اسلامی بہنوں کی نماز

This book consists of innumerable such rulings which are Fard for **ISLAMIC SISTERS** to learn

SALAH
for
ISLAMIC SISTERS

Shaykh-e-Tariqat, Ameer-e-Ahl-e-Sunnat
Founder of Dawat-e-Islami, Allamah Maulana Abu Bilal
MUHAMMAD ILYAS
Attar Qadiri Razavi

اِسلامِی بہنوں کی نَماز (حَنَفِی)

Islāmī Beĥno kī Namāz (Ḥanafī)

SALAH

FOR ISLAMIC SISTERS

Shaykh-e-Tariqat, Ameer-e-Ahl-e-Sunnat,
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Muhammad Ilyas Attar

Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه

Translated into English by

Majlis-e-Tarajim (Dawat-e-Islami)

Salah for Islamic Sisters (Hanafi)

An English translation of 'Islami Behno ki Namaz (Hanafi)'

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اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ؕ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ؕ

Du'ā for Reading the Book

Read the following Du'ā (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ:

اَللّٰهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْاِكْرَام

Translation

Yā Allah عَزَّوَجَلَّ! Open the doors of knowledge and wisdom for us, and have mercy on us! O the One who is the most Honourable and Glorious!

(Al-Mustaṭraf, vol. 1, pp. 40)

Note: Recite Ṣalāt-'Alan-Nabī ﷺ once before and after the Du'ā.

Transliteration Chart

ء	A/a	ڑ	Ř/ř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v, W/w
ت	T/t	ش	Sh/sh		
ٹ	Ṫ/ṫ	ص	Ṣ/ṣ	ھ/ ہ /ۃ	Ĥ/ĥ
ث	Š/š	ض	Ḍ/ḍ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Ẓ/ẓ	◌َ	A/a
ح	Ḥ/ḥ	ع	‘	◌ُ	U/u
خ	Kh/kh	غ	Gh/gh	◌ِ	I/i
د	D/d	ف	F/f	و مدّہ	Ū/ū
ڈ	Ḋ/ḋ	ق	Q/q	ی مدّہ	Ī/ī
ذ	Ż/ż	ك	K/k	ا مدّہ	Ā/ā
ر	R/r	گ	G/g		

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ
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Translator's Notes

Dear Islamic brothers! Dawat-e-Islami's Majlis-e-Tarājim, a department responsible for reproducing the books and booklets of Amīr-e-Aĥl-e-Sunnat founder of Dawat-e-Islami 'Allāmaĥ Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه into various languages of the world, is pleased to present the book '*Islāmī Beĥno kī Namāz (Ḥanafī)*' in English under the title of '*Salah for Islamic Sisters (Ḥanafī).*' Although any translation is inevitably a form of interpretation, we have tried our level best to convey the thought of the author in its true sense. To facilitate the pronunciation of Arabic letters, a transliteration chart has been added. Terms of Islamic Jurisprudence have not been translated as a caution because in most cases, an English word cannot be a full substitute for an Islamic term. However, a glossary has been given at the end of the book, elaborating Islamic terms. Further, an index and a bibliography have also been given.

This translation has been accomplished by the grace of Almighty Allah عَزَّوَجَلَّ, by the favour of His Noble Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and the spiritual support of our great Shaykh, the founder of Dawat-e-Islami, 'Allāmaĥ Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه. If there is any shortcoming in this work, it may be a human error on the part of the *Translation Majlis*, not that of the author of the original book. Therefore, if you find any mistake in it, kindly notify us of it in writing at the following postal or email address with the intention of earning reward (Šawāb).

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اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ
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Significance of Farḍ Knowledge

A'lā Ḥaḍrat, Imām-e-Aĥl-e-Sunnat, Maulānā Shāĥ Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن has said, 'One should acquire religious knowledge to such an extent that he is aware of the true religion as well as of the rulings of Wuḍū, Ghusl, Ṣalāĥ, fast etc. It is absolutely obligatory for everyone to be aware of the Shar'ī rulings of the matters they are currently engaged in – for example, a businessman must learn rulings about business, a farmer about farming and an employee about employment. No one should waste time in gaining knowledge of geography, history etc. unless they have gained Farḍ knowledge. The person who is busy with Nafl instead of Farḍ is severely taken to task in Aḥādīš, and that good deed of theirs is unacceptable. One must not waste time in useless things giving up Farḍ.' *(Fatāwā Razawiyyaĥ referenced, vol. 23, pp. 647, 648)*

Alas! Today most of us are fascinated by receiving only worldly education. If someone is fond of religious education they often remain confined to Mustaḥab knowledge only. Alas! Muslims today pay very little attention towards Farḍ knowledge. Regretfully, a large number of even those offering Ṣalāĥ are unaware of the essential rulings of Ṣalāĥ, whereas learning these rulings is Farḍ and not knowing them is a big sin. Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن has said, 'Not knowing the essential rulings of Ṣalāĥ is Fisq [transgression].' *(ibid, vol. 6, pp. 523)*

اَلْحَمْدُلِلّٰہ عَزَّوَجَلَّ! This book '*Salah for Islamic Sisters (Hanafi)*' consists of innumerable such rulings which are Farḍ for Islamic sisters to learn. Hence Islamic sisters should read it many times until they have memorized the rulings contained in it. They should also read them out to other Islamic sisters with good intentions. If any Islamic sister is unable to comprehend any ruling, she should obtain its explanation from the scholars of Aĥl-us-Sunnaĥ instead of explaining it by making guesses.

Elaborating on how to do it, Ṣadr-ush-Sharī'aĥ, Badr-uṭ-Ṭarīqaĥ, 'Allāmaĥ Maulānā Muftī Muhammad Amjad 'Alī A'ẓamī عَلَیْہِ رَحْمَۃُ اللّٰہِ الْقَوِی has stated on line 12 of page 89 of the 7th volume of *Baĥār-e-Sharī'at* (published by Maktabaĥ Razawiyyaĥ), 'If a woman needs to know a Shar'ī ruling, she can ask her husband if he is a scholar. If he is not a scholar she can ask him to go to a scholar in order to ask about the ruling. She is not allowed to go to a scholar in person under these conditions. If these conditions do not exist, then she can go.'

May Allah عَزَّوَجَلَّ bestow great reward upon the scholars of 'Majlis Iftā' and 'Majlis Al-Madīna-tul-'Ilmiyyaĥ' of Dawat-e-Islami, for they have scrutinized this book with dedication adding some important narrations and jurisprudential clauses, thereby enhancing its significance! Without any fear of being criticized, I acknowledge that this book is the fruit of their guidance and blessings. May Allah عَزَّوَجَلَّ greatly strengthen the memory of the compiler as well as the readers of this book so that they could remember the correct rulings, act accordingly and convey them to others. (This book contains useful Madanī pearls not only for Islamic sisters but also for Islamic brothers). May Allah عَزَّوَجَلَّ accept this little effort of Sag-e-Madīnaĥ and bless him with the great imperishable wealth of sincerity.

Mayrā Ĥar ‘amal bas Tayray wāsiṭay Ĥo
Ker ikhlāṣ aysā ‘aṭā Yā Ilāĥī

May my every deed be solely for You, O Almighty
Bless me with such a treasure of sincerity

Du’ā of ‘Attar

Yā Allah عَزَّوَجَلَّ! Whoever gets this book distributed on the occasion of weddings, funerals and Ijtimā’āt besides sending it to the houses of their area for the Īṣāl-e-Šawāb of relatives and with other good intentions, grant them success in the worldly life as well as in the afterlife and bless me with the same privilege for their sake!

اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

Muhammad Ilyas Attar Qadiri

27 Rajab-ul-Murajjab, 1429 AH (July 29, 2008)

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ
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16 Intentions for Reading this Book

The Prophet of Raḥmaĥ, the Intercessor of Ummaĥ, the Owner of Jannaĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said: نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهٖ '*The intention of a Muslim is better than his deed.*'

(Al-Mu'jam-ul-Kabīr, vol. 6, pp. 185, Ḥadīš 5942)

Two Madanī pearls

- Without a good intention, no reward is granted for a righteous deed.
- The more righteous intentions one makes, the greater reward he will attain.

Intentions

1. I will get deserving of Divine pleasure by sincerely learning Shar'ī rulings.
2. To the best of my ability, I will try to read it whilst in the state of Wuḍū.
3. and facing the Qiblaĥ.
4. I will acquire Farḍ knowledge by studying this book.
5. I will learn the correct method of Wuḍū, Ghusl and Ṣalāĥ.

6. If I am unable to understand any ruling, I will consult scholars for its clarification with the intention of acting upon the verse:

فَسْـَٔلُوْٓا اَهْلَ الذِّكْرِ اِنْ كُنْتُمْ لَا تَعْلَمُوْنَ ﴿۴۳﴾

(Part 14, Sūraĥ An-Naḥl, verse 43)

7. (On my personal copy) I will underline essential and important things.

8. I will note down important points whilst studying.

9. If I find some ruling difficult to understand, I will repeatedly read it.

10. I will act upon what I learn throughout my life.

11. I will teach the Islamic sisters who don't know.

12. I will discuss rulings with anyone of my calibre.

13. I will persuade others to read this book.

14. I will buy one or as many copies of this book as I can afford, and will gift them to others.

15. I will donate Šawāb of reading this book to the entire Ummaĥ.

16. If I find any Shar'ī mistake, I will inform the publisher about the mistake in writing (verbal information is usually ineffective).

SALAH
FOR ISLAMIC SISTERS

وُضُو کا طَرِیقہ

Wuzu ka Tariqah

METHOD OF WUDU

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ
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METHOD OF WUDU*

Excellence of Ṣalāt-'Alan-Nabī ﷺ

The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, 'Whoever recites Ṣalāt hundred times upon me, Allah عَزَّوَجَلَّ writes between both of his eyes that he is free from hypocrisy and Hellfire, and will keep him with the martyrs on the Day of Judgement.' *(Majma'-uz-Zawāid, vol. 10, pp. 253, Ḥadīš 17298)*

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّد

Forgiveness of past and future sins

Sayyidunā Ḥumrān رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has stated: Sayyidunā 'Ušmān Ghanī رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ once asked me to fetch water so that he could make Wuḍū and go out to offer Ṣalāĥ at a cold night. I fetched the water for him, so he washed his face and both hands. (Seeing this) I asked, 'May Allah عَزَّوَجَلَّ sustain you, it's a very chilly night.' He رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ replied that he had heard the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم saying, 'Whoever makes perfect Wuḍū, his/her past and future sins will be forgiven.' *(Attarghīb Wattarĥīb lil-Munżarī, vol. 1, pp. 93, Ḥadīš 11)*

* Ḥanafī

Sins fall

اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ! The sins of the Wuḍū-making person fall (i.e. get forgiven). Narrating a faith-refreshing parable in this regard, ‘Allāmaĥ ‘Abdul Waĥĥāb Sha’rānī قُدِّسَ سِرُّهُ النُّوْرَانِي has stated: Once Sayyidunā Imām A’ẓam Abū Ḥanīfaĥ رَحْمَةُ اللهِ تَعَالٰى عَلَيْه was in the Wuḍū area of the Jāmi’ Masjid in Kufa where he saw a young man making Wuḍū. Drops of used water of Wuḍū were dripping from his body. The Imām رَحْمَةُ اللهِ تَعَالٰى عَلَيْه said, ‘Son! Repent of disobeying your parents.’ The young man instantly replied, ‘I have repented.’ Then, seeing drops of water dripping from the body of another man, the Imām رَحْمَةُ اللهِ تَعَالٰى عَلَيْه said to him, ‘O brother! Repent of fornication.’ The man replied, ‘I have repented.’ Then, seeing the drops of water dripping from the body of a third person, the Imām رَحْمَةُ اللهِ تَعَالٰى عَلَيْه said to him, ‘Repent of drinking, songs and music.’ He replied, ‘I have repented.’

Sayyidunā Imām Abū Ḥanīfaĥ رَحْمَةُ اللهِ تَعَالٰى عَلَيْه was blessed with the power of Kashf (spiritual insight) and was able to see the faults of people. He رَحْمَةُ اللهِ تَعَالٰى عَلَيْه made Du’ā to Allah عَزَّوَجَلَّ to take back the power of Kashf from him. Allah عَزَّوَجَلَّ accepted his Du’ā and henceforth he رَحْمَةُ اللهِ تَعَالٰى عَلَيْه was no longer able to see the sins of people being washed away during Wuḍū. *(Al-Mīzān-ul-Kubrā, vol. 1, pp. 130)*

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّد

Fire blazed up in the grave

Sayyidunā ‘Amr Bin Shuraḥbīl رَضِیَ اللهُ تَعَالٰى عَنْهُ has stated: Once a person who was considered very pious passed away. After his burial, the angels said to him, ‘As torment from Allah عَزَّوَجَلَّ, we will hit you 100 whips.’ He asked, ‘Why will you hit me, I was a righteous person?’ They replied, ‘So, we will hit you 50 whips’, but that person continued to argue with them. Finally they decided to hit him one whip. When

they hit him one whip of divine torment, the entire grave was filled with blazes of fire. He asked, 'Why did you hit me?' The angels replied, 'Once you knowingly offered Ṣalāĥ without Wuḍū, and once an oppressed man came to you for help but you did not help him.' *(Sharḥ-uṣ-Ṣudūr, pp. 165; Ḥilya-tul-Awliyā, vol. 4, pp. 157, Raqm 5101)*

O Islamic sisters! Offering Ṣalāĥ without Wuḍū is a very severe matter. The Islamic scholars رَحِمَهُمُ اللّٰهُ تَعَالٰی have even declared, 'To offer Ṣalāĥ without Wuḍū deliberately without a valid exemption considering it permissible or mocking it (Ṣalāĥ) is Kufr (unbelief).'

(Minḥ-ur-Rauḍ, lil-Qārī, pp. 468)

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّد

Fifteen Madanī pearls of staying in state of Wuḍū

It is Farḍ to perform Wuḍū for

1. Ṣalāĥ
2. Sajdaĥ for the recitation of the Holy Quran
3. touching the Holy Quran. *(Nūr-ul-Īḍāḥ, pp. 18)*
4. It is Wājib to perform Wuḍū for Ṭawāf of the Holy Ka'baĥ. *(ibid)*

It is Sunnaĥ to perform Wuḍū

5. before Ghusl-e-Janābat
6. for eating, drinking and sleeping when one is impure because of sexual intercourse
7. for beholding the blessed mausoleum of the Beloved and Blessed Prophet صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم

8. for ritual stay in ʻArafaĥ
9. for performing Sa'ī between Ṣafā and Marwaĥ

(Baĥār-e-Sharī'at, part 2, pp. 24)

It is Mustaḥab to perform Wuḍū

10. before going to bed
11. after waking up from sleep
12. before having intercourse with the spouse
13. when in the state of anger
14. for reciting the Holy Quran orally
15. for touching religious books *(ibid, Nūr-ul-Īḍāḥ, pp. 19)*

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Method of Wuḍū for Islamic sisters (Ḥanafī)

It is Mustaḥab to sit on an elevated place facing the Qiblaĥ. Making intention for Wuḍū is a Sunnaĥ. The willingness of the heart is actually an intention. To make a verbal intention is preferable provided the intention in the heart is present. Make the verbal intention in these words: *I am going to make Wuḍū in order to fulfil the commandment of Allah* عَزَّوَجَلَّ *and to attain purity.*

Recite بِسْمِ اللّٰهِ as it is a Sunnaĥ. Recite also بِسْمِ اللّٰهِ وَالْحَمْدُ لِلّٰهِ. By its blessings, angels will continue to write virtues as long as one is in the state of Wuḍū. *(Majma'-uz-Zawāid, vol. 1, pp. 513, Ḥadīš 1112)* Now wash both hands up to the wrists three times (with the tap turned off), and do Khilāl [i.e. pass the fingers of one hand through the gaps of the fingers of the other rubbing them together]. Use Miswāk at least three times in the right, left, upper and lower teeth. Rinse the Miswāk each time.

Ḥujjat-ul-Islam Sayyidunā Imām Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللّٰهِ الْوَالِي has stated, 'Whilst using a Miswāk, make the intention of cleaning the mouth for reciting the Holy Quran and making the Żikr of Allah عَزَّوَجَلَّ.' *(Iḥyā-ul-'Ulūm, vol. 1, pp. 182)*

Now rinse your mouth three times with handfuls of water using the right hand (with the tap turned off each time), ensuring that the water reach all parts of the mouth each time. Gargle as well, if you are not fasting. Then sniff water three times with (half a handful of) water with the right hand up to the soft part of the nose (with the tap turned off each time). If you are not fasting, sniff water up to the top part of the inner soft bone of the nose. Now wipe the inside of the nose inserting the little finger of the left hand into the nostrils (with the tap turned off). Now wash the whole face three times in such a way that water must flow on every part of it from the top of the forehead (the point where the hair naturally begins to grow) to the bottom of the chin and from one earlobe to the other.

Now first wash the right arm from the tips of the fingers up to and including the elbow three times and then wash the left arm in the same manner. It is Mustaḥab to wash up to the half of the upper part of the arm. If you are wearing bangles, bracelets or other jewellery, move them so that water may flow over the skin beneath them. If water flows beneath them even without moving them, there is no need to move them. If water does not reach there without moving or removing them, then moving them in the first case and removing them in the second is necessary.

Most Islamic sisters take a small amount of water in their hand and pour it over their arms towards the elbow three times. This involves the risk of water not flowing over the sides of the wrist and the arm. Therefore, wash arms as mentioned above. Now there is no need to

pour a handful of water over the arms. In fact, doing this (without a valid Shar'ī justification) is a waste of water. Now wipe the head (with the tap turned off). Leaving the index fingers and thumbs, join the tips of the three fingers of both hands and place them on the skin or hair of the forehead. Take these fingers (pressing them gently) from the forehead all the way to the back of the neck without touching palms to the head in the way that no part of the fingers remains separate from the hair. Pass wet palms over the only hair which is on the head. Then bring back the palms from the back of the neck to the forehead. During this, the index fingers and thumbs should not touch the head at all. Now pass the index fingers over the inside surface of the ears. Then pass the thumbs over the outer surface of the back of the ears, and insert the little fingers into the openings of the ears. Then wipe the back of the neck with the back of fingers of both hands. Some Islamic sisters wipe the throat [i.e. the front of the neck], the forearms and wrists; this is not Sunnaĥ. Make a habit of turning the tap off properly before wiping the head. To wipe the head with the tap turned on or turned improperly off resulting in water dribbling and going to waste is Isrāf. Now wash both feet three times, first the right and then the left, beginning from the toes up to the top of the ankles.

It is Mustaḥab to wash feet up to the half shank three times. It is Sunnaĥ to do Khilāl of the toes of both feet. (The tap should be kept turned off during Khilāl.) Its Mustaḥab method is to begin Khilāl from the little toe of the right foot to its big toe using the little finger of the left hand, and then, doing Khilāl from the big toe of the left foot to its little toe using the same little finger of the left hand. *(Common books)*

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّد

Ḥujjat-ul-Islam Sayyidunā Imām Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللهِ الْوَالِى has said, 'Whilst washing each body part during Wuḍū, one should hope that the sins of that body part are being washed away.' *(Iḥyā-ul-'Ulūm, vol. 1, pp. 183)* Recite this Du'ā after Wuḍū (with Ṣalāt-'Alan-Nabī once before and after it).

اَللّٰهُمَّ اجْعَلْنِىْ مِنَ التَّوَّابِيْنَ وَاجْعَلْنِىْ مِنَ الْمُتَطَهِّرِيْنَ

Translation: *O Allah (عَزَّوَجَلَّ)! Make me amongst those who repent abundantly and make me amongst those who remain pure.*

(Jāmi' Tirmiżī, vol. 1, pp. 121, Ḥadīš 55)

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّد

All eight doors of Heaven open

Recite also Kalimaĥ Shaĥādaĥ:

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ

لَا شَرِيْكَ لَهٗ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ ط

It is stated in a Ḥadīš, 'Whoever makes Wuḍū properly and recites Kalimaĥ Shaĥādaĥ, all 8 doors of Heaven are opened for him so that he may enter through any of the doors he likes.'

(Sunan Dārimī, vol. 1, pp. 196, Ḥadīš 716)

If a person recites the following Kalimāt after he has made Wuḍū, these Kalimāt will be sealed and kept below the 'Arsh and be given to the reciter on the Day of Judgement.

سُبْحٰنَكَ اللّٰهُمَّ وَ بِحَمْدِكَ اَشْهَدُ

اَنْ لَّآ اِلٰهَ اِلَّا اَنْتَ اَسْتَغْفِرُكَ وَ اَتُوْبُ اِلَيْكَ

Translation: *O Allah (عَزَّوَجَلَّ)! You are Pure and all praises are for You. I testify that there is none worthy of worship except You. I seek forgiveness from You and I turn to You for repentance.*

(Shu'ab-ul-Īmān, vol. 3, pp. 21, Raqm 2754)

Excellence of reciting Sūraĥ Al-Qadr after Wuḍū

It is stated in a Ḥadīš, 'If a person recites Sūraĥ Al-Qadr once after Wuḍū, he will be amongst the Ṣiddīqīn. If he recites it twice he will be amongst the Shuĥadā (i.e. martyrs), and if he recites it thrice, Allah عَزَّوَجَلَّ will keep him with His Prophets عَلَيْهِمُ السَّلَام on the Day of Judgement.' *(Kanz-ul-'Ummāl, vol. 9, pp. 132, Raqm 26085; Al-Ḥāwī lil-Fatāwā lis-Suyūṭī, vol. 1, pp. 402, 403)*

Eyesight never gets weak

If a person looks at the sky after making Wuḍū and recites Sūraĥ Al-Qadr, his eyesight will never become weak, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.

(Masāil-ul-Quran, pp. 291)

A great Madanī point of Taṣawwuf (Sufism)

Ḥujjat-ul-Islam Sayyidunā Imām Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللّٰهِ الْوَالِي has said, 'When you are going to start Ṣalāĥ after you have made Wuḍū, then ponder over the fact that you have apparently purified the external parts of your body which people see but it is improper for you to pray in the blessed court of Allah عَزَّوَجَلَّ without purifying your heart because Allah عَزَّوَجَلَّ sees hearts as well.'

He رَحْمَةُ اللهِ تَعَالٰی عَلَيْه has further said, 'After a person has made Wuḍū she should remember that the sanctity of the heart lies in repentance, giving up sins and adopting good manners. The person who does not purify her heart from the filth of sins and only pays attention to external purity and beauty is like the one who invites the king to her house. She cleans and paints the outside of the house to please the king but pays no attention to the interior. Will the king be pleased or displeased when he enters the house and sees it in a complete mess? Every wise person can understand how the king would react.' *(Iḥyā-ul-'Ulūm, vol. 1, pp. 185)*

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّد

Four Farāiḍ of Wuḍū

1. To wash the face

To wash the face once in length from the part of the forehead where hair naturally begins to grow to beneath the chin and from one ear lobe to the other in width.

