعد عن الحق وبضده أحق كذا حققه المؤلف ثم أفاد إن المراد من وضع القدم وضع أصابعها موجهة نحو القبلة ليكون الاعتماد عليها وإلا فهو وضع ظهر القدم وجعلوه غير معتبر قال: وهذا مما يجب التنبيه له والناس عنه غافلون -

(Al-Durrul Muntaqa. Lesson after chapter of feature of Salah. Vol.1 p. 148. Darul Kutub Al-Ilmiyah. Anees)

² The necessary acts of Salah

Question: (a) What are the necessary acts of Salah?

(b) Is Takbeer of Qunoot i.e. saying "الله أكبر" and raising hands up to the earlobes before reciting Du'a of Qunoot necessary?

Answer: (a-b):

” (ولها واجبات) --- (وهي) --- (قراءة فاتحة الكتاب) --- (وضم) أقصر (سورة) --- (وتعيين القراءة في الأولين) --- (وتقديم الفاتحة) على كل (السورة) --- (ورعاية الترتيب) --- (فيما يتكرر) --- (وتعديل الأركان) --- (و القعود الأول) --- (والتشهدات) --- (ولفظ السلام) --- (وقراءة قنوت الوتر) --- وكذا تكبير قنوته، آه“ -

(Al-Durrul Mukhtar on Raddul Muhtar. Book of Salah. Chapter: The feature of Salah. Subject: The necessary acts of Salah. Vol.1 p. 456- 469. Saeed)

This text includes many necessary acts of Salah and it also declared that saying takbeer for Qunoot in witr salah is also necessary, but raising hand is not necessary rather it is Sunnah.

” (ولا يسن) --- (رفع يديه إلا في) --- (تكبيرة افتتاح وقنوت وعيد)، الخ -

(Al-Durrul Mukhtar on Raddul Muhtar. Book of Salah. Chapter: The complete way of Salah. Vol.1 p. 506 - 507. Saeed) Allah knows the best.

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband. (Fatawa Mahmoodiyah. Vol. 5 p. 571)

Answer: It is obligatory in the view of Imam Shafa'ee (r). His evidence is the following hadith:

”لا صلاة إلا بفاتحة الكتاب”¹

Hanafis ulama said that it is necessary. Though this hadith is authentic, but it does not relegate salah unconditionally, rather it relegates complete Salah and the verse of the glorious Quran “فَأَقْرُؤُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ”² being unconditional contradicts with this hadith. Thus, the inference will be suppositive that cannot prove the obligation, rather it will prove wujoob.³

عن أبي هريرة يقول: قال رسول الله صلى الله عليه وسلم: خرج فنادى بالناس أن لا صلاة إلا بفاتحة الكتاب، فما زاد¹

(Musnad Ishaque bin Rahwaih. H: 126. Publication: Merkabah Al-Iman). Recitation behind Imam, Bukhari, Reciting in all four rakah of Zuhr Salah. H:7. Mustakhraj Abi Awana. The evidence for rebidding Salah necessarily for the person who did not recite surah Fatiha. H: 1668)

وعن عبادة بن الصامت رضى الله عنه عن النبي صلى الله عليه وسلم قال: لا صلاة إلا بفاتحة الكتاب. (القراءة خلف الإمام للبخارى، باب وجوب القراءة للإمام والمأموم)

(H: 55) Al-Mujam Al-Ausat. From his name, Ahmad. H: 2262. Al-Sunan Al-Sagheer Lil Baihaqi. Chapter: The obligatory and Sunnah acts of Salah. H: 354)

عن عبادة بن الصامت رضى الله عنه قال: أن رسول الله صلى الله عليه وسلم قال: لا صلاة لمن لم يقرأ بفاتحة الكتاب.

(Musnad Imam Shafa'ee. T. Sanjar. Chapter: Recitation of Surah Fatiha. H: 211. Sahih Bukhari. Chapter: Recitation is necessary for Imam and the follower in Salah. H: 756. Sahih Muslim. Chapter: Reciting surah Fatiha is necessary in every rakah. H: 394. Sunan Ibn Majah. Chapter: Recitation behind Imam. H: 837. Sunan Abu Dawood. Chapter: The person who missed the recitation of Surah Fatiha in salah. H: 823. Sunan Tirmizi. Chapter: What is related to that Salah is not valid without surah Fatiha. H: 247. Anees)

² Surah Muzzammil:20.

³ {وَلَا {فَأَقْرُؤُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ}}

(Surah Muzzammil:20)

أمر بمطلق القراءة من غير تعيين فتعيين الفاتحة فرضاً أو تعيينها نسخ الإطلاق ونسخ الكتاب بالخبر المتواتر لا يجوز عند الشافعي فكيف يجوز بخبر الواحد؟ فقبلنا الحديث في حق الوجوب عملاً حتى تكبره ترك قراءة قهما دون الفرضية عملاً بهما بالقدر الممكن كي لا يضطر إلى رده لوجوب رده عند معارضة الكتاب ومواظبة النبي صلى الله عليه وسلم على فعل لا يدل على فرضيته فإنه كان يواظب على الواجبات، والله أعلم.

(Badai Al-Sanai. Chapter: The main necessary acts of Salah. Vol.1 p. 160. Darul Kutub Al-Ilmiyah)

والزيادة عليه بخبر الواحد لا يجوز لكنه يوجب العمل فقلنا بوجوبها.

(Al-Hidayah. Chapter: The feature of Salah. Vol.1 p. 50)

What is the wisdom about reciting only surah Fatiha in two rakah of obligatory Salah while it is combined with another surah in sunnah Salah?

Question: Two rakah of obligatory Salah are performed only with surah Fatiha, while all rakah of sunnah salah are performed with another surah also. What is the wisdom about this?

Answer: It is narrated from hadith to recite only surah Fatiha in two rakah of obligatory Salah. That's why they are performed so¹ and sunnah or supererogatory Salah are divided by every two rakah. Therefore, they are performed with surah Fatiha combining with another surah.²

(Fatawa Darul Uloom Deoband. Vol.2 p. 155, 156)³

عن أبي قتادة رضي الله عنه قال: كان النبي صلى الله عليه وسلم يقرأ في الظهر في الأولين بأمر الكتاب وسورتين وفي الركعتين الأخريين بأمر الكتاب-- وبكذا في العصر--

(Mishkat Al-Masabeeh. Chapter: The recitation in Salah. P. 79. Zafeer)

Bukhari authenticated it. Chapter: One should recite surah Fatiha in last two rakah. (H: 776)

(وَضَمُّ أَقْصَر (سُورَةِ) الْفَاتِحَةِ (فِي الْأَوَّلِينَ مِنَ الْفَرَضِ) الْخ (و) فِي (جَمِيعِ) رَكَعَاتِ (النَّفْلِ) لِأَنَّ كُلَّ شَفْعٍ مِنْهُ صَلَاةٌ²

(Al-Durrul Mukhtar on Raddul Muhtar. Book of Salah. Chapter: The feature of Salah. Subject: The necessary acts of Salah. Vol.1 p. 327)

(و) الْفَاتِحَةُ (ضَمُّ سُورَةِ) قَصِيرَةٍ (أَوْ ثَلَاثَ آيَاتٍ) قَصَارَ لِقَوْلِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِأَمْرِ الْحَمْدِ لِلَّهِ وَسُورَةٍ فِي فَرِيضَةٍ أَوْ غَيْرِهَا (فِي رَكَعَتَيْنِ) غَيْرِ مَتَعِنَتَيْنِ مِنَ الْفَرَضِ) غَيْرِ الثَّنَائِيِّ وَفِي جَمْعِ الثَّنَائِيِّ (و) يَجِبُ الضَّمُّ فِي جَمِيعِ رَكَعَاتِ الْوُتْرِ (لِمِشَابَهَةِ السَّنَةِ) (و) جَمِيعِ رَكَعَاتِ (النَّفْلِ) لِمَا رُوِيَ أَنَّ الْأَنْبِيَاءَ كُلَّ شَفْعٍ مِنَ النَّافِلَةِ صَلَاةٌ عَلَى حِدَةٍ (و) يَجِبُ (تَعْيِينُ الْقِرَاءَةِ) الْوَاجِبَةِ (فِي الْأَوَّلِينَ) مِنَ الْفَرَضِ لِمَوَاطِبَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْقِرَاءَةِ فِيهِمَا (و) يَجِبُ تَقْدِيمُ الْفَاتِحَةِ عَلَى (قِرَاءَةِ) السُّورَةِ (لِلْمَوَاطِبَةِ حَتَّى لَوْ قُرَأَ مِنَ السُّورَةِ ابْتِدَاءً فَتَذَكَّرَ يَقْرَأُ الْفَاتِحَةَ ثُمَّ يَقْرَأُ السُّورَةَ وَيَسْجُدُ لِلسَّهْوِ) الْخ--

(Maraqi Al-Falah. Chapter: The necessary acts of Salah. P. 94. Al-Maktabah Al-Asriyah. Anees)

³ Why the obligatory Salah is performed two rakah full and two empty (without combining surah)?

Question: Why two rakah out of four rakah of obligatory Salah are defined to perform full and two empty?

Answer: It is proved by hadith and the Prophet (saws) has done the same. So, we should do as he did. It is not fair to ask why and how.

أقول: قد أخرج البخاري ومسلم رحمهما الله عن عبد الله بن أبي قتادة عن أبيه أبي قتادة رضي الله تعالى عنه أن النبي صلى الله عليه وسلم كان يقرأ في الركعتين الأولين من الظهر والعصر بفاتحة الكتاب وسورتين وفي الأخريين بفاتحة الكتاب ويسمعنا الآية أحياناً. الخ--

The research about reciting in first two rakah of obligatory Salah necessarily and not combining any other surah in last two rakah and some other issues:

Question: O Ulama and Islamic jurists!

- (1) Is the recitation obligatory in first two rakah or last two rakah of Zuhr and Asr obligatory Salah or in any two rakah? If it is obligatory in first two rakah, will Salah of the person who missed recitation in last two rakah knowingly be valid or not and if one missed by mistake, will prostration of mistake be necessary or not?
- (2) If a person recited any surah or some part of surah after surah Fatiha knowingly or unknowingly, in which case the prostration of mistake will be necessary and in which will not be?
- (3) If a person did not combine surah in first two rakah knowingly or mistakenly, in which case he will make up for it in last two rakah. If he has to make up for, does he has to make up for in both outloud and quietly Salah or only in one and in which case the prostration of mistake will be necessary?
- (4) Is combining surah in Fajr Salah necessary in two rakah or in one only? In which rakah of Zuhr is salah combining surah necessary?

(Margin of Al-Hidayah) (Sahih Bukhari. Chapter: The recitation in Asr Salah. (H: 762) Sahih Muslim. Chapter: The recitation in Zuhr and Asr Salah. (H: 451) Zailaee' reads:

وفيما عدا الأولين اكتفى بفاتحة الكتاب لقول أبي قتادة أنه عليه الصلوة والسلام قرأ في الأخيرين بفاتحة الكتاب-

(Vol.1 p. 122) (Tabyeenul Haqaiq. Chapter: Beginning Salah and its opening takbeer. (Fatawa Darul Uloom Deoband. Vol.2 p. 248)

Why only two rakah are performed with recitation?

Question: Why two rakah out of four rakah of Salah are performed full and two empty?

Answer: It is because it is proved by the Companions' sayings (Athar Sahabah) and ahadith that the Prophet (saws) recited Surah Fatiha and another surah in two rakah and he decided only Surah Fatiha in last two rakah. That's why Hanafi schools of thought has adopted it.

(عن أبي قتادة رضي الله عنه قال: "كان النبي صلى الله عليه وسلم يقرأ في الظهر في الأولين بأمر الكتاب وسورتين وفي الركعتين الأخيرين بأمر الكتاب ويسمعا الآية أحياناً" الحديث-متفق عليه-

(Mishkatul Masabeeh. Chapter: The recitation in Salah. P. 79)

(واكتفى) المفترض (فيما بعد الأولين بالفاتحة) فإنها سنة على الظاهر، ولو زاد لأبأس به-

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Chapter: The feature of Salah. Subject: The issue of fastening the fingers at the time of tashahhud. Vol.1 p. 477. Zafeer)
(Fatawa Darul Uloom Deoband. Vol.2 p. 175)

- (5) Is recitation in all four rakah obligatory in sunnah salah or only in first two or last two or some of them and is combining surah necessary in all rakah or in some of them? How many missing combining surah in rakah does necessitate prostration of mistake?
- (6) A person joined in the fourth rakah of Zuhr or Asr obligatory Salah. How will he perform the remaining three rakah? After how many rakah will he sit and in which rakahs will be combine surah and how many rakah will he perform without surah? If a person joined in third rakah, how will he perform the remaining two rakah? If a person joined with Imam in third rakah of Maghrib Salah, how will he perform remaining two rakah. In which rakah will he sit for tashahhud and in which rakah will he combine surah? Please answer with the evidences of book only.

Answer:

- (1) The recitation in two first rakah of obligatory Salah is necessary and in last two rakah is optional whether he will recite or read tasbeeh or stand silently.

”والقراءة في الفرض واجبة في الركعتين، ثم، وهو مخير في الآخرين“ -

(Al-Hidayah)¹

So, if he missed the recitation in last two rakah knowingly, Salah will be correct and if he missed it mistakenly, Salah will be correct according to the preferred opinion and the prostration of mistake will not be necessary.

”ولهذا لا يجب السهو بتركها في ظاهر الرواية“ -

(Al-Hidayah. P. 148)²

- (2) Combining surah or some part of it in last two rakah knowingly or mistakenly does not necessitate the prostration of mistake, but it is against perfectness.

”(واكتفى) المفترض (فيما بعد الأوليين بالفتحة) فإنها سنة على الظاهر، ولو زاد لأبأس به“ -

(Al-Durrul Mukhtar)

¹ Chapter of supererogatory Salah. Lesson: The recitation. Vol.1 p. 67, 68. Daro Ihya Al-Turath Al-Islami. Beirut

² Chapter of supererogatory Salah. Lesson: The recitation. Vol.1 p. 67, 68. Daro Ihya Al-Turath Al-Islami. Beirut

Shami said:

”ولو زاد لأبأس به) --- فكان الضم خلاف الأولى“، إلخ-

(Raddul Muhtar)¹

- (3) If one missed combining surah in first two rakah knowingly, it is missing necessary act deliberately that makes Salah disliked prohibitively. So, he has to repeated and the prostration of mistake will not be sufficient and if he did so by mistake, he should combine in last two rakah after surah Fatiha. ² He should recite both surah Fatiha and surah loudly in outloud salah.

”وان قرأ الفاتحة ولم يزد عليها قرأ في الآخرين الفاتحة والسورة وجهه --- ويجهر بهما“ -

(Al-Hidayah)³

The prostration of mistake will be necessary and outloud and quiet salah are same in this regard.

- (4) Recitation is obligatory in both rakah of Fajr Salah and in first two rakah of Zuhr and Asr Salah as it passed with the difference of Al-Hidayah that the recitation in two rakah of obligatory salah is necessary.
- (5) Recitation is obligatory in all four rakah of sunnah Salah of four rakah.

”والقراءة واجبة في جميع ركعات النفل“ -

(Al-Hidayah)⁴

Combining surah is necessary in all four rakah. If he missed in any one rakah by mistake, the prostration of mistake will be necessary.

- (6) The person whose one or two rakah are missed, is called Masbooq (the person who joined the prayer late). His remaining rakahs are the first rakahs in regard of recitation and the last rakahs in regard of tashahhud.

¹ Book of Salah. Chapter: The feature of Salah. Lesson: The way of Salah. Subject: The issue of fastening the fingers at the time of tashahhud. Vol.1 p. 511. Anees

² Reciting surah is recommended. To go in detail please site the answer to the question (230). Saeed

³ Chapter: The recitation. Vol.1 p. 116, 117. Anees

⁴ Chapter of supererogatory Salah. Lesson: The recitation. Vol.1 p.68. Daro Ihya Al-Turath Al-Islami. Beirut

”ويقفى أول صلاته في حق قراءة وآخرها في حق تشهد“ -

(Al-Durrul Mukhtar)¹

So, the person who joined in fourth rakah of Zuhr or Asr, he will stand up when Imam completed Salah and he will recite Surah Fatiha after reading *Thana* (the praise of Allah) and *Ta'wwuz* (seeking refuge from the Satan rejected one) and will make up for this rakah and sit for tashahhud and then he will perform two rakahs reciting Fatiha and combining surah and will not sit in between rather he will sit for last tashahhud after both rakah and will complete Salah. The person who joined third rakah of Maghrib Salah, he will recite surah Fatiha and another surah in both rakah and will sit for tashahhud after each rakah. Allah knows the best.

(Imdadul Fatawa. Vol.1 p. 107) (Imdadul Fatawa Jadeed. Vol.1 p. 202-204)

If one did not recite surah in first two rakah of obligatory Salah, it is recommended to recite in last rakahs

Question: What do ulama and Islamic jurists say in regard to the matter that if surah is not recited in first two rakah of obligatory Salah, what is the level of recitation in last two rakahs?

Answer: If one forgot to combine surah in first two rakah or one rakah, it is recommended to combine surah in last two rakah or one rakah.

Al-Durrul Mukhtar reads:

(ولو ترك سورة أولى العشاء مثلاً ولو عمداً قرأها وجوباً) وقيل ندباً (مع الفاتحة جهراً في الآخرين) -

(Al-Durrul Mukhtar)

Al-Shami reads:

(قوله ولو عمداً) هذا ظاهراً لإطلاق المتون، وبه صرح في النهر، ولم يعزه إلى أحد، كأنه أخذه من الإطلاق والإفصاح في الفتاوى والشروح

يقتضى أن وضع المسألة في النسيان، تأمل، أفاده الخير الرملي -

وقال تحت (قوله وجوباً وقيل ندباً) - - والحاصل أن اختيار صاحب الفتح والبحر والنهر الندب لأنه صريح كلام محمد -

¹ Al-Durrul Mukhtar on Raddul Muhtar. Chapter: Leading salah. Subject: The injunctions of the person who came late. Vol.1 p.596.

(Raddul Muhtar. Vol.1 p. 500)¹ Allah knows the best.

18th Rabi Al-Awwal, 1386 A.H. (Ahsanul Fatawa. Vol.3 p. 74)

Imam did not recite surah Fatiha and stood silently in last two rakah of obligatory Salah of four rakah

Question: If Imam did not recite surah Fatiha and stood silently in last two rakah of obligatory Salah of four rakah then he performed ruku and prostration and completed Salah. He did so knowingly and deliberately. Is Salah valid or not in this case?

¹ Book of Salah. Chapter: Reciting loudly. Subject: Discussion about reciting loudly and silently. Vol.1 p. 535. Darul Fikr.

واعلم أن المسألة مربعة فظاهر الرواية ما ذكر، وعكسه قول عيسى بن أبيان، وعن أبي يوسف: لا يقضى واحدة منهما وعن أبي حنيفة يقضيها ثم كيف يرتبهما؟ فقيل: يقدم السورة وقيل يقدم الفاتحة وهو الأشبه، إذ تقديم السورة على الفاتحة غير مشروع، فلا يكون مخالفاً للمعهود (قوله ما ذكرناه هنا ما يدل على الوجوب) وهو لفظ الخبر وفي الأصل بلفظ الاستحباب ولا يخفى أنه أصرح فيجب التعويل عليه في الرواية لأنها إن كانت مؤخره فغير موصولة بالفاتحة فلم تكن مراعاتها من كل وجه (قوله هو الصحيح) هو ظاهر الرواية احترازاً عما ورد عن أبي حنيفة أنه لا يجهر أصلاً لأن الجمع شنيع وتغيير السورة أولى لأن الفاتحة في محلها ليست تبعاً للسورة، وعنه يجهر بالسورة دون الفاتحة لصفة كل منهما ولا يكون جمعاً تقديراً للالتحاق بمحلها من الأوليين.

(Fatah Al-Qadeer. Chapter: The recitation. Vol.1 p. 329, 330. Al-Bahrur Raique. Etiquettes of salah. Vol.1 p.358. Darul Kitab Al-Islami. Al-Nahr Al-Faique Sharah. Kanz Al-Daqaïque. Book of Salah. Etiquettes of salah. Vol.1 p.229. Darul Kutub Al-Ilmiyah)

Surah Fatiha is necessary in last two rakah of obligatory Salah

Question: If one did not recite surah Fatiha in last two rakah of obligatory Salah, will Salah be valid or not?

Answer: Salah will be valid, it is recommended to recite surah Fatiha in last two rakah of obligatory Salah. Only standing for the time of reading one tasbeeh will be sufficient. It is written in Sharah Al-Tanweer:

(وبمؤخريين قراءة) الفاتحة وصحح العيني وجوبها (وتسبيح ثلاثاً) وسكوت قدرها، وفي النهاية قدر تسبيحة. فلا يكون مسيئاً بالسكوت (على المذهب) لثبوت التخيير عن علي وابن مسعود - رضي الله تعالى عنهما - وبوالصارف للمواظبة عن الوجوب -

(Al-Durrul Mukhtar)

وفي الشامية تحت قوله (وصحح العيني وجوبها): -- لكن الأصح عدمه - (قوله وفي النهاية قدر تسبيحة) قال شيخنا: وبوالأصل، حلية: أي لأن ركن القيام يحصل بها لما مؤثر الركنية تتعلق بالأدنى -

(Raddul Muhtar. Vol.1 p. 477) (Book of Salah. Chapter: The way of Salah. Subject: The important issue of fastening fingers at the time of tashahhud. Vol.1 p. 511. Darul Fikr)

14th Rabi Al-Awwal, 1376 A.H. (Ahsanul Fatawa. Vol.3 p. 71)

Answer: If he did not recite surah Fatiha in last both rakah of obligatory Salah of four rakah, Salah will be valid, but reciting Fatiha is preferred even it is mentioned in Khulasah that standing still quietly is disliked. Alamgiri reads about last two rakah:

”وإن ترك القراءة والتسبيح لم يكن عليه حرج ولا سجدة السهو وإن كان ساهياً لكن القراءة أفضل، هذا هو الصحيح من الروايات، هكذا في الذخيرة وعليه الاعتماد، كذا في فتاوى قاضي خاں، وهو الأصح كذا في المحيط في فصل القراءة وهو الصحيح وظاهر الرواية هكذا في البدائع والسكوت مكروه، هكذا في الخلاصة¹

Allah knows the best.

Abdus Samad Rahmani. (Fatawa Imarat Shariah. Vol.2 p. 292, 293)

¹ Al-Fatawa Al-Hindiyah. Vol.1 p. 76. (Chapter:3 about Sunnah acts etiquettes of Salah)

(والفاتحة وحدها) أى قراءة الفاتحة وحدها (في الركعتين الأخيرتين سنة) لقول أبي قتادة أنه عليه الصلاة والسلام قرأ في الأخيرين بفاتحة الكتاب وحدها وعن أبي حنيفة أنها واجبة حتى يجب سجود السهو والأول أصح، قوله (وإن سبج فيهما) أى في الركعتين الأخيرتين (جاز) لأن علياً وابن مسعود رضي الله عنهما ما كانا يسبحان فيهما (ولو سكت كره) لأنه ترك السنة.

(Minhah Al-Sulook Sharah Tuhfah Al-Mulook. Chapter: The necessary acts of Salah. Vol.1 p. 132, 133. Ministry of Auqaf and Islamic affairs of Qatar. And so is in Al-Muheet Al-Burhani. Chapter:4 about the way of Salah. Vol.1 p. 297. Darul Kutub Al-Ilmiyah. Beirut) And so is in Mukhtasar Al-Qudoori. Chapter: The supererogatory Salah. Vol.1 p. 33. Darul Kutub Al-Ilmiyah. And so is in Al-Badai. Chapter: The pillars of Salah. Vol.1 p. 112. Darul Kutub Al-Ilmiyah. And so is in Tabyeen All-Haqaique. Chapter: The feature of Salah. Vol.1 p. 105)

Reading "سبحان الله" instead of surah Fatiha in third and fourth rakah of making up for missed salah of previous ages

Question: It is written in the advertisement of making up for missed Salah of previous ages that he should read "سبحان الله" instead of surah Fatiha in third and fourth rakah of obligatory Salah, but he should recite surah Fatiha and another surah in all rakah of witr Salah.

Similarly, he should recite only "اللهم صل على محمد وآله" instead of Durood and Du'a Mathurah. Will Salah of previous ages be lapsed in this way?

Answer: Yes. If he recited only "سبحان الله" instead of surah Fatiha in third and fourth rakah of obligatory Salah, it will be sufficient, but combining and other surah with surah Fatiha in third rakah of witr is necessary. The person who has to make up for many missed to Salah he can recite short Durood in last sitting instead of Durood Ibrahimī for easiness as it is mentioned in the question. Similarly, he can miss Du'a Mathurah after Durood. Allah knows the best.

(Mahmood Al-Fatawa. Vol.1 p. 468, 469)

Remaining silent for a long time after reciting surah Al-Fatiha

Question: Imam began Salah and after remaining silent for a short time he began recitation. What was wrong in Salah?

Answer: If he remained silent for a time of saying Ameen and Bismillah and delayed recitation, there was nothing wrong in Salah.¹

(Fatawa Darul Uloom Deoband. Vol.2 p. 183)²

¹ (وأمن) الخ (الإمام سرًا كمأمور ومنفرد) -

(Al-Durrul Mukhtar. Chapter: The feature of Salah)

Shami said:

(قوله ولا تكرر اتفاقاً) ولهذا صرح في النخبة والمجتبى بأنه إن سمي بين الفاتحة والسورة المقروءة سرًا أو جهراً كان حسناً عند أبي حنيفة -

(Raddul Muhtar. Vol.1 p. 458. Zafeer) (Book of Salah. Chapter: The feature of Salah. Lesson: The way of Salah. Subject: Reciting Bismillah between Fatiha and surah is good.)

²Remaining silent for a long time after reciting surah Al-Fatiha

Question: What is the injunction about that Imam remains silent for a long time after completing Al-Fatiha?

Answer: It is prohibited to remain silent for a long time after completing Al-Fatiha, because pausing after Al-Fatiha for the time of Ameen and Bismillah is correct and more than that is disliked. Imam Shafa'ee is the view of remaining silent to let the followers recite Fatiha. If no follower is Shafa'ee, his silence is his self-desire and unawareness of situation that is not allowed. Therefore, he should be prohibited to do so and people should not perform Salah behind him. He is ignorant. In this case, performing Salah behind him is prohibitively disliked.

(Majmuah Kalan. P. 129, 131) (Baqiyat Fatawa Rasheediyah. P. 168, 169)

Remaining silent after surah Fatiha is not allowed for Hanafi

Question: I work in Saudi Arabia. My sponsor laid the responsibility of leading Salah upon me, because I am hafiz. Here, the followers also recite surah Fatiha after Imam, while delaying for the time of reading "سبحان الله" three times necessitates the prostration of forgetfulness. What is the injunction for me in this situation?

Answer: It not allowed for Hanafi Imam to delay, otherwise Salah will be incomplete and worthy to be repeated.

قال أبو جعفر: ولا يقرأ المأمور خلف إمامه جهراً أو أسراً -

قال أبو بكر أحمد: الأصل فيه قول الله تعالى: {وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا} (الأعراف: ٢٠٣) روى عن أبي هريرة وسعيد بن المسيب والحسن وإبراهيم والزهرى ومحمد بن كعب القرظي رضى الله عنهم وغيرهم أنه في شأن الصلاة وقال زيد بن أسلم وأبو العالية: كانوا يقرؤون خلف الإمام، فنزلت: {وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا} وكان زيد بن أسلم ينهى عن القراءة خلف الإمام فيما يسر ويجهر لهذه

Combining surah after Fatiha is necessary

Question: Is combining surah after Fatiha obligatory or necessary and how much is it?

Answer: It is necessary to three verses of the glorious Quran.¹ (Fatawa Darul Uloom Deoband. Vol.2 p. 208)²

الآية، وروى إبراهيم بن أبي حره عن مجاهد أنه قال: في الصلاة والخطبة، فاتفق هؤلاء كلهم على أنه قد عني به الصلاة وزاد مجاهد الخطبة والأولى أن يكون المراد هي الصلاة في وجهين: أحدهما: أن قراءة القرآن ليست بفرض في الخطبة والثاني أن الإنصات والاستماع واجبان للخطبة فيما كان قرآنًا وغيره والعموم يقتضي بوجوب الإنصات والاستماع لكل من قرأ قرآنًا في صلاة أو خطبة أو غيرها فلا يخص منه شيء إلا بدليل والإنصات والسكوت بمعنى واحد يقال: فلان يسكت وأنصت والمفعول باللفظين شيء واحد فإذا من حيث أمرنا بالإنصات والسكوت فقد أمرنا بترك القراءة إذ لا يجوز السكوت الكلام فيكون متكلمًا ساكنًا في حال، ثم-

(Sharah Mukhtasar Al-Tahtawi Lil Jassas. Chapter: The feature of Salah. Vol.1 p. 649- 651. Darul Bashair Al-Islamiah)

وذكر المصنف أسباب سجود السهو أربعة: ترك الواجب، وتأخير، وتأخير الركن والزيادة ويجب بتغيير الواجب أيضاً، ثم-

(Minhah Al-Sulook Sharah Tuhfah Al-Mulook. Chapter: The mistake. Vol.1 p. 199)

The prostration of mistake will not be sufficient, because he delayed deliberately as it mentioned in the question. (Fatawa Rahimiyah. Vol.1 p. 166) (Fatawa Rahimiyah. The injunction of the prostration of forgetfulness Vol.1 p. 166. Darul Isha't Karachi) Allah knows the best. (Fatawa Riyazul Uloom. Vol.2 p. 406, 407)

¹ (ولها واجبات) الخ (وضم) أقصر (سورة) كالكوشر أو ما قام مقامها، وهو ثلاث آيات قصار-

(Al-Durrul Mukhtar on Raddul Muhtar. Chapter: The feature of Salah. Subject: The necessary acts of Salah. Vol.1 p. 427. Zafeer)

² **The injunction of combining surah with surah Fatiha**

Question: One has to recite any surah after reciting surah Fatiha in first two rakah. But what should he do in third and fourth rakah?

Answer: Reciting any surah after surah Fatiha in first two rakah of obligatory Salah is necessary and only surah Fatiha will be recited in last two rakah of obligatory Salah because of the report narrated from Abu Qatadah (rz), that the Prophet (saws) used to recite the surah Al-Fatiha and a surah in the first two rakahs of Zuhr and 'Asr and in the last two rakahs he would recite al-Fatiha only. (Sahih Bukhari. Hadith No. 776. Chapter: Opening of the book will be recited the last two rakahs.)

But another surah will be combined with surah Fatiha in all four rakahs of supererogatory Salah. (Al-Fatawa Al-Hindiyah. Vol.1 p. 71) Because each two rakahs of supererogatory Salah is a separate Salah as it was usual custom of the Prophet in supererogatory Salah of night. (Jame Tirmizi. Hadith No. 439. Chapter: Describing Salah of the Prophet (saws))

Should one combine surah in third rakah of witr Salah or not?

Question: Should one combine surah in third rakah of witr Salah or not in which Du'a of Qunoot is recited?

Answer: Combining surah with Fatiha in all three rakahs of witr Salah is necessary and obligatory.¹ Combining it in third rakah is also necessary. One should always perform witr Salah like this. So is mentioned in most of books of fiqh.² (Fatawa Darul Uloom Deoband. Vol.2 p. 262)

What is the length of recitation after surah Fatiha?

Question: Should Imam do ruku after reciting three verses following surah Fatiha or one verse is sufficient?

Answer: He should not recite less than three verses.³ (Fatawa Darul Uloom Deoband. Vol.2 p. 220)⁴

”عن عائشة رضي الله تعالى عنها قالت: كان رسول الله صلى الله عليه وسلم يصلي فيما بين صلوة العشاء الآخرة إلى أن يصدع الفجر إحدى عشر ركعة، يسلم في كل ركعة“ -

(Al-Sunan Al-Kubra. Vol.3 p.11. Hadith No. 6479) (Kitabul Fatawa. Vol.2 p. 191)

¹ (و) القراءة فرض في كل ركعات (الوتر) -

(Maraqi Al-Falah. Chapter: The conditions and pillars of Salah. P. 86. Al-Maktabah Al-Asriyah)

(و) يجب الضم في جميع ركعات الوتر لمشابهة السنة -

(Maraqi Al-Falah. Chapter: The necessary acts of Salah. P. 94)

² (وهو ثلاث ركعات بتسليمة) الخ (و) لكنه يقرأ في كل ركعة منه فاتحة الكتاب وسورة احتياطاً -

Al-Durrul Mukhtar on Raddul Muhtar. Chapter: Witr and supererogatory Salah. Subject: The person who denies witr and sunnah Salah or Ijma'. Vol.1 p. 262. Zafeer)

(و) قرأ المصلى لو أمّاها أو منفرداً الفاتحة وقرأ بعدها وجوباً (سورة أو ثلاث آيات) ولو كانت الآية أو الآيات تعدل ثلاث آيات قصار انتفت كراهة التحريم ذكره الحلبي، ولا تنتفي التزجية إلا بالمسنون -

Al-Durrul Mukhtar on the margin of Raddul Muhtar. Chapter: The feature of Salah. Subject: Reciting Bismillah between Fatiha and surah is good. Vol.1 p. 458, 459. Zafeer)

Or he should recite one long verse that is not shorter than three verses.

⁴ Reciting three verses is obligatory or necessary

Question: Are three verses of the glorious Quran obligatory that are recited in Salah?

Answer: Durre Mukhtar counted under the necessary acts of Salah: Reciting Surah Fatiha, combining surah or three verses of the glorious Quran.

”(و) ضم (سورة) كالكوثر أو ما قام مقامها، وبثلاث آيات قصار، الخ، وكذا لو كانت الآية أو الآيات تعدل ثلاثاً قصاراً، الخ -

What should do the person who did not memorize any surah?

Question: A person did not memorize surah and it is not memorized after much effort, but he keeps on trying to memorize. He performs Salah and keeps on standing silently behind Imam. He completes ruku and prostration, but what will he do if he performs alone?

Answer: The foresaid person should keep on trying to memorize at least surah Fatiha and the shortest surah and recite in Salah whatever he memorized. His Salah will be correct by this way, but if he left trying to memorize, Salah will be nullified in the case of not reciting the length of obligatory recitation. Therefore, it is necessary for him to keep on trying to memorize.

ولا تصح صلاته إذا أمكنه الاقتداء بمن يحسنه أو ترك جهده أو وجد قدر الفرض مما لا لشغ فيه۔

(Al-Durrul Mukhtar)

Shami reads:

وهذا مبني -- على ما إذا ترك جهده، لما علمت من أنه مادام في التصحيح ولم يقدر عليه فصلاته جائزة وإن ترك جهده فصلاته فاسدة۔

(Raddul Muhtar. Publication: Zakariya. Vol.2 p. 328)¹ Allah knows the best. (Deeni Masail Aur Unka Hal. P. 87)

The injunction about combining surah Fatiha instead of another surah after surah Fatiha knowingly or mistakenly

(Al-Durrul Mukhtar on Raddul Muhtar. Chapter: The feature of Salah. Subject: The necessary acts of Salah. Vol.1 p. 427. Zafeer) (Fatawa Darul Uloom Deoband. Vol.2 p. 241)

¹ Chapter: Leading Salah. Subject: Lisper. Vol.1 p. 582. Darul Fikr. Beirut.

والمختار للفتوى من جنس هذه المسائل أن هذا الرجل إن كان يجهد أثناء الليل والنهار في تصحيح هذه الحروف ولا يقدر على تصحيحها فصلاته جائزة لأنه جاهد، وإن ترك جهده فصلاته فاسدة لأنه قادر، وإن ترك جهده في بعض عمره لا يسعه أن يترك في باقي عمره ولو ترك تفسد صلاته إلا أن يكون الدهر كله في تصحيحه والله أعلم۔

(Al-Muheet Al-Burhani. Chapter:4 about the way of Salah. Vol.1 p. 322. Darul Kutub Al-Ilmiyah. Beirut)

It is necessary for every Muslim man and woman to recite surah Fatiha and one short surah or three short verses.

وحفظ فاتحة الكتاب وسورة واجب على كل مسلم۔

(Al-Durrul Mukhtar on Raddul Muhtar. Chapter: The recitation. Vol.1 p. 538. Darul Fikr)

Question: What is the injunction about combining surah Fatiha instead of another surah after surah Fatiha knowingly or mistakenly?

Answer: It is mentioned in Sharah Al-Muniyah:

ولوكرر الفاتحة في ركعة من الأوليين متواليًا أقرأ القرآن في ركوعه أو في سجوده أو في موضع التشهد يجب عليه سجود السهو للزوم تأخير الواجب وهو السورة في الصورة الأولى والقراءة فيما لم يشرع فيه فيما بعده والتحرز عن كل ذلك واجب ولوقرأ الفاتحة ثم السورة ثم الفاتحة لا يلزمه السهو وقيل يلزمه، آهـ

(Sharah Al-Muniyah. P. 433)¹

Al-Durrul Mukhtar reads under the necessary acts of Salah:

(وتقديم الفاتحة على كل السورة) وكذا ترك تكريرها قبل سورة الأوليين، آهـ

(Al-Durrul Mukhtar. Vol.1 p. 479)²

It is also mentioned:

(وحفظ فاتحة الكتاب وسورة واجب على كل مسلم)ـ

(Al-Durrul Mukhtar)

Shami said:

(قوله وسورة) أي أقصر سورة أو ما يقوم مقامها من ثلاث آيات قصارـ

(Vol.1 p. 564)³

قلت: فلو كانت إعادة الفاتحة بنية تنوب عن وجوب السورة لم يكن حفظ سورة ما عدا الفاتحة واجبًاـ

Tahtawi said in the margin on Maraqqi Al-Falah:

ولوقرأ الفاتحة على قصد الدعاء تنوب عن القراءة، كما في الفتاوى الصغرىـ

¹ Ghunyatul Mustamli Sharah Munyatul Musalli. Chapter: The prostration of mistake P. 460. Publication: Sindh. And so is in Al-Bahrur Raique. Chapter: Forgetting salam. Vol.2 p. 105. Darul Kitab Al-Islami. And so is in Maraqqi Al-Falah. Chapter: The necessary act of Salah. P. 94. Al-Maktabah Al-Asriyah.

² (Al-Durrul Mukhtar on Raddul Muhtar. Chapter: The feature of Salah. Subject: The necessary acts of Salah. Vol.1 p. 460. Darul Fikr)

³ Raddul Muhtar. Chapter: The feature of Salah. Lesson: Imam will recite loudly. Subject: Sunnah is of two kinds: Sunnah on each individual, i.e. Sunnah Ai'n and Sunnah Kifayah. Vol.1 p. 538. Anees

وفيه إشعار بأن النية لا أثر لها.

So, if a person did not memorize any surah or verses except surah Fatiha, it is disliked for him to recite surah Fatiha with the intention of combining surah. It will not fulfil that necessary act, because combining any surah other than surah Fatiha is necessary. The person who did not memorize it he should recite tasbeeh after surah Fatiha, because repeating surah Fatiha necessitates the prostration of mistake. Allah knows the best.

13th Shawwal, 1346 A.H. (Imdadul Ahkam. Vol.2 p. 193, 194)

The injunction about reciting one surah in both rakah of obligatory Salah

Question: A person recited one surah in both rakah of obligatory Salah. Is Salah valid or not?

Answer: It is better not to repeat the surah he recited in first rakah, but if he repeated it in second rakah, Salah will be correct and he does not need to do the prostration of forgetfulness.²

¹ Chapter: The necessary act of Salah. P. 248. Darul Kutub Al-Ilmiyah. Beirut

² لا بأس أن يقرأ سورة ويعيدها في الثانية.

(Al-Durrul Mukhtar)

(قوله لا بأس أن يقرأ سورة، الخ) أفاد أنه يكره تنزيهاً.

(Raddul Muhtar. Before the chapter of leading Salah. Vol.2 p. 268)

The word "" (there is nothing wrong.) indicates that it is contrary to the best. The repetition in obligatory acts is not good and the repetition of surah in supererogatory Salah is permissible without any dislike. (Ghunyatul Mustamli Sharah Munyatul Musalli)

The statement of disliking narrated by Qinyah, Shami classed it as somewhat disliked and explained the word "" as follow:

(قوله لا بأس أن يقرأ سورة، الخ) أفاد أنه يكره تنزيهاً، وعليه يحمل جزم القنية بالكراهة.

However, there is nothing wrong to recite one surah in both rakah. It is also proved in hadith by the act of the Prophet (saws). No evidence exists for prohibition or disliking. (Mujahid)

It is mentioned in a hadith of Sunan Abu Dawood that a Companion listened to the Prophet (saws) reciting one surah (Zilzal) in both rakah of Fajr Salah.¹

It is mentioned in Durre Mukhtar: "If a person recited one surah in a rakah and then he repeated it in second rakah, there is nothing wrong."² Allah knows the best.

Muhammad Abbas. 06/06/1357 A.H. (Fatawa Imarat Shariah. Vol.2 p. 319, 320)

Observing the order in the recitation of the glorious Quran

Question: It is mentioned in Musnad Ahmad bin Hanbal (r):

عن علي رضي الله تعالى عنه قال: كان رسول الله صلى الله عليه وسلم يوتر بتسعة سور من المفصل، قال أسود: يقرأ في الركعة الأولى: "أَلْهَافُ الْكَافُرِ"، و"إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ"، و"إِذَا زُلْزِلَتِ الْأَرْضُ"، وفي الركعة الثانية: "وَالْعَصْرِ"، و"إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ"، و"إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ"، وفي الركعة الثالثة: "قُلْ يَا أَيُّهَا الْكَافِرُونَ"، و"تَبَّتْ يَدَا أَبِي لَهَبٍ"، و"قُلْ هُوَ اللَّهُ أَحَدٌ"³

Is it permissible to recite the above surah as they are mentioned in order or to disorder; for example, one recites 2nd, 3rd and 1st in first rakah and 4th, 5th and 6th in second rakah and in third rakah the places of hadith? Or is sunnah to recite as mentioned in hadith?

Answer: Before the compilation of the glorious Quran, the order of surah was optional. That's why the Companions had different opinions in this regard. It is evidence itself that the order was not necessary otherwise the Companions would not miss it. Later, the

والحاصل أن تكرار السورة الواحدة في ركعة واحدة مكروية في الفرض ذكره في فتاوى قاضي خاب وكذا تكرارها في ركعتين منه بأب قرءها في الأولى ثم كررها في الركعة الثانية يكره ذكره في القنية، لكن هذا إذا كانت لغير ضرورة بأب كان يقدر قراء سورة أخرى أما إذا لم يقدر فلا يكره -- (ولا يكره) تكرار السورة في ركعة أو ركعتين في التطوع --

(Ghunyatul Mustamli. P. 355. Chapter: The feature of Salah)

عن معاذ بن عبد الله المجهمي أن رجلاً من جهينة أخبره أنه سمع النبي صلى الله عليه وسلم يقرأ في الصبح إذا زلزلت الأرض في الركعتين كلتيهما، فلا أدري أنبي رسول صلى الله عليه وسلم أم قرأ ذلك عمداً --

(Sunan Abu Dawood. Chapter: The person who repeats one surah in two rakah. Vol.1 p. 118. H: 816) (And so is in Al-Sunan Al-Kubra Lil Baihaqi. Chapter: It is permissible to recite in Fajr Salah. H: 4021)

² لا بأس أن يقرأ سورة ويعيدها في الثانية --

(Al-Durrul Mukhtar before the chapter of leading Salah. Vol.1 p. 546)

³ Musnad Al-Imam Ahmad. Musnad Ali bin Abu Talib (rz) (H: 678) Musnad Al-Bazzar. What Abu Ishaque narrated from Al-Harith from Ali bin Abu Talib (rz) (H: 851) Sharah Ma'ani Al-Athar. Chapter: Witr (H: 1724)

companions unanimously agreed on the current order of the glorious Quran and following Ijma (consensus) is necessary. Now, one should not go against it. The consensus against marfoo indicates to that the marfoo has invalidated. Therefore, you should recite these surahs as they are mentioned.¹

29th Zil Hijj, 1331 A.H. (Second complement. P. 106) (Imdadul Fatawa. Vol.1 p. 426, 427)

¹ قال القاضي أبو بكر بن الطيب: ترتيب السور على ما هي عليه اليوم في المصحف كان على وجه الاجتهاد من الصحابة. -

(Fatah Al-Bayan Fi Maqasid Al-Quran. Surah Iqra. Vol. 15. P. 307. Al-Maktabah Al-Asriyah. Beirut)

انعقد إجماع الأمة على أن ترتيب آيات القرآن الكريم على هذا النمط الذي نراه اليوم بالمصحف كان بتوقيف من النبي صلى الله عليه وسلم عن الله تعالى وأنه لا مجال للرأى والاجتهاد فيه، بل كان جبريل ينزل بالآيات على الرسول صلى الله عليه وسلم ويرشده إلى موضع كل آية من سورتها ثم يقرؤها النبي صلى الله عليه وسلم على أصحابه.

(Manahil Al-Irfan Fi Uloom Al-Quran. Tarteeb Ayat Al-Quran. Vol.1 p. 346. Publication: I'eesa Albani Al-Halabi Wa Shorakauhu)

The necessary acts in Salah are:

Saying "الله أكبر" in opening takbeer, to define first two rakah of obligatory Salah for recitation, reciting surah Fatiha in first and second rakah of obligatory Salah and in all rakah of other salah, combining surah after surah Fatiha in first and second rakah of obligatory Salah and all rakah of necessary, sunnah and supererogatory Salah, reciting surah Fatiha before surah, placing forehead along with the hard part of nose in prostration, performing second prostration after first, performing all pillars of Salah with serenity, standing upright after performing ruku, sitting between both prostration, sitting for first tashahhud, reciting tashahhud in first and last sitting of Salah, saying salam towards both right and left side, reciting Du'a of Qunoot, takbeers of Eidain, reciting loudly by Imam in both rakah of Fajr Salah and in first two rakah of Maghrib and Isha salah whether they are performed in time or later and in Juma, Eidain and Witr Salah, reciting silently in all rakah of Zuhr and Asr Salah and in third and fourth rakah of Maghrib and Isha Salah and in all supererogatory Salah of the day, following Imam instantly in obligatory and necessary acts, performing every obligatory and necessary acts in their defined time, not delaying too much between two obligatory or necessary acts and keeping silent behind Imam. (Namaz Aur Taharat Ke Tafsili Masail. P. 233- 241. Anees)

THE ISSUES OF RECITATION LOUDLY AND SILENTLY

The Issues of Recitation Loudly and Silently

The wisdom of recitation loudly and silently

Question: Imam recites loudly in Eidain, Juma, Maghrib, Isha and Fajr salah and he does not do it in Zuhr and Asr salah. Is there anything special in doing so?

Answer: Actually, a Muslim should accept all that are commanded under the shariah without understanding the wisdom and asking questions. Particularly, the injunctions related to the prayers do not have anything to do with intellect and ideology, but it does not mean that any command of Allah Almighty is void from wisdom. Every injunction of Shariah is based on wisdom and ideology, but our sight and listening are limited. We can listen close voice and can see one or two furlongs. Similarly, our intellect is also limited that cannot understand the Divine wisdom. So, not a single point of Shariah is contrary to the intellect, but many things are beyond the intellect. Therefore, it is better to avoid think thinking uselessly about such issues.¹

However, it is understood that the hours of the day are full of chaos and disturbance by this reason the recitation is done in Zuhr and Asr Salah silently. Unlikely, the hours of the night are the time of calmness, peace and delight. So, it was ordered to recite loudly this time. The time of Fajr salah is the most joyful time. So, the recitation is prolonged in this time and the Salah in which people congregate in large number like Eidain, Juma etc., it was ordered to recite loudly for the purpose of preaching and it was a very good idea to make that large collection silent and attentive.²

¹ الفعل الخالي عن الحكمة عبث والعبث لا يليق بالحكيم.

(Al-Mahsool Lir Razi. Fifth issue, reasonable evidence. Vol.6 p. 104. Muassasatur Risalah. Anees)

² The closest answer (Allah knows the best.):

أب الحكمة في ذلك أن النهار محل العمل ومحل الأخذ والعطاء والاجتماع فالسر أجمع للقلب، إذا قرأ سر أجمع لقلبه وأخشف لقلبه حتى يتدبر والليل محل الخلوة في البيت مع الأهل ومحل خلوة بالله عز وجل إذا جهر كان أنشط له وأقرب له إلى انتفاعه بالقراءة وأبعد عن النوم فهو في الليل

Should one who is praying alone recite loudly or silently

Question: If a person does not attend the congregation of Salah in masjid and perform Salah at home, is it allowed to recite loudly or not?

Answer: It is better for the person performing Salah alone to recite loudly in Salah which is performed loudly like Maghrib, Isha and Fajr salah. So, it is correct to perform loudly

يقرأ جهرة ليتدبر كتاب الله ولينشط في قراءته ويجمع قلبه على ذلك لأن ما حوله هادئ فليس عنده مشاغل فيرفع صوته حتى يجمع قلبه ويقرأ كلام الله ويتدبره عن صوت مرفوع رفعا لا يشق عليه ولا يؤذى من حوله إذا كان حوله نواماً أو مصلوناً أو قراءاً لا يرفع رفعا يؤذيهم ويشق عليهم لكن رفعا خفيفا أما إذا كان أحد فيكون رفعه وسطاً يطرد الشيطان ويعين نفسه على النشاط والتدبر -- لكن يغلب على الظن والله أعلم أن هذه الأوقات يكون فيها الاستماع متيسراً والفهم في المغرب والعشاء والفجر فينتفع المأمومون بالقراءة بخلاف الظهر والعصر فإنها أوقات مشاغل بحاجات الدنيا وقد لا يكون عندهم من الاستماع والإنصات والفهم ما عندهم في المغرب والعشاء والفجر فمن حكمة الله أن جعل القراءة سرية حتى يتأمل هذا ويتأمل هذا، الإمام يقرأ ويتأمل، والمأموم كذلك، بخلاف المغرب والعشاء فإن مجيء الليل وأول النهار وقت الراحة ووقت الهدوء فالأقرب والله أعلم أن يتيسر لهم من الاستماع والإنصات والاستفادة ما لا يتيسر لهم في الصلاتين النهاريتين: الظهر والعصر. والحكمة في هذا الله سبحانه هو أحكم وأعلم جل وعلا هو الحكيم العليم سبحانه وتعالى في ذلك.

لكن الأقرب والله أعلم أن هذا هو السرف في الجهر في المغرب والعشاء في الأولى والثانية والجهر في الفجر والجهر في الجمعة لأنه صلاة يجتمع فيها الناس من كل مكان، من الحكمة أن يجهر فيها بالقراءة حتى يستمعوا ويستفيدوا وهكذا في صلاة العيد وصلاة الاستسقاء لأنها صلوات يحصل فيها الاجتماع والكثرة فمن رحمة الله أن شرع فيها الجهر.

(Fatawa Noor Ali Al-Durb Libn Baaz under the supervision of Dr. Muhammad Bin Usr Al-Shuwa'ir. The wisdom of reciting loudly in the Salah of night. Vol.8 p. 221, 222. Anees)

¹ The wisdom of reciting loudly and silently

Question: Why Zuhr and Asr Salah are performed silently and Maghrib, Isha and Fajr Salah are performed loudly?

Answer: Actually, we are commanded to do so. Commonly, we can say about its wisdom that the disturbance and commotion turn into calmness in the night that likes to recite loudly and the hours of the day are full of commotion and disturbance that requires to recite silently.

(و السرف في مخافة الظهر والعصر أن النهار مظنة الصخب واللغط في الأسواق والدور وأما غيرها فوقت هدوء الأصوات والجهر أقرب إلى تذكر القوم واتعاظهم)

(Hujjatullah Al-Balighah. Vol.2 p. 15)

written by Muhammad Zahoor Nadawi (Fatawa Nadwatul Ulama. Vol.2 p. 66)

in the question above rather it is better.¹ But missing the congregation without shariah excuse is sin.² (Fatawa Darul Uloom Deoband. Vol. 2 p. 258, 259)³

The injunction of saying takbeer loudly for the person performing Salah alone

Question: Masa'lah: Bahishti Gauhar (new version) P. 36: Imam will recite surah and say "سمع الله لمن حمده" and all takbeers loudly in first two rakah of Fajr, Maghrib and Isha Salah and the one who is performing alone will recite according to his choice, but he will say "سمع الله لمن حمده" and all takbeers silently and Imam will say "سمع الله لمن حمده" and all takbeers silently in Zuhr and Asr and the one who is performing alone will say silently and the follower will say all takbeers all the time silently. (Shami. Vol.1 p. 495)

In this masa'lah, the one who is performing alone is permitted to recite loudly or silently in all three Salah i.e. Fajr, Maghrib and Isha, but he is ordered to say "سمع الله لمن حمده" and all takbeers silently. Here is a doubt that the old version of Bahishti Gauhar states to say all takbeers as per the choice whether he will say silently or loudly. The words of this issue are changed, but it is not mentioned in footnote that some texts are added as it

وإن كان منفردًا فهو مخير إن شاء جهروا سمع نفسه لأنه إمام في حق نفسه وإن شاء خافت لأنه ليس خلفه من يسمعه والأفضل¹
هو الجهر ليكون الأداء على هيئة الجماعة.

(Al-Hidayah. Chapter: The recitation. Vol.1 p. 105)

² (والجماعة سنة مؤكدة للرجال) قال الزاهد: أرادوا بالتأكيد الوجوب.

(Al-Durrul Mukhtar)

قال في النهر: إلا أن هذا يقتضي الاتفاق على أن تركها مرة بلا عذر يوجب إثمًا، الخ.

(Raddul Muhtar. Chapter: Leading salah. Subject: Repeating congregation in masjid. Zafeer) (Al-Nahr Al-Faique. Chapter: Leading salah and hadath in salah. Vol.1 p. 238)

³ Iqamah and the recitation in Salah of the one who is performing alone

Question: If a person is performing obligatory Salah alone in masjid or home or field, should you perform loudly and with takbeer?

Answer: It is better to perform loudly the salah which is perform out loud in that condition and saying takbeer loudly is also correct, but with moderate volume.

ويخير المنفرد في الجهر وهو أفضل ويكتفى بأدائه (إن أدى) وفي السرية يخافت حتمًا على المذهب.

(Al-Durrul Mukhtar)

(قوله وهو أفضل) ليكون الأداء على هيئة الجماعة ولهذا كان أداءه بأذان وإقامة أفضل - وروى في الخبر: "أن من صلى على هيئة الجماعة صلت بصلاته صفوف من الملائكة" -

(Raddul Muhtar. Chapter: The feature of Salah. Lesson: The recitation. Vol.1 p. 498. Zafeer)

(Fatawa Darul Uloom Deoband. Vol.2 p. 248)

has been mentioned in the beginning that if the new text will be added, it will be mentioned in footnote that this text is added. So, it is required to be researched.

Answer: Yes, some texts of Bahishti Galuhar previous version changed regarding this issue and it is not notified in footnote, because this notification is obligated only in Bahishti Zewar. To site the preamble of Bahishti Gauhar (new version) part.4 p.43.

What mentioned in Bahishti Gauhar (old version) is only that the person performing Salah alone has the choice that creates doubt about the choice of saying takbeers, “سمع الله لمن حمده” and “ربنا لك الحمد” loudly while his is granted choice in recitation loudly, because saying takbeers, “سمع الله لمن حمده” and “ربنا لك الحمد” loudly is not allowed for him. That’s why the text is changed in this version and the evidence of this change is mentioned in Durre Mukhtar with Shami. Chapter: The sunnah acts of Salah. Vol.1 P. 495. Published in 1294 A.H. To site the text:

(وجهر الإمام بالتكبير) بقدر حاجته للإعلام بالدخول والانتقال وكذا بالتسميع والسلام وأما المؤتم والمنفرد فيسمع نفسه¹

It describes clearly that saying takbeers, “سمع الله لمن حمده” and salam loudly is a specified with Imam and the one who is performing alone is ordered to say them silently as the follower says. The text which is written in the chapter of recitation:

(ويخير المنفرد في الجهر) وهو أفضل ويكتفى بأدناه (إب أدى). الثم²

It means the choice is granted about reciting loudly as it is understood by the context.

1st Muharram Al-Haram, 1346 A.H. (Imdadul Al-Ahkam. Vol.2 p. 192, 193)

Will the person coming after the end of congregation recite silently or loudly

Question: How will the person coming after the end of obligatory congregation perform Salah? Will he recite loudly or silently?

¹ (Al-Durrul Mukhtar on Raddul Muhtar. Chapter: The feature of Salah. Subject: Notifying behind Imam. Vol.1 p. 475. Darul Fikr

--- وأن المنفرد ليس بمخير في الصلاة السرية بل يجب الإخفاء عليه، وهو الصحيح.

(Al-Bahrur Raique. The etiquettes of salah. Vol.1 p. 355. Darul Kutub Al-Islami)

² (Al-Durrul Mukhtar on Raddul Muhtar. Chapter: The feature of Salah. Lesson: The recitation. Vol.1 p.355. Darul Fikr. Anees

Answer: If salah is one in which Qur'an is recited out loud i.e. Maghrib, Isha and Fajr salah, reciting loudly or silently both are allowed, but it is better to recite loudly. He should not go to extremes in saying it out loud, in such a way that disturbs other.¹

(Fatawa Qadhi Mujahid Al-Islam Qasmi. P. 67)

Should one who is praying salah in which Quran is recited loudly alone recite loudly or silently?

Question: (1) If the congregation of Salah in which Quran is recited loudly ended, should the person coming late recite loudly or silently?

Should Quran be recited loudly or silently in missed salah when it is made up

Question: (2) If missed salah in which Quran is recited loudly, is made for in the day hours, should he recite loudly or silently? Similarly, if missed Salah of the day hours is made up for in night, should he recite loudly or silently?

Answer: (1) If a person performs Salah alone after missing it and it was Salah in which Quran is recited loudly, he has the choice to recite loudly or silently whether he performs it in time or later, but it is better for the fore said person to recite loudly. So, that Salah may be like congregation.

”وَإِنْ كَانَ مُنْفَرِدًا فَهُوَ خَيْرٌ أَنْ يَشَاءَ جَهْرًا وَسَمِعَ نَفْسَهُ لِأَنَّهُ إِمَامٌ فِي حَقِّ نَفْسِهِ وَإِنْ شَاءَ خَافَتْ لِأَنَّهُ لَيْسَ خَلْفَهُ مَنْ يَسْمَعُهُ وَالْأَفْضَلُ بِالْجَهْرِ لِيَكُونَ الْإِدَاءُ عَلَى هَيْئَةِ الْجَمَاعَةِ“ -

(Al-Hidayah. Vol.1 p. 115)²

If Salah in which Quran is recited loudly is made up for in congregation whether in the night or in day, the recitation will be loudly as the Prophet (saws) did in the night of Al-

¹ It means that he should recite the glorious Quran loudly in that Salah Quran is recited loudly and he should recite silently in that Salah Quran is recited silently. Anees

”وَإِنْ كَانَ مُنْفَرِدًا فَهُوَ خَيْرٌ أَنْ يَشَاءَ جَهْرًا وَسَمِعَ نَفْسَهُ لِأَنَّهُ إِمَامٌ فِي حَقِّ نَفْسِهِ وَإِنْ شَاءَ خَافَتْ لِأَنَّهُ لَيْسَ خَلْفَهُ مَنْ يَسْمَعُهُ وَالْأَفْضَلُ بِالْجَهْرِ لِيَكُونَ الْإِدَاءُ عَلَى هَيْئَةِ الْجَمَاعَةِ“ -

(Al-Hidayah. Vol.1 p. 347, 348. Publication: Pakistan)

² Al-Hidayah Sharah Bidayatul Muftadi. Book of Salah. Chapter: The recitation. Vol.1 p. 45. Daro Ihya Al-Turath Al-Islami. Beirut. And so is in Minhah Al-Sulook Sharah Tuhfah Al-Mulook. Chapter: The recitation. Vol.1 p. 102. The Ministry of Aqaf and Islamic affairs Qatar.

“Tarees” when he made a for Fajr salah after sunrise.¹ If Salah in which Quran is recited silently is made up for in the night, the recitation will be silently whether it is performed in congregation or alone.

”ومتى قضى الفوائت إن قضاها بجماعة فإن كانت صلاة يجهر فيها يجهر فيها الإمام بالقراءة وإن قضاها وحده يتخير بين الجهر والمخافة والجهر أفضل كما في الوقت ويخاف فيما يخاف فيه حتماً“ -

(Al-Fatawa Al-Hindiyah. Vol.1 p. 121)² Allah knows the best.

Muhammad Junaid Alam Nadawi Qasmi. 04/04/1415 A.H. (Fatawa Imarat Shariah. Vol.2 p. 398)³

عن أبي هريرة قال: لما قفل رسول الله صلى الله عليه وسلم فنام، فلم يستيقظ أحد منهم وكان أولهم استيقاظاً النبي صلى الله عليه وسلم فقال: أي بلال، فقال بلال: بآي أنت يا رسول الله أخذ بنفسى الذى أخذ بنفسك، فقال رسول الله صلى الله عليه وسلم: اقتادوا، ثم أناخ فتوضأ فأقام الصلاة ثم صلى مثل صلاته للوقت في تمكث ثم قال: { أَقِمِ الصَّلَاةَ لِذِكْرِي } -

(Surah Taha:14) (Sunan Al-Tirmizi. Book of interpretation. Chapter: From surah Taha. (H: 3163)

وقال الترمذى: هذا حديث غير محفوظ، رواه غير واحد من الحفاظ عن الزهرى عن سعيد بن المسيب عن النبي صلى الله عليه وسلم ولم يذكروا فيه عن أبي هريرة، وصالح بن الأخضر يضعف في الحديث ضعفه سعيد بن القطان وغيره من قبل حفظه)

قال الألبانى: أخرجه مسلم وأبو داود، وعنه أبو عوانة وكذا البيهقي وابن ماجه والسراج في مسنده من طرق عن ابن شهاب عن سعيد بن المسيب عنه ورواه مالك عن ابن شهاب عن سعيد مرسلاً والصواب الموصول لاتفاق جماعة من الثقات عليه وهو يونس ومعمرو وشعبان وتابعهم صالح بن الأخضر عند الترمذى وللنسائي منه الجملة الأخيرة من طريق يونس وابن اسحاق ومعمرو له طريق أخرى عن أبي هريرة بلفظ: من نسي صلاة فوقيتها إذا ذكرها، قال الله عز وجل: { أَقِمِ الصَّلَاةَ لِذِكْرِي } -

(Surah Taha:14) (Irwa Al-Ghaleel Fi Takhreej Ahadeeth Mana Al-Sabeel. Hadith: If a person slept or forgot salah. Vol.1 p. 292. Al-Maktabah Al-Islami, Beirut)

² Chapter:11. Making up for missing Salah. Darul Fikr. Anees

³ **If Salah in which Quran is recited loudly is make up for in congregation in the day, it is necessary to perform loudly**

Question: If a group of people missed Salah in which Quran is recited loudly and they want to make up for it in the day, will Imam recite loudly or silently?

Answer: Imam will recite loudly necessarily. Al-Tanweer reads:

ويجهر الإمام في الفجر وأولي العشاين أدائاً وقضائاً وجمعة وعيدين وتراويح وتوترعدها -

(Raddul Muhtar. Vol.1 p. 497) (Al-Tanweer main text of Durre Mukhtar on Raddul Muhtar. Chapter: The feature of Salah. Lesson: Imam will recite loudly. Vol.1 p. 532. Darul Fikr) Allah knows the best. 1st Rajab, 1397 A.H. (Ahsanul Fatawa. Vol.3 p. 80)

The injunction of reciting loudly in supererogatory Salah while it was begun silently

Question: If a person begins supererogatory Salah silently and then he wants to perform loudly, is it correct to start reciting loudly in between?

Answer: If he is performing supererogatory Salah in the day, he should not begin reciting loudly and if it is in night, he is permitted to recite loudly whether he began to perform loudly from the first or in between. It is allowed whatever it may be.

Maraqi Al-Falah reads:

والمنفرد بفرض مخير فيما يجهر الإمام فيه كمتنفل بالليل فإنه مخير ويكتفى بأدنى الجهر آه والجمهور أفضل ما لم يؤذ نائمًا ونحوه كمرريض ومن ينظر في العلم¹

His analogy is not correct with the issue that if one begins supererogatory Salah standing, is not allowed to perform sitting during Salah, because standing is a pillar of Salah here which is superior than sitting and sitting is resembling standing as a concession in supererogatory Salah of night and neither reciting loudly is necessary in supererogatory Salah of night nor reciting loudly, but both are permissible with equal choice and neither reciting silently is superior than reciting loudly. Moreover, some evidences prove that reciting loudly in supererogatory Salah of night is better. So, it should not be transmitted from superior to inferior, but it will be from equal level to the same or from inferior to superior. Therefore, there is no doubt to be correct. The issue mentioned in Al-Hidayah and other books as follow:

” (لوترك سورة أولى العشاء) -- (قرأاً وجوباً) -- (مع الفاتحة جهراً في الآخرين) لأن الجمع بين جهر ومخافة في ركعة شنيع²

It is specified with Imam and congregation, because reciting loudly is necessary for him not for the person performing alone. Moreover, it is not necessary at all for the person performing supererogatory Salah alone.

¹ Maraqi Al-Falah Sharah Noorul leedhah. Chapter: The necessary act of Salah. P. 95. Al-Maktabah Al-Asriyah. Anees

² Al-Durrul Mukhtar on Raddul Muhtar. Chapter: The feature of Salah. Lesson: Imam will recite loudly (before the chapter of leading Salah) Vol.1 p. 535, 536.

-- لأن الجمع بين الجهر والمخافة في ركعة واحدة غير مشروع، الخ.

(Badai Al-Sanai. Book of Salah. Chapter: The occasion of prostration of forgetfulness. Vol.1 p. 172. Darul Kutub Al-Ilmiyah)

وصرح في الهداية في باب سجود السهو بأن الجهر والمخافة من خصائص الجماعة¹

So, mixing the recitation out loud and silent in congregation is disliked not for the person performing alone. Allah knows the best.

18th Ziqadah, 1342 A.H. (Imdadul Ahkam. Vol.2 p. 182, 183)

Imam is ordered to recite loudly in Salah in which Quran is recited loudly

Question: A person was performing Isha salah alone; another person came and followed him. Imam did not recite loudly. Is Salah Wiley do not? Is it necessary for Imam to recite loudly in Salah in which Quran is recited loudly?

Answer: If Imam intended for leading Salah, it was necessary to recite loudly. But if he did not intend for leading Salah, it is not necessary to recite loudly. So, Salah will be valid. It is necessary for Imam to recite loudly in Salah in which Quran is recited loudly.

It is mentioned in Durre Mukhtar:

(ويجهر الإمام) وجوباً بحسب الجماعة، فإن زاد عليه أساء، ولوائتم به بعد الفاتحة أو بعضها سرّاً أعادها جهراً، بجر. لكن في آخر شرح المنية: أئتم به بعد الفاتحة، يجهر بالسورة إن قصد الإمامة وإلا فلا يلزمه الجهر.

(Al-Durrul Mukhtar)

Al-Shamiyah reads:

(قوله إن قصد الإمامة الخ) عزاه في القنية إلى فتاوى الكرمانى، ووجهه أن الإمام منفرد في حق نفسه، ولذا لا يجنث في لا يؤمر أحدًا ما ليرى الإمامة، ولا يحصل ثواب الجماعة إلا بالنية².

¹ Al-Hidayah. Chapter: The prostration of mistake. Vol.1 p.74. Daro Ihya Al-Turath Al-Islami, Beirut

قال: وأكره أن يصلى القوم التطوع جماعة إلا في قيام رمضان خاصة لأن رسول الله صلى الله عليه وسلم لم يؤد التطوعات بالجماعة مع حرصه على أداء الصلاة بالجماعة ولأنه لا يؤذن ولا يقام ولأن الإخفاء في التطوعات سنة.

(Al-Nukat Lis Sarakhsi. Chapter: The person who stands behind Imam in supererogatory Salah. Vol.1 p. 169. Aalim Al-Kitab. Beirut)

وقد أفاد أن المتنفذ بالتهار يجب عليه الإخفاء مطلقاً والمتنفذ بالليل مخير بين الجهر والإخفاء إن كان منفرداً، أما إن كان إماماً فالجهر واجب كما ذكره الشارح، الخ.

(Al-Bahrur Raique. The etiquettes of salah. Vol.1 p. 355)

² Raddul Muhtar. Chapter: The feature of Salah. Lesson: Imam will recite loudly. Vol.1 p. 532. Lesson: The recitation. Saeed.

It is written in Tahtawi:

ويجب جهر الإمام الواجب منه أدناه وهو أن يسمع غيره، ولو واحدًا وإلا كان إسراءًا¹

To site Imdad Al-Fattah:

ويجب جهر الإمام بقراءة ركعتي الفجر وقراءة أولي العشائين للمواظبة عليه²

Bahishti Gauhar establishes:

If a person is performing obligatory Fajr or Maghrib or Isha Salah silently and another person followed him, it is of two kinds:

- (1) The first person will intend for leading Salah to establish the congregation.
- (2) He will not intend and consider himself that though the second person is performing behind me, but I will not be Imam and perform Salah alone as usual.

In the first kind, he has to recite loudly as he intended. So, if he has recited surah Fatiha or some parts of other surah silently, he should recite loudly at once, because it is necessary for Imam to recite loudly in Fajr, Maghrib and Isha Salah.

In the second kind, he does not need to recite loudly and the follower's Salah will be correct also, because Imam's intention for leading Salah is not compulsory to validate the follower's Salah. (Bahishti Gauhar. Part.11 p. 58. The matters of Imam and follower. Masa'lah.20. Al-Madinah Lahore) Allah knows the best. (Fatawa Darul Uloom Zakariya. Vol.2 p. 268, 269)

Saying Takbeer loudly is Sunnah for Imam not necessary

Question: If Imam did mistake in takbeers of movement and said any takbeer silently, will the prostration of mistake be compulsory or not?

Answer: No, because saying takbeers loudly is sunnah for Imam.

كذا في الدر المختار في سنن الصلاة، حيث قال: وجهر الإمام بالتكبير³

¹ Al-Tahtawi on Maraqi Al-Falah. P. 252. Lesson: The necessary acts of Salah. Qadeemi

² Imdad Al-Fattah. Chapter: The necessary acts of Salah. Vol. 278.

³ Tanweer Al-Absar on Raddul Muhtar. Chapter: The feature of Salah. Sunnah acts of Salah. Vol.1 p. 475. Anees

The volume of recitation and saying takbeer loudly

Question: Imam recites and says takbeer to the extremes that the voice reaches outside of masjid on the road and he says some takbeer too slow to listen for the people performing in second row for example; saying takbeer of ruku slowly and takbeer of upright standing much loudly, takbeer of prostration slowly and takbeer of sitting much loudly. Is it sunnah or bida't? Is saying takbeer like this proved by the three early ages of Islam or is it self-invented?

Answer: Imam should adopt the moderate way for reciting and saying takbeer loudly and he recites as loud as it is required. Differentiating between takbeers by saying much

The child is performing Zuhr salah loudly for learning Salah

Question: A student leads Salah and recites loudly in Zuhr Salah, so that other students performing behind him can understand what to recite in which a pillar of Salah. Is it allowed or not?

Answer: If students are underage and child Imam is also immature, it is permissible to perform Zuhr Salah and to recite all Azkar of Salah loudly for learning, because underage children are not accountable to the injunctions of shariah and these salah are supererogatory Salah for the children. Supererogatory Salah has more concession than obligatory. It is also proved to recite Azkar of Salah loudly by pious predecessors for the purpose of teaching Salah. It is reported about Umar (rz) that once he recited "ثنا" (the praise of Salah) loudly. It is also reported about Abu Hurairah (rz) to read "تعوذ" (أعوذ بالله من الشيطان الرجيم) loudly. (Zadul Ma'ad. Vol.1 p. 275)

ولكن صح عن عمر بن الخطاب رضي الله عنه أنه كان يستفتح به في مقام النبي صلى الله عليه وسلم ويجهريه ويعلمه الناس -

(Zadul Ma'ad fi Hady Khairul Anam. Chapter: Gift of Salah by the Prophet (saws) Vol.1 p. 198. Massasatur Risalah. Beirut)

وإنما يتعوذ المصلي في نفسه إما ما كان أو منفرداً لأب الجهر بالتعوذ لم ينقل عن رسول الله صلى الله عليه وسلم ولو كان يجهر لنقل نقلاً مستفيضاً والذي روى عن عمر رضي الله عنه أنه جهر بالتعوذ تأويله أنه كان وقته إتيافاً لا قصداً أو قصد تعليم السامعين أن المصلي ينبغي أن يتعوذ كما نقل عنه الجهر بثناء الإفتتاح -

(Al-Mabsoot Lis Sarakhsi. The way to begin Salah. Vol.1 p. 13. Darul Marifah. Beirut)

Sometimes, the Prophet (saws) said Ameen loudly. So, the narrator of hadith Wail bin Hujr (rz) reported:

”ما أراه إلا يعلمنا“ -

(Al-Ta'leeque Al-Hasan on Athar Al-Sunan. Vol.1 p. 187. Hadith No. 377. Publication: Gujranwalah)

As for my opinion is concerned in this regard is that this action of the Prophet (saws) was to teach him Salah. (Kitabul Fatawa. Vol.3 p. 123, 124)

loudly and less than what is required is condemnable and with no proof according to Shariah.¹

Fuqaha suggested regarding salam only that he should say second salam somehow lower than the first.

كما في الدر المختار: وسنّ جعل الثاني أخفض من الأول.²

It is not allowed to differentiate between the volume of out loud except what is mentioned. (Fatawa Darul Uloom Deoband. Vol.2 p. 179, 180)³

The least degree of reciting silently

Question: Bahishti Zewar reads that if the reciter cannot listen himself, his Salah is not valid. What does it mean? Mostly of the worshiper cannot listen himself because of noises or he is deaf. Everything has two degrees: The highest and lowest. For example; the highest degree of out loud is that the recitation could be listened from a distance

¹ (ويجهر الإمام) وجوباً بحسب الجماعة، فإن زاد عليه أساء.¹

(Al-Durrul Mukhtar)

وفي الزايدى عن أبي جعفر: لو زاد على الحاجة فهو أفضل، إلا إذا أجهد نفسه أو أذى غيره، فبهتانى.

(Raddul Muhtar. Chapter: The feature of Salah. Lesson: The recitation. Vol.1 p. 497)

(وجهر الإمام بالتكبير) بقدر حاجته للإعلام بالدخول والانتقال، وكذا بالتسمية والسلام، وأما المؤتمر والمنفرد فيسمع نفسه.

(Al-Durrul Mukhtar)

(قوله بقدر حاجته للإعلام، الخ) وإن زاد كره، طـ قلت: هذا إذا لم يفحش، الخ. -- والزائد على قدر الحاجة كما هو مكروه للإمام يكره

للمبلغ.

(Raddul Muhtar. Chapter: The feature of Salah. The Sunnah acts of Salah. Vol.1 p. 443. Zafeer)

² (Tanweer Al-Absar the text of Raddul Muhtar on Raddul Muhtar. Chapter: The feature of Salah. Lesson: The way of Salah. Subject: The time of finding the virtue of opening Salah. Vol.1 p. 491. Zafeer)

³ The volume of recitation

Question: It is mentioned in Bahishti Zewar that if one recites surah Fatiha and so silently that he cannot listen his own voice, Salah will not be valid. Is it obligatory or necessary to perform Salah so loudly that he can listen himself? If he performed silently and then he remembered, will Salah be correct by prostration of forgetfulness?

Answer: It one opinion. Another statement is that if he pronounced to the words correctly, Salah will be correct though he cannot listen himself. Acting upon first opinion creates doubt and by dint of this people keep on reciting loudly that causes disturbance for others. Therefore, we should act upon second statement according to my opinion. Allah knows the best.

25th Ziqadah, 1398 A.H. (Ahsanul Fatawa. Vol.1 p. 75)

and the lowest degree is that the person next to him can listen and the highest degree of reciting silently is that the reciter can listen himself only and the person next to him cannot listen and the lowest degree is the reciter moves his tongue and throat and he cannot listen himself, but he ponders by heart that he is reciting. For, it is better to perform Salah silently in which Quran is not recited loudly in Hanafis schools of thought. What degree is that, the highest or the lowest? If the reciter moves his tongue and throat, but does not listen by ears, will Salah be valid or not?

Answer: Durre Mukhtar reads:

” (و) أدنى (الجهرا إسماء غيره، و) أدنى (المخافتة إسماء نفسه) “¹ -

(Durre Mukhtar. Chapter: The recitation)

This statement is referred to Hindwani in Raddul Muhtar and it is preferred and authenticated. The author of Bahishti Zewar addicted this statement, because it carries safe side. Karkhi (r) states that correction of pronunciation is sufficient though the reciter cannot listen himself. Some people authenticated it. (Raddul Muhtar)²

So, they statement of Hindwani is better to be safe side, but Salah of the one who acts upon the opinion of Karkhi (r) will be correct also.³ Allah knows the best.

27th Rabi Al-Awwal, 1325 A.H. (Imdadul Fatawa. Vol.1 p. 88) (Imdadul Fatawa Jadeed. Vol.1 p. 234, 235)

what is the injunction about reciting with the voice that can be listened by the person next to him?

Question: When Zaid perform Salah whether in congregation or alone, sometimes he says tasbeehat of ruku and prostration with the voice that the person performing next

¹ Al-Durrul Mukhtar on Raddul Muhtar. Chapter: The feature of Salah. Vol.1 p. 534, 535.

² وبه علم أنه لا إشكال في كلام الخلاصة، وأنه لا ينافي كلام الهندواني بل هو مفرع عليه بدليل أنه في المعراج نقله عن الفضلي، وقد علمت أن الفضلي قائل بقول الهندواني فقد ظهر بهذا أن أدنى المخافتة إسماء نفسه أو من بقربه من رجل أو رجلين مثلاً، وأعلاها تصحيح الحروف كما هو مذهب الكرخي، ولا تعتبر هنا في الأصح -

(Raddul Muhtar. Book of Salah. Chapter: The recitation. Vol.1 p. 534, 535. Darul Fikr. Beirut)

³ ثم المخافتة أن يسمعه نفسه والجهرا أن يسمعه غيره وهذا عند الفقيه أبي جعفر الهندواني، وقال الكرخي: أدنى الجهرا أن يسمعه نفسه وأدنى المخافتة تصحيح الحروف؛ لأن القراءة فعل اللسان وعلى هذا الأصل كل ما يتعلق بالنطق -

(Al-Hidayah. Book of Salah. Chapter: The recitation. Vol.1 p. 106, 107)

to him listens. Similarly, sometimes he recites some verses e.g. “إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ” etc. with the voice that the person performing next to him listens in Salah in which Quran is recited silently. What is the injunction about it according to Shariah?

Answer: It is not good for Zaid to do so knowingly. If the voice increased during reciting without intention, nothing is wrong, but he should avoid it.¹ Allah knows the best.

Abdullah Khalid Mazahiri. 19/04/1401 A.H. (Fatawa Imarat Shariah. Vol.2 p. 409)

Reciting loudly more than required is allowed

Question: Is it permissible to recite out loud in Salah in which Quran is recited loudly? What does the verse “وَلَا تُجْهَرُ بِهِ صَلَاتُكَ وَلَا تُخَافُتُ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا”² mean?

Answer: Reciting loudly more than required is allowed, but trying to much or raising voice to the extremes that causes for concern or disturbance is not allowed.

في الشامية تحت (قوله فإب زاد عليه أساء): وفي الزايدى عن أبي جعفر: لو زاد على الحاجة فهو أفضل، إلا إذا أجهد نفسه أو أذى غيره، قهستانى -

(Raddul Muhtar. Vol.1 p. 497)³

The reason why this verse was revealed is that when the Prophet (saws) recited loudly, unbelievers speak ill, for this purpose Allah revealed this verse that you should recite moderately so that the Companions can listen and unbelievers cannot. This verse does not prove the prohibition of reciting loudly unconditionally. Allah knows the best.

12th Rajab, 1394 A.H. (Ahsanul Fatawa. Vol.3 p. 78)⁴

¹ (وَأَدْنَى) (المخافتة إسماء نفسه) ومن بقره، فلو سمع رجل أو رجلان فليس يجهر، والجهر أن يسمع الكل -

(Al-Durrul Mukhtar on Raddul Muhtar. Chapter: The feature of Salah. Subject: Discussion about reciting loudly and silently Vol.2 p. 252, 253)

it should be clear that if he recited in Salah in which Quran is recited silently or said takbeerat of ruku and prostration with the voice that only one or two persons performing next to him listen, there is nothing wrong, because this way is from reciting silently not loudly as it is declared with the text of Durre Mukhtar mentioned above. (Mujahid)

² Surah Bni Israeel: 110

³ Chapter: The feature of salah. Lesson: Imam will recite loudly. Lesson: The recitation. Vol.1 p.532. Darul Fikr. Beirut.

⁴ **Performing Salah with extreme and inharmonious**

It is necessary to pronounce words by tongue in Salah

Question: What do ulama and Islamic jurists say in regard to the following issues:

- (1) A person recites surah Fatiha, tashahhud, Durood and Du'a in Salah with full attention and understanding the meaning and he does it by heart without pronouncing the words and moving lips. Is Salah valid by reciting in heart?
- (2) If Salah is not valid by reciting in the heart, what is the way to pronounce the words by closing lips? Nowadays, 99% people perform Salah in the way that their lips do not move. If there is any such way, please write to me according to Quran and sunnah, so that I also can perform Salah easily.

Answer:

- (1) This is the deliberation and thinking, so it does not relieve the responsibility, because it requires to pronounce by tongue.

Question: Imam increases his voice in Salah unnecessarily. He says one takbeer moderately and other takbeer loudly or he recites one or two verses moderately and increases the voice in third verse. Is it fair to perform Salah in this way?

Answer: Whether it is takbeer of movement or the recitation of the glorious Quran, Imam said recite in a volume that the followers can listen. It is unfair to increase voice out loud unnecessarily.

ولا يجهد نفسه في الجهر-

(Tabyeenuh Haqaique. Chapter: Beginning Salah and its opening takbeer. Vol.1 p. 127)

Allamah Haskafi (r) has written that reciting the glorious Quran more loudly than required is not good.

” (ويجهر الإمام) وجوباً بحسب الجماعة. فإن زاد عليه أساء “-

(Al-Durrul Mukhtar. Vol.1 p. 797) (Al-Durrul Mukhtar on Raddul Muhtar. Chapter: The feature of Salah. Lesson: Imam will recite loudly. Lesson: The recitation. Vol.1 p. 532)

The voice should be in such volume that everyone can think about the verses of the glorious Quran and bring his heart for attention. (Al-Fatawa Al-Hindiyah. Vol.1 p. 72)

وإذا جهر الإمام فوق حاجة الناس فقد أساء لأرب الإمام إنما يجهر للإسماء القوم ليدبروا في قراءته ليحصل إحصار القلب-

(Al-Siraj Al-Wahhaj. Chapter:3 about etiquettes and sunnah acts of Salah. Darul Fikr. Beirut)

If the voice has too much ups and downs, the attention of heart cannot be found and a person cannot be on the level of thinking about. Therefore, Imam should recite and say takbeers of movement in moderate voice. (Kitabul Fatawa. Vol.3 p. 120, 121)

”ثم المخافة أن يسمعه نفسه والجهرا أن يسمعه غيره وهذا عند الفقيه أبي جعفر الهندي -- وقال الكرخي: أدنى الجهرا أن يسمعه نفسه وأدنى المخافة تصحيح الحروف؛ لأن القراءة فعل اللسان دون الصمخ -- وعلى هذا الأصل كل ما يتعلق بالنطق“¹
(Al-Hidayah. Vol.1 p. 98)

- (2) There is no concession for other than deaf person, so you should struggle and pronounce the word. Allah will bless you double reward according to hadith.²

As you bear the difficulty in talking and struggle for it, you should do the same in Salah.
(Fatawa Faridiyah. Vol.2 p. 240)³

¹ Al-Hidayah. Book of Salah. Chapter: The recitation. Vol.1 p. 106, 107) (Vol.1 p. 55. Publication: Daro Ihya Al-Turath Al-Islami, Beirut)

² عن عائشة قالت: قال رسول الله صلى الله تعالى عليه وسلم: ”الماهر بالقرآن مع السفرة الكرام البررة والذي يقرأ القرآن ويتعنت فيه وهو عليه شاق له أجران“ - متفق عليه -

(Mishkatul Masabeeh. Chapter: The virtues of the glorious Quran. Vol.1 p. 184) Imam Ahmad extracted it. Musnad Al-Siddiqah Aisha bint Al-Siddique. (H: 24667) Muslim. Chapter: The virtue of the expert person in the glorious Quran. (H: 798). Imam Bukhari extracted it. Chapter: "The Day the Horn is blown and you will come forth in multitudes." (H: 4937) The words are:

" مثل الذي يقرأ القرآن وهو حافظ له من السفرة الكرام البررة ومثل الذي يقرأ وهو يتعاهده وهو عليه شديد فله أجران "

³ **Pronouncing the words in Salah is necessary, only deliberation is not sufficient**

Question: What do ulama and Islamic jurists say in regard to the matter that when the time comes to recite tashahhud, Durood and Du'a in the congregation, I cannot pronounce the words correctly, only a can recite in the heart understanding meaning with full consideration. Will Salah be valid in this condition or not? If it is not, what should I do? If I try to pronounce, the voice increases that disturbs other people performing next to me. If I do not pronounce with voice the words come on the tongue, but it cannot be recognized whether they are pronounced by tongue or not.

Answer: For, reciting tashahhud 's necessary, you should not deliberate and think only, rather you should try to pronounce as much as you can though you cannot listen your wards, but you can be certain that you have pronounced the words correctly. It will be enough.

(قال العلامة الحصكفي: (و) أدنى (الجهرا) إسماء غيره، (و) أدنى (المخافة) إسماء نفسه -

(Al-Durrul Mukhtar)

قال ابن عابدين: اعلم أنهم اختلفوا في حد وجود القراءة على ثلاثة أقوال: فشرط الهندي والفضل لوجودها خروج صوت يصل إلى أذنه، وبه قال الشافعي - وشرط بشر المريسي وأحمد خروج الصوت من الفم وإب لم يصل إلى أذنه، لكن بشرط كونه مسموعاً في الجملة، حتى لو أدنى أحد صمخه إلى فيه يسمعه - ولم يشترط الكرخي وأبو بكر البلي السماع واكتفيا بتصحيح الحروف -

(Raddul Muhtar. Chapter: The feature of Salah. Lesson: The recitation. Vol.1 p. 394)

(Fatawa Faridiyah. Vol.2 p. 241)

If Imam recited some verses silently in Salah in the Quran is recited loudly, what should he do

Question: If Imam recited two or three verses silently in Salah in the Quran is recited loudly, should he recites loudly from the beginning or from where he remembered? Should he do the prostration of mistake or not?

Answer: He should recite loudly from the beginning¹ and do the prostration of mistake.² (Fatawa Darul Uloom Deoband. Vol.2 p. 256, 257)

If one intended for leading Salah after reciting some verses of surah Fatiha silently, he should not repeat Fatiha

Question: A person was performing Salah in which Quran is recited loudly alone. A person followed him during reciting surah Fatiha and he intended for leading Salah. Should the recite again surah Fatiha from the beginning loudly or resume loudly?

Answer: The opinions differed in this concern. Some are about repeating necessarily while others are not repeating necessarily, but the second opinion is preferred, so he will not repeat. If he repeated, he missed necessary acts according to the first opinion, so Salah should be repeated necessarily, but this decision is not favourable because the opinions contradict. Therefore, it is not necessary to repeat Salah.

قال في الحلائية: ولوائت به بعد الفاتحة أو بعضها سرًا أعادها جهريًا بحر. لكن في آخر شرح المنية ائتم به بعد الفاتحة. يجهر بالسورة إن قصد الإمامة وإلا فلا يلزمه الجهر.

(Al-Durrul Mukhtar)

¹ It is mentioned in Durre Mukhtar:

(ويجهر الإمام) وجوبًا بحسب الجماعة. فإن زاد عليه أساء، ولوائت به بعد الفاتحة أو بعضها سرًا أعادها جهريًا بحر.

(Al-Durrul Mukhtar)

Shami reads:

(قوله أعادها جهريًا) لأب الجهر فيما بقي صار واجبًا بالاعتداء، والجمعة بين الجهر والخافة في ركعة واحدة شنيعة بحر.

(Al-Durrul Mukhtar on Raddul Muhtar. Chapter: The feature of Salah. Lesson: The recitation. Vol.1 p. 497)

² He should do the prostration of mistake, because he delayed.

وتأخير الواجب عن محله وهو موجب لسجود السهو.

(Raddul Muhtar. Lesson: The recitation. Vol.1 p. 497)

وقال ابن عابدين رحمه الله تعالى: (قوله لكن، الخ) استدراك على قوله ولوائتم به، وبذا قول آخر، وقد حكى القولين القهستاني حيث قال: إن الإمام لو خافت ببعض الفاتحة أو كلها أو المنفرد ثم اقتدى به رجل أعادها جهراً كما في الخلاصة، وقيل لم يعد وجهراً بقى من بعض الفاتحة أو السورة كلها أو بعضها كما في المنية، اهـ. وعزا في القنية القول الثاني إلى القاضي عبد الجبار وفتاوى السعدى، ولعل وجهه أن فيه التحرز عن تكرار الفاتحة في ركعة وتأخير الواجب عن محله، وبموجب لسجود السهو فكارب مكروباً، وبأسهل من لزوم الجمع بين المجهر والإسرار في ركعة على أن كون ذلك الجمعة شنيعاً غير مطرد لما ذكره في آخر شرح المنية أن الإمام لو سها فخافت بالفاتحة في المهرية ثم تذكر بمجهر بالسورة ولا يعيد، ولو خافت بأية أو أكثر يمتها جهراً ولا يعيد وفي القهستاني: ولا خلاف أنه إذا جهر بكثرة الفاتحة يمتها مخافة، كما في الزاهدى، اهـ. أى في الصلاة السرية، وكون القول الأول نقله في الخلاصة عن الأصل كما في البحر، والأصل من كتب ظاهراً الرواية لا يلزم منه كون الثاني لم يذكر في كتاب آخر من كتب ظاهراً الرواية، فدعوى أنه ضعيف رواية ودراية غير مسلمة، فافهم.

Allah knows the best.¹ (Raddul Muhtar. Vol.1 p. 497)

07th Shaban, 1398 A.H. (Ahsanul Fatawa. Vol.3 p. 84)²

¹ Chapter: The feature of Salah. Lesson: The recitation. Anees

² If one forgot to recite surah Fatiha loudly in Salah in which Quran is recited loudly, should he repeat surah Fatiha or not

Question: A person was performing Salah in which Quran is recited loudly and he completed first rakah loudly, but he forgot to recite loudly in second rakah and he recited complete surah Fatiha silently. Later, when a person prompted "سبحان الله", he recited surah loudly, but he did not do prostration of mistake. So, Salah was repeated. Then two persons came. One of them found one rakah of first congregation and second one did not find any rakah. When second congregation was going to be held, a person said: "You both should perform your Salah separately. You cannot join with this congregation. Your Salah will not be valid." Is there any matter like this? Please inform me.

Answer: These both person can join with second congregation, because the repetition of Salah was necessary according to the question and the Salah performed second time after repetition turns to complete obligatory Salah.

يؤخذ من لفظ الإعادة ومن تعريفها بما مر أنه ينوي بالثانية الفرض، لأن ما فعل أولاً هو الفرض فإعادته فعله ثانياً، أما على القول بأن الفرض يسقط بالثانية فظاهر، وأما على القول الآخر فلا لأن المقصود من تكريرها ثانياً جبر نقصان الأولى فالأولى فرض ناقص، والثانية فرض كامل مثل الأولى ذاتاً مع زيادة وصف الكمال، ولو كانت الثانية نفلاً لزم أن تجب القراءة في ركعائها الأربعة، وأن لا تشرع الجماعة فيها ولم يذكره، ولا يلزم من كونها فرضاً عدم سقوط الفرض بالأولى؛ لأن المراد أنها تكون فرضاً بعد الوقوع، أما قبله فالفرض هو الأولى وحاصله توقف الحكم بفرضية الأولى على عدم الإعادة، وله نظائر: كسلام من عليه سجود السهو بخروجه موقوفاً وكفساد الوقتية مع تذكر الفاتحة (إلى قوله)

ونظير ذلك القراءة في الصلاة، فإن الغرض منها آية والفلاح واجبة والزائد سنة، وما ذاك إلا بالنظر إلى ما قبل الوقوع، بدليل أنه لو قرأ القرآن كله في ركعة يقع الكل فرضاً، وكذا لو أطال القيام أو الركوع أو السجود

(Raddul Muhtar. Vol.1 p. 536) (Book of Salah. Chapter: Making up for missed salah. Subject: The definition of repetition. Note. Vol.1 p. 487. No'maniyah. Deoband)

Note: Hakeemul Ummat Ashrah Ali Thanawi has also written the same and it looks preferable according to the evidence as Allamah Shami insisted. But a number of ulama's view is that the person who was not present in first congregation, cannot perform obligatory Salah in second congregation. If he performed, Salah will be supererogatory. So, he will have to perform obligatory Salah separately.

Note: Now Indian ulama and their fatwa is according to the last statement. Thanawi (r) also took back towards it. It is mentioned in Imdaul Ahkam. Vol.1 p. 47: The opinions differed in this matter i.e. the new person will not join with second congregation.

Maulana Thanawi (r) also preferred this opinion.

Question: Imam led Maghrib salah four rakah by mistake after completing three rakah according to rule. The followers informed him that salah was performed four rakah. So, Imam repeated Salah. It is certain that this Salah is completed. Here are two points to be researched:

- (1) Can those who join in second or third or fourth rakah, join with second congregation or not?
- (2) Will Salah of those who joined with new congregation only be valid or not?

Answer: I could not find this point in books, but this matter has different aspects according to rules, because the common rule says: Performing behind a person will not be correct, if Imam's Salah is inferior than follower's Salah. According to the above question, when Salah will be repeated because of missing necessary act, the opinions differed that whether second Salah will be obligatory or it will be the complement for the first. So, the opinions will also differ about new following person. Since, second statement is preferred as it is described in Al-Durrul Mukhtar with Raddul Muhtar. Vol.1 p. 476, it will be preferred not to join with second congregation, because the person who joined in fourth rakah, his following is not correct. (Shami. Vol.1 p. 782)

تنبيه: لو اقتدى به مفترض في قيام الخامسة بعد القعود قدر التشهد لم يصح ولو أعاد إلى القعدة

So, he is like the person who was not present in first at all. If the persons who joined in second or third rakah, completed rakah that was missed, they can join with second congregation. If they left their salah when they listened about second congregation, they will be like new person. Allah knows the best. (Imdadul Ahkam. Book of Salah. Chapter: The person coming late and the one whose Salah is missed from the last. Vol.1 p. 457. Maktabah Darul Uloom, Karachi) And so is in Fatawa Mahmoodiyah. Book of Salah. Chapter: The congregation. Vol.6 p. 446. Idarah Siddeeqe. Dabhel) Allah knows the best. (Fatawa Riyadhul Uloom. Vol.2 p. 516- 518)

It is necessary to recite the remaining recitation loudly after joining the follower and the repetition of recitation is not necessary if the follower joined after finishing recitation

Question: If a person followed another person in Salah after reciting some parts or complete surah Fatiha, he should repeat surah Fatiha loudly.

The reason is mentioned in Al-Bahrur Raique that when the other person followed him it necessitated him to recite loudly. If he recites the remaining recitation loudly, it is collecting the recitation loudly and silently in one rakah and it is not good. If he recites silently, it is missing a necessary act that is to recite loudly now. So, he will repeat the recitation loudly necessarily. (Ghayatul Autar)

Shami denoted plenty of questions and answer in this matter. You are requested to consider what Shami has described and informed me whose statement is correct? Will I have to do the prostration of mistake, if Fatiha will be repeated? If it will be, it creates doubt that I recited surah Fatiha loudly knowingly while the prostration of mistake is done because of mistake.

Maulvi Abdush Shakoor from Lucknow, has written in “Ilmul Fiqh” for prostration of mistake in this condition and the statement of Shami also indicates to the prostration of mistake. However, it was regarding surah Fatiha. But if a person was performing Salah alone and after completing Fatiha and another surah or during surah, a person followed him, what should he do?

Answer: I have studied Shami. He has written about not repeating the remaining recitation loudly:

وهو أسهل من لزوم الجمعة بين الجهر والإسرار في ركعة، على أن يكون ذلك الجمعة شيئاً غير مطرد لما ذكره في آخر شرح النية أن الإمام لو سها فخافت بالافتحة في الجهرية ثم تذكر يجهر بالسورة ولا يعيد، ولو خافت بآية أو أكثر يتمها جهراً ولا يعيد (إلى قوله) فدعوى أنه ضعيف رواية ودراية غير مسلمة فافهم.

(Shami. Vol.1 p. 555)¹

I also think the same and it is preferred according to the opinion of Shami that he should recite the remaining Fatiha loudly Only.² Similarly, if anyone followed him during reciting

¹ Raddul Muhtar. Chapter: The feature of Salah. Lesson: Imam will recite loudly.

² These all are about the situation that the first person intended for leading Salah. If he thinks himself performing alone, the injunction of leading Salah (reciting loudly) will not be applied for

surah after Fatiha, he should recite loudly what is required to be to be recited and if it after reciting surah, nothing is required to recite loudly.

12th Zil Hijj, 1331 A.H. (Second complement. P. 99) (Imdadul Fatawa. Vol.1 p. 250, 251)

him and the follower's Salah will be correct also, because Imam's intention for leading Salah is not compulsory to validate the follower's Salah.

THE ISSUES OF DU'A OF QUNOOT AND TAKBEER

The Issues of Du'a of Qunoot And Takbeer

Takbeer of Qunoot is not necessary

Question: Is reciting Du'a of Qunoot necessary or only takbeer in witr Salah?

Answer: It is necessary to recite any Du'a after takbeer in witr Salah and the recognized Du'a is sunnah.¹ Takbeer before Qunoot is not necessary, but it is sunnah.

وفي واجبات العلائية: (وقراءة قنوت الوتر) وهو مطلق الدعاء وكذا تكبير قنوته.

It is mentioned in Al-Shami:

(قوله وهو مطلق الدعاء) أي القنوت الواجب يحصل بأي دعاء كان، قال في النهر: وأما خصوص: اللهم إنا نستعينك فسنه فقط، حتى لو أتى بغيره جاز إجماعاً (قوله وكذا تكبير قنوته) أي الوتر.

Al-Bahr reads in the chapter: the prostration of mistake:

ومما ألحق به أي بالقنوت تكبيره، وجزم الزيلعي بوجوب السجود بتركه، وذكر في الظهيرية أنه لو تركه لا رواية فيه، وقيل يجب السجود اعتباراً بتكبيرات العيد، وقيل لا، أهو ينبغي ترجيح عدم الوجوب لأنه الأصل، ولا دليل عليه، بخلاف تكبيرات العيد، أهـ.

عن أبي عبد الرحمن قال: علمنا ابن مسعود أن نقول في القنوت يعني في الوتر: اللهم إنا نستعينك ونستغفرك ونعني عليك الخير ولا نكفر¹ ونخلع ونترك من يفجر²ك اللهم أياك نعبد ولك نصلي ونسجد وإليك نسعى ونحفد ونرجو رحمتك ونخشى عذابك إنك عذابك بالكفار ملحق.

(Musannaf Ibn Abi Shaibah. Which Du'a will he recites in Qunoot of witr Salah. (H: 29708)

عن أبي بن عبيد قال: سألت أنس بن مالك عن الكلام في القنوت، فقال: اللهم إنا نستعينك ونستغفرك ونعني عليك ولا نكفر³ ونخلع ونترك من يفجر⁴ك اللهم أياك نعبد ولك نصلي ونسجد وإليك نسعى ونحفد ونرجو رحمتك ونخشى عذابك إنك عذابك بالكفار ملحق، الخ.

(Al-Dawat Al-Kabeer. Chapter: Saying and Du'a in Qunoot of witr Salah. (H: 432)

عن خالد بن أبي عمران قال: بينا رسول الله صلى الله عليه وسلم يدعو على مضر إذ جاء جبريل فأومأ إليه أن اسكت فسكت، فقال يا محمد: إن الله لم يبعثك سبأاً ولا لعناً وإنما بعثك رحمةً ولم يبعثك عذاباً { لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَأَهُمْ ظَالِمُونَ }

(Surah Aale Imran:128)

قال: ثم علمه هذا القنوت: اللهم إنا نستعينك ونستغفرك ونؤمن بك ونخضع لك ونخلع ونترك من يكفر⁵ك اللهم إياك نعبد ولك نصلي ونسجد وإليك نسعى ونحفد ونرجو رحمتك ونخاف عذابك إنك عذابك بالكفار ملحق.

(Al-Maraseel Li Abi Dawood. Jame Al-Salah. (H: 89)

(Raddul Muhtar. Vol.1 p. 437)¹ Allah knows the best.

26th Jumada Al-Ukhra, 1392 A.H. (Ahsanul Fatawa. Vol.3 p. 488)

¹Al-Durrul Mukhtar with Raddul Muhtar. Book of Salah. Subject: The necessary acts of Salah. Vol.1 p. 468. Darul Fikr

الكلام في الوتر في مواضع: أحدها: أنه لا قنوت إلا في الوتر عندنا، والثاني: أن القنوت في الوتر مشروع عندنا قبل الركوع، وعند الشافعي بعد الركوع، والثالث: أن القنوت في الوتر في جميع السنة عندنا، وقال الشافعي: لا قنوت إلا في النصف الآخر من شهر رمضان، والرابع: أن مقدار القيام في الوتر قدر سورة إذا انشقت القمر وليس فيه دعاء مؤقت، لأن القراءة أهم من القنوت فإذا لم يؤقت في القراءة بشيء من الصلاة ففي الدعاء أولى، وقد روى عن محمد رحمه الله أن التوقيت في الدعاء يذهب برقة القلب، قال بعض مشائخنا: يريد بقوله ليس فيه دعاء مؤقت ليس فيه سوى قوله: اللهم إنا نستعينك، اللهم دعاء مؤقت، والصحابة اتفقوا على هذا في الوتر وقال بعضهم: لا بل ليس فيه شيء مؤقت أصلاً مما ذكرنا والأولى أن يقال: اللهم إنا نستعينك، اللهم، ويقرأ بعده اللهم اهدنا فيمن هديت، هكذا علم رسول الله صلى الله عليه وسلم الحسن بن علي رضي الله عنهما، اللهم.

(Al-Muheet Al-Burhani. Chapter:3, The issues of traweeh and witr. Vol.1 p. 470, 471. Darul Kutub Al-Ilmiyah. Beirut)

(و) قراءة (قنوت الوتر) وهو مطلق الدعاء وإما خصوص "اللهم إنا نستعينك" فسنة فقط حتى لو أتى بغيره جاز إجماعاً.

(Al-Nahr Al-Faique. Chapter: The feature of Salah. Vol.1 p. 199, 200. Darul Kutub Al-Ilmiyah)
If a person did not memorize Du'a of Qunoot, he can recite "اللهم اغفر لنا" or "رَبَّنَا آتِنَا فِي الدُّنْيَا" "حَسَنَةً".

ومن لا يحسن الدعاء يقول: اللهم اغفر لنا، مراراً، {رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً}

(Al-Baqarah: 201)

واختار أبو الليث الصلاة على النبي صلى الله عليه وسلم بعده، وهو مروي عن النخعي.

(Al-Ikhtiyar Li Ta'leel Mukhtar. Chapter: Witr salah. Vol.1 p. 55. Publication: Al-Halabi Caro.)

THE ISSUES OF RUKU, PROSTRATION AND RISING FROM RUKU

The Issues of Ruku, Prostration and Rising from Ruku

The order between ruku and prostration is necessary

Question: If a person prostrated without performing ruku, is it necessary to repeat prostration after performing ruku?

Answer: The order between ruku and prostration is necessary, so if a person performs ruku before prostration, his prostration will not be valid. He has to return to perform ruku and new prostration also.

قال ابن عابدين: بخلاف الترتيب بين الركوع والسجود مثلاً، فإنه فرض، حتى لو سجد قبل الركوع لم يصح سجود هذه الركعة. لأن أصل السجود يشترط ترتبه على الركوع في كل ركعة كترتيب الركوع على القيام كذلك.
(Raddul Muhtar. Book of Salah. The necessary acts of Salah. Subject: Every two rakahs of supererogatory Salah is a separate Salah. Vol.1 p. 340)¹ (Fatawa Haqqaniyah. Vol.3 p. 72)

¹ فالترتيب فيها فرض حتى لو ركع قبل القيام أو سجد قبل الركوع لا يجوز.

(Al-Hindiyah. The necessary acts of Salah. Vol.1 p. 71)

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ.

(Surah Al-Hajj: 77)

قال البغوي: لما قدم ذكر الركوع على السجود ولم ينقل عن النبي صلى الله عليه وسلم أنه فعل إلا كذلك فكان مراعاة الترتيب فيه واجباً. الخ.
(Tafseer Al-Baghawi. Surah Al-Maidah. Vol.2 p. 26. Daro Ihya Al-Turath Al-Islami)
والحاصل أن الترتيب بين ما يتعدد في كل ركعة أو في كل الصلاة واجب وبين المتحد في كل الصلاة كالقعدة وجميع ما سواه فرض حتى لو تذكر بعد القعود قبل السلام أو بعده قبل أن يأتي بمناف ركعة أو صليبة أو تلاوية أني بها وأعاد القعدة وسجد للمسهو ولوركوها قضاء في مع ما بعده من السجود أو قياماً أو قراءة صلى ركعة وكذا بين المتحد في كل ركعة كالقيام والركوع. الخ.

(Al-Nahr Al-Faique. Chapter: The feature of Salah. Vol.1 p. 198. Darul Kutub Al-Ilmiyah)

But delaying to perform the pillars of Salah Nessus it necessitates the prostration of mistake.

Extra takbeer of Eid after rising from ruku

Question: A Hafiz Sahab led Salah of Eid in the masjid of our village. He did not say the extra takbeers after reciting surah and surah Fatiha in second rakah and performed ruku, but he said it after rising from ruku and then did prostration. Is this practice of Imam correct?

Answer: If he forgot the extra takbeers, he should say it in ruku. He does not need to return to standing and say takbeers otherwise Salah will be nullified according to some Fuqaha.

” (لوركة الإمام قبل أن يكبر فإب الإمام يكبر في الركوع ولا يعود إلى القيام ليكبر) في ظاهراً الرواية. فلو عاد ينبغي الفساد“¹
 If he did not remember to say takbeers in ruku or did not say it, because he was unaware from the matter, and completed Salah, it was also correct. It is because in Eid salah and other huge congregation, the prostration of mistake is not necessary, so Salah is correct without it.

”لا يسجد للسهو في العيدين والجمعة لتلايقم الناس في فتنة“²

(Kitabul Fatawa. Vol.1 p. 180, 181)

Is rising from ruku obligation or sunnah (A research)

Question: You have mentioned a masa'lah in Bahishti Zewar:

Masa'lah: If she did not rise after ruku properly and after rising a little she prostrated, she has to perform again. A footnote is inserted here: If she did it knowingly, will perform again and if she did it forgetfully, she should do the prostration of mistake.

A Molvi Sahab says, the prostration of mistake is not necessary in this case, because rising upright after ruku is not necessary rather it is sunnah and it does not obligate prostration of mistake.

Now clarify that the above statement is correct or what is written in Bahishti Zewar?

¹ Al-Durrul Mukhtar with Raddul Muhtar. Chapter: Eidain. Vol.3 p. 57. (Vol.2 p. 174. Darul Fikr)

² Al-Fatawa Al-Hindiyah. Vol.1 p. 128

(قال في الأصل: والسهو في العيدين والجمعة والمكتوبة والتطوع سواء لأب الجماعة والعيدين ساوت سائر المكتوبات فيما يوجب الفساد فتساويهما فيما يوجب الجبر، إلا أن مشائخنا قالوا: لا يسجدون للسهو في الجماعة والعيدين كيلا يقم الناس في الفتنة

(Al-Muheet Al-Burhani. Lesson: 26, about Eidain salah. Vol.2 p. 114. Darul Kutub Al-Ilmiyah)

Answer: There are contrary opinions about its being sunnah and obligation. He said what he said, because of being sunnah and the statement of Bahishti Zewar is based on obligation. The majority of ulama referred its obligation. Therefore, this opinion has been adopted in Bahishti Zewar.

كما في رد المحتار عن البحر: ووجوب نفس الرفع من الركوع والجلوس بين السجدين للمواظبة على ذلك كله، وللأمر في حديث المصنف الصلاة، ولما ذكره قاضي خات من لزوم سجود السهو بترك الرفع من الركوع ساهياً -- والقول بوجوب الكل هو مختار المحقق ابن الهمام وتلميذه ابن أمير الحاج، حتى قال: إنه الصواب، والله الموفق للصواب، اهـ¹

Allah knows the best and He is all guiding to the straight path.

Sharah Al-Muniyah reads:

عن أبي هريرة أن رسول الله صلى الله عليه وسلم دخل المسجد فدخل رجل فصلّى ثم جاء فسلم على رسول الله صلى الله عليه وسلم فرد رسول الله صلى الله عليه وسلم عليه السلام، وقال: ارجع فصل فإنك لم تصل، فرجع الرجل فصلّى كما كان صلى، ثم جاء إلى النبي صلى الله عليه وسلم فسلم عليه، فقال له رسول الله صلى الله عليه وسلم وعليك السلام، ثم قال: ارجع فصل فإنك لم تصل، حتى فعل ذلك ثلاث مرات، فقال الرجل: والذي بعثت بالحق ما أحسن غير هذا فعلمني؟ قال: إذا قمت إلى الصلاة فكبر ثم اقرأ ما تيسر معك من القرآن ثم اركع حتى تطمئن راكعاً ثم ارفع حتى تعتدل قائماً ثم اسجد حتى تطمئن ساجداً ثم اجلس حتى تطمئن جالساً ثم افعّل ذلك في صلاتك كلها، قال القعني عن سعيد بن أبي سعيد المقبري عن أبي هريرة وقال في آخره: فإذا فعلت هذا فقد تمت صلاتك وما انتقصت من هذا شيئاً فإنما انتقصته من صلاتك وقال فيه: إذا قمت إلى الصلاة فأسبغ الوضوء

(Sunan Abu Dawood. Book of Salah. The person who did not straighten his back in ruku. H: 856)
(ثم استوى قائماً كبر وسجد) أما التكبير والسجود فلما بينا، وأما الإستواء قائماً فليس بفرض وكذا الجلسة والطمأنينة في الركوع والسجود وهذا عند أبي حنيفة ومحمد رحمهما الله، قال أبو يوسف: يفترض ذلك كله وهو قول الشافعي لقوله عليه الصلاة والسلام: "قمر فصل فإنك لم تصل" قاله لأعرابي حين أخف الصلاة ولهما أن الركوع هو الإحناء والسجود وهو الإنخفاض لغته فتعلق الركنية بالأدنى فيهما وكذا في الانتقال إذ هو غير مقصود، وفي آخر ما روى تسميته إياه صلاةً حيث قال: "وما نقصت من هذا شيئاً فقد نقصت من صلاتك" ثم القومة والجلسة سنة عندهما وكذا الطمأنينة في تخريج الجرجاني وفي تخريج الكرخي واجبة حتى تحب سجدة السهو بتركها ساهياً عنده

(Al-Hidayah. Chapter: The feature of Salah. Vol.1 p. 51. Daro Ihyā Al-Turath Al-Islami. Beirut)

قال العلامة ابن الهمام: وأنت علمت أن مقتضى الدليل في كل من الطمأنينة والقومة والجلسة الوجوب

(Fatah Al-Qadeer. Chapter: The feature of Salah. Vol.1 p. 302. Darul Fikr. Beirut)

(والقومة والجلسة بين السجدين وعند أبي يوسف فرض كالطمأنينة)

(Zadul Faqeer Matan Isa'af Al-Maula Al-Qadeer. P. 62. Darul Kutub Al-Qasriyah)

ولايُنْبَغِي أَنْ يَعدِلَ عن الدراية أى الدليل إذا وافقتها رواية على ما تقدم عن فتاوى قاضى خانب، ومثله ما ذكر فى فى القنية من قوله: -- فيمكنك فى الركوع والسجود وفى القومة بينهما حتى يطمئن كل عضو منه، هذا هو الواجب عند أبى حنيفة ومحمد، حتى لو تركها أوشيتاً منها ساهياً يلزمه السهو ولو عمداً يكره أشد الكراهة، ويلزمه أن يعيد الصلاة وتكون معتبرة فى حق سقوط الترتيب ونحوه. ¹(Sharah Al-Muniyah. Vol.1 p. 483, 484)

06th Zil Hijj, 1338 A.H. (Fifth reference. P. 110) (Imdadul Fatawa Jadeed. Vol.1 p. 224, 225)²

¹ Raddul Muhtar. The necessary acts of Salah. Subject: Sometimes it is pointed to two. Vol.1 p. 464. Darul Fikr.

ثم الظمانينة فى الركوع والسجود واجبة عند أبى حنيفة على اختيار الكرخى حتى لو تركها ساهياً يلزمه السجود وعلى اختيار الجرجاني هى سنة حتى لا يلزمه السهو بتركه وأجمعوا على أن الاعتدال فى العودة بين الركوع والسجود وبين السجود قدر تسبيحة واحدة سنة قال رحمه الله: وقد شد القاضى الصدر فى شرحه فى تعديل جميع الأركان تشديداً بليغاً فقال: وإكمال كل ركن واجب عند أبى حنيفة ومحمد وعند أبى يوسف والشافعى رحمهم الله فريضة يتمكث فى الركوع والسجود وفى القومة بينهما حتى يطمئن كل عضو منه هذا هو الواجب عند أبى حنيفة ومحمد حتى لو ترك شيئاً منها ساهياً يلزمه السهو ولو تركها عمداً يكره أشد الكراهة ويلزمه أن يعيد الصلاة إذا أخفها وتكون معتبرة فى فرض سقوط الترتيب ونحوه كمن طاف جنباً يلزمه الإعادة والمعتبر هو الأول كذا هذا وعندهما صلاته فاسدة.

(Qinyah Al-Munyah Li Ta'meem Al-Ghunyah. Chapter: Reciting, tasbeeh, tawwudh and thana (the praise of Allah) Vol.1 p. 17, 18. Publication: Kolkata. 1245 A.H.)

² Rising from ruku (Qaumah) and sitting between two prostration (Jalsah) is necessary

Question: I saw some people that they prostrate just after performing ruku without rising upright. Similarly, they did not sit properly between both prostrations and they do other prostration without raising their head completely. Is it allowed to perform Salah in this way?

Answer: Rising upright after ruku (Qaumah) and sitting between both prostration (Jalsah) both are necessary. If they are missed by mistake, the prostration of mistake will suffice it, but if they are missed deliberately, Salah's should be repeated.

قال العلامة الحصكفى: (ولها واجبات) -- (وهي) -- (قراءة فاتحة الكتاب) -- (وتعديل الأركان) أى تسكين الجوارح قدر تسبيحة فى الركوع والسجود، وكذا فى الرفع منهما على ما اختاره الكمال.

(Al-Durrul Mukhtar)

قال ابن عابدين: (قوله وكذا فى الرفع منهما) أى يجب التعديل أيضاً فى القومة من الركوع والجلسة بين السجدين، وتضمن كلامه وجوب نفس القومة والجلسة أيضاً، ثم -- حتى لو تركها أوشيتاً منها ساهياً يلزمه السهو ولو عمداً يكره أشد الكراهة، ويلزمه أن يعيد الصلاة.

(Raddul Muhtar. Book of Salah. Chapter: The necessary acts of Salah. Chapter: Sometimes it is pointed to two. Vol.1 p. 464)

(قال العلامة إبراهيم الحلبي: قال الشيخ كمال الدين بن الهمام: وينبغي أن تكون القومة والجلسة واجبتين للمواظبة.

(Al-Kabiri. Chapter:08. Performing all the pillars properly. Vol.1 p. 299) (Fatawa Haqqaniyah. Vol.3 p. 87)

THE FIRST SITTING AND TASHAHHUD- INJUNCTIONS AND ISSUES

The First Sitting and Tashahhud-Injunctions and Issues

The first sitting is necessary

Question: The first sitting is necessary in obligatory Salah of three or four rakahs. Is it also necessary in supererogatory Salah like Salatut Tasbeeh etc.?

Answer: As the first sitting is necessary in obligatory Salah of three or four rakahs, it is also necessary in supererogatory, sunnah and witr Salah.

قال العلامة الحصكفي: (ولها واجبات) --- (والقعود الأول) ولوفى نفل في الأصحـ

(Al-Durrul Mukhtar on Raddul Muhtar. Chapter: The feature of Salah. Subject: The necessary acts of Salah. Vol.1 p. 465. Beirut)¹ (Fatawa Haqqaniyah. Vol.3 p. 86)²

Is the first sitting in sunnah salah necessary or obligatory

Question: (1) Is the first sitting between four rakahs of supererogatory, emphasized sunnah and non-emphasized sunnah salah obligatory or not?

(2) If one intended for four rakahs of Zuhur sunnah or Juma and concluded with salaam after two rakah, should he perform four or tow rakah afterward? Is performing four or two rakah necessary or sunnah?

(3) If one intended for four rakah of supererogatory Salah and he said salam after two rakah, are two rakah necessary or not?

¹ قال العلامة إبراهيم الحلبي: ومن الواجبات القعدة الأولى لما مرمرًا

(Al-Kabeeri. The necessary acts of Salah. P. 296) And so is in Al-Bahrur Raique. The necessary acts of Salah. Chapter: The feature of Salah. Vol.1 p. 300)

² **The first sitting in sunnah Salah of four rakah is necessary**

Question: Is sitting after two rakahs of sunnah Salah of four rakah obligatory or necessary?

Answer: It is necessary in the view of Imam Abu Hanifah (r). (Baqiyaht Fatawa Rasheediyah. P. 180)

Answer: (1) There are two opinions of Fuqaha in this regard:

Some are of the opinion of obligatory while some other say that when he stood up for third rakah, the obligatory sitting turned to necessary.¹

(2) He should perform four rakahs and it is sunnah not necessary.²

(3) Not.³

¹ (والقعود الأول) ولوفى نفل في الأصح، وكذا ترك الزيادة فيه على التشهد، وأراد بالأول غير الأخير.¹

(Al-Durrul Mukhtar)

Raddul Muhtar reads:

” (قوله: ولوفى نفل) لأنه وإن كان كل شفع منه صلاة على حدة حتى افترضت القراءة في جميعه؛ لكن القعدة إنما فرضت للخروج من الصلاة، فإذا قام إلى الثالثة تبين أن ما قبلها لم يكن أو أن الخروج من الصلاة فلم تبق القعدة فريضة -- (قوله على الأصح) خلافاً لمحمد في افتراضه عن قعدة كل شفع نفل -- (قوله: وأراد بالقول غير الأخير) ليشمل ما إذا صلى ألف ركعة من النفل بتسليمة واحدة، فإن ما عدا القعود الأخير واجب، ومفهومه فرضية كل قعود أخير في أى صلاة كانت “

(Raddul Muhtar. Book of Salah. Chapter: The feature of Salah. The necessary acts of Salah.

Subject: Sometimes it is pointed out to two things. Vol.1 p. 465. Saeed)

(وسنن مؤكداً (أربع قبل الظهر) أربع قبل (الجمعة) وأربع (بعدها بتسليمة) فلو بتسليمتين لم تنب عن السنة، ولذا لونها لا يخرج² بتسليمتين، وبكسه يخرج -

(Al-Durrul Mukhtar on Raddul Muhtar. Book of Salah. Chapter: Witr and supererogatory Salah. Vol.2 p.12,13. Saeed)

” وعن أبي هريرة رضي الله تعالى عنه أنه عليه السلام قال: ”من كان منكم مصلياً بعد الجمعة فليصل أربعاً“ - رواه مسلم - والأربع بتسليمة واحدة عندنا حتى لو صلاها بتسليمتين لا يعتد عن السنة “

(Tabyeen Al-Haqaique. Book of Salah. Chapter: Witr and supererogatory Salah. Vol.1 p.428.

Darul Kutub Al-Ilmiyah. Beirut)

(قوله أو بقيام الثالثة) أى وقد أدى الشفع الأول صحيحاً، فإذا أفسد الثانى لزمه قضاءه فقط، ولا يسرى إلى الأول؛ لأن كل شفع صلاة على حدة³

بحر -

(Raddul Muhtar. Book of Salah. Chapter: Witr and supererogatory Salah. Vol.2 p.29)

” ومن ثمة صرحوا بأنه لو نوى أربعاً لا يجب عليه بتحريماتها سوى الركعتين في المشهود عن أصحابنا، وأن القيام إلى الثالثة بمنزلة تحريمه مبتدأة، حتى إن فساد الشفع الثانى لا يوجب فساد الشفع الأول “

(Raddul Muhtar. Book of Salah. Chapter: The feature of Salah. The necessary acts of Salah.

Subject: Every two rakah of supererogatory Salah is separate Salah. Vol.1 p. 459. Saeed)

Written by Mahmood Gangohi (May Allah forgive him) Asst. Mufti Mazahir Uloom, Saharanpur. Authenticated by Saeed Ahmad (May Allah forgive him) Mufti Mazahir Uloom and Abdul Lateef, Madrasa Mazahir Uloom, Saharanpur.

22/12/1359 A.H. (Fatawa Mahmoodiyah. vol.5 p. 573, 574)¹

Tashahhud is necessary in Salah

Question: Is reciting tashahhud better in Salah or not?

Answer: Reciting tashahhud in Salah is necessary.² (Fatawa Darul Uloom Deoband. Vol.2 p. 155)

Salah is said as creating (Insha-an) in tashahhud

¹ Is the first sitting necessary in supererogatory Salah or not

Question: Is the first sitting necessary or obligatory in supererogatory Salah of four rakah?

Answer: It is necessary. As it is mentioned in Al-Durrul Mukhtar:

(ولها واجبات) الخ (والقعود الأول) ولو في نفل في الأصح -

(Al-Durrul Mukhtar)

(قوله ولو في نفل) لأنه وإن كان كل شفع منه صلاة على حدة حتى افترضت القراءة في جميعه، لكن القعدة إنما فرضت للخروج من الصلاة فإذا قام إلى الثالثة تبين أن ما قبلها لم يكن أو أن الخروج من الصلاة فلم يبق القعدة فريضة -

(Raddul Muhtar. Chapter: The feature of Salah. Subject: The necessary acts of Salah. Vol.1 p. 424- 434) (Fatawa Darul Uloom Deoband. Vol.2 p. 154)

ومنها قراءة التشهد فإنها واجبة في القعدتين الأولى والأخيرة، الخ، فأوجب السجود بترك التشهد في القعدة الأولى كما في القعدة الأخيرة² وهو ظاهر الرواية -

(Ghunyatul Mustamli. P. 290. Zafeer)

The injunction of reciting tashahhud in Salah

Question: Is reciting tashahhud necessary in Salah or not?

Answer: Reciting tashahhud in every sitting in Salah is necessary. If it is missed by mistake, the prostration of mistake will be necessary and if it is missed deliberately, Salah's should be repeated necessarily.

قال العلامة إبراهيم الخليلي: ومنها قراءة التشهد فإنها واجبة في القعدتين الأولى والأخيرة - فأوجب السجود بترك التشهد في القعدة الأولى كما في القعدة الأخيرة وهو ظاهر الرواية -

(Al-Kabeeri. The necessary acts of Salah. P. 296)

قال العلامة ابن عابدين: (قوله والتشهدات) أي تشهد القعدة الأولى وتشهد الأخيرة -

(Raddul Muhtar. The necessary acts of Salah. Subject: It is not good to turnover from familiarity. Vol.1 p. 466) (Fatawa Haqqaniyah. Vol.3 p. 88)

Question: Is “السلام عليك أيها النبي” read in Salah as creating (Insha-an) or narrating (Hikayat-an)?

Answer: The complete tashahhud is recited as creating (Insha-an), not only “السلام عليك أيها النبي”.

It is mentioned in Sharah Al-Tanweer:

(ويقصد بالفاظ التشهد معانيها مرادة له على وجه الإنشاء) كأنه يحیی الله تعالى ويسلم على نبيه وعلى نفسه وأوليائه (لا الإخبار) عن ذلك، ذكره في المجتبى، وظاهره أن ضمير علينا للحاضرين لا حكاية سلام الله تعالى-

(Al-Durrul Mukhtar)

Al-Shamiyah reads:

(قوله لا الإخبار عن ذلك) أى لا يقصد الإخبار، والحكاية عما وقع في المعراج منه صلى الله عليه وسلم ومن ربه سبحانه ومن الملائكة عليهم السلام، وتمايريبات القصة مع شرح ألفاظ التشهد في الإمداد فراجعه -- (قوله لا حكاية سلام الله تعالى) الصواب: لا حكاية سلام رسول الله صلى الله عليه وسلم-

(Raddul Muhtar)¹

All Adhkar of Salah are recited as creating (Insha-an) except recitation as it comes out when we consider the fact of Salah. There is no time and need to write the detail about the fact of Salah. So, here is only the best of saying “السلام عليك أيها النبي”:

The custom of Allah’s court is to offer something as xenium and gift, so the worshipper offers “التحيات لله والصلوات والطيبات” as a gift then he immediately considers that this pleasure of Allah and intimation with The Cherisher depend on the presence of Prophet (saws) and he is the source of straight path, he asks Allah to send peace and mercy upon the Prophet (saws) inartificially.

However, the objection, when the Prophet (saws) is not present, addressing him is of no use, is wrong to the core, because peace and mercy are sent by angels to him as we write addressing phrase in letters with the purpose that it will be delivered to the addressee while he is not present in front of writer. Allah knows the best.

¹ Book of Salah. Chapter: The feature of Salah. Lesson: The way of Salah. Subject: Knotting the fingers at the time of tashahhud. Vol.1 p. 510. Beirut.

If the follower did not recite tashahhud deliberately

Question: If a person performing Salah behind Imam did not recite tashahhud and Durood Shareef deliberately, is his salah valid or not?

Answer: Reciting Durood Shareef is Sunnah and tashahhud is necessary.¹ If a person performing alone or Imam missed it deliberately, Salah will be repeated necessarily, but if it is missed forgetfully, the prostration of mistake will be necessary.² If the follower missed it forgetfully, neither the prostration of mistake nor repetition of Salah will be necessary. Thus, it is understood that there is nothing to make up for necessary acts that is missed by follower.³ So, missing necessary acts deliberately will not obligate the repetition of Salah. Besides, Fuqaha did not write to repeat Salah under the chapter of missing necessary acts behind Imam while sometimes he repeats some pillars of Salah and changes them back and forward. This also declares that it does not obligate the repetition of Salah. Above all, it is safe side to repeat. When some Fuqaha has discussed about the repetition by missing tashahhud forgetfully by the follower, it is most possibility that they would have discussed when he missed deliberately. Therefore, it is better to repeat. Allah knows the best.

15th Jumada Al-Ukhra, 1391 A.H. (Ahsanul Fatawa. Vol.3 p. 291)

¹ (والتشهد) أى الواجب الفامن قراءة التشهد (في القعدتين) يعنى في الأولى والأخيرة جميعاً -

(Minhah Al-Sulook. Chapter: The necessary acts of Salah. Vol.1 p. 103. Ministry of Auqaf Qatar)

² (سجدتان بتشهد وسلام لترك واجب سجواً وإن تكرروا وإن كان تركه الواجب عمداً أثم ووجب عليه (إعادة الصلاة) تغليظاً عليه (لجبر

نقصاتها) فتكوب مكملة وسقط الفرض بالأولى وقيل: تكوب الثانية فرضاً فهي المسقطه (ولا يسجد في) الترت (العمد للسهو) لأنه أقوى، الخ -

(Maraqi Al-Falah Sharah Noorul Ieedah. Chapter: The prostration of mistake. P. 178. Al-Maktabah Al-Asriyah)

³ بل قال في شرح المنية عن القنية : إن المقتدى لو نسي التشهد في القعدة الأولى فذكر ما قام عليه أن يعود ويتشهد بخلاف الإمام والمنفرد للزوم

المتابعة كمن أدرك الإمام في القعدة الأولى فقام معه الإمام قبل شروع السبوق في التشهد فإنه يتشهد تبعاً لتشهد إمامه فكذا هذا -

(Raddul Muhtar. Book of Salah. Chapter: The prostration of mistake. Vol.2 p. 85. Darul Fikr)

If the follower did not complete tashahhud and Imam stood up from the first sitting, what should he do

Question: If Imam stood up from the first sitting after reciting tashahhud and the follower did not complete, what should he do? If the follower completed before Imam, should he keep sitting or what to do?

Answer: The follower will stand up after completing.¹ If he has completed before Imam, he should keep silent or repeat the last kalimah.² (Fatawa Darul Uloom Deoband. Vol.2 p. 206, 207)

If Imam stood up and the follower did not complete tashahhud

Question: A person recites very slowly by dint of that before his completing tashahhud Imam stands up and it happens usually. What should he do? Should he stand with Imam or complete tashahhud?

Answer: If he can find Imam in standing in third rakah after completing tashahhud, he should complete otherwise he should stand without completing and join with Imam.³ Allah knows the best. (Fatawa Mahmoodiyah. vol.5 p. 574, 575)

¹ (لورفع الإمام رأسه) الخ (قبل أن يتم المأمور التسبيحات) الثلاث (وجب متابعتها) الخ (بخلاف سلامه) أو قيامه لثالثة (قبل إتمام المؤتم) التشهد) فإنه لا يتابعه بل يتمه لوجوبه، ولو لم يتم جاز -
(Al-Durrul Mukhtar)

أى صح مع كراهة التحريم، الخ -

(Raddul Muhtar. Chapter: The feature of Salah. Lesson: The way of Salah. Subject: Prolonging ruku for coming person. Vol.1 p. 463. Zafeer)

² (ولا يزيد) في الفرض (على التشهد في القعدة الأولى) إجماعاً الخ (ولو فرغ المؤتم قبل إمامه سكنت اتفاقاً -

(Raddul Muhtar. Chapter: The feature of Salah. Lesson: The way of Salah. Subject: Knotting fingers at the time of tashahhud. Vol.1 p. 476, 477)

³ (بخلاف سلامه) أو قيامه لثالثة (قبل إتمام المؤتم التشهد) فإنه لا يتابعه بل يتمه لوجوبه -

(Al-Durrul Mukhtar)

Al-Shamiyah reads:

ثم رأيت في الذخيرة ناقلاً عن أبي الليث: المختار عندي أنه يتم التشهد، وإن لم يفعل أجزاءه آه -

(Raddul Muhtar. Book of Salah. Chapter: The feature of Salah. Lesson: When one wants to begin Salah. Subject: Prolonging ruku for coming person. Vol.1 p. 496. Saeed)

Masa'lah: Saying "الله أكبر" in opening takbeer is necessary, so if he said another sentence that describes Allah's greatness alone, Salah will be valid, but he will miss the necessary act which is disliked prohibitively. (Shami. Vol.1 p. 322) (Durre Mukhtar on Shami. Vol.1 p. 320)

If one cannot say "الله أكبر" properly, he can say another word (with the same meaning) without any dislike. (Tahtawi. P. 137)

Masa'lah: The first sitting after two rakah of Salah of more than two (First Qhadah) is necessary to it is supererogatory Salah. (Durre Mukhtar on Shami. Vol.1 p. 313)

Masa'lah: Reciting tashahhud in both first and last sitting is necessary. (Durre Mukhtar on Shami. Vol.1 p. 313)

Missing tashahhud completely or partially obligates the prostration of mistake.

The words of tashahhud are as follow:

الشَّحِيَّاتُ لِلَّهِ وَالصَّلَواتُ وَالطَّلِيَّاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ
أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ۔

Translation: All the best compliments and the prayers and the good things are for Allah. Peace and Allah's Mercy and Blessings be on you, O Prophet! Peace be on us and on the pious slaves of Allah, I testify that none has the right to be worshipped but Allah, and I also testify that Muhammad (saws) is Allah's slave and His Apostle.

This tashahhud is the best one. (Taharat Aur Namaz Ke Tafsili Masail. P. 233- 236. Anees)

STRAIGHTENING OUT THE PILLARS OF SALAH

Straightening Out the Pillars of Salah

Straightening out the pillars of Salah is necessary

Question: Some people perform Salah like the chicken pecks his beak to take the grain. What is the injunction of such Salah?

Answer: The matter asked the above related to the necessary acts of Salah. Performing the pillars of Salah calmly and straightening out is necessary.¹ So, every Salah performed without straightening out is required to be repeated, but if it is missed by mistake, Salah will be correct with prostration of mistake.

قال الحصكفي: (لها واجبات) لا تفسد بتركها وتعاد وجوباً في العمدة والسهوات لم يسجد له وإن لم يعدها يكون فاسقاً آثمًا --- (وهي) --- (قراءة فاتحة الكتاب) --- (وتعديل الأركان) ---

(Al-Durrul Mukhtar on Raddul Muhtar. Book of Salah. Subject: The necessary acts of Salah. Vol.1 p. 456-464)²

(Fatawa Haqqaniyah. Vol.3 p. 87)³

The period of the straightening out the pillars of Salah

Question: Imam Sahab of our masjid says “سمع الله لمن حمده” as he rises up from ruku and then immediately says “الله أكبر” for prostration. For, straightening out the pillars of Salah is necessary, does it suffice for straightening out the pillars of Salah and is not Salah

¹ (وتعديل الأركان) وهو تسكين الجوارح حتى تطمئن مفاصله ---

(Al-Nahr Al-Faique. Chapter: The feature of Salah. Vol.1 p. 199. Darul Kutub Al-Ilmiyah)

² قال العلامة إبراهيم الحلبي: وعندهما تعديل الأركان من الواجبات لا من الفرائض ---

(Al-Kabeeri. Chapter: The feature of Salah. P. 294)

³ **The injunction of straightening out the pillars of Salah**

Question: What is the injunction if a person does not perform ruku and prostration properly?

Answer: If he does not take into account performing with moderation, Salah will be disliked rather it is required to be repeated in sometimes. Allah knows the best.

Written by Nizamuddin Azami. (May Allah forgive him) Mufti Darul Uloom Deoband. (Nizamul Fatawa. Vol.5 part. 1 p. 166)

invalidated? The followers should say “ربنا لك الحمد” when Imam completed “سمع الله لمن حمده” while he does not let the followers the chance to say a word from “ربنا لك الحمد”.

Answer: When he rose upright from ruku and all parts straightened, (Qaumah) rising up from ruku is done, so Salah will not be invalidated. It will be better for him to stop for a moment to let the followers say.¹ Allah knows the best.

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband. 03/07/1392 A.H. (Fatawa Mahmoodiyah. vol.5 p. 570)

The injunction of Salah performed without straightening out the pillars

Question: A man is 20 years old and he did not perform any Salah properly during past passage of time. He performs within some moments. Are these Salah valid or not? If he wants to repeat, does he has to repeat all the obligatory or sunnah Salah also?

(وتعديل الأركان) أى تسكين الجوارح قدر تسبيحة في الركوع والسجود، وكذا في الرفع منهما على ما اختاره الكمال -¹

(Al-Durrul Mukhtar on Raddul Muhtar. Book of Salah. Chapter: The feature of Salah. The necessary acts of Salah. Vol.1 p. 464. Saeed)

(وقد تكلموا في مقدار الرفع والأصح أنه إن كان إلى السجود أقرب لا يجوز لأنه يعد ساجداً وإن كان إلى الجلوس أقرب جاز لأن يعد ساجداً فتتحقق الثانية) -

(Al-Hidayah. Chapter: The feature of Salah)

-- وروى عن أبي يوسف إن رفع قدر ما يسمى رافعاً جاز. قال في المحيط هو الأصح وتعليل المصنف مختاره بأنه يعد يقتضى اعتباره أن تلك الرواية هي رواية أبي يوسف في المعنى، اختيارها - وقال ابن مقاتل: إذا رفع بحيث لا يشكل على الناظر أنه رفع جاز، فإن أراد الناظر عن بعد فهو مختار المصنف وإلا فهو معنى الرواية الثانية ثم اعتقادي أنه إذا لم يستوصله في الجلسة والقومة فهو أكثر ما تقدم -

(Fatah Al-Qadeer Sharah Al-Hidayah. Chapter: The feature of Salah. Vol.1 p. 307. Darul Fikr)

مقتضى الدليل وجوب الطمأنينة في الأربعة ووجوب نفس الرفع من الركوع والجلوس بين السجدين للمواظبة على ذلك كله وللأمر في حديث المصطفى صلى الله عليه وسلم وفي فتاوى قاضي في فصل ما يوجب السهو. قال: المصلي إذا ركع ولم يرفع رأسه من الركوع حتى خرساجداً ساهياً تجوز صلاته في قول أبي حنيفة ومحمد وعليه السهو. وفي المحيط لو ترك تعديل الأركان أو القومة التي بين الركوع والسجود ساهياً لم يزمه سجود السهو. آه. فيكون حكم الجلسة بين السجدين كذلك، لأن الكلام فيهما واحد والقول بوجوب الكل هو مختار المحقق ابن الهمام وتلميذته ابن أمير الحاج حتى قال: إنه الصواب والله الموفق للصواب -

(Al-Bahr Al-Raique. Ruku and prostration in Salah. Vol.1 p. 317. Darul Kutub Al-Islami)

Answer: The Salah which is performed without the straightening out the pillars, though they are correct, but it is better to repeat it.¹ He will repeat only obligatory and witr Salah not sunnah.² (Fatawa Darul Uloom Deoband. Vol.1 p. 156)

If one did not rise from ruku completely, is his Salah valid or not

Question: A person rose his head little and then prostrated, he did not offer Qaumah completely. Will his Salah be valid or not?

Answer: The injunction of the straightening out Qaumah is controversial. Some Hanafis Fuqaha regard it necessary while some of them are the view of sunnah. Ibn Humam (author of Fatah Al-Qadeer) is the opinion of necessary and his pupil, Ibn Ameer Al-Hajj authenticated it. Unlikely, Imam Karkhi preferred the statement of sunnah. Therefore, it is better not to miss Qaumah,³ but if it is missed by mistake, Salah will be correct, because of different opinions.

ومقتضى الدليل وجوب الاطمینان أيضاً في القومة والجلسة والرفع من الركوع للأمر به في حديث المصطفى صلى الله عليه وسلم وللمواظبة على ذلك كله، وإليه ذهب المحقق الكمال بن الهمام وتلميذه ابن أمير الحاج وقال: إنه الصواب -

(Maraqi Al-Falah. P. 136)⁴

(ولها واجبات) لاتفسد بتركها وتعاد وجوباً في العمدة والسهوات لم يسجد له، وإن لم يعد بها يكون فاسقاً أثماً، الخ (وي) - - (قراءة فاتحة¹

الكتاب) الخ (وتعديل الأركان) -

(Al-Durrul Mukhtar on Raddul Muhtar. Book of Salah. Chapter: The feature of Salah. Subject: The necessary acts of Salah. Vol.1 p. 424. Saeed)

ترك السنة لا يوجب فساداً ولا سهواً بل إساءة ولو عامداً غير مستخف -²

(Al-Durrul Mukhtar on Raddul Muhtar. Chapter: The necessary acts of Salah before the subject of their statement that wrong is less than dislike. Vol.1 p.474. Darul Fikr)

³ It is mentioned in Ahsanul Fatawa:

Question: Are rising from ruku (Qaumah), sitting between both prostration (Jalsah) and the straightening out the pillars of Salah sunnah or necessary? If they are missed by mistake, will the prostration of mistake be necessary or not?

Answer: The way for statement is about obligation. So, the prostration of mistake will be necessary. (Ahsanul Fatawa. Book of Salah. Chapter: The feature of Salah and what is related to it. Vol.3 p. 31. Zakariya. Deoband. Fatawa Rahimiyah. Book of Salah. Disliked things in Salah. Vol.5 p. 139. Darul Isha'at. Karachi)

⁴ Maraqi Al-Falah on the margin of Al-Tahtawi. Lesson: the necessary acts of Salah. P. 167. Egypt

عن أبي هريرة أن رسول الله صلى الله عليه وسلم دخل المسجد فدخل رجل فصلّى ثم جاء فسلم على رسول الله صلى الله عليه وسلم فرد رسول الله صلى الله عليه وسلم عليه السلام، وقال: أرجع فصل فإنك لم تصل، فرجع الرجل فصلّى كما كان صلى، ثم جاء إلى النبي صلى الله عليه وسلم فسلم

واختار الكرخي أتب التعديل في القومة والجلسة سنة على قولهما -

(Al-Tahtawi on Maraqui Al-Falah. P. 136)¹ (Al-Majma Al-Anhur. Vol.1 p.88)² Allah knows the best.

عليه، فقال له رسول الله صلى الله عليه وسلم وعليك السلام، ثم قال: ارجع فصل فإنك لم تصل، حتى فعل ذلك ثلاث مراراً، فقال الرجل: والذي بعثك بالحق ما أحسن غير هذا فعلمني؟ قال: إذا قمت إلى الصلاة فكبر ثم اقرأ ما تيسر معك من القرآن ثم اركع حتى تطمئن راكعاً ثم ارفع حتى تعتدل قائماً ثم اسجد حتى تطمئن ساجداً ثم اجلس حتى تطمئن جالساً ثم افعَلْ ذلك في صلاتك كلها، قال القعنبي عن سعيد بن أبي سعيد المقبري عن أبي هريرة وقال في آخره: فإذا فعلت هذا فقد تمت صلاتك وما انتقصت من هذا شيئاً فإنما انتقصته من صلاتك وقال فيه: إذا قمت إلى الصلاة فأسبغ الوضوء -

(Sunan Abu Dawood. Chapter: Salah of the person who does not straighten his back in Ruku and prostration. (H: 856)

¹ Maraqui Al-Falah on the margin of Al-Tahtawi. Lesson: the necessary acts of Salah. P. 167. Egypt
عن أبي هريرة أن رسول الله صلى الله عليه وسلم دخل المسجد فدخل رجل فصلّى ثم جاء فسلم على رسول الله صلى الله عليه وسلم فرد رسول الله صلى الله عليه وسلم عليه وسلم عليه السلام، وقال: ارجع فصل فإنك لم تصل، فرجع الرجل فصلّى كما كان صلى، ثم جاء إلى النبي صلى الله عليه وسلم فسلم عليه، فقال له رسول الله صلى الله عليه وسلم وعليك السلام، ثم قال: ارجع فصل فإنك لم تصل، حتى فعل ذلك ثلاث مراراً، فقال الرجل: والذي بعثك بالحق ما أحسن غير هذا فعلمني؟ قال: إذا قمت إلى الصلاة فكبر ثم اقرأ ما تيسر معك من القرآن ثم اركع حتى تطمئن راكعاً ثم ارفع حتى تعتدل قائماً ثم اسجد حتى تطمئن ساجداً ثم اجلس حتى تطمئن جالساً ثم افعَلْ ذلك في صلاتك كلها، قال القعنبي عن سعيد بن أبي سعيد المقبري عن أبي هريرة وقال في آخره: فإذا فعلت هذا فقد تمت صلاتك وما انتقصت من هذا شيئاً فإنما انتقصته من صلاتك وقال فيه: إذا قمت إلى الصلاة فأسبغ الوضوء -

(Sunan Abu Dawood. Chapter: Salah of the person who does not straighten his back in Ruku and prostration. (H: 856)

² Majma Al-Anhur in Sharah Multaqa Al-Abhur. Book of Salah. Chapter: The feature of Salah. Vol.1 p. 88. Daro Ihya Al-Turath Al-Arabi. Beirut, Lebanon

Performing the pillars of Salah calmly is necessary

Performing calmly means to offer every pillar of Salah in a way that every part of the body set at its place. Performing ruku and prostration is that to let the parts of the body set in the places for the time of reciting tasbeeh once. (Maraqi Al-Falah and Durre Mukhtar on Shami. Vol.1 p. 312)

The recitation takes sometimes in the state of standing, so this narration is enough for calmness. (Extracted from Tahtawi. P. 135)

If he did not recite in last two rakah or in one rakah of obligatory Salah and kept silent, it is necessary to stand for the time of reading one tasbeeh for calmness. (Tahtawi. P. 135)

If he did not stand for that duration, he will be sinner, but Salah will not be invalidated, because merely standing is obligatory which was done. (Tahtawi. P. 136)

Written by Habibullah Al-Qasmi. 10/07/1411 A.H. Authenticated by Muhammad Haneef
(May Allah forgive him) (Fatawa Riyazul Uloom. Vol.2 p. 339, 340)

Calmness is obligatory in Qaumah as to act and it will be found when he rose up completely from ruku. (Tahtawi. P. 136)

Calmness is necessary in Jalsah also and it will be found when he sit up properly from prostration. (Tahtawi. P. 136) (Taharat Aur Namaz Ke Tafsili Masail. P. 235, 236. Anees)

THE CONDITION OF RUKU AND PROSTRATION

The Condition of Ruku And Prostration

One should rise upright from ruku

Question: (1) Some people do not rise upright after performing ruku and prostrate abruptly. Are their salah valid or not?

Firstly, one should sit up properly from prostration than prostrate

(2) Many people prostrate the second after rising only 4 inches. Are their salah valid or not?

Answer: (1) If he did not rise upright after ruku, he missed a necessary act that requires to repeat Salah.

(2) According to some research scholars, he missed a necessary acts and Salah will be repeated necessarily.¹

(ولها واجبات) ثم (وبى) -- (قراءة فاتحة الكتاب) ثم (وتعديل الأركان) أى تسكين الجوارح قدر تسبيحة فى الركوع والسجود وكذا فى¹ الرفع منهما على ما اختاره الكمال.

(Al-Durrul Mukhtar)

(قوله وكذا فى الرفع منهما) أى يجب التعديل أيضاً فى القومة من الركوع والجلسة بين السجدين، وتضمن كلامه وجوب نفس القومة والجلسة أيضاً ثم حتى لو تركها أو شيئاً منها ساهياً يلزمه السهو ولو عمداً يكره أشد الكراهة، ويلزمه أن يعيد الصلاة، ثم.

(Raddul Muhtar. Chapter: The feature of Salah. Subject: The necessary acts of Salah. Subject: Sometimes it is pointed out to dual. Vol.1 p. 424, 432. Zafeer)

ثم الطمأنينة فى الركوع واجبة عند أى حنيفة ومحمد، وكذا ذكره الكرخى، حتى لو تركها ساهياً يلزمه سجود السهو وذكر أبو عبد الله الجرجاني أنها سنة حتى لا يجب سجود السهو بتركها وكذا القومة التى بين الركوع والسجود والقعدة التى بين السجدين، والصحيح ما ذكره الكرخى لأب الطمأنينة من باب إكمال الركن وإكمال الركن واجب لإكمال القراءة بالفاتحة ألا ترى أن النبى صلى الله عليه وسلم ألحق صلاة الأعراي بالعدم والصلاة إنما يقضى عليها بالعدم إما لانعدامها أصلاً بترك الركن أو بانتقاصها بترك الواجب فتصير عدماً من وجه فأما ترك السنة فلا يلتحق بالعدم، لأنه لا يوجب نقصاناً فاحشاً ولهذا يكره تركها أشد الكراهة حتى روى عن أبي حنيفة أنه قال: أخشى أن لا تجوز صلاته.

(Fatawa Darul Uloom Deoband. Vol.2 p. 155)

Placing most part of the forehead in prostration is necessary

Question: What do ulama and Islamic jurists say in regard to the matter that which measure of the forehead is necessary to place on the ground in prostration? If one placed some part of the forehead on the ground and most part did not, will Salah be correct without any dislike or not?

Answer: It is mentioned in Al-Durrul Mukhtar:

(وسجد بأنفه)---(وجبهته)---ووضع أكثرها واجب، وقيل فرض ك بعضها وإن قل-

Raddul Muhtar reads:

(قوله ووضع أكثرها واجب)اختلف هل الفرض وضع أكثر الجبهة أم بعضها وإن قل؟ قولان: أرجحهما الثاني، نعم وضع أكثر الجبهة واجبة للمواظبة، كما حرره في البحر-

وفي المعراج: وضع جميع أطراف الجبهة ليس بشرط إجماعاً، فإذا اقتصر على بعض الجبهة جاز وإن قل، كذا ذكره أبو جعفر، خزائن¹

It is understood by the above text that though placing most parts of the forehead is not obligatory or condition, but it is necessary. Salah will be disliked without it.²

9th Ziqadah, 1333 A.H. (Third complement. P. 98) (Imdadul Fatawa Jadeed. Vol.1 p. 220)

The explanation of contradiction between Bahishti Zewar and Ahsanul Fatawa regarding the matter of placing nose along with forehead in prostration

Question: It is mentioned in “Bahishti Zewar Shabbiri Complete and Verified” Page No. 89 under a research title that placing nose along with forehead on the ground is not necessary. It is enough to place the forehead on the ground while Mufti Rasheed Ahmad

(Badai Al-Sanai. Chapter: The men necessary acts are moderation and calmness in ruku and prostration. Vol.1 p. 162, 163. Darul Kutub Al-Ilmiyah) Imam Bukhari extracted this hadith. Recitation is necessary for Imam and follower. (H: 757)

¹ Raddul Muhtar. Chapter: The feature of Salah. Lesson: The condition of Salah after subject of prolonging ruku for coming person. Vol.1 p. 498. Al-Nahr Al-Faique. Chapter: The feature of Salah. Vol.1 p. 216. Al-Bahrur Raique. The etiquettes of salah. Vol.1 p. 338. Darul Kutub Al-Islami)

² --- نعم وضع الأكثر واجب لمواظبته صلى الله عليه وسلم على تمكين الجبهة والأنف على الأرض، الخ-

(The margin of Tahtawi on Maraqui Al-Falah. Chapter: The conditions of Salah and its pillars. P. 230. Darul Kutub Al-Ilmiyah. Beirut)

عن وائل بن حجر قال: رأيت رسول الله صلى الله عليه وسلم يسجد على أنفه مع جبهته-

(Musnad Imam Ahmad. Hadith of Wail ibn Hujr (H: 18840)

Sahab has mentioned in Ahsanul Fatawa that placing nose is necessary. If one did not place is nose, he has to repeat Salah necessarily. Please inform me about your research along with evidences.

Answer: Actually, this matter is different in Bahishti Zewar and Ahsanul Fatawa, because the books of fiqh describe this matter with different opinion. Commonly, the matter is mentioned in books of fiqh as it is reported in Bahishti Zewar. Therefore, Badai Al-Sanai, Tuhfah and Ikhtiyar describes that placing only forehead is allowed without any dislike. (Al-Bahr. Vol.1 p. 366)¹

And most books of fiqh explained it unconditionally. Alamgiri reads:

وإن كان من غير عذر فإن وضع جبهته دون أنفه جائز إجماعاً، ويكره، إلخ.

(Alamgiri. Vol.1 p.70)²

Some Fuqaha interpreted it as somewhat disliked. Allamah Shami refers to the statement of the author of Al-Nahr:

لوحملت الكراهة في رأى من أثبتها على التنزيهية ومن نفاها على التحريمية لارتفاع التنافي، وعبارته في السراج المستحب أن يضعهما.

(Minhah Al-Khalique. Vol.1 p. 336)³

The author of Al-Bahrur Raique referred the opinion of prohibitively disliked as he writes:

”وكره أى الاقتصار على أحدهما سواء كان الجبهة أو الأنف وهي عند الإطلاق منصرفة إلى كراهة التحريم، وهكذا في المفيد والمزيد فالقول بعدم الكراهة ضعيف.

¹ قال أبو حنيفة: هو الجبهة والأنف غير عين، حتى لو وضع أحدهما في حالة الإختيار يجزيه، غير أنه لو وضع الجبهة وحدها جاز من غير كراهة، إلخ. (Badai Al-Sanai. Chapter: The pillars of Salah. Vol.1 p. 105. Darul Kutub Al-Ilmiyah)

وإن اقتصر على الجبهة جاز بالإجماع ولا إساءة.

(Al-Ikhtiyar Li Ta'leel Al-Mukhtar. Chapter: The acts of Salah. Vol.1 p. 51. Darul Kutub Al-Ilmiyah)

وأنه يصح الإقتصار على الجبهة وعلى الأنف وحده وبيان الخلاف في ذلك وبما قرناه علم أن تعريف بعضهم السجود بوضع الجبهة ليس بصحيح

لأن وضعها ليس بركن لأنه يجوز الإقتصار على الأنف من غير عذر عند أبي حنيفة وإن كان الفتوى على قولهما.

(Al-Bahrur Raique. Ruku and prostration in Salah. Vol.1 p. 310. Darul Kutub Al-Islami)

² Al-Fatawa Al-Hindiyah. Publication: Maktabah Rasheediyah. Koita

³ Minhah Al-Khalique on Al-Bahrur Raique. Vol.1 p. 318. Publication: Saeed

(Al-Bahrur Raique. Vol.1 p. 336)¹

Therefore, Allamah Shami reported this statement of the author of Hilyah:

As prohibitively disliked is compared with necessary, so placing nose is necessary. He says:

فالأشبه وجوب وضعهما معًا وكراهة ترك وضع كل تحريمًا، وإذا كانت الدليل ناهضًا به فلا بأس بالقول به، انتهى-

(Raddul Muhtar. Vol.1 p. 325)²

Because of this text, Mufti Rasheed Ahmad Sahab tested on the statement of obligation that is mentioned in Ahsanul Fatawa. (Ahsanul Fatawa. Vol.1 p. 21) But by the discussion which Allamah Shami has explained on the margin of Al-Bahrur Raique, it looks that he thinks in not obligation. To site his complete text:

قال في النهر: لو حملت الكراهة في رأى من أثبتتها على التزيهية ومن نفاها على التحريمية لارتفع التنافي وعبارته في السراج: المستحب أن يضعهما، انتهى-

لكن قال الشيخ إسماعيل: وفي غرر الأذكار أن الاقتصار على الجبهة يجوز بلا كراهة وإن لم يكن على الأنف عذرًا اتفاقًا، وكذلك في مجموع المسائل وأنه به يفتى، وفي الاختيار: وإن اقتصر على جهته جاز بالإجماع ولا إساءة بعد أن قال فإن اقتصر على الأنف جاز وقد أساء، وقال: لا يجوز إلا من عذر، انتهى كلامه فليتأمل، ويبعد ما قاله في النهر قول المتن وكره على أحدهما، فإنه لا يصح حمله على التزيهية نظرًا إلى ترك السجود على الجبهة، لكن سيأتى حمل الكراهة على طلب الكف طلبًا غير جازم-

(Minhah Al-Khalique. Vol.1 p. 336)³

In the last sentence of this text Allamah Shami abolished the base that obligated prostrating on the nose. That is, disliked unconditionally is spoken for prohibitively disliked which is compared with obligation.

The summary of his talk which is mentioned in Minhah Al-Khalique is that disliked is also spoken for demanding to prevent from uncertain which includes somewhat disliked. This opinion of Allamah Shami confirms what is mentioned in Bahishti Zewar. It looks preferred also because it adapts the different opinion of Fuqaha and moreover, Minhah Al-Khalique is written after Raddul Muhtar. So, this is his final opinion. Undoubtedly,

¹ Al-Bahrur Raique. Vol.1 p. 318. M.H. Saeed

² Book of Salah. Chapter: The feature of Salah. Lesson: The condition of Salah after subject of prolonging ruku for coming person. Vol.1 p. 499. M.H. Saeed

³ Al-Nahr Al-Faique. Kind: The feature of Salah. Vol.1 p. 216. Darul Kutub Al-Ilmiyah. Minhah Al-Khalique. Darul Kitab Al-Islami.

acting upon the opinion of obligation understood by Raddul Muhtar is better to be safe side.¹ Allah knows the best.

Written by Muhammad Taqi Uthmani (May Allah forgive him) 08/11/1397 A.H. (Fatwa No. 1173/Vol. 28) (Fatawa Uthmani. Vol.1 p. 401- 403)

Research and rectification of some masail regarding prostration in Salah

Question: It is written in a book that if a person followed Imam after one prostration and he did ruku and perform both prostration, his Salah will be nullified. If he followed Imam in prostration after he performed ruku and offer both prostration with Imam, Salah will not be nullified, because addition of one rakah invalidates Salah not less than one rakah. If he did ruku before Imam and rose up from ruku before Imam, his ruku is not valid. If he followed Imam in ruku, his Salah is valid. If he reached in the row and Imam is in ruku, he clasped his hands after opening takbeer then Imam rose up from ruku, he will not find that rakah. If he found Imam in ruku for the duration of one tasbeeh, he will found rakah according to the opinion of Imam Abu Hanifah (r) and Muhammad (r). It is written in Istijabi that if he did not remain in ruku for the duration of three tasbeeh or did not reside tasbeeh three times, his Salah is not valid. If he placed his nose not without any excuse in prostration, or he placed the forehead not nose, his Salah is not valid. Is it correct or not?

Answer: These are masail only, but the matter which is mentioned that “if he placed his forehead not nose, Salah is not valid” is not correct, because placing forehead only without nose validates Salah with disliked.²

Written by himself. Question. No. 157) (Baqiyat Fatawa Rasheediyah. P. 165)

--- واختار ما في الكنز إرادة أن في الإقتصار على الجبهة من غير عذر ترك الأحوط في أمر العبادة كما في الإقتصار على الأنف.¹

(Majma Al-Anhur. Chapter: Beginning Salah. Vol.1 p. 97, 98. Daro Ihya Al-Turath Al-Arabi)

² ويسجد على جبهته وأنفه وأظب على هذا رسول الله صلى الله عليه وسلم وفيه تمام السجود، فإن سجد على الجبهة دون الأنف جاز عندنا وعند الشافعي لا يجوز وإن سجد على الأنف دون الجبهة جاز عند أبي حنيفة ويكره ولا يجوز عند أبي يوسف ومحمد وهو رواية أسيد بن عمرو عن أبي حنيفة.

(Al-Mabsoot Li Sarakhsi. Disliked things in Salah. Vol.1 p. 34. Darul Ma'rifat. Beirut)

If one placed only the toe on the ground in prostration besides fingers, the prostration will be correct or not

Question: What do ulama and Islamic jurists say in regard to the matter that if a person does not place fingers of his feet on the ground except the toe, will his prostration be correct or not?

Answer: Salah will be valid by placing only the toe on the ground in prostration, but placing only toe in prostration is against sunnah. So, it is disliked. The sunnah way is to place the fingers of both feet on the ground and make them towards Qiblah.

ووضع أصبع واحدة منهما شرطـ

(Al-Durrul Mukhtar)

وأفاد أنه لو لم يضع شيئاً من القدمين لم يصح السجود، الخـ

(Raddul Muhtar. Vol.1 p. 416)¹

والمراد بوضع القدمين على ما ذكر في الخلاصة وضع أصابعهما والمراد بوضع الأصابع توجيههما نحو القبلة ليكون الاعتماد عليها حتى لو وضع ظهر القدمين ولم يوجه أصابعهما أو أحدهما نحو القبلة لا يصح سجوده وهذا مما يجب حفظه وأكثر الناس عنه غافلونـ

(Majalis Al-Abrar. P. 315. Majlis No. 53)² Allah knows the best.

03rd Ziqadah, 1401 A.H. (Fatawa Rahimiyah. Vol.4 p. 304)³

¹ Book of salah. Chapter: The feature of Salah. Subject: Ruku and prostration.

² قال في البرازية: والمراد بوضع القدم هنا وضع الأصابع أو جزء من القدم، وإن وضع أصبعاً واحداً أو ظهر القدم بلا أصابع، إن وضع مع ذلك إحدى قدميه صح وإلا لا، أه، قال في شرح المنية بعد نقله ذلك: وفهر منه أن المراد بوضع الأصابع توجيههما نحو القبلة ليكون الاعتماد عليها وإلا فهو وضع ظهر القدم وقد جعلوه غير معتبر، وهذا ما يجب التنبيه عليه فإن أكثر الناس عنه غافلونـ

(Raddul Muhtar. Book of Salah. The feature of Salah. Vol.1 P. 500. Darul Fikr. Beirut)

³ **If the feet are raised up in prostration**

Question: A person prostrated, but three fingers of both feet are not place on the ground. Does he have to repeat Salah in this condition?

Answer: Salah is valid in the case mentioned above. He does not need to repeat. Placing only some parts of feet on the ground is necessary in prostration and it is found here.

(ومنها السجود) بجهته وقدميه، ووضع أصبع واحدة منهما شرطـ

(Al-Durrul Mukhtar)

(قوله وقدميه) يجب إسقاطه؛ لأن وضع أصبع واحدة منهما يكفي، كما ذكره بعدد، وأفاد أنه لو لم يضع شيئاً من القدمين لم يصح السجودـ

(Raddul Muhtar. Vol.1 p. 135) (Book of Salah. Chapter: The feature of Salah. Subject: Ruku and prostration)

The difference among hands, feet and knees in prostration

Question: Respected Mufti Sahab! Assalamu Alaikum Wa Rahmatullahi Wa Barakatuhu

Your Fatwa No. 62 which was asked by my beloved second brother Naseer Ahmad (student of this madrasa) is correct, but he did not explain the doubt in the question that I had. I am helpless here, because I have no book of fiqh and source of writing. So, I write again that Muslim Sharif reported: “أمرت أن أسجد على سبعة أعظم”.¹ This hadith requires to be obligated the prostration by seven bones of the body. Then, how is it to say placing feet in prostration is obligatory and placing hands and knees are not. Referring to “ما لا يتوصل إلى”² as the evidence of placing feet is against revelation.

There is no difference among seven bones and regarding tucking up one's hair and garment as indices for not obligating placing knees and hands and regarding placing feet obligated, while placing feet is connected with that, and connecting word is in the injunction of connected with, is not correct. Similarly, it is not correct to differentiate between the matter associated between necessary and recommended. Raising both knees is similar to playing, but it does not harm to validate Salah. Thus, the evidence of Ibn Humam does not satisfy the heart. On the other hand, Witr salah is obligatory actively whose obligation is proved by the word of hadith “إن الله أمركم”.³

Written by Muhammad Zafar Alam Nadawi. Authenticated by Nasir Ali Nadawi. (Fatawa Nadwatul Ulama. Vol.2 p. 67)

عن ابن عباس رضي الله تعالى عنهما قال: قال النبي صلى الله عليه وسلم: “أمرت أن أسجد على سبعة أعظم: على الجبهة، وأشار بيده على أنفه”¹ واليدين والرجلين وأطراف القدمين ولا تكف الثياب ولا الشعر” -

(Sahih Muslim. Book of Salah. Chapter: The limbs of prostration and the prohibition of tucking up one's hair and garment or having one's hair in a braid when praying.

هذه الأحاديث فوائدها: أن أعضاء السجود سبعة وأنه ينبغي للساجد أن يسجد عليها كلها وأن يسجد على الجبهة والأنف جميعاً، الخ -

(Sharah Al-Nawawi Li Muslim. Chapter: The limbs of prostration and the prohibition of tucking up one's hair. Vol.4 p. 208. Daro Ihya Al-Turath Al-Arabi)

² Raddul Muhtar. Book of Salah. Lesson: Complete way of Salah. Vol.1 p. 499. Saeed)

³ عن خارجة بن خرافة رضي الله تعالى عنه أنه قال: خرج علينا رسول الله صلى الله عليه وسلم فقال: “إن الله أمركم بصلوة هي خير لكم من حمر النعم الوتر جعله الله لكم فيما بين صلوة العشاء إلى أن يطلع الفجر” -

(Sunan Al-Tirmizi. Chapter is of Witr Salah. Chapter: What is related to the virtue of Witr Salah. Vol.1 p. 103. Saeed)

I could not understand regarding placing feet obligatory by the word "" and placing both knees and hands sunnah which is necessary act. Any Faqih may have researched on it, but I am helpless due to not having sources.

(Muhammad Fazil Qadhi (May Allah forgive him)

Answer: The above-mentioned doubt was not written in question No. 62 and only asked about placing both feet and raising them in prostration. Perhaps, it is tried to know by mentioned doubt that you understand the obligation of placing both feet in prostration is proved by "أمرت أن أسجد" and it is base of the issue of placing both hands and knees and connecting and connected with while this hadith is Khabre Wahid which cannot prove the obligation. Therefore, these hadith cannot prove the obligation of anything. The obligation of prostration is proved definitively in the Quran (Nass Qata'ee) that is to place the forehead on the ground. It requires to place both feet or knees or hands. So, one of them will be obligatory necessary.¹ Both feet are already on the ground that is necessary and obvious at the time of performing every pillar of Salah. Therefore, placing only both feet is obligated.² Since, placing both hands and knees is proved by Khabre Wahid, they will be sunnah.³

The statements of Fuqaha are different in this regard. Qudoori, Karkhi and Jassaj regard placing both feet obligatory while Tamartashi, Shaikhul Islam and the author of Nihayah

(قوله وسجد بأنفه وجبهته) -- وفي الشريعة: وضع بعض الوجه مما لاسخرية فيه فخرج الخد والذقن والصدغ، ¹ وأما في الصحيحين مرفوعاً: "أمرت أن أسجد على سبعة أعظم: على جبهة وأشاربيده إلى أنفه واليدين، والركبتين، وأطراف القدمين، ولا تكف الثياب والشعر" مستعمل في الوجوب والندب الذي هو الأعم بمعنى طلب من ذلك، أوفى الندب، أوفى الوجوب، فقولهما بالافتراض مشكل؛ لأنه يلزمها الزيادة على الكتاب بخبر الواحد، وهما يستعان في الأصول لأبي حنيفة، فلذلك قال المحقق ابن الهمام: فجعل بعض المتأخرين الفتوى على الرواية الأخرى الموافقة لقوله لم يوافق دراية ولا القوى من الرواية، هذا لو حمل قولهما، لا يجوز الاقتصاد إلا من عذر على وجوب الجمع كان أحسن؛ إذ يرتفع الخلاف بناءً على ما حملنا الكراهة منه عليه من كراهة التحريم ولم يخرجنا عن الأصول" -

(Al-Bahrur Raique. Book of Salah. Chapter: The feature of Salah. Vol.1 p. 554, 555. Rasheediyah)

² وحيث تضافرت الروايات عن أئمتنا بأن وضع اليدين والركبتين سنة، ولم ترد رواية بأنه فرض تعين وضع القدمين أو أحدهما للفرضية، ضرورة التوصل إلى وضع الجبهة -

(Raddul Muhtar. Book of Salah. Lesson: Complete way of Salah. Vol.1 p. 499. Saeed)

³ وفيه: (أي في شرح الملتقى) يفترض وضع أصابع القدم ولو واحدة نحو القبلة، وإلا لم تجز، والناس عنه غافلون -

(Raddul Muhtar. Book of Salah. Lesson: Complete way of Salah. Vol.1 p. 499. Saeed)

do not regard placing both feet and hands obligatory equally. (Al-Nihayah. Vol.1 p. 14)¹ mentions that tradition which is true.²

Then it is of two kinds: (1) Obligatory (2) Sunnah.³ It is because of the text:

أن السجود لا يتوقف تحققه على وضع القدمين، فيكون افتراض وضعهما زيادة على الكتاب، آه
(Raddul Muhtar. Vol.1 p. 521)⁴

But Haskafi (r) has written in Sharah Al-Multaqa. P. 98:

وما نقله في الدرر عن العناية من أن عدم الفرضية هو الحق، فبعيد عن الحق، وبضده أحق⁵
Halabi (r) has mentioned its reason in Sharah Munyah. P. 280:

إذ لا رواية تساعد والدراية تنفيه، على ما مر من أن ما لا يتوصل إلى الفرض إلا به فهو فرض وحيث تواطأت الروايات وتضافرت عن أئمتنا أن وضع الركبتين سنة، ولم ترد رواية قط بأنه فرض، وكذا وضع اليدين تعيين وضع القدمين أو أحدهما للفرضية ضرورة، ولم يرو عنهم رواية، فكيف والروايات فيه متوافرة أيضًا على ما لا يخفى على المتتبع، والله الموفق⁶

The objection of similarity between raising knees and playing is also reported by Shami,⁷ but the fact is that whatever Shaikh ibn Humam (r) described is not reason, rather it is

كذا في الهداية. وأما وضع القدمين فقد ذكر القدوري أنه فرض في السجود آه، فإذا سجد ورفع أصابع رجليه، لا يجوز. كذا ذكره الكرخي و¹
الحصاص- ولو وضع أحدهما جاز. قال قاضيخان: ويكره- وذكر الإمام الترمذى أن اليدين والقدمين سواء في عدم الفرضية، وهو الذي يدل عليه كلام شيخ الإسلام في مبسوطه-

(Raddul Muhtar. Book of Salah. Lesson: Complete way of Salah. Vol.1 p. 499. Saeed)

² (Raddul Muhtar. Book of Salah. Lesson: Complete way of Salah. Vol.1 p. 499. Saeed)

فصار في المسئلة ثلاث روايات: الأولى فرضية وضعهما، الثانية فرضية إحداها، الثالثة عدم الفرضية، وظاهره أنه سنة، قال في البحر: وذهب شيخ³
الإسلام إلى أن وضعهما سنة، فتكون الكراهة تنزيهية-

(Raddul Muhtar. Book of Salah. Lesson: Complete way of Salah. Vol.1 p. 499. Saeed)

⁴ (Raddul Muhtar. Book of Salah. Lesson: Complete way of Salah. Vol.1 p. 499. Saeed)

⁵ Sakb Al-Anhur Sharah Multaqa Al-Abhur. Chapter: The feature of Salah. Vol.1 p.98. Daro Ihyā Al-Turath Al-Arabi. Beirut.

Kashf Al-Zunoon. P. 1814- 1816 reflects that Sakb Al-Anhur is not written by Alauddin Al-Haskafi (D: 1088 A.H.) and it is written by Alauddin Al-Trablusi (D: 1032 A.H.) This text is from Al-Durrul Muntaqa Sharah Al-Multaqa. Chapter: Feature of Salah. Vol.1 p. 148. Darul Kutub Al-Ilmiyah. Beirut.

⁶ Al-Halabi Al-Kabeer. The fifth obligatory act is prostration. P. 285. Suhail Academy. Lahore

⁷ وأما إذا رفع قدميه في السجود، فإنه مع رفع القدمين بالتلاعب أشبه منه بالتعظيم والإجلال، آه

(Raddul Muhtar. Book of Salah. Chapter: The feature of Salah. Subject: Ruku and prostration. Vol.1 p. 447. Saeed)

as wisdom. So, eviction and reverse meaning is not necessary. Allamah Halabi (r) the student of Shaikh ibn Humam (r) said that no tradition is reported from Aimmah e Madhahib that obligates placing both hands, knees and feet. So, inevitably, the obligation of placing both the is supposed as a source to attain the obligation.¹

The author of Bahrur Raique regarded that the statement of Qudoori is weak,² but his statement is preferred in Sharah Majma, Kifayah and Sharah Faiz etc. and fatwa is given accordingly.³

After reporting, all, Shami (r) has written:

(Raddul Muhtar. Vol.1 p.222)⁴

These all were about both feet. There are three statements of Fuqaha about both hands and knees: (1) Obligatory (2) Necessary (3) Sunnah. The majority of Fuqaha prefer the third,⁵ but Shaik ibn Humam (r) adopted the statement of necessary and Faqih Abullaith

إذ لا رواية تساعده والدراية تنفيه على ما مر من أن ما لا يتوصل إلى الفرض إلا به فهو فرض، وحيث تواطأت الروايات وتضافرت عن أئمتنا¹ أن وضع الركبتين سنة ولم ترد رواية قط بأنه فرض. وكذا وضع اليدين، تعيين وضع القدمين أو إحداهما للفرضية ضرورة. ولم يرو عنهم رواية. فكيف والروايات فيه متوافرة أيضًا على ما لا يخفى على المتتبع. والله الموفق.

(Al-Halabi Al-Kabeer. The fifth obligatory act is prostration. P. 285. Suhail Academy. Lahore)

² وذكر القدوري أن وضعهما فرض، وهو ضعيف.

(Al-Bahrur Raique. Book of Salah. Chapter: The feature of salah. Vol.1 p.556. Rasheediyah)

ويؤيده ما في شرح المجمع لمصنفه حيث استدل على أن وضع اليدين والركبتين سنة بأن ماهية السجدة حاصلة بوضع الوجه والقدمين على³ الأرض الخ وكذا ما في الكفاية عن الزاهدي من أن ظاهر الرواية ما ذكر في مختصر الكرخي، وبه جزم في السراج فقال: لورفعهما في حال سجوده لا يجزيه، ولورفع إحداهما جاز، وقال في الفيض: وبه يفتى.

(Raddul Muhtar. Book of Salah. Lesson: Complete way of Salah. Vol.1 p. 499. Saeed)

⁴ (Book of Salah. Lesson: Complete way of Salah. Vol.1 p. 500. Saeed)

وأما اليدين والركبتان فظاهر الرواية عدم افتراض وضعهما. قال في التجنيس والخلاصة: وعليه فتوى مشايخنا، وفي منية المصلي: ليس بواجب عندنا، واختار الفقيه أبو الليث الافتراض وصححه في العيون ولا دليل عليه؛ لأن القطعي إنما أفاد وضع بعض الوجه على الأرض دون اليدين والركبتين، والظني المتقدم لا يفيد، لكن مقتضاه ومقتضى المواظبة الوجوب، وقد اختاره المحقق في فتح القدير، وهو أن شاء الله أعدل أقوال لموافقه الأصول، وإن صرح كثير من مشايخنا بالسنة، ومنهم صاحب الهداية.

(Al-Bahrur Raique. Book of Salah. Chapter: The feature of salah. Vol.1 p.556. Rasheediyah)

Samarqandi (r) preferred the obligation.¹ Allamah Shami preferred the statement of Shaik ibn Humam (r), because Khabre Wahid with commanding form (seghah Amr) proves necessary act and practical obligatory is called Wujoob. So, Akbare Ahad will prove the necessary act.²

Imam Abu Hanifah (r) has three statements about Witr Salah: (1) Obligatory (2) Necessary (3) Sunnah.³

Tamartashi has corresponded among them:

”هو فرض عملاً، وواجب اعتقاداً، وسنة ثبوتاً، بهذا وفقوا بين الروايات“⁴

Allah knows the best.

Written by Mahmood Gangohi (May Allah forgive him) Asst. Mufti Madrasa Mazahir Uloom, Saharanpur. Authenticated by Abdullatif and Saeed Ahmad (May Allah forgive him) Madrasa Mazahir Uloom, Saharanpur. 02nd Rabi Al-Thani, 1367 A.H. (Fatawa Mahmoodiyah.vol.5 p. 561- 567)

Prostrating for the duration of one tasbeeh is necessary

Question: How much time is necessary to stay in prostration?

Answer: Unconditionally, prostration is obligatory and keeping it for the duration of one tasbeeh is necessary and for the duration of three tasbeeh is emphasized sunnah.

مختار الفقيه أبي الليث على ما أسلفناه عنه في أوائل باب الأنجاس من أرب المصلى إذا لم يضع ركبتيه على الأرض، لا يجزئه، وأنه رد رواية عدم وجوب طهارة مكان الركبتين في الصلاة، فهو يشير إلى الافتراض، وما اخترته من الوجوب ولزوم الإثم بالترك مع الإجزاء كترك الفاتحة أعدل إن شاء الله تعالى.

(Fatah Al-Qadeer. Book of Salah. Chapter: The feature of Salah. Vol.1 p. 305. Mustafa Al-Bani Al-Halabi. Egypt)

وقال في الحلية: والأوجه على منوال ما سبق هو الوجوب لما سبق من الحديث أهأى على منوال ما حققه شيخه من الاستدلال على وجوب وضع اليدين والركبتين، وتقدم أنه أعدل الأقوال، فكذا هنا، فيكون وضع القدمين كذلك، واختاره أيضاً في البحر والشرنبلية.

(Raddul Muhtar. Book of Salah. Lesson: Complete way of Salah. Vol.1 p. 499. Saeed)

عن أبي حنيفة رحمه الله في الترتيلات روايات: في رواية فريضة، وفي رواية سنة مؤكدة، وفي رواية واجب، وهي آخر أقواله، وهو الصحيح، كذا في محيط السرخسي.

(Al-Fatawa Al-Hindiyah. Book of Salah. Chapter:08 about Witr Salah. Vol.1 p. 110. Rasheediyah)

⁴ Tanweer Al-Absar with Durrul Mukhtar on Raddul Muhtar. Chapter: Witr and supererogatory Salah. Vol.2 p.3-4. Saeed)

في واجبات الصلاة من العلانية: (وتعديل الأركان) أى تسكين الجوارح قدر تسبيحة في الركوع والسجود وكذا في الرفع منهما، اللهم (Raddul Muhtar. Vol.1 p. 432)¹ Allah knows the best.

28th Ramadhan, 1398 A.H. (Ahsanul Fatawa. Vol.3 p. 40)

The duration of sitting between both prostrations

Question: For what time one should sit between both prostrations? Our Imam Sahab say to sit for the duration of reading tasbeeh of ruku 8-10 times.

Answer: Since, there is no Sunnah Dikr in Hanafis Madhahab in sitting between both prostrations, the sitting should not be long, particularly in congregation.

”وليس في هذا الجلوس ذكر مستنون عندنا، بكذا في الجوهرة النيرة“

(Al-Fatawa Al-Hindiyah. Vol.1 p. 75)² Allah knows the best.

Muhammad Basheer. 10th Jumada Al-Uoola, 1389 A.H. (Fatawa Imarat Shariah. Vol.2 p. 391, 392)

¹ Book of Salah. Chapter: The feature of Salah. The necessary acts of Salah. Subject: Sometimes, it is pointed out to dual. Vol.1 p. 464. Darul Fikr. Al-Nahr Al-Faique. Chapter: The feature of Salah. Vol.1 p. 199. Darul Kutub Al-Ilmiyah. Tabyeen Al-Haqaique. Chapter: The feature of Salah. Vol.1 p. 106. Al-Maktabah Al-Ameeriyah. Bulaque. Egypt

(وتعديل الأركان) أى تسكين الجوارح في الركوع والسجود حتى تطمئن مفاصلها واجب عند الطرفين وأدناه مقدار تسبيحة وهو تخريج الكرخي، وفي تخريج المخرجاني سنة لأنه شرع لتكميل الأركان وليس بمقصود لذاته

(Majma Al-Anhur. Chapter: The feature of Salah. Vol.1 p. 132. Darul Kutub Al-Ilmiyah. Beirut)

² Al-Jauharah Al-Nayyirah. Chapter: The feature of Salah. Vol.1 p. 54. Al-Matba Al-Khairiyah
If a person recited Du'a in it, there is nothing wrong.

(قوله: وليس بينهما ذكر مستنون، اللهم) قال أبو يوسف: سألت الإمام أيقول الرجل إذا رفع رأسه من الركوع والسجود ”اللهم

اغفر لي“؟ قال: يقول: ربنا لك الحمد، وسكت، ولقد أحسن في الجواب إذ لم ينه عن الاستغفار، ثم وغيروا

قلت: بل فيه إشارة إلى أنه غير مكروه إذ لو كانت مكروها لنهى عنه كما ينهى عن القراءة في الركوع والسجود وعدم كونه مستنوناً لا ينافي الجواز كالتمسية بين الفاتحة والسورة بل ينهى أن يندب الدعاء بالمغفرة بين السجدين خروجاً من خلاف الإمام أحمد لا بطلان الصلاة بتركه عامداً ولم أر من صرح بذلك صرحوا باستحباب مراعاة الخلاف والله أعلم

(Raddul Muhtar. Book of Salah. Chapter: The feature of Salah. Vol.1 p. 505. Darul Fikr. Beirut)

CONCLUDING SALAH WITH SALAM

Concluding Salah With Salam

One exited Salah by the word “السلام”

Question: What to ulama and Islamic the stay in regard to the matter that if exiting Salah by the word “السلام عليكم” is necessary, will he be exit by saying complete salam or half or its somewhat?

Answer: He will exit from Salah as he said the word “السلام” before saying “عليكم”، because it is written in Sharah Al-Tanweer under the chapter: necessary acts of Salah:

(ولفظ السلام) مرتين فالثاني واجب على الأصح - برهان - دون - عليكم، وتنقضي قدوة بالأول قبل عليكم على المشهور عندنا وعليه الشافعية -

(Al-Durrul Mukhtar)

Raddul Muhtar reads:

(قوله وتنقضي قدوة بالأول) أى بالسلام الأول، قال في التجنيس: الإمام إذا فرغ من صلاته فلما قال: السلام جاء رجل واقتدى به قبل أن يقول عليكم لا يصير دخلاً في صلاته، لأن هذا سلام -

(Raddul Muhtar. Vol.1 p. 436)¹ Allah knows the best.

17th Muharram, 1386 A.H. (Ahsanul Fatawa. Vol.3 p. 25)

Saying salam both sides is necessary not only one side

Question: Is saying salam necessary both sides on one side?

¹ Book of Salah. Chapter: The feature of Salah. Lesson: The way of Salah. Vol.1 p. 468. Darul Fikr. Anees

Answer: The Prophet (saws) is reported to have said: “وتحليلها التسليم”¹ The end of Salah is saying salam.

He has defined the way of salam by his practice saying both right and left sides.²

Therefore, the correct opinion is that the second salam is also necessary along with first.

”فالثاني واجب على الأصح“³

To some ulama said that the first salam is necessary and the second salam is sunnah⁴ and it is the most correct opinion.⁵

(Kitabul Fatawa. Vol.2 p. 189)

If one said salam one side, will his Salah be valid or not

Question: A person corrected Imam by saying “الله أكبر” in last sitting after saying salam right side. When Imam listened the correction, he persevered and without saying salam left side, he asked the followers: “Is not Salah completed?” The majority of followers

¹ Mishkatul Masabeeh. Hadith No. 312, with the difference of Abu Dawood, Tirmizi and Darmi related to Ali (rz).

(Al-Darmi extracted it. Chapter: That the of Salah is purification. (H: 275) Abu Dawood. Chapter: The obligatory status of wudu. (H: 61) Tirmizi. Chapter: What has been related that the key to salat is purification. (H:3)

² عن عبد الله أنه كان يسلم عن يمينه “السلام عليكم ورحمة الله” وعن يساره “السلام عليكم ورحمة الله” - وقد روى عن الأسود من غير هذا الإسناد عن عبد الله عن النبي صلى الله عليه وسلم بمثل -

(Musnad Abu Dawood Al-Tayalisi. What is related to Abdullah ibn Masood (rz). (H: 284)

ورواه الترمذي عن عبد الله عن النبي صلى الله عليه وسلم “أنه كان يسلم عن يمينه وعن يساره: السلام عليكم ورحمة الله، السلام عليكم ورحمة الله” -

(Chapter: What is red to say salam at the end of Salah. (H: 295)

³ Al-Durrul Mukhtar with Raddul Mukhtar. Vol.2 p. 162 (Book of Salah. Chapter: The feature of Salah. Lesson: The way of Salah. Vol.1 p. 468)

⁴ Raddul Mukhtar referring to Fatah Al-Qadeer. Vol.2 p. 162

ثمر قيل: الثانية سنة، والأصح أنها واجبة كالأولى -

(Fatah Al-Qadeer. Chapter: The feature of Salah. Vol.1 p. 320. Darul Fikr)

⁵ Because the person exit Salah by saying first salam and by the practice of Prophet (saws) saying salam both sides, it will be emphasized sunnah. Anees

said that Salah is completed and the correcting person was wrong. Will Salah be correct without saying salam left side or it should be repeated?

Answer: According to the authentic opinion, saying salam both sides at the end of Salah is necessary to some Fuqaha regarded the second salam sunnah.

Thus, Imam left a necessary act which injunction is that the obligation of Salah is done, but it was necessary to repeat it within the time. Now, when the time passed and the followers also went away, Salah is valid with disliking. So, Imam should repent and ask forgiveness on this mistake.

قال في الدر المختار: (ولفظ السلام) مرتين، فالثاني واجب¹

وفي مراق الفلاح في بيان حكم الواجب في الصلاة: وإعادتها بتركه عمداً وسقوط الفرض ناقصاً إن لم يسجد ولم يعدد وقال الطحطاوى تحت قوله (وإعادتها بتركه عمداً): أى مادام الوقت باقياً وكذا في السهو إن لم يسجد له وإن لم يعددها حتى خرج الوقت تسقط مع النقصان وكراهة التحريم، ويكون فاسقاً آثماً، وكذا الحكم في كل صلاة أدت مع كراهة التحريم، والمختار أن المعادة لترك واجب نفل جابروا الفرض سقط بالأولى.

(Al-Tahtawi on Maraqi Al-Falah. Chapter: The necessary act. P. 134)² Allah knows the best.

Written by Muhammad Taqi Uthmani (May Allah forgive him) 27/12/1390 A.H. (Fatwa No. 199/21 A) Authenticated by Muhammad Shafee' (May Allah forgive him) (Fatawa Uthmani. Vol.1 p. 406, 47)

¹ Al-Durrul Mukhtar. Vol.1 p. 468. Publication: Saeed) (Al-Durrul Mukhtar on Raddul Muhtar. Book of Salah. Chapter: The feature of Salah. Lesson: The way of Salah)

² Application: Qadeemi Kutub Khana.

وأما الذى هو عند الخروج من الصلاة فلفظ السلام عندنا، وعند مالك والشافعى فرض، والكلام فى التسليم يقع فى مواضع فى بيان صفة أنه فرض أمر لا وفى بيان قدره -- (وقال بعد أسطر): ولنا ما روى عن عبد الله بن مسعود رضى الله عنه أنه قال: صليت خلف رسول الله صلى الله عليه وسلم وخلف أبى بكر وعمر وكانوا يسلمون تسليمين عن أيماهم وعن شمائلهم -- وروى عن على أنه قال: كان رسول الله صلى الله عليه وسلم يسلم تسليمين -- وأما الأحاديث فالأخذ بما رويناه أولى، لأن علياً وابن مسعود كانا من كبار الصحابة وكانا يقومات بقربه صلى الله عليه وسلم -- الخ -- كذا فى عامة كتب الفقه الحنفى --

(Badai Al-Sanai. Vol.1 p. 194)

You can consult "Kitab Darse Tirmizi" authored by Maulana for details related to the obligation of saying salam both sides.

What is the injunction if one said “السلام عليكم” instead of “السلام عليكم” for concluding Salah

Question: Some Imams says “سلام عليكم” (without alif and laam) instead of “السلام عليكم” for concluding Salah. What is the injunction about it? Is there any disliking?

Answer: The one who performs Salah (Imam or alone) should say salam completely clearly according to sunnah as “السلام عليكم” if he said “سلام عليكم” instead of “السلام عليكم”, it will be contrary to sunnah and it is disliked.

Shami reads:

(قوله هو السنة) قال في البحر: وهو على وجه الأكمل أن يقول: السلام عليكم ورحمة الله مرتين، فإن قال السلام عليكم أو السلام أو سلام عليكم أو عليكم السلام أجزاءه وكان تاركاً للسنة، وصرح في السراج بكرهه الأخير. اهـ قلت: تصريحه بذلك لا ينافي كراهة غيره أيضاً مما خالف السنة.

(Raddul Muhtar. Vol.1 p. 491. Lesson: The way of Salah. Subject: The time of finding the virtue of opening Salah.) Allah knows the best. (Fatawa Rahimiyah. Vol.8 p. 121)¹

¹ Saying "السلام عليكم ورحمة الله" at the end of Salah

Question: Nowadays it is usual custom to and the Salah by saying “سلام عليكم” (without alif and with zammah of meem in سلام) instead of “السلام عليكم” and they say we pronounce “السلام عليكم” (with alif and laam), but it seems without alif and laam. Moreover, they say that here alif and laam is applied Huroof Shamshi, so it can do. Therefore, it is asked as following:

- (1) What is sunnah way to exit Salah by salam?
- (2) Is Salah incomplete if one said “سلام عليكم”?
- (3) If one does it constantly, will he be sinner or not?
- (4) Is there such a reduction that the followers could not know it if alif and laam is applied on Huroof Shamshi?

Answer: According to the above question, the one who performs Salah (Imam or alone) should say salam completely clearly according to sunnah as “السلام عليكم” if he said “سلام عليكم” instead of “السلام عليكم”. So, he will commit to leave sunnah though salah will be valid, but if he does it constantly, he will be sinner.

Raddul Muhtar:

(قوله هو السنة) قال في البحر: وهو على وجه الأكمل أن يقول: السلام عليكم ورحمة الله مرتين، فإن قال السلام عليكم أو السلام أو سلام عليكم أو عليكم السلام أجزاءه، وكان تاركاً للسنة، وصرح في السراج بكرهه الأخير.

Adding “وبركاته” in salam at the end of salah

Question: What is the injunction of adding “وبركاته” after “ورحمة الله” salam of salah?

Answer: Adding is “وبركاته” left.

(قوله السلام عليكم ورحمة الله) لم يقل وبركاته كما في الهداية الاختلاف فيه، قال المظهر: في شرح المصابيح: لفظ بركاته لم يرد في سلام الصلاة، وفي السراج: وإنه لا يقول وبركاته وصرح في النووى بأنه بدعة وليس فيه شيء ثابت، ولكن يرد ما في الحاوى القدسي من أنه مروي، وأيضاً قال أمير الحاج ردّاً للنووى بأنها جاءت في سنن أبي داود من حديث وائل بن حجر بإسناد صحيح.

(Hashiyah Al-Durr on Al-Gurr. Vol.1 p.62)¹

قلت: تصريحه بذلك لا ينافي كراهة غيره أيضاً مما خالف السنة.

(Raddul Muhtar. Vol.2 p.241) (Book of salah. Chapter: The feature of salah. Lesson: The way of salah. Subject: The time of finding the virtue of opening salah)

Written by Muhammad Tarique Nadwi. Authenticated by Nasir Ali Nadawi. (Fatawa Nadwatul Ulama. Vol.2 p.78, 79)

-- أن السنة في السلام من الصلاة أن يقول: السلام عليكم ورحمة الله عن يمينه، السلام عليكم ورحمة الله عن شماله ولا يس زيادة¹ وبركاته وإن قد جاء فيها حديث ضعيف وأشار إليها بعض العلماء ولكنها بدعة ولم يصح فيها حديث بل صح هذا الحديث وغيره في تركها والواجب منه السلام عليكم مرة واحدة ولو قال السلام عليكم بغير ميم لم تصح صلاته وفيه دليل على استحباب تسليمتين.

(Sharah Al-Nawawi Li Muslim. Chapter: The command to be calm during the prayer and the prohibition of gesturing with one's hand. Vol.4 p. 153. Daro Ihya Al-Trath Al-Islami. Beirut)

عن علقمة بن وائل عن أبيه قال: صليت مع النبي صلى الله عليه وسلم فكان يسلم عن يمينه “السلام عليكم ورحمة الله وبركاته”، وعن شماله “السلام عليكم ورحمة الله”.

(Sunan Abu Dawood. Chapter: Salam (H: 997) Al-Nasai and Ibn Majah. Chapter: Saying salam (H: 914). Al-Bazzar Fil Musnad. From Ibrahim from Alqamah from Abdullah. (H: 1574). Al- Nasai in Al-Sunan Al-Kubra. Chapter: How to say salam towards right side. (H: 1243). Ibn Hibban. Chapter: How to say salam the one who is kinked from Salah. (H: 1993). Ibn Khuzaimah. Chapter: The condition of salam in Salah. (H: 728).

قوله: (السلام عليكم ورحمة الله) زاد أبو داود من حديث وائل وبركاته، وأخرجها أيضاً ابن حبان في صحيحه من حديث ابن مسعود وكذلك ابن ماجه من حديثه، قال الحافظ في التلخيص: فيتعجب من ابن الصلاح حيث قال: إن هذه الزيادة ليست في شيء من كتب الحديث إلا في رواية وائل بن حجر وقد ذكر الحافظ طرقاً كثيرة في تلقيح الأفكار بخبر الأذكار لما قال النووي: إن زيادة وبركاته رواية فردة ثم قال الحافظ بعد أن ساق تلك الطرق: فهذه عدة طرق تثبت بها وبركاته، بخلاف ما يومه كلام الشيخ إنما زيادة فردة، انتهى، وقد صح في بلوغ المرام حديث وائل المشتمل على تلك الزيادة.

(Nail Al-Autar. Chapter: Exiting Salah with salam. Vol.2 p. 346. Darul Hadith. Egypt)

(قائلًا السلام عليكم ورحمة الله) هو السنة، وصرح الحدادی بكراهة: عليكم السلام (و) أنه (لا يقول) هنا (وبركاته) وجعله النووي بدعة، ورده الحلبي، وفي الحاوي أنه حسن۔

(Al-Durrul Mukhtar with Shami. Vol.1 p.491)¹ Allah Knows the best. (Fatawa Rahimiyah. Vol.4 p.299)

¹ Book of Salah. Chapter: The feature of Salah. Lesson: The way of Salah. Subject: The time of finding virtue of opening takbeer. Anees

REPEATING SALAH- INJUNCTIONS AND ISSUES

Repeating Salah-Injunctions and Issues

Does every prohibitively disliked action obligate the repetition of Salah

Question: Does every prohibitively disliked action obligate the repetition of Salah or not?

Answer: Indeed, every prohibitively disliked action obligates the repetition of Salah.¹ (Fatawa Darul Uloom Deoband. Vol.2 p. 156)

What is the framework of the text “كل صلاة أديت مع كراهية وجبت إعادتها”?

(Is it recommended all necessary to repeat every Salah performed with committing disliked act?)

Question: This is the rule of fiqh “كل صلاة أديت مع كراهية وجبت إعادتها”. Is it specified by time or is it necessary after passing time whereas it is written in Fatawa Mahmoodiyah. vol.2 p. 143 and Tuhfah Al-Alma’ee. Vol.2 p.60, 101 that the repetition is necessary within the time and after that it is recommended. Unlikely, it is understood by what is written in Umdah Al-Fiqh. Vol.2 p. 341. Masail Imamah Mudallal, authored by Mufti Habibur Rahman. P.283, Shami. Maktabah Darul Kitab. Summary of Vol.2 p.455 -458 that the repetition is necessary within the time and after that also.

Please solve this discrepancy and obliged me.

¹ وكذا كل صلاة أديت مع كراهية التحريم تجب إعادتها.

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Chapter: The feature of Salah. Subject: The necessary acts of Salah. Vol.1 p. 425. Zafeer)

وعن السرخسي من ترك الاعتدال تلزمه الإعادة ومن المشايخ من قال: تلزمه ويكون الفرض هو الثاني ولا إشكال في وجوب الإعادة إذ هو الحكم في كل صلاة أديت مع كراهية التحريم ويكون جابراً للأول لأن الفرض لا يتكرر. الخ.

(Fatah Al-Qadeer. Chapter: The feature of Salah. Vol.1 p. 301. Darul Fikr. Beirut)

A booklet named “نيل السعادة بالاعتناء في الصلاة المعادة” merged into the fourth volume of Ahsanul Fatawa. Mufti Sahab has written in the last:

There is no need to introduce a popular Faqihun Nafs Maulana Makhdoom Muhammad Hashim Thathwi (r), but the fact is that, after noticing his deepen knowledge in Fatawa and fiqhi researches, his introduction will be incomplete without studying his researches rather it will be nothing. His two Fatawa are reported in the related issue:

Question: Is making up for the mistake after passing the defined time recommended or necessary?

Answer: Here are two statements. The most authentic is necessary as it is mentioned in Sharah Munyah under the chapter of miscellaneous issues.

Question: If one did not sit after three rakah of Maghrib or Witr Salah, what should he do to make up for this mistake? Should he do the prostration of mistake or make up for it?

Answer: He should make up for the mistake. (Beaydhe Hashimi Qalami. Chapter: Making up for missed salah. Vol.1 p. 130. Ahsanul Fatawa. Vol.3 p. 352) Allah knows the best.

Written by Ahmad Khanpuri. 15th Rajab, 1428 A.H.

Authenticated by Abbas Dawood Bismillah and Abdul Qayyoom Rajkoti. (Mahmoodul Fatawa. Vol.1 p. 464, 465)

If the follower missed any obligatory or necessary acts

Question: If any necessary or obligatory act is missed by the follower because of napping or weak site, does he has to make a for what is missed?

Answer: Yes, he has to make up for that act.¹ Allah knows the best.

إن المؤتمر لوقام سابقاً في القعدة الأولى يعود ويقعد، لأب القعود فرض عليه بحكم المتابعة حتى قال في البحر: ظاهراً أنه لو لم يعد تبطل صلاته¹ لترك الفرض.

(Raddul Muhtar on Al-Durrul Mukhtar. Vol.2 p.166) The necessary acts of salah. Vol.1 p.471. Darul Fikr)

The reputation of Salah is necessary for the follower, because he is obligated to follow Imam. This is the reason that some ulama regarded in valid Salah because of not following Imam. Anees

Written by Muhammad Nizamuddin Azami. Mufti Darul Uloom Deoband, Saharanpur (Muntakhabat Nizamul Fatawa. Vol.1 p.312,313)

Missing sitting between two prostrations obligates the repetition of Salah

Question: What do ulama and Islamic jurists say in regard to the matter that if a person does not sit between two prostrations and he gestures only, is his Salah valid or not?

Answer: If the deletion of sitting between both prostration is less than saying “سبحان الله”, it is obligatory to repeat Salah.¹ Allah is all Guiding.

(Fatawa Faridiyah. Vol.2 p. 244)

If one left Tashahhud, Durood and Du’a, will it be necessary to repeat Salah

Question: The follower did not recite tashahhud, Durood and Du’a in last sitting of Salah and said salam with Imam. Will it be necessary to repeat Salah in this condition?

Answer: If it did not recite tashahhud by mistake, the repetition is not necessary and if he did it deliberately, Salah will be valid in this condition also, but it is worthy to be repeated to fulfil what he committed by leaving necessary act deliberately.²

13th Ramadhan, 1347 A.H. (Imdadul Ahkam. Vol.2 p. 97)

What is the injunction about repeating Salah, if one forgot the prostration of mistake

Question: (1) If a necessary act or straightening the pillars of Salah is missed or one performed some acts before or after in obligatory or sunnah Salah, the prostration of mistake is necessary. If a person said salam both sides by mistake deliberately and did not do the prostration of mistake, is it necessary to repeat Salah or not? If it is necessary,

قال العلامة الحصكفي: (وتعديل الأركان) أي تسكين الجوارح قدر تسبيحة في الركوع والسجود، وكذا في الرفع منهما على ما اختاره الكمال.¹
(Al-Durrul Mukhtar)

قال ابن عابدين: لو تركها أو شيئاً منها ساهياً يلزمه السهو ولو عمداً يكره أشد الكراهة، ويلزمه أن يعيد الصلاة.

(Raddul Muhtar on the margin of Al-Durrul Mukhtar. Chapter: The feature of Salah. The necessary acts of Salah. Vol.1 p. 342)

(سجدتان بتشهد وسلام لترك واجب سجواً وإن تكرروا وإن كان تركه الواجب عمداً أثر ووجب عليه إعادة الصلاة) تغليظاً عليه الجبر²

نقصاتها) فتكون مكملية وسقط الفرض بالأولى وقيل: تكون الثانية فرضاً فهي المسقطه (ولا يسجد في الترتك العمد للسهو) لأنه أقوى، الخ.

Maraqi Al-Falah Sharah Noorul leedhah. Chapter: The prostration of mistake. P. 178. Al-Maktabah Al-Asriyah)

how will he intend for it? If he intended for obligatory Salah, what will be the previous Salah, will it be supererogatory or obligatory?

(2) If he intends for obligatory Salah, as per Shariah rule the prostration of mistake is dropped out in Juma and Eid Salah. Why does that Salah not complete? If it is not, will it be necessary to repeat Juma and Eidain Salah?

(3) If a person joined with repeating Salah, will his Salah be valid or not?

Answer: (1) If the prostration of mistake, which is obligated because of missing necessary act by mistake or straightening the pillars of Salah, is also missed by mistake or deliberately, it is necessary to repeat Salah. This Salah will be compliment for the first Salah. Allamah Haskafi explained Durre Mukhtar:

(ولها واجبات) لا تفسد بتركها -- والمختار أنه جابر للأول --

(Al-Durrul Mukhtar with Al-Raddul Muhtar. Vol.2 p. 148)¹

The about text means that missing the necessary act of Salah obligates the prostration of mistake, but Salah is not invalid. So, if one did not do the prostration of mistake and said salam, he has to repeat Salah and not repeating is sin. However, he will intend for repetition in Salah performing second time.

(2) The prostration of mistake is dropped out in Juma and Eid Salah to avoid from tribulation. People gather in these salah in large. If the prostration of mistake will be performed, it is feared that Salah of people will be nullified. Therefore, the prostration of mistake is not performed by this wisdom. Fatawa Hindiyah reads:

إن مشائنا قالوا: لا يسجد للسهو في العيدين والجمعة لتلايقه الناس في فتنه --

(Al-Fatawa Al-Hindiyah. Vol.1 p. 128)²

It is understood that the obligation of Salah is done by performing first time and the repetition is necessary to fulfil the mistake committed. It is difficult to fulfil the mistake in Juma and Eidain and it is feared that people may fall in tribulation, so Salah will be correct.

¹ Chapter: The feature of Salah. The necessary acts of Salah. Vol.1 p. 457. Fatah Al-Qadeer.
Chapter: The feature of Salah. Vol.1 p. 103. Darul Fikr. Beirut

² Chapter: The feature of Salah. The necessary acts of Salah. Vol.1 p. 457. Fatah Al-Qadeer.
Chapter: The feature of Salah. Vol.1 p. 103. Darul Fikr. Beirut

(3) The person who joined in repeating Salah, his obligatory Salah will not be correct, because this Salah is not obligatory in fact rather it is to complete the obligatory Salah and to fulfil the mistake as Allamah Haskafi explained:

والمختار أنه جابر للأول-

(Al-Durrul Mukhtar with Raddul Muhtar. Vol.2 p. 148)¹

Written by Muhammad Alam Nadawi. Authenticated by Nasir Ali Nadawi. (Fatawa Nadwatul Ulama. Vol.2 p. 71, 72)

¹ (قوله: 'لا يسجد للسهو في الجمعة والعيدين') أى لدفع الفتنة بعدم علم الجمعية به وفساد صلاة من لم يتابع الإمام عند من يراه-

(Hashiyah Al-Shurunbulali on Durar Al-Ahkam Sharah Ghurar Al-Ahkam. The prostration of mistake in supererogatory Salah. Vol.1 p. 154. Daru Ihya Al-Kutub Al-Arabiyyah)

SUNNAH ACTS OF SALAH

ISSUES OF
STANDING,
OPENING TAKBEER
ETC.

Issues of Standing, Opening Takbeer Etc.

Definition and injunction of Sunnah

Question: You have written two hadith answering to the issue of leaving sunnah, but we are illiterate. You are requested to vowelize and translate it.

Answer: This text is reported from Tahtawi on Maraqui Al-Falah. It explains the definition of sunnah:

”ترك السنة لا يوجب فساداً ولا سهواً، بل إساءةً لوعامداً غير مستخفٍّ-- حكم السنة أنه يندب إلى تحصيلها، ويلازم على تركها مع حقوق إثر يسير“¹ -

It means that missing sunnah deliberately is bad, though neither Salah is invalid nor prostration of mistake is necessary, but it should not be considered unimportant. He should encourage to act upon sunnah and whoever misses he is worthy to be

¹ Hashiyah Al-Tahtawi on Maraqui Al-Falah. Book of Salah. Chapter: Sunnah of Salah. P. 256 Qaddmi.

حكم السنة هو الإتياء فقد ثبت بالدليل أن رسول الله صلى الله عليه وسلم متبع فيما سلك من طريق الدين قولاً وفعلًا وكذلك الصحابة بعده وهذا الإتياء الثابت بمطلق السنة خالي عن صفة الفرضية والوجوب إلا أن يكون من أعلام الدين فإن ذلك بمنزلة الواجب في حكم العمل على ما قال مكحول رحمه الله: السنة سنتان. سنة أخذها هدى وتركها ضلالة وسنة أخذها حسن وتركها لا بأس به، فالأول نحو صلاة العيد والأذان والإقامة والصلاة بالجماعة ولهذا لو تركها استوجبوا اللوم والعتاب ولو تركها أهل بلدة وأصرروا على ذلك قوتلوا على أنها ليأتوا بها والثاني نحو ما نقل من طريقة رسول الله صلى الله عليه وسلم في قيامه وقعوده ولباسه وركوبه وسنته في العبادات متبوعة أيضاً فمنها ما يكره تركها ومنها ما يكون مسيئاً ومنها ما يكون المتبع لها محسناً ولأن يكون التارك مسيئاً وعلى هذا تخرج الألفاظ المذكورة في الأذان من قوله: يكره، وقد أساء، ولا بأس به، الخ.

(Usool Al-Srakhsi. Lesson: Permissible prayers and their injunctions. Vol.1 p. 114, 115. Darul Marifah. Beirut)

العبارة بأسرها: ”ويسن وضع الرجل يده اليمنى كما فرغ من التكبير للإحرام، بلا إرسال، ويضعه في كل قيام من الصلاة، الخ“ -

(Hashiyah Al-Tahtawi on Maraqui Al-Falah. Book of Salah. Chapter: Sunnah of Salah. P. 258 Qaddmi.)

admonished. It is a sin though less than missing obligation. “كما فرغ من التكبير للإحرام، بلا إرسال” That means one should clasp hands as he said opening takbeer without handing both hands. Some people hang their hands after saying opening takbeer and then clasp them. One should not do like this. Allah knows the best.

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband. 18/04/1397 A.H.

Authenticated by Muhammad Nizamuddin (May Allah forgive him) Darul Uloom Deoband. 18/04/1397 A.H. (Fatawa Mahmoodiyah. vol.5 p. 644)

The distance between both feet during Salah

Question: What should be distance between both feet during Salah whether it is in congregation or alone?

Answer: The distance between both feet during Salah should be equal to four fingers.¹ (Talifat Rasheediyah. P. 260, 261)

What is the injunction about making distance between both feet during standing in Salah?

Question: what is the injunction about making distance by four fingers between both feet during standing in Salah? If it is less or more, is there anything wrong?

Answer: Fuqaha has written that making distance by four fingers between both feet during standing in Salah is better. If it is less or more, there is nothing wrong. Salah will be correct without any disliking. Shami vol.1 reads:

”وينبغي أن يكون بينهما مقدار أربعة أصابع اليد لأنه أقرب إلى الخشوع“، إلخ.

(Shami)² (Fatawa Darul Uloom Deoband. Vol.2 p. 153)

Question: What should be distance between both feet during Salah? Is it necessary or sunnah or recommended?

Answer: The destination between both feet during Salah should be at least four fingers and keep both feet straight to make the fingers towards Qiblah and it is Sunnah.

¹

(Fatah Al-Qadeer. Chapter: The feature of Salah. Vol.1 p. 296. Darul Fikr. Beirut)

² Raddul Muhtar. Chapter: The feature of Salah. Subject: Standing in Salah. Vol.1 p. 414. Zafeer

قال ابن عابدين رحمه الله تعالى: وينبغي أن يكون بينهما مقدار أربع أصابع اليد لأنه أقرب إلى الخشوع، هكذا روى عن أبي نصر الدبوسي أنه كان يفعله، كذا في الكبرى-

(Raddul Muhtar. Vol.1 p. 414)

وفي التنوير: ويستقبل بأطراف أصابع رجليه القبلة ويكره أن لم يفعل-

وقال ابن عابدين رحمه الله تعالى: كذا في التجنيس لصاحب الهداية وقال الرملي في حاشية البحر: ظاهره أنه سئّه وبه صرح في زاد الفقير، آه-

(Raddul Muhtar. Vol.1 p. 170) Allah knows the best.

4th Ziqadah, 1399 A.H. (Ahsanul Fatawa. Vol.3 p. 41)¹

The injunction of straightening feet during standing

Question: It is written in the magazine “Al-Hadi” Jumada Al-Thaniyah, 1345 A.H. P. 202. Line No.8:

Narrated Anas bin Malik (rz): The Prophet (ﷺ) said, "Straighten your rows for I see you from behind my back." Anas added, "Every one of us used to put his shoulder with the shoulder of his companion and his foot with the foot of his companion."²

It is emphasized in many ahadith, but we see people everywhere that neither they observe it nor ulama comment on them. If an alim emphasizes, he says only to put the shoulder with the shoulder of his companion. He does not mention feet.

Answer: Is it also written that feet were joined together till the last? Is it not possible that they may compare feet with feet to straighten the row and later leave them as

¹ The distance between both feet during Salah

Question: The destination between both feet in first rakah was by six fingers and in second it was by four fingers. Is there anything wrong in Salah in this case?

Answer: There is nothing wrong, but making it by four fingers is recommended.

”وينبغي أن يكون بينهما مقدار أربع أصابع اليد؛ لأنه أقرب إلى الخشوع“ -

(Raddul Muhtar. Book of Salah. Chapter: The feature of Salah. Subject: Standing in Salah. Vol.1 p. 444. Saeed) (Fatawa Mahmoodiyah. vol.5 p. 576)

² عن أنس بن مالك عن النبي صلى الله عليه وسلم قال: أقيموا صفوفكم فإن أراكم من وراء ظهري وكان أحدنا يلزق نكبيه بمنكب صاحبيه وقدمه بقدمه-

(Sahih Bukhari. Chapter: To stand shoulder to shoulder and foot to foot in a row. (H: 725)

normal? In short, I want to ask that what is mentioned in hadith to put close or to join, does it mean to remain so or to exist according to the dictionary.¹

27th Safar, 1351 A.H. (Al-Noor. 10th Shawwal, 1351 A.H.) (Imdadul Fatawa Jadeed. Vol.1 p. 215)

What is the condition to stand in Salah

Question: Should one stand straight in Salah or bowing head? If it is commanded to bow the head, how much should it be? An Alim Sahab referred to Gangohi (r) that he should bow his head forward during standing in Salah to the extent that the head should be ahead by eight fingers. He begins bowing from the waist. What is its reality?

Answer: You should mention the reference that in which book Maulana Gangorhi (r) has written it. You should report the text to consider it.² Allah knows the best.

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband. 03/06/1390 A.H. (Fatawa Mahmoodiyah. vol.5 p. 576)

The distance between the feet and feet of the person who is next to him

Question: How much distance should be between two persons in congregation during Salah? Zaid says, "It should be by four fingers between the feet of two persons." This is extracted from book of fiqh. Miftah Al-Salah states as it is translated:

That should be distance by four fingers between both feet in standing during Salah.

Umar says, "Never, one person should put his shoulder with the shoulder of other person and the feet also, so that they can join in real. It is because standing close together in the rows and closing all the openings is emphasized. It will never be done unless the shoulder is put with the shoulder and feet with feet.

¹ There is no evidence for remaining straight. Only existing straightening does not prove to be sunnah. Saeed

² The way of standing during Salah is mentioned in books of Fiqh that one should stand in a way that his hands should not touch the knees.

(ومنها القيام) بحيث لو مديديه لا ينال ركبتيه-

(Al-Durrul Mukhtar. Chapter: The feature of Salah. Vol.1 p. 62. Darul Kutub Al-Ilmiyah. Beirut) Fuqaha prohibited to bow at the time of opening takbeer also.

ولا يطأ رأسه عند التكبير-

(Al-Mabsoot Li Al-Sarakhsi. The way to begin Salah. Vol.1 p.12. Darul Marifah. Beirut)

It is mentioned in Sahih Bukhari:

عن أنس بن مالك عن النبي صلى الله عليه وسلم قال: أقيموا صفوفكم فإني أراكم من وراء ظهري وكان أحدنا يلزق نكيبه بمنكب صاحبيه وقدمه بقدمه¹

Narrated Anas bin Malik (rz): The Prophet (ﷺ) said, "Straighten your rows for I see you from behind my back." Anas added, "Every one of us used to put his shoulder with the shoulder of his companion and his foot with the foot of his companion."

This hadith is explicit non-opposition. No Imam reported against it that he left real meaning and adopted virtual meaning and explicit non-opposition hadith Sahih requires to be acted upon according to its real meaning without abrogation with the consent of all ulama necessary though all common and educated people practice against it. This is the explanation of Umar. You are requested to answer with evidences that whether Zaid is right or Umar. What is the correct way to practice?

Answer: It is not possible to join in its real meaning during the straightening the row and according to hadith, it is ordered to close the spaces and openings. If people stand broadening their feet, there will be a larger space in between. So, at this point the hadith means that one should not skip comparing solders with solders and ankles with ankles.

It is mentioned in a hadith reported in Abu Dawood;

”إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: أَقِيمُوا الصُّفُوفَ. وَحَازُوا بَيْنَ الْمَنَاقِبِ. وَسَدُّوا الْخُلُلَ. وَلَا تَذَرُوا فُرْجَاتٍ لِلشَّيْطَانِ.“² انتهى-

The Messenger of Allah (ﷺ) said, "Arrange the rows in order, stand shoulder to shoulder, close the gaps, be accommodating to your brothers, and do not leave gaps for Satan."

It is understood that the text "" and "" means to compare to straighten³ not joining and putting together in real otherwise it will be very difficult to perform the pillars of Salah⁴,

¹ (Sahih Bukhari. Chapter: To stand shoulder to shoulder and foot to foot in a row. (H: 725)

² Book of Salah. Chapter: Straightening the row. H: 666. Dar ibn Hazm)

³ قوله: حازوا أي ساوا (قوله: وسدوا الخلل) أي الغلظة والفرجة-

(Sharah Abu Dawood Li Al-Aini. Chapter: Straightening the row. Vol.3 p. 217. Maktabah Al-Rushd Al-Riyahz)

⁴ -- عن عمر بن الخطاب كان يأمر بتسوية الصفوف فإذا جاء فأخبره أن قد استوت كبر) -- والمراد: تعديل الصفوف لتكون على سمت

واحد والمقياس في هذا المناكب والأقدام فإذا تساوت المناكب وتساوت الأقدام هذه هي التسوية وإلا فقد يكون الشخص نضوا الحلقة جحيماً

but it does not mean that they should not stand close to one another.¹ Leaving a space by ignoring standing closely by common and educated people is prohibitively disliked. Allah knows the best.² (Talifat Rasheediyah. P. 260, 261)

What is the injunction if a person joins his feet with other's feet?

Question: If the follower joins his left foot with right foot of the person performing left to him, does it nullify Salah?

Answer: Salah is not nullified, but this practice is contrary to sunnah.³

(Fatawa Darul Uloom Deoband. Vol.3 p. 343, 344)

وبجانبه شخص ممتلىء الجسم يساويه بإمامه وإلا بآخره؟ وإن تساوى معه في مقدمته تأخر عنه، تأخر عن الصف وإن ساواه بمأخرته تقدم عن الصف فالمنظور إليه والمراد هو المناكب والأقدام يبقى أنه قد يطلعه مثل اليمين شيء منه قدام وشيء خلف، هذا أمر غير مقدور عليه، ولا ينظر إليه ولا يرتب عليه الحكم إنما المطلوب التسوية والمحاذات في المناكب والأقدام

(Sharah Al-Muatta Li Abdul Kareem Al-Khadheer. Chapter: Straightening the row. 25/13)

وينبغي للقوم إذا قاموا إلى الصلاة أن يتراصوا ويسدوا الخلل ويسوا بين مناكبهم في الصفوف ولا بأس أن يأمر الإمام بذلك، الخ. and¹

(Tabyeen Al-Haqaique. Chapter: The feature of Salah. Vol.1 p. 136. Darul Kutub Al-Islami. Beirut)

قلت: مراده عند الفقهاء الأربعة أن لا يترك في البين فرجة تسع فيها ثالثاً بقى الفصل بين الرجلين²

(Faiz Al-Bari. Chapter: To stand shoulder to shoulder. Vol.2 p. 302. Darul Kutub Al-Ilmiyah. Beirut)

وما روى أنهم ألقوا الكعاب بالكعاب أريد به الجماعة: أى قام كل واحد بجانب الآخر³

(Raddul Muhtar. Chapter: The feature of Salah. Subject: Standing in Salah. Vol.1 p. 414. Zafeer)

والمراد من قوله: ألقوا الكعاب بالكعاب اجتماعهما

(Al-Binayah Sharah Al-Hidayah. Vol.2 p. 219. Darul Kutub Al-Ilmiyah. Beirut)

Is it necessary to stand joining feet with the feet of other follower in congregation

Question: *Ghair Muqalid* attach the feet with each other in congregation. They infer it from hadith. What is the injunction about it in Hanafis schools of thought?

Answer: *Ghair Muqali* understood wrong. What is commanded is only to put feet with feet and shoulders with solders as Hanafi say.

وما روى أنهم ألقوا الكعاب بالكعاب أريد به الجماعة: أى قام كل واحد بجانب الآخر

(Raddul Muhtar. Chapter: The feature of Salah. Subject: The standing in Salah. Vol.1 p. 414. Zafeer) (Fatawa Darul Uloom Deoband. Vol.3 p. 353)

Should the followers stand shoulder with shoulder or feet with feet

Question: The followers stand shoulders with shoulders in Salah, but a person said that this city stand feet with feet. Is it commanded in Hanafis Madhab or not?

Answer: The Prophet (saws) ordered to put shoulders with shoulders, straighten the row and put ankles in one row. *Ghair Muqalid* understood that it is ordered to join ankles with ankles. Obviously, they misunderstood and the command of putting shoulders with shoulders is narrated in sahih hadith. So, it is sunnah. However, when all people will join shoulders with shoulders, the ankles cannot join each other, as it is experienced. That's why what is reported from some companions about joining ankles, it means to straighten the row so that all the people of the row can stand in one level and their feet should not be before and after.¹ (Fatawa Darul Uloom Deoband. Vol.3 p. 354, 355)²

عن النعمان بن بشير قال: كان رسول الله صلى الله عليه وسلم يسوي صفوفنا حتى كأنما يسوي بها القدام، حتى رأى أنا قد عقلنا عنه، ثم خرج يوماً فقام حتى كاد أن يكبر، فرأى رجالاً ياديماً صدره من الصف، فقال: "عباد الله! لتسوّب صفوفكم، أوليخالفن الله بين وجوهكم."

Reported by Muslim. (Mishkat. Chapter: Straightening the row. First lesson. 17. Hadith No. 1085) Sahih Muslim. Chapter: Straightening the row and the virtue of the front row. (H: 436) Musnad Abu Dawood Al-Tayalisi. Al-Numan bin Basheer (H: 827) Musnad Al-Imam Ahmad ibn Hnabal. Hadith reported by Numan bin Basheer. (H: 3215)

وعن أبي مسعود الأنصاري --- قال: كان رسول الله صلى الله عليه وسلم يمسح مناكبنا في الصلاة ويقول: استواء-

(Mishkat. Chapter: Straightening the row. First lesson. 17. Hadith No. 1085) Sahih Muslim. Chapter: Straightening the row and the virtue of the front row. (H: 432) Musnad Al-Imam Ahmad the remaining hadith of Abu Masood Ansari (H: 17102) Sahih Li ibn Khuzaimah. Chapter: The injunction of straightening the row before takbeer of Imam. (H: 1542). Musnad Al-Siraj. Chapter: The straightening the row in Salah. (H: 765)

وما روى أنهم ألصقوا الكعاب بالكعاب أريد به الجماعة: أي قام كل واحد بجانب الآخر-

(Raddul Muhtar. Chapter: The feature of Salah. Subject: The standing in Salah. Vol.1 p. 414. Zafeer)

² What does joining ankles means

Question: Does "إلصاق الكعبين" mean to join the ankles of one foot with the other or to put the foot to foot? What does "إلصاق الكعبين" mean?

Answer: The following text of Shami and the chapter: the feature of Salah explains the meaning of "إلصاق الكعبين":

وينبغي أن يكون بينهما مقدار أربع أصابع اليد لأنه أقرب إلى الخشوع، بكذا روى عن أبي نصر الدبوسي أنه كان يفعل، كذا في الكبرى- وما روى أنهم ألصقوا الكعاب بالكعاب أريد به الجماعة: أي قام كل واحد بجانب الآخر، كذا في فتاوى سمرقند، الخ-

(Raddul Muhtar. Chapter: The feature of Salah. Subject: Standing in Salah. Vol.1 p. 414. Zafeer)

The injunction of joining ankle with ankle in Salah for men

Question: It is written in Bahishti Zewar part (2) under the way of performing obligatory Salah that one should put his fingers jointly on the knees and both arms well adjoined and join the ankles of both feet completely. The first two things which is different from what is for men, are mentioned in that page and the last thing is equal for men and women. I want to ask that so men also join the ankles? It is not mentioned in Bahishti Gauhar also.

- (1) Should the woman join ankles in ruku during opening takbeer or only in ruku?
- (2) If the man should not join their ankles, how much distance should be between both feet?

Answer:

- (1) The statements of Fuqaha in regard to join the ankles in ruku is common i.e. it is written to join the ankles for men also,¹ but it is not mentioned in hadith. So, joining and separating both are correct according to fiqhi traditions and because it is not mentioned in hadith is respectively.
- (2) I did not study about joining ankles in standing during Salah.
- (3) During standing, when the feet are not joint, the distance should be by four fingers of hand.

Durre Mukhtar states under the subject of standing:

وينبغي أن يكون بينهما (أي بين القدمين) مقدار أربعة أصابع اليد لأنه أقرب إلى الخشوع، هكذا روى عن أبي نصر الدبوسي أنه كان يفعل، كذا في الكبرى.

(Al-Durrul Mukhtar. Vol.1 p.444)² 2nd Rabi Al-Thani, 1342 A.H. (Fifth complement.P.256)

It may be that "إصاق الكعبين" means to put ankle to ankle as it is reported by the sayings of companions about putting ankle to ankle of followers. (Fatawa Darul Uloom Deoband. Vol.3 p. 357, 358)

¹ This answer is taken back which is coming in next question. It is mentioned in Bahishti Zewar 2/17 in the margin. Though it is unconditional according to the text of Durre Mukhtar, but according to rule, it seems that this injunction is specified with women only, because it provides more covering and it is reported for them to cover and join their parts of the body. So, this injunction is not for men and they will separate their ankles as it is declared from the statement of Al-Tahawi In Ma'ani Al-Athar. P. 136. Line No.1. vol.1 Saeed Ahmad.

² Book of salah. Chapter: The feature of salah. Subject: Standing in salah. Vol.1 p.444. Darul Fikr. Beirut.

Question: It is written in “Al-Noor” Jumada Al-Uoola, 1342 A.H. issue, page No.13 under the question about “إصاق الكعبين”: “The statements of Fuqaha in regard to join the ankles in ruku is common, but it is not mentioned in hadith. So, joining and separating both are correct.”

Maulana Abdul Ha’ee Sahab (the author of Siayah) writes in vol.2 p. 180- 182 discussing about this matter in detail that “” means here to put in the level and it does not mean to join in real. He also said that Zahidi (r) as mentioned about “” in Mujtaba and all Fuqaha has been forwarding from him. Al-Nafe Al-Kabeer and Al-Fawaaid Al-Bahiyah describes about Zahidi

”وان كان إماماً جليلاً في الفقه لكنه متسائل في نقل الروايات وأيضاً هو معتزلي الاعتقاد حنفي الفروع. قال صاحب رد المحتار في تنقيح الفتاوى الحامدية¹ في كتاب الإجارة: الحاوي الزاهدي مشهور بنقل الروايات الضعيفة. ولهذا قال ابن وهبان وغيره أن لا عبرة بما يقوله الزاهدي مخالفاً لغيره. انتهى ملخصاً.

So, it is to ask that which a research is most correct from Al-Noor and Siayah? Please give satisfactory answer.

Answer: Since, it is judged according to “Mantooq and Mufassar” against “Mafhoom and Mubham”, the research of Siayah is preferred. My statement “I did not study it in hadith” was indicating to this doubt that this answer is inferred according to rule, but not seen in hadith. Saeed Ahmad.

5th Rajab, 1342 A.H. (Fifth complement. P. 138) (Imdadul Fatawa. Vol.1 p. 221- 224)

Joining feet with feet in standing during Salah

Question: Ghair Muqallideen and Arab ulama spread the legs wide and say that it is ordered to join feet with feet in hadith. Is their practice correct or ours? If they are correct, what are the evidences?

Answer: The hadith that Ghair Muqallideen reports consists of two words: (1) “الصاق” (2) “الزاق” and both carry two meanings: (1) Real meaning i.e. joining completely and clinging. For example; “به داء وسخ، به مرض” (2) Metaphorical meaning i.e. putting closely. For example; “مررت بزید” (I passed through Zaid.)

¹ Al-Uqood Al-Dariyah fi Tanqeeh Al-Fatawa Al-Hamidiyah. Book of hiring. Vol.2 p. 127. Darul Marifah. Beirut. Raddul Muhtar. Chapter: Metaphors. Vol.3 p. 308. Darul Fikr, Beirut

Now, it is to decide that real meaning is defined or metaphorical meaning. It is understood by many evidences that the metaphorical meaning is defined here i.e. to stand closely and not leave space in between that anyone can stand there and to straighten the row.

Mishkat reads:

(1) عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إذا صلى أحدكم فلا يضع نعليه عن يمينه ولا عن يساره فتكوب عن يمين غيره إلا يكوب على يساره أحد وليضعهما بين رجله وفي رواية أوليصل فيهما" - رواه أبو داود، وروى ابن ماجه معناه -

(Mishkat. Vol.1 p. 73)¹

وقال الشيخ ناصر الدين الألباني عن هذا الحديث بإسنادين أحدهما حسن بالرواية الأولى والآخر صحيح بالرواية الأخرى كما حققه في صحيح السنن

(661- 266) (Ta'leeque Al-Albani on Mishkat. Vol.1 p. 769)

This hadith proves that the both feet should be separated by some distance, because if "الراق" is meant in its real meaning, there will be no possibility to place the sandals between feet and then the Prophet (saws) would say to put them right or left side, because no place would be there.

(2) عن أبي مسعود الأنصاري رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم يسمح مناكبنا في الصلاة ويقول: "استووا فتختلف قلوبكم" - الحديث رواه مسلم -

(Mishkat. Vol.1 p. 98)²

(3) إن رسول الله صلى الله عليه وسلم قال: "أقيموا الصفوف وحاذوا بين المناكب وسدوا الخلل" -

(Abu Dawood. Vol.1 p. 97)³

¹ (Sunan Abu Dawood. Chapter: If a person takes off his sandals for prayer, where should he place them? (H: 654)

عن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم: ألزم نعليك قدميك فإن خلعتهما فاجعلهما بين رجليك ولا تجعلهما عن يمينك ولا عن يمين صاحبك ولا وراءك فتؤذي من خلفك -

(Sunan Ibn Majah. Chapter: What is related to place the sandals during Salah (H: 1432)

² Sahih Muslim. Chapter: Straightening the row and the virtue of first row. (H: 432)

³ Sunan Abu Dawood. Chapter: Straightening the row. (H: 666)

(4) عن أبي القاسم الجداني قال: سمعت النعمان بن بشير رضي الله عنه يقول: أقبل رسول الله صلى الله عليه وسلم على الناس بوجهه فقال: "أقيموا صفوفكم ثلاثاً والله بين قلوبكم"، قال: فرأيت الرجل يلزق منكبه منكب صاحبه وركبته ركبته صاحبه وكعبه بكعب صاحبه.

(Abu Dawood. Vol.1 p. 97)¹

It is understood by above-mentioned ahadith that putting shoulders to shoulders and knees to knees is also necessary and it is possible only when "الزاق" is meant its metaphorical meaning otherwise it will be impossible to put shoulders in the same level when people of different height are performing Salah.

The second point is that as arranging and straightening row is mentioned in ahadith, it is also described to keep the body upright and it is possible only when "الزاق" is meant its metaphorical meaning.

The third point is that is the order of joining ankles with ankles only in the state of standing or ruku and prostration also? If it is, why don't Ghair Muqallidin act upon it? It also declares that the order of joining is specified with congregation. If it is for alone person also, they should mention authentic marfoo' uncontradictory hadith.

However, in short, the distance between feet during standing should be by four fingers according to Hanafis thought.

Shami reads:

وينبغي أن يكون بينهما (أي القدمين) مقدار أربعة أصابع اليد لأنه أقرب إلى الخشوع.

(Raddul Muhtar. Vol.1 p.444. Subject: Standing in Salah)

And according to Shafa'ee thought, the distance should be one span.

"الشافعية قدروا التفريج بينهما بقدر شبر -- فيكره أن يقرب بينهما أو يوسع أكثر من ذلك كما يكره تقديم أحدهما على الأخرى.

(Al-Fiqh Ala Al-Madahib Al-Arba'h. vol.1 p. 259)²

¹ Sunan Abu Dawood. Chapter: Straightening the row. (H: 662)

² Reciting in first rakah longer than the second rakah and spreading feet wide during standing. Vol.1 p. 234. Darul Kutub Al-Ilmiyah.

(ويفرق ركبتيه) وكذا قدميه قدر شبر، لأن أبا حميد رواه، وكذا يفرج بين فخذه نص عليه

Shawafe defined the distance between feet during standing by one span and disliked to spread wide more than that or joining them together.

المالكية قالوا: تفرج القدمين مندوب لاسنة، وقالوا: المندوب هو أن يكون بحالة متوسط، بحيث لا يضمهما ولا يوسعهما كثيراً، حتى يتفاحش عرفاً ووافتهما الحنابلة على هذا التقدير إلا أنه لا فرق عند الحنابلة بين تسميته مندوباً أو سنة¹ (Al-Fiqh Ala Al-Madahib Al-Arba'h. vol.1 p. 260)

Maliki people regard separating feet during standing recommended not sunnah. They should be in normal condition, neither joined together nor spread wide that is disliked in public. Hanbalis are with Maliki people in this regard.

It declared that the four Imams also means metaphorical meaning of “الزاق”.

The practice of Ibn Umar also proves the metaphorical meaning of “الزاق”, because he neither joined his feet together nor is spread them widely. Shaik Zakariya (r) has written:

وقال الموفق: ”يكبره أن يلصق إحدى قدميه بالأخرى في حال قيامه لما روى الأثر عن عيينة بن عبد الرحمن قال: كنت مع أبي في المسجد فرأى رجلاً يصلي قد صف بين قدميه وألرزق إحدى قدميه بالأخرى فقال أبي: لقد أدركت في هذا المسجد ثمانية عشر رجلاً من أصحاب النبي صلى الله عليه وسلم ما رأيت أحداً منهم فعل هذا قط وكان ابن عمر رضي الله عنه لا يفرج بين قدميه ولا يمس إحديهما الأخرى ولكن بين ذلك لا يقارب ولا يبعد“ -

(Margin of Lame Al-Durari. Vol.1 p. 280. Saeed)

(Al-Najm Al-Wahhaj fi Sharh Al-Minhaj. Chapter: The feature of Salah. Vol.1 p. 151. Darul Minhaj. Jaddah)

¹ Reciting in first rakah longer than the second rakah and spreading feet wide during standing. Vol.1 p. 234,235 Darul Kutub Al-Ilmiyah.

(و) كره (وضع قدم على أخرى) لأنه عبث (وإقارنهما) أي ضمهما كالمكيل أي القيد معتمداً عليهما دائماً فيجعل حظهما من القيام دائماً وهذا إذا اعتقد أنه لا بد من ذلك في الصلاة وكره لئلا يشتغل بذلك فإن لم يعتقد ذلك لم يكره لما أنه إذا روي بأن اعتمد على واحدة تارة على أخرى أو عليهما لا دائماً فيجوز، قاله: تت، وأشعر قاتصاره على كراهة إقارنهما بجواز تفريقهما على أن صاحب الطراز قال: تفريق القدمين أي توسعهما على خلاف المعتاد قللة وقار أي فيكره إقارنهما وإصاقهما زياده تنطع فيكره، اهـ

(Sharah Al-Zarqani on Mukhtasar Khalil and Hashiyah Al-Binaee. Chapter: The obligatory acts of Salah. Vol.1 p. 387. Darul Kutub Al-Ilmiyah.)

والمستحب في حال القيام أن يفرق بين قدميه فيما ذكره أصحابنا -

(Sharah Al-Umda Li ibn Taimiyah. Separating feet during standing. Vol.1 p. 45. Darul Asimah. Riyadh)

Maulana Zafar Ahmad Sahab Thanawi mentioned:

ولا يخفى أن في إلزاق الأقدام بالأقدام مع إلزاق المناكب بالمناكب والركب بالركب مشقة عظيمة لاسيما مع إبقاءها كذلك إلى آخر الصلاة كما هو مشاهد، والخرج مدفوع بالنص، فالمراد منه جعل بعضها في محاذاة بعض-- قال الحافظ في الفتح تحت قول البخاري: باب إلزاق المنكب بالمنكب، والقدم بالقدم في الصف: "أى اجعلوا بعضها حذاء بعض بحيث يكون منكب كل واحد من المصلين موازياً لمنكب الآخر ومساوئاً له فتكون المناكب والأعناق والأقدام على سمت واحد-

(Vol.1 p.251)

قال الشيخ: ولو حمل إلزاق على الحقيقة، فالمراد منه إحداثه وقت الإمامة تسوية الصف، فإن إحداث إلزاق بين تلك الأجزاء طريق تحصيل هذه التسوية ولا دلالة في الحديث على الصلاة بعد الشروع فيها، ومن ادعى ذلك فليأت بحجة عليه-

(Elaus Sunan. Vol.4 p. 360. Chapter: Straightening the row and arranging it is sunnah. Idarah Al-Quran)

The statement of Anas (rz) also confirms it that it was acted upon in the beginning, but this is left later.

To site Bukhari Sharif:

عن أنس رضي الله عنه عن النبي صلى الله عليه وسلم قال: أقيموا صفوفكم، فإنى أراكم من وراء ظهري وكان أحدنا يلزق منكبه بمنكب صاحبه وقدمه بقدمه-

¹(Al-Bukhari. Vol.1 p. 100)

Maulana Zafar Ahmad Sahab Thanawi explained the statement of Anas (rz). To site Elaus Sunan:

"قلت: وقول أنس رضي الله عنه: "كان أحدنا" وقوله: "ولقد رأيت أحدنا" يقيد أن الفعل المذكور كان في زمن النبي صلى الله عليه وسلم ولم يبق بعده كما صرح به قوله في رواية معمر: ولو فعلت ذلك بأحدهم اليوم لنفر كانه بغل شمس" فلو كان ذلك سنة مقصودة من سنن الصلاة لم يتركه الصحابة رضي الله عنه ولم يتنفر منه أحد، فالصحيح ما قلنا: إن ذلك كان للمبالغة في تسوية الصف حين الإقامة لا بعدها في داخل الصلاة، فافهم-

(Elaus Sunan. Vol.4 p. 360. 1325 Chapter: Straightening the row and arranging it is sunnah. Idarah Al-Quran)

¹ Sahih Bukhari. Chapter: Putting shoulders to shoulders and feet to feet during standing in Salah. (H: 725)

It is understood that the companions (rz) used to join the feet in order to arrange and straighten the row, but they did not do it as sunnah and they left it later. Allah knows the best. (Fatawa Zakariya. Vol.2 p. 133- 137)

How much height of prostrating surface is correct from the level of feet

Question: Is it correct to prostrate on a higher surface than that of feet without any excuse? If the surface of prostration is higher one span or less than that, is prostration correct on that in the state of excuse or not? If the surface of prostration is higher than one span or more than that, is prostration correct unconditionally or not?

It is written in the books of Fiqh and that the explanation of “إلا بزحمة” that it is correct to prostrate on the back of the person before him. Guessing on that, is prostration correct on the stages of sermon in masjids that are higher than one span and made with brick and cement and it is difficult to remove them? Some Fatawa states that people should not make the row in that place and not prostrate on it. On this point, why “إلا بزحمة” made as a condition to prostrate on the back of the person performing before while it is also higher more than one span? Why the stage of sermon does not come under “إلا بزحمة”? Please explain in detail.

Answer: The best thing is that the surface of feet should be same for the surface of prostration. If the surface of prostration is high less than one span, Salah is correct with somewhat disliked. So, one should avoid it. If the surface of prostration is higher than one span, Salah is not allowed. (Al-Durrul Mukhtar on the margin of Raddul Muhtar. Vol.1 p. 338)¹

However, some more height than one span is exempted by “إلا بزحمة” as it is mentioned in Al-Durrul Mukhtar:

” (وإن سجد للزحمة على ظهر مصل صلواته) التي هو فيها (جاء) للضرورة وإن لم يصلها، لا، “²

¹ (ولو كانت في موضع سجوده أرفع من موضع القدمين بمقدار البنتين منوصتين جاز) سجوده (وإن أكثر لا) إلا بزحمة، كما مر.

(Al-Durrul Mukhtar. Book of Salah. Chapter: The feature of Salah. Vol.1 p. 69. Darul Kutub Al-Ilmiyah)

² (Al-Durrul Mukhtar on Raddul Muhtar. Book of Salah. Chapter: The feature of Salah. Vol.1 p. 502. Darul Fikr. Beirut)

وأما السجود على ظهر مصل للمضيقات فإن استحدثت الصلوات وكانت السجود عليه ساجداً على الأرض جاز وإلا لا.

(Al-Nahr Al-Faique. Chapter: The feature of Salah. Vol.1 p. 217. Darul Kutub Al-Ilmiyah. Beirut)

There are two conditions in this exemption:

- (1) Congestion which means that the worshippers are in throng that caused to make row closely and there is no other option but to prostrate on the back of worshippers before, while the case mentioned in the question is not so, even there is no crowd that cause to prostrate on the back of the worshippers before. Here are only two worshippers who will not find a space to prostrate on the earth. That's why it will not be correct to include this case in the matter of congestion. So, that space should be left as it is left when any pillar comes in between. As the space of a pillar does not affect Salah, this is space also will not affect.
- (2) The condition of “على ظهر مصلی صلوة هوفيا”. This condition is to exclude other cases as the research of Shami clears it.¹ Because all books mention this condition except Quhustani² or he mentioned unconditionally, but he has been given the position of preference by researcher Fuqaha as it is mentioned in Uqood Rasmul Mufti.

Similarly, the injunction of prostration on the height of more than one span cannot be given except on the back of worshiper before him the same Salah. So, prostrating on this stage of sermon will not be allowed in the case questioned above.

Besides, the existence of prostration by anyway and the existence of prostration supposedly will be doubtful if it is done on such height and prostration is one of the pillars whether it is really or supposedly or by anyway. So, it should not be allowed. Allah knows the best.

Written by Nizamuddin Azami (May Allah forgive him) Mufti Darul Uloom Deoband.

26/02/1395 A.H. (Nizamul Fatawa. Vol.5 part.1 p. 163- 165)

¹ Raddul Muhatar. Book of Salah. Chapter: The feature of Salah. Vol.1 p. 502. Darul Fikr. Beirut

² (وعلى ظهر من يصلي صلاته) أى صلاة الساجد وبذا إذا كان ركبتاه على الأرض والأفلا يجزيه وقيل لا يجزيه إل إذا سجد الفانى على الأرض وقال صدر القضاة: يجزيه وإن كان سجود الفانى على الثالث، كما فى جمعة الكفاية (فى وقت الزحام) أى مدافعة بعض بعضاً فى المضيق بكثرة المصلين بالجماعة وفى الكلام إشارة إلى أن المستحب التأخير حتى يزول الزحام كما فى الجلالى، وإلى أن لا يجوز على غير الظهر لكن فى لزاهدى: يجوز على الفخذين والكمين بعذر على المختار وعلى الدين والكمين مطلقاً وإلى أن لا يجوز على ظهر غير المصلى كما قال الحسن لكن فى الأصل أنه يجوز فى الزحام، كما فى المحيط، وفى تيمم الزاهدى يجوز على ظهر كل ما كول وإلى أنه لو وجد فرجة وسجد على ظهر لم يجز، كما فى قاضى خات، الثم - (Jame Al-Rumooz. Chapter: The feature of Salah. Vol.1 p.70. Publication: Nawal Kishor. Lucknow)

Some issues about opening takbeer

Question: (a) It is noticed that some people raise their hands very little instead of raising it up to the shoulders at the time of opening takbeer. Is it correct?

(b) Some people clasp their hands after opening takbeer bowing somehow. Is it correct?

(c) Some people touch the ears with hands, but they keep the bottom of the hands towards ears not towards Qiblah. Is it allowed for opening takbeer?

Answer: (a) Sunnah way of raising hands for opening takbeer is that the thumb should be in the level of lobes and the fingers should be in the level of top of the ears and the lower part of palm should be in the level of shoulders. Performing this way, is all different conditions of raising hands narrated in hadith. That's why, Fuqaha regarded this method sunnah¹

For, it is sunnah, if the intention is not to make it slight or unimportant, it is not disliked, but it is against the best method. Fuqaha has written that it is not good which is less than disliked.²

”ترك السنة لا يوجب فساداً ولا سهواً بل إساءة-- وقالوا: الإساءة أدون من الكراهة“³

(b) One should not bow his head during opening takbeer. Fuqaha has regarded it bida't (innovation)

”وأن لا يطأ رأسه عند التكبير“⁴

¹ (Fatawa Al-Hindiyah. Vol.1 p. 73 Chapter: 3 about Sunnah acts and etiquettes of Salah. Darul Fikr. Beirut)

² The opinions of Allamah Shami and Allamah ibn Nujaim Misri is against it in this regard. They suppose "not good" severe than disliking. Allamah Ibn Nujaim writes in Sharah Manar:

أن الإساءة أفحش من الكراهة -

(So is in Al-Bahrur Raique. Vol.7 p. 122. Darul Kitab Al-Islami. Beirut)

Allamah Haskafi also interpreted it in Al-Durrul Mukhtar. (Al-Durrul Mukhtar with Raddul Muhtar. Chapter: The feature of Salah. Vol.2 p. 170. Publication: Deoband)

وظاهر كلام بعضهم: تختص الإساءة بالخمار فلا يقال إساءة إلا لفعل محرم -

(Al-Tahbeer Sharah Al-Tahreer. Vol.3 p. 1013. Maktabah Al-Rushd)

Therefore, according to this statement, performing opening takbeer against sunnah method carries to sin. Allah knows the best.

³ Al-Durrul Mukhtar. Chapter: The feature of Salah. Vol.1 p. 73.

⁴ Al-Durrul Mukhtar. Chapter: The feature of Salah. Vol.1 p. 73. Al-Fatawa Al-Hindiyah. Vol.1 p.73

(d) The bottom of the hands should be towards Qiblah while raising hands not towards ears, because it is against sunnah.

”يستقبل بطون كفيه إلى القبلة“¹ -

(Kitabul Fatawa. Vol.2 p. 166-168)²

One should say opening takbeer after raising hands

¹ Al-Durrul Mukhtar. Vol.1 p. 72. (Al-Durrul Mukhtar. Chapter: The feature of Salah. Etiquettes of Salah. Vol.1 p. 66. Darul Kutub Al-Ilmiyah.

وقال أبو جعفر: يستقبل بطون كفيه القبلة وينشر أصابعه وترفعهما فإذا استقرتا في موضع المحاذاة يعني محاذاة الإبهامين شحمة الأذنين يكبر. قال شمس الأئمة السرخس: وعليه عامة المشائخ.

² Upto where one should raise hands while opening takbeer

Question: Is touching ears with hands while opening takbeer necessary or not? Imam Sahab hold his hands with the space by four fingers from ears. What is the injunction about it?

Answer: Raising hands up to the earlobes while opening takbeer is sunnah, but touching lots is not necessary, because books of Fiqh report the word of "محاذاة" (approach) that means to make in that level. Allah knows the best.

Khalid Saifullah Rahmani. 15/09/1397 A.H. (Fatawa Imarat Shariah. Vol.2 p. 389)

The word of "محاذاة" (approach) is reported in books of Fiqh which means to touch the earlobes with thumbs.

Durre Mukhtar reads:

”ورفع يديه) -- (ماسا بإبهاميه شحمتي أذنيه) هو المراد بالمحاذاة لأنها لا تتيقن إلا بذلك“

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Vol.2 p. 182) (Book of Salah. Chapter: The feature of Salah, Etiquettes of Salah)

Allamah Ibn Nujaim writes in Al-Bahrur Raique:

”والمراد بالمحاذاة أن يمس بإبهاميه شحمتي أذنيه ليتيقن بمحاذاة يديه بأذنيه كما ذكره في النقاية“

(Al-Bahrur Raique. Vol.1 p. 322) (Book of Salah. Chapter: The feature of Salah.)

It is mentioned in Fatawa Qadhikhan that he should raise his both hands up to both ears and touch the earlobes with the top of thumbs and the fingers should be above the ears. To site the text of Qadhikhan:

”ويرفع يديه حذاء أذنيه ويمس طرف إبهاميه شحمة أذنيه وأصابعه فوق أذنيه“

(Fatawa Qadhikhan on the margin of Al-Fatawa Al-Hindiyah. Vol.1 p. 85) (Book of Salah. Chapter: Beginning Salah)

So, it is better to raise both hands while opening takbeer up to the ears in a way that top of both thumbs touch the earlobes and the other fingers are above the ears. (Mujahid)

Question: Should one raise hands along with saying opening takbeer or raised the hands first?

Answer: There are three statements in this regard:

- (1) He should say opening takbeer before raising hands.
- (2) He should say opening takbeer along with raising hands i.e. He will begin saying takbeer when he begins raising hands and will conclude takbeer as he finishes raising hands.
- (3) He should say opening takbeer after raising hands and then clasp hands. It is preferred.

قال في العلانية: (ورفع يديه) قبل التكبير، وقيل معه.

وفي الشامية: الأول نسبة في المجمع إلى أبي حنيفة ومحمد رحمهما الله تعالى - وفي غاية البيان إلى عامة علمائنا وفي المبسوط إلى أكثر مشايخنا، وصححه في الهداية - والثاني اختاره في الخانية والخلاصة والتحفة والبدائع والمحيط، بأن يبدأ بالرفع عند بدء التكبير ويختم به عند ختمه، وعزاه البقال إلى أصحابنا جميعاً ورجحه في الحلية - وثمة قول ثالث وهو أنه بعد التكبير والكل مروي عنه عليه الصلوة والسلام¹ وما في الهداية أولى كما في البحر والنهر، ولذا اعتمدته الشارع فافهم.

(Raddul Muhtar. Vol.1 p. 450)² Allah knows the best.

4th Safar, 1389 A.H. (Ahsanul Fatawa. Vol.3 p.19)

The condition of fingers at the time of opening takbeer

Question: In which condition the fingers should be at the time of opening takbeer? Should it be separated or joined?

عن البراء بن عازب قال: كان النبي صلى الله عليه وسلم إذا كبر لافتتاح الصلاة رفع يديه حتى يكون إبهاماه قريباً من شحمتي أذنيه¹

(Sharah Ma'ani Al-Athar. Chapter: Raising hands in the beginning of Salah. Till where it should be. (H: 1165)

عن علي بن أبي طالب عن رسول الله صلى الله عليه وسلم أنه كان إذا قام إلى الصلاة المكتوبة كبر ورفع يديه حذو منكبيه، ثم -

(Sharah Ma'ani Al-Athar. Chapter: Takbeer of ruku, prostration and rising. (H: 1336)

عن أبي حميد قال: كان رسول الله صلى الله عليه وسلم إذا قام إلى الصلاة رفع يديه حتى يهاذي بهما منكبيه ثم يكبر، ثم -

(Sharah Ma'ani Al-Athar. Chapter: Takbeer of ruku, prostration and rising. (H: 1341)

² Chapter: The feature of Salah. Subject: Hadith (الأثر حزم)

Answer: He should not bother himself to separate or join the fingers at the time of opening takbeer. He should leave them as they are, but he should touch the lobes with thumbs and make the palms towards Qiblah.

قال في التنوير: (وسنتها) -- (رفع اليدين للتحريم) -- (ونشر الأصابع) أي تركها مجالها - وفي الشامية: قوله: (أي تركها مجالها) قال في الحلية: ظن بعضهم أنه أراد بالنشر تفريج الأصابع وبوغلط، بل أراد به النشر عن الطي، يعني يرفعها منصوبتين لا مضمومتين حتى تكون الأصابع مع الكف مستقبلة للقبلة ثم لا يخفى أنه لا تتوقف السنة على ضم الأصابع أولاً، بل لو كانت منشورة غير متفرجة كل التفريح ولا مضمومة كل الضم ثم رفعها كذلك مستقبلاً لهما القبلة فقد أتى بالسنة، اهـ -¹ (Raddul Muhtar. Vol.1 p. 443)

وفي التنوير: (ورفع يديه) -- (مأشأ يديهما شحمتي أذنيه) وقال الشارح: هو المراد بالمحاذاة لأنها لا تتيقن إلا بذلك، ويستقبل بكفيه القبلة، وقيل خديه -

(Raddul Muhtar. Vol.1 p. 450)² Allah knows the best.

12th Jumada Al-Uoola, 1386 A.H. (Ahsanul Fatawa. Vol.3 p.18, 19)

Touching the ears at the time of opening takbeer

Question: Maulana Abdul Haee (r) mentioned in the margin of Sharah Wiqayah:

وهو ليس بسنة مستقلة، فإنه لا دليل عليه في رواية³ -

If a person touched the ears at the time of opening takbeer, will it be against sunnah? What does mean that raising hands without touching ears is sunnah? Most of the people do not make the palms towards Qiblah at the time of touching ears. Is it against Sunnah or not. What is the injunction if one did not make palms towards Qiblah without touching ears?

Answer: The following text is also mentioned where the above-mentioned text in the question is written:

¹ Book of Salah. Chapter: The feature of Salah. Subject: Their statement that not good is less than disliking.

² Book of Salah. Chapter: The feature of Salah. Etiquettes of Salah.

³ Umdah Al-Riayah Fi Sharah Al-Wiqayah. Book of Salah. Chapter: The feature of Salah. Vol.1 p.143. Saeed

”ولعل من استحبه إنما استحبه للمحاذاة دفعاً للوسوسة“¹ -

To sum up, actually, the sunnah limit of raising hands is to touch ears.² So, it is helpful to compete sunnah. Making palms towards Qiblah is recommended.³ Allah knows the best. (Fatawa Mahmoodiyah. vol.5 p. 582, 583)

¹ Umdah Al-Riayah Fi Sharah Al-Wiqayah. Book of Salah. Chapter: The feature of Salah. Vol.1 p.143. Saeed

² عن وائل بن حجر: رأى النبي صلى الله عليه وسلم إذا افتتح الصلاة رفع يديه حتى تكاد إبهاماه تحاذي شحمة أذنيه.

(Sunan Al-Nasai. Chapter: The place of both thumbs at the time of raising hands. (H: 882). Sunan Abu Dawood. Chapter: Beginning Salah. (H: 737). Musnad Al-Imam Ahmad. Hadith related to Wail bin Hujr. (H: 18849)

³ (ورفع يديه) -- (ماساً بإبهاميه شحمتي أذنيه) هو المراد بالمحاذاة؛ لأنها لا تتيقن إلا بذلك، ويستقبل بكفيه القبلة --

(Al-Durrul Mukhtar with Raddul Muhtar. Book of Salah. Chapter: The feature of Salah. Lesson: If one wants to begin Salah. Vol.1 p. 482. Saeed)

قال قاضي خاب: ويمس طرفي إبهاميه شحمة أذنيه.

(Al-Binayah Sharah Al-Hidayah. Chapter: The feature of Salah. Vol.1 p. 66. Daro Ihya Al-Kutub Al-Arabiyyah)

والمراد بالمحاذاة أن يمس إبهاميه شحمتي أذنيه بمحاذاة يديه بأذنيه.

(Al-Bahr Al-Raique. Etiquettes of Salah. Vol.1 p. 322. Darul Kitab Al-Islami)

Touching earlobes while saying opening takbeer

Question: A person told me that don't touch earlobes while saying opening takbeer to clasp hands, otherwise Salah will not be valid. Now it is to be asked that, is it obligatory or necessary or sunnah to raise the palms up to the ears or earlobes at the time of opening takbeer? If a person raised his hands up to the chest and clasped hands after saying "الله أكبر", it is Salah valid or not or disliked?

Answer: Touching earlobes at the time of opening takbeer is neither obligatory nor necessary nor forbidden. Salah will not be invalid whether he touches or not. Now you can understand the value of touching earlobes. There is nothing wrong whether he touches or not.

(وإذا أراد الشروع في الصلاة) -- (ورفع يديه ماساً بإبهاميه شحمتي أذنيه) هو المراد بالمحاذاة؛ لأنها لا تتيقن إلا بذلك. واعتمد ابن الهمام

التوفيق بأنه عند محاذاة اليدين للمنكبين من الرسخ تحصل المحاذاة للأذنين بالإبهامين، وهو صريح رواية أبي داود -- وقال في شرح مسلم: إنه المشهور من مذهب الجاهل --

(Al-Durrul Mukhtar with Raddul Muhtar. Book of Salah. Lesson: If one wants to begin Salah. Vol.1 p. 479-483. Saeed) Allah knows the best.

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband. (Fatawa Mahmoodiyah. vol.5 p. 582)

What is the injunction of pronouncing “ر” like “ذ” in “الله أكبر”?

Question: Zaid pronounces “ر” like “ذ” in “الله أكبر” that people listened “ذ” instead of “ر” thinking that prolonging “ر” too much in takbeer of movement “الله أكبر” is wrong in Salah. What is the injunction according to Shariah in this case?

Answer: He should not do so, because changing a letter with another letter is not allowed.¹ (Fatawa Darul Uloom Deoband. Vol.2 p. 163)

Should one leave or clasp hands after saying opening takbeer

Question: Should one clasp hands after raising them up to the ears for opening takbeer or clasp them after letting the arms hang? What is the correct way?

Answer: One should clasp hands after saying opening takbeer, before Qunoot, after third takbeer in first rakah of Eid salah. It is not proved to let them hang and then clasp. The difference is only in the state of thana (praise of Allah) and recitation that one should clasp hands or let them hang. Imam Abu Hanifah (r) and Imam Abu Usuf (r) are the opinion of clasping, because they regard it sunnah of standing. Imam Muhammad says to let the hands hang at the time of reading thana (praise of Allah), because he regards clasping hands one of the etiquettes of salah.

”إذا أراد الرجل الدخول في الصلاة أخرج كفيه من كميه ثم رفعهما حذاء أذنيه ثم كبر بلامد ناوياً-- ثم وضع يمينه على يساره تحت سرته عقب التحريمة بلا مهلة مستفتحاً-

¹ Takbeer means to say "" (Allah is great). If one says changing “ر” with “ذ”, it will not give the meaning of takbeer.

(وجهر الإمام بالتكبير) بقدر حاجته للإعلام بالدخول والانتقال، الخ-

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Sunnah acts of Salah. Vol.1 p. 443. Zafeer) (Book of Salah. Chapter: The feature of Salah.)

ولابأس بالتطريب في الأذات وهو تحسين الصوت من أن يتغير فيأت تغير بلحنه أو ما أشبه ذلك كره. قال شمس الأئمة الحلواني: إنما يكره فيما كان من الأذكار أما قوله حي على الصلاة، حي على الفلاح لا بأس بادخال المدفيه-

(Al-Muheet Al-Burhani. Lesson: 16 about singing and melody. Vol.1 p. 351, 352. Darul Kutub Al-Ilmiyah. And so is in Hashiyah Al-Shibli reporting from Fatawa Qadhikhan. Chapter: The condition of calling Azan and Iqamat. Vol.1 p. 91. Publication: Al-Amiriyah Bulaque)

(Noorul leedhah. P. 76)¹

It means that if a person intends to begin Salah he will make out his hands from sleeves and raise them up to the ears and say takbeer without prolonging with the intention and then put the right hand on the left below the navel without any delay after saying opening takbeer.

It is mentioned in Maraqui Al-Falah:

(تحت سرته عقب التحريمة بلا مهلة) لأنه سنة القيام في ظاهر المذهب وعند محمد سنة القراءة في رسل حال الثناء وعندهما في كل قيام فيه ذكر مسنون كحالة الثناء والقنوت وصلاة الجنازة ويرسل بين تكبيرات العيدين إذ ليس فيه ذكر مسنون.

(Maraqi Al-Falah. P. 52)²

فالاعتماد سنة القيام عندهما حتى لا يرسل حالة الثناء، الخ.

(Al-Jauharah Al-Nayyirah. Vol.1 p. 50)³ Allah knows the best. (Fatawa Rahimiyah. Vol.3 P.37,38)

Clasping hands or letting them hang after opening takbeer

Question: It is noticed that some people let their hands hang after saying opening takbeer and later they clasp them. Is it correct?

Answer: Clasping hands after saying opening takbeer and letting them hang or without hang, both are correct. According to the opinion of Imam Abu Hanifah, one should clasp hands and then navel just after saying opening takbeer and should not let them hang. It is preferred.

لما قال العلامة الحصكفي: (ووضع الرجل يمينه على يساره تحت سرته آخذاً راسها بخصره وإبهامه) هو المختار، وتضع المرأة والخنثى الكف على الكف تحت ثديها (كما فرغ من التكبير) بلا إرسال في الأصح.

قال ابن عابدين (تحت قوله بلا إرسال) هو ظاهر الرواية.

¹ Book of Salah. Lesson: The condition of the feature of salah. P.59. Al-Maktabah Al-Asriyah

² Book of Salah. Lesson: The condition of performing the acts of salah. P.105. Al-Maktabah Al-Asriyah

³ Book of Salah. Lesson: The condition of the feature of salah. Vol.1 P.51. Publication: Al-Khairiyah.

(Raddul Muhtar. Vol.1 p. 486. The pillars of Salah. Subject: Mutawati and Shaz)¹

(Fatawa Haqqaniyah. Vol.3 p. 76)

Should one perform Salah clasping hands or letting them hang

Question: Allah commanded the Prophet (saws) to perform the main Salah with hanging hands, because the followers were keeping statues in their sleeves. When they hanged hands, all statues fell down. Did the Prophet (saws) leads Salah clasping hands in his life after that? If yes, when and how many days and if it is not, why do people perform Salah clasping hands after the demise of the Prophet (saws) and from when it began? Did the Prophet (saws) ordered to perform Salah clasping hands or not?

Answer: It is proved to perform Salah with both patterns by the Prophet (saws). Imam Abu Hanifah (r) preferred the narrations of clasping hands.² Allah knows the best.

Written by Habibullah Al-Qasmi. (Habib Al-Fatawa. Vol.3 p. 68, 69)

Should Hanafis follower clasp hands in Qunoot of Fajr Salah or let them hang

¹ Book of Salah. Lesson: When one wants to begin Salah.

وفي ظاهرها الرواية: كما فرغ من التكبيرية يعتمد.

(Mabsoot Al-Sarakhsi. The condition to begin Salah. Vol.1 p. 24. Darul Marifah. Beirut

قال الإمام محمد: أخبرنا أبو حنيفة (عن حماد) عن إبراهيم أن رسول الله صلى الله عليه وسلم كان يعتمد بإحدى يديه على الأخرى في الصلاة يتواضع لله تعالى -

قال محمد: ويضع بطن كفه الأيمن على رصغه الأيسر تحت السرة فيكرب الرصغ في وسط الكف -

(Kitabul Athar authored by Muhammad bin Hasan Al-Shaibani. Vol.1 p. The 19. Darul Kutub Al-Ilmiyah. Beirut. Hadith No. 120)

The addition of Hammad in isnad from Makhtootah Al-Athar in Maktabah Saleem Agha at Istanbul. No. 275. Jame Al-Masaneed Li Khawarizmi. Vol.1 p. 296)

قال الشيخ عبدالحى الكهنوي: (تحت قوله تحت سرتة) وعنده أبي حنيفة وأبي يوسف يضع كما فرغ من التكبير ولا يرسل وبه جزم قاضي خارب في فتاواه ولم يذكر خلافاً، إلخ -

(Al-Siyah. Chapter: The feature of Salah. Vol.2 p. 156)

² عن ابن عباس أن رسول الله صلى الله عليه وسلم قال: إنا معشر الأنبياء أمرنا أن نؤخر سحورنا ونعجل فطرتنا وأن نملك أيماننا على شمالكنا في صلاتنا -

Aya (Sahih Ibn Hibban. Describing the akhbar related to the matter that it is recommended to put at the right side. (H: 177)

Question: Shafa'ee Imam always recites Qunoot in Fajr Salah. Should Hanafis followers hang hands or players? Which condition is better?

Answer: According to the view of Imam Abu Hanifah (r) and Imam Abu Usuf (r), it is better to clasp hands.¹ Allah knows the best.

(Marghoob Al-Fatawa. Vol.2 p. 143)²

Performing Salah by clasping hands

Question: The Shia community is also leaving in our village and they perform Salah by hanging hands, but we are Hanafis people. So, they indoctrinate us for Shia madhab and say, "It is not mentioned in Quran that one should perform Salah clasping hands. Please explain it according to Quran and hadith.

Answer: Quran claims clearly to follow the Prophet (saws):

{وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ} ³ إلخ -

The Prophet (saws) himself performed Salah clasping hands during standing and recommended others also to do so:

”عن قبيصة بن بلب عن أبيه قال: كان رسول الله صلى الله عليه وسلم يؤمنا فيأخذ شماله بيمينه“ -

(Tirmizi and Ibn Majah)⁴

¹ وعندهما في كل قيام فيه ذكر مستنوب كحالة الثناء والقنوت وصلاة الجنازة ويرسل بين تكبيرات العيدين إذ ليس فيه ذكر مستنوب -

(Maraqi Al-Falah with Al-Tahtawi. Lesson: Condition of the acts of Salah. P. 280)

² bOne should clasp hands during Qunoot Nazilah

Question: Should one clasp hands during Qunoot Nazilah or let them hang?

Answer: I could not find any clear point in this regard. According to rule, one should clasp hands.

”لأنه قيام له قرار وفيه ذكر مستنوب ولذا قالوا بوضع اليدين في قنوت التروكومة صلوة التسبيح“ -

Allah knows the best. 19th Rajab, 1400 A.H. (Ahsanul Fatawa. Vol.3 p. 51)

³ قال الله تعالى: {وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا}

(Surah Al-Hashr: 07)

”أى مهما أمركم به فافعلوه، ومهما نهاكم عنه فاجتنبوه، فإنه إنما أمر بخير وإنما ينهى عن شر -

(Tafseer Ibn Kathir. Vol.4 p. 431. Maktabah Darul Faiha. Damascus)

⁴ Sunan Al-Tirmizi. Book of Salah. Chapter: What is related to putting right-hand on the left in Salah. Vol.2 p. 32. (H: 252)

”وعن سهل بن سعد رضى الله تعالى عنه قال: كان الناس يؤمرون أن يضع الرجل اليد اليمنى على ذراعه اليسرى في الصلاة“¹
(Bukhari Sharif)¹

These both hadith are mentioned in Mishkat Sharif. P. 75, 76.² Allah knows the best.

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband. 07/06/1390 A.H.
(Fatawa Mahmoodiyah. vol.5 p. 555, 586)

The evidence of clasping hands in hadith

Question: If one or more of the great 12 Aimmah have performed Salah clasping hands, what are the evidences from the books of Ahle Sunnah wal Jamat and Shia?

Answer: Ali (rz) and other companions narrated a lot of hadith that claim that the Prophet (saws) used to clasp hands during standing Salah. To site what is Ali (rz) narrated:

إب علياً قال: ”من السنة وضع الكف على الكف في الصلاة تحت السرّة“

(Reported by Ibn Abi Shaibah)³

Sunan Ibn Majah. Chapter: Putting right-hand on the left in Salah. Vol.1 p. 445. (H: 809) Darul Marifah. Beirut

¹ Sahih Bukhari. Book of calling Azan. Chapter: Putting right-hand on the left. Vol.1 p. 102. Hadith No. 740. Qadeemi

² Mishkat Al-Masabeeh. Chapter: The feature of Salah. Vol.1 p. 75, 76. Qadeemi) (Lesson:1 (H: 798) Lesson:2 (H: 803)

³ Of (Reported by Abu Dawood. Chapter: Putting right-hand on the left in Salah. (H: 756). Vol.2 p.70. Darur Risalah Al-Alamiyah. Shaikh Shuaib Al-Arnawoot said its chain is weak. Al-Baihaqi in Sunan Al-Kubara. Chapter: Putting both hands on the chest in Salah. (H: 2341). Sunan Al-Dara Qutni. Chapter: Holding left-hand with right in Salah. (H: 1102)

عن إبراهيم النخعي أنه كان يضع يده اليمنى على يده اليسرى تحت السرّة.

قال محمد: وبه نأخذ وهو قول أبي حنيفة رحمه الله.

(Kitabul Athar authored by Muhammad bin Hasan Shaibani. (H: 121). Vol.1 p. 322. Darul Kutub Al-Ilmiyah. Beirut)

It should also be clear that Ibn Abbas (rz) also adopted this opinion.¹ Moreover, according to good moral, one should stand clasping hands in front of Cherisher of the worlds. Allah knows the best.

Written by Abdullah (May Allah forgive him) President of Ifta, Jamia Khairul Madaris Multan. 02/12/1371 A. H. (Khairul Fatawa. Vol.1 p. 281, 282)

One should not hang hands after saying opening takbeer

Question: For what time is allowed to hang hands after opening takbeer before reciting the praise of Almighty Allah? Maulana Abdul Ha'ee (r) allowed it.

Answer: Durre Mukhtar reads:

(ووضع الرجل يمينه على يساره تحت سترته أخذاً رسغها بجنصره وإيهامه) إلخ (كما فرغ من التكبير) بلا إرسال في الأصح. إلخ۔
(Al-Durrul Mukhtar)

قوله بلا إرسال بوظاير الرواية، إلخ۔²

عن ابن عباس أن رسول الله صلى الله عليه وسلم قال: إنا معشر الأنبياء أمرنا أن نؤخر سحورنا ونعجل فطرتنا وأن نمسك أيماننا على شمالكنا¹ في صلاتنا۔

(Sahih Ibn Hibban. Describing the akhbar related to the matter that it is recommended to place at the right side. (H: 1770)

The evidence of clasping hands in Salah

Question: What is the evidence of clasping hands in Salah? Please report some evidences.

Answer:

عن وائل بن حجر رضي الله عنه : أنه رأى النبي صلى الله عليه وسلم رفع يديه حين دخل في الصلاة، كثر ثم التحف بثوبه، ثم وضع يده اليمنى على اليسرى، الحديث۔

(Reported by Muslim Sharif) (Mishkat. Chapter: The feature of Salah. P. 75) (Lesson: 1. Hadith No. 797) Sahih Muslim. Chapter: The placing of the right hand over the left hand after the first takbir in prayer (takbir-i-tahrima) below the chest and above the navel and then placing them apposite the shoulders in prostration. (H: 401)

وعن سهل بن سعد رضي الله تعالى قال: كان الناس يؤمرون أن يضع الرجل اليد اليمنى على ذراعه اليسرى في الصلاة۔

(Reported by Bukhari. Lesson:1. Hadith No. 798). Shih Al-Bukhari. Chapter: Placing right-hand over the left in Salah. (H: 730)

These both hadith describe to clasp hands in Salah. (Fatawa Darul Uloom Deoband. Vol.2 p. 176)

² Raddul Muhtar. Chapter: The feature of Salah. Vol.1 p. 454. Zafeer. (Lesson: When one wants to begin Salah.)

It is understood by this text that hanging hands is not correct. (Fatawa Darul Uloom Deoband. Vol.2 p. 184)

Hanging hands in Salah

Question: People of Malilis madhab perform Salah by hanging hands. Which hadith do they act upon?

Answer: Hafiz Ibn Hajar (r) reported three statements of Imam Malik under the chapter of placing right-hand over the left in Salah. Vol.2 p. 186, in Fatah Al-Bari:

- (1) It is according to Jumhoor (majority) i.e. it is the topic of chapter.¹ (2) It is to let the hands hang. (3) There are some details in obligatory and supererogatory Salah; i.e. placing hands in supererogatory Salah and clasping them in obligatory salah as it is mentioned in Sharah Muwatta Imam Malik. Vol.1 p. 217:²

”قال عبد البر: لم يأت عن النبي صلى الله عليه وسلم فيه خلاف، وهو قول الجمهور من الصحابة والتابعين، وهو الذي ذكره مالك في الموطأ، ولم يجل ابن المنذرو غيره عن مالك، وروى ابن القاسم عن مالك الإرسال، وصار إليه أكثر أصابه، وعنه التفرقة بين الفريضة والنافلة ومنهم من كره الإرسال، ونقل ابن حبيب أن ذلك حيث يمسك معتمدًا لقصد الراحة“ آه
(Fatah)³

It is also understood by the explanation of Ibn Abdul Barr that the Prophet (saws) did not go against topic of the chapter, but a hadith Siayah reports a hadith referring to Tabrani:

”من حديث معاذ رضي الله تعالى عنه أن رسول الله تعالى عليه وسلم كان إذا دخل في الصلوة، رفع يديه حيال أذنيه، فإذا كبر أرسلهما“ آه

There is one athar of Abdullah bin Zubair (rz) i.e. his action and after answering to both he has written:

¹ Chapter: Placing right-hand over the left in Salah. Vol.2 p. 285. Qadeemi

² والثاني يضع في النافلة دون الفريضة، وهو رواية عنه -

Aujaz Al-Masalik Sharah Al-Muwatta. Placing both hands. Vol.1 p. 217. Maktabah Yahyiwiyah. Saharanpur. (Book of Salah. Chapter: Beginning Salah. Hadith. No. 168)

³ Fatah Al-Bari. Book of calling Azan. Chapter: Placing right-hand over the left in Salah. Vol.2 p. 285. Qadeemi

”ومن ههنا قال بعض المحققين: إن الإرسال لا يثبت من طريق: لأصحیح لأضعیف، ولمولانا علی القاری المکی رسالة حقق فيها ثبوت الوضوء زيف الإرسال“¹ آه

(Al-Siayah. Vol.2 p. 156)² Allah knows the best.

Written by Mahmood Gangohi (May Allah forgive him) Asst. Mufti Madrasa Mazahir Uloom, Saharanpur. 05/06/1395 A.H. Authenticated by Abdullatif and Saeed Ahmad (May Allah forgive him) (Fatawa Mahmoodiyah. vol.5 p. 586, 587)³

¹ Al-Siayah. Book of Salah. Chapter: The feature of Salah. Vol.2 p. 155. Suhail Academy. Lahore
عن معاذ بن جبل قال: قال النبي صلى الله عليه وسلم إذا كان في صلاته رفع يديه قبالة أذنيه فإذا كبر أرسلهما ثم سكت وربما يضع يمينه على يساره، الخ.

(Al-Mujam Al-Kabeer Li Tabrani, Al-Numan bin Nuaim from Abdur Rahman bin Ghanam from Mu'ad bin Jabal. (H: 139)

² Al-Siayah. Book of Salah. Chapter: The feature of Salah. Vol.2 p. 156. Suhail Academy. Lahore
(قوله: ثم وضع يده اليمنى على اليسرى) -- والظاهر أنه وضع من غير إرسال وهو المعتمد في المذهب وقيل إنه يرسل ثم يضع جمعاً بين الروايتين وخارجاً عن خلاف المذهبين وعلى كل فهو حجة على من قال بكراهة الوضوء أو بترك سننائه المؤكدة، الخ.

(Mirqat Al-Mafateeh. Chapter: The feature of Salah. Vol.2 p.658. Darul Fikr, Beirut)

³ Madhab of Imam Malik is not but to hang hands

Question: Many years ago, you told that Imam Malik (r) did not perform Salah hanging hands, rather his hands were cut off, so he was not capable to clasp hands, but I have seen many people performing Salah hanging hands in Baitullah Sharif. After asking, I came to know about them that they are Malikis people. Why is the controversy between the followed and following people?

Answer: Madhab of Imam Malik is not but to hang hands. If we have written as you told, he should send its copy, so that it can be considered.

Malik (r) said:

السنة هي الإرسال، آه

(Badai Al-Sanai. Vol.1 p. 201)

قال النفراوي على الرسالة: ويستحب كشفهما عند الإحرام كما يستحب إرسالهما بعد التكبير لكراهة القبض في المفروضة. ويكوب إرسالهما برفق ولا يرفعهما إلى قدام.

(Ashal Al-Madarik. Sharah Irshad Al-Salik. Chapter about the virtues of Salah. Vol.1 p. 216.

Darul Fikr. Beirut.) Allah knows the best.

Written by Muhammad Anwar (May Allah forgive him) Mufti Khairul Madari. Multan.

02/07/1410 A. H. (Khairul Fatawa. Vol.2 p. 246, 247)

When should one clasp hands after opening takbeer

Question: Is letting hands hang disliked or forbidden after opening takbeer?

Answer: It is contrary to sunnah not haram. According to Zahir Riwayah, clasp hands just after saying opening takbeer is sunnah. Imam Muhammad (r) reported a tradition from nawadir that he will hang till reciting the praise of Allah (thana) after finishing he should clasp.

” (ووضع يمينه على يساره) -- (كما فرغ من التكبير) بلا إرسال في الأصح “ آهـ

(Al-Durrul Mukhtar)¹

وهو ظاهر الرواية . وروى عن محمد في النوادر: أنه يرسلهما حالة الثناء . فإذا فرغ منه يضع “ آهـ

(Raddul Muhtar. Vol.1 p. 508)² Allah knows the best.

Written by Mahmood Gangohi (May Allah forgive him) Asst. Mufti Madrasa Mazahir Uloom, Saharanpur. 05/01/1357A.H. Authenticated by Abdullatif and Saeed Ahmad (May Allah forgive him) 17/01/1357A.H. (Fatawa Mahmoodiyah. vol.5 p.581)

The way of clasp hands after intention

Question: Should one clasp hands under the navel after hanging below and intention of Salah or clasp them under the navel after raising them up to the ears?

Answer: He should clasp hands after raising them up to the ears and they should be under the navel.³ (Fatawa Darul Uloom Deoband. Vol.2 p. 159)⁴

¹ Al-Durrul Mukhtar. Book of Salah. Lesson about complete way of Salah. Vol.1 p. 486. Saeed

² Raddul Muhtar Book of Salah. Lesson about complete way of Salah. Subject: Al-Mutawati and Shaz. Vol.1 p. 487. Saeed

³ (ورفع يديه إلثم ماساً بإيهاميه شحمتي أذنيه) إلثم (ووضع) الرجل (يمينه على يساره تحت سترته) --

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Chapter: The feature of Salah. Lesson: When one wants to begin Salah. Vol.1 p. 450. Zafeer)

⁴ **How to clasp hands after opening takbeer**

Question: Should the hands come under the navel from ears after opening takbeer or hang first and then put under the navel?

Answer: The hand should be clasped under the navel without hanging. Going against it is disliked, but Salah will be correct.

((ووضع) الرجل (يمينه على يساره تحت سترته أخذاً رغبها بختصره وإيهامه) -- (كما فرغ من التكبير) بلا إرسال في الأصح --

The evidence for the way of clasping hands in Salah

Question: Is Hanafis way of clasping hands in Salah proved by hadith?

Answer: Hanafis Fuqaha has written that one should clasp hands in a way that the right palm will be on the back of left hand and three middle fingers will be on the wrist and the thumb and little finger should be circled around the least. For, Hanafi schools of thought dedicate to act upon all ahadith in particular. That's why they collect all ahadith related to the matter and then adopt of a that can be right according to all. Thus, people are recommended to put right hands on the left in the narration of Sahl bin Saad.¹

Abu Dawood reports that the Prophet (saws) used to put right hand on the back of left palm and the wrist.

(Al-Durrul Mukhtar. P.2 p. 187, 188) Allah knows the best.

Written by Muhammad Uthman Ghani. 19/ 03/1352 A. H. (Fatawa Imarat Shariah. Vol.2 p.130)

The way of clasping hands in Salah

Question: You are requested to write down the way of clasping hands during standing in Salah.

Answer: One should clasp hands during standing Salah in a way that he should put right palm on the back of left hand and making circle with thumb and little finger, clasp the wrist of left hand and spread three middle fingers of right hand on the wrist of left hand. According to on a statement, the ring finger should also be joined with little finger to make circle and spread only two fingers on the wrist. This injunction is only for men. Women should only put right palm over the left and they should not place. They should put hands over the chest.

قال العللاء رحمه الله تعالى: (ووضع الرجل يمينه على يساره) تحت سترته أخذاً رغبها بخنصره وإبهامه) بوالمختار وتضع المرأة والخنثى الكف على الكف تحت ثديها.

وقال ابن عابدين رحمه الله تعالى: أى يخلق الخنصر والإبهام على الرسغ ويبسط الأصابع الثلاث كما في شرح المنية ونحوه في البحر والنهر والمعراج والكفاية والفتح والسراج وغيرها. وقال في البدائع: ويخلق إبهامه وخنصره وبنصره ويبسط الوسطى والمبسحة على معصمه وتبعه في الحلية ومثله في شرح الشيخ إسماعيل عن المجتبى.

(قوله: تحت ثديها) كذا في بعض نسخ المنية وفي بعضها على صدرها. قال في الحلية: وكانت الأولى أن يقول على صدرها كما قاله الجعفي لا على ثديها وإن كان الوضع على الصدر قد يستلزم ذلك بأن يقع بعض ساعد كل يد على الثدي لكن هذا ليس هو المقصود بالإفادة.

(Raddul Muhtar. Vol.1 p. 454) 14th Safar, 1398 A. H. (Ahsanul Fatawa. Vol.3 p. 40, 41)

¹ (Sahih Bukhari. Hadith. No. 740. Chapter: Placing right-hand over the left.

عن سهل بن سعد رضى الله عنه قال: كان الناس يؤمرون أن يضع الرجل اليد اليمنى على ذراعه اليسرى في الصلاة“ -

(This hadith is reported by Imam Malik in Al-Muwatta. Abdul Baqi. Chapter: Placing one hand on the other in Salah. (H: 47)

”على ظاهر كفيه اليسرى والرسغ والساعد“¹ -

Tirmizi reports that the Prophet (saws) used to hold left hand with right hand.

”يأخذ شماله بيمينه“² -

So, we understood to put the hand on the back of palm by first hadith and to put on the wrist by the second hadith and to hold by the third hadith. Hanafis scholars defined a way to act upon all hadith that the palm will be on the back of palm and three middle fingers will be on the wrist and two fingers will be circled around the wrist to hold, so that they may not miss any hadith to act upon.³ This is the way of Ahnaf for explaining and acting on ahadith. There is the passion of following all sunnah under this way. It is very sad for those who are narrowminded. They act on only one hadith and ignored others and they claim to be the follower of sunnah according to their own thinking and call the people who cover all sunnah that they miss Sunnah. وإلى الله المشتكى -

(Kitabul Fatawa. Vol.2 p. 170, 171)

If Imam left hands for ruku before finishing recitation

Question: Imam Sahab leave hands before performing ruku while the recitation is going on. What is the injunction about doing so?

¹ Sunan Abu Dawood. Hadith No. 728. Chapter: Raising hands in Salah. (Narrated Wail bin Hujr)

² Jame Tirmizi. Hadith No. 252. Chapter: What is related to placing right hand on the left in Salah. (Narrated Halb Yzeed bin Qunafah Al-Tae.)

³ وصفة الوضوء أرب يضع باطن كفه اليمنى على ظاهر كفه اليسرى ويحلق بالخصر والإبهام على الرسغ -

(Minhah Al-Sulook Fi Sharah Tuhfah Al-Mulook. Chapter: The feature of Salah. Vol.1 p. 128.

Auqaf Ministry of Qatar. Durar Al-Hukkam Sharah Ghurar Al-Hukkam. Chapter: The feature of Salah. Vol.1 p. 67. Daro Ihyā Al-Kutub Al-Arabiyyah)

وأما وصفة الوضوء ففي الحديث المرفوع لفظ الأخذ وفي حديث على رضي الله عنه لفظ الوضوء واستحسن كثير من مشائنا الجمع بينهما بأرب يضع

باطن كفه اليمنى على ظاهر كفه اليسرى ويحلق بالخصر والإبهام على الرسغ ليكون عاملاً بالحديثين -

(Al-Mabsoot Li Sarakhsi. The condition to begin Salah. Vol.1 p. 24. Darul Marifah. Beirut)

-- العمل بالحديثين أولى من نسخ أحدهما -

(Badai Al-Sanai. Lesson: The way of obligatory Juma Salah. Vol.1 p. 257. Darul Kutub Al-Ilmiyah. Beirut)

Answer: Clasp hands during masnoon dikr is also sunnah. So, leaving has during the recitation is to leave before time and contrary to sunnah. Imam Sahab should not do so and he should dedicate to lead Salah according to sunnah. Imdad Al-Fattah reads:

”ويسن وضع الرجل يده اليمى على اليسرى تحت سترته لحديث على رضى الله عنه: ”إن من السنة وضع اليمين على الشمال تحت السرة“ -

(Imdad Al-Fattah. P. 282. Beirut)¹

It is mentioned in Hidayah:

الاعتماد سنة القيام عند أبي حنيفة حتى لا يرسل حالة الثناء والأصل أن كل قيام فيه ذكر مسنون يعتمد فيه وما لا فلا، هو الصحيح، فيعتمد في حالة القنوت وصلاة الجنازة ويرسل في القنوت وبين تكبيرات الأعياد -

(Al-Hidayah. Chapter: The feature of Salah. Vol.1 p. 102)²

¹ Reported by Ahmad, Musnad Ali bin Abu Talib (H: 875) The text is:

”إن من السنة في الصلاة وضع الألف على الألف تحت السرة -

And so is in Al-Dara Qutni. Chapter: Clasp left hand with right hand in Salah. (H: 1102). Al-Baihaqi in Sunan Al-Kubra. Chapter: Placing right-hand on the left hand in Salah. (H: 2341)

² ثم قال في ظاهر المذهب الاعتماد سنة القيام وروى عن محمد رحمه الله أنه سنة القراءة -

(Al-Mabsoot Li Sarakhsi. The condition to begin Salah. Vol.1 p. 24. Anees)

The sunnah acts are as follow:

Raising both hands up to the ears to say opening takbeer for men and up to the shoulders for women. Keeping the fingers of both hands in normal condition. Not bowing head at the time of saying takbeer rather standing upright. The followers will say opening takbeer with opening takbeer of Imam and he will say the opening takbeer and other takbeer of movement loudly according to requirement. Men will clasp left-hand by right-hand and that the navel, but the women will put right-hand on the left without clasping on the chest. Reciting the place of Almighty Allah silently. Reciting " أعوذ بالله من الشيطان الرجيم " silently in the begin of recitation and "

"بسم الله الرحمن الرحيم" before Surah Fatiha in every rakah. Imam, followers and the person performing alone will say Ameen silently after completing Surah Fatiha. Having space by four fingers between both feet during standing. Reciting from Tiwale Mufassah in Fajr and Zuhr salah, from Ausate Mufassal in Asr and Isha salah and from Qisare Mufassal in Maghrib salah after reciting surah Fatiha. Imam will recite in first rakah of Fajr Salah longer than the second rakah. Saying takbeer for ruku. Saying tasbeeh of ruku " سبحان ربى العظيم " three times in ruku. Holding both knees with both hands in ruku. Separating fingers when holding knees in ruku. Keeping the calf upright, because bowing them is somewhat disliked. Keeping head, back and waist in one level. Parting the elbows from sides. Making the fingers of feet towards Qiblah. Raising head from ruku. Imam

Sharah Al-Inayah reads:

وعند محمد أنه سنة القراء --- والصحيح ما قاله شمس الأئمة الحلواني وهو الذي أشار إليه في الكتاب أن كل قيام، التـ

(Sharah Al-Inayah on the margin of Fatah Al-Qadeer. Vol.1 p. 287. Chapter: The feature of Salah. Darul Fikr) (Al-Bahrur Raique. Vol.1 p. 308. Quettah. Raddul Muhtar. Vol.1 p. 487. Saeed) Allah knows the best. (Fatawa Darul Uloom Zakariya. Vol.2 p. 259, 260)

will say "ربنا لك الحمد" and the person performing alone will say both. Takbeer of prostration. Prostrating in a way that force he will place knees first then hands than nose than forehead at the place of prostration. Prostrating in between both hands. Making fingers of hands and feet towards Qiblah. Men will apart the belly from thigh, the elbows from sides and the arms from the ground. The women will bend low and clinging the belly with thighs. Saying "سبحان ربّي الأعلى" three times in prostration. (Maraqi). Raising the forehead first then nose then hands and then knees from prostration. Raising head from prostration completely. Placing both hands on the thighs while sitting between both prostration and in tashahhud without holding the knees. Men will spread left foot and make right foot upright. Keeping the ages of right foot towards Qiblah as much as he can. If some fingers cannot be towards Qiblah, there is nothing wrong. The women will sit on their buttocks and will put one thigh on the other and let it goes out under the right buttock. Pointing out with finger in tashahhud. Reciting tashahhud silently. Reciting surah Fatiha in third and fourth rakah of obligatory Salah. Reciting Durood while sitting in the last. Reciting Du'a after Durood. Turning to the right and left when saying the salaam. Imam will intend while saying salaam that is saying salah to those who are performing behind him from men, women, children, third genders, Guardian angels and pious jinn. The person performing alone will say salam with the intention that he is saying salam to those who are performing with him from jinn and Guardian angels. Imam will say second salam lower than the first. The followers will say salam with Imam. Saying salam right side first. Masbook (the person who missed some rakah) will wait Imam to complete both salam. (Taharat Aur Namaz Ke Tafsili Masail. P. 241- 259. Anees)

SUNNAH ACTS OF SALAH

THANA, TA'WWUD,
TASMIYAH, AMEEN
AND RECITATION

Thana, Ta'wwud, Tasmiyah, Ameen And Recitation

The status of Thana (praise of Almighty Allah)

Question: Is the status of Thana same in all Salah or different in obligatory, sunnah and supererogatory Salah?

Answer: Thana will be recited in first rakah of all obligatory, sunnah and supererogatory Salah and the status is the same in all.

”وثنى كل مصل إلّٰه“ -

(Noorul leedhah)¹ Allah knows the best.

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband. 16 salah is 07/1395 A. H. (Fatawa Mahmoodiyah. vol.5 p. 589)

The injunction of Thana (praise of Almighty Allah)

Question: What is the injunction of reciting Thana, answering to takbeer (iqamat) and making intention? The followers are busy in answering to the person who calls the iqamah (Mukabbir/ Muazzin) and as he finishes Imam says opening takbeer. When will the follower read Thana, answer to takbeer and make intention?

¹ Noorul leedhah Matan of Maraqui Al-Falah. Book of Salah. Lesson: The way of performing Salah. P. 281. Qadeemi.

”عن عائشة رضي الله تعالى عنها قالت: كان رسول الله صلى الله عليه وسلم إذا استفتح الصلوة قال: ”سبحانك اللهم وبحمدك وتبارك اسمك وتعالى جدك، ولإله غيرك“ -

(Sunan Abu Dawood. Book of Salah. Chapter: The person who allowed to begin Salah with "سبحانك" Vol.1 p. 113. Hadith No. 776. Darul Hadith. Multan)

”وقد تقدم أنه سنة لرواية الجماعة أنه كان صلى الله تعالى عليه وسلم يقول إذا افتتح الصلاة، أطلقه فأفاد أنه يأتي به كل مصل، إماماً كان أو مأموماً أو منفرداً“ -

(Al-Bahrur Raique. Book of Salah. Chapter: The feature of Salah. Vol.1 p. 540. Rasheediyah)

Fatawa Ulama Al-Hind Vol.7 Thana, Ta'wwud, Tasmiyah, Ameen And Recitation

Answer: Reading Thana is sunnah and answering to takbeer is recommended¹, but making intention is a condition for Salah. Salah will not be valid without intention. The intention is the intention of the heart.² It does not take so much time.

(وسننها)... (والثناء)³

ثم الشرط لغة: العلامة اللازمة - وشرعاً: ما يتوقف عليه الشيء ولا يدخل فيه (بي) ستة... (و) الخامس (النية) بالإجماع⁴

Allah knows the best.

Muhammad Nematullah Qasmi. 21/05/1409 A. H. (Fatawa Imarat Shariah. Vol.2 p.394, 395)

Is reciting Thana and Durood confirmed sunnah or unconfirmed sunnah or necessary

Question: Is reciting Thana, Durood and Du'a confirmed sunnah or unconfirmed sunnah?

Answer: Reading Thana, Durood and other Du'a after that are confirmed sunnah as it is mentioned in Al-Durrul Mukhtar:

وسننها -- الثناء والتعوذ -- والصلوة على النبي صلى الله عليه وسلم والدعاء⁵

¹ (ويجب الإقامة ندباً إجماعاً)

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Chapter: Calling for Salah (Azan). Vol.2 p. 71)

² (و) الخامس (النية) بالإجماع (وهي الإرادة) المرجحة لأحد المتساويين: أي إرادة الصلاة لله تعالى على الخلوص²

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Chapter: The conditions of Salah. Vol.2 p. 90, 91)

³ Raddul Muhtar. Chapter: The feature of Salah. Vol.2 p. 170- 172

⁴ Al-Durrul Mukhtar. Chapter: The conditions of Salah. Vol.2 p. 73-90

⁵ Al-Durrul Mukhtar. Chapter: The feature of Salah. Vol.2 p. 473- 477. Publication: Saeed Tabyeen Al-Haqaique. Vol.1 p.286 (Book of salah. Chapter: The feature of Salah. Anees):

وسننها رفع اليدين للتحريمية -- الثناء والتعوذ -- والصلوة على النبي والدعاء يعني بعد التشهد في القعدة الأخيرة لقوله عليه السلام: "إذا صلى

أحذكم فليبدأ بالثناء على الله تعالى ثم بالصلوة ثم بالدعاء - وقال الشافعي رحمه الله: "الصلوة على النبي فرض -- ولنا أنه عليه السلام علم الأعرابي

فرائض الصلوة ولم يعلمه الصلوة على النبي -

It is mentioned in Sharah Al-Inayah on Al-Hidayah on the margin of Fatah Al-Qadeer. Vol.1 p.341. Publication: Rasheediyah. Quetta:

وبالسنه ما فعله رسول الله بطريق المواظبة ولم يتركها إلا لعذر كالثناء والتعوذ وتكبيرات الركوع والسجود -

So is mentioned in Al-Bahrur Raique. Vol.1 p.303. Publication: Saeed

After “وسننها” the author of Durre Mukhtar writes:

ترك السنة لا يوجب فسادًا ولا سهوًا بل إساءةً لو عامدًا غير مستخف، الخ.¹

This is the definition of confirmed sunnah as is clearly understood by the text of Shami. (Shami. Vol.1 p.318, 319)²

Besides, when Fuqaha speak the term of sunnah unconditionally, that does not mean but confirmed sunnah. Unconfirmed sunnah or Sunan Zawaid is generally called the etiquettes. Allah knows the best.