2. To wash both arms including the elbows

To wash both arms including elbows ensuring that no hair from fingernails to the elbows is dry.

3. To pass wet hand over a quarter of head

To wet the hands and pass them over a quarter part of the head

4. To wash both feet including the ankles

To wash both feet including the ankles ensuring that no part of feet remains dry. *(Fatāwā 'Ālamgīrī, vol. 1, pp. 3, 4, 5; Baĥār-e-Sharī'at, vol. 2, pp. 10)*

Madanī pearl: Wuḍū will not be valid if any of the four Farāiḍ is missed. Obviously, if Wuḍū is not valid the Ṣalāĥ will not also be valid.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Definition of 'washing'

Washing a part of the body means flowing at least two drops of water on each part of that body part. If you have wet a body part by rubbing a wet hand over it or have flowed only one drop of water over it, it will not be considered to have been washed; nor will Wuḍū or Ghusl be valid in this case. *(Fatāwā Razawiyyaĥ, vol. 1, pp. 218; Baĥār-e-Sharī'at, vol. 2, pp. 10)*

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Thirteen Sunan of Wuḍū

Some Sunan and Mustaḥab acts have already been mentioned under the heading '*Method of Wuḍū (Ḥanafī)*.' Further details are as under:

1. Making the intention
2. Reciting بِسْمِ اللّٰهِ. If someone recites بِسْمِ اللّٰهِ وَالْحَمْدُ لِلّٰهِ before making Wuḍū, angels will write virtues for her for as long as she is in the state of Wuḍū. *(Majma'-uz-Zawāid, vol. 1, pp. 513, Ḥadīš 1112)*
3. Washing both hands up to the wrists three times
4. Using Miswāk three times
5. Rinsing the mouth three times with three handfuls of water
6. Gargling, if you are not fasting

7. Sniffing water three times with half a handful of water each time
8. Doing Khilāl of fingers [i.e. passing the fingers of one hand through the gaps of the fingers of the other rubbing them together]
9. Doing Khilāl of toes [i.e. passing the little finger of the left hand through the gaps of toes rubbing against them]
10. Wiping the entire head once only
11. Wiping the ears
12. Maintaining the order of the Farāiḍ (i.e. washing the face first then the arms then wiping the head and then washing the feet)
13. Washing the next body part before the previously washed one dries. *(Baĥār-e-Sharī'at, part 2, pp. 14-18)*

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Twenty nine Mustaḥabbāt of Wuḍū

1. Facing the Qiblaĥ
2. Making Wuḍū at an elevated place
3. Making Wuḍū while you are sitting
4. Stroking the body parts while washing them
5. Making Wuḍū calmly
6. Moistening the body parts of Wuḍū prior to washing, especially in winter
7. Avoiding taking assistance in making Wuḍū from anyone without any need

8. Rinsing the mouth with the right hand
9. Sniffing water with the right hand
10. Using the left hand to clean the nose
11. Inserting the small finger of the left hand into the nostrils
12. Wiping the back of the neck with the back of the fingers
13. Inserting the wet little finger of each hand into the openings of the ears whilst wiping the ears
14. Moving the finger ring if it is loosely fit ensuring that water flows over the skin under it. If the ring fits tightly, it is mandatory to move it so that water can flow under it.
15. Making Wuḍū before the time of Ṣalāĥ begins provided one is not a Shar'ī Ma'żūr [detailed rulings regarding Ma'żūr-e-Shar'ī are given on page 30].
16. Taking special care when washing elbows, soles, heels, ankles, the part of feet between heels and ankles, the corners of the eyes near the nose and the gaps between fingers. To do so is Mustaḥab only for the careful Islamic sisters, i.e. those whose no part washed in Wuḍū remains unwashed. For the careless sisters, it is Farḍ to take special care of these parts as these parts often remain dry due to carelessness. Such carelessness is Ḥarām and it is Farḍ to take care.
17. Keeping the ewer at the left side; in case of using a tub or dish for Wuḍū, keep it at the right side.
18. Spreading water over the forehead, while washing the face, in such a way that a little hair-containing part is washed
19. Enhancing the brilliance of the face,

20. The arms and the feet. This means flowing water over a bit more area than the one which is Farḍ to be washed e.g. washing the arms up to the half of the upper parts of the arms above the elbow and washing the feet above the ankles up to the half of the shank

21. Using both hands for washing the face

22. Starting washing with the fingers and the toes when washing the hands and the feet respectively

23. Wiping droplets from each part with hands after washing, so that drops of water may not fall upon the body or clothes

24. Presence of the intention of Wuḍū in the heart at the time of washing or wiping body parts

25. Reciting Ṣalāt-'Alan-Nabī and Kalimaĥ Shaĥādaĥ besides بِسۡمِ اللّٰہِ at the beginning

26. Do not unnecessarily mop the washed body parts. If mopping is necessary, avoid drying them completely i.e. leave some wetness because it will be placed on to the pan of righteous deeds on the Day of Judgement.

27. Do not jerk hands after Wuḍū to remove droplets of water, as it is satan's fan.

28. Sprinkling water on the crotch [i.e. the part of trousers which is closer to the urinary organ]. It is better to keep the front part of the trousers hidden under the Kurtā when sprinkling water onto it. In fact, keeping this part concealed during the whole Wuḍū and at all other times with Kurtā or a shawl is closer to modesty.

29. Offering two Rak'āt Nafl Ṣalāĥ after Wuḍū if it is not a Makrūĥ time. These Nawāfil are called Taḥiyya-tul-Wuḍū.

(Baĥār-e-Sharī'at, part 2, pp. 18-22)

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّد

Fifteen Makrūĥāt of Wuḍū

1. Sitting at an impure place for Wuḍū
2. Draining the water used in Wuḍū into an impure place
3. Dripping water into ewer etc. from the wet parts of the body washed in Wuḍū. (While washing the face, drops of water usually fall into the water taken in the cupped hands. This should be avoided.)
4. Spitting saliva or phlegm; or rinsing the mouth in the direction of Qiblaĥ
5. Using water in excess. (Ṣadr-ush-Sharī'aĥ, 'Allāmaĥ Maulānā Muftī Muhammad Amjad 'Alī A'ẓamī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِى has stated in *Baĥār-e-Sharī'at*, volume 2, page 24: Half a handful of water is sufficient to sniff water. Using a handful of water is a waste.
6. Using so less amount of water that Sunnaĥ cannot be fulfilled (neither turn the tap on so much that water goes to waste nor so less that one faces difficulty in fulfilling Sunnaĥ. Instead it should be moderate.
7. Splashing water on the face
8. Blowing onto water while pouring it over the face
9. Washing the face with only one hand as this is a practice of Rawāfiḍ and Hindus

10. Wiping the throat [the front part of the neck]
11. Rinsing the mouth or sniffing water with the left hand
12. Cleaning the nose with the right hand
13. Wiping the head three times with unused water each time.
14. Using hot water heated by the sun
15. Closing the eyes or lips tightly. If these parts remain unwashed (due to be kept tightly closed), the Wuḍū will not be valid. To give up any Sunnaĥ of Wuḍū is Makrūĥ and to give up any Makrūĥ is Sunnaĥ.

(Baĥār-e-Sharī'at, part 2, pp. 22-23)

Explanation of hot water from sun beam

Ṣadr-ush-Sharī'aĥ, Badr-uṭ-Ṭarīqaĥ, 'Allāmaĥ Maulānā Muftī Muhammad Amjad 'Alī A'ẓamī عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِی has stated in a footnote given on page 23 of part 2 of *Baĥār-e-Sharī'at* published by Maktaba-tul-Madīnaĥ: Making Wuḍū is not always Makrūĥ with sun-heated water but there are some certain conditions which will be discussed in the chapter of *Water*. To make Wuḍū with such water is Makrūĥ Tanzīĥī, not Taḥrīmī.

He رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْه has stated on page 56 of the chapter '*Water*': If the water is heated by the sun in a hot country in hot weather in a pot made of any metal other than gold or silver, Wuḍū and Ghusl should not be made with it if it is still hot. One should not also drink it. In fact, it should not come into contact with any part of the body in any way. If one's clothes get wet with such water, one should not even wear them unless they have dried because there is a risk of leprosy in case of using such water. However, if made with this water, Wuḍū or Ghusl will still be valid. *(Baĥār-e-Sharī'at, part 2, pp. 23-56)*

Twenty seven Madanī pearls of Musta'mal (used) water

1. The water which drips down from the body during Wuḍū or Ghusl is pure but Wuḍū and Ghusl are not permissible with it because it has been used once.

2. If you do not have Wuḍū and your hand, fingertip, fingernail, toenail or any other part of the body that must be washed during Wuḍū comes into contact with the water covering the area of less than 225 square feet, that water will become used, and can no longer be used for Wuḍū and Ghusl.

3. Similarly, if Ghusl is Farḍ and any unwashed part of the body comes into contact with the water covering the area of less than 225 square feet, this water can no longer also be used for Wuḍū and Ghusl.

4. However, it does not matter if a washed hand or a washed part of the body comes into contact with the water.

5. If the menses or post-natal bleeding of a woman has ended but she has not yet performed Ghusl, and any part of her body before being washed comes into contact with the water covering the area of less than 225 square feet, that water will become used water.

6. The water which covers the area of at least 225 square feet will be considered flowing water and the water which covers the area of less than 225 square feet will be considered still water.

7. Usually the household items such as mugs, buckets, pots, ewer etc. and the bathtub covers the area of less than 225 square feet and the water in them is considered still water.

8. If any part of the body which must be washed during Wuḍū has been washed and has come into contact with still water, the water

will not be considered used provided no Wuḍū-invalidating act has taken place.

9. If a person for whom Ghusl is not Farḍ has washed her arm including the elbow and has put her whole arm including the area above the elbow into still water, the water will not become used.

10. If a person who has Wuḍū or has washed hands puts her hand into still water with the intention of washing it and this washing is an act of reward (e.g. washing with the intention of eating food or making Wuḍū) the still water will become used.

11. If an unwashed hand or any other body part of a woman experiencing menses or post-natal bleeding comes into contact with the still water, the water will not become used. However, if she puts her hand into the water with the intention of gaining reward, the water will become used. For example, it is Mustaḥab for the Islamic sister who offers Ṣalāĥ and is habitual of offering Ishrāq, Chāsht and Taĥajjud to make Żikr and recite Ṣalāt-'Alan-Nabī for a little while in the state of Wuḍū during those timings so that she can maintain the habit of worship. Therefore, if she puts her unwashed hand into the still water with the intention of making Wuḍū, the water will become used.

12. Be careful when picking up a can or ewer of water so that unwashed fingers may not come into contact with the water.

13. If a Wuḍū-invalidating act takes place during Wuḍū, the washed parts will get unwashed. If there is water in the cupped hands at the time of Wuḍū being invalidated, even that water will become used.

14. If a Wuḍū-invalidating act takes place during Ghusl, only the parts of the body which are washed in Wuḍū will get unwashed.

The washed parts which are washed in Ghusl will not get unwashed due to the invalidation of Wuḍū.

15. If the pure body of a minor boy or girl is completely under still water (like the water in a bucket or a tub) the water will not become used.

16. If a matured boy or girl puts his/her finger or even a fingernail with the intention of gaining reward (such as for making Wuḍū), the water will become used.

17. The water used in the Ghusl of a deceased is Musta'mal (used) provided it has no impurity.

18. If a hand is put in the still water necessarily, the water will not become used. For instance, if a cauldron or a big pitcher or a drum contains water which cannot be taken out even by bending the pot down; nor is there any small ewer to take out the water, one can put as much part of her unwashed hand as necessary into the water to take it out in such a case of compulsion.

19. If used water is mixed with unused water and the unused water is more than the used water in quantity, the whole water will be considered unused. For instance, if water drips down into a pitcher or ewer during Wuḍū or Ghusl and the unused water is more than the used water, the whole water will be useful for Wuḍū and Ghusl. Otherwise, the whole water will be useless.

20. If an unwashed hand has come into contact with water or water has been used in some other way, the used water can be made usable again by mixing the greater quantity of unused water with used water, i.e. the quantity of the unused water mixed must be more than that of used water. That way, the whole water will be usable.

21. Likewise, there is another way to make the used water usable again. Pour water from one side and let it flow out from the other. The whole water will be usable.

22. Used water is pure. If washed with this water, impure body or clothes will get pure.

23. Used water is pure but drinking or using it for kneading dough to cook and eat bread is Makrūĥ Tanzīĥī.

24. The part of lips which is normally visible when the mouth is closed is Farḍ to be washed during Wuḍū. Therefore, take special care while drinking water from a glass or a bowl. If this part of lips comes into contact with water even a bit, the water will get used.

25. If someone is in the state of Wuḍū or has rinsed her mouth or washed that part of the lips and no Wuḍū-invalidating act has taken place either, the water will not get used even if that part of lips comes into contact with water.

26. If an unwashed hand etc. comes into contact with beverages like milk, coffee, tea, fruit juice etc. these beverages will not get used. Moreover, Wuḍū or Ghusl cannot be made with these beverages.

27. If unwashed hair of a person's moustache comes into contact with the water of the glass when drinking it, the water will get used. To drink such water is Makrūĥ. However, if he drinks water in the state of Wuḍū or with his moustache washed, there is no harm in it by Sharī'aĥ.

For detailed information about used water, study from page 37 to 248 of the 2nd volume of *Fatāwā Razawiyyaĥ*, page 55 and 56 of the 2nd volume of *Baĥār-e-Sharī'at* and page 14 and 15 of the 1st volume of *Fatāwā Amjadiyyaĥ*.

Five rulings regarding bleeding from wound etc.

1. If blood, pus or yellowish fluid comes out, flows and can reach the part of the body that is Farḍ to be washed in Wuḍū or Ghusl, Wuḍū will become invalid. *(Baĥār-e-Sharī'at, part 2, pp. 26)*

2. If blood has only appeared on the surface and has not flowed - for example, if the skin is slightly cut with the point of a sewing pin or knife or if blood appears when one is picking her teeth or using a Miswāk or rubbing her teeth with a finger to clean them or if there is an impression of blood on the apple after she has taken a bite of it or if traces of blood are seen on the finger after it was inserted into the nose and taken out - Wuḍū will not be invalid in these cases provided the blood cannot flow. *(ibid)*

3. If blood flows but not onto the surface of the skin that must be washed in Wuḍū or Ghusl (e.g. if there is a spot in the eye and has burst with its fluid still under the eyelids or if the ear of a person bleeds from the inside and blood has not come out of the opening of the ear), Wuḍū will not be invalid in these cases. *(ibid, pp. 27)*

4. Even if the wound is large and the fluid is visible, Wuḍū will not be invalid unless the fluid (pus/blood) flows from the wound. *(ibid)*

5. If one repeatedly cleaned the blood from the wound and it did not ooze out as a result, then one should ponder whether the quantity of the blood cleaned is so much or not that the blood would have oozed out if it had not been cleaned. If she finds out that the blood would have oozed out, then Wuḍū is invalid, otherwise not. *(ibid)*

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّد

When does blood in saliva invalidate Wuḍū?

If there is bleeding in the mouth and the blood dominates the saliva, it will invalidate the Wuḍū; otherwise not. The blood will be considered dominant if the saliva is reddish and this saliva is impure. If the saliva is yellowish in colour, saliva will be considered dominant over the blood and therefore the Wuḍū will not become invalid and this saliva will not be considered impure. *(Baĥār-e-Sharī'at, part 2, pp. 27)*

Caution of rinsing bleeding mouth

If mouth-bleeding has reddened the saliva of a person and she takes water into her mouth by touching her lips to a ewer or glass to rinse her mouth, so the ewer or the glass and the whole water will become impure. In such a case, she should take water in her cupped hands and then rinse the mouth taking care that splashes should not fall on her clothes etc.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّد

Do injections invalidate Wuḍū or not?

1. In case of having an intramuscular injection, Wuḍū will become invalid provided blood oozes out in the quantity that can flow.

2. In case of an intravenous (IV) injection, blood is first drawn out into the syringe in the quantity that can flow, therefore Wuḍū will become invalid.

3. Similarly, when liquid glucose is injected into veins by a drip, Wuḍū becomes invalid because blood rises into the tube in the quantity that could flow. If, however, blood does not enter the tube, Wuḍū will not be affected.

Tears of an ailing eye

1. Tears that flow out due to an infection or illness of the eyes are impure and would invalidate Wuḍū. *(Baĥār-e-Sharī'at, part 2, pp. 32)* Regretfully, many Islamic sisters are unaware of this ruling and consider the tears flowing out of their ailing eyes due to some disease as ordinary ones and mop them with their sleeves or clothes, making their clothes impure.

2. The fluid discharged from the eye of a visually impaired person due to some disease is impure and invalidates Wuḍū. Remember if tears flow out due to the fear of Allah عَزَّوَجَلَّ or love of the Beloved Mustafa صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم or without any reason, Wuḍū will not be invalid.

Pure and impure fluid

Any fluid that is discharged from the human body and does not invalidate Wuḍū is not impure. For example, the blood or pus that has not flowed out or the vomit that is less than a mouthful is pure. *(Baĥār-e-Sharī'at, part 2, pp. 31)*

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Blisters and pimples

1. If a blister bursts because of being rubbed and its fluid flows, Wuḍū will become invalid; otherwise not. *(ibid, pp. 27)*

2. If the pimple has completely healed; only its dead skin has remained with an opening on the top and space inside, and water has filled inside the skin that is pressed to take the water out; Wuḍū will not become invalid in this case nor will that water

be impure. However, if some wetness of blood etc. is present inside it, Wuḍū will become invalid and that ejected water will also be impure. *(Fatāwā Razawiyyaĥ referenced, vol. 1, pp. 355-356)*

3. If there is no flowing fluid in the pimple but there is only stickiness, no matter how many times clothes touch it, they will remain pure. *(Baĥār-e-Sharī'at, part 2, pp. 32)*

4. Whilst cleaning the nose from the inside, if dried blood comes out, it will not affect Wuḍū. However, repeating Wuḍū is preferable. *(Fatāwā Razawiyyaĥ referenced, vol. 1, pp. 281)*

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

When does vomiting invalidate Wuḍū?

Vomiting food or water that is mouthful invalidates Wuḍū. The vomit which cannot be prevented without bother is a mouthful vomit and is as impure as urine. Therefore, it is vital to protect the clothes and the body from its splashes. *(Baĥār-e-Sharī'at, part 2, pp. 28, 112 etc.)*

Urine and vomit of an infant

1. The urine of even a 1-day old infant is as impure as anybody else's. *(ibid, pp. 112)*

2. If an infant vomits a mouthful of milk, it is as impure as urine. But if the milk has not reached the stomach and has returned from the chest, it is pure. *(ibid, pp. 32)*

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Five rulings about uncertainty in Wuḍū

1. If you have doubt for the first time in your life as to whether or not you have washed a particular body part in Wuḍū, so wash that part. If you often have the same doubt, ignore it. Similarly, if you have a similar doubt after Wuḍū, ignore it. *(Baĥār-e-Sharī'at, part 2, pp. 32)*

2. If you have Wuḍū but you are doubtful whether or not it has become invalid, you are in the state of Wuḍū, because doubt does not affect Wuḍū. *(ibid, pp. 33)*

3. Repeating Wuḍū in case of Waswasaĥ (satanic whisperings) is not a caution; instead it is obedience to satan. *(ibid)*

4. Wuḍū will remain valid unless you are so sure that you can swear that your Wuḍū has become invalid.

5. If you know that a body part is left unwashed (during Wuḍū), but you have forgot which one is that, wash your left foot. *(Durr-e-Mukhtār, vol. 1, pp. 310)*

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّد

Pān-eating people should pay heed

A'lā Ḥaḍrat, Imām-e-Aĥl-e-Sunnat, reviver of Sunnaĥ, eradicator of Bid'aĥ, scholar of Sharī'aĥ, guide of Ṭarīqaĥ, 'Allāmaĥ Maulānā Al-Ḥāj Al-Ḥāfiẓ Al-Qārī Ash-Shaĥ Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن has stated, 'Those who are addicted to Pān know from experience that small particles of betel nuts and betel (i.e. Pān) get stuck in all parts of the mouth (especially when there are gaps between teeth) and rinsing the mouth three times or even ten times does not help in cleaning it properly. In fact, even using a toothpick

or Miswāk does not suffice. These particles of betel and betel nut can only be removed by rinsing the mouth thoroughly with water multiple times and moving the water around each time. Rinsing the mouth in this way cannot be limited to a fixed number.

Cleaning the mouth properly has been stressed greatly. It is mentioned in numerous Aḥādīš that when a person stands to offer Ṣalāĥ, an angel places his mouth on the mouth of the Ṣalāĥ-offering person and anything the person recites comes out of his mouth and enters the mouth of the angel. If, at that time, there are bits of food stuck between his teeth, the angels feel so much distress by it that nothing else causes so much distress to them.

The Beloved and Blessed Rasūl صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, 'When any of you stand at night to offer Ṣalāĥ, you should clean your teeth with a Miswāk because when you recite the Quran, an angel places his mouth on yours and anything coming out of your mouth enters the mouth of that angel.' *(Shu'ab-ul-Īmān, vol. 2, pp. 381, Raqm 2117)*

There is a report narrated by Sayyidunā Abū Ayyūb Anṣārī رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ in the book *Kabīr* written by Imām Ṭabarānī رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْه that there is nothing more troublesome for both angels than to see their companion offer Ṣalāĥ with bits of food stuck between his teeth. *(Al-Mu'jam-ul-Kabīr, vol. 4, pp. 177, Ḥadīš 4061; Fatāwā Razawiyyaĥ referenced, vol. 1, pp. 624-625)*

Does sleep invalidate Wuḍū or not?

There are two conditions for the invalidation of Wuḍū due to sleep:

1. Both buttocks not firmly resting on the ground.
2. Sleeping in a manner that does not prevent deep sleep.

If both above conditions coexist, sleeping will invalidate the Wuḍū. But if only one of the conditions exists Wuḍū will not be invalid.

Following are ten positions of sleeping that do not affect Wuḍū:

1. Sitting with both buttocks resting on the ground and both legs stretching in one direction. (The same ruling applies in case of sitting on a chair, on a bus/train seat.)
2. Sitting with both buttocks on the ground and both shanks encircled by hands regardless of whether hands are on the ground etc. or head is rested onto the knees.
3. Sitting cross-legged whether on the floor or a bed etc.
4. Sitting with folded legs (as in Qa'daĥ)
5. Sitting on a saddled horse or mule
6. Sitting on the bare back of the animal provided that it is walking uphill or on a plain path.
7. Sleeping against a pillow with the buttocks firmly resting on the ground, even though she falls down if the pillow is removed.
8. Standing
9. In Rukū' position
10. In the position in which men perform Sajdaĥ according to Sunnaĥ i.e. abdomen separated from thighs, and arms separated from sides.