Written by Muhammad Taqi Uthmani. (May Allah forgive him) 24/06/ 1398 A.H. (Fatwa No.692/29. B) (Fatawa Uthmani. Vol.1 p.408)

The time of reciting Thana

Question: Zaid stood to lead salah and said the opening takbeer when “قد قامت الصلاة” is said, but the followers and the person who calls iqamat clasped hands saying opening takbeer just after Iqamat. So, they could not read Thana, because Imam had begun surah Fatiha. Zaid made it habit that he does not let to read Thana. Umar objected after salah: O Imam Zaid! When will we followers and the one who calls iqamat, read Thana? He replied that if it is not recited, there is nothing wrong. If you want to recite Thana, you have to say opening takbeer with me when “قد قامت الصلاة” is said. It is not my responsibility. Umar asked him the followers have to answer to iqamat also. Zaid replied that they should not answer to iqamat. Umar said to Zaid that if they say begin salah when “قد قامت الصلاة” is said, but when will the person who calls iqamat begin salah and

¹ Al-Durrul Mukhtar. Chapter: The feature of Salah. Vol.2 p. 473- 477. Publication: Saeed Tabyeen Al-Haqaique. Vol.1 p.286 (Book of salah. Chapter: The feature of Salah. Anees):

وسننها رفع اليدين للتحريمية -- الثناء والتعوذ -- والصلاة على النبي والدعاء يعني بعد التشهد في القعدة الأخيرة لقوله عليه السلام: ”إذا صلى أحدكم فليبدأ بالثناء على الله تعالى ثم بالصلاة ثم بالدعاء“ وقال الشافعي رحمه الله: ”الصلاة على النبي فرض -- ولنا أنه عليه السلام علم الأعرابي فرائض الصلاة ولم يعلمه الصلاة على النبي --

It is mentioned in Sharah Al-Inayah on Al-Hidayah on the margin of Fatah Al-Qadeer. Vol.1 p.341. Publication: Rasheediyah. Quetta:

وبالسنة ما فعله رسول الله بطريق المواظبة ولم يتركها إلا لعذر كالثناء والتعوذ وتكبيرات الركوع والسجود -

So is mentioned in Al-Bahrur Raique. Vol.1 p.303. Publication: Saeed

² The previous footnote.

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will say opening takbeer. Zaid replied, "Do not overdo it, otherwise I will knock you down and beat you harshly."

Answer:

”(وشروع الإمام) في الصلاة (مذ قيل قد قامت الصلاة) ولو أخرحتي أتمها لأبأس به إجماعاً، وهو قول الثاني والثلاثة، وهو أعدل المذاهب، كما في شرح المجمع لمصنفه وفي القهستان معزياً للخلاصة: أنه الأصح آه“ -

(Al-Durrul Mukhtar)

”قوله: (وهو) أي التأخير المفهوم من قوله: ”آخر“ قوله: (أنه الأصح)؛ لأن فيه محافظةً على فضيلة المؤذن وإعانةً له على الشروع مع الإمام آه“ -

¹(Raddul Muhtar. Vol.1 p. 332)

It is understood by the text that he should begin Salah after ending iqamat, so the person calling iqamat can follow Imam on the time. Imam should not use the mentioned manner to reply. Reciting Thana is sunnah.²

(Fatawa Mahmoodiyah. vol.5 p. 590)

When should Thana be recited

Question: Should one recite Thana if Imam began recitation? If a person joined with Imam with delay that Imam had recited some verses of surah Fatiha, can he recite Thana or not? In which cases Thana should be recited? Please explain clearly.

¹ Al-Durrul Mukhtar. Book of Salah. Chapter: The feature of Salah. Vol.2 p. 479. Saeed

² عن عائشة رضي الله تعالى عنها قالت: كان رسول الله صلى الله عليه وسلم إذا استفتح الصلوة قال: ”سبحانك اللهم وبحمدك وتبارك“ اسمك وتعالى جدك ولا إله غيرك“ -

(Sunan Abu Dawood. Book of Salah. Chapter: The person who allowed to begin Salah with "سبحانك". Vol.1 p. 113. Hadith No. 776 Darul Hadith. Multan)

عن إبراهيم أن ناساً من أهل البصرة أتوا عمر بن الخطاب رضي الله عنه لم يأتوا إلا ليسألوه عن افتتاح الصلاة قال: فقام عمر بن الخطاب رضي الله عنه فافتتح الصلاة وهم خلفه ثم جهر فقال: سبحانك اللهم وبحمدك وتبارك اسمك وتعالى جدك ولا إله غيرك. قال محمد: وبهذا نأخذ في افتتاح الصلاة ولكننا لا نرى أن يجهر بذلك الإمام ولا من خلفه وإنما جهر عمر بذلك ليعلمهم ما سأله عنه وكذلك بلغنا عن إبراهيم وهو قول أبي حنيفة رضي الله عنه -

(Kitab Al-Athar authored by Muhammad bin Hasan. Chapter: To begin Salah. (H: 72) Abul Wafa Al-Afghani. Darul Kutub Al-Ilmiyah. Beirut)

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Answer: If Imam has begun recitation, the followers should not recite Thana, whether it is in silent Salah or out loud. Besides, the occasions of reciting Thana are as follow:

- (a) Imam, the person performing alone and the follower who joined with Imam from opening takbeer will recite Thana. If he forgot and remembered when the recitation began, reciting Thana this time is not correct. Now he should skip, because the injunction of reciting Thana is recommended not necessary.
- (b) If he joined congregation when Imam was in ruku, he can recite Thana if he has chance to join with Imam in ruku otherwise he will skip Thana.
- (c) If Masboq (the person who delayed by one or more rakah) stood of two complete the missing rakah, he can recite Thana in the beginning.
- (d) If one could not recite Thana while standing, it is not correct to recite it in ruku, but the extra takbeerat of Eidain are excepted. Because if one did not find the extra takbeerat during standing with Imam, these will be said in ruku. It is because takbeerat of Eidain are necessary and Thana is recommended.

These all injunctions are written by Allamah Shurunbulali (r) and Tahtawi (r).¹

(Kitabul Fatawa. Vol.2 p. 172, 173)

Reciting Thana in missing rakah

Question: A person joined with congregation after one or two rakah. When he stands to complete the missing rakah in Fajr, Zuh, Asr, Maghrib and Isha salah at the time when Imam said salam, should he recite “سبحانك اللهم” before surah Fatiha or not?

Answer: He will recite Thana before surah Fatiha.²

Written by Muhammad Tarique Nadawi. Authenticated by Nasir Ali Nadawi. (Fatawa Nadwatul Ulama. Vol.2 p. 87)

Thana will not be recited in third rakah of sunnah Salah

Question: What do ulama and Islamic jurists say in regard to the matter that should one begin third rakah of sunnah salah with “سبحانك اللهم” or “بسم الله”?

¹ Maraqi Al-Falah with Tahtawi. P. 153, 154. Damascus

² (فيأتي به المسبوق) في ابتداء ما يقضيه بعد الثناء فإنه يعني حال اقتداء به

(Maraqi Al-Falah. Lesson: The way of performing Salah. P. 105. Al-Maktabah Al-Asriyah)

Answer: He will begin with “بِسْمِ اللَّهِ”¹. Allah is all Helping. (Fatawa Faridiyah. Vol.2 p. 260)

The injunction of reciting Thana in silent Salah

Question: Can one recite Thana who joins with congregation just a moment before ruku in silent salah or not?

Answer: He can recite.² Allah knows the best. (Fatawa Mahmoodiyah. vol.5 p. 591)

“بِسْمِ اللَّهِ” will not be recited before Thana and tashahhud etc.

Question: Should one recite “بِسْمِ اللَّهِ” before Thana, Tashahhud, Durood, Du’a and Du’a of Qunoot in Salah or not?

Answer: “بِسْمِ اللَّهِ” will be recited before surah Fatiha and surah, but there is no injunction about reciting it before tashahhud and other Du’a, except some ahadith that mention to recite “بِسْمِ اللَّهِ” before tashahhud and Du’a of Qunoot. So, if one recites, there is nothing wrong.³ (Fatawa Darul Uloom Deoband. Vol.2 p. 199)

Which sign is on “ك” in the end of Thana, if it is Zabar or Jazm

¹ Al-Hindiyah reads:

وإذا قام يفعل في الشفع الثاني ما فعل في الشفع الأول من القيام والركوع والسجود كذا في المحيط ويقرأ الفاتحة فقط. وهكذا في الكافي وتكره الزيادة على ذلك، كذا في السراج الوهاج.

(Al-Fatawa Al-Hindiyah. Lesson:2 about sunnah acts and etiquettes of salah. Vol.1 p. 76)

² أدرك الإمام في القيام، يعني ما لم يبدأ بالقراءة، وقيل: في المخافتة يعني، ولو أدركه راكعاً أو ساجداً إن أكبر رأييه أنه يدركه أتي به.

(Saeed)

³ وتعوذ، إلخ، سرّاً للقراءة، إلخ (و) كما تعوذ (سمي) غير المؤتمر.

(Al-Durrul Mukhtar)

ذكر المصنف ثلاث مسائل تفريعاً على قوله “للقراءة” بنائاً على قول أبي حنيفة ومحمد: إن التعوذ تبع للقراءة أما عند أبي يوسف فهو تبع للثناء، إلخ، لكن مختار قاضي خانب والهداية وشروحه والكافي والاختيار وأكثر الكتب هو قولهما: إنه تبع للقراءة وبه نأخذ، شرح المنية.

(Raddul Muhtar. Chapter: The feature of Salah. Vol.1 p. 456, 457)

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Question: Which sign should be recited on “ك” in the end of Thana when one recites “ولا إله غيرك”? Is it with the sign of Jazm on “ث” or the sign of Zabar? Please answer according to Quran and Sunnah.

Answer: if one wants to recite “أعوذ” without taking breath after “ولا إله غيرك”, he can recite with the sign of Zabar on “ك”, but if he takes breath after “ولا إله غيرك”, he will recite with the sign of Jazm as generally people read. Allah knows the best.

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband. 18 is less 09/1388 A. H. (Fatawa Mahmoodiyah. vol.5 p. 593)

If a person joined with congregation when it had begun, when will he recite Thana

Question: Imam began recitation in silent Salah and Zaid joined with congregation afterward. When should he recite Thana?

Answer: If Imam began recitation, Zaid will not recite Thana.¹ If Imam began surah Fatiha and he can recite Thana in between the pauses of verses, he can do otherwise cannot do.² Allah knows the best.

Written by Mahmood Gangohi (May Allah forgive him) Asst. Mufti Madrasa Mazahir Uloom Saharanpur. Authenticated by Saeed Ahmad (May Allah forgive him) 24/03/1364 A. H. (Fatawa Mahmoodiyah. vol.5 p. 592)

How will the follower recite Thana, if Salah had begun

Question: It is necessary for followers to listen the recitation of Imam in congregation and reciting Thana is sunnah. If one joined at the time when Imam finished the recitation, what should the follower do? If the follower recited some parts of Thana and Imam began the recitation in between, will the follower recite Thana?

¹ ثم اعلم أن الثناء يأتي به كل مصل، فالمقتدى يأتي به ما لم يشرع الإمام في القراءة مطلقاً. إلخ –

(Hashiyah Al-Tahtawi on Maraqi Al-Falah. Book of Salah. Lesson about Sunnah acts of Salah. P. 259. Qadeemi)

² وقال بعضهم: يأتي بالثناء عند سكات الإمام كلمة كلمة، وعن الفقيه أبي جعفر الهندي أن: إذا أدرك الإمام في الفاتحة يغني بالاتفاف –

(Al-Halabi Al-Kabeer. The feature of Salah. P. 304. Suhail Academy. Lahore)

Fatawa Ulama Al-Hind Vol.7 Thana, Ta'wwud, Tasmiyah, Ameen And Recitation

Answer: The followers should not recite Thana with Imam recites silently or loudly even some parts remained, because listening the recitation is necessary.¹

Written by Muhammad Zahoor Nadawi. (Fatawa Nadwatul Ulama. Vol.2 p. 87, 88)²

Should Imam begin recitation after reading Thana or wait the followers to read Thana

Question: Should Imam begin recitation after reading Thana or wait the followers to read Thana?

Answer: No, he should not wait.³ (Fatawa Darul Uloom Deoband. Vol.2 p.164)

Some issues about Thana

Question: What is the injunction of reading Thana? When will the person coming late read Thana? If one did not read Thana mistakenly, will the prostration of mistake be necessary or not? What is the injunction if he missed it deliberately?

(وقرأ) كما كبر (سبحانك اللهم) -- (إلا إذا) شرع الإمام في القراءة سواء (كان مسبقاً) أو مدرّكاً (و) سواء كان (إمامه يجهر بالقراءة) أو لا؟ فإنه¹
(لا يأتى به) لما في النهر عن الصغيرى: أدرك الإمام في القيام يعني ما لم يبدأ بالقراءة -

(Al-Durrul Mukhtar with Raddul Muhtar. Vol.2 p. 189) (Book of Salah. Chapter: The feature of Salah. Lesson: The way of Salah. Vol.1 p. 455, 456. Zafeer)

{ وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ } -

(Surah Al-A'araf: 204)

عن أبي هريرة رضي الله عنه قال: كانوا يتكلمون في الصلاة فأنزل الله عز وجل { وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ } -

(Ahkamul Quran Li Tahawi. Interpretation of the verse " وَإِذَا قُرِئَ الْقُرْآنُ " . Vol.1 p. 245. Markaz Al-Buhooth Al-Islamia Al-Taba Li Waqf Al-Diyahnah. Turkey. Istanbul)

قال أبو بكر: روى عن ابن عباس أنه قال إن النبي صلى الله عليه وسلم قرأ في الصلاة وقرأ معه أصحابه فخلطوا عليه فنزل. { وَإِذَا قُرِئَ الْقُرْآنُ } -

(Ahkamul Quran Li Jassas. Chapter: Recitation behind Imam. Vol.3 p. 52. Darul Kutub Al-Ilmiyah)

² One should not recite Thana in between pauses of surah Fatiha

Question: Is it better to recite Thana in between pauses of surah Fatiha or to be silent?

Answer: One should not recite Thana when recitation is started. (The previous reference) (Fatawa Darul Uloom Deoband. Vol.2 p.293)

(وقرأ) كما كبر ("سبحانك اللهم" إلخ، إلا إذا شرع) الإمام في القراءة سواء كان مسبقاً أو مدرّكاً وسواء كان (إمامه يجهر بالقراءة) أو لا فإنه لا يأتى³
به إلخ أدرك الإمام في القيام يعني ما لم يبدأ بالقراءة -

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Chapter: The description of Salah. Vol.1 p. 456)

Fatawa Ulama Al-Hind Vol.7 Thana, Ta'wwud, Tasmiyah, Ameen And Recitation

Answer: Reciting Thana is sunnah. Imam and the person performing alone will recite Thana in all conditions. If Imam began recitation in Salah in which Quran is recited loudly, the person coming late will not recite Thana and the same injunction goes to salah in which Quran is recited silently. According to a weak tradition, it is said that the person coming late will recite Thana in Salah in which Quran is recited silently. When the person who missed some rakah (Masboooq) will make up for his missing rakah, he will decide Thana, but if he forgot to recite, there is nothing wrong and the prostration of mistake will not be necessary. However, missing it deliberately is a major fault and worthy to be reproached and if he made it a habit, he will be wrongdoer and if he misses it to make little of sunnah, he should be afraid of unbelief.

Tirmizi Sharif reads:

عن عائشة رضي الله عنها قالت: كان النبي صلى الله عليه وسلم إذا افتتح الصلاة قال: ”سبحانك اللهم وبحمدك وتبارك اسمك وتعالى جدك ولا إله غيرك“

(Tirmizi Sharif. Chapter: What will be said to begin Salah. Vol.1 p. 57. Faisal)¹

It is written in Maraqi Al-Falah:

”ويسن الثناء لما روينا لقوله صلى الله تعالى عليه وسلم: إذا قمت إلى الصلاة فارفعوا أيديكم ولا تخالف أذانكم ثم قولوا: سبحانك اللهم وبحمدك وتبارك اسمك وتعالى جدك ولا إله غيرك“

(Maraqi Al-Falah. P. 95. Macca)

Hashiyah Al-Tahtawi mentions:

(مستفتيًا وهو أن يقول سبحانك اللهم -- ويستفتح كل مصل سواء المقتدى وغيره ما لم يبدأ الإمام بالقراءة) ولوسرية على المعتمد وإن أدركه راكعًا تحرى إن أكثر رأيه أنه إن أتى به أدركه في شيء منه أتى به وإلا لا، نهر.

¹ Chapters of Salah. Hadith No. 243. Tirmizi (r) said:

هذا حديث لا نعرفه إلا من هذا الوجه وحارثة قد تكلم من قبل حفظه.

(Vol.1 p. 325. Darul Gharb Al-Islami. Beirut) Al-Albani said:

حديث صحيح وصححه الحاكم ووافقه الذهبي.

(Sahih Abu Dawood. Vol.3 p. 363. Muassasah Ghirass Li Al-Nashr wa Al-Tauze'. Kuwait) Ibn Majah. Chapter: To begin Salah. Hadith No. 804.

عن أبي سعيد الخدري قال: كان رسول الله صلى الله عليه وسلم يستفتح صلاته يقول: ”سبحانك اللهم وبحمدك وتبارك اسمك وتعالى جدك ولا إله غيرك“، قال الألباني: صحيح.

(Takhreej Al-Kalim Al-Tayyib. Vol.1 p. 98. Al-Maktab Al-Islami. Beirut. Anees)

Hashiyah Al-Tahtawi on Al-Durrul Mukhtar describes:

(قوله إلا إذا شرع الإمام) أفاد بالاستثناء أنه يأتي به الإمام والمنفرد والمقتدى قبل شروع الإمام في القراءة (قوله سواء كان إماماً يجهراً) لما كان قضية المتن جواز الثناء في المخافة وإن بدأ الإمام بالقراءة وكان ذلك ضعيفاً حول الشارح عبارة المصنف إلى القول الصحيح حلي (قوله وقيل في المخافة يعني) وجه ضعيف هذا القيل أنه إذا امتنع على المأموم قراءة القرآن التي بي فرض في الصلاة عند قراءة الإمام القرآن سرّاً أو جهراً فلا بد بمتن عليه الثناء وهو نفل أولى بمجامع التخليط والتخليط في كل آه، حلي۔
(Hashiyah Al-Tahtawi on Al-Durrul Mukhtar. Vol.1 p. 218)²

Khulasah Al-Fatawa reads:

”المسبوق إذا أدرك الإمام في القراءة في الركعة التي يجهر فيها لا يأتي بالثناء فإذا قام إلى قضاء ما سبق به يأتي بالثناء۔“
(Khulasah Al-Fatawa. Vol.1 p. 165. The issues of the person who missed some rakah of congregation Salah. Rasheediyah)

Durre Mukhtar establishes:

ترك السنة لا يوجب فساداً ولا سهواً بل إساءة لو عامداً غير مستخف۔ وفي الشامي: قوله: (لا يوجب فساداً ولا سهواً) أي بخلاف ترك الفرض فإنه يوجب الفساد وترك الواجب فإنه يوجب سجود السهو۔ قوله: (لو عامداً غير مستخف) فلو غير عامد فلا إساءة أيضاً، بل تنوب إعادة الصلاة كما قدمناه في أول بحث الواجبات، ولو مستخفاً كفر، لما في النهرن البزازية: لو لم ير السنة حقاً كفر لأنه استخفاف۔

(Al-Durrul Mukhtar with Raddul Muhtar. Vol.1 p. 474)³ Allah knows the best.

(Fatawa Darul Uloom Zakariya. Vol.2 p. 139-141)

Reciting surah Fatiha without “بسم الله” in Salah

Question: Is Salah valid by reciting surah Fatiha without “بسم الله”?

Answer: Salah is valid and it harms nothing.⁴ (Fatawa Darul Uloom Deoband. Vol.2 p. 241)

¹ Lesson: The conditions of order about acts of Salah. 281, 282. Darul Kutub Al-Ilmiyah. Beirut

² Lesson about reciting in Persian language or Taurat or Bible. Anees

³ Book of Salah. Chapter: The description of Salah. Anees

⁴ (وسننها) ترك السنة لا يوجب فساداً ولا سهواً بل إساءة لو عامداً، إلخ، الثناء والتعوذ والتسمية والتأمين۔

Reading "تعوذ" and "بسم الله" in salah

Question: Is reading "بسم الله" before surah Fatiha in every rakah of sunnah and obligatory Salah necessary or not? If a person read "تعوذ" and "بسم الله" after surah Fatiha in first rakah only and did not read "بسم الله" in other rakah, what is the injunction about it? Should the follower read "تعوذ" and "بسم الله" when performing Salah in congregation?

Answer: "تعوذ" should be read in first rakah only, but reading "بسم الله" before surah Fatiha in every rakah is sunnah whether Salah is obligatory or sunnah. Imam Abu Hanifah (r) reports:

”أنه يأتى بها في كل ركعة“¹ -

But reading "بسم الله" between surah Fatiha and another surah afterward is allowed not sunnah. However, reading "تعوذ" and "بسم الله" related to the recitation of the glorious Quran. So, the one who has to recite the glorious Quran, he will read "تعوذ" and "بسم الله" i.e. Imam and the person performing Salah alone. For, the follower does not have to recite the glorious Quran, he will not read "تعوذ" and "بسم الله".

”إن التعوذ سنة القراءة فيأتى به كل قارئ للقرآن --- لا يأتى به المقتدى“² -

(Kitabul g Fatawa. Vol.2 p. 173, 174)³

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Chapter: The description of Salah. Subject: Sunnah acts of Salah. Vol.1 p. 442, 443. Zafeer)

¹ Badai Al-Sanai. Vol.1 p. 477. Publication: Deoband. Book of Salah. Lesson about Sunnah acts of Salah. Anees.

² Al-Bahrur Raique. Vol.1 p. 311, 312. Book of Salah. Chapter: The description of Salah. Lesson: When one wants to begin Salah.

³ "بسم الله" and "أعوذ بالله"

Question: Is reading "أعوذ بالله" and "بسم الله" after Thana Sunnah in Salah or not? Should one read "أعوذ بالله" and "بسم الله" before recitation in the beginning of rakah?

Answer: The one who will recite "" like Imam and the person performing Salah alone will read "بسم الله" and "أعوذ بالله":

(و) كما استفتح (تعوذ) بلفظ أعوذ على المذهب (سراً) --- (لقراءة) --- (و) كما تعوذ (سمى) غير المؤتم بلفظ البسملة -

The injunction of reading “أعوذ بالله” and “بسم الله” in Salah

Question: (1) Should one read “بسم الله الرحمن الرحيم” in the beginning of first rakah before surah Fatiha only or in every rakah before Fatiha whether it is two rakah or four rakah?

(2) Should one read “بسم الله الرحمن الرحيم” in every rakah before Fatiha only or in every rakah before reciting surah other than surah Fatiha?

(3) Should Imam, the person performing Salah alone, the one who missed some rakah of congregation and the follower read “أعوذ بالله” and “بسم الله”?

Answer: (1) Reading “بسم الله” before surah Fatiha in every rakah is sunnah.¹

(2) It is mentioned in Durre Mukhtar that reading “بسم الله” between surah Fatiha and surah is neither sunnah nor disliked. The researchers preferred and recommended to read it. It is written in Shami:

ولهذا صرح في النخبة والمجتبى بأنه إن سلمى بين الفاتحة والسورة المقروءة سرّاً أو جهراً كان حسناً عند أبي حنيفة ورجحه المحقق ابن الهمام، إلخ.²

(3) “أعوذ بالله” and “بسم الله” depend on the recitation of the glorious Quran. So, the one who has to recite the glorious Quran, he should read “أعوذ بالله” and “بسم الله”. For, Imam, the person performing alone and the one who missed some rakah of congregation have

(Al-Durrul Mukhtar. Book of Salah. Chapter: The description of Salah. Vol.1 p. 489. Saeed)
Fatawa Hindiyah reads:

”ثم يقول: سبحانك اللهم... إما ما كان أو مقتدياً أو منفرداً... ثم يتعوذ تبة للقراء ة دورب الثناء عند أبي حنيفة ومحمد رحمها الله... ثم يأتى بالتسمية“

(Book of Salah. Lesson:3 about Sunnah acts and etiquettes of Salah. Vol.1 p. 73, 74. Rasheediyah)
Allah knows the best.

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband (Fatawa Mahmoodiyah. Vol.5 p. 595)

¹ (و) كما تعوذ (سمى) غير المؤتم بلفظ البسملة، لا مطلق الذكر كما في ذبيحة ووضوء (سراً في) أول (كل ركعة) ولو جهرياً.

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Book of Salah. Chapter: The description of Salah. Vol.2 p. 191, 192)

² Raddul Muhtar. Book of Salah. Chapter: The description of Salah. Vol.2 p. 192. Subject: Reading “أعوذ بالله” and “بسم الله” between Fatiha and surah is better. Vol.1 p. 490. Darul Fikr. Beirut)

Fatawa Ulama Al-Hind Vol.7 Thana, Ta'wwud, Tasmiyah, Ameen And Recitation

to recite the glorious Quran, it is sunnah for them to read “أعوذ بالله” and “بسم الله” before recitation, but the follower who does not have to recite, he should not read “أعوذ بالله” and “بسم الله”.

Durre Mukhtar reads:

” (و) كما تعوذ (سعى) غير المؤتمر ... (سراً في) أول (كل ركعة) ولو جهرية (لا) تسن (بين الفاتحة والسورة مطلقاً) ولو سرية ولا تكره اتفاقاً“¹ -

Imam, the person performing alone and the one who missed some rakah of congregation will read “بسم الله” silently in the beginning of every rakah though Salah is the one in which Quran is recited loudly, but reading “بسم الله” between Fatiha and other surah is not sunnah though Salah is the one in which Quran is recited silently. Above all, if a person read “بسم الله”, it is not disliked with the consent of all even it is recommended. Allah knows the best.

Written by Muhammad Sadre Alam. 30/02/1383 A. H. (Fatawa Imarat Shariah. Vol.2 p. 390, 391)²

¹ Al-Durrul Mukhtar. Book of Salah. Chapter: The description of Salah. Vol.2 p. 191, 192

² **Only Imam and the person performing Salah alone have to read “أعوذ بالله” and “بسم الله”**

Question: In which rakah should “أعوذ بالله” and “بسم الله” be recited before Fatiha and what is their status according to Shariah? Should one begin recitation from the beginning of surah or from any verse of any surah? Is reading “بسم الله” between Fatiha and surah sunnah or not?

Answer: Reading “أعوذ بالله” and “بسم الله” after Thana is sunnah for Imam and the person performing alone. Mara'iqi Al-Falah reads:

” (و) يسن --- (التعوذ للقراءة) فيأتي به المسبوق كالإمام والمفرد لا المقتدى -

(Mara'iqi Al-Falah. P. 141) (Book of Salah. Lesson about Sunnah acts of Salah. P. 97. Darul Kutub Al-Ilmiyah. Beirut)

Reading “بسم الله” before Fatiha in every rakah is also sunnah.

” (و) تسن (التسمية أول كل ركعة) قبل الفاتحة؛ لأنه صلى الله عليه وسلم كان يفتتح صلاته بسم الله الرحمن الرحيم. ثم -

(Mara'iqi Al-Falah. P. 141) (Book of Salah. Lesson about Sunnah acts of Salah.)

In both kinds, reading “بسم الله” after Fatiha and before surah is neither sunnah nor disliked.

” (و) لا تسن (التسمية) بين الفاتحة والسورة مطلقاً ولو سرية، ولا تكره اتفاقاً“ -

Reading “بِسْمِ اللَّهِ” before Fatiha

Question: Is the reading “بِسْمِ اللَّهِ” before Fatiha necessary whenever it will be recited?

Answer: Whenever surah Fatiha will be recited, “بِسْمِ اللَّهِ” is sunnah before that.¹ Allah knows the best.

Written by Mahmood (May Allah forgive him) 23/02/1390 A. H. (Fatawa Mahmoodiyah. vol.5 p. 593)²

The evidence of reading “بِسْمِ اللَّهِ” before Fatiha in Salah

(Al-Durrul Mukhtar. Book of Salah. Chapter: The description of Salah. Vol.1 p. 329) Allah knows the best.

Written by Muhammad Abdullah (May Allah forgive him) Asst. Mufti Khairul Madaris. Multan. 29/07/1406 A. H. Authenticated by Abdus Sattar (May Allah forgive him) President of Ifta (Khairul Fatawa. Vol.2 p. 277)

كما تعود (سمى) --- (سراً في) أول (كل ركعة) ولوجهرية¹ -

(Al-Durrul Mukhtar. Book of Salah. Chapter: The description of Salah.)

”وذكر في المحيط: المختار قول محمد، وهو أن يسمى قبل الفاتحة وقبل كل سورة في كل ركعة“ -

(Raddul Muhtar. Book of Salah. Chapter: The complete way of Salah. Vol.1 p. 490. Saeed)
(Subject: Mutawatir and Shaz)

”وقوله: في كل ركعة: أي في ابتداء كل ركعة فلا تسن التسمية بين الفاتحة والسورة مطلقاً عندهما، وقال محمد: تسن إذا خافت، لا إن جهر“ -

(Al-Bahrur Raique. Book of Salah. Chapter: The feature of Salah. Vol.1 p. 544. Rasheediyah)

”وقوله: وسمى سراً) حال من الضمير في سمي مسارراً في ابتداء كل ركعة سرية كانت أوجهرية“ -

(Al-Nahr Al-Faique. Book of Salah. Chapter: The feature of Salah. Vol.1 p. 210. Imdadiyah. Multan)

² Reading “بِسْمِ اللَّهِ” before Fatiha in every rakah

Question: A person said one should read “بِسْمِ اللَّهِ” in the beginning of surah Fatiha in first rakah and should not read it before surah Fatiha in second, third and fourth rakah and those who read it, they are wrong. Is it correct or not?

Answer: This opinion is not correct. Why should read “بِسْمِ اللَّهِ” before surah Fatiha in every rakah silently and it is not forbidden in second, third and fourth rakah also.

”سمى) --- (سراً في) أول (كل ركعة)“ -

It means one should read “بِسْمِ اللَّهِ” in the beginning of every rakah silently (Al-Durrul Mukhtar with Raddul Muhtar. Book of Salah. Chapter: The description of Salah. Vol.1 p. 457)

Allah knows the best.

(Fatawa Rahimiyah. Vol.1 p. 189)

Question: Should one read “بِسْمِ اللَّهِ” before Fatiha in Salah or not, because Anas (rz) narrated that the Prophet (saws), Abu Bakr (rz) and Umar (rz) used to begin recitation with “الحمد لله”¹

Answer: In that hadith, recitation means to recite Quran loudly i.e. the out loud recitation will begin from surah Fatiha. As for as the matter of reading “بِسْمِ اللَّهِ” silently is concerned, it is proved by hadith.² Bara bin Azib (rz) reported that the Prophet (saws) used to read “بِسْمِ اللَّهِ” silently:

”كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْفَى بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ“³

(Kitabul Fatawa.vol.2 p. 190)

Missing “بِسْمِ اللَّهِ” does not require the prostration of mistake or repetition of Salah

Question: What do ulama and Islamic jurists say in regard to following matters:

- (1) Is reading “بِسْمِ اللَّهِ” in every rakah necessary or sunnah?
- (2) Will the prostration of mistake be required if “بِسْمِ اللَّهِ” is not read?
- (3) Will Salah be valid or it has to be repeated necessarily if “بِسْمِ اللَّهِ” is not read?

Answer: Reading “بِسْمِ اللَّهِ” in every rakah is sunnah and missing sunnah does not required to make a for salah or its repetition.⁴

¹ عن أنس أ.ب. النبي صلى الله عليه وسلم وأبا بكر وعمر كانوا يستفتحون بالحمد لله رب العالمين۔

(Musnad Abu Yala Al-Mausili. Qatadah reports from Anas (H: 2981) Mustakhraj Abu Owanah. Vol.1 p. 448 (H: 1657) Darul Marifah. Beirut)

² Anas (rz) explained it in a narration that the Prophet (saws) did not use to read "" loudly.

صليت خلف رسول الله صلى الله عليه وسلم وأبي بكر وعمر وعثمان فلم أسمعه أحدًا يجهر بسم الله الرحمن الرحيم۔

(Sahih Mawarid Al-Zama'an Ila Zawaid ibn Wahban (authored by Albani) (Hadith No. 381) vol.1 p. 233. Darul Sumaiee' Riyadh)

³ Jame Al-Masaneed. Vol.1 p. 347. Sahih ibn Khuzaimah. Vol.1 p. 250. Hadith No. 496

عن عبد الله أنه كان يخفي بسم الله الرحمن الرحيم والاستعاذة وربنا لك الحمد۔

(Musannaf Ibn Abi Shaibah. The thing which is recommended for Imam to read silently. (H: 47137 and 8853)

⁴ قال الحصكفي: (وسننها) تركت السنة لا يوجب فسادًا ولا سهوًا بل إساءة لوعامدًا غير مستخف۔

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Vol.1 p. 457)¹ Allah is all Helping.
(Fatawa Faridiyah. Vol.2 p. 261)²

Issues related to Ameen

Question: Is saying Ameen at the end of surah Fatiha in Salah confirmed Sunnah or recommended?

Answer: It is a confirmed Sunnah as it is mentioned in Al-Durrul Mukhtar:

وسننها (إلى قوله) ثم هي على ما ذكره ثلاثة وعشرون (إلى قوله) والتسمية والتأمين وكوثر سراً³

قال ابن عابدين: أي بخلاف ترك الفرض فإنه يوجب الفساد وترك الواجب فإنه يوجب سجود السهو-

(Al-Durrul Mukhtar with Raddul Muhtar. Subject: The Sunnah acts of Salah. Vol.1 p. 350. Book of Salah. Chapter: The description of Salah.)

¹ Al-Durrul Mukhtar with Raddul Muhtar. Vol.1 p. 362. Book of Salah. Chapter: The description of Salah.

² **Missing “بسم الله” does not require repetition of Salah**

Question: Is reading “بسم الله” in every rakah necessary or sunnah? If one did not read it, is the prostration of mistake necessary or not and if one misdeed deliberately, does it require to repeat Salah or not?

Answer: Reading “بسم الله” in every rakah is sunnah act and missing sunnah act neither nullifies nor requires to make up for salah and its repetition. Therefore, if one missed reading “بسم الله” in Salah deliberately or mistakenly, it does not require to repeat Salah though missing it deliberately is not good.

لما قال المصنف: (و) (سمى) غير الموت بلفظ البسملة، سراً في أول (كل ركعة) ولو جهرياً-

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Book of Salah. Chapter: The description of Salah. Vol.1 p. 363)

وقال أيضاً (وسننها) ترك السنة لا يوجب فساداً ولا سهواً بل إساءة لوعامداً غير مستخف وقالوا: الإساءة أدور من الكراهة-

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Book of Salah. Chapter: The description of Salah. Subject: The Sunnah acts of Salah. Vol.1 p. 35) (Fatawa Haqqaniyah. Vol.3 p. 91)

³ Al-Durrul Mukhtar on the margin of Raddul Muhtar. Book of Salah. Chapter: The description of Salah. Subject: The Sunnah acts of Salah. Vol.2 p. 170-172. Anees

The injunction of saying Ameen after surah Fatiha

Question: What is the injunction about saying Ameen after reciting or listening surah Fatiha whether it is in Salah or out of Salah? Is it sunnah or something else?

Is Ameen name or Du'a

Question: Is the word of Ameen name or Du'a?

Answer: The word of Ameen is Du'a that means: "O Allah! Accept my supplication", as it is mentioned in the dictionaries.¹ (Imdadul Muftiyeen. Vol.2 p. 276)

Is saying Ameen loudly is better or silently

Question: Is saying Ameen loudly better or silently in Salah in which Quran is recited loudly?

Answer: According to the opinion of Abu Hanifah (r), saying Ameen silently is better.

Answer: Saying Ameen at the end of surah Fatiha Sunnah in all cases whether one recites surah Fatiha himself as Imam or performing alone or listens it following Imam.

وإذا قال الإمام ولا الضالين قال: آمين، ويقولها المؤتمر، لقوله عليه الصلاة والسلام: "إذا أقرن الإمام فآقنوا" -

(Al-Hidayah. Vol.1 p. 105) (Book of Salah. Chapter: The description of Salah)

والحديث أخرجه مالك في الموطأ، برواية محمد بن الحسن الشيباني، باب: آمين في الصلاة -

(H: 135) Al-Maktabah Al-Ilmiyah)

But saying Ameen after reciting or listening surah Fatiha order of Salah is recommended.

"ويستحب لمن قرأ الفاتحة أن يقول بعدها آمين، مثل ليس... قال أصحابنا وغيرهم: يستحب ذلك لمن هو خارج الصلاة، ويتأكد في حق المصلي" -

(Tafseer ibn Katheer. Vol.1 p. 31) (Surah Fatiha: 07. Dikro Aqwal Al-Salaf Fi Al-Hamd) Allah knows the best.

Written by Junaid Alam Nadawi Qasmi. 04/04/1415 A. H. (Fatawa Imarat Shariah. Vol.2 p. 406, 407)

Saying Ameen is Sunnah for Imam

Question: Should Imam say Ameen after surah Fatiha or not?

Answer: Saying Ameen is Sunnah for both, Imam and follower.

قال في التنوير: وأمن الإمام سراً كما مرو منفرد -

وفي الشامية: هوسنة للحديث الآتي المتفق عليه، كما في شرح المنية وغيره -

(Raddul Muhtar. Vol.1 p. 459) Allah knows the best.

30th Jumada Al-Ukhra, 1397 A.H. (Ahsanul Fatawa. Vol.3 p.312)

وقيل: هو آمين بقصر الألف فدخلت عليها ألف النداء كأنه قال: يا الله استجب دعاءنا -¹

(Masharique Al-Anwar Ala Sihah Al-Athar. Vol.1 p. 38. Al-Maktabah Al-Ateeqah. Darut Turath. Al-Zahir Fi Ghareebe Alfaz Al-Shafae'. Chapter: The description of Salah. Vol.1 p. 67. Darul Talae'. Anees)

Aa Allah Almighty said:

{ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً}

(Al-Araf: 55) And it is because the word Ameen is Du'a.¹

29th Safar, 1350 A. H. (Imdadul Muftiyeen. P.2 p. 276)

If Ghair Muqallid follow Hanafis Imam, what is the better way to say Ameen

Question: According to the opinion of Hanafis schools of thought, unconditionally, saying Ameen silently is sunnah. Particularly, if one follows Hanafis Imam, it is more essential to say Ameen silently, because saying it loudly will averse to the people and may cause dispute. (Imdadul Muftiyeen. P.2 p. 276)

Saying Ameen in a voice that one or two persons can listen

Question: If a person said Ameen in a voice that one or two persons next him listened, is Salah while it according to the opinion of Hanafis schools of thought?

Answer: According to the opinion of Hanafis schools of thought, saying Ameen silently is sunnah, but if two persons next to him listened it, it is not loudly as it is mentioned in Al-Durrul Mukhtar:

وأدنى (المخافتة إسماء نفسه) ومن بقربه، فلو سمع رجل أو رجلان فليس يجهر، إلخ.²

(Fatawa Darul Uloom Deoband. Vol.2 p. 162)

Ameen and other wards should not be said at the end of surah in congregation of Salah

Question: Besides saying Ameen silently at the end of surah Fatiha, can Imam and the person performing Salah alone say Ameen at the end of surah Baqarah, takbeer at the

¹ وقيل: هو أمين بقصر الألف فدخلت عليها ألف النداء كأنه قال: يا الله استجب دعاءنا -

(Masharique Al-Anwar Ala Sihah Al-Athar. Vol.1 p. 38. Al-Maktabah Al-Ateeqah. Darut Turath. Al-Zahir Fi Ghareebe Alfaz Al-Shafae'. Chapter: The description of Salah. Vol.1 p. 67. Darul Talae'. Anees)

² Al-Durrul Mukhtar on the margin of Raddul Muhtar. Book of Salah. Chapter: The description of Salah. Lesson: The recitation. Vol.1 p. 498. Zafeer

عن وائل أنه صلى مع النبي صلى الله عليه وسلم فلما قرأ {غير المخضوب عليهم ولا الفالسين} قال: آمين، خفض بها صوته ووضع يده اليمنى على يده اليسرى وسلم على يمينه وعن يساره -

(Musnad Abu Dawood Al-Tayalisi. Hadith of Wail bin Hujr (H: 1117) Al-Mujam Al-Kabeer Li Al-Tabrani. Narrated Alqamah bin Wail. (H:3)

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end of surah Bani Israeel, “اللهم ربنا ورب العالمين”, some famous and masnoon words at the end of surah Qiyamah, Mursalat and Wal-Teen, takbeer at the end of every surah from surah Al-Dhuha till the end of the Quran some masnoon words or also said at the end of some verses of the glorious Quran during recitation as ibn Masood (rz) used to say in surah Taha “وقل رب زدني علماً” after “اللهم زدني علماً وإيماناً و يقيناً” etc. in obligatory or supererogatory Salah?

Answer: According to Hanafis opinion, these words are considered for the person performing supererogatory Salah alone or out of Salah. It is not correct to say these words in obligatory or supererogatory Salah in congregation.

كذا في شرح المنية: لأبأس للمتطوع المنفرد أن يتعوذ بالله من النار، إلخ، وإن كان المصلّي المنفرد في الفرض كره له ذلك، إلخ، وأما الإمام والمقتدى فلا يفعل ذلك السؤال والتعوذ إلا في الفرض ولأني النفل، إلخ.
(Sharah Munyah Kabeeri)¹ (Fatawa Darul Uloom Deoband. Vol.2 p. 225)

Reading “بسم الله” before Fatiha and surah

Question: Is reading “بسم الله” with Fatiha and other surah necessary or not? What is the recommended way according to Hanafis thought?

Answer: It is mentioned in Al-Muheet:

المختار قول محمد رحمه الله وبوأ يسمى قبل الفاتحة وقبل كل سورة في كل ركعة.

Al-Durrul Mukhtar reads:

(و) كما تعوذ (سُئِيَ، إلخ) (سُراً في) أول (كل ركعة، إلخ)، (لا) تسن (بين الفاتحة والسورة مطلقاً) ولو سريّةً، ولا تكره اتفاقاً.

Shami said:

ولهذا صرح في الذخيرة والمجتبى بأنه إن سُئِيَ بين الفاتحة والسورة المقروءة سُراً أو جهراً كان حسناً عند أبي حنيفة رحمه الله ورجحه المحقق ابن الهمام، إلخ.²

¹ The name of this book is Ghunyatul Mustamli, but it is famous with the name of Kabeeri and Sharah Munyah among ulama. Zafeer

² Raddul Muhtar. Chapter: The description of Salah. Vol.1 p. 457, 458

قال أبو جعفر رحمه الله: وروى المعلى عن أبي يوسف عن أبي حنيفة رحمه الله أنه يأتي بها في كل ركعة وهو قول أبي يوسف، وذكر الفقيه أبو جعفر عن أبي حنيفة: أنه إذا قرأ مع كل سورة فحسن، وروى ابن أبي رملة عن محمد: أني يأتي بالتسمية عند افتتاح كل ركعة وعند افتتاح السورة أيضاً، إلا أنه إذا

It came out from the above texts that reading “بِسْمِ اللَّهِ” before Fatiha is sunnah while some people said that it is necessary, and before surah though it is not sunnah, but it is not disliked too rather it is better and recommended. (Fatawa Darul Uloom Deoband. Vol.2 p. 183, 184)¹

كان صلاة يجهر فيها بالسورة لا يأتي بالتسمية بين الفاتحة والسورة وعند الشافعي يأتي بالتسمية في كل ركعة ويأتي بها أيضا في رأس السورة سواء كان صلاة يجهر فيها بالقرء أو يخافت، وذكر أبو علي الدقاق: أنه يقرأ قبل فاتحة الكتاب في كل ركعة. قال: وهو قول أصحابنا ورواية أبي يوسف عن أبي حنيفة وقول أبي يوسف أحوط، لأن العلماء اختلفوا في التسمية أما هل هي من الفاتحة أم لا؟ وعليه إعادة الصلاة في كل ركعة فكان عليه إعادة التسمية في كل ركعة لتكوير أبعاد عن الاختلاف.

(Al-Muheet Al-Burhani. Book of Salah. Lesson: 16. Vol.1 p. 359. Darul Fikr. Beirut. Lebanon)

(وعنه) وهي رواية أبي يوسف (أنه يأتي بها وهو قولهما) وجهها اختلاف العلماء واختلاف الآثار في كونها من الفاتحة، وعليه إعادة الفاتحة فعليها إعادة، ومقتضى هذا سيئتها مع السورة لثبوت الخلاف في كونها من كل سورة كما في الفاتحة ثم وجوب السورة كالفاتحة

(Fatah Al-Qadeer. Chapter: The description of Salah. Vol.1 p. 293. Darul Fikr)

¹ What is the injunction about reading “بِسْمِ اللَّهِ” before surah

Question: Is it allowed to read “بِسْمِ اللَّهِ” in Salah before reciting surah other than surah Fatiha afterward?

Answer: Reading “بِسْمِ اللَّهِ” before reciting surah after surah Fatiha is not only allowed, rather it is better.

(لا) تُسَنُّ (أي التسمية) (بين الفاتحة والسورة مطلقاً) وَلَوْ سَرِيَةً، وَلَا تُكْرَهُ إِتْقَانًا، وَمَا صَحَّحَهُ الرَّاهِدِيُّ مِنْ وَجوبها صَعْفُهُ فِي الْبَحْرِ

(Al-Durrul Mukhtar)

وَقَالَ مُحَمَّدٌ: تُسَنُّ إِنْ خَافَتْ لَا إِنْ جَهَرَ بِحَرْفٍ، وَنَسَبَ ابْنُ الْقَيَّامِ فِي شَرْحِ الْمَرْتَوِيَّةِ الْأَوَّلَ إِلَى أَبِي يُوسُفَ فَقَطَّ فَقَالَ: وَهَذَا قَوْلُ أَبِي يُوسُفَ. وَذَكَرَ فِي الْمُصَنَّفِ أَنَّ الْقَتَوِيَّ عَلَى قَوْلِ أَبِي يُوسُفَ أَنَّهُ يُسَبِّحُ فِي أَوَّلِ كُلِّ رَكْعَةٍ وَيُخَفِّفُهَا. وَذَكَرَ فِي الْمُحِيطِ: الْمُخْتَارُ قَوْلُ مُحَمَّدٍ، وَهُوَ أَنَّ يُسَبِّحُ قَبْلَ الْفَاتِحَةِ وَقَبْلَ كُلِّ سُورَةٍ فِي كُلِّ رَكْعَةٍ الْإِمَامُ (قَوْلُهُ وَلَا تُكْرَهُ إِتْقَانًا) وَلِهَذَا صَرَّحَ فِي الدَّخِيرَةِ وَالْمُجْتَبَى بِأَنَّهُ إِنْ سَمِيَ بَيْنَ الْفَاتِحَةِ وَالسُّورَةِ الْمَقْرُوءَةِ سِرًّا أَوْ جَهْرًا كَانَ حَسَنًا عِنْدَ أَبِي حَنِيفَةَ وَرَجَحَهُ الصَّحَقِيُّ ابْنُ الْهَمَامِ وَتَلَمِيذُهُ الْحَلَبِيُّ.

(Raddul Muhtar. Chapter: The feature of Salah. Vol.1 p. 457, 458. Zafeer) (Fatawa Darul Uloom Deoband. Vol.2 p. 161, 162)

Reading “بِسْمِ اللَّهِ” before surah

Question: A person recited surah consisted on two ruku and read “بِسْمِ اللَّهِ” in the beginning in first rakah. Should he read “بِسْمِ اللَّهِ” when he will recite second ruku in second rakah?

Answer: He should not read “بِسْمِ اللَّهِ” before second ruku in second rakah.

What is the injunction about reading “بسم الله” between surah Fatiha and surah

Question: A fatwa published on 5th Jumada Al-Uoola, 1383 A.H. in “Naqeeb” and the topic of Islamic issues. And issue was mentioned there that reading “بسم الله” between Fatiha and surah is recommended and better. It looks contrary to the most of Fiqhi books and Hanafis Fuqaha. To cite some references:

1. Alamgiri reads:

”ولا يسي بين الفاتحة والسورة هكذا في الوقاية والنقاية وهو الصحيح هكذا في البدائع والجوهرية النيرة“ -

(Al-Fatawa Al-Hindiyah. Chapter: The description of Salah. Vol.1 p. 74)

2. It is mentioned in Khulasatul Fatawa:

”لا يأتى الإمام بالتسمية بين الفاتحة والسورة“ -

(Khulasatul Fatawa. Vol.1 p. 53)

3. Sharah Al-Niqayah establishes:

”ولا يسي بين الفاتحة والسورة“ -

4. ” (Maraqi Al-Falah on Al-Tahtawi. P. 141) وتُسَنُّ التسمية في أول كل ركعة قبل الفاتحة“ -

5. A famous book of Hanafis schools of thought “Sharah Wiqayah” reads:

”ولا يسي بين الفاتحة والسورة“ -

(Sharah Wiqayah. Chapter: The description of Salah. Vol.1 p 145)

--ودل كلامه أنه لا يسي بين الفاتحة و السورة- وهو قولهما وقال محمد: ليس في السرية وَجَعَلَهُ فِي الْخُلَاصَةِ رَوَايَةَ الثَّانِي عَنْ الْإِمَامِ ، وَفِي الْمُتَفَقِّهِ وَعَلَيْهِ الْفَتْوَى . وَفِي الْبَدَائِعِ الصَّحِيحُ قَوْلُهُمَا ، وَفِي الْعَتَائِيَةِ وَالْمُحِيطِ قَوْلُ مُحَمَّدٍ هُوَ الْمُخْتَارُ وَنَقَلَ ابْنُ الصَّبَّاحِ فِي شَرْحِ الْعَرَنَوِيَّةِ عَنْ شَرْحِ عُمْدَةِ الْمُصَلِّي أَنَّهُ إِنَّمَا اخْتِيزَ قَوْلُ أَبِي يُوسُفَ هَذَا لِأَنَّ لَفْظَةَ الْفَتْوَى أَكْثَرُ وَأَبْلَغُ مِنْ لَفْظَةِ الْمُخْتَارِ وَلَا خِلَافَ أَنَّهُ لَوْ سُمِيَ كَانَتْ حَسَنًا وَكَوْنَهَا فِي أَوَّلِ رَكْعَةٍ كَوْنِ الْأَصَحِّ كَمَا فِي السَّرَاحِ ، ثُمَّ

(Al-Nahr Al-Faique Sharah Kanz Al-Daqaique. Lesson: When one wants to begin Salah. Vol.1 p. 210, 211. Darul Kutub Al-Ilmiyah)

وكذا روى الجصاص عن محمد أنه قال: التسمية من القرآن أنزلت للفصل بين السور البداية منها تبركا وليست بآية من كل واحدة منها، ثم

(Al-Inayah Sharah Al-Hidayah. Reading “بسم الله” in Salah. Vol.2 p. 192. Darul Kutub Al-Ilmiyah)

(Fatawa Darul Uloom Deoband. Vol.2 p. 218)

6. Ghunyatul Mustamli describes:

”وأما الموضع الثالث ففي رواية عن أبي حنيفة أن محلها أول الصلاة والصحيح أن محلها أول كل ركعة... عند أصحابنا جميعًا لاختلاف فيه“ -

(Al-Kabeeri Sharah Munyatul Musalli. P. 307)

He writes on page: 308 about this issue:

” (وأما التسمية عند ابتداء السورة) بعد الفاتحة (فإنه عند أبي حنيفة لا يأتي بها) لا في حالة الجهر ولا في حالة المخافتة وكذا عند أبي يوسف لما تقدم أنها ليست بآية من أول السورة والأتیان بها في أول كل ركعة لما تقدم من الأحاديث الدالة على أنه عليه السلام كان يأتي بها سرًا وكذا الخلفاء الراشدون“ -

(Al-Kabeeri Sharah Munyatul Musalli)

Mabsoot - a famous book of Hanafis Fiqh- reads:

” (وروى) المعلى عن أبي يوسف عن أبي حنيفة رحمه الله تعالى أنه يؤتى بها في أول كل ركعة وهو قول أبي يوسف رحمه الله وهو أقرب إلى الاحتياط لاختلاف العلماء والأثر في كونها آية من الفاتحة (وروى) ابن أبي رجا عن محمد رحمه الله تعالى أنه قال إذا كانت يخفى القراءة يأتي بالتسمية بين السورة والفاتحة لأنه أقرب إلى متابعة المصحف وإذا كانت يجهر لا يأتي بها بين السورة والفاتحة لأنه لو فعل لاختفى بها فيكون ذلك سكتة له في وسط القراءة ولم ينقل ذلك ماثورًا“ -

(Mabsoot authored by Al-Sarakhsi. Vol.1 p. 16)

The text of Allama Shami that proves to read “بسم الله” between Fatiha and surah is extracted shortly. The complete text is as follow:

” (لا) تسن (بين الفاتحة والسورة مطلقًا) -

(Durre Mukhtar)

Allama Shami explains the text as follow:

(قوله لا تسن) مقتضى كلام المتن أن يقال لا يسمى، لكنه عدل عنه لإيهامه الكراهة بخلاف نفي السنية، ثم إن هذا قولهما وصححه في البدائع، وقال محمد: تسن إن خافت، لا إن جهر، مجر... وذكر في المصنف: أن الفتوى على قول أبي يوسف أنه يسمى في أول كل ركعة... وفي رواية حسن ابن زياد أنه يسمى في الركعة الأولى لا غير، وإنما أختير قول أبي يوسف لأن لفظة الفتوى أكد وأبلغ من لفظة المختار، ولأن قول أبي يوسف وسط وخير الأمور أوسطها، كذا في شرح عمدة المصلي، اهـ.

(Raddul Muhtar. Vol.2 p. 192)

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After looking these explanations of Fuqaha, I could not understand to say that reading “بسم الله” between Fatiha and surah is recommended.

”ورجحه المحقق ابن الهمام وتلميذه الحلبي لشبهة الاختلاف في كونها آية من كل سورة“

Here is an answer to the text above in Kabeeri:

واعترض الشيخ كمال الدين بن الهمام بأن مقتضى هذا أن يؤتى بها مع السورة لثبوت الخلاف في كونها من كل سورة كما في الفاتحة -

He answered to the question which he has reported himself:

والجواب أن الخلاف في أنها آية من السورة ليس في القوة كالخلاف في أنها آية من الفاتحة على ما مر فلا يؤثر في ثبوت الاحتياط كتأثيره -
(Kabeeri. P. 357)

Finally, consider this debated issue between Imam Muhammad (r) and Shaikhain (r) and decide according to some rules of Ifta.

قال في الفتاوى السراجية: ثم الفتوى على الإطلاق على قول أبي حنيفة ثم قول أبي يوسف ثم قول محمد ثم قول زفر والحسن ابن زياد -
(Rasmul Mufti. P. 19)

It is mentioned on page No. 20:

لذا قال الإمام قاضي خان وإن كانت المسئلة مختلفاً فيها بين أصحابنا فإن كان مع أبي حنيفة أحد صاحبيه يأخذ بقولهما أي بقول الإمام ومن وافقه -

(Rasmul Mufti. P. 20)

It is explained in Uqood Rasmul Mufti that the word “يفتى” and “عليه الفتوى” out of “صحيح، أصح، الأظهر، الأوجه، المختار، المؤكد، يفتى، عليه الفتوى” is the most authentic statement as Allamah Shami has mentioned in the text passed above that the word “فتوى” is more expressive than the word “مختار” (chosen). To cite the complete text of Uqood Rasmul Mufti:

وحيثما وجدت قولين وقد	صحيح واحد فذلك المعتمد
بنحوذا الفتوى عليه الأشبه	والأظهر المختار ذا والأوجه
أو الصحيح والأصح أكد	منه وقيل عكسه المؤكد
كذا به يفتى عليه الفتوى	وإن من جميع تلك أقوى

(Uqood Rasmul Mufti. P. 31, 32)

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Considering all these texts I oppose to say that reading “بِسْمِ اللَّهِ” between Fatiha and surah is recommended and better. So, you are requested to express your opinion and decision taking into account all these texts and explanations of Fuqaha.

Answer: The debated matter is described in Alamgiri as “لا يسمى إلخ”, in khulasah as “لا يأتي”, in Wiqayah and Niqayah as “لا يسمى بين الفاتحة والسورة إلخ” and Kabeeri used the text “عند أبي حنيفة لا يأتي بها”. If you consider the text of Shami and Durre Mukhtar deeply, you will get the result that all these texts describe that reading “بِسْمِ اللَّهِ” between Fatiha and surah is not sunnah in the opinion of Shaikhain (r). So, these all texts disprove to be sunnah and not to prove disliking. Since, these texts had doubt of disliking, Durre Mukhtar changed the pattern to “لا تسن بين الفاتحة والسورة” and Shami has explained it saying:

”مقتضى كلام المتن أن يقال لا يسمى لكنه عدل عنه لإيهامه الكراهة بخلاف نفي السنية“ -

It is declared by the details mentioned above that Shaikhain (r) and Imam Muhammad (r) have different opinion in the matter that reading “بِسْمِ اللَّهِ” between Fatiha and surah is sunnah or not. Thus, Shaikhain (r) say that reading “بِسْمِ اللَّهِ” between Fatiha and surah is not sunnah and Imam Muhammad (r) is the opinion of saying sunnah in Salah in which Quran is recited silently. Now it has been declared that whatever evidences reported on behalf of Shaikhain they all or not but to prove that it is not sunnah. They are not to prove disliking. When it came out that Imam Abu Hanifah (r) is the opinion of that reading “بِسْمِ اللَّهِ” between Fatiha and surah is not sunnah. It does not mean that reading “بِسْمِ اللَّهِ” between Fatiha and surah is disliked or not good rather not disliking is confirmed with the consent of all.

Bahrur Raique reads:

(Al-Bahrur Raique. Vol.1 p. 230)¹

As for as the matter of reading “بِسْمِ اللَّهِ” between Fatiha and surah is concerned, whether it is better or not. You should cast your glance at the explanation mentioned in Zakhirah

¹ Book of Salah. Lesson: When one wants to begin Salah, he will say takbeer. Anees

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and Mujtaba that according to them, reading “بِسْمِ اللَّهِ” between Fatiha and surah is better in the opinion of Imam Abu Hanifah (r) whether Salah is the one in which Quran is recited silently or loudly.

”ولهذا صرح في الذخيرة والمجتبى بأنه أن سمي بين الفاتحة والسورة كان حسناً عند أبي حنيفة سواء كانت تلك السورة مقروءة سرّاً أو جهراً“ -

(Al-Bahrur Raique. Vol.1 p. 330)¹

The researcher Ibn Humam (r) and his student Halabi (r) preferred reading “بِسْمِ اللَّهِ” between Fatiha and surah to be better. You should notice that they did not mention to be sunnah, but to be better and they approved it in such a way that “بِسْمِ اللَّهِ” is a part of every surah or not. Ulama have different opinions in this regard. Though we preferred not to be a part from that, but the different opinions of ulama creates doubt to be a part. Therefore, reading “بِسْمِ اللَّهِ” will be better. Though the difference of opinion about “بِسْمِ اللَّهِ” to be a part of Fatiha is more potent than the difference of opinion about being a part of surah. So, the doubt to be a part of surah is poor than the doubt to be a part of surah Fatiha. Therefore, it is regarded sunnah because other traditions also conform it. Even, some Mashaikh regarded it necessary while it is regarded here to be better only.

ورجّحه المحقق ابن الهمام وتلميذه الحلبي لشبهة الاختلاف في كونها آية من كل سورة وإن كانت الشبهة في ذلك دور الشبهة الناشئة من الاختلاف في كونها آية من الفاتحة -

(Al-Bahrur Raique. Vol.1 p. 330)²

I did not see the complete text of Kabeeri, but what you have mentioned is:

”والجواب أن الخلاف في أنها آية من السورة ليس في القوة كالخلاف في أنها آية من الفاتحة على ما مر فلا يؤثر في ثبوت الاحتياط كتأثيره“³ -

You can understand that what this text means at most is that the doubt to be a part of surah is poor than the doubt to be a part of surah Fatiha and one should be careful about second. You can see here that the strength and weakness of doubt is dedicated

¹ Book of Salah. Lesson: When one wants to begin Salah, he will say takbeer. Anees

² Book of Salah. Lesson: When one wants to begin Salah, he will say takbeer. Anees

³ Book of Salah. Chapter: The description of Salah. P. 307

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completely to infer the injunction. So, what Ibn Humam answered to Kabeeri, the same is reported:

”وإن كانت الشبهة في ذلك دون الشبهة الناشئة من الاختلاف في كونها آية من الفاتحة“ـ

Mulla Ali Qari expressed his opinion in Sharah Niqayah as follow:

أقول والأظهر أن يقرأ بآسراً ولو في المجرية لأنها للفصل بين السورتين ولأمان من السكت في وسط القراءة كما سيأتي في قوله آمين سراً“ـ

The last sentence of the text can also be an answer to the reason of pauses mentioned in Mabsoot Al-Sarakhsi. Perhaps, looking these evidences Mufti Azeezur Rahman (r) has written:

Durre Mukhtar reads:

لا تسن بين الفاتحة. إلخـ

It means that reading “بسم الله” before surah is neither sunnah not disliked and the researcher preferred it that it is better and recommended to read. Shami describes:

ولذا صرح في الذخيرة. إلخـ

(Fatawa Darul Uloom Deoband. Vol.1 p.100)

Thanawi (r) answered to this question:

The conclusion of first matter is that though “بسم الله” is not a part of every surah, but above all, it is reported to read before every surah. So, if a person did not read before every surah, his recitation will not be according to that narration though he did not miss any part when he had read it at least before one surah. The summary of the second matter is that though it is reported to read “بسم الله” before every surah, but it is not a part of surah rather it is a part of Quran unconditionally. If one read it once in the whole Quran, his Quran will be completed though his recitation will not be according to that narration. Thus, there is no controversy between the statement of Imam Asim (r) and Imam Abu Hanifah (r), because the values of proving and denying are different and when the values are changed the contradiction is terminated. It is when that one did not read “بسم الله” before every surah and if he read, there will be no doubt and it will not be against Imam Abu Hanifah (r) also. It is because he does not make “بسم الله” compulsory before every surah; it does not mean that he does not allow. Durre Mukhtar or Raddul

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Muhtar regards reading “بِسْمِ اللَّهِ” before every surah better. (Imdadul Fatawa. Vol.1 p. 346, 347)

After these explanations in detail, you may have understood the matter clearly and you also understood that regarding the statement of reading “بِسْمِ اللَّهِ” between Fatiha and surah better which is adopted does not mean that the statement of Imam Muhammad (r) is preferred to the statement of Imam Abu Hanifah (r), so that we may not confuse in rules of Ifta that you reported from Rasmul Mufti and the matter of “عليه الفتوى” Rasmul Mufti. You should also notice that your all evidences deny sunnah not its being better. So, your statement “I oppose to say that reading “بِسْمِ اللَّهِ” between Fatiha and surah is recommended and better” is considerable. Allah knows the best.

Written by Mujahidul Islam Al-Qasmi. 21/05/1383 A.H. (Fatawa Imarat Shariah. Vol.2 p. 400-406)¹

If one recites surah from amidst, should he read “بِسْمِ اللَّهِ” or not

¹ The Fatwa is mentioned in Fatawa Qazi Mujahidul Islam Qasmi. P. 60-67. Anees

The discussion about reading “بِسْمِ اللَّهِ” between Fatiha and surah

Question: It is written in Khulasatul Fatawa. Vol.1 p. 52:

”والكلام في التسمية على وجوه -- منها أنه يأتي بها في أول الصلاة لا غير في رواية الحسن رحمه الله عن أبي حنيفة رحمه الله، وفي رواية أبي يوسف رحمه الله عن أبي حنيفة رحمه الله يأتي بها في أول كل ركعة، وعن محمد رحمه الله يأتي بها في أول كل ركعة وعند افتتاح كل سورة إلا إذا كانت صلوة يجهر فيها بالقراءة لا يأتي الإمام بالتسمية بين الفاتحة والسورة عندنا” --

According to which statement one should issue fatwa and act on?

Answer: The author of Durre Mukhtar decided it as follow:

(و) كما تعوذ (سَمَى) (لَمْ) (لَا) تسن (بين الفاتحة والسورة مطلقاً) ولو سريةً ولا تكرر اتفاقاً (قوله ولا تكرر اتفاقاً) ولهذا صرح في الذخيرة والمجتبى بأنه إن سَمَى بين الفاتحة والسورة المقروءة سرّاً أو جهراً كان حسناً عند أبي حنيفة رحمه الله رجحه المحقق ابن الهمام، الخ. (شاهي)

(Al-Durrul Mukhtar with Raddul Muhtar. Chapter: The description of Salah. Vol.1 p. 457, 458. Zafeer)

Thus, it is understood that reading “بِسْمِ اللَّهِ” between Fatiha and surah is better though it is not confirmed sunnah as it is in the beginning of every rakah. (Fatawa Darul Uloom Deoband. Vol.2 p. 194, 195)

Question: If one recites surah from amidst, should he read “بِسْمِ اللَّهِ” or not? should one read “بِسْمِ اللَّهِ” before reciting Qunoot in witr salah or Durood and Du'a in funeral prayer?

Answer: He should read “بِسْمِ اللَّهِ” also when he recites surah from amidst, Qunoot in witr salah and Durood or Du'a in funeral prayer. There is nothing wrong.¹

¹ It means though reading “بِسْمِ اللَّهِ” is not sunnah in all these places, but if one read it, there is nothing wrong.

Al-Shami reads:

في بيان مفسدات الصلوة: قوله سمع إسم الله تعالى فقال جل جلاله، إلخ) لأن نفس تعظيم الله تعالى والصلوة على نبيه صلى الله عليه وسلم لا يتنافى الصلوة ويؤيدها في الدرامختار في بيان تأليف الصلوة: لاتسن البسملة بين الفاتحة والسورة مطلقاً ولوسرية ولا تكرر اتفاقاً إلخ-

(Al-Shami. Book of Salah. Chapter: The thing that nullifies Salah and the thing that is disliked in Salah)

(Jameel (May Allah forgive him)

The Fatwa is mentioned in Baqiyat Fatawa Rasheediyah. P. 171. Anees

The injunction of reading “بِسْمِ اللَّهِ” between Fatiha and surah

Question: What is the injunction about reading “بِسْمِ اللَّهِ” between Fatiha and surah? If one reads it, what will be according to Hanafis thought? Please explain in both cases when one read it loudly or silently. In this regard, the author of Durre Mukhtar writes:

” (ولا تسن أي التسمية) (بين الفاتحة والسورة مطلقاً) ولوسرية ولا تكرر اتفاقاً “-

(Al-Durrul Mukhtar. Chapter: The description of Salah. Lesson: The complete way of Salah. Vol.1 p. 490. Saeed)

Answer: Raddul Muhtar. Vol.1 p. 457:

قوله: ولا تسن (أي التسمية) (بين الفاتحة والسورة مطلقاً-

(Al-Durrul Mukhtar)

And Raddul Muhtar also reads:

ثم إن هذا قولهما وصححه في البدائع وقال محمد: تسن إن خافت لا إن جهر-- آه-

”قوله: (ولا تكرر، إلخ) ولهذا صرح في الذخيرة والمجتبى بأنه إن سمى بين الفاتحة والسورة المقروء سراً أو جهرًا كان حسناً عند أبي حنيفة، ورجحه

المحقق ابن الهمام وتلميذه الحلبي لشبهة الاختلاف في كونها آية من كل سورة-

(Raddul Muhtar. Book of Salah. Lesson: The way of Salah. Vol.1 p. 490. Saeed)

Fatwa along with correction is mentioned in Sharah Maraqqi Al-Falah:

ثم اعلم أنه لا فرق في الإتيان بالبسملة بين الصلاة الجهرية والسرية، وفي حاشية المؤلف على الدرر: واتفقوا على عدم الكراهة في ذكرها بين

الفاتحة والسورة، بل هو حسن سواء كانت الصلاة سرية أو جهرية، وينافيها ما في القهستاني أنه لا يسمى بين الفاتحة، والسورة في قولهما وفي رواية عن

محمد قال في المصمرات: والفتوى على قولهما، وعن محمد أنها تسن في السرية دون الجهرية لئلا يلزم الإخفاء بين جهرين، وهو شنيع واختاره في

العناية، والمحيط، وقال في شرح الضياء: لفظ الفتوى أكد من المختار، وما في الحاشية تبع فيه الكمال وتلميذه ابن أميرحاج حيث رجحاً أن الخلاف في السنة، فلا خلاف أنه لو سُمي لكان حسناً لشبهة الخلاف في كونها آية من كل سورة“ -

(Haishiyah Al-Tahtawi on Maraqi Al-Falah. Book of Salah. Lesson: The sun acts of Salah. P. 260, 261. Qadeemi)

To cite the text of Al-Bahrur Raique:

(قوله: في كل ركعة): أي في ابتداء كل ركعة فلا تسن التسمية بين الفاتحة والسورة مطلقاً عندهما، وقال محمد: تسن إذا خافت، لا إن جهرو وصح في البدائع قولهما - والخلاف في الاستئناس أما عدم الكراهة فمتفق عليه ولهذا صرح في الذخيرة والمجتبى بأنه إن سمي بين الفاتحة والسورة كان حسناً عند أبي حنيفة، سواء كانت تلك السورة مقروءة سراً أو جهراً ورجحه المحقق ابن الهمام وتلميذ الحنبلي لشبهة الاختلاف في كونها آية من كل سورة“ -

(Al-Bahrur Raique. Book of Salah. Chapter: The description of Salah. Vol.1 p. 545. Rasheediyah)
(Fatawa Mahmoodiyah. Vol.5 p. 593, 594)

Reading “بسم الله” between Fatiha and surah silently or loudly

Question: Should one read “بسم الله” after Fatiha and before surah or not? If it should be read, should it be silently or loudly? The author of Hidayah prohibits to read “بسم الله” in the beginning of surah while the author of Durre Mukhtar regards it recommended. What is correct and which statement one should act upon and what the other opponent replies? Is the injunction of reading “بسم الله” before Fatiha same or different? If it is different, why is it?

Answer: The text of Durre Mukhtar is as follow:

“لا تسن (أي التسمية) (بين الفاتحة والسورة مطلقاً) ولو سريةً ولا تكره اتفاقاً إلخ” -

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Chapter: The description of Salah. Vol.1 p. 457. Zafeer)

It means that reading “بسم الله” in the beginning of surah is neither sunnah nor disliked. The researchers preferred and recommended to read it. It is written in Shami:

ولهذا صرح في الذخيرة والمجتبى بأنه إن سمي بين الفاتحة والسورة المقروءة سراً أو جهراً كان حسناً عند أبي حنيفة ورجحه المحقق ابن الهمام، إلخ -

(Raddul Muhtar. Chapter: The description of Salah. Vol.1 p. 458. Zafeer)

One should read “بسم الله” silently.

“أما الموضع الرابع فإنها تخفى عندنا، إلخ، عن أنس رضي الله تعالى عنه أن رسول الله صلى الله عليه وسلم كان يربس بسم الله الرحمن الرحيم“ -

(Ghunyatul Mustamli. P. 301. Zafeer) (The description of Salah) (Fatawa Darul Uloom Deoband. Vol.2 p. 178-182)

Reading “بسم الله” between Fatiha and surah

Question: It seems that reading “بِسْمِ اللَّهِ” in the beginning of surah Fatiha and before surah in every rakah is necessary, because a hadith is mentioned in Fatawa Naziriyah. Vol.1 p. 470:

”من تركها فقد ترك مائة وأربع عشرة آية. من كتاب الله تعالى - كذا في المدارك“

What do you say in this regard?

Answer: Reading “بِسْمِ اللَّهِ” between Fatiha and surah is not sunnah, but Imam and the person performing Salah alone should read it silently in the beginning of every rakah.

Durre Mukhtar reads:

وكما تعودى غير المؤتمراً في أول كل ركعة ولو جهرية لاتسن بين الفاتحة والسورة مطلقاً ولو سرية - إلخ -

(Raddul Muhtar. Book of Salah. Chapter: The description of Salah. Vol.1 p. 191, 192)

It is known that reading “بِسْمِ اللَّهِ” in the beginning of every rakah is sunnah for Imam and the person performing Salah alone according to Hanafis thought and it is not sunnah between Fatiha and surah. The hadith which is reported from Fatawa Naziriyah is not able to be acted upon. Allah knows the best.

Written by Masood Ahmad (Imdadul Muftiyeen. Vol.2 p. 307)

The injunction of reading “بِسْمِ اللَّهِ” between Fatiha and surah

Question: Allamah Shami said that reading “بِسْمِ اللَّهِ” between Fatiha and surah is better:

(وقوله ولا تكره اتفاقاً) ولهذا صرح في الذخيرة والمجتبى بأنه إن سمي بين الفاتحة والسورة المقرؤة سرّاً أوجهاً كان حسناً عبد أبي حنيفة ورجحه المحقق ابن الهمام وتلميذه الحلبي بشبهة الاختلاف في كونها آية كل سورة بحر -

(Raddul Muhtar. Vol.1 p. 362. Egyptian)

But he also wrote about the mentioned text:

(قوله لاتسن) مقتضى كلام المتن أن يقال لا يسمى لكنه عدل عنه لايهامه الكراهة بخلاف نفي السنية ثم أن هذا قولهما وصححه في البدائع قال محمد تسن أن خافت لا أن جهر بحر ونسب ابن الضياء في شرح الغزنوية الأول إلى أبي يوسف فقط فقال ولهذا قول أبي يوسف وذكر في المصنف أن الفتوى على قول أبي يوسف أنه يسمى في أول كل ركعة ويخفيها وذكر في المحيط المختار قول محمد وهو أن يسمى قبل الفاتحة وقبل كل سورة في كل ركعة وفي رواية الحسن ابن زياده أنه يسمى في الركعة الأولى لا غير وإنما أختير قول أبي يوسف لأن نقطة الفتوى أكد وأبلغ من لفظة المختار ولأن قول أبي يوسف وسط وخير الأمور أوسطها. كذا في شرح عمدة المصلى. آه -

(Raddul Muhtar. Vol.1 p. 362. Egyptian)

Alamgiriya reads in book of Salah, chapter: 4, the description of Salah, lesson: the sunnah acts and etiquettes of Salah:

One should read “بِسْمِ اللَّهِ” after ta'wwud silently and it is a part of a verse of the glorious Quran. It is sent down to separate two surahs. It is written in Zahiriya under the chapter: disliked acts of Salah that only reading “بِسْمِ اللَّهِ” does not suffice the obligation of prostration. It is mentioned in Al-Jauharah Al-Nayyirah that one should read “بِسْمِ اللَّهِ” in the beginning of every rakah. This is

Imam Abu Usuf (r)'s statement. Muheet and Hujjah read that fatwa is issued on it. Tatarkhaniyah establishes that one should not read "بِسْمِ اللَّهِ" between Fatiha and surah. It is mentioned in Wiqayah and Niqayah that it is correct as Badai and Jauharah Al-Nayyirah describe. (Fatawa Hindiayah Translation Fatawa Alamgiriya. Vol.1 P. 99. Published: Naulakshow. 1325 A.H.) Unfortunately, Arabic version of Fatawa Alamgiriya is not available here. I have mentioned book of Salah along with chapter and lesson. You can see in Arabic version. It is clearly understood by the text of Alamgiriya that one should not read "بِسْمِ اللَّهِ" between Fatiha and surah. The evidences of the word Fatwa and Sahin are found sufficiently. The text of Shami which is underlined from "وإنما اختير" clearly proves not to read "بِسْمِ اللَّهِ" between Fatiha and surah.

Above all, the choosing statement of Imam Muhammad (r) is also left against the words "لفظة" and the statement of Imam Abu Usuf (r) is adopted. Bahishti Zewar describes to read "بِسْمِ اللَّهِ". He should read "الحمد لله" after "بِسْمِ اللَّهِ" and should say Ameen after "ولا الضالين" and then recite any surah with "بِسْمِ اللَّهِ". Bahishti Zewar Mudallal wa Mukammal. Part:2 p. 24. Should one act upon the statement of Hasan (better) against fatwa while not reading is regarded correct. (Alamgiri) But I could not understand to adopt the statement of Hasan (better) against "لفظة الفتوى". Please satisfied me with your answer. Till now I do not read "بِسْمِ اللَّهِ" and also inform others the matter not to read. However, when I lead taraweeh I read it between two surah to be safe side, because the statements of Asim (r) are contradictory. According to his statement, reading "بِسْمِ اللَّهِ" in the beginning of every surah is sunnah. So, it may not create doubt about incomplete Quran. You have answered to the similar question in Fatawa Imdadiyah, but it is not about five times Salah. So, how is it to leave fatwa?

Answer: Issuing fatwa according to the statement of Abu Usuf (r) means that reading "بِسْمِ اللَّهِ" before surah will not be regarded sunnah, but if it is read considering it better and being safe side, it is not against fatwa.

The method of performing Salah mentioned in Bahishti Zewar does not contradict if other acts are also masnoon. So, there is no need to explain. Al-Tahtawi on Maraqqi Al-Falah reads:

عن الكمال وتلميذه ابن أمير حاج أن الخلاف في السنة فلا خلاف أنه لو سئى لكان حسناً لشبهة الخلاف في كون آية من كل سورة إلخ.

(Maraqqi Al-Falah. P. 151)

As for as the matter of reading "بِسْمِ اللَّهِ" in the beginning of every surah in taraweeh is concerned, I want to say in this regard that Maulana (according to Imdadul Fatawa) and other Akabir (r) use to act upon not reading "بِسْمِ اللَّهِ" in the beginning of every surah, but they read it in the beginning of only one surah in the whole Quran, because "بِسْمِ اللَّهِ" is a verse of the glorious Quran not the

Reading “بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ” in Salah or taraweeh

Question: A person leads taraweeh or any Salah and recite more than one surah in one rakah and reads “بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ” in the beginning of every surah loudly. Is it allowed to read it in the beginning of every surah in Salah or not? Is it better to read “بِسْمِ اللَّهِ” loudly or silently in Salah in which Quran is recited loudly? According to the custom, most of Hafiz do not read “بِسْمِ اللَّهِ” in the beginning of any surah in the whole Quran except surah Ikhlas. Is it correct or not? If “بِسْمِ اللَّهِ” is not recited in the beginning of every surah in tarawee, is there anything wrong or not? If “بِسْمِ اللَّهِ” is not recited, will the recitation of the glorious Quran be complete or incomplete?

Answer: According to Hanafis thought, reading “بِسْمِ اللَّهِ” silently is sunnah and reading it loudly is to ignore better method. The same injunction is applied in the case of taraweeh according to Hanafis Madhab, but in the opinion of Qari Hafs, whose recitation is accustomed among us, “بِسْمِ اللَّهِ” is a part of every surah and reading it loudly is necessary. So, following his opinion, if one reads “بِسْمِ اللَّهِ” loudly in the beginning of every surah, there is nothing wrong as some reciters of the glorious Quran do. Thus, the completion of the glorious Quran will base on reading “بِسْمِ اللَّهِ” loudly in the view of Hafs (r) and reading it loudly once in the whole glorious Quran is sufficient in the opinion of Imam

verse of every surah. We should act upon the statement of Aimmah Fiqh in the injunction is of Salah and the statement of Asim (r) will be applied out of Salah. Moreover, his statement does not prove to read it as a part of the Quran. So, you should not be doubtful about completing Quran. It should not be thought that a masnoon at is missed to, because we do not follow him in Fiqh. Imam Muhammad (r) also does not say to read “بِسْمِ اللَّهِ” in Salah in which Quran is recited loudly. So, those who say that reading “بِسْمِ اللَّهِ” between two surah is better, they also do not allow to read it before every surah in taraweeh. Allah knows the best.

Written by Abdul Kareem (May Allah forgive him)

Authenticated by Zafar Ahmad (May Allah forgive him)

20th Ramadan, 1348 A.H. (Imdadul Ahkam. P. 196-199)

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Abu Hanifah (r). However, both ways are correct. Falling in conflict about these issues is not good, because four on the schools of thoughts are correct. Allah knows the best.

(Rasheed Ahmad Gangohi)

This is the correct statement and both opinions are derived from Hadith i.e. reading “بِسْمِ اللَّهِ” loudly in Salah’s mentioned and silently too. Only the matter is that reading “بِسْمِ اللَّهِ” loudly is being ignored. So, it is in the injunction of left sunnah and it is expected that one who will act upon it will have the regard of hundred martyrs. Therefore, it is better to read “بِسْمِ اللَّهِ” loudly in most of Salah whether it is obligatory Salah in which Quran is recited loudly like Fajr, Isha and Maghrib or taraweeh.

Hameedullah, Madrasah Matlaul Uloom. Meerut (Talifat Rasheediya. P. 271)¹

¹ Reading “بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ” in the beginning of every surah

Question: A Qari Sahab from Panipat reads “بِسْمِ اللَّهِ” loudly in the beginning of every surah in traweeh. Is it correct or not? If it is; according to whom among the four Imam, is it?

Answer: Reading “بِسْمِ اللَّهِ” loudly in Salah is not according to Hanafis thought, but it matches recitation accustomed in India, so it is unfair to criticise on it. Allah knows the best. (Talifat Rasheediya. P. 270)

The injunction of reading “بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ” loudly before surah Iqra

Question: Zaid read “بِسْمِ اللَّهِ” loudly before surah Iqra in traweeh on the day of completing Quran in the month of Ramadan. Umar objected him that he should not read it. When Quran was being recited in a sequence, why to interfere with reading “بِسْمِ اللَّهِ” in between. Zaid replied that “بِسْمِ اللَّهِ” is a part of Quran and if I would not read it loudly, a part of Quran would have left. But Umar does not accept what Zaid said. Now, it is to ask that to what extent this Zaid’s task is correct and whose statement is to be accepted? If both are not on the right path, please inform us the injunction of shariah in this regard.

Answer: Zaid is correct. Reading “بِسْمِ اللَّهِ” loudly once before any surah in the whole Quran is necessary to complete the Quran and reading it before surah Iqra is preferred by our elder ulama, because this surah is revealed first. Umar’s statement "the sequence of residing the glorious Quran is no longer" is wrong to the core, because “بِسْمِ اللَّهِ” is also a part of Quran. How can a verse of the glorious Quran can interfere with the sequence of the Quran?

2nd Ziqadah, 1345 A.H. (Imdadul Ahkam. Vol.2 p. 201)

Reciting one small surah in two rakah

Where should one read “بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ” in the whole Quran

Question: Should one read “بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ”, which is a part of Quran other than of surah Namal, before surah Ikhlas only or it is correct to before any surah without specification?

Answer: According to the view of Imam Abu Hanifah (r) “بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ” is the verse of the glorious Quran and not a part of any surah.¹ Reading it anywhere in the Quran is correct. It is not a specified with surah Ikhlas. One can read it wherever he wants. However, believing in that it is not correct before any surah except “قُلْ هُوَ اللَّهُ” is innovation (bida't) otherwise there is nothing wrong. (Talifat Rasheediyah. P. 270)

Is “بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ” a part of the glorious Quran or not

Question: Is “بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ” a part of the glorious Quran or not? If it is, why is it not recited loudly in Salah in which Quran is recited loudly? In our area, Hafiz Sahab recited it loudly only before “قُلْ هُوَ اللَّهُ أَحَدٌ” while leading taraweeh in the month of Ramadan.

Answer: According to Hanafis thought, “بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ” is not a part of every surah. It is written before every surah two separate from other and it is proved to write it except in the beginning of surah Taubah, but being a part is not proved. That's why, it is not ordered to read it loudly with every surah. “بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ” is also only one verse

Question: Zaid recited perform two rakah of taraweeh reciting "ارَأَيْتَ الذِّى" in a way that he recited till the word "مَكِين" in first rakah and till the last in the second rakah. Are these two rakah while it or not? If they are not, what is the way to make up for?

Answer: These both rakah are correct, but it was unfair to do so. One should recite from such small surah in two rakah, because the recitation of three verses will not be in each rakah. (Imdadul Ahkam. Vol.2 p. 201, 202)

¹ (التسمية آية من القرآن وليست من الفاتحة) قال أبو بكر أحمد: ولا نعرف عن أصحابنا نصافي أن "بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ" من فاتحة

الكتاب أو ليست منها.

(Sharah Mukhtasar Al-Tahawi. Chapter: The description of Salah. Vol.1 p. 589. Darul Bashair Al-Islamia. Anees)

Fatawa Ulama Al-Hind Vol.7 Thana, Ta'wwud, Tasmiyah, Ameen And Recitation

of the glorious Quran that is recited loudly before any surah at completion of the Quran in taraweeh.¹ (Fatawa Darul Uloom Deoband. Vol.2 p. 226)

Resolving an objection between Imam Asim (r) and Imam Abu Hanifah (r) about regarding “بِسْمِ اللَّهِ” a part of surah

Question: I had studied a text in “Al-Imdad” under the chapter of question and answer about “بِسْمِ اللَّهِ”. The summary is that “بِسْمِ اللَّهِ” is not the part of every surah in the view of the people who allow to read it. To cite the couplet of Shatbi:²

وبسمل بين السورتين بسنته رجال نموبا دريته وتحملا

It does not prove that “بِسْمِ اللَّهِ” is a part of every surah, rather it proves that he had read it before every surah. Undoubtedly, it is correct, but besides the two sharah which are as footnote on Shatbi Peshawari there is also a sharah named “Kanzul Ma’ani”. This couplet is explained in it. P.38:

”ثم المبطلون بعضهم عدّها آية من كل سورة سوى براءة وهم غير قالوا وعدها حمزة من التاركين آية من الفاتحة“ فقط

This text clearly claims that “بِسْمِ اللَّهِ” is the part of surah in the opinion of Imam ibn Katheer, Imam Asim and Imam Kasai. Please resolve this issue.

Answer: I also feel doubt by this text and the question to which I had answered, required to answer. I have neither library nor time. So, you should consult other ulama and Qurra and after receiving satisfactory answer, inform me also as per your convenience. I will report it in any issue of my magazine. However, I got an idea i.e. reading “بِسْمِ اللَّهِ” or not with every surah is related to narration and being a part is related to ijtiḥad. So, the statement of Asim (r) will be evidence for narration and the statement of Imam Abu Hanifah will be for ijtiḥad. Thus, my main answer remained same.

12th Shawwal, 1339 A.H. (Imdadul Fatawa Jadeed. Vol.1 p.343, 344)

وبى أى بسم الله إلخ آية واحدة من القرآن كله أنزلت للفصل بين السور. إلخ. وليست من الفاتحة ولا من كل سورة في الأصح -¹

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Chapter: The description of Salah. Vol.1 p. 458. Zafeer)

² Al-Shatbiyah. Chapter: Reading “بِسْمِ اللَّهِ”. (Rule No.100.) 1/9. Maktabah Darul Huda and Darul Ghauthani Li Al-Dirasat Al-Quraniyah. Anees

Question: I want to ask that reading “بِسْمِ اللَّهِ” between two surah is necessary in the opinion of Imam Asim while it is not read before every surah in taraweeh according to the view of Imam Abu Hanifah (r). In this case, how it will be complete Quran in narration of Hafs reported from Al-Asim Al-Koofi (r)? So “بِسْمِ اللَّهِ” is read once in the beginning of any undefined surah and not read before 113 surah. That’s why it is necessary to act on the statement of Imam Asim (r), because if the opinion of Imam Abu Hanifah (r) is acted upon, Quran will be incomplete and there is no problem to act on the statement of Imam Asim (r) out of Salah. Is reading “بِسْمِ اللَّهِ” loudly before every surah in Salah allowed in Hanafis thought or not? If it is allowed in Hanafis thought, is there anything wrong about acting on it?

Answer: In regard of reading “بِسْمِ اللَّهِ”, one matter is related to recitation and the other is related to Fiqh. Imam Asim’ statement is about recitation and Imam Abu Hanifah’s statement these about Fiqh. The summary of the first matter is that though “بِسْمِ اللَّهِ” is not a part of every surah, but it is reported to read it before every surah. So, if a person does not read it before every surah, his recitation will not be according to this narration though no part is left when he had read it before one surah at least. The summary of the second matter is that though reading “بِسْمِ اللَّهِ” before every surah is reported, but it is not a part of every surah rather it is a part of Quran unconditionally. If one read it once in the whole Quran, his Quran will be complete though it is not according to that narration. Thus, there is no contradiction between the statement of Imam Asim and Abu Hanifah (r), because the values of denying and proving are different and when the values are changed the contradiction is terminated. It is when that one did not read “بِسْمِ اللَّهِ” before every surah and if he read, there will be no doubt and it will not be against Imam Abu Hanifah (r) also. It is because he does not make “بِسْمِ اللَّهِ” compulsory before every surah; it does not mean that he does not allow. Durre Mukhtar or Raddul Muhtar regards reading “بِسْمِ اللَّهِ” before every surah better. As for as the matter of reading “بِسْمِ اللَّهِ” loudly is concerned, undoubtedly, it is against Hanafis thought while Imam Asim (r) also does not mandate reading it loudly. He regards only reading “بِسْمِ اللَّهِ” necessary. Allah knows the best.

6th Rabi Al-Thani, 1324 A.H. (Imdadul Fatawa. Vol.1 p. 72) (Imdadul Fatawa Jadeed. Vol.1 p. 346, 347)

A research about “بِسْمِ اللَّهِ” before surah Taubah

Question: You regarded leaving “بِسْمِ اللَّهِ” before surah Taubah initially as common mistakes while it is mentioned in Mukarrar:

وأجمع القراء على ترك البسملة في أول برأة سواء ابتداء بها أو وصلها بالأنفال-¹

The same is written in Shatbiyah.² So, you are kindly requested to adapt your statement and Mukarrar' statement.

Answer: Indeed, these both statement cannot be adapted, but this matter is not related to recitation. So, I do not accept the statement of Qari as evidence in this regard. The rules of Fiqh require what I have written. Allah knows the best.³

After writing these lines I have understood a very interesting point of adaptation that is as follow:

There are two statuses for reading “بِسْمِ اللَّهِ” in the beginning of surah Taubah. 1. To begin the recitation with it unconditionally. 2. Recitation unconditionally. To begin surah with it. The first is allowed in Aghlatul Awam and the second is prohibited in Satbiyah and

¹ Al-Mukarrar Fi Ma Tawatara Min Al-Qiraat Al-Saba' Wa Taharrar. Chapter: Reading “بِسْمِ اللَّهِ”. Vol.1 p. 27. Darul Kutub Al-Ilmiyah. Beirut.

² ومهما تصلها أو بدأت براءة لتزيلها بالسيف لست مبسمل

(Al-Shatbiyah. Rule No. 105)

المعنى: إذا وصلت براءة بالسورة قبلها وهي الأنفال أو ابتدأت بها القراءة فلا تبسمل في أولها لأحد من القراء سواء كان مذهبه بين السورتين البسملة أو السكت أو الوصل-

(Al-Wafi Fi Sharah Al-Shatbiyah. Chapter: Reading “بِسْمِ اللَّهِ”. Vol.1 p. 48. Maktabah Sawadi Li Al-Tawziee)

³ It means that “بِسْمِ اللَّهِ” is read in the beginning for seeking blessings. So, as it is read for seeking blessings when surah Bara't is recited from between, it should also be read for seeking blessings when this surah is recited from the beginning.

تكره (أي البسملة) --- في أول سورة براءة إذا وصل قراءتها بالأنفال كما قيده بعض المشائخ، آهـ

(Raddul Muhtar. Vol.1 p. 8.)

Those who forbid to read it in the beginning their evidence is that “بِسْمِ اللَّهِ” is not written in the beginning. So, if it is read, it will go against tradition and Ijma, but the evidence of those who allow it is strong. (Saeed Ahmad Palanpuri)

Mukarrar. Thus, there is no objection. Allah knows the best. (Fifth preference. P. 103)
(Imdadul Fatawa Jadeed. Vol.1 p. 342, 343)

Is reciting according to Qisar, Awsat and Tiwal Sunnah or recommended? In detail:

Question: Is reciting Tiwal in Fajr and Zuhr Salah, Awsat in Asr and Isha Salah and Qisar in Maghrib Salah recommended or sunnah? What is the limit of Tiwal, Awsat and Qisar?

Answer: Reciting according to this order is sunnah, because Umar (rz) emphasized his workers by sending letters to them and Marfoo Ahadith also confirms it.

”والطوال من ”ق“ إلى ”البروج“ والأوساط منها إلى ”لم يكن“ والقصار منها إلى آخر القرآن هذا هو المشهور بين الحنفية وفيه أقوال أخر أيضاً¹

20th Shaban, 1348 A.H. (Imdadul Ahkam. Vol.2 p. 196)

والمفصل هو السبع السابعة قيل: أوله عند الأكفرين من سورة الحجرات وقيل من سورة محمد أو من الفتح أو من ق والطوال من مبدئه إلى البروج¹
وأوساطه منها إلى لم يكن وقصاره منها إلى آخره. وقيل طواله من الحجرات إلى عبس وأوساطه من كورت إلى الضحى والباقي وقصاره لما روى عن عمر
أنه يقرأ في المغرب بقصار المفصل وفي العشاء بوسط المفصل وفي الصبح بطوال المفصل كالفجر لمساواتها في سعة الوقت وورد أنه كالعصر لا اشتغال
الناس بهما قمر، الخ.

(Maraqi Al-Falah Sharah Noorul leedhah. Lesson: Sunnah acts of Salah. P. 98. Al-Maktabah Al-Asriyah)

Masa'lah: Reading " اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ " silently for recitation is sunnah.

Only Imam and the person performing alone will read it.

The person who missed some rakah will read it when he stands up for remaining rakah.

Imam will read it after takbeers in Eidain Salah.

This is sunnah for recitation of the glorious Quran only, so it should not be read in other occasions. (Extracted from Shami. Vol.1 P. 329)

If one has read “بِسْمِ اللّٰهِ” before “اَعُوْذُ بِاللّٰهِ”, he should read “بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ” again after. (Shami. Vol.1 P. 329) (Taharat Aur Namaz Ke Tafsili Masail. P. 245) (Anees)

SUNNAH ACTS OF SALAH

TAKBEERAT, RUKU,
RISING UP,
PROSTRATION AND
SO ON

Takbeerat, Ruku, Rising Up, Prostration and So On

Takbeer of movement in ruku and prostration

Question: Some Imam say takbeer of ruku and prostration in the end and some of them complete takbeer in the beginning. How should it be and when to begin saying?

Answer: The best way to say takbeer is that as he bows for ruku and prostration, he should begin to say takbeer and finish it when reached in the state of ruku and prostration.

”ويكبر مع الانحطاط قالوا: وهو الأصح-- وابتداءه عند أول الخرو وروفرأغه عند الاستواء“¹

However, if a person feels difficult to prolong takbeer, he will say takbeer as he bowed. If Imam is all and he fears that if he says takbeer in the beginning, the followers will reach in ruku or prostration before him, it is fair for him to say takbeer when he is about to reach in ruku and prostration, so that no one can perform before Imam, because the Prophet (saws) prohibited strictly to do so.² (Kitabul Fatawa. Vol.2 p. 175, 176)

¹ (Al-Bahrur Raique. Vol.1 p. 315) (Book of Salah. Chapter: The description of Salah. The etiquettes of Salah)

عن عبد الله بن مسعود قال: كان رسول الله صلى الله عليه وسلم يكبر عند كل خفض ورفع وقعود وأبو بكر وعمر-

(Sunan Al-Tirmizi. Chapter: What is related to takbeer at the time of ruku. (H: 253) Musnad Al-Bazzar. Abdur Rahman bin Al-Aswad narrates from Alqamah and he relates to Abdullah (H: 1609) Sunan Al-Nasai. Chapter: Tabbeer at the time of rising from prostration. (H: 1142) Musnad Abu Yala Al-Mausili. Musnad Abdullah bin Masood. (H: 5128)

² Sunan Abu Dawood. Hadith No. 623.

عن أبي هريرة عن النبي صلى الله عليه وسلم قال: أما يخشى أو أما يخشى أحدكم إذا رفع رأسه والإمام ساجد أن يحول الله رأسه رأس حمار أو صورته

Saying takbeers of movement is sunnah

Question: What is the injunction of takbeers of movement in Salah? Are they recommended or sunnah? Is this injunction equal for Imam, followers and the person performing alone or it is different? Will its missing affect Salah or not? Nowadays, most of the followers do not take it seriously. Please answer along with evidences.

Answer: Saying takbeers of moments in Salah and saying “سمع الله لمن حمده” is sunnah for Imam and saying “ربنا لك الحمد” also for followers and a person performing alone. The Prophet (saws) and all Caliphs regularly practiced it and the whole ummah use to act upon it. These takbeers are equal for Imam, followers and the person performing alone. The matter is not that it is sunnah only for Imam and the person performing alone not for followers. (Raddul Muhtar with Al-Durrul Mukhtar. Vol.1 p. 334)¹ Al-Tahtawi on Al-Durrul Mukhtar. Vol.1 p. 220)

Al-Badai Reads:

وعن عائشة قالت: كان رسول الله صلى الله عليه وسلم إذا رفع رأسه من الركوع قال: سمع الله لمن حمده. ربنا لك الحمد -- عن أبي موسى الأشعري، وأبي هريرة عن النبي صلى الله عليه وسلم أنه قال: ”إنما جعل الإمام ليؤتم به فلا تختلفوا عليه، فإذا كبر فكبروا -- وإذا قال: سمع الله لمن حمده فقولوا: ربنا لك الحمد“ -- وحديث عائشة محمول على حالة الانفراد في صلاة الليل.

(Al-Badai. Vol.1 p. 409)²

Regular sunnah is very close to necessary acts (wajib). It is mentioned in Talweeh that missing regular sunnah is close to Haram.

ترك السنة المؤكدة قريب من الحرام.

(Sunan Abu Dawood. Chapter: The person who performs before Imam. Bukhari. Chapter: The sin of the person who raised head before Imam. (H: 691) Sahih Muslim. Chapter: Prohibition to perform ruku before Imam. (H: 427)

¹ ثم يرفع رأسه من ركوعه مسميًا ويكتفي به الإمام ويكتفي بالتحميد المؤتم ويحجم بينهما لومنفرداً.

Al-Durrul Mukhtar with Raddul Muhtar. Book of Salah. Vol.1 p. 334. Nomanayah. Deoband)
(Book of Salah. Chapter: The description of Salah. Category: Reciting in Persian or from Taurat and Injeel.

² Badai Al-Sanai. Vol.1 p. 409. Darul Kitab. Deoband. Book of Salah. Lesson: The Sunnah acts of Salah. Anees

(Raddul Muhtar. Vol.1 p. 71, 319. Vol.5 p. 215)¹

Imam Muhammad (r) said that those who are habitual to miss sunnah, there are worthy to be combated if Islamic government rules.

Imam Abu Usuf (r) said that they should be admonished.

Shamiyah reads:

وقال محمدرحمه الله تعالى في المصرين على ترك السنة بالقتال وأبويوسف بالتأديب-

(Shami. Vol.1 p. 319)²

Missing regular sunnah does not invalidate salah and does not require to repeat, but it is recommended.

Al-Durrul Mukhtar reads:

ترك السنة لا يوجب فساداً ولا سهواً بل إساءةً لوعامداً-

(Al-Durrul Mukhtar. Vol.1 p.318)³

It is mentioned in Al-Shamiyah:

أقول وقد ذكر في الإمداد مجاً أن كون الإعادة بترك الواجب واجبة لا يمنع أن تكون الإعادة مندوبة بترك سنة، ونحوه في القهستاني-

(Al-Shamiyah. Vol.1 p.307)⁴

Missing sunnah of salah does not result in that what comes out while performing with dedicating sunnah. Allah Almighty has promised for the one who performs according to sunnah:

”إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ“⁵

¹ Raddul Muhtar on Durrul Mukhtar. Book of purity. Vol.1 p. 71 and vol.1 p. 319. Book of Salah. Chapter: The description of Salah. Vol.5 p. 215. Book of lawful and unlawful. Deoband.

² (Raddul Muhtar on Al-Durrul Mukhtar. Book of Salah. The description of Salah. Vol.1 p. 319. Nomanayah. Deoband)

³ Al-Durrul Mukhtar with Raddul Muhtar. Book of Salah. The description of Salah. Vol.1 p. 318. Nomanayah. Deoband)

⁴ (Raddul Muhtar on Al-Durrul Mukhtar. Book of Salah. The description of Salah. Vol.1 p. 307. Nomanayah. Deoband)

⁵ Surah Al-Ankaboot:45

(Indeed, Salah prohibits immorality and wrongdoing.)

For, our Salah is not on that level which is required, that's why it does not result in completely. So, it is our sort coming not our Salah or others.

However, missing sunnah deliberately without any excuse is forbidden and the one who missed it is worthy to be reproached and admonished.

It is mentioned in Al-Shamiyh referring to Al-Tahreer:

أن تاركها يستوجب التضييل واللوم اهـ والمراد الترتك بلا عذر على سبيل الإصرار كما في شرح التحرير لابن أمير الحاجـ
(Vol.1 p. 71)¹

If sunnah is missed due to laziness, it is worthy to be reproached and admonished, but if it is for taking it lightly, it is blasphemy. Similarly, considering it against lawful thing or true is blasphemy.

Al-Shamiyah reads:

فإن الظاهر أن الحامل على الإصرار على الترتك هو الاستخفاف بمعنى التهاون وعدم المبالاة، لا بمعنى الاستهانة والاحتقار ولا
كان كفرًا كما مرّـ

(Vol.1 p. 319)²

It is also mentioned:

ولو مستحفًا كفر، لما في النهي عن الجزائية: لولم ير السنة حقًا كفر، أب؛ لأنه استخفاف ووجهه أن السنة أحد الأحكام الشرعية المتفق
على مشروعيتها عند علماء الدين، فإذا أنكر ذلك ولم يرها شيئًا ثابتًا ومعتبرًا في الدين يكون قد استخف بها واستهان بها وذلك كفر،
تأملـ

(Vol.1 p. 318)³

¹ (Raddul Muhtar on Al-Durrul Mukhtar. Book of purity. Subject: Sunnah and its definition. Vol.1 p. 71. Nomaniyah. Deoband)

² (Raddul Muhtar on Al-Durrul Mukhtar. Book of Salah. The description of Salah. Vol.1 p. 319. Nomaniyah. Deoband)

³ (Raddul Muhtar on Al-Durrul Mukhtar. Book of Salah. The description of Salah. Subject: Sunnah acts of Salah. Vol.1 p. 318. Nomaniyah. Deoband)

Tafseer Azizi reads:

ومن تهاون بالسنة عوقب بحرمان الفرائض¹

(Whoever is careless about sunnah, is punished by depriving him from obligatory Salah.)

Mulla Ali Qari (r) said:

ترك السنن قد يؤدي إلى الزندقة

(Mirqat. Vol.1 p. 191)²

(Missing Sunnah regularly cause a risk of atheism.)

To sum up, takbeer of movement in Salah is sunnah for everyone. Moreover, all sunnah whether in Salah or out of Salah are worthy to be dedicated and observed. It carries our success in this world and Hereafter, the pleasure of Allah and his Messenger and sign of love and affection. Missing Sunnah without excuse is against amplitude of faith. Allah knows the best.

Written by Habibullah Bastawi (May Allah forgive him) 28/02/1419 A. H. Authenticated by Muhammad Hanif (May Allah forgive him) (Fatawa Riyazul Uloom. Vol.2 p. 331-335)³

¹ (Tafseer Azizi. Surah Al-Baqarah. P. 432)

² فيعلم أن من ترك سنة، أي سنة فقد حرم خيرًا كثيرًا فكيف المواظبة على ترك سائر ما في باب ذلك قد يؤدي إلى الزندقة.

(Mirqat Al-Mafateeh. Book of faith. Chapter: Leaving in destiny. Vol.1 p. 195. Darul Fikr. Al-Kashif An Haqaique Al-Sunan, authored by Tibi. Chapter: Insinuations. Vol.2 p. 582. Maktabah Al-Baz Macca)

³ **What is the injunction if takbeer of movements is missed**

Question: What is the injunction of takbeers other than opening takbeer? What does it affect, if it is missed due to any excuse?

Answer: Opening takbeer is obligatory and other takbeer of movements are sunnah. So, if they are missed due to any excuse, it makes no harm.

لما قال العلامة محمد يوسف البنوري: تكبيرات الانتقالات سنة عند الجمهور - قال ابن المنذر: وبه قال أبو بكر الصديق وعمر وجابر وقيس بن عباد رضي الله عنهم، والشعبي والأوزاعي وسعيد بن عبد العزيز ومالك والشافعي وأبو حنيفة، إلخ -

(Ma'arif Al-Sunan. Chapter: What is related to say takbeer at the time of ruku and prostration. P.2 p. 446)

قال الشيخ ظفر أحمد العثماني: باب كون التكبير سنة عند كل رفع وحفض عن عبد الله بن مسعود رضي الله عنه قال كان رسول الله صلى الله عليه وسلم يكبر في كل حفض ورفع وقعود - (أي التكبير عام في جميع الانتقالات في الصلوة -

(Ela Al-Sunan. Book of Salah. Chapter: Takbeer is sunnah at every time of raising and bowing. Vol.3 p.3 Hadith No. 731) (Fatawa Haqqaniyah. Vol.3 p. 97)

Is saying takbeer again sunnah at the time of raising, if one sit by mistake

Question: Imam kept sitting by mistake after thought rakah, but he stood up after the ones behind him corrected him out. Is saying takbeer again sunnah at the time of standing or takbeer he has said while raising from prostration is sufficient? Ulama are discussing in this area. Some of them say that the first takbeer is sufficient and describe it that saying takbeer more than one in one moment is not reported. So, he should not say takbeer again. Other ulama's evidence is that the first takbeer was not said according to sunnah, because finishing takbeer at the end of movement is sunnah. So, he should say takbeer again. Please answer and satisfy us.

Answer: As far as my opinion is concerned, it has some details that in the case of long sitting which mandates prostration of mistake, this sitting is counted, so, it will be considered as a separation between first movement and second. Now, there are two movements and for every movement a separate takbeer will be said. If the setting is very short that does not mandate prostration of mistake, this sitting will not be counted and it will be considered only one movement from prostration to standing, so takbeer will be said once only. Saying that first takbeer is against sunnah for the evidence of new takbeer is not correct, because new takbeer also will be against sunnah. It is because it is not begun from the beginning of raising from prostration. Allah knows the best.

29th Jumada Al-Ukhra, 1389 A. H. (Ahsanul Fatawa. Vol.3 p. 41, 42)

If one sat at third rakah by mistake and is corrected at once by the ones behind him, he should stand up saying takbeer

Question: If Imam sat at third rakah by mistake and is corrected by the ones behind him, should he stand up saying takbeer again or without takbeer?

Answer: I did not see any clear text in this regard, but it is said in hadith:

”كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَكْبِرُ عِنْدَ كُلِّ خَفْضٍ وَرَفْعٍ“¹

It is mentioned in Sharah Munyah that one should begin takbeer as he begins to move and should finish takbeer as he ended moving.

¹ Sunan Al-Tirmizi. Chapter: What is related to say takbeer at the time of ruku. (H: 253) Musnad Al-Bazzar, Abdur Rahman bin Al-Aswad narrates from Alqamah and he relates to Abdullah (H: 1609) Sunan Al-Nasai. Chapter: Tabbeer at the time of rising from prostration. (H: 1142) Musnad Abu Yala Al-Mausili. Musnad Abdullah bin Masood. (H: 5128)

حيث قال: بأن يكون ابتداء التكبير عند ابتداء الخروج وانتهائه عند انتهائه۔

(Kabeeri. P. 312)¹

It is understood by the text that if he finished takbeer before movement, he should say takbeer again while standing. Allah knows the best. (Imdadul Muftiyeen. Vol.2 p. 274, 275)

Why does the follower has to say takbeer

Question: If recitation is not mandated on follower, why does he has to say takbeer?

Answer: Such is proved by the Prophet (saws). Moreover, it is commanded in the glorious Quran to listen at the time of recitation.

”وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا“²

But it is not forbidden to say takbeer:

”وَإِذَا كَبَرِ الْإِمَامُ فَكَبَرُوا“

(Al-Hadith)³ Allah knows the best.

Written by Mufti Muhammad Shakir Khan Qasmi, Pune. (Fatawa Shakir Khan. Vol.1 p. 112, 113)

Hadith about clasping knees in ruku

Question: Molvi Thanullah has written in his book “Ahle Hadith Ka Madhab” Page: 53 that Abdullah bin Masood (rz) used to clasp knees in ruku and did not put them on thighs.⁴ Thereupon, his madhab is proved in Sahih Muslim. Is this sunnah correct or wrong?

¹ Raddul Muhtar. Book of Salah. The description of Salah. Vol.2 p. 202.

² Surah Al-Araf: 204

³ عن أبي موسى الأشعري قال: إن رسول الله صلى الله عليه وسلم خطبنا فبين لنا سنتنا وعلمنا صلاتنا فقال: وإذا كبر الإمام فكبروا وإذا قال: {غیر المغضوب عليهم والضالین} فقولوا: آمين، يجبكم الله۔

(Sahih ibn Khuzaima. Chapter: Allah replies the believer when he finishes surah Fatiha. (H: 1584)

⁴ قال الجوهری: التطبيق في الصلاة: جعل اليدين بين الفخذين في الركوع۔

(Al-Nazmu Al-Mustazab Fi Tafseere Gharib Al-Alfaz Al-Muhazzab. Chapter: The description of Salah. Vol.1 p. 80. Al-Maktabah Al-Tijariyah Makkah Al- Mukarramah.)

Answer: This matter about clasping knees in ruku is correct. Ulama interpreted it that he may not know its invalidation or he adopted it as optional. Consult the books for details.¹ (Fatawa Darul Uloom Deoband. Vol.2 p. 169, 170)

Joining ankles in ruku

Question: Is joining ankles in ruku sunnah or not? Is the text mentioned in Durre Mukhtar under the chapter of sunnah acts regarding this matter applicable or not?

Answer: It is correct to act upon that tradition, because Allama Shami differs about sunnah, otherwise there is no doubt about being allowed and recommended. For, it is not proved to be sunnah, if one does not join ankles, he should not be admonished.² (Fatawa Darul Uloom Deoband. Vol.2 p. 200, 201)

Is joining ankles in ruku Sunnah or not

Question: Is joining ankles in ruku Sunnah or not? If a person is acting upon it, is it allowed to forbid him or not?

Answer: Shami reads:

”ويكره القيام على أحد القدمين في الصلاة بلا عذر. وينبغي أن يكون بينهما مقدار أربعة أصابع اليد؛ لأنه أقرب إلى الخشوع، بكذا روى عن أبي نصر الدبوسي أنه كان يفعله، كذا في الكبزي، وما روى أنهم ألقوا الكعاب بالكعاب أريد به الجماعة: أي قام كل واحد بجانب الآخر، كذا في فتاوى سمرقند، إلخ.)“

عن أبي عبد الرحمن السلمي قال: قال لنا عمر بن الخطاب رضي الله تعالى عنه: إن الركب سنت لكم فخذوا بالركب، إلخ، والعمل على هذا عند أهل العلم من أصحاب النبي صلى الله عليه وسلم والتابعين ومن بعدهم لا خلاف بينهم إلا ما روى عن ابن مسعود رضي الله تعالى عنه وبعض أصحابه أنهم كانوا يطبقون، والتطبيق منسوخ عند أهل العلم، قال سعد بن أبي وقاص رضي الله تعالى عنه: كنا نفعل ذلك فنهينا عنه وأمرنا أن نضع الأكف على الركب.

(Sunan Al-Tirmizi. Chapters of Salah. Chapter: What is related to put hands on the knees in ruku. Vol.1 p. 35. Zafeer) (H: 258, 259)

² ويسن أن يلصق كعبيه وينصب ساقيه (ويسط ظهره) ويسوى ظهره بعجزه.

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Book of Salah. The description of Salah. Vol.1 p. 444, 461)

Joining ankles in ruku is recommended in this answer and the same answer is written under the matter of doing Du'a placing hand on head after obligatory Salah, but the further detailed Fatwa is against it which is the authentic answer. Therefore, this answer and last sub-answer should be considered as taken back. Zafeeruddin Miftahi Marhoom.

(Shami. Vol.1 p. 299)¹

It is understood by the text that they should be space by forefingers between each two feet and “إصاق كعاب بالكعاب” means to align that is clearly known by hadith “سَوُّوا صُفُوفَكُمْ”². So, this destination should be between both feet while standing, they should be in the same condition in ruku. However, it is understood that the Sunnah of joining can be acquired by aligning and straightening the row. It is also clear that joining ankles in ruku and prostration is difficult and it causes problem. The heels can be joined, but it has been seen that the ankles will not join even then, but the ankles align perfectly which is understood as the meaning of Allah’s Messenger. Maulana Meerak Shah teacher of Madrasa Darul Uloom has written it in detail with referring texts in another paper. To cite it:

Though this matter “joining ankles” is mentioned in the books of Hanafis later scholars, but it is not found in earlier scholars’ Hanafis madhab. That’s why it is not mentioned in authentic books of later scholars. The fact is that first time Zahidi mentioned this issue in Mujtaba and then Quhustani reported it in Jame Al-Rumooz and Sharah Kaidani, Halabi reported in Sharah Munyah, Ibn Nujaim reported in Bahr and Tamartashi reported in it in Nahjul Qadha. Since, no objection is made, it is understood applicable for acting upon. Therefore, the author of Bahrur Raique and Durre Mukhtar reported it

¹ (Raddul Muhtar. The description of Salah. Subject: Standing in Salah. Vol.1 p. 444)

² For these sentences concerned Mishkat. Chapter: Making the rows straight.

قال: سَوُّوا صُفُوفَكُمْ فَإِنَّ تَسْوِيَةَ الصُّفُوفِ مِنْ إِقَامَةِ الصَّلَاةِ۔

(Sahih Bukhari. Chapter: Straightening the row is a part of the perfection of Salah. H: 723)

قال: سَوُّوا صُفُوفَكُمْ فَإِنَّ تَسْوِيَةَ الصُّفُوفِ مِنْ تِمَامِ الصَّلَاةِ۔

(Sahih Muslim. Chapter: Making the row straight H: 433)

قال: سَوُّوا صُفُوفَكُمْ فَإِنَّ تَسْوِيَةَ الصُّفُوفِ مِنْ تِمَامِ الصَّلَاةِ۔

(Sunan Abu Dawood. Chapter: Making the row straight H: 667)

وقال: أَقِيمُوا صُفُوفَكُمْ وَتَرَاصُوا۔

(Sahih Bukhari. Chapter: Facing of the Imam towards his followers while straightening the rows. H: 719) Musnad Abu Dawood Al-Tayalisi. Yazid bin Aban narrates from Anas (rz) (H: 2222)

وعَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَسَطُوا الْإِمَامَ وَسَدُّوا الْخَلَلَ۔

(Sunan Abu Dawood. Chapter: The position that the Imam should have in relation to the rows. (H: 681)

with certainty. While it is seen by the practice and opinion of some Fuqaha that making a space is sunnah. To cite the text of Siayah:

”ورأيت كلاماً للشيخ محمد حیات السندی يقضى إثبات سنة التفريج ونفى سنة الإلصاق، آهـ

(Siayah)¹

After analyzing all these conditions, the text of later Fuqaha will be interpreted or taken back.

Shaikh Muhammad Abid interpreted it in Tawale and Durre Mukhtar and meant aligning the ankles by joining them and made it affable with the statement of Allamah Rahmati. He writes:

”قوله: وإلصاق كعبيه أى حالة الركوع، قال الشيخ رحمته: مع بقاء تفريج ما بين القدمين، قلت: لعله أراد من الإلصاق المحاذاة وذلك بأن يحاذى كل من كعبيه لأخر فلا يتقدم أحدهما على الآخر“ (ـ)

(Tawale Al-Anwar)²

This is the interpretation of that statement of later scholars which is mentioned in Tawale Al-Anwar Sharah Durre Mukhtar. Those Fuqaha who did not want to interpret it, they regarded it inferior and superstition of Zahid.

كما فى السعاية نقلاً عن تعليق الشيخ أبى الحسن السندى على الدر المختار، بهذه السنة إنما ذكرها من المتأخرين تبعاً للمجتبى وليس لها ذكر فى الكتب المتقدمة ولم يرد فى السنة على ما وقفنا عليه وكان بعض مشائخنا يرى أنه من أوبار صاحب المجتبى وكأنهم توبموا ما روى أن الصحابة رضى الله تعالى عنه كانوا يهتمون بسد الخلل فى الصفوف حتى يضمنون الكعاب والمناكب ولا يخفى أن المراد بهنا إلصاق كل كعب بكعب صاحبه لا كعبه مع الكعب الآخر، آهـ

(Siayah)³

In short, joining both ankles together, as it is mentioned in Mujtaba and other related books is not meant its apparent meaning. If its apparent meaning is considered, it will be superstition of Mujtaba, but the first kind is adopted in Siayah and many proves are mentioned for denying sunnah of joining ankles in ruku. You can consult if you want.

Written by Mirak Shah (Fatawa Darul Uloom Deoband. Vol.2 p. 202-204)

¹ (Al-Siayah Fi Kashf Ma Fi Sharah Al-Wiqayah)

² Tawale Al-Anwar Sharah Durre Mukhtar

³ Al-Siayah Fi Kashf Ma Fi Sharah Al-Wiqayah

Is joining ankles sunnah or not

Question: Is joining ankles in ruku and prostration sunnah or not?

Looking at the text of Shami, is it correct to act upon or not?

A person asked in Fatawa Darul Uloom Deoband like this question. Mufti Sahab answered:

“Acting upon the text of Shami is correct, but if a person does not accept it, he should not be admonished.”¹ For, Mufti Sahab did not prefer any side, this matter caused a field of debate.

Now I want to ask that, did you search any new point in this duration or not? Siayah mention is that joining ankles in ruku and prostration is better.² Is Shami not one of the authentic books? What does the author of Siayah mean? What is the status of Siayah in books of Fiqh?

Answer: Earlier this matter is discussed in your area a lot. Many scholars have written about it. I think it is not so important that requires to be discussed and debated.

“الصاق كعبين” is interpreted in two ways. 1. Aligning. 2. Joining together.³ The first one is in all conditions like standing, ruku and prostration etc. Some people regarded the second sunnah of ruku while some others accepted it for prostration and making space by forefingers while standing is sunnah which is against second meaning.

”وتفريج القدمين في القيام قدر أربع أصابع آهـ“

¹ Fatawa Darul Uloom Deoband. Book of Salah. Chapter: 4 about the description of Salah. Lesson:3 Sunnah acts of Salah and the way of Salah. Vol.2 p. 200. Imdadiyah. Multan

² Al-Siayah Fi Kashf Ma Fi Sharah Al-Wiqayah. Vol.2 p. 180, 181. Book of Salah. Chapter: The description of Salah. Suhail Academy. Lahore

³ والقول الفصيل أن يقال: إن كانت المراد بالاصاق الكعبين أن يلزم المصلي أحدكعبيه بالآخر ولا يفرج بينهما كما هو ظاهر عبارات الدر المختار والنهر وغيرهما، وسبق إليه فهم المفتي أبي سعود أيضاً، فليس هو من السنن على الأصح -- وإن كانت المراد به محاذاة إحدى الكعبين بالآخر كما أبد العلامة السندی، فهو أمر حق ولا بعد في حمل الإصاق على المحاذاة، فإنه جاء استعماله في القرب، آهـ

(Al-Siayah Fi Kashf Ma Fi Sharah Al-Wiqayah. Vol.2 p. 121. Book of Salah. Chapter: The description of Salah. Suhail Academy. Lahore)

(Noorul leedah)¹

”ويسن أن يلصق كعبه وينصب ساقيه آه“ -

(Al-Durrul Mukhtar)²

”قال السيد أبو السعود: وكذا في السجود أيضاً - وسبق في السنن أيضاً، آه - والذي سبق هو قوله: والصاق كعبه في السجود سنة“ -

(Al-Durrul Mukhtar)

”ولا يخفى أن هذا سبق نظر، فإن شارحنا لم يذكر لا في الدر المختار ولا في الدر المنتقى، ولم أره لغيره أيضاً - فافهم

نعم ربما يفهم ذلك من أنه إذا كانت السنة في الركوع لصاق الكعبين ولم يذكروا تفريجهما بعده، فالأصل بقاءهما ملصقين في حالة السجود أيضاً تأمل، آه“ -

(Raddul Muhtar)³

Siayah neither dedicates to report the preferred statement nor to prefer a statement after reporting different opinions, because it is not book of Fatwa. It began to explain Sharah Wiqayah, but it became so large. I could explain only some portion. It is also possible that the sight slipped and is not seen.

The author of Siayah sow his skill of inferring masail, even sometimes writes his own research that goes against the consent text of Fiqh. He has written a magazine in which he has provided proofs for female complication that is against the maslak of Imam Abu Hanifah (r).⁴ His opinion about the nisab (minimum threshold at which zakat or Sadaqah Al-Fitr becomes due) is also different from the opinion of other greater scholars and it is

¹ Noorul leedah with its interpretation Maraqui Al-Falah. Book of Salah. Lesson: The Sunnah acts of Salah. P. 262. Qadeemi

² Al-Durrul Mukhtar. Book of Salah. Lesson: The complete way of Salah. Vol.1 p. 493. Saeed

³ Al-Durrul Mukhtar. Book of Salah. Lesson: The complete way of Salah. Vol.1 p. 493. Saeed

⁴ A Received the letter from Majmua Rasail Lucknowi. Vol.5. named "Tuhfah Al-Nubala Fi Jama't Al-Nisa" Idarah Al-Qura'n.

(Al-Siayah Fi Kashf Ma Fi Sharah Al-Wiqayah. Vol.2 p. 121. Book of Salah. Chapter: The description of Salah. Suhail Academy. Lahore)

marked incorrect.¹ Similarly, he has his own opinion about Sadaqah Al-Fitr.² Reporting ones statement in Hasiyah Lame Al-Darari and other Sharah of Hadith is not for Fatwa, but sometimes it is noted for peculiarity or for other reasons. The most authentic opinion is what Mufti Azizur Rahman (r) has chosen. Allah knows the best.

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband. (Fatawa Mahmoodiyah. vol.5 p. 626-628)³

إعلم أن الوزن المعروف في بلادنا ماهجة وتولجة هو الذي يقال له: توله إثنا عشرة ماهجة، وهو الذي يقال له: ماشة و الماهجة يكون ثمانية¹ أجزاء، كل جزء منها يسمى بالفارسية سرخ، ويقال بالهندية: رقي، ونسبه بالأحمر. وهذا الجزء يكون بقدر أربع شعيرات، فيكون الميثقال الذي هو مائة شعيرة خمسة وعشرين جزء الأحمر، وهو ثلث ماهجة وأحمر واحد، فيكون نصاب الذهب وهو عشرون مثقالاً مقدار خمس تولجة واثنين ونصف ماهجة كما يعلم من ضرب ثلاث ماهجة، وأحمر في عشرين، لهذا في الذهب وأما الفضة فقد عرفت أن نصابه مائتا درهم، وكل درهم أربعة عشر قيراطاً يعني سبعين شعيرة، فتحصل في درهم سبعة عشر ونصف أحمر وهو مائة وستين واحد ونصف من ذلك الأحمر، فيكون مقدار مائتي درهم ستاً وثلاثين تولجة ونصف ماهجة -

(Vol.1 p. 229. Saeed)

(قوله: بثمانية أرطال من الخنطة، اهـ) الرطل عشرون أ斯塔راً، والأستار كما سيذكره الشارح أربعة مفاquil ونصف ميثقال، والميثقال درهم وثلاثة² أسباع درهم، والدهرم أربعة عشر قيراطاً، والقيراط خمس شعيرات، فيكون الدرهم سبعين شعيرة، ويكون الميثقال مائة شعيرة أي عشرين قيراطاً، ويكون الأستار ستة دراهم وثلاثة أسباع درهم: أي أربعة مائة وخمسين شعيرة، ويكون الرطل تسعين مثقالاً: أي مائة وثمانية وعشرين درهم ونصف درهم ونصف سبع درهم ويكون المن وهو رطلان مائة وثمانين مثقالاً: أي مائتين وسبعة وخمسين درهماً وسبع درهم ويكون الصاع سبعمائة وعشرين مثقالاً أي: ألفاً وثمانية وعشرين درهماً ونصف درهم ونصف سبع درهم، لهذا على ما اختاره الشارح وذكر صاحب مجمع البحرين في شرحه أن الصاع أربعة أمناء والمن رطلان والرطل عشرون أستاراً والأستار ستة دراهم ونصف درهم والدهرم أربعة عشر قيراطاً والقيراط خمس شعيرات، فيكون الصاع بوزن الرطل ثمانية أرطال، وبوزن الأستار مائة وستين أستاراً، وبوزن الدراهم ألفاً وأربعين درهماً وهذا هو الذي اختاره في الدر المختار وغيره -

(Umdah Al-Riayah Hashiyah Sharah Wiqayah. Book of Zakat. Chapter: Sadaqah Al-Fitr. Vol.1 p. 239. Saeed)

³ Joining ankles in ruku

Question: What is the injunction about joining ankles in ruku?

Answer:

”(وسننها) -- (تكبير الركوع والرفعة منه) بحيث يستوي قائماً (والتسبيح فيه ثلاثاً) وإصااق كعبيه، آه -“

(Al-Durrul Mukhtar. Book of Salah. Chapter: The description of Salah. The Sunnah acts of Salah. Vol.2 p. 170. Darul Kutub Al-Ilmiyah. Beirut)

قال الطحطاوى: ”(قوله: إصااق كعبيه) حالة الركوع، لهذا إن تيسر له وإلا فكيف يتيسر له على الظاهر، آه -“

Question: Is joining ankles in ruku and prostration sunnah or not? Please explain it with proofs. Al-Siyah reported with proofs that it is not sunnah.¹ If there is any other evidence against it, please write down.

Answer: The issue of joining ankles in ruku is not mentioned in earlier books of Fiqh. It confirms that issue is not from Zahir Al-Riwayah, because it is not found within the texts which are reported from Zahir Al-Riwayah, though some Shurooh mention it is sunnah. It is clear that joining is not meant here in its real meaning rather its supposed meaning. For example; “مرت بزید: أى بمكان يقرب منه زید” that’s why it is not said “یضم” as it is said about fingers in prostration: “ویضمها کل الضم”. Moreover, if joining is meant in its the real meaning, all fields should join with each other while other’s feet will be towards south, hence Fuqaha emphasize to put the fingers towards Qiblah even in the state of prostration and sitting do it is hard. Above all, if the feet are put towards Qiblah with joining together, the ankles will not join only but feet will also join. Why is it described with the word of joining ankles than? Moreover, first half part of Salah in ruku is

(P. 213) (Hashiyah Al-Tahtawi on Al-Durrul Mukhtar. Book of Salah. Chapter: The description of Salah. Vol.1 p. 213. Darul Marifah. Beirut)

”قلت: لعله أراد من الإلصاق المحاذاة، وذلك بأن يجاذى كل من كعبيه الآخر، فلا يتقدم أحدهما على الآخر. وظاهر لفظ الشارح يقتضى اللصوق ونفى التفريخ، ولذا قال السيد أحمد هذا: أى إلصاق كعبيه إرب تيسر له“ -

(Al-Siyah Fi Kashf Ma Fi Sharah Al-Wiqayah. Vol.2 p. 180. Book of Salah. Suhail Academy. Lahore)

It is understood by the text that if joining ankles in ruku is easy, it is sunnah, but some researchers and scholars denied it.

قلت: لقد دارت هذا المسئلة في سنة أربع وثمانين بعد الألف والمائتين بين علماء عصرنا، فأجاب أكثرهم بأن إلصاق الكعبين في الركوع والسجود ليس بمسنون ولا أثر له في الكتب المعتمدة، والقول الفصيل أن يقال: إن كان المراد بإلصاق الكعبين أن يلزم المصلي أحد كعبيه بالآخر ولا يفرج بينهما كما هو ظاهر عبارات الدر المختار والنهر وغيرهما، وسبق إليه فهم المفتي أبي سعود أيضاً، فليس هو من السنن على الأصح-- وإن كان المراد به محاذاة أحد الكعبين بالآخر كما أبد العلامة السندی، فهو أمر حرق ولا بعد في حمل الإلصاق على المحاذاة، فإنه جاء استعماله في القرب“ -

(Al-Siyah Fi Kashf Ma Fi Sharah Al-Wiqayah. Vol.2 p. 180, 181. Book of Salah. Suhail Academy. Lahore) Allah knows the best.

Written by Mahmood Gangohi (May Allah forgive him) Asst. Mufti Mazahir Uloom Saharanpur. 13/03/1356 A. H. Authenticated by Saeed Ahmad (May Allah forgive him) and Abdullatif. 6th Rabi Al-Awwal, 1356 A. H. (Fatawa Mahmoodiyah. vol.5 p. 625)

¹ Al-Siyah. Book of Salah. Chapter: The description of Salah. Vol.2 p. 180, 181. Suhail Academy. Lahore

supposed like standing and making space by forefingers between feet in standing is mentioned in books of Fiqh and joining ankles is contrary to it, because in this condition the word feet includes the word ankles. Some Ahadith mentions joining ankles that actually means to straighten the row and the words "حاذوا المناكب" and "سوا" confirm it.¹

It means that the way of straightening row is to aligning the ankles and the shoulders with shoulders. It is what declared from the books of Fiqh: Fatah Al-Qadeer, Badai, Al-Bahr, Zaila'ee, Tahawi, Shami, Alamgiri and Khaniyah, and from the books of interpretation of hadith: Bazlul Majhood, Manhal, Ma'alim Al-Sunan etc.² Allah knows the best.

Written by Mahmood (May Allah forgive him), Darul Uloom Deoband. 1st Shaban, 1387 A. H. (Fatawa Mahmoodiyah. vol.5 p. 629, 630)³

The discussion about joining ankles in ruku and prostration

As the matter of joining the ankles in ruku is mentioned in Durre Mukhtar, is not found in any book of Hadith. For, its being sunnah is hidden, so it is left. Some earlier ulama

وعن أبي أمامة قال: قال رسول الله صلى الله عليه وسلم: "إِنَّ اللَّهَ وَمَلَائِكَتَهُ يَصْلُونَ عَلَى الصَّفِّ الْأَوَّلِ --" وقال رسول الله صلى الله عليه ¹
وسلم: "سُوا صُفُوفَكُمْ، وَحَازُوا بَيْنَ مَنَاكِبِكُمْ وَلِيْنُوا فِي أَيْدِي إِخْوَانِكُمْ وَسِدُوا الْخَلَلَ إِنْ --"

(Mishkat Al-Masabeeh. Book of Salah. Chapter: Straightening the row. Lesson:3. Vol.1 p. 98.
Qadeemi (H: 1101) Sunan Ibn Majah. Chapter: The virtue of first row. (H: 997) Sunan Abu
Dawood. Chapter: Straightening the rows. (H: 666)

² وَيَنْبَغِي لِلْقَوْمِ إِذَا قَامُوا إِلَى الصَّلَاةِ أَنْ يَتَرَاوُوا وَيَسِدُوا الْخَلَلَ وَيَسُوُوا بَيْنَ مَنَاكِبِهِمْ فِي الصُّفُوفِ --

(Tabyeen Al-Haqaique. Book of Salah. Chapter: Leading Salah and hadath (minor impunity) in
Salah. Vol.1 p. 350. Darul Kutub Al-Ilmiyah. Beirut)

³ Joining ankles in ruku and prostration

Question: Is joining ankles in ruku and prostration sunnah or not? Does it mean to join his own feet or wheat the ankle of another person?

Answer: Al-Durrul Mukhtar reads:

وَيَسْنَأَنْ يَلْصُقُ كَعْبِيهِ، قَالَ فِي الشَّامِيِّ: قَالَ السَّيِّدُ أَبُو السَّعُودِ: وَكَذَا فِي السَّجْدِ أَيْضًا، إِنَّ --

(Raddul Muhtar. Book of Salah. Chapter: The description of Salah. Vol.1 p. 461)

It is understood by the text that joining ankles in ruku while performing Salah is sunnah.

Allamah Shami (r) said: "Sayyid Abu Saood said that one should join like that in prostration also. Thus, it declared that one should join his own ankles together. It is also possible to mean that one should align the ankles. The pronoun in the word "كَعْبِيهِ" will return to the worshipper, so, the third doubt is no longer. Therefore, joining ankle with another person's ankle will not be meant. (Fatawa Darul Uloom Deoband. Vol.3 p. 336, 337)

have different opinions in this regard. Bukhari (r)¹ means joining ankles of followers with each other² by which he intended to align and he does not mean to join and filling up the gaps of row. Allah knows the best.

If joining ankles is done in prostration,³ the fingers cannot be towards Qiblah, but whose feet are equal and all fingers are same size, it makes no different. Hence, it is rarely found. Now, if the real meaning of joining is accepted, facing the fingers towards Qiblah is missed. So, it is not meant. If aligning is supposed,⁴ why is it specified with ruku and prostration, rather it should be sunnah of standing, but this cannot be meant, because Shami (r) said about prostration:

قد منا أنه ربما يفهم منه أن السجود كذلك، إذ لم يذكروا تفريجها بعد الركوع فالأصل بقاؤهما هنا كذلك، إلخ.⁵

We have said already that sometime it is understood that the prostrations will be also in the same condition, because Fuqaha did not mention to separate them after ruku. Thus, it remained in the previous condition.

¹ قال النعمان بن بشير، رأيت الرجل منا يلزق كعبه بكعب صاحبه.

(Sahih Bukhari. Book of Salah. Chapter: Joining the shoulder. Vol.1 p. 100. Hadith No. 725) (Riyadh Al-Hadithah. 1404)

² It is an answer to our concealed question that Bukhari mentioned to join the ankles. (Sahih Bukhari. Book of Salah. Chapter: Joining the shoulder.) Maulana has answered to it that joining ankles was also to straighten the row that they should align by ankles before Salah and then begin Salah standing properly. If there is another mean to straighten the row like lines or mats are spread, the row can be straightened by that also and there is not too important to align the row by joining ankles. Since, the floor of Masjid Nabawi was not cemented in the era of the Prophet (saws) and there was no lining, the Companions used to straighten the row by joining their ankles, but Ghair Muqallideen regarded it the way of standing in Salah which is incorrect. (Palanpuri)

³ It is an answer to our concealed question that if joining ankles in prostration is meant according to the statement of Durre Mukhtar, what is wrong, it is rarely found that all fingers of feet are of the same size and if joining is meant in real meaning, the fingers of most people will not be towards Qiblah. Therefore, it cannot be meant. (Palanpuri)

⁴ It is an answer to our concealed question that what Bukhari intended by joining ankles (aligning them), why isn't meant by the text of Durre Mukhtar? Answer: Why will it be specified with ruku and prostration, rather it should be sunnah of standing, but this cannot be meant, because Shami clearly said that prostration is like ruku. Thus, if the ankles are joint in ruku, they should be joint in prostration also. (Palanpuri)

⁵ Shami (Indian edition). Vol.1 p. 339. Chapter: Prolonging ruku for coming person.

Shami (Raddul Muhtar). Vol.1 p. 504. Chapter: Prolonging ruku. (Published: Darul Fikr, Beirut. 1399 A.H.)

Therefore, joining comes in apposite of separating¹ and that inspires to mean the real meaning and I did not find any proof of joining though I had searched already.

(Maktoobat Maulana Khalil Ahmad (r). Maktoob No. 34) (Baqiyat Fatawa Rasheediyah.p. 171, 172)²

¹ In short, those who say to join ankles and oppose to separate, they mean the real meaning of joining not aligning only. There is no evidence of joining really. Moreover, it is mentioned clearly in Tahawi under the chapter of stratification in ruku that separating between feet is better. (Palanpuri)

² Joining ankles in ruku

Question: It is mentioned in Durre Mukhtar that joining ankles in ruku is sunnah for men and Shami also confirms it, but Zaid does not accept it. Please write your research in this regard and satisfy us.

Answer: As I cast my glance on this point, my heart did not accept it, because it is a guess the following rules:

- (1) Being separated and spread in ruku and prostration for men.
- (2) Facing the fingers of feet towards Qiblah and it is impossible while joining ankles.
- (3) Keeping is still and not moving unnecessarily.

The above-mentioned rules are proved by hadith and an agreed upon by all. Imam Tahawi rejected the statement of joining in ruku:

فرأينا السنة جاءت عن النبي صلى الله عليه وسلم بالتجافي في الركوع والسجود وأجمع المسلمون على ذلك فكان ذلك من تفريق الأعضاء.

(Sharah Ma'ani Al-Athar. Vol.1 p. 113)

Besides, joining ankles is against the mentioned rules, neither it is supported by any hadith nor claimed by any Imam nor Mejjor Fuqaha mentioned it. That's why I am against it verbally and practically, but I kept on searching my elders' writing confirming my opinion, so I have found it in Imdadul Fatawa referring to Siayah. After studying Siayah, it dawned upon that Allama Lucknowi (r) has discussed in detail along with evidences. To cite its extraction:

”ومنها إلصاق الكعبين ذكره جمع من المتأخرين وجمهور الفقهاء لم يذكروه ولا أثروه في الكتب المعتمدة كالمداية وشروحه النهائية والعناية والبنية والكفاية وفتح القديروغريباً والكنز وشرحه للمعنى وشرح النقاية للإبليس زاده والبرجندی والشمي وفتاوى قاضيخاں والبزاية وغيرها وإمام الدين أوردمكا ذكره الزابدي حيث قال في المجتبى برمزيط يسن في الركوع إلصاق الكعبين واستقبال الأصابع القبلة ونقله عنه القهستاني في جامع الرموز وفي شرح الخلاصة الكيدانية والحلي في الغنية وابن نجيم في البحر وتلميذه التمرتاشي في منح الغفار وأقروه وذكره صاحب النهروان صاحب الدر المختار على سبيل الجزم لكن لم يبين واحد منهم المراد من إلصاق الكعبين وقال خير المتأخرين شيخ مشايخنا محمد عابد السندی المدني في طوابع الأنوار شرح الدر المختار: (قوله وإلصاق كعبيه) أي حالة الركوع. قال الشيخ رحمته مع بقاء تفريجه ما بين القدمين، قلت: لعله أراد من الإلصاق المحاذاة وذلك بأن يحاذي كل من كعبيه الآخر فلا يتقدم أحدهما على الآخر وظاهر لفظ الشارح يقتضي اللصوق ونفي التفريجه ولذا قال السيد أحمد بهذا أي إلصاق كعبيه إرت تيسر له ورأيت كلاماً للشيخ محمد حيات السندی يقتضي إثبات سنية التفريجه ونفي سنية الإلصاق انتهى كلامه، وقال أيضاً في موضع آخر من الطوابع يسن في حال الركوع كما في المجتبى وزاد أبو السعود في السجود أيضاً أن يلصق كعبيه قال الشيخ أبو الحسن

السندی فی تعلیقه علی الدر المختار بذه السنّة إنّما ذکرها من ذکرها من المتأخّرين تبعاً للمجتبی و لیس لها ذکر فی الکتب المتقدمة ولم یرد فی السنّة علی ما وقفنا علیه و کان بعض مشایخنا یرى أنه من أوبام صاحب المجتبى و كأنهم توبموا ممّا ورد أنّ الصحابة كانوا یتمون بسدّ الخلل فی الصفوف حتّی یضمون الکعاب و المناكب ولا یغنی أنّ المراد لهنّ الصاق کل کعب کعب صاحبه لا کعبه من الکعب الآخر، انتهی کلام الشیخ۔

قلت: لقد دارت بذه المسئلة فی سنة أربعة وثمانین فی الركوع و السجود لیس بمسنون و لا أثّر له فی الکتب المعتمدة و القول فیصل أنّ یقال إنّ کان المراد بالصاق الکعبین أنّ یلزم المصلی إحدى کعبیه بالآخر و لا یفرج بینهما کما هو ظاهر عبارة الدر المختار و انّ غیرهما و سبق إليه فهم المفتی أبی السعود أيضاً فلیس هو من السنن علی الأصح کیف و قد ذکر المحققون من الفقهاء أنّ الأولى للمصلی أنّ یجعل بین قدمیه نحو أربعة أصابع و لم یذکروا أنّه یلزمهما فی حالة الركوع أو السجود و قال العینی فی البناية نقلاً عن الواقعات ینبغی أنّ یشکّل بین قدمیه قدر أربعة أصابع الید لأنّه أقرب إلى الخشوع و المراد من قوله علیه الصلاة و السلام الصقوا الکعاب بالکعاب اجتماعهما، انتهی، فهذا صریح فی أنّ المسنون هو التفریع مطلقاً و لا لقیده بحالة الکیام و أنّ المراد بالصاق الکعب بالکعب الوارد فی الخبر خیر الزاد قهما ویؤید ما أخرجه أبوداؤد و صححه ابن خزيمة و ذکره البخاری تعلیقاً عن النعمان بن بشیر قال رأیت الرجل منا یلزم کعبیه بکعب صاحبه و فی رد المحتار نقلاً عن فتاوی سمرقند ینبغی أنّ یشکّل بین القدمین مقدار أربعة أصابع و ما روی أنّهم الصقوا الکعاب أریده الجماعة انتهی، وإن کان المراد به محاذاة إحدى الکعبین بالآخر کما أبدع العلامة السندی فهو أمر حرق و لا بعد فی حمل الالصاق علی المحاذاة فإنّه جاء استعماله فی القرب و یؤید عدم سنية الزاق الکعبین بالمنعی الأوّل أى ترک التفریع بینهما أنّه یلزم فی تحریک إحدى الکعبین إلى الأخری و تحریک عضوی الصلوة من غیر ضرورة لیس بجائز عندہم حتّی إنّ منهم من لم یجوز رفع یدیّن عند الركوع لهذه العلّة و الظاهر أنّ حمل کلامهم علی المعنی الثانی أولى من جملة علی المعنی الأوّل علی أنّه من أوبام صاحب المجتبى فاحفظ هذا التحقیق فإنّه من التفاسیر المختصة بهذا الکتاب و قل من تبه علیه من العلماء إلا ما شاء الله أنّ یتنبّه۔

(Al-Siyah. Vol.2 p. 182)

The questioner has also written in Imdadul Fatawa:

وإن کان إماماً جلیلاً فی الفقه لکنّه متسائل فی نقل الروایات و أيضاً بمعتزلی الاعتقاد و حنفی الفروع قال صاحب رد المحتار فی تنقیح الفتاوی الحامدية فی کتاب الإجارة الحاوی الزاهدی مشهور بنقل الروایات الضعیفة، ولهذا قال ابن و بیات و غیره أنّه لا عبرة بما یقوله الزاهدی مخالفاً لغيره۔

(Imdadul Fatawa. Vol.1 p. 149)

But according to the research of Siayah, it is better to interpret the shipment of Zahidi than saying it wrong. Mentioning facing fingers towards Qiblah along with joining ankles in Mujtaba is a clear proof that joining is meant aligning, because if it is meant in its real meaning, facing fingers of feet towards Qiblah is impossible.

It can be asked that aligning the ankles is sunnah in standing also. While it is mentioned with ruku specially?

There can be two reasons. 1. To inform that which condition is sunnah in standing, the same condition is sunnah in ruku also. So, there is no difference between ruku and standing. 2. Usually, the feet are seen in ruku. If he did not act upon this sunnah completely, here is a chance to act this time.

How to do ruku while performing Salah sitting

Question: Is it necessary to raise the buttocks in ruku while performing Salah sitting?

Answer: It is not necessary.

Raddul Muhtar reads:

ولو كان يصلي قاعداً ينبغي أن يجاذى جبهته قدام ركبتيه ليحصل الركوع، آهـ

قلت: ولعله محمول على تمام الركوع وإلا فقد علمت حصوله بأصل طأطأة الرأس مع انحناء الظهر، إلخـ

(Shami)¹ (Fatawa Darul Uloom Deoband. Vol.1 p. 151, 152)

Question: What is the limit to bow in ruku while performing Salah sitting?

Answer: Shami said:

”ولو كان يصلي قاعداً ينبغي أن يجاذى جبهته قدام ركبتيه ليحصل الركوع آهـ قلت: ولعله محمول على تمام الركوع وإلا فقد علمت حصوله بأصل طأطأة الرأس أى مع انحناء الظهر“²

It is understood that the complete way of ruku while performing Salah's sitting is to bring the forehead in front of the knees.

(Fatawa Darul Uloom Deoband. Vol.1 p. 174)³

These interpretations are made because the same question is applied on facing fingers towards Qiblah in ruku. So, the interpretation is made their, the same will be in the matter of aligning ankles also. Allah knows the best.

6th Ramadhan, 1398 A.H. (Ahsan Al-Fatawa. Vol.3 p. 37-40)

¹ Raddul Muhtar. Chapter: The description of Salah. Subject: Ruku and prostration. Vol.1 p. 416

² Raddul Muhtar. Chapter: The description of Salah. Subject: Ruku and prostration. Vol.1 p. 416

³ **What is the condition of ruku while performing Salah sitting**

Question: Should one raise his buttocks from his heels in ruku while performing Salah sitting or not or should he bow his head too much?

Answer: one should bow his head very much and the complete way of ruku while performing Salah's sitting is to bring the forehead in front of the knees, but if he bowed his waist a little, it is also enough.

Shami reported from Barjandi:

”ولو كان يصلي قاعداً ينبغي أن يجاذى جبهته قدام ركبتيه ليحصل الركوع آهـ قلت: ولعله محمول على تمام الركوع وإلا فقد علمت حصوله بأصل طأطأة الرأس أى مع انحناء الظهرـ

(Raddul Muhtar. Chapter: The description of Salah. Subject: Ruku and prostration. Vol.1 p. 416)

(Fatawa Darul Uloom Deoband. Vol.2 p. 198)

How long ruku and prostration should be

Question: Is doing ruku and prostrating lengthy proved by the Prophet (saws)? Can Imam Sahab follow it or it is allowed only for the person performing Salah alone?

Answer: If the followers cannot be, Imam should read tasbeeh three or five times only.¹ Allah knows the best.

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband 25/03/1380 8A. H. (Fatawa Mahmoodiyah. vol.5 p. 609)

The number of tasbeeh of ruku and prostration

Question: Is saying tasbeeh of ruku and prostration 10 times or more than three times liked or disliked? Is saying “ربنا لك الحمد” after “سمع الله لمن حمده” liked or disliked? Is saying “رب اغفر لي وارحمني وعافني وابدني وارزقني” while sitting between both prostration liked or not?

Answer: Sunnah quantity is then by saying tasbeeh three times in ruku and prostration and it is commanded to ease the obligatory Salah. Therefore, one should not make ruku or prostration along to ease for followers, because the Prophet (saws) is reported to have said to some companions when they recited lengthy:

“أَقْتَاتُ أَنْتَ”²

“You are putting the people to trial.”

¹ فالأدنى فيهما ثلاث مرات، والأوسط خمس مرات، والأكمل سبع مرات، كذا في الزاد - وإن كان إماماً لا يزيد على وجه يمل القوم، كذا في الهداية -

(Al-Fatawa Al-Hindiyah. Book of Salah. Chapter:4 about description of Salah. Lesson:3 about Sunnah acts, etiquettes and the way of Salah. Vol.1 p. 75. Rasheediyah)

² He Mishkat. Chapter: Recitation in Salah. Lesson:1. P. 79. Bukhari and Muslim (H: 833) Sahih Bukhari. Chapter: Complaining against one's Imam if he prolongs the prayer. (H: 705). Sahih Muslim. Chapter: Recitation in Salah. (H: 465).

Though recitation is one of the best the part of Salah, but Hanafis Fuqaha do not regard saying more than three times as disliked.¹ Saying “ربنا لك الحمد” after “سمع الله لمن حمده” is recommended.²

ويقول في ركوعه سبحانه ربّي العظيم ثلاثاً وذلك أدناه فلو ترك التسبيح أصلاً لأنّي به مرة واحدة يجوز ويكره.¹

(Al-Hindiyah, Egyptian. Vol.1 p. 79)

ويقول في سجوده سبحانه ربّي الأعلى ثلاثاً وذلك أدناه، كذا في المحيط ويستحب أن يزيد على الثلاث في الركوع والسجود بعد أن يختم بالوتر، كذا في الهداية، فالأدنى فيهما ثلاث مرات والأوسط خمس مرات والأكمل سبع مرات، كذا في الزاد، وإن كان إماماً لا يزيد على وجه يمل القوم، كذا في الهداية.

(Al-Fatawa Al-Hindiyah, Egyptian. Chapter:4 about description of Salah. Lesson:3 about Sunnah acts of Salah. Vol.1 p. 70) Zafeer Miftahi)

عن أبي بكر أن رسول الله صلى الله عليه وسلم كان يسبح في ركوعه (سبحان ربّي العظيم) وفي سجوده (سبحان ربّي الأعلى) - رواه البزار والطبراني وإسناده صحيح -

(Athar Al-Sunan. Vol.1 p. 114). Ela Al-Sunan. Chapter: Calmness and moderation is necessary and dikr is sunnah in ruku and prostration and Sunnah acts of dikr in both. Vol.3 p. 14 (H: 750)

إن كان إماماً يقول “سمع الله لمن حمده”، بالإجماع وإن كان مقتدياً يأتي بالتحميد ولا يأتي بالتسميع بلا خلاف، وإن كان منفرداً² الأصح أنه يأتي بهما، كذا في المحيط، وعليه الاعتماد، كذا في التتارخانية وهو الأصح فكذا في الهداية، ثم في الرواية التي تجمع يأتي بالتسميع حال الارتقاء وإذا استوى قائماً قال “ربنا لك الحمد، كذا في الزاهد وهو الصحيح كذا في القنية -

(Al-Fatawa Al-Hindiyah, Egyptian. Chapter:4 about description of Salah. Lesson:3 about Sunnah acts of Salah. Vol.1 p. 70)

أبو هريرة يقول: كان رسول الله صلى الله عليه وسلم إذا قام إلى الصلاة يكبر حين يقوم ثم يكبر حين يركع ثم يقول: سمع الله لمن حمده حين يرفع صلبه من الركعة ثم يقول وهو قائم ربنا لك الحمد -

(Sahih Bukhari. Chapter: Saying takbeer on raising from the prostration. (H: 789). Sahih Muslim. Chapter: Chapter: Affirming the takbeer for every movement up or down in Salah. (H: 392)

Similarly, it is liked to say “رب اغفرلى واحمنى وعافنى وابدى وارزقى” while sitting between both prostration, but it is better to read this kind of Du’as in supererogatory Salah and perform obligatory Salah lightly¹ as the word of hadith “فليخفف” requires it.²

وإذا أراد الله بعبد خيراً يَفْقَهُه في الدين³

“If Allah Jalla Jalalahu wants to do good to a person, He makes him comprehend (the religion). [The understanding of the Qur'an and As-Sunna (legal ways) of the Prophet (Muhammad (saws))”

ويقول في ركوعه سبحانه ربى العظيم ثلاثاً وذلك أدناه فلو ترك التسبيح أصلاً لأنى به مرة واحدة يجوز ويكره¹

(Al-Hindiyah, Egyptian. Vol.1 p. 79)

ويقول في سجوده سبحانه ربى الأعلى ثلاثاً وذلك أدناه، كذا في المحيط ويستحب أن يزيد على الثلاث في الركوع والسجود بعد أن يختم بالوتر، كذا في الهداية، فالأدنى فيهما ثلاث مرات والأوسط خمس مرات والأكمل سبع مرات، كذا في الزاد، وإن كان إماماً لا يزيد على وجه يمل القوم، كذا في الهداية.

(Al-Fatawa Al-Hindiyah, Egyptian. Chapter:4 about description of Salah. Lesson:3 about Sunnah acts of Salah. Vol.1 p. 70) Zafeer Miftahi)

والسنة فيه أن يرفع رأسه حتى يستوى جالساً وليس في هذا الجلوس ذكر مسنون عندنا، بكذا في الجوبة النيرة.

(Al-Hindiyah, Egyptian. Vol.1 p. 70)

عن عائشة قالت: كان النبي صلى الله عليه وسلم يقول في ركوعه وسجوده: سبحانك اللهم ربنا ولك الحمد اللهم اغفرلى

(Sahih Bukhari. Chapter: Reading Du’a in ruku. (H: 794)

وكذا لا يأتي في ركوعه وسجوده بغير التسبيح على المذهب وما ورد محمول على النفل.

(Al-Durrul Mukhtar on Raddul Muhtar. Chapter: The description of Salah. Vol.1 p. 505, 506.

Darul Fikr)

² That hadith is as follow:

عن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم: إذا صلى أحدكم للناس فليخفف، فإن فيهم السقيم والضعيف والكبير وإذا صلى أحدكم لنفسه فليطول ما شاء، متفق عليه.

(Mishkat. Chapter: What is necessary for Imam. P. 101. Zafeer (May Allah forgive him). Lesson:1 (H: 1131). Sahih Bukhari. Chapter: When offering Salat (prayer) alone, one can prolong the Salat as much as one wishes. (H: 703). Sahih Muslim. Chapter: The command to the Imam to make the prayer brief but complete. (H. 467)

³ (Mishkat. Book of knowledge. Lesson: 1 p. 32 (H: 220) The words are:

من يرد الله به خيراً يفقهه في الدين.

(Sahih Bukhari. Chapter: If Allah Jalla Jalalahu wants to do good to a person, He makes him comprehend (the religion). [The understanding of the Qur'an and As-Sunna (legal ways) of the Prophet (Muhammad (saws)). (H: 71). Muslim. (H: 1037)

(Fatawa Darul Uloom Deoband. Vol.2 p. 156-158)

The quantity of tasbeehat in ruku and prostration

Question: Imam Sahab in our area prostrates lengthy. Should he read “سبحان ربّي الأعلى” three times or seven times or more than that?

Answer: One should say tasbeehat of ruku and prostration at least three times. Abdullah bin Masood (rz) narrated that:

the Prophet said: "When one of you bows then says while he is bowing: (سبحان ربّي العظيم) 'Glorious is my Lord the Magnificent' three times, then he has completed his bowing. And that is the least of it. And when he prostrates and says while prostrating: (سبحان ربّي الأعلى) 'Glorious is my Lord the Highest' three times, then he has completed his prostrations, and that is the least of it."¹

that's why Fuqaha has written:

"The least quantity of tasbeeh in ruku and prostration is three times and medium quantity is five times and the most perfect quantity is seven times."²

It seems that when the Prophet (saws) lead salah, he used to read tasbeeh three times only, as Abu Bakrah (rz) narrated that:

"The Prophet (saws) used to read tasbeeh three times in ruku and prostration."³

¹ Al-Jame Al-Tirmizi. Hadith No. 261. Chapter: What has been related about tasbeeh while bowing and prostrating.

This is a Marfoo Hadith. Abdullah bin Masood (rz) narrated reporting from the Prophet (saws):

”عن ابن مسعود: أن النبي صلى الله عليه وسلم قال: ”إذ ركع أحدكم فقال في ركوعه ”سبحان ربّي العظيم“ ثلاث مرات، فقد تم ركوعه، وذلك أدناه، وإذا سجد فقال في سجوده ”سبحان ربّي الأعلى“ ثلاث مرات، فقد تم سجوده، وذلك أدناه“

(Al-Jame Al-Tirmizi. Hadith No. 261. Chapter: What has been related about tasbeeh while bowing and prostrating.)

² Al-Fatawa Al-Hindiyah. Vol.1 p. 75. Chapter:4 about the description of Salah.

³ Majma Al-Zawaid. Vol.2 p. 128.

عن أبي بكر أن رسول الله صلى الله عليه وسلم كان يسبح في ركوعه ”سبحان ربّي العظيم“ ثلاثاً وفي سجوده ”سبحان ربّي الأعلى“ ثلاثاً.

Majma Al-Zawaid Wa Manba Al-Fawaid. Chapter: What should one say in ruku and prostration. (H: 2777) Reported by Al-Bazzar. A part of hadith of Abu Bakrah. (H: 3686)

But he read more than that in Tahajjud salah, because he (saws) prolonged ruku and prostration too much and both were like almost standing.¹

Imam should read tasbeehat in a quantity that may not tire the followers.

”وإن كان إماماً لا يزيد على وجه يمل القوم“² -

That’s why some ulama have written that Imam should read tasbeehat five times, so that those who read fast, they have not to wait too much and those who read slow, they can complete three times.

”ينبغي للإمام أن يقول خمسين ليمكن القوم من الثلاث“³ -

(Kitabul Fatawa. Vol.1 p. 176, 177)

Should one read tasbeehat of ruku and prostration loudly or silently

Question: Some people habitually read Thana, tasbeehat of ruku and prostration, takbeer of movement, tashahhud, Durood Shareef, Du’a and other adhkhar of Salah in sunnah, obligatory and other Salah so loudly that disturbs the person performing next to him and it ceases khushoo’ and khudhoo’ (humility, focus). What is the injunction about reading such loudly?

Answer: Reading Thana, tasbeehat of ruku and prostration, reciting the glorious Quran, and other dikr and Du’as in obligatory so loudly Salah that interferes others’ focus and humility and disturbs them and they forget or interrupts in the concentration of people staying in Itikaf or in sleeping people, is not correct. It carries sin. So, they should leave this habit.

¹ (Sahih Mulim. Hadith No. 1799. Chapter: Prophet (saws)’s Salah and Du’a in the night.

عن حذيفة قال: صليت مع النبي صلى الله عليه وسلم ذات ليلة فافتتح البقرة فقلت: يركع عند المائة ثم مضى فقلت: يصلي بها في ركعة فمضى فقلت: يركع بها ثم افتتح النساء فقرأها ثم افتتح آل عمران فقرأها يقرأ مترسلاً إذا مر بآية فيها تسبيح سبح وإذا رِسْوَ سؤال سأل وإذا مر بتعوذ تعوذ ثم ركع فجعل يقول: سبحان رب العظيم، فكان ركوعه نحواً من قيامه ثم قال: سمع الله لمن حمده ثم قام طويلاً قريباً مما ركع ثم سجد فقال: سبحان رب الأعلى، فكان سجوده قريباً من قيامه -

(Sahih Mulim. Hadith No. 772. Chapter: It is recommended to recite for a long time in the night salah.

² Al-Fatawa Al-Hindiyah. Vol.1 p. 75.

³ Majma Al-Anhur. Vol.1 p. 96. Lesson: The way to begin Salah.

وفي حاشية الحموى عن الإمام الشعراي: أجمع العلماء سلفاً وخلفاء على استحباب ذكر الجماعة في المساجد وغيرها الآن يشوش جهرهم على نائم أو مصلي أو قارى، إلخ.

(Raddul Muhtar. Vol.1 p.618)

وقد ذكر الشيخ عبد الوهاب الشعراي في كتابه المسمى "بيات ذاكر للمذكور والشاكر للمشكور" مانصه: وأجمع العلماء سلفاً وخلفاً على استحباب ذكر الله تعالى جماعة في المسجد وغيرها من غير نكير الآن يشوش جهرهم بالذكر على نائم أو مصلي أو قارى، كما هو مقرر في كتب الفقهاء.

(Al-Ashbah Wa Al-Nazair with Sharah Hamawi. P. 560) Allah knows the best. (Fatawa Rahimiyah. Vol.3 p. 23, 24)¹

Is adding "و بحمده" in tasbeehat of ruku and prostration correct or not

Question: Zaid reads in ruku "سبحان ربّي العظيم وبحمده" and "سبحان ربّي الأعلى وبحمده" in prostration of his supererogatory and obligatory Salah. Khalid say that reading "و بحمده" is neither written in any Hanafis book nor any Faqih mentioned it nor is established in hadith. Is Kahlid right or Zaid?

Answer: The same is mentioned about tasbeeh of ruku and prostration in Hadith as Khalid say and Hanafis Fuqaha also accepted it.² However, if the word "و بحمده" is aided,

¹ Reading tasbeeh of ruku and prostration less than three times is disliked

Question: Is there anything wrong if one reads tasbeeh of ruku and prostration less than three times?

Answer: Reading tasbeeh of ruku and prostration less than three times is somewhat disliked.

(والتسبيح فيه ثلاثاً) فلو تركه أو نقصه كره تنزيهاً.

(Al-Durrul Mukhtar with Raddul Muhtar. Book of Salah. Chapter: The description of Salah. Vol.1 p. 332. Nomaniyah Deoband) Allah knows the best.

Written by Habibullah Qasmi (May Allah forgive him) Authenticated by Muhammad Hanif (May Allah forgive him) (Fatawa Riyazul Uloom. Vol.2 p. 349, 350)

The injunction about Imam reading tasbeeh of ruku and prostration loudly

Question: If a Hafiz or Molvi Sahab reads "سبحان ربّي الأعلى" so loudly that all followers can hear, is that Salah while it or will they get reward the of congregation or not?

Answer: Reading any sentence in any pillar of Salah so loudly interrupts others' salah, is disliked, but if it rarely happens unintentionally, there is nothing wrong. Allah knows the best.

Written by Habibullah Qasmi (May Allah forgive him) 01/04/1413 A. H. (Habibul Fatawa. Vol.4 p. 84, 85)

² (ويضع يديه) معتمداً بهما (على ركبتيه إلخ ويسبح فيه وأقله) (ثلاثة).

there is nothing wrong and it is not a matter to argue. (Fatawa Darul Uloom Deoband. Vol.2 p. 167, 168)

If a person cannot say "عظيم" in tasbeeh of ruku, can he say "كريم" instead of "عظيم"

Question: If a person cannot read "سبحان ربّي العظيم" and he reads "سبحان ربّي العجيم", is it correct to teach him to read "سبحان ربّي الكريم" instead of "سبحان ربّي العظيم" or not?

Answer: It is correct to teach him to read "سبحان ربّي الكريم" instead of "سبحان ربّي العظيم" and then he learned the word "عظيم".¹ (Fatawa Darul Uloom Deoband. Vol.2 p. 170, 171)²

(Raddul Muhtar)

السنة في تسبيح الركوع "سبحان ربّي العظيم" -

(Raddul Muhtar. Chapter: The description of Salah. Vol.1 p. 462)

السنة في تسبيح الركوع سبحان ربّي العظيم إلا أن كان لا يحسن الظاء فيبدل به الكريم لئلا يجري على لسانه العزيم تفسد به الصلاة. كذا في¹

شرح درر البحار. فليحفظ -

(Raddul Muhtar. Chapter: The description of Salah. Vol.1 p. 462)

² Reading "سبحان ربّي الكريم" in ruku

Question: Is it correct to read "سبحان ربّي الكريم" instead of "سبحان ربّي العظيم" in ruku or not? If a person reads "أجيم" instead of "العظيم", will he be remained in the circle of Islam or not? What about his belief?

Answer: Hadith establishes "سبحان ربّي العظيم". So, reading "سبحان ربّي الكريم" is against hadith sharif.

عن ابن مسعود رضي الله تعالى عنه أن النبي صلى الله عليه وسلم: "إذ ركعة أحذركم، فقال في ركوعه: سبحان ربّي العظيم ثلاث مرات. فقد تم ركوعه، وذلك أدناه، إذا سجد فقال في سجوده: سبحان ربّي الأعلى ثلاث مرات، فقد تم سجوده، وذلك أدناه" -

(Sunan Al-Tirmizi. Books of Salah. Chapter: What is related to tasbeeh of ruku and prostration. Vol.1 p. 60. Saeed)

"[تنبيه]: السنة في تسبيح الركوع "سبحان ربّي العظيم" -

(Raddul Muhtar. Book of Salah. Chapter: The description of Salah. Lesson: The complete way of Salah. Vol.1 p. 494)

The person who does not pronounce Ain "ع" and Zue "ظ" he would read "أجيم" and it is wrong.

What is wrong if one does not read tasbeeh fill

Question: Common people do not read tasbeeh of ruku “سبحان رب العظیم” fill. Is there Salah valid or not?

Answer: Salah is correct.¹ (Fatawa Darul Uloom Deoband. Vol.2 p. 175)

If Imam did ruku fast, will Salah of followers be valid or not

Question: Imam did ruku so fast that the followers cannot read tasbeeh three times. Is Salah followers while it or not?

”ومنها زلة القارى، فلو فى إعراب-- ولو زاد كلمة أو نقص-- أو بدله بآخر نحو-- ”انفجرت“ بدل: ”انفجرت“، ”إياب بدل: ”أواب“، لم تفسد ما لم يتغير المعنى، إلا ما يشق تمييزه كالضاد والظاء فأكثرهم لم يفسد ها“ـ

(Al-Durrul Mukhtar. Vol.1 p. 630-633)

وقال ابن عابدين رحمه الله تعالى تحته: ”إن الخطأ إما فى الإعراب-- أو فى الحروف بوضع حرف مكان آخر“ـ

(Raddul Muhtar. Book of Salah. Chapter: The things that invalidate salah. The issues of the mistakes of reciter. Vol.1 p.630. Saeed)

But he will not be unbeliever by saying it, because the person who cannot pronounce Ain "ع" and Zue "ظ", he is helpless though it is necessary for him to pronounce correctly.

”وكذا من لا يقدر على التلفظ بحرف من الحروف، أو لا يقدر على إخراج الفاء إلى ابتكرار“ـ

(Al-Durrul Mukhtar)

”فكل ذلك حكمه ما مر من بذل الجهد دائماً، وإلا فلا تصح الصلاة به“ـ

(Raddul Muhtar. Book of Salah. Chapter: Leading Salah. Vol.1 p.582. Saeed)

He should read “سبحان رب الكريم” until he can pronounce correctly.

السنة فى التسبيح الركوع سبحان رب العظیم، إلا إن كان لا يحسن الظاء فيبدل به الكريم؟ لن لا يجزى على لسانه العزيم، فتفسد به الصلاة“ـ

(Raddul Muhtar. Book of Salah. The description of Salah. Lesson: The way of Salah. Vol.1 p. 494. Saeed) Allah knows the best.

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband. 06/09/1388 A.H.

Authenticated by Muhammad Nizamuddin (May Allah forgive him) Darul Uloom Deoband.

06/09/1388 A.H. (Fatawa Mahmoodiyah. vol.5 p.607, 608)

¹ والتسبيح فيه ثلاثاً

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Book of Salah. Chapter: The description of Salah. Vol.1 p. 444. Zafeer)

Answer: Imam should not perform ruku and prostration so fast that the followers cannot read tasbeeh three times, though they did not read tasbeeh three times, there Salah is correct with no fault.¹ (Fatawa Darul Uloom Deoband. Vol.2 p. 208)

If one did not find the chance to read tasbeeh of ruku and prostration, what should he do

Question: The followers did not read tasbeeh of ruku and prostration three times and Imam said takbeer to raise. Is joining correct in this situation and is following Imam necessary or not or? Should he complete tasbeeh? What is the most authentic statement of Hanafi schools of thought?

Answer: If Imam performs so fast that if the follower read tasbeeh of ruku three times, they cannot find Qauma and if they read tasbeeh of prostration three times, they cannot find imam in second prostration, they should the tasbeeh once only and follow Imam.² Allah knows the best.

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband. 11/06/1387 A.H.

Authenticated by Muhammad Nizamuddin (May Allah forgive him) Darul Uloom Deoband. (Fatawa Mahmoodiyah. vol.5 p.608)

Tasmee' "سمع الله لمن حمده" and Tahmeed "ربنا لك الحمد"

Question: It is mentioned in Bahishti Zewar part:2 under the way of performing obligatory Salah that he should be stand upright saying "سمع الله لمن حمده"³ and Bahishti

¹ (ولورفع الإمام رأسه) من الركوع والسجود (قبل أن يتم المأمور التسبيحات) الثلاث (وجب متابعتة) -

(Al-Durrul Mukhtar)

يسبح فيه ثلاثاً فإنه سنة على المعتمد المشهور في المذهب لا فرض ولا واجب، كما مر فلا يترك المتابعة الواجبة لأجلها -

(Raddul Muhtar. Book of Salah. The description of Salah. Subject: Prolonging ruku for coming person. Vol.1 p. 463)

² (ولورفع الإمام رأسه) من الركوع والسجود (قبل أن يتم المأمور التسبيحات) الثلاث (وجب متابعتة) -

(Al-Durrul Mukhtar)

يسبح فيه ثلاثاً فإنه سنة على المعتمد المشهور في المذهب لا فرض ولا واجب، كما مر فلا يترك المتابعة الواجبة لأجلها -

(Raddul Muhtar. Book of Salah. The description of Salah. Subject: Prolonging ruku for coming person. Vol.1 p. 463)

³ Bahishti Zewar. Part:2 p. The way of performing Salah. P. 17. Imdadiyah. Multan

Gauhar reads that the person performing Salah alone will say both i.e. “سمع الله لمن حمده” and “ربنا لك الحمد”.

Now I want to ask that should man and woman both read both or woman should read only “سمع الله لمن حمده” and the man should read both or only “سمع الله لمن حمده”. Is only “سمع الله لمن حمده” sunnah for man or both? Some books state that the person performing alone should read “سمع الله لمن حمده” after raising from ruku. If a person read only “سمع الله لمن حمده” and he came to know later that he should read both, is it a sin or not?

Answer: If one is performing Salah alone, should read both “سمع الله لمن حمده” and “ربنا لك الحمد” whether he is a man or woman. If one read only “سمع الله لمن حمده” only unknowingly, he did not commit fault and Salah is correct.¹ Allah knows the best.

Written by Mahmood (May Allah forgive him) Asst. Mufti Madrasah Mazahir Uloom Saharanpur. 16/03/1355 A.H. Authenticated by Saeed Ahmad (May Allah forgive him)

(Fatawa Mahmoodiyah. vol.5 p. 609, 610)

Reading “ربنا لك الحمد” is better for Imam

Question: should Imam read “ربنا لك الحمد” also after reading “سمع الله لمن حمده” or should followers read it only?

Answer: The matter of reading “ربنا لك الحمد” for Imam has two statements, but it is better for him to read it.

قال في شرح التنوير في سنن الصلاة: والتسمية للإمام والتحמיד لغيره۔
وقال ابن عابدين رحمه الله تعالى: (قوله لغيره) أى لمؤتم ومنفرد لكن سيأتي أن المعتمد أن المنفرد يجمع بين التسمية والتحמיד وكذا الإمام عندهما وهو رواية عن الإمام جزم بها الشرنبلالي في مقدمته۔

¹ وإن كان مقتدياً يأتي بالتحמיד ولا يأتي بالتسمية بلا خلاف، وإن كان منفرداً الأصح أنه يأتي بهما، كذا في المحيط، وعليه الاعتماد، وكذا في

التاتارخانيه، وهو الأصح، هكذا في الهداية

(Al-Fatawa Al-Hindiyah. Book of Salah. Chapter: 4 about the description of Salah. Lesson:3 about Sunnah acts of Salah. Vol.1 p. 74. Rasheediyah)

(Raddul Muhtar. Vol.1 p. 445) Allah knows the best.

30th Jumada Al-Ukhra, 1397 A.H. (Ahsanul Fatawa. Vol.3 p. 312)

If one reads “سمع الله لمن حمده” instead of “الله أكبر”

Question: Zaid read “الله أكبر” instead of “سمع الله لمن حمده” by mistake and did prostration and all followers followed him except one who did not raise up and did prostration directly after ruku. Is his Salah valid or not? Is Salah of all followers correct or not?

Answer: Salah of all followers is correct, ¹ but Salah of the person who did prostration directly after ruku is incomplete. He should repeat Salah.

Written by Muhammad Zahoor Nadawi. (Fatawa Nadwatul Ulama. Vol.2 p. 93)

Should the follower say “ربنا لك الحمد” with “اللهم” raising up from ruku or not

Question: Will the follower read only “ربنا لك الحمد” or “اللهم ربنا لك الحمد” when Imam reads “سمع الله لمن حمده”? What is better?

Answer: When Imam reads “سمع الله لمن حمده” the follower should read “ربنا لك الحمد” only and if he added “اللهم”, it is better. Both are mentioned in hadith and in some ahadith it is with “و” also i.e. “اللهم ربنا ولك الحمد”. So, whatever he said, is better and sunnah.²
(Fatawa Darul Uloom Deoband. Vol.2 p. 162, 163)

¹ سئل يوسف بن محمد عن رفع رأسه من الركوع ولم يقل عند الرفع سمع الله لمن حمده، قال لا يأتي به بعدما استوى قائماً وكذا كل ذكر يؤتي به في

حال الانتقال لا يؤتي به في غير محله كالتكبير الذي يؤتي به عند الانحطاط من القيام إلى الركوع أو من الركوع إلى السجود

(Al-Fatawa Al-Hindiyah. Book of Salah. Chapter: 4 about the description of Salah. Lesson:3 about Sunnah acts of Salah. Vol.1 p. 74.)

² (و) يكتفى (بالتحميد المؤتمر) وأفضله “اللهم ربنا ولك الحمد” ثم حذف الواو ثم حذف اللهم فقط -

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Book of Salah. Chapter: The description of Salah. Vol.1 p. 464. Zafeer)

A research about the sentence “ربنا لك الحمد”

Question: I used to read “ربنا لك الحمد”. A reliable Alim mentioned during speech that reading “ربنا لك الحمد” after raising from ruku has so and so virtues and the angles do much for him.

Adding something in “ربنا لك الحمد”

Question: A person read “ربنا ولك الحمد حمداً كثيراً طيباً مباركاً فيه” when Imam read “سمع الله لمن” during the negation of Salah. Can one read such sentences for tahmeed?

Answer: s Narrated Rifa`a bin Rafe` Az-Zuraqi (rz):

From that day, I added “و”, but I am doubtful. So, I want to ask that which sentence should be read? Is reading “ربنا لك الحمد” better or “ربنا ولك الحمد”?

Answer: There are four ways: (1) “اللهم ربنا ولك الحمد” (2) “اللهم ربنا لك الحمد” (3) “ربنا ولك الحمد” (4) “اللهم”. The first has virtues the most than the second, then the third and then the fourth.

قال في العلائقة: وأفضله اللهم ربنا ولك الحمد، ثم حذف الواو، ثم حذف اللهم، فقط.

وقال ابن عابدين: وبقي رابعة وبى حذفهما والأربعة في الأفضلية على هذا الترتيب كما أفاده بالعطف بشعر

(Raddul Muhtar. Book of Salah. Chapter: The description of Salah. Subject: Prolonging ruku for coming person. Vol.1 p. 464.)

The sentence about which hadith reads that over thirty angels were competing to write it first are:

ربنا ولك الحمد حمداً كثيراً طيباً مباركاً فيه.

(Bukhari Sharif. Hadith No. 799)

According to the rule of Hanafis thought one should not read such long Du’a in obligatory Salah. He can read it in sunnah and supererogatory Salah. Allah knows the best.

10th Rabi Al-Awwal, 1397 A.H. (Ahsanul Fatawa. Vol.3 p. 43)

The best words for tahmeed

Question: What are the best words for tahmeed?

Answer: The best words for tahmeed are: “اللهم ربنا ولك الحمد”.

والأفضل اللهم ربنا ولك الحمد ويليه اللهم ربنا لك الحمد ويليه ربنا لك الحمد.

(Maraqi Al-Falah. P. 189) (Maraqi Al-Falah Sharah Noorul leedhah. Lesson: The conditions and order of the acts of Salah. P. 189. Egyptian). Sharah Al-Munyah Al-Kabeer. P. 318. Ghunyatul Mustamli Sharah Munyatul Musalli. The description of Salah. P. 318. Suhail Academy. Lahore) Al-Durrul Mukhtar. Vol.1 p.334)

(Al-Durrul Mukhtar with Raddul Muhtar. Book of Salah. Vol.1 p. 334. Nomaniyah. Deoband) Allah knows the best.

Written by Abdullah (May Allah forgive him) Authenticated by Muhammad Hanif (May Allah forgive him) (Fatawa Riyazul Uloom. Vol.2 p. 330)

One day we were praying behind the Prophet. When he raised his head from bowing, he said, “سمع الله لمن حمده”. A man behind him said, “ربنا ولك الحمد حمداً كثيراً طيباً مباركاً فيه” (O our Lord! All the praises are for You, many good and blessed praises). When the Prophet completed the prayer, he asked, "Who has said these words?" The man replied, "I." The Prophet said, "I saw over thirty angels competing to write it first."¹

It is understood that if such sentences are read for tamheed, Salah will not be invalid. However, the companions used to read in congregation only “ربنا لك الحمد” and the Prophet (saws) also advised them that when Imam read “سمع الله لمن حمده”, you should read “ربنا لك الحمد”.²

Therefore, Hanafis Fuqaha thinks that reading that in obligatory Salah is sufficient. However, he can read the words that you mentioned in the question in supererogatory Salah, because this Salah has more capacity than supererogatory Salah. As far as the words of the Prophet (saws) are concerned, he intended to appreciate these words not to confirm for acting upon i.e. the Prophet (saws) did not intend that the people should read these words. If it would so, he would have recommended his companions to read it. (Kitabul Fatawa. Vol.2 p. 181, 182)

Is clasping hands after raising from ruku proved or not

Question: And sending you the booklet “Itmam Al-Khushoo”. Please have a look and honour with your reviews and comments.

Answer: I have studied the booklet “Itmam Al-Khushoo”, but no hadith is mentioned in it that can prove to clasping hands after raising from ruku clearly. A hadith is narrated by Ali (rz) on page No.7:

It claims that he put the right hand on the left before ruku.

¹ Bukhari Sharif. Vol.1 p.11. Hadith No. 799. Chapter: The superiority of saying “اللهم ربنا لك الحمد” (O Allah, Our Lord! All the praises and thanks are for You).

² Sahih Bukhari. Hadith No. 799. Chapter: The superiority of saying “اللهم ربنا لك الحمد” (O Allah, Our Lord! All the praises and thanks are for You)

However, Hanafis Fuqaha and the majority of elderly scholars have the opinion that one should hang hands after raising from ruku.¹ Above all, it is to surprise that you are asking about my opinion in this regard. Can I go against the majority of our Aimmah and Fuqaha? (Fatawa Darul Uloom Deoband. Vol.2 p. 176, 177)²

¹ وأما في القومة التي بين الركوع والسجود ذكر شيعة الإسلام في شرح كتاب الصلاة أنه يرسل على قولهما كما هو قول محمد.

(Al-Muheet Al-Burhani. Book of Salah. Vol.1 p. 355. Darul Fikr)

وترسل في القومة وبين تكبيرات العيد.

(Al-Hidayah. Chapter: The description of Salah. Vol.1 p. 49. Daro Ihya Al-Turath)

² **Clasping hands after raising from ruku**

Question:

وهو سنة قيام -- (له قرار فيه ذكر مسنون فيضة حالة الثناء وفي القنوت وتكبيرات الجنازة لا) (في قيام بين ركوع وسجود) (ولا بين تكبيرات العيد) لعدم الذكر ما لم يطل القيام فيضه.

(Al-Durrul Mukhtar. Chapter: The description of Salah.)

ومقتضاه أنه يعتمد أيضاً في صلاة التسابيح.

(Raddul Muhtar. Book of Salah. Subject: Mutawatir and Shaz)

It is mentioned in Durre Mukhtar in the chapter of the description of Salah: It is the Sunnah of standing in which recitation or dikr is sunnah. So, he should clasp hands while reading Thana, Qunoot and takbeer of funeral prayer not after raising from ruku. Raddul Muhtar reads: He should not clasp hands during takbeer of Edain, because there is no dikr in it. How long the standing may be, he should clasp hands. That's why he should act upon it in Salat Al-Tasbeeh. What do these texts mean? Does it prove to clasp hands in Salat Al-Tasbeeh or not?

Answer: One should not clasp hands during standing after ruku. The above-mentioned text does not prove to clasp hands, rather it declares that the rule requires it. (Talifat Rasheediyah. P. 265)

Du'a during standing after ruku

Question: What do Islamic Jurists say in regard to the matter that a Hanafi person who follows the madhab of Imam Abu Hanifah (r) in all practices, but he reads after ruku in Salah. It is not because that he opposes madhab of Imam Abu Hanifah (r), but he understands that it is like. What do you say about this matter, is salah correct or not? If it is correct, is it with disliking or without it?

Answer:

” (ثم يرفع رأسه من ركوعه مسمعاً) -- (ويكتفي به الإمام) -- وقال: يضم التحميد سرّاً، (و) يكتفي (بالتحميد المؤتم) وأفضله: اللهم ربنا ولك الحمد، ثم حذف الواو، ثم حذف اللهم فقط -- (ويجمع بينهما لومنفرداً) على المعتد يسمع رافعاً ويحمد مستويّاً آه --

(Al-Durrul Mukhtar)

” (قوله: وقال: يضم التحميد) هو رواية عن الإمام أيضاً، وإليه مال الفضلى والطحاوى و جماعة من المتأخرين، معراج عن الظهيرية -- واختاره في الحواشي القدسي، ومشى عليه في نور الإيضاح، لكن المتنوب على قول الإمام -- (قوله: ثم حذف اللهم) أي مع إثبات الواو، وبقي رابعة: وهي

Saying takbeer while prostrating for the follower

Question: When Imam prostrates saying takbeer, should the followers prostrate saying takbeer or without takbeer?

Answer: The followers will also say takbeer as it is mentioned in Shami.¹ Allah knows the best.

حذفهما والأبعة في الأفضلية على هذا الترتيب كما أفاده بالعطف بضم- قوله: على المعتمد: أي من أقوال ثلاثة مصححة. قال في الخزان: وهو الأصح. كما في الهداية، والمجمعة والملتقى، وصح في المبسوط أنه كالمؤتم، وصح في السراج معزياً لشيخ الإسلام أنه كالإمام- قال الباقي: والمعتمد الأول آه-“

(Raddul Muhtar. Vol.1 p.519) (Al-Durrul Mukhtar with Raddul Muhtar. Book of salah. Chapter: The description of salah. Lesson: When one wants to begin salah. Vol.1 p.497)

”قال مولانا بجر العلوم: اعلم أنه قد جاء في أدعية القومة زائداً على ما ذكرنا عن أبي سعيد الخدري رضي الله تعالى عنه قال: كان رسول الله صلى الله عليه وسلم إذا رفع رأسه من الركوع قال: ”اللهم ربنا لك الحمد ملأ السموات وملأ الأرض وملأ ما شئت من شيء بعد أهل الثناء والمجد أحق ما قال العبد، وكلنا لك عبد، اللهم لا مانع لما أعطيت ولا معطي لما منعت، ولا ينفع ذا الجد منك الجد“ - رواه مسلم-

(Sahih Muslim. Book of salah. Chapter: What to say when raising from ruku. Vol.1 p.190) (Rasail Al-Arkan. Lesson: The description of salah. P.77. Publication: Al-Alawi. Lucknow)

”وقيد في البذل الدعاء الطويل بانفراد صلى الله عليه وسلم، كذا في باب ما جاء في ما يقول إذا رفع رأسه من الركوع (”والحديث الذي استدلل به محمول على حالة الانفراد في صلاة التطوع“ -

(Bazl Al-Majhood. Book of salah. Chapter: What to say when raising from ruku. Vo2.1 p.68. Maktabah Imdadiyah)

The answer to the question and prolonging Du'a declared from the text mentioned in (Al-Hirz Al-Thameen. P.262 (Al-Hirz Al-Thameen Li Hisn Wa Al-Haseen, authored by Ali bin Sultan Muhammad Al-Harwi known by Al-Qari Nazeel Macca Al-Mukarramah)

”إذا أقام من الركوع، قال: ”ربنا ولك الحمد حمداً كثيراً طيباً مباركاً فيه“ - ح، د، س، آه-“

(Hisn. P.40) (Hisne Haseen authored by Al-Jazri (r). When one raised from ruku. P.190. Darul Ishaat) (Sahih Bukhari. Book of calling to prayers (Adhaan). Chapter without topic. Vol.1 p.110) Written by Mahmood (May Allah forgive him) Asst. Mufti Madrasah Mazahir Uloom Saharanpur. Authenticated by Abdullatif and Saeed Ahmad (May Allah forgive him) 24th Jumada Al-Uoola, 1359 A.H. (Fatawa Mahmoodiyah. vol.5 p.610-612)

¹ وثمانية تفعل مطلقاً: الرفع لتحريمه، والثناء، وتكبير انتقال، آه-¹

(Al-Durrul Mukhtar)

”(وقوله: وتكبير انتقال): أي إلى ركوع أو سجود أو رفع منه“ -

(Raddul Muhtar. Book of salah. Chapter: Witr and supererogatory Salah. Vol.2 p. 12, Saeed)

Written by Mahmood. (May Allah forgive him) Darul Uloom Deoband 26/10/1395
(Fatawa Mahmoodiyah. vol.5 p. 618)

The injunction of placing hands before knees in prostration

Question: Should one place hands first or knees bowing for prostration after ruku?

Answer: Ahadith are different in this matter i.e. whether he place hands first or knees. Wail bin Hujr (rz) narrates to place knees before hands.¹ Abu Hurairah (rz) narrates two hadith: (1) The above-mentioned (2) Its opposite.

Imam Tahawi (r) said that what Abu Hurairah (rz) narrated is declined because of contradiction. Thus, hadith of Wail bin Hujr (rz) is preserved from contradiction. So, it was preferred² and Hanafis people act upon it.

(Imdadul Fatawa. Vol.1 p. 99) (Imdadul Fatawa Jadeed. Vol.1 p. 195)

Placing right knee first is not sunnah

Question: A person said that you should place right knee and right hand while bowing for prostration and should raise opposite to it. Is this way sunnah?

Answer: The Sunnah way is to place both knees first together on the ground and then both hands together and to raise opposite to it, but if placing knees first is difficult due to excuse, he should place right hand first and then both knees together. However, if he places hand first, he should place right. There is no preference about placing knees.

قال ابن عابدين رحمه الله تعالى تحت (قوله واضعاً ركبتيه ثم يديه): ويضع اليمنى منهما أولاً ثم اليسرى كما في القهستانى، لكن الذى فى الخزانين: واضعاً ركبتيه ثم يديه إلا أن يعسر عليه لأجل خف أو غيره فيبدأ باليدين ويقدم اليمنى، آهـ ومثله فى البدائع والتاترخانية والمعراج والبحر وغيرها، ومقتضاه أن تقديم اليمنى إنما هو عند العذر الداعى إلى وضع اليدين أولاً وأنه لا تيامن فى وضع الركبتين وهو الذى يظهر لعسر ذلكـ

(Raddul Muhtar. Vol.1 p. 465)³ Allah knows the best. 25th Muharram, 1391 A.H.

¹ عن وائل بن حجر قال: رأيت رسول الله صلى الله عليه وسلم إذا سجد يضع ركبتيه قبل يديه وإذا نهض رفع يديه قبل ركبتيهـ

(Tirmizi. Chapter: What is related to place knees before hands in Salah. (H: 268) (Ela Al-Sunan. The way of prostration. Vol.2 p. 34. H: 779)

² Ros Sharah Ma'ani Al-Athar. Vol.1 p. 150. Chapter: What should be placed first in prostration. Saeed. (Vol.1 p. 255. Alam Al-Kitab)

³ Book of Salah. Chapter: The description of Salah. Subject: Prolonging ruku for coming person.

(Ahsanul Fatawa. Vol.3 p. 32)

Should one place head first or nose in prostration

Question: Should one place head first or nose in prostration and should he raise head first or nose from prostration?

Answer: He should place head first, then nose and no other is mentioned while raising, but it seems that both will be raised together.

قال في الدر: (ثم وجهه) مقدماً أنفه لما مرّ أى لقربه من الأرض۔

لما قال الشامي: لكن في البدائع: ومنها: أى من السنن أن يضع جبهته ثم أنفه، وقال بعضهم: أنفه ثم أب، جبهته ومقتضاه اعتماد تقديم الجبهة وأن العكس قول البعض، آه۔

قال في الدر: ويعكس موضه۔

قال الشامي: وهل يرفع الأنف قبل الجبهة: أى على القول بأنه يضعه قبلها؟ قال في الحلية: لم أقف على صريح فيه، آه۔

(Shami. Vol.1 p. 520)¹ Allah knows the best.

16th Rajab, 1348 A.H. (Imdadul Ahkam. Vol.2 p. 98, 99)

Masnoon prostration

Question: The Prophet (saws) used to prostrate long. Does it mean that he used to prostrate for a long time?

Answer: When the Prophet (saws) used to perform Salah alone he prostrated for a long time and widening to the extent that a lamb can pass under him.² Allah knows the best. (Fatawa Mahmoodiyah. vol.5 p. 618, 619)

¹ Book of Salah. Chapter: The description of Salah.

² عن ميمونة رضي الله عنها أن النبي صلى الله عليه وسلم: كان إذا سجد، جافى بين يديه، حتى لوأت بهمة أرادت أن تمر تحت يديه، مرت۔ (Sunan Abu Dawood. Book of Salah. Chapter: The description of prostration. Vol.1 p. 130. Darul Hadith. Multan) (H: 898) Sunan Ibn Majah. Chapter: The prostration. (H: 880)

” (قوله: وجافى بطنه عن فخذه): أى باعده لحديث مسلم: ”كان إذا سجد، جافى بين يديه، حتى لو بهمة أرادت أن تمر تحت يديه، مرت۔“ ولحديث أبي داود في صفة صلواته عليه السلام: ”إذا سجد فرج بين فخذه غير حامل بطنه على شيء من فخذه۔“

(Al-Bahrur Raique. Book of Salah. Chapter: The description of Salah. Vol.1 p. 559, 560. Rasheediyah)

The way of prostration

Question: How much should thighs and calves be separated? Should it be like 90° angle or what?

Answer: Durre Mukhtar reads:

” (ويباعد بطنه عن فخذه) ليظهر كل عضو بنفسه، إلخ¹ -

So, it is understood that sunnah of prostration is to this extent and it is not necessary to make 90° angle and it is only when he is performing Salah alone or he is Imam otherwise he should not do any act that can hurt other followers. (Fatawa Darul Uloom Deoband. Vol.2 p. 163, 164)

Joining both knees in prostration

Question: It is mentioned in “Ilm Al-Fiqh” (authored by Maulana Abd Al-Shakoor Lucknowi) and the Sunnah acts of Salah:

“Joining both knees in prostration.”²

It is to ask that is it really sunnah? I have never studied it in any book or listen to an Alim saying so.

Answer: Joining means here to place both knees together. He should not place right knee first and then the left and it is mentioned in books of Fiqh that he should place both knees together and it is spoken in Urdu “ملاکر” (jointly):

”لا تيا من في وضع الركبتين“ -

(Raddul Muhtar)³ Allah knows the best.

Written by Mahmood. (May Allah forgive him) Darul Uloom Deoband 19/07/1393
(Fatawa Mahmoodiyah. vol.5 p. 631)

¹ (Al-Durrul Mukhtar on the margin of Raddul Muhtar. Chapter: The description of salah. Vol.1 p. 470

² Ilm Al-Fiqh. Part.2. Miscellaneous issues. Sunnah acts of Salah. P. 220. Darul Isha'at. Karachi

³ Raddul Muhtar. Book of Salah. Lesson: The complete way of Salah. Vol.1 p. 493. Saeed

Joining ankles in prostration

Question: It is mentioned in Al-Arf Al-Shazi. P. 134. Chapter: what is related to read tasbeeh in ruku and prostration. Narrated Aisha (rz):

”الرّص بين العقبين في السجدة أى ضمها، إلخ“¹ -

Looking at ”الرّص بمعنى الضم“ (Al-rash means to join) it seems that both heels should be jointed in prostration only and the paws should be separated. Is it recommended or sunnah? If a person does not joint as it is usual practice, will it affect Salah or not i.e. will it be against etiquettes or is it disliked?

It is not mentioned in common books of Fiqh. I could not understand the reason.

Answer: For, joining ankles is commanded in prostration also:

”إذا كُلت السنة في الركوع إصاقي الكعبين ولم يذكر واتفرج بينهما بعده، فالأصل بقاؤهما ملتصقين في حالة السجود أيضاً“² -

(Raddul Muhtar. Vol.1 p. 232)²

Joining ankles needs to join heels, because the ankles cannot join completely without joining heels. The thing that supports sunnah will be recommended at least.³ Particularly, the narration mentioned in the question confirms it though the paws will be separate somehow. Allah knows the best.

Written by Mahmood. (May Allah forgive him) Darul Uloom Deoband 22/06/1388
(Fatawa Mahmoodiyah. vol.5 p.630, 631)

Question: Should men keep their ankles joint together in prostration or separated? Arf Al-Shazi has reported a hadith about joining ankles:

وفي صحيح ابن حبان عن عائشة رضي الله تعالى عنها: الرّص بين العقبين في السجدة أى ضمهما وأكثر الناس عن هذا غافلون -

(Al-Arf Al-Shazi. P. 135) Please write your research about this matter.

Answer: A hadith about separating ankles is also reported after mentioned hadith in the above question in Ela Al-Sunan:

¹ Al-Arf Al-Shazi on Jame Al-Tirmizi. Books of Salah. Chapter: what is related to read tasbeeh in ruku and prostration. Vol.1 p. 69. Saeed

² Raddul Muhtar. Book of Salah. Chapter: The description of Salah. Lesson: The complete way of Salah. Vol.1 p. 493. Saeed

³ لأن ما لا يتوصل إلى الفرض إلا به، فهو فرض -

(Raddul Muhtar. Book of Salah. Chapter: The description of Salah. Lesson: The complete way of Salah. Vol.1 p. 499. Saeed) (Chapter: The description of Salah. Subject: Prolonging ruku for coming person.)

عن عائشة رضى الله تعالى عنها في حديث أوله: فقدت رسول الله صلى الله عليه وسلم وكان معي على فراشي فوجدته ساجدًا راضًا عقبه مستقبلًا بإطراف أصابعه القبلة - (رواه ابن حبان في صحيحه بإسناد حسن)

¹ (Al-Talkhees Al-Habeer. Vol.1 P.98)

وللنسائي وقد سكت عنه: وبوساجد وقدماه منصوبتان - (الحديث)

(Sunan Al-Nasai. Vol.1 p. 166)

عن البراء رضى الله تعالى عنه كان صلى الله عليه وسلم إذا ركع بسط ظهره وإذا سجد وجهه أصابعه قبل القبلة فتفأفأ - (يعنى وسع بين رجليه - منه) - (رواه البيهقي)

² (Al-Talkhees Al-Habeer. Vol.1 P.98)

قلت: احتج به الحافظ ابن حجر بعد ما ضعف رواية الدارقطني عن عائشة رضى الله تعالى عنها وسكت عنه فهو حسن أو صحيح عنده.

³ (Ela Al-Sunan. Vol.3 p.138)

In the case of contradiction, first the method of reconciling and then deciding more correct between both is adopted.

Reconciliation:

The words of hadith “رَضَ بين العقبين” is considered to put closely.

”كما حمل عليه العلامة الطحطاوى رحمه الله تعالى حديث ضم الكفين في الدعاء“ -

The hadith itself contains two indices: (1) Making the fingers towards Qiblah. (2) Setting them up. These two sunnah cannot be offered perfectly in the condition of joining ankles together. Moreover, it causes a fault to move feet unnecessarily.

Preference:

Second hadith is according to sunnah of separating in ruku and prostration for men.

وكفى به مرجحًا، وبهذا رجع الإمام الطحاوى رحمه الله تعالى حديث وضع اليدين على الركبتين في الركوع على حديث التطبيق -⁴

¹ Sunan Al-Nasai. Chapter: Placing the feet upright during prostration. (H: 1100)

² Al- Sunan Al-Kubra Lil Baihaqi. Chapter: One should join the fingers of his hand in prostration and make them towards Qiblah. (H: 2697). Musnad Al-Siraj. Chapter: It is recommended to be straighten in prostration. (H: 352)

³ Chapter: The way of prostration. Vol.3 p. 39, 40. Idarah Al-Quran Wa Al-Uloom Al-Islamiyah. Karachi.

⁴ Sharah Ma'ani Al-Athar. Chapter: Joining (ankles) in ruku. Vol.1 p. 230-232.

Moreover, the command of khoshoo' (humility, focus) also proves this preference, because unnecessary movement is against it.

قال صلى الله عليه وسلم في مصل يعيث بلحيته: لو خشع قلبه لسكن جوارحه¹

I have mentioned this detail voluntarily, otherwise returning to hadith directly is not the method of Muqallid. Fiqh does not confirm it at all. It is mentioned in Shamiyah that only Abu Al-Sauood reported it and discussed about its authentication while a detail denying to join the ankles in ruku and prostration is described along with its evidences. Ahsan Al-Fatawa also reported the research of Siayah about joining ankles in ruku. Allah knows the best.

27th Shaban, 1400 A.H. (Ahsan Al-Fatawa. Vol.3 p. 49, 50)

Is prostrating in salah on the earth better directly or indirectly

Question: Zaid and Bakar argued fiercely that is the prostration of Salah better on the ground directly or indirectly, for example; on mat or cloth? Zaid has the first opinion. He proves it that prostration means to put the forehead on the ground and the general meaning of the word is considered. Normally, people have the ground and it is also narrated that “جعلت لي الأرض طهوراً ومسجداً” the earth is made for me a source of purity and the place to pray. The companions used to perform Salah spreading gravels and not removing the dust got on the forehead in prostration according to the rule of Fiqh. This is also its an evidence.

Bakar said that placing the forehead is called the prostration and the condition of earth is only for the time being. Regarding the earth as a mean of purity or the place of praying is due is its superiority, but it does not mean that it causes problems and difficulties and the dust cannot get on the forehead while prostrating on mat or any other floor, rather it is found.

Answer: Regardless the evidences of both parties, Fuqaha has given verdict in in this regard that the prostration is better on the earth and what grows from it. Their verdicts are because of two reasons: (1) It is nearer to the humility. (2) Prostrating on different kinds of clothes is disliked in the opinion of Imam Malik (r).

¹ لو خشع قلبه لخشعت جوارحه“ - العسكري في المواعظ وفيه زياد بن المنذر، متروك.

(Kanzul Ummal. Lesson: Invalidating and disliked acts of Salah. Vol.8 p. 197. (H: 22530).

Musannaf Abdur Razzaque Al-Sana'ani. Chapter: Playing with Salah. (H: 3308)

عن أبيات قال: رأى ابن المسيب رجلاً يعيث بلحيته في الصلاة فقال: “لو خشع قلبه لخشعت جوارحه” -

We can avoid the difference of Imam Malik (r) by prostrating on the earth and what grows from it and it is better.

لكن الأفضل عندنا السجود على الأرض أو على ما تنبت¹

(Shami. Vol.1 p. 368)

(و) لكن الصلاة (على الأرض) بلا حائل (و) على (ما أنبتته الأرض) كالحصير والبوريا (أفضل) لأنه أقرب إلى التواضع وفيه خروج عن خلاف الإمام مالك فإن عنده يكره السجود على ما كان من نحو الصوف والقطن والكتان فكان أفضل²

(Al-Kabeer. P. 347)

Noorul leedhah reads:

فصل فيما لا يكره للمصلي: ولا بأس بالصلاة على الفرش والبسط واللبود... والأفضل الصلاة على الأرض... أو على ما تنبت، ووجهه صاحب المراقى بقوله: لقربه من التواضع وصاحب الطحطاوى: وفيه خروج عن خلاف الإمام مالك³

Allah knows the best.

Written by Abdullah (May Allah forgive him). Authenticated by Abdul Haleem (May Allah forgive him) and Muhammad Hanif (May Allah forgive him) (Fatawa Riyazul Uloom. Vol.2 p. 346, 347)

Is it allowed to support while standing up from prostration

Question: Is supporting on the ground while standing up from prostration allowed or disliked? If supporting on the knees is allowed, is it recommended to leave it or not?

Fatawa Alamgiri reads:

ولا يعتمد على الأرض بيديه عند قيامه وإنما يعتمد على الركبة... وترك الاعتماد مستحب، إلخ⁴

What does this text mean and what will be the injunction in this case?

¹ Raddul Muhtar. Book of Salah. Chapter: The description of Salah. Vol.1 p. 502. Darul Fikr. Beirut

² Al-Halabi Al-Kabeer Sharah Munyatul Musalli. Book of Salah after disliked acts of Salah. P. 360. Publication: Sindh.

³ Maraqi Al-Falah with Tahtawi. Lesson: The thing which is not disliked for the person performing Salah. P. 248. Egyptian

⁴ Al-Fatawa Al-Hindiyah. Lesson:3 about sunnah acts and etiquettes of Salah. Vol.1 p. 75. Darul Fikr. Beirut

Answer: Durre Mukhtar reads:

(ويكبر للنهوض) على صدور قدميه (بلا اعتماد وقعود) استراحة، إلخ-

It is mentioned in Shami:

(قوله: بلا اعتماد): أى على الأرض، إلخ، قال في الكفاية: أشار به إلى خلاف الشافعي رحمة الله عليه في موضعين، أحدهما: يعتمد بيديه على ركبتيه، عندنا وعنده على الأرض، إلخ-

(Raddul Muhtar. Vol.1 p. 340)¹

So, it is understood that Hanafis madhab is to support on the knees and Shafae' madhab is to support on the earth.

Therefore, one should not support on the earth without any excuse, but stand up supporting on the knees. The text of Alamgiri "وترك الاعتماد مستحب"² (not supporting is recommended) means not supporting on the earth is recommended. (Fatawa Darul Uloom Deoband. Vol.2 p. 185)

The standing upright after prostration is sunnah

Question: Ghair Muqallid people say that Hanafis people stand upright as they raise head from prostration. It is not permissible and it creates fault in salah. They should sit for a moment after raising head from prostration. Is this statement correct or not?

Answer: The author of Hidayah has answer to this question in short:

"ولنا حديث أبي هريرة رضي الله تعالى عنه أن النبي صلى الله عليه وسلم "كان ينهض في الصلوة على صدور قدميه"، وما رواه محمود على حالة الكبر، إلخ-³

¹ (Raddul Muhtar. Chapter: The description of Salah. Vol.1 p. 472, 473. Zafeer)

² Al-Fatawa Al-Hindiyah. Egyptian. Chapter: 4 about the description of Salah. Lesson:3 about Sunnah acts of Salah. Vol.1 p. 70. Zafeer

³ Al-Hidayah. Chapter: The description of Salah. Vol.1 p. 101 (Sunan Al-Tirmizi. Chapter: Something else about that. (H:288)

عن عبد الرحمن بن يزيد قال: كان عبد الله ينهض على صدور قدميه-

(Al-Mujam Al-Kabeer Li Al-Tabarabi. Chapter: (H:9328)

Abu Hurairah (rz) narrated: "Allah's Messenger would get up during his Salat on the tips of his feet." That means he did not sit after raising from prostration. However, that hadith in which

(Fatawa Darul Uloom Deoband. Vol.2 p. 205, 206)¹

The injunction of sitting briefly to rest during Salah

Question: Is sitting briefly to rest (jalsah al-istirahah) during Salah allowed or not?

Answer: If you mean by (jalsah al-istirahah) to sit briefly after rising from the second sujood (prostration) of the first or third rakah before standing up to do the following rakah, Hanafis ulama forbid from it. So, if you are Hanafi, you should not sit.² Allah knows the best.

standing after sitting is mentioned, is the condition of old age of the Prophet (saws). Thus, it is the way to act upon both hadith. Allah knows the best. Zafeer

¹ **Supporting on the knees with hands while standing up from prostration in Salah is recommended**

Question: What do ulama and Islamic jurists say in the regard to the matter that where should one place his hands while bowing to prostrate and standing after prostration? What is the recommended method?

Answer: Placing hands on the knees while bowing to prostrate is not recommended, but common people think it recommended. They should avoid it. However, placing hands on the knees while standing up from prostration in Salah is recommended.

قال في العلائية ويكبر للنهوض على صدور قدميه بلا اعتماد وقعود استراحة ولو فعل لا بأس-

وفي الشامية: (قوله بلا اعتماد، إلخ) أي على الأرض قال في الكفاية أشار به إلى خلاف الشافعي في موضعين أحدهما يعتمد بيديه على ركبتيه عندنا وعنده على الأرض والثاني الجلسة الخفيفة قال شمس الأئمة الحلواني الخلاف في الأفضل حتى لو فعل كما مذهبنا لا بأس به عند الشافعي ولو فعل كما بومذبه لا بأس به عندنا كذا في المحيط-

(Raddul Muhtar. Vol.1 p. 473) Allah knows the best.

29th Muharram, 1399 A.H. (Ahsan Al-Fatawa. Vol.3 p. 45)

² (ويكبر للنهوض) على صدور قدميه (بلا اعتماد وقعود) استراحة ولو فعل لا بأس-

(Al-Durrul Mukhtar)

قال في الحلية: والأشبه أنه سنة أو مستحب عند عدم العذر، فيكره فعله تزييها لمن ليس به عذر-

(Raddul Muhtar. Book of Salah. Chapter: The description of Salah. Lesson: The complete way of Salah. Vol.2 p. 214)

It is understood that if there is no excuse, standing up without sitting briefly to rest is sunnah and recommended. Though sitting briefly to rest without excuse makes no harm, but it is somewhat disliked and not more appropriate act of salah. (Mujahid)

Written by Muhammad Uthman Ghani. 01/06/1371 A.H. (Fatawa Imarat Shariah. Vol.2 p. 130, 131)¹

¹ Sitting briefly to rest in odd rakah

Question: Is it proved by the Prophet (saws) that he said briefly to rest in odd rakah or he forbade to sit?

Answer:

وعن أبي هريرة رضي الله تعالى عنه قال: أن النبي صلى الله عليه وسلم كان ينهض في الصلوة على صدور قدميه.

(Al-Hidayah. Chapter: The description of Salah. Vol.1 p. 101. Reported from Bukhari. Zafeer)

A number of the companions narrated as it is mentioned in Sharah Al-Munyah:

عن عبد الرحمن بن يزيد يقول: رمقت عبد الله بن مسعود في الصلاة فرأيت أنه ينهض ولا يجلس قال: ينهض على صدور قدميه في الركعة الأولى والثانية.

(Al-Mujam Al-Kabeer Li Al-Tabarani. (H: 9327) (Fatawa Darul Uloom Deoband. Vol.2 p. 186, 187)

Is sitting briefly to rest correct or not

Question: Is it allowed to sit briefly after performing both prostrations before standing up to do the following rakah?

Answer: According to Hanafis thought, it is not correct to sit briefly after prostration before standing up to do the second or fourth rakah. One should not do it.

ويكبر للنهوض -- بلا اعتماد وقعود استراحة ولو فعل لا بأس.

(Al-Durrul Mukhtar)

بلا اعتماد إلخ أي على الأرض قال في الكفاية: أشار به إلى خلاف الشافعي في موضعين: أحدهما يعتمد بيديه على ركبتيه عندنا وعندنا على الأرض، والثاني

الجلسة الخفيفة، قال شمس الأئمة الحلواني: الخلاف في الأفضل حتى لو فعل كما هو مذهبنا لا بأس به عند الشافعي رحمه الله تعالى ولو فعل كما هو مذهبه

لا بأس به عندنا، كما في المحيط آه قال في الحلية: والأشبه أنه سنة أو مستحب عند عدم العذر، فيكره فعله تنزيهاً لمن ليس به عذر، آه وتبعه في

البحر واليه يشير قولهم: لا بأس فإنه يغلب فيما تركه أولى.

(Raddul Muhtar. Chapter: The description of Salah. Vol.1 p. 472. (Fatawa Darul Uloom Deoband. Vol.2 p. 191)

Sitting briefly to rest in Salah

Question: Some people briefly after prostration and then stand up. What is the injunction about this sitting? Is it sunnah?

Answer: Both methods are proved by the Prophet (saws): Standing after sitting and without sitting briefly.

Sahih Bukhari. Hadith No. 823. Chapter: Sitting straight in a witr payer (i.e., an odd rakah) and then getting up. Musannaf Ibn Abi Shaibah. Chapter: The person who says, when you raise your head.)

So, both methods are permissible. This sitting is called "jalsah al-istirahah". It is sunnah and better in the opinion of some Fuqaha, but the sunnah way according to Hanafis thought to stand up without sitting. They think about the sitting which was mentioned in the hadith that it may happened at the end of the Prophet's life when he had put on weight, or for some other reason. (Sahih Bukhari. Hadith No. 823)

The injunction of reciting “بِسْمِ اللَّهِ” before tashahhud

Question: Is reciting “بِسْمِ اللَّهِ” before tashahhud allowed according to hadith or not?

Answer: Reciting complete “بِسْمِ اللَّهِ” before tashahhud is not proved by any hadith, but it is narrated in hadith as follow:

بِسْمِ اللَّهِ التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ لِلَّهِ وَالزَّكَايَاتُ لِلَّهِ الْإِخْلَاقُ¹

According to Hanafis thought, the most virtuous tashahhud is the one of Ibn Masood (rz) which is recited in our country. Adding something in it is against the more appropriate method. However, if one recited “بِسْمِ اللَّهِ” before tashahhud, makes no harm in Salah.

Al-Durrul Mukhtar reads:

(ويقرأ تشهد ابن مسعود) وجوباً كما يحته في البحر ، ولكن كلام غيره يفيد ندبه، وجزم شيخ الإسلام المجد بأن الخلاف في الأفضلية. آهـ

(Al-Durrul Mukhtar. Vol.1 p. 532)² Allah knows the best.

4th Rajab, 1341 A.H. (Imdad Al-Ahkam. Vol.2 p. 79)³

It appears that it was due to excuse.

This reconciliation of Hanafis Fuqaha is compatible analogically. It is better not to sit briefly to rest, but if one sit, it is allowed without disliking.

Allamah Alauddin Haskafi (r) say about sitting briefly to rest:

“ولو فعل لا بأس”

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Vol.2 p. 213) (Kitabul Fatawa. Vol.2 p. 187)

¹ Muwatta Al-Imam Malik. Research of Al-Azami. Book of Salah. Tashahhud in Salah. Vol.2. 125 (H: 301)

² Book of Salah. Chapter: The description of Salah.

³ Reciting “بِسْمِ اللَّهِ” before tashahhud

Question: If one recited “بِسْمِ اللَّهِ” before tashahhud, is Salah correct and according to sunnah? Is it necessary to repeat or not?

Answer: For, reciting “بِسْمِ اللَّهِ” before tashahhud is not narrated from the Prophet (saws), reciting it will not be according to sunnah, but it will not be disliked or necessary to repeat also. (In some chains “بِسْمِ اللَّهِ” is added before tashahhud, though it will not mandate prostration of

The reason of preferring tashahhud narrated by Abdullah Ibn Masood

Question: Tashahhud narrated by Abdullah Ibn Masood is mentioned in Musnad Abu Owana and Baihaqi "السلام على النبي ورحمة الله" (without addressing form). Some other companions also narrated that they left the addressing form after the demise of the Prophet (saws). Why do we Ahle Sunnat Wal Jamat persist in the first word.

Answer:

عن القاسم قال: أخذ علقمة بيدي، وقال علقمة: أخذ ابن مسعود بيدي، وقال عبد الله: أخذ رسول الله صلى الله عليه وسلم بيدي، فقال: إذا جلست في الصلاة فقل: "التحيات لله والصلوات والطيبات السلام عليك أيها النبي ورحمة الله وبركاته السلام علينا وعلى عباد الله الصالحين أشهد أن لا إله إلا الله وأشهد أن محمداً عبده ورسوله" - (الحديث)

(Extracted by Muhammad in the book of Al-Hujjah. P. 134. A group of Muhaddithees also extracted it. They are: Abu Dawood, Al-Tahawi, Al-Darmi, Dara Qutni, Baihaqi, Bukhari, Muslim and etc.¹

mistake, but reciting it is not good. If one added only the word "بسم الله" before tashahhud, it is allowed, because it is mentioned in some hadith, but if he added "بسم الله الرحمن الرحيم", it will be somewhat disliked, because it is not mentioned in hadith and the prostration of mistake will not be necessary, because it is addition in tashahhud not out of it. (Imdad Al-Ahkam. Vol.1 p. 537. Karachi) Allah knows the best.

Written by Muhammad Hamzah (May Allah forgive him) 17/02/1414 A.H.

Authenticated by Muhammad Hanif (May Allah forgive him) (Fatawa Riyazul Uloom. Vol.2 p. 341)

¹ Sunan Al-Dara Qutni. Chapter: the description of tashahhud, its obligation and different traditions about it. (H:1333) Musnad Abu Hanifah, The narration of Abu Nuaim. Vol.1 p. 93. Maktabah Al-Kauthar. Riyadh. Al-Sunan Al-Kubra Li Al-Baihaqi. Chapter: Exiting Salah with salam. (H: 2965). Kitab Al-Athar authored by Abu Usuf. Chapter: Tashahhud. (H: 269). Sahih Bukhari. Chapter: Tashahhud in the end of Salah. (H:831). Sahih Muslim. Chapter: Tashahhud in salah. (H: 402). Sunan Abu Dawood. Chapter: Tashahhud. (H: 968). Sunan Tirmizi. Chapter: Tashahhud. (H: 289). Musnad Al-Bazzar. Hammad bin Abu Sulaiman narrated from Ibrahim who narrated from Alqamah who narrated from Abdullah. (H: 1555). Sunan Al-Darmi. Chapter: Tashahhud. (H: 1379). Sunan Al-Nasai. Chapter: How to recite tashahhud. (H: 1279). Musnad Abu Yala Al-Mausili. Musnad Abdullah bin Masood. (H: 5135). Mustakhraj Abu Owana. Chapter: Reciting tashahhud while sitting is necessary. (H: 2026). Sharah Ma'ani Al-Athar. Chapter: What does mean "there is no tashahhud in salah."? (H: 1556)

The reasons of preferences

- (1) Imam Muhammad (r) the pupil of great Imam Abu Hanifah (r) has given verdict:

وليس في التشهد شيء أوثق من حديث عبد الله ابن مسعود رضي الله تعالى عنه

(Kitabul Hujjah. P.130)

There is no more authentic hadith in the chapter of tashahhud.

- (2) Al-Muwatta reads:

كان عبد الله بن مسعود رضي الله تعالى عنه يكره أن يزداد فيه حرف أو ينقص منه حرف

(Al-Muwatta. Vol.1 p. 157)

Abdullah bin Masood (rz) does not allow the increase or decrease any word in tashahhud.

- (3) It is reported in Tahawi that a person increase “بسم الله” before tashahhud, Abdullah bin Masood (rz) said: “Do you eat food that you recited “بسم الله”.” It means that Abdullah bin Masood (rz) admonished him.
- (4) Similarly, a person tried increase “وحده لا شريك له”, Alqamah (r) pupil of Abdullah bin Masood (rz) rectified him.
- (5) The number of muhaddithin authenticated the above-mentioned hadith is more than those who authenticated the hadith asked about that.
- (6) This tashahhud is narrated by the Prophet (saws) and the one which is asked is justified.
- (7) The Prophet (saws) did not tell in detail that this tashahhud will be decided in my life and it will be changed after me.
- (8) When Abdullah bin Masood (rz) disliked to increase something, how he changed it? How can changing and disliking get-together? These changed words cannot be evidence comparing with the words of the Prophet (saws), because those companions who were not present in front of the Prophet (saws) in his life, they also recited without changing.

(9) Imam Tirmizi said:

وهو أصح حديث عن النبي صلى الله تعالى عليه وسلم في التشهد والعمل عليه عند أكثر أهل العلم من أصحاب النبي صلى الله تعالى عليه وسلم ومن بعدهم من التابعين۔

(Al-Tirmizi. Vol.1 p. 61)¹

This is the most authentic hadith in the chapter of tashahhud. The majority of the companions and tabaeen act upon it. Allah knows the best.

Written by Abdullah (May Allah forgive him) Assistant Mufti Khairul Madaris Multan. 26/11/1403 A.H.

Authenticated by Muhammad Anwar (May Allah forgive him) Mufti Khairul Madaris Multan. 29/11/1403 A.H. (Khairul Fatawa. Vol.2 p. 280, 281)

Reciting “وَالطَّيِّبَاتِ” and “السَّلَامُ” together in tashahhud

Question: Is reciting “وَالطَّيِّبَاتِ” and “السَّلَامُ” together in tashahhud better or separately?

Similarly, is joining “وبركاته” with “السلام عليك” better or separating them?

Answer: Reciting them separately is better. These are separate quotations as narrated in hadith.² Allah knows the best.

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband. (Fatawa Mahmoodiyah. Vol.5 p. 634)

What should one intend while reciting “السلام عليك” in tashahhud

¹ Books of Salah. Chapter: What is related to tashahhud. Hadith. No. 289

² عن شقيق بن سلمة قال: قال عبد الله رضي الله تعالى عنه: كنا إذا صلينا خلف النبي صلى الله تعالى عليه وسلم قلنا: السلام على جبرئيل وميكائيل، السلام على فلان وفلان، فالتفت إلينا رسول الله تعالى عليه وسلم فقال: إن الله هو السلام، فإذا صلى أحدكم فليقل: التحيات لله والصلوات والطيبات، السلام عليك أيها النبي ورحمة الله وبركاته، السلام علينا وعلى عباد الله الصالحين، فإنكم إذا قلتموها أصابت كل عبد لله صالح في السماء والأرض، أشهد أن لا إله إلا الله وأشهد أن محمداً عبده ورسوله“۔

(Sahih Bukhari. Book of calling Azan. Chapter: Reciting tashahhud in the end of Salah. Vol.1 p. 115. Qadeemi. Saeed) (H: 831)

Question: Once I have studied in “Jauharah Al-Nayyirah” that one should intend the story of Salah in meraj (Prophet Mohammad (saws)'s midnight journey to Heaven) while reciting “السلام عليك” in tashahhud.¹ Shami reads contrary to it that he should wonder upon establishing Salah not on quotations and the story.² Which statement is correct? In the case of establishing Salah, will addressing be directly or indirectly if it is indirectly, where it is explained and if it is directly, is the Prophet (saws) present here? Who is the author of “Jauharah Al-Nayyirah” and his followers in this matter?

Answer: The statement of Shami is reasonable. Addressing the Prophet (saws) is not based on that he is present and watching, but it is according to the belief in that salam is offered in his service by the angels as we address the one to whom we send the letter. We do not think that the receiver is present, rather we believe in that the letter will be dispatched to receiver by Post Office. It is reported in hadith that Allah Almighty has appointed angels to dispatch Durood and Salam. However, if Durood and Salam is recited in front of the glorious shrine of the Prophet (saws), he listens it himself.³

”عن عبد الله رضي الله عنه قال: قال رسول الله عليه وسلم: ”إِنَّ لِلَّهِ مَلَائِكَةً سَيَّاحِينَ فِي الْأَرْضِ يَبْلَغُونِي مِنْ أُمَّتِي السَّلَامَ“ - (Al-Nasai)⁴

عمار بن ياسر رَأَى اللَّهَ وَكُلَّ بَقَرِيٍّ مَلَكًا عَطَاهُ أَسْمَاءَ الْخَلَائِقِ، فَلَا يَصِلُ عَلَى أَحَدٍ إِلَّا يَوْمَ الْقِيَامَةِ إِلَّا أَبْلَغَنِي بِاسْمِهِ وَاسْمِ أَبِيهِ هَذَا فَلَانَ بْنِ فَلَانَ قَدْ صَلَّى عَلَيْكَ -

(Al-Bazzar. Da'eef)

قوله: السلام عليك أيها النبي ورحمة الله وبركاته: أي ذلك السلام الذي سلمه الله عليك ليلة المعراج، فهذا حكاية عن ذلك السلام لا ابتداء¹
السلام، ومعنى السلام: أي السلامة من الآفات -

(Al- Jauharah Al-Nayyirah on Al-Mukhtasar Al-Qudoori. Book of Salah. Chapter: The description of Salah. Vol.1 p. 65. Haqqaniyah. Multan)

² (ويقصد بالفاظ التشهد) معانيها مراداً له على وجه (الإنشاء) كأنه يحیی الله تعالى ويسلم على نبيه وعلى نفسه وأوليائه، (لا الإخبار) -

(Al-Durrul Mukhtar. Book of Salah. Lesson: The completely of Salah. Vol.1 p. 510. Saeed)

³ عن أبي هريرة رضي الله تعالى عنه قال: قال رسول الله صلى الله عليه وسلم: ”من صلى على عند قبري سمعته، ومن صلى على نائياً بلغته“ -

(Mishkat Al-Masabeeh. Book of Salah. Chapter: Reciting Durood upon the Prophet (saws) and its virtues. Vol.1 p. 87. Qadeemi) (H: 94)

⁴ Sunan Al-Nasai. Book of forgetfulness. Chapter: Reciting Durood upon the Prophet (saws). Vol.1 p. 189. Qadeemi. (H: 1281)

(عبدالله بن دينار) رأيت ابن عمر رضي الله تعالى عنهما يقف على قبر النبي صلى الله تعالى عليه وسلم، فيصلي النبي صلى الله تعالى عليه
وسلم وأبي بكر وعمر - لما لك، آهـ

(Jamul Fawaid. Vol.2 p. 272, 273)¹ Allah knows the best.

Written by Mahmood Gangohi. (May Allah forgive him) Darul Uloom Deoband. (Fatawa Mahmoodiyah. Vol.5 p. 633, 634)

Increasing something in the words of tashahhud

Question: Should one recite “وحدّه لاشريك له” after “أشهد أن لا إله إلا الله” in tashahhud or not? Is it sunnah or not?

Answer: Reciting “وحدّه لاشريك له” after “أشهد أن لا إله إلا الله” in tashahhud is reported in some hadith,² but it is not mentioned in the narration of Abdullah Ibn Masood (rz)³ and Imam Abu Hanifa (r) has adopted it.⁴ Allah knows the best.

¹ Jamul Fawaid Min Jame Al-Usool Wa Majma Al-Zawaid. Chapter: Adkar, Repenting, Tasbeeh, Tahleel, Takbeer, Tahmeed, Hauqalah and Durood upon the Prophet (saws). Vol.2 p. 475. Al-Maktabah Al-Islamiyah. Samandari. Faisal Abad. Pakistan)
Musnad Al-Bazzar. Ibn Al-Hamiri reported from Ammar. (H: 1425). Muwatta Al-Imam Malik. Chapter: What is related to recite Durood upon the Prophet (saws). (H: 574)

² عن أبي بشر سمعت مجاهدًا، يحدث عن ابن عمر عن رسول الله تعالى عليه وسلم في التشهد التحيات لله والصلوات والطيبات، السلام عليك أيها النبي ورحمة الله وبركاته قال: قال ابن عمر: زدت فيها وبركاته السلام علينا وعلى عباد الله الصالحين أشهد أن لا إله إلا الله قال ابن عمر: زدت فيها: وحدّه لاشريك له وأشهد أن محمدًا عبده ورسوله“ -

(Sunan Abu Dawood. Book of Salah. Chapter: Reciting Durood upon the Prophet (saws). Vol.1 p. 146. Maktabah Imdadiyah) (H: 971)

³ عن شقيق بن سلمة قال: قال عبدالله رضي الله تعالى عنه: كنا إذا صلينا خلف النبي صلى الله تعالى عليه وسلم قلنا: السلام على جبرئيل وميكائيل، السلام على فلان وفلان، فالتفت إلينا رسول الله تعالى عليه وسلم فقال: ”إرب الله هو السلام، فإذا صلى أحدكم فليقل: التحيات لله والصلوات والطيبات السلام عليك أيها النبي ورحمة الله وبركاته، السلام علينا وعلى عباد الله الصالحين، فإنكم إذا قلتموها أصابت كل عبد لله صالح في السماء والأرض أشهد أن لا إله إلا الله وأشهد أن محمدًا عبده ورسوله“ -

(Sahih Bukhari. Book of calling Azan. Chapter: Reciting tashahhud in the end of Salah. Vol.1 p. 155. Qadeemi.) (H: 831)

⁴ ويقرأ تشهد ابن مسعود رضي الله تعالى عنه وجوباً كما يحثه في البحر، لكن كلامه غيره يفيد نديه، وجزم شيخ الإسلام الجذب بأن الخلاف في الأفضلية
، ونحوه في مجمع الأثر“ -

Written by Mahmood Gangohi. (May Allah forgive him) Darul Uloom Deoband. (Fatawa Mahmoodiyah. Vol.5 p. 632)

(Al-Durrul Mukhtar. Book of Salah. Chapter: The description of Salah. Lesson: The complete way of Salah. Vol.1 p. 510)

Adding “وحده لا شريك له” in tashahhud

Question: What is the injunction about adding “وحده لا شريك له” after “أشهد أن لا إله إلا الله” in tashahhud?

Answer: Tashahhud is narrated in different ways by the Prophet (saws). Reciting “وحده لا شريك له” is also mentioned in some narrations, but Hanafis Fuqaha adopted the one narrated by Abdullah bin Masood and the addition of “وحده لا شريك له” is not mentioned in that. Therefore, it is not good to add it. However, if one recited it, his Salah will be correct.

لما أخرجه أبو داود: من خطابات بن عبد الله الرقاشي، بهذا الحديث، زاد فإذا قرأ فأنصتوا وقال في التشهد بعد أشهد أن لا إله إلا الله زاد وحده لا شريك له۔

(Abu Dawood. Chapter: Tashahhud. Vol.1 p. 140) (H: 973)

عن ابن عمر عن النبي صلى الله عليه وسلم في التشهد۔۔ أشهد أن لا إله إلا الله قال ابن عمر زدت فيها وحده لا شريك له وأشهد أن محمداً عبده ورسوله۔

(Al-Talkhees Al-Habeer. Chapter: The description of Salah. Vol.1 p. 266) (Fatawa Haqqaniyah. Vol.3 p. 99)

Circling finger in Tashahhud

Question: Is circling finger while reciting Kalimah Shahadat in tashahhud correct or not?

Answer: Making a circle by middle finger and thumb and pointing by index finger is sunnah in tashahhud.¹ (Fatawa Darul Uloom Deoband. Vol.2 p. 161, 162)

Is circling fingers while pointing allowed or not

Question: Is pointing and circling by middle finger and thumb and closing ring finger and pinky allowed according to the opinion of Imam Abu Hanifah (r) or not?

Answer: Pointing by index finger in tashahhud as mentioned in the question is according to what is written in books of Hanafi Fiqh and it is allowed. Shami reads:

فلذا قال في منية المصلي: فإن أشار يعقد الخنصر والبنصر ويحلق الوسطى بالإبهام، إلخ.²

Durre Mukhtar reported:

”الصحيح أنه يشير بمسبحة وحباً يرفعها عند النفي ويضعها عند الإثبات، إلخ.³

It means that he should raise the index finger as he read “لا إله” and will lower as he read “إلا الله”. (Fatawa Darul Uloom Deoband. Vol.2 p. 191, 192)

When should one circle fingers for pointing

Question: Should one circle his fingers as he sits in tashahhud or when he recites “أشهد” and points by index finger and closing other fingers? Please answer according to Hanafis Fiqh.

Answer: He should circle the fingers when he is to read tashahhud.

”والعقد وقت التشهد فقط فلا يعقد قبل ولا بعد وعليه الفتوى فالظاهر يجعل العقود إلى جهة الركبة، إلخ.”

¹ كن المعتمد، إلخ، أنه يشير لفعله عليه الصلاة والسلام (الدر المختار) فهو صريح في أن المفتي به بالإشارة بالمسبحة مع عقد الأصابع، إلخ.

(Raddul Muhtar. Chapter: The description of Salah. Vol.1 p. 475)

² Raddul Muhtar. Chapter: The description of Salah. Vol.1 p. 475

³ Al-Durrul Mukhtar on the margin of Raddul Muhtar. Chapter: The description of Salah. Vol.1 p. 474. Zafeer.

(Tahtawi. P. 147) Allah knows the best.

Written by Muhammad Anwar (May Allah forgive him) Mufti Khairul Madaris Multan.
03/04/1409 A.H. (Khairul Fatawa. Vol.2 p. 261)

Till when should the circle be remained in tashahhud

Question: When one points by index finger in tashahhud he closes the remaining four fingers. Should he keep the fingers as they are still salah or he should open after tashahhud?

Answer: When he circled the fingers while reciting “لا إله إلا الله”, he should keep them as they are till the end of Salah.

كما نقل الشامي عن المحيط: أنها سنة يرفعها عند النفي، ويضعها عند الإثبات، وبوقول أبي حنيفة ومحمد، وكثرت به الآثار والأخبار فالعمل به أولى، انتهى - فهو صريح في أن المفتي به هو الإشارة بالمسبحة مع عقد الأصابع على الكيفية المذكورة -
(Raddul Muhtar. Vol.1)¹

There are more than one texts that do not describe to open the fingers after pointing and closing. It is clear evidence that opening fingers is not good. (Fatawa Darul Uloom Deoband. Vol.2 p. 202)

Till when should one keep circling and raising finger in tashahhud

Question: It is mentioned in Bahishti Zewar part:2 that when he begins reciting kalimah in tashahhud, he should make circle by middle finger and thumb and raise the index finger and keep it raising till saying salam. But some Mullas in this area object and say that this method is according to Shafae' madhab. It is not mentioned in any book that he should keep raising the finger till the end of Salah according to Hanafi madhab.

¹ Raddul Muhtar. Book of Salah. Chapter: The description of Salah. Subject: Standing in Salah. Vol.1 p. 414

عن عبد الله بن الزبير أن النبي صلى الله عليه وسلم كان إذا تشهد وضع يده اليسرى على فخذه اليسرى ووضع يده اليمنى على فخذه اليمنى وأشار بأصبعه السبابة لا يجاوز بصره إشارته -

(Sahih ibn Hibban. How to make the fingers while pointing in tashahhud. (H: 1944)

Thereupon, they have showed me many Urdu books that state referring to Shami, Kabeeri etc. that he should raise finger as he recites “أشهد أن لا إله إلا الله” and lower it when he reads “إلا الله”.

Answer: He should lower finger little and it is the meaning of leaving the finger, but he should keep making circle.¹

صرح به ملا على القارى فى رسالة ”تزيين العبارة لتحسين الإشارة-

14th Jumada Al-Thaniyah, 1333 A.H. (Third complement. P. 41) (Imdadul Fatawa Jadeed. Vol.1 p. 214)

The research of keeping the circle of fingers and the index finger as it is in tashahhud

Question: What is the evidence of raising index finger till salam?² I have searched a lot but did not find. Maulana Abdu Hai (r) has mentioned in “Al-Taleeq Al-Mumajjad” referring to Mulla Ali Qari:

والصحيح المختار عند جمهور أصحابنا أن يضع كفيه على فخذه ثم عند وصوله إلى كلمة التوحيد يعقد الخنصر والبنصر ويحلق الوسطى والإبهام ويشير بالمسبحة رافعاً لها عند النفي وأضعاً عند الإثبات ثم يستمر على ذلك لأنه ثبت العقد عند ذلك بلا خلاف ولم يوجد أمر بتغييره فالأصل بقاء الشيء على ما هو عليه.³

It is understood by the text that one should raise the index finger at the time of negation only and then put it. Similarly, he should keep circling the finger and placing index finger till the end of Salah. The hadith mentioned in Tirmizi (Tirmizi. Chapters on supplications. Vol.2 p. 199) does not describe to raise the index finger till the end of Salah, rather it appears that the circle and placing the index finger should last till the end of Salah.

¹ The answer has been taken back which is coming shortly under the research of keeping the circle of fingers and the index finger as it is in tashahhud. Saeed.

² Fatwa issued by respondent in 1333 A.H. coming under question No. 198 (It is written here about that). It concludes that he should lower the index finger somehow and will not leave it at all, but he should hold it till saying salam. The questioner commented on this answer, so, the respondent took back from fatwa he issued in 1333 A.H. and answered to the question. Later, there is a detailed discussion under question No. 197 in which the questioner commented on taking back of respondent and denoted the evidences of keeping pointing out till the end of sitting in Salah, but the respondent is still on his taking back and answered to all evidences of questioner. Saeed Ahmad

³ No. 198 Al-Taleeq Al-Mumajjad on Muwatta Al-Imam Muhammad. Chapter: Playing with gravels in salah and what is disliked in Salah. Vol.1 p. 463. Darul Qalam. Damascus.

However, I could not find any hadith mentioning to raise the index finger till the end of Salah, though I have searched a lot.

Answer: Surely, hadith of Tirmizi¹ is not clear about lasting to point my finger, though it is supposed. The statement of Mulla Ali Qari (r) also indicates to keep on holding the fingers and placing the index finger not to keep pointing. So, I take back from what is mentioned in Bahishti Zewar and change it as follow:

He should raise the finger at “لَا إِلَهَ إِلَّا اللَّهُ” and lower it at “إِلَّا اللَّهُ”، but keep on holding the circle till the end of Salah. Thank you very much for this piece of information.

1st Safar, 1335 A.H. (Tarjeeh. Vol.5 p.2)

Questions and answers about the previous answer

Question: I have listened to a student that the respondent has taken back from the matter of keeping pointing till the end of sitting in Salah. I have a doubt in that answer. So, I am describing it with the intention of solution. I hope you will help me with the answer.

The detail of the doubt is that raising finger on negation and lowering it on affirmation which is adopted by the author of Muheet, Burhan and Durre Mukhtar, Ali Muttaqi and Mulla Ali Qari and his pupils Shaikh Abdul Haque Muhaddith Dehlavi and Maulana Abdu Hai Lucknowi etc. does not match with any hadith or statement of companions or Aimmah except only Shamsul Aimmah Hulwani that includes raising finger on negation and lowering it on affirmation.

Answer: According to the explanation of Shami, Shamsul Aimmah Hulwani (r) is from the third era of Fuqaha. His statement and of those who came later, is reasonable for us. Shami reads:

وَأَمَّا نَحْنُ فَعَلَيْنَا اتِّبَاعَ مَا رَجَحُوهُ وَمَا صَحَّحُوهُ . إلخ.²

¹ Hadith reported in Tirmizi Sharif. Chapter of supplications. Vol.1 p. 199) is coming under the second reason of question No. 197. Mulla Ali Qari's text is meant that is mentioned in the question. The previous Fatwa issued by respondent in 1333 A.H. about holding pointing till the end of last sitting was derived from this text of Mulla Ali Qari (r), but I failed to understand what is meant by text. Now I understood its correct meaning, that's why the previous Fatwa is taken back. Saeed Ahmad.

² Al-Durrul Mukhtar. Book of purity. Vol.1 p. 77

Then what many other authors have mentioned implies that this statement is based on truth and stated and not Shaz or more correct. That's why the author of Tazyeen Al-Ibarah regarded it the opinion of majority of ulama:

وقالوا (أى جمهور علمائنا): يرفع المصحبة عند قول لا إله إلا الله ويضعها عند قول إلا الله، إلخ.

(P.3)

He stated in another place:

الصحيح المختار عند جمهور أصحابنا أنه يضع (إلى قوله) ويشير بالمسبحة رافعاً لها عند النفي وأضعاً لها عند الإثبات.

(P.17)

So, we don't have right to oppose him or ask any evidence being Muqallid.

في رد المحتار تحت قول الدر المختار: كما لوأفتونا في حياتهم مانصه: أى كما نتبعهم لو كانوا إحياء وأفتونا بذلك فإنه لا يسعنا مخالفتهم.

¹(Raddul Muhtar with Al-Durrul Mukhtar. Vol.1 p. 80)

If there would be any other statement in madhab, that would have been preferred or if any authentic and apparent hadith would order against that, the statement would have been left necessarily or if it is considered in narrations, they indicate to point at the time of Tahleel "أشهد أن لا إله إلا الله".

في تزئين العبارة عن معاذ بن جبل وفيه يشير بأصبعه إذا دعا.

²(Tabarani narrated in Al-Kabeer. P.9)

The interpretation of Du'a with tashahhud is confirmed and it is obvious that the word "إذا" is for Tawqee (to confine time) which describes that he pointed at the time of tahleel only. So, as tahleel finished, pointing will be finished and it is meant by the text "رفع عند النفي ووضع عند الإثبات".

Abu Dawood and Nasai narrate:

¹ Al-Durrul Mukhtar. Book of purity. Vol.1 p. 77

² رواه الطبراني في المعجم الكبير عن عبد الله بن الزبير، معجم عبد الله بن الزبير بين العوام

رافعاً أصبعه السبابة وقد حناها شيئاً أى أمالها-

(Tazyeen. P.8)¹

It is noticed that the finger is raised while pointing and it can be bent only when the pointing does not remain and the circling of other fingers remain. It described to points. 1. Not continuing to point 2. Not continuing the circle of other fingers. Thus, the above-mentioned hadith “إذا دعا” explains not continuing to point.

Question: I have some reasons in my mind about not continuing to point till end of tashahhud in both sitting. To cite some of them:

First reason is the hadith mentioned in Tirmizi and Mulla Ali Qari mentioned the second reporting it in Tazyeen Al-Ibarah:

وروى أبو يعلى نحوه (أى نحو ما روى الترمذى الأتى فى الوجه الثانى) وقال فيه بدل بسط: يشير بالسبابة، انتهى²
ولهكذا نقل الشافى فى رفعه التردد عن تزئين العبارة-

This hadith narrated by Abu Yala clearly proves that the Prophet (saws) used to keep pointing till salam.

Answer: I don't know about this hadith. However, if it is capable for evidence, it is worthy to be acted upon and the famous statement should be left. Until it can be proved, it will not be considered exist. If there is no reason to leave that statement, the chain of hadith narrated by Abu Yala should be investigated.

Question: The second reason:

عن عاصم بن كليب عن أبيه عن جده قال دخلت على رسول الله صلى الله عليه وسلم وهو يصلى وقد وضع يده اليسرى على فخذه اليسرى ووضع يده اليمنى وقبض أصابعه وبسط السبابة وهو يقول يا مقلب القلوب ثبت قلبي على دينك-

(Tirmizi. Chapter: Supplications. Vol.2 p. 199)

¹ Sunan Abu Dawood. Chapter: Pointing (with the finger) during the Tashahhud. (H: 991).
Sunan Al-Nasai. Chapter: Bending the finger when pointing. (H: 1274)

² عن عبد الله بن الزبير أن النبي صلى الله عليه وسلم إذا قعد فى التشهد قال: هكذا ووضع يمينه اليمنى على فخذه اليمنى واليسرى على فخذه اليسرى وأشار بالسبابة ولم يجاوز بصره إشارته

(Musnad Abu Yala Al-Mausili. Musnad Abdullah bin Zubair. (H: 6807)

This hadith also confirms what is narrated by Abu Yala, because the index finger is bent somehow and does not remain straight at the time of cycling the fingers until it is raised.

Answer: It is contrary to what is noticed.

Question: Though this hadith does not prove to continue pointing directly, but can prove to continue pointing indirectly. That's why some of the following narrators said to point with index finger and some of them said to expand it.

Answer: It has been already mentioned that its base is contrary to what is noticed.

Question: The third reason:

عن ابن عمر أن النبي صلى الله عليه وسلم كان إذا جلس في الصلوة وضع يديه على ركبتيه ورفع أصبعه اليمنى التي تلى الإبهام ودعا بها-

(Muslim, Abu Dawood and Trmizi)¹

وفي شرح معاني الآثار رعن وائل بن حجر الحضرى فلما قعد -- ثم عقد أصابعه وجعل حلقه بالإبهام والوسطى ثم جعل يدعوا بالأخري²

This hadith also indicates to point at the time of Du'a. If Tashahhud and tahleel is meant by Du'a (mentioned in ahديث) not Du'a at the end of Salah, raising finger on negation and lowering it on affirmation will not be correct, because Tahtawi (r) mentioned "ثم جعل يدعوا بالأخري" that proves to continue pointing which is intended in that hadith.

Answer: Pointing continuously is not proved with the consent of all.

Question: The fourth reason:

Imam Tahawi (r) proves by "ثم جعل يدعوا بالأخري" not to sit in the position of tawarruq in the last Tashahhud. It can be correct only when Du'a at the end of Salah is meant by that

¹ Sahih Muslim. Chapter: The description of the sitting during the prayer, and how the hands are to be placed on the thighs. (H: 580). Sunan Abu Dawood. Chapter: Pointing (with the finger) during the Tashahhud. (H: 987). Sunan Al-Tirmizi. Chapter: What has been related about indicating with the finger [during tashahhud] (H: 294)

² Sharah Ma'ani Al-Athar. Chapter: The description of the sitting during the prayer, and how should it be? (H: 1542)

hadith. Thus, the statement of Tahawi (r) also will be about the remaining pointing till end of Salah.

في شرح معاني الآثار: قال أبو جعفر: فهذا يوافق ما ذهبوا إليه من ذلك وفي قول وائل ثم عقد أصابعه يدعو دليل على أنه كان في آخر الصلوة.¹

Answer: The statement of Tahawi (r) about interpretation of “يدعو” cannot be a proof.

Question: The fifth reason:

عن بشرائه سمع ابن عمر يقول: إن رفعكم أيديكم في الصلوة لبدعة واللّه ما زاد رسول الله صلى الله عليه وسلم على هذا يعني بأصبعه.

(Ibn Abi Shaibah)²

This statement of the companion describes that pointing in Salah is like raising hand while saying takbeer and it is clear that raising hands spreading out is according to asking Allah something, because the bigger asks spreading hands towards others, even Shariah also considered it the etiquette of Du’a. So, the occasion of raising hands is the time of asking that means which is like that, its occasion also will be asking i.e. Du’a at the end of Salah. It is another thing that tahleel being the beginning of Du’a is a part of that, that’s why it is included in the occasion of asking. So, the order of pointing is from the beginning of tahleel. Besides, along with the point of assisting to raise hands, there is another point of pointing by gesture to Tawheed (confirming the oneness of Allah) and sincerity as Baihaqi reported it:

”أب النبي صلى الله عليه وسلم كان يشير بها للتوحيد“³

¹ Sharah Ma’ani Al-Athar. Chapter: The description of the sitting during the prayer, and how should it be? Vol.1 p.259. After (H: 1542) Alam Al-Kitab.

² Musnad Al-Imam Ahmad. Musnad Abdullah bin Umar. (H: 5 to 64) The words are:

إن رفعكم أيديكم بدعة ما زاد رسول الله صلى الله عليه وسلم على هذا يعني إلى الصدر.

³ عن مقسم بن أبي القاسم قال: حدثني رجل من أهل المدينة قال: صليت إلى جنب خفاف بن إيماء بن رخصة فرأى أشير بأصبعي في الصلاة فقال: ابن أخي، لم تفعل هذا؟ قلت: إني رأيت خيار الناس وفتاءهم يفعلونه قال: قد أصبت. رأيت رسول الله صلى الله عليه وسلم كان يشير بأصبعه إذا جلس يشهد في صلاته وكان المشركون يقولون: إنما يسحرنا، وإنما يريد النبي الله صلى الله عليه وسلم التوحيد.

(Sunan Al-Baihaqi Al-Kubra. Chapter: What should one intend while pointing in tashahhud. (H: 2792)

IbnTamimi reported:

سئل ابن عباس عن تحريك الرجل أصبعه في الصلوة. فقال: ذلك الاخلاص¹

Therefore, it is ordered from the beginning that there should be similarity between saying and acting by offering Du'a along with pointing by gesture to Tawheed (confirming the oneness of Allah) and sincerity. Then there are other benefits like the desire of Satan to mislead the human and encouraging him to commit disbelief, to forgive mistakes and to frighten from Satan.

It is reported:

لَيْسَ أَى الْإِشَارَةِ أَشَدَّ عَلَى الشَّيْطَانِ مِنَ الْحَدِيدِ

(Baihaqi)²

It is also mentioned:

هِيَ مَذْبُةُ الشَّيْطَانِ لَا يَسْهُو أَحَدُكُمْ مَا دَامَ يَشِيرُ بِأَصْبَعِهِ³

Then it is reported also:

تَحْرِيكَ الْأَصْبَعِ فِي الصَّلَاةِ مَذْعَرَةٌ لِلشَّيْطَانِ۔

(Baihaqi)⁴

However, pointing with index finger will remain till the end of salam, because it is like raising hands for Du'a.

Answer: The statement of Ibn Umar is not clear in this regard. It also can be meant that raising hands is contrary to the condition of Salah, because moving more than that in Salah is not proved by the Prophet (saws). Thus, this narration is silent about moving at any time while other narration is claims that the movement was found at the time of tashahhud. Other mentioned ahadith and this logic (if it is supposed) has nothing to do with about what we discuss here. Even, Ibn Hajar classed the last hadith as Da'eef.

¹ Musannaf Abdur Razzaque Al-Sanani. Chapter: Raising hand during Du'a. (H: 3244)

² Musnad Al-Imam Ahmad. Musnad Abdullah bin Umar (rz). (H: 6000)

³ Musnad Al-Humaidi. Ahadith of Abdullah bin Umar (rz). (H: 663) Darul Saqa Damascus.

⁴ Al-Sunan Al-Kubra Lil Baihaqi. Chapter: The person who saw that one pointed with finger and did not move it. (H: 2788)

(All-Mirqat. Vol.1 p. 555)

The questioner who regarded tahleel beginning of Du'a at the end of Salah, if it is correct, the pointing the finger would not be correct in first tashahhud, because here tahleel is not the beginning of Du'a as you know. The second thing is that if Du'a at the end of Salah is not confirmed, pointing without reciting Du'a should be useless.

Question: The seventh reason:

When sunnah of pointing with finger is proved by many authentic Ahadith and statements of companions and there is no hadith or statement (either authentic or daeef) to oppose it, the clear analogy requires that sunnah of pointing should be last at the end of sitting, because the rule defines that I thing remains as it was until any factor changed it. So, the injunction of sunnah of pointing with the finger till the end of sitting will last.

Answer: Here, it is not certain to find any factor to change, because the Fatawa of third era is supposed evidence for existing the factor. Another thing is that analogy is contrary to it, because the basic is not to point and pointing is for contingent. So, when the contingent remained no longer, pointing also will elapse like raising hands. The basic is not to raise hands in Salah, but it exists by the movement. So, when it elapsed, raising hand will also change with clasping hands or hanging them. Hence, the analogy of questioner requires to keep hands raising and recite Qunoot in with Salah when they are raised after recitation and then clasped or hung down which is not mentioned in hadith. However, this analogy is used for keeping the circle of finger in "Tazyeen".

ويشير بالسبحة رافعاً لها عند النفى وواضعاً لها عند الاثبات ثم يستمر على ذلك لأنه ثبت العقد عند الاشارة بالاخلاف ولم يوجد أمر
يغيره فالأصل بقاء الشيء على ما هو عليه واستصحابه إلى آخر أمره وماله إليه لهذا

(P. 17)

There is nothing that opposes this analogy even the hadith of Tirmizi confirms it. So, this analogy should be acted upon in keeping circle of fingers.

Note: (1) If you have "Tazyeen Al-Ibarah" there, please send me it on hire.¹ I think, it is necessary to study.

¹ I have found that magazine and after the study that some changes are made in this answer.

(2) The books are not here. I have some doubt about hadith mentioned in first reason. It will be better to research on all the parts of the question and get a solution. I will follow that.

16th Jumada Al-Uoola, 1335 A.H. (Preference. Vol.5 p.6) (Imdadul Fatawa Jadeed. Vol.1 p.206-214)

What is the injunction about raising finger in Tashahhud

Question: What is the injunction about raising finger in Tashahhud. Hanafis ulama have different opinions. Some of them recommend it while “Kaidani” reads that it is haram. Is it correct or not?

Answer: The authentic Fuqaha regarded raising index finger sunnah. It is proved sunnah by mentioning some references in Durre Mukhtar and said that not raising it is contrary to hadith and knowledge. Imam Muhammad (r) mentioned in Muwatta that the madhab of Imam Abu Hanifah is to raise index finger. So, in short, saying it haram by the reference of “Kaidani” is wrong. It is mentioned in books of Fiqh in detail. You should consult Durre Mukhtar, Shami and Fatah Al-Qadeer etc. what Khaidani described will not be accepted. He is wrong to the core that he regarded a sunnah act as haram.¹

(Fatawa Darul Uloom Deoband. Vol.2 p. 172, 173)²

(ولا يشير بسببته عند الشهادة وعليه الفتوى) كما في الولوالجية والتجنيس وعمدة المفتي وعامة الفتاوى، لكن المعتمد ما صححه الشراح، ولا سيما المتأخرون كالكمال والحلي والبهني والباقلاني وشيخ الإسلام الجدي وغيرهم أنه يشير لفعله عليه الصلوة والسلام ونسبوه لـ محمد والإمام، بل في متن درر البحار وشرحه غرر الأذكار: المفتي به عندنا أنه يشير باسماً أصابعه كلها، وفي الشرنبلالية عن البرهان: الصحيح أنه يشير بمسبحة وحدها يرفعها عند النفي ويضعها عند الإثبات، واحترز بالصحيح عما قيل لا يشير، لأنه خلاف الدراية والرواية ويقولنا بالمسبحة عما قيل يعقد عند الإشارة، آه وفي العيني عن التحفة: الأصح أنها مستحبة، وفي المحيط: سنة.

(Al-Durre Mukhtar)

وفي المحيط أنها سنة يرفعها عند النفي ويضعها عند الإثبات هو قول أبي حنيفة ومحمد رحمهما الله وكثرت به الآثار والأخبار فالعمل به أولى، آه فهو صريح بأن المفتي به هو الإشارة بالمسبحة، إلخ.

(Raddul Muhtar. Book of salah. Chapter: The description of salah. Vol.1 p.474. Zafeer)

² Raising index finger in Tashahhud

Question: Is raising index finger in Tashahhud sunnah or not?

Answer: Here are the texts related to raising index finger:

What is the injunction about pointing with finger in Tashahhud

Question: Is circling fingers in the beginning of sitting in tashahhud and raising finger at the time of shahadah? Though it is proved, what is the injunction about disbelieving for the persons who acts upon it? Is it in hanafis thought or not?

Answer: Raising index finger in Tashahhud is sunnah. Regarding the person who act upon it as wrongdoer is bad thing. May Allah guide him to the right path. Even Hanafis ulama are agreed upon its sunnah. Saying him disbeliever is a severe offence. (Taleefat Rasheediyah. P. 266) ¹

في الدر المختار: لكن المعتمد ما صححه الشراح، ولا سيما المتأخرون كالكمال والخليل والبهني والباقي وشيخ الإسلام المجد وغيرهم أنه يشير لفعله عليه الصلوة والسلام، ونسبوه لمحمد والإمام، بل في متن درر البحار وشرحه غرر الأذكار: المفتي به عندنا أنه يشير، إلخ، وفي الشرنبلالية عن البرهان: الصحيح أنه يشير بمسبحته وحدها يرفعها عند النفي ويضعها عند الإثبات، واحتراز بالصحيح عما قيل لا يشير لأنه خلاف الدراية والرواية، إلخ.

(Al-Durrul Mukhtar) (Al-Durrul Mukhtar on the margin of Raddul Muhtar. Chapter: The description of salah. Vol.1 p. 474)

Shami reads:

وفي المحيط: أنها سنة، يرفعها عند النفي، ويضعها عند الإثبات وهو قول أبي حنيفة ومحمد رحمهما الله وكثرت به الآثار والأخبار فالعمل به أولى، آه، فهو صريح في أن المفتي به هو الإشارة بالمسبحة مع عقد الأصابع، إلخ.

وقال في الشرح الكبير: قبض الأصابع عند الإشارة هو المروي عن محمد رحمه الله في كيفية الإشارة وكذا عن أبي يوسف رحمه الله في الأمانى وهذا فرع تصحيح الإشارة وعن كثير من المشائخ لا يشير أصلاً وهو خلاف الدراية والرواية فعن محمد رحمه الله أن ما ذكره في كيفية الإشارة قول أبي حنيفة رحمه الله انتهى ومغله في فتح القدير، وفي القهستان وعن أصحابنا جميعاً أنه سنة فيحلق إبهام اليمين ووسطها مملصقاً رأسها برأسها، ويشير بالسبابة، إلخ.

(Raddul Muhtar. Vol.1 p. 324) (Raddul Muhtar. Book of Salah. Chapter: The description of salah. Vol.1 p. 374. Zafeer)

It is understood by above texts that raising index finger is sunnah. Its method is to make circle by the tips of thumb and middle finger of right-hand and point with index finger. Zafeer) (Fatawa Darul Uloom Deoband. Vol.2 p. 180, 181)

¹ **Raising index finger in Tashahhud at the time of shahadah.**

Question: Is raising index finger in tashahhud sunnah or not?

Answer: Some scholars disliked it like the author of Munyah Al-Mufti and some while some said it is haram as it is expressed in Kaidani and some others recommended it. Hence, it is mentioned in Ramzul Haqaique of Tuhfah that some the scholars have written that not pointing is preferred as Alamgiri reported from Khulasah, but these are the statements or not researched. The correct opinion is that pointing with finger is sunnah and it is proved by

Raising finger in Tashahhud according to Shariah

Question: Is raising index finger in tashahhud while performing Salah sunnah?

Answer: Raising the index finger in Salah is sunnah i.e. raising the index finger at the time of reciting “أشهد أن لا إله إلا الله” in tashahhud. It is sunnah according to Hanafis scholars also. Mullah Ali Qari (r) has written a booklet researching this issue and mentioned complete texts:

رفعها إلى القبلة لحديث رواه البيهقي وأبى ينوي برفعها التوحيد والاخلاص لحديث فيه رواه البيهقي وأبى لا يجوز بصره أشارته لاتباع المروى وأبى يخصص الرفع بقوله لا إله إلا الله كما في رواية مسلم وأبى يستمر على الرفع إلى آخر التشهد كما قاله البعض واحتربه عن قول جمع بأن الأولى عند الفراء أعادتها، انتهى، والأول هو المعمول لأن الاعادة يحتاج رواية.

Translation: It is sunnah to raise index finger towards Qiblah as it is proved by hadith reported by Bahaqi. Intending for testifying oneness of Allah and sincerity during raising finger is also sunnah. This injunction is also established by hadith reported by Bahaqi. He should not exceed his looking site from pointing, so that he can follow hadith and he should raise index finger at the time of reciting “لا إله إلا الله” as the hadith of Muslim reads. Some ulama say to keep raising finger till the end of tashahhud guarding against those who say to raise the finger again when completed tashahhud. The first statement should

authentic ahadith. Imam Muhammad (r) has written in Muwatta that it is his and Imam Abu Hanifah's statement. There is no difference in the statement of companions and passed Aimmah about it. The person who regards haram or disliked is wrongdoer. Mulla Ali Qari (r) has written a booklet on this topic and strictly rejected what is mentioned in Kaidwani. He says:

لو يعلم من الصحابة ولا من علماء السلف خلاف في هذه المسئلة ولا في جواز هذه الإشارة بل قال إمامنا الأعظم وصاحبنا وكذا الإمام مالك والشافعي وأحمد وسائر علماء الأمصار والأعصار أجمعين على ما ورد به صحاح الأخبار والآثار وقد نص عليه مشائخنا المتقدمون والمتأخرون فلا اعتداد لما عليه المخالفون ولا عبرة لما ترك هذا السنة الأكثرون من سكان ما وراء النهر وأهل خراسان والعراق والروم وبلاد الهند، انتهى (وعن المشايخ لا يشير أصلاً، وهو خلاف الدراية والرواية).

(Mirqat Al-Mafateeh. Chapter: The description of Salah. Vol.2 p. 663. Darul Fikr)

Al-Bahrur Raique describes:

ورجح في فتح القدير القول بإشارة وأنه مروى عن أبي حنيفة كما قال محمد فالقول بعدمها مخالف للرواية والدراية، ورواها في الصحيح لمسلم من فعله صلى الله عليه وسلم وفي المجتبى: لما اتفقت الروايات عن أصحابنا جميعاً في كونها سنة وكذا عن الكوفيين والمدنيين وكثرت الأخبار والآثار كانت العمل بها أولى، انتهى.

(Book of Salah. Chapter: The description of Salah. The etiquettes of salah. Vol.1 p. 565. Darul Kutub Al-Ilmiyah. Beirut)

(Majmuah Fatawa Maulana Abdul Hai Urdu. P. 222)

be acted upon, because what others say to raise the finger again after tashahhud, it should be proved by any hadith. (Fatawa Azizi. P. 473)

Raising index finger in tashahhud in detail

Question: What is the opinion of Hanafis ulama about raising index finger in tashahhud? Is it sunnah or necessary or recommended and from when and till when should it be? Why Hazrat Mujaddid (r) say against it? What is the injunction about circling finger?

Answer: The right opinion is that raising index finger in tashahhud is sunnah. Imam Muhammad (r) stated in Muwatta:

وهو قول أبي حنيفة رحمه الله - (موطأ الإمام محمد)

It is recommended to raise the finger at negation and lower it at affirmation.

”وفي المحيط: أنها سنة يرفعها عند النفي، ويضعها عند الإثبات وهو قول أبي حنيفة ومحمد رحمهما الله وكثرت به الآثار والأخبار فالعمل به أولى، آه¹

Imam Rabbani (r) preferred not to raise because of text, but the majority of Fuqaha and Muhadditheen said to raise finger and it is correct. Even, interpreters did not regard the narration of text correct and Mufta bihi. Khulafa have also moralized the statement of Mujaddid (r) and proved pointing with index finger as sunnah. Circling with thumb and middle finger and closing ring finger and pinky and pointing with index finger is sunnah.

وصفتها: أن يخلق من يده اليمنى عند الشهادة والإبهاام والوسطى ويقبض البنصر والخنصر ويشير بالسبحة، إلخ -

(Raddul Muhtar)² (Fatawa Darul Uloom Deoband. Vol.2 p.204, 205)³

¹ Raddul Muhtar. Book of salah. Chapter: The description of salah. Lesson: The way of salah. Vol.1 p.475. Zafeer)

² Raddul Muhtar. Book of salah. Chapter: The description of salah. Lesson: The way of salah. Vol.1 p.475. Zafeer)

³ **Should one raise index finger or not**

Question: Here, Hanafi people do not raise index finger and prove it by a statement of Imam Abu Hanifah (r).

Answer: The complete detail is mentioned in Durre Mukhtar and Shami and they referred to raise finger. They have reported it from many books of Fiqh than they did not allowed Muqallid to go against it. Imam Muhammad (r) mentioned in Muwatta that it is our and our teacher Imam Abu Hanifah’s statement.

لكن المعتمد ما صححه الشراح، ولا سيما المتأخرون. كالكمال والحلي والبهني والباقاني وشيخ الإسلام الجدي وغيرهم أنه يشير لفعله عليه الصلوة والسلام۔

(Al-Durrul Mukhtar on Raddul Muhtar. Vol.2 p. 188)

Pointing with the index finger

Question: raising index finger in salah is proved by many ahadith, but why do Fuqaha prohibit from it and say it is haram? If it is allowed in Hanafis thought, please tell us.

Answer: The Hanafis researcher Fuqaha also preferred to point with index finger and they issued fatawa and act upon it. Durre Mukhtar reads:

لكن المعتمد ما صححه الشراح، ولا سيما المتأخرون. كالكمال والحلي والبهني والباقاني وشيخ الإسلام الجدي وغيرهم أنه يشير لفعله عليه الصلوة والسلام، ونسبوه لـ محمد والإمام، بل في متن درر البحار وشرحه غرر الأذكار: المفتي به عندنا أنه يشير بإصبعه كلها... وفي الشرنبلالية عن البرهان: الصحيح أنه يشير بمسبحة وحدها الخ، وفي الشامي: فهو صريح في أن المفتي به هو الإشارة بالمسبحة مع عقد الأصابع على الكيفية المذكورة الخ۔

(Raddul Muhtar. Vol.1 P.341. Book of salah. Chapter: The description of salah.) (Fatawa Darul Uloom Deoband. Vol.2 p.189, 190)

Pointing with the finger in tashahhud

Question: Ulama of neighbour countries prohibit from raising finger in tashahhud that one should not do it in salah, but we say that this act is proved by hadith. Please prove pointing with finger along with the authentic evidences.

Answer: The right opinion according to Hanafis thought is that raising index finger in tashahhud is sunnah and going against it is contrary to hadith and knowledge. Durre Mukhtar reported from many books of Fiqh that pointing with index finger is correct.

لكن المعتمد ما صححه الشراح، ولا سيما المتأخرون. كالكمال والحلي والبهني والباقاني وشيخ الإسلام الجدي وغيرهم أنه يشير لفعله عليه الصلوة والسلام، ونسبوه لـ محمد والإمام، بل في متن درر البحار وشرحه غرر الأذكار: المفتي به عندنا أنه يشير، الخ، وفي الشرنبلالية عن البرهان: الصحيح أنه يشير بمسبحة الخ، واحتراز بالصحيح عما قيل لا يشير لأنه خلاف الدراية والرواية، الخ۔ وفي العيني عن التحفة: الأصح أنها مستحبة، وفي المحيط: سنة۔

(Al-Durrul Mukhtar on Raddul Muhtar. Book of salah. Chapter: The description of salah. Vol.1 p. 474. Zafeer) (Fatawa Darul Uloom Deoband. Vol.2 p. 194)

Raising index finger and Hazrat Mujaddid (r)

Question: It appears by many books of Fiqh that raising index finger in tashahhud is sunnah and to be rewarded and Shah Abdul Aziz Dehlawi (r) also regarded it sunnah, but Imam Rabbani Mujaddid Alf Thani (r) said in Maktoobat No.312 that it is haram. Whose statement is authentic?

Answer: The correct and authentic opinion in this regard is that pointing with index finger in tashahhud is sunnah and recommended. The majority of Ummah adopted it. Durre Mukhtar has reported narrations about not raising index finger and then proved to raise fingers sunnah with many evidences and narrations and Imam Muhammad (r) reported in Muwatta that raising index finger is sunnah and it is their madhab.

Pointing with the index finger in tashahhud

Question: People recite tashahhud while sitting in Salah. Many of them make fist and then raise the finger and keep it raising till the last of Salah. Is it correct or all fingers should be spread out?

Answer: Pointing with index finger while reciting “أشهد أن لا إله إلا الله” in tashahhud is sunnah. Two fingers will be attached with palm and made circle with thumb and middle finger and then the pointing should be ended by lowering the finger as he reads “إلا الله”

Some of the progeny of Mujaddid (r) and his Khulafa have apologized on behalf of him. He had said this because of some Hanafis statements, but what is authenticated is that raising index finger is sunnah and it should not be ignored.

هَذَا خُلَاصَةٌ مَافَصَلَهُ وَحَقَّقَهُ الْعُلَمَاءُ الْمُحَقِّقُونَ مِنَ الْأَحْنَافِ فَلَا إِشْكَالَ فِيهِ بِإِخْتِلَافِ الْأُمَّةِ رَحِمَهُ مِنَ اللَّهِ الْمُتَعَالَى -

(Fatawa Darul Uloom Deoband. Vol.2 p.206)

Raising index finger and Hazrat Mujaddid (r)

Question: Answer No.2516 (the above-mentioned answer) is received and -by the favour of Allah- the opponents have accepted, but what is the matter that all ulama rejected the statement of Kaidani, but Mujaddid Alf Thani Sarhindi (r) has explained Maktoob No.312 and rejected the statement of Imam Muhammad (r) and preferred not to raise the index finger. What will be the reply?

Answer: Some of the progeny of Mujaddid (r) researched that raising index finger is proved by sunnah. Therefore, it should be acted upon. When the Hanafis researcher Fuqaha have preferred to raise the index finger, Hanafis Muqallideen should follow the statement of their Fuqaha as Mujaddid (r) himself has explained it more than one in his Maktoobat:

“It is necessary to follow the opinion of Aimmah Mujtahideen and Fuqaha in regard of the injunction of shariah. For, the statements of Janaid Baghdadi, Shibli and other elderly spiritual personalities and Mujtahideen in Sulook, are not allowed to be followed.

(والأصح كما في السراجية: أنه يفنى بقول الإمام على الإطلاق ثم بقول الثاني ثم بقول الثالث إلخ.

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. The preamble. Vol.1 p. 65. Zafeer)

(Fatawa Darul Uloom Deoband. Vol.2 p. 173, 174)

and this condition will last till the end of Salah. All fingers should not be spread out.¹ Some ulama have written a separate booklet on this topic.² Allah knows the best.

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband. 08/12/1389 A.H. (Fatawa Mahmoodiyah. vol.5 p. 635,636)

Pointing with finger in detail

Question: Is raising finger when reciting “أشهد أن لا إله إلا الله” in tashahhud during Salah recommended?

Answer: All the praises are due to Allah, and may Allah sent peace and blessings upon the Prophet (saws), his progeny and all his companions that the truth came into light by their efforts, and may Allah send mercy and peace upon Aimmah.

It is reported that Imam Abu Hanifah said: “No one is allowed to regard my statement as an evidence, until he knew the source of the statement, either it is inferred from Quran, Hadith, Ijma or analogy. It is the role of Imam Abu Hanifah, because Fiqh is derived from four rules:

1. The Devine Book (Quran)
2. The practices of Allah’s Messenger (saws) (Hadith)
3. Ijma of Mujtahid in a period

عن ابن عمر رضي الله تعالى عنهما قال: كانت رسول الله عليه وسلم: “إذا قعد في التشهد وضع يده اليسرى على ركبته اليسرى، ووضع يده اليمنى¹

على ركبته اليمنى، وعقد ثلاثة وخمسين، وأشار بالسبابة، آه” -رواه مسلم-

(Mishkat Al-Masabeeh. Book of salah. Chapter: Tashahhud. Lesson:1. Vol.1 p.84) (H:906)

”وصحيح في شرح الهداية أنه يشير، وكذا في الملتقط وغيره، وصفتها: أن يخلق من يده اليمنى عند الشهادة الإبهام والوسطى ويقبض

البنصر والخنصر، ويشير بالمسبحة أو يعقد ثلاثة وخمسين بأن يقبض الوسطى والبنصر والخنصر، ويقبض رأس إبهامه على حرف مفصل الوسطى

الأوسط، ويرفع الأصبع عند النفي ويضعها عند الإثبات “آه

(Al-Durrul Mukhtar Book of salah. Chapter: The description of salah. Lesson: The complete way of salah. Vol.1 p.508,509)

² (Al Kitab Al-Musabbahah Li Muhammad Bin Al-Hasan Al-Shaibani (r), Rafa Al-Taraddud Fi Aqd Al-Asabe Inda Al-Tashahhud Ma’ Dailiha. Authored by Muhammad Ameen known by Ibn Abideen (r) Min Majmuah Rasail ibn Abideen. Vol.1 p.120, Suhail Academy. Lahore.

4. Speculated analogy (Where there is no related clear text) and it comes out after applying analogy. Where there is no clear text and the injection which is proved by Quran and Hadith, it will not be abrogated by other factor except Quran and Hadith. The Ijma and analogy is invalid that is contrary to Quran and Hadith. The thing which is proved in the area of the Prophet (saws), cannot be abrogated after him. Mujtahid infers correctly, but he may commit mistakes sometimes. When it is declared that he is wrong, it is haram to follow him in that matter.

You noticed the rule of Imam Abu Hanifah. Now, when Abu Hanifah, Sahebain (Imam Muhammad and Imam Abu Usuf (r)), Imam Malik and Imam Shafae' proved by authentic Hadith that when the Prophet (saws) recited “أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ”, he pointed and it was to point towards the Oneness of Allah, and the followers of athar and hadith of the Prophet (saws) described that there is no verse of hadith that prove to point with index finger. When some people did not find any hadith about the statement of Imams, they reject pointing only by analogy but they did not do it by Quran and sunnah. Such Ijma and analogy is invalid that is contrary to Quran and sunnah. So, in the matter in which they committed mistake, it is haram to follow them in that matter.

There is a preamble and three chapters in this respect. The preamble is about that when Ummah of the Prophet (saws) have different opinions in any matter, they should act upon hadith.

First chapter: The hadith that describes pointing in Salah.

Second chapter: The texts of Fiqh that describe pointing in Salah.

Third chapter: The evidences of those who deny two point and their replies.

The preamble is about that when Ummah of the Prophet (saws) have different opinions in any matter, they should act upon hadith.

Allah Almighty said:

”وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ“¹

Translation: “And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear Allah; indeed, Allah is severe in penalty.”

¹ Surah Al-Hashr: 07

It means that the one who disobey Allah and his Messenger, Allah punishes him severely. The hadith reads:

وقال رسول الله صلى الله عليه وسلم: من يعيش منكم بعدى فسيبى اختلافًا كثيرًا، فعليكم بسنتي وسنة الخلفاء الراشدين المهديين تمسكوا بها وعضوا عليها بالنواجذ.

The Messenger of Allah is reported to have said: "Indeed, whomever among you lives, he will see much difference. Whoever among you sees that, then he must stick to my Sunnah and the Sunnah of the rightly guided Khulafa', cling to it with the molars."

(Ahmad and Tirmizi)¹

It means you should act upon sunnah strictly. The hadith reads:

وقال رسول الله صلى الله عليه وسلم: ومن أحيا سنتي، فقد أحياى ومن أحببني كان معي في الجنة.

The Messenger of Allah is reported to have said: "Whoever revives my Sunnah then he has loved me. And whoever loved me, he shall be with me in Paradise."

(Tirmizi)²

First chapter:

It is about those ahadith that describe to point. The great Imam Muhammad bin Shaibani reported it in his book Muwatta from Imam Malik who from Muslim bin Abi Mariyam from Ali bin Abdur Rahman Muadi that he said, "Abdullah bin Umar (rz) saw me playing with gravels in Salah. When I completed, Abdullah bin Umar (rz) forbade me and said that you should do what the Prophet (saws) used to do. I asked him what does the Prophet used to do? Abdullah bin Umar replied:

"When the Prophet (saws) used to sit in Salah, he put the right palm on the right thigh joining fingers together and point with the finger next to the thumb and put left palm on the left thigh."

¹ Hadith narrated by Al-Irbaz Bin Sariyah from the Prophet (saws) (H: 17142). Chapter: What has been related about adhering to the sunnah and staying away from innovation. (H: 2676)

² Book of knowledge. Chapter: What has been related about adhering to the sunnah and staying away from innovation. (H: 2678). Vol.5 p.46

Imam Muhammad (r) said that he preferred the practice of the Prophet (saws).¹ It is the translation of the text of Muwatta Imam Muhammad.

Badai and Nihayah reads that Imam Muhammad (r) clearly said to point with index finger and he narrated hadith in this respect that the Prophet (saws) used to point. Then he said that what the messenger of Allah said we have adopted the same and it is also our and Abu Hanifa's opinion.²

Zakhirah and Sharah Zahidi reported that Imam Muhammad narrated the hadith and said what the Prophet (saws) has done, we did the same and it is also our and Abu Hanifa's opinion. Kifayah and Tatarkhaniyah referred the hadith to Imam Muhammad that the Prophet (saws) has pointed. Imam Muhammad (r) reported this hadith and said, "it is my and Abu Hanifa's opinion." It is also mentioned in Inayah that Imam Muhammad (r) clearly said to point with index finger and he narrated hadith in this respect that the Prophet (saws) used to point.³

Imam Muhammad and Ibn Al-Sakeet as reported in their book of hadith from Abdullah bin Umar (rz):

قال رسول الله صلى الله عليه وسلم: "الإشارة بالأصبع أشد على الشيطان من الحديد"⁴

The Prophet (saws) is reported to have said: Pointing the finger is harder for Satan than the iron.

The hadith reported by Imams of Sahfaee' madhab is near to mutawatir in numbers. Thus, Abdullah bin Zubair narrated in Muslim:

"When the Messenger of Allah (ﷺ) sat in prayer. he placed the left foot between his thigh and shank and stretched the right foot and placed his left hand on his left knee and placed his right hand on his right thigh, and raised his finger."⁵

¹ Muwatta Imam Malik narrating Muhammad bin Al-Hasan Al-Shaibani. Chapter: Playing in Salah and what is disliked. (H: 144)

² Badai Al-Sanai. Vol.1 p.214. Darul Kutub Al-Ilmiyah.

³ Al-Inayah Sharah Al-Hidayah. Chapter: The description of Salah. Vol.1 p. 312. Darul Fikr.

⁴ The complete hadith is as follow:

عن نافع قال: كان عبد الله بن عمر رضي الله عنهما إذا جلس في الصلاة وضع يديه على ركبتيه أشار بأصبعه وأتبعها بصره. ثم قال: قال رسول الله

صلى الله عليه وسلم: لبي أشد على الشيطان من الحديد يعني السبابة

(Musnad Al-Imam Ahmad. Musnad Abdullah bin Umar bin Al-Khattab. (H: 6000)

⁵ Sahih Muslim. Chapter: The description of sitting in Salah. (H: 579)

Abdur Razzaque reported on the authority of Abu Hurairah that the Prophet (saws) said that prophecy consists of 70 parts one of them is to take sahri with delay and the other part is to take iftar early and pointing the finger in Salah is also its one part.¹

Hakim reported from Uqbah bin Amir (rz):

The Messenger of Allah (saws) is reportedly said that when a person points in Salah, he is awarded ten virtues by every pointing and one virtual by every finger.²

There are many virtues reported about pointing. It is difficult to mention all in the short writing. Woe to the person who does not point and deprives himself from these virtues.

Second chapter:

Fiqhi traditions regarding pointing. Here are the traditions extracted from authentic books of Hanafis Madhab. Ibn Humam has written in Sharah Hidayah that denying pointing is contrary to narration and logic. Multaqit reads that there is no different opinion among ulama. Khaniyah describes that it is proved with the consent of ulama that one should point with finger while reading “لا إله إلا الله” in tashahhud. It is mentioned in Kifayah that Allamah Najmuddin Zahidi stated that our ulama reported narrations which prove pointing sunnah. It is also the statement of ulama of Kufa and Madinah. There are so many Hadith and statements of the companions that pointing is better. So, it should be acted upon. Imam Ibn Humam (r) has written in Sharah Hidayah and it is the opinion of the author of Kifayah and the researcher Chilpi (r) has written in Khufyatul Muhtada and Shaikh Shumuni (r) explained in Sharah Niqayah that pointing while reciting “لا إله إلا الله” is better. He should close fingers and point so that he can follow both methods. Imam Abu Usuf (r) has written in his book “Amali”: He should close pinky and ring finger and make circle with thumb and middle finger and point with index finger. Sharah Wiqayah states that pointing in this way is proved by our ulama. The author of Hidayah mentioned in “Mukhtar Al-Nawazil” that pointing while reciting “لا إله إلا الله” is better. Munyatul Musalli reads that when he recites أشهد أن لا إله إلا الله وأشهد أن محمداً عبده “أشهد أن لا إله إلا الله وأشهد أن محمداً عبده” he should point with index finger.

¹ Musannaf Abdur Razzaque Al-Sana’ani. Chapter: Raising hands during supplication. (H: 3246)

² عن عقبه بن عامر المجهمي يقول: إني يكتب في كل إشارة يشرها الرجل بيده في الصلاة بكل أصبع حسنة أو درجة.

(Al-Mujam Al-Kabeer Lil Tabarani. Abul Musab Musharreh bin Ha’an reported from Uqbah. (H: 819)

Third chapter:

It is about the evidences of those who forbid to point. This chapter is also as an answer to their evidences. Saying some ulama that it is better and Fatwa is also issued accordingly, because Salah is based on calmness and serenity and it cannot remain while pointing.

Its answer is that, this evidence is neither any verse of the glorious Quran nor hadith nor consent, rather it is analogy. According to rule, when a hadith is found in any matter, analogy and consent against that is null. It is obvious that those who forbid to point, did not receive the ahadith of and he did not know the narrations of Hanafi school of thought, otherwise the one who says about the action of the Prophet (saws) that it is against calmness and serenity, particularly about the act of Salah, he will be unbeliever with the consent of all Muslims.

It is mentioned in Salate Masoodi that pointing is the sunnah of those who came before. Those who came later forbade to point. So, it is abrogated. The later ulama forbade two point because the before ulama adopted the statement of Rafizi people that one should point.

Firstly, the answer to say that the later ulama forbade it is that this evidence is against the rule of Imam Azam (r), because it is analogy. The rule is that when hadith is found, analogy and content against that will be null.

Secondly, the answer to say that the before ulama adopted the statement of Rafizi people that one should point that they should be opposed in their innovation. Pointing as they do, is sunnah act indeed. So, they should not be opposed in this respect, because if no sunnah is practiced to oppose them, it will turn to oppose the Prophet (saws). It is opened that they send the mercy upon the Prophet (saws), begin the work with “بسم الله”, eat food with right hand and purify the impurity with left hand. Leaving these activities considering to oppose Rafizi people, is leaving sunnah and considering it allowed is Satan’s cheating and prejudice.

It is written in Muheet that the statements of Imam Abu Hanifah (r) and Imam Muhammad (r) proves that pointing is sunnah act.¹ It is also mentioned in other books. If we report that all, it will prolong.

¹ Al-Muheet Al-Burhani. Chapter: 16 about music and melodies. Vol.1 p.369. Darul Fikr

Conclusion: It is only ignorance and self-prejudice that leads to oppose the Prophet of Allah (saws) and at the any method other than the method of an Imam, only by evidence or someone's assumption and consider themselves Sunni. Sunni is the one who act upon Sunnah and Rafizi is the one who leaves it and acts against Imam.

(Siayah. It is a booklet written by Abdul Aziz (May Allah forgive him) that completed here.) (Fatawa Azizi. P. 468- 473)

The reason of raising index finger

Question: What is the reason of raising index finger during Tashahhud in sitting in Salah?

Answer: Raising index finger during Tashahhud is to indicate for oneness of Allah to show it as he accepts the oneness of Allah by his tongue saying “أشهد أن لا إله إلا الله”.

(Fatawa Darul Uloom Deoband. Vol.2 p. 171)¹

A research about pointing with the index finger

Question: What is the injunction about raising index finger? It is said that all hadiths representing raising index finger are of Ahaad category. Is it correct or not and not?

Answer: Pointing out with index finger is Sunnah and the Shareh of Munyatul Musalli said that the statement of those who deny pointing is against the narration and logic.

والمراد من العقد المذكور في رواية مسلم العقد عند الإشارة (إلى أب قال) وأشار بأصبعه التي تلي الإبهام. الخ.

(Kbeeri. P. 289)

Comparing it with the prostration of thank is a sign of misunderstanding. Pointing out is proved by authentic Ahadith as it is reported in Kabeeri.

وعن كثير من المشائخ لا يشير أصلاً وصححه في الخلاصة وهو خلاف الدراية والرواية أما الدراية فما تقدم في الحديث الصحيح ولا محل له إلا الإشارة وأما الرواية فعن محمد رحمه الله أب ما ذكره في كيفية الإشارة وهو قوله وقول أبي حنيفة رحمة الله عليه ذكره في النهاية وغيرها قال نجم الدين الزاهد لما اتفقت الروايات عن أصحابنا جميعاً في كونها سنة وكذا عن الكوفيين والمدنيين وكثرت الاخبار والآثار كانت العمل بها أولى. الخ.

These about texts are enough to his own all your doubts. Allah knows the best. (Imdadul Muftyen. Vol.2 p. 275)

¹ So, the Prophet (saws) pointed the finger to testify the oneness of Allah. (Ashiatul Lama'at. Chapter: Al-Tashahhud. Vol.1 p. 428)

أشار بأصبعه وأتبعها بصره، ثم قال: قال رسول الله صلى الله عليه وسلم: لم يأت أشد على الشيطان من الحديد يعني السبابة. (مشكوة) (پوری حدیث اس طرحیہ: عن نافعة قال: كانت عبد الله بن عمر رضي الله عنهما إذا جلس في الصلاة وضع يديه على ركبتيه أشار بأصبعه وأتبعها بصره، ثم قال: قال رسول الله صلى الله عليه وسلم: لم يأت أشد على الشيطان من الحديد يعني السبابة.

(Mishkat. Book of Salah. Chapter: Al-Tashahhud. Lesson:3. Hadith No. 917)

When should he point with the index finger

Question: When should he point with the index finger?

Answer: He should raise the finger at the negative word “لاإله” and lower while testifying at “إلاالله”.

Mulla Ali Qari mentions:

”قالوا: يرفع المسبحة عند قوله لاإله ويضعها عند قوله إلاالله لمناسبة الرفع للنفي وملأمة الوضع للإثبات حتى تطابق القول الفعل في التوحيد والتفريد، انتهى، وهكذا في البرهات والكفاية وغيرهما-

¹(Majmuah Fatawa Maulana Abdul Hai Urdu. P. 222, 223)

The way of pointing with index finger

Question: What is the way of pointing with index finger?

Pointing out means to confirm the oneness of Allah with belief and to eradicate the greediness to put the performer into disbelief and association. (Ashiatul Lama’at. Chapter: Al-Tashahhud. Vol.1 p. 434)

¹ The wisdom of raising index finger during Tashahhud

Question: What is the base of raising finger during Tashahhud? Is it reasonable according to Shariah or not?

Answer: It is a point to testify the oneness of Allah which is disliked by Satan.

When should he raise the index finger

Question: When should he raised the index finger while reciting Al-Tahiyat (Tashahhud)?

Answer: He should raise the finger at “أشهد أن لاإله إلاالله” and will lower it at “لاإله”. (Mujahid)

(وأشار بالمسبحة) من أصابعه اليمنى في الشهادة على الصحيح (يرفعها عند النفي ويضعها عند الإثبات)

(Maraqi Al-Falah. P. 155. Book of Salah. Chapter: The condition of the order of Salah acts) Allah knows the best. Within by Muhammad Usman Ghani. 4th July, 1376 AH (Fatawa Imarat Shariah. Vol.2 p. 130)

When should he raise the finger during tashahhud and till when

Question: Some people raise their finger from the beginning as they sit in tashahhud and he till salam. The view of Hanafi school of thought is that he should not raise the finger until he reached tashahhud. What is the correct to statement? From when should a Hanafi person raise the finger and till when? What is Imam Abu Hanifah (r) says in this regard?

Answer: He should raise the finger at tashahhud and keep it till saying salam. (Talifat Rasheediyah. p. 266)

Answer: There are some known ways to point as follow:

- (1) He should make circle with thumb and the edge of middle finger, close the ring finger and the pinky finger and leave the index finger open to point. Abu Jafar (r) has mentioned the same method in Kifayah and it is chosen in Rasail Al-Arkan.

وقال الشمني في شرح النقاية ذكر أبو يوسف في الأمالي أنه يعقد الخنصر والاصبع التي تليها ويحلق الوسطى والإبهام ويشير بالسبابة. انتهى¹

وقال البرجندی في شرح النقاية وقد جاء عن علمائنا في بعض الروايات أنه يفعل كما يفعل الشافعي وهو أن يعقد الخنصر والبنصر ويحلق بين الوسطى والإبهام برأسهما ويشير بالسبابة عند التلفظ بالشهادتين. انتهى.

- (2) Put the hands over the knees and make the fingers towards Qiblah and point with index finger without circling and closing the ring fingers and the pinky finger of right-hand. The author of Burhan liked this method and it is reported in Durre Mukhtar referring to Durar Al-Bihar and its Sharah Ghurar Al-Azkar:

المفتي به عندنا أنه يشير بإصبعها. انتهى²

- (3) Close the middle finger, ring finger and the pinky finger and put the index finger at its root and open the index finger to point. It is the view of Imam Shafae' and one statement of Imam Ahmad as mentioned in Sharah Al-Mishkat and Al-Kifayah)

وفي قول المدنيين يجب أن يعقد الثلث والخميس ويشير بالسبابة. انتهى.

- (4) Close all fingers except the index finger and point with it. Imam Malik (r) has described this method in Muwatta. (Mamuah Fatawa Maulana Abdul Hai Urdu. P. 223, 224)³

¹ Rasail Al-Arkan. Chapter: Raising the index finger. P.81. Al-Matba Al-Alawi. Lucknow.

² Al-Durrul Mukhtar on Raddul Muhtar. Kinds: Reciting in Persian language or Al-Taurat or Injeel. Vol.1 p. 509. Darul Fikr.

³ **How to point with finger during tashahhud**

Question: Qazi Sanaullah Muhaddith Panipati has written in his book "Malabudda Minhu" that the ring finger and the pinky finger should be closed and the middle finger and thumb of right hand should be circled and point with the index finger during tashahhud.

Is this text according to the opinion of the Imam Abu Hanifah (r) or not? it seems that the index finger should be raised from the beginning of tashahhud. Should it be raised at the time of Shahadah or from the beginning?

Moving the index finger during pointing

Question: Should one move the index finger during pointing or not?

Answer: It is reported in Abu Dawood that Abdullah bin Zubair (rz) narrated that the Prophet (saws) did not move the finger.¹ However, the hadith mentions moving it means that he raised finger to point. It is obvious that raising finger required to move it. (Mamua Fatawa Maulana Abdul Hai Urdu. P. 223)

Where should he look during raising the index finger

Question: The performer of salah looks at his lap in tashahhud. Should he look at the index finger during raising it and should he keep on looking at it till salam?

Answer: He should look at the lap in tashahhud. I did not study about looking at the index finger.

ومنها نظر المصلي سوائكاً رجلاً أو امرأة إلى موضعه سجوده قائماً (إلى أن قال) وإلى حجره جالساً، إلخ.

(Maraqi Al-Falah. Vol.1 p.161)²

Answer: Some Hanafis ulama keep the fingers open in the beginning and close them at the time of pointing it is also known by hadith, but Mullah Ali Qari has written that they should be closed from the beginning. It is also correct, so, acting upon both is correct. Allah knows the best. (Talifat Rasheediyah. p. 265, 266)

A better way to point with finger

Question: What is the injunction of raising the index finger and how it should be? If one did not raise, what is the injunction? Is it regular sunnah or irregular sunnah? Should he keep the fingers raised and closed till salam all should he would them as earlier spread out over the knees?

Answer: There are many methods for raising index finger mentioned in the books of Fiqh and all are correct, but it is better to circle with thumb and middle finger and raise the index finger when he recites “أشهد أن لا إله إلا الله” and then turn his attention for salah and leave the index finger normal. He should not think about it whether it is raised or lowered. Similarly, leave the closing fingers closed as they are and complete salah. Allah knows the best. Written by Sayyid Ahmad Ali Assistant Mufti Darul Uloom Deoband. (Nizamul Fatawa. vol.5 part.1 p.157)

¹ عن عبد الله بن زبير أن النبي صلى الله عليه وسلم كان يشير بأصبعه إذا دعا ولا يحركها.

(Sunan Abu Dawood. Chapter: Pointing (with the finger) during the Tashahhud. (H: 989)

² Book of salah. Chapter: The etiquettes of salah.

Later, I noticed a hadith reported by Nasai:

عن عبد الله بن عمر في حديث طويل وفيه: أشار بأصبعه التي تلى الإبهام في القبلة، ورفى ببصره إليها أو نحوها ثم قال: هكذا رأيت النبي صلى الله عليه وسلم يصنع. آه¹

It proves to look at the index finger during pointing, but it does not prove to look constantly. Allah knows the best. (Imdadul Ahkam. Vol.2 p. 78, 79)

Where should one look during pointing

Question: Should one look at the finger or other place during pointing?

Answer: The prophet (saws) used to look at the finger during raising and pointing not anywhere else.

Abdullah bin Zubair (rz) narrated:

أب النبي صلى الله عليه وسلم كان يشير بأصبعه إذا دعا ولا يحركها،² ولا يجاوز بصره إشارته، انتهى³
Abul Hasanat Muhammad Abdul Hai (Mamuah Fatawa Maulana Abdul Hai Urdu. P. 223)

The place of putting hands during tashahhud

Question: Should one put his hands on the knees during tashahhud or not?

Answer: He put both hands on the knees. Alamgiri reads:

وضع يديه على فخذه وبسط أصابعه، كذا في الهداية، ولا يأخذ الركبة في الأصح، كذا في الخلاصة، انتهى⁴
(Mamuah Fatawa Maulana Abdul Hai Urdu. P. 224)

¹ Chapter: The places to look at during tashahhud. (H: 1160). Vol.2 p.236. Maktabul Matbooat Al-Islamia. Halab.

² Sunan Abu Dawood. Chapter: Pointing (with the finger) during the Tashahhud. (H: 989). Sunan Nasai. Chapter: Laying the left hand on the knee. (H:1270). Marifah Al-Sunan Al-Athar. How to put hands during tashahhud. (H:3652)

³ Sunan Abu Dawood. Chapter: Pointing (with the finger) during the Tashahhud. (H: 990)

⁴ Al-Fatawa Al-Hidiyah. Chapter:3 about sunnah acts and etiquettes of salah. Vol.1 p. 75. Darul Fikr. Beirut

At which word the finger should be lowered

Question: The index finger is raised at “أشهد أن لا إله إلا الله” during tashahhud in salah. When should it be lowered?

Answer: It is reported in Sharah Munyah by Imam Hulwani that he should raise it at “لا”¹ and lower it at “إلا الله”.

(Fatawa Darul Uloom Deoband. Vol.2 p. 189)

Opening the fingers after pointing

Question: Should one keep the fingers closed after pointing or opened as earlier?

Answer: He should keep the fingers closed. Mulla Ali Qari states:

والصحيح المختار عند جمهور أصحابنا أنه يضع كفيه على فخذه ثم عند وصوله إلى كلمة التوحيد يعقد الخنصر والبنصر ويحلق الوسطى والابهام ويشير بالمسبحة رافعاً لها عند النفي وواضعاً لها عند الإثبات ثم يستمر على ذلك لأنه ثبت العقد عند الإشارة بلا خلاف ولم يوجد غيره، فالأصل إبقاء الشيء على ما هو عليه وأصحابه إلى آخره، انتهى.

(Mamuah Fatawa Maulana Abdul Hai Urdu. P. 224)

Why the Qur'an and hadith not mention raising index finger

Question: Why the Qur'an and hadith not mention raising index finger? Is it correct or not?

Answer: You can study it in detail in Durre Mukhtar. It referred raising the index finger to some texts of hadith and Qur'an and regarded it correct. Imam Muhammad (r) mentioned that it is his and Imam Abu Hanifah (r)'s statements.²

¹ يرفعها عند النفي ويضعها عند الإثبات.

(Al-Durrul Mukhtar)

وفي المحيط: أنها سنة يرفعها عند النفي ويضعها عند الإثبات وبوقول أبي حنيفة ومحمد رحمهما الله تعالى وكثرت به الآثار والأخبار فالعمل به أولى.

(Raddul Muhtar. Book of salah. Chapter: The description of salah. vol.1 p. 475. Kabeeri. The description of salah. P. 328)

² The complete reference has passed.

(Fatawa Darul Uloom Deoband. Vol.2 p. 201)

If one cannot raise the finger of right-hand, what should he do

Question: A person is unable to raise the index finger of his right hand and he raise the finger of left-hand, but Zaid forbids him to raise it. what should he do?

Answer: If he is unable to raise the index finger of his right hand, no matter, he should not raise it, but it is not ordered to raise the finger of left-hand.¹

(Fatawa Darul Uloom Deoband. Vol.2 p. 192)²

وبوقول أبي حنيفة ومحمد رحمهما الله وكشرت به الآثار والأخبار فالعمل به أولى-

(Raddul Muhtar. Book of salah. Chapter: The description of salah. vol.1 p. 475)

¹ الصحيح أنه يشير بمسبحة وحدها. يرفعها عند النسي-

(Al-Durrul Mukhtar)

(قوله: بمسبحة وحدها) فيكره أن يشير بالمسبحتين كما في الفتح وغيره-

(Raddul Muhtar. Book of salah. Chapter: The description of salah. vol.1 p. 474)

² If one cannot raise the indexing of right hand because of disability

Question: If a person's right-hand or the index finger is cut or it is paralysed to the extent that he is unable to raise the index finger, can he raise the finger of left-hand during tashahhud? Should he raise the finger of left-hand or not?