Even if the foregoing conditions exist during Ṣalāĥ or without Ṣalāĥ, Wuḍū and Ṣalāĥ both will not be invalid, though one goes to sleep deliberately. However, the part of Ṣalāĥ that is offered in sleep must be repeated. If she starts Ṣalāĥ when awake but then falls asleep, the part offered in wakefulness does not need to be repeated but the part offered in sleep must be repeated.

Following are the ten positions of sleeping that invalidate Wuḍū:

1. Sitting with both the soles of her feet on the ground and both knees upright.
2. Lying on her back
3. Lying on her belly
4. Lying on either the right side or the left side
5. Sleeping with one elbow raised
6. Sleeping in such a sitting posture that one side is leaning, due to which either one or both buttocks are lifted off the ground.
7. Sitting on the bare back of the animal walking downwards
8. Sleeping when sitting with legs folded, belly pressed against the thighs and both buttocks not resting on the ground.
9. Sleeping in the position of sitting with legs folded and head resting on thighs or shins.
10. Sleeping in the position of Sajdaẖ done by females, that is, belly pressed against the thighs, arms against sides or forearms spread on the ground.

If any of the above cases exists during Ṣalāẖ or without Ṣalāẖ, Wuḍū will become invalid. However, deliberately sleeping in any of the mentioned postures will invalidate Ṣalāẖ too. If it happens unintentionally, only Wuḍū will become invalid, not Ṣalāẖ. After repeating Wuḍū, one can resume the Ṣalāẖ (under certain conditions) from where the Ṣalāẖ was discontinued because of sleeping. If she is unaware of those conditions she

should start from the beginning. *(Derived from: Fatāwā Razawiyyaĥ referenced, vol. 1, pp. 365-367)*

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Rulings about laughing

1. If an adult offering a Ṣalāĥ containing Rukū' and Sujūd laughed so loudly during the Ṣalāĥ that the people around her heard her laughing, her Wuḍū and Ṣalāĥ both would become invalid. If she laughed and only she heard her voice of laughing, her Ṣalāĥ would become invalid but Wuḍū would remain unaffected. Smiling will neither invalidate Wuḍū nor Ṣalāĥ. *(Marāqil Falāḥ ma' Ḥāshiya-tuṭ-Ṭaḥṭāwi, pp. 91)*

2. If an adult laughs loudly during a funeral Ṣalāĥ, his Ṣalāĥ will become invalid but Wuḍū will remain unaffected. *(ibid, pp. 92)*

3. Although laughing when not offering Ṣalāĥ does not invalidate Wuḍū, repeating Wuḍū is Mustaḥab. *(Marāqil Falāḥ, pp. 84)*

The Holy Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم never laughed loudly so we should strive to revive this Sunnaĥ and avoid laughing loudly. The Beloved Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said: اَلْقَهْقَهَةُ مِنَ الشَّيْطٰنِ وَالتَّبَسُّمُ مِنَ اللّٰهِ تَعَالٰى Smiling is from Allah عَزَّوَجَلَّ and laughing is from satan.

(Al-Mu'jam-uṣ-Ṣaghīr liṭ-Ṭabarānī, vol. 2, pp. 104)

Seven miscellaneous rulings

1. The passing of urine, faeces, semen, worm or stone from the front or rear excretory organ of a man or woman will invalidate Wuḍū. *(Fatāwā 'Ālamgīrī, vol. 1, pp. 9)*

2. Breaking wind even slightly will invalidate Wuḍū. Release of wind from the front part of a man or woman will not invalidate Wuḍū. *(ibid; Baĥār-e-Sharī'at, part 2, pp. 26)*

3. Unconsciousness invalidates Wuḍū. *(Fatāwā 'Ālamgīrī, vol. 1, pp. 12)*

4. Some people believe that pronouncing the word 'pig' invalidates Wuḍū. This is wrong.

5. If one's Wuḍū becomes invalid due to any reason (e.g. breaking wind) whilst she is performing the Wuḍū, she has to repeat the Wuḍū; the body parts washed earlier will get unwashed. *(Derived from: Fatāwā Razawiyyaĥ referenced, vol. 1, pp. 255)*

6. To touch the Holy Quran or any Quranic verse or its translation in any language without Wuḍū is Ḥarām.

(Baĥār-e-Sharī'at, part 2, pp. 48)

7. One who does not have Wuḍū can recite a Quranic verse without touching it whether she recites it by heart or by seeing its script.

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Wuḍū made during Ghusl is sufficient

The Wuḍū made during Ghusl (ritual bath) is sufficient and does not need to be repeated after the Ghusl even if one has made the Ghusl unclothed. If one does not make Wuḍū during Ghusl, she will still be considered to have made it because the body parts washed during Wuḍū get washed during Ghusl as well. Changing clothes or seeing one's own Satr or anybody else's does not affect Wuḍū.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّد

Nine rulings for those who cannot retain their Wuḍū

1. Wuḍū is invalidated by the discharge of a drop of urine, breaking wind, flowing of fluid from a wound, flowing of tears from an eye due to illness, flowing of water from the navel, the ear or the nipple, flowing of fluid from a boil or a cancerous wound and diarrhoea. If someone is suffering continuously from any of these ailments and is unable to offer Ṣalāĥ with Wuḍū during a complete span from beginning to ending of a Ṣalāĥ timing, she is a Shar'ī Ma'żūr (lawfully exempted). She can offer as many Ṣalāĥ as she wants with one Wuḍū during that span; her Wuḍū will not become invalid due to that ailment. *(Baĥār-e-Sharī'at, part 2, pp. 107; Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 1, pp. 553)*

   Let me further simplify this ruling. Such patients can check whether they are Shar'ī Ma'żūr or not by attempting to offer at least Farḍ Rak'āt of Ṣalāĥ after they have made Wuḍū any time between the stipulated time of two Farḍ Ṣalāĥ. If, despite repeated efforts, they are unable to offer Ṣalāĥ with Wuḍū during the whole time i.e. sometimes the 'Użr occurs during the Wuḍū and sometimes during the Ṣalāĥ, and the ending time of Ṣalāĥ has also approached [in the same condition], they are allowed in such a case to offer Ṣalāĥ after making Wuḍū. Their Ṣalāĥ will be valid. [They can continue Ṣalāĥ] even if impurity is being discharged from the body due to ailment during the Ṣalāĥ. Islamic jurists رَحِمَهُمُ اللّٰهُ تَعَالٰی have stated that if someone has a nosebleed or liquid flows from her wound, she should wait till the ending time. If blood does not stop (but rather oozes out continuously or occasionally), she must offer Ṣalāĥ before the time ends. *(Al-Baḥr-ur-Rāiq, vol. 1, pp. 373-374)*

2. The Wuḍū of a Ma'żūr becomes invalid as soon as the time of Farḍ Ṣalāĥ ends. For example, if someone makes Wuḍū at the

time of ʻAṣr, her Wuḍū will become invalid after the sunset. If someone makes Wuḍū after the sunrise, her Wuḍū will remain valid unless the time of Ẓuĥr is over because the time of no Farḍ Ṣalāĥ has yet ended. Shar'ī Ma'żūr loses her Wuḍū when the time of Farḍ Ṣalāĥ ends. This ruling is applied when the cause of ʻUżr (i.e. exemption) is found during Wuḍū or after Wuḍū. If this is not so and there is no other cause invalidating Wuḍū, then Wuḍū will not become invalid even after the time of Farḍ Ṣalāĥ has elapsed. *(Baĥār-e-Sharī'at, part 2, pp. 108; Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 1, pp. 555)*

3. After the ʻUżr is confirmed, she will remain a Ma'żūr even if the ʻUżr occurs only once during the entire period of a Ṣalāĥ. For instance, if someone's wound continued to bleed throughout the period of a Ṣalāĥ and she could not have the chance to make Wuḍū and offer Farḍ Ṣalāĥ, she is a Ma'żūr. Even if she gets the chance to make Wuḍū and offer Ṣalāĥ in other timings and her wound bleeds only once or twice during the entire period of a Ṣalāĥ, she is still a Ma'żūr. However, if an entire period passes without any bleeding, she will no longer remain a Ma'żūr. But if her previous condition recurs (i.e. she suffers from the disease again throughout the period of a Ṣalāĥ), she will become Ma'żūr once again. *(Baĥār-e-Sharī'at, part 2, pp. 107)*

4. Although the Wuḍū of a Ma'żūr is not invalidated by the reason which has made her Ma'żūr, if any other Wuḍū-invalidating cause exists, Wuḍū will become invalid. For instance, if fluid flows from the wound of a person who suffers from the ʻUżr of breaking wind, her Wuḍū will become invalid. Similarly, if someone with the ʻUżr of flowing of fluid from the wound breaks wind, her Wuḍū will become invalid. *(ibid, pp. 108)*

5. If a Ma'żūr makes Wuḍū after some Ḥadaš (i.e. a Wuḍū-invalidating act) and her 'Użr occurs, not during Wuḍū but after it, her Wuḍū will be invalid (this ruling is applied when a Ma'żūr makes Wuḍū because of any other cause, not her 'Użr. If she makes Wuḍū due to her 'Użr, the Wuḍū will not be invalid although the 'Użr is found after Wuḍū). For instance, if a woman suffering from the 'Użr of fluid oozing out of her wound makes Wuḍū due to the breaking of wind, and fluid does not flow from the wound during Wuḍū but it flows after Wuḍū, so Wuḍū will become invalid. However if the flowing of fluid continues even during Wuḍū, the Wuḍū will not be invalid. *(Baĥār-e-Sharī'at, part 2, pp. 109; Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 1, pp. 557)*

6. If one nostril of a Ma'żūr was bleeding [when making Wuḍū or during it], and the other nostril also begins to bleed after Wuḍū, her Wuḍū will become invalid. Likewise, if fluid was flowing from one wound and it also starts flowing from another wound (after Wuḍū), Wuḍū will become invalid. Similarly, if fluid was flowing from one spot caused by smallpox, and it starts flowing from another spot (after Wuḍū), her Wuḍū will become invalid. *(ibid, ibid, pp. 558)*

7. If a Ma'żūr is suffering such an 'Użr that makes her clothes impure, so the impure area of clothes will be checked. If the area of clothes more than the size of a dirham is impure and she knows that she has as much time as she can purify the clothes by washing them and offer Ṣalāĥ in pure clothes, it is Farḍ for her to do so. And if she knows that the clothes will become impure again to the same extent during Ṣalāĥ, then it is not necessary to purify the clothes and she can offer Ṣalāĥ with the same clothes. Even if her prayer-mat becomes impure, her Ṣalāĥ will be valid. *(Baĥār-e-Sharī'at, part 2, pp. 109)*

8. If she can stop bleeding by placing a piece of cloth etc. onto the wound or (by inserting some cotton into vagina) for as long as she could make Wuḍū and offer Farḍ Ṣalāĥ, her ‘Użr will not be considered to have existed. (That is, she is not Ma’żūr because she can remove this ‘Użr). *(ibid, pp. 107)*

9. If the ‘Użr can be removed or reduced by some means, it is Farḍ to use that means. For instance, if the wound etc. bleeds in case of offering Ṣalāĥ in standing position but it does not bleed because of offering Ṣalāĥ in sitting position, so it is Farḍ to offer Ṣalāĥ in sitting position. *(Baĥār-e-Sharī’at, part 2, pp. 109; Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 1, pp. 558)*

(For detailed rulings on the Wuḍū of Ma’żūr, study from page 367 to 379 of the referenced *Fatāwā Razawiyyaĥ*, volume 4).

O Islamic sisters! Wherever possible, one should make good intentions for the sole purpose of pleasing Allah عَزَّوَجَلَّ. The more you have good intentions, the more you have reward. What a great reward of good intention is! The Prophet of Raḥmaĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated: اَلنِّيَّةُ الْحَسَنَةُ تُدْخِلُ صَاحِبَهَا الْجَنَّةَ i.e. *the virtuous intention will make the person enter Paradise.* *(Al-Jāmi’-uṣ-Ṣaghīr lis-Suyūṭī, pp. 557, Ḥadīš 9326)*

As per Ḥanafī doctrine, Wuḍū will be valid even if intention is not made for it but no reward will be granted. Usually, the Wuḍū-making Islamic sister has the thought in her mind that she is making Wuḍū. This intention is sufficient for Wuḍū. However one can make more intentions depending upon the situation.

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20 Intentions for Wuḍū

1. I will get into the state of Wuḍū
2. One who is already in the state of Wuḍū can make the following intention when repeating the Wuḍū: *I am repeating Wuḍū in order to gain reward.*
3. I will recite بِسْمِ اللهِ وَالْحَمْدُ لِلّٰهِ

I will take care of

4. Farāiḍ (5) Sunan (6) and Mustaḥabbāt.
7. I will not waste water. (8) I will refrain from Makrūĥ acts.
9. I will use Miswāk.

Whilst washing every part of the body

10. I will recite Ṣalāt-'Alan-Nabī
11. and 'يَا قَادِرُ' (one who recites يَا قَادِرُ during Wuḍū whilst washing each body part, her enemy will not be able to kidnap her) اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.
12. I will leave wetness on the body parts after Wuḍū.

13-14. After I have made Wuḍū, I will recite the following two Du'ās:

i) اَللّٰهُمَّ اجْعَلْنِیْ مِنَ التَّوَّابِیْنَ وَ اجْعَلْنِیْ مِنَ الْمُتَطَهِّرِیْنَ

ii) سُبْحٰنَكَ اللّٰهُمَّ وَ بِحَمْدِكَ اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اَنْتَ اَسْتَغْفِرُكَ وَ اَتُوْبُ اِلَیْكَ

15. Whilst looking at the sky I will recite Kalimaĥ Shaĥādaĥ.

16. Then I will recite Sūraĥ Al-Qadr once (17) and then thrice.

18. If it is not a Makrūĥ time, I will offer Ṣalāĥ of Taḥiyya-tul-Wuḍū.

19. I will remain hopeful whilst washing body parts that sins are being eradicated.

20. I will also perform Wuḍū of my inner being (i.e. as I have removed dirt from external body parts by washing them with water, I will wash away the dirt of sins with the water of repentance and will make a firm intention of refraining from sins in future).

O Allah (عَزَّوَجَلَّ)! Enable us to make Wuḍū according to Sharī'aĥ without wasting water and to remain in the state of Wuḍū all times.

اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

SALAH
FOR ISLAMIC SISTERS

غُسل کا طَرِیقہ

Ghusl ka Tariqah

METHOD OF GHUSL

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ؕ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ؕ

METHOD OF GHUSL*

Excellence of Ṣalat-'Alan-Nabī ﷺ

The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, 'When the day of Thursday comes Allah عَزَّوَجَلَّ sends the angels who have papers made of silver and pens made of gold. They write as to who recite Ṣalat on me in abundance on the day of Thursday and the night of Friday (i.e. the night between Thursday and Friday).' *(Kanz-ul-'Ummāl, vol. 1, pp. 250, Ḥadīš 2174)*

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّد

Advice to take caution during Farḍ Ghusl

The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, 'Whoever leaves unwashed a space equal to a hair during Ghusl-e-Janābat [ritual bath], he will be treated with fire [i.e. he will be tormented with fire].' *(Sunan Abī Dāwūd, vol. 1, pp. 117, Ḥadīš 249)*

Tomcat in grave

Sayyidunā Ibān Bin 'Abdullāĥ Bajlī عَلَيْهِ رَحْمَةُ اللّٰهِ الْوَلِي has stated: One of our neighbours passed away so we attended his funeral. After we dug the grave, we saw a tomcat-like animal in it. We beat the animal but

* Ḥanafī

it did not go away. We dug another grave but found the same tomcat over there! We beat it again but it did not move even a bit. Thereafter, we dug the third grave but faced the same situation. Finally, people suggested that the deceased be buried in the third grave. After the deceased was buried, a very blood-curdling scream was heard from inside the grave! We went to the house of the deceased and asked his widow about his deeds. She replied that he did not use to make Ghusl-e-Janābat. *(Sharḥ-uṣ-Ṣudūr ba-Sharaḥ Ḥāl-ul-Mawtā wal-Qubūr, pp. 179)*

When is delay Ḥarām in Ghusl-e-Janābat?

O Islamic sisters! You have noticed! That unfortunate person would not make Ghusl-e-Janābat at all. Delaying in Ghusl-e-Janābat is not a sin. However, delaying it so much that the time of Ṣalāĥ passes is Ḥarām. It is stated in *Baĥār-e-Sharī'at*, 'If a person for whom Ghusl is Wājib has already delayed Ghusl so much that the ending time of Ṣalāĥ has approached, it is Farḍ for her to make Ghusl instantly. If she further delays she will be a sinner.' *(Baĥār-e-Sharī'at, part 2, pp. 47, 48)*

Rulings about sleeping in state of impurity

Sayyidunā Abū Salamaĥ رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has said, 'Sayyidatunā 'Āishaĥ Ṣiddīqaĥ رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا was asked, 'Did the Noble Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم use to sleep in the state of Janābat?' She رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا replied, 'Yes but he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم would make Wuḍū.' *(Ṣaḥīḥ Bukhārī, vol. 1, pp. 117, Ḥadīš 286)*

Sayyidunā 'Abdullāĥ Bin 'Umar رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمَا has narrated that Sayyidunā 'Umar Fārūq-e-A'ẓam رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ asked the Beloved and Blessed Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم, 'At times we experience Janābat[1] at night (what should we do on such an occasion)?' The Beloved Rasūl صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم replied, 'Go to sleep after you have made Wuḍū and washed the genital organ.' *(ibid, pp. 118, Ḥadīš 290)*

[1] Impurity

Commenting on the foregoing Ḥadīš, ‘Allāmaĥ Muftī Muhammad Sharīf-ul-Ḥaq Amjadī عَلَیْہِ رَحْمَۃُ اللّٰہِ الْقَوِی has stated, ‘If someone for whom Ghusl has been Farḍ wants to sleep, it is better for them to make Wuḍū. To make Ghusl immediately is not Wājib. But one should not delay Ghusl to such an extent that the time of Ṣalāĥ passes. This is what the foregoing Ḥadīš means. Sayyidunā ‘Alī کَرَّمَ اللّٰہُ تَعَالٰی وَجْہَہُ الْکَرِیْم has narrated, ‘Angels do not enter the house in which there is a picture or a dog or a person for whom Ghusl is Farḍ.’

(Sunan Abī Dāwūd, vol. 1, pp. 109, Ḥadīš 227)

The foregoing Ḥadīš implies that one should not get into the habit of staying in the state of impurity and avoid delaying Ghusl to such an extent that the time of Ṣalāĥ elapses. This is also what is meant by the saying of saints that eating or drinking in the state of impurity causes deprivation in sustenance. *(Nuzĥat-ul-Qārī, vol. 1, pp. 770-771)*

Method of Ghusl (Ḥanafī)

Make the following intention in the heart without uttering any word: *I am going to take bath for acquiring purity.* First wash both hands up to the wrist three times. Then wash excretory organs whether or not impurity is there. Then, if there is impurity on any part of the body, remove it. Make Wuḍū as made for Ṣalāĥ but do not wash feet if water is accumulated where you are standing. In case of performing Ghusl on a stool or on the hard ground, wash feet as well.

Now moisten the body with wet hands, especially in winter season (soap may also be used). Then, pour water three times on the right shoulder, three times on the left shoulder, on the head and then three times on the whole body. Now move a little away from the place of Ghusl and wash feet if not washed during Wuḍū. It is stated on page 42 of the 2nd volume of *Baĥār-e-Sharī’at*: Do not face Qiblaĥ if

Satr is uncovered during Ghusl. If Taĥband[1] is worn, there is no harm in it. During Ghusl, rub the whole body with hands. Make Ghusl at such a place where nobody could see you. Neither talk during Ghusl nor recite any Waẓīfaĥ. After the Ghusl, body can be wiped with a towel etc. Put on cloths immediately after the Ghusl. To offer two Rak'āt Nafl Ṣalāĥ after Ghusl is Mustaḥab provided the time is not Makrūĥ. *(Common books of Ḥanafī jurisprudence)*

Three Farāiḍ of Ghusl

1. Rinsing the mouth
2. Sniffing water into the nose
3. Pouring water on the whole apparent body

(Fatāwā 'Ālamgīrī, vol. 1, pp. 13)

1. Rinsing the mouth

Taking a little water into the mouth and then spitting it out quickly is not sufficient. It is essential that water reach every part and every cavity of the mouth from lips to the end of the throat. In the same way, water must reach the cavities behind the molars [i.e. large back teeth] including the gaps and roots of the teeth, all sides of the tongue and the end of the throat. If you are not fasting, gargle as well (as it is Sunnaĥ to do so). If bits of betel nuts or pieces of meat are stuck in between the teeth, they must be removed. If one suspects harm in case of removing them, she is exempted from removing them.

Prior to making Ghusl, if the pieces of meat etc. are stuck in between the teeth and the Ghusl-making person did not notice them and offered Ṣalāĥ having performed Ghusl without removing them but later on she realized that pieces of meat etc. were stuck in between the teeth, it is now Farḍ for her to remove them and wash that area

[1] A piece of cloth wrapped around the lower part of the body to cover it.

with water. The Ṣalāĥ offered is valid. If a loose tooth is fixed with some filling or wire and water cannot reach beneath the filling or the wire, it is exempted. *(Baĥār-e-Sharī'at, part 2, pp. 38; Fatāwā Razawiyyaĥ, vol. 1, pp. 439-440)*

2. Sniffing water into the nose

Quickly splashing some water onto the tip of the nose is not sufficient. It is essential to wash the inside of the nose up to the end of the soft bone i.e. up to the starting point of the hard bone. This can only be done by sniffing water upwards. Remember if even as much space as a hair-tip is left unwashed, Ghusl will not be valid. If dried mucus has accumulated inside the nose, it is Farḍ to remove it. It is Farḍ to wash the nasal hair as well. *(ibid, ibid, pp. 442, 443)*

3. Ablution of the whole external body

It is obligatory to wash with water each and every part and down (i.e. soft fine hair) of the external body from the hairs of the head to the soles of the feet. There are some body parts which may remain unwashed, if special care is not taken, and Ghusl will not be valid. *(Baĥār-e-Sharī'at, part 2, pp. 39)*

Twenty three cautions for woman during Ghusl

1. If a woman's hair is braided, it is essential to wash only the roots without unbraiding them. However, if the hair is braided so tightly that water cannot reach the roots, it is essential to undo the braids.