Answer: I did not see this point anywhere that he should point with the finger of left hand. Therefore, it is understood that the recommendation of raising finger will remain no longer in this condition, because the part to perform that sunnah act is not found, and performing with other part based on analogy is not correct. Allah knows the best. (Imdadul Muftiyeem. Vol.2 p. 275)

If one cannot point with index finger due to excuse, he should not point with another finger

Question: I am afflicted with blain in index finger. It smarts severe pangs by moving. Can I point with another finger during tashahhud or not?

Answer: If pointing with index finger is difficult because of pain, leave it and do not point with another finger, because it is recommended only with index finger.

لا يشير بغير المسبحة حتى لو كانت مقطوعة أو غليظة لم يشر بغيرها من أصابع اليمنى واليسرى كما في النووي على مسلم-

(Tahtawi. Chapter: Sunnah of salah. P. 147) allah knows the best.

Written by Muhammad Anwar (May Allah forgive him) Mufti Khairul Madaris Multan.

07/07/1410 (Khairul Fatawa. Vol.2 p.260, 261)

The most virtuous Durood

Question: Which Durood should one read out of salah? Please mention that Durood whose virtue is narrated in hadith.

Answer: The most virtuous Durood is the one which is recited in salah.¹ Allah knows the best.

Written by Mahmood Gangohi (May Allah forgive him) Asst. Mufti Madrasah Mazahir Uloom Saharanpur U.P. Authenticated by Saeed Ahmad (May Allah forgive him)

(Fatawa Mahmoodiyah. Vol.5 p.644, 645)

What is the injunction about adding “سیدنا” in Durood

Question: Durood is recited after tashahhud in salah and narrated without the word “سیدنا”. Should it be recited with that word or without it?

Answer: There is nothing wrong about adding the word “سیدنا”, it is better to recite in salah as it is narrated.² (Fatawa Darul Uloom Deoband. Vol.2 p.168, 169)

¹ أفضل العبارات على ما قال المرزوقي: ”اللهم صل على محمد وعلى آل محمد، آه“ -

(Raddul Muhtar. Khutbatul Kitab. Subject: The best words of Durood. Vol.1 p.13. Saeed)

”حدثنا شعبة عن الحكم، قال: سمعت ابن أبي ليلى قال: لقيني كعب بن عجرة رضي الله تعالى عنه فقال: ألا أهدى لك هدية، خرج علينا رسول الله صلى الله عليه وسلم، فقلنا: قد عرفنا كيف نسلم عليك، فكيف نصلي عليك؟ قال: ”قولوا: اللهم صل على محمد وعلى آل محمد كما صليت على إبراهيم إنك حميد مجيد، اللهم بارك على محمد وعلى آل محمد كما باركت على إبراهيم، إنك حميد مجيد“ -

(Sahih Muslim. Book of salah. Chapter: Sending blessings on the Prophet (saws) after tashahhud. Vol.1 p.175) (H: 406)

”قال: سئل محمد عن الصلوة على النبي صلى الله تعالى عليه وسلم، فقال: يقول ”اللهم صل على محمد وعلى آل محمد كما صليت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد، وبارك على محمد وعلى آل محمد كما باركت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد“، وهي الموافقة لما في الصحيحين وغيرهما“ -

(Raddul Muhtar. Book of salah. Chapter: The complete way of salah. Vol.1 p.512. Saeed)

وصلى على النبي صلى الله عليه وسلم، لئلا يزيد الإخبار بالواقعة عين سلوك الأدب، فهو أفضل من تركه، ذكره الرملي الشافعي² وغيره وما نقل ”لاتسودوني في الصلاة“ فكذب -

(Al-Durrul Mukhtar)

Adding the word “سیدنا” in Durood is better

Question: I replied a person writing the following text. The question was about the matter that What is the injunction to add the word “سیدنا” in Durood during salah or out of salah.?

Answer: Allamah Shami mentioned that adding the word “سیدنا” in Durood during salah is better. So, it is much better out of salah and writing also.

Khalil Ahmad (May Allah forgive him) (Fatawa Mazahir Uloom. Vol.1 p. 97, 98)¹

قال: سئل محمد عن الصلوة على النبي صلى الله عليه وسلم، فقال: يقول ”اللهم صل على محمد وعلى آل محمد إثم وهي الموافقة لما في الصحيحين وغيرهما إثم-- واعترض بأرب هذا مخالف لمذهبنا لما مر من قول الإمام من أنه لو زاد في تشهده أو نقص فيه كان مكروهاً، قلت: فيه نظر فإن الصلوة زائدة على التشهد

(Raddul Muhtar. Book of Salah. Chapter: The description of Salah. Vol.1 p.478, 479. Zafeer)

¹ Adding the word “سیدنا” in Durood is better

Question: What do ulama and Islamic jurists say in regard to the matter that whether it is better to recite “اللهم صل على سيدنا محمد” or “اللهم صل على محمد” in Salah?

Answer: Aiding the word “سیدنا” before the Prophet Muhammad (saws) and Prophet Ibrahim (as) is better.

قال في الدر: وندب السيادة لأرب زيادة الإخبار بالواقعة عن سلوك الأدب، فهو أفضل من تركه ذكره الرملي الشافعي وغيره. وقال المحشي: (قوله ذكره الرملي الشافعي) أي في شرحه على منهاج التووي ونقشه: ”والأفضل الإتيان بلفظ السيادة كما قاله ابن ظهيرية وصرح به جمع وبه أفتى الشارح لأرب فيه الإتيان بما أمرنا به وزيادة الإخبار بالواقعة الذي بوأدب، فهو أفضل من تركه، آه (إلى قوله) وأنه أتى بها مع إبراهيم عليه السلام

(Raddul Muhtar. Book of Salah. Chapter: The description of Salah. Vol.1 p.479)

2 Rajab, 1386 (Ahsanul Fatawa. Vol.3 p. 27)

Adding the word “سیدنا ومولانا” in Durood of salah

Question: What is the injunction about adding the word “سیدنا ومولانا” before the name of the Prophet Muhammad (saws) and the Prophet Ibrahim (as) in Durood of Salah?

Answer: Our Aimmah did not explain it, but Durre Mukhtar mentioned it recommended referring to Shafae madhab and he agreed with that.

ونندب السيادة لأرب زيادة الإخبار بالواقعة عن سلوك الأدب فهو أفضل من تركه، ذكره الرملي الشافعي وغيره -

(Al-Durrul Mukhtar. Vol.1 p. 513. Book of Salah. Chapter: The description of Salah.) (Apke Masail Aur Unka Hal. P. 510)

If one did not recites Durood, his Salah will be valid

Question: Zaid did not recite Durood in Salah knowingly. Bakar said that his Salah is invalid and Zaid said that Salah is valid. Who is correct?

Answer: Salah will be valid, because reciting Durood is Sunnah and missing it does not invalidate Salah, but repeating Salah is better. Repeating Salah here is emphasized, because reciting Durood in last sitting of Salah is obligatory according to the opinion of Imam Shafae'. Therefore, one should recite at least "اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ" if he is in hurry.

قال في الدر: وسنة في الصلاة، ومستحبة في كل أوقات الإمكان.

وفي الشامية (قوله سنة في الصلاة) أي في قعود أخير مطلقاً وكذا في قعود أول في النوافل غير الرواتب، تأمل وفي صلاة الجنازة.

¹(Raddul Muhtar. Vol.1 p. 483)

وفي سنن الصلاة من الدر: ترك السنة لا يوجب فساداً ولا سهواً بل إساءةً لوعاءد غير مستخف.

وفي الشامية: فلو غير عا مد فلا إساءة أيضاً، بل تندب إعادة الصلاة كما قدمناه في أول بحث الواجبات.

²(Raddul Muhtar. Vol.1 p. 442)

ونصه هناك أقول: وقد ذكر في الإمداد مجتاً: أن كون إعادة بترك الواجب واجبة لا يمنع أن تكون إعادة مندوبة بترك سنة أهـ ونحوه في القهستاني بل قال في فتح القدير: والحق التفصيل بين كون تلك الكراهة كراهة تحرير فتجب إعادة، أو تنزيه فتستحب، أهـ

³(Raddul Muhtar. Vol.1 p. 425) Allah knows the best.

17th Safar, 1387 A.H. (Ahsanul Fatawa. Vol.3 p. 29, 30)

Du'a after Durood in Salah

Hanafis ulama forbade to add anything in Kalimah Tashahhud. Darul Uloom Deoband issued fatwa according to this rule of Hanafis madhab, but one can add according to the madhab of Shafae and it should be also noticed that adding these words does not change the meaning. Therefore, adding and not adding both are correct. Only the difference is that the praise of Prophet (saws) will increase which is praiseworthy in the case of adding. So, it is better.

¹ (Raddul Muhtar. Book of Salah. Chapter: The description of Salah.)

² (Book of Salah. Chapter: The description of Salah. Subject: Sunnah acts of Salah)

³ (Book of Salah. Chapter: The description of Salah. Subject: Every Salah performed with prohibitively disliking, should be repeated necessary.

Question: Which Du'a did the Prophet (saws) recite instead of Al-Tahiyyat in Salah? Prove it by hadith. Which Du'a did he (saws) recite instead of Durood in Salah or he recited Durood? Prove it by hadith. What did he recite in obligatory Salah?

Answer: The Prophet (saws) used to recite Al-Tahiyyat during sitting in Salah after every two rakah and when he intended to complete Salah by salam, he used to recite Durood Ibrahimi and then Du'a also. One of his Du'a is:

”اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ“¹ ”وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ“²

Some other Du'a also reported.³

The complete way of Salah from the beginning to the end of Salah is illustrated in the booklet “Taleemul Islam”. This booklet can be found is really in any bookshop. Allah knows the best.

Written by Mahmood (May Allah forgive him) (Fatawa Mahmoodiyah. vol.5 p. 645, 646)

عن أبي هريرة رضي الله تعالى عنه قال: قال رسول الله تعالى عليه وسلم: ”إذا تشهد أحدكم فليستعذ بالله من أربع يقول: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ¹
عَذَابِ جَهَنَّمَ وَمِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ“ -

(Sahih Muslim. Book of Salah. Chapter: It is recommended to seek refuge with Allah from the punishment of the grave. Vol.1 p.217. (H: 588)

وقد يرى مسلم هذا الدعاء بسنده عن عائشة رضي الله تعالى عنها زوجها النبي صلى الله تعالى عليه وسلم. أُرْبِ النبي صلى الله تعالى عليه وسلم²
كَانَ يَدْعُو فِي الصَّلَاةِ: ”اللَّهُمَّ أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ“ - إلى آخر الحديث -

(Sahih Muslim. Book of Salah. Chapter: It is recommended to seek refuge with Allah from the punishment of the grave. Vol.1 p.217. (H: 589)

عن حنظلة بن علي أُرْبِ محجن بن الأدرع رضي الله تعالى عنه حدثه، قال: دخل رسول الله تعالى عليه وسلم المسجد، فإذا هو برجل قد قفى صلاته³
وهو يتشهد وهو يقول: اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا اللَّهُ أَحَدَ الصِّدِّيقِ لَمْ يَلِدْ وَلَمْ يُولَدْ، وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ. أُرْبِ تغفر لي ذنوبي، إنك أنت
الغفور الرحيم. قال: فقال: ”قد غفر له ثلاثاً“ -

(Sunan Abu Dawood. Book of Salah. Chapter: What should be said after tashahhud. Vol.1 p. 412- 414) (H: 985)

Consult for detail (Fatawa Al-Hindiyah. Book of Salah. Chapter: 4 The description of Salah.
Lesson: The Sunnah acts and etiquettes of Salah. Vol.1 p.76. Rasheediyah)

”ويتشهد-- وصلى على النبي صلى الله تعالى عليه وسلم-- ودعاء بما يشبه ألفاظ القرآن، والأدعية الماثورة آه“ -

(Al-Hidayah. Book of Salah. Chapter: The description of Salah. Vol.1 p. 112, 113. Maktabah Sharikah Ilmiyah. Multan)

The injunction of reciting more than one Du'a after Durood in salah

Question: Can one recite "" and "" after Durood while leading Salah or performing alone? Or should he recite one of them?

Answer: He can recite, but it is better to read one of them while leading Salah.¹ Allah knows the best.

Written by Abdus Sattar (May Allah forgive him) President of Ifta Jamia Khairul Madaris Multan. 10/07/1403 A.H.

Muhammad Anwar (May Allah forgive him) Compiler of Khairul Fatawa. (Khairul Fatawa. Vol. 268, 269)

If one said salam without reciting Du'a

Question: If one said salam just after tashahhud or Durood and did not recite Du'a, is his Salah valid or not?

Answer: Salah is valid.² Allah knows the best.

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband. 17/06/1392 A.H.

Authenticated by Nizamuddin (May Allah forgive him) Darul Uloom Deoband 17/06/1392 A.H. (Fatawa Mahmoodiyah. vol.5 p. 641)

Sunan way to exit Salah

Question: What is sunnah way to exit Salah? Should one say "وبركاته" with salam or only "السلام عليكم ورحمة الله"? Please answer me in the light of all four schools of thoughts.

¹ وكره للإمام تطويل الصلاة، لما فيه من تنفير الجماعة لقوله عليه السلام: "من أمر فليخفف" آهـ

(Maraqi Al-Falah)

(قوله تطويل الصلاة) بقراءة أو تسبيح أو غيرهما رضى القوم أم لا، للإطلاق الأمر بالتخفيف، آهـ

(Al-Tahtawi. Chapter: Who deserves the right of leading Salah the most. P. 166)

² (وسنتها) تركت السنة لا يوجب فساداً ولا سهواً، بل إساءةً لوعاء مذكراً غير مستخف، وقالوا: الإساءة أدون من الكراهة، ثم هي على ما ذكره ثلاثة

وعشرون: (رفع اليدين للتحريم) - - والصلاة على النبي، والدعاء -

(Al-Durrul Mukhtar. Vol.1 p. 473- 477. Book of Salah. Chapter: The description of Salah. Saeed)

Answer: The three Aimmah are agreed upon that the Sunnah way to exit Salah is saying “السلام عليكم ورحمة الله” right side first then left side the same neither he will shorten nor add anything. The usual custom is this. However, saying “السلام عليكم” without adding “ورحمة الله” is sunnah according to the opinion of Imam Malik.

(1) The reference for Hanafi schools of thought:

Mabsoot reads:

ثم يسلم تسلمتين أحدهما عن يمينه “السلام عليكم ورحمة الله” والأخرى عن يساره مثل ذلك) لقول النبي صلى الله عليه وسلم “وتحليلها السلام”-

(Al-Mabsoot authored by Imam Sarakhsi. Vol.1 p. 30, Idarah Al-Quran)¹

Sharah Munyatul Musalli describes:

”ويسلم عن يمينه ويقول “السلام عليكم ورحمة الله” ولا يقول في هذا السلام-- “وبركاته” كذا ذكر في المحيط فإب الروى فيه عن ابن مسعود رضى الله عنه أن النبي صلى الله عليه وسلم كان يسلم عن يمينه “السلام عليكم ورحمة الله” حتى يرى بياض خده الأيمن وعن يساره “السلام عليكم ورحمة الله” حتى يرى بياض خده الأيسر. رواه أصحاب السنن الأربعة. وقال الترمذى رحمه الله حديث حسن صحيح ولا يتوهم أن مراده بهذا السلام الأول وأنه يقول في السلام الثانى “وبركاته” كما يفعله بعض الجهال. لأن ذلك خلاف السنة. كما في هذا الحديث الصحيح وخلاف عمل الأمة-

(Sharah Munyatul Musalli. P. 336. Suhail. Tahtawi on Maraqui Al-Falah. P. 274. Fatawa Hindiyah. Vol.1 p. 76)

(2) The reference for Maliki schools of thought:

قال العلامة شمس الدين الدسوقي: وظاهر كلام أهل المذهب أنها (ورحمة الله وبركاته) غير سنة وإن ثبت بها الحديث لأنها لم يصحبها عمل أهل المدينة بل ذكر في المتن: أن الأولى الاقتصار على “السلام عليكم” وإن زيادة رحمة الله وبركاته تُنْأَخْلَف الأولى-

(Hashiyah Al-Dasooqi. Vol.1 p.379. Mawahib Al-Jaleel. Vol.2 p. 219. Sharah Mukhtasar Al-Khalil. Vol.3 p. 344. Mudawwanah Al-Kubra. Vol.1 p. 266)²

¹ How to begin Salah. Anees

² Al-Sharah Al-Kabeer and Hashiyah Al-Dasooqi. Chapter: The obligatory acts of salah. Vol.1 p. 241. Darul Fikr. Mawahib Al-Jaleel Sharah Mukhtasar Al-Khalil. Matter of moving from one pillar

وقال الإمام مالك: في "السلام" يقول: "السلام عليكم"، بلا "ورحمة الله" -

(Al-Istizkar authored by Ibn Abdul Barr. Vol.4 p. 289)

(3) The reference for Shafae' schools of thought:

It is mentioned in Kitabul Umm:

(قال الشافعي) وبهذا الحديث كلها نأخذ فنأمر كل مصل أن يسلم تسليمتين إماماً كان، أو مأموماً، أو منفرداً أو نأمر المصلي خلف الإمام إذا لم يسلم الإمام تسليمتين أن يسلم هو تسليمتين ويقول في كل واحد منهما "السلام عليكم ورحمة الله" -

(Kitabul Umm. Vol.1 p. 146. Chapter: Saying salam in salah. Darul Fikr. Sharah Al-Muhazzab. Vol.3 p. 473. Obligation of salam in Salah. Darul Fikr)

(1) The reference for Hanabilah schools of thought:

It is written in Al-Mughni:

مسئلة: قال: ثم يسلم عن يمينه فيقول: "السلام عليكم ورحمة الله" وعن يساره كذلك لما روى ابن مسعود رضي الله عنه قال: رأيت النبي صلى الله عليه وسلم - قال الترمذي: حديث ابن مسعود رضي الله عنه حديث حسن صحيح -

(Al-Mughni authored by Ibn Qudamah Al-Hanbali. Vol.1 p. 588. Al-Sharah Al-Kabeer. Vol.1 p. 588. Darul Kutub Al-Ilmiyah. Lebanon.)¹ Allah knows the best. (Fatawa Darul Uloom Zakariya. Vol.2 p. 164- 166)

Should one complete tashahhud, if he joined with the imam at the time of salam

Question: A person joined with the imam at the time of existing Salah by salam. Does he have to complete tashahhud when imam completed salaam?

Answer: It is mentioned in Shami vol.1 p. 333 that he should complete tashahhud preferably then stand. If he did not complete and stood up, it is also correct.² (Fatawa Darul Uloom Deoband. Vol.2 p. 164, 165)

of Salah to another, if it is necessary itself or by another factor. Vol.1 p.523. Darul Fikr. Sharah Mukhtasar Al-Khalil authored by Kharshi. Chapter: The obligatory acts of Salah. Vol.1 p. 273. Darul Fikr.

¹ Masalah: When one want to exit Salah.

² وشمل بإطلاقه ما لو اقتلدى به في أثناء التشهد الأول أو الأخير، فحين قعد قام إمامه أو سلم، ومقتضاه أنه يتم ثم يقوم ولم أره صريحاً، ثم رأيت في

الذخيرة ناقلاً عن أبي الليث: المختار عندي أن يتم التشهد وإن لم يفعل أجزاء -

If the follower did not complete Du'a and Imam said salam

Question: If Imam said salam and the follower did not complete his Du'a, should he say salam with Imam or after completing his Du'a?

Answer: If a little part of Du'a is remaining, he should complete fast and then say salam though after some moments. There is nothing wrong if he did so.¹

(Fatawa Darul Uloom Deoband. Vol.2 p. 165)

What should the follower do if he did not complete tashahhud and Imam stood up

Question: What is the injunction of reciting tashahhud? Is it necessary to follow Imam in tashahhud also when he recites fast and some followers cannot complete and his stands-up or exits Salah? Should the follower recite complete tashahhud or not?

Answer: Reciting tashahhud is necessary and following Imam is also necessary. In the case mentioned above, if the follower stands up after completing tashahhud, will follow Imam. Therefore, he should complete tashahhud first then stand-up to follow Imam.

”ومتابعة الإمام“ -

(Al-Durrul Mukhtar)

(قوله: ومتابعة الإمام) قال في شرح المنية: لا خلاف في لزوم المتابعة في الأركان الفعلية إذ بي موضوع الاقتداء - واختلف في المتابعة في الركن القولي وبوالقراءة، فعند ما لا يتابع فيها بل يستمع وينصف وفيما عدا القراءة من الأذكار يتابعه - والحاصل أن متابعة الإمام في الفرائض والواجبات من غير تأخير واجبة، فإن عارضها واجب لا ينبغي أن يفوته بل يأتي به ثم يتابع. كما لو قام الإمام قبل أن يتم المقتدى التشهد فإنه يتم ثم يقوم لأن الإتيان به لا يفوت المتابعة بالكلية، وإنما يؤخرها، والمتابعة مع قطعه تفوته بالكلية، فكان تأخير أحد الواجبين مع الإتيان بهما أولى من ترك أحدهما بالكلية، بخلاف ما إذا عارضها سنة، كما لو رفع الإمام قبل تسبيح المقتدى ثلاثاً فالأصح أنه يتابعه؛ لأن ترك السنة أولى من تأخير الواجب، أهـ

(Raddul Muhtar. Book of Salah. Chapter: The description of Salah. Vol.2 p.165)

(Raddul Muhtar. Book of Salah. Chapter: The description of Salah. Vol.1 p.463)

¹ ولوسلم والمؤتم في أدعية التشهد تابعه لأنها سنة والناس عنه غافلون -

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Book of Salah. Chapter: The description of Salah. Lesson: When one wants to begin Salah. Vol.1 p.463. Zafeer)

Written by Muhammad Nematullah Qasmi. 21/05/1409 A.H. (Fatawa Imarat Shariah. Vol.2 p. 387, 388)

What should the follower do, if he did not complete Du'a after Durood and Imam stood up

Question: The follower recited tashahhud and Durood only and did not complete further Du'a and Imam exited Salah by salam. Should the follower also exit Salah with the Imam or after completing Du'a?

Answer: The followers should say salaam with Imam in this case.¹ (Fatawa Darul Uloom Deoband. Vol.2 p. 169)

When should the follower say salam

Question: When should the follower say salam?

Answer: It is better for the follower to say salam right side when Imam has said salam this side and when Imam completed salam left side, the followers should say salam left side afterward i.e. the followers should not precede Imam.²

¹ ولوسلم (الإمام) والمؤتمري في أدعية التشهد تابعه لأنها سنة والناس عنه غافلون۔¹

(Al-Durrul Mukhtar)

(قوله: في أدعية التشهد) يشمل الصلوة على النبي صلى الله عليه وسلم۔

(Raddul Muhtar. Book of Salah. Chapter: The description of Salah. Vol.1 p.463)

عن أنس بن مالك أن رسول الله صلى الله عليه وسلم ركب فرساً فصصر عنه فجحش شقه الأيمن فصلى صلاة من الصلوات وهو جالس فصلينا جلوساً فلما انصرف قال: إنما جعل الإمام ليؤتم به إذا صلى قائماً فصلوا قياً مأً وإذا ركعاً فاركعوا وإذا قال سمع الله لمن حمده فقولوا ربنا ولك الحمد وإرب صلى قاعداً فصلوا قعوداً أجمعين۔

قال محمد: وبهذا نأخذ. صلاة الرجل قاعداً للتطوع مثل نصف صلاته قائماً فأما ما روى من قوله إذا صلى الإمام جالساً فصلوا جلوساً أجمعين فقد روى ذلك وقد جاء ما قد نسخه۔

(Musnad Al-Imam Malik reported by Muhammad bin Hasan. Chapter: Salah of sitting person. Vol.1 p. 71. (H: 157) Al-Maktabah Al-Ilmiyah)

² عن أبي هريرة قال: كان رسول الله صلى الله عليه وسلم يعلمنا، يقول: لا تبادروا الإمام إذا كبر فكبروا وإذا قال ”ولا الصالين“ فقولوا: آمين، وإذا ركعاً فاركعوا وإذا قال سمع الله لمن حمده فقولوا: اللهم ربنا لك الحمد۔

(Sahih Muslim. Chapter: The prohibition of preceding the Imam in saying the takbeer. (H:415)

لما قال فخرالدين قاضي خات رحمة الله عليه: قال الفقيه أبو جعفر رحمه الله المختار أن ينتظر إذا سلم الإمام عن يمينه فيسلم المقتدى عن يمينه وإذا فرغ الإمام عن يساره يسلم المقتدى عن يساره

(Fatawa Qazi khan on the margin of Al-Hindiyah. Chapter: The person who is a right to be followed and the one who is not so. Vol.1 p. 88)¹ (Fatawa Haqqaniyah. Vol.3 p. 107)

The followers should follow Imam

Question: Imam stood up from prostration saying takbeer and some of the followers delayed so much that Imam began recitation. Is their action correct or not?

Answer: The followers should follow Imam and they should neither precede him nor delay too much. If one of the followers committed disliking acts in Salah, his disliking act will affect his Salah not others' Salah.² Allah knows the best.

Written by Uthman Ghani. 28/10/1370 A.H. (Fatawa Imarat Shariah. Vol.2 p. 125)

Salah should be treated with the word “السلام عليكم”

Question: Should one exit Salah with “السلام عليكم ورحمة الله” or add “وبركاته”?

Answer: Saying “السلام عليكم ورحمة الله” is sunnah is it is mentioned in Al-Anwar Al-Satiah An Munityatul Musalli:

”وَأَنْ يَقُولَ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ“ مرتين، أب-³

¹ قال الفقيه أبو جعفر رحمه الله المختار أن ينتظر إذا سلم الإمام عن يمينه يسلم المقتدى عن يمينه وإذا فرغ عن يساره يسلم المقتدى عن يساره. آهـ

(Al-Fatawa Al-Hindiyah. Chapter:4 The description of Salah. Lesson:3 The Sunnah acts and etiquettes of Salah. Vol.1 p. 77)

² والحاصل أن متابعة الإمام في الفرائض والواجبات من غير تأخير واجبة، فإن عارضها واجب لا ينبغي أن يفوته بل يأتي به ثم يتابع، كما لو قام الإمام قبل أن يتم المقتدي التشهد فإنه يتمه ثم يقوم لأب الإتيان به لا يفوت المتابعة بالكلية وإنما يؤخرها، والمتابعة مع قطعه تفوته بالكلية، فكان تأخير أحد الواجبين مع الإتيان بها أولى من ترك أحدهما بالكلية، بخلاف ما إذا عارضها سنة، كما لو رفع الإمام قبل تسبيح المقتدي ثلاثاً فالأصح أنه يتابعه، لأن ترك السنة أولى من تأخير الواجب.

(Raddul Muhtar. Vol.2 p.165. Book of Salah. Chapter: The description of Salah.)

³ ويقول “السلام عليكم ورحمة الله” ولا يقول في هذا السلام أى في سلام الخروج من الصلاة سواء أكان عن اليمين أو اليسار “وبركاته” -

Similarly, there are many hadith reported in this respect. The word “وبركاته” is reported in one hadith of Abu Dawood. However, sunnah wa is what is narrated in most hadith according to Hanafi schools of thought. So, there is no need to add “وبركاته”¹.

(Fatawa Darul Uloom Deoband. Vol.2 p. 196)

If the follower’s breath broke before Imam while saying “السلام عليكم”

Question: If the follower’s breath broke before Imam while saying “السلام عليكم”, does his Salah valid or not?

Answer: There is no fault in follower Salah in this case.² (Fatawa Darul Uloom Deoband. Vol.2 p. 163)³

(Ghunyatul Mustamli. P. 326, Zafeer. Chapter: The description of Salah)

عن جابر بن سمرّة قال: كنّا إذا صلينا مع رسول الله صلى الله عليه وسلم قلنا: السلام عليكم ورحمة الله، السلام عليكم ورحمة الله، إلخ.

(Sahih Muslim. Chapter: The command to be calm during. (H: 431) the hadith narrated by Abdullah bin Masood passed many a times. Abu Dawood. Chapter: Regarding the salam. (H: 996)

ثم يسلم، إلخ، قائلاً “السلام عليكم ورحمة الله”، بوالسنة، إلخ وأنه لا يقول بنا “وبركاته”، وجعله النووي بدعة، ورده الحلبي وفي الحاوي أنه حسن.¹
(Al-Durrul Mukhtar)

(رده الحلبي) حيث قال في الحلية شرح المنية بعد نقله قول النووي إنها بدعة: ولم يصح فيها حديث بل صح في تركها غير ما حديث مانصه، لكنه متعقب في هذا، فإنها جاءت في سنن أبي داود من حديث وائل بن حجر بإسناد صحيح، وفي صحيح ابن حبان من حديث عبد الله بن مسعود ثم قال: اللهم إلا أن يجاب بشذوذها وإن صح مخرجها، إلخ.

(Al-Durrul Mukhtar with Raddul Muhtar. Chapter: The description of Salah. Vol.1 p.491. Zafeer)

عن وائل بن حجر قال: صليت مع النبي صلى الله عليه وسلم فكان يسلم عن يمينه: السلام عليكم ورحمة الله وبركاته، وعن شماله: السلام عليكم ورحمة الله.

(Sunan Abu Dawood. Chapter: Regarding the salam. (H: 997). Sahih Ibn Hibban. How to say salam by which one exits Salah. (H: 1993)

لواتم المؤتمر التشهد، بأن أسرع فيه وفرغ منه قبل إتمام ما مه فأق بما يخرج من الصلاة كسلام أو كلام أو قيام جاز أي صحت صلاته لحصوله بعد تمام الأركان إلخ وإنما كره للمؤتم ذلك لتركه متابعة الإمام بلا عذر فلو به إلخ فلا كراهة.

(Raddul Muhtar. Vol.2 p.490. Book of Salah. Chapter: The description of Salah. Zafeer)

³ **Preceding Imam in “السلام عليكم ورحمة الله”**

One should turn only the face not the chest while saying salam

Question: Should one turn only the face from Qiblah or the chest also while saying salam takes it Salah?

Answer: Turning only the face both sides along with saying salam is sufficient.¹ (Fatawa Darul Uloom Deoband. Vol.2 p. 207)

Intending for Imam and angles during salam

Question: What should the follower do during salam?

Answer: The worshippers of Salah are of three kinds: (1) Imam (2) The follower (3) The one performing alone.

If he is performing behind Imam and he is on the left side of Imam, should intend for angles, the followers of that side and if Imam is on the left side, the follower should intent for angles and Imam. If he is Imam, he should intend for followers of both sides and if he is performing alone, he should intend for guarding angles.

لما في الهندية: وينوي من عنده من الحفظة والمسلمين في جانبيه-- والمقتدى يحتاج إلى نية الإمام مع نية من ذكرنا فإن كان الإمام في الجانب الأيمن نواه فيهم وإن كان في الجانب الأيسر نواه فيهم وإن كان بجذائه نواه في الجانب الأيمن عند أبي يوسف وعند محمد ينويه فيهما وهو رواية عن أبي حنيفة وفي الفتاوى هو الصحيح والمنفرد ينوي الحفظة لا غير ولا ينوي في الملائكة عددًا محصورًا.

Question: If the follower's breath broke before Imam while saying "السلام عليكم ورحمة الله" or turned his face before Imam, does his Salah valid or not?

Answer: Salah is correct in this case, but saying salam before Imam is disliked.

وإنما كره للمؤتم ذلك لترك متابعة الإمام بلا عذر. إلخ.

(Raddul Muhtar. Vol.1) (Raddul Muhtar. Book of Salah. Chapter: The description of Salah. Vol.1 p. 490. Zafeer) (Fatawa Darul Uloom Deoband. Vol.2 p. 193)

¹ وتحويل الوجه يمنة ويسرة للسلام أي من السنن.

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Chapter: The description of Salah. Subject: Sunnah acts of Salah. Vol.1 p.445. Zafeer)

(ولها آداب) تركه لا يوجب إساءة ولا عتاباً-- لكن فعله أفضل إلخ وإلى منكب الأيمن والأيسر عند التسليم الأولى الثانية) لتحصيل الخشوع

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Chapter: The etiquettes of salah. Vol.1 p. 446.)

(Al-Fatawa Al-Hindiyah. Chapter:3 The Sunnah and etiquettes of Salah. Vol.1 p. 77)¹

(Fatawa Haqqaniyah. Vol.3 p. 107, 108)

¹ Chapter: 4 The description of Salah.

قال العلامة عبد الرحمن الجزائري: يسن أن ينوي المصلي بسلامه الأول من على يمينه ويسلامه الثاني من على يساره.

(Kitabul Fiqh Ala Madahib Al-Arba'ah. Vol.1 p. 266)

عن أبي هريرة يقول (في حديث طويل قال فيه): قال رسول الله صلى الله عليه وسلم: فإذا صلى لم تنزل الملائكة تصلي عليه مادام في مصلاه، اللهم صل عليه، اللهم ارحمه، ولا يزال أحدكم في صلاة ما انتظر الصلاة.

(Sahih Bukhari. Chapter: The virtue of Salah in congregation. (H: 647)

Masa'lah: Clasp ing both knees with hands during ruku is sunnah. (Maraqi Al-Falah. P. 145)

Masa'lah: Reading "سبحان رب العظیم" in tasbeeh of ruku is Sunnah, but the person who cannot pronounce correctly and changes "ظ" with "ز" he should read "سبحان رب الكريم", otherwise Salah will be invalid. (Shami. Vol.1 p. 232)

Masa'lah: If a person prostrated directly from standing without doing ruku like camel sitting, it will be substitute of ruku. (Alamgiri. Vol.1 p.70)

Masa'lah: The person whose back is bent like ruku, he will bow his head some and his ruku will be done. (Alamgiri. Vol.1 p.70)

Masa'lah: The time of ruku is the end of recitation. (Alamgiri. Vol.1 p.70)

Masa'lah: Saying "سَمِعَ اللَّهُ مِنْ حَمْدِهِ" by Imam and "رَبَّنَا لَكَ الْحَمْدُ" by the follower and saying both by the person performing alone is sunnah. (Taleemul Islam. Vol.3 p. 69)

It is better to say "اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ" then "رَبَّنَا وَلَكَ الْحَمْدُ" and the least is "رَبَّنَا لَكَ الْحَمْدُ". (Al-Fiqh Ala Al-Madahib Al-Arba'ah. P. 251) (Taharat Aur Namaz Ke Tafseeli Masail. P.226, 227- 253. Anees)

THE ETIQUETTES AND RECOMMENDED ACTS OF SALAH

The Etiquettes and Recommended Acts of Salah

Performing Salah in sunnah cloth

Question: I am residing in Africa. Normally, people do not explore in marketplaces without coat and pant. They use it as uniform here. If a person performs Salah in trousers (Pajamas) not in coat and pant, will his Salah be with disliking or without disliking?

Answer: Performing Salah in that cloth which is Sunnah is not disliked rather it is more virtuous though they have their uniform other than that.¹ Allah knows the best.

(Fatawa Mahmoodiyah. Vol.5 p. 647)

Performing Salah with turban brings more rewards

Question: What do ulama and Islamic jurists say in regard to the following matter:

Is turban necessary for Imam or not? some people say that perform Salah with turban brings the rewards 70 times more. Is it correct to?

¹ Allah Almighty said: {خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ}

(Surah Al-Araf: 31)

يدل على أنه مندوب في حضور المسجد إلى أخذ ثوب نظيف مما يتزين به، وقد روى عن النبي صلى الله تعالى عليه وسلم أنه قال: ”ندب إلى ذلك في الجمعة

والأعياد“ - كما أمر بالاعتسال للعديد من الجمعة وأت- يس من طيب أهله-

(Ahkam Al-Quran authored by Jassas. Vol.3 p. 51. Qadeemi)

”ولهذه الآية وما ورد في معناها من السنة يستحب التجميل عند الصلاة“ -

(Tafseer Ibn Katheer. Vol.2 p. 281. Maktabah Darul Faiha. Damascus)

عن طاؤس في قوله عز وجل {خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ} قال: الثياب-

(Marifah Al-Sunan Wal Athar. Vol.3 p. 149. (H: 4081) Jamia Al-Dirasat Al-Islamiah. Karachi)

Fatawa Ulama Al-Hind Vol.7 The Etiquettes and Recommended Acts of Salah

Answer: Tying turban is an appreciated and recommended act for every Muslim. Particularly, it brings more regards in Salah.

كما في الفردوس الديلمي: عن جابر ركعتان بعمامة خير من سبعين ركعة بلا عمامة۔

وفيه أيضاً: الصلاة في العمامة عشر آلاف حسنة

¹(Kashful Haqaique. P. 77)

However, customizing it with Imam is sign of ignorance. Allah is all Helping.

(Fatawa Fridiyah. Vol.2 p. 282, 283)

The revolutions of the time cannot change Sunnah of the turban

Question: What do ulama and Islamic jurists say in regard to the following matter:

Is performing Salah in turban allowed or not in the area where people do not use it? Which book describes that performing Salah in turban is prohibitively disliked in the area where people do not use it? Please mention the name of that book.

Answer: Every Sunnah act will always be sunnah till the Day of judgement. Public and the time revolution cannot affect sunnah as it is mentioned in Tanqeeh Al-Fatawa. Vol.1 p.3.² Allah is all Helping. (Fatawa Faridiyah. Vol.2 p. 248, 249)

وكذا ما أورده الديلمي من حديث ابن عمر مرفوعاً: صلاة بعمامة تعدل خمسا وعشرين -- ومن حديث أنس مرفوعاً الصلاة في العمامة ¹

بعشرة آلاف حسنة قلت: مروى ابن عمر نقله السيوطي عن ابن عساكر في جامعه الصغير مع التزامه بأنه لم يذكر فيه الموضوع۔

(Al-Mauduaat Al-Kubra Lil Qari. P. 147. Hadith No. 563)

وقال النجم بعد إيراد ما ذكر: لكن أورد السيوطي في الجامع الصغير عن جابر بلفظ: "ركعتان بعمامة خير من سبعين ركعة من

غير عمامة" فهو غير موضوع لأب الجامع المذكور جرده مؤلفه عن الموضوع۔

(Kashful Khifa. The letter "ص". Vol.2 p.28. Al-Maktabah Al-Asriyah)

حديث جابر رواه أبو الشجاع الديلمي في الفردوس بمأثورة الخطاب، باب الرءـ

(Hadith No.3233) Vol.2 p. 265. Darul Kutub Al-Ilmiyah. Beirut

والحديث الثاني روى عن أنس رضي الله عنه، باب الصاد۔

(Hadith No.3805) Vol.2 p. 406

قال العلامة محمد أمين ابن عابدين: وفي القنية: ليس للمفتي ولا للقاضي أن يحكما على ظاهر المذهب ويترا العرف -- وأصلها قوله عليه ²

الصلاة والسلام "مارآه المسلمون حسناً فهو عند الله حسن"۔ أقول: لكن صرحوا بأن العرف المخالف للنص لا يعتبر بأنه لا يصح بيع الشرب

مقصوداً وإن تعورف۔

Fatawa Ulama Al-Hind Vol.7 The Etiquettes and Recommended Acts of Salah Demanding Imam to perform Salah in turban is not correct

Question: What do ulama and Islamic jurists say in regard to the following matter:

A person said before people that tying turban is sunnah of the Prophet (saws) and those ulama who do not tie it are accursed and evils. What is the injunction about this person? It should be noticed that the majority of ulama in our society, do not tie turban. Most of them wear caps.

Answer: Tying turban is sunnah of the Prophet (saws)¹ and angles.² So, it is extra sunnah (Sunan Zawaid) and recommended for every Muslim.³ Customizing it with ulama and

(Al-Uqood Al-Dirayah Fi Tanqeeh Al-Fatawa Al-Hamidiyah, before the book of purity (Preamble) Vol.1 p.3)

في منهاج السنن: أتب العمامة سنة ولها فضيلة مثل سائر السنن الزائدة وأما روايات فضيلة الصلاة فيها خمساً وعشرين صلاة أو سبعين صلاة وعشرة¹ آلاف حسنة فباطلة وموضوعة صرح به القاري وغيره، وتمايز هذه المسائل في التحفة الأحوذى-

(Minhaj Al-Sunan Sharah Jame Al-Sunan. Vol.5 p.212. Chapter: Hanging the turban between both shoulders.)

Note: Ulama differed about the mentioned hadith. Most of Muhadditheen classed it as Maudu (invented), but Mullah Ali Qari and other ulama said that Allamah Suyuti (r) the port that this hadith in Al-Jame Al-Sagheer. It should be noticed that he did not report Maudu (invented) in that book. Reporting this hadith in his book means this hadith is acceptable. However, this hadith cannot prove regular sunnah, but it can prove to be recommended. Therefore, if anyone leads Salah without turban, people should not criticize on him.

قال العلامة الحافظ ابن كثير: (قوله: من الملائكة مسؤمين) قال: "معلمين وكان سيما الملائكة يوم بدر عمائم سود ويوم حنين عمائم حمراء" وروى من حديث حصين بن مخارق عن سعيد عن الحكم عن مقسم عن ابن عباس قال لم تقاتل الملائكة إلا يوم بدر -- عن ابن عباس قال: كان سيما الملائكة يوم بدر عمائم بيض قد أرسلوا في ظهورهم ويوم حنين عمائم حمراء -- حدثنا بشام بن عروة عن يحيى بن عباد أن الزبير رضي الله تعالى عنه كان عليه يوم بدر عمامة صفراء معتجراً بها فنزلت الملائكة عليهم عمائم صفراء

(Tafseer Ibn Katheer. Vol.2 p. 523. Surah Ale Imran: 125)

قال في شرح الوقاية: السنة ما واظب النبي عليه السلام مع الترتك أحياناً فإن كانت المواظبة المذكورة على سبيل العبادة فسنن الهدي وإن³ كانت على سبيل العادة فسنن الزوائد كلبس الثياب والأكل باليمين وتقدير الرجل اليمنى في الدخول ونحو ذلك

(Sharah Al-Wiqayah. Vol.1 p. 69. Making wudu in succession and from right side. Book of Salah)

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 Aimmah is wrong.¹ However, wearing caps made by cloth or leather is also allowed.² The
 person who gave up the turban completely or slightly and carelessly, is accursed³
 according to hadith mentioned in Baihaqi:⁴

”لَعْنَتُهُمْ وَلَعْنَةُ اللَّهِ وَكُلِّ نَبِيٍّ مُجَابٍ وَالتَّارِكُ لَسْنَتِي“

Allah is all Helping.

Note: Giving up sunnah fascinating by the scenario and the society is the sign of
 weakness of faith. (Fatawa Faridiyah. Vol.2 p. 291- 293)

Using kerchief as turban and its length

Question: What do ulama and Islamic jurists say in regard to the following matter:

قال العلامة حسن بن عمار بن علي: والمستحب أن يصلي في ثلاثة أثواب إزار وقميص وعمامة وقال الزيلعي والأفضل أن يصلي في ثوبين لقوله¹

عليه السلام إذا كان لأحدكم ثوبان فليصل فيهما يعني مع العمامة؛ لأنه يكره مكشوف الرأس-

(Imdadul Fattah Sharah Noorul leedhah. P. 229. Chapter: The conditions and pillars of Salah.)

وقال في منهاج السنن: في الخرائب رجل صلى مع قلنسوة وليس فوقها عمامة أو شيء آخر يكره وما ذكره الفردوس الديلمي عن جابر ركهتان²

بعمامة خير من سبعين ركعة بلا عمامة، وبالجملة أن ترك العمامة ترك الأولى نعم جاز ترك ما لا يكون مطلوباً شرعاً عند مصلحة العوام-

(Minhaj Al-Sunan Sharah Jame Al-Sunan. Vol.2 p.225. Chapter: What is related to perform Salah in one cloth.)

عن علي بن الحسين يقول: قال رسول الله صلى الله عليه وسلم: ستة لعنتهم لعنهم الله وكل نبي مجاب: الزائد في كتاب الله، والمكذب³

بقدر الله، والتارك لسنتي والمتسلط بالجبرية لينزل من أعز الله ويعز من أذل الله والمستحل من عترتي محرم الله يعني والمستحل لحرم الله-

(Al-Qada Wal Qadr Lil Baihaqi. Chapter: What is reported in respect of threatening the person who denies destiny. (H: 424). Vol.1 p. 285. Reyadh)

وقال في منهاج السنن: ذكر العلي القاري أيضاً والمجد الشيرازي وغيرهما من أرباب السير أن النبي صلى الله تعالى عليه وسلم كان يلبس القلائس⁴

تحت العمامة وبغير العمامة ويلبس العمامة بغير القلائس انتهى- فإن قيل قد روى الترمذي مرفوعاً: ”إن فرق ما بينا وبين المشركين العمامة

على القلائس“، قلنا: قال الترمذي: إسناده ليس بالقائم، وقيل قصده صلى الله تعالى عليه وسلم الإنكار على الاعتزاز-

(Minhaj Al-Sunan Sharah Jame Al-Sunan. Vol.1 p.237. Chapter: what is reported about wiping over socks and turban.)

قال العلامة عبد الحى اللكهنوي: وقد ذكروا أن المستحب أن يصلي في قميص وإزار وعمامة ولا يكره الاكتفاء بالقلنسوة ولا عبرة لما اشتهر بين

العوام من كراهة ذلك-

(Umdah Al-Riayah on the margin of Sharah Al-Wiqayah. Vol.1 p.198. Book of Salah. Chapter:
 The things invalidate Salah and disliking things in Salah)

Nowadays kerchief is used as turban. Can one get the sunnah of turban by tying the kerchief? What is the most the least length of the turban according to hadith? Is turban sunnah for Imam only or it is for follower and the person performing alone?

Answer: it should be clear that tying turban is sunnah for every Muslim, because it is clearly proved by hadith orally and practically. Fuqaha have counted it in recommended acts of Salah. (Sharah Al-Kabeer. P. 324)¹

Imam and other people are equal in this injunction. It is not specified with Imam by any hadith.²

It should also be clear that every cloth which is wrapped around the head. (Al-Taleeqe Al-Mumajjad) This meaning also exists in kerchief. So, it will be also turban according to the dictionary though it is not called turban in our custom. There is no length of turban defined by Shariah. Therefore, tying the kerchief as turban has no harm. However, Mullah Ali Qari has mentioned in Mirqat that the Prophet (saws)'small turban was 7 feet long and big turban was 12 feet long in Shariah length.³ But it does not mandate that the less and more length of turban will not be sunnah like that is about overgarment and lower covering cloth.⁴ Allah is all Helping.

قال العلامة الحلبي: (المستحب أن يصلي الرجل في ثلاثة أثواب إزار وقميص وعمامة) ولو صلى في ثوب واحد متوحشاً به جميع بدنه كما يفعل¹

(القصار في المقصرة جاز من غير كراية -- ولكن فيه ترك الاستحباب)

(Ghunyatul Mustamli. P. 337. Chapter: This liking acts in Salah.)

قال العلامة عبد الحى الكهنوي: وقد ذكروا أن المستحب أن يصلي في قميص وإزار وعمامة ولا يكره الاكتفاء بالقلنسوة ولا عبرة لما اشتهر²

بين العوام من كراية ذلك --

(Umdah Al-Riyah on the margin of Sharah Al-Wiqayah. Vol.1 p.198. Book of Salah. Chapter: The things invalidate Salah and disliking things in Salah)

وفي منهاج السنن: أن العمامة سنة ولها فضيلة مثل سائر السنن الزائدة وأما روايات فضيلة الصلاة فيها خمساً وعشرين صلاة أو سبعين صلاة وعشرة

آلاف حسنة فباطلة وموضوعة صرح به القاري وغيره --

(Minhaj Al-Sunan Sharah Jame Al-Sunan. Vol.5 p.212. Chapter: Hanging the turban between both shoulders.)

-- كان له صلى الله عليه وسلم عمامة وقصيرة وعمامة طويلة وأن القصيرة كانت سبعة أذرع والطويلة اثني عشر ذراعاً³

(Mirqat Al-Mafateeh Sharah Mishkat Al-Masabeeh. Book of clothing. Vol.7 p. 2778. Darul Fikr. Beirut)

وفي منهاج السنن: والعمامة بي ما اعتم بالرأس ولا حد لها شرعاً، نعم ذكر في شرح المواهب: كانت له صلى الله تعالى عليه وسلم عمامة قصيرة ستة⁴

أذرع عمامة طويلة اثنا عشر ذراعاً --

The length of turban for Imam

Question: What do ulama and Islamic jurists say in regard to the following matter:

What should be the least length of turban for Imam of masjid?

Answer: The turbans of the Prophet (saws) was of different kinds. So, sunnah of turban can be completed by every turban like Qamees (shirt), overgarment and lower covering cloth whatever may be in length. It is not necessary to be equal length to what is reported.¹ Allah is all Helping.

(Fatawa Faridiyah. Vol.2 p. 287)

The status of the turban and its length according to Shariah

وفي السعاية: ذكر على القارى في رسالته في العمامة ذكر بعض علماءنا الحنفية أن العمامة التي كان يلبس دائماً طولها سبعة أذرع والتي تلبس في الجمعة والعديد طولها اثنا عشرة ذراعاً ويؤيده ما ذكره الجزري في تصحيح المصاييح قد تتبع الكتب وتطلبت من كتب السير والتواريخ لأقف على قدر عمامته صلى الله تعالى عليه وسلم فلم أقف على شيء حتى أخبرني من أثق به أنه وقف على شيء من كلام الشيخ محي الدين النووي ذكر فيه أنه عليه السلام كان له عمامة قصيرة وعمامة طويلة وإن القصيرة كانت سبعة أذرع والطويلة اثني عشر، انتهى.

(Minhaj Al-Sunan Sharah Jame Al-Sunan. Vol.1 p.237. Chapter: what is reported about wiping over socks and turban.)

العمامة ما اعتم بالرأس ولا حد لها شرعاً، نعم ذكر في شرح المواهب: كانت له (صلى الله تعالى عليه وسلم) عمامة قصيرة ستة أذرع، وعمامة طويلة¹ اثنا عشر ذراعاً وكما في الطبراني، ولكن قال ابن حجر لا أصل له.

(Al-Mawahib. P. 99)

وفي السعاية: ذكر على القارى في رسالته في العمامة ذكر بعض علماءنا الحنفية أن العمامة التي كان يلبس دائماً طولها سبعة أذرع والتي تلبس في الجمعة والعديد طولها اثنا عشرة ذراعاً ويؤيده ما ذكره الجزري في تصحيح المصاييح: قد تتبع الكتب وتطلبت من كتب السير والتواريخ لأقف على قدر عمامته صلى الله تعالى عليه وسلم فلم أقف على شيء حتى أخبرني من أثق به أنه وقف على شيء من كلام الشيخ النووي ذكر فيه أنه كان له عمامة قصيرة ستة أذرع وعمامة طويلة اثنا عشر ذراعاً وأب القصيرة كانت سبعة أذرع.

(Al-Mawahib. Chapter:3 about what one needs like food. Second kind about his cloth and bed. Vol.6 p. 257. Jamul Wasail Fi Sharah Al-Shamail. Chapter: What is reported about the Prophet (saws)'s turban. P.168. Al-Matba Al-Ashrafiyah. Egypt)

وقال الشيخ أحمد عبد الجواد الدوي عن ابن القيم لم تكن عمامته صلى الله تعالى عليه وسلم كبيرة يؤذى الرأس حملها ولا صغيرة لا تقي الرأس من حر ولا برد بل كانت وسطاً بين ذلك وخير الأمور الوسط.

(Ithafat. P. 155)

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Question: What do ulama and Islamic jurists say in regard to the matter that the turban should be tied only in the time of Salah or it is sunnah in other times also? What is the status of turban in Shariah? Can one get the virtues of following sunnah by tying kerchief as turban that is generally placed on the shoulders? What was the length of the Prophet (saws)'s turban?

Answer: Tying turban is Sunnah in Salah and out of Salah also.¹

¹ Tying turban is one of the Sunnah of Prophet Muhammad (saws) and it is a part of the cloth of prophets and pious personalities. Allamah Asqalani has written: The Prophet (saws) as a turban called "Sihab". He used to wear a cap under that turban. (Al-Mawahib with Zarqani. Vol.5 p.9) It is mentioned in Sharah Mawahib that one of the Prophet (saws)'s turban was of 6 feet and the other was of 12 feet long. Siayah reports that Mulla Ali Qari (r) writes in his booklet "Amamah" that some Hanafis Ulama told that the turban which the Prophet (saws) used to wear was 7 feet long and he used to wear 12 feet long on the occasion on Friday and Eid and it is confirmed by the statement of Allamah Jazri which he has mentioned in Tashih Al-Masabeeh.

حتى أخبرني من أثق به أنه وقف على شيء من كلام الشيخ محي الدين النووي ذكر فيه أنه عليه السلام كان له عمامة قصيرة وعمامة طويلة وإن القصيرة كانت سبعة أذرع والطويلة اثني عشر.

Hafiz Ibn Al-Qayyim mentioned in Zad Al-Ma'ad. Vol.1 p.72, Mulla Ali Qari in Mirqat, Majd Al-Shirazi and other biographers mentioned that as the Prophet (saws) used to wear the cap he also tied the turban. Thus, the Prophet used to tie turban over the cap and he also wore the cap only without turban and the turban without cap sometimes. If anyone objects that Tirmizi reported Marfu hadith:

أب فرق ما بينا وبين المشركين العمام على القلائس.

One of the reply which Muhadditheen has given is that Imam Tirmizi has mentioned "إسناده ليس" and Minhaj Al-Sunan described that the Prophet (saws) meant to deny tying turban without edge (Shamlah). It is narrated that the Prophet (saws) was open head in the state of Ihram only. He always wore caps or turban on head habitually that is sunnah of angles. More than one hadith is mentioned in this respect in Tafseer Ibn Katheer. Vol.1 p.523. The companions also covered their heads back caps or turbans. Bukhari Sharif reported about the turban of Abdullah bin Ateeque (rz) and Abdullah bin Adi (rz). Similarly, other books of hadith describe about the turban of other companions like Anas bin Malik (rz), Ammar bin Yasir (rz) and Abu Darda (rz). Some other companions also reported in the books of hadith about tying turban with shamlah. Tabaeen and their followers are also reported to use turban. Ibn Battal Maliki reported that Imam Malik (r) said that he saw Yahya bin Saeed (r), Rabiah (r) and Ibn Hurmuz (r) using turbans. I was in the meeting of Rabiah and there were 31 participants and everyone had tied turban. Hasan Basari (r) said that the people used to prostrate on the turbans and caps. (Bukhari. Vol.1 p. 56)

There is no defined length on behalf of Shariah, but the Prophet (saws) has used 3.5 feet and 6 feet long turban of different colours. (Siayah and Zargani) Allah is all Helping.

(Fatawa Faridiyah. Vol.2 P. 284)

The injunction about two Shamlah of turban

Question: What do ulama and Islamic jurists say in regard to the matter that is hanging two Shamlah in the turban allowed or not?

Answer: It is allowed between both shoulders. Allah is all Helping. (Fatawa Faridiyah. Vol.2 p. 288)

The way of performing Salah according to Hanafis or Shafae' pattern

وفي المنهاج: وكما ثبت إرسال العذبة بين الكتفين كذلك ثبت إرسالها من الجانب الأيمن نحو الأذن في حديث إمامة. أخرجه الطبراني في الكبير. -- وكذلك ثبت إرخاء با بين يدي المعتمر ومن خلفه في حديث عبد الرحمن بن عوف رواه أبو داود وفي إسناده شيخ مجهول وفي حديث ثوبان أخرجه الطبراني في الأوسط. -- اعلم أن سدل الطرف الأسفل يسمى عذبة في الإصطلاح وأما غرز الطرف الأعلى وإرساله من خلفه فيسمى عذبة لغة وهو ثابت في رواية أبي الشيخ من رواية ابن عمر. كانت رسول الله صلى الله تعالى عليه وسلم يدير كور العمامة على رأسه ويغرزها من رواءه ويرخي لها ذؤابة بين كتفيه.

(Minhaj Al-Sunan Sharah Jame Al-Sunan. Vol.5 p.212. Chapter: Hanging the turban between both shoulders.)

(Abu Al-Shaikh extracted under the chapter of the Prophet (saws)'s morals. Chapter: The turban of the Prophet (saws). (H: 308). Vol.2 p. 195. Darul Muslim Lin Nashr Wa Al-Tawzee'. Tabarani reported in Al-Mujam Al-Kabeer. From Musnad of Abdullah bin Umar bin Khattab (rz). (H: 14039)

Al-Albani said after reporting this hadith: "منكر". Abu Al-Shaikh extracted under the chapter of the Prophet (saws)'s morals. P.123. Ibn Hibban Fi Al-Zuafa. Vol.3 p. 153. Baihaqi in Al-Shub. Vol.5 p. 174. H: 6252. Relating on Abu Mashar Al-Bara.

وقال الألباني بعد ذكر هذا الحديث: منكر. أخرجه أبو الشيخ في أخلاق النبي صلى الله عليه وسلم. ص: ١٣٣، وابن حبان في الصعفاء: ١٥٣٣، والبيهقي في الشعب: ١٤٣٣٥٢، من طريق أبي معشر البراء قال: حدثنا خالد الحذاء قال: حدثنا أبو السلام قال: قلت لابن عمر: كيف كانت رسول الله صلى الله عليه وسلم يعتزم؟ قال: فذكره وقال ابن حبان: أبو السلام يروى عن ابن عمر ما لا يشبه حديث الإثبات لا يجوز الاحتجاج به ثم ساق له هذا الحديث.

(Silsilah Al-Ahadith Al-Daieefah and Mauduah wa Atharuha Al-Sayyi Fi Al-Ummah. Vol.9 p. 263. Darul Ma'arif Al-Riyaz)

Question: I was taught to perform salah on Shafae' pattern from my childhood. Now my in-laws say to change the pattern and perform Salah on Hanafi pattern. What should I do in this condition?

Answer: The purpose of all is to follow Quran and hadith whether it is on Hanafis by turn or Shafae'. However, there may be some difference of opinion about understanding Quran and hadith and its research, but this difference is not related to right and wrong path, rather it is about right and mistake, correct and more correct in most places.¹ Therefore, your in-laws should not insist you to perform Salah on Hanafis pattern. Above all, if you perform Salah on Hanafis pattern and act upon that regularly, there is nothing wrong. However, which pattern of Fiqh you follow, you should follow it in all aspects, lest you follow one maslak in a time and the other maslak in other time, because it strengthens the trends of arbitrary and it is feared that people will make Shariah a child play. (Kitabul Fatawa. Vol.3 p. 129, 130)

The injunction of sutrah (object serving as a screen before the one who is praying)

Question: Most of the women perform Salah in house. They perform Salah in front of the bed. Is Salah valid in this condition? Can one not perform Salah in front of the bed? If he can, in which condition? Please answer in detail. In most of the cases, many items are laid on the bed which is difficult to stand it. Can one perform Salah in front of that bed without standing it?

Answer: For the validation of Salah there should not be any person in front of the person performing Salah. If there is anyone or someone passes before him, he should put something like one finger in width and 1 feet in height in front of him and that perform Salah. His Salah will be correct undoubtedly.² So, he should place sutrah in his house like

ومنها أ.ب أكثر صور الاختلاف بين الفقهاء لا سيما في المسائل التي ظهر فيها أقوال الصحابة في الجانبين كتكبيرات التشريق وتكبيرات العيدين¹ ونكاح المحرم وتشهد ابن عباس وابن مسعود والاختفاء بالبسملة وبآمين والاشفاء والايثار في الإقامة ونحو ذلك إنما هو في ترجيح أحد القولين وكانت السلف لا يختلفون في أصل المشروعية وإنما كانت خلافهم في أولى الأمور ونظرة اختلاف القراء في وجوه القراءة وقد عللوا كثيراً من هذا الباب بأ.ب الصحابة مختلفون وأهمهم جميعاً على الهدى.

(Hujjatullah Al-Balighah. Vol.1 p.271. Darul Jabal. Beirut)

والمستحب لمن يصلي في الصحراء أن ينصب بين يديه عوداً أو يضع شيئاً أدناه طول ذراع كي لا يحتاج إلى الدرع لقول النبي صلى الله عليه وسلم: إذا² صلى أحدكم في الصحراء فليأخذ بين يديه سترَةً -- وإنما قدر أدناه بذراع طويلاً دون اعتبار العرض وقيل ينبغي أن يكون في غلظ أصبع لقول

Fatawa Ulama Al-Hind Vol.7 The Etiquettes and Recommended Acts of Salah above-mentioned and perform Salah with no doubt. If the sutrah is according to the mentioned width and height, there is no need to stand the bed before. Allah knows the best.

Written by Nizamuddin Azami (May Allah forgive him) Mufti Darul Uloom Deoband. 22/02/1409 A.H.

Authenticated by Habibur Rahman Khairabadi. Mufti Darul Uloom Deoband. (Nizamul Fatawa. Vol.2 part.1 p. 169)

Standing clasping hands before salah

Question: If a person stands in the row placing hands on each other under his navel before Salah, is it contrary to Sunnah? If it is, please prove it with authentic hadith.

Answer: Clasping hands during standing in the row before Salah is neither sunnah nor recommended. It is as the concerned person likes. It is proved neither by the Prophets (saws) nor his companions. So, considering it sunnah or objecting the person who clasps is wrong. We should avoid such things lest the people will be confused. Acting like

ابن مسعود: يجزى من السترة السهم، ولأن الغرض منه المنع من المرور وما دونه ذلك لا يبدو للناظر من بعيد فلا يمتنع ويدنو من السترة لقوله صلى الله عليه وسلم من صلى إلى سترة فليدبر منها، الخ.

(Badai Al-Sanai. Chapter: What is recommended in Salah and what is disliked. Vol.1 p. 217.

Darul Kutub Al-Ilmiyah. Beirut). Al-Mabsoot Li Al-Sarakhsi. Vol.1 p.191. Darul Marifah. Beirut)

عن سيرة بن معبد الجهنى عن النبي صلى الله عليه وسلم قال: ليستأحدكم في صلاته ولو بسهم.

(Al-Mujam Al-Kabeer. Li Al-Tabarani. Al-Rabi bin Saburah narrated from his father. (H: 6540). Al-Ahad Wal Mathani authored by Ibn Abu Asim. Saburah bin Mabad bin Mujazah bin Khadeej bin Zuhl. (H: 25870). Musannaf Ibn Abi Shaibah. (H: 2862)

عن أبي جحيفة ابن النبی صلى الله عليه وسلم صلى بهم البطحاء وبين يديه عنزة. الظهر ركعتين والعصر ركعتين تمرين يديه المرأة والحمار.

(Sahih Bukhari. Chapter: The sutrah of the Imam is also a sutrah for those who are behind him (H: 495). Sunan Abu Dawood. Chapter: What may be used as a sutrah by the praying person. (H: 688)

والعنزة عصا في أسفلها حديدة ويقال: العنزة قدر نصف الرمح أو أطول شيئاً فيها سناب مثل سناب الرمح والعكازة نحو منها، قيل: العنزة مادور نصله

والآلة والحربة العريضة النصل.

(Sharah Abu Dawood Lil Aini. Chapter: What may be used as a sutrah by the praying person. Vol.3 p.245. Maktabah Al-Rushd Al-Riyaz)

Fatawa Ulama Al-Hind Vol.7 The Etiquettes and Recommended Acts of Salah performing Salah before Salah creates doubt of performing Salah. Therefore, the Prophet (saws) used to turn immediately after completing Salah.¹

Written by Tarique Nadawi. Authenticated by Nasir Ali Nadawi (Fatawa Nadwatul Ulama. Vol.2 p. 80)

Reciting “بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ” before performing Salah

Question: If one stand on the carpet of Salah to lead Salah, is it necessary for him to recite “بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ” before beginning Salah. If it is, why is it not mentioned in the books related to Salah?

Answer: There is no injunction of reciting “بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ” before Salah, rather it is enjoined before Surah Fatiha.² Allah knows the best. (Fatawa Mahmoodiyah. vol.5 p. 588, 589)

When should raise hands and then say takbeer

Question: When should one raise hands during for saying takbeer, before takbeer or after or together?

Answer: The three all patterns are reported. One can raise his hands before takbeer or after or two whether, but raising hands before takbeer is preferred.

(ورفع يديه) قبل التكبير وقيل معه، آهـ

(Al-Durrul Mukhtar)

¹ عن قبيصة بن حطب عن أبيه قال: كان رسول الله صلى الله عليه وسلم يؤمننا فينصرف على جانبيه جميعاً على يمينه وعلى شماله

(Sunan Al-Tirmizi. Chapter: What has been related about turning from his right and from his left. (H: 301)

² وفي ذكر التسمية بعد التعوذ إشارة إلى محلها فلو سمى قبل التعوذ أعادها بعده لعدم وقوعها في محلها، ولونسيتها حتى فرغ من الفاتحة، لا يسنى لأجل

فوات محلها -

(Al-Bahrur Raique. Book of Salah. Chapter: The description of Salah. The etiquettes of Salah. Vol.1 p. 545. Rasheediyah)

ويسمى سرّاً أول كل ركعة لا بين الفاتحة والسورة

(Majma Al-Anhur. Vol.1 p. 143. Chapter: The description of Salah. Lesson: Khushoo in Salah. Darul Kutub Al-Ilmiyah. Beirut)

قوله: (قبل التكبير وقيل معه) الأول نسبة في المجتمع إلى أبي حنيفة ومحمد وفي غاية البيان إلى عامة علمائنا وفي المبسوط إلى أكثر مشايخنا وصححه في الهداية والثاني اختاره في الخانية والخلاصة والتحفة والبدائع والمحيط، بأن يبدأ بالرفع عند بدءاته التكبير ويختم به عند ختمه وعزاه البقال إلى أصحابنا جميعاً، ورجحه في الحلية وثمة قول ثالث وهو أنه بعد التكبير والكل مروي عنه عليه الصلاة والسلام وما في الهداية أولى كما في البحر والنهر ولذا اعتمده الشارع فافهم، آهـ

(Raddul Muhtar. Vol.1 p. 45)¹ Allah knows the best.

Written by Muhammad Anwar (May Allah forgive him) Mufti Khairul Madaris Multan.
(Khairul Fatawa. Vol.2 p. 240)

One should not lower hands after raising them for saying takbeer

Question: It is noticed about some people that they lower their hands after raising them for saying "الله أكبر" i.e. the lower it up to the thighs and then clasp them. What is the injunction in this respect?

Answer: They should not lower hands after raising them, rather they should clasp them after saying opening takbeer.

(ويسن وضع الرجل يده اليميني) كما فرغ من التكبير للإحرام بلا إرسال، آهـ²

Allah knows the best.

Written by Muhammad Anwar (May Allah forgive him) Mufti Khairul Madaris Multan.
24/11/1409 A.H. (Khairul Fatawa. Vol.2 p. 273)

¹ Book of Salah. Chapter: The description of Salah. Subject: Hadith: The words of Azan are with Jazm.

عن أبي قتادة قال: كانت رسول الله صلى الله عليه وسلم إذا قام إلى الصلاة رفع يديه حتى يجاذى بهما منكبيه ثم يكبر حتى يقر كل عظم في موضعه، الخـ.
(Sunan Al-Darami. Chapter: The description about the Salah of the Prophet (saws) (H: 1396)

عن ابن عمر قال: كانت رسول الله صلى الله عليه وسلم إذا قام إلى الصلاة رفع يديه حتى تكونا حذو منكبيه ثم يكبر، الخـ.
(Sahih Muslim. Chapter: It is recommended to raise the hands level with the shoulders when saying the opening takbir. (H: 390)

عن مالك بن الحويرث أن النبي صلى الله عليه وسلم كان إذا كبر رفع يديه حتى يجاذى أذنيه وإذا أراد أن يركع وإذا رفع رأسه من الركوعـ.
(Sunan Al-Darami. Chapter: Raising hands when bowing for ruku and prostration. (H: 1286)

² Hashiyah Al-Tahtawi on Maraqqi Al-Falah. P.140. (Book of Salah. Chapter: Sunnah acts of Salah.)

عن وائل بن حجر رضي الله عنه قال: رمقت النبي صلى الله عليه وسلم فلما افتتح الصلاة رفع يديه حتى بلغ بهما أذنيه وكبر ثم وضع يده اليميني على اليسرى، الخـ.

(Musnad Al-Bazzar. Musnad Wail bin Hujr. (H: 4485)

Fatawa Ulama Al-Hind Vol.7 The Etiquettes and Recommended Acts of Salah

The way of saying takbeer of movement

Question: Many Aimmah say “الله أكبر” after clasping hands while standing for Salah and they say it after arising half from prostration and tashahhud. Is it correct?

Answer: Ibn Umar reported that the Messenger of Allah (ﷺ), when he stood up for Salah, used to raise his hands apposite the shoulders and then recited takbir “الله أكبر”.¹

So, the Sunnah way is that one should raise his hands up and lowered them saying “الله أكبر” and clasp them.²

Similarly, the same pattern will be applied for takbeers of movement that as he turns to other part of Salah, should begin to say “الله أكبر” and complete it when turned into other part of Salah. For example; when one turns from standing to ruku, he should begin takbeer as he starts bowing and complete it before complete bowing.

”فَيَبْتَدِئُ بِالتَّكْبِيرِ مَعَ إِبْدَاءِ الْاِخْتَاءِ وَيُخْتِمُهُ بِخْتِمِهِ“³

By the same way, he should do in other pillars of Salah. (Kitabul Fatawa. Vol.2 p. 174, 175)

The right way of opening takbeer, raising hands and takbeers of movements

Question: What do ulama and Islamic jurists say in regard to the following matters

- (1) Should one say the opening takbeer (which is obligatory) before clasping hands or afterwards?
- (2) If an Imam says opening takbeer after raising hands up to the ears or navel, will Salah be correct or not?
- (3) If Imam begin saying takbeer after raising hands up to the navel and completely after clasping hands, will Salah be correct or not?
- (4) When should he begin opening takbeer and when complete it?
- (5) What is the correct time for takbeer of ruku and prostration and what is its correct way?

¹ Sahib Bukhari. Hadith No.738. Chapter: To what level should one raise one's hand. Sahih Muslim. Hadith No. 390. Chapter: It is recommended to raise the hands level with the shoulders.

² Al-Bahrur Raique. Vol.1 p. 305.

³ Maraqqi Al-Falah. P.154. (Book of Salah. Chapter: The order of the acts of Salah.)

(6) What is the injunction of Shariah if Imam says takbeer contrary to Sunnah way in every Salah?

Answer: There are three statements regarding opening takbeer and raising hands:

- (1) He should raise hands up to the ears first and say takbeer and clasp hands when he completed takbeer.
- (2) He should begin raising hands and takbeer together and complete both together.
- (3) He should begin takbeer first and raise hands than complete both together.

وفيه ثلاثة أقوال:

القول الأول: أنه يرفع مقارناً للتكبير وهو المروى عن أبي يوسف قولاً والمحكى عن الطحاوى فعلاً واختاره شيخ الإسلام وقاضى خاب وصاحب الخلاصة والتحفة والبدائع والمحيط حتى قال البقالى: بهذا قول أصحابنا جميعاً ويشهد له المروى عنه عليه الصلاة والسلام أنه كان يكبر عند كل خفض ورفع وما رواه أبو داود أنه صلى الله عليه وسلم كان يرفع يديه مع التكبير وفسر قاضى خاب المقارنة بأن تكون بدءاً له عند بدأته وختمة عند ختمه.

القول الثانى: وقته قبل التكبير ونسبه فى المجمع إلى أبي حنيفة رحمه الله ومحمد رحمه الله، وفى غاية البيان إلى عامة علمائنا وفى المبسوط إلى أكثر مشايخنا، وصححه فى الهداية ويشهد له ما فى الصحيحين عن ابن عمر قال كان النبی صلى الله عليه وسلم إذا ففتح الصلاة رفع يديه حتى يكونا حذو منكبيه ثم كثر.

القول الثالث: وقته بعد التكبير فيكبر أولاً ثم يرفع يديه ويشهد له ما فى الصحيح لمسلم أنه صلى الله عليه وسلم كان إذا صلى كبر ثم رفع يديه.

(Al-Bahrur Raique. Vol.1 p. 305. Al-Durrul Mukhtar with Raddul Muhtar. Vol.1 p. 465)¹

The first method is the best and the third one is also allowed, but it is not acted upon.

والأصح أنه يرفع يديه أولاً ثم يكبر لأن فعله نفى الكبرياء عن غير الله تعالى والنفى مقدم (على الإيجاب)

(Al-Hidayah. Vol.1 p. 68. Durrul Mukhtar. Al-Bahrur Raique)²

Jauharah reads: The correct the way is that initially he should raise both hands and when they are with the level of the ears, he should begin takbeer.

والأصح أنه يرفع أولاً فإذا استقرت فى موضع المحاذاة كبر.

¹ Book of Salah. Chapter: The description of Salah. Etiquettes of Salah.

² Book of Salah. Chapter: The description of Salah.

Salah will be correct in the case questioned above, but delaying takbeer till clasping hands i.e. making habit of saying takbeer after clasping hands is wrong and disliked, because it is the time of reciting the praise of Allah not to say takbeer. He should complete takbeer when clasped hands. The second mistake, when takbeer is delayed till clasping hands is that when poor listening or a deaf follower would say takbeer looking at Imam's raising hands, his Salah will not be correct, because he said takbeer before Imam. Even if the follower said the word "الله" before Imam or he said it with Imam, but he completed the word "أكبر" before Imam, his Salah will not be correct in this case also.

فلو قال الله مع الإمام وأكبر قبله (أى قبل فراغه) لم يصحـ

(Al-Durrul Mukhtar with Raddul Muhtar. Vol.1 p. 448)²

Therefore, Imam should give up this habit.

The Sunnah way to say takbeer of ruku and prostration is that he should begin takbeer along with bowing for ruku and complete it together. Similarly, he should begin takbeer as he begins prostration and complete it together. Saying takbeer when he bowed completely for ruku and prostration is contrary to Sunnah and it leads two disliked things. One is to waste the time of saying takbeer and the second is to say takbeer untimely, because this time is to recite tasbeeh of ruku and prostration not for takbeer.

(فلما فرغ من القراءة يخرج ركعاً يكبر تكبيراً وينبغى أن يكون ابتداء تكبيره عند أول الخرورج والفراغ) منه عند الاستواء

وبعضهم قالوا إذا أتم القراءة حالة الخرورج لأبأس به بعد أن يكون ما بقى من القراءة تحرفاً أو كلمة والأول أصح

(Munyatul Musalli. P. 88)³

وفي موضع آخر وأن يأتي بالأذكار المشروعة في الانتقالات بعد تمام الانتقال وفيه كراهتان تركها عن موضعه وتحصيلها في

غير موضعهـ

(Al-Kabiri. P.345) (Fatawa Rahimiyah. Vol.3 p. 19- 21)

The injunction of encompassing the whole movement with takbeer

¹ Book of Salah. Chapter: The description of Salah. Anees

² Chapter: The description of Salah. Lesson: The way of Salah.

³ Al-Kabiri. Chapter: The description of Salah. P.314. Anees

Question: Should one complete takbeer of movements fast or he should encompass it the whole movement?

Answer: Encompassing takbeer of movements the whole period of movement is recommended and doing against it is against recommended act.

Allamah Aini said:

قوله: ثم يكبر حين يركع -- دليل على مقارنة التكبير لهذه الحركات وبسطه عليها، فيبدأ بالتكبير حين يسرع في الانتقال إلى الركوع ويمده حتى يصل إلى حد الراكعين -- ثم يسرع في تسبيح الركوع، ويبدأ بالتكبير حين يسرع في الهوى إلى السجود ويمده حتى يفض جبهته على الأرض، ثم يسرع في تسبيح السجود وفيه: يبدأ في قوله: سمع الله لمن حمده، حتى يسرع في الرفع من الركوع، ويمد حتى ينتصب قائماً، -- وفيه: أنه يسرع في التكبير للقيام من التشهد الأول ويمده حتى ينتصب قائماً --

(Umdatul Qari. Vol.4 p. 542. Darul Hadith. Multan)¹

It is mentioned in Badai Al-Sanai:

وإذا فرغ من القراءة ينحط للركوع ويكبر مع الإنحطاط -- لما روى عن علي رضي الله عنه وابن مسعود رضي الله عنه وأبي موسى الأشعري رضي الله عنه وغيرهم أن النبي صلى الله عليه وسلم كان يكبر عند كل خفض ورفع وروى أنه كان يكبر وهو يهوي والوالوالحال ولأنه الذكر سنة في كل ركن ليكون معظماً لله تعالى فيما هو من أركان الصلاة بالذكر كما هو معظم له بالفعل فيزداد معنى التعظيم والانتقال من ركن إلى ركن بمعنى الركن لكونه وسيلة إليه فكان الذكر فيه مسنواً --

(Badai Al-Sanai. Vol.1 p.207. Saeed)²

Mirqat states:

قوله (ثم يكبر حين يرفع رأسه) أي من السجود قال ابن الهمام: وفيه ترجيح مقارنة الانتقال بالتكبير كما هو في الجامعة الصغير --

(Mirqat Al-Mafateeh. Vol.2 p.260. Al-Fatawa Al-Hindiyah. Vol.1 p. 74)³

Allah knows the best. (Fatawa Darul Uloom Zakariya. Vol.2 p. 141, 142)⁴

¹ (Book of Azan. Chapter: One should bow saying takbeer when prostrating. (H: 804)

² Chapter: Sunnah acts of Salah. Anees

³ Book of Salah. Chapter: The description of Salah. (H: 799) Anees

⁴ Confirming the time of beginning and the end of takbeer of ruku and prostration

Question: From when should one begin takbeer of ruku and prostration and when should he finish it?

Answer: When he begins bowing for ruku, should begin saying takbeer and finish it when completed bowing. Similarly, he should begin takbeer as he bowed for prostration and should finish it as he placed the forehead.

Fatawa Ulama Al-Hind Vol.7 The Etiquettes and Recommended Acts of Salah

The way of performing Salah sitting

Question: What are the conditions of performing Salah sitting? A teacher in our Madrasah Molvi Haidar Ali said that those who perform Salah sitting and prostrate raising their buttocks, their Salah is not valid. They should prostrate like women.

Answer: His statement is wrong to the core. Men should not perform Salah like women. Men should raise their bottoms.¹ (Fatawa Darul Uloom Deoband. Vol.2 p. 159)

How should the person performing Salah sitting sit during Salah

Question: is there any specific way of performing Salah sitting reported for excused person who perform Salah sitting? Or can he sit as he likes?

Answer: It is better to sit like sitting in tashahhud if it is not difficult for him. If it is difficult for him, he can sit as he likes.

(ثُمَّ كَبَّرَ كُلَّ مَصَلٍّ (رَاكِعًا) فَيَتَدَبَّى بِالتَّكْبِيرِ مَعَ ابْتِدَاءِ الْاِخْتَاءِ وَيَخْتِمُهُ بِخْتِمِهِ -- (ثُمَّ كَبَّرَ) كُلَّ مَصَلٍّ (خَارِجًا لِلْسُجُودِ) وَيَخْتِمُهُ عِنْدَ وَضْعِ جَبْهَتِهِ لِلْسُجُودِ

(Maraqi Al-Falah. P. 189) Book of Salah. Chapter: The order of the acts of Salah.) Allah knows the best.

Written by Habibullah Qasmi. (Habibul Fatawa. Vol.2 p. 40)

وَيَضَعُ يَدَيْهِ فِي السُّجُودِ حَذَاءَ أُذُنَيْهِ، ثُمَّ، وَلَا يَفْتَرِشُ ذِرَاعِيَهُ وَيَجَافِي بَطْنَهُ عَنْ فَخْذِيهِ وَالْمَرْأَةُ لَا تَجَافِي فِي رُكُوعِهَا وَسُجُودِهَا وَتَقْعُدُ عَلَى رِجْلَيْهَا وَفِي السُّجُودِ¹

تَفْتَرِشُ بَطْنَهَا عَلَى فَخْذِهَا -

(Al-Fatawa Al-Hindiyah. Chapter:4 The description of Salah. Lesson:3. Vol.1 p. 70. Zafeer)

(Sunnah acts, etiquettes and the way of Salah.)

وَيُظْهِرُ عَضْدِيهِ، ثُمَّ، وَيَبَاعِدُ بَطْنَهُ عَنْ فَخْذِيهِ، ثُمَّ، (وَالْمَرْأَةُ تَنْخَفِضُ) فَلَا تَبْدِي عَضْدِيَهَا (وَتَلْصِقُ بَطْنَهَا بِفَخْذِهَا)، ثُمَّ -

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Chapter: The description of Salah. Lesson: The way of Salah. Vol.1 p. 470. Zafeer)

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: فِي حَدِيثٍ طَوِيلٍ --- وَكَانَ (رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) يَفْرِشُ رِجْلَهُ الْيُسْرَى وَيَنْصِبُ رِجْلَهُ الْيُمْنَى وَكَانَ

يَنْتَهِي عَنْ عَقِبَةِ الشَّيْطَانِ وَيَنْتَهِي أَنْ يَفْتَرِشَ الرَّجُلُ ذِرَاعِيَهُ افْتِرَاشَ السَّبْعِ وَكَانَ يَخْتِمُ الصَّلَاةَ بِالتَّسْلِيمِ -

(Sahih Muslim. Chapter: The description of Salah, with what it begins and ends. (H: 498)

عَنْ إِبْرَاهِيمَ أَنَّهُ كَانَ يَفْتَرِشُ رِجْلَهُ الْيُسْرَى يَضَعُهَا بَيْنَ يَدَيْهِ وَيَنْصِبُ الْيُمْنَى فَيَقْعُدُ عَلَيْهَا فِي الصَّلَاةِ وَيَكْرَهُ أَنْ يَقْعُدَ عَلَى الْيُمْنَى إِلَّا مِنْ عَذَرٍ -

(Kitabul Athar authored by Abu Usuf. (H: 328) Vol.1 p. 67. Darul Kutub Al-Ilmiyah. Beirut)

عَنْ مَيْمُونَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَجَدَ جَافَى حَتَّى لَوْ شَاءَتْ بِهِمَةُ تَمْرٍ تَحْتَهُ لَمَرَّتْ -

(Sunan Al-Darami. Chapter: Keeping arms away from the sides in prostration. (H: 1469). Sunan Abu Dawood. Chapter: The manner of prostration. (H: 898)

(ثم المريض يقعد في الصلاة من أولها إلى آخرها كما يقعد في التشهد) إن استطاع ذكر السروجي أن هذا قول زفر (و) نقل عن أبي الليث رحمه الله أنه (عليه الفتوى)؛ لأنه القعود المحمود في الصلاة وقال قاضي خانبخشا رحمه الله يقعد كيف شاء في رواية محمد عن أبي حنيفة إلى قوله والظاهر ما أفنى به أبو الليث كما ذكره المصنف عند عدم حصول المشقة به والتخيير عند حصولها به، آه۔
(Kabeeri. P. 264)¹ Allah knows the best.

Written by Muhammad Anwar (May Allah forgive him) Mufti Jamia Khairul Madari, Multan. (Khairul Fatawa. Vol.2 p. 270)

Performing Salah sitting and a wrong tradition in this respect

Question: Is the following tradition correct or not?

”من صلى قاعدا لا يرفع الإليتين في الركوع والسجود فإن رفع الإيتين فيها تفسد صلاته، الخ“

Answer: This tradition is contrary to the rules and has no fact. It is not written in any authentic book. The books of Fiqh state the injunction of prostration is follow:

”ويظهر عضديه ويباعد بطنه عن فخذه“۔

(Al-Durrul Mukhtar)²

This injunction of prostration covers both persons, performing Salah standing and sitting and it is necessary to raise the hips here. (Fatawa Darul Uloom Deoband. Vol.2 p. 161)

What is the injunction if one cannot hold the right foot upright or he made it his habit

Question: Our Imam sahib's foot injured. By dint of that he cannot make the fingers facing towards Qiblah by holding foot upright. What is the injunction about performing Salah behind him? Is there any disliking in Salah? Similarly, his speech cannot be understood, so people don't like to perform Salah behind him. What is the injunction about his leading Salah in this condition?

Answer: The sunnah way of sitting in tashahhud for man is that he should spread the left foot and stand on it and hold the right foot upright and make its finger towards

¹ Book of Salah. The obligatory acts of Salah. Second: Standing. Anees

² (Al-Durrul Mukhtar on the margin of Raddul Muhtar. Chapter: The description of Salah. Lesson: When one wants to begin Salah. Vol.1 p. 470. Zafeer)

عن أنس رضي الله عنه أن النبي صلى الله عليه وسلم قال: اعتدلوا في السجود ولا يفتش أحدكم ذراعيه افتراش الكلب۔

(Sunan Abu Dawood. Chapter: The manner of prostration. (H: 897).

Fatawa Ulama Al-Hind Vol.7 The Etiquettes and Recommended Acts of Salah Qiblah. Sitting against this sunnah way without any cause is disliked, but if one cannot sit on that way due to cause, it is not disliked.

(و)يسن(افتراش)الرجل(رجله اليسرى)ونصب اليمين(وتوجيه أصابعها نحو القبلة كما ورد عن ابن عمر رضي الله تعالى عنهما -
(Maraqi Al-Falah with Tahtawi. P. 146. Sunnah acts of Salah.)¹

It is mentioned under disliking acts of Salah:

(والترية بلاعذر) لترك سنة القعود (قوله: بلاعذر) أما بالاعذر فلا كراهة لأرب العذريين ترك الواجب فأولى السنة (قوله: لترك السنة القعود) هذا يفيد أنه مكروه تنزيهاً أفاده الشرح -

(Maraqi Al-Falah with Tahtawi. P. 192)²

According to the question, if your Imam cannot sit on Sunnah way due to excuse, Salah will not be disliked anymore and performing Salah behind him is allowed without this liking. However, if he sits on that way without any excuse and made it his habit, it is disliked. He should reform himself and follow the Sunnah way. Delivering speech and reading out the book is not compulsory for him and he is not appointed for this. If he recites the glorious Quran correctly according to its phonetic rules and leads Salah on sunnah way, performing Salah behind him is allowed without disliking. Allah knows the best. (Fatawa Rahimiyah. Vol.8 p. 97, 98)

The injunction of raising hips in ruku and prostration during performing Salah sitting

Question: Should one raise his hips in ruku and prostration during performing Salah sitting?

Answer: The perfect way of ruku and prostration while performing Salah sitting is that the forehead should come with the level of knees. (حتى يجاذى جبهته ركبتيه) It does not require to raise hips and he should perform prostration as normal and the hips will be raised in prostration obviously.

عن وائل بن حجر قال: كانت رسول الله صلى الله عليه وسلم إذا جلس في الصلاة أضجع رجله اليسرى وقعد عليها وينصب رجله اليمينى -¹

(Musnad Abu Hanifah, Riwayah of Haskafi. Book of Salah. (H: 36). Al-Adab, Egypt. Musnad Al-Humaidi. Hadith narrated by Wail bin Hujr Al-Khadrami (rz) (H: 909)

عن عبد الله بن عبد الله بن عمر أنه كان يرى عبد الله بن عمر يتربع في الصلاة إذا جلس، قال: ففعلته وأنا يومئذ حديث السن فنهاني عبد الله²

وقال: إنما سنة الصلاة أن تنصب رجلك اليمينى وتفى رجلك اليسرى، فقلت له: فإنك تفعل ذلك، فقال: إن رجلى لا تحملانى -

(Muwatta Al-Imam Malik. Abdulbqi. Chapter: The act of sitting in Salah. (H: 51) Daro Ihya Al-Turath Al-Arabi, Beirut)

Fatawa Ulama Al-Hind Vol.7 The Etiquettes and Recommended Acts of Salah Hidayah reads:

ويعتمد يديه على الأرض؛ لأَنَّ وائل بن حجر رضى الله عنه وصف صلاة رسول الله صلى الله عليه وعلى آله وسلم فسجد وأدغم على راحتيه ورفع عجيزته۔

(Al-Hidayah. Vol.1 p. 108. Chapter: The description of Salah. Sharikah Ilmiyah.)¹

It is mentioned in Al-Bahrur Raique:

قوله: (وجاف بطنه عن فخذه) أى باعده لحديث مسلم: كان إذا سجد جاف بين يديه حتى لو أن بهيمة أرادت أن تمر بين يديه مرت ولحديث أبي داود في صفة صلاته عليه الصلاة والسلام: وإذا سجد فرج بين فخذه غير حامل بطنه على شيء من فخذه۔۔۔ والمجافة أن يظهر كل عضو بنفسه فلا تعتمد الأعضاء بعضها على بعض۔

(Al-Bahrur Raique. Vol.1 p. 320. Quetta)²

To cite what is written in Hashiyah Al-Tahtawi:

وإن ركع جالساً ينبغي أن يحاذي بجهته ركبتيه، أبو السعود۔

(Hashiyah Al-Tahtawi on Al-Durrul Mukhtar. Chapter: The description of Salah. Vol.1 p. 203. Saeed)

Shami describes:

(ومنها الركوع)۔۔۔ وفي حاشية الفتال عن البرجندي: ولو كان يصلي قاعداً ينبغي أن يحاذي بجهته قدام ركبتيه ليحصل الركوع، أبـ قلت: ولعله محمول على تمام الركوع، وإلا فقد علمت حصوله بأصل طائفة الرأس أى مع الخناء الظهر، تأمل۔

عن البراء بن عازب أن رسول الله صلى الله عليه وسلم كان يضع وجهه بين كفيه إذا سجد۔¹

(Musnad Abu Yala Al-Mausili. Musnad Al-Bara bin Aazib. (H: 1669)

عن أبي إسحاق قال: وصف لنا البراء بن عازب فوضع يديه واعتمد على ركبتيه ورفع عجيزته وقال هكذا كان رسول الله صلى الله عليه وسلم يسجد۔

(Sunan Abu Dawood. Chapter: The way of prostration. (H: 896)

² Book of Salah. Chapter: The description of Salah. The etiquettes of Salah.

عن ميمونة بنت الحارث قالت: كان رسول الله صلى الله عليه وسلم إذا سجد جاف حتى من خلفه وض إبطيه، قال وكيع: يعني بياضهما۔
(Sahih Muslim. Chapter: The description of the Salah, with what it begins and ends. (H: 497)

وفي رواية عن ميمونة رضى الله عنها أنها قالت: كان النبي صلى الله عليه وسلم إذا سجد لو شاءت بهمة أن تمر بين يديه لمرت۔
(Sahih Muslim. Chapter: The description of the Salah, with what it begins and ends. (H: 496)
(Abu Dawood. Chapter: The beginning of the salah. (H: 735)

It is mentioned in Tahtawi on Maraqqi Al-Falah:

فإن ركع جالساً ينبغي أن تحاذي جبهته ركبتيه ليحصل الركوع ولعل مراده الخناء الظهر عملاً بالحقيقة لأنه يبالغ فيه حتى يكون قريباً من السجود

(Hashiyah Tahtawi on Maraqqi Al-Falah. P.229. Qadeemi)²

Aapke Masail states:

During performing Salah sitting, one should bow to the extent that the head come with the level of knees. (Aapke Masail Aur Unka Hal. Vol.2 p.195) Allah knows the best. (Fatawa Darul Uloom Zakariya. Vol.2 p. 150, 151)

Where should one see during ruku and prostration while performing Salah sitting

Question: The one who performs Salah sitting, where should he look while sitting and in ruku?

Answer: Fuqaha has recommended the one who perform Salah sitting to look at Hijr that means lap and side. Shami describes that he should look over his shirt before him. However, he should look at one side to draw the Khushoo and should not look here and there. He further said that the person performing in dark or the blind will think about the Greatness and Highness of Allah.³

It should also be clear that Fuqaha did not define to look at any specific place during performing Salah sitting. So, he is recommended to keep his sight where he looks and draw his attention toward Allah Almighty. The main injunction for all salah is that one

¹ Subject: Sometimes the obligatory acts is called for the thing compared with the pillar and the thing which is neither pillar nor condition. Discussion about ruku and prostration.

² Chapter: The conditions and pillars of Salah.

³ نظره إلى موضع سجوده حال قيامه ثم وإلى حجره حال قعوده

(Al-Durrul Mukhtar)

(قوله: إلى حجره) ما بين يديك من ثوبك، قاموس، وقال أيضاً: الحجر مثله: المنع وحسن الإنساب، والمناسب هنا الأول لأنه فسر الحظن بمادون (الإبط إلى الكشح أو الصدر والعضدان، ثم (قوله: لتحصيل الخشوع) علة الجمية؛ لأن المقصود الخشوع وترك التكلف، ثم، وإذا كان في الظلام أو كان بصيراً يحافظ على عظمة الله تعالى؛ لأن المدار عليها

(Raddul Muhtar. Chapter: The description of Salah. Lesson: The etiquettes of Salah. Vol.1 p. 446. Zafeer)

أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ

تراه- (الحديث)¹

(Fatawa Darul Uloom Deoband. Vol.2 p.214, 215)²

Where should one look at in ruku, prostration and while saying salam during performing Salah

Question: Where should one look at in ruku, prostration and while saying salam during performing Salah?

Answer: Looking at the nose in prostration, at the back of feet in ruku, at the right shoulder while saying salam right side and at the left shoulder while saying salam left side, are the etiquettes of Salah and means to complete obligation.

Durre Mukhtar reads:

ولها آداب-- (نظره إلى موضع سجوده حال قيامه، وإلى ظهر قدميه حال ركوعه، وإلى أرنبة أنفه حال سجوده، وإلى حجره حال قعوده، وإلى منكبيه الأيمن والأيسر عند التسليم الأولى والثانية لتحصيل الخشوع-

(Al-Durrul Mukhtar. Vol.1 p. 477. Saeed)³

It is mentioned in Imdadul Fattah:

ونظر المصلّي إلى موضع سجوده قائمًا وإلى ظاهرا القدم راکعًا لأنه أدعى إلى الخشوع ونظره إلى أرنبة أنفه ساجدًا لأنّ تصويب النظر إليها أقرب إلى الخشوع-- ولئلا ينظر إلى ما يشغله عما هو فيه من الخشوع استحضرًا العظمة مولاه-- ويكون ملاحظًا قوله صلى الله عليه وسلم "اعبد الله كأنك تراه فإن لم تكن تراه فإنه يراك" وإلى المنكبين مسلمًا فينظر إلى أيمنه في الأول، وإلى أيسره في الثاني، لأنّ المقصود الخشوع، وترك التكلف فإذا تركه صار ناظرًا إلى هذه المواضع قصد أولم يقصد-

(Imdadul Fattah. P. 306. Beirut. Bahrur Raique. Vol.1 p.304. Maraqui Al-Falah. P. 102. Makkah Al-Mukarrmah. Al-Tahtawi. P. 277. Badai Al-Sanai. Vol.1 p. 215. Saeed. Al-

¹ Mishkat. Book of faith. Chapter:1 Hadith No.2. Zafeer.

² Where to look at while performing Salah sitting

Question: Is it better to look at the spot of prostration or in the lap while performing supererogatory Salah sitting?

Answer: It is better to see in the lap.

(Al-Durrul Mukhtar. Book of Salah. Chapter: The description of Salah. The etiquettes of Salah. Vol.1 p. 478) (Fatawa Mahmoodiyah. vol.5 p. 648)

³ Chapter: The description of Salah. The etiquettes of Salah.

What is the injunction if one reads the last award of sunnah joining with takbeer of ruku

Question: If a person joins the last words of Surah Kauthar and Surah Ikhlas with takbeer of ruku i.e. he recites in Surah Kauthar “هو الأيتر الله أكبر” and in Surah Ikhlas “كُفُّوا أَحَدُ الله أكبر” and performs ruku, does it affect Salah or not?

Answer: If the last word of Surah means the praise and glorify of Allah, it can be joined with takbeer and where is not such as, it should not be joined. Therefore, reciting “كُفُّوا أَحَدُ الله أكبر” has nothing wrong but “هو الأيتر الله أكبر” should not be recited. He should pause at “هو الأيتر” and then say takbeer of ruku.

إذا فرغت من القراءة وتريد أن تكبر للركوع إن كان الختم بالثناء فالوصل بالله أكبر أولى ولو لم يكن بالثناء فالفصل أولى
كقوله تعالى إن شئت هو الأيتر، هكذا في التتارخانية.

(Al-Fatawa Al-Hindiyah. Vol.1 p. 81)² (Fatawa Rahimiyah. Vol.1 p. 184, 185)

Placing hands on the knees during bowing for prostration

Question: Where to put the hands while bowing for prostration? Would they be placed on the knees or left hanging? Bahishti Zewar states to place the hands on the knees while bowing for prostration.³ Neither any footnote is mentioned under this statement nor proved by any authentic hadith, moreover, Fuqaha did not discuss about this matter and no book of Fiqh describes this matter. Why Indian ulama recommend to place hands and Pakistani ulama regard hanging them better? It is what Ahsanul Fatawa declared.⁴

If placing hands or hanging them is proved by any hadith, please write down and point out what is better to be acted upon.

1

(Musannaf Abdur Razzaque Al-Sanani. Chapter: Raising sight towards this sky. (H: 3261)

² (Chapter:4 The description of Salah. Lesson:5 about the mistakes of reciter.

³ (Bahishti Zewar. Part. 11. Masail after obligatory Salah. P. 752. Darul Isha'at. Karachi

⁴ (Ahsanul Fatawa. Chapter: The description of Salah and the related acts. Vol.3 p. 50. Saeed.

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Answer: I did not find his matter in any book clearly. What is acted upon is that people place their hand on knees or thighs while bowing for prostration as they stood up from prostration supporting with hands on knees or thighs.

”ويمكن أن يشمر راحة الاستدلال من حديث: ”استعينوا بالركب، آه“

(Al-Jame Al-Sagheer)¹ Allah knows the best.

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband. 22/07/1406 A.H.
(Fatawa Mahmoodiyah. vol.5 p. 617, 618)

The hand should not be placed on knees during bowing for prostration

Question: Is placing hands on the knees during bowing for prostration sunnah or recommended?

Answer: Placing hands on the knees is recommended while arising from prostration, but it is not proved while bowing for prostration. Besides this, it has to mistakes:

- (1) People begin understanding it sunnah are recommended.
- (2) The sunnah way to move from qaumah (standing upright after ruku) towards prostration is that the waist and chest should not bend before placing the knees on the ground. When the people made habit of placing hands on knees, it is seen that the above half part of the body bends before placing knees on the ground. So, one should avoid it, because it causes to miss sunnah. Allah knows the best.

12th Rajab, 1400 A.H. (Ahsanul Fatawa. Vol.3 p.50)

How to perform prostration

Question:

- (a) Will Salah be correct and valid, if both feet are put on the ground after raising them in prostration?
- (b) Should the fingers of hands be joined together or separated?
- (c) Should one put the hands or the knees on the ground first?

¹ عن أبي هريرة رضي الله تعالى عنه قال: إشتكى أصحاب النبي صلى الله عليه وسلم إلى النبي صلى الله تعالى عليه وسلم مشقة السجود عليهم إذا

تفجعوا، فقال: ”استعينوا بالركب“ -

(Sunan Al-Tirmizi. Books of Salah. Chapter: What has been related about supporting oneself during prostration. Vol.1 p. 64. Saeed. (H: 286)

Answer:

- (a) The parts of the body by which the prostration should be performed according to the order of the Prophet (saws), one of them is both feet also.¹ So, if one prostrated and did not place his feet on the ground without any excuse, his prostration will not be valid. If he placed only one, the prostration will be valid, but it is disliked. Here placing feet means to place the fingers of feet on the ground. If one placed the upper part of the back of the feet instead of fingers, it will not be sufficient. If he did not place the fingers, the prostration will not be valid, because placing feet is intended to turn the fingers towards Qiblah.

أَرَبُ الْمَرَادِ بَوْضُ الْأَصَابِعِ تَوَجُّيْهَا نَحْوَ الْقِبْلَةِ لِيَكُونَ الْإِعْتِمَادُ عَلَيْهَا وَإِلَّا فَهُوَ وَضْعُ ظَهْرِ الْقَدَمِ²

- (b) One should keep the fingers of hands joined together during prostration.

”صَامَا أَصَابِعُ يَدَيْهِ“³

Keeping fingers separate in ruku and joined together in prostration is sunnah and in other occasions they should be as normal.⁴

- (c) Sunnah way of prostration is that which part of the body is close to the ground, should be placed first then the next and next orderly i.e. first knees then hands and then nose and the forehead in the last.

”إِذَا أَرَادَ السُّجُودَ يَضَعُ أَوَّلًا مَا كَانَتْ أَقْرَبَ إِلَى الْأَرْضِ“⁵

¹ (Al-Jame Al-Tirmizi. Hadith No.272

عن العباس بن المطلب أنه سمع رسول الله صلى الله عليه وسلم يقول: إذا سجد العبد سجد معه سبعة آداب (وفي رواية: أطراف) وجهه وكفاه
وركبتاه وقدماه-

(Chapter: What is related to prostrate on seven parts of the body.) (Sahih Muslim. Chapter: The limbs of prostration. (H: 491)

² Raddul Muhtar. Vol.2 p.203. Book of Salah. Chapter: The description of Salah. Subject: Prolonging ruku for coming person.

³ Raddul Muhtar. Vol.2 p.203. Book of Salah. Chapter: The description of Salah. Subject: Prolonging ruku for coming person.

⁴ Al-Kabiri Sharah Munyatul Musalli. P. 280

⁵ Al-Fatawa Al-Hindiyah. Vol.1 p. 75. Chapter: 4 The description of Salah. Lesson:3 about sunnah acts of Salah.

عن نافعة عن ابن عمر رضي الله عنه أنه كان يضع ركبتيه إذا سجد قبل يديه ويرفعه إذا رفع قبل ركبتيه-

(Musannaf ibn Abi Shaibah. Vol.1 p. 236. (H: 2706. (Book of Salah)

How to put the hands in prostration

Question: Will Salah be valid if the forearms are rested out till the elbows over the ground during prostration? What is the correct way to put hands during prostration?

Answer: The Prophet (saws) forbade to rest forearms over the ground during prostration. The Messenger of Allah (ﷺ) said: "Do not rest your forearms on the ground like a dog when prostrating."¹

The correct way of putting hands in the prostration is the arms (from the list up to the elbow) should be apart from the ground.

"When the Prophet (ﷺ) perform the Salah, he used to separate his arms from his body so widely that the whiteness of his armpits was visible."

”كان إذا صلى فرج بين يديه حتى يبدو بياض إبطيه“²

But the women will keep the arms joined with the sides, the belly with the thighs and they will perform Salah shrinking as the Prophet (saws) instructed,³ because it is more covering for women.⁴

(Kitabul Fatawa. Vol.2 p. 184, 185)

¹ عن أنس عن رسول الله صلى الله عليه وسلم قال: لا يفتش ذراعيه في السجود إفتراش الكلب-

(Sunan Al-Nasai. Narrated Anas (rz) Hadith No. 1103. Chapter: The prohibition of resting one's forearms on the ground when prostrating.

”عن عبد الله بن سعيد عن جده عن أبي هريرة رضي الله عنه يرفعه أنه قال: إذا سجد أحدكم فليبدئ بركبتيه قبل يديه ولا يترك برك الفحل“-

(Musannaf ibn Abi Shaibah. Vol.1 p. 236. (H: 2702. (Book of Salah)

² (Sahih Bukhari. Hadith No.390. (Book of Salah. Chapter: One should show his sides and separate it in prostration.)

³ Sunan Al-Baihaqi.22. 223-222

قال إبراهيم النخعي: كانت المرأة تؤمر إذا سجدت أن تلتزق بطنها بفخذها كيلا ترتفع عجزها ولا تجافي كما يجافي الرجل-

(Sunan Al- Baihaqi Al-Kubra. Chapter: It is recommended for women not to separate the arms in ruku and prostration. (Chapter: 305)

⁴ عن عبد الله بن عمر قال: قال رسول الله صلى الله عليه وسلم: إذا جلست المرأة في الصلاة وضعت فخذها على فخذها الأخرى وإذا سجدت ألصقت

بطنها في فخذها كلبتر ما يكون لها وإن الله تعالى ينظر إليها ويقول: يا ملائكتي أشهدكم أني قد غفرت لها-

(Sunan Al- Baihaqi Al-Kubra. Chapter: It is recommended for women not to separate the arms in ruku and prostration. (H: 3199)

Fatawa Ulama Al-Hind Vol.7 The Etiquettes and Recommended Acts of Salah

How to put the feet during prostration

Question: How to put both feet together during prostration?

Answer: Both ways are allowed during prostration whether jointly or with some space.¹Allah knows the best. (Marghoobul Fatawa. Vol.2 p. 143)

A research about holding the ankles together during prostration

Question: Holding the ankles together during prostration in Salah is reported in some ahadith, for example; Sahih ibn Khuzaimah, Baihaqi, and Tahawi report hadith:

”فوجدته ساجداً راصاً عقبيه“

What is the classification of these hadith?

Answer: This hadith is reported in many books by different chains, but the sentence ”فوجدته ساجداً راصاً عقبيه“ is reported by Yahya bin Ayyub and oppose other authentic personalities (Thiqat). So, this edition is classed as shaz.

To see the research:

- (1) The first chain: Ibn Khuzaimah (654), Ibn Hibban: (1933). Sharah Ma'ani Al-Athar: (Vol.1 p.234. Al-Hakim: (Vol.1 p. 228). Al-Baihaqi Fi Al-Kabeer: (Vol.2 p. 116). Ibn Abdul Bar Fi Al-Tamheed: (Vol. 23 p. 348).

وإسناده عند جميعهم من طريق سعيد بن أبي مريم عن يحيى بن أيوب عن عمارة بن غزيرة عن أبي النصر عن عروة عن عائشة رضي الله تعالى عنها-

متفرد	سعيد بن أبي مريم
علل الذهبي أحاديثه رد أحمد روايته في الوتر ليس بذلك القوى- قال أبو حاتم: لا يحتج به وقال النسائي: ليس بالقوى- وقال الدارقطني: في حديثه اضطراب-	يحيى بن أيوب

قوله: (ويسن أن يلصق كعبه) قال السيد أبو السعود وكذا في السجود أيضاً¹

(Raddul Muhtar. Subject: Reciting ”بسم الله“ between surah Fatiha and surah. Vol.2 p. 196) (Book of Salah. Chapter: The description of Salah.)

ولفظه راصاً عقيبته عند الكل، يحيى بن أيوب ليس بذلك القوى وخالف الأقوى بُنا فشذت روايته۔

- (2) The second chain: Mulim: (Vol.1 p. 352). Ahmad: (Vol.6 p. 85- 201). Abu Dawood: (Vol.1 p. 547). Nasai: (Vol.1 p. 102). Ibn Abdul Bar: (Vol.23 p. 349)

أبو بكر بن أبي شيبة	ثقة	ميزاب الاعتدال: 4549
أبو أسامة	ثقة	لسان الميزاب۔
عبيد الله بن عمر	حجة من العدول	بيان مشكل الآثار تحفة الأحوذى۔ Vol.3 p.240
محمد بن يحيى	ثقة	التاريخ الكبير
الأعرج	ثقة	الاکمال۔
أبو بريرة رضي الله عنه	الصحابي	

ولفظه عند الكل "فوقعت يدي على بطن قدميه"۔

- (3) The Third chain: Malik: (Vol.1 p. 214). Tirmizi: (Vol.5 p. 489). Tahawi: (341). Baghawi: (Vol.5 p. 166)

يحيى بن سعيد الأنصاري	ثقة	ولفظه عند الكل "فوقعت يدي على بطن قدميه"۔
محمد بن ابراهيم التميمي	ثقة	
عائشة رضي الله تعالى عنها	أمر المؤمنين	

Summary: The main Hadith is reported in Sahih Muslim correctly: (Vol.1 p. 352). Ahmad: (85-201). Abu Dawood: (Vol.1 p. 547). Nasai: (Vol.1 p. 102). Ibn Abdul Bar: (Vol.23 p. 349). Malik: (Vol.1 p. 214). Tirmizi: (Vol.5 p. 489). Tahawi: (341). Baghawi: (Vol.5 p. 166)

وليس عندهم رص العقبين، فهذا شاذ كما ذكر الحاكم۔

(Extracted from the booklet: "La Jadeeda Fi Ahkam Al-Salat" Allah knows the best.
(Fatawa Darul Uloom Zakariya. Vol.2 p. 154-156)

Joining heels during prostration (Booklet)

The compilers said: It is written in Shami:

قوله: (ويسن أن يُلصق كعبيه) قال السيد أبو السعود وكذا في السجود، أيضاً¹

Ela Al-Sunan reported a narration relating from Aisha (rz):

¹ (Raddul Muhtar. Subject: Reciting "بسم الله" between surah Fatiha and surah. Vol.2 p. 196)
(Book of Salah. Chapter: The description of Salah.)

“One night I missed Allah's Messenger (ﷺ) from the bed, (while he was sleeping in my bed) and when I sought him, I found him while he was in the state of prostration and his heels were stuck together.¹

Maulana Zafar Ahmad Sahab writes:

”وأما سنية إلصاق الكعبين في السجود فيدل عليه حديث عائشة ر ر وفيه ”فوجدته ساجداً راصاً عقيبته“ أي مملصقاً أحدهما بالآخر“²

A story of Maulana Ahmad Naqshbandi

Maulana Ghulam Muhiyuddin Sahab was a skillful Ghair Muqallid Alim. He had a library. He was leaving the life of piety and moderation. He visited Maulana Ahmad Khan Sahab in his Khanqah “Sirajiyah” and did not introduce himself staying there for 4-5 days. While leaving, he said only that no one knows your heartily relation with Allah Almighty better than you, but what I have seen here is that you are performing Salah and its necessary acts according to the sunnah completely and you are a Mujaddid in this respect, but you join your heels during prostration which is not proved by hadith. Maulana ordered to bring Baihaqi and read that hadith. So, he became satisfied.

”عن عروة بن الزبير رضى الله تعالى عنه يقول: قالت عائشة رضى الله تعالى عنها زوج النبي صلى الله تعالى عليه وسلم: فقدت رسول الله صلى الله تعالى عليه وسلم وكان معى على فراشى فوجدته ساجداً راصاً عقيبته مستقبلاً بأطراف أصابعه القبلة فسمعتة يقول: أعوذ برضالك من سخطك وبغفوك من عقوبتك وبك منك أثنى عليك لا أبغى كل ما فيك“ إلى آخر الحديث³

It was narrated from Urwah bin Zubair (rz) that 'Aishah (rz) said: " One night I missed Allah's Messenger (ﷺ) from the bed, (while he was sleeping in my bed) and when I sought him, I found him while he was in the state of prostration and his heels were stuck together, he was saying: 'I seek refuge in Your pleasure from Your anger, in Your forgiveness from Your punishment, and I seek refuge in You from You. I praise You though I cannot praise You enough, as You are.'"

(Bees Mardan Haque. Vol.1 p. 535)

This sunnah is left commonly. It is shortly noticed that anyone acted upon it. When my teacher Maulana Fazlur Rahman Sahab tried to breathe new life in that sunnah by

¹ فقدت رسول الله صلى الله تعالى عليه وسلم وكان معى على فراشى فوجدته ساجداً راصاً عقيبته

(Elaus Sunan. Book of Salah. Chapter: How to prostrate. Vol.3 p. 39 (H: 786)

² Elaus Sunan. Book of Salah. Chapter: How to prostrate. Vol.3 p. 42 (H: 790)

³ Al-Sunan Al-Kubra Lil Baihaqi. Book of Salah. Chapter: What is related to join his during prostration. Vol.2 p. 116. (H: 2719)

Fatawa Ulama Al-Hind Vol.7 The Etiquettes and Recommended Acts of Salah publishing it in a magazine, some people offered the fatwa in against mentioned in “Ahsanul Fatawa”.¹ I have written some remarks in that concern which I feel better to mention here. (Marghoob)

Reply to “Ahsanul Fatawa”

Question: Should men join their ankles during prostration all separate them? Urf Al-Shazi reported a hadith in respect of joining ankles:

”وفي صحيح ابن حبان عن عائشة رضي الله تعالى عنها الرص بين العقيبين في السجدة أي ضمهما وأكثر الناس عن هذا غافلون.“

Please write your research on this matter.

Answer: Elaus Sunan² reported a hadith of separating feet after above-mentioned hadith in the question.

وللنسائي وقد سكت عنه وهو ساجد وقدماء منسوباً إلى الحديث

(Al-Nasai. Vol.1 p. 166)³

عن البراء رضي الله تعالى عنه كان صلى الله تعالى عليه وسلم إذا ركع بسط ظهره، وإذا سجد وجهه أصابعه قبل القبلة فتفاج (ينبغي وسع بين رجله)۔
(Baihaqi)

قلت: احتج به الحافظ بن حجر بعد ما ضعف رواية الدارقطني عن عائشة رضي الله تعالى عنها، وسكت عنه فهو حسن أو صحيح عنده.⁴
Supposing contraction, firstly, it is tried to reconcile then prefer one of them.

Reconciliation: The word “رص بين العقيبين” means to close the feet as Allamah Al-Tahtawi attributed hadith of joining palms during seeking Du’a to the same meaning.

The hadith itself consists of two indices to mean to close. One of them is “استقبال الأصابع” and the second is “نصب القدمين”. These both sunnah cannot be performed perfectly

¹ Ahsanul Fatawa. Vol.3 p. 49, 50

² عن عائشة رضي الله تعالى عنها في حديث أوله فقدت رسول الله صلى الله تعالى عليه وسلم وكانت معي على فراشي فوجدته ساجداً راصاً عقبيه مستقبلاً بأطراف أصابعه القبلة، رواه ابن حبان في “صحيحه” بإسناد صحيح۔

(Al-Talkhees Al-Habeer. Vol.1 p.98)

³ Elaus Sunan. Book of Salah. Chapter: How to prostrate. (H: 786)

⁴ Elaus Sunan. Book of Salah. Chapter: How to prostrate. Vol.3 p.39. (H: 787)

Fatawa Ulama Al-Hind Vol.7 The Etiquettes and Recommended Acts of Salah while joining the ankles, moreover, it causes to move the feet unnecessarily that is wrong.

Preference: The second hadith is according to men in regard of sunnah to separate the sides.

”وكفى به مرجحاً وبهذا رجح الإمام الطحاوى رحمه الله تعالى حديث وضع اليدين على الركبتين في الركوع على حديث التطبيق” -

Moreover, it is more preferable two get Khushoo in salah, because moving unnecessarily is contrary to Khushoo and humility.

قال النبي صلى الله تعالى إليه وسلم: في فصل يعبث بلحيته لو خشف قلبه يسكن جوارحه¹

I have mentioned this here voluntarily, else a Muqallid does not consult hadith directly. Fiqh does not confirm it at all. Shamiyah reported only from Abu Saood and discussed about authentication of reporting and Siayah has rejected to join ankles during ruku and prostration with detail and proof. Ahsanul Fatawa reported the results of Siayah in this respect.²

Joining heels during prostration

Remark on the answer mentioned in “Ahsanul Fatawa”

Written by Maulana Fazlur Rahman Sahab Azami

Answer:

”عن عائشة رضي الله تعالى عنها قالت: فقدت رسول الله صلى الله تعالى عليه وسلم وكان معي على فراشي فوجدته ساجداً راصاً عقيبه. مستقبلاً بأطراف أصابعه القبلة”³ -

The hadith of Sahih Ibn Hibban reported by Al-Urf Al-Shazi and Al-Talkhees Al-Habeer exists in Sahih Ibn Hibban with the same words. Ibn Khuzaimah has reported this hadith under the chapter of joining ankles during prostration. I have reported it from there. I

عن أبي هريرة عن النبي صلى الله تعالى عليه وسلم أنه رأى رجلاً يبعث بلحيته في الصلاة فقال عليه السلام: ”لو خشف قلب هذا خشت جوارحه“ انتهى. وسليمان بن عمرو هذا أن يكون هو أبو داود النخعي فإنه لم أجد أحداً في هذه الطبقة غيره وقد اتفقوا على ضعفه. قال ابن عدى: أجمعوا على أنه يضر الحديث -

(Takhreej Ahadith Kashshaf. Surah Al-Mumoon. Vol.2 p. 400. Dar-o Ibn Khuzaimah. Reyad)

² Ahsanul Fatawa. Vol.3 p. 49, 50.

³ Al-Talkhees Al-Habeer. Vol.1 p. 256. Sahih Ibin Khuzaimah. Vol.1 p. 328. Book of Salah. Chapter: Joining anchors during prostration. H: 654)

Fatawa Ulama Al-Hind Vol.7 The Etiquettes and Recommended Acts of Salah
am glad to know that Allamah Anwar Shah Sahab Kashmiri (r) also cognized toward this sunnah. (فالحمد لله على ذلك)

There is no authentic hadith in against of these hadith, therefore, as for my opinion is concerned, “ضم عقيبين” should be acted upon its apparent meaning without interpretation.

The reason; not mentioned in books of Fiqh is not enough for denying to act upon or to interpret.

Elaus Sunan reads:

”وأما سنية الصاق الكعبين في السجود فيدل عليه حديث عائشة رضي الله تعالى“¹

Notice! Maulana Zafar did not interpret it at all rather he referred to Shami reporting from Mufti Abu Saood:

”والصاق كعبيه في السجود سنة“² آه

Maulana Mufti Rasheed Ahmad thinks that the word “فتفاح”³ in hadith is contrary to hadith narrated by Aishah (rz) which is not correct in my opinion.

- (1) Firstly, it is because Hafiz Ibn Hajar (r) presented hadith of Bara (rz) in “Al-Talkhees” as proof for making a space between both knees as it is in hadith of Abu Humaid Saidi (rz) “إذ اسجد فرج بين فخذيهِ” and the matter of joining thighs is different from joining ankles. These are two different matters and Ibn Khuzaimah has established two different chapters for both and extracted different hadith in them.
- (2) Secondly, the meaning which is adopted by Hafiz is not certain, rather the word “فتفاح” which is derived from “فج” means making space which is near to the meaning of “تجافى”. Baihaqi reported another hadith with the word “جنب” narrated

¹ Elaus Sunan. Book of Salah. Chapter: How to prostrate. Vol.3 p. 42 (H: 790)

² (Raddul Muhtar. Subject: Reciting “بسم الله” between surah Fatiha and surah is better. Vol.2 p. 196) (Book of Salah. Chapter: The description of Salah. Daro Al-Baz)

³ Which is interpreted as “وسع بين رجلية” by Hafiz Ibn Hajar (r).

by Bara (rz). Baihaqi himself declared its meaning referring to Shaikh Abu Zakariya Al-Anbari.

”جَمْ الرجل في صلاته إذا مدّ ضبعيه وتجاوَى في الركوع والسجود“¹ -

The hadith narrated by Jabir (rz) is written on the same page with words:

”إذا سجدتْجافى حتى يرى بياض إبطيه“² -

This subject is mentioned in many hadith which in short, means that the Prophet (saws) used to prostrate openly keeping the sides open and separating belly from thighs. Moreover, Hafiz (r) mentioned in “Talkhees” another narrated by Bara (rz):

”كان إذا سجد بسط كفيه ورفع عجينته“ -

He further writes:

رواه ابن خزيمة والنسائي وغيرهما بلفظ إذا سجد جَمْ يقال جَمْ الرجل في صلاته إذا مدّ ضبعيه -

It is understood by analyzing all that Bara (rz) is describing the usual condition of Masjid-e Nabawi i.e. keeping the sides open and separating belly from thighs. Now, it does not contradict with joining ankles at all.

Similarly, the same is meant by the hadith “فرج بين فخذي” in Bazl Al-Majhood i.e keep the thighs are away from the belly and the words “غير حامل بطنه على شئ من فخذي” mentioned afterward confirm the first one. Then Ibn Nujaim author of Bahrur Raique confirms it with his statement.³

It is interesting that Baihaqi also established the chapter “making space between knees” in Sunan-e Kubra, but he mentioned only hadith of Abu Humaidi (rz) and he did not report hadith of Bara (rz) which indicates that Baihaqi did not mean what Hafiz (r) meant.⁴

It requires reconciliation not reference. So, what Mufti Sahab said is unnecessary.

¹ Al-Sunan Al-Kubra Lil Baihaqi. Book of Salah. Chapter: One should separate his elbows from the sides. Vol.2 p. 115. H: 2709

² Al-Sunan Al-Kubra. Book of Salah. Chapter: One should separate his elbows from the sides. Vol.2 p. 115. H: 2710

³ Bazl Al-Majhood. Vol.2 p. 86.

⁴ Al-Sunan Al-Kubra. Vol.2 p. 115.

As for as the matter of joining thighs is concerned which is reported by Ibn Khuzaimah and Abu Dawood with the words “وليضر فخذيه”, people present hadith of Abu Humaid “فرج” in against and mean that he does not join both thighs together. Baihaqi and Shaukani meant the same.¹

What Hafiz (r) understood by the word “فتفاج” will be also in against. If this matter is solve reconciling both hadith or preferring one of them to another, it will be better to avoid the contraction. Thus, Baihaqi has preferred making a space in “Al-Sunan Al-Kubra” and regarded it much similar to the condition of Salah. Maulana Khalil Ahmad Sahab tried to mean what is mentioned above by “بين الفخذين” in Bazl Al-Majhood and it does not cause contraction while Thanawi (r) adopted the conciliation meaning making them close.²

I also think the same and act upon it, because joining both thighs properly is difficult.

Note: Maulana Abdul Haiee Sahab has denied to join ankles in ruku in Siayah and we agree with him. Thus, it includes denying to join during prostration also. It is right, but the reason may be that hadith of joining ankles is not in the sight of Maulana (r). That's why the statement of Shaikh Abul Hasan Sindhi is reported to reject joining ankles in ruku:

”ولم يرد في السنة على ما وقفنا عليه“³

Maulana did not mention this matter under the chapter of prostration, though he regarded joining thighs during prostration as Sunnah and referred it to hadith of Abu Dawood. “وليضر فخذيه”.⁴

Though our Fuqaha did not mention this sunnah and Maulan (r) did not interpreted the word “ضر” anymore. So, it is true to say that if a sunnah is inferred from authentic hadith, will be acted upon. It should not be left saying that it is not mentioned in our books of Fiqh. That's why Allamah Anwar Shah Kashmiri (r) who is farsighted in hadith and Fiqh, drew the attention to the sunnah of joining heels.

¹ Al-Sunan Al-Kubra. Vol.2 p. 115. Bazlul Majhood. Vol.2 p. 86.

² Elaus Sunan. Chapter: How to prostrate. Vol.3 p. 32

³ Al-Siayah. Vol.2 p. 181.

⁴ Al-Siayah. Vol.2 p. 197.

Similarly, if any practice is classed as sunnah in the books of Fiqh, but is not mentioned in hadith, it should not be understood sunnah as our predecessors did with the matter of joining ankles in ruku, though it is regarded sunnah in Kabiri Sharah Munyatul Musalli and Al-Durrul Mukhtar, but our researchers preferred not to regard it Sunnah as it cleared in Siayah.¹ If he would see the hadith of joining heels, he would never have denied it. Allah knows the best.

Reply to summary statements of Maulana Rasheed Ahmad Sahab

He said: “رَصَّ بَيْنَ الْعَقَبَيْنِ” Joining both heels will be in the meaning of making them closer as Tahawi (r) meant by “صَمَّ الكَفَيْنِ فِي الدَّعَا”.²

Answer: “رَصَّ” and “صَمَّ” have different meaning. “كَأَنَّهُمْ بُنْيَانٌ مَرْصُوعٌ”³ makes clear that “صَمَّ” means to stick firmly with each other unlike “رَصَّ” which means to bring closer.

He said: Making them towards Qiblah and holding feet upright cannot be done at once perfectly. (According to the meaning)

Answer: This text is contrary to hadith, because Aishah (rz) states holding feet upright and facing them towards Qiblah. So, what the Prophet (saws) has acted upon is Sunnah for us.

We have experienced by practice that these all three actions can be performed perfectly. Anyone can experience it. Both feet should be kept closer.

He said: It causes to move the feet unnecessarily that is wrong.

Answer: It is not unnecessarily, but it is to perform a sunnah act like joining fingers of hand is sunnah during prostration, but keeping them separate was sunnah in ruku. No one denies to move them in these conditions. Ahnaf move the hands raise them before Qunoot in Witr salah and Eidain Salah and they sit on left foot spreading it between both prostration. Why do they not act upon the hadith of Ibn Abbas (rz) that report to sit on the heels so that they do not need to move anymore?

¹ Al-Siayah. Vol.2 p. 182.

² Ahsanul Fatawa. Vol.3 p. 49

³ Surah Al-Saf:04.

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And like raising index finger at the time of tashahhud; some people denied this indication due to the reason described by Mufti Sahab, the researchers rejected it by hadith.

Actually, these all based on wrong information that leads to contradiction which is forbidden here.

He said: The second hadith is according to the sunnah of separating.

Answer: You have known the status of second hadith that the sunnah of separating which is described here is found along with joining heels. If you mean what Hafiz did, i.e. "تفريق بين الركبتين أو الفخذين", it is possible with joining heels.

In short, there is no need to reconcile or prefer, because ahadith do not contradict.

This sunnah should be acted upon as Allamah Anwar Shah Sahab Kashmiri (r), Maulana Zafar Ahmad Sahab Uthmani (r) and Mufti Abu Saood Sahab said.

However, as for the matter of joining thighs is concerned, should act upon making them closer, because joining them properly is difficult and the evidences also contradict with each other. Allah knows the best.¹

Fazlur Rahman Azami. 02nd Zil Hijj, 1415 A.H. Tuesday 02nd May, 1995 C.E. (Marghoobul Fatawa. Vol.2 p. 145-153)

The better way to stand-up from prostration

Question: Should one place hands on the knees while standing upright from prostration? Or should he place hands on the ground? Or should he not place hands anywhere? What is the better way to stand up from prostration?

Answer: Yes, he should place hands on the knees and should not place them on the ground without excuse. It is the better way.

في الدر المختار: (ويكبر للنهوض) على صدور قدميه (بلا اعتماد وقعود) استراحة.

¹ Extracted from "Ilmi Maktoobat."

في رد المحتار: (بلا اعتماد): أي على الأرض-قال في الكفاية: أشار به إلى خلاف الشافعي في موضعين: أحدهما يعتمد بيديه على ركبتيه عندنا وعنده على الأرض والثاني الجلسة الخفيفة، إلخ.¹

19th Rabi Al-Awwal, 1355 A.H. (Al-Noor. P.7. Safar Al-Muzaffar, 1356 A.H.) (Imdadul Fatawa Jadeed. Vol.1 p. 221)

How to stand up from second rakah

Question: Should one stand up after second rakah placing hands over the thighs as usual or supporting on the ground?

Answer: It is better to stand placing hands over the knees and thighs. If one needs to support on the ground while standing up, it is also correct.² (Fatawa Darul Uloom Deoband. Vol.2 p. 190)

Where to look while sitting in tashahhud during Salah

Question: Should one look at the place of prostration or over the chest in tashahhud during Salah?

Answer: It is correct to look at both places. Here the purposes to concentrate thinking and looking.³

Written by himself. Question No. 88 (Baqiyat Fatawa Rasheediyah. P. 173)

Where to look during sitting in tashahhud

Question: Where should one look at in tashahhud?

¹ Raddul Muhtar. Chapter: The way of Salah. Vol.1 p. 596.

² (ويكبر للنهوض) على صدور قدميه (بلا اعتماد وقعود) استراحة ولو فعل لا بأس-

(Al-Durrul Mukhtar)

(بلا اعتماد) أي على الأرض، قال في الكفاية: أشار به إلى خلاف الشافعي في موضعين: أحدهما يعتمد بيديه على ركبتيه عندنا وعنده على الأرض والثاني الجلسة الخفيفة، إلخ-

(Raddul Muhtar. Chapter: The description of Salah. Vol.1 p. 472. Zafeer)

³ (والأفضل للمصل أن يكون نظره في قيامه إلى موضع سجوده وفي ركوعه إلى قدمه وفي سجوده إلى أنفه وفي قعوده إلى حجره)-

(Sharah Mukhtasar Al-Tahawi authored by Jassas. Chapter: The description of Salah. Vol.1 p. 648. Darul Bashair Al-Islamiyah)

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Answer: One should look at the place of prostration during standing, the back of feet in ruku, the edge of nose in prostration and in his lap while sitting in tashahhud and standing. (Durre Mukhtar)¹ (Fatawa Darul Uloom Deoband. Vol.2 p. 208, 209)

How to put hands in tashahhud

Question: Should one keep hands bending with the level of knees or straight on that thighs during sitting in tashahhud?

Answer: During sitting in tashahhud, one should put his hands over the thighs in a way that the last edge of hands should be over the knees and hands should not be bent, because the intention is to make the fingers towards Qiblah.² If the fingers are bent towards knees, they cannot be towards Qiblah. (Kitabul Fatawa. Vol.2 p. 187, 188)

The condition of putting hands while sitting during Salah

Question: Should the hands along with arms be put on the thighs? Should the fingers be on the circle of knees?

Answer: He should put hands over the thighs and the fingers should be closer to the knees then which part is over the thighs, let it be and should keep the remaining parts where they are.³ Allah knows the best.

Written by Nizamuddin Azami (May Allah forgive him) Mufti Darul Uloom Deoband. (Nizamul Fatawa. Vol5 Part.1. p. 173)

¹ نظره إلى موضع سجوده حال قيامه، وإلى ظهر قدميه حال ركوعه، وإلى أرنبة أنفه حال سجوده وإلى حجره حال قعوده۔

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Book of Salah. Chapter: The description of Salah. Etiquettes of Salah. Vol.1 p. 446. Zafeer)

² U Hidayah with the margin of Abdul Haiee Lucknowi. Vol.1 p. 336. Sunan Abu Dawood. (H:975) Chapter: How to sit in tashahhud.

³ (ويستقبل بأصبعه رجله اليمنى القبلة كما يفعل في السجود ثم ييسط كفيه على ركبتيه وينشر أصابعه ولا يشترط شيء منها)۔

(Sharah Mukhtasar Al-Tahawi authored by Jassas. Chapter: The description of Salah. Vol.1 p. 628, 629. Darul Bashair Al-Islamiyah)

عن أبي حميد قال: أنا أعلمكم بصلاة رسول الله صلى الله عليه وسلم فذكر الحديث بطوله وقال: جلس فافترش رجله اليسرى وأقبل بصدره اليمنى على قبلته ووضع كفه اليمنى على ركبته اليمنى وكفه اليسرى على ركبته اليسرى وأشار بأصبعه السبابة۔

(Sahih Ibn Khuzaimah. Chapter: Sunnah way of sitting in first tashahhud. (H: 689)

Question: Regarding last sitting in Salah, Imam Abu Dawood has reported in his book "Sunan Abu Dawood" "How did the Prophet use to sit in tashahhud": When he raised head from prostration after which salam is to be said, he used to bring out his left foot in one side and sit over the left hip. If the Prophet (saws) used to sit such as, please guide is how to sit in tashahhud taking into account the way of the Prophet (saws).

Answer: The way of sitting in tashahhud (bringing out the foot in left side and sitting on the left hip which is described, is proved by hadith undoubtedly.¹ Madhab of Imam Shafae' is the same, but the way of sitting according to Imam Abu Hanifah (r) and other hanafis ulama is that he should hold the right foot upright and sit on the left.² This method is also reported in hadith.³ Hanafis ulama preferred this method. The hadith reported in Abu Dawood that describes the Prophet (saws)'s way of sitting, is the one which he chose in old age when he became heavy, hence, his usual method was the one which is adopted by hanafis ulama. Moreover, Umar (rz) and other companions also practiced the same. Tirmizi Shareef reports hadith narrated by Wail Bin Hujr (rz):

فلما جلس يعني للتشهد افترش رجله اليسرى، ووضع يده اليسرى يعني على فخذه اليسرى ونصب رجله اليمنى -⁴

حتى إذا كانت السجدة التي فيها التسليم أخر رجله اليسرى وقعد متوركاً على شقه الأيسر -¹

(Sunan Abu Dawood. Book of Salah. Chapter: One who mentioned tawarruk in fourth rakah. Hadith No. 963)

(وبعد فراغه من سجدتي الركعة الثانية يفترش الرجل (رجله اليسرى) فيجعلها بين إيتيه ويجلس عليها وينصب رجله اليمنى ويوجه أصابعه في المنصوبة -²

(Al-Durrul Mukhtar with Raddul Muhtar. Vol.2 p. 216. Book of Salah. Chapter: The description of Salah.)

وكان يفترش رجله اليسرى وينصب رجله اليمنى - -³

(Sahih Muslim. Book of Salah. Chapter: The description of Salah, with what it begins and ends. P. 204. (H: 498)

عن عبد الله بن عمر رضي الله تعالى عنهما قال: من سنة الصلاة أن تنصب القدم اليمنى واستقبأ له بأصابعها القبلة والجلوس على اليسرى -

(Sunan Nasai. The book of the commencement of the Salah. Chapter: Pointing the toes towards the Qiblah when sitting for the first tashahhud. (H: 1159)

⁴ (Sunan Al-Tirmizi. Books of Salah. Chapter: What is related to the way of sitting in tashahhud. Vol.2 p. 86. Hadith. No. 292. Tirmizi said that this hadith is hasan and Sahih.)

It is mentioned in the footnote that Umar (rz) regarded it sunnah of Salah and Aishah (rz) also said the same.¹

Written by Muhammad Zafar Alam Nadawi. Authenticated by Nasir Ali Nadawi. (Fatawa Nadwatul Ulama. Vol.2 p. 108, 109)

Prolonging the word “رحمة الله” to let the followers listen the voice

Question: Imam prolongs the word “رحمة الله” in salam during Salah intending to let the followers listen him. Is it allowed or not?

Answer: It is allowed to go along the word “رحمة الله” in salam rather it is better when the intention is right and the gathering is large. Allah knows the best. (Marghoobul Fatawa. Vol.2 p. 143)

Saying both salam in one breath

Question: How much should one pause after saying salam right side while ending Salah? What is wrong if one said both sides in one breath?

Answer: I did not study any detail in this issue.² Allah knows the best. (Fatawa Mahmoodiyah. vol.5 p. 641)

In which Salah turning over from Qiblah is recommended for Imam

Question: After performing every obligatory Salah, Ghair Muqallidin turn over there face towards followers and pray, but it is noticed that hanafis Imam turns over his face in

وقول عائشة رضي الله تعالى عنها كانت رسول الله صلى الله تعالى عليه وسلم يفتتح الصلاة إلى أرب قالت وكانت يفتش رجله اليسرى وينصب
رجله اليمنى -

(Footnote of Tirmizi. Vol.1 p.65. (Publication: Maktabah Rasheediyah. Delhi)

² It is not explained in hanafis Fiqh, but it is mentioned in Mausuah Fiqhiyah Kuwait referring to Shafae' Fiqh. Therefore, it is better to pause between both salam.

ذكر الفقهاء أنه يسن لمن يأت بالتسليمتين في آخر الصلاة للخروج منها أرب يفصل بينهما -

(Al-Mausuah Al-Fiqhiyah Al-Kuwaitiyah. Pausing between both salam. 43/166. Ministry of Awqaf Al-Kuwait.)

ويسن إذا أتى بهما أرب يفصل بينهما -

(Mughni Al-Muhtaj. Chapter: The description of Salah. Vol.1 p. 385. Darul Kutub Al-Ilmiyah.)

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Salah which has no sunnah afterword like Fajr and Asr Salah. But in Salah which has sunnah afterward like Zuhr, Maghrib and Isha Salah, they pray facing towards Qiblah. Which way is closer to Sunnah? Please mention with reference.

Bukhari reported:

”كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّى أَقْبَلَ عَلَيْنَا بِوَجْهِهِ“

This hadith proves continuity. Is it correct or not?

Answer: Durre Mukhtar reads:

”وَيَكْرَهُ تَأْخِيرَ السَّنَةِ إِلَّا بِقَدَرٍ: ”اللَّهُمَّ أَنْتَ السَّلَامُ“ الْخ-

وَفِي الْخَانِيَةِ: يَسْتَحَبُّ لِلْإِمَامِ التَّحَوُّلَ لِيَمِينِ الْقِبْلَةِ: يَعْنِي يَسَارَ الْمَصْلِيِّ لِتَنْفُلَ أَوْ وَرْدَ وَخَيْرُهُ فِي الْمَنِيَةِ بَيْنَ تَحْوِيلِهِ يَمِينًا وَشِمَالًا وَأَمَّا مَا وَخَلْفًا وَذَهَابَهُ لِبَيْتِهِ وَاسْتِقْبَالَ النَّاسِ بِوَجْهِهِ، الْخ-

¹(Durre Mukhtar. Vol.1 p. 357)

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَقْعُدْ إِلَّا مَقْدَارًا يَقُولُ: ”اللَّهُمَّ أَنْتَ السَّلَامُ وَمَنْ لَكَ السَّلَامُ تَبَارَكَتْ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ“ -

²(Mishkat. P. 81)

It is understood by the text of Fiqh and hadith of Mishkat that they stand up for sunnah Salah after praying facing Qiblah if the obligatory Salah has sunnah salah afterward. The hadith “كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّى صَلَاةً أَقْبَلَ عَلَيْنَا بِوَجْهِهِ”³ is applied for salah that has no sunnah afterword.

(Fatawa Darul Uloom Deoband. Vol.2 p.195, 196)

Turning over face after all obligatory Salah

Question: It is correct that Imam pray turning over face towards followers after Fajr and Asr Salah, but what is the injunction to do so in Maghrib, Isha and Zuhr salah? In our

¹ Al-Durrul Mukhtar with Raddul Muhtar. Vol.1 p. 495. Chapter: The description of Salah. Zafeer

² . Chapter: Reciting dikr after Salah. Lesson:1. (Musannaf Ibn Abi Shaibah. The one who recommends the stand or turn over after salam. (H: 3085). Sahih Muslim. Chapter: It is recommended to recite sentences of remembrance after the Salah. (H: l've 92)

³ Book of calling Azan. Chapter: Imam will face the people after salam. Vol.1 p. 172. Hadith No. 845. Narrated Samurah Bin Jundub (rz).

Fatawa Ulama Al-Hind Vol.7 The Etiquettes and Recommended Acts of Salah area, Imam Sahab pray turning or face towards followers in all five Salah. Is it allowed for him according to Shariah?

Answer: The purpose of turning over the face from west to east, north and south is that the person coming late may not misunderstand that people are in salah. After salah that has no sunnah afterword, Du'a is asked after some Dikr. If Dikr is done facing towards Qiblah, the person coming late would misunderstand that people are still in Salah and he will follow Imam mistakenly.¹ This misunderstanding is in the least degree in other than Fajr and Asr Salah. So, turning or the face towards followers in Maghrib, Isha and Zuhr salah is allowed, but not better.

Imdadul Fatawa. Vol.1 p. 788. Fatawa Alamgiri. Vol.1 p. 77.² Allah knows the best.

Written by Muhammad Nematullah Qasmi. 12/08/1404 A.H. (Fatawa Imarat Shariah. Vol.2 p. 395, 396)³

¹ ولأن المكث يوجب اشتباه الأمر على الداخل، فلا يمكث ولكن يقوم ويتنحى عن ذلك المكان، ثم يتنفل.

(Badai Al-Sanai. What is recommended for Imam to do after salah. Vol.1 p. 432)

² وإذا سلم الإمام من الظهر والمغرب والعشاء كره له المكث قاعدًا لكنه يقوم إلى التطوع ولا يتطوع في مكان الفريضة ولكن ينحرف يمنة² ويسرة أو يتأخر وإرباء رجع إلى بيته يتطوع فيه، وإرباء كارب مقتدياً أو يصل وحده إرباء لبث في مصلاه يدعوا جازاً -- وفي صلاة لا تطوع بعدها كالفجر والعصر يكره المكث قاعدًا في مكانه مستقبل القبلة والنبي عليه الصلاة والسلام سمي هذا بدعة -- ويستقبل القوم بوجهه إذا لم يكن مجذاه مسبقاً فإن كارب ينحرف يمنة أو يسرة والصف والثناء سواء هو الصحيح، كذا في الخلاصة --

(Al-Fatawa Al-Hindiyah. Vol.1 p. 77) (Chapter:4. The description of Salah. Lesson:3 about Sunnah acts of Salah.)

³ Imam turns towards the followers in all five times Salah

Question: What is the injunction if Imam turns towards the followers after finishing Salah in all five times?

Answer: There is nothing wrong, if Imam turns towards the followers after finishing Salah in all five times.

عن قبيصة بن هلب عن أبيه قال: كان رسول الله صلى الله عليه وسلم يؤمنا فينصرف على جانبيه جميعاً على يمينه وعلى شماله

(Sunan Tirmizi. Chapter: What has been related about turning from his right and from his left.

(H: 301)

عن عبد الله قال: لا يجعلن أحدكم للشيطان من نفسه جزءاً ألا يرى إلا أن حقاً عليه أن لا ينصرف إلا عن يمينه، أكثر ما رأيت رسول الله صلى

الله عليه وسلم ينصرف عن شماله

(Sahih Muslim. Chapter: It is permissible to leave to the right or left after finishing the Salah. (H: 707). Sahih Bukhari. Chapter: To leave or depart from the right and from the left after finishing from the Salah.) (H: 852)

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Where should Imam face after saying salam

Question: Where should Imam face after saying salam At the end of salah that has no sunnah afterward; right side or left or sitting back towards Qiblah and facing the followers?

Answer: To cite a hadith reported in Muslim:

”وعن البراء رضى الله تعالى عنه قال: كنا إذا صلينا خلف رسول الله صلى الله عليه وسلم أحببنا أن نكون عن يمينه يقبل علينا بوجهه، قال: فسمعتة يقول: ربّ قني عذابك يوم تبعث أو تجمّع عبادك“ -

عن السدى قال: سألت أنساً كيف أنصرف إذا صليت؟ عن يميني أو عن يساري قال: أما أنا فأكثر ما رأيت رسول الله صلى الله عليه وسلم ينصرف عن يمينه -

(Sahih Muslim. Chapter: It is permissible to leave to the right or left after finishing the Salah. (H: 708).

عن سمرة بن جندب قال: كان النبي صلى الله عليه وسلم إذا صلى صلاة أقبل علينا بوجهه -

(Sahih Bukhari. Chapter: Imam should face the followers after finishing the Salah with salam. (H: 845)

قال النووي: ومذهبنا أنه لا كراهة في واحد من الأمرين لكن يستحب أن ينصرف في جهة حاجته سواء كانت عن يمينه أو شماله فإن استوى الميقات في الحاجة وعدمها فاليمين أفضل لعموم الأحاديث المصرحة بفضل اليمين في باب المكارم ونحوها، اهـ

(Vol.1 p. 247)

قلت: وهذا مذهبنا أيضاً، قال في مراقي الفلاح: وإن شاء الإمام انحرف عن يساره وجعل القبلة عن يمينه وإن شاء عن يمينه وجعل القبلة عن يساره وهذا أولى لما في مسلم: كنا إذا صلينا خلف رسول الله صلى الله عليه وسلم أحببنا أن نكون عن يمينه حتى يقبل علينا بوجهه، وإن شاء ذهب لحوائجه قال تعالى: {فإذا قضيت الصلاة فانتشروا في الأرض وابتغوا من فضل الله} والأمر للإباحة، اهـ

(Elaus Sunan. Chapter: How to leave or depart from the right and from the left after salam and regarding sunnah of Du'a and Dikr after Salah. Vol.3 p. 184. Idarah Al-Quran wa Al-Shuoon Al-Islamia. Karachi)

”في الدر: في الخاتمة: يستحب للإمام التحول ليمين القبلة: يعني يسار المصلّي لتتقل أوورد واخيره في المنية بين تحويله يميناً وشمالاً وأماماً وخلفاً وذهابه لبيته، واستقباله الناس بوجهه -

وفي الرد عن البدائع: لأن المقصود من الانحراف وهو زوال الاشتباه أي اشتباه أنه في الصلاة يحصل بكل منهما -

(Raddul Muhtar. Vol.1 p. 357) (Al-Durrul Mukhtar with Raddul Muhtar. Vol.1 p.357. Book of Salah.) Nomaniyah Deoband. Allah knows the best.

Written by Abdullah (May Allah forgive him) 03/11/1412 A.H.

Authenticated by Muhammad Hanif. (May Allah forgive him) (Fatawa Riyazul Uloom. Vol.2 p. 407)

وفي حديث عبد الله بن مسعود رضي الله عنه قال: لا يجعل أحدكم أحدكم للشيطان شيئاً من صلاته يرى أن حقاً عليه أن لا ينصرف إلا عن يمينه. لقد رأيت النبي صلى الله عليه وسلم كثيراً ينصرف عن يساره.

(Bukhari and Muslim)²

وعن أنس أن النبي صلى الله عليه وسلم كان ينصرف عن يمينه.

(Muslim)³

وعن سمرة بن جندب قال: كان النبي صلى الله عليه وسلم إذا صلى صلاة أقبل علينا بوجهه.

(Bukhari. P.79. Mishkat)⁴

These ahadith described that the Prophet (saws) used to leave to the right most of the time or to the left or facing followers occasionally after finishing the Salah. It may be also that he used to sit back towards Qiblah and facing the followers and it can be also that It is in the same meaning which is meant by leaving to the right and the left. Therefore, Fuqaha also allowed to sit according to the choice whether right or left or sitting back towards Qiblah and facing the followers.