2. If the hole of the pierced nose or ears is not closed, it is obligatory to flow water through the holes. Flowing water through the hole of the nose is necessary in Wuḍū, and flowing water through the holes of the nose as well as both ears is necessary in Ghusl.

3. Every single hair of the eyebrows with the skin beneath them must be washed.
4. Wash all the parts of the ears including the mouth of the outer opening of the ears.
5. Wash the back of the ears by lifting the hair behind them.
6. Wash the joint between the chin and the throat by lifting the head.
7. Lift the arms properly in order to wash the armpits.
8. Wash all sides of the arms.
9. Wash every part of the entire back.
10. Lift the folds of the belly in order to wash it properly.
11. Wash the navel from the inside with water. If you are in doubt whether or not the navel has been washed properly, insert a finger inside it and wash it.
12. Wash every down (i.e. soft hair) of the body from root to tip.
13. Wash the joint between the thigh and the area beneath the navel.
14. If you are sitting when performing Ghusl, wash the joint between the thigh and the shank.
15. Wash the part where both buttocks join, especially when performing Ghusl in a standing position.
16. Flow water over all sides of the thighs.
17. Flow water over all sides of the shanks.
18. Lift up the sagging breasts and flow water beneath them.
19. Wash the line where the belly and breasts meet.
20. Wash all external parts of the vagina carefully (above and below every fold of skin).

21. It is Mustaḥab, not Farḍ, to wash the vagina from the inside by inserting a finger.

22. If a woman is taking the ritual bath after her menses or post-natal bleeding has stopped, it is Mustaḥab for her to clean the traces of blood from within the vagina with a piece of cloth. *(Baĥār-e-Sharī'at, part 2, pp. 39-40)*

23. It is Farḍ to remove nail polish from the nails otherwise Wuḍū and Ghusl will not be valid. However, there is no harm in henna colour.

Bandaged wound

If a bandage is wrapped around a wound and it is harmful to undo the bandage, then mere passing a wet hand over the bandage will be sufficient in this case. Likewise, if it is injurious to wash some part of the body due to a disease or pain, passing a wet hand over it instead of washing it is sufficient. The bandage must not cover any unwounded or unaffected area of the body part; otherwise passing a wet hand over it will not be sufficient. If it is not possible to wrap the bandage on the wound without covering additional and unwounded areas of the part e.g. if the wound is on the upper part of the arm but the bandage is wrapped around the arm covering unwounded area as well, it is Farḍ to wash the unwounded part by uncovering it provided it is possible to uncover it.

But if it is impossible to uncover it or although it is possible to uncover it, she will not be able to wrap the bandage again like before, increasing the risk of further harming the wound, it is sufficient to pass a wet hand over the whole bandage in this case. The unwounded part under the bandage will also be exempted from washing.

(Baĥār-e-Sharī'at, part 2, pp. 40)

Five causes of Ghusl being Farḍ

1. Discharge of semen from the organ after it has left its origin due to lust.

2. Nocturnal emission (ejaculation of semen during sleep).

3. Putting the head of the penis into the vagina of a woman or anus of a man regardless of whether or not in a state of lust, and whether or not ejaculation takes place. It is Farḍ for both of them to perform Ghusl provided both are adult. If one of them is adult Ghusl is Farḍ for him. Although the other one is a minor and Ghusl is not Farḍ for them, they will be asked to do Ghusl.

4. After the menses have stopped.

5. After the post-natal bleeding has stopped.

(Baĥār-e-Sharī'at, part 2, pp. 43, 45, 46)

Ghusl does not become Farḍ in following cases

1. If semen moves from its origin without lust e.g. semen is discharged as a result of lifting weight or falling from a higher place or due to stress applied during defecation, Ghusl will not become Farḍ but Wuḍū will become invalid.

2. If semen is thin and its drops are discharged without lust when urinating or doing any work, Ghusl will not become Farḍ but Wuḍū will become invalid.

3. If someone thinks that nocturnal emission has occurred but there is no trace of it on the clothing etc, Ghusl is not Farḍ.

(Baĥār-e-Sharī'at, part 2, pp. 43)

Method of Ghusl in flowing water

If someone makes Ghusl in flowing water such as in a river or a canal, and stays in the water for a while, the Sunan of washing the body thrice, maintaining order in washing and making Wuḍū will all get fulfilled. It is not also required to move the body parts three times in flowing water. However, in case of making Ghusl in the still water of a pool etc., one is required to move the body parts thrice to act upon the Sunnaĥ of washing the body thrice. In case of standing in the rain (or under a tap or a shower) the rulings of flowing water will apply. When making Wuḍū with flowing water, it is sufficient to keep the body parts, washed in Wuḍū, under water for a while. Similarly, while making Wuḍū with still water, moving the body parts thrice under water is a substitute for washing them thrice. *(Baĥār-e-Sharī'at, part 2, pp. 42; Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 1, pp. 320-321)*

In all these cases of Wuḍū and Ghusl, one is required to rinse the mouth and sniff water into the nose. Rinsing the mouth and sniffing water into the nose are Farḍ in Ghusl, whereas Sunnat-ul-Muakkadaĥ in Wuḍū.

Ruling of shower is same as that of flowing water

It is stated in (the unpublished version of) *Fatāwā Aĥl-e-Sunnat*: In case of making Ghusl under a shower (or a tap), the rulings of making Ghusl in flowing water will apply. That is, if the Ghusl-making person remains under water for as long as one can make Wuḍū and Ghusl, the Sunan of washing the body parts three times will get fulfilled.

It is stated in *Durr-e-Mukhtār* that if one stays in flowing water or in a large pond or in the rain for as long as one can make Ghusl and Wuḍū, she will be considered to have fulfilled Sunnaĥ completely. *(Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 1, pp. 320)*

Remember! Rinsing the mouth and sniffing water into the nose are required in Ghusl and Wuḍū.

Cautions when using a shower

Ensure that your face or back is not towards the Qiblaĥ when making Ghusl unclothed under a shower. Take the same care when in the toilet. The direction of the face or the back being towards the Qiblaĥ means the face or the back is within 45° towards the Qiblaĥ. Therefore, it is necessary that the direction of the face or the back is out of 45° from the Qiblaĥ.

Five Sunnaĥ-occasions of making Ghusl

It is Sunnaĥ to make Ghusl on (1) Friday (2) Eid-ul-Fiṭr (3) Eid-ul-Aḍḥā (4) the day of ʻArafaĥ (9th Żul-Ḥijja-til-Ḥarām) (5) before putting on Iḥrām.

(Baĥār-e-Sharī'at, part 2, pp. 46; Durr-e-Mukhtār, vol. 1, pp. 339-341)

Twenty four Mustaḥab occasions of making Ghusl

Making Ghusl is Mustaḥab on the following occasions:

1. Holy stay in ʻArafaĥ (2) Holy stay in Muzdalifaĥ
3. Visit to the blessed Ḥaram
4. For presenting oneself in the court of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.
5. For Ṭawāf (6) For entering Minā
7. On the three days when stones are thrown at the Jamarāt
8. Shab-e-Barā-at (9) Shab-e-Qadr

10. The night of ʻArafaĥ (from the sunset of 9th Żul-Ḥijjaĥ to the morning of 10th of Żul-Ḥijjaĥ).
11. For a Mīlād gathering (12) For other blessed gatherings
13. After bathing a deceased person
14. After a mad person has recovered from madness
15. On recovering from unconsciousness
16. On recovering from the state of intoxication
17. For repentance from a sin
18. For wearing new clothes (19) On returning from a journey
20. After the vaginal bleeding due to some disease has stopped
21. For the Ṣalāĥ offered after a solar or lunar eclipse has occurred
22. For Ṣalāt-ul-Istisqā (the Ṣalāĥ for rainfall)
23. In times of fear, extreme darkness and severe storms
24. If there is impurity on the body but one does not know where it is, then it is also Mustaḥab to make Ghusl. *(Baĥār-e-Sharī'at, part 2, pp. 46, 47; Tanvīr-ul-Abṣār, Durr-e-Mukhtār, vol. 1, pp. 341-342)*

Different intentions for one Ghusl

If different causes of Ghusl occur simultaneously, one can make only one Ghusl with different intentions. For instance, if a person who has had a nocturnal emission on Eid that has fallen on a Friday makes Ghusl with the foregoing three intentions, she will be rewarded for all three intentions. *(Baĥār-e-Sharī'at, part 2, pp. 47)*

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّد

If Ghusl intensifies cold, then…?

If a person suffering from cold or eye infection etc. is likely to suffer from other diseases or her disease will get severe in case of making Ghusl from the head, she is allowed to make Ghusl from the neck without washing her head, but she is required to rinse her mouth, sniff water into her nose and pass wet hands over every part of the head. Her Ghusl will be complete in this way. After she has recovered from the disease, she is required to wash only the head; complete Ghusl is not necessary. *(Baĥār-e-Sharī'at, part 2, pp. 40)*

Caution while making Ghusl using bucket

While making Ghusl using a bucket, place the bucket on a stool etc. so that water droplets do not fall into the bucket. Do not also place the mug used for Ghusl on the floor.

Knot in hair

If there is a knot in hair, it is not necessary to untie and wash it during Ghusl. *(Baĥār-e-Sharī'at, part 2, pp. 40)*

Touching religious books without Wuḍū

To touch the books of Fiqĥ[1], Tafsīr[2] and Ḥadīš is Makrūĥ for the person who does not have Wuḍū as well as for the one on whom Ghusl is Farḍ. However, there is no harm in touching them with a cloth even if one is wearing it or using it as scarf. However, touching any Quranic verse or its translation present in these books is Ḥarām. *(Baĥār-e-Sharī'at, part 2, pp. 49)*

[1] Islamic Jurisprudence

[2] Exegesis of the Holy Quran

Recitation of Ṣalāt-'Alan-Nabī ﷺ in state of impurity

There is no harm in reciting Ṣalāt-'Alan-Nabī and Du'ās etc. when Ghusl is Farḍ. But, it is better to rinse the mouth or make Wuḍū before reciting them. *(Baĥār-e-Sharī'at, part 2, pp. 49)* It is also permissible for them to reply to Ażān. *(Fatāwā 'Ālamgīrī, vol. 1, pp. 38)*

If finger has coating of ink...?

If left unwashed due to inattention, flour coating on a cook's nails, ink coating on a writer's nails and stains left by flies and mosquitoes (on anyone's body) will not affect Ghusl. However, after one has noticed the coating, it is necessary to remove it, and to wash that area. The Ṣalāĥ previously offered (without removing the coating due to inattention) is valid. *(Baĥār-e-Sharī'at, part 2, pp. 41)*

When does a female child reach puberty?

Girls before 9 years and boys before 13 years cannot reach puberty. By Sharī'aĥ, both boys and girls will be considered to have reached puberty at the age of 15 years (as per the Ĥijrī calendar) even if no sign of puberty has appeared. If signs appear during the described ages, i.e. if a boy or a girl experiences nocturnal emission (i.e. discharge of semen) whether in the state of wakefulness or sleep or if a girl experiences menses or if a boy gets a girl pregnant or if a girl gets pregnant (due to a sexual intercourse) they will certainly be considered to have reached puberty in each of the above cases.

If no sign has appeared but they declare themselves to have reached puberty, and their apparent condition also does not deny what they have declared, they will be considered to have reached puberty. They will now be required to follow all the rulings of puberty. Growth of a beard or a moustache in boys or that of breasts in girls are not the determining factors. *(Fatāwā Razawiyyaĥ, vol. 19, pp. 630)*

Cause of satanic whispers

Satanic whispers (Wasāwis) are caused by urinating in the bathroom. Sayyidunā ʻAbdullāĥ Bin Mughaffal رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has narrated that the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said, 'No one should urinate in the bathroom where he will be making Ghusl and Wuḍū, because it usually causes satanic whispers.'

(Sunan Abū Dāwūd, vol. 1, pp. 44, Ḥadīš 27)

If the slop of the bathroom is a bit steep, and it is likely that the floor will get pure when flushed after urination, then there is no harm. But it is still better not to urinate there. *(Mirāt-ul-Manājīḥ, vol. 1, pp. 266)*

Acting upon Sunnaĥ brought news of forgiveness

Making Ghusl naked is not Sunnaĥ. Here is a faith-refreshing parable in this context. Sayyidunā Imām Aḥmad Bin Ḥanbal رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ has stated: Some of my companions once went to make Ghusl having removed their clothes. Meanwhile, the following Ḥadīš of the Beloved and Blessed Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم: 'Whoever believes in Allah عَزَّوَجَلَّ and His Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم should not enter the Ḥammām[1] naked but wear Taĥband' occurred to me. So I acted upon the Ḥadīš. After I went to sleep at night, I dreamt and heard a voice from Ghayb: 'O Aḥmad! For you is good news that Allah (عَزَّوَجَلَّ) has forgiven you and has made you the Imām and the religious leader of people by the blessing of acting upon the Sunnaĥ of the Noble Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم.

Sayyidunā Imām Aḥmad Bin Ḥanbal رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ further said that he asked, 'Who are you?' The voice came: 'I am Jibrāīl (عَلَیْہِ السَّلَام).'

(Ash-Shifā, vol. 2, pp. 16)

[1] A large bathroom where many people used to take bath together in past.

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

Cautions when making Ghusl wearing Taĥband

ʻAllāmaĥ Muftī Sharīf-ul-Ḥaq Amjadī عَلَیْہِ رَحْمَۃُ اللّٰہِ الْقَوِی has stated that although it is permissible to make Ghusl naked when alone, it is still preferable not to make Ghusl naked. When making Ghusl wearing Taĥband (or pyjamas or trousers) one should take special care of two things. First, the Taĥband (or the pyjamas etc.) one is wearing during the Ghusl should be pure. Secondly, if there is any impurity on the thigh or any other body part, it should be washed away first. Otherwise, though the Farḍ Ghusl will be valid, the impurity on the body part or Taĥband will not be removed but rather will spread to other body parts. Even many those considered 'VIPs' are unaware of this ruling, let alone ordinary people. *(Nuzĥat-ul-Qārī, vol. 1, pp. 761)* However, if so much water is used during the Ghusl that the impurity which had initially spread has now been properly washed away, meeting the Shar'ī criteria of purity, the Taĥband will also be pure.

Yā Allah عَزَّوَجَلَّ! Enable us to read, understand and explain to others the rulings of Ghusl repeatedly and to make Ghusl according to Sunnaĥ.

اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

SALAH
FOR ISLAMIC SISTERS

تَیَمُّم کا طَرِیقہ

Tayammum ka Tariqah

METHOD OF TAYAMMUM

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ؕ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ؕ

Method of Tayammum*

Excellence of Ṣalāt-'Alan-Nabī ﷺ

The Beloved Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, 'Jibrāīl (عَلَيْهِ السَّلَام) told me that Allah عَزَّوَجَلَّ has said, 'O Muhammad (صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم)! Are you not pleased that anyone from your Ummaĥ send Ṣalāt upon you one time, and I would send ten mercies upon him, and anyone from your Ummaĥ send one Salām, I would send ten Salām upon him.' *(Mishkāt-ul-Maṣābīḥ, vol. 1, pp. 189, Ḥadīš 928)*

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّد

Farāiḍ of Tayammum

There are three Farāiḍ in Tayammum:

1. Intention
2. Passing hands over the entire face
3. Wiping the arms including the elbows

(Baĥār-e-Sharī'at, part 2, pp. 75-77)

Ten Sunan of Tayammum

1. Reciting بِسْمِ اللهِ
2. Hitting the hands over the ground

* Ḥanafī

3. Moving the hands back and forth when placed over the ground
4. Keeping gaps between the fingers
5. Jerking the hands by hitting the base of one thumb against the other taking care not to make a clapping sound
6. Wiping the face first and then the hands
7. Wiping them one after the other without delay
8. Wiping the right arm first and then the left one
9. Making Khilāl [i.e. passing fingers through] the beard
10. Making Khilāl of fingers [i.e. passing fingers of one hand through the gaps of the fingers of the other hand rubbing them together]. This is considered Sunnaĥ when dust has reached around fingers. If dust has not reached, e.g. if hands are hit (for Tayammum) on a thing etc. that has no dust on it, Khilāl of fingers will be Farḍ. There is no need to hit the hands on the ground again for Khilāl. *(Baĥār-e-Sharī'at, part 2, pp. 78)*

Method of Tayammum (Ḥanafī)

Make intention to perform Tayammum. (Remember that intention is the willingness of the heart. To make a verbal intention is preferable. For example, make intention in these words: *I am making Tayammum to gain purity from the state of non-Wuḍū or non-Ghusl or from both, and to make it permissible for me to offer Ṣalāĥ.*) Recite بِسْمِ اللّٰهِ and, with fingers spread wide open, hit hands on some pure object that is earthen-natured (e.g. stones, limestone, bricks, walls, earth etc.) and move the hands back and forth on that object. If hands become excessively dusty, reduce the excessive dust by jerking hands. Wipe the entire face with hands ensuring that no part of the face is left without wiping.

Note that Tayammum will not be valid if even as much space as a hair is left without wiping. Again hit hands on that object like before and wipe both the arms from the fingertips to a bit above the elbows. If you are wearing bracelets, bangles or any other hand jewellery, either move or remove them so that no part of the arm is left without wiping. Tayammum will not be valid if even as much space as a tiny particle is left without wiping. Here is a convenient method of wiping arms during Tayammum. First place the four fingers of the left hand over the back of the right hand, leaving the left thumb, and take the fingers of the left hand from the tips of the fingers of the right hand to the end of the right elbow. Then, bring the palm of the left hand from the other side of the right elbow to the wrist of the right hand. Then, wipe the back of the right thumb with the thumb of the left hand.

In the like manner, wipe the left arm with the right hand. If wiping is made with the palm and the fingers jointly, Tayammum will still be valid whether you pass the palm and fingers jointly from fingers towards elbow or vice versa. But this is contrary to Sunnaĥ. Wiping the head and the feet is not required for Tayammum.

(Baĥār-e-Sharī'at, part 2, pp. 76-78)

Twenty six Madanī pearls of Tayammum

1. The thing that does not turn to ash and neither melts nor softens when burnt is earthen-natured and can be used for Tayammum. Tayammum can be made with sand, limestone, kohl, sulphur, stone, emerald, and other gems, regardless of whether or not dust is present on them. *(Baĥār-e-Sharī'at, vol. 2, pp. 79; Baḥr-ur-Rāiq, vol. 1, pp. 257)*

2. Tayammum can be made with baked bricks and pots made of porcelain or clay. However, Tayammum is not allowed if these

things are coated with some non-earthen material e.g. glass. *(Baĥār-e-Sharī'at, vol. 2, pp. 80)*

3. The dust, stone etc. that is used for Tayammum must be pure i.e. there should be no traces of impurity on it. Even if the traces of impurity have disappeared due to evaporation, it is not permissible to make Tayammum with it. *(ibid, pp. 79)* If a piece of land, a wall or mud on the ground is impure but has dried, causing the traces of impurity to vanish because of wind or sunshine, they are pure for Ṣalāĥ, but cannot be used for Tayammum.

4. Mere suspicion that it may have been impure is useless and will cause no effect. *(ibid, pp. 79)*

5. A piece of wood, cloth, carpet etc. can be used for Tayammum if it is covered in so much dust that the impressions of fingers forms on it when hit with hands.

6. Tayammum is permissible from a Masjid or home wall made of lime, mud or brick provided it is not coated with oil paint, plastic paint, matte finish, wall paper or something non-earthen. If marble is fitted on the wall, it can be used for Tayammum.

7. If someone is without Wuḍū; or Ghusl is Farḍ for them and water is not in reach, they are to perform Tayammum in place of Wuḍū and Ghusl. *(Baĥār-e-Sharī'at, pp. 68, vol. 2)*

8. If it is rightly feared that one's illness would intensify or prolong as a result of making Wuḍū or Ghusl, or one has personally experienced that whenever they make Wuḍū or Ghusl, illness intensifies or if a good and qualified Muslim physician who is not Fāsiq advises that water will cause harm, then Tayammum can be made in these cases. *(Baĥār-e-Sharī'at, vol. 2, pp. 68; Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 1, pp. 441, 442)*

9. If water causes harm on bathing from the head, take bath from the neck and wipe the complete head. *(Baĥār-e-Sharī'at, pp. 69, vol. 2)*

10. Tayammum is permissible if availability of water is not known within a radius of one mile. *(ibid)*

11. If Zam Zam water is available in the quantity that one can make Wuḍū with it, then Tayammum is not permissible. *(ibid)*

12. If the weather is bitterly cold and it is strongly feared that bathing would result in death or illness; and there is also no means of protection against cold after taking bath, Tayammum is permissible. *(ibid, pp. 70)*

13. If a prisoner is not allowed to perform Wuḍū, she should perform Tayammum and offer her Ṣalāĥ but repeat this Ṣalāĥ later. If jailers or enemies do not let the prisoner offer Ṣalāĥ, then she is to offer Ṣalāĥ with gestures, and repeat this Ṣalāĥ later on. *(ibid, pp. 71)*

14. If it is suspected that the caravan will go out of sight or train will leave in case of searching water (or making Wuḍū after reaching the place where water is available), Tayammum is permissible. *(Baĥār-e-Sharī'at, vol. 2, pp. 72)* It is stated on page 417 of the third volume of *Fatāwā Razawiyyaĥ*: If it is feared that the train will leave, then one is to perform Tayammum, and is not required to repeat the Ṣalāĥ.

15. When the time is so short that if she starts performing Wuḍū or Ghusl, she will miss the Ṣalāĥ, then in this case, she is allowed to perform Tayammum and offer Ṣalāĥ. After that, she must perform Wuḍū or Ghusl and repeat that Ṣalāĥ.

(Derived from: Fatāwā Razawiyyaĥ, vol. 3, pp. 307)

16. If a woman whose menses or post-natal bleeding has ended does not have access to water, she is required to perform Tayammum. *(Baĥār-e-Sharī'at, vol. 1, pp. 352)*

17. If a person is present at such a place where neither water nor any earthen object is available for Tayammum, she should perform all acts of Ṣalāĥ within that Ṣalāĥ timing without making intention of Ṣalāĥ. *(Baĥār-e-Sharī'at, pp. 75, vol. 2)* On having access to water or earthen object, that Ṣalāĥ will have to be offered after performing Wuḍū or Tayammum.

18. For both Wuḍū and Ghusl, the method of Tayammum is the same. *(Al-Jauĥara-tun-Nayyaraĥ, vol. 1, pp. 28)*

19. If Ghusl is Farḍ on somebody, she does not need to make Tayammum twice for Wuḍū and Ghusl. Instead she can make intention for both in the same Tayammum. If intention is made for only Ghusl or only Wuḍū, it is also sufficient. *(Baĥār-e-Sharī'at, pp. 76, vol. 2)*

20. The acts that invalidate Wuḍū or Ghusl will also invalidate Tayammum. Access to water will also invalidate Tayammum. *(ibid, pp. 82)*

21. If a woman is wearing some jewellery in her nose she must remove it. Otherwise wiping of the part of the nose beneath the jewellery will not be possible. *(ibid, 77)*

22. Wipe the part of the lips that is visible when the mouth is closed in a natural position (not too tight). If someone closes her mouth so tightly that some part of it is not wiped, Tayammum will not be valid. *(ibid)*

23. The same ruling applies in case of closing the eyes very tightly. *(ibid)*

24. If one is wearing a ring or a watch, these must be moved or removed in order to pass the hand beneath them. Islamic sisters should move their bangles in order to wipe the skin beneath them. More care is to be taken whilst performing Tayammum as compared to Wuḍū. *(ibid)*

25. If a sick or such a disabled person who does not have hands and legs cannot perform Tayammum herself, somebody else should help her perform Tayammum. In this case, the helping person does not need to make intention but rather the one being helped in performing Tayammum will have to make her intention. *(ibid, 76; Fatāwā ʻĀlamgīrī, vol. 1, pp. 26)*

26. If a woman needs to make Wuḍū but some Nā-Maḥram man is present, and she is unable to wash her hands and wipe her head having concealed them from him, she can perform Tayammum. *(Fatāwā Razawiyyaḥ referenced, vol. 3, pp. 416)*

Yā Allah عَزَّوَجَلَّ! Bestow upon us the ability to read, understand and explain to others the rulings of Tayammum over and over again and to perform Tayammum according to Sunnaḥ.

اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

SALAH
FOR ISLAMIC SISTERS

جَوابِ اَذان کا طَرِیقَہ

Jawab-e-Azan ka Tariqah

METHOD OF REPLYING TO AZAN

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ؕ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ؕ

Method of Replying to Azan

Crown of pearls

It is stated in *Al-Qaul-ul-Badī'*: After the demise of Sayyidunā Abul 'Abbās Aḥmad Bin Manṣūr عَلَيْهِ رَحْمَةُ اللّٰهِ الْعَفُوْ, someone from Shiraz had a dream in which he saw Sayyidunā Shaykh Aḥmad Bin Manṣūr عَلَيْهِ رَحْمَةُ اللّٰهِ الْعَفُوْ, dressed in a heavenly garment with a crown of pearls on his head, standing in the Miḥrāb (arch) of the main Masjid of Shiraz. The dreaming person asked as to how Allah عَزَّوَجَلَّ treated him, he رَحْمَةُ اللهِ تَعَالٰى عَلَيْه replied, 'I used to recite Ṣalāt upon the Prophet of Raḥmaĥ, the Intercessor of Ummaĥ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم abundantly and this act of mine brought about my success. Allah عَزَّوَجَلَّ not only forgave me and bestowed upon me (this) crown but also made me enter the Heaven.' *(Al-Qaul-ul-Badī', pp. 254)*

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Excellence of replying to Ażān

Amīr-ul-Mu`minīn Sayyidunā 'Umar Bin Khaṭṭāb رَضِیَ اللّٰهُ تَعَالٰى عَنْهُ has narrated that the Holy Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said: When the Muażżin says اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ any one of you should say اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ, when the Muażżin says اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ

he should say اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ, and when the Muażżin says اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ so he should say اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ, when the Muażżin says حَیَّ عَلَی الصَّلٰوۃِ he should say لَاحَوْلَ وَلَا قُوَّۃَ اِلَّا بِاللّٰهِ, when the Muażżin says حَیَّ عَلَی الْفَلَاحِ so he should say لَاحَوْلَ وَلَا قُوَّۃَ اِلَّا بِاللّٰهِ, when the Muażżin says اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ he should say اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ, and when the Muażżin says لَآ اِلٰهَ اِلَّا اللّٰهُ so he should say لَآ اِلٰهَ اِلَّا اللّٰهُ. *(Ṣaḥīḥ Muslim, pp. 203, Ḥadīš 385)*

Commenting on the foregoing Ḥadīš, a renowned exegetist of the Quran, Muftī Aḥmad Yār Khān عَلَیْہِ رَحْمَۃُ الْحَنَّان has stated, 'It is obvious that the sincerity of the heart is required for reply to the entire Ażān. That is, one should reply to the entire Ażān with the sincerity of the heart as no worship is accepted without sincerity.' *(Mirāt-ul-Manājīḥ, vol. 1, pp. 412)*

The replier of Ażān entered the Heaven

Sayyidunā Abū Ĥurayraĥ رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has narrated that a man whose no major and pious deed was known passed away. The Beloved and Blessed Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said in the presence of companions رَضِیَ اللّٰہُ تَعَالٰی عَنْہُم, 'Do you know Allah عَزَّوَجَلَّ has made him enter the Heaven.' People were surprised as apparently he did not perform any major deed. Therefore, one of the companions went to that person's house and asked his widow as to what his special deed was. She replied, 'Although I do not know any of his special deed, he would reply to Ażān whenever he heard it, whether it was day or night.' *(Tārīkh Damishq li Ibn 'Asākir, vol. 40, pp. 412, 413)*

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

The method of replying to Ażān

The Muażżin should utter the Kalimāt of Ażān with pauses. اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ (when uttered together without a pause) are considered one Kalimaĥ. After he has uttered this, he should take a pause for as long as the replier can reply.

(Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 2, pp. 66)

The replier should say اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ during the pause of the Muażżin, i.e. when the Muażżin is silent. She should reply to the other Kalimāt in the same way. When the Muażżin says اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ the first time, she should say:

صَلَّى اللّٰهُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ

May Ṣalāt be upon you, Yā Rasūlallāĥ (صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم)!

(Rad-dul-Muḥtār pp. 84, vol. 2)

When the Muażżin utters these words again, the replier should say:

قُرَّةُ عَيْنِيْ بِكَ يَا رَسُوْلَ اللّٰهِ

Yā Rasūlallāĥ (صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم)! You are the solace of my eyes. (ibid)

Each time, touch your thumb nails to your eyes and say:

اَللّٰهُمَّ مَتِّعْنِيْ بِالسَّمْعِ وَالْبَصَرِ

Yā Allah (عَزَّوَجَلَّ)! Benefit me from my faculties of listening and seeing. (ibid)

Whoever does this, the Holy Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم will take him to Paradise after him. *(Rad-dul-Muḥtār, vol. 2, pp. 84)*

Say لَاحَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ in reply to حَیَّ عَلَی الصَّلٰوۃِ and حَیَّ عَلَی الْفَلَاحِ each time. It is better to say both (what the Muażżin says as well as لَاحَوْلَ) and also add:

مَا شَآءَ اَللّٰهُ كَانَ وَمَالَمْ يَشَأْ لَمْ يَكُنْ

Whatever Allah (عَزَّوَجَلَّ) wanted has happened and whatever He has not wanted has not happened.

(Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 2, pp. 82; Fatāwā ʻĀlamgīrī, vol. 1, pp. 57)

In reply to اَلصَّلٰوۃُ خَیْرٌ مِّنَ النَّوْمِ, say:

صَدَقْتَ وَبَرَرْتَ وَبِالْحَقِّ نَطَقْتَ *You are true and pious and have said the truth.*

(Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 2, pp. 83)

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّد

Eight Madanī pearls about replying to Ażān

1. In addition to the Ażān of Ṣalâh, other Ażān such as the one uttered at the time of the birth of a baby should also be replied. *(Rad-dul-Muḥtār, vol. 2, pp. 82)*

2. There is a commandment of replying to Ażān for the hearer. *(Fatāwā ʻĀlamgīrī, vol. 1, pp. 57)*

3. A Junub (the one who has to perform Ghusl because of intercourse or nocturnal emission) should also reply to Ażān. However, a woman experiencing menses or post-natal bleeding,

those having intercourse or defecating or urinating need not to reply. *(Durr-e-Mukhtār, vol. 2, pp. 81)*

4. When Ażān is going on, one should stop every type of work such as talking, Salām, reply to Salām and even recitation of the Holy Quran etc. for as long as Ażān is being uttered. Listen to the Ażān attentively and reply to it. *(Durr-e-Mukhtār, vol. 2, pp. 86, 87; 'Ālamgīrī, vol. 1, pp. 57)*

5. It is better to stop walking, picking up a utensil, glass etc., keeping food etc., playing with babies, talking by gestures etc. during Ażān.

6. The one talking during Ażān is in the danger of losing faith at the time of death. *(Baĥār-e-Sharī'at, pp. 41, vol. 3)*

7. If an Islamic sister hears more than one Ażān, she is required to reply to the first Ażān only but it is better to reply to all of them. *(Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 2, pp. 82)*

8. If an Islamic sister did not reply during the Ażān and much time has not passed yet, she can still reply. *(Durr-e-Mukhtār, vol. 2, pp. 83, 84)*

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

SALAH

FOR ISLAMIC SISTERS

نَماز کا طَرِیقہ

Namaz ka Tariqah

METHOD OF SALAH

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ؕ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ؕ

METHOD OF SALAH*

Excellence of Ṣalāt-'Alan-Nabī ﷺ

The Prophet of Raḥmaĥ, the Intercessor of Ummaĥ, the Owner of Jannaĥ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, 'On the Day of Judgement, there will be no other shade except the 'Arsh of Allah عَزَّوَجَلَّ. There are three types of people who will be under the shade of the 'Arsh of Allah عَزَّوَجَلَّ. Someone humbly asked, 'Yā Rasūlallāĥ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم who are those people?' The Beloved and Blessed Rasūl صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, '(1) one who removes the worry of anyone from my Ummaĥ (2) one who revives my Sunnaĥ (3) one who recites Ṣalāt abundantly upon me.' *(Al-Budū-rus-Sāfiraĥ fī Umūr-il-Ākhiraĥ lis-Suyūṭī, pp. 131, Ḥadīš 366)*

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

O Islamic sisters! Countless virtues of offering Ṣalāĥ and severe torment for missing it are stated in the Holy Quran and Aḥādīš. Allah عَزَّوَجَلَّ says in the 9th verse of Sūraĥ Al-Munāfiqūn in part 28:

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُلْهِكُمْ اَمْوَالُكُمْ وَلَاۤ اَوْلَادُكُمْ عَنْ ذِكْرِ اللّٰهِ ۚ وَمَنْ يَّفْعَلْ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ۝٩

* Ḥanafī

(Part 28, Sūraĥ Al-Munāfiqūn, verse 9)

Sayyidunā Imām Muhammad Bin Aḥmad Żaĥabī عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِى has narrated that the exegetists have said, 'In this verse, the remembrance of Allah عَزَّوَجَلَّ refers to the five daily Ṣalāĥ, therefore, the one who does not offer Ṣalāĥ at its specified time because of being occupied with wealth (i.e. trading), sustenance, employment, needs and children, is amongst those who will suffer a loss.'

(Kitāb-ul-Kabāir, pp. 20)

Very first question on the Day of Judgement

The Beloved and Blessed Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, 'On the Day of Judgement, the very first question to be asked about the deeds of man will be about his Ṣalāĥ. If Ṣalāĥ is complete he will succeed but if it is incomplete, he will be disgraced and will bear loss.' *(Kanz-ul-'Ummāl, vol. 7, pp. 115, Raqm 18883)*

Nūr for Ṣalāĥ-offering-person

The Beloved and Blessed Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, 'The one who protects Ṣalāĥ, the Ṣalāĥ will become Nūr, evidence and salvation for him on the Day of Judgement; and the one who does not protect it, there will be no Nūr, evidence and salvation for him on the Day of Judgement. Such a person will be kept with Pharaoh, Qārūn, Ĥāmān and Ubayy Bin Khalaf on the Day of Judgement.' *(Majma'-uz-Zawāid, vol. 2, pp. 21, Ḥadīš 1611)*

With whom will people be resurrected?

O Islamic sisters! Sayyidunā Imām Muhammad Bin Aḥmad Żaĥabī عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِى has narrated, 'Some scholars رَحِمَهُمُ اللّٰهُ السَّلَام are of the

opinion that the one who does not offer Ṣalāĥ will be resurrected with these four persons (i.e. Pharaoh, Qārūn, Ĥāmān and Ubayy Bin Khalaf) because people usually miss their Ṣalāĥ due to wealth, rule, ministry and trade.'

The one who misses Ṣalāĥ due to being occupied with the state affairs will be resurrected with Pharaoh. The one who misses Ṣalāĥ owing to wealth will be resurrected with Qārūn. If the reason of missing Ṣalāĥ is ministry, he will be resurrected with Ĥāmān, a minister of Pharaoh, and if the reason of missing Ṣalāĥ is trade, he will be resurrected with Ubayy Bin Khalaf, the head trader of the unbelievers in Makka-tul-Mukarramaĥ.' *(Kitāb-ul-Kabāir, pp. 21)*

Ṣalāĥ even in severely wounded state

When Sayyidunā 'Umar Fārūq-e-A'ẓam رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ was seriously wounded as a result of a deadly attack, he was told, 'Yā Amīr-ul-Mu`minīn, (it is time to offer) Ṣalāĥ!' He رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ said, 'Yes, listen! The one who does not offer Ṣalāĥ has no share in Islam.' He رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ then offered Ṣalāĥ despite being severely wounded. *(ibid, pp. 22)*

Deserving of hellfire for thousands of years

A'lā Ḥaḍrat, Imām-e-Aĥl-e-Sunnat, Maulānā Shāĥ Imām Aḥmad Razā Khān عَلَیْہِ رَحْمَۃُ الرَّحْمٰن has stated on pages 158 and 159 of the 9th volume of *Fatāwā Razawiyyaĥ*: After faith and rectification of beliefs, Ṣalāĥ is the most important and greatest right among all the rights of Allah عَزَّوَجَلَّ. To offer only Ṣalāt-ul-Jumu'aĥ and Ṣalāt-ul-Eid or to offer five daily Ṣalāĥ irregularly is not a guarantee of absolution. Whoever deliberately misses even one time Ṣalāĥ deserves torment of Hell for thousands of years unless she repents and offers the

missed Ṣalāĥ as Qaḍā. If Muslims utterly give up meeting, talking and sitting with such a person, she does deserve it. Allah عَزَّوَجَلَّ says:

وَ اِمَّا یُنْسِیَنَّكَ الشَّیْطٰنُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرٰى مَعَ الْقَوْمِ الظّٰلِمِیْنَ ﴿۶۸﴾

(Part 7, Sūraĥ Al-An'ām, verse 68)

Causes of Nūr or darkness on Ṣalāĥ

Sayyidunā 'Ubādaĥ Bin Ṣāmit رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has narrated that the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said, 'Whosoever makes a perfect Wuḍū and then stands for Ṣalāĥ and completes the Rukū', Sujūd and Qirā`at, so the Ṣalāĥ says: May Allah عَزَّوَجَلَّ protect you as you have protected me. Then the Ṣalāĥ is taken towards the sky, and for it is brightness and Nūr. Therefore, the doors of the sky are opened for it. Then it is presented in the court of Allah عَزَّوَجَلَّ and it intercedes for the person who has offered it. If the Ṣalāĥ-offering person does not complete its Rukū', Sujūd and Qirā`at, so the Ṣalāĥ says: May Allah عَزَّوَجَلَّ ruin you as you have wasted me. Then the Ṣalāĥ covered in darkness is taken towards the sky. The doors of the sky are closed for it. Then it is folded like an old piece of cloth and thrown onto the face of that Ṣalāĥ-offering person.'

(Kanz-ul-'Ummāl, vol. 7, pp. 129, Raqm 19049)

Cause of bad end

Sayyidunā Imām Bukhārī عَلَیْہِ رَحْمَۃُ اللّٰہِ الْبَارِی has said that Sayyidunā Ḥuzayfaĥ Bin Yamān رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ saw a person performing Rukū' and Sujūd improperly during his Ṣalāĥ, so he رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ said to the person, 'If you die whilst offering Ṣalāĥ in the way as you have just offered, your death will not take place in accordance with the teachings of the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم.' *(Ṣaḥīḥ Bukhārī, vol. 1, pp. 284, Ḥadīš 808)*

It is also narrated in Sunan Nasāī that he رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ asked (the person), 'How long have you been offering Ṣalāĥ like this?' The person replied, 'For forty years.' He رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ said, 'You have not offered Ṣalāĥ at all since the past forty years. If you die in this state, your death will not take place according to the religion of Sayyidunā Muhammad Mustafa صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم.' *(Sunan Nasāī, pp. 225, Ḥadīš 1309)*

Thief of Ṣalāĥ

Sayyidunā Abū Qatādaĥ رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has narrated that the Beloved and Blessed Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said, 'The worst thief amongst people is the one who steals from Ṣalāĥ.' He صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم was humbly asked, 'Yā Rasūlallāĥ صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم! How is theft committed in Ṣalāĥ?' He صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم replied, 'To offer Ṣalāĥ without properly performing Rukū' and Sujūd [is theft in Ṣalāĥ].' *(Musnad Imām Aḥmad Bin Ḥanbal, vol. 8, pp. 386, Ḥadīš 22705)*

Two types of thieves

Commenting on the foregoing Ḥadīš, the famous exegetist of the Holy Quran, Muftī Aḥmad Yār Khān عَلَیْہِ رَحْمَۃُ اللّٰہِ الْمَنَّان has said, 'It has become obvious that the thief of Ṣalāĥ is worse than that of money as the thief of money gains at least some profit though they are punished but the thief of Ṣalāĥ will be punished fully and will not gain any benefit. The thief of money violates the right of people but the thief of Ṣalāĥ violates that of Allah عَزَّوَجَلَّ. It is the condition of those who offer defective Ṣalāĥ. So those who do not offer Ṣalāĥ at all should learn a lesson.' *(Mirāt-ul-Manājīḥ, vol. 2, pp. 78)*

O Islamic sisters! Many people do not offer Ṣalāĥ at all and even most of those offering Ṣalāĥ are deprived of offering Ṣalāĥ properly due to the lack of interest in learning Sunnaĥ. Therefore, a brief method of offering Ṣalāĥ is presented. Please read it very carefully and correct your Ṣalāĥ.

Method of Ṣalāĥ for Islamic sisters (Ḥanafī)

Stand erect facing the Qiblaĥ in the state of Wuḍū with a distance of four fingers between feet. Now raise both hands up to the shoulders without bringing them out of the shawl. Fingers should neither be too close to each other nor too wide apart. Instead, they should remain in a normal position with palms facing the Qiblaĥ and eyes focused on the place of Sajdaĥ. Now (in your heart) make a firm intention of the Ṣalāĥ you are about to offer. To say it verbally is better (for example, '*I intend to offer four Rak'āt of today's Farḍ Ṣalāt-uẓ-Ẓuĥr*'). Now, utter Takbīr Taḥrīmaĥ (اَللّٰهُ اَكْبَرُ) lowering your hands. Place the left palm on the chest beneath the bosoms and put the right palm over the back of the left palm. Now recite Šanā in these words:

سُبْحٰنَكَ اللّٰهُمَّ وَ بِحَمْدِكَ

وَ تَبَارَكَ اسْمُكَ وَ تَعَالٰى جَدُّكَ وَ لَآ اِلٰهَ غَيْرُكَ ط

Glory is to You Yā Allah (عَزَّوَجَلَّ)! I praise You, Blessed is Your name, Your greatness is lofty and none is worthy of worship except You.

Then recite the Ta'awwuż:

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

I seek refuge of Allah عَزَّوَجَلَّ from the accursed satan.

Then recite the Tasmiyaĥ:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Allah's name I begin with, the Most Kind, the Most Merciful.

Then recite the whole of Sūraĥ Al-Fātiḥaĥ:

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۙ﴿۱﴾ الرَّحْمٰنِ الرَّحِيْمِ ۙ﴿۲﴾ مٰلِكِ يَوْمِ الدِّيْنِ ؕ﴿۳﴾
اِيَّاكَ نَعْبُدُ وَ اِيَّاكَ نَسْتَعِيْنُ ؕ﴿۴﴾ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ۙ﴿۵﴾ صِرَاطَ
الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ ۙ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ ۧ﴿۷﴾

After you have finished Sūraĥ Al-Fātiḥaĥ, utter اٰمِيْن (Āmīn) in a low voice and then recite either three short verses or one long verse that is equivalent to three short verses or any Sūraĥ such as Sūraĥ Al-Ikhlāṣ.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Allah's name I begin with, the Most Kind, the Most Merciful.

قُلْ هُوَ اللّٰهُ اَحَدٌ ۚ﴿۱﴾ اَللّٰهُ الصَّمَدُ ۚ﴿۲﴾ لَمْ يَلِدْ ۙ وَلَمْ يُوْلَدْ ۙ﴿۳﴾ وَلَمْ
يَكُنْ لَّهٗ كُفُوًا اَحَدٌ ۚ﴿۴﴾

Now bow down for Rukū' uttering اَللّٰهُ اَكْبَرُ. Bow slightly in Rukū' i.e. to the extent of placing hands on the knees. Neither apply weight to the knees nor hold them; fingers should be close together and legs should be slightly bent i.e. not completely straight, like men. *(Fatāwā 'Ālamgīrī, vol. 1, pp. 74)*

Recite [1]سُبْحٰنَ رَبِّيَ الْعَظِيْمِ at least thrice in Rukū'. Then utter the Tasmī' [2]سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ and stand erect. To stand after Rukū' is called Qawmaĥ. Then recite [3]اَللّٰهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ. Then, go down for Sajdaĥ uttering اَللّٰهُ اَكْبَرُ first placing your knees on the ground, then the hands and then the head (the nose first and then the forehead) in between your hands. Make it sure that the nasal bone (not just the tip of the nose) and the forehead properly rest on the ground. In Sajdaĥ, focus eyesight at the nose. Perform Sajdaĥ keeping the parts of the body close together, i.e. arms touching sides, belly touching thighs, thighs touching shins and shins touching the ground. Draw feet out towards the right side.

Now recite [4]سُبْحٰنَ رَبِّيَ الْاَعْلٰى at least three times. Then lift the head i.e. the forehead first then the nose and then the hands. Draw both feet out towards the right side and then sit on the left buttock. Place the right and the left hand in the middle of the right and the left thigh respectively. Sitting in between two Sujūd is called Jalsaĥ. One must stay in this position for as long as سُبْحٰنَ الله can be uttered at least once (to utter [5]اَللّٰهُمَّ اغْفِرْلِيْ in Jalsaĥ is Mustaḥab). Now perform

[1] Glory to my Magnificent Rab (عَزَّوَجَلَّ)

[2] Allah (عَزَّوَجَلَّ) heard whoever praised Him

[4] Pure is my Rab (عَزَّوَجَلَّ), the Greatest

[5] Yā Allah (عَزَّوَجَلَّ) forgive me

the second Sajdaĥ uttering اَللّٰهُ اَكْبَرُ in the same way as the first one. Now raise the head first. Then stand up keeping your weight over your toes with your hands placed on your knees. Do not lean hands unnecessarily on the ground whilst standing up. You have now completed one Rak'at.