Durre Mukhtar reads:

”وفي الخاتمة: يستحب للإمام التحول ليمين القبلة يعني يسار المصلي ثم وخيره في المنية بين تحويله يميناً وشمالاً ثم واستقباله الناس بوجهه. الخ.”⁵

The most practices of the Prophet (saws) were to sit right side as the interpreters described and our predecessors acted upon it like Shaikh Al-Muhaddith Gangohi and

¹ Mishkat. Chapter: Du'a during tashahhud. Lesson:1 p. 87 (H: 947). Zafeer. (Sahih Muslim. Chapter: It is recommended to stand to the right of the Imam. (H: 709)

² Mishkat. Book of calling Azan. Chapter: To leave or depart from the right and from the left after finishing from the Salah. P.172. (H: 852). Sahih Bukhari. Chapter: To leave or depart from the right and from the left after finishing from the Salah.) (H: 852)

³ Mishkat. Book of the travelers' Salah and shortening it. Chapter: It is recommended to stand to the right of the Imam. P.280 (H: 708). (Sahih Muslim. Chapter: It is recommended to stand to the right of the Imam. (H: 709)

⁴ Mishkat. Book of calling Azan. Chapter: Imam should face the followers after finishing Salah with salam. Vol.1 p.172. Hadith No. 845.

⁵ Al-Durrul Mukhtar on the margin of Raddul Muhtar. Vol.1 p. 495. Chapter: The description of Salah. Ghunyatul Mustamli. P.230. Zafeer

If Imam sit facing followers or towards north

Question: Is it sunnah to sit facing followers or towards north for Imam or specified with some Salah?

Answer: Facing followers from north or south after Salah that has no sunnah afterward is proved and salah that has sunnah afterword, facing towards followers is not proved. So, he should begin sunnah after short Du'a. (Tahtawi. P. 171.¹) (Badai)² Allah knows the best. (Fatawa Mahmoodiyah. Vol.5 p. 679, 680)

Where to face after Salah

Question: Is it proved by the Prophet (saws) that he used to ask Du'a in all four directions?

Answer: It is proved that he sat in three directions: Facing Qiblah, north and south.³ Allah knows the best.

(الأذكار الواردة بعد صلاة الفرض) -- (القيام إلى أداء السنة) التي تلى الفرض (متصلاً بالفرض مسنون) غير أنه يستحب الفصل بينهما¹
كما كان عليه السلام إذا سلم يمكث قدراً يقول: "اللهم أنت السلام ومنك السلام، فإني لم يقم إلى السنة -- ويستحب (أن يستقبل بعده) أي بعد التطوع وعقيب الفرض إن لم يكن بعده نافلة يستقبل (الناس) إن شاء، ثم --

(Hashiyah Al-Tahtawi on Mara'iqi Al-Falah. Book of Salah. Chapter: The description of Adkar. P. 311- 314. Qadeemi)

وأما بيان ما يستحب للإمام أن يفعله عقب الفراغ من الصلاة فنقول: إذا فرغ الإمام من الصلاة فلا يخلو إما أن كانت صلاة لا تصلى بعدها²
سنة أو كانت صلاة تصلى بعدها سنة، فإن كانت صلاة لا تصلى بعدها سنة كالفجر والعصر، فإن شاء الإمام قام وإن شاء قعد في مكانه يشتغل بالدعاء --

لما روى: "أن النبي صلى الله عليه وسلم كان إذا فرغ من صلاة الفجر، استقبل بوجهه أصحابه" -- ثم اختلف المشايخ في كيفية الانحراف --
وقال بعضهم: هو مخير إن شاء انحرف يمنة، وإن شاء يسرة، وهو الصحيح -- وإن كانت صلاة بعدها سنة، يكره له المكث قاعداً --

(Badai Al-Sanai. book of Salah. Chapter: what is recommended for Imam. Vol.1 p. 393, 394. Rasheediyah)

عن البراء بن عازب رضي الله تعالى عنه قال: كنا إذا صلينا خلف رسول الله تعالى عليه وسلم، أحببنا أن نكون عن يمينه، فيقبل علينا بوجهه صلى الله عليه وسلم --

Mishkat. Chapter: Du'a during tashahhud. Lesson:1 p. 87 (H: 947)

Where should one face in some conditions of Salah

Question:

- (1) The people performing Salah are three types: Imam, follower and the person performing alone. There is an injunction that if one faced the impurity during Salah, he will go to make wudu. Then different states are mentioned for Imam, the person performing alone and follower. What is the correct meaning of this text?

”وقد ورد الروايات المختلفة في الإنصراف عن الصلاة، فروى البخاري من حديث سمرة بن جندب رضي الله تعالى عنه قال: كان رسول الله تعالى عليه وسلم إذا صلى صلاة أقبل علينا بوجهه“ -

(Sahih Bukhari. Book of calling Azan. Chapter: Imam should face the followers after finishing the Salah with salam. (H: 845)

وأخرج مسلم من حديث أنس رضي الله تعالى عنه قال كان النبي صلى الله تعالى عليه وسلم ينصرف عن يمينه“
(Book of the travelers' Salah and shortening it. Chapter: It is recommended to stand to the right of the Imam. P.280 (H: 708)

وأخرج ابن عبد الله بن مسعود رضي الله تعالى عنه -- لقد رأيت النبي صلى الله تعالى عليه وسلم كثيراً ينصرف عن يساره“
(Sahih Bukhari. Book of calling Azan. Chapter: To leave or depart from the right and from the left after finishing from the Salah.) (H: 852)

وقال بعضهم هو مخير إن شاء انحرف يمينه وإن شاء انحرف يساره، وهو الصحيح؛ لأن ما هو المقصود من الانحراف وهو زوال الاشتباه يحصل بالأمريين جميعاً“ -

(Bazl Al-Majhood. Book of Salah. Imam will turn after salam in the end of Salah. Vol.1 p. 344. (H: 612) Imadadiyah)

”عن قبيصة بن بلب عن أبيه رضي الله تعالى عنه، قال: كان رسول الله صلى الله تعالى عليه وسلم يؤمنا فينصرف على جانبيه جميعاً، على يمينه وعلى شماله“ -
”وعليه العمل عند أهل العلم: أنه ينصرف على أي جانبه شاء، إن شاء عن يمينه، وإن شاء عن يساره - وقد صح الأمران عن النبي صلى الله تعالى عليه وسلم، ويروى عن علي بن أبي طالب رضي الله تعالى عنه أنه قال: إن كنت حاجته عن يمينه أخذ عن يمينه وإن كانت حاجته عن يساره أخذ عن يساره“ -

(Sunan Tirmizi. Book of Salah. Chapter: What has been related about turning from his right and from his left. Vol.1 p.66. (H: 301)

وخيره في المنية بين تحويله يميناً وشمالاً وأما ما وخلفاً“ -

(Al-Durrul Mukhtar. Book of Salah. Chapter: The description of Salah. Lesson: The complete way of Salah. Vol.1 p. 531. Saeed)

- (2) Two persons were performing Salah standing side-by-side. One of them was leading Salah and the second was following, then the third person came and took Imam forward and he stood up with the first follower in the row. Should Imam keep sitting on the same place or turn to the right and pray? It was Asr salah.

Answer:

- (1) In this case, it is better to renew for the person performing alone. It was his matter alone. If he is Imam, it is better for him to make someone Imam. There are other people performing behind him and their Salah depends on Imam's Salah. That's why, it is better for him to make someone Imam, so that rakah which they have performed may not be nullified and because renewing is hard for them, while resuming is easy for them.¹
- (2) He can sit turning right or left in the way he faces the followers.² Allah knows the best.

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband. (Fatawa Mahmoodiyah. Vol.5 p. 652, 653)

Turning face to the right and the left at the end of Salah

¹ (والاستينافه أفضل) تحريراً عن الخلاف

(Al-Durrul Mukhtar)

قلت: هذا ظاهر في المنفرد. لأن مانواه هو عين صلاته من كل وجه، بخلاف الإمام أو المقتدي تأمل.

(Raddul Muhtar. Book of Salah. Chapter: Imam appoints someone to lead salah. Vol.1 p.603. Saeed)

وعن السدي عن أنس أن النبي صلى الله تعالى عليه وسلم كان ينصرف عن يمينه، عن عبد الله قال: لا يجعلن أحدكم للشيطان من نفسه جزءاً لا يرى إلا أن حقاً عليه، أن لا ينصرف إلا عن يمينه أكثر ما رأيت رسول الله عليه وسلم ينصرف عن شماله.

(Sahih Muslim. Book of mosques. Chapter: It is permissible to leave to the right or left after finishing the Salah. Vol.1 p.247. (H: 707, 708).

وإن كان لا يتنقل بعدها يقعد مكانه، وإن شاء انحرف يميناً أو شمالاً، وإن شاء استقبلهم بوجهه إلا أن يكون بجذائه مصل، سواء كان في

الصف الأول أو في الأخير والاستقبال إلى المصلى مكروه، هذا ما صححه في البدائع.

(Al-Bahrur Raique. Book of salah. Chapter: The description of salah. Vol.1 p.585. Rasheediyah)

Question: One should turn face to the right and left and say salam in salam. What is the injunction, if he said salam facing towards Qiblah without turning face? Is it allowed or not?

Answer: Turning face to the right and left is sunnah.

”(و)يسن (الالتفات يمينًا، ثم يسارًا بالتسليمتين)“ -

(Maraqi Al-Falah. P. 163)¹

”(ثم يسلم عن يمينه ويساره) حتى يرى بياض خده، ولو عكس سلم عن يمينه فقط“²

(Fatawa Mahmoodiyah. Vol.5 p. 649)

Turning toward the right and the left after Salah

Question: A local Masjid which has been Tablighi Centre for 10 years and the meeting is also held weekly. Once, on Friday, the appointed Imam did not come and a stranger led Salah. After Salam and some tasbeeh, he turned towards left thinking that turning to this side is sunnah instead of turning to the right; usually, he does not lead Salah also. When he finished tasbeeh and Du'a, the people begin to ask each other that from where did he invent this method. After some days, some sincere volunteers and members of Jama presented Imam Sahab their sincere advice that people in this area, are not compatible with Tablighi activities and they are not connected with you also. Please describe the injunction according to Shariah.

Answer: If he turned to the left, no one will be wrong neither the appointed Imam nor his assistant nor people, because turning to both sides is sunnah and acting upon one method does not mean leaving sunnah that leads to sin. There are its countless examples and evidences in Shariah. However, acting upon only one method compulsorily that creates misunderstanding that the other method is contrary to sunnah and wrong, is not allowed. It is mentioned in Mishkat p. 78 that turning to the left is also proved by the Prophet (saws) like turning to the right.³

¹ (Maraqi Al-Falah. Sharah Noorul Idah. Book of Salah. Chapter: Sunnah of Salah. P.274. Qadeemi

² Al-Durrul Mukhtar. Book of Salah. Chapter: The complete way of Salah. Vol.1 p. 524. Saeed

³ عن أنس رضي الله تعالى عنه قال: قال النبي صلى الله تعالى عليه وسلم ينصرف عن يمينه

(Muslim. Book of the travelers' Salah and shortening it. Chapter: It is permissible to leave to the right or left after finishing the Salah. P.280 (H: 708)

Fatawa Ulama Al-Hind Vol.7 The Etiquettes and Recommended Acts of Salah

It is better for an Alim to read out the ahadith of the Prophet (saws) to the followers, so that they can learn sunnah method in every field and they can remove their misunderstanding. It is necessary to avoid from insurgence and such work that support wrong belief. Allah knows the best.

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband. (Fatawa Mahmoodiyah. Vol.5 p. 649, 651)¹

عن عبد الله بن مسعود رضي الله تعالى عنه قال: لا يجعل أحدكم لأحدكم للشيطان شيئاً من صلوته يرى أن حقاً عليه أن لا ينصرف إلا عن يمينه، لقد رأيت رسول الله صلى الله عليه وسلم كثيراً ينصرف عن يساره متفق عليه”-

(Mishkat Al-Masabeeh. Book of Salah. Chapter: Du'a during tashahhud. Lesson:1 p. 87 (H: 946). Qadeemi. (Book of calling Azan. Chapter: To leave or depart from the right and from the left after finishing from the Salah. P.172. (H: 852)

وإن كان لا يتنفل بعدها يقعد مكانه، وإن شاء انحرف يميناً أو شمالاً، وإن شاء استقبلهم بوجهه إلا أن يكون بجذائه مصل، سواء كان في الصف الأول أو في الأخير-

(Al-Bahrur Raique. Book of salah. Chapter: The description of salah. Vol.1 p.585. Rasheediyah)

¹ Where should Imam face during Du'a

Question: People take ill if Imam sits facing left side during Du'a. What is the injunction of Shariah in this matter?

Answer: Facing to the right and the left during Du'a both are mentioned in hadith and both are allowed according to Shariah. Moreover, Abdullah bin Masood (rz) said: “You should not give away a part of your Salah to Satan by thinking that it is necessary to depart (after finishing the Salah) from one's right side only; I have seen the Prophet (ﷺ) often leave from the left side.

عن عبد الله بن مسعود رضي الله تعالى عنه قال: لا يجعل أحدكم للشيطان شيئاً من صلوته يرى أن حقاً عليه أن لا ينصرف إلا عن يمينه، لقد رأيت رسول الله صلى الله عليه وسلم كثيراً ينصرف عن يساره متفق عليه”-

(Mishkat Al-Masabeeh. Book of Salah. Chapter: Du'a during tashahhud. Lesson:1 p. 87 (H: 946) It is also proved by hadith that the Prophet (ﷺ) left from the right side most of the time and sometimes from the left side.

عن أنس رضي الله تعالى عنه قال: كان النبي صلى الله تعالى عليه وسلم ينصرف عن يمينه-

(Muslim. Book of the travelers' Salah and shortening it. Chapter: It is recommended to stand to the right of the Imam. P.280 (H: 708)

So, usually, one should leave from the right side and occasionally from the left.

(فإذا تمت صلاة الإمام فهو مخير إن شاء انحرف عن يساره) وجعل القبلة عن يمينه (وإن شاء انحرف عن يمينه) وجعل القبلة عن يساره وهذا أولى

لما في مسلم من حديث البراء: “كنا إذا صلينا خلف النبي صلى الله عليه وسلم أحببنا أن نكون عن يمينه حتى يقبل علينا بوجهه”، فإن مفهومه أن وجهه عند الإقبال عليهم كان يقابل من هو عن يمينه وذلك إنما يكون إذا كان المسجد عن يمينه والقبلة عن يساره. الخ-

Question: In which direction, should Imam sit after Salah that has no regular sunnah Salah afterward, right side or left or facing the followers? Zaid said that he should leave to the right and Umar said that he should face the followers. Who is correct and what is Fatwa?

Answer: It is correct in all three methods and binding one method is wrong. It is better to the right so that his left can be to the Qiblah.

وعقب الفرض إن لم يكن بعده نافلة يستقبل (الناس) إن شاء إن لم يكن في مقابلة مص لم في الصحيحين: "كان النبي صلى الله عليه وسلم: إذا صلى أقبل علينا بوجهه" - وإن شاء الإمام انحرف عن يمينه وجعل القبلة عن يساره وهذا أولى لما في مسلم: "كنا إذا صلينا خلف رسول الله صلى الله عليه وسلم أحببنا أن نكون عن يمينه حتى يقبل علينا بوجهه" - وإن شاء ذهب لحوائجه، قال تعالى: {فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ} والأمر للإباحة" - آه

¹(Maraqi Al-Falah. P.671)

عن أنس أن النبي صلى الله عليه وسلم كان ينصرف عن يمينه - قال النووي رحمه الله تعالى: "وجه الجمعة بينهما أن النبي صلى الله عليه وسلم كان يفعل تارةً هذا وتارةً هذا فأخير كل واحد بما اعتقد أنه الأكثر فيما يعلمه، فدل على جوازهما ولا كراهية في واحد منهما - - لكن يستحب أن ينصرف في جهة حاجته سواء كانت عن يمينه أو شماله - فإن استوى الجهتان في الحاجة وعدمها فاليمين أفضل لعموم الأحاديث المصرحة بفضل اليمين في باب المكارم" - ²

Allah knows the best.

Written by Mahmood Ganagohi. (May Allah forgive him) (Fatawa Mahmoodiyah. Vol.5 p. 678, 679)

Offering Du'a facing to the east in Asr and Fajr Salah

Question:

(Ghunyatul Mustamli. Chapter: The description of Salah. Vol.1 p. 330. Zafeer) (Fatawa Darul Uloom Deoband. Vol.2 p. 88, 89)

¹ Hashiyah Al-Tahtawi on Maraqi Al-Falah. Book of Salah. Chapter: Leading Salah. Lesson: The description of adkar (remembrance of Allah). P.314.) Qadeemi

² (Sahih Muslim Sharah Nawawi. Book of the mosques. Book of the travelers' Salah and shortening it. Chapter: It is permissible to leave to the right or left after finishing the Salah. Vol.1 p.247. Qadeemi

- (1) Sometimes Zaid offers Du'a turning around to the east after salam in in Asr and Fajr Salah. Is it proved by the Prophet (saws) or not?

A custom to leave to the right or left in India

- (2) Do Indian ulama also offer Du'a turning around to the east or not?

Is turning around according to Hanafis madhab or not

- (3) Is Zaid's practice according to Hanafis madhab or in against?

What does (انصراف) turning around means in hadith

- (4) Hadith reported the words "ينصرف عن يمينه وعن يساره". Does it mean to turn to go towards the destination or turn around to offer Du'a?

What is the evidence of turning around for offering Du'a

- (5) What is the evidence to turn around to the north for offering Du'a if turning around to offer Du'a is not proved?

Answer:

- (1) The Prophet (saws) used to leave to the right most of the time and occasionally to the left also.¹ Therefore, Fuqaha also regarded leaving to the right and the left for offering Du'a recommended.²

عن عبد الله بن مسعود رضي الله تعالى عنه قال: لا يجعل أحدكم أحذكم للشيطان شيئاً من صلواته يرى أن حقاً عليه أن لا ينصرف إلا عن يمينه، لقد رأيت رسول الله صلى الله عليه وسلم كثيراً ينصرف عن يساره متفق عليه" -

(Mishkat Al-Masabeeh. Book of Salah. Chapter: Du'a during tashahhud. Lesson:1 p. 87 (H: 946)

عن أنس رضي الله تعالى عنه قال: كان النبي صلى الله تعالى عليه وسلم ينصرف عن يمينه -

(Muslim. Book of the travelers' Salah and shortening it. Chapter: It is permissible to leave to the right or left after finishing the Salah. P.280 (H: 708)

² فإذا تمت صلاة الإمام فهو مختار (إت شاء انحرف عن يساره) وجعل القبلة عن يمينه (وإت شاء انحرف عن يمينه) الخ (وإت شاء استقبل الناس بوجهه، الخ، هذا إذا لم يكن بعد الصلوة المكتوبة) - تطوع كالنفس والعصر -

(Ghunyatul Mustamli. Chapter: The description of Salah. Vol.1 p. 330. Zafeer)

(2) The majority of ulama and public leave to the right mostly and to the left occasionally.¹

(3) Leaving to the left i.e. facing the east occasionally is proved by the Prophet (saws) and it is madhab of Abu Hanifah (r) also that sitting leaving to the left occasionally is good and recommended.²

(4) The word (انصراف) can be in the meaning of turning around to offer Du'a.³

(5) When the word (انصراف) is reported with "انصراف للدعا"; it is enough for evidence.

(Fatawa Darul Uloom Deoband. Vol.2 p. 166, 167)⁴

¹ فإذا تمت صلاة الإمام فهو مخير إن شاء انحرف عن يساره) وجعل القبلة عن يمينه (وإن شاء انحرف عن يمينه) ثم (وإن شاء استقبل الناس

بوجهه، ثم، هذا إذا لم يكن بعد الصلوة المكتوبة) -- تطوع كالفجر والعصر --

(Ghunyatul Mustamli. Chapter: The description of Salah. Vol.1 p. 330. Zafeer)

² فإذا تمت صلاة الإمام فهو مخير إن شاء انحرف عن يساره) وجعل القبلة عن يمينه (وإن شاء انحرف عن يمينه) ثم (وإن شاء استقبل الناس

بوجهه، ثم، هذا إذا لم يكن بعد الصلوة المكتوبة) -- تطوع كالفجر والعصر --

(Ghunyatul Mustamli. Chapter: The description of Salah. Vol.1 p. 330. Zafeer)

³ والمراد من الانصراف الالتفات عن جهة الصلاة وبى القبلة أعمر من أن يجلس بعده أولاً فلذا قال (وإن شاء ذهب إلى حواججه)؛ لأنه قفى صلاته.

ثم --

(Ghunyatul Mustamli. Chapter: The description of Salah. Vol.1 p. 330. Zafeer)

⁴ If Imam offers Du'a facing Qiblah after Fajr and Asr Salah

Question: Is it disliked for Imam to offers Du'a facing Qiblah after Fajr and Asr Salah? If it is, on what level is it? If offering Du'a facing to the right or the left or before the followers is sunnah, is it regular sunnah or irregular sunnah?

Answer: It is recommended for Imam to sit to the right or the left or before the followers.

قال العلامة الكاساني: "فلا يبكث، ولكنه يستقبل القوم بوجهه إن شاء"، ثم --

He further said:

"ثم اختلف المشايخ في كيفية الانحراف، قال بعضهم: ينحرف إلى يمين القبلة تبركاً بالتيامن، وقال بعضهم: ينحرف إلى اليسار، ليكون يساره إلى

اليمين، وقال بعضهم: هو مخير إن شاء انحرف يمينه، وإن شاء يسره، وهو الصحيح" --

(Badai Al-Sanai. Book of Salah. Chapter: What is recommended for Imam. Vol.1 p. 394)

He should offer Du'a after some tasbeehat. Offering Du'a facing Qiblah always is against recommended method and leaving to the right most of the time is better. (Muslim)

كان النبي صلى الله تعالى عليه وسلم ينصرف عن يمينه - مسلم -

Question: Is it correct that Imam should not turn around to the right or the left after salam until there are 10 or more than that or any particular number of the followers?

Answer: This matter is not correct.

كما في الشامي: (ولو دون عشرة) أي أرب الاستقبال مطلق لا تفصيل فيه بين عدد وعدد، الخ، ولا يلتفت إلى ما ذكره بعض شراح المقدمة من أرب الجماعة إن كانوا عشرة يلتفت إليهم، الخ، فإن هذا الذي ذكره لا أصل له في الفقه، الخ.¹

(Mishkat. Chapter: Du'a during tashahhud. Lesson:1 p. 87) (Sahih Muslim. Book of the travelers' Salah and shortening it. Chapter: It is permissible to leave to the right or left after finishing the Salah. P.280 (H: 708)

Customizing one method out of three all is innovation and contrary to sunnah. Three all methods are reported and proved by the Prophet (saws). (Hadith describing the right and the left is passed. Here is the one week describes the third method.)

عن سمرة بن جندب رضي الله تعالى عنه قال: كان النبي صلى الله تعالى عليه وسلم إذا صلى صلاة أقبل علينا بوجهه، رواه البخاري

(Mishkat. Chapter: Du'a during tashahhud. Lesson:1 p. 87) (Bukhari. Book of calling Azan.

Chapter: Imam will face the people after salam. Hadith No. 845.

Offering Du'a facing Qiblah is not reported by the Prophet (saws). Therefore, it is contrary to the recommended way, but I never saw about disliking.

(Badai mentioned the statement about disliking:

إلا أنه يكره المكث على هيئته مستقبل القبلة-

(Badai Al-Sanai. Book of Salah. Chapter: What is recommended for Imam. Vol.1 p. 393)

It can be regarded somewhat disliked due to contradict with the best method. (Maraqi Al-Falah. Vol.2 p. 57)

مكروه تنزيها وهو ما تركه أولى من فعله، الخ-

(Hashiyah Al-Tahtawi. Chapter: The disliking acts. P. 80) Allah knows the best and He is All Knowing. (Marghoobul Fatawa. Vol.2 p. 198, 199)

If Imam offers Du'a leaving to the right always

Question: What is the injunction if Imam offers Du'a leaving to the right always?

Answer: Turning to the right thinking it necessary is to give away a part of Salah to Satan as Abdullah bin Masood (rz) narrated:

(Mishkat. Chapter: Du'a during tashahhud. Lesson:1 p. 87) (Book of Salah. Chapter: Du'a during tashahhud. Lesson:1. Hadith No. 946)

Turning to both sides is proved by the Prophet (saws). Allah knows the best and He is All Knowing. (Marghoobul Fatawa. Vol.2 p. 198)

¹ Raddul Muhtar. Chapter: The description of Salah. Vol.1 p. 496. Zafeer

Changing the place of Salah

Question: It is noticed that most of the people change their places after congregation of Salah. Is it correct? If it is, in which direction should one change? Is doing so sunnah or innovation?

Answer: Changing the place after performing obligatory Salah is recommended for both Imam and the followers.

Sunan Abu Dawood related on the authority of Abu Hurairah (rz) that the Prophet (saws) said:

”أَيُّعْزَأُحَدِّثُكُمْ أَنِّي يَتَقَدَّمُ أَوْ يَتَأَخَّرُ عَنْ يَمِينِهِ أَوْ عَنْ شِمَالِهِ يَعْنِي فِي السَّبْحَةِ“¹

“Cannot any one of you step forward or backward or at his right or left during prayer; that is, in supererogatory prayer.”

Written by Muhammad Usuf Ludhyanawi. Bayyinat. Rabi Al-Thani, 1400 AH (Fatawa Bayyinat. Vol.2 p. 269)

Where should Imam perform sunnah Salah after obligatory Salah

Question: What do ulama and Islamic jurists say in regard to the matter that some people say: “Performing Sunnah salah in the archway in Zuhr, Maghrib and Isha Salah is disliked for Imam.” Is it correct or not?

Answer: If he is performing sunnah after obligatory Salah, it is recommended for Imam to move back or forward or right or left or leave for home.² (Fatawa Faridiyah. Vol.2 p. 282)

¹ Sunan Abu Dawood. Book of Salah. Chapter: A person performing supererogatory salah in the same place there he performed the obligatory salah. Vol.1 p.144. Publication: Meer Muhammad. Hadith No. 1006

² قال المصنف: يستحب للإمام التحول ليمين القبلة الخ. قال العلامة ابن عابدين رحمه الله: وإن كان بعداً تطوع وقام يصليه يتقدم

أو يتأخر أو ينحرف يميناً أو شمالاً أو يذهب إلى بيته فيتطوع ثمة.

(Raddul Muhtar. Book of Salah. Chapter: The description of Salah. The etiquettes of Salah. Subject: If one recited tasbeeh more than specified number after Salah. Vol.1 p. 392)

Fatawa Ulama Al-Hind Vol.7 The Etiquettes and Recommended Acts of Salah

The issue of moving from the front of the worshipper

Question: I am sitting quite in front of a worshipper and he is performing Salah. If I want to move to another place, can I do? Is waiting the worshipper to finish Salah and keeping on sitting better?

Answer: Yes, waiting the worshipper to finish Salah and keeping on sitting is better and moving from there is also correct. If the worshipper is somehow in the right, you should move from the left and if he is in the left, you should move from the right and if he is quite in the level, you can move from any side.¹ Allah knows the best.

Written by Nizamuddin Azami (May Allah forgive him) Mufti Darul Uloom Deoband.
(Nizamul Fatawa. Vol. 4 part.1 p. 168)

What is the injunction of greeting after Fajr Salah

Question: Most of the people greet with “” after Fajr Salah. Is it sunnah or not?

Answer: Making it a commitment and greeting regularly is innovation.

(Fatawa Azizi. P. 476)

Completing Salah by copying the next person

Question: Zaid join with congregation after one rakah. When he stood up to complete the missed rakah, forgot the number of remaining rakah. Another person also joined with congregation at the same time. Zaid thought to complete Salah copying him and he did also. Is his Salah valid or not?

Answer: If Zaid did not keep silent for the duration of reciting “سبحان ربّي العظيم” three times during Salah, his Salah will be valid.

ولونى أحد المسبوقين المتساويين كمية ما عليه فقط ملاحظاً للأخربلا اقتداء به صح، هكذا في الخلاصة. آهـ

(Al-Fatawa Al-Hindiyah. Vol.1 p. 48)² Allah knows the best.

¹ Because the meaning of cross is not found in these conditions. Anees

² Chapter:5 about leading Salah. Lesson:7 about masboooq (the person who missed a part of Salah in congregation from the beginning) and lahique (the person who missed some parts of Salah in congregation from the middle of Salah).

Bowing neck during pronouncing some letters

Question: Our Imam Sahab moves his head and neck during pronouncing “ع” or “ح” in every place as the cock calls Azan and move the neck up and down and sometimes he stands on one leg keeping the entire load on that. Is Salah valid in these conditions according to Hanafi schools of thought?

Answer: If he makes the standing long, keeping load on one leg sometimes and on the other when he tired is correct. It does not harm Salah.¹ However, there is no need to move up and down while pronouncing “ع” or “ح”. It is unnecessary act though it cannot nullify Salah, but it has to be avoided. Allah knows the best.

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband. 19/10/1395 AH
(Fatawa Mahmoodiyah. vol.5 p.657)

Negligence in various acts of Salah

وللمتطوع الاتكاء على شيء كعصا وجدار (مع الإعياء): أى التعب بلا كراهة وبدونه يكره¹

(Al-Durrul Mukhtar)

”قوله: (وللمتطوع) لعل وجهه أن التطوع قد يكسر كالتهدؤ فيؤدى إلى التعب فلم يكره له الاتكاء، بخلاف الفرض فإنه زمنه يسير، وإلا فالافتراض إن عجز فقد مر حكمه، وإن تعب فالظاهر أنه لا يكره له الاتكاء، تأمل“ -

(Raddul Muhtar. Book of Salah. Chapter: Salah of sick person. Vol.2 p. 101. Saeed)

”قوله: (وللمتطوع) لعل وجهه أن التطوع قد يكسر كالتهدؤ فيؤدى إلى التعب فلم يكره له الاتكاء، بخلاف الفرض فإنه زمنه يسير، وإلا فالافتراض إن عجز فقد مر حكمه، وإن تعب فالظاهر أنه لا يكره له الاتكاء، تأمل“ -

(Taqrirat of Rafaae'. Book of Salah. Salah of sick person. Vol.2 p. 104. Saeed)

ويكره القيام على أحد القدمين في الصلاة بلا عذر“ -

(Raddul Muhtar. Book of Salah. Chapter: The description of Salah. Vol.1 p. 444. Saeed)

”قوله: (وللمتطوع) قيد به؛ لأب المفترض إذا لم يقدر على القيام إلا به، لزمه “أهـ

(Hashiyah Al-Tahtawi on Al-Durrul Mukhtar. Book of Salah. Chapter: Salah of sick person. Vol.1 p. 320. Darul Marifah. Beirut)

(قوله: وبدونه يكره): لأنه إساءة أدب فالكرهية تنزيهية“ -

(Hashiyah Al-Tahtawi on Al-Durrul Mukhtar. Book of Salah. Chapter: Salah of sick person. Vol.1 p. 320. Darul Marifah. Beirut)

Question: It has become a custom to perform the pillars of Salah knowingly as follow:

- (a) Performing qaumah (arising from ruku) incomplete, not standing as previous and performing prostration without standing upright.
- (b) Performing Jalsah (short sitting between both prostration) incomplete, not sitting as previous and performing the second prostration immediately.
- (c) Cuffing time and again during Salah particularly while standing, itching by hands and tucking clothes.
- (d) Straightening the shirttail and pulling it with both hands while sitting in tashahhud.
- (e) Itching the calf and thigh by hands releasing the knees in ruku.
- (f) Itching the ears, mouth etc. by one raising one hand during prostration and raising the feet in prostration.
- (g) Keeping folded sleeves during salah while the shirt is with full sleeves.

Do all these acts nullify salah or not? If not, is salah disliked in these conditions or not?

Answer: It is compulsory to take the injunction of Shariah into account in all above-mentioned acts.

Some of them carry slight disliking while some others cause much disliking and some of them can nullify Salah. Salah is most important worship. So, performing incomplete and nullifying it by some negligence and laziness causes severe lose. We cannot bear a slight stain on the cloth, so, we should present the stainless give and obligation into Allah's presence as good as possible.¹ Allah knows the best.

عن أبي هريرة رضي الله عنه: أن رجلاً دخل المسجد ورسول الله صلى الله عليه وسلم جالس في ناحية المسجد، فصلّى ثم جاء فسلم عليه، فقال له¹ رسول الله صلى الله عليه وسلم: "وعليك السلام، ارجع فصل فإنك لم تصل فرجع فصلّى، ثم جاء فسلم فقال: "وعليك السلام، ارجع فصل فإنك لم تصل" فقال: في الثالثة أوفى التي بعدها: علمني يا رسول الله! فقال: "إذا قمت إلى الصلوة فأبسه الوضوء، ثم استقبل القبلة فكبر، ثم اقرأ بما تيسر معك من القرآن، ثم اركع حتى تطمئن راکعاً، ثم أرفع حتى تستوي قائماً، ثم اسجد حتى تطمئن ساجداً، ثم أرفع حتى تطمئن جالساً، ثم اسجد حتى تطمئن ساجداً، ثم أرفع حتى تطمئن جالساً" - وفي رواية: "ثم أرفع حتى تستوي قائماً، ثم اعمل ذلك في صلوتك كلها" - متفق عليه.

If the etiquettes of Salah are missed

Question: If one missed the etiquettes or recommended acts of Salah, what does it affect Salah? Will repeating Salah be necessary or not?

Answer: It is better to mind the etiquettes of Salah, but by the way, if they are missed, Salah is correct without any disliking and not required to be repeated.

قال العلامة الحصكفي: (ولها آداب) تركه لا يوجب إساءة ولا عتاباً كثرت السنة الزوائد لكن فعله أفضل¹
(Fatawa Haqqaniyah. Vol.3 p. 106)

Keeping attention in all pillars of Salah

Question: I am not attentively in or pillars of Salah i.e. whether I am in ruku or qaumah or prostration or tashahhud. Will my Salah be valid or not?

Answer: Salah will be valid (إنشاء الله)، but you should keep on trying to be attentive.² Allah knows the best.

(Mishkat Al-Masabeeh. Book of Salah. Chapter: The description of Salah. Lesson:1 p. 75 (H: 790. Qadeemi)

”ومن الواجبات تعديل الأركان عند أبي حنيفة ومحمد رحمهما الله وفي المغرب: والمراد بتعديل أركان الصلاة: تسكين الجوارح في الركوع والسجود والقومة بينهما والقعدة بين السجدين“ -

(Al-Fatawa Al-Tatarkhaniyah. Book of Salah. Lesson:2 about obligatory, necessary, sunnah acts and etiquettes of Salah. Vol.1 p. 510. Idarah Al-Quran wa Al-Uloom Al-Islamiyah. Karachi)

¹ Al-Durrul Mukhtar on Raddul Muhtar. Chapter: The description of Salah. Vol.1 p. 477.

(قال العلامة السيد أحمد الطحطاوي: (تحت قوله (الأدب مافعله الرسول) صلى الله عليه وسلم مرة أو مرتين ولم يواظب عليه) وتركه لا يوجب إساءة ولا عتاباً لكن فعله أفضل، آه -

(Tahtawi Hashiyah Maraqqi Al-Falah. Lesson: The etiquettes of Salah. P. 224)

² أرى تعبد الله كأنك تراه، فإنك إن لا تراه فإنه يراك -

(Sahih Muslim. Book of faith. Vol.1 p. 27. Chapter: Faith (Iman) and Islam. Hadith No.5)

”فلواشغل قلبه بتفكير مسألة مثلاً في أثناء الأركان، فلا تستحب الإعادة - وقال البقالي: لم ينقص أجره إلا إذا قصر“ -

(Raddul Muhtar. Book of Salah. Chapter: The conditions of Salah. Vol.1 p. 417. Saeed)

(Fatawa Mahmoodiyah. vol.5 p. 641, 642)

How to stop yawning

Question: If one feels yawning during Salah, how should he stop it, particularly in ruku and prostration?

Answer: He should put back of right hand on the mouth.¹ Allah knows the best.

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband.

(Fatawa Mahmoodiyah. vol.5 p. 653)

By which hand should one itch in Salah if he needs

Question: If one felt itching anywhere on the body while standing in Salah and he irritate it with left hand, will his Salah be nullified or not? Because our Imam Sahab said that Salah is not valid and one should irritate with right hand?

ولو تفكر في صلاته فتذكر حديثاً أو شعراً أو خطبة أو مسألة، يكره ولا تفسد صلاته، هكذا في السراج الوهاج.

(Al-Fatawa Al-Hindiyah. Book of Salah. Chapter:4 Nullifying acts of Salah and disliking acts in salah. Lesson:1 about nullifying acts. Vol.1 p. 100. Rasheediyah)

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "العطاس من الله والتشاؤب من الشيطان، فإذا تشاؤب أحدكم، فليضع¹ يده على فيه آه" -

(Jame Tirmizi. Chapters on seeking permission and manners. Chapter: Indeed, Allah loves sneezing and he dislikes the yawn. Vol.2 p. 13. Hadith No. 2746. Saeed)

(وإمسالك فمه عند التشاؤب، فإن لم يقدر غطاءه) يظهر (يده) اليسرى، وقيل: باليمنى لوقائماً، وإلا فيسراه، أهـ مجتبي -

(Al-Durrul Mukhtar)

"وعبارة الشارح في الخزانة: أي يظهر يده اليمنى الخ، فالمناسب إبدال اليسرى باليمنى" -

(Raddul Muhtar. Book of Salah. Chapter: The description of Salah. The etiquettes of Salah. Vol.1 p. 478. Saeed)

وقال علامة الرافعي: " (فالمناسب إبدال اليسرى باليمنى)، الذي رأيته في عدة نسخ من الشرح بظهير يده اليمنى -

(Taqirrat of Rafee'. Book of Salah. Chapter: The description of Salah. Vol.1 p. 59. Saeed)

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Answer: If one cannot control itching, he should irritate with right hand during standing, but if he did it with left hand, Salah will not be nullified only due to this.¹

Allah knows the best. Written by Mahmood (May Allah forgive him) Darul Uloom Deoband. 16/07/1379 AH (Fatawa Mahmoodiyah. vol.5 p. 654)

Thinking about the translation during Salah

Question: What is the injunction of thinking about the translation of surah Fatiha and surah and pondering upon it? If it is done, Salah will be with full attention.

Answer: If a person understands the translation and he thinks about translation while listening the Quranic verses with full attention, there is nothing wrong, because the purpose of the recitation out loud particularly is not to entertain, rather its meanings and connotations are also required. If one thinks about the translation of the glorious Qur'an during Salah, the degree of Khushoo and turning to Allah increases. So, there is nothing wrong. However, thinking about other matters besides meanings of Quran knowingly is disliked, but it cannot nullify Salah also. Moreover, Allamah Nujaim from Egypt writes that if one created poem or speech while thinking in Salah and read them by heart only not by tongue, Salah will not be nullified.

”فقرأهما بقلبه ولم يتكلم بلسانه، لا تفسد صلاته“² -

(Kitabul Fatawa. Vol.2 p. 205, 206)

What is the injunction about performing prostration of thank

¹

(Al-Durrul Mukhtar)

(Raddul Muhtar. Book of Salah. Chapter: Nullifying acts of Salah and disliking acts in salah. Vol.1 p. 640. Saeed) (Subject: About somewhat disliking and prohibitively disliking)

(Al-Durrul Mukhtar)

(Al-Durrul Mukhtar. Book of Salah. Chapter: The description of Salah. Vol.1 p. 478. Saeed)

(Taqrirat of Rafee'. Book of Salah. Chapter: The description of Salah. Vol.1 p. 59. Saeed)

² Al-Bahrur Raique. Book of Salah. Chapter: Nullifying acts of Salah and disliking acts in salah. Vol.2 p.14. Published in Qetta. Pakistan)

Question: What is the injunction about performing prostration of thank? Should it be performed after Salah or at what time? What is about prostrating without cause?

Answer: Performing prostration of thank at the time of blessing with Nemat (Allah's grace).

في الدر المختار: وسجدة الشكر مستحبة¹

Performing prostration after Salah without cause is disliked.

كما فيه أيضًا: لكنها تكره بعد الصلاة لأن الجهلة يعتقدونها سنة أو واجبة وكل مباح يؤدي إليه فمكروه، الخ²

(Fatawa Darul Uloom Deoband. Vol.2 p. 162)

What is the injunction about repeating supererogatory Salah if it is not perform with Khushoo

Question: Is there anything wrong if one repeats Salah that performed without attention and Khushoo or he break Salah due to thinking about other than Allah? Should he not repeat supererogatory Salah also?

Answer: He should neither repeat Salah nor break it, because the Satan gets more chance to create doubt. Therefore, he should not do it in supererogatory Salah also.³
(Fatawa Darul Uloom Deoband. Vol.2 p. 175)

The injunction of performing Salah without cap

Question: Some people say that performing Salah with cap is necessary, because the Prophet (saws) made it sutrah during Salah. Is it correct?

¹ Al-Durrul Mukhtar on the margin of Raddul Muhtar. Book of Salah. Chapter: The prostration of recitation. Vol.1 p.731. Zafeer

² Al-Durrul Mukhtar on the margin of Raddul Muhtar. Book of Salah. Chapter: The prostration of recitation. Vol.1 p.731. Zafeer

³ فلو اشتغل قلبه بتفكير مسئلة مثلاً في أثناء الأركان فلا تستحب الإعادة، وقال الباقي: لم ينقص أجره إلا قصر³

(Raddul Muhtar. Book of Salah. Chapter: The conditions of Salah. Subject: Presence of heart and Khushoo. Vol.1 p. 387)

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Answer: Performing Salah without cap is disliked and the hadith describes about making the cap as sutrah is da'eef (poor).¹ So, proving with that is not correct. Moreover, countless traditions are reported that the companions (r) and ancestors of ummah have performed Salah wearing caps.

Durre Mukhtar reads:

(في باب مكروهات الصلاة): (وصلاته حاسرا) أي كاشفا (رأسه للتكاسل) وفي الشامي: (للتكاسل) أي لأجل النكاس بأن استثقل تغطيته ولم يرها أمرا مهما في الصلاة فتركها لذلك.

(Al-Durrul Mukhtar with Shami. Vol.1 p. 641. Disliking acts of Salah. Saeed. Sharah Muniyatul Musalli. P. 348. Suhail)

Fatawa Rahimiyah describes:

Nowadays, exploring opening head has been the fashion and it is adopted by evil doers and debauched and wicked people that is disgraceful.

Allamah Ibn Jauzi said:

”ولا يخفى على عاقل أن كشف الرأس مستقبح وفيه إسقاط مروءة وترك أدب“.

(Talbees Iblees. P. 373)²

It is crystal clear for a wise person that opening head is disgraceful act and against kindness and gentleness.

The prominent and great Alim Abdul Qadir Jilani (r) said:

”ويكره كشف رأسه بين الناس“.

حديث: ”كان يلبس القلانس تحت العمامة وبغير عمامة وربما نزع قلنسوته من رأسه فجعلها سترة بين يديه ثم يصلي إليها“ أخرجه الطبراني¹ وأبو الشيخ والبيهقي في شعب الإيمان من حديث ابن عمر: كان رسول الله صلى الله عليه وسلم يلبس قلنسوة بيضاء، ولأبي الشيخ من حديث ابن عباس: كان لرسول الله صلى الله عليه وسلم ثلاث قلانس، قلنسوة بيضاء مضربة وقلنسوة بردحيرة قلنسوة ذات آذان يلبسها في السفر وفربما وضعها بين يديه إذا صلى، وإسنادهما ضعيف، الخ.

(The hadith is extracted in Ihya Uloom Al-Deen. His etiquettes and ethics in dressing. Vol.1 p. 861. Daro Ibn Hazm. Beirut)

² Talbees Iblees. Dikr Talbees Iblees Ala Al-Sufiyah Fil Wajd. Vol.1 p.232. Darul Fikr. Beirut.

Opening head among people is disliked. (Fatawa Rahimiyah. Vol.6 p. 351)

Eating, drinking and talking between sunnah and obligatory Salah

Question: What do ulama and Islamic jurists say in regard to the matter that is it allowed to eat, drink and talk between Sunnah and obligatory Salah of Fajr and Zuhr? Is repeating sunnah necessary or not?

Answer: These acts between Sunnah and obligatory Salah decrease the virtues, but it is not necessary to repeat Salah. (Sharah Al-Tanweer on the margin of Raddul Muhtar. Vol.1. 457)² Allah is All Helping. (Fatawa Faridiyah. Vol.2 p. 286)

¹ Ghunyah Al-Talibeen. Chapter: Asking permission. Vol.1 p.51. Darul Kutub Al-Ilmiyah. Beirut

² Allamah Haskafi (r) said:

قال العلامة الحصكفي: ولو تكلم بين السنة والفرض لا يسقطها ولكن ينقص ثوابها، وقيل تسقط.

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Vol.1 p. 503. Chapter: Witr and supererogatory Salah)

والكلام بين السنة والفرض وكل عمل ينافي التحريم لا يسقطها ولكن ينقص ثوابها على الأصح.

(Hashiyah Al-Tahtawi on Maraqi Al-Falah. Chapter: The supererogatory Salah. P. 389. Darul Kutub Al-Ilmiyah. Beirut)

There are somethings recommended during Salah and source for greater reward and virtues if done, but no sin and reproach is applied for those who miss them. (Durre Mukhtar on Shami. Vol.1 p. 321)

- 1- The man should bring out the palm from sleeves during saying opening takbeer if it was inside.
 - (a) He will not bring out if it is cold outside.
 - (b) The women will cover their palms.
- 2- Looking at the place of prostration during standing, the back of feet in ruku, the nostrils during prostrating, the lap during sitting, the right shoulder during saying salam that side and the left shoulder doing saying salam that side for men and women. (Maraqī Al-Falah. P. 151)
- 3- Controlling the cough as much as he can. (Maraqī Al-Falah. P. 151)
 - (a) If controlling cough harms or disturbs to recite or read loudly, he should not control. (Tahtawi. P. 151)
 - (b) If a single letter is pronounced during coughing or belching, Salah will be invalid. (Tahtawi. P. 151)
- 4- Closing mouth during yawning. (Maraqī Al-Falah. P. 151)
 - (a) If he can close without putting hand, closing with hand or sleeve is disliked else not. (Tahtawi, Maraqī Al-Falah. 151)

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- (b) If he wants to close with hand when clasping hands, he put the back of the right hand on the mouth otherwise the back of the left hand.
- 5- If Imam is on some distance from the mihrab, or niche or he comes behind the rows, the row through which he passed, will stand and if he comes from front, all followers will stand up as they saw him and if Imam and followers both are present, they will stand up and make row without delay and no one should keep sitting after calling “حى على الفلاح”. (Tahtawi on Al-Durrul Mukhtar) (Tahart Aur Namaz Ke Tafseeli Masail. P.260, 261. Anees)

ISSUES AND INJUNCTIONS OF RECITATION IN SALAH

Issues and Injunctions of Recitation in Salah

Keeping in mind the order in recitation

Question: The surahs that are recited after surah Fatiha are ordered as follow:

Surah “إِذَا جَاءَ” in the first and “تَبَّتْ” in the second rakah or “أَلَمْ تَرَ كَيْفَ” in the first and “لَا يَلَاكِي” in the second. Reciting in this order is called masnoon and allowed. Is it allowed to decide in against e.g. “تَبَّتْ” in the first and “إِذَا جَاءَ” in the second and so on?

A person recited “إِذَا جَاءَ” in the first rakah and “قُلْ هُوَ اللَّهُ” or surah Al-Naas. Is it correct? A person recited half part of surah Muzzammil and then “قُلْ هُوَ اللَّهُ” in the first rakah and Muawwazatain in the second rakah. Is it allowed or not?

Answer: It is necessary to recite surah in order.¹ So, reciting “تَبَّتْ” in the first and “إِذَا جَاءَ” in the second is not correct and skipping one surah in between in obligatory Salah e.g. reciting “إِذَا جَاءَ” in the first rakah and “قُلْ هُوَ اللَّهُ” in the second is disliked,² but it is correct in supererogatory Salah.

¹ وفي التجنيس: لو قرأ سورة ثم قرأ الثانية سورة قبلها ساهياً لا يجب عليه السجود لأب مراعاة ترتيب السور من واجبات نظم القرآن، لا من واجبات الصلاة، فتركها لا يوجب سجود السهو.

(Al-Bahrur Raique. Chapter: The prostration of mistake. Vol.2 p.102. Darul Kitab Al-Islami. Beirut)

² If one recited in this order Salah will be valid with disliking and prostration of mistake will not be necessary.

Reciting half part of surah Muzzammil and then adding “قُلْ هُوَ اللَّهُ” in the same rakah is disliked. Similarly, reciting Muawwazatain i.e. to surahs in the second rakah is not good, though Salah is correct.³

(Fatawa Darul Uloom Deoband. Vol.2 p. 222, 223)⁴

Considering the order of surah in salah

Question: What is the injunction about the order of surah in salah? Can one recite “قُلْ هُوَ اللَّهُ” after “قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ” or not?

³ ويكره الفصل بسورة قصيرة وأب يقرأ منكوساً إلا إذا ختم فقرأ من البقرة -- ولا يكره في النفل شيء من ذلك

(Al-Durrul Mukhtar)

وفي التاترخانية: إذا جمع بين سورتين في ركعة رأيت في موضع أنه لا بأس به -- وذكر شيخ الإسلام: لا ينبغي له أن يفعل، إلخ --

(Raddul Muhtar. Chapter: The recitation. Vol.1 p. 510. Zafeer) (Book of Salah. Chapter: The description of Salah.)

⁴ Reciting in order

Question: Imam Sahab of our masjid recited the last Ruku (paragraph) of Surah Al-Baqarah in the first rakah and the second ruku (paragraph) of second part of the glorious Qur'an in the second rakah. When Salah finished, a person objected that Salah should be repeated, because recitation is not done in order and the prostration of mistake is also not performed. In order to his resistance, Salah was performed again. Was is necessary to repeat Salah?

Answer: Salah is correct as you have mentioned in the question. There was no need to repeat it, though reciting Qur'an in that order is not good. Fatawa Alamgiri reads:

”ولو قرأ في ركعة من وسط سورة أو من آخر سورة وقرأ في الركعة الأخرى من وسط سورة أخرى أو من آخر سورة أخرى لا ينبغي له أن يفعل ذلك

على ما هو ظاهر الرواية، ولكن لو فعل ذلك لا بأس به، كذا في النخبة“ --

Reciting a part from amidst or last of a surah in the first rakah and a part from amidst or last of another surah in the second rakah is not good. It is Zahir Al-Riwayah, but if one did so, it is allowed.

(Al-Fatawa Al-Hindiyah. Book of Salah. Chapter: The description of Salah. Vol.1 p. 87. Lesson:4 about the recitation.)

If the second part of the glorious Qur'an means “Sayaqool” no other than that, this is a condition of reciting Quran disorderly. Reciting in that way knowingly, is disliked, but Salah will be correct. (Kitabul Fatawa. Vol.2 p. 196, 197)

Answer: Reciting back and forward is disliked in obligatory and necessary Salah, but it is allowed in supererogatory Salah.¹ (Fatawa Darul Uloom Deoband. Vol.2 p. 236, 237)²

Reciting the verses in order

Question: A person recited along verse and then three short verses in Salah. Is it necessary to recite those three verses in order or not? If a person recited a short verse and then skipped two or three verses by mistake and then recited other three or four verses, will Salah be correct or not? For example; he recited the first verse of surah "Saf" and after skipping two or three verses by mistake, recited from the fourth verse till the end of ruku (paragraph).

Answer: If he recited one or two verses of surah Saf and then some verses are missed by mistake, and then he recited the further verses in order, Salah is correct. Neither it requires to repeat nor the prostration of mistake.³ Allah knows the best.

Written by Abul Mahasin Muhammad Sajjad (May Allah help him). 11/02/1347 AH. (Fatawa Imarat Shariah. Vol.1 p. 44)⁴

¹ ويكره الفصل بسورة قصيرة وأب يقرأ منكوساً --- ولا يكره في النفل شيء ---

(Al-Durrul Mukhtar)

(قوله وأب يقرأ منكوساً) بأب يقرأ في الثانية سورة أعلى مما قرأ في الأولى؛ لأب ترتيب السور في القراءة من واجبات الثلاث.

(Raddul Muhtar. Chapter: The recitation. Vol.1 p. 510. Zafeer) (Book of Salah. Chapter: The description of Salah.)

² Reciting in order in Salah

Question: Is it necessary to recite surah in the order in Salah as they are written in the glorious Qur'an?

Answer: Fuqaha have described that reciting surah in order in Salah is necessary, but if this order is missed due to some reasons, neither the prostration of mistake will be necessary nor the reputation of Salah. It means that Salah is valid with some shortcoming.

”إذا قرأ في الركعة الأولى سورة وقرأ في الركعة الثانية سورة قبلها لا سهو عليه“ -

(Al-Fatawa Al-Tatarkhaniyah. Vol.1 p. 177)

Here, the order means one should recite in the second rakah the next surah to the one which he has recited in the first rakah. (Kitabul Fatawa. Vol.2 p. 203- 205)

³ وإذا انتقل من آية إلى آية أخرى من سورة أخرى أو من هذه السورة وبينهما آيات يكره -

(Al-Muheet Al-Burhani. Chapter:4 about the condition of Salah. Vol.1 p. 304. Darul Kitab Al-Islami. Beirut)

⁴ Reciting the verses and surah in Salah disorderly

Question: If Imam or the person performing Salah alone recite “لَا إِلَهَ إِلَّا اللَّهُ” in the first rakah and surah Feel in the second rakah or surah Feel in the first and “أَلَمْ نَشْرَحْ” in the second, is Salah somewhat disliked or prohibitively disliked or required to be repeated or not?

Answer: Reciting surah in reverse order is prohibitively disliked in obligatory or necessary Salah¹ not in supererogatory Salah.

”وَأَنْ يَقْرَأَ مِنْكُورًا، النَّحْمَ، وَلَا يَكْرَهُ فِي النَّفْلِ شَيْءٌ مِنْ ذَلِكَ“ الخ-²

Imam and the person performing Salah alone are equal in this injunction. (Fatawa Darul Uloom Deoband. Vol.2 p. 224)³

Question: An Imam Sahab recited a surah from 29th part of the glorious Quran in the first rakah and other verses from the second part in the second rakah. Is salah valid or not? If it is valid, how is it?

Answer: Reciting Quran in Salah against the order in which it is written is disliked.

Allah knows the best.

Written by Abul Mahasin Muhammad Sajjad (May Allah help him). 09/11/1344 AH. (Fatawa Imarat Shariah. Vol.1 p. 43, 44)

قالوا: يجب الترتيب في سور القرآن، فلو قرأ منكورًا أثم لكن لا يلزمه سجود السهو؛ لأن ذلك من واجبات القراءة لا من واجبات

الصلاة. كما ذكره في باب السهو، الخ-

(Raddul Muhtar. Chapter: The description of Salah. Vol.1 p. 426. Zafeer)

² Al-Durrul Mukhtar on the margin of Raddul Muhtar. Chapter: The description of Salah. Lesson: The recitation. Vol.1 p. 510, 511.

³ Reciting against the correct order is disliked

Question: I received Question No. 2495. You have mentioned under No.3 that Fuqaha have written that reciting back and forward in obligatory Salah is disliked and it is correct in supererogatory Salah. I have some doubts in this regard.

I passed through a hadith in Bukhari Sharif reported by Usuf bin Malik: “While I was with Aisha, the mother of the Believers, a person from Iraq came and asked, “What type of shroud is the best?” `Aisha said, “May Allah be merciful to you! What does it matter?” He said, “O mother of the Believers! Show me (the copy of) your Qur'an,” She said, “Why?” He said, “In order to compile and arrange the Qur'an according to it, for people recite it with its Surahs not in proper order.” `Aisha said, “What does it matter which part of it you read first?” (Sahih Bukhari. Chapter: The compilation of the Qur'an. (H: 4993)

I remember that it is mentioned somewhere in Bukhari Sharif that Umar (rz) led Salah and recited surah Kahaf in the first rakah and surah Usuf in the second. (Sahih Bukhari, Taleeqe. Vol.1 p. 154. Daro Tauq Al-Najah.) It means that reciting back and forward is not disliked.

What is the injunction about reciting against the proper order

Question: If “قُلْ هُوَ اللَّهُ” is recited in the first rakah and “قُلْ أَعُوذُ بِرَبِّ الْمَلَكِ” in the second rakah of obligatory Salah, is it allowed or disliked? What about if one recited “قُلْ أَعُوذُ بِرَبِّ النَّاسِ” in the first rakah and some verses from surah Baqarah in the second of tarawih Salah? If he recited from 16th part in the first rakah and from 15th part in the second rakah by mistake, is it disliked or not?

Answer: Reciting “قُلْ هُوَ اللَّهُ” in the first rakah and “قُلْ أَعُوذُ بِرَبِّ الْمَلَكِ” in the second rakah in obligatory Salah is allowed without disliking.¹ Similarly, reciting “قُلْ أَعُوذُ بِرَبِّ النَّاسِ” in the first rakah and some verses from surah Baqarah in the second of tarawih Salah is allowed.² If one recited from 16th part in the first rakah and from 15th part in the second rakah by mistake, there is nothing wrong, but he should not do so knowingly in

Answer: What I have written about disliking to recite surah against the proper order in Salah is madhab of Hanafi schools of thought and it is to be safe side. It never meant that all Fuqaha agreed upon it. It is possible that some do not regard it disliked, but hanafis madahab is that which I have described. Therefore, Durre Mukhtar explains:

ويكره الفصل بسورة قصيرة وأب يقرأ منكوساً--ولا يكره في النفل شيء من ذلك-

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Book of Salah. Chapter: The description of Salah. Lesson: The recitation. Vol.1 p. 510) (Fatawa Darul Uloom Deoband. Vol.2 p. 249)

¹ There is nothing that leads to dislike, because it is according to the proper order. However, reciting against the proper order is disliked.

ويكره الفصل بسورة قصيرة وأب يقرأ منكوساً-

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Book of Salah. Chapter: The description of Salah. Lesson: The recitation. Vol.1 p. 510)

If you think that “قُلْ هُوَ اللَّهُ” is shorter than “قُلْ أَعُوذُ بِرَبِّ الْمَلَكِ”, it is slightly bigger that does not lead to dislike. It is disliked when it would be larger more than three verses.

(إطالة الثانية على الأولى يكره) تنزيهاً (إجمالاً) (أب بفلات آيات) (أب بأقل لا) يكره-

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Book of Salah. Chapter: The description of Salah. Lesson: The recitation. Vol.1 p. 506)

² وإذا قرأ في الأولى {قُلْ أَعُوذُ بِرَبِّ النَّاسِ} ينبغي أن يقرأها في الثانية أيضاً (أب) وفي الولوالجية: من يختتم القرآن في الصلاة إذا فرغ من المعوذتين في

الركعة الأولى يركع ثم يقوم في الركعة الثانية يقرأ بفاتحة الكتاب وشي من البقرة-

(Ghunyatul Mustamli. P.463. Zafeer)

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obligatory Salah, because it is disliked except when it is mistakenly.¹ (Fatawa Darul
Uloom Deoband. Vol.2 p. 257, 258)

If one recited some verses from surah Muzzammil in the first rakah and some verses of surah Baqarah in the second rakah, is Salah valid or not

Question: Imam Sahab recited first ruku(paragraph) from surah Muzzammil in the first rakah and first ruku (paragraph) from surah Baqarah in the second rakah of Maghrib Salah and did not perform the prostration of mistake also. Is Salah valid or not?

Answer: Salah is correct in that case and the prostration of mistake was not necessary too, but one should not recite such as without proper order of the Quran, because it is disliked in obligatory Salah. Al-Durrul Mukhtar reads:

”ويكره الفصل بسورة قصيرة وأن يقرأ منكوساً“² -

(Fatawa Darul Uloom Deoband. Vol.2 p. 237)

What is the injunction if one recited from 27th part in the first rakah and from the first part in the second rakah

Question: If he recited one ruku (paragraph) from 27th part in the first rakah and one ruku (paragraph) from the first part in the second rakah, is Salah correct or not?

Answer: Reciting such as in obligatory Salah is disliked, because it is contrary to the proper order of the glorious Qur'an.

Durre Mukhtar reads:

”ويكره الفصل بسورة قصيرة وأن يقرأ منكوساً“ -

(Al-Durrul Mukhtar)

(قوله وأن يقرأ منكوساً) بأن يقرأ في الثانية سورة أعلى مما قرأ في الأولى لأن ترتيب السور في القراءة من واجبات التلاوة. الخ -
(Raddul Muhtar. P. 367)³ (Fatawa Darul Uloom Deoband. Vol.2 p. 241)

¹ أفاد أن التنكيس أو الفصل بالقصيرة إنما يكره إذا كان عن قصد، فلو سهواً فلا، كما في شرح المنية.

(Raddul Muhtar. Book of Salah. Chapter: The description of Salah. Lesson: The recitation. Vol.1 p. 510)

² (Raddul Muhtar. Lesson: The recitation. Vol.1 p. 510. Zafeer) (Al-Durrul Mukhtar on Raddul Muhtar. Book of Salah. Chapter: The description of Salah.)

³ Raddul Muhtar. Chapter: The description of Salah. Lesson: The recitation. Vol.1 p. 510. Zafeer

What is the injunction about reciting different ruku (paragraphs) from different surah in salah

Question: Is reciting one ruku (paragraph) of one surah in the first rakah and the other ruku (paragraph) of the same surah or other surah or one complete surah in the second rakah or reciting one surah in two rakah, allowed or against best recitation?

Answer: The first answer is that it is contrary to the recommended way. The sunnah and recommended way in Hanafi schools of thought is that the complete surah should be recited in one rakah in Mufassal according to the order mentioned by Fuqaha.

قال الشامي: لأب السنة في الحضري كل ركعة سورة تامة. كما يأتي¹

وفيه بعد صفحة: مع أنهم صرحوا بأن الأفضل في كل ركعة الفاتحة وسورة تامة²

So, reciting a part of surah is against best and recommended way that results in somewhat disliked not prohibitively disliked.³

(Fatawa Darul Uloom Deoband. Vol.2 p. 252, 253)

Reciting from different parts of the glorious Qur'an in Salah is allowed

Question: I have recited from different ruku (paragraph), surahs and verses of different parts of the glorious Qur'an in obligatory Salah. Is it allowed or not? If it is not, does it harm Salah?

Answer: What you have recited previously in Salah, caused no sin and did not harm Salah, but you should recite a complete surah in one rakah of obligatory Salah. It is

¹ (Raddul Muhtar. Book of Salah. Chapter: The description of Salah. Lesson: The recitation. Vol.1 p. 503)

² (Raddul Muhtar. Book of Salah. Chapter: The description of Salah. Lesson: The recitation. Vol.1 p. 505)

³ وفي الخلاصة: إذا قرأ سورة واحدة في ركعتين اختلف فيه، والأصح أنه لا يكره، ولكن لا ينبغي أن يفعل ولو فعل لأبأس به، ولو قرأ وسط السورة

أو آخر سورة في الأولى، وفي الثانية وسط سورة أو آخر سورة أخرى: أي لا ينبغي أن يفعل، ولو فعل لأبأس به، وفي نسخة الحلواني: قال بعضهم يكره.

(Fatah Al-Qadeer. Book of Salah. Chapter: The description of Salah. Lesson: The recitation. Vol.1 p. 299. Zafeer)

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sunnah. You should not divide one surah into two rakah and do not recite different
verses and paragraphs. Though it is correct in supererogatory Salah.¹

(Fatawa Darul Uloom Deoband. Vol.2 p. 259)

If different ruku (paragraph) from different surahs are recited in different rakah of
Salah, there is nothing wrong

Question: An Imam Sahab memorized first ruku (paragraph) from every part of the
glorious Qur'an and recites one ruku (paragraph) in every Salah and completes the
Quran every in this order and then start from the beginning. Is it allowed or not?

Answer: Salah is valid by reciting such as, but it is better to recite one complete surah in
every rakah according to what Fuqaha described i.e. any surah from Tiwale Mufassal in
Fajr and Zuhr, Awsate Mufassal in Asr and Isha and Qisare Mufassal in Maghrib Salah.²

(Fatawa Darul Uloom Deoband. Vol.2 p. 246)

Reciting some parts of a surah in obligatory Salah is not proved clearly by the Prophet
(saws)

الأفضل أن يقرأ في كل ركعة الفاتحة وسورة كاملة في المكتوبة، ثم ولو قرأ بعض السورة في ركعة والبعض في ركعة قيل: يكره، وقيل: لا يكره¹
وهو الصحيح، --- ولكن لا ينبغي أن يفعل ولو فعل لأبأس به، كذا في الخلاصة، ولو قرأ في ركعة من وسط سورة أو من آخر سورة وقرأ في الركعة
الأخرى من وسط سورة أخرى أو من آخر سورة أخرى لا ينبغي له أن يفعل ذلك على ما هو ظاهر الرواية ولكن لو فعل ذلك لأبأس به --- هذا
كله في الفرائض وأما في السنن فلا يكرهـ

(Al-Fatawa Al-Hindiyyah, Kishori. Chapter: 4 about the description of Salah. Lesson: 4 about the
recitation. Vol.1 p. 77. Zafeer)

واستحسنوا في الحضر طوال المفصل في الفجر والظهر، وأوسطه في العصر والعشاء وقصاره في المغرب ثم الأفضل أن يقرأ في كل ركعة الفاتحة وسورة²
كاملة في المكتوبة، ثمـ

(Al-Fatawa Al-Hindiyyah, Egyptian. Chapter: 4 about the description of Salah. Lesson: 4 about the
recitation. Vol.1 p. 72, 73. Zafeer)

عن سليمان بن يسار عن أبي هريرة أنه قال: ما رأيت رجلاً أشبه بصلاة رسول الله صلى الله عليه وسلم من فلات الإمام كانت بالمدينة قال
سليمان بن يسار: فصليت خلفه، فكان يطيل الأوليين من الظهر ويخفف الآخرين ويخفف العصر ويقرأ في الأوليين من المغرب بقصار المفصل
ويقرأ في الأوليين من العشاء من وسط المفصل ويقرأ في العداة بطوال المفصلـ

(Musnad Al-Imam Ahmad. Musnad Abu Hurairah. (H: 8366)

عن الحسن وغيره قال: كتب عمر إلى أبي موسى أن يقرأ في المغرب بقصار المفصل وفي العشاء بوسط المفصل وفي الصبح بطوال المفصلـ

(Musnaf Abdur Razzaque. Chapter: What to be decided in Salah. (H: 2672)

Question: Did the Prophet (saws) recited any ruku (paragraph) in obligatory Salah besides surahs or not?

Answer: It is written in books of Fiqh that reciting complete surah in each rakah is sunnah and recommended and the Prophet (saws) has recited complete Salah most of the time. He may rarely have recited any paragraph from any Salah, but it is not clear.¹

(Fatawa Darul Uloom Deoband. Vol.2 p. 238)

The injunction about reciting different verses in sunnah and Witr Salah

Question: What is the injunction about reciting different verses in regular sunnah and Witr Salah?

Answer: Reciting complete surah in regular sunnah and Witr Salah too is better, but reciting different verses is also allowed.²

(Fatawa Darul Uloom Deoband. Vol.2 p. 259, 260)

What is the injunction if ruku (paragraph) is recited in the first rakah and a surah in the second

Question: Some people recite ruku (paragraph) in the first rakah and a surah in the second which is not longer than the paragraph. Is it allowed or disliked?

Answer: There is no disliking,³ but reciting a complete surah in every rakah is more virtuous as mentioned in Shami.

¹ مع أنهم صرحوا بأن الأفضل في كل ركعة الفاتحة وسورة تامة۔

(Raddul Muhtar. Book of Salah. Chapter: The description of Salah. Lesson: The recitation. Vol.1 p. 505)

² لو قرأ في ركعة من وسط سورة أو من آخر سورة وقرأ في الركعة الأخرى من وسط سورة أخرى أو من آخر سورة أخرى لا ينبغي له أن يفعل ذلك

على ما هو ظاهر الرواية ولكن لو فعل ذلك لا بأس به (إلى قوله) هذا كله في الفرائض وأما في السنن فلا يكره۔

(Al-Fatawa Al-Hindiyyah, Kishori. Chapter: 4 about the description of Salah. Lesson: 4 about the recitation. Vol.1 p. 77. Zafeer)

³ وكذا لو قرأ في الأولى من وسط سورة أو من سورة أولها ثم قرأ في الثانية من وسط سورة أخرى، الخ، أو سورة قصيرة الأصح أنه لا يكره۔

(Raddul Muhtar. Book of Salah. Chapter: The description of Salah. Lesson: The recitation. Vol.1 p. 510)

Reciting half part of surah Naas in the first rakah and the last half in the second rakah

Question: A person began reciting surah Naas in the first rakah and performed ruku after reciting first half then he recited the last half in the second rakah. is Salah valid or not?

Answer: Salah is valid.² (Fatawa Darul Uloom Deoband. Vol.2 p. 242)³

(Raddul Muhtar. Book of Salah. Chapter: The description of Salah. Lesson: The recitation. Vol.1 p. 505)

¹ What is the injunction if ruku (paragraph) is recited in the first rakah and a surah in the second of Fajr Salah

Question: If ruku (paragraph) from any surah is recited in the first rakah and some parts or complete surah in the second in Fajr or any Salah, is it correct or not?

Answer: It is recommended to recite one complete surah in every salah.

والأفضل أن يقرأ في كل ركعة سورة تامة ولو قرأ بعض السورة في ركعة وباقيها في ركعة قيل يكره والصحيح أنه لا يكره. إلخ.

(Al-Kabeeri. P. 462) (Fatawa Darul Uloom Deoband. Vol.2 p. 266)

If a part from a surah is recited in the first rakah and a part from another surah in the second, is it correct or not

Question: If Imam Sahab recited the first ruku of a surah in the first rakah and the second ruku in the second rakah, is it allowed or not?

Answer: Salah is correct.

ولو قرأ بعض السورة في ركعة والبعض في ركعة قيل يكره وقيل لا يكره وهو الصحيح. كذا في الظهيرية.

(Al-Fatawa Al-Hindiyah, Kishori. Chapter: 4 about the description of Salah. Lesson: 4 about the recitation. Vol.1 p. 73. Zafeer) (Fatawa Darul Uloom Deoband. Vol.2 p. 235)

² ولو قرأ بعض السورة في ركعة وباقيها في ركعة قيل يكره والصحيح أنه لا يكره.

(Ghunyatul Mustamli Sharah Munyatul Musalli. P.462. Zafeer)

عن ابن مسعود أنه قرأ سورة بني إسرائيل إلى قوله {قل ادعوا الله أو ادعوا الرحمن} في الركعة الأولى ثم قام إلى الثانية وختم السورة.

(Badai Al-Sanai. Vol.1 p. 206. Darul Kutub Al-Ilmiyah. Anees)

³ The injunction of dividing a surah by reciting in two rakahs

Question: A person began reciting a surah and perform ruku after two third of the surah and then he decided the remaining part in the second rakah. Is reciting such as correct or not?

Answer: He should recite a complete surah in one rakah, but if he divided one surah in two rakah, Salah will be correct also.

”الأفضل أن يقرأ في كل ركعة الفاتحة وسورة كاملة في المكتوبة ولو قرأ بعض السورة في ركعة والبعض في ركعة قيل: يكره وقيل: لا

يكره، وبوالصحيح. كذا في الظهيرية. ولكن لا ينبغي أن يفعل ولو فعل لأبأس به“.

(Al-Fatawa Al-Hindiyah. Chapter: 4 about the description of Salah. Lesson: 4 about the recitation. Vol.1 p. 78) Allah knows the best.

Written by Habibullah Qasmi (Habibul Fatawa. Vol.3 p. 52)

The injunction of dividing a surah in many parts to recite in Salah

Question: Some Imams recite dividing a single surah in both rakah of salah or he recites a paragraph from anywhere. Is it sunnah or not good or disliked?

Answer: Al-Hindiyah reads:

الأفضل أن يقرأ في كل ركعة الفاتحة وسورة كاملة في المكتوبة، فإن عجز الارب يقرأ السورة في الركعتين كذا في الخلاصة. ولو قرأ بعض السورة في ركعة والبعض في ركعة قيل: يكره وقيل لا يكره وهو الصحيح كذا في الظهيرية، ولكن لا ينبغي أن يفعل ولو فعل لا بأس به، كذا في الخلاصة، ولو قرأ في ركعة من وسط سورة أو من آخر سورة وقرأ في الركعة الأخرى من وسط سورة أخرى أو من آخر سورة أخرى لا ينبغي له أن يفعل ذلك على ما هو ظاهر الرواية، ولكن لو فعل ذلك لا بأس به كذا في الذخيرة، في الحجة لو قرأ في الركعة الأولى آخر سورة وفي الركعة الثانية سورة قصيرة كما لو قرأ من الرسول في ركعة وقل هو الله أحد في ركعة لا يكره، كذا في التتارخانية. قراءة آخر السورة في الركعتين أفضل من قراءة السورة بتمامها إن كان آخرها أكثر آية من السورة وإن كانت السورة أكثر آية فقرأتها أفضل، لكذا في الذخيرة.¹

It is understood by the above text that Salah is not disliked according to the authentic statement, but it is not good habitually. If it rarely happens, it will be sunnah in the least degree.

روى مسلم عن ابن عباس قال: كان رسول الله صلى الله عليه وسلم يقرأ في ركعتي الفجر {قُولُوا آمَنَّا بِاللّهِ وَمَا أُنزِلَ إِلَيْنَا} والتي في آل عمران (قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ).²

03rd Muharram, 1328 AH (First complement. P.24) (Imdadul Fatawa. Vol.1 p. 249, 250)

Beginning the recitation from half verse is not fair

Question: Zaid always begin recitation from half verse in Salah. Is Salah valid in this way or not?

Answer: Salah will be correct, but he should not do so, because it is not good and contrary to the rule.³

¹ Chapter: 4 about the description of Salah. Lesson: 4 about the recitation. Vol.1 p. 49

² C Mishkatul Masabeeh. Book of Salah. The first listen of the chapter about recitation in Salah. Vol.1 p. 267. (Sahih Muslim. Chapter: It is recommended to perform two rakah for the sunnah of Fajr. (H: 727)

³ والأفضل أن يقرأ في كل ركعة سورة تامة.

(Ghunyatul Mustamli Sharah Munyatul Musalli. P.462)

Is Salah valid if the first part of the verse is left

Question: Imam recited “وَالَّذِينَ مَعَهُ أَشِدَّاءُ” till “مِنْهُمْ مَّقْصُورَةٌ وَأَجْرًا عَظِيمًا” after surah Fatiha i.e. he skipped the first part of the last verse of the last ruku from surah “Fath” that is “مُحَمَّدٌ رَّسُولُ اللَّهِ”. Is Salah valid or not?

Answer: Salah is valid, but skipping the initial part of the verse is not good.¹

(Fatawa Darul Uloom Deoband. Vol.2 p. 263)

Beginning the recitation from the verse of surah Bani Israel “سُئِلَ مَنْ قَدْ أَرْسَلْنَا” is against proper way

Question: A person began reciting “سُئِلَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا” from surah Bani Israel and kept on it till the end of ruku (paragraph). After Salah, Zaid said that Salah was nullified, because the meaning changed, you begin from “وَإِنْ كَادُوا لَيَسْتَفِزُّوكَ” Salah would be correct. Amr said that Salah is correct even now and is not required to be repeated. Please decide whose statement is correct?

Answer: Though reciting such in that way is against proper way,² but Salah is correct is not required to be repeated.

لَأَبْ فَوَاصِلُ الْأَيِّ فِي أَنْفُسِهَا مَقَاطِعُ فَإِذَا جَازَ الْوَقْفَ عَلَى قَوْلِهِ {إِلَّا قَلِيلًا} جَازَا لَا بَتْدَاءَ بِقَوْلِهِ {سُنَّةٌ مَنْ قَدْ أَرْسَلْنَا} أَيْضًا لِحَوَازِ الْفَصْلِ بَيْنَ الْحَالِ وَذِي الْحَالِ كَقَوْلِهِ تَعَالَى {صَبَّغَهُ اللَّهُ} وَهُوَ حَالٌ مِنْ قَوْلِهِ {بَلْ مَلَأَهُ إِثْرًا هَيْمَةً خَائِفًا} {عَلَى قَوْلٍ وَهُوَ كَمَا} تَرَى مَفْصُولَ

When reciting some parts of a surah and skipping some other parts is disliked as Fuqaha described. What about reciting half verse!

ولو قرأ بعض السورة في ركعة وباقيها في ركعة قيل يكره والصحيح أنه لا يكره

(Ghunyatul Mustamli Sharah Munyatul Musalli. P.462. Zafeer)

الأفضل أن يقرأ في كل ركعة الفاتحة وسورة كاملة في المكتوبة إلخ ولو قرأ في ركعة من وسط سورة أو من آخر سورة وقرأ في الركعة الأخرى من¹ وسط سورة أخرى أو من آخر سورة أخرى لا ينبغي له أن يفعل ذلك على ما هو ظاهر الرواية ولكن لو فعل ذلك لا يأس به كذا في الذخيرة

(Al-Fatawa Al-Hindiyah, Egyptian. Chapter: 4 about the description of Salah. Lesson: 4 about the recitation. Vol.1 p. 72, 73. Zafeer)

² لكون الوصل بين الحال وذو الحال حسنًا

(Because injuncting the circumstantial accusative (الحال) with (ذو الحال) is better.)

Allah knows the best.

18th Rajab, 1347 AH (Imdadul Ahkam. Vol.2 p. 195, 196)

Reciting complete Qur'an in obligatory Salah gradually

Question: Zaid led obligatory Salah and recited the complete Quran within 3 or 4 months and he recited more than one surah from the last part in one rakah and from "آل" till "مفلحون" in the last rakah. Is there any disliking in this obligatory prayer or not?

Answer: There is nothing wrong if he completed the Quran and recited till "" in the first rakah and some verses from surah Baqarah as Shami referred to Sharah Munyah:

من يختتم القرآن في الصلاة إذا فرغ من المعوذتين في الركعة الأولى بركعة ثم يقرأ في الثانية بالفاتحة وشيء من سورة البقرة لأب النبي صلى الله عليه وسلم قال: خير الناس حال المرتحل: أي الخاتم المفتتح. الخ.¹

But reciting more than one surah in one rakah of obligatory Salah is not good.²

(Fatawa Darul Uloom Deoband. Vol.2 p. 249, 250)

The injunction of reciting surah Inshiqaque in Salah

Question: What is the injunction about reciting surah Iqra or surah Inshiqaque i.e. surah of prostration? Is Salah valid if such surah is recited?

¹ (Raddul Muhtar. Book of Salah. Chapter: The description of Salah. Lesson: The recitation. Vol.1 p. 510)

عن رجل من الأسكندرية قال: قيل يا رسول الله! أي العمل أفضل؟ قال: الحال المرتحل. قال: قيل له: ما الحال المرتحل؟ قال: الخاتم المفتتح.

(Al-Zuhd Wa Al-Raqaique authored by Ibn Mubarak and Wa Al-Zuhd authored by Naeem Bin Hammad. (H: 800). Al-Darami narrated from Zurarah Bin Aufa who narrated from the Prophet (saws). Chapter: Completing Quran. (H: 3519). Tirmizi reported from Zurarah Bin Aufa who reported from Ibn Abbas and he narrated from the Prophet (saws). The same chapter. (2948). Vol.5 p. 48. Darul Gharb Al-Islami. Beirut, Lebanon.

وقال الترمذي: هذا حديث غريب لأنعرفه من حديث ابن عباس إلا من هذا الوجه وإسناده ليس بالقوي، حدثنا محمد بن بشار قال: حدثنا مسلم بن إبراهيم قال: حدثنا صالح المري عن قتادة عن زرارة بن أوفى عن النبي صلى الله عليه وسلم نحوه بمعناه ولم يذكر فيه عن ابن عباس وهذا عندى أصح من حديث نصر بن علي عن الهيثم بن الربيع.

² ولو جمع بين سورتين في ركعة لا ينبغي أن يفعل ولو فعل لأبأس به

(Fatah Al-Qadeer. Book of Salah. Some important kinds of Fatawa. Lesson: The recitation. Vol.1 p. 299. Zafeer)

Answer: If the followers are not in large number, there is nothing wrong to recite surah Inshiquaque and if they are a large number (supposing that they will confuse), reciting surah Inshiquaque and surah of prostration that have three verse after the verse of prostration is disliked.¹ (Imdadul Ahkam. Vol.2 p. 196)

Reciting surah Lahab in Salah

Question: One of my friend said to me that surah Lahab should not be recited in Salah, is it limited to recite in Salah?

Answer: One can recite any surah of the glorious Qur'an in Salah.

”يقرأ فاتحة الكتاب وسورة أو ثلث آيات من أي سورة شاء“²

If they would be any disliking to recite this surah, it would not have been revealed or its recitation would have been abrogated if it has been revealed while it is not so. Thus, what is famous among people that one should not recite surah Lahab in Salah is not correct.

(Kitabul Fatawa. Vol.2 p. 202, 203)

Commanding Imam to recite some specific surahs

وإذا قرأ آية السجدة من بين أي السورة فالأولى أن يقرأ معها آيات وإن اكتفى بقراءة آية السجدة لم يضره لأن قراءة آية السجدة من بين الآتي كقراءة سورة من بين السور وذلك لا بأس به والمستحب أن يقرأ معها آيات ليكون أدل على المعنى والإعجاز ولأنه ربما يعتقد هو أو بعض السامعين منه زيادة فضيلة في آية السجدة ومن حيث إن قراءة الكل سواء فهذا يستحب أن يقرأ معها آيات.

(Al-Mabsoot authored by Sarakhsi. Chapter: The prostration of recitation. Vol.2 p.4. Darul Marifah. Beirut)

وإذا قرأ الإمام آية السجدة في صلاة الجمعة فعليه أن يسجد ويسجد معه أصحابه لأن الجمعة ظهر مقصورة فيقاس بالظهر الممدودة فعليه أن يسجد ويسجد معه أصحابه فكذا إذا قرأها في الجمعة، قال شمس الأئمة الحلواني رحمه الله: قال مشائخنا: المسألة في زماننا إذا قرأها الإمام في الجمعة أن لا يسجد لها لا امتداد الصفوف وكثرة القوم فإن المكبر إذا كبر لها ظن القوم أنه كبر للركوع فيركعون وفيه من الفتنة ما لا يخفى وهكذا في صلاة العيد، قال شمس الأئمة: هكذا سألت القاضي الإمام الأستاذ رحمه الله هل يكره للإمام أن يقرأ سورة فيها سجدة يوم الجمعة كما يكره في صلاة الظهر؟ قال: ليست فيه رواية وينبغي أن يكره لأن الجمعة في حق من لا يسمعه قراءة الإمام كصلاة ما يجهر فيها بالقراءة.

(Al-Muheet Al-Burhani Fi Al-Fiqh Al-Numani. Chapter:21 about prostration of recitation. Vol.2 p. 21. Darul Fikr. Beirut)

² (Al-Hidayah. Book of Salah. Chapter: The description of Salah. Vol.1 p. 87.

Question: Is ordering Imam to recite such and such surah in Salah allowed? Is it allowed or disliked for Imam to act upon the command?

Answer: If he is ordered according to recite surah that is sunnah, there is nothing wrong.¹

(Fatawa Darul Uloom Deoband. Vol.2 p. 250)

What is the injunction about reciting two surahs in one rakah

Question: Is there any disliking if Imam recited two surahs in one rakah of Isha or Fajr Salah?

Answer: Reciting to surahs in one rakah is not good, though Salah is correct. Here, not good means somewhat disliking.

قال في الشامي: وذكر شيخ الإسلام لا ينبغي له أن يفعل على ما هو ظاهر الرواية، اه. وفي شرح المنية: الأولى أن لا يفعل في الفرض ولو فعل لا يكرهه أي لا يكرهه تحريمًا²

(Fatawa Darul Uloom Deoband. Vol.2 p. 255)³

عن جابر رضي الله تعالى عنه قال: كان معاذ بن جبل رضي الله تعالى عنه يصلي مع النبي صلى الله عليه وسلم ثم يأتي قومه فمضى ليلة مع¹ النبي صلى الله عليه وسلم العشاء، ثم أتى قومه فأمرهم، فافتتح بسورة البقرة، فاحترق رجل فسلم، ثم صلى وحده وانصرف، فقالوا له، أنأفقت يا فلان! قال: لا والله، ولأتين رسول الله صلى الله عليه وسلم فلا أخبرنه فأتى رسول الله صلى الله عليه وسلم فقال: يا رسول الله! إنا أصحاب نواضح، نعمل بالنهار وأب معاذًا صلى معك العشاء ثم أتى قومه فافتتح بسورة البقرة فأقبل رسول الله صلى الله عليه وسلم على معاذ فقال: يا معاذ! أفأنت أنت؟ اقرأ، "وَالسَّمِيسُ وَصُحُهَا، وَالضُّحَى، وَاللَّيْلُ إِذَا يَغْشَى، وَسَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى" - متفق عليه -

(Mishkat. Book of Salah. Chapter: The recitation in Salah. P. 76. Zafeer)

² Before this text, it is written:

إذا جمعة بين سورتين في ركعة رأيت في موضع أنه لا بأس به -

(Raddul Muhtar. Book of Salah. Chapter: The description of Salah. Lesson: The recitation. Vol.1 p. 510)

وكذا لو جمعة بين سورتين في ركعة واحدة الأولى أن لا يفعل في الفرض ولو فعل لا يكره -

(Ghunyatul Mustamli. P. 462)

ولو جمعة بين سورتين في ركعة لا ينبغي أن يفعل ولو فعل لا بأس به -

(Fatah Al-Qadeer. Chapter: The recitation. Vol.1 p. 299. Zafeer)

³ Reciting two surah along with surah Fatiha in one rakah

Question: If Imam recites two surahs after surah Fatiha, will it harm Salah? Will Salah be valid or required to be repeated?

The injunction about reciting different ruku (paragraphs) from different surahs in one Salah

Question: If one recited half part of second ruku (paragraph) from surah Baqarah in first rakah and half part of second ruku (paragraph) from surah Ale Imran or half part of third ruku (paragraph) from surah Baqarah in second rakah, is Salah valid or disliked?

Answer: All is right.

(Written by himself. P. 18) (Baqiyat Fatawa Rasheediyyah. P. 171)

Reciting two complete surahs or some parts of them in obligatory Salah

Question: Can one recite two complete surahs or some parts of them in obligatory Salah?

Answer: This question is not clear. Do you mean to recite two complete surahs or some parts of them in one rakah or in two rakah? It is disliked in obligatory Salah in first kind and there is no doubt about reciting two surahs in two rakah in second kind, rather it should be that one should recite one complete surah in every rakah. If one recited some parts from one surah in first rakah and some parts from another surah in second rakah, it is also allowed, but not good. Therefore, it will not harm occasionally, but one should not make it habit.¹

Answer: There is nothing wrong if he recites two surahs constantly after surah Fatiha, but if he skips one or more surahs in between, it is disliked those Salah is correct. (Fatawa Hindiyah. Vol.1 p. 78) (Kitabul Fatawa. Vol.2 p. 204, 205)

قرأ سورة في ركعتين فالأصح أنه لا يكره لكن لا ينبغي أن يفعل ولو فعل لأبأس به --- وكذا لو قرأ وسط سورة أو آخرها في الأولى وفي الثانية¹ كذلك من أخرى فلا بأس به إلا أنه لا يفعله. وفي القنية قرأ خاتمة السورة في ركعتين مكروه اتفاقاً. وفي نسخة الحلواني قال بعضهم: يكره. وفي الفتاوى: القراءة في ركعتين من آخر السورة أفضل أم سورة بتمامها؟ العبارة للأكثر وينبغي أن يقرأ في الركعتين آخر سورة واحدة لا آخر سورتين فإنه مكروه عند الأكثر ولا بأس بأب يقرأ سورة ويعيدنها في الثانية كما روى عن ذلك من فعله عليه الصلاة والسلام. كذا في الشرح. وجزم في القنية بالكراهة والظاهر أنها تنزيهية ولفظ لا بأس لا ينافيها ويجمل فعله عليه الصلاة والسلام على باب الجواز هذا إذا لم يضطر فإن اضطرب أن يقرأ في الأولى قل أعوذ برب الناس أعادها في الثانية إن لم يختتم القرآن في ركعة فإن فصل قرأ في الثانية من البقرة. كذا في المجتبى ولا ينبغي أن يجمع بين سورتين في ركعة فإن فعل لأبأس وحكى في القنية قولين في الكراهة وعدمها والانتقال من أي سورة إلى أخرى أو من هذه السورة إلى غيرها وبينهما آيات مكروه وكذا الجمعة بين سورتين بينهما سور أو سورة في ركعة أما في ركعتين فإن كان بينهما سورتان لا يكره أو سورة قيل يكره وقيل لا يكره ولو قرأ في الأولى سورة وفي الثانية ما فوقها كره فإن جرى ذلك على لسانه فتذكر قطع وقيل يتنمها. الخ.

What is the injunction if one recited the same surah in the second rakah which he has recited in the first by mistake

Question: A person recited the same surah in the second rakah which he has recited in the first by mistake. Does it harm Salah or not?

Answer: It does not make any harm in Salah.¹

(Fatawa Darul Uloom Deoband. Vol.2 p. 242)²

(Al-Nahr Al-Faique. Conclusion about the matters of recitation. Vol.1 p. 236, 237. Darul Kutub Al-Ilmiyah)

لا بأس أن يقرأ سورة ويعيدها في الثانية¹

(Al-Durrul Mukhtar)

أفاد أنه يكره تنزيهاً وعليه يحمل جزم القنينة بالكراهة ويحمل فعله عليه الصلوة والسلام لذلك على بيان الجواز، هذا إذا لم يضطرف إلى اضطراب قرأ في الأولى {قُلْ أَغُوذُ بِرَبِّ النَّاسِ} -- أعادها في الثانية إن لم يختص --

(Raddul Muhtar. Book of Salah. Chapter: The description of Salah. Lesson: The recitation. Vol.1 p. 510) But doing so is somewhat disliked. Anees

² Reciting the same surah in two rakah

Question: What is the injunction about reciting the same surah in first and second rakah, because I memorized only five surah?

Answer: Reciting the glorious Qur'an is obligatory in Salah and it will not be correct without recitation. Reciting some specific quantity is sunnah that is proved by the sayings and practices of Prophet (saws). Therefore, one should memorize that quantity necessarily so that he can perform five times Salah otherwise it will be sin. You should memorise the quantity of Sunnah recitation, because missing sunnah perpetually is also sin. You should focus on memorizing the Quran. Repeating the same surah is somewhat disliked in obligatory and necessary Salah. Durre Mukhtar reads:

“أفاد أنه يكره تنزيهاً”

(Al-Durrul Mukhtar with Raddul Muhtar. Vol.2 p. 262) (Chapter: The description of Salah. Lesson: The recitation.)

Allamah Shami explained this text is follow:

“لا بأس أن يقرأ سورة ويعيدها في الثانية”

(Raddul Muhtar with Al-Durrul Mukhtar. Vol.2 p. 262)

However, repeating the same surah in supererogatory Salah is not disliked.

(Al-Durrul Mukhtar with Raddul Muhtar. Vol.2 p. 263)

When you memorized five surahs, you can recite separate surah in two rakah of obligatory Salah or three rakah of necessary Salah. (Kitabul Fatawa. Vol.2 p. 206, 207)

What is the injunction about reciting surah Ikhlas with surah in every rakah

Question: Imam Sahab recited “قُلْ هُوَ اللَّهُ” after joining surah followed by Surah Fatiha in Salah in which Quran is recited loudly and performed ruku and prostration. Then, he recited “قُلْ هُوَ اللَّهُ” again after joining another surah followed by surah Fatiha in second rakah. Is it allowed according to Hanafi schools of thought or not?

Answer: Reciting such as in obligatory Salah is disliked according to Hanafi madhab.¹

It is mentioned in Sharah Munyah:

”والحاصل أن تكرار السورة الواحدة في ركعة واحدة مكروه في الفرض ذكره في فتاوى قاضي خات وكذا تكرارها في ركعتين منه بأن قرأها في الأولى ثم كررها في الركعة الثانية يكره ذكره في الفتية لكن هذا إذا كان بغير ضرورة بأن كان يقدر قراءة سورة أخرى أما إذا لم يقدر فلا يكره، إلتم، ولا يكره تكرار السورة في ركعة أو في ركعتين في التطوع، إلتم.²

So, it is understood that reciting in this way is disliked in obligatory Salah and allowed in supererogatory Salah.

(Fatawa Darul Uloom Deoband. Vol.2 p. 234, 235)³

¹ Because repeating surah Ikhlas in the question asked above is unnecessarily. Anees

² Ghunyatul Mustamli. P. 343. (Here, disliking means somewhat disliked. Anees)

³ One should not repeat surah Ikhlas in every rakah of obligatory Salah

Question: People living in suburb of Amritsar recite surah Ikhlas followed by surah Fatiha in first rakah and they do the same in second rakah. Should they do so or not? If any villager does not know, is it allowed for him or not?

Answer: The sunnah is not to recite one surah again and again in first and second rakah, but recite different surahs in every rakah in order. For example; “قُلْ يَا أَيُّهَا الْكَافِرُونَ” in first rakah and “قُلْ هُوَ اللَّهُ أَحَدٌ” in the second rakah and occasionally some other surah. It is the method of Ghair Muqallidin that they repeat surah Ikhlas in every rakah.

ولا يتعين شيء من القرآن لصلاة على طريق الفرضية، إلتم، ويكره التبعين-

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Chapter: The description of Salah. Lesson: The recitation. Vol.1 p. 508)

لأنه لا بأس بقراءة سورة ويعيدها في الثانية- (الدر المختار) (قوله لا بأس، إلتم) أفاد أنه يكره تنزيهاً وعليه يحمل جزم الفتية بالكراهة ويحمل فعله عليه

الصلوة والسلام لذلك على بيان الجواز هذا إذا لم يضطر-

(Raddul Muhtar. Book of Salah. Chapter: The description of Salah. Lesson: The recitation. Vol.1 p. 510)

The injunction of repeating “قُلْ بِوَاللَّهِ أَحَدٌ”

Question: it is famous about “قُلْ بِوَاللَّهِ أَحَدٌ” that reciting it three times is sunnah. If anyone recites it once only, he is objected. Please inform what Shariah says in this regard.

Answer: Repeating “قُلْ بِوَاللَّهِ أَحَدٌ” is allowed in itself, but where people object, it should be left, lest people understood it necessary.¹ Allah knows the best.

2nd Ziqadah, 1345 AH (Imdadul Ahkam. Vol.2 p. 202)

Salah will not be invalid by repeating any verse

Question: Zaid was performing obligatory Maghrib Salah. He recited surah “Feel” followed by surah Fatiha in the first rakah and he repeated “طِبُّرُ الْبَابِئِل” two times; first

However, the person who did not memorized other than it, he is excused. So, those who are Hanafi of you people, should recite different surahs in order followed by surah Fatiha in every rakah according to sunnah. The Prophet (saws) has recited different surahs in Salah lest reciting only surah Ikhlas in every rakah. (Fatawa Darul Uloom Deoband. Vol.2 p. 242, 243)

عن رجل من جهينة أنه سمع النبي صلى الله عليه وسلم يقرأ في الصبح {إِذَا زُلْزِلَتْ} في الركعتين كلتيهما فلا أدري أنى رسول الله صلى الله عليه وسلم أمر قراء ذلك عمداً؟

(Sunan Abu Dawood. Chapter: A person repeating the same surah in both the rakah. (H: 816)

وبهذا الحديث قال بعض مشايخنا: إنه إذا كرر سورة في ركعتين لا يكره، وقيل يكره، وفي الأصل إذا قرأ سورة واحدة في ركعتين اختلف المشايخ فيه والأصح أنه لا يكره ولكن ينبغي أن لا يفعل ولو فعل لا بأس به

(Sharah Abu Dawood authored by Aini. Vol.3 p. 483. Maktabah Al-Rushd. Riyadh.)

ولو كرر سورة في الركعتين يكره إلا في النفل-

(Sharah Al-Hukkam Sharah Ghurar Al-Ahkam. Disliking acts of salah. Vol.1 p. 111. Daro Ihya Al-Kutub Al-Arabiyyah)

ويكره أن يتخذ شيئاً من القرآن مؤقتاً لشيء من الصلوات يعني لا يقرأ غيرها في تلك الصلوات لأن في هجرها سوء وإذا فعل ذلك في بعض الأوقات لا بأس به، وفي بعض شروح الجامع الصغير أن هذه الكراهة فيما إذا اعتقد أن الصلاة لا تجوز بدونها إلا أن قراءة هذه السورة أسير عليه لا بأس به وإذا كرر آية واحدة مراراً فإرباب كان ذلك في التطوع الذي يصلي وحده فكذلك غير مكروه فقد ثبت عندنا عن جماعة من السلف أنهم كانوا يجيئون ليلتهم بآية العذاب أو آية الرحمة أو آية الرجاء أو آية الخوف وإن كان ذلك في صلاة الفريضة فهو مكروه لأنه لم ينقل إلينا عن واحد من السلف أنه فعل ذلك وهذا كله في حالة الاختيار وأما في حالة العذر والنسيان فلا بأس به والله أعلم-

(Al-Muheet Al-Burhani. Chapter:4 about the condition of Salah. Vol.1 p. 305. Darul Kitab Al-Islami. Beirut)

time with sukoon of “ن” and second time with Fatha on it and then performed ruku. In the second rakah, he recited complete surah Quraish followed by surah Fatiha. Is Salah valid or not or did he has to perform the prostration of mistake?

Answer: Salah is correct in that condition and there was no need to repeat or prostration of mistake.¹

(Fatawa Darul Uloom Deoband. Vol.2 p. 238)

وقرأ بعدها وجوباً (سورة أو ثلاث آيات) ولو كانت الآية والآيات تعدل ثلاث آيات قصار.¹

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Chapter: The description of Salah. Vol.1 p. 459. Zafeer)

إذا كرر آية واحدة مراراً إن كان في التطوع الذي يصلي به وحده فذلك غير مكروه وإن كان في الفريضة فهو مكروه، وهذا في حالة الاختيار أما في حالة العذر والنسيان فلا بأس به.

(Ghunyatul Mustamli. P. 462. Zafeer)

ISSUES OF SUNNAHAH AND RECOMMENDED RECITATION

Issues of Sunnah and Recommended Recitation

Reciting Tiwale Mufassal (long surah) in Fajr salah

Question: Fuqaha describes that reciting Tiwale Mufassal i.e. 40 verse from it in Fajra salah is sunnah, but some surahs from Tiwale Mufassal consist of 20 verses only. If two surahs are recited, it will be 40 verses. Should one do it or not?

Answer: Reciting complete surah in every rakah is the best. So, if he recites one complete surah from Tiwale Mufassal in every rakah of Fajr Salah, sunnah will be done. He should count the verses, whether they are 40 or less or more.¹

(Fatawa Darul Uloom Deoband. Vol.2 p. 244)²

¹ (و) يسن (في الحضر) لإمام ومنفرد، الخ (طوال المفصل) من الحجرات إلى آخر البروج (في الفجر والظهر، الخ) أي في كل ركعة سورة مما ذكره¹

(Al-Durrul Mukhtar)

أي من الطوال والأوساط والقصار، ومقتضاه أنه لا ينظر إلى مقدار معين من حيث عدد الآيات، الخ.

(Raddul Muhtar. Chapter: The description of Salah. Lesson: The recitation. Vol.1 p. 505. Zafeer)

أبو هريرة يقول: ما رأيت أحداً أشبه بصلاة رسول الله صلى الله عليه وسلم من فلات لأمر كارت بالمدينة قال سليمان: فصليت أنا وراءه فكانت

يطيل في الأوليين ويخفف الآخرين ويخفف العصر وكان يقرأ في المغربين بقصار المفصل وفي الأوليين من العشاء بوسط المفصل وفي الصبح بطول

المفصل.

(Sahih Ibn Khuzaimah. Chapter: The evidence that the Prophet (saws)... Vol. 1 p.261. Hadith No. 520. Al-Maktab Al-Islami. Beirut. Sahih Ibn Hibban. Chapter: It is allowed for a person to confined the recitation to Qisare Mufassal (short surahs) in Maghrib Salah. Hadith No. 1837. Al-Sunan Al-Kubra authored by Al-Baihaqi. Chapter: The limit of recitation in Maghrib Salah.)

² The limit of recitation in Fajr Salah

Question: How much should one recite in Fajr Salah?

Answer: Reciting from Tiwale Mufassal (long surahs) in Fajr Salah is sunnah i.e. from surah Hujrat to surah Burooj.

Reciting sort surahs in Fajr Salah is better if the time is short

Question: The time was very short in Fajr salah. So, I recited surah Kafiroon in first rakah and surah Ikhlas in the second rakah. After completing Salah, a person told me that Salah is prohibitively disliked. You should recite long surah. Is it correct?

Answer: That Salah is correct without disliking and what he said about disliking is wrong. Once the Prophet (saws) recited “قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ” and “قُلْ أَعُوذُ بِرَبِّ النَّاسِ” in Fajr Salah. So, it is understood that when the time is short or he is in emergence or travelling, reciting short surah in Fajr Salah is better.¹

(Fatawa Darul Uloom Deoband. Vol.2 p. 237)

If Imam recites short not to let a follower to participate in congregation

Question: Besides little time, if Imam recited “قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ” and “قُلْ أَعُوذُ بِرَبِّ النَّاسِ” in Fajr Salah intending that a specific follower cannot participate in congregation, will Salah be disliked or not?

(و)يسن (في الحضر) لإمام ومنفرد. الخ (طوال المفصل) من الحجرات إلى آخر البروج (في الفجر والظهر)۔

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Chapter: The description of Salah. Vol.1 p. 503) (Fatawa Darul Uloom Deoband. Vol.2 p. 261)

¹ (و)يسن في السفر مطلقاً أي حالة قرار أو فرار۔۔ (الفاتحة) وجوباً (وأي سورة شاء) وفي الضرورة بقدر الحال۔¹

(Al-Durrul Mukhtar)

وفي الشامية: أي سواء كان في الحضر أو السفر۔۔

(Raddul Muhtar. Lesson: The recitation. Vol.1 p. 503. Zafeer)

۔۔ لأنه عليه الصلوة والسلام قرأ في الفجر بالمعزتين، الخ۔

(Raddul Muhtar. Book of Salah. Subject: Sunnah are of two types: Sunnah Ain and Sunnah Kifayah. Vol.1 p. 505. Zafeer)

عن عقبه بن عامر قال: كنت مع النبي صلى الله عليه وسلم في سفر فلما طلع الفجر أذنت وأقام ثم أقامني عن يمينه وقرأ بالمعزتين فلما انصرف

قال: كيف رأيته؟ قلت: قد رأيته يا رسول الله قال: فاقرأ بهما كلما نمت وكلما قمته۔

(Musannaf Ibn Abi Shaibah. Al-Muawwadtain. (H: 30211). Musnad Al-Ruyani. Jubair bin Nufair narrated from Uqbah bin Amir (H: 244). Sahih Ibn Hibban. Chapter: It is allowed for a person to recite Short in Fajr Salah. (H: 1818)

Answer: If Imam recites short opposing the follower indeed or any bad intention, he will carry sin, but if his intention is right, there is nothing wrong and disliking.¹

Allah knows the best. (Talifat Rasheediyah. P. 280)

Is it better to recite short by standing or long by sitting

Question: I am about 84 years old. I am suffering from blood presser and heart disease too. I am going under treatment. I feel gasping while walking. I go to masjid for performing five times Salah, but sometimes cannot go due to darkness or rain or weakness and perform Salah at home. There is no doubt that performing Salah in masjid has much regards, so, intending to get much reward, I want to recite long surahs, but my health does not allow me and I begin gasping. By dint of that, I perform Salah sitting on a chair prostrating on a board instead of standing, and recite long surahs consisting 40 to 50 verses. Now it is to ask that if the weather or health does not help me, is performing Salah at home sitting on a chair and reciting long surah to get much rewards better or performing Salah at home standing reciting 3 to 4 verses in obligatory, sunnah, Tahajjud Salatut Tasbeeh etc.?

Answer: If it is difficult to go to masjid due to illness, rain or darkness, participating in congregation is not necessary for that person and he can perform Salah at home.

”فسقط الجماعة بعد من --- المطر الشديد --- والمرض“²

One can perform obligatory and necessary Salah also by sitting due to excuse, but if he can recite short by standing and long by sitting, he should perform obligatory and necessary Salah by standing, because Qiyam (standing) is obligatory³ while long

عن قيس قال: أخبرني أبو مسعود أن رجلاً قال: والله يا رسول الله! إنى لأتأخر عن صلاة الغداة من أجل فلات مما يطيل بنا فما رأيت رسول الله صلى الله عليه وسلم في موعظة أشد غضباً منه يومئذ ثم قال: إن منكم منفرين فأبكم ما صلى بالناس فليتجاوز فيهم الضعيف والكبير وهذا الحاجة - (Sahih Bukhari. Chapter: The shortening of the Qiyam (standing) by the Imam [in Salat] but performing the bowings and the prostrations perfectly. (H: 702)

قال الملا على القارى: وفيه وعيد على من يسى في تخلف الغير عن الجماعة، قلت: ولو بإطالة الطاعة -

(Mirqat Al-Mafateeh. Chapter: What is necessary for Imam. Vol.3 p. 872. Darul Fikr. Beirut)

² Al-Hidayah. Vol.1 p.161

وتسقط بالأعداء كالريح في الليلة المظلمة لا بالتهار، كما في السراج، والمطر والطين والبرد الشديد والظلمة الشديدة في الأصح -

(Al-Nahr Al-Faique. Chapter: Leading Salah. Vol.1 p. 239. Darul Kutub Al-Ilmiyah. Beirut)

³ لأن القيام ركن في باب الصلاة

recitation which is mentioned in hadith¹ is sunnah or recommended. Why to leave an obligation only for a recommended act? Moreover, Fuqaha have written that if he is able to stand for the duration of opening takbeer or some parts of recitation, it is necessary for him to stand for that time and then perform sitting.

”حتى لو قدر أن يكبر قائماً للتحريمه --- أو كان يقدر على القيام لبعض القراءة دون تمامها، فإنه يؤمر أن يكبر قائماً ويقرأ ما يقدر عليه قائماً ثم يقعد إذا عجز²“

Supererogatory Salah can be performed sitting without any excuse. Therefore, one can perform sitting Tahajjud, Salatut Tasbeeh etc. with long recitation. There is nothing wrong.

(Kitabul Fatawa. Vol.2 p. 193- 195)

Saying takbeer at the end of surah Duha

Question: Saying takbeer at the end of every surah from surah Duha to surah Naas, wishing Paradise (Jannah) during reciting its related verse or refuting from Hell (Dauzakh) during reciting its related verse and reading “سُبْحَانَ رَبِّيَ الْأَعْلَى” at the time of reciting “سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى” and so on. Are these conditions correct according to Shafaei' and Hanafi Madhab in obligatory and supererogatory Salah or all of Salah? What is the injunction about them?

Answer: Imam Ahmad and Abu Dawood have reported from Abdullah bin Abbas (rz) that the Prophet (saws) used to read “سُبْحَانَ رَبِّيَ الْأَعْلَى” at the time of reciting “سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى”

(Badai Al-Sanai. Chapter: The conditions of the pillars in Tayammum. Vol.1 p. 48. Darul Kutub Al-Ilmiyah. Beirut)

¹ عن أبي قتادة أن النبي صلى الله عليه وسلم كان يطيل في الركعة الأولى من صلاة الظهر ويقتصر في الركعة الثانية ويفعل ذلك في صلاة الصبح.) (Sahih Bukhari. Hadith No.779. Chapter: To prolong the first rakah.)

² Al-Jauharah Al-Nayyirah. Book of Salah. Chapter: Salah of sick person. Vol.1 p. 95. Tabyeenul Haqaique. Chapter: Salah of sick person. Vol.1 p.200.

قال الفقيه أبو جعفر رحمه الله: يؤمر بأن يقوم مقدار ما يقدر فإذا عجز قعد حتى إنه إذا كان قادراً على أن يكبر قائماً ولا يقدر على القيام للقراءة أو كان يقدر على القيام ببعض القراءة دون تمامها إنه يؤمر بأن يكبر قائماً ويقرأ ما يقدر عليه قائماً ثم يقعد إذا عجز وبه أخذ الشيخ الإمام شمس الأنظمة الحلواني رحمه الله.

(Al-Muheet Al-Burhani. Chapter: 31 about Salah of sick person. Vol.2 p.141. Darul Kutub Al-Ilmiyah. Beirut)

الأعلى¹. Allamah Jalaluddin Mahalli (r) mentioned in his interpretation that the Prophet (saws) said takbeer when surah Duha was revealed and ordered other people to say takbeer after surah Duha and all other surahs afterward.² Allamah Suyuti (r) has collected ahadith in “Itqan” and Imam Muslim has reported in his Sahih: Huzaifah (rz) said that I perform Salah with the Prophet (saws) at one night; he recited surah Baqarah, surah Ale Imran and surah Nisa in one rakah. When he recited, the verse related to tasbeeh, read tasbeeh, if the verse related to question, asked the question and if the verse related to seek refuge, sought refuge. You can find many examples in this respect in the books of hadith and interpretation of the glorious Quran.

Some details are as follow:

Some Shafae’ Ulama regard it sunnah while some of them class it is recommended. The same injunction was to both conditions: in Salah and out of Salah.

Allamah Suyuti said in Itqan:

يستحب التكبير من الضحى إلى آخر القرآن وهي قراءة المكين --- وسواء في التكبير في الصلاة وخارجها، صرح به السخاوى وأبو شامة، انتهى ملخصاً³

Allamah Sulaiman Jamal mentioned in Hashiyah Jalalain:

فالتكبير يسن بعد هذه السور سواء قرأ القارى في الصلاة أو في خارجها، انتهى⁴

Imam Nawawi (r) described in Sharah Muslim:

فيه استحباب هذه الأمور لكل قارى في صلاة أو غيرها ومذهبنا استحبابه للإمام والمأموم والمنفرد، انتهى ملخصاً⁵

عن ابن عباس أن النبي صلى الله عليه وسلم كان إذا قرأ سم ربك الأعلى، قال: سبحان ربى الأعلى¹

(Musnad Ahmad bin Hanbal. Musnad Abdullah bin Abbas. (H: 2066). Sunan Abu Dawood. Chapter: Supplication in Salah. (H: 883)

والسنة في قراءة أهل مكة من أول سورة “الضحى” على رأس كل سورة حتى يختتم القرآن فيقول: الله أكبر --- فلما نزلت والضحى كبر رسول الله صلى الله عليه وسلم فرحاً بنزول الوحي فاتخذوه سنة والله تعالى أعلم

(Tafseer Khazin Li Bab Al-Taweel Fi Maani Al-Tanzeel. Interpretation of Surah Duha. Vol.4 p. 440. Darul Kutub Al-Ilmiyah. Beirut)

³ Al-Itqan Fi Uloom Al-Quran. Category:35 about the etiquettes of recitation of the glorious Quran. Vol.1 p. 383, 384. Al-Haiah Al-Misriyah Al-Ammah Lil Kutub.

⁴ Al-Jamal Hashiyah Al-Jalalain.

⁵ Sharah Al-Nawawi on Sahih Muslim. Chapter: Prolonging recitation in night Salah is recommended. Vol.6 p. 62. Daro Ihya Al-Turath Al-Arabi.

According to Hanafi school of thought, saying these words in obligatory, necessary and Taraweeh Salah is disliked and contrary to sunnah for Imam and the followers both. It is proved neither by the Prophet (saws) nor the companions (rz). However, they can be said in supererogatory Salah other than Taraweeh e.g. in supererogatory Salah from night when the followers are little in number and they do not dislike these words. If the followers of the dislike these words, Imam should leave it. If he is performing alone, he should not say in obligatory and Taraweeh Salah, because it is not confirmed in them and can say in other supererogatory Salah.

Durre Mukhtar reads:

وكذا الإمام لا يشتغل بغير القرآن وما ورد حمل على النفل منفرداً، انتهى¹

Allamah Shami mentioned in Raddul Muhtar:

(وقوله حمل على النفل منفرداً) أفاد أن كلا من الإمام والمقتدى في الفرض والنفل سواء، قال في الحلية: أما الإمام في الفرائض فلما ذكرنا من أنه صلى الله عليه وسلم لم يفعله فيها، وكذا الأئمة من بعده إلى يومنا هذا، فكان من المحدثات، ولأنه تفتيل على القوم فيكرهه، وأما في التطوع فإن كان في التراويح فكذلك، وإن كان في غيرها من نوافل الليل التي اقتضى به فيها واحد أو اثنان فلا يتم ترجيح الترك على الفعل لما روينا: -- أي عن حذيفة رضي الله عنه أنه قال: صليت مع رسول الله صلى الله عليه وسلم ذات ليلة إلى أن قال وما مر بآية رحمة إلا وقف عندها فسأل، ولا بآية عذاب إلا وقف عندها وتعوذ -- اللهم إذا كان في ذلك تفتيل على المقتدى -- وأما المأموم فلا أن وظيفته الإستماع والإنصات فلا يشتغل بما يجله لكن قد يقال إنما يتم ذلك في المقتدى في الفرائض والتراويح أما المقتدى في النافلة المذكورة إذا كان إمامه يفعله فلا بعدم الإخلال بما ذكر فليحمل على ما عدا هذه الحالة، انتهى²

Tahtawi Hashiyah Durrul Mukhtar states:

(قوله: وكذا الإمام، إلخ) أما المنفرد ففي الفرض كذلك وفي النفل يسأل الجنة ويتعوذ من النار عند ذكرهما، انتهى³

Allamah Ibn Humam describes in Fatah Al-Qadeer:

وكذا الإمام لا يشتغل بغير القراءة سواء أمر في الفرض أو النفل أما المنفرد ففي الفرض كذلك، وفي النفل يسأل الجنة ويتعوذ من النار عند ذكرهما ويتفكر في آية المثل، وقد ذكروا فيه حديث حذيفة: "صليت مع رسول الله صلى الله عليه وسلم صلاة الليل فما مر بآية، فيها ذكر الجنة إلا وقف وسأل الله تعالى الجنة، وما مر بآية فيها ذكر النار إلا وقف وتعوذ من النار"، وهذا يقتضي أن الإمام يفعله في النافلة وهم صرحوا بالمنع إلا أنهم عللوه بالتطويل على المقتدى فعلى هذا لو أمر من يعلم منه طلب ذلك يفعله، انتهى⁴

¹ Al-Durrul Mukhtar on Raddul Muhtar. Lesson: The recitation. Vol.1 p. 545. Darul Fikr. Beirut

² Chapter: The description of Salah. Lesson: The recitation. Vol.1 p. 545

³ Hashiyah Al-Tahtawi on Al-Durrul Mukhtar. Book of Salah. Chapter: Imam will recite loudly. Vol.1 p.237

⁴ Fatah Al-Qadeer. Book of Salah. Lesson: The recitation. Vol.2 p. 342. Darul Fikr. Beirut

What Shaikh Abdul Haque Muhaddith Dehlawi (r) mentioned in “Ma Thabata Min Al-Sunnah”:

والمسنون المعمول عليه في الحرمين وسائر ديار العرب التكبير عند الختم من والصبح إلى آخر القرآن والمختار فيه لا إله إلا الله والله أكبر ولواكتفى بالله أكبر صرح، انتهى¹

It is applied for out of Salah and the above explanations of Hanafis Fuqaha are indices. Allah knows the best.

I was present in Makkah -the great- in 1279 AH. I did not notice it in Taraweeh in Hanafi Masjids there, but I have participated in glorious meeting of Mulid Sharif where people have a custom to recite from surah Duha to the end of Quran and say takbeer after every surah. I have noticed this practice in Makkah, Madinah and Jeddah all three places. Allah knows the best.

Written by Abul Hasanat Muhammad Abdul Hai. (Majmuah Fatawa Maulana Abdul Hai Urdu. P. 228- 230)

Masnoon recitation

Question: Khalid said that those who recite the parts of Salah other than Tiwale Mufassal, Qisare Mfassa and Awsate Mufassal their Salah is contrary to sunnah, because reciting parts of surah is not proved by the Prophet (saws). Zaid said that reciting parts of surah is proved by the Prophet (saws). Mishkat Sharif: chapter of recitation and Qazikhan proved it referring to the Prophet (saws). Classifying the practice proved by the Prophet (saws), against sunnah is ignorance or rigidity. Nowadays, ulama and common people are noticed that they do not care Tiwal, Ausat and Qisar. Are these people going against sunnah?

Answer: Sharah Al-Tanweer reads:

(و) يسنّ (في الخضر) لإمام ومنفرد. ذكره الحلبي. والناس عنه غافلون (طوال المفصل) من الحجرات إلى آخر البروج (في الفجر والظهر) منها إلى آخر لم يكن (أوساطه في العصر والعشاء. و) باقيه (قصاره في المغرب) أي في كلّ ركعة سورة ممّا ذكره الحلبي²

¹ “Ma Thabata Min Al-Sunnah” Authored by Al-Shaikh Abdul Haque Muhaddith

(و) --- (في الخضر) --- (إذا خاف فوت الوقت يقرأ قدر ما لاتفوته الصلاة) --- (وإن لم يخف فوت الوقت) فالسنة في حقه أنه (يقرأ في صلاة² الفجر) في الركعتين (بأربعين) آية وسطاً وهو الأدنى (أو خمسين أو ستين آية) --- (و) يقرأ (في الظهر مثله) --- (أو) --- (دونه) --- (و) يقرأ (في العصر والعشاء) كذلك --- (قال القدروى: يقرأ في الفجر) --- (بطوال المفصل) --- (وفي الظهر والعصر والعشاء بأوساط المفصل)

أى من الطوال والأوساط والقصار، ومقتضاه أنه لا نظر إلى مقدار معين من حيث عدد الآيات مع أنه ذكر في النهر القراءة أن من المفضل سنة والمقدار المعين سنة أخرى، ثم قال: وفي الجامع الصغير يقرأ في الفجر في الركعتين سورة الفاتحة وقدر أربعين أو خمسين واقتصر في الأصل على الأربعين وفي المجرى: ما بين الستين إلى المائة والكل ثابت من فعله عليه الصلوة والسلام ويقرأ في العصر والعشاء خمسة عشر في الركعتين في ظاهري الرواية، كذا في شرح الجامع لقاضي خاب، وجزم به في الخلاصة وفي المحيط وغيره يقرأ عشرين وفي المغرب خمس آيات في كل ركعة، آه، أقول: كون المقروء من سور المفضل على الوجه الذي ذكره المصنف وبوال المذكور في المتون كلقندوري والكنز والمجمع والوقاية والنقاية وغيرها وحصر المقروء بعدد على ما ذكره في النهر والبحر مما علمته مخالف لما في المتون من بعض الوجوه كما نبه عليه في الحلية فإنه لو قرأ في الفجر أو الظهر سورتين من طوال المفضل تزيد أن على مائة آية كالرحمن والواقعة أو قرأ في العصر أو العشاء سورتين من أوساط المفضل تزيد أن على عشرين أو ثلاثين آية كالغاشية والفجر يكون ذلك موافقاً للسنة على ما في المتون لا على الرواية الثانية ولا تحصل الموافقة بين الروايتين إلا إذا كانت السورتان موافقة للعدد المذكور ويلزم على ما مر عن النهر من أن المقدار المعين سنة أخرى أن تكون قراءة السورتين الزائدتين على ذلك المقدار خارجة عن السنة إلا أن يقتصر من كل سورة منهما على ذلك المقدار مع أنهم صرحوا بأن الأفضل في كل ركعة الفاتحة وسورة تامة فالذي ينبغي المصير إليه أنهما روايتان متخالفتان اختار أصحاب المتون إحداهما ويؤيده أنه في متن الملتقى ذكراً أولاً أن السنة في الفجر حضراً أربعين آية أو ستون، ثم قال: واستحسنوا طوال المفضل فيها وفي الظهر، إلخ، فذكر أن الثاني استحسان فيترجح على الرواية الأولى لتأييده بالأثر الوارد عن عمر رضي الله عنه أنه كتب إلى أبي موسى الأشعري رضي الله تعالى عنه أن يقرأ في الفجر والظهر بطوال المفضل وفي العصر والعشاء بأوساط المفضل وفي المغرب بقصار المفضل، قال في الكافي وبوال مروى عن النبي صلى الله عليه وسلم لأن المقادير لا تعرف إلا سماعاً، آه.

¹(Raddul Muhtar. Vol.1 p. 505)

It is understood by the above-mentioned research that there are two statements regarding sunnah of recitation. One of them explains the definite number of verses and the other denotes that “Nahr” reconciled surahs of Mufasssal; the defined number of verses from Mufasssal Surah is sunnah. Allamah Shami has objected it and said these both are separate statements and the statement about Mufasssal surah is from common texts and it is preferred.

--(و) يقرأ في المغرب بقصار المفضل)-- (أما الطوال) -- (فمن سورة الحجرات إلى سورة البروج وأما الأوساط فمن سورة البروج إلى سورة

لم يكن وأما القصار فمن سورة لم يكن إلى آخر القرآن) هذا هو الذي عليه الجمهور في تفسير طواله وأوساطه وقصاره

(Sharah Munyatul Musalli. Chapter: The description of Salah. P. 310- 312. Publication: Sindh)

¹ Chapter: The description of Salah. Lesson: The recitation. Vol.1 p. 539- 541

Then, it is mentioned in detail that deciding complete surah is the best and if he wants to recite a part of surah, he should recite from the end of surah, because leaving the end of surah is somewhat disliked. However, reciting a surah from Mufassal is sunnah. The custom that people adopted against it is not correct. Khaniyah and Munyah mentioned that reciting from Mufassal is recommended, but Allamah Halabi (r) said that here recommendation means sunnah. if it is supposed recommended, leaving it is still somewhat disliked. Leaving sunnah and committing disliking acts and doing them perpetually are due to be reformed. Wherever the recitation of a surah other than Mufassal surah is found, is required of hours.

Ibn Abideen (r) said:

(قوله واختار في البدائع عدم التقدير، إلخ) والظاهر أن المراد عدم التقدير بمقدار معين لكل أحد وفي كل وقت كما يفيد تمام العبارة بل تارة يقتصر على أدنى ما ورد كاقصر سورة من طوال المفصل في الفجر أو اقتصر سورة من قصاره عند ضيق وقت أو نحوه من الأعداء؛ "لأنه عليه الصلوة والسلام قرأ في الفجر بالمعوذتين لما سمع بكاء صبي خشية أن يشق على أمه" وتارة يقرأ أكثر ما ورد إذا لم يمل القوم، فليس المراد إلغاء الوارد ولو بلا عذر ولذا قال في البحر عن البدائع والجملة فيه أنه ينبغي للإمام أن يقرأ مقدار ما يخفف على القوم ولا يشغل عليهم بعد أن يكون على التمام وكذا في الخلاصة، آهـ.

(Raddul Muhtar. Vol.1 p. 505)¹ Allah knows the best.

08th Muharram, 1384 AH (Ahsanul Fatawa. vol.3 p.72-74)

The injunction of reciting according to sunnah in Salah during journey

Question: A person was in much hurry. The train halted only for three minutes. He wanted to perform Fajr salah after alighting from the train. Reciting from Tiwale Mufassal is necessary or can he recite any surah?

Answer: He can recite any surah.

"تخفف القراءة في السفر والصلوات كلها"ـ

(Fatawa Ghayathiyah. P. 38)² Allah knows the best.

¹ Book of Salah. Chapter: The description of Salah. Lesson: The recitation.

² C Al-Fatawa Al-Ghayathiyah with Fatawa ibn Nujaim. Chapter: Salah of traveller. P. 38. Publication: Al-Amiriyah. Boolaquee.

Reciting according to Sunnah in Salah in which Quran is recited loudly and silently

Question: It is noticed in most masajid that Imam completes the recitation in a very short time in Salah in which Quran is recited silently and he recites for a long time in Salah in which Quran is recited loudly. For example; performing four rakah of Zuhr Salah requires at most five minutes and Isha Salah also consists of four rakah, but it requires 10 to 12 minutes, because the recitation is done loudly. It means, Imam Sahab recites with relax in Salah in which Quran is recited loudly and he recites very hurriedly in Salah in which Quran is recited silently. Will Salah be correct in this way? If it is correct, will it be disliked or not? I listened to some ulama that Salah will not be valid in that way. Is it correct?

Answer: Reciting Tiwale Mufassal in Fajr and Zuhr salah, Ausate Mufassal in Asr and Isha salah and Qiasare Mufassal in Maghrib salah is sunnah,¹ but prolonging out loud Salah and shorting silent Salah without any Shariah cause is in against to the sincerity.² Ulama have written that one should recite with the care of rules of pronunciation in Salah in

عن عقبه بن عامر قال: كنت أقود برسول الله صلى الله عليه وسلم ناقته في السفر فقال لي: يا عقبه ألا أعلمك خير سورتين قرئنا فعلمني قل أعوذ برب الفلق وقل أعوذ برب الناس. قال: فلم يرني سررت بهما جداً فلما نزل لصلاة الصبح صلى بهما صلاة الصبح للناس فلما فرغ رسول الله صلى الله عليه وسلم من الصلاة التفت إلي فقال: يا عقبه كيف رأيت؟

(Sunan Abu Dawood. Chapter: Regarding the Mu'awwadhatin. (H: 1462)

¹ Al-Halabi Al-Kabeer Sharah Munyatul Musalli. Chapter: The description of Salah. P. 310- 312.

Publication: Sindh

وفي أحاديث أخرى غير الباب وهي في الصحيحين أن النبي صلى الله عليه وسلم كان أخف الناس صلاة في تمام وأنه صلى الله عليه وسلم قال: إني² لأدخل في الصلاة أريد إطالتها فأسمع بكاء الصبي فأتجوز في صلاتي مخافة أن تفتن أمه. قال العلماء: كان صلاة رسول الله عليه وسلم تختلف في الإطالة والتخفيف باختلاف الأحوال فإذا كان المأموم يوشرك التطويل ولا شغل هناك له ولا لهم طول وإذا لم يكن كذلك خفف وقد يريد الإطالة ثم يعرض ما يقتضي التخفيف بكاء الصبي ونحوه وينضم إلى هذا أنه قد يدخل في الصلاة في أثناء الوقت فيخفف وقيل إنما طول في بعض الأوقات وهو الأقل وخفف في معظمها فلا إطالة لبيان جوازها والتخفيف لأنه الأفضل وقد أمر النبي صلى الله عليه وسلم بالتخفيف وقال: إنكم منفرون فأياكم صلى بالناس فليخفف فإن فيهم السقيم والضعيف وذو الحاجة -- وعلى الجملة السنة التخفيف كما أمره النبي صلى الله عليه وسلم لليلة التي بناها --

(Sharah Al-Nawawi of Sahih Muslim. Chapter: Recitation in Zuhr and Asr Salah. Vol.1 p. 174. Daro Ihya Al-Turath Al-Arabi. Beirut)

which Quran is recited silently as he recites in Salah in which Quran is recited loudly.¹ Saying someone that Salah will not be valid in this way is wrong. Allah knows the best.

Written by Habibullah Qasmi (Habibul Fatawa. Vol.3 p. 91, 92)

The injunction of prolonging recitation in Maghrib salah

Question: If Imam prolonged the recitation with the intention that more people will participate in congregation and there is no Ameer. What is the injunction of Shariah in this condition?

Answer: Reciting from Qisare Mufasssal in Maghrib Salah is sunnah.² Though, its some surahs are long, if he recited that long surah, there is nothing wrong. Moreover, prolonging recitation to let the followers participate in congregation also correct, in condition that he should not make it habit, but avoiding it is the best.

(Shami. Vol.1 p. 494)³ Allah knows the best.

Written by Habibullah Qasmi (Habibul Fatawa. Vol.3 p. 95, 96)

Reciting surah Sajdah in Fajr Salah on Friday

Question: Zaid said that reciting surah Sajdah in first rakah and surah Dahr in second rakah of Fajr salah on Friday is recommended. Amr said that Hanafis Fuqaha regarded it disliked. Whose statement is correct?

¹ تصحيح الحروف أمر لا يدمنه ولا تصير قراءة إلا بعد تصحيح الحروف -

(Al-Muheet Al-Burhani. Chapter: 4 about the condition of recitation loudly and silently. Vol.1 p.296. Darul Kutub Al-Ilmiyah. Beirut)

وفي المحيط معزياً إلى الفتاوى: الإمام إذا طول القراءة في الركعة الأولى لكي يدركها الناس لا بأس إذا كانت تطويلاً لا يعقل على القوم. اهـ، فأفاد أن التطويل في سائر الصلوات إن كانت لقصد الخير فليس بمكروه وإلا ففيه بأس وهو بمعنى كراهة التنزيه -

(Al-Bahrur Raique. Etiquettes of Salah. Vol.1 p. 362. Darul Kitab Al-Islami. Anees)

² عن أبي هريرة قال: ما صليت وراء أحد أشبه صلاة برسول الله صلى الله عليه وسلم من فلان - - يقرأ في المغرب بقصار المفصل -

(Sunan Al-Nasai. Chapter: Making the standing and recitation lighter. (H: 982)

³ Raddul Muhtar. Book of Salah. Chapter: The description of Salah. Lesson: The recitation. Vol.1 p. 541. Darul Fikr. Beirut

وأما في زماننا فالأفضل أن يقرأ القوم على حسب حال القوم من الرغبة والكسل فيقرأ قدر ما لا يوجب تنفير القوم عن الجماعة لأرب تكثير الجماعة أفضل من تطويل القراءة -

(Badai Al-Sanai. Lesson: Sunnah acts of Taraweeh Salah. Vol.1 p. 289. Darul Kutub Al-Ilmiyah)

Answer: Reciting surah Sajdah in first rakah and surah Dahr in second rakah of Fajr salah on Friday is recommended in itself, but acting upon it persistently is disliked lest the people understand it necessary. Nowadays, Aimmah of masajid have left it completely. It is letharginess and it should be reformed.

Al-Durrul Mukhtar reads:

(ويكره التعيين) كالسجدة، وبلى أتى لفجر كل جمعة، بل يندب قراءتهما أحياناً.

Ibn Abideen said:

وقال ابن عابدين رحمه الله تعالى وفي فتح القدير: لأن مقتضى الدليل عدم المداومة لا المداومة على العدم كما يفعله حنفية العصر، فيستحب أن يقرأ ذلك أحياناً تبركاً بالمأثور فإن لزوم الإيها م ينشئ بالترك أحياناً (إلى قوله) وقيد الطحاوى والإسبيجاني الكراهة بما إذا رأى ذلك حتماً لا يجوز غيره، أما لو قرأه للتيسير عليه أو تبركاً بقراءته عليه الصلوة والسلام فلا كراهة لكن بشرط أن يقرأ غيره أحياناً لئلا يظن الجاهل أن غيراً لا يجوز.

(Raddul Muhtar. Vol.1 p. 508)¹ Allah knows the best.

03rd Rabi Al-Awwal, 1398 AH (Ahsanul Fatawa. Vol.3 p. 81, 82)

Pausing at every verse of surah Fatiha is the best

Question: A Molvi Sahab said that pausing at every verse of surah Fatiha is recommended in Salah while other Molvi Sahab said that reciting continuously without pausing is the best. Whose statement is correct?

Answer: Pausing at every verse of surah Fatiha is the best.

¹ Chapter: The description of Salah. Lesson: The recitation.

عن أبي هريرة أن النبي صلى الله عليه وسلم كان يقرأ في الصبح يوم الجمعة بـ "المرتيل" في الركعة الأولى وفي الثانية "هل أتى على الإنسان حين من الدهر لم يكن شيء مذكوراً" -

(Sahih Muslim. Chapter: What is to be recited on Friday? (H: 880)

وأي سورة قرأ في صلاة العيد جاز وقد بلغنا عن النبي صلى الله عليه وسلم أنه كان يقرأ فيها {سبح اسم ربك الأعلى} و{هل أتاك حديث الغاشية} فإن تبرك باقتداء برسول الله صلى الله عليه وسلم في قراءة هاتين السورتين فحسن ولكن يكره أن يتخذ شيئاً من القرآن حتماً في صلاة لا يقرأ فيها غيره فربما يظن ظان أنه لا تجوز تلك الصلاة إلا بقراءة تلك السورة فكان هو مبدلاً في الدين ما ليس منه وقال عليه الصلاة والسلام: "من أدخل في ديننا ما ليس منه فهو رد" -

(Al-Mabsoot authored by Al-Sarakhsi. Chapter: Salah of Eidain. Vol.2 p. 40. Darul Marifah). Al-Badai. Chapter: What is recommended on Friday and what is disliked? Vol.1 p. 269. Darul Kutub Al-Ilmiyah)

عن ابن جريج، عن ابن أبي مليكة، عن أم سلمة رضي الله تعالى عنها قالت: كانت رسول الله صلى الله عليه وسلم يقطع قراءته يقول (الحمد لله رب العالمين)، ثم يقف، ثم يقول: (الرحمن الرحيم) ثم يقف.

¹(Tirmizi) (Mishkat Al-Masabeeh. P. 191. Shamail Al-Tirmizi. P. 592)

وفي كنز العمال عن أبي عثمان النهدي عن عمر بن الخطاب رضي الله تعالى عنه أن النبي صلى الله عليه وسلم كان يقطع قراءته بسم الله الرحمن الرحيم، الحمد لله رب العالمين إلى آخرها، السلفي في انتخاب حديث الفراء، ورجاله ثقات.

²(Kanz Al-Ummal. Vol.8 p. 71)

The following hadith also claims its virtues:

عن أبي هريرة رضي الله تعالى عنه عن النبي صلى الله عليه وسلم قال: "من صلى صلوة ثم لم يقرأ فيها بأم القرآن فهي خداج" ثلاثاً، غير تمام فليل لأبي هريرة رضي الله تعالى عنه: إنا نكوت وراء الإمام فقال: اقرأها في نفسك، فإن سمعت رسول الله صلى الله عليه وسلم يقول: قال الله تعالى: قسمت الصلوة بيني وبين عبدى نصفين ولعبدى ما سأل، فإذا قال العبد الحمد لله رب العالمين، قال الله تعالى: حمدنى عبدى، وإذا قال: الرحمن الرحيم، قال الله تعالى: أثنى على عبدى، وإذا قال: مالك يوم الدين، قال: مجدنى عبدى، وقال: مرة فوض الى عبدى، فإذا قال: إياك نعبد وإياك نستعين، قال: بذابني وبين عبدى ولعبدى ما سأل، فإذا قال: إهدنا الصراط المستقيم صراط الذين أنعمت عليهم غير المغضوب عليهم ولا الضالين، قال: بهذا عبدى ولعبدى ما سأل.

³Allah knows the best. (Sahih Muslim. Vol.1 p. 169)

03rd Jumada Al-Uoola, 1398 AH (Ahsanul Fatawa. Vol.3 p. 82, 83)

Reciting less than Sunnah limit during raining

Question: If it began raining at the exit time of congregation of Juma Salah and Imam Sahab thought that hundreds of people are getting wet in the yard of masjid, is it like sunnah to lead Salah reciting short surahs?

¹ Mishkat Al-Masabeeh. Book of the virtues of Qur'an. Chapter: The etiquettes of recitation and learning Quran. (H: 2205). Sunan Al-Tirmizi. Chapter: Surah Fatiha. (H: 2927)

عن أم سلمة قالت: كانت رسول الله صلى الله عليه وسلم إذا قرأ يقطع قراءته آية {بسم الله الرحمن الرحيم} الحمد لله رب العالمين O الرحمن الرحيم O مالك يوم الدين O - (واللفظ لعبد الله بن محمد إسناده صحيح وكلهم ثقات، الخ).

(Sunan Al-Dara Qutni. Chapter: Reciting "بسم الله الرحمن الرحيم" is necessary. (H: 1191)

² Kanz Al-Ummal. Chapter: Adkar of opening takbeer and its related acts. Vol.8 P. 108. Hadith No. 22118. Muassasah Al-Risalah.

³ (Sahih Muslim. Book of fasting. Chapter: It is obligatory to recite Al-Fatiha in every rakah. (H: 395) Bait Al-Afkar.

Answer: Yes.

Ibn Abideen (r) said:

فقد ظهر من كلامه (الكمال) أنه لا ينقص عن السنون إلا لضرورة كقراءته بالمعوذتين لبكاء الصبي -

(Raddul Muhtar. Vol.1 p. 528)¹ Allah knows the best.

16th Jumada Al-Ukhra, 1391 AH (Ahsanul Fatawa. Vol.3 p. 83)

Reciting from the midst of surah in Salah

Question: Nowadays, Aimmah of masajid recite any ruku (paragraph) from the midst of surah instead of complete surah. Is it correct or disliked?

Answer: The major fault in common custom is that recitation is not done from Mufasssal surahs according to sunnah in Salah while it is Sunnah. Here is a detail about reciting the part of Mufasssal surahs: If the recitation is done in both rakah from the ending part of one surah there is no disliking. Besides, if the recitation is done in other way like reciting from the beginning or the midst of surah or the ending of a surah in first rakah and the ending of another surah in the second rakah, it is somewhat disliked.

Sharah Al-Tanweer reads:

لا بأس أن يقرأ سورة ويعيدها في الثانية. وأن يقرأ في الأولى من محل وفي الثانية من آخر ولو من سورة إن كانت بينهما آيات فأكثر -

Ibn Abideen said:

قال في النهر وينبغي أن يقرأ في الركعتين آخر سورة واحدة لا آخر سورتين فإنه مكروه عند الأكثر. أب. لكن في شرح المنية عن الخافضة: الصحيح أنه لا يكره، وينبغي أن يراد بالكراهية المنفية التحريمية. فلا ينافي كلام الأكثر ولا قول الشارح: لا بأس، تأمل، ويؤيده قول شرح المنية عقب ما مرّ وكذا لو قرأ في الأولى من وسط سورة أو من سورة أولها ثم قرأ في الثانية من وسط سورة أخرى أو من أولها أو سورة قصيرة الأصح أنه لا يكره لكن الأولى أن لا يفعل من غير ضرورة أب (قوله ولو من سورة، إلخ) وأصل بما قبله: أي لو قرأ من محلين يارب انتقل من آية إلى أخرى من سورة واحدة لا يكره إذا كانت بينهما آيات فأكثر لكن الأولى أن لا يفعل بلا ضرورة

¹ Book of salah. Chapter: Leading Salah.

مطلب: إذا صلى الشافعي قبل الغننى بل الأفضل الصلاة مع الشافعي أم لا؟

أقول: الدعوة إلى الحق لا تتم فاندتها إلا بالتيسير والتنفيذ بخلاف الموضوع والشيء الذي يكلف جمهور الناس من حقه التخفيف كما صرح النبي صلى الله عليه وسلم حيث قال: إن منكم منفرين -

(Hujjatullah Al-Balighah. The recitation. Vol.2 p. 42. Darul Jeel. Beirut)

لأنه يوم الإعراض والترجيح بلا مرجح- (شرح المنية) وإنما فرض المسألة في الركعتين لأنه لو انتقل في الركعة الواحدة من آية إلى آية يكره وإن كان بينهما آيات بلا ضرورة فإن سها ثم تذكر يعود مراعاة لترتيب الآيات-

(Sharah Al-Munyah) (Raddul Muhtar. Vol.1 p. 510)¹ Allah knows the best.

23rd Ramadan, 1398 AH (Ahsanul Fatawa. Vol.3 p.85, 86)

Reciting the same surah in both rakah

Question: If one recited surah Ikhlas in the first rakah and in the second rakah also, will Salah be disliked or not?

Answer: Doing so in obligatory salah knowingly is somewhat disliked, but nothing wrong in supererogatory salah.

قال في العلائقة: لا بأس أن يقرأ سورة ويعيد بها في الثانية²
وفي الشامية: أفاد أنه يكره تنزيهاً-

(Raddul Muhtar. Vol.1 p.510)³

وفي العلائقة: ولا يكره في النفل شيء من ذلك⁴

¹ Chapter: The description of Salah. Lesson: The recitation.

² (Al-Durrul Mukhtar with Raddul Muhtar. Chapter: The description of salah. Vol.2 p.268. Majma Al-Anhur Fi Multaqa Al-Abhur. Lesson: The injunctions of recitation in salah. Vol.1 p.106. Daro Ihya Al-Turath Al-Arabi.

لا بأس أن يقرأ سورة في الأولى ثم يعيدها في الثانية لما روى أنه عليه الصلاة والسلام قرأ في الركعة الأولى من المغرب {إذا زلزلت الأرض} ثم قام وقرأها في الثانية-

(Tabyeenul Haqaique. Chapter: To begin salah and its opening takbeer. Vol.1 p.131. Bulaque, Egypt.)

عن رجل من جهينة أنه سمع النبي صلى الله عليه وسلم يقرأ في الصبح إذا زلزلت الأرض في الركعتين كلتيهما فلا أدري أنى رسول الله صلى الله عليه وسلم أمر قرأ ذلك عمداً-

(Sunan Abu Dawood. Chapter: A person repeating the Same surah in both the rakah. (H:816).

Sunan Al-Baihaqi Al-Kubra. Chapter: Exceeding in recitation in Fajr salah. (H: 4021)

عن سعيد بن المسيب قال: صلى رسول الله صلى الله عليه وسلم الفجر فقرا في الركعة الأولى بـ"إذا زلزلت" ثم قام في الثانية فأعادها-

(Al-Maraseel Li Abi Dawood. Chapter: The recitation. (H:40)

عن عروة أن أبا بكر الصديق صلى الصبح فقرأ فيها بسورة البقرة في الركعتين كلتيهما-

(Muwatta Al-Imam Malik. Chapter: The recitation in Fajr Salah. Publication: Al-Azami. (H: 270)

³ Chapter: The description of salah. Lesson: The recitation.

⁴ (Raddul Muhtar. Chapter: The description of salah. Vol.1 p.511)

27th Shaban, 1388 AH (Ahsanul Fatawa. Vol.3 P.76)

Reciting defined surah in sunnah of Fajr or Witr salah

Question: What do ulama and Islamic jurists say in regard to the matter of reciting defined the surah in salah? For example; reciting surah Kafiroon in first rakah and surah Ikhlas in second rakah of sunnah of Fajr salah and reciting surah Al-Takathur in first rakah and surah Kafiroon in second rakah and surah Ikhlas in third rakah of Witr salah always.

Answer: Reciting surah Kafiroon and surah Ikhlas in sunnah of Fajr salah and reciting surah Aala, srah Kafiroon and surah Ikhlas in Witr salah is proved by the Prophet (saws).¹ Customizing surah Takathur in first rakah of Witr salah has no reason. However, if one recites other than sunnah surah for easiness or recites sunnah surah to get the virtues, there is nothing wrong, but he should not bind it compulsorily and should recite other surah sometime. Reciting those surahs in Witr salah regularly while leading it is disliked, because the one who does not know may have doubt to be necessary. That's why reciting particular surahs in obligatory salah regularly while leading salah is disliked.²

ولو قرأ السورة في ركعة ثم كررها في الثانية يكره إلا في النوافل-

(Qinyah Al-Munyah Li Tatmeem Al-Ghunyah. Chapter: The recitation, Tasbeeh, Ta'awwud and Thana. P. 16. Publication: Kolkata.)

قال في الخلاصة: هذا كله في الفرائض، أما في النوافل فلا يكره، وعندى في الكلية نظر، الخ-

(Fatah Al-Qadeer. Chapter: The recitation. Vol.1 p. 343. Darul Fikr, Beirut)

عن عبد الله بن عمر قال: رمقت النبي صلى الله عليه وسلم شهراً فكان يقرأ في الركعتين قبل الفجر قل يا أيها الكافرون. وقل هو الله أحد.¹

(Musnad Ahmad. Musnad Abdullah bin Umar. (H: 5691). Mawarid Al-Zamaan Ila Zawaid Ibn Hibban. Chapter: What is related to two rakah of Fajr salah and what is recited in them. (H: 609)

عن عبد الرحمن بن أزدى قال: كان رسول الله صلى الله عليه وسلم يقرأ في الوتر في الركعة الأولى بـ "سبح اسم ربك الأعلى" وفي الثانية "قل

لنذكريكروا يعني قل يا أيها الكافرون" وهي هكذا في قراءة ابن مسعود رضي الله عنه وفي الثالثة "قل هو الله أحد" -

قال محمد: إن قرأت بهذا فهو عندنا حسن وما قرأت من القرآن في الوتر مع فاتحة الكتاب فهو أيضاً حسن إذا قرأت مع فاتحة الكتاب بثلاث

آيات فصاعداً وهو قول أبي حنيفة رحمه الله-

(Kitab Al-Athar authored by Muhammad Al-Shaibani. Chapter: Witr salah and what is recited in it. Vol.1 p. 326. Darul Kutub Al-Ilmiyah. Beirut)

ولا ينبغي أن يوقت شيئاً من القرآن في الوتر لما مر، ولو قرأ في الركعة الأولى {سبح اسم ربك الأعلى} -- إتياعاً للنبي صلى الله عليه وسلم²

كان حسناً لكن لا يواظب عليه كي لا يظنه الجهال حتماً -

DISLIKING ACTS OF RECITATION

Disliking Acts of Recitation

Reciting in second rakah longer than the first and skipping a small surah in between is disliked

Question: A person recited in the second rakah longer than the first and skips a small surah in between. Is it allowed or not?