Now in the second Rak'at, start with بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ and then recite Sūraĥ Al-Fātiḥaĥ and some other Sūraĥ, then perform Rukū' and Sujūd as you did in the first Rak'at. Lift the head from Sajdaĥ and draw both feet out towards the right side and then sit on the left buttock. Place the right and the left hand in the middle of the right and the left thigh respectively. To sit after the second Sajdaĥ of the second Rak'at is called Qa'daĥ. Now recite TashaĥĥudTashaĥĥud in Qa'daĥ:

اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلَوٰتُ وَالطَّيِّبٰتُ ط اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ ط اَلسَّلَامُ عَلَيْنَا وَعَلٰى عِبَادِ اللّٰهِ الصّٰلِحِيْنَ ط اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ ۝

All types of worship i.e. oral, physical and monetary are for Allah (عَزَّوَجَلَّ). Salutation be upon you Yā Nabī (صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم) and the mercy and blessings of Allah (عَزَّوَجَلَّ). Salutation be upon us and the pious bondmen of Allah. I testify that there is none worthy of worship except Allah (عَزَّوَجَلَّ) and I testify that Muhammad (صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم) is His (distinguished) bondman and Rasūl.

When you are about to utter the word 'لَآ' in TashaĥĥudTashaĥĥud, form a circle with the middle finger and the thumb of your right hand and place

the tips of your ring finger and the little finger at the palm; as soon as you begin to utter the word 'لَآ' (immediately after 'اَشْهَدُ اَلْ'), raise your index finger without waving it from side to side. When you reach 'اِلَّا' put it down and straighten all of your fingers instantly. If you are offering more than two Rak'āt, stand up erect uttering اَللّٰهُ اَكْبَرُ.

If it is a Farḍ Ṣalāĥ, recite بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ and Sūraĥ Al-Fātiḥaĥ in the third and fourth Rak'at. To recite an additional Sūraĥ is not required. The rest of acts must be performed in the same way as stated above. However, if it is a Sunnaĥ Ṣalāĥ or a Nafl Ṣalāĥ, then a Sūraĥ will be added after Sūraĥ Al-Fātiḥaĥ in the third and the fourth Rak'at. After you have offered all four Rak'āt, sit for Qa'daĥ Akhīraĥ, and recite Tashaĥĥud and then Durūd Ibrāĥīm عَلَيْهِ السَّلَام.

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰٓى اِبْـرَاهِيْمَ وَعَلٰٓى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ۝ اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰٓى اِبْـرَاهِيْمَ وَعَلٰٓى اٰلِ اِبْـرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ۝

O Allah (عَزَّوَجَلَّ) send Durūd on (our Master) Muhammad and on his descendents as You sent Durūd on (our Master) Ibrāĥīm and his descendents. Indeed You alone are praiseworthy and Glorious. O Allah (عَزَّوَجَلَّ) shower Your blessings on (our Master) Muhammad and his descendents as You showered blessings on (our Master) Ibrāĥīm and his descendents. Indeed You are praiseworthy and Glorious.

Then recite any Du'ā Māšūraĥ (any Du'ā contained either in the Holy Quran or in Ḥadīš is called Du'ā Māšūraĥ) e.g.

(اَللّٰهُمَّ) رَبَّنَآ اٰتِنَا فِي الدُّنْيَا حَسَنَةً

وَّ فِي الْاٰخِرَةِ حَسَنَةً وَّ قِنَا عَذَابَ النَّارِ ﴿۲۰۱﴾

Then, to finish the Ṣalāĥ, first turn the face towards the right shoulder saying اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ and then towards the left shoulder saying the same words. The Ṣalāĥ has been completed. *(Derived from: Baĥār-e-Sharī'at, part 3, pp. 72-75 etc.)*

Attention please!

Islamic sisters! Some of the acts described in the method of Ṣalāĥ are Farḍ, without which Ṣalāĥ will not be valid, whereas some acts are Wājib, leaving which deliberately is a sin. Repenting of it and repeating such a Ṣalāĥ is Wājib.

In case of missing a Wājib forgetfully, Sajdaĥ Saĥw becomes Wājib. Some of the acts in Ṣalāĥ are Sunnat-ul-Muakkadaĥ; making a habit of missing a Sunnat-ul-Muakkadaĥ is a sin. Similarly, some of the acts in Ṣalāĥ are Mustaḥab; performing a Mustaḥab is an act of Šawāb while leaving a Mustaḥab is not a sin. *(ibid, pp. 75)*

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّد

Six pre-conditions of Ṣalāĥ

1. Ṭaĥāraĥ (purity)

The body and clothes of the Ṣalāĥ-offering person as well as the place where Ṣalāĥ is being offered must be pure from all types of impurities. *(Sharḥ-ul-Wiqāyaĥ, vol. 1, pp.156)*

2. Satr-e-'Awrat (veiling)

1. It is compulsory for Islamic sisters to cover their whole body except the following five parts: the face, both palms and the soles of both feet. *(Durr-e-Mukhtār, vol. 2, pp. 95)* However, according to a valid verdict, the Ṣalāĥ of an Islamic sister will be valid even if her both hands up to wrists and feet up to ankles are completely uncovered.

2. If some Islamic sister is wearing such thin clothes that expose such a part of the body which is Farḍ to be concealed in Ṣalāĥ, or that expose the colour of the skin (of that part), the Ṣalāĥ will not be valid. *(Baĥār-e-Sharī'at, part 3, pp. 48; Fatāwā 'Ālamgīrī, vol. 1, pp. 58)*

3. Nowadays, the fashion of wearing thin clothing is growing. Wearing such thin clothing that exposes any part of Satr is Ḥarām even when not offering Ṣalāĥ. *(Baĥār-e-Sharī'at, part 3, pp. 48)*

4. Wearing such thick skin-tight clothing that does not expose the colour of the body but reveals the shape of Satr will not invalidate the Ṣalāĥ but it is not permissible for other people to look at that part of the body. *(Rad-dul-Muḥtār, vol. 2, pp. 103)* Coming in front of others wearing such skin-tight clothing is prohibited and it is more strictly forbidden for women.

(Baĥār-e-Sharī'at, part 3, pp. 48)

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

3. Istiqbāl-e-Qiblaẖ

Istiqbāl-e-Qiblaẖ means facing the Qiblaẖ during Ṣalāẖ.

1. If a Ṣalāẖ-offering person turns her chest deliberately from the Qiblaẖ without a valid Shar'ī reason, her Ṣalāẖ will become invalid although she turns it back to the Qiblaẖ instantly. If her chest turns unintentionally and she turns it back to the Qiblaẖ within the amount of time in which 'سُبْحٰنَ الله' can be uttered thrice, her Ṣalāẖ will not become invalid. *(Munya-tul-Muṣallī, pp. 193; Al-Baḥr-ur-Rāiq, vol. 1, pp. 497)*

2. If only the face turns from the Qiblaẖ, it is Wājib to turn it back to the Qiblaẖ instantly. Although Ṣalāẖ will not become invalid in this case, it is Makrūẖ Taḥrīmī to do so without a valid Shar'ī reason. *(ibid)*

3. If an Islamic sister is present at such a place where there is neither any means to know the direction of the Qiblaẖ nor is any such Muslim whom she may ask the direction, so in this case, she has to do Taḥarrī, i.e. ponder (as to where the direction of the Qiblaẖ may be). She should turn towards the direction where her heart guides her. This will be considered the direction of the Qiblaẖ for her. *(Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 2, pp. 143)*

4. If an Islamic sister who has offered Ṣalāẖ doing Taḥarrī came to know later on that the direction in which she had offered Ṣalāẖ was not the correct direction of the Qiblaẖ, her Ṣalāẖ will still be valid; it does not need to be repeated. *(Tanvīr-ul-Abṣār, vol. 2, pp. 143)*

5. If an Islamic sister is offering Ṣalāĥ doing Taḥarrī, meanwhile, another Islamic sister starts offering Ṣalāĥ facing the same direction following suit without doing Taḥarrī, her Ṣalāĥ will not be valid. She will have to do her own Taḥarrī.

(Rad-dul-Muḥtār, vol. 2, pp. 143)

4. Waqt (timings)

It is necessary to offer Ṣalāĥ within its stipulated time. For example, if today's Ṣalāt-ul-'Aṣr is to be offered, it is necessary that the time of 'Aṣr has begun. Ṣalāt-ul-'Aṣr will not be valid if offered before its time begins.

1. Usually, the timetable (of Ṣalāĥ) is displayed in Masājid. The timings of Ṣalāĥ can easily be ascertained with the help of the time-tables compiled by reliable Tawqīt Dān (experts in Ṣalāĥ/ fasting timings) and certified by Aĥl-us-Sunnaĥ scholars. اَلْحَمْدُلِلّٰه عَزَّوَجَلَّ! For the convenience of the Muslims, the timetable of Ṣalāĥ, Saḥarī and Iftārī of virtually the entire world is available on the website of Dawat-e-Islami (www.dawateislami.net).

2. It is Mustaḥab for Islamic sisters to offer Ṣalāt-ul-Fajr in its initial time. As for other Ṣalāĥ, it is better for them to wait for men's Jamā'at, and to offer Ṣalāĥ after the Jamā'at has ended.

(Durr-e-Mukhtār, vol. 2, pp. 30)

Three Makrūĥ times

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

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

3. From Niṣf-un-Naĥār to the time when the sun begins to decline. No Ṣalāĥ, whether it is Farḍ, Wājib, Nafl or Qaḍā is permissible during these three timings. However, if someone has not offered

Ṣalāt-ul-ʻAṣr and Makrūĥ time has begun, she can still offer it, but delaying Ṣalāĥ to this extent is Ḥarām. *(ʻĀlamgīrī, vol. 1, pp. 52; Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 2, pp. 37; Baĥār-e-Sharīʻat, part 3, pp. 22)*

If the Makrūĥ time begins during Ṣalāt-ul-ʻAṣr, then...?

The Salām of Ṣalāt-ul-ʻAṣr should be performed at least 20 minutes before the sunset. Aʼlā Ḥaḍrat Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن has said, 'It is preferable to delay Ṣalāt-ul-ʻAṣr as long as possible, but it should be completed before the Makrūĥ time begins.' *(Fatāwā Razawiyyaĥ referenced, vol. 5, pp. 156)* 'If someone takes the precaution and lengthens Ṣalāĥ so much that the Makrūĥ time begins during her Ṣalāĥ, even then, she will not be objected to.' *(ibid, pp. 139)*

5. Niyyaĥ (intention)

Niyyaĥ means firm intention in the heart. *(Tanvīr-ul-Abṣār, vol. 2, pp. 111)*

1. Although verbal intention is not necessary, it is better provided the intention is present in the heart. *(Fatāwā ʻĀlamgīrī, vol. 1, pp. 65)* Further, making intention in Arabic language is not also necessary; it can be made in any other language. *(Derived from: Durr-e-Mukhtār, vol. 2, pp. 113)*

2. As regards intention, there is no significance of verbal utterance. For example, if the intention of Ṣalāt-uẓ-Ẓuĥr is present in the heart but the word 'Aṣr instead of Ẓuĥr is mistakenly uttered, Ṣalāt-uẓ-Ẓuĥr will still be valid. *(ibid, pp. 112)*

3. The least level of the validity of intention is that if someone asks the Ṣalāĥ-offering person as to which Ṣalāĥ she is going to offer, she should reply promptly. If she has to recall before replying, then her Ṣalāĥ will not be valid. *(ibid, pp. 113)*

4. If the Ṣalāĥ is Farḍ, the intention of Farḍ is also necessary. For example, the intention '*I am going to offer the Farḍ of today's Ẓuĥr*' is to be present in the heart. *(Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 2, pp. 117)*

5. Even though it is correct to make just a general intention of Ṣalāĥ for Nafl, Sunnaĥ and Tarāwīḥ, but it is safer to make the intention of Tarāwīḥ or current Sunnaĥ while offering Tarāwīḥ. As for other Sunnaĥ Ṣalāĥ, one should make the intention of Sunnaĥ or that of following the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم because some Mashāikh (scholars) consider a general intention insufficient for Sunnaĥ Ṣalāĥ. *(Munya-tul-Muṣallī, pp. 225)*

6. For Nafl Ṣalāĥ, a general intention of Ṣalāĥ is sufficient even if 'Nafl' is not included in the intention. *(Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 2, pp. 116)*

7. The intention '*My face is towards the Qiblaĥ*' is not a condition. *(Durr-e-Mukhtār, vol. 2, pp. 129)*

8. It is necessary to make the intention of Wājib for a Wājib Ṣalāĥ and it has to be specified as well. For example, Nażr (votive), post-Ṭawāf Ṣalāĥ (i.e. Wājib-uṭ-Ṭawāf) or the Nafl Ṣalāĥ that becomes invalid or is deliberately cancelled, because the Qaḍā of such a Ṣalāĥ is also Wājib.

9. Though Sajdaĥ Shukr [i.e. prostration of gratitude] is Nafl, its intention is also necessary. For example, the intention '*I am going to perform Sajdaĥ Shukr*' is to be present in the heart. *(Rad-dul-Muḥtār, vol. 2, pp. 120)*

10. According to the author of '*Naĥr-ul-Fāiq*', intention is necessary even for Sajdaĥ Saĥw, *(ibid)* i.e. one has to make intention in the heart that she is performing Sajdaĥ Saĥw. [Details of Sajdaĥ Saĥw are given on page 117.]

6. Takbīr Taḥrīmaĥ

Starting Ṣalāĥ by uttering اَللّٰهُ اَكْبَرُ is compulsory.

(Baĥār-e-Sharī'at, part 3, pp. 77)

Seven Farāiḍ of Ṣalāĥ

There are seven Farāiḍ in Ṣalāĥ.

(1) Takbīr Taḥrīmaĥ (2) Qiyām (3) Qirā`at (4) Rukū' (5) Sujūd (6) Qa'daĥ Akhīraĥ (7) Khurūj-e-Biṣun'iĥī.

(Durr-e-Mukhtār, vol. 2, pp. 158-170; Baĥār-e-Sharī'at, part 3, pp. 75)

1. Takbīr Taḥrīmaĥ

In fact, Takbīr Taḥrīmaĥ (also called Takbīr-e-Aūlā) is one of the preconditions for Ṣalāĥ but it is also included in the Farāiḍ because it is closely attached to the acts of Ṣalāĥ. *(Ghunyaĥ, pp. 256)*

1. If an Islamic sister is unable to pronounce Takbīr because of dumbness or loss of the faculty of speaking due to any other reason, she does not have to utter it; just making intention in the heart is sufficient for her. *(Durr-e-Mukhtār, vol. 2, pp. 220)*

2. If the word 'اللّٰه' (Allah) is mispronounced as 'اٰللّٰهُ' (Āllāĥ) or the word 'اَكْبَر' (Akbar) as 'اَكْبَر' (Ākbar) or 'اَكْبَار' (Akbār), the Ṣalāĥ will be invalid. If anyone deliberately utters any of these words despite understanding their Fāsid (wrong) meaning, she will become a Kāfir (unbeliever). *(Durr-e-Mukhtār, vol. 2, pp. 218)*

2. Qiyām

1. The least level of Qiyām is that if the hands are stretched, they should not reach the knees, whereas complete Qiyām is to stand erect. *(Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 2, pp. 163)*

2. The duration of Qiyām and that of Qirā`at is the same; standing in Qiyām is Farḍ, Wājib or Sunnaĥ for as long as Farḍ Qirā`at, Wājib Qirā`at or Sunnaĥ Qirā`at is made respectively. *(ibid)*

3. Qiyām is Farḍ for Farḍ and Witr Ṣalāĥ, and for the two Rak'āt Sunnaĥ of Fajr Ṣalāĥ. If anyone offers any of these Ṣalāĥ sitting without a valid reason, Ṣalāĥ will not be valid. *(ibid)*

4. Having only a slight pain when standing is not a valid excuse. An Islamic sister can be exempted from Qiyām when she is unable to stand or to perform Sajdaĥ, or when her wound bleeds due to standing or performing Sajdaĥ, or her Satr is exposed, or she is quite unable to do Qirā`at. Similarly, if an Islamic sister is able enough to stand, but it will result in the intensity or prolongation of her illness or unbearable pain, she can offer Ṣalāĥ in a sitting posture. *(Ghunyaĥ, pp. 261-267)*

5. If it is possible for an Islamic sister to stand for Qiyām leaning on a staff (or crutches) or wall, or with the help of a female servant, it is Farḍ for her to perform Ṣalāĥ in a standing posture. *(Ghunyaĥ, pp. 261)*

6. If it is possible to utter just Takbīr Taḥrīmaĥ in a standing position, it is Farḍ to utter اَللّٰهُ اَكْبَرُ whilst standing and then (if it is not possible for her to stand anymore), she may sit down.

(ibid, pp. 262)

Beware!

Some Islamic sisters offer their Farḍ Ṣalāĥ in a sitting position due to a slight pain, injury etc. They should consider the foregoing ruling of Sharī'aĥ. It is Farḍ to repeat every such Ṣalāĥ offered in a sitting position despite having the strength to stand. Similarly, it is also Farḍ to repeat all such Ṣalāĥ offered in a sitting position despite the fact

that they could have been offered in a standing position by leaning on a staff, wall or with the help of a female servant.

(Derived from: Baĥār-e-Sharī'at, part 3, pp. 79)

7. It is permissible to offer Nafl Ṣalāĥ in a sitting position despite having the strength to stand. However, it is better to offer it in a standing position. Sayyidunā 'Abdullāĥ Bin 'Amr رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has narrated that the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said, 'The Ṣalāĥ of the one offering it in a sitting position is half of the one offering it in a standing position (the Šawāb will be half).' *(Ṣaḥīḥ Muslim, pp. 370, Ḥadīš 735)*

   However, the Šawāb will not be reduced if someone offers it in a sitting position due to any valid reason. Nowadays, the trend of offering Nafl Ṣalāĥ in a sitting position has grown. People seem to be under the impression that offering these Nafl in a sitting position is better; it is their misconception. The same ruling applies to the two Rak'āt Nafl after the Witr (i.e. to offer them in a standing position is better). *(Baĥār-e-Sharī'at, part 4, pp. 19)*

3. Qirā`at (recitation of the Holy Quran)

1. Qirā`at means 'pronouncing each and every letter from its correct place of origin so that each letter is quite distinct from the other letter.' *(Fatāwā 'Ālamgīrī, vol. 1, pp. 69)*

2. Even when reciting in a low voice, it is necessary for the reciter to hear her voice of recitation. *(ibid)*

3. If the letters are pronounced correctly, but not loud enough for the reciter to hear herself (and there is also no obstruction such as a noise or the problem of hard of hearing), the Ṣalāĥ will not be valid in this case. *(ibid)*

4. Although it is necessary that the reciter listen to the voice of recitation herself, the voice should not reach others in Sirrī Ṣalāĥ (i.e. the Ṣalāĥ in which recitation is done in a low voice). Similarly, listening to the voice of recitation while reciting Tasbīḥāt etc. is also necessary.

5. Likewise, whatever is to be recited or said even other than Ṣalāĥ, it must be recited or said in such a loud voice that the reciter or speaker could hear the voice. For example, the slaughterer when slaughtering an animal must mention Allah عَزَّوَجَلَّ so loudly that he could hear the voice. *(ibid)* The same should be kept in mind when reciting Ṣalāt-ʻAlan-Nabī and other Waẓāif.

6. To recite at least one verse in the first two Rak'āt of a Farḍ Ṣalāĥ, every Rak'at of Witr, Sunan and Nawāfil Ṣalāĥ is Farḍ for the Imām as well as the Munfarid. *(Marāqil falāḥ, pp. 51)*

7. If someone does not do Qirā`at in any Rak'at of Farḍ Ṣalāĥ or does Qirā`at only in one Rak'at, her Ṣalāĥ will become invalid. *(Fatāwā ʻĀlamgīrī, vol. 1, pp. 69)*

8. One should recite the Quran slowly in Farḍ Ṣalāĥ and, at a medium pace, in Tarāwīḥ. Fast recitation is permissible in the Nawāfil of the night. However, the words should be clearly understandable, i.e. the Madd should be pronounced with at least the minimum degree of the length set by Qurrā. Otherwise, it is Ḥarām because we have been commanded to recite the Quran with Tartīl (slowly). *(Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 2, pp. 320)*

Correct pronunciation of alphabets is essential

Most of the people are unable to distinguish between the sounds of ط ت، س ص ث، ا ء ع، ہ ح، د ض ذ ظ. Remember, if the meaning of a word becomes Fāsid (wrong) as a result of changing the sound of any letter, Ṣalāĥ will not be valid. *(Baĥār-e-Sharī'at, part 3, pp. 125)*

For example, if someone says عَزِیْم instead of عَظِیْم (with a ز instead of a ظ) in سُبْحٰنَ رَبِّیَ الْعَظِیْم, her Ṣalāĥ will become invalid. Therefore, if someone cannot say عَظِیْم properly, she should say سُبْحٰنَ رَبِّیَ الْکَرِیْم instead. *(Qānūn-e-Sharī'at, part 1, pp. 105; Rad-dul-Muḥtār, vol. 2, pp. 242)*

Warning!

Just a little practice is not enough for the one who is unable to pronounce letters correctly. She must practice hard day and night and recite only those verses she can recite correctly. If this is impossible, her Ṣalāĥ will be valid during her learning period. Nowadays a large number of people have this shortcoming. They neither know how to recite the Holy Quran correctly nor do they make any effort to learn it. Remember! This may result in the ruin of their Ṣalāĥ.

(Baĥār-e-Sharī'at, part 3, pp. 138, 139)

If an Islamic sister is unable to correct the pronunciation in spite of making every possible effort day and night (as some Islamic sisters are unable to pronounce the letters correctly) she must keep practising day and night. In this case, she will be considered a Shar'ī Ma'żūr during her learning period, and her own Ṣalāĥ will be valid.

(Derived from: Fatāwā Razawiyyaĥ, vol. 6, pp. 254)

Madrasa-tul-Madīnaĥ

O Islamic sisters! You must have realised the significance of Qirā`at. Indeed extremely unfortunate are the Muslims who do not learn the correct recitation of the Holy Quran. اَلْحَمْدُلِلّٰہ عَزَّوَجَلَّ! Numerous Madāris by the name of 'Madrasa-tul-Madīnaĥ' have been established by Dawat-e-Islami, the global, non-political, religious movement of the Holy Quran and Sunnaĥ. In these Madāris, girls and boys are taught Ḥifẓ and Nāẓiraĥ Quran free of cost.

Moreover, Sunnaĥs and the correct pronunciation of letters are taught to the adults. If only everyone would start teaching and learning the Holy Quran in their homes! If only every such Islamic sister who can recite the Holy Quran correctly would start teaching other Islamic sisters! اِنْ شَآءَاللّٰه عَزَّوَجَلَّ, Quranic teachings will prevail everywhere and those learning and teaching will earn great Šawāb, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.

4. Rukū'

Bend forward a little in Rukū' i.e. to the extent that hands should be placed on the knees. Neither apply weight on the knees nor hold the knees. Keep your fingers close together and legs slightly bent. Do not keep the legs completely straight like Islamic brothers.

(Fatāwā 'Ālamgīrī, vol. 1, pp. 74 etc.)

5. Sujūd

1. The Beloved Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, 'I have been commanded to perform Sajdaĥ on seven bones: (i) the face, (ii & iii) both hands, (iv & v) both knees and (vi & vii) toes of both feet. I have (also) been commanded not to fold my clothes and hair.' *(Ṣaḥīḥ Muslim, pp. 253, Ḥadīš 490)*

2. Two Sujūd are Farḍ in each Rak'at. *(Baĥār-e-Sharī'at, part 3, pp. 81)*

3. It is necessary that the forehead properly rest on the ground. Resting of the forehead means the hardness of the ground should be felt. If someone performs Sajdaĥ without her forehead properly resting on the ground, Sajdaĥ will not be valid. *(ibid, pp. 81, 82)*

4. In case of performing Sajdaĥ on something soft such as grass, mattress made of wool or foam or on a carpet, if the forehead

firmly rests onto it, i.e. it is pressed so hard that it cannot be pressed any more, Sajdaĥ will be valid, otherwise, not. *(Fatāwā ʻĀlamgīrī, vol. 1, pp. 70)*

5. As the forehead does not properly rest on a spring mattress, Ṣalāĥ will not be valid on it. *(Baĥār-e-Sharīʼat, part 3, pp. 82)*

Disadvantages of carpets

It is difficult to perform Sajdaĥ properly on the carpet. Carpets cannot easily be purified. Dust and germs accumulate inside them. In Sajdaĥ, dust and germs enter the body because of breathing. Allah عَزَّوَجَلَّ forbid, if the fluff of a carpet sticks to the lungs as a result of inhaling, this may give rise to the danger of cancer. Sometimes, children vomit or urinate on the carpet. Similarly, cats, rats and lizards also excrete on them. In case of carpet being impure, it is not even bothered to purify it. If only the trend of using carpets in Masājid would die out!

How to purify an impure carpet?

Wash the impure area of the carpet and hang it; let it remain hanging till the drops of water stop dripping from it. Then, wash and hang it for the second time and let it remain hanging until it stops dripping. Then, wash and hang it for the third time in the same way, it will become pure when it stops dripping. Purify mats, shoes and such clay pots that absorb thin impurity according to the same method. If a piece of cloth is delicate and can tear when squeezed out, it should also be purified in the same way.

Another way of purifying an impure carpet, cloth etc. is to keep it dipped into flowing water (for example, a river, stream, or under a tap) for as long as one gets the strong likelihood [Ẓann-e-Ghālib] that the impurity has been washed away. If a small child urinates on a carpet, just splashing a few drops of water onto it will not purify

it. Remember! The urine of even one day old infant is impure. (For detailed information, go through *Baĥār-e-Sharī'at* volume two, page 118-127)

6. Qa'daĥ Akhīraĥ

After the completion of all Rak'āt of Ṣalāĥ, it is Farḍ to sit in Qa'daĥ for as long as complete Tashaĥĥud (اَلتَّحِيَّات) up to وَرَسُوْلُهٗ can be recited. *(Fatāwā 'Ālamgīrī, vol. 1, pp. 70)*

If an Islamic sister offering a four-Rak'āt Farḍ Ṣalāĥ did not perform Qa'daĥ after the fourth Rak'at and has not yet performed the Sajdaĥ of the fifth Rak'at, she must sit down now. However, if she has performed the Sajdaĥ of the fifth Rak'at (or in case of Fajr, did not sit after two Rak'āt and has performed the Sajdaĥ of the third Rak'at or in case of Maghrib, did not sit after the third Rak'at and has performed the Sajdaĥ of the fourth Rak'at), the Farḍ Ṣalāĥ will become invalid in all these cases. She should now add one more Rak'at except for Ṣalāt-ul-Maghrib. *(Ghunyaĥ, pp. 290)*

7. Khurūj-e-Bişun'iĥī

Khurūj-e-Bişun'iĥī i.e. after the Qa'daĥ Akhīraĥ, deliberately saying Salām, talking or doing any other such act that finishes the Ṣalāĥ. However, if any other deliberate act except Salām is found, repeating such a Ṣalāĥ will be Wājib, and if any such act is found without intention, the Ṣalāĥ will become invalid. *(Baĥār-e-Sharī'at, part 3, pp. 84)*

Twenty five Wājibāt of Ṣalāĥ

1. Saying 'اَللّٰهُ اَكْبَرُ' for Takbīr Taḥrīmaĥ
2. Reciting Sūraĥ Al-Fātiḥaĥ with a Sūraĥ or with one such Quranic verse that is equivalent to three small verses or alternatively with

three small verses in every Rak'at of every Ṣalāĥ except the third and the fourth Rak'āt of Farḍ Ṣalāĥ.

3. Reciting Sūraĥ Al-Fātiḥaĥ before any other Sūraĥ

4. Not reciting anything else except 'اٰمِيْن' and 'بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ' between Sūraĥ Al-Fātiḥaĥ and the other Sūraĥ.

5. Performing Rukū' immediately after the Qirā`at

6. Performing two Sujūd consecutively

7. Maintaining Ta'dīl Arkān, i.e. staying in Rukū', Sujūd, Qawmaĥ and Jalsaĥ for as long as 'سُبْحٰنَ اللّٰه' can be uttered at least once.

8. Qawmaĥ, i.e. standing erect after Rukū' (some Islamic sisters do not straighten their back after Rukū', missing a Wājib).

9. Jalsaĥ, i.e. sitting upright between two Sujūd (Some Islamic sisters hastily perform the second Sajdaĥ before they properly sit upright after the first one, missing a Wājib. No matter how much hurry, it is mandatory for her to sit straight; otherwise Ṣalāĥ will become Makrūĥ Taḥrīmī and repeating such a Ṣalāĥ will be Wājib.

10. The first Qa'daĥ is Wājib even in a Nafl Ṣalāĥ (if someone is offering four or more than four Rak'āt Nafl Ṣalāĥ with one Salām, it is Farḍ to perform Qa'daĥ after every two Rak'āt. Every Qa'daĥ is considered Qa'daĥ Akhīraĥ. If someone did not perform Qa'daĥ and stood up forgetfully she must return to Qa'daĥ and perform Sajdaĥ Saĥw provided that she has not yet performed Sajdaĥ of the third Rak'at).

11. If someone has performed the Sajdaĥ of the third Rak'at of Nafl Ṣalāĥ, now she has to complete the fourth Rak'at and perform

Sajdaĥ Saĥw. Sajdaĥ Saĥw has become Wājib in this case because although Qa'daĥ is Farḍ after every two Rak'āt of Nafl Ṣalāĥ, the first Qa'daĥ turns into Wājib from Farḍ because of performing the Sajdaĥ of the third or fifth Rak'at and so on. *(Ḥāshiya-tuṭ-Ṭaḥṭāvī 'Alā Marāqil Falāḥ, pp. 466)*

12. Not reciting anything after Tashaĥĥud in the first Qa'daĥ of Farḍ, Witr and Sunnat-ul-Muakkadaĥ Ṣalāĥ.

13. Reciting complete Tashaĥĥud in both Qa'daĥs. Wājib will be missed if even one word is missed, and Sajdaĥ Saĥw will become Wājib.

14. If someone forgetfully recites اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ or اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا after Tashaĥĥud in the first Qa'daĥ of Farḍ, Witr and Sunnat-ul-Muakkadaĥ, Sajdaĥ Saĥw will become Wājib. And if someone recites it deliberately, repeating the Ṣalāĥ will be Wājib. *(Durr-e-Mukhtār, vol. 2, pp. 269)*

15. Saying the word 'اَلسَّلَامُ' when turning the face to the right and the left side is Wājib both times; saying the word 'عَلَيْكُمْ' is not Wājib, it's a Sunnaĥ.

16. Saying the Takbīr of Qunūt in Witr

17. Reciting Du'ā-e-Qunūt in Witr

18. Performing every Farḍ and Wājib in its prescribed order

19. Performing Rukū' only once in each Rak'at

20. Performing Sajdaĥ only twice in each Rak'at

21. Not performing Qa'daĥ before the second Rak'at

22. Not performing Qa'daĥ in the third Rak'at of a four Rak'at Ṣalāĥ

23. Performing the Sajdaĥ of Tilāwat in case of reciting a verse of Sajdaĥ

24. Performing Sajdaĥ Saĥw if it has become Wājib

25. Avoiding the pause for as long as the Tasbīḥ (i.e. سُبْحٰنَ اللّٰه) can be uttered thrice in between two Farāiḍ or two Wājibāt or a Farḍ and a Wājib.

Six Sunan of Takbīr Taḥrīmaĥ

1. Raising hands for Takbīr Taḥrīmaĥ

2. Keeping fingers in their normal condition i.e. neither too close nor wide apart.

3. Palms as well as fingers should face the Qiblaĥ. (4) Not bowing the head at the time of Takbīr

5. Raising both hands up to the shoulders before you start saying the Takbīr

6. Folding the hands immediately after the Takbīr is Sunnaĥ (after uttering Takbīr-e-Aulā, some Islamic sisters drop their hands to their sides or sway their arms backwards and then fold their hands; this is deviation from Sunnaĥ).

(Baĥār-e-Sharī'at, part 3, pp. 88-90)

Eleven Sunan of Qiyām

1. Islamic sisters should place their left palm on their chest just below the bosoms and then place their right palm over it. *(Ghunyaĥ, pp. 300)*

2. Reciting Šanā first and then

3. Ta'awwuż (اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْم) and then

4. Tasmiyaĥ (بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ).

5. Reciting Šanā, Ta'awwuż and Tasmiyaĥ immediately one after the other.

6. Reciting all of them in low voice (7) Saying اٰمِیۡن

8. Saying it (اٰمِیۡن) in low voice

9. Reciting Šanā immediately after Takbīr-e-Aūlā

10. Reciting Ta'awwuż in the first Rak'at only

11. Tasmiyaĥ is Sunnaĥ at the beginning of every Rak'at

(Baĥār-e-Sharī'at, part 3, pp. 90-91)

Four Sunan of Rukū'

1. Saying اَللّٰہُ اَکۡبَرُ for Rukū' *(Baĥār-e-Sharī'at, part 3, pp. 93)*

2. It is Sunnaĥ for Islamic sisters to place hands on the knees and not to keep fingers wide apart. *(ibid)*

3. Islamic sisters should slightly bow in Rukū' only to the extent that their hands reach their knees. Their backs should not be completely straight and they should not apply weight on their knees (simply place their hands on the knees). Their fingers should be close together and legs should be slightly bent i.e. not completely straight like Islamic brothers.

(Fatāwā 'Ālamgīrī, vol. 1, pp. 74)

4. It is better to say اَللّٰہُ اَکۡبَرُ while bending for Rukū' i.e. to say Takbīr when starting bending for Rukū' and finish it having bent completely. *(ibid)*

In order to do so, stretch the لام (Lām) of 'اللّٰہ' (Allah), not the ب (Bā) of 'اَکْبَر' (Akbar) or any other letter. *(Baĥār-e-Sharī'at, part 3, pp. 93)* Saying 'اٰللّٰہُ' (Āllāĥu), 'اَکْبَر' (Ākbar) or 'اَکْبَار' (Akbār) will invalidate the Ṣalāĥ. *(Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 2, pp. 218)* Say سُبْحٰنَ رَبِّیَ الْعَظِیْم thrice in Rukū'. *(Baĥār-e-Sharī'at, part 3, pp. 93)*

Three Sunan of Qawmaĥ

1. Keeping hands down to your sides when standing after Rukū' *(Fatāwā 'Ālamgīrī, vol. 1, pp. 73)*

2. Reciting سَمِعَ اللّٰہُ لِمَنْ حَمِدَہٗ when standing from Rukū', and رَبَّنَا لَکَ الْحَمْدُ having stood erect. *(Durr-e-Mukhtār, vol. 2, pp. 247)*

3. Reciting both of them is a Sunnaĥ for Munfarid (a person offering Ṣalāĥ individually). *(Baĥār-e-Sharī'at, part 3, pp. 95)* The Sunnaĥ will be fulfilled if the words رَبَّنَا لَکَ الْحَمْدُ are recited but it is better to add the letter 'و' after the word 'رَبَّنَا'. Saying اَللّٰھُمَّ رَبَّنَا is better than saying رَبَّنَا and adding both i.e. saying اَللّٰھُمَّ رَبَّنَا وَلَکَ الْحَمْدُ is better than saying رَبَّنَا لَکَ الْحَمْدُ. *(Durr-e-Mukhtār, vol. 2, pp. 246)*

Eighteen Sunan of Sajdaĥ

1. Saying اَللّٰہُ اَکْبَرُ when going down for Sajdaĥ
2. Saying اَللّٰہُ اَکْبَرُ when returning from Sajdaĥ
3. Saying سُبْحٰنَ رَبِّیَ الْاَعْلٰی at least thrice in Sajdaĥ
4. Placing hands on the ground in Sajdaĥ
5. Keeping the fingers close together towards the Qiblaĥ

6. Performing Sajdaĥ keeping the parts of the body close together, i.e. arms touching sides

7. Belly touching thighs (8) Thighs touching shins

9. Shins touching the ground

10. When going down for Sajdaĥ, placing knees on the ground first (11) then hands (12) the nose and then (13) the forehead

14. Doing it in reverse order when returning from Sajdaĥ i.e.

15. lifting the forehead first (16) then the nose (17) the hands and (18) then the knees. *(Baĥār-e-Sharī'at, part 3, pp. 96-98)*

Four Sunan of Jalsaĥ

1. Sitting between both Sujūd. This is called Jalsaĥ

2. Drawing out both feet towards the right side after performing the Sujūd of the second Rak'at

3. Sitting on the left buttock

4. Placing both hands on the thighs. *(Baĥār-e-Sharī'at, part 3, pp. 98)*

Two Sunan of standing for the second Rak'at

1. After both Sujūd are performed, it is a Sunnaĥ to stand up for the second Rak'at keeping weight on toes.

2. Placing the hands on the knees whilst standing up is Sunnaĥ. However, there is no harm in placing hands on the ground for standing up due to weakness or pain in foot.

(Rad-dul-Muḥtār, vol. 2, pp. 262)

Eight Sunan of Qa'daĥ

1. Placing the right hand on the right thigh and
2. Placing the left hand on the left thigh
3. Leaving fingers in a normal condition i.e. neither too close together nor too wide apart.
4. Raising the index finger of the right hand while giving Shaĥādaĥ during Attaḥiyyāt. Its method is as follows: Fold the ring finger and the little finger, forming a circle with the middle finger and the thumb. Raise the index finger while uttering 'لَآ' without moving it from side to side. Put it down while uttering 'اِلَّا' and straighten all fingers.
5. Sitting in the second Qa'daĥ just like the first one. Recite Tashaĥĥud as well
6. Reciting Ṣalāt-'Alan-Nabī after Tashaĥĥud (reciting Durūd Ibrāĥīm عَلَيْهِ السَّلَام is preferable) *(Baĥār-e-Sharī'at, part 3, pp. 98-99)*
7. It is a Sunnaĥ to recite Ṣalāt-'Alan-Nabī after Tashaĥĥud in the first Qa'daĥ of Nafl and Sunan Ghayr Muakkadaĥ (Sunnat-e-Qabliyaĥ of 'Aṣr and 'Ishā) *(Rad-dul-Muḥtār, vol. 2, pp. 281)*
8. Reciting Du'ā after Ṣalāt-'Alan-Nabī *(Baĥār-e-Sharī'at, part 3, pp. 102)*

Four Sunan of performing Salām

1-2. Performing Salām twice reciting the following words:

اَلسَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللّٰهِ

3. Turning the face to the right side first and
4. then to the left side. *(ibid, pp. 103)*

Three Sunan of Sunnat-e-Ba'diyyaĥ

1. Talking should be avoided after the Farḍ Ṣalāĥ that is followed by Sunnaĥ Ṣalāĥ. Even though the Sunan will be valid in spite of talking but their Šawāb will be reduced. To delay the Sunan is Makrūĥ. Moreover, lengthy Waẓāif are not permitted (between the Farḍ and the Sunan Ṣalāĥ). *(Ghunyaĥ, pp. 343; Rad-dul-Muḥtār, vol. 2, pp. 300)*

2. After the Farḍ that are followed by Sunnaĥ, Du'ā should be brief; otherwise, the Šawāb of the Sunan will be reduced. *(Baĥār-e-Sharī'at, part 3, pp. 107)*

3. Even though it is correct that talking between Farḍ and Sunnaĥ does not invalidate Sunnaĥ, but their Šawāb is reduced. The same ruling applies to every such act that contradicts Taḥrīmaĥ[1]. *(Tanvīr-ul-Abṣār, vol. 2, pp. 558)*

Fourteen Mustaḥabbāt of Ṣalāĥ

1. Saying the words of intention verbally *(Durr-e-Mukhtār, vol. 2, pp. 113)* The presence of intention in the heart is necessary; otherwise, Ṣalāĥ will not be valid.

2. In Qiyām, standing with a gap of four fingers between both the feet. *(Fatāwā 'Ālamgīrī, vol. 1, pp. 73)*

3. Focussing the eye at the place of Sajdaĥ in Qiyām

4. Focussing the eye at feet in Rukū'

5. Focussing the eye at the nose in Sajdaĥ

6. Focussing the eye at the lap in Qa'daĥ

[1] Like eating or drinking or buying or selling

7. Focussing the eye at the right shoulder when performing the first Salām and

8. Focussing the eye at the left shoulder when performing the second Salām. *(Tanvīr-ul-Abṣār, vol. 2, pp. 214)*

9-11. For a Munfarid (a person offering Ṣalâh individually) to recite the Tasbīḥ more than three times in Rukū' and Sujūd (but in odd numbers i.e. 5, 7, 9). *(Fatḥ-ul-Qadīr, vol. 1, pp. 259)*

12. It is Mustaḥab for a person who has got a cough to avoid coughing as long as possible. *(Baĥār-e-Sharī'at, part 3, pp. 106)*

13. If you need to yawn, keep your mouth closed. If the yawn does not stop, press your lips with your teeth. If this does not stop the yawn either, put the back of your right hand on your mouth when you are in the state of Qiyām. If you are in any other position except Qiyām, then put the back of your left hand on your mouth. The best way to stifle yawn is to recall that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and all the other Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام never yawned. *(Baĥār-e-Sharī'at, part 3, pp. 106; Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 2, pp. 215)* اِنْ شَآءَاللّٰه عَزَّوَجَلَّ Yawn will stop instantly.

14. Performing Sajdaĥ on the earth without anything in between the forehead and the ground. *(Baĥār-e-Sharī'at, part 3, pp. 106)*

A practice of Sayyidunā 'Umar Bin 'Abdul 'Azīz

Sayyidunā Imām Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللّٰهِ الْوَالِي has narrated that Sayyidunā 'Umar Bin 'Abdul 'Azīz رَضِیَ اللهُ تَعَالٰی عَنْهُ would always perform Sajdaĥ on the bare ground without spreading any prayer-mat etc.

(Iḥyā-ul-'Ulūm, vol. 1, pp. 204)

Excellence of dusty forehead

Sayyidunā Wāšilaĥ Bin Asqa' رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has narrated that the Beloved Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'None of you should remove dust from his forehead until he has finished Ṣalāĥ because angels keep praying for his forgiveness for as long as the mark of Sajdaĥ remains on his forehead.' *(Majma'-uz-Zawāid, vol. 2, pp. 311, Ḥadīš 2761)*

O Islamic sisters! It is not better to remove the dust from the forehead during Ṣalāĥ and, Allah عَزَّوَجَلَّ forbid, removing it out of arrogance is a sin. However, if the Ṣalāĥ-offering person feels pain or her attention is diverted because of not removing the dust, there is no harm in removing it in this case. If someone suspects the fear of ostentation [Riyā], she should remove the dust from her forehead after the Ṣalāĥ.

Twenty nine acts that invalidate Ṣalāĥ

1. Talking *(Durr-e-Mukhtār, vol. 2, pp. 445)*
2. Saying Salām to someone
3. Replying to Salām of someone else. *(Fatāwā 'Ālamgīrī, vol. 1, pp. 98)*
4. Replying to someone's sneeze (if you sneeze while offering Ṣalāĥ, you should remain silent). However, if you say اَلْحَمْدُ لِلّٰہِ after you have sneezed, there is no harm in it. If you have not said اَلْحَمْدُ لِلّٰہِ during the Ṣalāĥ, say it after the Ṣalāĥ. *(ibid)*
5. Saying اَلْحَمْدُ لِلّٰہِ as a reply on hearing good news. *(ibid, pp. 99)*
6. Saying اِنَّا لِلّٰہِ وَ اِنَّآ اِلَیْہِ رٰجِعُوْنَ on hearing bad news (or news of someone's death). *(ibid)*
7. Replying to Ażān *(ibid, pp. 100)*
8. Saying جَلَّ جَلَالُہٗ on hearing the name of Allah عَزَّوَجَلَّ.

9. Reciting Ṣalāt, for example ‘صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم’, as a reply on hearing the blessed name of the Holy Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. *(Durr-e-Mukhtār, vol. 2, pp. 460)*

(If جَلَّ جَلَالُهٗ or صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم are recited without the intention of reply, the Ṣalāĥ will not become invalid.)