Answer: Reciting in the second rakah three verses longer than what he has recited in the first rakah is disliked.¹ Similarly, skipping a small surah in between is also disliked. (Al-Durrul Mukhtar)² (Fatawa Darul Uloom Deoband. Vol.2 p. 217, 218)

¹ Here, this liking means somewhat disliking otherwise the Prophet (saws) has recited Muawwadain in Fajr salah and surah Naas is longer than surah Falaque obviously.

عن عقبه بن عامر: أرى النبي صلى الله عليه وسلم أمهم بالمعوذتين في صلاة الصبح.

(Musnad Al-Rooyani. Jubair bin Nufair narrated from Uqbah bin Amir. (H: 244). Sahib Ibin Hibban. It is allowed to shorten the recitation in Fajr Salah. (H: 1818)

But it is also understood by other hadith that it was not the Prophet (saws)'s regular practice, rather when he heard crying child, did so.

عن أنس بن مالك أن رسول الله صلى الله عليه وسلم جاوز ذات يوم في صلاة الفجر فقليل: يا رسول الله! لم جوزت؟ قال: سمعت بكاء صبي فظننت أن أمه معنا تصلي فأردت أن أفرغ له أمه.

(Musnad Imam Ahmad. Musnad Anas bin Malik. (H: 13701). Hadith Al-Siraj. Part.3. From the hadith of Abu Abbas Muhammad. (H: 589)

² وتطال أولى الفجر على ثانیتهما -- (فقط) وقال محمد: أولى الكل حتى التراویح، قيل: وعليه الفتوى (وإطالة الثانية على الأولى يكره) تنزيهاً (إجمالاً)

إن بثلاث آيات) إن تقاربت طولاً وقصراً وإلا اعتبر الحروف والكلمات، الخ (وإن بأقل لا يكره) إن ويكره الفصل بسورة قصيرة.

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Chapter: The description of Salah. Lesson: The recitation. Vol.1 p. 505, 506- 510. Zafeer)

If a small surah or equal to that is skipped in between, it is disliked otherwise if he recited long surah in both rakah in a way that the second rakah became longer, it is not disliked.

Reciting in second rakah longer than the first is somewhat disliked

Question: It is known among people that reciting small surah in the first rakah and long surah in the second rakah is disliked. Which kind of disliking is it: prohibitively disliked or somewhat disliked? Is there any parameter to define long and small surah? If a person recited surah Kauthar in the first rakah and surah Ikhlas in the second rakah, will it be disliked or not? Is reciting surahs with order sunnah or necessary and does reciting without order mandate prostration of mistake or not?

Answer: Al-Durrul Mukhtar reads:

(وَإِطَالَةُ الثَّانِيَةِ عَلَى الْأُولَى يَكْرَهُ) تَنْزِيهًا (إِجْمَاعًا إِنْ بَشَلَتْ آيَاتُ) الْخ-¹

So, it is understood that if a person recited surah Kauthar in the first rakah and surah Ikhlas in the second rakah, it is not disliked, because the second surah is not three verses longer than the first surah.² (Fatawa Darul Uloom Deoband. Vol.2 p. 221)

If one recited in second rakah of Fajr salah longer than the first, is it disliked or not

Question: What do ulama and Islamic jurists say in regard to the matter that if Imam recited in the second rakah of Fajr salah two or four verses longer than the first rakah knowingly, will Salah be disliked or not?

Answer: Salah is correct without any disliking.

It is mentioned in Shami that reciting three verses more from long surahs is not cared, but reciting three verses more from small surah in the second rakah than the first rakah is someone disliked.³ Allah knows the best.

أما بسورة طويلة بحيث يلزم منه إطالة الركعة الثانية إطالة كثيرة فلا يكره

(Raddul Muhtar. Lesson: The recitation. Vol.1 p.546. Darul Fikr.)

¹ (Al-Durrul Mukhtar on the margin of Raddul Muhtar. Chapter: The description of Salah. Lesson: The recitation. Vol.1 p. 542. Darul Fikr. Zafeer)

² (وَإِنْ بِأَقْلَلٍ لَا يَكْرَهُ)

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Chapter: The description of Salah. Lesson: The recitation. Vol.1 p. 543. Darul Fikr. Zafeer)

³ بل الذي ينبغي أن الزيادة إذا كانت ظاهرة ظهورًا تامًا تكره وإلا فلا للزوم المخرج في التحرز عن الخفية

(Fatawa Darul Uloom Deoband. Vol.2 p. 248)

The injunction of reciting surah “سبح اسم ربك” in the first rakah and surah Al-Ghashiyah in the second rakah while the verses of surah Al-Ghashiyah are more

Question: The verses of surah Al-Ghashiyah are more than the verses of surah Aala. If they are recited in Salah, is there any disliking in Salah?

Answer:

لكونه ماثوراً فيستثنى من الكراهة¹

It is known and practiced. So, it will be exempted from disliking.

وأيضاً قال: والذي تحصل من مجموع كلامه وكلام القنية، أن إطلاق كراهة إطالة الثانية بثلاث آيات مقيد بالسور القصيرة المتقاربة الآيات لظهور الإطالة حينئذ فيها أما السور الطويلة أو القصيرة المتفاوتة فلا يعتبر العدد فيهما بل يعتبر ظهور الإطالة من حيث الكلمات وإن اتحدت آيات السورتين عدداً فقط والله أعلم.

(Raddul Muhtar. Vol.1 p. 507) (Chapter: The description of Salah. Lesson: The virtues of the recitation. Vol.1 p. 543)

¹ This question and answer is published in the magazine Al-Noor in the issue of Muharram, 1350 AH. There were some other points also, but it was fair to mention them in other chapters. So, they are mentioned there. Muhammad Shafee.

Summary of the answer: Hence, reciting surah Aala and surah Al-Ghashiyah in Juma and Eidain Salah by the Prophet (saws), it is not disliked. Saeed Ahmad.

عن النعمان بن بشير أن رسول الله صلى الله عليه وسلم قرأ في الجمعة والعيدين ب”سبح اسم ربك الأعلى“ و”هل أتاك حديث الغاشية“.

(Musnad Abu Dawood Al-Tayalisi. Al-Noman bin Basheer. (H: 832). Sunan Al-Darmi. Chapter: The recitation in Juma Salah. (H: 1609). Sahih Muslim. Chapter: What is to be recited in Juma Salah. (H: 878). Sunan Abu Dawood. Chapter: What should be recited during the Jama salah. (H: 1122). Sunan Al-Tirmizi. Chapter: What is related to the recitation in Eidain salah. H: 533). Musnad Al-Bazzar. Musnad Al-Noman bin Basheer. (H: 3230). Sunan Al-Nasai. Chapter: Reciting “سبح اسم ربك

” in Eidain salah. (H: 1568). Al-Multaqa authored by Ibn Jarood. Chapter: What is related to Eidain. (H: 265). Musnad Abu Hanifah. Narration of Abu Nuaim. Ibrahim bin Muhammad bin Al-Muntashir bin Al-Ajda. Vol.1 p. 52. Maktabah Al-Kauthar. Riyadh.)

عن سمرة بن جندب أن رسول الله صلى الله عليه وسلم قرأ في صلاة الجمعة ”سبح اسم ربك الأعلى“ و”هل أتاك حديث الغاشية“.

(Musnad Abu Dawood Al-Tayalisi. What is narrated on the authority of Samurah bin Jundub. (H: 8 to 9). Sunan Al-Nasai. Chapter: Reciting “سبح اسم ربك الأعلى” in Juma salah. (H: 1422)

By which thing the recitation of second rakah will be considered longer

Question: Reciting longer in the second rakah than the first rakah is disliked. Is it according to the verses or the words or the letters?

Answer: If the verses are equal or about to be equal, the number of the verses will be considered that the recitation in the second rakah should not be three verses more the first. If the verses are not equal, the number of letters and words will be considered to decide long and short.¹ (Fatawa Darul Uloom Deoband. Vol.2 p. 255)

If small and long surahs are recited in Witr Salah, is it valid or not

Question: Imam Sahab recited surah Al-Asr in the first rakah and Surah Al-Takathur in the second and surah Al-Humazah in the third rakah of Witr Salah. The third surah is double of the second. Is Witr Salah correct or not?

Answer: Witr Salah is correct. It is not disliked to be such small or long surahs in Salah.² It is understood with the question that he did not recite surahs in the order of the Quran, it is detestable. So, he should avoid it though Salah is correct.³

(إطالة الثانية على الأولى يكره) تنزيهاً (إجماعاً) (إثـ بثلاث آيات) (إثـ تقاربت طولاً وقصرًا، وإلا اعتبرت الحروف والكلمات، إلخ) (وإثـ بأقل لا يكره.

(Al-Durrul Mukhtar on Raddul Muhtar. Chapter: The description of Salah. Lesson: The recitation. Vol.1 p. 506)

(إطالة الثانية على الأولى يكره) تنزيهاً (إجماعاً) (إثـ بثلاث آيات) (إثـ تقاربت طولاً وقصرًا وإلا اعتبرت الحروف والكلمات واعتبر الحلي فحش الطول لأعد الآيات، واستغنى في البحر ما وردت به السنة، واستظهر في النفل عدم الكراهة مطلقاً) (وإثـ بأقل لا يكره.

(Al-Durrul Mukhtar)

(قوله: فحش الطول، إلخ) كما لو قرأ في الأولى والعصرو في الثانية الهمزة فرمز في القنية أولاً أنه لا يكره، ثم رمز ثانياً أنه يكره وقال: لأثـ الأولى

ثلاث آيات والثانية تسع وتكره الزيادة الكثيرة، إلخ.

(Raddul Muhtar. Chapter: The description of Salah. Lesson: The recitation. Vol.1 p. 506, 507)

³ ويكره الفصل بسورة قصيرة وأثـ يقرأ منكوساً.

(Al-Durrul Mukhtar)

لأثـ ترتيب السور في القراءة من واجبات التلاوة.

(Raddul Muhtar. Chapter: The description of Salah. Lesson: The recitation. Vol.1 p. 510)

Skipping a small surah is disliked

Question: What is the injunction about if one recited one small surah and skipped the next small surah and then recited the third surah in the second rakah or he recited small surah in the first rakah and long surah in the second rakah?

Answer: Skipping a small surah in obligatory Salah is disliked¹ and reciting three verses or more than that in second rakah than the first rakah is somewhat disliked.

(Al-Durrul Mukhtar)² (Fatawa Darul Uloom Deoband. Vol.2 p. 224)

Quranic order, the injunction of prostration of mistake in the state of skipping some surah in between

Question:

- (1) If one recited “إِنَّا أُعْطِينَا” or “لَا يَلْفُ” after surah Kafiroon which is against the Quranic order, will Salah be valid or not or the disliking will be removed by the prostration of mistake?
- (2) If one recited “إِنَّا أُعْطِينَا” in the first rakah and “إِذَا جَاءَ” in the second rakah, will salah be disliked or not, because he skipped a small surah in between? Can disliking of salah be removed by prostration of mistake or not?

ويكره أن يقرأ سورة أو آية في ركعة ثم يقرأ في الثانية ما فوقها وعليه جمهور الفقهاء وعن عبد الله أنه سئل عن من يقرأ القرآن منكوساً فقال: ذلك منكوس القلب، وهو بآء يقرأ سورة ثم يقرأ بعدها سورة قبلها في النظر وبه قال أحمد، ولم يكرهه مالك.

(Hashiyah Al-Shibli on Tabyeenul Haqaique. Chapter: To begin Salah and its opening takbeer. Vol.1 p. 131. Publication: Al-Ameeriyah. Bulaque. Egypt.)

¹ ويكره الفصل بسورة قصيرة، إلخ، ولا يكره في النفل شيء من ذلك.

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Chapter: The description of Salah. Lesson: The recitation. Vol.1 p. 510)

(و) يكره (فصله بسورة بين سورتين قرأهما في ركعتين) لما فيه شبهة التفضيل والهجر، وقال بعضهم: لا يكره، إذا كانت السورة طويلة كما لو كانت بيهما سورتان قصيرتان -

(Maraqi Al-Falah Sharah Noorul Idah. Chapter: Disliking acts. P. 129. Al-Maktabah Al-Asriyah)

² (Al-Durrul Mukhtar on the margin of Raddul Muhtar. Chapter: The description of Salah. Lesson: The recitation. Vol.1 p. 506)

- (3) If one recited small surah in first rakah and long surah in the second, will salah be disliked and will it correct by prostration of mistake or not?

Answer:

- (1) It is mentioned in Al-Durrul Mukhtar in the lesson of recitation:

ويكره الفصل بسورة قصيرة وإن يقرأ منكوساً¹

It is understood that Salah is correct and the prostration of mistake is not necessary and there is no disliking particularly when it happened and knowingly.

Al-Raddul Muhtar reads:²

(قوله ثم ذكر يتم) أفاد أن التنكيس أو الفصل بالقصيرة إنما يكره إذا كان عن قصد فلو سهواً فلا كما في شرح المنية. آهـ (p.571)³

- (2) Al-Durrul Mukhtar describes:

ويكره الفصل بسورة قصيرة-

It is mentioned in Al-Raddul Muhtar:

أما بسورة طويلة بحيث يلزم منه إطالة الركعة الثانية إطالة كثيرة فلا يكره، شرح المنية⁴

It declares that skipping a small surah in between is disliked. It is with the condition that the skipped surah should not be longer than the first surah,⁵ otherwise it is not disliked.

Hence, the skipped surah “Kafiroon” as mentioned in the question⁶ is longer than “إنا أعطينا”، it is not disliked, but prolonging the second rakah caused disliking as it is stated in Al-Durrul Mukhtar also:

¹ (Al-Durrul Mukhtar with Raddul Muhtar. Kinds. Lesson: The recitation before the chapter of leading Salah. Vol.1 p. 546)

² (Raddul Muhtar. Before the chapter of leading Salah. Chapter: The description of Salah. Lesson: The recitation. Vol.1 p. 547)

³ Some texts are added here from Tashih Al-Aghlat P.10.

⁴ (Raddul Muhtar. Before the chapter of leading Salah. Chapter: The description of Salah. Lesson: The recitation. Vol.1 p. 546)

⁵ This matter has been mentioned under the answer to the question No. 214 and its footnote.

⁶ Here the text is also changed from Tashih Al-Aghlat P.10.

But the prostration of mistake is not necessary. (3) Here, disliking means contrary to sunnah as has been written under the answer to the question No.2: But the prostration of mistake is not necessary. Allah knows the best.

2nd Zil Hijj, 1323 AH (Imdad. Vol.1 p. 68) (Imdadul Fatawa Jadeed. Vol.1 p. 259, 260)

One should not skip a small so the line between

Question: It is told that one should recite “تَبَّتْ” after “إِذَا جَاءَ” and he should not recite “قُلْ هُوَ اللَّهُ” skipping “” in between. If the reciter loves “إِذَا جَاءَ” and “قُلْ هُوَ اللَّهُ”, what should he do?

Answer: Skipping a small surah in between in obligatory and necessary Salah is classed as disliked by Fuqaha.¹ So, if he wants to recite “قُلْ هُوَ اللَّهُ” in the second rakah, should recite “قُلْ هُوَ اللَّهُ” in the first and if he recites “إِذَا جَاءَ” in the first he should recite “قُلْ هُوَ اللَّهُ” in the second rakah. (Fatawa Darul Uloom Deoband. Vol.2 p. 236)

The definition of small surah

Question: The verse which is equal to surah Kauthar will be considered long verse. Please denote the text of Fiqh book to define the least quantity of long verse.

Answer: Durre Mukhtar reads:

(وضعه أقصر سورة) كالكوثر أو مقام مقامها وهو ثلاث آيات قصار، نحو: نَحْمَدُكَ نَعْلَمُكَ نَعْبُدُكَ وَنَسْتَغْفِرُكَ أَذْبَرُوا اسْتَكْبَرُوا {

It is mentioned in Raddul Muhtar:

(قوله: تعدل ثلاثاً قصاراً) أي مثل “نَحْمَدُكَ نَعْلَمُكَ نَعْبُدُكَ وَنَسْتَغْفِرُكَ” وهي ثلاثون حرفاً فلو قرأ آية طويلة قدر ثلاثين حرفاً يكون قد أتى بقدر ثلاث آيات، إلخ.²

(Fatawa Darul Uloom Deoband. Vol.2 p. 226)

What is the length of small surah and which is it

¹ Maraqqi Al-Falah Sharah Noorul Idhah. Chapter: The disliking acts. P. 129. Al-Maktabah Al-Asriyah.

² (Al-Durrul Mukhtar with Raddul Muhtar. Chapter: The description of Salah. Subject: the necessary acts of Salah. Vol.1 p. 427. Zafeer)

Question: Which are those surahs Salah is disliked by skipping them between the recitation of first and second rakah?

Answer: Those surahs are from Qisare Mufassal (from “لَمِ يَكُنْ” to the end of the glorious Quran).¹ (Fatawa Darul Uloom Deoband. Vol.2 p. 244)

The identity of three small verses

Question: What are those three small verses of the glorious Qur'an that are sufficient for the recitation in one rakah? Is the verse defined by the circle (o) or the words ط، ز، ط، ز، ط، ز، ص، ج? Can three small verses take the place of one long verse?

Answer: One of the necessary acts of Salah is to recite three small verses or a long verse equal to 3 small verses. The small surah having three verses is “إِنَّا أَعْطَيْنَكَ الْكَوْثَرَ”. The necessary acts will be complete by reciting this surah or a surah alike after surah Fatiha. The verse is defined where the circle (o) is. The long surahs are like Ayat Al-Kursi, Ayat e Mudayanah and so on. The small surahs are like: “ثُمَّ نَظَرْتُ عَيْسَ وَبَسْرْتُ أَدْبَرَ وَاشْتَكَيْتُ”.²

(Fatawa Darul Uloom Deoband. Vol.2 p. 245)³

¹ (و) منها إلى آخر “لَمِ يَكُنْ” (أوساطه، الخ) وباقية (قصاره).

(Al-Durrul Mukhtar with Raddul Muhtar. Chapter: The description of Salah. Lesson: The recitation. Vol.1 p. 504. Zafeer)

² (وضعه) أقصر (سورة) كالكوثر أو ما قام مقامها، وبو ثلاث آيات قصار نحو “ثُمَّ نَظَرْتُ -- {ثُمَّ عَيْسَ وَبَسْرْتُ أَدْبَرَ وَاشْتَكَيْتُ} الخ.

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Chapter: The description of Salah. Subject: the necessary acts of Salah. Vol.1 p. 427. Zafeer)

³ What do three small verses mean

Question: It is said regarding reciting surah after surah Fatiha that if one recited one verse equal to three small verses, Salah will be correct. What do these three small verses mean?

Answer: Fuqaha have mentioned the following verses for the example of three small verses:

ثُمَّ نَظَرْتُ، ثُمَّ عَيْسَ وَبَسْرْتُ، ثُمَّ أَدْبَرَ وَاشْتَكَيْتُ.

(Surah Al-Muddassir: 21- 23)

Qazi khan and Allamah Halabi (r) have also written the same. (Fatawa Qazi khan. Vol.1 p.161. Kabeeri. P. 274)

These three verses consist of 29 letters. So, reciting at least a verse contains 29 letters is necessary with surah Fatiha. (Kitabul Fatawa. Vol.2 p.193)

The quantity of the recitation

Question: Zaid led Maghrib salah and recited the last verses of surah Muzzammil:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَقَرُءُوا اللَّهَ قُرْآنًا حَسَنًا وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ بُرْهَانًا وَأَعِظُوا أَجْرًا وَاسْتَغْفِرُوا
اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ -¹

followed by surah Fatiha in second rakah. There are symbols of Ayat in three places and the end. He performed other rakah as usual. Is his Salah valid by reciting such Ayat of the glorious Qur'an in Salah or not?

Answer: Zaid Salah is correct with disliking in the above case, because it was necessary for him to recite a surah or three small verses or one long verse after surah Fatiha in first two rakah, but he missed it by reciting less than one verse. Therefore, it is necessary to repeat Salah and if he did not do, he did evil and sin. The text of Fatawa Alamgiri claims:

ويجب قراءة الفاتحة وضم السورة أو ما يقوم مقامها من ثلاث آيات قصار أو آية طويلة في الأوليين بعد الفاتحة، كذا في الشرح الفائق،
انتهى -²

Durre Mukhtar reads:

و(لها واجبات) لا تفسد بتركها وتعاد وجوباً في العمد والسهوات لم يسجد له، وإن لم يعدها يكون فاسقاً أثماً، انتهى -³
It is mentioned in Raddul Muhtar:

(قوله وتعاد وجوباً) أى بترك هذه الواجبات أو واحد منها، انتهى -⁴

Hidayah describes under the chapter of disliking acts of Salah:

والصلاة جائزة في جميع ذلك لاستجماع شرائطها وتعاد على وجه غير مكروه وهذا الحكم في كل صلاة أدت مع الكراهة - (وفي
الحاشية: كما إذا ترك واجباً من واجبات الصلوة)، انتهى -⁵

Jame Al-Rumooz states:

¹ Surah Al-Muzzammil: 20.

² Al-Fatawa Al-Hindiyah. Chapter:2 about the necessary acts of Salah. Vol.1 p. 71. Darul Fikr. Al-Nahr Al-Faique. Chapter: The description of Salah. Vol.1 p. 197. Darul Kutub Al-Ilmiyah. Beirut.

³ Chapter: The description of Salah. The necessary acts of Salah. Vol2 p. 146. Anees

⁴ Raddul Muhtar. Chapter: The description of Salah. Subject: The necessary acts of Salah. Vol2 p. 146

⁵ Al-Hidayah. Book of Salah. Chapter: the nullifying and disliking acts of Salah. Lesson: The disliking acts of Salah. Vol.2 p. 25.

وواجبها-- (قراءة) خصوص (الفاتحة) (وضم) مقدار (سورة) من آية طويلة أو ثلث قصار. وفي الكلام إشارة إلى أنه يجب تأخير السورة عن الفاتحة وإلى أنه يجب أن يقرأ مرة. كما في المحيط وإلى أنها واجبة ولذا كان تاركها يؤمر بالإعادة. كما في القنية وإلى أن نفس السورة واجبة أيضًا. كما قال القاضي في الجامع¹

Therefore, the recitation of Imam in the above question is not equal to one complete verse, because there are symbols of Ayat in three places and the end. Thus, he left a necessary act and if he did not repeat Salah, he did evil and sin. It is what the Book says. Allah knows the best.

Written by Muhammad Ramadan Ali Al-Kaushakalwi.

أقول وبالله التوفيق وبالله أزيمة التحقيق، الجواب جواب لا يماثلله جواب والمنكر على خلاف الصواب، لأن البعض قد استشكله بعبارة الهندية والشامى حيث حررت في مقامها أنه لو قرأ بعض آية الكرسي في ركعة والبعض في ركعة أخرى لا يجوز عند الإمام وعند العامة يجوز ويكتفى فلا تثبت من قول الجواز والكفاية الصحة الكاملة لترك الواجب وهو قراءة الآية التامة في ركعة واحدة فعليه أن يعيد وجوباً في العمود والسهوات لم يسجد له وإن لم يعدها يكون فاسقاً أثماً كما في الوقاية فرض القراءة آية-- والمكتفى بها ميسر لترك الواجب--

It is mentioned in Al-Qudoori:

يقرأ فاتحة الكتاب وسورة معها أو ثلاث آيات من أى سورة شاء²

Al-Zakhirah denotes:

قراءة ثلاث آيات قصار أو آية طويلة من واجبات الصلوة بالإجماع فلو قرأ مع الفاتحة آية قصيرة سهواً فعليه السهو³

Al-Hindiyah establishes:

لو قرأ أقل من آية وإن كان حرفاً يكره⁴

Al-Durre Mukhtar reads:

¹ Jame Al-Rumooz. Book of Salah. Lesson: The conditions of Salah. P. 79. Anees

After that, the answering person has discussed about the pausing places in the Quran as beneficial explanation which is deleted from here to shorten.

² Mukhtasar Al-Qudoori. Book of Salah. Chapter: The description of Salah. P. 27

³ Fatawa Al-Nasafi reads:

(Al-Binayah Sharah Al-Hidayah. The least quantity of recitation which is sufficient in Salah. Vol.2 p. 303. Darul Kutub Al-Ilmiyah. Beirut)

⁴ Al-Fatawa Al-Hindiyah. Chapter:4 about the description of Salah. Lesson:4 about the recitation. Vol.1 p. 87.

كل صلوة أديت مع كراهة التحريم تجب إعادتها¹

Allah knows the best.

Muhammad Tabarak Ali Washgang

Answer: Actually, the quantity of prostration which is obligatory the same quantities necessary after surah Fatiha, because Fuqaha use the words “سورة أو ما يقوم مقامها” (a surah or equal to it) for obligatory recitation and in the necessary also. Now it should be noticed that the part of long verse which is equal to 3 small verses is equal to three normal verses or not. Alamgiri, Shami and other books of Fiqh declares:

إذا قرأ آية طويلة في الركعتين نحو آية الكرسي وآية المداينة البعض في ركعة والبعض في أخرى -- وعامتهم على أنه يجوز، كذا في المحيط²

It is proved that the part of long verse is sufficient unconditionally. It means to be enough for obligatory recitation besides surah Fatiha and enough for necessary recitation with surah Fatiha. So, what the answering person wrote as authentication:

في الوقاية فرض القراءة آية والمكتفى بها متى لترك الواجب³

It is about only verse without surah Fatiha and what is mentioned in Al-Hindiyyah:

لو قرأ أقل من آية وإن كان حرفاً يكره⁴

The text is not found in the book. If it is, it is will be meant somewhat disliked to reconcile the texts. The Fiqhi texts reported under the chapter of necessary acts of Salah:

وضم السورة أو ما يقوم مقامها من ثلاث آيات قصار أو آية طويلة⁵

It is to explain with examples. It is silent about the part of long verse whether positively or negatively, while the other text declares that the part of the verse is sufficient. Therefore, it is necessary to prefer the clear order (Muhkam). This Muhkam order cannot be objected by that illustration and example.

¹ Book of Salah. Chapter: The description of Salah. Vol.1 p.147

² Raddul Muhtar. The necessary acts of Salah. Vol.1 p.459. Darul Fikr. Al-Fatawa Al-Hindiyyah. Lesson:1 about the obligatory acts of Salah. Vol.1 p. 69. Darul Fikr. Beirut.

³ Sharah Wiqayah with Umdah Al-Riayah. Chapter: The recitation. Vol.1 p. 140. Publication: Usufi. Lucknow.

⁴ Al-Fatawa Al-Hindiyyah. Lesson:5 about the mistakes of reciter. Vol.1 p. 79. Darul Fikr. Beirut.

⁵ Al-Fatawa Al-Hindiyyah. Lesson:1 about the necessary acts of Salah. Vol.1 p. 71. Darul Fikr. Beirut.

So, Salah will be correct absolutely in the case questioned above. It is not missing necessary act, but due to the text referred to Alamgiriya which I could not find, it will be against the best way because of leaving sunnah.

Written by Abdul Karim 23rd Rajab, 1353 AH (Imdadul Ahkam. Vol.2 p. 202- 204)

Is there anything wrong if one recited “إِذَا جَاءَ” in the first rakah and “قُلْ هُوَ اللَّهُ” in the second rakah

Question: Imam Sahab recited “إِذَا جَاءَ” in the first rakah and “قُلْ هُوَ اللَّهُ” in the second rakah. Is there anything wrong?

Answer: Reciting in obligatory Salah in a way that a small surah is skipped in between knowingly, as mentioned in the question, is disliked though Salah is correct. If it happened unknowingly, there is no disliking and it is not disliked in supererogatory Salah also.¹

(Fatawa Darul Uloom Deoband. Vol.2 p. 239, 240)²

¹ ويكره الفصل بسورة قصيرة الخ ولا يكره في النفل شيء من ذلك

(Al-Durrul Mukhtar)

أفاد أن التنكيس أو الفصل بالقصيرة إنما يكره إذا كان عن قصد فلو سهوا فلا. كما في شرح المنية

(Raddul Muhtar. Chapter: The description of Salah. Lesson: The recitation. Vol.1 p. 510)

² What is the injunction about reciting “إِذَا جَاءَ” in the first rakah and “قُلْ هُوَ اللَّهُ” in the second rakah

Question: Imam Sahab recited “إِذَا جَاءَ” in the first rakah and “قُلْ هُوَ اللَّهُ” in the second rakah. Should Salah be repeated?

Answer: Reciting in this way in obligatory Salah knowingly is disliked, but if it is by mistake, there is nothing disliked and repeating Salah is not necessary also.

ويكره الفصل بسورة قصيرة

(Al-Durrul Mukhtar)

أفاد أن التنكيس أو الفصل بالقصيرة إنما يكره إذا كان عن قصد فلو سهوا فلا. كما في شرح المنية

(Raddul Muhtar. Chapter: The description of Salah. Lesson: The recitation. Vol.1 p. 510. Zafeer)

(Fatawa Darul Uloom Deoband. Vol.2 p. 263, 264)

Is reciting skipping one surah in between correct in obligatory and supererogatory Salah

Question: Is it allowed to recite skipping one surah in between correct in obligatory or supererogatory Salah?

Answer: Skipping one surah in between in obligatory Salah is disliked and correct in supererogatory Salah as it is mentioned in Al-Durrul Mukhtar:

ويكره الفصل بسورة قصيرة وأنت يقرأ منكوساً الخ ولا يكره في النفل شيء من ذلك.

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Chapter: The description of Salah. Lesson: The recitation. Vol.1 p. 510) (Fatawa Darul Uloom Deoband. Vol.2 p. 263)

Reciting two surahs in Salah in a way that one surah is skipped

Question: What is the injunction about reciting two surahs in Salah in a way that one surah is skipped? For example; Surah Fath “إِذَا جَاءَ” in the first rakah and surah Ikhlas in the second rakah.

Answer: If a long surah is skipped in between that can be recited in two rakah, it is allowed, but skipping small surah is not allowed. * Allah knows the best.

06th Ramadan, 3019 AH. (Imdad. Vol.1 p. 96) (Imdadul Fatawa Jadeed. Vol.1 p. 226- 228)

*I had written it according to my memory, but when I did not find any text in this respect, I understood by research that skipping a long surah in between is allowed means that the surah is long already; if it would be recited, the second rakah would be longer than the first for example; reciting “تَبَّتْ يَدَا” after “إِذَا جَاءَ” as it is mentioned in Raddul Muhtar. Lesson: The recitation.

Addition from Mufti Saeed Ahmad Palanpuri

The statements of Fuqaha explains what Hazrah (r) said in his first answer i.e. the long surah is the one which can be recited in two rakah and the small surah is the one which cannot be recited in two rakah, but the correct opinion is what Hazrat (r) mentioned in footnotes. He answered with evidences which is coming under answer No. 229. Hence, people have misunderstanding in this issue, it is better to discuss in some detail:

The injunction of disliking of skipping one surah between two surahs is to avoid from the trends of preferring and leaving.

ويكره فصله بسورة بين سورتين قرأهما في ركعتين لما فيه من شبهة التفصيل والهجر. اهـ

(Maraqī Al-Falah. P. 194)

The best way is to recite the next surah in the second rakah to the one recited in the first rakah. If he skips one surah, it means he leaves that or prefers the next surah. So, it is preferring without any reason.

إذا قرأ في كل ركعة الحمد والسورة فانه يقرأ سورة أخرى في الركعة الثانية متصلة بالسورة الأولى، وإن أراد أن تفضل بينهما ينبغي أن لا يفصل بسورة أو سورتين، وإنما يفصل بسور هكذا روى في الحديث.

(Al-Hamawi. Vol.1 p. 211)

But skipping two surahs is proved by hadith. The Prophet (saws) used to recite surah Kafiroon and surah Ikhlas in Maghrib salah in Friday night.

ولو ترك سورتين فالصحيح أنه لا يكره أيضاً لما روى جابر بن سمرة: كان النبي صلى الله عليه وسلم يقرأ في المغرب ليلة الجمعة قل يا أيها الكافرون وقل هو الله أحد. رواه أبو داود وابن ماجه، آه.

(Al-Kabeeri. P. 442)

So, skipping to surahs is allowed and there is no doubt of priority and preference. This liking is about skipping only one surah whether it is long or small, but if the next surah is so long that if it

What is the injunction if one recited surah Baqarah in the first rakah and surah Nisa in the second rakah

Question: A person recited surah Baqarah in the first rakah and surah Nisa in the second rakah. Is Salah disliked or not? Is the injunction of disliking in skipping small surah or long should also?

Answer: Reciting in this way is disliked and the injunction of disliking is the same for both small and long surahs.¹

(Written by himself. p. 18) (Baqiyat Fatawa Rasheediyah. p.170)

is recited in the second rakah, it will be longer than the first rakah, skipping such long surah is allowed due to this reason, because reciting a complete surah in every rakah is better and prolonging the second rakah is disliked. Where this reason is not found, reciting the next surah is better. This disliking is in obligatory Salah not in supererogatory Salah, because skipping a surah in supererogatory Salah is allowed.

ويكره الفصل بسورة قصيرة، آهـ

(Al-Durrul Mukhtar)

أما بسورة طويلة بحيث يلزم منه إطالة الركعة الثانية إطالة كثيرة فلا يكره شرح المنية كما إذا كانت سورتان قصيرتان، آهـ

(Raddul Muhtar. Chapter: The description of Salah. Lesson: The recitation. Vol.1 p. 404)

ولو قرأ في كل ركعة سورة وترك بين سورتين سورة يكره لما قلنا (أي لأنه يؤمّر بالاعراض والترجيح بلا مرجع) إلا أن تكون تلك السورة

أطول من التي قرأها في الركعة الأولى بحيث يلزم منه إطالة الركعة الثانية إطالة كثيرة فحينئذ لا يكره، آهـ

(Al-Kabeeri. P. 463)

What is the injunction if one skipped a surah in between or stopped unduly

Question: What is the injunction if a person recited a surah and then recited the third surah and stopped unduly during recitation?

Answer:

ويكره الفصل بسورة قصيرة، الخ -- ولا يكره في النفل شيء.

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Chapter: The description of Salah. Lesson: The recitation. Vol.1 p. 510)

In short, skipping small surah is disliked, but not in supererogatory Salah. If he stopped due to breath breaking between the verse, he should repeat that verse. You can consult any Qari to know in detail.

(Fatawa Darul Uloom Deoband. Vol.2 p. 264)

¹ Most ulama said that skipping small surah is somewhat disliked not long surah. Anees

The injunction of skipping some verses from one surah recited in two rakah

Question: Imam Sahab recited surah Dahr in Fajr Salah. He recited from “هل أتى” to “إِنْ هَؤُلَاءِ” i.e. one ruku (paragraph) in the first rakah and from “إِنْ هَؤُلَاءِ” to the end of surah in the second rakah. He skipped the small verses in between. One of the followers called takbeer for prostration of mistake after saying salam one side, but Imam did not do and said, Salah is done. The person said, it is right but with disliking, because one should skip two small surahs or the part of surah in between that can be recited in two rakah. Imam said, skipping two surahs is not necessary. If it is, it is about small surahs. One can skip in long surah as he wants. Even, if one skipped one small verse between the recitation of two rakah, Salah will be correct without any disliking. The person said, my Salah is not correct, firstly, due to the reason mentioned above, secondly, because the ankles of Imam Sahab were covered with trousers. He was informed to raise them before Salah, so he did, but the ankles remained covered. By these reasons, Salah was repeated and Imam Sahab also participated in Salah. Was Salah correct without disliking or with disliking in the case questioned above? If it is disliked, is it prohibitively disliked or somewhat disliked? How many verses should one skip in between that could not lead to any disliking?

Answer: Al-Durrul Mukhtar reads:

ولابأس-- أُنْ يَقْرَأُ فِي الْأُولَى مِنْ مَحَلٍّ وَفِي الثَّانِيَةِ مِنْ آخِرِ لَوْ مِنْ سُورَةِ إِنْ كَانَتْ بَيْنَهُمَا آيَاتَانِ فَأَكْثَرُ-

(Al-Durrul Mukhtar)

(تَحْتَ قَوْلِهِ: وَلَوْ مِنْ سُورَةٍ): لَكِنَّ الْأُولَى أُنْ لَا يَفْعَلُ بِلاَ ضَرُورَةٍ، لِأَنَّهُ يَوْمُهُمُ الْإِعْرَاضُ وَالْتَرَجِيحُ بِلاَ مَرَجٍ، شَرْحُ الْمَنِيَّةِ-

(Raddul Muhtar. Vol.1 p. 570)¹

The above texts proved that skipping three verses did not lead to any disliking, rather it is against the proper way, but saying that Salah will be correct without any disliking by skipping one small verse between the recitation of two rakah, is wrong.

لَمَّا فِي الرِّوَايَةِ مِنْ قَوْلِهِ إِنْ كَانَتْ بَيْنَهُمَا آيَاتَانِ فَأَكْثَرُ فَق-

Allah knows the best. 15th Rabi Al-Thani, 1327 AH (First complement. P. 15) (Imdadul Fatawa Jadeed. Vol.1 p. 228, 229)

¹ (Raddul Muhtar. Lesson: The recitation. Kind about reciting out of Salah. Vol.1 p. 546. Darul Fikr. Beirut)

If one stopped unduly or recited a part of surah, Salah will be correct

Question:

- (1) Zaid is a reciter (Qari). He often stops reflexively, because he recites with much tarteel. He often recites part of surah in Isha and Fajr Salah. Many followers can recite Quran correctly without stopping reflexively and some of them naturally dislike his recitation in the way he does. He stops many times in long verse and one or two times in small verse. For example; “أَطْعَمَهُمْ” stopped reflexively “الَّذِي” stopped reflexively “أَطْعَمَهُمْ قَدْ جُوعٌ وَأَمْسَهُمْ” stopped reflexively “مِنْ خَوْفٍ” and like “إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ وَمَا” stop reflexively “وَمَا أَذْرَاكَ مَا لَيْلَةُ الْقَدْرِ”. Is it allowed to stop in this way or disliked?
- (2) What is the injunction of reciting a part of surah?
- (3) Disliking some people can be a reasonable factor to dismiss from leading Salah?
- (4) If the reciter can recite without stopping reflexively, is it better to prohibit him from reciting in the way mentioned above?

Answer:

- (1) If the verse is repeated after stopping reflexively, it is not disliked and the followers should not dislike it also, but when there is a person who can recite correctly without stopping reflexively, he should lead Salah, because regarding followers is better.¹
- (2) Reciting a part of surah regularly is contrary to sunnah and not good. The perfect ways to recite complete surah.

Shami reads:

وهو ما في الصحيحين: “إذا صلى أحدكم للناس فليخفف فإن فيه الضعيف والسقيم والكبير وإذا صلى لنفسه فليطول ما شاء”¹

(Raddul Muhtar. Chapter: Leading Salah. Vol.1 p. 517. Zafeer)

(إذا صلى الشافعي قبل الخنفي بل إلا فضل الصلاة مع الشافعي أم لا؟) موطأ الإمام مالك برواية محمد بن الحسن الشيباني، عن أبي هريرة

رضي الله عنه، طول القراءة في الصلاة)

(H: 248) (Sahih Bukhari. Chapter: When offering Salah (prayer) alone, one can prolong the Salah as much as one wishes. (H: 703). Sahih Muslim. Chapter: The command to the Imam to make the salah brief but complete. (H: 467). Al-Sunan Al-Mathurah Li Al-Shafae'. Chapter: What is related to performing Salah on the riding. (H: 120)

صرحوا بأن الأفضل في كل ركعة الفاتحة وسورة تامة. إلخ -¹

- (3) If the followers disliked Imam to lead Salah because of Imam's fault, it is disliked to order Imam to lead Salah, but if it is not Imam's fault, disliking his leading Salah is very ill thinking. (Al-Durrul Mukhtar)²
- (4) Absolutely, if he can decide without stopping reflexively, he should recite correctly.

(Fatawa Darul Uloom Deoband. Vol.2 p. 229, 230)

Questions about some kinds of recitation

Question: If one recited surah Humazah in the first rakah and surah Feel or surah Quraish or surah Maoon in the second or surah Feel in the first rakah and surah Humazah in the second or surah Quraish in the first and surah Feel in the second or surah Maoon in the first and surah Feel in the second knowingly or mistakenly, will it affect Salah or not?

Answer: The first kind is correct without disliking, the second is disliked, third is allowed the fourth, fifth and sixth are disliked. It is disliked, if it is recited knowingly in obligatory Salah, because all kinds are allowed in supererogatory Salah.³

(Fatawa Darul Uloom Deoband. Vol.2 p. 218)

Disliked recitation

Question: An Imam Sahab recited two or four verses from "قُلِ اللَّهُمَّ مَا لَكَ الْغُلَّتْ" in both rakah and completed Salah. Is Salah disliked or not?

Raddul Muhtar reads before the chapter of leading Salah:

¹ (Raddul Muhtar. Book of Salah. Chapter: The description of Salah. Lesson: The recitation. Vol.1 p. 505. Zafeer)

² ولوأمر قوماً وهم له كارهون، إن الكراهة (الفساد فيه أو لأهم أحق بالإمامة منه كره) له ذلك تحريماً إلخ (وإن هو أحق لا)، والكراهة عليهم - (Al-Durrul Mukhtar on the margin of Raddul Muhtar. Chapter: Leading Salah. Vol.1 p. 522)

³ ويكره الفصل بسورة قصيرة وأن يقرء منكوساً إلخ ولا يكره في النفل شيء من ذلك -

(Al-Durrul Mukhtar)

(قوله: ثم ذكر يتم) أفاد أن التنكيس أو الفصل بالقصيرة إنما يكره إذا كان عن قصد فلو سهواً فلا، كما في شرح المنية -

(Raddul Muhtar. Chapter: The description of Salah. Lesson: The recitation. Vol.1 p. 505. Zafeer)

”قوله: وأَنْ يقرأ في الأولى من محل إلثم قال في النهر: وينبغي أَنْ يقرأ في الركعتين أخرسورة واحدة لا أخرسورتين فإنه مكروه عند الأكفراء“ -

What does this text mean?

Answer: Salah is not prohibitively disliked in that condition, because the text of Raddul Muhtar regards reciting the last part from two surahs as disliked. Reciting the verses of last part from one surah in two rakah is not prohibitively disliked, but it is not good and somewhat disliked. It is because reciting a complete surah after surah Fatiha in every rakah is the best and sunnah.

Durre Mukhtar reads:

بأن الأفضل في كل ركعة الفاتحة وسورة تامة، إلثم¹

It is obvious that the improper doings result in somewhat disliking.

(Fatawa Darul Uloom Deoband. Vol.2 p. 221, 222)

The injunction of disliking about specifying some surah for Salah

Question: Is it also disliked to specify some surah for supererogatory Salah as it is disliked for obligatory Salah?

Answer: Al-Hindiyah reads:

ويكره أَنْ يوقت شيئاً من القرآن بشيء من الصلوات، إلثم -

(Al-Hindiyah. Vol.1 p. 49)²

Obligatory and supererogatory Salah are equal in this injunction.

¹ (Raddul Muhtar. Chapter: The description of Salah. Lesson: The recitation. Vol.1 p. 505. Zafeer)

² Chapter:4 about the description of Salah. Lesson:4 about recitation. Vol.1 p. 86. Darul Fikr.

ولأنه لا توقيت في القراءة لشيء من الصلوات ففي دعاء القنوت أولى -

(Badai Al-Sanai. Lesson: Qunoot. Vol.1 p. 273. Darul Kutub Al-Ilmiyah)

(ولا تتعين سورة لصلاة) بحيث لا يجوز غيرها (ويكره التعيين) يعني يكره أَنْ يعين المصلي سورة لصلاة ويواظب عليها لما فيه من هجران

الباقى، قال الطحاوى: هذا إذا اعتقد أن الصلاة لا تجوز بغيرها أما إذا لم يعتقد ذلك ولازمها أنها أيسر فلا يكره -

(Sharah Al-Majma authored by Ibn Malik. Lesson: The description of Salah. Vol.1 p. 122. Darul Kutub Al-Ilmiyah)

Skipping the verse of prostration is disliked

Question: What is the injunction if Imam was about to recite the verse of prostration, but he skipped and bowed for ruku?

Answer: Durre Mukhtar reads:

وكره ترك آية سجدة وقراءة باقي السورة. إلخ.¹

It is understood that skipping the verse of prostration knowingly is disliked.

(Fatawa Darul Uloom Deoband. Vol.2 p. 225)²

¹ (Raddul Muhtar. Chapter: The prostration of recitation. Vol.1 p.729. Zafeer.

(وكره أن يقرأ سورة فيها سجدة (ويدع) أي يترك (آية السجدة) قال محمد في الجامعة الصغير: لأن فيه هجر شيء من القرآن وذلك ليس من أعمال المسلمين ولأنه فرار من السجدة وذلك ليس من أخلاق المؤمنين-

(Al-Nahr Al-Faique. Chapter: The prostration of recitation. Vol.1 p. 343. Darul Kutub Al-Ilmiyah. Beirut)

ويكره أن يقرأ السورة في الصلاة أو غيرها ويدع آية السجدة. قال الحاكم الشهيد رحمه الله: إنما كره لصاحب: أن ترك الآية من بين السورة يقطع النظر وإعجاز القرآن فأشبهه تحريف القرآن عن موضعه فيكون فيه رعاية على تحريفه قابل ما في الباب أن يكره. والثاني: أن فيه ترك القراءة سنة فإن السنة أن يقرأ فيها السورة على نحوها. قال عليه السلام لبلال: إذا قرأت سورة فاقراها على نحوها وخلاف السنة مكروه. والثالث: أن ترك الآيتين به من بين السورة يؤدي إلى إلغاء القرآن ومن ألغى القرآن فقد أجزم فيكره لقوله تعالى: وقال الذين كفروا لا تسمعوا لهذا القرآن والغوا فيه لعلكم تغلبون. (فصلت: ٢١)- والرابع: أن في تركها فراراً من السجدة فيكره لقوله تعالى: وإذا قيل لهم اسجدوا للرحمن قالوا وما الرحمن أنسجد لما تأمرنا وزادهم نفوراً-

(Surah Al-Furqan: 60)

والخامس: أن ترك السجدة من بين السورة يؤدي إلى هجر القرآن فيكره لقوله تعالى: وقال الرسول لرب إن قومي اتخذوا هذا القرآن مهجوراً-

(Surah Al-Furqan: 30)

وقال النبي صلى الله عليه وسلم: ليس شيء من القرآن بمهجور. فلا ينبغي أن يدع آية السجدة. إلخ-

(Al-Muheet Al-Burhani. Lesson: 11 about the prostration of recitation. Vol.2 p. 19. Darul Fikr)

² Leaving the verse of prostration

Question: What is the injunction about leaving one or two verse because of prostration in the surah contains the prostration?

Answer: Reciting the verse of prostration and prostrating is better. He should not leave it.

To continued recitation during taking breath when reciting silently

Question: Is it allowed to continue recitation during taking breath when reciting silently while nothing went wrong in recitation?

Answer: If nothing occurred irrelevant in recitation, it is allowed, else disliked.¹

26th Shaban, 1346 AH (Imdadul Ahkam. Vol.2 p. 193)

(وكره ترك آية سجدة وقراءة باقي السورة)؛ لأن فيه قطع نظم القرآن وتغيير تأليفه واتباع النظم والتأليف مأمور به بدائع ومفاده أن الكراهة تحريرية (لا) يكره (عكسه)۔

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Chapter: The prostration of recitation. Vol.1 p.729. Zafeer) (Fatawa Darul Uloom Deoband. Vol.2 p. 244)

¹ Al-Durrul Taking breath harms no more if it is done retaining Khushoo and Khudoo, because the person stands in front of Allah as if he sees Him.

عن ابن عمر قال: -- قال رسول الله صلى الله عليه وسلم: اعبد الله كأنك تراه فإن لم تكن تراه فإنه يراك

(Sahih Bukhari. Chapter: The asking of (angel) Jibril (Gabriel) from the Prophet (saws) about Iman, Islam, Ihsan and the knowledge of the Hour. (H: 50). Sahih Muslim. Chapter: The knowledge of Al-Iman (faith), Al-Islam, and Al-Ihsan, and the obligations of Al-Iman with affirmation of the Qadar of Allah, Glorious and the Most High is He. (H:8). Sunan Abu Dawood. (H: 4695)

The recitation

Reciting the glorious Qur'an in Salah is of three kinds:

(1) Obligatory (2) Necessary (3) Sunnah

Masa'lah: Reciting one long verse or three small verses is obligatory. (Maraqi Al-Falah). If one recited Ayatul Kursi or such long verse in two rakah, it is allowed. (Alamgiri. Vol.1 p. 69)

Masa'lah: Reciting in two rakah of obligatory and necessary Salah and in all rakah of sunnah Witr and supererogatory Salah is obligatory. (Shami. Vol.1 p. 300)

Masa'lah: One should recite as he can listen himself. If he cannot listen himself, the recitation is not valid. (Alamgiri. Vol.1 p. 69)

Masa'lah: Reciting surah Fatiha in two rakah of obligatory Salah and in all rakah of sunnah Witr and supererogatory Salah is necessary.

Masa'lah: If one recited surah after surah Fatiha in third or fourth rakah of obligatory Salah, Salah is correct and there is no need to prostrate for mistake. (Shami)

Masa'lah: The followers should not recite, if Imam recites loudly, he should listen and if he recites silently, he should keep silent. The recitation of followers is prohibitively disliked.

(Maraqi Al-Falah. P. 123)

Masa'lah: Memorizing the glorious Qur'an in a quantity which is obligatory to recite in Salah is obligatory and memorizing the glorious Qur'an completely is communal obligation (Fard kifayah). (Shami. Vol.1 p.361) (Taharat Aur Namaz Ke Tafseeli Masail. P.224, 225. Anees)

RECITATION IN NON-ARABIC LANGUAGE

Recitation in Non-Arabic Language

What is the injunction about reciting the translation of the glorious Qur'an in Salah

Question: A great Alim said that if Urdu translation of a verse of the glorious Qur'an is recited in Salah, Salah will be correct, because the glorious Qur'an is not the words of Allah, rather it is its Arabic translation done by the Prophet. He describes about the revelation of the glorious Qur'an that Allah Almighty has transferred in his heart and he spoke in his language. Is this explanation right or wrong?

Answer: The masa'lah you have written referring to a great Alim is wrong to the core. It seems that he is not Alim of Deen. It is said to say that such so-called Alim described such masa'lah. Salah will not be valid by reciting the translation of surah Fatiha or any surah, because the glorious Qur'an means the Arabic words of Allah gathered between two covers no other than that. It is the belief of Ahle Sunnah Wal Jamat.¹ Therefore, the statement of that molvi "Arabic Qur'an is not the words of Allah" is wrong to the core and false telling.

Allah Almighty says in the glorious Qur'an:

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ²

¹ كما صح لوشرع بغيرعربية، إلخ (أوقرأ بها عاجزاً) فجائز إجماعاً قيد القراءة بالعجز لأب الأصح رجوعه إلى قولهما وعليه الفتوى، قلت: وجعل
اليعنى الشروع كالقراءة لاسلف له فيه ولا سند له يقويه

(Al-Durrul Mukhtar)

وإنما المنقول أنه رجع إلى قولهما في اشتراط القراءة بالعربية إلا عند العجز إلخ لأب الإمام رجع إلى قولهما في اشتراط القراءة بالعربية لأب
الما موربه قراءة القرآن، وهو اسم للمنزل باللفظ العربي المنظوم هذا النظم الخاص المكتوب في المصاحف المنقول إلينا نقلًا متواترًا، إلخ.

(Raddul Muhtar. Chapter: The description of Salah. Lesson: The way of Salah. Vol.1 p.

451.Zafeer)

² Surah Usuf: 02.

Similarly, the glorious Qur'an is mentioned as Arabic Quran in many places. One of them is as follow:

وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ أَعْجَمِيٌّ وَعَرَبِيٌّ¹

It means that Allah says: "And if We had made it a non-Arabic Qur'an, they would have said, "Why are its verses not explained in detail [in our language]? Is it a foreign [recitation] and an Arab [Messenger]?"

It is clearly written in books of Fiqh that Salah will not be valid by reciting the translation of the glorious Qur'an in Salah. However, if there is a new Muslim who cannot pronounce Arabic words, can recite the translation till he learnt the Qur'an,² because he is excused to recite the Quran. The belief what that molvi has that Allah Almighty transferred it in the heart of the Prophet (saws) and he spoke it out in Arabic language is also wrong completely and contrary to the belief of Ahle Sunnat. He seems to believe in naturalism and Mirzaiyat. Ahle Sunnat Wal Jamat believe that the glorious Quran was revealed through the angel Gabriel. The Quran reads itself:

”نَزَلَ بِهِ الرُّوحُ الْأَمِينُ“³

“The Trustworthy Spirit (Gabriel) has brought it down (from Allah Almighty).”⁴

¹ Surah Ha Meem Sajdah: 44.

² عن أبي حنيفة في رجل افتتح الصلاة بالفارسية أو قرأ فيها بالفارسية أو ذبح أو سلى بالفارسية وهو يحسن العربية أجزاء وقال أبو يوسف ومحمد لا يجزيه (هذا تنصيص على أن من قرأ القرآن بالفارسية لا تفسد صلاته اتفاقاً وإنما الشارح في جواز الصلاة معها، هما يقولان إنه مأمور بالنظم والمعنى جميعاً فإذا ترك النظم يجب أن لا يجزيه وأبو حنيفة يقول: بأنه مأمور بهما لكن النظم غير لازم في حق جواز الصلاة وذكر أبو بكر الرازي أنه رجع إلى قولهما وعليه الاعتماد) (وابن لم يحسن العربية أجزاء)۔

(Al-Jame Al-Sagheer and its Sharah Al-Nafe Al-Kabeer. Chapter: The opening takbeer. Vol.1 p. 94, 95. Alma Al-Kitab. Beirut)

³ Surah Al-Shara: 193.

⁴ وإب القرآن كلام الله منه بدأ بلا كيفية قولاً وأنزله على رسوله وحياً وصدقهُ المؤمنون على ذلك حقاً وأيقنوا أنه كلام الله تعالى بالحققة ليس بمخلوق ككلام البرية فمن سمعه فزعم أنه كلام البشر فقد كفر وقد ذمه الله وعابه وأوعده بسقر حيث قال {إِنَّ هَذَا الْقَوْلُ انْتَبَرُ} (Surah Al-Muddassir:25)

علمنا وأيقننا أنه قول خالق البشر ولا يشبه قول البشر۔

(Al-Aqeedah Al-Tahawiiyyah)

هذه قاعدة شريفة وأصل كبير من أصول الدين صل فيه طوائف كثيرة من الناس وهذا الذي حكاه الطحاوى رحمه الله وهو الحق الذي دلت عليه الأدلة من الكتاب والسنة لمن تدبرها وشهدت به الفطرة السليمة التي لم تغير بالشبهات والشكوك والآراء الباطلة۔

So, you should neither listen to the person having such kind of evil belief nor listen. (Fatawa Darul Uloom Deoband. Vol.2 p. 264- 266)

If the translation of the glorious Quran is recited in salah, salah will not be valid

Question: If the translation of the glorious Quran is recited in salah, will salah not be valid or not?

What does Qur'an mean either words or meaning

Question: What does Qur'an mean either it words or meaning?

Answer: The recitation of the glorious Qur'an means words and meanings both and Qur'an is the name of the particular words and texts which is written In Arabic language in Mus-hafs. Allah Almighty said:

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ¹

Thus, the non- Arabic text is neither the Quran nor the injunction of recitation is applied nor its recitation deserves the virtue of the Quran. To cite a hadith:

قال رسول الله صلى الله عليه وسلم: من قرأ حرفاً من كتاب الله فله به حسنة، والحسنة بعشر أمثالها، لا أقول: الحرف، حرف، ألف حرف، ولا م حرف، وميم حرف.

(Tirmizi. Narrated by Ibn Masood (rz))²

Shami reads:

لأن الإمام رجع إلى قولهما في اشتراط القراءة بالعربية -- لأن الأمور به قراءة القرآن، وبوإسم للمنزل باللفظ العربي المنظوم بهذا النظم الخاص، المكتوب في المصاحف المنقول إلينا نقلاً متواتراً، إلخ³

(Sharah Al-Tahawiyah authored by Al-Azrai Al-Hanfi. The glorious Qur'an is the words of Allah. vol.1 p. 168. Darus Salam Li Al-Nashr Wa Al-Tawzee)

¹ Surah Usuf: 02.

² Mishkat. Chapter: The virtues of the glorious Qur'an. Lesson:2. P. 186. Hadith No. 2137.

(Sunan Al-Tirmizi. Chapter: Whoever recites a letter from Qur'an. (H:2910). Shuabul Iman. Chapter: Making the habit to recite the glorious Qur'an. (H: 1830)

³ Raddul Muhtar. Chapter: The description of Salah. Subject: The injunction of the recitation in Persian language. Vol.1 p.452. Zafeer.

أما الكتاب: فالقرآن المنزل على رسول الله المكتوب في المصاحف المنقول عن النبي صلى الله عليه وسلم نقلاً متواتراً بلا شبهة.

(Osool Al-Bazdawi on Kashf Al-Asrar. There are three Shariah guidelines: Al-Kitab (Qur'an), Al-Sunnah (Ahadith) and Ijma (Consensus). Vol.1 p. 21, 22. Darul Kitab Al-Islami.)

It means that Imam Abu Hanifah (r) and Sahibain (r) are agreed that the recitation should be in Arabic words only which is the Quran in real region in Mus-hafs.¹

However, Salah will not be valid by reciting the translation of the glorious Qur'an, because the recitation of the glorious Qur'an is obligatory in Salah and it is name of Arabic composed text not its translation, but sometimes it is spoken as example.

It is written in Durre Mukhtar:

والأعجب إنما يسمى قرآنًا مجازًا ولذا يصح نفي إسم القرآن عنه، إلخ-

(Raddul Muhtar)² (Fatawa Darul Uloom Deoband. Vol.2 p. 231, 232)

The recitation without moving lips is not valid

Question: If a person recites in Salah without moving his lips, will Salah be valid or not?

Answer: The recitation is not valid in this way.³

(Fatawa Darul Uloom Deoband. Vol.2 p. 240)

¹ (ويروى رجوعه في أصل المسألة إلى قولهما وعليه الإعتقاد) أى على القول بالرجوع بالإعتقاد ولتنزيله منزلة الإجماع فإن القرآن إسم للنظم والمعنى جميعاً بالإجماع-

(Al-Binayah Sharah Al-Hidayah. Chapter: The description of Salah. Vol.2 p. 179. Darul Kutub Al-Ilmiyah. Beirut)

² (Raddul Muhtar. Chapter: The description of Salah. Subject: Persian language. Vol. p. 148.

(وَأَدْنَى (المجراسماء غيره) و (أَدْنَى المخافتة إسماء نفسه، إلخ) (ويجوز ذلك) المذكور (في كل ما يتعلق بنطق، كتسمية على ذبيحة ووجوب سجدة³ تلاوة وعناق وطلاق وإستثناء) وغيرها-

(Al-Durrul Mukhtar)

إعلم أنهم اختلفوا في حد وجود القراءة على ثلاثة أقوال: فشرط الهندواني والفضل لوجودها خروج صوت يصل إلى أذنه وبه قال الشافعي رحمه الله تعالى وشرط بشر المريسي وأحمد خروج الصوت من الفم وإن لم يصل إلى أذنه، إلخ، ولم يشترط الكرخي وأبو بكر البليخي السماء واكتفيا بتصحيح الحروف، إلخ-

(Raddul Muhtar. Chapter: The description of Salah. Lesson: The recitation. Vol.1 p. 498, 499. Zafeer)

SKIPPING VERSES DURING RECITATION

Skipping Verses During Recitation

A person was reciting a verse then he left that and begin from another place

Question: Imam began recitation and did mistake, while he has recited one verse. He left that verse and started from another place. What is the injunction about it?

Answer: He did right.¹ (Fatawa Darul Uloom Deoband. Vol.2 p. 220)

What is the injunction if imam forgot after reciting necessary quantity and he broke salah instead of bowing

Question: (1) Imam began Salah and forgot after reciting three or four verses. He had to bow for ruku, but he broke Salah and restart from surah Fatiha. What is the injunction about it?

What is the injunction if imam forgot after reciting two verses and recited after skipping a verse

Question: (2) Imam forgot after reciting two verses in salah and then resume from fourth or fifth verse or recited any other surah. Will Salah be valid or not and is the prostration of mistake necessary or not?

If he forgot after reciting two verses, can he recite other surah or not

يكره أن يفتح من ساعته كما يكره للإمام أن يلجئه إليه، بل ينتقل إلى آية أخرى لا يلزم من وصلها ما يفسد الصلاة أو إلى سورة أخرى أو يركع¹ إذا قرأ قدر الفرض، إلخ، وفي رواية: قدر المستحب.

(Raddul Muhtar. Chapter: The acts that nullifies Salah. Vol.1 P.582)

ينبغي للمقتدى أن لا يعجل بالفتح لأنه ربما يتذكر الإمام فيكون التلقين من غير حاجة وللإمام أن لا يلجئهم إليه بل يركع إذا قرأ قدر الفرض وإلا انتقل إلى آية أخرى.

(Tabyeen Al-Haqaique. The acts that nullifies Salah and what is disliked in Salah. Vol.1 P.157. Publication: Al-Amiriyah. Bulaque)

Question: (3) Imam recited two and half verses and forgot and then he resumed from fourth or fifth verse or began other surah. Will Salah be valid or not and is the prostration of mistake necessary or not?

Answer:

- (1) He did not need to break Salah, but when he performed again, it is done.²
- (2) Salah is correct without prostration of mistake.³
- (3) Salah is correct in this case also and the prostration of mistake is not necessary.⁴
(Fatawa Darul Uloom Deoband. Vol.2 p. 232, 233)

The injunction of reciting from another place after reciting less than three verse

Question: A person began to recite after surah Fatiha, but he could not continue after one or two small verses and he completed Salah reciting another surah. Does he have to do prostration of mistake or Salah will be valid without it?

Answer: Reciting three verses or one long verse equal to three small verses from one place is necessary after surah Fatiha.⁵ Reciting from different places despite of memorizing it in one rakah is disliked.

”لوانتقل في الركعة الواحدة من آية إلى آية يكره“⁶ -

If he could not recite this quantity and began from another place, the prostration of mistake is necessary.⁷ If he remembered the forgotten verse during recitation, he should

² (وضم) أقصر (سورة) كالكوثر أو ما قام مقامها وبو ثلاث آيات قصار نحو ”{ثُمَّ نَظَرْتُمْ عَيْسَى وَبَسَرْتُكُمْ أَذْبَرَ وَاسْتَكْبَرُ}“ إنهم

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Chapter: The description of Salah. Subject: The necessary acts of Salah. Vol.1 p. 427. Zafeer)

³ يكره أن يفتح من ساعته كما يكره للإمام أن يلجئه إليه، بل ينتقل إلى آية أخرى لا يلزم من وصلها ما يفسد الصلاة

(Raddul Muhtar. Chapter: The acts that nullifies Salah. Vol.1 P.582)

(وينبغي للمقتدى أن لا يعجل بالفتح وللإمام أن لا يلجئه إليه) بأن يردد الآية أو يقف ساكتاً (بريكه إذا جاء أو أنه أو ينتقل إلى آية أخرى) -

(Al-Binayah Sharah Al-Hidayah. Chapter: The acts that nullifies Salah. Vol.1. p.400)

⁴ ولو قرأ آية تعدل أقصر سورة جاز. إلخ وقد ربا من حيث الكلمات عشر. ومن حيث الحروف ثلاثون -

(Raddul Muhtar. Chapter: The description of Salah. Lesson: The recitation. Vol.1 p. 502. Zafeer)

⁵ يجب قراءة الفاتحة وضم السورة أو ما يقوم مقامها من ثلاث آيات قصار أو آية طويلة في الأوليين بعد الفاتحة. كذا في النهر الفائق -

(Al-Fatawa Al-Hindiyah. Chapter: 4 about the description of Salah. Lesson: 2 about the necessary acts of Salah. Vol.1 p.71)

⁶ (Raddul Muhtar. Chapter: The description of Salah. Lesson: The recitation. Vol.1 p. 219.)

⁷ (Al-Fatawa Al-Tatarkhaniyah. Vol.1 p.580)

complete first and then return to the forgotten one and recite it, so that he can retain the order.

”فإن سها ثم تذكر يعود مراعاةً للترتيب الآيات“¹

(Kitabul Fatawa. Vol.2 p. 202)

¹ Raddul Muhtar. Before the chapter of leading Salah. Chapter: The description of Salah Lesson: The recitation. Vol.2 p. 269.

INJUNCTION AND ISSUES OF DIFFERENT RECITATIONS

Injunction and Issues of Different Recitations

The Mutawatir recitations in salah

Question: There are two categories in the science of recitation: 1. Usool and 2. Furoo' which is narrated by seven imams in 14 ways. Can one recite in all ways of recitation collectively or he should recite in the way of a branch? Can one apply the difference of Farsh Al-Huroof in Salah or not? Can one recite a word narrated by a reciter and other word narrated by another reciter?

Answer: Salah is correct with all Mutawatir recitations, but it is not good to recites in unrecognized and eccentric way to they are Mutawatir, because it is difficult for common people.

It is mentioned in Al-Durrul Mukhtar:

ويجوز بالروايات السبعـ

Shamir reads:

بل يجوز بالعشر أيضاًـ

لكن الأولى أن لا يقرأ بالغريبة عند العوام صيانةً لدينهم، إلخـ

(Al-Durrul Mukhtar)

It is also explained in Shami:

(قوله بالغريبة) أى بالروايات الغريبة والإمالات؛ لأن بعض السفهاء يقولون ما لا يعلمون فيقعون في الإثم والشقاء، ولا ينبغي للأئمة أن يحملوا العوام على ما فيه نقصان دينهم، ولا يقرأ عندهم مثل قراءة أبي جعفر وابن عامر وعلى بن حمزة والكسائي صيانةً لدينهمـ فلعلهم يستخفون أو يضحكون، وإن كان كل القراءات والروايات صحيحةً فصيحةً، ومشائخنا اختاروا قراءة أبي عمرو وحفص عن عاصم، إلخ، من التاترخانية عن فتاوى الحجة¹

¹ Raddul Muhtar. Chapter: The description of Salah. Lesson: The recitation. Vol.1 p. 505.

والشهور أنها ما عدا القراءات السبع لأبي عمرو ونافع وعاصم وحمزة والكسائي وابن كثير وابن عامر وقال السبكي الصحيح أنها ما وراء القراءات العشر للمذكورين ويعقوب وأبي جعفر وخلف، إلخـ

Conclusion: Now the way of recitation which is known, practiced and written in the Qur'an i.e. the way of Hafs narrated by Asim, should be recited.

(Fatawa Darul Uloom Deoband. Vol.2 p. 226, 227)

The injunction of reciting according to other ways of recitation

Question: What do ulama and Islamic jurists say in regard to the matter that the 20 narrations which is named 10 ways of recitation, if one of them is specified for reciting in obligatory Salah or reciting in different ways sometimes and in other ways in other time in congregation of obligatory Salah, is it allowed or not? If the followers are common people who do not know about those narrations or they are ulama and students like in Madaris Arabiyah Khairul Madaris, what is the injunction about it? Should the congregation be organized in such a way or not?

Answer: The 10 recitation of the glorious Qur'an our Mutawatir, authentic and Quran in fact. It is obligatory to accept and believe in to be revealed from Allah Almighty is obligatory for every Muslim. Undoubtedly, their recitation is also correct in Salah and out of Salah. All ulama, Fuqaha, interpreters of the glorious Qur'an, Muhaditheen and for all Imams are consent that these 10 all recitations are Mutawatir, authentic and agreed upon. So, the obligatory recitation will be done by all Mutawatir recitation with no doubt, but it will not be then by Shaz recitation. Shaz recitation does not invalidate Salah also.

Durre Mukhtar reads:

”القرآن الذى تجوز به الصلاة بالاتفاق هو المصنوع فى مصاحف الأئمة التى بعث بها عثمان رضى الله عنه إلى الأمصار وهو الذى أجمع عليه الأئمة العشرة وهذا هو المتواتر جملة تفصيلاً فما فوق السبعة إلى العشرة غير شاذ وإنما الشاذ ما وراء العشرة وهو الصحيح وتماثل تحقيق ذلك فى فتاوى العلامة قاسم¹

(Al-Taqrer Wa Al-Tahbeer Ala Tahreer Al-Kamal bin Humam authored by Ibn Ameer Al-Haj. Chapter:2. Vol.2 p. 214. Darul Kutub Al-Ilmiyah. Beirut)

¹ Raddul Muhtar. Book of Salah. Subject: The injunction of Shaz recitation and the meaning of Mutawatir and Shaz. Vol.1 p. 358. Maktabah Rasheediyah. Qadeem. Quetta). (Raddul Muhtar. Book of Salah. Subject: The injunction of Shaz recitation and the meaning of Mutawatir and Shaz. Vol.2 p. 226, 227. Maktabah Rasheediyah. Jadeed. Quetta)

But it should be taken into account that though all these recitations are allowed and correct, but it is better not to recites among common people the strange recitations with Imalah (inclination) and the one which is proved by Ghrib like Imam Abu Jafar, Ibn Amir, Hamzah and Kasai. People laugh at their recitation and laughing at the glorious Quran is contrary to Deen. So, the stranger's stations should not be decided among common people to save their Deen. (Umdah Al-Fiqh. Vol.2 p. 123)¹

Hence, the number of ulama is more than common people in Madari Arabiyah, reciting those recitations in Salah and out of Salah in Madaris is good undoubtedly. Since, people trust in Madaris, the reciter will get the reward of preaching recitation by reciting such

(القراءات السبع) المنسوبة إلى أئمة السبعة: نافع وابن كثير وأبي عمرو وابن عامر وعاصم وحمز والكسائي (متواترة) عليه الجمهور من المسلمين (وقيل) هذه القراءات (مشهورة) ولا يعبأ بهذا القائل ولا يعتد به ثم المحققون من المسلمين على أن الثلاث المنسوبة إلى الأئمة الثلاثة: يعقوب وأبي جعفر وخلف. أيضاً متواترة وحكمها حكم السبعة صرح به محي السنة البخوي في معالم التنزيل نقل عن البخوي دعوى الاتفاق. الثم-

(Fawatih Al-Rahamoot Sharah Musallam Al-Suboot the matter of seven recitation. Vol.2 p.18.
Darul Kutub Al-Ilmiyah. Beirut)

(القراءات الثمانية) وهي ماعدا العشرة التي نقلها عن الرسول صلى الله عليه وسلم من لا يبلغ عدد التواترات. اشتهر عنهم في القرن الثاني وهو المراد ههنا وقد يطلق على ما نقل بأخبار واحد عن واحد (حجة ظنية) عندنا واجبة العمل دون العلم. الثم-

(Fawatih Al-Rahamoot Sharah Musallam Al-Suboot the matter of Shaz recitation. Vol.2 p.19)

ويجوز بالروايات السبع لكن الأولى أن لا يقرأ بالغريبة عند العوام صيانة لدينهم (قوله: بالغريبة) أي بالروايات الغريبة إلا ما¹ لا؛ لأن بعض السفهاء ما لا يعلمون فيقعون في الإثم والشقاء ولا ينبغي للأئمة أن يحملوا العوام على ما فيه نقصان دينهم ولا يقرأ عند مثل قراءة أبي جعفر وابن عامر وعلى بن حمزة والكسائي صيانة لدينهم فلعلمهم يستخفون أو يضحكوا وإن كان كل القراءات صحيحة وفصحية مشائخنا اختاروا قراءة أبي جعفر وحفص عن عاصم-

(Al-Durrul Mukhtar. Book of Salah. Subject: Salah of two kinds: Sunnah Ain and sunnah Kifayah. Vol.2 p. 330. Publication: Maktabah Rasheediyah. Quetta)

فتاوى الحجة: وقراءة القراءات السبع والروايات كلها جائزة، ولكني أرى الصواب أن لا يقرأ بالقراءة العجيبة بالأمالات وبالروايات الغريبة لأن بعض الناس يتعجبون وبعضهم يتفكرون وبعضهم يخطئون، وبعض السفهاء يقولون ما لا يعلمون ولعلمهم لا يرغبون فيقعون في الإثم والشقاء، ولا ينبغي للإمام أن يحملوا العوام إلى ما فيه نقصان دينهم ودنياهم وحرمان ثوابهم في عقابهم، لا يقرأ على رأس العوام الجهال، وأهل القرى والجبال مثل قراءة أبي جعفر المدني وابن عامر وعلى بن حمزة الكسائي صيانة لدينهم فلعلمهم يستخفون أو يضحكون وإن كان كل القراءات والروايات صحيحة فصيحة طيبة ومشائخنا اختاروا قراءة أبي عمر عن عاصم-

(Al-Fatawa Al-Tatarkhaniyah. Book of Salah. Lesson: The recitation. Vol.1 p. 455. Publication: Idarah Al-Quran Wa Al-Uloom Al-Islamiyah. Karachi)

recitations among them **إِنْ شَاءَ اللَّهُ**. So that they can be familiar with these recitations. The, people should be silent State of objecting and commenting when they listen different recitation of the glorious Qur'an against their memories.

(Fatawa Mufti Mahmood. Vol.1 p. 920- 922)¹

Forbidding from exaggeration in seven recitation when doubted to put the people into trouble

Question: The seven recitations are so famous in some places that some Huffaz and students are ordered to memorize different the stations and recite them only to show off clearly and they do it in Taraweeh also. They do not do it but for name and fame. Is it not possible that ignorant and anti-Muslims will confuse by listening these different recitations in this riotous era? Even some Huffaz recited in the recitation of Hafs in one rakah and the recitation of Qaloon in other rakah and he replied to the person who objected that you don't know. This kind of situation does not seem good. Is it not good to forbid from such practice? If it is, you are requested to publish the answer in detail in Al-Imdad. I never mean to close its teaching, but it should be emphasized that Tajweed means the recitation which the common people require. If there is an educated person and his pronunciation is correct, he should be taught the seven recitations and the foolish and narrowminded people should be taught only Tajweed. Those who teach the recitations should not teach all common people but the recitation of Hafs and Tajweed.

Answer: Allah said in the glorious Qur'an:

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ -

(Surah Al-Anam: 108)

It is mentioned in Tafseer Bayanul Quran: A principle of Shariah is inferred that when a lawful thing² led to Haram, it will be Haram.³

¹ The injunction of seven recitation

Question: Will Salah be valid by seven recitations or not?

Answer: Salah will be valid, but it is not good. One should recite according to the famous recitation of Hafs. Allah knows the best.

Written by Habibullah Qasmi. (Habibul Fatawa. vol.3 p. 91)

² Rather it is recommended.

³ وهذا المبحث كله صالح لأن يلاحظ فيه -

وروى البخارى عن علي قال: حدثوا الناس بما يعرفون، أنجبون أن يكذب الله ورسوله¹ -

It is written in Haqiqah Al-Tariqah: Some ulama describe the complicated issues among common people boldly. Some people reject it and some other deny the common Shariah principles. Thus, it led to disobey Allah and his Messenger and the second is more serious than the first. It is forbidden in hadith:

وروى مسلم عن ابن مسعود أنه قال: ما أنت بمحدث قومًا حديثًا لا تبلغه عقولهم، إلا كان لبعضهم فتنة² -

This hadith proves the same subject which declares from the previous hadith. (P. 82)

وفي رد المحتار تحت مسألة كراهة تعيين السورة في صلاة من الدر المختار مانصه: حاصل معنى كلام هذين الشيخين بيان وجه الكراهة في المداومة، وهو: أنه إن رأى ذلك حتمًا يكره من حيث تغيير المشروع ولا يكره من حيث إيهام الجاهل -

(Raddul Muhtar. Vol.1 p. 568)³

It is proved by the principal derived from verse, hadith and Fiqh that the action which leads to strife and contention and misbelief by word or action or situation is necessary to give it up for ulama and scholars. However, it can be recognized by noticing that the dispute will take place or not. The dispute seems to be caused by the seven recitations in the situation mentioned in the question, happened. So, according to Sharai Fatwa, it is prohibited to recite from seven recitations in that particular situation. Moreover, if the reciter intends to show off his knowledge and perfection in recitation or pretending and pride, it is more severe for aberrancy. Therefore, the advice mentioned in the question is necessary to be followed.

14th January, Zil Hijj, 1335 AH (Fifth complement. P. 41) (Imdadul Fatawa Jadeed. Vol.1 p. 295- 297)

Declaring a doubt on the text of Al-Imdad issue regarding the necessity of seven recitation

من أصر على أمر مندوب وجعله عزمًا ولم يجعل بالرخصة فقد أصاب منه الشيطان على الإصلا -

(Sharah Al-Tibi Al-Kaff An Haqaique Al-Sunan. Chapter: Du'a in Tashahhud. Vol.3 p. 1051. Maktabah Nazar Mustafa Al-Baz)

¹ Book of knowledge. Chapter: Whoever selected some people to teach them (religious) knowledge preferring them over others for fear that the others may not understand it. vol.1 p. 50. (H: 127). Baitul Afkar. Anees

² The Introduction of Muslim. Chapter: The prohibition of narrating everything one hears. Vol.1 p. 22 (H: 05).

³ Chapter: The description of Salah. Lesson: The recitation.

Question: You have answered to our question in the issue Al-Imdad on page number 17 in the month of Rabi Al-Thani, 1336 AH. A person referred to it and objected saying that you say that learning the science of seven recitation is Fard Kifayah and everyone should learn somehow so that all people might not be sinner by neglecting these teachings of Deen. I have replied him, but he is not satisfied. I have also a doubt looking at this article that when it is a kind of knowledge of Deen particularly related to the glorious Quran, if it is ignored only by thinking about the confusion of people, how can it be spread and practiced. Here is the majority of educated people, but due to be unaware of this knowledge, it is not only wondered, it is also mocked and denied. So, why to attempt to propagate and survive it by acting upon it? For example; if pointing with the index finger in tashahhud is considered very bad in some areas, it is reformed and explained to be sunnah. As for as the errors mentioned in the question of this answer, they are required to be reformed and not to forbid to teach and learn it. it may be the conclusion of the person objected. I have sent this question for my satisfaction.

Answer: The questioner gave an advisory statement obviously and it is illustrated in the answer also that if there is an educated person and his pronunciation is correct, he should be taught the seven recitations and the foolish and narrowminded people should be taught only Tajweed.

The same condition is with all Fard Kifayah. For example; acquiring the excellency in Islamic sciences is Fard Kifayah, but the following hadith should be noticed also:

”واضع العلم في غير أهله كمقلد الخنازير اللؤلؤ والجواهر“ أو كما قال¹

It is also observed that some mysterious people who required knowledge and became so-called leaders. They brought about many defects and it cannot be obstructed but by not imparts knowledge to those who do not deserve it. Though it is Fard Kifayah are very severe threatening is narrated in hadith² on it.

¹ Sunan Ibn Majah. Chapter: The virtues of ulama and encouraging to acquire knowledge. (H: 224). Jame Bayanul Ilm Wa Fadlihi. Chapter: The disaster, expensiveness and preaching of knowledge and disliking to impart it to those who do not deserve it. Vol.1 p. 452. Hadith No. 710. Al-Firdaus Bimathurah Al-Khitab. Chapter of wao (و). Hadith No. 7107.

² عن أنس بن مالك قال: قال رسول الله صلى الله عليه وسلم: من سأل القضاء وكل إلى نفسه ومن جبر عليه نزل عليه فسدده²

(Musannaf Abi Shaibah. H: 22978). Munad Imam Ahmad. Musnad Anas Bin Malik. (H: 12184). Sunan Ibn Majah. Chapter: The Judges. (H:2309). Sunan Al-Tirmizi. Chapter: What has been related from the messenger of Allah about the judge. (H: 1323)

عن أبي هريرة في حديث طويل قال رسول الله صلى الله عليه وسلم: إذا وسد الأمر إلى غير أهله فانتظر الساعة

وفي حديث أبي داؤد مرفوعاً: العرافة حق (أي واجب ولو على الكفاية) ولكن العرفاء في النار، (إذا كانوا غير أهل لها).¹

Those who oppose this knowledge in this era, they regard this knowledge itself as useless for everyone even for educated people also and for every department even for Tajweed also. What A Difference Between Them! However, those who deny, claim from two principles, while two matters are followed up in the answer and it is obvious that the inferred matter does not requisite the principle and how can one claim that learning the seven recitations is obligatory. Even learning one recitation is not obligated for the complete Quran.

Shawwal, 1336 AH (Fifth complement. P. 67) (Imdadul Fatawa Jadeed. Vol.1 p. 310- 311)

Resolving a doubt on the text of Bayanul Quran, reporting the recitation of Ibn Masood (rz) “وعلى الوارث ذى الرحم” without any evidence

Question: The recitation of Ibn Masood (rz) “وعلى الوارث ذى الرحم” is reported in Bayanul Quran without any evidence. What is the injunction about it?

Answer: I have reported it from Tafseer Mazhari. The interpreter rights after reporting it that Imam Abu Hanifah (r) has acted upon his principle that customizing the Book and aiding something is allowed by the recitation of Ibn Masood (rz).²

(Sahih Bukhari. Chapter: Whoever is asked about knowledge while he is busy in some conversation, so he finished talking and then answered the questioner. (H: 59)

عن عبد الله بن عمر بن العاص قال: سمعت رسول الله صلى الله عليه وسلم يقول: إيا الله لا يقبض العلم انتزاعاً ينتزعه من العباد ولكن يقبض العلم بقبض العلماء حتى إذا لم يبق عالماً اتخذ الناس رؤوساً جهالاً ففسلوا فأفتوا بغير علم فضلوا وأصلوا-

(Sahih Bukhari. Chapter: How the (religious) knowledge will be taken away (H: 100). Sahih Muslim. Chapter: The taking away of knowledge and the spread of ignorance at the end of time. (H: 2673)

(اتخذ الناس رؤوساً) أى خليفة وقاضياً ومفتياً وإماماً وشيخاً (جهالاً) جمع جاهل أى جهلة ما يناسب منصبه--- (فسلوا فأفتوا) أى أجابوا وحكموا الخ.

(Mirqat Al-Mafateeh Sharah Mishkat Al-Masabeeh. Book of knowledge. Vol.1 p.290. Darul Fikr. Beirut.)

¹ This hadith is reported by Abu Dawood. Book of tribute, spoils, and rulership. (Kitab Al-Kharaj, Wal-Fai' Wal-Imarah). Chapter: Regarding Al-Arafah. Vol.3 p.233. Hadith No. 2933.

² Al-Tafseer Al-Mazhari. Surah Al-Baqarah. Vol.1 p.325. Maktabah Al-Rasheed. Pakistan.

This recitation is also mentioned in Hidayah.¹ If you have doubt in my book, what I can say in this regard is that it is extracted from so-and-so books and if you have doubt in those reference books, you should terrify it, so that it can be answered.

09th Jumada Al-Ukhra, 1343 AH (Fifth complement. P. 149) (Imdadul Fatawa Jadeed. Vol.1 p. 297)

The research on the doubt of the creasing virtues by some recitations

Question: A Molvi Sahab has written in his book and denoted during the speech that Abu Abdullah Muhammad bin Shuja Thalji reported that I was reciting surah Fatiha according to the recitation of “مالك يوم الدين” with Alif. One day, I listened an Arab Alim and litterateur reciting “ملك يوم الدين” without Alif and saying that this recitation is much eloquent. From that day, I also began to recite “ملك يوم الدين” without Alif. Once in the night, I dreamt that an unseen calling is addressing me saying that O servant! Why did you leave one letter of the glorious Quran, 10 points decreased from your virtues? Didn't you listen the saying of the seal of the Prophets (saws) that the reciter gets 10 virtues by reciting every letter of the glorious Quran? It is understood that the recitation “ملك” without Alif should not be recited, because will be ready to decrease is ten virtues. If it is fact, should one recite it or not?

The second question is that if a person recites “قل هو الله أحد” joining with “الله الصمد” or “نستعين” with “إهدنا الصراط” i.e. without pausing breath, will it decrease the virtues or not, because Hamzah is left out from both places?

Answer: All seven recitations are Mutawatir and reported from the Prophet (saws). There should not be any doubt to follow what is reported from him.² It is mentioned in the chapter of Qur'anic letters in hadith:

¹ Al-Hidayah. Lesson: It is necessary for man to spend for his parents and grandparents. Vol.2 p. 293. Daro Ihya Al-Turath Al-Arabi.

² القراءات السبعة التي اقتصر عليه الشاطبي والثلاثة التي هي قراءة أبي جعفر ويعقوب وخلف متواترة معلومة من الدين بالضرورة وكل حرف انفرد

به واحد من العشرة معلوم من الدين بالضرورة أنه منزل على رسول الله صلى الله عليه وسلم لا يكابر في شيء من ذلك إلا جاهل -

(Sharah Tayyibah Al-Nashr Li Al-Nuwairi. Ninth: The recitation that will be recited in Salah. Vol.1 p. 165. Darul Kutub Al-Ilmiyah. Beirut)

كلها شاف كاف¹

As far as the matter of decreasing virtue is concerned based on hadith, decreasing of quantity does not comply with decreasing of quality. It is obvious that one two za and two one za at the same in quality and quantity though they are different in numbers. What you said about the dream, is not an evidence. He is warned, because he left a recitation preferring other recitation, so, is informed about the priority of the first.

However, the answer to the matter of joining two verse and leaving out Hamzah Wasl is the same as mentioned above. It may be also that it has virtue, because it is pronounced supposedly. Allah knows the best.

Written by Ashraf Ali. 04th Shawwal, 1335 AH (Fifth complement. P. 34) (Imdadul Fatawa Jadeed. Vol.1 p. 314, 315)

عن أبي بكر عن النبي صلى الله عليه وسلم قال: أتاني جبريل وميكائيل فقال جبريل: اقرأ القرآن على حرف واحد فقال ميكائيل: استزده قال: اقرأه¹
على سبعة أحرف كلها شاف كاف

(Musnad Imam Ahmad. Hadith of Abu Bakrah Nufai Bin Al-Harith Bin Kuldah. (H: 20425)

CORRECTING IMAM AND SKIPPING SOME WORDS

Correcting Imam and Skipping Some Words in Recitations

Correcting Imam after reciting the necessary part

Question: When Imam has recited three verses and then forgot, he should bow and the followers should not correct him, but he did not bow and continued reciting; if the followers corrected him, which kind of mistake he did, whether somewhat disliked or prohibitively disliked or Haram?

Answer: Correcting Imam and accepting the collection both are right, but after reciting the necessary all recommended recitation, correcting Imam or waiting for correction or forcing to correct is somewhat disliked. (Al-Durrul Mukhtar and Shami)¹

(Fatawa Darul Uloom Deoband. Vol.2 p. 220, 221)

يكره أن يفتح من ساعته، كما يكره للإمام أن يلجئه إليه، بل ينتقل إلى آية أخرى لا يلزم من وصلها ما يفسد الصلاة أو إلى سورة أخرى، أو يركع¹ إذا قرأ قدر الفرض، كما جزم به الزيلعي -

(Raddul Muhtar. Chapter: The thing that nullify Salah and what is disliked in Salah. Vol.1 p. 552. Zafeer) (Tabyeen Al-Haqaique. Chapter: The thing that nullify Salah and what is disliked in Salah. Vol.1 p.157. Bulaque)

عن علي رضي الله عنه قال: إذا استطعتك الإمام فأطعمه -

(Musannaf Ibn Abi Shaibah. Those who allowed to correct Imam. (H: 4794)

عن أبي بن كعب قال: صلى رسول الله صلى الله عليه وسلم فترك آية وفي القوم أبي بن كعب فقال يا رسول الله نسيت آية كذا وكذا أو

نسخت؟ قال: نسيتها - (الصحيح لابن خزيمة، باب تلقين الإمام إذا تعاميا أو ترك شيئاً

(Sahih Ibn Khuzaimah. Chapter: Correcting Imam when he forgot or left something. H: 1647). Sunan Al-Kubra Li Al-Nasai reported from Abdur Rahman bin Abza. (H: 8183). Musnad Imam Ahmad. Hadith narrated by Abdur Rahman bin Abza from Ubai Bin Ka'b. (H: 21140)

Correcting Imam

Question: Imam has recited more than three verses in obligatory Salah and then he made the mistake, a follower corrected him, he accepted the correction or not. Is there any fault in the follower's Salah?

Answer: Correcting his Imam neither nullifies imam's Salah nor follower's Salah,² whether the correction was required or not, Imam accepted the correction or not, no matter of what quantity Imam has recited. Salah will not be nullified by any reason and any condition. Salah is correct in the case asked above, because the meaning of "لم يكن ذكرًا"³ is that his words should not be from people words. Allah knows the best. (Taleefat Rasheediyah. p.289)

The issue of correcting Imam

Question: If Imam recites a surah wrong in Juma or any obligatory Salah or forgot during recitation and became silent, can the follower correct Imam? Will the correction of follower affect salah?

Answer: Correcting Imam with no delay is disliked as it is disliked for Imam to force the follower to correct. It is better for him to transfer to another verse. However, correcting does not make any difference in Salah.

Durrul Mukhtar reads:

(بخلاف فتحه على إمامه) فإنه لا يفسد (مطلقاً) لفاتحه وأخذ بكل حال، إلخ - قوله: (بكل حال) أي سواء قرأ الإمام قدر ما تجوز به الصلاة أم لا انتقل إلى آية أخرى أم لا، تكرر الفتح أم لا، هو الأصح، ثم -⁴

Allah knows the best. (Imdadul Muftiyeen. Vol.2 p. 308)

The injunction of correcting imam in the takbeer of Qunoot

² (والفتح على الإمام لا يفسد الصلاة) يعني المقتدى، فأما غير المقتدى إذا فتح على المصلي تفسد به صلاة المصلي وكذلك المصلي إذا فتح على غير المصلي -

(Mabsoot Al-Sarakhsi. Chapter: Hadith (Minor impurity) in Salah. Vol.1 p. 193. Darul Marifah, Beirut)

³ (Raddul Muhtar. Chapter: The thing that nullify Salah and what is disliked in Salah. Vol.1 p. 615. Darul Fikr. Beirut)

⁴ (Al-Durrul Mukhtar with Raddul Muhtar. Book of Salah. Chapter: The thing that nullify Salah and what is disliked in Salah. Vol.2 p.381)

Question: It is happening during performing Witr salah after Taraweeh that Imam began to read Du'a of Qunoot without saying takbeer and raising hands. A person informed him saying "اللَّهُ أَكْبَرُ". So, he restated Qunoot after saying takbeer and raising hands and performed prostration of mistake at the end of Salah. Does it harm Salah or not?

Answer: It is mentioned in Al-Durrul Mukhtar under the chapter of the necessary acts of Salah:

(و) قراءة (قنوت الوتر) وهو مطلق الدعاء، وكذا تكبير قنوته۔

Raddul Muhtar reads:

أى الوتر، قال فى البحر فى باب سجود السهو: ومما ألحق به أى بالقنوت تكبيره، وجزم الزيلعى بوجوب السجود بتركه إلى قوله وينبى ترجيح عدم الوجوب، إلخ۔

(Raddul Muhtar. Vol.1 p. 488)⁵

So, the tradition denotes to be necessary certainly and the correction was right, but according to the second tradition, this correction was extra though it does not nullify Salah. Salah is correct completely such as it is correct if someone corrected unnecessarily though Imam accepted the correction. Hence, here is no action that mandates the prostration of mistake, so it will not be necessary.

8th Ramadan, 1333 AH (Third complement. P. 73) (Imdadul Fatawa Jadeed. Vol.1 p. 451)

Correcting Imam does not invalidate Salah in any condition

Question: After completing third rakah, Imam stood up for fourth rakah. One of the followers thought that four rakah are completed and reminded Imam to sit down by saying "", but Imam or certain. He did not pay any attention to the follower and completed the fourth rakah. Is Salah of that follower who corrected unnecessarily correct or not? What is the injunction in the view of Imam Abu Hanifah (r) and Imam Shafae'? Please point out if there is any book having such kinds of issues in abundant.

Answer: Al-Durrul Mukhtar reads:

(بخلاف فتحه على إمامه) فإنه لا يفسد (مطلقاً) لفتاح وأخذ بكل حال⁶.

⁵ Al-Durrul Mukhtar with Raddul Muhtar. The necessary acts of Salah. Chapter: The description of Salah. Vol.1 p. 468. Al-Bahrur Raique. Chapter: Imam forgot takbeer and bowed for ruku. Vol.2 p. 103. Darul Kitab Al-Islami. Beirut)

⁶ Al-Durrul Mukhtar with Raddul Muhtar. Vol.1 p.622. Beirut

He said "" to remind Imam only and it is not from people' word. So, Salah of the follower and Imam is correct. I don't know about Shafae' madhah and any such book. Saeed.⁷

Correcting Imam looking in the glorious Qur'an

Question: If a non-Hafiz listens to the glorious Qur'an of an Imam looking and correct him, will Salah be correct or not?

Answer: According to the view of Imam Abu Hanifah (r), the follower's Salah will be nullified, because he took help from Quran during Salah and if Imam accepted that correction, his Salah will also be nullified. Allamah Zailai has written in Sharah Kanz explaining the text "قول مصنف وقرأته من مصحف":

تفسد الصلاة عند أبي حنيفة، وقال أبو يوسف ومحمد: تكره ولا تفسد صلاته لما روى أن ذكوان مولى عائشة أنه كان يؤمها في شهر رمضان وكان يقرأ من المصحف -- إلا أنه يكره في الصلوة لما فيه من التشبه بفعل أهل الكتاب ولأبي حنيفة أن حمل المصحف ووضع عند الركوع والسجود ورفع عند القيام وتقليب أوراقه والنظر إليه وفهمه عمل كثير ويقطع من رآه أنه ليس في الصلوة. ولأنه يتلغن من المصحف فأشبهه التلغن من غيره -- وأثر ذكوان محمول على أنه كان يقرأ قبل شروعه في الصلوة. إنتهى.⁸

Al-Bahrur Raique reads:

صحح المصنف في الكافي الثاني وقال: إنها تفسد بكل حال تبعاً لما صححه شمس الأئمة السرخسي، إنتهى.⁹
(Majmua Fatawa Maulana Abdul Hai Urdu. P. 207)

⁷ Correcting Imam does not nullify Salah in Sahafee' madhab.

(ولو نطق بنظم القرآن) أو بذكر آخر كما شمله كلام أصله (بقصد التفهيم ك) قوله لمن استأذنه في أخذ شيء أدخل (يا جعي خذ الكتاب) ادخلوها بسلام وكتنيبه إمامه أو غيره وكالفتح والتبليغ، الخ.

(Tuhfah Al-Muhtaj Sharah Al-Minhaj. Chapter: The things that invalidate Salah and sunnah acts of salah. Vol.2 p. 144. Al-Maktabah Al-Tijariyah Al-Kubra. Egypt.)

⁸ Tabyeen Al-Haqaique. Chapter: The thing that nullify Salah and what is disliked in Salah. Vol.1 p.431. Bulaque. Al-Mabsoot authored by Al-Srakhsi. Chapter: Hadath (minor impurity). Vol.1 p. 202. Darul Marifah. Beirut.

محمد عن يعقوب عن أبي حنيفة في إمام يصلي في رمضان وغيره ويقرأ من المصحف فصلاته فاسدة عن أبي حنيفة وعن أبي يوسف ومحمد رحمهما الله تعالى لا تفسد صلاته ويكره.

(Al-Muheet Al-Burhani. Chapter:4 about the way of Salah. Vol.1 p. 311)

⁹ Al-Bahrur Raique. Chapter: The thing that nullify Salah and what is disliked in Salah. Vol.2 p.17. Raddul Muhtar. Book of Salah. Chapter: The thing that nullify Salah and what is disliked in Salah. Vol.1 p.624. Darul Fikr. Beirut

Salah of the person who is corrected by every word

Question: Some people come in masjid in Ramadan who do not know how to perform Salah. A person guides them word by word. Will his Salah be valid or not? If not, what should he do? It should be noted that they come in masjid and perform Salah if they are guided, but if they are not instructed, there will never come in masjid. Is the person who is observing itikaf and the person who is not observing are equal in this injunction?

Answer: Such people will perform Salah again. Once as they perform first which is to learn Salah and second time they will perform without guiding and instruction and they should be informed before Salah that as you did not memorize the Du'a and recitation, you should say "سبحان الله" three times in all pillars of Salah.¹⁰

15th Shaban, 1337 AH (Fifth complement. P. 92) (Imdadul Fatawa Jadeed. Vol.1 p. 220, 221)

The injunction about leaving "وَعَمَلُوا الصَّالِحَاتِ" in surah Al-Asr by Imam

Question: Today, Imam Sahab left "وَعَمَلُوا الصَّالِحَاتِ" from Surah Al-Asr in Maghrib salah. Salah will be valid or not in this condition; he did not perform prostration of mistake? If he would do the prostration of mistake, would his Salah have validated?

¹⁰ عن رفاعه بن رافع أبت النبي صلى الله عليه وسلم كان جالساً في المسجد فدخل رجل فصلى ورسول الله صلى الله عليه وسلم ينظر إليه فقال

له: إذا قمت إلى صلاتك فكثير ثم اقرأ أبت كان معك قرآن فإبت لم يكن معك قرآن فاحمد الله وكبره وهلل ثم اركع، الخـ

(Sharah Ma'ani Al-Athar. Chapter: The minimum duration of ruku and prostration which cannot be sufficient less than that. (H: 1393)

عن عبد الله بن أبي أوفى قال: جاء رجل النبي صلى الله عليه وسلم فقال: إني لا أستطيع أبت أخذ من القرآن فعلمني ما يجوزني قال: قل سبحان الله والحمد لله ولا إله إلا الله والله أكبر ولا حول ولا قوة إلا بالله.

(Musnad Imam Ahmad. The remaining part of hadith reported by Abdullah Ibn Abi Aufa. (H: 19110). Sunan Abu Dawood. Chapter: The minimum recitation that suffices an illiterate person or a non 'Arab. (H: 832). Sunan Al-Nasai. Chapter: What recitation is sufficient for one who cannot recite Quran well. (H: 924). Sahih Ibn Hibban. Chapter: Al-Khabar Al-Mudhid. The statement of the person who ordered to lead Salah the person who does not recite well. (H: 1810). Al-Dara Qutni. Chapter: Du'a is sufficient in spite of recitation if one is unable to recite the glorious Qur'an. (H: 1196). Ibn Jarood. Chapter: The description of the Prophet (saws)'s Salah. (H: 189). Al-Athar authored by Abu Usuf. Vol.1 p. 11. Darul Kutub Al-Ilmiyah. Beirut)

Answer: The obligatory recitation is done in the question asked above. So, though the obligatory Salah is done, but the necessary recitation which is one long verse or three small verses after surah Fatiha, is not recited.¹¹ The verse will not be complete if some parts from the end of verse is left. Therefore, it resulted in leaving necessary act that could be make up for by prostration of mistake. Now, that Salah should have been repeated necessarily. If it would be repeated within the time, the Salah would have been completed. It is still better to repeat that Salah for all people separately.

30th, 1336 AH (First complement. P. 10) (Imdadul Fatawa Jadeed. Vol.1 p. 248, 249)

If one verse is left in between that changed the meaning

Question: A person recited “القارعة” in the first rakah in Maghrib Salah and left the verse “فهو في عيشة راضية وأما من خفت موازينه”. This is his Salah valid or not?

¹¹ This Fatwa is based on the point that three small verses were not completed, but the explanation of Shami and Durre Mukhtar claims that complete three verses are not necessary, but if it is equal to the smallest three verses, is sufficient. Durre Mukhtar presents its example:

(ثم نظر) (ثم عيس ويسر) (ثم أدبر واستكبر)

It is further it in:

وكذلك لو كانت الآية أو الآيات تعدل ثلاثاً قصاراً ذكره الحلبي-

(Al-Durrul Mukhtar with Al-Raddul Muhtar. Chapter: The description of Salah. Vol.1 p. 458. The necessary acts of Salah.)

Shami further explained that if those three verses consist of 30 letters and someone recited one or two verses having 30 letters, the necessary station will be done. Therefore, the repetition of Salah should not be necessary in the case asked above. Allah knows the best.

(Muhammad Shafee)

The coming hadith also confirms the statement of Mufti Sahab which is reported by Ibn Khuzaimah under the authority of Ubai Bin Ka'b (rz) in which the missing verse is discussed after Salah. The Prophet (saws) said about reminding, but did not order to repeat Salah.

عن أبي بن كعب قال: صلى رسول الله صلى الله عليه وسلم فترك آية وفي القوم أبي بن كعب، فقال يا رسول الله نسيت آية كذا وكذا أو

نسخت؟ قال: نسيتها-

(Sahih Ibn Khuzaimah. Chapter: Correcting Imam when he forgot or left something. (H: 1647).

Sunan Al-Kubra Li Al-Nasai reported from Abdur Rahman bin Abza. (H: 8183). Musnad Imam Ahmad. Hadith narrated by Abdur Rahman bin Abza from Ubai Bin Ka'b. (H: 21140)

Answer: If he paused at “موازينه” completely and then recited “فأمه هاوية”, Salah will be valid and if he did not stop completely as mentioned in the question, Salah will be nullified.

It is mentioned in Sharah Munyah Al-Kabeer:

والقاعدة عند المتقدمين أن ما غير تغييراً يكون اعتقاده كفرًا يفسد في جميع ذلك سواء كان في القرآن أو لم يكن إلا ما كان من تبديل الجمل مفصولاً بوقف تام ثم قال بعد ذلك فالأولى الأخذ فيه بقول المتقدمين، إلخ.¹²

(Imdadul Muftiyeen. Vol.2 p. 303)

Missing a word during hesitation in Salah that does not change the meaning

Question: Amr led Fajr Salah. He missed two words in two verses mistakenly. The first verse is “”. He missed the word “”. The second verse is “”. He missed the water “”. Is there anything wrong happened in Salah or not? Zaid the follower repeated his Salah and said Salah is not valid.

Answer: Though these two words are missed, but Salah is correct, because the meaning is correct.¹³ Zaid did mistake by repeating Salah, because neither the Salah nullified nor the meaning changed.

¹² Al-Kabeeri. P.408. Publication: Lahore. (Chapter: The injunction of reciter's mistake). Raddul Muhtar. Branch: If a person walked forward towards Qiblah, will Salah be nullified. Vol.1 p. 631)

¹³ ومنها حذف الحرف إن كان الحرف على سبيل الإيجاز والترخيم فإن وجد شرائطه نحو أن قرأ ونادوا يا مال لاتفسد صلاته وإن لم يكن على سبيل الإيجاز والترخيم فإن كان لا يغير المعنى لاتفسد صلاته نحو أن يقرأ ولقد جاء هم رسلنا بالبينات بترك التاء من جاءت وإن غير المعنى تفسد صلاته عند عامة المشايخ نحو أن يقرأ فمالهم يؤمنون في لا يؤمنون بترك اللاء، هكذا في المحيط وفي العتائية هو الأصح كذا في التتارخانية ونحو أن يقرأ وهم ظالمون فرأيت فحذف الألف من أفرأيت ووصل نون يظلمون بقاء أفرأيت وأن يقرأ وهم يحسبون أنهم يحسنون صنعا فحذف الألف من أنهم ووصل النون لاتفسد الصلاة، هكذا في النخبة في فصل حذف ما هو مظهر وفي إظهار ما هو محذوف

(Al-Fatawa Al-Hindiyah. Chapter:5 about the mistake of the reciter. Vol.1 p. 79. Darul Fikr. Beirut)

والقاعدة عند المتقدمين: أمر ما غير المعنى تغييراً يكون اعتقاده كفرًا يفسد في جميع ذلك سواء كان في القرآن أو لا إلا ما كان من تبديل الجمل مفصولاً بوقف تام وإن لم يكن التغيير كذلك فإن لم يكن في القرآن والمعنى بعيد متغير تغييراً فاحشاً يفسد أيضاً كهذا الغبار ما كان هذا الغراب

(Raddul Muhtar. Branch: If a person walked forward towards Qiblah, will Salah be nullified. Vol.1 p. 631. Darul Fikr. Beirut)

If the words “فِي دِينِ اللَّهِ” is missed in surah Nasr by mistake

Question: A person missed “فِي دِينِ اللَّهِ” in surah “إِذَا جَاءَ نَصْرُ اللَّهِ” by mistake and completed Salah. Is in Salah valid or not? Answer is expected.

Answer: Hence, there letter is in such quantity before “فِي دِينِ اللَّهِ” that is equal to some three verses; for example;

فَقُتِلَ كَيْفَ قَدَّرَ، ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ثُمَّ نَظَرَ، ثُمَّ عَبَسَ وَبَسَرَ، ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ¹

The necessary recitation is done. Moreover, missing those words did not change the meaning into severe wrong. So, Salah is correct.

”وعند تفاوت الأيات المعتبرة كثرة الكلمات وعدد الحروف، ذكره في الخاتمة والظهيرية على هامش الهداية“²

(Kitabul Fatawa. vol.2 p. 201)

¹ Surah Al-Muddassir: 19-23

² Al-Hidayah. Vol.1 p. 788. Publication: Karachi

THE INJUNCTION OF MISTAKE IN RECITATION

The Injunction of Mistake in Recitation

The injunction of some Qur'anic mistakes during Salah

Question: Please answer to the following question:

- (1) A person recited “مِثَاقَهُ الَّذِي وَاتَّقَكُمْ” instead of “مِثَاقَهُ الَّذِي وَاتَّقَكُمْ” in Taraweeh from second paragraph of surah Maidah. Is his salah valid or not? He recited fatha on hamzah thinking that “و” is used as conjunction and atf.
- (2) A person recited “اَنْعَمْتُ عَلَيْهِمْ” instead of “اَنْعَمْتُ عَلَيْهِمْ” (with dammah on “ت” instead of fatha). When he finished surah Fatiha, he remembered and then he recited with fatha on “اَنْعَمْتُ”. Is this Salah valid or not?

Answer: The first mistake does not deteriorate the meaning, but it turned meaningless. So, Salah is valid. The second mistake deteriorated the meaning, but when he reformed it by repeating, it became as he did not do.¹ So, Salah is valid in this matter also. This answer is region according to the principles. I did not study the issue. Therefore, it is better to ask any researcher.

¹ This injunction is according to the principles of those who came before (mutaqqddimeen), but those who came later (mutakhkhireen) did not regard the mistake of fatha and kasrah as nullifier of Salah though the meaning is deteriorated. Mufti Muhammad Shafee.

إذا لحن في الإعراب لحناً لا يغير المعنى بأن قرأ {لا ترفعوا أصواتكم} برفع الشاء، لا تفسد صلاته وإن غير المعنى تغييراً فاحشاً بأن قرأ {وعسى

أدمر به فغوى} بنصب الميم، ورفع الرب وما أشبه ذلك مما لو تعمد به يكفر وإذا قرأ خطأ فسدت صلاته في قول المتقدمين، الخ.

(Al-Fatawa Al-Hindiyah. Chapter:5 about the mistake of reciter. Vol.1 p. 81. Darul Fikr. Beirut)

وخطأ القاري إما في الإعراب أو في الحروف أو في الكلمات أو الآيات وفي الحروف إما بوضع حرف مكان حرف أو تقديمه أو تأخيره أو زيادته أو نقصه

أما الإعراب فإن لم يغير المعنى لا تفسد لأن تغييره خطأ لا يستطاع الإحتراز عنه فيعذر وإن غير فاحشاً مما اعتقده كفر مثل الباريء المصور

بفتح الواو {إنما يخشى الله من عباده العلماء} برفع الجلالة ونصب العلماء فسدت في قول المتقدمين.

(Fatah Al-Qadeer. Chapter: The recitation. Vol.1 p. 322. Darul Fikr. Beirut)

2nd Rabi Al-Awwal, 1329 AH (Fifth complement. P. 182) (Imdadul Fatawa Jadeed. Vol.1 p. 257, 258)

Turning to surah Teen while reciting surah Al-Asr

Question: If one turned to “” while reciting “” in surah Al-Asr and finished with surah Wat Teen Waz Zaitoon, will salah be correct or not? Does it change the meaning?

Answer: Salah will be correct.

6th Rabi Al-Awwal, 1330 AH (First complement. P.40) (Imdadul Fatawa Jadeed. Vol.1 p.250)

The injunction of some mistakes of recitation

Question: Imam Sahab committed the following mistakes in recitation. Will salah be invalidated or not? Is it necessary to repeat salah in the first or not?

- (1) If he recited “مَا وَدَّعَاكَ” instead of “مَا وَدَّعَكَ”, will salah be nullified or not?
- (2) If he recited “مِنْ مَّائِي يُمْنِي” instead of “مِنْ مَّائِي يُمْنِي”, will it invalidate salah or not?
- (3) If he recited the word “اللَّهِ” with dammah in “إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ”, will it invalidate salah or not?
- (4) If he recited the word “فرعون” with fatha and the word “الرسول” with dammah in “عَلَىٰ فِرْعَوْنَ الرَّسُولِ”, will salah be valid or not?
- (5) If he recited “وَلَا الضَّالِّينَ” with dammah of “ض” and with hamzah and Madd (elongation), will it invalidate salah or not? This last mistake is common. Does he have to repeat salah or not?

Answer:

- (1) Reciting dammah on the letter “د” (Daal) does not invalidate salah.

Raddul Muhtar reads explaining the text of Al-Durre Mukhtar:

(فلو في إعراب، إلى قوله، لم تفسد) ككسر قوا مكال فتحها وفتح باء نعيد، آه¹

¹ Raddul Muhtar. Chapter: The things that nullify salah and what is disliked in salah. Vol.2 p.393

ومن مفسدات القلية زلة القارى في الخطأ في الإعراب إن لم يتغير المعنى ككسر قوا مكال فتح وفتح باء نعيد لا تفسد

But adding Alif “ا” after “ع” Ain changes the sense to the wrong meaning i.e. it makes the singular dual and the dual form for Allah is not allowed at all.

Fuqaha has explained that if the meaning changes by adding any letter, salah is be nullified. So, this mistake invalidates salah necessarily. However, if such mistakes occur commonly, the injunction of invalidation will not be applied, because it became common commitments. The salah which is invalidated will be repeated necessarily and undoubtedly.

(2) This mistake also invalidates salah, because the meaning has changed, but the Fatwa is issued for not invalidation due to common commitments.

(3) Shami mentioned this mistake that it invalidates salah according to those who came before (Mutaqaddimeen) when the letter “ء” in the word “علماء” is read with fatha. If it is not recited with fatha and it is recited with dammah or sukoon, it will not invalidate salah, because it became doubtful to be in accusative case. But after deep thinking, it is understood that saying this changing wrong meaning i.e. which belief results in unfaith, is not correct. It is because God fearing does not mean fear only rather it is used in other meaning also. As Allah Almighty said:

فَعَلِمْنَا أَرَّهٖ يُرِيقُهُمَا -

Here, the literal meaning is not meant. Therefore, some ulama interpreted it with the word “علمنا” (we knew)¹ and some other interpreted with “كرهنا” (we disliked)². Similarly, Zamakhshari reported the recitation with dammah which is Shaz.³ The author of Rooh Al-Ma’ani meant the respect.⁴ He also said that “يَخْشَى اللَّهَ” (God fearing) may be in the meaning of choosing. So, when it is possible to turn that mistake toward the correct meaning, salah will not be invalid according to those who came before. Allah knows the best.

(Zadul Faqeer Matan Isaafu Al-Maula Al-Qadeer. Chapter: The mistake of the reciter. P.69. Maktabah Jamia Al-Malik Saood. The department of manuscripts)

¹ The interpretation of Ahle Sunnat known as Tafseer Al-Maturidi. Surah Al-Kahf: 7:200. Darul Kutub Al-Ilmiyah. Beirut

² Ma’ani Al-Quran authored by Al-Akhfash. Surah Kahf: 2: 433. Maktabah Al-Khanji. Cairo.

³

(Al-Kash wal Bayan an Tafseer Al-Quran known as Tafseer Al-Thalabi. Surah Al-Fatir: 8: 105. Ihya Al-Turath Al-Arabi)

⁴ Rooh Al-Ma’ani. Surah Al-Ra’d: 7: 134. Darul Kutub Al-Ilmiyah. Beirut

There is much relaxation in the view of those who came later that the salah will not be invalid though the meaning changed.

In short, salah will not be invalid neither according to those who came before nor those who came later. Allah knows the best.

(4) This mistake will invalidate salah according to those who came before, but it will not invalidate salah according to those who came later and fatwa is issued on the statement of those who came later as mentioned in Nawazi. Thus, it is easy for common people also. If such kind of mistakes do not occur commonly, salah should be repeated. However, the statement of those who came before is better to be safe side and compatible with analogy.

(5) It also does not invalidate Salah, because it does not change the meaning.

Written by Abdul Kareem (May Allah forgive him) 21st Muharram, 1352 AH (Imdadul Ahkam. Vol.2 p.199-201)

Mistake in recitation

Question: If Imam Sahab recites in salah prolonging harakat where it is not required and does its opposite like he recited “وَصَّعَهَا” with Alif instead of “وَالْأَرْضَ وَصَّعَهَا” in surah Rahman and “وَعَامِلُوا الصَّالِحَاتِ” instead of “وَعَمِلُوا الصَّالِحَاتِ” in surah Teen and “رَحْمَةُ اللَّهِ” in the place of “السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ”. He recites majhool commonly. Does this mistake invalidate salah or not? Is it correct to follow such Imam?

Answer: Imam Sahab should control such mistakes. However, the injunction is that if a person recites prolonging harakat in a way that neither a letter increased nor decreased, but the meaning should not change more, salah is correct.

”لوزاد حرفا لا يغير المعنى لا تفسد عندهما الخ”¹

Therefore, the condition you mentioned, salah will be correct in that condition, but one should make Imam Sahab understand personally that he should reform his pattern of recitation. (Kitabul Fatawa. Vol.2 p. 199, 200)

The injunction of mistakes of grammar in Salah

¹ Raddul Muhtar. Vol.2 p. 341. (Chapter: The things that invalidate Salah and what is disliked in Salah.)

Question: What do ulama and Islamic jurists say in regard to the matter that a person recited “سُبْحِ اسْمَ رَبِّكَ” with kasrah of meem. Is Salah correct or not?

Answer: If the mistake turned the word to the wrong meaning, Salah will be invalid otherwise not. Thus, the meaning did not change by reciting “م” with kasrah, so Salah will be correct.

إذا لحن في الإعراب لحننا لا يغير المعنى بأن قرأ لا تُزْفَعُوا أَصَوَاتَكُمْ برفع التاء لا تفسد صلاته بالإجماع.

(Al-Hindiyah. Vol.1 p. 80¹ Allah knows the best.

(Imdadul Fatawa. vol.1 p. 105) (Imdadul Fatawa Jadeed. Vol.1 p. 450)²

Changing in recitation

Question: Some people are of the view that if the meaning changed by mistake in recitation, Salah will be invalid while some people said that if the meaning changed and it led to disbelief, Salah will be invalid. What is the injunction of Shariah in this regard?

Answer: Munyatul Musalli reads:

(الأصل فيه أنه إن لم يكن مثله في القرآن والمعنى بعيد يتغير) به (تغيراً فاحشاً تفسد صلاته) انتهي³

¹ Chapter:4 about the description of Salah. Lesson:5 about the mistake of reciter.

² Mistake of grammar in recitation

Question: If the mistakes of grammar occurred during recitation, like “أَنْزَلَ” instead of “أَنْزِلَ” and

“يُزَاوِرُ” misdeed of “يُزَاوِرُ”, will Salah be correct or not to not?

Answer: The vowel points have much importance in Arabic language and often the meaning changes by their changing. Therefore, we should be much careful while deciding the glorious Qur'an in Salah and out of Salah. We can overcome such kinds of mistakes by some hard-working and practicing. Though Allah Almighty has forgiven and such mistakes are very common by non-Arabs. So, Fuqaha gave verdict that Salah will not be invalid by mistakes of vowel points.

”ولو قرأ النصب مكات الرفع والرفع مكات النصب أو خفض مكات الرفع أو النصب لا تفسد صلاته“

(Al-Fatawa Al-Hindiyah. Vol.1 p. 82. Chapter:4 about the description of Salah. Lesson:5 about the mistake of reciter) (Kitabul Fatawa. vol.2 p. 200, 201)

³ (الأصل فيه) في الزال والخطأ (إن لم يكن مثله أي مثل ذلك اللفظ) في القرآن والمعنى أي في الحال في أن معنى ذلك اللفظ (بعيد) من معنى

لفظ القرآن (متغير) معنى لفظ القرآن به (تغيراً فاحشاً) قوياً بحيث لا مناسبة بين المعنيين أصلاً (تفسد صلاته)ـ

(Al-Kabeeri Sharah Munyatul Musalli. Lesson: The injunctions about the mistake of the reciter. Publication: Sindh)

It is understood by most books of Fiqh that Salah will be invalid by changing meaning unconditionally and if he did mistake in vowel points (though the meaning will change here also), but to ease for common people, some Fuqaha did not decide to nullify Salah. (Al-Hindiyah)¹

Written by Abul Hasanat Muhammad Abdul Hai. (Majmuah Fatawa Maulana Abdul Hai Urdu. P. 231)

The injunction of Salah and recitation of the person who does not know the translation of the glorious Qur'an

Question: Bakr said that Salah of the person who does not know the translation and the restoration of the glorious Qur'an is neither valid at all nor he is not awarded on that. Thus, some people left to perform Salah and recitation of the glorious Qur'an. Is it correct? Please answer with evidences.

Answer: Proving with evidences is on the person who says such, because he is the claimant and the claim is not accepted without proof. So, this statement is not correct. However, we voluntarily say that his statement is contrary to the verse “فَأَقْرَأُوا مَا”², because the person who can recite the glorious Quran and cannot understand that translation, this verse mandates only the recitation of the glorious Quran for him.³ His Salah will be correct by recitation only, because it is ordered to carry out. The condition of translation is against the easiness.

Secondly, we would like to ask that is Quran meant the Arabic script only or along with translation. The second point is false, otherwise it will mean that the children and uneducated people reciting the Quran are not reciting the Quran rather they are reading something else and it is wrong. Thus, the first point is certain. So, the recitation of the glorious Qur'an is found here and it is the condition to get reward of Salah nothing else. (Imdadul Ahkam. Vol.2 p. 98)

¹ (Al-Fatawa Al-Hindiyah. Chapter:5 about the mistake of reciter. Vol.1 p.79- 81. Darul Fikr. Beirut)

² Surah Al-Muzzammil: 20.

³ فَأَقْرَأُوا مَا تَكْسِرُونَهُ {أَيُّ مِنَ الْقُرْآنِ مِنْ غَيْرِ تَحْمِيلِ الْمَشَاقِرِ

(Rooh Al-Ma'ani. Surah Al-Muzzammil: 15: 126. Darul Kutub. Beirut)

وَيَحْتَمِلُ أَنْ يَكُونَ الْمُرَادُ مِنْهُ فَأَقْرَأُوا بَعَيْنَهُ كَيْفَ مَا تيسر لَكُمْ

(Al-Tafseer Al-Mazhri. Surah Al-Muzzammil: 10: 116. Maktabah Al-Rasheediyah. Pakistan)

Reciting “كل هو الله” changing with “قل هو الله”

Question: A person recites “قل هو الله” as “كل هو الله” and says that the word pronounced by Indian people as “ق” actually it is a Turkish letter not an Arabic letter. This script is Ghaf in Arabic language and all Arabs pronounce it as Ghaf. Is this statement correct or not? What is the injunction of performing Salah behind such person?

Answer: Neither his statement is correct nor performing Salah behind him is allowed, because all linguists, reciters and syntax experts agree that the letter “ق” is an Arabic letter.

Qari Abu Muhammad Makki Faqih writes in his book “Al-Riayah Bi Tajweed Al-Qira’ah”:

القاف تخرج من المخرج الأول من مخارج الضم مما يلي الحلق من أقصى اللسان ومن فوقه من الخنك والقاف حرف متمكن قوى لأنه من الحروف المجهورة الشديدة المستعملة ومن حروف القلقله قريية من مخارج الكاف فيجب على القارى أن يفخر القاف تفخيماً بالغاً إذا أتت بعدها ألف كما يفعل بها إذا حكاها في الحروف فقال فالقاف وذلك نحو قوله تعالى قالوا وقاموا وكذلك بينهما بياناً خالصاً تفخيماً إذا انفردت مفتوحة أو مضمومة نحو قليلاً وقدمنا وقد ورد قوله أو شبهه فإذا وقعت الكاف بعدها أو قبلها وجب بيانها لثلاث يشوبها شيء من لفظ الكاف لقربها منها أو يشوب الكاف شيء من لفظ القاف نحو خالق كل شيء وخلقكم ورزقكم انتهى¹

It is obvious that the mentioned characteristics are not found in Persian language, but using Ghaf instead of Qaf by Arabs is an effect of association with non-Arabs that’s why they do not pronounce Qaf as Ghaf in Quran or hadith and the Nomadic an educated Arabs cannot be example; because they do not pronounce the letters from their sources and changing the pronunciation of Quranic letter which can be pronounced separately from its source and the meaning changed, Salah will be invalid.

Hindiyah reads:

إن غير المعنى فإن أمكن الفصل بين الحرفين من غير مشقة كالطاء مع الصاد فقرأ الطالحات مكاتب الصالحات تفسد صلاته عند الكل انتهى²

(Majmuah Fatawa Maulana Abdul Hai Urdu. P. 213)

Twitching during reciting “الحمد” and “إياك”

¹ Al-Riayah Bi Tajweed Al-Qira’ah. Chapter of Qaf. P. Once you and even. Dare Ammar.

² (Al-Fatawa Al-Hindiyah. Chapter:5 about the mistake of reciter. Vol.1 p.87)

Question: What is the injunction about twitching during reciting “إياك” and “الحمد”?

Answer: It is disliked to recite the glorious Quran against its rules¹ though Salah will be correct.² (Fatawa Darul Uloom Deoband. Vol.2 p. 240)

Reciting tashdeed (dual accent) on the letter “ع” of “نستعين”

Question:

- (1) Zaid recites “” with tashdeed (dual accent) of “ع” in surah Fatiha, while it is without tashdeed (dual accent) in the Quran. What should be recited? He does correct it though he is told to correct many times. Is it right to perform Salah behind such Imam or not?
- (2) If the congregation of Fajr Salah is going on, till when should one perform sunnah? Should he join congregation without performing sunnah?

Answer:

- (1) No letter of “نستعين” is mushaddad (dual). Therefore, reciting dual is wrong.³ Imam should care about it. If he is unable to recite correctly, he should not lead Salah and another Imam should be appointed, because leading Salah will be disliked by such recitation.

والأخذ بالتجويد حتم لازم* من لم يجود القرآن آثم¹

(Al-Muqaddamah Al-Jazariyah. Chapter: Al-Tajweed. P. 11. Darul Mughni Lin Nashr Wa Al-Tauzee.)

أى من لم يجود القرآن وفي نسخة من لم يصح القرآن وذلك بأب يقرأه قراءة تخل بالمعنى أو بالإعراب كما صرح بذلك الشيخ زكريا

(Al-Wafi Fi Kaifiyati Tarteel Al-Quran Al-Kareem. Chapter: Al-Tajweed. Vol.1 p. 91. Darul Kutub Al-Ilmiyah)

إن غير المعنى فإن أمكن الفصل بين الحرفين من غير مشقة كالطاء مع الصاد فقرأ الطالحات مكاتب الصالحات تفسد صلاته عند الكل²

(Al-Fatawa Al-Hindiyah. Chapter:5 about the mistake of reciter. Vol.1 p.87)

إن الخطأ إما في الإعراب أى الحركات والسكون ويدخل فيه تخفيف المشدود وقصر الممدود وعكسهما-- والقاعدة عند المتقدمين أن ما غير³

المعنى تغييراً يكون اعتقاده كفراً يفسد في جميع ذلك، سواء كان في القرآن أو لا-- فالمعتبر في عدم الفساد عند عدم تغير المعنى كثيراً وجود

المثل في القرآن عنده والموافقة في المعنى عندهما

(Raddul Muhtar. Chapter: The things that invalidate Salah and what is disliked in Salah. Vol.2 p. 393)

- (2) If there is a possibility to find one rakah, sunnah of Fajr Salah should be performed before joining obligatory congregation. If he cannot find even one rakah, he should join the congregation without performing Sunnah.¹

Written by Muhammad Mustaqeem Nadawi, authenticated by Nasir Ali Nadawi (Fatawa Nadwatul Ulama. Vol.2 p. 328, 329)

Reciting singular form as plural and plural as singular

Question: Is it allowed to recite singular form as plural and plural as singular? Will Salah be valid or not? For example; reciting “آية” as “آيات” and “جنة” as “جنات”.

ومن انتهى إلى الإمام في صلاة الفجر وهو لم يصل ركعتي الفجر إن خشي أن يفوته ركعة ويدرك الأخرى يصلي ركعتي الفجر عند باب المسجد¹
ثم يدخل وإن خشي فوقهما دخل مع الإمام

(Al-Fatawa Al-Hindiyyah. Chapter: 10 about finding the obligatory Salah. Vol.1 p. 120)

قلت: رأيت رجلاً انتهى إلى المسجد والقوم في الصلاة أيسل تطوعاً أو يدخل مع القوم في الفريضة؟ قال: لا؛ ولكنه يدخل مع القوم في صلاتهم ولا يصلي من التطوع شيئاً إلا أن ينتهي إلى الإمام ولم يكن صلى ركعتي الفجر فإنه يصليهما ثم يدخل في صلاة القوم، قلت: فإن كان يخاف أن تفوته ركعة من الفجر؟ قال: وإن كان يخاف، قلت: فإن خاف أن يفوته الفجر في جماعة؟ قال: أحب ذلك إلى أن يدخل مع القوم في صلاتهم ويدع الركعتين.

(Mabsoot. Authored by Al-Shaibani. Chapter: What is related standing up in a obligatory Salah. Vol.1 p. 166. Idarah Al-Quran wal Uloom Al-Islamiyah. Karachi)

عن عائشة قالت: ركعتا الفجر خير من الدنيا وما فيها.

(Sunan Al-Tirmizi. Chapter: What has been related about the virtue of the two rakah (before) Fajr. (H: 416)

عن أنس قال: قال رسول الله صلى الله عليه وسلم: ركعتا الفجر أحب إلى من الدنيا وما فيها. قال: وقال عمر بن الخطاب: هما أحب إلى من حمر النعم.
(Musannaf Abdur Razzaque. Chapter: What has been related about the virtue of the two rakah (before) Fajr. (H: 4779)

عن حمراء، قال: ما لقي ابن عمر رضي الله عنهما يحدث إلا وحمراء من أقرب الناس منه مجلساً قال: فقال له ذات يوم: يا حمراء! إني لأراكَ ما لزمنا إلا لنقبسك خيراً قال: أجل، يا أبا عبد الرحمن قال: انظر ثلاثاً أما اثنتان فانهماك وأما واحد فأمارك، قال: ما هن يا أبا عبد الرحمن؟ قال: لا تموتن وعليك دين إلا ديناً تدع له وفائئ ولا تنتففين من ولدك أبدأ فإنه يسمي بك يوم القيامة كما سمعت به في الدنيا قصاصاً لا يظلم ربك أحداً وانظر ركعتي الفجر فلا تدعهما فإنهما من الرغائب.

(Kitabul Athar authored by Muhammad Bin Al-Hasan Al-Shaibani. Chapter: The virtue of congregation and two rakah (before) Fajr. (H: 112). Ibn Abi Shaibah reported in short. Chapter: Two rakah (before) Fajr. (H: 6325). Musnad Al-Imam Al-Azam reported by Al-Haskafi. Book of Salah. (H 95)

Answer: Reciting singular form as plural and plural as singular is wrong and doing so knowingly is not correct. If one recited in this way by mistake, Salah will be correct, but he should not do so.¹ (Fatawa Darul Uloom Deoband. Vol.2 p. 247)

The injunction about the mistakes of common reciters in Salah

Question: What do ulama and Islamic duties say in regard to the following matter according to hanafis thought:

Nowadays, common people and ulama also do not know the principles of reciting the glorious Qur'an at all as you too know. They do not learn it from any perfect teacher, rather they recite differentiating between some letters by themselves regardless with the source of pronunciation and its characteristics. For example; the pronunciation of "س" and "ص" or "ت" and "ط". The experts of tajweed write that though the letters are differentiated, but they are not pronounced from their own source of pronunciation. Particularly, the later "ض", let alone the non-Arabs, Arabs also do not is it from its own source of pronunciation. Some of them pronounce it like "ط", some like "ذ", some as "د", some as "ذ" emphatically and some others pronounce it in a way that it seems like "و". What is the injunction in these conditions? Are these people excused and learning the pronunciation of the letters and pronouncing them from their sources along with their characteristics is obligatory and leaving is a sin, because some sources of letters are common, but they can be differentiated by the characteristics or Salah is correct in these conditions because of common involvement according to Fatwa? If it is so, please write down its evidence.

Now, if a person pronounces the letters from their sources perfectly and he pronounces the letter "ض" though it is like "ط", will Salah of such person behind the people who are mentioned above be correct or not, even this person knows the essential issues of Salah along with the principles of reciting the glorious Qur'an and the second person is an Alim of Fiqh and hadith, but he does not recite according to the principle of tajweed rather he recites? If the Salah of the first person is not correct, while following the second person will his Salah and other followers' Salah be correct or not? Similarly, when a Qari

¹ (Raddul Muhtar. Chapter: The mistake of the reciters. Vol.1 p. 591) (Chapter: The things that nullify Salah and what is disliked in Salah. Subject: The issues of the mistake of the reciter. Al-Fatawa Al-Bazzaziyah on the margin of Al-Fatawa Al-Hindiyah. Chapter: 12 about the mistake of the reciter. Vol.4 p. 43. Darul Fikr)

followed an uneducated person, Salah of all people will not be correct. I understood by these texts of Fuqaha, that though we are called educated, not worthy to lead Salah and learning tajweed is obligatory and we are committing sin by leaving it. Is my understanding these taxes correct or not?

(أنه بعد بذل جهده دائماً) أى فى أثناء الليل وأطراف النهار فمادام فى التصحيح والتعليم ولم يقدر عليه فصلاته جائزة وإن ترك جهده فصلوته فاسدة قال فى الذخيرة وأنه مشكل عندى لأن ما كان خلقة فالعبد لا يقدر على تغييره (كالأمرى فلا يؤمر الامثلة ولا تصح صلاته إذا أمكنه الإقتداء بمن يحسنه أو ترك جهده أو وجد قدر الفرض مما لا يغلغ فيه هذا هو الصحيح المختار (فى حكم الألفغ) -

¹(Raddul Muhtar. Chapter: Leading Salah)

It is understood by the text that when the one who is unable to speak distinctly is helpless, but is not forgiven and learning the correct pronunciation is obligatory for him and his Salah will be correct until he learned otherwise Salah will be invalid. If such inborn excused person is uneducated after much efforts and not accepted as excused, the person who is not inborn excused and he does not try to learn due to his laziness, why will he be considered as used and why will his Salah be correct and why will not he be sinner? But what Shami reported from Zakhirah, creates doubt that there may be some other objection in this injunction. The next text makes it clearer:

وكذا من لا يقدر على التلفظ بحرف من الحروف وذلك كالرهن الرهيم والشيئات الرجيم والآمين إياك نأبد ونستئين وأنأمت
فكل ذلك حكمه ما مر من بذل الجهد دائماً وإلا فلا تصح الصلوة به-²

Are those people do not pronounce “ض” from its source included in this injunction or not? If not, what is the evidence? It seems from the statements of Fuqaha, that it is more similar with “ظ” not with “ذ” as it is mentioned in Shami under the chapter of the mistake of the reciter:

وإن لم يمكن إلا بمشقة كالظاء مع الضاد والصاد مع السين فأكثرهم على عدم الفساد لعموم البلوى-³

At another place, it is written:

وفيهما إذا لم يكن بين الحرفين اتحاد المخرج ولا قربه إلا أن فيه بلوى العامة كالظاء مكان الضاد لا تفسد عند بعض المشايخ-⁴

Qazi khan reads:

¹ Raddul Muhtar. Chapter: Leading Salah. Vol.1 p. 582. Darul Fikr. Beirut

² Raddul Muhtar. Chapter: Leading Salah. Vol.1 p. 582. Darul Fikr. Beirut

³ Raddul Muhtar. Chapter: The mistake of the reciter. Vol.1 p. 631. Darul Fikr. Beirut

⁴ Raddul Muhtar. Chapter: The mistake of the reciter. Vol.1 p. 631. Darul Fikr. Beirut

لوقرأ لظالين بالنظاء أو بالذال لاتفسد صلاته ولو قرأ الدالين بالذال تفسد¹

It is understood by the above texts that Salah will be nullified by reciting “ض” like “د” and will not by reciting like “ظ” according to some people, but it is not correct by the principles of those who came before. Will Salah of a person who pronounces “ض” from its source be correct behind the ulama of current era who pronounce it as Duwad? Who should be Imam in the presence of that person? I would like to summarize the ask the issues in following:

- (1) How much principles of tajweed are necessary to learn, differentiating between letters or pronouncing letters from their sources with their characteristics?
- (2) Who is uneducated and educated according to Shariah?
- (3) Are the people who do not pronounce “ض” from its source and they pronounce it like “ظ” or “د” uneducated or not?
- (4) Is Salah of the person pronouncing “ض” from its source correct behind the person mentioned above? If not, will his salah and the followers' salah behind the person pronouncing Duwad be correct or not?
- (5) Is an Alim Imam pronouncing Duwad better or that Qari who knows the necessary issues of Salah?
- (6) The questioner reports a text for a booklet referring to Fatah Al-Qadeer and Wasilah Al-Sa'adah. (Fatah Al-Qadeer authored by Ibn Humam)²
It is understood that Salah of today's Alim who are neglectful from the principles of Tajweed not valid. Now, the question is that is it allowed for them to lead Salah?
- (7) Qari Adur Rahman (r) as written in his booklet “Talaffuz Al-Dhad” that the source of pronouncing Dhad is quite different from the sources of all letters. If it is not pronounced from its source, but pronounced from source of any other letter like “ظ” or “د” and so on, it will not be “ض”. If it is not pronounced from mentioned sources, it will not be that letter rather it will be meaningless as denoted by Razi and other ulama.

¹ R Qazi Khan on the margin of Al-Hindiyah. Of Salah. Chapter: Reciting the glorious Qur'an wrong and injunctions related to the recitation. Vol.1 p. 143.

² الصمد بالسین إن كان يجهد الليل والنهار في تصحيحه ولا يقدر فصلاته جائزة ولو ترك جهده ففاسدة ولا يسهه أن يترك في باقي عمره.
(Fatah Al-Qadeer. Chapter: The recitation. Vol.1 p. 323. Darul Fikr. Beirut)

- (8) Then he writes that not recites the glorious Qur'an as he wishes.

Someone asked Ali (rz), "Can we translate the Qur'an in our language, so that its recitation can be easy for us?" Ali (rz) replied, "Never, the Quran will be with its own letters. However, you can explain in your language." Thus, Ali (rz) allowed for explanation and translation. Then, how would changing letters be allowed that is clear distorting of the glorious Qur'an. When it is known that reciting the Quran and hadith in that accent of non-Arab is prohibited, the statements of interpreters like Tafseere Kabeer etc. (the human being is not commanded to differentiate the letter "ض" from other letters.) will not be cared. Here, the statements of Ali (rz) and Imam of recitation and Tajweed Abu Umar and Dani (r) will be accepted. These elders emphasized on correcting Tajweed too much. However, the knowledge of recitation is a separate science which is reported by Madaris from the Prophet (saws) and as nothing to do with an analogy.

What other interpreters have written that the companions did not care about tajweed in their era, the reason is that they were Arabs and those who were not Arabs, corrected their pronunciation from the Prophet (saws) and those who could not pronounce perfectly though they learnt from the Prophet (saws) and tried a lot, but the tongue did not help them. So, they were excused.

However, look such articles in the books of Abu Umar (rz), Wadani (r) and Mulla Ali Qari (r) who were Imams of recitation, Mulhaddith, interpreters and Faqih. This is an Arabic word not non-Arabic. Non-Arabs pronounced what was easy for them and only one or two tribes of Arabs pronounce it correctly till the date. Therefore, the pronunciation of this age is not proof.

- (9) Later, he describes that pronouncing "ض" from other than its source knowingly is Haram and it may lead to unfaith. If one pronounced it correctly, but his tongue slipped to another so, it is expected that Allah will forgive him. It happened because his tongue does not help him and he is unable to pronounce, he is forgiven until he learnt. The person who did not learn from any teacher and kept on reciting wrong knowingly, he will be sinner for wrong recitation and also for leaving necessary acts. If he learnt, but cannot pronounce correctly, he is excused and he is called Ummi (uneducated) and without learning he will not be considered excused. The traditions allowing salah are in the favour of excuse the person not neglectful.
- (10) Then he said that Fuqaha have different opinion about allowing Salah of wrong reciter, but the correct is that Salah is not allowed according to the following principle:

”إذا دار الأمر بين الخطر والإباحة فالفتوى على الخطر“¹

Secondly, thing is that comparing the matter of evidence and analogy with the matter of Fiqh is not correct. Thirdly, the matter of allowing and not allowing recitation relates to the perfectness of the glorious Qur'an and the matter of allowing and not allowing Salah relates to another point which is acquitting oneself. So, when the object is different, the analogy will be false. Fourthly, allowing and not allowing in the text of Fiqh is based on allowing Salah. However, we ignore all because, Qazi Khan and Shami reported all narrations of Fuqah under the chapter of the mistake of the reciter and wrong reciter and issued the injunction of allowing because the tongue did not help and common involvement. The person who issued Fatwa of allowing, he applied the injunction for the person whose tongue does not help him and cannot recite correctly after learning also. (The quote ended)

You are requested to write the hadith or texts of Fiqh allowing Salah and leading Salah for such a person. The Fatawa issued by Fuqaha of the recent age is clear, but when Qari Sahab was also a Muhaddith, interpreter and Faqih of his age, why did he not oppose it. Therefore, the evidence is required, because how Salah of these people are correct and how sinner are they?

- (11) If a person began to learn tajweed from skillful teacher, can he lead Salah during learning?
- (12) If it is allowed to live Salah for him, but above all a person who knows tajweed well follows him and then he repeats his Salah, is it allowed or not?
- (13) Can he repeat Fajr and Asr salah in the condition mentioned above?

Answer: The first matter:

After analyzing all Fiqhi narrations, it is understood that the mistakes of reciter are of some kinds and most of them are allowed for easiness. Some of them are as follow:

- (1) Mistake in vowel sounds
- (2) Changing letters
- (3) Reading the dual letter as single

¹ ثم ما يتردد بين الخطر والإباحة يترجح معنى الخطر

(Mabsoot Al-Sarakhsi. Book of third gender. Vol.30 p. 106)

(4) Reading single letter as dual

(5) Increasing a letter

(6) Decreasing the letter

(7) Joining the letter to its word

(8) Cutting some words

(9) Beginning and ending

(10) leaving Madd

(11) Increasing a word

(12) Decreasing a word

(13) Bringing forward

(14) Repeating the word

(15) Changing the word

The narrations are as follow:

(1) Raddul Muhtar reads:

وأما المتأخرون كابن مقاتل وابن سلام وإسماعيل الزاهد وأبي بكر البلخي والهندواني وابن الفضل والحلواني، فاتفقوا على أن الخطأ في الإعراب لا يفسد مطلقاً ولو أعقاده كفراً؛ لأن الناس لا يميزون بين وجوه الإعراب. قال قاضي خارب: وما قاله المتأخرون أوسع وما قاله المتقدمون أحوط.

(2) The same reference:

قال في الخاتمة والخلاصة: الأصل فيما إذا ذكر حرفاً مكان حرف وغير المعنى (إلى قوله) قال القاضي أبو عاصم: إن تعدد ذلك تفسد، وإن جرى على لسانه أولاً يعرف التمييز لا تفسد، وهو المختار، حلية وفي البزازية: وهو أعدل الأقاويل، وهو المختار.

(3) The same reference:

(قوله أو تخفيف مشدود) -- وفي الفتح: عامة المشائخ على أن ترك المد والتشديد كالخطأ في الإعراب، -- قلت وقد مر عدم الفساد في الخطأ في الإعراب آنفاً في الرواية الأولى.

(4) The same reference:

(قوله وعكسه) قال في شرح المنية: وحكم تشديد المخفف كحكم عكسه في الخلاف والتفصيل.

(5) The same reference:

(قوله أو بزيادة حرف) قال في البزازية: ولو زاد حرفاً لا يغير المعنى لا تفسد عندهما --- وإن غيّر أفسد (بعد أسطر) لكن في المنية: وينبغي أن لا تفسد، ثم قال --- أقول والظاهر أن مثل زرايب ومثانين يفسد عند المتأخرين أيضاً إذ لم يذكر وافيّه خلافاً.

(6) The same reference:

(قوله أو نقص حرفاً) --- إما أن يغير المعنى أولاً، فإن غير تفسد (إلى قوله) وإن لم يغير --- لا يفسد إجماعاً.

(7) The same reference:

(وقوله أو بوصل حرف بكلمة، الخ) قال في البزازية: الصحيح أنه لا يفسد وفي المنية: لا يفسد على قول العامة.

(8) The same reference:

وأما قطع بعض الكلمة عن بعض فأفنى الحلواني بأنه مفسد - وعامتهم قالوا: لا يفسد لعموم البلوى في انقطاع النفس والنسيان وعلى هذا لو فعله قصداً ينبغي أن يفسد - وبعضهم قالوا: إن كان ذكر الكلمة كلها مفسداً فذكر بعضها كذلك وإلا فلا، قال قاضيان: وهو الصحيح والأولى الأخذ بهذا في العمد وبقول العامة في الضرورة.

(9) The same reference:

(قوله: أو يوقف وابتداء) قال في البزازية: الابتداء إن كان لا يغير المعنى تغييراً فاحشاً لا يفسد (إلى قوله) وإن غير المعنى --- لا يفسد عند عامة المشايخ؛ لأن العوام لا يميزون.

(10) The same reference:

(قوله: إلا تشديد رب) عزاء في الخانية إلى أبي على النسفي، ثم قال: وعامة المشايخ على إن ترك التشديد والمد كالخطأ في الإعراب لا يفسد في قول المتأخرين.

(11) The same reference:

(قوله: ولو زاد كلمة) أعلم أن الكلمة الزائدة أما أن تكون في القرآن أولاً، وعلى كل، أما إن تغير أولاً، فإن غيرت أفسدت مطلقاً --- وإن لم تغير، فإن كان في القرآن --- لم تفسد في قولهم، وإلا --- تفسد وعند أبي يوسف رحمه الله تعالى تفسد.

(12) The same reference:

(قوله: أو نقص كلمة) قال في شرح المنية: وإن ترك كلمة، من آية، فإن لم تغير المعنى --- لا تفسد وإن غيرت --- فإنه يفسد عند العامة - وقيل لا، والصحيح الأول.

(13) The same reference:

(قوله: أو قدمه) قال في الفتح: فإن غير --- فسدت وإلا فلا عند محمد خلافاً لأبي يوسف، آه.

(14) The same reference:

(قوله: وكذا لو كرر كلمة) -- قلت ظاهره أن الفساد منوط بمعرفة ذلك، فلو كان لا يعرفه (إلى قوله) ينبغي عدم الفساد، وكذا لو لم يقصد شيئاً --

(15) Al-Durrul Mukhtar reads:

كما لو بدل كلمة بكلمة وغير المعنى نحو: إن الفجار لفي جنات آه أي يفسد-

(Al-Durrul Mukhtar with Raddul Muhtar. Vol.1 p. 630-633. Subject: The issues of the mistake of the reciter)¹

In short, it is understood that there is an expansion to allow in all cases except the case of increasing or decreasing a letter or a word or bringing forward or changing the word when the meaning did not change.

The second matter:

It is mentioned in the foreword of Al-Jazariyah:

والأخذ بالتجويد حتم لازم	من لم يصحح القرآن أثر
وهو: إعطاء الحروف حقها	من كل صفة ومستحقها
ورد كل واحد لأصله	واللفظ في نظيره كمثله ²

The first couplet mandates tajweed, the second proves caring the characteristics and the third proves that the sources of pronunciation are the essence of tajweed. So, it is understood by all above mentioned texts and couplets that allowing means validation of Salah and removing the sin both. Thus, neither the validation of Salah requires removing sin nor the existence of sin requires invalidation of Salah.

The third matter:

Al-Durrul Mukhtar reads:

والا (غير الألف به) أي بالألف (على الأصح) كما في البحر عن المجتبى، وحرر الحلبي وابن الشحنة أنه بعد بذل جهده دائماً حتماً كالأي فلا يؤمر إلا مثله ولا تصح صلاته إذا أمكنه الاقتداء بمن يحسنه-

It is written in Raddul Muhtar:

¹ Chapter: The things that nullify salah and what is disliked in salah.

² Chapter: Al-Tajweed. P. 11. Darul Mughni Lin Nashr Wa Al-Tauzee.

أى يحسن ما يُلثَغ هو به أو يحسن القرآن، وهذا مبني على أن الأُمِّي إذا أمكنه الإقتداء يلزمه، وفيه كلام يستعرفه³
 ثم قال بعد أوراق تحت قول الدرالمختار: (بخلاف حضور الأُمِّي بعد افتتاح القاري إذا لم يقتدبه وصلى منفردًا فإِذَا تفسد في الأصح،
 آه) مانصه: وهو مخالف لما قبله الذي صححه في الهداية، فإن ما قبله شامل لما إذا شرعًا معًا أو افتتح الأُمِّي أولًا. ثم القاري أوبا للعكس. إلى
 قوله والتحقيق الأول الذي في الهداية، إلخ⁴

It is understood by this text that the lisper (who is unable to speak clearly) is like Ummi (uneducated). Thus, it is known that Salah of uneducated person is correct while performing alone more preferably. After analyzing three all matters confirmed with proves and narrations, you should know that announcing letters correctly leads to change it with another letter whose injunction is known while researching as first matter that it will nullify Salah on condition of changing meaning knowingly and it will not nullify, if changed by slipping tongue. So, those who cannot differentiate it after learning and practicing, their Salah will be correct, because they are the meaning of excused person, but it is not necessary that they are excused for not committing sin as it is explained in second matter. It is necessary for them to try to correct⁵ and it is understood that Salah of the person who can pronounce correctly will not be valid behind the person when the meaning changed though he is considered excused and the salah of the followers when such person is in congregation will not be correct in his condition according to the principles. But saying that if he did not try correct, his own Salah will not be correct, is wrong as I describe the under third matter. It is also obvious, because no one said that if he did not try, his Salah will not be correct. So, when this person is like uneducated, there is no reliable reason to invalidate his Salah. Therefore, the injunction of invalidating Salah is related to some other reason. However, the matter of invalidating Salah by reciting Dalleen “دالين” not by Zalleen “ظالين” does not mean that “ظ” and “ض” are alike and the matter written in Qazi Khan confirms it and reciting it as “ظ” in every place is not correct, because other matters of Qazi Khan oppose it. As I remember, it is written that reciting “غير المغضوب عليه” and “والعاديات ظيحا” will invalidate Salah. I don’t have that book this time to write with certainty,⁶ but such matters are

³ Al-Durrul Mukhtar with Raddul Muhtar. Book of Salah. Chapter: Leading Salah. Vol.1 p. 522

⁴ Al-Durrul Mukhtar with Raddul Muhtar. Book of Salah. Chapter: Leading Salah. Vol.1 p. 593

⁵ This was the previous opinion inferred analogically and then taken back in the next Fatwa mentioned under question No. 220. (Tashih Aghlatul Awam. P. 20)

⁶ These texts are written under question and answer in the chapter about tajweed. Now it is certain.

mentioned absolutely. Had it been correct, all places of “ح” would have been similar and there would not be any other reason for that difference.

So, it is understood that there is another reason which I have mentioned in some articles.¹ Fuqaha have issued the injunction of validation of Salah by reciting “ظ” when it is not done knowingly. Hence, mentioning “وَإِنْ لَمْ يَكُنْ إِلَّا بِمَشَقَّةٍ” is its evidence. If he recited “ظ” knowingly, Salah will be nullified undoubtedly. The other matters² are based on which is explained under the research of first matter. That statement is common for every letter.

However, it is known by the above explanation that one should not do so knowingly, but if it the letter changed unknowingly and because of not practicing, whatever is pronounced, his Salah will be correct, but he should not lead Salah of those who can recite correctly. In such condition, the person who can recite perfectly and not the necessary matters of Salah has more right to lead Salah. All the questions are answered by this detail with the grace of Allah Almighty. Nonetheless, the answers to all remaining questions are mentioned here separately to make easy:

- (1) أداء الحروف من المخرج مع الصفات، كما مر من الجزرية -³
- (2) The person who did not memorize the portion of the Quran by which Salah can be performed, is Ummi (uneducated)⁴. This injunction for validation of Salah is correct as people recite the glorious Quran commonly.
- (3) This person is like Ummi (uneducated).⁵

¹ It is meant the question and answer of first chapter about Tajweed.

² These matters are written under question and answer in the chapter about tajweed.

³ This Tajweed is necessary. Anees

⁴ Here, some changes are made from Tashih Aghlatul Awam. P. 20

⁵ It is taken back in the next question No. 220.

- (4) No, and No.
- (5) The person who is able to recite perfectly is superior to lead Salah.
- (6) His Salah will be correct as mentioned under the third matter, but he should not lead those who can recite perfectly.
- (7) , (8), (9) and (10) Learning is necessary and neglecting from its effort is sinful, but invalidation of Salah's not agreed as described in third matter. The narrations have been mentioned in first matter. Since, these issues are contested, one should admonish neither Imam Sahab nor others to act upon the different narrations.
- (11) He will be Ummi (uneducated) until he pronounced the correctly.
- (12) It is allowed to be safe side.
- (13) When he acted upon the narrations that do not allow, repeating Fajr and Isha is also allowed. Allah knows the best.

21st Safar, 1322 AH (Imdad. Vol.1 P. 171) (Imdadul Fatawa Jadeed. Vol.1 p. 235- 247)

A research of the previous Fatwa

Question: I am much disturbed since I have seen the Fatwa which Movli Kifayat Husain has asked for. Though the matter is clear, but I would like to ask something for my satisfaction. When it is confirmed that Tajweed is obligatory and those who do not pronounce “ض” from its source are like Ummi (uneducated) and if a person who can pronounce correctly follows him, Salah of all will not be correct. If such person is an Alim, what should he do? Should he inform people, but it is a bad manner and it may cause contention. Or should he not inform, but Salah of all people will not be correct according to Fatwa or should he not participate in congregation?

Answer: Al-Durrul Mukhtar reads:

(و) لا (غير الألف به) أى بالألف (على الأصح) (إلى قوله) وكذا من لا يقدر على التلفظ بحرف من الحروف أو لا يقدر على إخراج الفاء إلا بتكرار-

It is mentioned in Raddul Muhtar:

(قوله: على الأصح) أى خلافاً لما في الخلاصة عن الفضلي من أنها جائزة لأرباب ما يقوله صارلغة له أو مثله في التاترخانية وفي الظهيرية: وإمامة الألف لغيره تجوز، وقيل لا، ونحوه في الخانية عن الفضلي وظاهره اعتمادهم الصحة، وكذا اعتمد صاحب

الحلية، قال: لما أطلقه غير واحد من المشايخ من أنه ينبغي له أن لا يؤمر غيره، ولما في خزنة الأكميل: وتكره إمامة الفقأ، ولكن الأحوط عدم الصحة كما مشى عليه المصنف- وفيه بعد أسطر (تتمة): سئل الخير الرملي عما إذا كانت اللغثة يسيرة، فأجاب بأنه لم يرها لأئمتنا، وصرح بها الشافعية بأنه لو كانت يسيرة بأن يأتي بالحرف غير صاف لم تؤثر، قال: وقواعدنا لا تأباه آه- وبمثلها أفنى تلميذ الشارح المرحوم الشيخ إسماعيل الحائك مفتي دمشق-

¹(Raddul Muhtar. Vol.1 p. 392. Mujtabai)

Al-Hindiyah reads:

وإن جرى على لسانه أو كان لا يعرف التمييز لا تفسد وهو أعدل الأقاويل، والمختار، هكذا في الوجيز للكردري²

It is understood by the traditions that as the majority of common people recite the glorious Qur'an, a person reciting like them can lead Salah and acting upon these narrations is allowed due to common involvement. Therefore, Salah will be correct in the questioned issue according to my opinion. Allah knows the best.

³(Imdad. Vol.1 p. 125) (Imdadul Fatawa Jadeed. Vol.1 p. 247, 248)

¹ Al-Durrul Mukhtar with Raddul Muhtar. Book of Salah. Chapter: Leading Salah. Vol.1 p. 582

² Chapter: 4 about the description of Salah. Lesson: 6 about the mistake of the reciter.

³ The injunction of the above-mentioned mistakes in salah and sermon

Question: Is salah and the sermon correct with the above-mentioned mistakes or not?

Answer: The sermon is correct and it was better to apply the injunction of invalidation of salah and recommend to perform again, but it is allowed because of common involvement.

Al-Durrul Mukhtar reads:

ولو زاد كلمة أو نقص كلمة أو نقص حرفاً-- لم تفسد ما لم يتغير المعنى-

(Chapter: The things that nullify salah and what is disliked in salah. Vol.1 p.632. Publication: HM Saeed. Karachi)

Tatarkhaniyah reads:

وأيضاً في التاتار خانية: الخطاء إذا دخل في الحرف، لا تفسد؛ لأن هذا يلوي عامة الناس لا يقيمون الحرف ولا يمكنهم إقامتها إلا بشقة-

(Another kind about the mistake of the reciter. Lesson. Vol.1 p.478. Publication. Idarah Al-Quran wal Uloom Al-Islamiyah. Karachi)

It is mentioned in Al-Hindiyah:

(ومنها) زيادة حرف إن زاد حرفاً فإن كان لا يغير المعنى لا تفسد صلاته عند عامة المشايخ نحو أن يقرأ وأنهي عن المنكر بزيادة الباء هكذا في الخلاصة-

(Book of salah. Chapter: 4 about the description of salah. Lesson. 5 about the mistake of the reciter. Vol.1 p.79. Publication: Baluchistan Book Depot. Quetta. (Fatawa)

Does the above-mentioned mistake in salah lead to disbelief

Question: Which kind of disbelief this reduction or addition is caused?

The injunction of changing zabar (accusative sound) to pesh (nominative sound)

Question: If someone is leading salah and did many mistakes during recitation, for example; he recited “الحمد لله” with fatha instead of Alif, similarly, he prolonged in a place where it was not required, for example; he recited “إياك نعبد” instead of “إياك نعبدو” with Madd and prolonged some letters and recited “ض” as “د”. However, he recites like this in all five salah. Is salah correct completely or nullified? If it is nullified, what is its reason? Please write in detail. Is the salah performed behind that Imam necessary to repeat or salah is valid, because they were performed unknowingly? Please illustrate clearly and satisfy us with answer.

Answer: Salah will be valid in the questioned above.

”ولو قرأ إياك نعبد وأشيع ض الدال حتى يصيرواوا لم تفسد صلاته“¹

Because avoiding this kind of mistakes is very hard for common people, but salah is nullified in some conditions. Therefore, it is necessary for Imam to correct his recitation as soon as possible. That's why the reciters (Qurra) said:

Answer: It does not cause any type of disbelief as mentioned in Raddul Muhtar:

وأما المتأخرون كابن مقاتل-- فاتفقوا أن الخطأ في الإعراب لا يفسد مطلقاً ولو اعتقده كفراً؛ لأن أكثر الناس لا يميزون بين وجوه الإعراب.

(Book of salah. Chapter: The things that nullify salah and what is disliked in salah. Subject. The issues of the the mistake of the reciter. Vol.2 p.474. Publication: Maktabah Rasheediyah. Quetta. Baluchistan

It is mentioned in Fatawa Qazi Khan:

واختلف المتأخرون في ذلك قال محمد بن مقاتل-- لا تفسد صلاته وما قاله المتقدمون الأحوط؛ لأنه لو تعبد يكون كفراً وما يكون كفراً لا يكون من القرآن وما قاله المتأخرون أوسع؛ لأن الناس لا يميزون بين إعراب وإعراب فلا تفسد الصلاة وهذا على قول أبي يوسف رحمه الله تعالى ظاهراً؛ لأنه لا يعتبر الإعراب عرف ذلك في مسائل.

(Book of salah. Lesson: Reciting the glorious Quran wrong and the injunctions related to the recitation. Vol.1 p.139. Publication: Maktabah Uloom Islamiyah Chaman. Baluchistan)

(Al-Hindiyah. Book of salah, Chapter: 4 about the description of salah. Lesson. 5 about the mistakes of the reciter. Vol.1 p.81. Publication: Maktabah Uloom Islamiyah Chaman. Baluchistan)

But it is necessary to correct them and put the guard on them. (Fatawa)

¹ Al-Fatawa Al-Khaniyah on the margin of Al-Fatawa Al-Hindiyah. Vol.1 p.141. (Book of salah. Lesson: Reciting the glorious Quran wrong and the injunctions related to the recitation.

من لم يصح القرآن أثر¹

* والأخذ بالتجويد حتم لازم

And the hadith reads:

”من لم يتغن به فليس منا“² -

It means that reciting the Qur'an pronouncing from the sources is necessary. The one who will recite Qur'an without pronouncing from the sources will be sinner.

Allah knows the best.

Written by Habibullah Qasmi. Authenticated by Abdul Haleem (Habibul Fatawa. vol.4 p.112, 113)³

Reciting in unknown way among common people is not allowed

Question: What do ulama and Islamic jurists say in regard to the matter that there is a majority of uneducated people in our village. If the Quran is recited exactly as written, they understand it right. If Imam recites “قل هو الله أحد” as “أحد رب الله الصمد”, the followers object. What should Imam Sahab do in this condition? Should he recite “الله الصمد” as known among people or “رب الله الصمد”?

¹ (Al-Muqaddamah Al-Jazariyah. Chapter: Al-Tajweed. P. 11. Darul Mughni Lin Nashr Wa Al-Tauzee.)

² Sunan Ibn Majah. Book of establishing the salah and the sunnah regarding them. Chapter: Reciting the glorious Quran in beautiful voice. (H:1337). Sahih Bukhari. Chapter: Whoever does not recite Qur'an in a nice voice. (H:7527)

³ The injunction of not reciting the letters correctly in salah

Question: If one recited “ح” instead of “ه” in “”, will Salah be correct or not?

Answer: Salah will be correct, but the main thing is that he should recite perfectly.

”وفي التاترخانية عن الحاوي: “حكي عن الصغار أنه كان يقول: الخطاء إذا دخل في الحروف لا يفسد؛ لأن فيه بلوى عامة الناس، لأنهم لا يقيمون الحروف إلا بمشقة آه، وفيها: إذا لم يكن بين الحرفين اتحاد المخرج ولا قربه إلا أن فيه بلوى عامة كذلك مكاتب الصاد، أو الزاي المحض مكاتب الذال والطاء مكاتب الصاد لا تفسد عند بعض المشايخ إلخ، قلت: فينبغي على هذا عدم الفساد في إبدال الثاء سيناً والقاف همزة كما هو لغة عوام زماننا، فإنهم لا يميزون بينهما ويصعب عليهم جداً كذلك مع الزاي، ولا سيما على قول القاضي أبي عاصم وقول الصغار“ -

(Raddul Muhtar. Chapter: The things that nullify salah and what is disliked in salah. Vol.1 p. 425, 426.)

It is understood by the above text that Salah will be correct in the question asked, but it is important to try for correct recitation. Allah knows the best.

Written by Habibullah Qasmi (Habibul Fatawa. vol.4 p. 113, 114)

Answer: Reciting the glorious Qur'an in unknown method among public will cause disorder and misunderstanding. Therefore, it is not allowed.

Allah knows the best. (Ahsanul Fatawa. vol.3 p. 81)

How to recite “يصفون”

Question: What do ulama and Islamic jurists in regard to the matter that some ulama are listened reciting “ياصفون” in “سبحان ربك رب العزة عما يصفون” and “والسلام المرسلين” instead of “وسلم على المرسلين”. Similarly, they skip “الله أكبر” from between while reading “الله” “أكبر الله أكبر لا اله الا الله والله الحمد”? Please inform the correct meaning and notify the wrong meaning while reading wrong.

Answer: The word “ياصفون” is meaningless. Similarly, reciting “والسلام المرسلين” is also wrong to the core and meaningless. Therefore, though unawareness of such ignorant and uneducated person may be excuse for him only, but other people should not choose such Imam.¹

Prolonging hamzah in “الله أكبر” will nullify Salah

Question: An Imam says “الله أكبر” during bowing for ruku. Will his Salah be correct or not?

Answer: The mistake of prolonging hamzah in “الله” and “أكبر” will nullify Salah. Therefore, it should be avoided.²

¹ It is mentioned in Tanweer Al-Absar with Al-Durrul Mukhtar:

(والأحق بالإمامة)---(الأعلم بأحكام الصلاة)---(ثم الأحسن وتلاوة) وتجويداً للقراءة ثم الأورع).

(Book of Salah. Chapter: Leading Salah. Vol.1 p. 557. Publication: M.H. Saeed. Karachi)

Hindiya reads:

الأولى بالإمامة أعلمهم بأحكام الصلاة هذا---إذا علم من القراءة قدر ما تقوم به سنة القراءة---ويجب تجنب الفواحش الظاهرة.

(Book of Salah. Chapter:5 about leading Salah. Lesson:2 Who is superior to lead Salah. Vol.1 p. 83. Publication: Baluchistan. Quetta)

² إذا أراد الشروع في الصلاة أكبر، الخ (بالحذف) إذ مدّ إحدى الهمزتين مفسد، وتعمده كفر.

(Al-Durrul Mukhtar on Raddul Muhtar. Chapter: The description of Salah. The etiquettes of salah. Vol.1 p. 448. Zafeer)

It is written in Al-Mabsoot:

ولو مد ألف الله لا يصير شارعاً وخيف عليه الكفر إن كان قاصداً وكذا لو مد ألف أكبر.

(Al-Binayah Sharah Al-Hidayah. Takbeer before ruku and after raising from ruku. Vol.2 p. 221.
Darul Kutub Al-Ilmiyah. Beirut)

THE ISSUES OF PUNCTUATIONS

The Issues of Punctuations

The value of necessary stop

Question: What do ulama and Islamic jurists say in regard to the matter that if a person did not stop at necessary stop in Salah. For example; if he did not stop after “قولهم” in “فَلَا يَجْزِيكَ قَوْلُهُمْ إِنْآ نَعْلَمُ مَا يُسْرُورُ وَمَا يُغْنِيُنُورُ”¹, will anything go wrong in Salah or not? Does leaving necessary stop lead to disbelief or not?

Answer: The place where “necessary stop” (وقف لازم) in the glorious Qur’an, is necessary to stop according to the science of Tajweed only² otherwise there is no necessary stop in the glorious Qur’an. Therefore, leaving necessary stop neither harms Salah nor leads to disbelief. Thus, stopping at necessary stop is necessary in care of Tajweed.³

Allah knows the best. 06th Ramadan, 1387 AH (Ahsanul Fatawa. vol.3 p. 86)

The injunction of stopping at confirm punctuations

Question: Ulama knowing the rules of stop have classified the kinds of stopping during the recitation of the glorious Qur’an: complete, preferred, sufficient, allowed, better, understood, bad, left etc. and Allamah Sajawandi invented punctuations for all those

¹ Surah Yaseen: 76

² الوقف التام اللازم وحكمه لزوم الوقف عليه والإبتداء بما بعده ما لم يوجد مانع من ذلك

(Al-Mizan Fi Ahkame Tajweed Al-Quran. Al-Waqf Al-Lazim (necessary stop). P. 199. Darul Iman. Cairo.)

³ الوقف في اللغة الحبس والكف يقال: أوقفته أي حبسته عنه، واصطلاحاً: قطع الصوت عن القراءة زمناً للتنفس فيه ناوياً بعده استئناف القراءة لا معرضاً عنها، حكم الوقف: جائز، ما لم يوجد ما يمنعه أو يلزم الوقف

(Al-Qaul Al-Sadeed Fi Ilmi Al-Tajweed, Sharah Al-Anasir. P. 207. Darul Wafa Al-Mansoorah)

kinds. Though the terms he invented are different from those what other ulama created, but the meaning is nearly the same and these punctuations are found in the glorious Quran published in all countries. Before Allamah Sajawandi, other Aimmah having knowledge of stop classified the kinds of stopping according to the meaning, defined the places of stopping in the glorious Qur'an and their injunctions and written several books on this topic like Idhah Al-Waqf wa Al-Ibtida authored by Al-Anbari D.388 AH. Al-Iktifa Fi Ma'rifah Al-Waqf wa Al-Ibtida authored by Abu Umar Al-Dani. D. 444 AH, Al-Ihtida Fi Bayan Al-Waqf wa Al-Ibtida authored by Allamah Ibn Al-Jazri, Manar Al-Huda Fi Bayan Al-Waqf wa Al-Ibtida authored by Al-Ashmuni (this book is available), Al-Murshid authored by Shaikh Zakariya Al-Ansari (this book is written in the margin of Manar Al-Huda). Many personalities have written on this specific topic. What is to be asked is that what is the injunction and value of Shariah about the kinds of punctuation invented by ulama and inserting them in the glorious Qur'an?

Allamah Zarakhsi and Allamah Suyooti (r) have described the kinds, injunctions and its related issues to stop in their books "Al-Burhan Fi Uloom Al-Quran" and "Al-Itqan Fi Uloom Al-Quran" respectively.

وذهب أبو يوسف القاضي صاحب أبي حنيفة إلى أن تقدير الموقوف عليه من القرآن بالتام والناقص والحسن والقبیح وتسميته بذلك بدعة ومتعمد الوقف على نحوه مبتدع قال: لأن القرآن معجز وبه كاللفظة الواحدة فكله قرآن وبعضه قرآن وكله تام حسن وبعضه تام حسن، حكى ذلك أبو القاسم برهان النحوى عنه⁴

When Molvi Hafeezuddin and Maulana Sayyid Nazeer Husain and some Ahle Hadith said that topping according to a punctuation defined by Allamah Sajawandi is innovation and stopping at the symbol of complete verse is necessary, Maulana Rasheed Ahmad Ghangohi (r) has written a book "Raddul Tughyan Fi Auqaf Al-Quran" and proved that stopping at these punctuations is contrary to the Sunnah. Please solve the contradiction understood by the segment of Qazi Abu Usuf and answer with evidences and references.

Answer: The punctuations are proved by authentic narrations and the consent of Ummah (Ijma), regarding them innovation is not correct. However, stopping at these punctuations is not necessary according to all. Therefore, considering it necessary and understanding sinner for the one who do not care it is innovation absolutely. These all are mentioned in the booklet "Raddul Tughyan Fi Auqaf Al-Quran" authored by Maulana

⁴ Al-Burhan Fi Uloom Al-Quran. Chapter:25. Knowledge of stopping. Vol.1 p. 354. Daro Ihya Al-Kutub Al-Arabiyyah. Al-Itqan Fi Uloom Al-Quran. Chapter: 28 about the knowledge of stopping. Vol.1 p. 298.

Rasheed Ahmad Ghangohi (r) in a which he has proved stopping at the punctuations of the glorious Qur'an with narrations and consent of Ummah. Regarding the statement of Abu Usuf which you mentioned, I would like to say that when different methods are adopted to ease the teachings and recitation of the glorious Qur'an, some people objected denied these punctuations understanding a kind of distortion.

For example; when the dots are marked on the glorious Qur'an or the vowel sounds are written or the sign of "خمس" or "خ" after every five verses and "عشر" or "ع" after every 10 verses is mentioned, those ulama who came before contradicted. Some of them allowed while others regarded it disliked. Even such kind of differences are found among the companions and tabaeen (rz) also, but the preferable and Mufta bihi is what Ummah has adopted and the statements of earlier ulama will be considered Shaz according to which Fatwa will not be issued. As for as the statement of Imam Abu Usuf (r) is concerned, it has two aspects: (1) They did not consider the punctuation as innovation without condition, rather they regard stopping according to them necessary as innovation. According to this description, there is no objection, because it is as Ummah adopted and Fatwa is issued. (2) The regarded these punctuations as innovation unconditionally. According to this intention, Ummah has adopted against it, so, this statement will be included in those Shaz statements which is given up. Therefore, they cannot be proved against the actions of Ummah. Allah knows the best.

Written by Abdush Shakoore Darul Ifta Darul Uloom Karachi. Authenticated by Muhammad Taqi Uthmani and Rasheed Ahmad. 19th Ziqadah, 1400 AH

(Ahsanul Fatawa. vol.3 p. 87, 88)

Discussing about stopping and not stopping according to the punctuations

Question:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنِ الرَّحِيمِ ۝ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۝ الَّذِي يُوَسْوِسُ ۝ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝ رَبِّ الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ۔

If the breath broke at the sign "لا" and stopped and continued without repeating the last word, what is wrong in salah? If he stopped in the third example and resumed from "بِالَّذِي" or "الَّذِي", is there anything wrong?

Answer: There is nothing wrong if he stopped at the sign “لا” if it required and does not need to repeat from the word before. As far as the third example is concerned, reciting “الَّذِي” and “بِالَّذِي” in both the ways is correct, but reciting “” is better if he stopped.

(Fatawa Darul Uloom Deoband. Vol.2 p. 227)

If Imam did not stop at punctuations, Salah is still correct

Question: Imam recited “إِذَا السَّمَاءُ انْفَطَرَتْ وَإِذَا الْكَوَاكِبُ انْتَفَرَتْ” in second rakah of Fajr salah and he took breath after “يَا أَيُّهَا النَّاسُ مَا غَرَّبَكَ بِرَبِّكَ الْكَرِيمِ الَّذِي”. A person said that reciting in this way is allowed. Is it correct or not?

Answer: Salah is correct in this condition and nothing wrong went in Salah.⁵

(Fatawa Darul Uloom Deoband. Vol.2 p. 228)

Breaking breath at “رَبِّ الْعَالَمِينَ”

Question: (1) If Imam stops at “رَبِّ الْعَالَمِينَ” completely, does it harm Salah said Mark

Reciting Jazm on “ع” in “فَعَالٌ”

Question: (2) Imam recites Jazm on “ع” in “فَعَالٌ لِّمَا يُرِيدُ”. Is Salah correct or not?

Stopping at “يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا”

Question: (3) If Imam stops at the verse “يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا”, will Salah be correct or not?

Breaking breath at “لا”

Question: (4) Is there anything wrong if one broke the breath at “لا”?

Answer:

⁵ ومنها زلة القارى فلو فى إعراب أو تخفيف مشدد وعكسه، إلخ أو بوقف وابتداء لم تفسد وإن غير المعنى به يفتى.

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Chapter: The things that invalidate Salah and what is disliked in Salah. Lesson: The mistake of the reciter. Vol.1 p. 591)

- (1) There is nothing wrong.¹
- (2) “فَعَالٌ” is with Idghhan in “ع” i.e. there are two “ع” in it. First one is Sakin and the second is mutaharrik (with vowel sound). The actual word is “فَعَّعَالٌ”. If he recited as it is mentioned here, Salah will be correct.²
- (3) Salah is correct and there is nothing wrong to stop at “صَفًّا”.³
- (4) Stopping at “لا” does not harm Salah anymore and Salah is correct without disliking.⁴ (Fatawa Darul Uloom Deoband. Vol.2 p. 243)

¹ عن أمر سلمة أنها ذكرت أو كلمة غيرها قراءة رسول الله صلى الله عليه وسلم: “بسم الله الرحمن الرحيم الحمد لله رب العالمين” الرحمن الرحيم ملك يوم الدين، يقطع قراءته آية “قال أبو داود: سمعت أحمد يقول: القراءة القديمة ما لث يوم الدين”

(Sunan Abu Dawood. Dialects and readings of the Qur'an (Kitab Al-Huruf Wa Al-Qira'at) (H: 4001). Musnad Imam Ahmad. Hadith of Umme Salamah wife of the Prophet (saws) (H: 26583). Munad Abu Yala Al-Mausili. Musnad Umme Salamah. (H: 7022). Al-Mustadrak Lil Hakim. Book of the recitation of the Prophet (saws) (H: 2910). Al-Sunan Al-Kubra Lil Baihaqi. Chapter: Evidence for “” being from Qur'an. (H: 2383)

² الإدغام في اللغة عبارة عن إدخال الشيء في الشيء

(Sirajul Qari Al-Mubtadi. Chapter: Al-Idgham Al-Kabeer. P. 33. Mustafa Al-Halabi. Egypt)

الإدغام لغة الدمج والإدخال، واصطلاحاً إدخال حرف ساكن في متحرك بحيث يصير أحرفاً واحداً مشدداً

(Al-Mizan Fi Ahkame Tajweed Al-Quran. P. 112. Darul Iman. Cairo)

وقد اتفق القراء على وجوب الإدغام في الحرفين المتماثلين والمتجانسين (إذا سكن الأول منهما وتحرك الثاني)

(Al-Mizan. P. 135)

إذا وقف في غير موضوعة الوقف أو ابتدأ من غير موضوعة الإبتداء وإنه على وجهين الأول: أن لا يغيره المعنى تغيراً فاحشاً لكن الوقف والإبتداء قبيح³

(Al-Muheet Al-Burhani. Chapter: 8 about stopping, joining and beginning. Vol.1 p. 329. Darul Fikr. Beirut)

إذا وقف في غير موضوعة الوقف أو ابتدأ من غير موضوعة الإبتداء إن لم يغيره المعنى تغيراً فاحشاً -- لا تفسد بالإجماع بين علمائنا -- وإن تغير به المعنى تغيراً فاحشاً -- لا تفسد صلاته عند عامة علمائنا وعند البعض تفسد صلاته والفتوى على عدم الفساد على كل حال، هكذا في المحيط

(Al-Fatawa Al-Hindiyah. Chapter:5 about the mistake of the reciter. Vol.1 p.81. Darul Fikr. Beirut)

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The name of Satan is not formed by reciting surah Fatiha without stopping

Question: Some people say that one should stop at seven places in surah Fatiha. If it is done, the name of Satan is pronounced that invalidates Salah. Is it correct or not?

Answer: This statement is totally wrong having no fact.

كما حققه في القول الفاصل بين الحق والباطل للإمام محمد بن عمرو بن خالد القرشي حيث قال: إعلم أن بؤلاء القائلين زعموا فيما زعموا وغفلوا فيما نقلوا، بل إن ما زعموه وسواس صرف وما نقلوه افتراء محض. الخ¹

(Fatawa Darul Uloom Deoband. Vol.2 p. 228, 229)

What is the injunction if one did not stop at “نستعين”

Question: Zaid does not stop at “إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ” though there is punctuation of stopping and recites “قُلْ هُوَ اللَّهُ أَحَدٌ رَبُّ اللَّهِ الصَّمَدُ” and “نَسْتَعِينُ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ”. Does it harm Salah or not? Is it proved by Qurra (reciters) or not? does reciting in this way change the meaning or not?

Answer: Actually, stopping and not stopping at “نستعين” both is allowed. Similarly, breaking breath and not breaking at “قُلْ هُوَ اللَّهُ أَحَدٌ” both are proved. Therefore, if he stops, will recites “نَسْتَعِينُ اهْدِنَا” and “إِهْدِنَا” and if it he does not stop, it will recite “نَسْتَعِينُ اهْدِنَا” and “قُلْ هُوَ اللَّهُ أَحَدٌ”. It does not change the meaning and the reciters recite in both the way, but mostly they stop at “نَسْتَعِينُ” and “أَحَدٌ”. Therefore, Zaid does not need to read “نَسْتَعِينُ اهْدِنَا” and “قُلْ هُوَ اللَّهُ أَحَدٌ”, but he should recite as most of Qurra recite. Above all, if he recited without stopping by chance, he should not be objected and admonished. (Fatawa Darul Uloom Deoband. Vol.2 p. 245, 246)

Stopping at every verse of surah Fatiha is better

Question: A Molvi Sahab told that when surah Fatiha is recited in Salah, it is better to stop at every verse and another Molvi Sahab told that reciting continuously without stopping is better. Whose statement is correct?

(Al-Fatawa Al-Hindiyah. Chapter:5 about the mistake of the reciter. Vol.1 p.81. Darul Fikr. Beirut)

¹ Al-Qaul Al-Fasil Bainal Haque Wal Batil.

Answer: Stopping at every verse of surah Fatiha is better.

عن ابن جريج عن ابن أبي مليكة، عن أم سلمة رضي الله تعالى عنها قالت: كانت رسول الله صلى الله عليه وسلم يقطع قراءته يقول (الحمد لله رب العالمين)، ثم يقف ثم يقول: (الرحمن الرحيم) ثم يقف. رواه الترمذي.

(Mishkat Al-Masabeeh. P. 191)¹ (Shamail Al-Tirmizi. P.592)²

وفي كنز العمال عن أبي عثمان النهدي عن عمر بن الخطاب رضي الله تعالى عنه أن النبي صلى الله عليه وسلم كان يقطع قراءته بسم الله الرحمن الرحيم، الحمد لله رب العالمين إلى آخرها، السلفي في انتخاب حديث الفراء ورجاله ثقات.

(Knazul Ummal. Vol.8 p. 71)³

The following hadith also proves its virtue:

عن أبي هريرة رضي الله تعالى عنه عن النبي صلى الله عليه وسلم قال: "من صلى صلوة ثم لم يقرأ فيها بأمر القرآن فهي خداج" ثلاثاً، غير تمام، فقليل لأبي هريرة رضي الله تعالى عنه: إنا نكورت وراء الإمام، فقال: اقرأها بها في نفسك، فإني سمعت رسول الله صلى الله عليه وسلم يقول: قال الله تعالى قسمت الصلوة بيني وبين عبد نصفين، ولعبدى ما سأل فإذا قال العبد (الحمد لله رب العلمين) قال الله تعالى: حمدنى عبدى، وإذا قال (الرحمن الرحيم) قال الله: أثنى على عبدى، فإذا قال: (مالك يوم الدين) قال مجدى عبدى، (وقال مرة فؤض إلى عبدى) فإذا قال: (إياك نعبد وإياك نستعين) قال هذا بينى وبين عبدى ولعبدى ما سأل فإذا قال: (إبدنا الصراط المستقيم) صراط الذين أنعمت عليهم غير المغضوب عليهم ولا الضالين). قال: هذا العبدى ولعبدى ما سأل.

(Sahih Muslim. Vol.1 p. 169)⁴ Allah knows the best.

03rd Jumada Al-Uoola, 1398 AH (Ahsanul Fatawa. Vol.3 p. 832)

A research on stopping at "رجال" in "رجال لاتلهيهم" in surah Noor

Question: A person wrote that Allamah Sajawandi has written the punctuation "ط" in the verse "ذكر الله" to "يسبح له فيها بالغدو والآصال" which is written in

¹ Book of the virtues of the glorious Qur'an. Chapter: The etiquettes of recitation. Lesson: 2. Hadith No. 2205. Sunan Al-Sunan Al-Tirmizi. Chapter: Surah Fatiha. Hadith No. 2927.

² Book of the recitation narrated from the Prophet (saws). Chapter: Surah Fatiha. Hadith No. 2927.

³ Knazul Ummal. Chapter: The words for opening takbeer and what is related to it. Vol.8 p.108. Hdadith No. 22118.

⁴ Sahih Muslim. Book of Salah. Chapter: It is obligatory to recite Al-Fatiha in every rakah. Hadith No. 395. Muwatta Imam Malik narrated by Muhammad bin Hasan Shaibani. Chapter: To begin Salah. Vol.1 p. 60. Al-Maktabah Al-Ilmiyah. Reciting behind Imam. Bukhari. Chapter: Reciting in all four rakah of Zuhr salah. (H: 12).

most of the glorious Qur'an is wrong. Abu Bakr and other people who recite "يسبح" in Majhool form, there should be "ط" after "الآصال" and "لا" after "رجال" and those who recite in Maroof form there should be "ط" after "رجال" and "لا" after "الآصال". Writing "لا" after "رجال" in the recitation of Hafs (r) is wrong and writing mistake. I say that "لا" is written after "رجال" in most of the Qur'an and nothing is written in some of them, but "لا" is nearly understood there. It is also understood by the sense that stopping at "رجال" is disliked according to the recitation of Hafs (r), because the sentence "" is adjective. Stopping at "رجال" will lead to separation between noun and adjective which is not good and there is no symbol of ending verse also. Is writing "ط" after "رجال" is better or "لا"? However, what will be considered correct either the consent of all the published glorious Qur'an matching with analogy and the prostration of stopping unconditionally mentioned in the booklet authored by Allamah Sajawandi will be considered writing mistake or the difference of version or it will be considered correct?

Answer: According to my opinion, both explanations can be correct. It is obvious if we regard as it is written in most of the published glorious Qur'an, but it is also correct according to the view of Sajawandi in a way that we will not regard "رجال" as noun, rather it will be in the meaning of some the quote will end here and then the coming words will be separate sent in as question i.e. how those people are? They are so and so. Now there is no objection.

12th Zil Hijj, 1329 AH (First complement. P. 45) (Imdadul Fatawa Jadeed. Vol.1 p. 312)

Is necessary stop better at "من مرقدنا" in surah Yaseen Shareef or Saktah (little pause)

Question: In most of the glorious Qur'an, the necessary stop is written at "من مرقدنا" in surah Yaseen while Saktah (little pause) is reported here by Hafs (r). Is Saktah (little pause) correct to here or necessary stop? In the case of difference between the booklet of Sajawandi and Manarul Huda,¹ which is more reliable?

¹ وروی عن قتیبہ أنه قال: سمعت أحمد بن محمد القواس يقول: نحن نقف حيث انقطع النفس إلا في ثلاثة مواضع نتعبد الوقف عليها: -- وزيده

موضع رابع في "مرقدنا" ثم نبتدي "هذا ما وعد الرحمن"، آه. النكزاوى

(Manarul Huda Fi Bayan Al-Waqf Wal Ibtida. Surah Al-Anaa'm: 250. Darul Hadith Cairo)

Answer: According to my opinion, there is no contradiction between both, because the necessary stop requires separation as joining leads to distort the meaning. The purpose of separation is can be gained by Saktah (little pause) also. So, stopping with breaking breath will not be necessary and thus there will be no contradiction.

13th Zil Hijj, 1329 AH (First complement. P. 45) (Imdadul Fatawa Jadeed. Vol.1 p. 313)

Proving the punctuations of the glorious Qur'an

Question: Are the punctuations written in the glorious Qur'an and cared of during the recitation, proved by any verse of the Quran or Sunnah or consent (Ijma) or analogy or not? What is the injunction for the person who does not act upon those punctuations knowingly?

Answer: ¹The symbols of verses and punctuations of the glorious Qur'an are proved by the Quran, Sunnah, consent (Ijma) and analogy.

Evidence from the glorious Qur'an:

Allah Almighty says:

وَرَتِّلِ الْقُرْآنَ تَرْتِيلاً²

Ali (May Allah enlighten his face) said that Tarteel means to pronounce the words perfectly and recognizing the punctuations.³

Allah Almighty says:

وَلَقَدْ آتَيْنَاكَ سَبْعًا سَبْعًا آيَاتٍ⁴

وهي الفاتحة

أى واسكت على الألفين من "مرقدنا وعوجا" فتقول: عوجاً بالالف مبدلة من التنوين وتسكت وتقول "قيما" وكذا تقول: مرقدنا وتسكت ثم تقول: "هذا".

(Sharah Tibah Al-Nashr authored by Ibn Al-Jazri. Chapter: Hamzah and Hisham stopped at "hamzah". P. 100. Darul Kutub Al-Ilmiyah)

¹ I have written on this topic in detail which is published at the end of booklet "Ithbat Waqf Lazim"

² Surah Muzzammil:04

³ Mukhtasar Al-Tajweed authored by Qari Qadir Bakhsh the late.

⁴ The symbols of verses are included in the meaning of stopping unconditionally.

(Baidhwi. P.12)¹

Evidence from hadith:

فعن أم سلمة رضي الله تعالى عنها قالت كان رسول الله صلى الله عليه وسلم يقطع قرأته يقرأ: (الحمد لله رب العالمين) ثم يقف، (الرحمن الرحيم). ثم يقف-

(Sunan Al-Tirmizi. Vol.1 p. 13)²

وعن أبي هريرة رضي الله تعالى عنه عن النبي صلى الله عليه وسلم قال: أن سورة من القرآن ثلاثون آية شفعت لرجل حتى غفر له، وهي سورة تبارك الذي بيده الملك-

(Sunan Al-Tirmizi. Vol.2 p. 126)³

وفي الحديث من ضمن أن يقف على عشر مواضع في القرآن ضمننت له بالجنة، كذا في الدرّة-

(Nihayat Al-Bayan authored by Qari Sayyid Muhammadi Delhi the late)

It is proved by the consent of Ummah also in a way that no one of the past and present ulama differed in this respect, rather they have been constantly writing books on this topic as known by studying the booklets of recitation. The and analogy is that there should be punctuations of separation and joining in conversation. So, these punctuations are a part of beauty in conversation which is cared of in the glorious Qur'an, but it is somehow different that the native people do not need to formalize and the people speaking other language need it. That's why, the companions (rz) did not need to learn and teach it.

When the glorious Qur'an is reached to all around the world where people were not understanding Arabic, they began mixing one sentence with other and reciting wrong, the past ulama defined punctuations and vowel sounds of the Quran to ease its recitation for them. Thus, it is authenticated by four all evidences of Shariah. So, it should be cared, because the meaning changes by some mistakes of punctuation. For example; it is necessary to stop after "والله لا يهدي القوم الظالمين" in surah Bara't, because if he did not stop and recited with "الذين آمنوا وهاجروا" it will distort the meaning.

¹ Interpretation of surah Al-Hujr: 87. Vol.3 p. 216. Daro Ihya Al-Turath Al-Arabi.

² Book of the recitation narrated from the Prophet (saws). Chapter: Surah Fatiha. Hadith No. 2927.

³ Book of the what use of the glorious Qur'an. Chapter: What is related to the virtue of surah Al-Mulk. (H: 2891)

كما لا يخفى وكفى قدوة بما قال النبي صلى الله عليه وسلم ماراه المسلمون حسناً فهو عند الله حسن¹

The person who practice against it knowingly, opposes the group. Allah knows the best.

Muharram, 1301 AH (Imdad. Vol.1 p. 141) (Imdadul Fatawa Jadeed. Vol.1 p. 306, 307)

An objection on the hadith of Umme Salamah (rz) and its answer

Question: Should one stop at the sign “لا” wherever it comes in the glorious Qur’an or not? The Prophet (saws) used to stop that is proved by the hadith narrated by Umme Salamah (rz), but ulama and Huffaz of Gujarat forbid to stop at it. Please answer.

Answer: It is better not to stop at such places, but where stopping is narrated, it is better to stop there.²

09th Ziqadah, 1336 AH (Fifth complements. P. 71) (Imdadul Fatawa Jadeed. Vol.1 p. 307)

Not stopping at the place of stop

Question: Is it allowed to stop by sukoon only on the last word without stopping and breaking breath at the places of stop in recitation of the glorious Qur’an as it is habit of most Huffaz?

¹ Fazail Al-Sahabah authored by Ahmad bin Hanbal. The virtues of Umar bin Khattab from the hadith of Abu Bakr (rz) (H: 541). Musnad Imam Ahmad. Musnad Abdullah bin Masood. (H: 3600). Al-Mustadrak Lil Hakim. Hadith of Zurrah and Abu Talha. (H: 4465). Mujam Ibn Al-Arabi. Chapter: (H: 861). Al-Mujam Al-Awsat from his name Zakariya. (H: 3602)

² وفيه أتب الوقف المستحسن على أنواع ثلاثة: الحسن والكافي والتام. فيجوز الوقف على كل نوع عند القراء العظام

(Mirqat Al-Mafateeh. Book of the virtues of good deeds. Vol.4 p. 1503. Darul Fikr)

عن جابر بن عبد الله قال: خرج علينا رسول الله صلى الله عليه وسلم ونحن نقرأ القرآن وفينا الأعرابي والعجمي فقال: اقرؤوا فكل حسن وسيجيء أقوام يقيمونه كما يقام القدر يتعجلونه ولا يتأجلونه

(Sunan Abu Dawood. Chapter: The minimum recitation that suffices an illiterate person or a non 'Arab. (H: 830)

(فكل حسن) أي فكل قرءة مما يقرأ أحدكم من العرب والأعراب والعجم حسن إذا آثرتم ثواب الأجلة على العاجلة ولا عليكم أن تقيموا ألسنتكم إقامة السهم قبل أي يراش

(Sharah Al-Tibi on Mishkat Al-Masabeeh. Chapter: The etiquettes of the recitation and learning the glorious Qur’an. Vol.5 p.1690. Maktabah Nazar)

Answer: It is not allowed according to Shariah. Though it is not sin, but reciting in such way is against the science of recitation.¹

09th Muharram, 1326 AH (First complement. P. 42) (Imdadul Fatawa Jadeed. Vol.1 p. 307)

The way of stopping at dual word (Mushaddad)

Question: Should one stop at dual word by sukoon or indicating to tashdeed? Is there any difference in pronouncing “ر”, “ن” and other words?

Answer: There should be some effect of tashdeed only whatever the word may be.²

09th Muharram, 1326 AH (First complement. P. 42) (Imdadul Fatawa Jadeed. Vol.1 p. 307, 308)

Resolving a doubt about stopping at two verses of surah Ana'am

Question: The punctuations for stopping invented by Sajawandi (r) mostly confuse. I have mentioned earlier. Now I have doubts in two places. If you know or study any way of comfortability, please inform.

- (1) وأقسموا بالله جهد أيمانهم لئن جاءتهم آية ليؤمنن بها قل إنما الآيات عند الله وما يشعركم أنها إذا جاءت لا يؤمنون

The sentence “أب” to “لا يؤمنون” if the word “أب” maftooha is disconnected from before and the quotation is not as a statement. If one did not stop, it is doubted for being quotation. Therefore, stopping at “عند الله” is necessary, but it is not mentioned in any version of the Qur'an or book. Please write whatever he explained under the interpretation of this verse.

- (2) “ألا إهم من إفكمهم ليقولون ولد الله وإهم لكذبون” for the sentence “إهم لكذبون” is disconnected from before and not as the statement. So, stopping is necessary though Sajawandi has written here “لا”. It is surprising. If it is supposed under

¹ والوقف عبارة عن قطع الصوت عن الكلمة زمناً يتنفس فيه عادة بنية استئناف القراءة

(Sharah Tibah Al-Nashr authored by Ibn Al-Jazri. Chapter: Stopping and beginning. P.43. Darul Kutub Al-Ilmiyah. Beirut)

² وممه خلاف هب ظي وهي وهو ظل وفي مشدد اسم خلفه

(Sharah Tibah Al-Nashr Fi Al-Qira't Al-Ashar. Chapter: Stopping at the written symbol. P. 56. Darul Huda. Jidda.)

the statement and the pronoun returns (against the context) to “اَهمر لمرسلين”, there will be nothing wrong, but it seems very rare. Marul Huda mention here allowed. What is correct?

Answer: After studying the first question, it seems that Ibn Amir and Hamzah have recited “اَهمر” with Fatha on “أَب” and “لَا يُؤْمِنُونَ” in addressing form. On the supposition, can the sentence “وما يشعركم” be considered as quotation?

Then it will mean “ما يشعركم أي لا تعلمون بل يعلم الله تعالى أنها إذا جاءت لا يؤمنون”. So, the recitation of Sajawandi may be the same. There may be another justification that the saying of “قل” may not be unbelievers rather the Muslims are lured for their belief that declared the desire to reveal the verses. They maybe admonished by both sentences “إنما الآيات” and “وما يشعركم” and they were not counted able for addressing due to be enemy of Islam. Allah knows the best.

Second: I have recalled some more places where the statements of unbelievers are reported and rejected and there is no necessary stop between both. Thus, it can be said that if the main rule is ignored due to some particular reasons, there will be nothing wrong and according to rule, here was stop, but because of the particular reason, it is ignored which is that he had explained once: It is intended to prove the truth and abrogate quickly. Allah knows the best.

About all, these punctuations are inferred from and the ijtiḥad may contain the error and accuracy.

It can be also said that,¹ the necessary stop will be at the place where it creates doubt against the intended meaning if not stopped there. Here the logical reason confirms this doubt, because it is unreasonable that a person through something and deny that at once. Therefore, indeed, the pronoun of “وانهم لكاذبون” refers to their persons. So, it is impossible that they say God’s son and reject themselves in this thing. By dint of that

¹ It is understood by deep thinking that it is dedicated to avoid from the doubt of disbelief. For, if unbelievers say anything about faith, it is not disbelief. Therefore, necessary stop is not mandated in such place.

the verse “وقالوا اتخذ الله ولداً سبحانه” cannot be applied according to the mentioned reason. So, there will not be necessary stop. Allah knows the best.

4th Sawwal, 1326 AH (First compliment. P. 42) (Imdadul Fatawa Jadeed. Vol.1 p. 308, 309)

Dispelling doubt from some punctuations

Question: The word “” in “” is adverb of “” mudaf of “” is hidden in “” and “” is adverb of that mudaf. So, it is allowed disconnect “” from “” i.e. one should recite “” with “”. Then ulama has written to stop at “” without research? If there is any reason, please explain.

Similarly, stopping at “” in surah Muminoon is necessary, while it is also disliked, because Jinnat is the object of “” and “” is matoof on “” and separating matoof and matoof alaih is not allowed (particularly when they are separate words not sentences). If stopping at “” is not allowed, it will not be allowed to stop at “” and regarding an allowed matter as necessary is a severe sin, rather if one said it deliberately, he will be unbeliever. For example; touching non-Mahram is not allowed. If one say, that it is necessary, he will be disbeliever with the consent of all Muslims.

Answer: First you should understand some initiatory points.

First: All the symbols of ending verse are revealed as the seven method of recitation and the difference about them is based on different narrations. Besides that, all punctuations to stop are inferred from and adopted according to the requirement of language as every language has its own nature to stop in some places and to join another place. The difference between these punctuations is based on the interpretation, explanations and grammar like the inferred masail are different between Hanafi is school of thought and Shafae' the school of thought. That's why, the terms adopted by Aimmah of recitation are different. Some of them adopted these kinds: Taam and Atamm, Kafi and Akfa, Hasan and Ahsan, Saleh and Aslah, Qabeeh and Aqbah. Imam Sajawandi has adopted these terms: Taam similar to Taam, Naqis and similar to Naqis, Hasan and similar to Hasan, Qabeeh and similar to Qabeeh. These terms are mentioned in Manarul Huda¹ under different titles and different places for different occasions.

¹ Manar Al-Huda Fi Bayan Al-Waqf wa Al-Ibtida authored by Ahmad bin Abdul Kareem bin Muhammad bin Abdul Kareem Al-Ashmuni Al-Shafae' Al-Misri. D. 1100. Publication: Darul Hadith. Cairo. Egypt.

Second: (Waqf Lazim) necessary stop does not mean to stop necessarily, rather it means that stopping is recommended and better and it said necessary due to doubt. That's why, where the doubt of joining is supposed, necessary stop is understood necessary at that place.

Third: similarly, Waqf Qabeeh does not mean that it is sin or leads to disbelief, rather it means that it is not good and it said Qbeegh due to doubt. That's why, where the doubt of separating is supposed, stopping is not understood good at that place.

The evidences of these both points are as follow mentioned in Manarul Huda:

إذ علمت لهذا عرفت بطلان قول من قال: لا يجزى لمن يؤمن بالله واليوم الآخر أن يقف على سبعة عشر موضعا فإن وقف عليها وابتداء ما بعدها فإنه يكفر ولم يفصل والمعتمد ما قاله العلامة النكراوى أنه لا كراهة إن جمع بين القول والمقول؛ أنه تمام قول اليهود والنصارى والواقف على ذلك كله غير معتقد لمعناه إنما هو حكاية قول قائلها حكاها الله عنهم ووعيد الحق الله بالكفار والمدار في ذلك كله على القصد وعدمه وما نسب لابن الجزرى من تكفير من وقف على تلك الوقوف ولم يفصل ففي ذلك نظر، نعم إن صح عنه ذلك حمل على ما إذا وقف عليها معتقداً معناه فإنه يكفر سواء وقف أم لا إلى آخر ما قال وأطال،¹ وفيه أيضاً: القبيح وهو ما اشتد تعلقه بما قبله لفظاً ومعنى ويكون بعضه أقبح من بعض نحو: {إن الله لا يستحي}، {فويل للمصلين} فإنه يوهم غير ما أراد الله تعالى فإنه يوهم وصفاً لا يليق بالبارى سبحانه وتعالى ويوهم أن الوعيد بالويل للمفريقين وهو لطائفة المذكورين بعده إلى آخر ما قال وأطال،² وفي الجزرية: وليس في القرآن من وقف واجب ولا حرام غير ما له سبب،³ وقال الملا على قارى في شرح البيت: وحاصل معنى البيت بكماله أنه ليس في القرآن وقف واجب يأثم القارى بتركه ولا وقف حرام يأثم بوقفه لأنهما لا يبدلان على معنى فيختل بذهابهما إلا أن يكون لذلك سبب يستدعى تحريره وموجب يقتضى تحريره وكان يقصد على ما من الله وإنى كفرته ونحوهما كما سبق من غير ضرورة إذ لا يقصد ذلك مسلم واقف على معناه وإذ لم يقصد لا يجرم عليه لا الوصل ولا الوقف في مبناه.

It is possible that the opinions of reciters are different in that doubt.

Fourth: Having different opinions in inferred matters does not lead to go astray and commit sin, otherwise all Mujtahideen will fall in difficulty.

Fifth: It is mentioned in Manarul Huda:

ظلمون كاف شرعاً جائزاً.⁴

¹ Manarul Huda. Subject: Maratib of Qaqf. Vol.1 p. 30. Darul Hadith. Cairo. Egypt.

² Manarul Huda. Subject: Maratib of Qaqf. Vol.1 p. 28. Darul Hadith. Cairo. Egypt.

³ Tayyibah Al-Nashr authored by Ibn Al-Jazri. Subject: Tajweed. P. 41. Darul Kutub Al-Ilmiyah. Beirut)

⁴ Manarul Huda. Subject: Maratib of Qaqf. Vol.1 p. 280. Darul Hadith. Cairo. Egypt.

It is also written:

وأعقاب جائز. ومثله كثيرة. ومنها تاكلون كاف على أ ب قوله وشجرة منصوب بفعل مضمر تقديره وإنشأ شجرة وأثبتنا شجرة وليس بوقف إن عطفت شجرة على جنات وحينئذ لا يوقف على وأعقاب ولا على كثيرة ولا على تاكلون¹

Sixth: It is possible that “اذ” is the adverb of hidden word which is not mentioned in “إذ يعدون في السبت” and it is and other separate sentence then it will mean “واسئلهم عن القرية” are question is raised to here automatically that it is answered “إذ يعدون في السبت أي كانت تلك الحال إذ يعدون في السبت” and this possibilities before according to Sajawandi.

Seventh: Similarly, the sentence “لكرم فيها فواكه” also may be separate sentence, because when it is said as a reward “فأنشأنا لكرم به جنات من نخيل وأعقاب” it is asked “أي نعمته كرم لنا في أنشائها” that is answered as “لكرم فيها فواكه كثيرة ومنها تاكلون” and Sajawandi has adopted this supposition.

Eighth: For, the science of stopping is very complicated that requires many sciences. Therefore, without requiring all those sciences and skills and just after is studying some points in this regard, discussing about them is not allowed as it is for all inferred Masail.

After these points, you should understand that what is mentioned in the question that stopping is necessary in both places, it is according to the statement of Sajawandi. He considers the sentence “واسئل” a separate sentence which is doubted that “إذ” is joined with “واسئل”. That’s why he stopped at “جر” and the doubt of pronoun and its noun cannot end, because stopping at that place does not confirm that “لكرم فيها فواكه كثيرة” is adjective of “أعقاب” rather it is adjective of the collection or “جنات”. So, it should be claim that this sentence is a separate sentence according to Sajawandi as mentioned in point seven. It was also doubted in joining that it may be the adjective to of “جنات” or “نخيل و” which was contrary to the idea of the Quran that’s why he stopped there. However, the doubt of Waqf Qabeeh, it is ended with the above explanation, because it has been understood that not stopping is against the meaning according to Sajawandi. Therefore, stopping is necessary there not Qabeeh. If it is said that separating beings

¹ Manarul Huda. Subject: Maratib of Qaqf. Vol.1 p. 61. Darul Hadith. Cairo. Egypt.

about fault, no one integrated and explain such as. If that new term is accepted, what will be necessary by stopping? Such great saying “لَكُمْ فِيهَا فَوَاكِهَ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ” should be enough for Qubh in the second place according to the point eight rather such kind of Qubh will be in most places of the glorious Quran.¹ For example; the verse “وقيله” if it is recited with Nasab as it is known recitation, according to the great Imam of Arabic grammar, the sentence “وقيله” is based on the sentence “سرهم ونحوهم” where two verses are in between according to the point nine. If it is fault and Qabeeh, How Aimmah of recitation bore these much faults in the glorious Qur'an. Besides that, the base of doubts i.e. “إِذْ” in “إِذْ يَجْدُونَ” or “” is the object of “أَنْشَأْنَا”, it can be objected also, because it is possible that the word of action of “إِذْ” is hidden that is “كَانَتْ حَاضِرَةً يَأْوَقِعُ الْقِصَّةَ” or like the sentence as the glorious Qur'an is fulfilled with such examples. However, there is no factor that causes fault. If anyone says about fault and he is certain in it, his research will go against him not against those who have authentic evidence (according to the first point). Comparing it with the matter of touching non-Maram which is Haram absolutely by the consent is ignorance from the meaning of Lazim (necessary) and Qabeeh (bad). How can it be correct while there is difference of certainty and inferring (according to the fourth point)? That's why the author of Manarul Huda did not stop at “” and allowed to stop at “أَعْنَابُ” (according to the fifth point). This kind of difference which is between the author of Manarul Huda and Allamah Sajawandi is not allowed for us, because neither do we have too much knowledge nor intellect (according to the tenth point). Allah knows the best.

1st Shaban, 1321 AH (Imdad. Vol.1 p. 113) (Imdadul Fatawa Jadeed. Vol.1 p. 300, 305)

The matter of different punctuations written in the Qur'an

¹ This objection cannot be applied on the questioner, because he accepts “” as adjective, so, it is not a separation with odd thing. Therefore, this objection should be erased from here. Hazrat (r) has mentioned to erase this objection, but he did not write the alternate text. That's why I reported the same text and mentioned the correction in footnotes. The same matter is with other footnotes of this page. (Muhammad Shafi (May Allah forgive him))

This objection cannot also be applied on the questioner, because the separation by parenthesis is not considered. Unlikely, Lazim (necessary) which can be explained as: “” which is allowed while stopping necessarily at “” is not correct, therefore, this objection should be erased. (Tashih Al-Aghlat. Vol.1 p.19)

Question: Indian published Quran contents the punctuations of stop in most places as follow:

جـ طـ صـ زـ صلىـ سكتـهـ صل وقف لازمـ وقف غفرانـ وقف النبيـ وقف جبرئيلـ وقف منزل لا طـ جـ صـ صلىـ

Is it proved by authentic hadith to stop at these symbols according to the recitations of Indian Huffaz? Where were the stops in the recitation of the Prophet (saws)?

Answer:

خير الحديث كتاب الله وخير الهدي هدي محمد صلى الله عليه وسلم وشر الأمور محدثاتها وكل بدعة ضلالةـ

(Muslim, Al-Nasai and Zadul Ma'ad)

كل ضلالة في النار¹

Stopping at these punctuations is innovation and the one who commits it, will enter in the fire. These signs are invented by Abu Taifoor Khurasani Sajawandi.² He has authored two books on this topic. One of them is along with evidences according to the rules of Arabic language and analogy and the other is short which has no hadith as evidence.

So, we should know that stopping only at the place where the Prophet (saws) stopped is sunnah. No punctuation of stopping is proved other than that.

عن أم سلمة أنها ذكرت أوكلها غيرها فقلت قراءة رسول الله صلى الله عليه وسلم بسم الله الرحمن الرحيم، الحمد لله رب العالمين، الرحمن الرحيم، ملكت يوم الدين، يقطع قراءة آية آية وفي رواية قرأ الفاتحة كلها وقطعها آية آية إلى آخرهـ

¹ There is none to guide to the right but Allah. Thereafter, "The best of the speech is embodied in the Book of Allah, and the best of the guidance is the guidance given by Muhammad. And the evillest affairs are their innovations; and every innovation is error" (Muslim and Nasai added) "and every going astray is in the Fire."

(Sahih Muslim. Chapter: Keeping the prayer and khutbah short. (H: 867). Musnad Abu Yala Al-Mausili. Musnad Jabir (H: 2111). Al-Muntaqa Li Ibn Al-Jarood. Chapter: Al-Juma (H: 297). Sunan Al-Nasai. How to deliver Khutbah. (H: 1578).

In another narration of Ahmad, Musnad Jabir bin Abdullah (H: 14984) after the saying of the Prophet (saws): "وشر الأمور محدثاتها" the sentence "وكل محدثة بدعة" is added.

² Muhammad bin Taifoor Al-Ghaznawi Al-Sajawandi D.560. He has written interpretation of the glorious Quran "عين المعاني في تفسير السبعة المثاني" and on the topic of recitation "علل القراءات" and "كتاب الوقف" detailed and short. For more detail please consult Al-Wafi bil Wafiyat. Vol.3 p. 147. Daro Ihya Al-Turath.

(Reported Ahmad, Abu Dawood, Tirmizi, Ibn Majah, Ibn Khuzaimah, Al-Hakim and Dara Qutni etc. as it is mentioned in Al-Itqan).¹

It is understood that stopping in between the verse is an innovation as proved by hadith narrated by Umme Salamah (rz) that the Prophet (saws) used to recite as follow:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنِ الرَّحِيمِ ۝ مَلِكٌ يَوْمَ الدِّينِ ۝ إِلَهُ

He stopped at the end of verse. But one stopped helplessly by breaking breath, it is correct.

لَا يَكْلِفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا²

Written by Abul Barakat Muhammad (May Allah forgive him), Al-Samad Hafeezuddin.

Stopping at the mentioned punctuation is not proved by any hadith. The authentic hadith proves to stop only at the end of verse.

Written by Muhammad Basheer.

These mentioned punctuations and stopping at them is not proved in the era of the companions or any authentic hadith. Stopping at the end of verses only is proved. Allah knows the best. Salamtullah (May Allah forgave him).

The answer is correct. Sayyid Muhammad Nazeer Husain. This is correct and answer according to the rules of Prophet (saws)'s recitation. Hafeezullah. The answer is correct. Sayyid Abdus Salam. Indeed, stopping at verse is Prophetic sunnah. Nothing is proved against it.

Written by Muhammad Siddeeque, Abu Yaqoob Ansari.

Answer: Those who answered and authenticated have treated with misunderstanding and very strictly for Aimmah. Listen! Mutawatir and known and Shaz recitations of the glorious Qur'an are acceptable according to entire Ummah. None of great true Alim and Mujtahid denied rather they proved it with the evidence referring to the Prophet (saws). There is neither any recitation innovation nor invention though it contained the difference of words or vowel sounds or pronunciation etc. If anyone of them has learnt any pattern of recitation, he does not criticize or object other. For example; there are

¹ (Al-Itqan Fi Uloom Al-Quran. Kind:19 about the numbers of surahs and verses of the glorious Qur'an. Vol.1 p.234. Al-Haiah Al-Misriyah Al-Aammah Lil Kitab)

² Allah charge no soul except [within] its capacity. Surah Al-Baqarah: 286

two patterns for reciting the sentence “ملك يوم الدين” and “مالك يوم الدين” in surah Fatiha and both recitations are Mutawatir.¹ None of them object each other. Similarly, one recited “واتخذوا من مقام إبراهيم مصلى” with Kasrah of “خ” as imperative and the other recited it with Fatha as past² and none of them object each other rather both understand correct and true each other. In the same way, Qurra of Saba recited “وما خلق” in “والليل إذا يغشى والنهار إذا تجلّى” and Abdullah bin Masood (rz) and Abud Darda (rz) recited “وما خلق” and did not recite “ماخلق” and said that they did not listen it from the Prophet (saws), but they did not object those who recited “ماخلق”.³ Such kind of different in opinions they have in other matters. Everyone recite as they learned from his teachers, did not object to others, because all have references to the Prophet (saws) and all these seven recitations are proved authentically and accepted by all Ummah whether they are Tabae or Taba Tabee who narrated from the companions or Tabaeen. Thus, saying sunnah for one pattern and innovation for other is injustice.

The same condition is with all punctuation that all the Qurra of Saba recite as they have learnt and listen from their teachers and their followers and students have been reported the same. Thus, they have defined the punctuation in their era. These punctuations are invented neither by Sajawandi nor anyone else. However, naming them as term (“ط” is for necessary stop) is introduced later. So, there is no difference in

¹ قوله: مالك يوم الدين) قرأ عاصم والكسائي ويعقوب: مالك، وقرأ الآخرون: ملك.

(Tafseer Al-Baqhwi. Surah Fatiha. Vol.1 p.74. Daro Ihya Al-Turath Al-Arabi)

² {وَاتَّخِذُوا} بالكسرويهما نقرأ لأنهما تدل على الغرض.

(Ma’ani Al-Qur’an Lil Akhfash. Surah Al-Baqarah. Vol.1 p.155. Maktabah Al-Khanji. Cairo)

القول في تأويل قوله {وَاتَّخِذُوا من مقام إبراهيم مصلى} قال أبو جعفر: اختلفت القراءة في قراءة ذلك، فقرأ بعضهم واتخذوا من مقام إبراهيم مصلى بكسر الخاء على وجه الأمر باتخاذ مصلى، وهي قراءة عامة المصريين الكوفة والبصرة وقراءة عامة قراءة أهل مكة وبعض قراءة أهل المدينة -

(Tafseere Tabri. Vol.2 p.30. Muassasah Al-Risalah)

قرئت “واتخذوا” بالفتح والكسر.

(Ma’ani Al-Qur’an Wa Erabuhu authored by Juzaj. Vol.1 p. 206. Alam Al-Kutub)

عن علقمة قال: دخلت في نفر من أصحاب عبد الله الشام فسمعت بنا أبو الدرداء فاتاناً فقال: أفيكم من يقرأ؟ فقلنا: نعم، فأيكم أقرأ؟ فأشاروا إلى، فقرأت: “والليل إذا يغشى والنهار إذا تجلّى والذكر والأنثى” قال: أنت سمعتها من في صاحبك؟ قلت: نعم، قال: وأنا سمعتها من في رسول الله

صلى الله عليه وسلم وهؤلاء يابون علينا.

(Sahih Bukhari. Chapter: “والنهار إذا تجلّى”. (H:4943)

reciting on this pattern and naming the punctuations does not harm any more. As the words of the glorious Quran are proved by the Prophet (saws) with increase or decrease or with some changing in vowel sounds or prolonging the voice in some places, the punctuations are also on that way. It will never happen that the Prophet (saws) stopped on one way only. That's why these Qurra of Saba have different opinion about stopping. Thus, Nafe Madani stops where it is better according to the meaning and does not care about the verse and Ibn Katheer and Hamzah stop where the breath broke though the symbol of verse comes in between and Asim and Kasai stop where the statement ends weather the symbol of verse is they are not and Abu Amr and Basari stop at the symbol of verse. These all people consider their terms better, but do not criticize or object on others, because all have their evidences.

Conclusion: All Qurra and great Aimmah were agreed that stopping at the symbol of verse and other places is allowed and none of them differed in opinion at that time. Thus, according to the saying of the Prophet (saws): "لا تجتمع امتي على الضلالة" it will be allowed.¹

Allah says in the glorious Qur'an:

ومن يشاقق الرسول من بعد ما تبين له الهدى ويتبع غير سبيل المؤمنين نوله ما تولى ونصله جهنم وساءت مصيراً²

If anyone differs from the consent of Ummah, he is the wrong.

So, the opinion adopted by the one who answered and his followers does not match with the people of true madhab and it looks that he counted all followers of true madhab as innovator and it is clear from the book from which the one who answered proves. Every educated person can notice while nowhere is written in that book that it is innovation, but that book mentions it as allowed and known. Every intellectual and just person can understand that he answered very brutally that he said all Qurra as

¹ My nation will not go astray collectively.

Reported Tabrani in Al-Kabeer. Amr Bin Dinar from Ibn Umar. (H: 13623) with the word: "لن تجتمع". Al-Mustadrak Lil Hakim. (H: 394) with the word: "لا". "أمتي على الصلاة أبداً، فعليكم بالجماعة فإن يد الله على الجماعة لا تجتمع". Al-Kuna Wal Asma authored by Al-Doolabi. (H: 937) with the word: "لا تجتمع". "يجمع الله أمتي على الصلاة أبداً". "أمتي على ضلالة".

² And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers - We will give him what he has taken and drive him into Hell, and evil it is as a destination. (Surah Al-Nisa:115)

innovator. Here is the hadith narrated by Umme Salamah (rz) reported by Imam Ahmad, Nasai, Abu Dawood and Tirmizi. It is authentic and Muttasi hadith.

حدثنا الليث، عن عبد الله بن عبيد الله بن أبي مليكة، عن يعلى بن مملك أنه سأل أم سلمة رضي الله تعالى عنه زوج النبي صلى الله عليه وسلم عن قراءة النبي صلى الله عليه وسلم وصلاته، فقالت: ما لكم وصلاته "كان يصلي ثم ينام قد رما نام، ثم ينام قد رما صلى حتى يصبح" ونعتت قراءته، فإذا هي نعت قراءة مفسرة حرفاً حرفاً¹

You can see in this hadith that nothing is mentioned about stopping at the verse and another hadith which mentioned to stop which is reported by Dara Qutni, Abu Dawood and Tirmizi. Its chain is Munqata, Yala bin Mumallik is not mentioned after Abdullah bin Abi Malikah. This people are muhadith of their rage as they say. They neither accept Mursal and Munqata hadith nor act upon it. It is surprising that how did he regarded all Ummah as innovator accepting that Munqata. It was necessary for him not to pay attention towards this hadith. Hence, Tirmizi has discussed on it.

حيث قال هذا حديث حسن صحيح غريب لا نعرفه إلا من حديث ليث بن سعد، عن ابن أبي مليكة، عن يعلى بن مملك، عن أم سلمة، وقد روى ابن جريج هذا الحديث عن ابن أبي مليكة، عن أم سلمة أن النبي صلى الله عليه وسلم كان يقطع قراءته "وحديث الليث أصح، إنتهى- وفيه بعد سيحدثنا علي بن حجر قال: نا يحيى ابن سعيد الأموي، عن ابن جريج، عن ابن أبي مليكة، عن أم سلمة، قالت: كان رسول الله صلى الله عليه وسلم يقطع قراءته يقرأ: (الحمد لله رب العلمين) ثم يقف (الرحمن الرحيم) يقف، وكان يقرأ به (ملك يوم الدين) هذا حديث غريب وبه يقرأ أبو عبيد ويختاره- هكذا روى يحيى بن سعيد الأموي، وغيره عن ابن جريج عن ابن أبي مليكة، عن أم سلمة، وليس إسناده بم متصل لأب الليث بن سعد، روى هذا الحديث عن ابن أبي مليكة، عن يعلى بن مملك، عن أم سلمة- أنها وصفت قراءة النبي صلى الله عليه وسلم حرفاً حرفاً وحديث الليث أصح وليس في حديث الليث وكان يقرأ ملك يوم الدين²

¹ Narrated Ya'la bin Mamlak that he asked Umme Salamah, the wife of the Prophet (ﷺ), about the recitation of the Prophet (ﷺ) and his Salat. She said: "What can you do compare to his Salat? He would pray and then sleep as long as he had prayed. Then he would pray as long as he had slept. Then he would pray as long as he had slept. Then he slept as long as he had prayed until the morning.' Then she described his recitation. So, she described his recitation as word by word." (Sunan Al-Tirmizi. (H:2923). Bukhari Sharif. Chapter: The actions of human beings. Vol.1 p.53. Darul Ma'arif Saudi Arabia. Sunan Abu Dawood. Chapter: How it is recommended to recite (the Qur'an) with tarteel. (H: 1466). Sunan Al-Nasai. Chapter: Mentioning the prayer of the Messenger of Allah (saws) at night. (H:1629). Musnad Imam Ahmad. Hadith of Umme Salamah (rz) the wife of the Prophet (saws). (H: 26564)

² Imam Tirmizi said that this hadith is Hasan Sahih Gharib; I do not know it. But the hadith reported by Laith bin Saad from Ibn Abi Mulaikah and he reported from Yala bin Mumallik and he reported from Umme Salamah while Juraij reported it from Ibn Abi Mulaikah who reported it

You can notice here that how Imam Tirmizi rejected the evidence saying Munqata.

But we consider Mursal and Munqata trustworthy acceptable. We would like to explain this hadith necessarily. Umme Samimah (rz) described the recitation of the Prophet (saws), but she did not say that he recited the whole Quran in the same way. She did not specify the only one pattern of recitation and stopping for all verses. So that it can be understood he did not recited against that pattern. We say that sometimes the Prophet (saws) recited in that pattern and sometimes he recited on other pattern which is known by the consent of the three ages. Had any word of concentration be in that, it would have been an evidence. When it is not, one can never reject this one pattern of recitation.

You can notice that she denoted the way of performing Tahajjud salah of the Prophet (saws) that he used to sleep after performing some rakahs and then wake up and perform again the remaining salah and then sleep while it is reported in many hadith that the Prophet (saws) perform Tahajjud salah the completely in one time.

Proving according to the hadith narrated by Umme Salamah (rz) as the one who answered did, requires that all the way of performing Tahajjud Salah acted by the Prophet (saws) should be innovation except the way mentioned in the hadith narrated by Umme Salamah (rz) (May Allah safeguard us). She narrated his recitation “ملك يوم” while in other hadith “مالك يوم الدين” is narrated. So, as the Prophet (saws)

form Umme Salamah (rz) that she listened the Prophet (saws) reciting separately and the hadith reported by Laith is the most authentic. After some words, it is mentioned that Ali bin Hujr reported us that Yahya bin Saeed Umawi reported from Ibn Juraij and he reported from Ibn Abi Mulaikah and he reported from Umme Salamah (rz) that The Messenger of Allah (SA) would separate recitation reciting: 'Al-Hamdulillahi Rabbil-'Alamin' then he would stop. 'Ar-Rahmanir-Rahim' then he would stop. And he would recite it: 'Maliki Yawmid-Din.'"

This hadith is Gharib. Abu Ubaidah used to read and like it. Yahya bin Saeed Umawi did not report it Such as from Ibn Juraij who reported from Ibn Abi Mulaikah and he reported from Umme Salamah (rz). The chain of this narration is not connected, because Laith bin Saad reported it from Ibn Abi Mulaikah who reported from Yala Bin Mumallik and he reported from Umme Salamah (rz) that she described the recitation of the Prophet (saws) letter by letter. Hadith reported by Laith is the most authentic that does not contain “ملك يوم الدين”.

(Sunan Al-Tirmizi. Book of the recitation of the Prophet (saws). Chapter: Surah Fatiha. Vol.5 p. 185 (H:2927)

performed Tahajjud salah (narrated by Umme Salamah (rz) and recited “ملك يوم الدين” occasionally not regularly, he also stopped at the end of verses occasionally.

The hadith narrated by Umme Salamah (rz) does not contain any ward of concentration that may negate other ways. Similarly, she narrated the way of the Prophet’s recitation clearly in detail word by word. So, it does not mean that reciting fast caring the correct pronunciation, is innovation, but it is allowed rather better according to some companions. It should be unlawful according to the opinion of the one who answered, but it is allowed with the consent of all Ummah. The difference is only for more virtuous. Allamah Mujidduddin (r) has written in Safar Al-Sa’adat:

Ulama have different opinion regarding the issue that reciting little with tarteel is better or reciting more with fast speed. Ibn Abbas (rz) and Ibn Masood (rz) tarteet and thinking in the meaning with little recitation is better while Ali (rz) and a group of companions and Tabaeen and Imam Shafae’ say that reciting more with fast speed is better, because every letter carries 10 virtues. The Messenger of Allah (ﷺ) said, “Whoever recites a letter from the Book of Allah, he will be credited with a good deed, and a good deed gets a ten-fold reward. I do not say that Alif-Lam-Mim is one letter, but Alif is a letter, Lam is a letter and Mim is a letter.”¹

It is more surprising that the one who answered and his followers did not say that the way of recitation with separate letters as narrated Umme Salamah (rz), is to be followed and reciting fast is innovation while it was necessary according to their understanding and relying on Muqata hadith which contains the words “يقطع آية آية” unreliable madhab of the one who answered, regarded all recommended punctuations as innovation.

(I seek Allah the refuge from such wrong thinking.)

Surprising again is that the questioner asks the answer from hadith which should be Mutasil in chain and the one who answered is answering from hadith Munqata in chain. (لا حول ولا قوة إلا بالله العلي العظيم). If it is said that though it seems that leading fast is innovation according to this hadith, but it is proved another time. So, it is not innovation. The answer is that stopping at “انعمت عليهم” is mentioned in the same hadith reported in Dara Qutni though here the symbol of ending verse is found.² Other narration is and consent

¹ The hadith is narrated by Abdullah bin Masood. Tirmizi. Book of virtues. (H: 09).

² Sunan Dara Qutni. Chapter: Reciting “بسم الله الرحمن الرحيم” is necessary. (H: 1175)

of Ummah prove not to stop at many places where the symbol of ending verse is found. Thus, it should not be in operation also. Hence the recitation of Asim is acted upon in India, Indian's stopping punctuations are similar to his punctuations.

Conclusion: Saying those punctuations as innovation is undue and stopping at the end of verses is proved by the above hadith and stopping in other places is known by other authentic ahadith and consent of Ummah. Therefore, reciting both way (separately word by word and firstly) is correct. Similarly, stopping at the end of the verses and not stopping is also correct. Actually, the glorious Quran can be interpreted getting about the punctuations, because the concept and meaning become clear by separating and joining.

So, residing in a way that the meaning becomes clear is appreciated. Some wrong-headed who regard this interpretation as innovation, it is their own misunderstanding, because innovation is the thing which is not found in three ages. When it is found in three ages, how can one say it innovation? We have already mentioned that Qurra are Tabae or Taba Tabae who reports from the companions of the Prophet (saws). Supposedly, if had it not found in the three ages, it would not have been innovation, because its example is found from the Prophet (saws) that when he recited "سميعا"¹, pointed to the ears and eyes with finger and when he recited "إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا"², pressed the fingers together in between. As this practice of the Prophet (saws) is the interpretation of the glorious Quran, the punctuations also explain the meaning and sense of the Quran.

Listen! The questioner asked the method of Tahajjud salah of the Prophet (saws). This question was not good as when someone asked "How do you keep fast?", he disliked. That's why Umme Salamah (rz) said; "مالكم وصلاته" means that how can you perform like the Prophet (saws). What can you do compare to his Salah? She described the hardest and toughest practice of the Prophet (saws) and she did same in the question about recitation also i.e. reciting word by word separately and stopping at every verse, for it takes more time and he used to recite more. It does not mean that he used to recite and perform Salah in such a way always and she does not know any other method of the Prophet (saws). She adopted it because it was appropriate for that occasion. However, firstly, this method is specified with recitation in Tahajjud salah not usual recitation in

¹ Surah Al-Nisa: 58

² Surah Al-Fajr: 21

salah and all of salah. For example; he recited surah Araaf in Maghrib salah. Had he recited this surah word by word stopping at every verse, it would never have been completed within the recommended time of Maghrib salah and the time of Isha salah would have come. So, it is understood that he recited fast. Similarly, sometimes he recited in Tahajjud salah also, because he has recited surah Baqarah, Ale Imran and surah Nisa in one rakah of Tahajjud salah also though these surahs cannot be recited word by word stopping at every verse in salah within the time of Tahajjud.

As for as the matter of punctuations is concerned, we have already mentioned that the whole Ummah is agreed and allowed it without any difference. Even, this hadith is also as an evidence. You can notice that this hadith which is reported by Dara Qutni reads “¹وَعَدِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ آيَةً وَلَمْ يَعِدْ عَلَيْهِمْ” It clearly means that the Prophet (saws) did not stop at “²أَنْعَمْتَ عَلَيْهِمْ” though it is a verse. Nafe Madani, Abu Amr Basari and Ibn Amir Shami these three all reciters are the narrators of Saba Mutawatirah and their recitation is absolute and certain. However, the matter of verse depends on listening and it is Tawqeefi, i.e., based on revelation as it is declared in Tafseer Kashshaf² and Itqan.³ The Prophet (saws) used to stop at the verse, to inform that the verse completes there and he knew that the people understood here the ending verse, he did not use to stop at that place mostly. Thus, it is proved with Tawatur that the Prophet (saws) stopped at this verse and the hadith narrated by Umme Salamah (rz) proved not to stop at this less while the both are practiced by the Prophet (saws). The same matter is the difference of recitation that according to someone that should be stopped at that place not according to some others.

So, that place is one of those occasions where the Prophet (saws) stopped sometime and did not stop another time. Those who listened stopping there, they said that the verse end there and those who did not, did not stop there.

Itqan reads on page 96:

¹ He counted “بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ” one verse and did not come “غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ” the verse. (Sunan Dara Qutni. Reciting “بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ” is necessary. (H: 1175)

² Tafseer Kashshaf authority by Zamakhshari. Surah Baqarah. Vol.1 p. 31. Darul Kitab Al-Arabi. Beirut.

³ Al-Itqan Fi Uloom Al-Quran. Kind: 12 about its collection and order. Vol.1 P. 214. Al-Haiah Al-Misriyah Al-Aammah Lil Kitab.

(وقال) غير سبب إختلاف السلف في عدد الأُمِّي أُرَب النبي صلى الله عليه وسلم كان يقف على رؤس الآي للتوقيف فإذا علم محلها وصل للتمام فيحسب السامع أنها ليست فاصلة، انتهى¹

(Allah knows the best.)

In short, what the one who answered mentioned and conforming him to follow, is improper and false saying about the group of companions and Tabaeen.

Allah knows the best and He is All Knowing. (Talifat Rasheediyah. p. 273- 280)

¹ Kind:19 about the numbers of surahs and verses of the glorious Qur'an.

Masa'lah: He who recites the glorious Quran to get the worldly thing, will not have any reward in the Hereafter. The Prophet (saws) is reported to have said:

The Prophet (ﷺ) said: He who learned the glorious Quran to eat from people will come on the Day of Resurrection, his face will be bone without flash.

(Baihaqi. The virtues of the glorious Qur'an. P.56)

Masa'lah: It is recommended to make wudu for reciting the glorious Qur'an, facing towards Qiblah and dressed well. (Qazi Khan. Before the chapter about the masjid on the margin of Alamgiri. Vol.1 p. 161)

- (1) One can recite without wudu also, but cannot touch.
- (2) The person requires bathing, neither can recite nor touch.

Masa'lah: One should begin with “أعوذ بالله من الشيطان الرجيم”.

- (1) Reciting “أعوذ بالله من الشيطان الرجيم” once is enough.
- (2) He does not need to recite it at the beginning of every surah. (The above reference)

Masa'lah: He should recite “بسم الله الرحمن الرحيم” with “أعوذ بالله من الشيطان الرجيم”.

- (1) Reciting “بسم الله الرحمن الرحيم” with the intention of recitation is not allowed for the menstruating and the woman having post-natal bleeding and the men and women who require bathing.
- (2) But it is allowed intending to be blessed.
- (3) The above-mentioned persons are forbidden to touch “بسم الله الرحمن الرحيم” also.
- (4) A non-Muslim can recite and touch the glorious Qur'an after getting purity. (Durre Mukhtar and Shami. Chapter: Bathing. Vol.1 p. 119) (Taharat Aur Namaz Ke Tafsili Masail. P. 622, 623. Anees)

URDU BOOKS OF FATAWA

Urdu Books of Fatawa

Sl. No.	Fatawa Books	Respected Muftis	Publication
01	Fatawa Azizia	Shah Abdul Aziz of Delhi	Pub. M. H. Said Comp. Adab Manzil, Chowk, Karachi
02	Fatawa Rashidiya	Maulana Rashid Ahmad Gangohi	Rahimiya Book Depot, Deoband, India
03	Talifate Rashidiya	Maulana Rashid Ahmad Gangohi	Maktaba al-Haq, Modern Dairy Jogeshwari, Mumbai
04	Baqiyate Fatawa Rashidiya	Maulana Rashid Ahmad Gangohi	Mufti Ilahi Bakhs Academy, Kandhla, Muzaffarnagar, UP
05	Azizul Fatawa	Mufti Azizur Rahman Usmani	Zakariya book Depot, Deoband, Saharanpur, India
06	Fatawa Darul Uloom Deoband	Mufti Azizur Rahman Usmani	Zakariya book Depot, Deoband, Saharanpur, India
07	Imdadul Fatawa	Maulana Ashraf Ali Thanawi	Zakariya book Depot, Deoband, Saharanpur, India
08	Al- Hilatu-Najizah	Maulana Ashraf Ali Thanawi	Maktabah Razi, Deoband, Saharanpur, India
09	Imdadul Ahkam	Maulana Zafar Ahmad Usmani	Zakariya book Depot, Deoband, Saharanpur, India
10	Aallate Jadidah Ke Sharai Ahkam	Mufti Maulana Shafi, Deobandi	Maktaba Tafsirul Quran, Deoband, Saharanpur, India
11	Jawahirul Fiqh	Mufti Maulana Shafi, Deobandi	Maktaba Tafsirul Quran, Deoband, Saharanpur, India
12	Imdadul Muftiyeen	Mufti Maulana Shafi, Deobandi	Zakariya book Depot, Deoband, Saharanpur, India
13	Majmu Fatawa Abdul Hai	Abul Hasanat Abdul Hai Lucknawi	Maktab Thanawi, Deoband, Saharanpur, India
14	Fatawa Mazahir Uloom	Maulana Khalil Ahmad Saharanpuri	Publication Department Mazahir Uloom, Saharanpur, India
15	Fatawa Mahmodiyah	Mufti Mahmood Hasan Gangohi	Maktaba Shaikhul Islam, Deoband, Saharanpur, India
16	Fatawa Imarat-e-Shar'iyah	Maulana Abdul Mahasin Sajjad et al	Publication Department, Imarat Sharia, Phulwari Shareef, Patna
17	Kifayatul Mufti	Maulana Mufti Kitayatullah Delhi	Hafeezur Rahman Wasif, Kohinoor Press, Delhi, India

18	Fatawa Baqiyat Salihat	Maulana Shah Abdul Wahab	Jamiyah Baqiyat Salihat, Velor Bangalore, India
19	Fatawa Ihyaul Uloom	Maulana Mufti Md. Yasin Mubarakpuri	Jamia Ihyaul Uloom, Mubarakpur, U.P.
20	Muntakhabaat Nizamul Fatawa	Maulana Mufti Nizamuddin Azami	Ifa Publications, Jogabai, New Delhi
21	Nizamul Fatawa	Maulana Mufti Nizamuddin Azami	Ifa Publications, Jogabai, New Delhi
22	Khairul Fatawa	MI Khair Md. Jalandhari	Maktaba al-Haq, Modern Dairy, Jogeshwari
23	Fatawa Shaikhul Islam	Maulana Husain Ahmad Madani	Maktaba Shaikhul Islam, Deoband, Saharanpur, India
24	Fatawa Haqqania	Maulana Abdul Haq Pakistani	Deccan Traders, Mughal Pura, Hyderabad, India
25	Ahsanul Fatawa	Maulana Mufti Rashid Ahmad Pakistani	Zakariya book Depot, Deoband, Saharanpur, India
26	Fatawa Usmani	Maulana Mufti Md. Taqi Usmani (Pakistan)	Naemiya Book Depo, Deoband, Saharanpur, India
27	Fatawa Qazi	Maulana Qazi Mujahidul Qasmi	Ifa Publications, Jogabai, New Delhi
28	Fatawa Rahimiya	Maulana Mufti Abdul Rahim Lajpuri	Maktaba Rahimiya, Munshi Street, Rander, Surat, Gujrat
29	Kitabul Fatawa	Maulana Khalid Saifullaf Rahmani	Naemiya Book Depo, Deoband, Saharanpur, India
30	Mahmoodul – Fatawa	Maulana Mufti Ahmad Khanpuri	Maktaba Noor, Mahmood Nagar, Near Jamia Dhabhel, Gujrat
31	Habibul Fatawa	Maulana Mufti Habibullah Qasmi	Sami Publication PVT. Ltd, Darya Ganj, New Delhi

32	Fatawa Firangi Mahal	Maulana Md. Abdul Qadir Firangi Mahali	Nami Press, Nakkhas, Lucknow, India
33	Fatawa Nadwatul Ulama	Maulana Mufti Md. Zahoor Nadwi	Majlis Sahafat, Nadwa, Lucknow, India
34	Fatawa Bayyinat	Muftis of Jamia Uloom Islamiya, Pakistan	Darul Ifta and Qaza, Jamiatul Uloom al Islamia, Binnori town, Karachi, Pakistan
35	Fatawa Faridiyah	Maulana Mufti Muhammad Farid Pakistani	Dare Umme Siddiqah, Zarooobi, Dist, Sawabi. Pakistan
36	Fatawa Mufti Mahmood	Maulana Mufti Mahmood Pakistani	Jamiat Publications, Wahdat Road, Lahore, Pakistan
37	Apke Masail our Unka Hal	Maulana Md. Yusuf Laudhyanwi	Maktaba Ludhiyanawi, Karachi, Pakistan
38	Marghubul Fatawa	Maulana Mufti Marghubur Rahman Lajpuri	Jamiatul Qirat- Kafilata, Surat, Gujrat
39	Fatawa Darul Uloom Zakariya	Maulana Mufti Razaul Haq, Afriqa	Educational Publishing House Delhi 6
40	Fataw Shakir Khan	aulana Mufti Shakir Khan	Madrasa Baitul Uloom, Pune, India
41	Fatawa Riyazul Uloom	Muftis of Madrasa Arabia Riyazul Uloom	Madrasa Arabia Riyazul Uloom, Chowkiyah, Goraini, Jaunpur, India
42	Fatawa Bismillah	Mufti Ismail bin Muhammad Bismillah	Jamiatul Qira't Maulana Abdul Hai Nagar, Kafletah, Gujarat, India
43	Fatawa Usufiyah	Mufti Muhammad Usuf Tawlawi	Maktabah Faqihul Ummat, Deoband, Saharanpur, India

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Sl. No.	Names of the book	Author/Compiler	Date of death

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02	Ma'ani Al-Qur'an	Abul Hasan Balkhi Basri Mutazili Al-Marooof (Akhfash)	215 AH
03	Jami'ul Bayan fi Tafseeril Qur'an	Muhammad ibn Jarir ibn Yazeed ibn Katheer, Abu Ja'far Al-Tabari	310 AH
04	Ma'ani Al-Qur'an Wa Irabuhu	Abu Ishaque Al-Zujaj, Ibrahim bin Sirri bin Sahl	311 AH
05	Ahkamul Qur'an	Abu Jafar Ahmad bin Muhammad Al-Tahawi)	321 AH
06	Tafseer Ibn Abi Hatim	Abu Muhammad Abdur Rahman bin Muhammad bin Idrees bin Munzir Al-Razi	327 AH
07	Tafseer Al-Maturidi	Abu Mansoor Maturidi, Muhammad bin Muhammad bin Mahmood	333 AH
08	Ahkamul Qur'an	Abu Bakr Ahmad bin Ali Al-Razi Al-Jassan Al-Hanfi	370 AH
09	Al-Kashf Wal Bayan An Tafseer Al-Qur'an	Abu Ishaque Ahmad bin Muhammad bin Ibrahim Al-Salabi	327 AH
10	Kitab Al-Riayah Bitajweed Al-Qira't	Abu Muhammad Makki bin Abi Talib Al-Qaisi	437 AH
11	Ma'alim Al-Tanzeel Fi Tafseer Al-Qur'an Al-Karim	Abu Muhammad Al-Husain bin Masood bin Muhammad bin Al-Farra Al-Baghwi Al-Shafae'.	510 AH
12	Al-Kashshaf An Haqaiqe Ghawamiz Al-Tanzeel	Abul Qasim Mahmood bin Amr bin Ahmad Al-Zamakhshari Jarullah	538 AH
13	Al-Shatibiyah	Abu Muhammad Al-Shatibi, Al-Qasim bin Firah bin Khalf bin Ahmad Al-Raini	590 AH

14	Anwar Al-Tanzil wa Asrar Al-Tawil (Baizawi)	Nasiruddin Abu Saeed Abdullah bin Umar bin Muhammad Al-Shirazai Al-Baizawi	685 AH
15	Madarik Al-Tanzil Wa Haqaique Al-Tawil	Abul Barakat Abdullah bin Ahmad bin Mahmood Hafizuddin Al-Nasafi	710 AH
16	Tafseer Al-Khazin	Alauddin Ali bin Muhammad bin Ibrahim bin Al-Shihi Abul Hasan (Khazin)	741 AH
17	Tafseer Al-Qur'an Al-Azeem	Abul Fida Ismail bin Umar bin Katheer Al-Qurashi Al-Basari and Al-Damashqi	774 AH
18	Al-Burhan Fi Uloom Al-Qur'an	Abu Abdullah Badruddin Muhammad bin Abdullah bin Bahadur Al-Zarakhshi	794 AH
19	Sirajul Qari Al-Mubtadi	Ibn Al-Qasih Al-Azri Al-Baghdadi, Abul Qasim Ali bin Usman bin Muhammad	801 AH
20	Safar Al-Sa'adah	Allamah Mujidduddin Muhammad bin Yaqoob Al-Shirazi	817 AH
21	Al-Muqaddamah Al-Jazriyah	Shamshuddin Abul Khair Ibn Al-Jazri	833 AH
22	Tayyibatun Nashr	Shamshuddin Abul Khair Ibn Al-Jazri	833 AH
23	Sharah Tayyibatun Nashr	Shamshuddin Abul Khair Ibn Al-Jazri	833 AH
24	Sharah Tayyibatun Nashr	Muhammad bin Muhammad bin Muhammad Abul Qasim Muhibbuddin Al-Nuwairi	857 AH
25	Al-Itqan Fi Uloom Al-Qur'an	Jalaluddin Suyuti, Abdur Rahman bin Abu Bakr	911 AH
26	Al-Mukarrar Fi Ma Tawatara Min Al-Qiraat Al-Saba Wa Taharrara	Abu Hafs Sirajuddin Al-Nashshar Al-Shafae' Al-Misri, Umar bin Qasim bin Muhammad bin Ali Al-Ansari	938 AH
27	Manarul Huda Fi Bayan Al-Waqf Wal Ibtida	Ahmad bin Abdul Karim bin Muhammad bin Abdul Karim Al-Ashmoon Al-Shafae'	1100 AH
28	Ghaisu Al-Nafa Fi Qiraat Al-Saba	Abul Hasan Al-Noori Al-Safaqsi Al-Muqri Al-Maliki, Ali bin Muhammad bin Salim	1118 AH
29	Rooh Al-Bayan	Abul Fida Ismail Haqqi bin Mustafa Al-Istanboli Al-Hanfi Al-Khalwati	1127 AH
30	Tafseer Azeezi	Shah Abdul Azeez Muhaddis Dehlawi	1159 AH
31	Jawahire Tafseer (Urdu Taranslation)	Maulana Muhammad Mahfoozul Haque Shah Chishti Sabiri Qadri	————

32	Tafseere Mazhari	Qazi Sanaullah Al-Mazhari Panipati	1225 AH
33	Fatah Al-Qadeer	Muhammad bin Ali Bin Muhammad bin Abdullah Al-Shaukani	1250 AH
34	Rooh Al-Ma'ani	Mahmood bin Abdullah Shihabuddin Abu Al-Sana Al-Husaini Al-Aloosi	1270 AH
35	Fatah Al-Bayan Fi Maqasid Al-Qur'an	Abu Al-Tayyib Muhammad Siddique Khan bin Hasan bin Ali bin Lutfullah Husaini Bukhari Qannauji	1307 AH
36	Radd Al-Tuqhyan Fi Auqaf Al-Qur'an	Maulana Rasheed Ahmad Gangohi	1323 AH
37	Bayanul Qur'an	Maulan Ashraf Ali bin Abdul Haque Thanawi	1362 AH
38	Manahil Al-Irfan Fi Uloom Al-Qur'an	Muhammad Abdul Azeez Al-Zarqani	1367 AH
39	Fawa'id Tafseer Usmani	Maulana Shabbir Ahmad Usmani Deobandi	1369 AH
40	Al-Wafi Fi Kaifiyate Tarteel Al-Qur'an Al-Karim	Abdul Fattah bin Abdul Mughni bin Muhammad Al-Qazi	1403 AH
41	Al-Mizan Fi Ahkam Al-Tajweed	Faryal Zakariya Al-Abd	_____
42	Mukhtasar Al-Tajweed	Qari Qadir Bakhsh Panipati	_____
43	Nihayat Al-Bayan	Qari Sayyid Muhammadi Dehlawi	_____

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44	Fiqhe Akbar	Abu Hanifah, Noman bin Thabit bin Zooti bin Hurmuz	150 AH
45	Sharah Fiqhe Akbar	Nooruddin Ali bin Sultan Muhammad Al-Hirawi Al-Qadiri, Mulla Ali Qari	1014 AH

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46	Musnad Abu Hanifah Biriwayate Al-Haskafi	Imam Azam Abu Hanifah, Noman bin Thabit bin Zooti bin Hurmuz	150 AH
47	Jame Mamar bin Rashid	Mamar bin Abi Amr Rashid Al-Azdi	153 AH

48	Muwatta Imam Malik	Imam Darul Hijrah, Malik bin Anas bin Malik bin Amir Al-Asbuih Al-Madani	179 AH
49	Kitabul Athar Biriwayate Abui Usuf	Abu Usuf Al-Qazi, Yaqoob bin Ibrahim bin Habib bin Saad bin Hibtah Al-Ansari	182 AH
50	Al-Zuhd Wa Al-Raqaique	Abu Abdur Rahman Abdullah bin Al-Mubarak bin Wazih Al-Hanzali Al-Turki	181 AH
51	Kitabul Athar Biriwayate Imam Muhammad	Abu Abdullah Muhammad bin Al-Hasan bin Farqad Al-Shaibani`	189 AH
52	Muwatta Imam Malik/ Muwatta Imam Muhammad	Abu Abdullah Muhammad bin Al-Hasan bin Farqad Al-Shaibani`	189 AH
53	Musnad Al-Shafae' Bitarteeb Al-Sanadi	Imam Shafae' Abu Abdullah Muhammad bin Idrees bin Abbas bin Usman bin Shae' bin Abdul Muttalib	204 AH
54	Al-Sunan Al-Masurah Biriwayate Al-Muzani	Imam Shafae' Abu Abdullah Muhammad bin Idrees bin Abbas bin Usman bin Shae' bin Abdul Muttalib	204 AH
55	Musnad Abu Dawood Al-Tayalisi	Abu Sulaiman bin Dawood bin Al-Jarood Al-Tayalisi Al-Basri	204 AH
56	Musannaf Abdur Razzaque Sana'ani	Abdur Razzaque bin Humam bin Nafe Al-Sana'ani	211 AH
57	Musnad Al-Humaidi	Abu Bakr Abdullah bin Al-Zubair bin Isa bin Ubaidullah Al-Qurashi Al-Asadi Al-Humaidi Al-Makki	219 AH
58	Musnad Ibn Al-Ja'd	Ali ibn Al-Ja'd bin Ubaid Al-Jauhari Al-Baghdadi	230 AH
59	Musannaf Ibn Abi Shaibah	Hafiz Abu Bakr Abdullah bin Muhammad bin Abi Shaibah Ibrahim bin Usman bin Khursati	235 AH
60	Musnad Ishaque bin Rahwaih	Abu Yaqoob Ishaque bin Ibrahim bin Muhammad bin Ibrahim Al-Hanzali	238 AH
61	Musnad Ahmad	Imam Ahmad, Abu Abdullah Ahmad bin Muhammad bin Hanbal Al-Shaibani Al-Zuhali	241 AH
62	Fazail Al-Sahabah	Abu Abdullah Ahmad bin Muhammad bin Hanbal Al-Shaibani Al-Zuhali	241 AH

63	Al-Muntakhab Min Musnad Abd bin Humaid	Abu Muhammad Abdul Hameed bin Nasr Al-Kusai	249 AH
64	Sahih Al-Bukhari	Abu Abdullah Muhammad bin Ismail bin Ibrahim bin Mughirah Al-Ju'fi Al-Bukhari	256 AH
65	Khalq Afa'al Al-Ibaad	Abu Abdullah Muhammad bin Ismail bin Ibrahim bin Mughirah Al-Ju'fi Al-Bukhari	256 AH
66	Ahdith Kitab Al-Tarikh Al-Kabeer	Abu Abdullah Muhammad bin Ismail bin Ibrahim bin Mughirah Al-Ju'fi Al-Bukhari	256 AH
67	Al-Adab Al-Mufrad	Abu Abdullah Muhammad bin Ismail bin Ibrahim bin Mughirah Al-Ju'fi Al-Bukhari	256 AH
68	Sahih Muslim	Muslim bin Al-Hajjaj bin Dawood Al-Qushairi	261 AH
69	Al-Salah	Abu Nuain Al-Fazl bin Amr bin Hammad bin Zuhair bin Dirham Al-Qurashi	219 AH
70	Akhbaro Makkah Fi Qadeem Al-Dahr Wa Hadisihi	Abu Abdullah Muhammad bin Ishaque bin Al-Abbas Al-Makki Al-Fakihi	272 AH
71	Sunan Ibn Majah	Hafiz Abu Abdullah Muhammad bin Yazeed bin Majah Al-Ribee' Al-Qazwini	273 AH
72	Sunan Abu Dawood	Imam Hafiz Sulaiman bin Al-Asas Al-Sijistani Al-Azdi	275 AH
73	Sunan Al-Tirmizi	Abu Isa Muhammad bin Isa bin Saurah Al-Tirmizi	279 AH
74	Shamail Al-Tirmizi	Abu Isa Muhammad bin Isa bin Saurah Al-Tirmizi	279 AH
75	Musnad Al-Harith	Abu Muhammad Al-Harith bin Muhammad bin Dahir Al-Tamimi Al-Baghdadi Al-Khateeb Al-Marooof Ibn Abi Usama	282 AH
76	Al-Bida'	Abu Abdullah Muhammad bin Wadhah bin Baziee' Al-Marwani Al-Qurtubi	286 AH
77	Al-Ahaad Wal Mathani	Abu Bakr bin Abi Asim, Ahmad bin Amr bin Zahhak bin Mukhallad Al-Shaibani	287 AH
78	Al-Sunnah	Abu Bakr bin Abi Asim, Ahmad bin Amr bin Zahhak bin Mukhallad Al-Shaibani	287 AH
79	Bahrul Zakhar Al Marooof Musnad Al-Bazzar	Abu Bakr Ahmad bin Amr bin Abdul Khaliq bin Khallad bin Ubaidullah Al-Ataki Al-Bazzar	292 AH

80	Tazeemo Qadr Al-Salah	Abu Abdullah Muhammad bin Nasr bin Al-Hajjaj Al-Marwazi	294 AH
81	Al-Qadr	Abu Bakr Jafar bin Muhammad bin Al-Hasan bin Al-Mustafadh Al-Firyabi	301 AH
82	Suana Al-Nasai	Ahamad bin Shuaib bin Ali bin Sinan Al-Nasai	303 AH
83	Amal Al-Yaum Wal Lailah	Ahamad bin Shuaib bin Ali bin Sinan Al-Nasai	303 AH
84	Al-Musnad	Hafiz Abu Yala Ahamad bin Ali Al-Mausili	307 AH
85	Al-Muntaqa	Ibn Jarood Abu Muhammad Abdullah bin Ali Al-Nishapuri	307 AH
86	Musnad Al-Ruyani	Abu Bakr Muhammad bin Haroon Al-Ruyani	307 AH
87	Sahih ibn Khuzaimah	Muhammad bin Ishaque bin Al-Mughirah bin Salih bin Bakr Al-Sulami Al-Nisapuri Al-Shafae'	311 AH
88	Al-Sunnah Libn Bakr bin Al-Khallal	Abu Bakr Ahmad bin Muhammad bin Haroon bin Yazeed Al-Khallal Al-Baghdadi Al-Hanbali	311 AH
89	Musnad Al-Siraj/ Hadith Al-Siraj	Abul Abbas Muhammad bin Ishaque bin Ibrahim bin Mihran Al-Khurasani Al-Nisapuri	313 AH
90	Mustakhraj Abu Owanah	Abu Owanah Yaqoob bin Ishaque bin Ibrahim Al-Nisapuri Al-Asfaraini	316 AH
91	Sharah Ma'ani Al-Athar	Abu Jafar Ahmad bin Muhammad bin Salamah	321 AH
92	Sharah Mushkil Al-Athar	Abu Jafar Ahmad bin Muhammad bin Salamah	321 AH
93	Kitab Al-Dhuafaa	Abu Jafar Muhammad bin Amr bin Musa bin Hammad Al-Oqaili	322
94	Al-Ilal	Abu Muhammad Abur Rahman bin Muhammad bin Idrees bin Al-Munzir Al-Tamimi Al-Hanzali Al-Razi ibn Abi Hatim	327 AH
95	Al-Muntaqa Mi Makarim Al-Aklaque Wa Ma'aliha	Abu Bakr bin Muhammad bin Jafar bin Muhammad bin Sahl bin Shakir Al-Khuraiti Al-Samiri	327 AH
96	Musnad Al-Shashi	Abu Saeed Al-Haitham bin Kulaib bin Suraj bin Ma'qal Al-Shashi Al-Bankathi	335 AH

97	Mujam Ibn Al-Aarabi	Abu Saeed bin Al-Aarabi Ahmad bin Muhammad bin Ziyad bin Bishr bin Dirham Al-Basri Al-Soofi	340 AH
98	Sahih Ibn Hibban	Abu Hatim Muhammad bin Hibban bin Ahmad bin Hibban bin Mua'az Al-Tamimi Al-Darami Al-Busti	354 AH
99	Al-Mujam Al-Ausat/ Al-Mujam Al-Kabeer	Sulaiman bin Ahmad bin Ayyoob bin Mitr Abul Qasim Al-Tabarani	360 AH
100	Musnad Al-Shamiyeen	Sulaiman bin Ahmad bin Ayyoob bin Mitr Abul Qasim Al-Tabarani	360 AH
101	Amal Al-Yaum Wal Lailah	Ibn Al-Sunni Ahmad bin Muhammad bin Ishaque bin Ibrahim bin Asbat bin Abdullah	364 AH
102	Akhlaque Al-Nabi Wa Aadabuhu	Abu Muhammad Abdullah bin Muhammad bin Jafar bin Hayyan Al-Ansari Al-Marooif Abi Shaikh Al-Asfahani	369 AH
103	Sunan Al-Dara Qutni	Abul Hasan Ali bin Umar bin Ahmad bin Mihdi bin Masood Al-Baghdadi Al-Dara Qutni	385 AH
104	Al-Targhib Fi Fazail Al-Amal Wa Sawabo Zalika	Ibn Shaheen, Abu Hafs Umar bin Ahmad bin Usman bin Ahmad bin Muhammad bin Ayyoob Bin Azdad Al-Baghdadi	385 AH
105	Sharah Madahib Ahle Sunnah	Ibn Shaheen, Abu Hafs Umar bin Ahmad bin Usman bin Ahmad bin Muhammad bin Ayyoob Bin Azdad Al-Baghdadi	385 AH
106	Al-Ibanah Al-Kubra	Abu Abdullah Ubaidullah bin Muhammad bin Muhammad bin Hamdan Al-Akburi Al-Marooif Ibn Battah	387 AH
107	Fawa'id Ibn Akhi Mimi Al-Daqqaque	Abul Husain Muhammad bin Abdullah bin Al-Husain bin Abdullah bin Haroon Al-Baghdadi Al-Daqqaque	390 AH
108	Al-Iman	Abu Abdullah Muhammad bin Ishaque bin Muhammad bin Yahya bin Mandah Al-Abdi	395 AH
109	Ma'alim Al-Sunan	Abu Sulaiman Hamd bin Muhammad bin Ibrahim bin Al-Khattab Al-Busti Al-Marooif Al-Khattabi	388 AH
110	Al-Mustadrak Ala Al-Sahihain	Muhammad bin Abdullah A-Hakim Al-Nisapuri	405 AH

111	Hilyatul Awliya Wa Tabaqatul Asfiya	Abu Nuaim Ahmad bin Abdullah bin Ahmad bin Ishaque bin Musa bin Mihran Asfahani	430 AH
112	Al-Musnad Al-Mustakhraj Ala Sahih Muslim	Abu Nuaim Ahmad bin Abdullah bin Ahmad bin Ishaque bin Musa bin Mihran Asfahani	430 AH
113	Al-Tibb Al-Nabawi	Abu Nuaim Ahmad bin Abdullah bin Ahmad bin Ishaque bin Musa bin Mihran Asfahani	430 AH
114	Musnad Al-Shihab	Abu Abdullah Muhammad bin Salamah bin Jafar bin Ali bin Hakmoon Al-Quzai Al-Misri	454 AH
115	Al-Sunan Al-Kubra/ Shuabul Iman	Abu Bakr Ahmad bin Al-Husain bin Ali bin Musa Al-Khurasani Al-Baihaqi	458 AH
116	Al-Asma Was Sifat	Abu Bakr Ahmad bin Al-Husain bin Ali bin Musa Al-Khurasani Al-Baihaqi	458 AH
117	Marifat Al-Sunan Wal Athar	Abu Bakr Ahmad bin Al-Husain bin Ali bin Musa Al-Khurasani Al-Baihaqi	458 AH
118	Jame Bayan Al-Ilm Wa Fazluhu	Abu Umar Usuf bin Abdullah bin Muhammad bin Abdul Barr bin Asim	463 AH
119	Al-Tamheed Lima Fil Muawatta Minal Ma'ani Wal Asaneed	Abu Umar Usuf bin Abdullah bin Muhammad bin Abdul Barr bin Asim	463 AH
120	Al-Muntaqa Sharah Al-Muwatta	Abul Waleed Sulaiman bin Khalf bin Saad Al-Baji Al-Undulusi	474 AH
121	Al-Firdaus Bima'sur Al-Khitab	Abu Shuja, Sherwaih bin Shahrdar bin Sherwaih Al-Dailami Al-Hamdani	509 AH
122	Sharh Al-Sunnah	Muhiuddin Abu Muhammad Al-Husain bin Masood bin Muhammad bin Al-Farra Al-Baghawi Al-Shafae'	516 AH
123	Ikmal Al-Muallim Bifawaide Muslim	Abul Fazl, Ayaz bin Musa bin Ayaz Al-Jasbi Al-Sibt	544 AH
124	Sunan Al-Darami	Abdullah bin Abdur Rahman bin Al-Fazl bin Bahzam Al-Tamimi Al-Samargandi	552 AH
125	Al-Mojam	Abul Qasim, Ali bin Al-Hasan bin Hibatullah Al-Marroof Ibn Asakir	571 AH
126	Kanzul Ummal Fi Sunan Al-Aqwal Wal Afa'al	Alauddin Ali Al-Muttaqi bin Husamuddin Al-Hindi	579 AH

127	Al-Rauz Al-Unf	Abul Qasim Abdur Rahman bin Abdullah bin Ahmad Al-Suhaili	581 AH
128	Zadul Ma'ad Fi Hadyahti Khairil Anaam	Abu Muhammad Abdullah bin Ahmad bin Muhammad bin Qudamah Al-Maqdisi	620 AH
129	Ahkam Al-Ahkam Sharah Umadatul Ahkam	Taqiuddin Abul Fath Al-Shaheer Ibn Daqiqul Eid	702 AH
130	Mishkatul Masabeeh	Waliuddin Muhammad bin Abdullah Al-Khateeb Al-Tabrezi	720 AH
131	Al-Kashif An Haqaique Al-Sunan Sharah Al-Tibi	Sharfuddin Husain bin Abdullah bin Muhammad Al-Hasan Al-Tibi	743 AH
132	Nasbur Rayah Fi Takhrije Ahadith Al-Hidayah	Jamaluddin Abu Muhammad Abdullah bin Usuf bin Al-Zailaee'	762 AH
133	Jame Al-Masaneed Wa Al-Sunan Al-Hadi Li Aqwaam Al-Sunan	Abul Fida Ismail bin Umar bin Katheer Al-Qurashi Al-Dimashqi	774 AH
134	Fath Al-Bari	Zainuddin Abdur Rahman bin Ahmad bin Rajab bin Al-Hasan Al-Salami Al-Baghdadi and Damashqi Al-Hanbali	795 AH
135	Al-Badrul Munir/ Mukhtasar Talkhees Al-Zahabi	Ibn Al-Mulaqqan Sirajuddin Abu Hafs Umar bin Ali bin Ahmad Al-Shfaee' Al-Misri	804 AH
136	Takhrij Ahadith Ihyao Uloom Al-Deen	Abu Abdullah Mahmood bin Muhammad Al-Haddad	—
		Abdur Rahim bin Al-Husain bin Abdur Rahman Al-Iraqi	806 AH
		Tajuddin Abdul Wahhab bin Ali bin Abdul Kafi Al-Subki	771 AH
		Muhammad bin Muhammad bin Abdur Razzaque Al-Zubaidi	1205 AH
137	Majma Al-Zawaid Wa Manba Al-Fawaid	Nooruddin Muhammad bin Abu Bakr bin Sulaiman Al-Haisami	807 AH
138	Al-Maqsad Al-Ali Fi Zawaid Abi Yala Al-Mausili	Abul Hasan Nooruddin Ali bin Abu Bakr bin Sulaiman Al-Haisami	807 AH

139	Mawarid Al-Zama'an Ila Zawaid Ibn Hibban	Abul Hasan Nooruddin Ali bin Abu Bakr bin Sulaiman Al-Haisami	807 AH
140	Fath Al-bari Sharah Sahih Al-Bukhari	Abul Fazl Ahmad bin Ali bin Muhammad bin Ahmad bin Hajar Al-Kinani Al- Asqalani	852 AH
141	Bulooghul Maram	Abul Fazl Ahmad bin Ali bin Muhammad bin Ahmad bin Hajar Al-Kinani Al- Asqalani	852 AH
142	Al-Mawahib Al- Daniyah Bil Minah Al-Muhammadiyah	Abul Fazl Ahmad bin Ali bin Muhammad bin Ahmad bin Hajar Al-Kinani Al- Asqalani	852 AH
143	Al-Dirayah Fi Takhrij Ahadith Al-Hidayah	Abul Fazl Ahmad bin Ali bin Muhammad bin Ahmad bin Hajar Al-Kinani Al- Asqalani	852 AH
144	Umdatul Qari Sharah Sahih Al-Bukhari	Badruddin Abu Muhammad Mahmood bin Ahmad bin Musa bin Ahmad bin Husain Al-Aini	855 AH
145	Sharah Sunan Abu Dawood	Badruddin Abu Muhammad Mahmood bin Ahmad bin Musa bin Ahmad bin Husain Al-Aini	855 AH
146	Al-Maqasid Al- Hasanah	Muhammad bin Abdur Rahman bin Muhammad Shamsuddin Al-Sakhawi	902 AH
147	Al-Qaulul Badee'	Muhammad bin Abdur Rahman bin Muhammad Shamsuddin Al-Sakhawi	902 AH
148	Al-Durarul Muntathirah Fil Ahadith Al- Mushtahirah	Jalaluddin Abul Fazl Abdur Rahman bin Abu Bakr bin Muhammad bin Abu Bakr bin Usman Al-Suyuti	911 AH
149	Qootul Mughtadi Sharah Jame Al- Tirmizi	Jalaluddin Abul Fazl Abdur Rahman bin Abu Bakr bin Muhammad bin Abu Bakr bin Usman Al-Suyuti	911 AH
150	Sharah Sunan Ibn Majah	Jalaluddin Abul Fazl Abdur Rahman bin Abu Bakr bin Muhammad bin Abu Bakr bin Usman Al-Suyuti	911 AH
151	Al-Jame Al-Sagheer	Jalaluddin Abul Fazl Abdur Rahman bin Abu Bakr bin Muhammad bin Abu Bakr bin Usman Al-Suyuti	911 AH

152	Taiseer Al-Maqaal	Jalaluddin Abul Fazl Abdur Rahman bin Abu Bakr bin Muhammad bin Abu Bakr bin Usman Al-Suyuti	911 AH
153	Tazkirah Al-Maudhua'at	Muhammad Tahir bin Ali Siddiqi Patni	986
154	Mirqat Al-Mafateeh Sharah Mishkatul Masabeeh	Nooruddin Ali bin Sultan Muhammad Al-Hirawi Al-Qadiri, Mulla Ali Qari	1014 AH
155	Al-Maudhua'at Al-Kubra	Nooruddin Ali bin Sultan Muhammad Al-Hirawi Al-Qadiri, Mulla Ali Qari	1014 AH
156	Al-Maudhua'at Al-Kabeer	Nooruddin Ali bin Sultan Muhammad Al-Hirawi Al-Qadiri, Mulla Ali Qari	1014 AH
157	Faizul Qadeer Sharah Al-Jame Al-Sagheer	Zainuddin Muhammad Abdur Raoof bin Tajul Aarifeen bin Ali bin Zainul Abidin Al-Manawi	1031 AH
158	Al-Taiseer Bi Sharh Al-Jame Al-Sagheer	Zainuddin Muhammad Abdur Raoof bin Tajul Aarifeen bin Ali bin Zainul Abidin Al-Manawi	1031 AH
159	Ashiatul Lama'at Sharah Mishkatul Masabeeh	Maulana Abdul Haque Muhaddith Dehlawi	1052 AH
160	Jamul Fawa'id Min Jame Al-Usool Wa Majma Al-Zawa'id	Al-Allamah Muhammad bin Muhammad Sulaiman Al-Maghribi	1094 AH
161	Sharah Al-Zarqani Ala Al-Mawahib Al-Daniyah	Abu Abdullah Muhammad bin Abdul Baqi bin Usuf bin Ahmad bin Shihabuddin bin Muhammad Al-Zarqani	1122 AH
162	Sharah Al-Zarqani Ala Muwatta Al-Imam Malik	Abu Abdullah Muhammad bin Abdul Baqi bin Usuf bin Ahmad bin Shihabuddin bin Muhammad Al-Zarqani	1122 AH
163	Hashiyah Al-Sindi Ala Sunan Ibn Majah	Abul Hasan Nooruddin Al-Sindi Muhammad bin Abdul Hadi Al-Tatawi	1138 AH
164	Al-Jiddul Hathith Fi Bayan Ma Laisa Bi Hadith	Ahmad bin Abdul Karim bin Saudi Al-Ghazzi Al-Amiri	1143 AH
165	Kashful Khifa	Ismail bin Muhammad bin Abdul Hadi bin Abdul Mughni Al-Ijlooni Al-Dimishqi	1162 AH
166	Nailul Autar	Muhammad bin Ali bin Muhammad bin Abdullah Al-Shaukani	1250 AH

167	Al-Fawa'id Al-Majmu'ah Fil Ahadith Al-Maudhoo'ah	Muhammad bin Ali bin Muhammad bin Abdullah Al-Shaukani	1250 AH
168	Bazlul Majhood Fi Halli Abu Dawood	Al-Muhaddith Khalil Ahmad Saharanpuri	1297 AH
169	Al-Taleeq Al-Mumajjad Ala Muwatta' Al-Imam Muhammad	Abul Hasanat Muhammad Abdul Hai bin Hafiz Muahammad Abdul Haleem bin Muhammad Amin Lakhnawi	1304 AH
170	Mazahire Haque	Nawab Siddique Hasan Khan (Muhammad Siddique bin Hasan bin Ali bin Lutfullah Husaini Qannauji)	1307 AH
171	Aathar Al-Sunan	Muhammad bin Ali Al-Shaheer Ahsan Al-Naimwi Al-Bihari Al-Hanafi	1322 AH
172	Al-Taleeq Al-Hasan Ala Athar Al-Sunan	Muhammad bin Ali Al-Shaheer Ahsan Al-Naimwi Al-Bihari Al-Hanafi	1322 AH
173	Lame Al-Darari Ala Sahih Al-Bukhari	Maulana Rasheed Ahmad Ghngohi	1323 AH
174	Aunul Ma'bood Fi Sharah Sunan Abi Dawood	Abu Al-Tayyib Muhammad Shamsul Haque bin Ameer Ali bin Maqsood Ali Al-Siddiqi Al-Azim Abadi	1329 AH
175	Al-Arfush Shazi Sharah Sunan Al-Tirmizi	Allamah Muhammad Anwar Shah bin Muazzam Shah Husaini Kashmiri	1352 AH
176	Faizul Bari Sharah Al-Bukhari	Allamah Muhammad Anwar Shah bin Muazzam Shah Husaini Kashmiri	1352 AH
177	Tuhfatul Ahwazi Sharah Sunan Al-Tirmizi	Abu Yala Abdur Rahman Mubarakpuri	1353 AH
178	Kauthar Al-Ma'ani Al-Durari	Muhammad Al-Khizar bin Sayyid Abdullah bin Ahmad Al-Jakni Al-Shinqiti	1354 AH
179	Fathul Mulhim	Maulana Shabbir Ahmad Usmani Deobandi	1369 AH
180	Al-Taleeq Al-Sabeeh Ala-Mishkat Al-Masabeeh	Maulana Muhammad Idrees Kandhelwi	1394 AH
181	Ilaus Sunan	Maulana Zafar Ahmad bin Muhammad Lateef Usmani Thanawi	1394 AH

182	Ma'arif Al-Sunan Sharah Jame Al- Tirmizi	Maulana Muhammad Usuf bin Sayyid Zakariya Husaini Binnauri	1397 AH
183	Aujazul Masalik Ila Muwatta Imam Malik	Maulana Muhammad Zakariya bin Muhammad Yahya Kandhelwi	1402 AH
184	Mira'atul Mafateeh Sharah Mishkatul Masabeeh	Abul Hasan Ubaidullah bin Muhammad Abdus Salam bin Khan Muhammad bin Amanullah bin Husamuddin Rahmani	1414 AH
185	Irwaul Ghaleel Fi Takhrij Ahadith Manar Al-Sabeel	Muhammad Nasiruddin Al-Albani	1420 AH
186	Takhrij Al-Kalim Al- Tayyib	Muhammad Nasiruddin Al-Albani	1420 AH
187	Minhaj Al-Sunan Sharah Sunan Al- Tirmizi	Maulana Mufti Fareed Zarwiwi	1432 AH
188	Sharah Al-Muwatta Li Imam Malik	Abdul Karim bin Abdullah bin Abdur Rahman bin Hamd Al-Khazir	May live
189	Takmilah Fathul Mulhim	Maulana Mufti Muhammad Taqi Usmani	May live
190	Kitab Darse Tirmizi	Maulana Mufti Muhammad Taqi Usmani	May live

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191	Al-Hujjah Ala Ahlil Madinah	Abu Abdullah Muhammad bin Al-Hasan bin Farqad Al-Shaibani	189 AH
192	Kitab Al-Asl	Abu Abdullah Muhammad bin Al-Hasan bin Farqad Al-Shaibani	189 AH
193	Al-Jame Al-Sagheer	Abu Abdullah Muhammad bin Al-Hasan bin Farqad Al-Shaibani	189 AH
194	Kitab Al-Musabbiha	Abu Abdullah Muhammad bin Al-Hasan bin Farqad Al-Shaibani	189 AH
195	Mukhtasar Al-Tahawi	Abu Jafar Ahmad bin Muhammad bin Salamah Al-Tahawi	321 AH
196	Sharah Mukhtasar Al-Tahawi	Abu Bakr Ahmad bin Ali Al-Razi Al-Jassas Al-Hanafi	370 AH

197	Uyoon Al-Masail	Abullaith Nasr bin Muhammad bin Ahmad bin Ibrahim Al-Samarqandi	373 AH
198	Mukhtasar Al-Qudoori	Muhammad bin Ahmad bin Jafar bin Hamdan Al-Quduri	428 AH
199	Al-Natf Fil Fatawa	Abul Hasan Ali bin Al-Husain bin Muhammad Al-Sindi Al-Hanafi	461 AH
200	Al-Mabsoot	Shamsul Aimmah Abu Bakr Muhammad bin Ahmad bin Sahl Al-Srakhsi	483 AH
201	Al-Nukat Lil Sarakhsi	Shamsul Aimmah Abu Bakr Muhammad bin Ahmad bin Sahl Al-Srakhsi	483 AH
202	Tuhfatul Fuqaha	Alauddin Muhammad bin Ahmad bin Abu Ahmad Al-Samarqandi Al-Hanfi	539 AH
203	Khulasah Al-Fatawa/ Majmoo' Al-Fatawa	Tahir bin Ahmad bin Abdur Rasheed Al-Bukhari	542 AH
204	Al-Muheet Al-Burhani Fil Fiqh Al-Nomani	Abul Ma'ali Mahmood bin Ahmad bin Abdul Aziz bin Mazah Al-Bukhari	570 AH
205	Fatawa Al-Itabi Ala Hamish Maraqi Al-Falah	Ahmad bin Muhammad bin Umar, Abu Nasr Al-Itabi Al-Bukhari	584 AH
206	Badai Al-Sanai Fi Tarteeb Al-Sharai	Allamah Alauddin Abu Bakr bin Masood Al-Kasani Al-Hanafi	587 AH
207	Fatawa Qazi Khan	Mahmood Awzjandi Qazi Khan Hasan bin Mansoor	592 AH
208	Bidayah Al-Mubtadi Wa Sharhuhu Al-Hidayah	Burhanuddin Abul Hasan Ali bin Abu Bakr Al-Marghinani	593 AH
209	Qinyah Al-Munyah Li Tatmimil Ghunyah	Abur Raja Mukhtar bin Mahmood bin Muhammad Al-Zahidi Al-Ghazmini	658 AH
210	Tuhfatul Mulook	Muhammad bin Abu Bakr Al-Razi	666 AH
211	Majma Al-Barakat	Abul Barakat bin Husamuddin Al-Dimnawi Al-Madani	667 AH
212	Al-Wiqayah (Wiqaya Al-Riwayah)	Sadrush Shariah Mahmood bin Abdullah bin Ibrahim Al-Mahboobi Al-Hanafi	673 AH
213	Al-Ikhtiyar Li Ta'lil Al-Mukhtar	Abdullah bin Mahmood bin Maudood bin Mahmood Abul Fazl Mujidduddin Al-Mausili	683 AH
214	Al-Fatawa Al-Ghayasiyah	Shaikh Dawood bin Usuf Al-Khatib Al-Hanafi	After 686 AH

215	Majmaul Bahrain Wa Multaqa Al-Nirain	Muzaffaddin Ahmad bin Ali bin Thalab Al-Marooft Ibn Al-Saa'ti Al-Balabaki	694 AH
216	Munyatul Musalli Wa Ghunyatul Muftadi	Sadiduddin Muhammad bin Muhammad bin Al-Rasheed bin Ali Al-Kashghari	705 AH
217	Kanz Al-Daqaique	Hafizuddin Abul Barakat Abdullah bin Ahmad bin Mahmood Al-Nasafi	710 AH
218	Tabyeenul Haqaique Sharah Kanz Al-Daqaique	Fakhruddin Usman bin Ali bin Mehjan Al-Zailaee'	743 AH
219	Al-Niqayah Mukhtasar Al-Wiqayah	Sadrush Shariah Al-Sagheer Ubaidullah bin Masood bin Mahmood bin Ahmad Al-Mahboobi Al-Hanafi	747 AH
220	Sharah Mukhtasar Al-Wiqayah	Sadrush Shariah Al-Sagheer Ubaidullah bin Masood bin Mahmood bin Ahmad Al-Mahboobi Al-Hanafi	747 AH
221	Al-Kifayah Sharah Al-Hidayah	Jalaluddin Shamsuddin Al-Khawarizmi Al-Karmani	767 AH
222	Al-Nihayah Sharah Al-Hidayah	Husamuddin Hasan bin Ali bin Hajjaj Al-Sighnaqi	771 AH
223	Al-Fatawa Al-Tatarkhaniyah	Allamah Alam bin Al-Ala Al-Ansari Al-Dehlawi	786 AH
224	Sharah Al-Inayah Ala Al-Hidayah	Akmaluddin Muhammad bin Muhammad bin Mahmood Al-Babarti	786 AH
225	Al-Sirajul Wahhaj Fi Sharhe Mukhtasar Al-Qudoori	Abu Bakr bin Ali bin Muhammad Al-Haddadi Al-Ibadi	800 AH
226	Al-Jauharun Nayyirah Fi Sharhe Mukhtasar Al-Qudoori	Abu Bakr bin Ali bin Muhammad Al-Haddadi Al-Ibadi	800 AH
227	Sharah Majma Al-Bahrain	Ibn Al-Malik, Abdullatif bin Abdul Aziz	801 AH
228	Al-Fatawa Al-Bazzaziyah	Muhammad bin Muhammad bin Shihab bin Usuf Al-Kurdi Al-Khawarizmi	827 AH
229	Muieenul Ahkam	Abul Hasan Alauddin Ali bin Khalil Al-Tarabulisi Al-Hanafi	844 AH
230	Al-Binayah Sharah Al-Hidayah	Badruddin Abu Muhammad Mahmood bin Ahmad bin Musa bin Ahmad bin Husain Al-Aini	855 AH

231	Minhatus Sulook Fi Sharhe Tuhfatul Mulook	Badruddin Abu Muhammad Mahmood bin Ahmad bin Musa bin Ahmad bin Husain Al-Aini	855 AH
232	Fatah Al-Qadeer Ala Al-Hidayah	Ibn Humam Kamaluddin Muhammad bin Abdul Wahid bin Abdul Hameed Al-Hanafi	861 AH
233	Kitabut Tashih Wa Al-Tarjeeh Ala Mukhtasar Al-Quduri	Abu Al-Adl Zainuddin bin Qasim bin Qutloobgha Al-Hanafi	879 AH
234	Durar Al-Hukkam Sharah Ghurar Al-Ahkam	Mulla Khusroo Muhammd bin Faramoz bin Ali	885 AH
235	Sharah Al-Niqayah	Abul Makarim Abdul Ali bin Muhammad bin Husain Al-Barjandi	932 AH
236	Hashiyah Alal-Inayah Sharah Hidayah	Sadullah bin Isa bin Ameer Khan Al-Roomi Al-Hanfi	945 AH
237	Multaqa Al-Abhur	Ibrahim bin Muhammad bin Ibrahim Chilpi Al-Marooof Al-Halabi Al-Kabeer	956 AH
238	Al-Sagheeri Sharah Munyatul Musalli	Ibrahim bin Muhammad bin Ibrahim Chilpi Al-Marooof Al-Halabi Al-Kabeer	956 AH
239	Al-Kabeeri Sharah Munyatul Musalli	Ibrahim bin Muhammad bin Ibrahim Chilpi Al-Marooof Al-Halabi Al-Kabeer	956 AH
240	Al-Niqayah	Shamsuddin Muhammad Al-Khurasani Al-Kuhistani	962 AH
241	Al-Bahrur Raique	Ibn Nujaim Zainuddin bin Ibrahim Al-Misri Al-Hanafi	970 AH
242	Al-Fatawa Al-Hamidiyah	Hamid Afindi Al-Qaunawi	985 AH
243	Tanweerul Absar	Shamsuddin Muhammad bin Abdullah bin Ahmad Al-Khatib Al-Tamartashi	1004 AH
244	Al-Nahrul Faique Sharah Kanz Al-Daqaique	Allamah Sirajuddin Muhammad bin Ibrahim bin Nujaim Al-Misri Al-Hanafi	1005 AH
245	Sharah Al-Niqayah Fi Masail Al-Hidayah	Nooruddin Ali bin Sultan Muhammad Al-Hirawi Mulla Ali Qari	1014 AH
246	Hashiyah Al-Shibli Ala Tabyeen Al-Haqaique	Shihabuddin Ahmad bin Muhammad bin Ahmad bin Yunus bin Ismail bin Yunus Al-Shibli	1021 AH

247	Noorul Idah Wa Nijatul Arwah	Abul Ikhlas Hasan bin Ammar bin Ali Al-Shurunbulali	1069 AH
248	Imdadul Fattah Sharah Noorul Idah	Abul Ikhlas Hasan bin Ammar bin Ali Al-Shurunbulali	1069 AH
249	Maraqi Al-Falah Sharah Noorul Idah	Abul Ikhlas Hasan bin Ammar bin Ali Al-Shurunbulali	1069 AH
250	Majma Al-Anhur Fi Sharah Multaqa Al-Abhur	Abdur Rahman bin Shaikh Muhammad bin Sulaiman Al-Klibooli Al-Maduoo Bi Shaikhi Zadah	1078 AH
251	Al-Fatawa Al-Khairiyah Linafe Al-Barriyah	Khairuddin bin Ahmad bin Nooruddin Ali Ayyoobi Aleemi Farooqi Al-Ramali	1081 AH
252	Al-Durrul Mukhtar Sharah Tanweerul Absar	Muhammad bin Ali bin Muhammad bin Abdur Rahman bin Muhammad bin Hasan Al-Hisni Al-Marooof Al-Ala Al-Haskafi	1088 AH
253	Al-Fatawa Al-Hindiyah	Shaikh Nizamuddin Burhanpuri Gujarati and a group of great Indian Ulama	1161 AH
254	Hashiyah Al-Tahtawi Ala Maraqi Al-Falah	Allamah Al-Sayyid Ahmad bin Muhammad Al-Tahtawi	1221 AH
255	Hashiyah Al-Tahtawi Ala Al-Durrul Mukhtar	Allamah Al-Sayyid Ahmad bin Muhammad Al-Tahtawi	1221 AH
256	Isa'aful Maula Al-Qadeer Sharah Zadul Faqeer	Ahmad bin Ibrahim Toonisi Misri	After 1122 AH
257	Mala Budda Minhu (Persian)	Qazi Sanaullahh Al-Hindi Panipati	1225 AH
258	Raddul Muhtar Hashiyah Al-Durrul Muhtar (Shami)	Allamah Muhammad Ameen bin Umar bin Abdul Aziz Aabideen Al-Shami	1252 AH
259	Al-Oqood Al-Durriyah Fi Tanqeeh Al-Fatawa Al-Hamidiyah	Allamah Muhammad Ameen bin Umar bin Abdul Aziz Aabideen Al-Shami	1252 AH
260	Majmuah Rasail Ibn Abideen	Allamah Muhammad Ameen bin Umar bin Abdul Aziz Aabideen Al-Shami	1252 AH

261	Minhatul Khalique Hashiyah Al-Bahrur Raique	Allamah Muhammad Ameen bin Umar bin Abdul Aziz Aabideen Al-Shami	1252 AH
262	Tawale Al-Anwar Ala Al-Durrul Mukhtar	Shaikh Muhammad Aabideen Ahmad b in Yaqoob Al-Ansari Al-Sindi Al-Hanafi	1257 AH
263	Miatu Masail	Abu Sulaiman Ishaque bin Muhammad Afzal bin Ahmad bin Muhammad bin Ismail bin Mansoor bin Ahmad bin Muhammad bin Qiwanuddin Al-Dehlawi	1262 AH
264	Ghayatul Awtar	Maulana Khurram Ali Malhori	1271 AH
265	Tarjumah Urdu Al-Durrul Mukhtar	Maulana Muhammad Ahsan Siddiqi Nanautawi	————
266	Al-Tahrirul Mukhtar Hashiyah Raddul Muhtar	Abdul Qadir Al-Rafiee' Al-Farooqi	1283 AH
267	Al-Lubab Fi Sharhil Kitab	Abdul Ghani bin Talib bin Humadah bin Ibrahim Al-Ghanimi Al-Dimishqi Al-Hanafi	1298 AH
268	Al-Nafe Al-Kabeer Sharah Al-Jame Al-Sagheer	Abul Hasanat Muhammad Abdul Hai bin Hafiz Muahammd Abdul Haleem bin Muhammad Amin Lakhnawi	1304 AH
269	Al-Siyah Fi Kashfi Ma Fi Sharh Al-Wiqayah	Abul Hasanat Muhammad Abdul Hai bin Hafiz Muahammd Abdul Haleem bin Muhammad Amin Lakhnawi	1304 AH
270	Umdatur Riayah Fi Halli Sharh Al-Wiqayah	Abul Hasanat Muhammad Abdul Hai bin Hafiz Muahammd Abdul Haleem bin Muhammad Amin Lakhnawi	1304 AH
271	Hashiyah Ala Al-Hidayah	Abul Hasanat Muhammad Abdul Hai bin Hafiz Muahammd Abdul Haleem bin Muhammad Amin Lakhnawi	1304 AH
272	Naful Mufti Wa Al-Sail Bijame Mutafarriqat Al-Masail	Abul Hasanat Muhammad Abdul Hai bin Hafiz Muahammd Abdul Haleem bin Muhammad Amin Lakhnawi	1304 AH
273	Majmua Al-Fatawa	Abul Hasanat Muhammad Abdul Hai bin Hafiz Muahammd Abdul Haleem bin Muhammad Amin Lakhnawi	1304 AH

274	Sabahatul Fikr Fi Al-Jahr Biddikr	Abul Hasanat Muhammad Abdul Hai bin Hafiz Muahammd Abdul Haleem bin Muhammad Amin Lakhnawi	1304 AH
275	Rasail Al-Arkan	Abdul Ali Muhammad bin Nizamuddin Muhammad Ansari Lakhnawi	1335 AH
276	Bawadir Al-Nawadir	Maulana Ashraf Ali bin Abdul Haque Al-Thanawi	1362 AH
277	Bahishti Gauhar	Maulana Ashraf Ali bin Abdul Haque Al-Thanawi	1362 AH
278	Bahishti Zewar	Maulana Ashraf Ali bin Abdul Haque Al-Thanawi	1362 AH
279	Mahmoodur Riwayah Hashiyah Sharah Niqayah	Maulana Ezaz Ali Amrohawi	1374 AH
280	Jawahir Al-Fiqh	Maulana Mufti Muhammad Shafee Deobandi	1396 AH
281	Umdah Al-Fiqh	Sayyid Zawar Husain Shah	1400 AH
282	Tarjumah Fatawa Alamgiri	Mufti Kafilur Rahman Usmani bin Qari Jalilur Rahman Usmani bin Mufti Azizur Rahman Usmani	1427 AH
283	Taharat Aur Namaz Ke Tafseeli Masail	Mulana Idrees Ahmad Qasmi	1436 AH
284	Jadid Fiqhi Masail	Mualan Khalid Saifullah Rahmani	Alive
285	Aham Masail	Maulana Muhammad Jafar Ali Jamia Ishatul Uloom Akkal Kuwa	————

Books of Fiqh of Other Schools of Thought

286	Al-Mughni	Abu Muhammad Abdullah bin Ahmad bin Muhammad bin Qudamah Al-Maqdisi	620 AH
287	Al-Majmoo Sharah Al-Muhazzab	Muhyiuddin Abu Zakariyah Yahya bin Sharaf Al-Nawawi Al-Shafae Al-Dimishqi	676 AH
288	Mawahib Al-Jalil Sharah Mukhtasar Khalil	Shamsuddin Abu Abdullah Mhammad bin Muhammad bin Abdur Rahman Al-Tarabulisi Al-Maghribi Al-Maliki	954 AH

289	Tuhfatul Muhtaj Fi Sharh Al-Minhaj	Shihabuddin Abul Abbas Ahmad bin Muhammad bin Muhammad bin Ali bin Hujr Haithami Shafae'	973 AH
290	Ahkamul Ahkam Fi Sharah Al-Umdah	Taqiuddin Abul Abbas Ahmad bin Abdul Haleem bin Taimiyah Al-Jarrani Al-Hanbali Al-Dimishqi	728 AH
291	Mughni Al-Muhtaj Ila Marifate Ma'ani Alfazil Minhaj	Shamsuddin Muhammad bin Ahmad Al-Khatib Al-Sharbini Al-Shafae'	977 AH
292	Sharah Al-Zarakhshi Ala Mukhtasar Al-Khirqi	Abdul Baqi bin Usuf bin Ahmad Al-Zarqani Al-Misri	1099 AH
293	Sharah Mukhtasar Khalil	Abu Abdullah Muhammad bin Abdullah Al-Kharshi Al-Maliki	1101 AH
294	Al-Sharah Al-Kabeer	Al-Shaikh Ahmad Al-Dardir	1201 AH
295	Hashiyah Al-Dasooqi	Muhammad bin Ahmad bin Arafah Al-Dasooqi Al-Maliki	1230 AH
296	Fatawa Noor Ala Al-Durb Li Ibn Baz	Abdul Aziz bin Abdullah bin Baz	1420 AH
297	Majmoo Fatawa Ibn Uthaimeen	Muhammad bin Salih bin Muhammad Al-Uthaimeen	1421 AH

Fiqh Muqarin (comparative)

298	Ikhtilaf Aimmatil Ulama	Abul Muzaffar, Aunuddin, Yahya bin Muhammad bin Hubairah Al-Zuhali	560 AH
299	Al-Fiqh Ala Al-Madahib Al-Arba'h	Abdur Rahman bin Muhammad bin Auz Al-Jaziri	1360 AH
300	Al-Fiqh Al-Islami Wa Adillatuhu	Doctor Wahabah Mustafa Al-Zuhaili	1436 AH
301	Al-Mausooah Al-Fiqhiyah	Ministry of Awqaf – Kuwait	————

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302	Al-Mahsool	Fakhruddin Al-Razi, Abu Abdullah Muhammad bin Umar bin Al-Hasan bin Al-Husain Al-Tamimi Al-Razh	606 AH

303	Al-Furooq	Abul Abbas Shihabuddin Ahmad bin Idrees bin Abdur Rahman Al-Maliki	684 AH
304	Kashful Asrar Sharah Osool Al-Bazdawi	Abdul Aziz bin Ahmad bin Muhammad Aluddin Al-Bukhari Al-Hanafi	730 AH
305	Al-Taqreer Wa Al-Tahbeer Ala Tahreer Al-Kamal	Ibn Ameer Hajj, Musa bin Muhammad Al-Tabrezi Al-Hanafi	733 AH
306	Al-Muwafaqat	Abu Ishaque Ibrahim bin Musa bin Muhammad Al-Lakhmi Al-Shatibi	790 AH
307	Al-Tahreer Fi Osool Al-Fiqh	Kamaluddin Muhammad bin Abdul Wahid bin Abdul Hameed, Ibn Humam	861 AH
308	Al-Ashbah Wa Al-Nazair	Zainuddin bin Ibrahim bin Muhammad, Ibn Nujaim Al-Misri	970 AH
309	Ghamz Oyoon Al-Basair Fi Sharh Al-Ashbah Wa Al-Nazair	Ahmad bin Muhammad Al-Makki Abul Abbas Shihabuddin Al-Husaini Al-Hamawi Al-Hanafi	1098 AH
310	Musallam Al-Suboot	Muhibbuddin bin Abdush Shakoor Al-Bihari	1119 AH
311	Noorul Anwar Fi Sharhil Manar	Ahmad bin Abi Saeed Mulla Jiwan Al-Hanafi	1130 AH
312	Fawatih Al-Rahamoot Sharaah Musallam Al-Suboot	Abdul Ali Muhammad bin Nizam Al-Ansari	1225 AH
313	Sharah Uqood Rasmul Mufti	Allamah Muhammad Ameen bin Abdul Aziz Abideen Al-Shami	1252 AH

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314	Al-Targheeb Wa Al-Tarheeb	Abu Muhammad Zakiuddin Abdul Azim bin Abdul Qawi Al-Munziri Al-Shami Al-Shfaee'	656 AH
315	Majalis Al-Abrar Wa Masalik Al-Akhyar	Ahmad bin Abdul Qadir Al-Roomi Al-Hanafi	1041 AH

Dictionaries

316	Shamsul Uloom Wa Dawae Kalamil Arab Minal Kuloom	Niswan bin Saeed Al-Himyari Al-Yamani	573 AH
317	Lisanul Arab	Allamah Ibnul Fazl Jamaluddin Muhammad bin Mukrim ibn Manzoor Al-Ifriqi Al-Misri	711 AH
318	Al-Misbahul Muneer Fi Gharib Al-Sharh Al-Kabeer	Abul Abbas Ahmad bin Muhammad bin Ali Al-Fuyoomi Al-Hamawi	770 AH
319	Al-Qamoos Al-Muheet	Mujidduddin Abu Tahir Muhammad bin Muhammad bin Umar Al-Shirazi	817 AH
320	Firozullughat	Al-Hajj Molvi Firozuddin (r)	-----
321	Majmaul Bihar Fi Lughatil Ahadith Wal Athar	Allamah Muhammad Tahir bin Ali Siddiqi Patni	986 AH
322	Al-Tarifati Al-Fiqhiyyah	Muhammad Ameer Al-Ihsan Al-Mujaddidi Al-Barkati	1395 AH

Miscellaneous

323	Ghuniyatut Talibin	Qutub Rabbani Mahboob Subhani Abdul Qadir bin Abi Salih Al-Jili	561 AH
324	Talbise Iblees	Jamaluddin Abul Farj Abdur Rahman bin Ali bin Muhammad Al-Jauzi	597 AH
325	Majmu Rasail Ibn Rajab	Zainuddin Abdur Rahman bin Ahmad bin Rajab bin Al-Hasan Al-Salami Al-Baghdadi	795 AH
326	Hisne Haseen	Shamsuddin Abul Khair Ibn Al-Jazri Muhammad bin Muhammad bin Usuf	833 AH
327	Al-Mawaiz Wal Itibar Bizikre Al-Khutat Wal Athar	Abul Abbas Al-Husaini Al-Abidi Ahmad bin Ali bin Abdul Qadir Taqiuddin Al-Muqrizi	845 AH
328	Al-Hirz Al-Saman Lil Hisn Wal Haseen	Ali bin Sultan Muhammad Al-Hirawi Al-Marooif Al-Qari	1014 AH

329	Maktoobat Al-Imam Al-Rabbani	Shaikh Ahmad Sarhindi bin Shaikh Abdul Ahad Farooqi Mujaddid Alf Thani	1034 AH
330	Hujjatullah Al-Balighah	Shah Waliullah Ahmad bin Abdur Rahim Abu Abdul Aziz Wa Abu Abdullah	1776 AH

Note: The above-mentioned books are partially included in Fatawa Ulama Al-Hind Vol.7. The names of publishers are mentioned in their respective places.

(Mufti Aneesur Rahman Qasmi) (Mufti Mohammad Osama Shamim Nadwi)

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