Crying during Ṣalāĥ

10. Due to pain or trouble, if the words ‘ah’, ‘ooh’, ‘uff’, ‘tuff’ are uttered or if letters are pronounced while crying during Ṣalāĥ, the Ṣalāĥ will become invalid. However, there is no harm if just tears well up without the utterance of letters. *(Fatāwā ‘Ālamgīrī, vol. 1, pp. 101; Rad-dul-Muḥtār, vol. 2, pp. 455)*

Coughing in Ṣalāĥ

11. If a patient spontaneously utters words ‘ah’ and ‘ooh’, the Ṣalāĥ will not become invalid. Similarly, the letters uttered under compulsion whilst sneezing, yawning, coughing or burping etc. are exempted. *(Durr-e-Mukhtār, vol. 2, pp. 456)*

12. Blowing without making a sound is like breathing and will not invalidate Ṣalāĥ; but blowing deliberately is Makrūĥ. However, if two letters are uttered whilst blowing, (uff, tuff etc.) Ṣalāĥ will become invalid. *(Ghunyaĥ, pp. 451)*

13. Uttering two letters (e.g. ‘akh’) while clearing throat will invalidate Ṣalāĥ; however, if there is a valid excuse or proper purpose, for example, if you naturally feel to do so or to clear voice or draw the attention of the one passing from your front, there is no harm in coughing in all these cases.

(Baĥār-e-Sharī’at, part 3, pp. 176; Durr-e-Mukhtār, vol. 2, pp. 455)

Recitation in Ṣalāĥ by seeing written script

14. Reciting the Holy Quran seeing from its script or from any piece of paper during the Ṣalāĥ will invalidate the Ṣalāĥ. (However, if a Ṣalāĥ-offering person just takes a glance at a Muṣḥaf etc. while reciting the memorized verses, there is no harm in it. Similarly, if the Ṣalāĥ-offering person sees and understands a verse written on a piece of paper etc. but does not recite it, there is no harm in it either.) *(Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 2, pp. 463)*

15. Deliberately seeing and understanding an Islamic book or any Islamic topic during the Ṣalāĥ is Makrūĥ. *(Baĥār-e-Sharī'at, part 3, pp. 177)* If a worldly topic is seen and understood during the Ṣalāĥ, it will be more Makrūĥ (disliked). Therefore, one should keep things, such as books, packets and shopping bags, with anything written on them, mobile phone or watch etc. at a place where her eye will not fall on their writing during Ṣalāĥ, or alternatively she should cover them with a handkerchief etc. Furthermore, avoid taking a glance at frames, stickers and posters etc. displayed on the walls.

Definition of 'Amal-e-Kašīr

16. 'Amal-e-Kašīr invalidates Ṣalāĥ provided it is neither from the acts of Ṣalāĥ nor is it aimed at rectifying Ṣalāĥ. Doing the act seeing which from a distance sounds as if the doer of that act is not offering Ṣalāĥ or if there is even a strong likelihood [Ẓann-e-Ghālib] that she is not offering Ṣalāĥ, that act is 'Amal-e-Kašīr. If the one seeing from a distance is in doubt as to whether or not the doer of that act is offering Ṣalāĥ, the act will be 'Amal-e-Qalīl that does not invalidate Ṣalāĥ.

(Durr-e-Mukhtār, vol. 2, pp. 464)

Wearing clothes during Ṣalāĥ

17. Wearing a Kurtā, pyjama or Taĥband during Ṣalāĥ invalidates the Ṣalāĥ. *(Ghunyaĥ, pp. 452)*

18. Undressing of Satr during the Ṣalāĥ and, in the same condition, offering any act (of Ṣalāĥ) or the passing of the amount of time in which سُبْحٰنَ الله can be uttered thrice will also invalidate the Ṣalāĥ. *(Durr-e-Mukhtār, vol. 2, pp. 467)*

Swallowing during Ṣalāĥ

19. During Ṣalāĥ, if someone eats or drinks something even in the least amount such as swallowing a sesame seed without chewing or swallowing a drop that has fallen into the mouth, her Ṣalāĥ will become invalid. *(Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 2, pp. 462)*

20. If something is stuck in between the teeth before one starts Ṣalāĥ, and she swallows it during Ṣalāĥ, her Ṣalāĥ will become invalid provided the swallowed thing is equal to or bigger than a chick-pea. If it is smaller than a chick-pea, the Ṣalāĥ will be Makrūĥ. *(Durr-e-Mukhtār, vol. 2, pp. 462; Fatāwā ʻĀlamgīrī, vol. 1, pp. 102)*

21. Before Ṣalāĥ, if someone has eaten a sweet thing whose crumbs are not in the mouth; only a little sweetness has remained in saliva, swallowing it will not invalidate the Ṣalāĥ. *(Fatāwā ʻĀlamgīrī, vol. 1, pp. 102)*

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

23. If gums bleed and the amount of saliva dominates that of blood, swallowing it will not invalidate the Ṣalāĥ, otherwise it will.

(Fatāwā ʻĀlamgīrī, vol. 1, pp. 102)

(The sign of blood being dominant is that if its taste is felt in the throat, the Ṣalāĥ will become invalid. The invalidation of Ṣalāĥ depends upon the taste while that of Wuḍū depends upon the colour. Therefore, Wuḍū will become invalid provided that the saliva turns red; if it is yellow, Wuḍū will not become invalid.)

Deviating from Qiblaĥ during Ṣalāĥ

24. Turning the chest from the direction of the Qiblaĥ 45 degrees or beyond it without a valid reason will invalidate the Ṣalāĥ. If there is a valid reason, the Ṣalāĥ will not become invalid. *(Baĥār-e-Sharī'at, part 3, pp. 179; Durr-e-Mukhtār, vol. 2, pp. 468)*

Killing snake during Ṣalāĥ

25. Killing a snake or scorpion does not invalidate the Ṣalāĥ provided that the Ṣalāĥ-offering person does not have to walk three steps, nor is there the need of three strikes, otherwise the Ṣalāĥ will become invalid. *(Fatāwā 'Ālamgīrī, vol. 1, pp. 103)* Killing a snake or scorpion is permissible when it is passing in front of the Ṣalāĥ-offering person and there is a fear of harm. If there is no fear of harm, killing it is Makrūĥ. *(ibid)*

26. Plucking three hairs consecutively or killing three lice or beating one louse thrice – all of these acts will invalidate Ṣalāĥ. If the Ṣalāĥ-offering person does not beat consecutively, the Ṣalāĥ will not become invalid but it will be Makrūĥ. *(Fatāwā 'Ālamgīrī, vol. 1, pp. 103; Ghunyaĥ, pp. 448)*

Itching in Ṣalāĥ

27. Scratching thrice in one act (of Ṣalāĥ) will invalidate the Ṣalāĥ; i.e. scratching once and then lifting the hand, then scratching and

lifting the hand once again. This will be considered scratching twice. If the act of scratching is repeated for the third time, Ṣalāĥ will become invalid. Placing the hand once (at a part of the body) and moving it several times will be considered scratching only once. *(ibid, 104; ibid)*

Commenting on the ruling of scratching during Ṣalāĥ, A'lā Ḥaḍrat Maulānā Shāĥ Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن has said: [If one has an itch during Ṣalāĥ] she should bear it. If she cannot do so or she feels uncomfortable during Ṣalāĥ due to the itch, then she can scratch. However, she cannot scratch thrice in one Rukn such as Qiyām, Qu'ūd, Rukū' or Sujūd. Instead, she is permitted to scratch only twice. *(Fatāwā Razawiyyaĥ, vol. 7, pp. 384)*

Mistakes in reciting 'اَللّٰهُ اَكْبَرُ'

28. While uttering Takbīrs of Intiqāl [i.e. Takbīrs uttered when shifting from one act of Ṣalāĥ to the other like from Qiyām to Rukū'], if the word اللّٰه (Allāĥ) is uttered with a stretched اَلِف (Alif) اٰللّٰه (Āllāĥ) or the word اَكْبَر (Akbar) is uttered with a stretched اَلِف (Alif) اَكْبَر (Ākbar) or with a stretched ب (Bā) اَكْبَار (Akbār), the Ṣalāĥ will become invalid. If this mistake is committed while uttering Takbīr Taḥrīmaĥ, the Ṣalāĥ will not even start. *(Durr-e-Mukhtār, vol. 2, pp. 473)*

29. While doing Qirā`at or reciting Ażkār in Ṣalāĥ, the mistake, that makes the meaning Fāsid (wrong), will result in the invalidation of the Ṣalāĥ. *(Baĥār-e-Sharī'at, part 3, pp. 182)*

For example, عَصٰى اٰدَمُ رَبَّهٗ. If someone recited the 'Mīm' with a Zabar [مَ] and the 'Bā' with a Paysh [بُ], the meaning will be

utterly distorted. The translation will be like this: *'and Lord slipped the commandment of Ādam'*. نَعُوْذُ بِاللّٰهِ مِنْهَا

Twenty six Makrūĥāt Taḥrīmaĥ of Ṣalāĥ

1. Playing with the body or clothes. *(Fatāwā 'Ālamgīrī, vol. 1, pp. 105)*

2. Folding clothes *(ibid)* like some people these days lift their trousers etc. from the front or rear side while going down for Sajdaĥ. However, if the clothes stick to the body, there is no harm in separating them with one hand.

Hanging shawl over shoulders

3. Sadal, i.e. hanging cloth; for example, keeping a shawl or handkerchief on the head or the shoulder in such a way that its both ends are hanging. However, if one end is on a shoulder and the other is hanging, there is no harm in it. If someone is wearing a shawl on one shoulder with its one end hanging on the back and the other on the belly, then it is Makrūĥ.

(Baĥār-e-Sharī'at, part 3, pp. 192)

Intense excretory requirement

4-6. Being in the intense need of urinating, defecating or breaking wind etc. If there is intensity before starting the Ṣalāĥ, starting Ṣalāĥ in this case is a sin provided that time (for Ṣalāĥ) is sufficient. However, if the time for Ṣalāĥ will elapse in case of making Wuḍū having urinated or defecated, offer Ṣalāĥ in the same condition. If this state occurs during Ṣalāĥ, it is Wājib to discontinue the Ṣalāĥ provided time (for Ṣalāĥ) is sufficient. If someone offers Ṣalāĥ in the same state, she will be a sinner. *(Rad-dul-Muḥtār, vol. 2, pp. 492)*

Removing grit during Ṣalāĥ

7. It is Makrūĥ Taḥrīmī to remove grit [i.e. very small pieces of stone] during Ṣalāĥ. However, if Sajdaĥ cannot be performed according to Sunnaĥ due to grit, removing it once is allowed. Further, if a Wājib cannot be performed without removing the grit, removing it becomes Wājib even if there is the need of removing it more than once.

(Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 2, pp. 493)

Cracking knuckles

8. Cracking knuckles during Ṣalāĥ. *(Durr-e-Mukhtār, vol. 2, pp. 493)* ʻAllāmaĥ Ibn ʻĀbidīn Shāmī قُدِّسَ سِرُّهُ السَّامِی has narrated: It is stated in *Ibn Mājaĥ* that the Beloved Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said, ʻDo not crack your knuckles during Ṣalāĥ.ʼ *(Sunan Ibn Mājaĥ, vol. 1, pp. 514, Ḥadīš 965)*

It is stated in the book ʻ*Mujtabā*ʼ that the Beloved and Blessed Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has forbidden cracking knuckles at the time of waiting for Ṣalāĥ. It is also stated that knuckle-cracking is forbidden for the one going for offering Ṣalāĥ. On the basis of the foregoing Aḥādīš, the following three rulings are proved:

a. Cracking knuckles during Ṣalāĥ is Makrūĥ Taḥrīmī. During Tawābiʼi Ṣalāĥ e.g. going for offering Ṣalāĥ or waiting for Ṣalāĥ, it is Makrūĥ to crack knuckles. *(Baĥār-e-Sharīʼat, part 3, pp. 193)*

b. Cracking knuckles unnecessarily when not offering Ṣalāĥ (nor even during Tawābiʼi Ṣalāĥ) is Makrūĥ Tanzīĥī.

c. When not offering Ṣalāĥ, cracking knuckles due to some need such as relaxing fingers is Mubāḥ (i.e. permissible without any dislike). *(Rad-dul-Muḥtār, vol. 2, pp. 493-494)*

9. Tashbīk, i.e. intermixing the fingers of one hand with those of the other. *(Durr-e-Mukhtār, vol. 2, pp. 493)*

Placing hand on back

10. Placing the hand on the back. One should not place her hand on the back (i.e. on both the sides) without a Shar'ī reason even when not offering Ṣalāĥ. *(Durr-e-Mukhtār, vol. 2, pp. 494)* The Noble Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said, 'Placing the hand on the back during Ṣalāĥ is the comfort of those who will be in Hell.' *(Sharḥ-us-Sunnaĥ-lil-Baghawī, vol. 2, pp. 313, Ḥadīš 731)*

In other words, it is the practice of the Jews who will be in Hell. In reality, there will be no comfort for those who will be in Hell. *(Footnote Baĥār-e-Sharī'at, part 3, pp. 186)*

Looking towards the sky

11. Raising the eye-sight towards the sky. *(Baĥār-e-Sharī'at, part 3, pp. 194)* The Beloved Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said, 'How are those who raise eyes towards the sky during Ṣalāĥ; they had better refrain from it, otherwise their eyes will be plucked.' *(Ṣaḥīḥ Bukhārī, vol. 1, pp. 265, Ḥadīš 750)*

12. Looking here and there by turning the face whether completely or partially. Looking here and there unnecessarily just by turning eyes without turning the face is Makrūĥ Tanzīhī; and if it is rarely done out of a need, there is no harm. *(Baĥār-e-Sharī'at, part 3, pp. 194)*

The Beloved and Blessed Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said, 'The special mercy of Allah عَزَّوَجَلَّ remains attentive to the Ṣalāĥ-offering person unless he looks hither and thither. When the Ṣalāĥ-offering person turns his face, His mercy also turns.'

(Sunan Abī Dāwūd, vol. 1, pp. 344, Ḥadīš 909)

Looking towards the Ṣalāĥ-offering person

13. To offer Ṣalāĥ facing the face of a person. For the other person, it is impermissible and a sin to turn the face towards the Ṣalāĥ-offering person. If someone starts offering Ṣalāĥ facing the face of a person who is beforehand sitting in the same direction, the one starting Ṣalāĥ will be a sinner and responsible for it. Otherwise, the one turning the face towards a Ṣalāĥ-offering person will be a sinner and responsible. *(Durr-e-Mukhtār, vol. 2, pp. 496-497)*

14. To clear the throat (i.e. bringing phlegm to the mouth) unnecessarily. *(Durr-e-Mukhtār, vol. 2, pp. 511)*

15. To yawn deliberately. *(Marāqil Falāḥ, pp. 354)* (If it is spontaneous, there is no harm in it; yet it is Mustaḥab to stifle it.) The Beloved and Blessed Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, 'If someone feels the need of yawning during Ṣalāĥ; he should stifle it as long as possible, because satan enters the mouth.' *(Ṣaḥīḥ Muslim, pp. 1597, Ḥadīš 2995)*

16. To recite the Holy Quran in the reverse order (for example, reciting Sūraĥ Laĥab in the first Rak'at and Sūraĥ An-Naṣr in the second).

17. Missing a Wājib. For example, going down for Sajdaĥ without standing erect in Qawmaĥ or going for the second Sajdaĥ without straightening the back in Jalsaĥ. *(Baĥār-e-Sharī'at, part 3, pp. 197)* A large number of Muslims seem involved in this sin. Remember! It is Wājib to repeat all such Ṣalāĥs. It is also Wājib to stay in Qawmaĥ and Jalsaĥ for as long as سُبْحٰنَ اللّٰه can be uttered at least once.

18. Reciting the Holy Quran in any other act of Ṣalāĥ except Qiyām. *(Baĥār-e-Sharī'at, part 3, pp. 197)*

19. Completing Qirā`at having bent for Rukū'. *(ibid)*

20. Offering Ṣalāĥ on an illegally seized piece of land.

21. Offering Ṣalāĥ on someone else's field used for cultivation *(Durr-e-Mukhtār, vol. 2, pp. 54)* or

22. Offering Ṣalāĥ on a ploughed farm *(ibid)*

23. Offering Ṣalāĥ facing a grave (provided there is nothing in between the Ṣalāĥ-offering person and the grave). *(Fatāwā 'Ālamgīrī, vol. 5, pp. 319)*

24. Offering Ṣalāĥ in unbelievers' places of worship. It is even forbidden to go there. *(Rad-dul-Muḥtār, vol. 2, pp. 53)*

Ṣalāĥ and pictures

25. Offering Ṣalāĥ wearing such clothes that have the image of an animate being is Makrūĥ Taḥrīmī. Wearing such a dress is not permissible even when not offering Ṣalāĥ. *(Baĥār-e-Sharī'at, part 3, pp. 195)*

26. If the portrait of an animate being is displayed above the head of the Ṣalāĥ-offering person i.e. at the ceiling or at the place of Sajdaĥ, at the front, the right or the left side, it is Makrūĥ Taḥrīmī. If the picture is displayed at the rear side, though it is also Makrūĥ, yet it is less severe than the previous cases.

    If the picture is lying on the floor and Sajdaĥ will not be performed on it, this is not disliked. If the portrait is of an inanimate object such as a river, mountain etc., there is no harm in it. If the clear shape of facial parts in a small portrait are not

visible when the portrait is placed on the ground and seen from a standing position, (like the portraits of the scene of the Ṭawāf of Ka'baĥ are so small) such portrait is not the cause of dislike in Ṣalāĥ. *(Baĥār-e-Sharī'at, part 3, pp. 195, 196)*

However, if the face of even a single person becomes clearly visible in the picture of Ṭawāf-crowd, it will remain prohibited. There is no harm in the pictures in which the parts of the body, except the face, such as the hand, the foot, the back, the rear part of the face are visible. Similarly, there is no harm in the picture of the face whose eyes, nose, lips etc. have all been erased.

Thirty Makrūĥāt Tanzīĥī of Ṣalāĥ

1. Despite having other clothes, offering Ṣalāĥ in working clothes. *(Sharḥ-ul-Wiqāyaĥ, vol. 1, pp. 198)*

2. Having something in the mouth; if the thing prevents Qirā`at or, because of it, such words are uttered that are not the words of the Holy Quran, the Ṣalāĥ will become invalid. *(Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 2, pp. 491)*

3. In Rukū' or Sajdaĥ, uttering Tasbīḥ less than three times unnecessarily (if time is about to elapse (for Ṣalāĥ) or train is about to depart, then it does not matter). *(Baĥār-e-Sharī'at, part 3, pp. 198)*

4. Removing dust or grass from the forehead during Ṣalāĥ. However, if dust or grass distracts attention from Ṣalāĥ, there is no harm in removing it. *(Fatāwā 'Ālamgīrī, vol. 1, pp. 105)*

5. Replying to Salām during Ṣalāĥ with the gesture of a hand or nod of the head; *(Durr-e-Mukhtār, vol. 2, pp. 497)* replying to Salām verbally will invalidate the Ṣalāĥ. *(Fatāwā 'Ālamgīrī, vol. 1, pp. 98)*

6. Sitting in cross-legged position during Ṣalāĥ without a reason *(Durr-e-Mukhtār, vol. 2, pp. 48)*

7. Stretching (as one does after waking up from sleep)

8-9. Deliberately coughing or clearing the throat. If one naturally feels the need of doing so, there is no harm in it. *(Baĥār-e-Sharī'at, part 3, pp. 201; Fatāwā 'Ālamgīrī, vol. 1, pp. 107)*

10. While going down for Sajdaĥ, placing hands on the ground before placing knees without any reason. *(Munya-tul-Muṣallī, pp. 340)*

11. Lifting knees before lifting hands without any reason when standing. *(ibid)*

12. Uttering Šanā, Ta'awwuż, Tasmiyaĥ and Āmīn loudly in Ṣalāĥ *(Ghunyaĥ, pp. 352; Fatāwā 'Ālamgīrī, vol. 1, pp. 107)*

13. Leaning against a wall etc. without any reason. *(Ghunyaĥ, 353)*

14. Not placing hands on knees in Rukū'

15. Not placing hands on the ground in Sajdaĥ. *(Fatāwā 'Ālamgīrī, vol. 1, pp. 109)*

16. Swaying from side to side. However, Tarāwuḥ, i.e. sometimes applying weight on the right foot and sometimes on the left one is Sunnaĥ. *(Fatāwā Razawiyyaĥ referenced, vol. 7, pp. 389; Baĥār-e-Sharī'at, part 3, pp. 202)* It is Mustaḥab to apply weight on the right side when going down for Sajdaĥ and on the left side when standing from Sajdaĥ.

17. Closing eyes in Ṣalāĥ; however, if closing eyes brings about Khushū' (humility), it is preferable. *(Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 2, pp. 499)*

18. Offering Ṣalāĥ in front of a burning fire. If a fire-torch or a lamp is in front of the Ṣalāĥ-offering person, there is no harm. *(Fatāwā ʻĀlamgīrī, vol. 1, pp. 108)*

19. Offering Ṣalāĥ in front of such a thing that distracts attention from Ṣalāĥ; for instance, ornaments or games etc.

20. Running for Ṣalāĥ. *(Rad-dul-Muḥtār, vol. 2, pp. 513)*

Offering Ṣalāĥ at the following places is also Makrūĥ Tanzīĥī.

21. At a public path (22) At a rubbish dump

23. In a slaughter house where animals are slaughtered

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

25. In a bathroom

26. In a stockyard (especially where camels are kept)

27. On the roof of a toilet

28. In a desert without a Sutraĥ (provided there is a possibility of people passing across the front of the Ṣalāĥ-offering person). *(Baĥār-e-Sharī'at, part 3, pp. 204-205; Durr-e-Mukhtār, vol. 2, pp. 52-54)*

29. Swatting a fly or mosquito with the hand without any reason. *(Fatāwā ʻĀlamgīrī, vol. 1, pp. 109)* (If a louse or mosquito harms the Ṣalāĥ-offering person, there is no harm in killing it provided ʻAmal-e-Kašīr is avoided). *(Baĥār-e-Sharī'at, part 3, pp. 203)*

30. Offering Ṣalāĥ wearing clothes with their stitched-side out; or hanging such clothing over the body. *(Fatāwā Razawiyyaĥ, vol. 7, pp. 358-360; Fatāwā Aĥl-e-Sunnat unpublished)*

Madanī pearl: If the ‘Amal-e-Qalīl serves a benefit for the Ṣalāĥ-offering person, it is permissible but if it does not, then it is disliked (Makrūĥ). *(Fatāwā ‘Ālamgīrī, vol. 1, pp. 105)*

Excellence of last two Nafl of Ẓuĥr

It is Mustaḥab to offer four Rak’āt after Ẓuĥr as it is stated in a blessed Ḥadīš, ‘Allah عَزَّوَجَلَّ will render fire Ḥarām for the one regularly offering four (Rak’āt) before and four (Rak’āt) after Ẓuĥr.’ *(Jāmi’ Tirmiżī, vol. 1, pp. 436, Ḥadīš 428)*

Commenting on the foregoing Ḥadīš, ‘Allāmaĥ Sayyid Ṭaḥṭāvī عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِى has said that such a person will not enter the fire at all. Their sins will be removed and Allah عَزَّوَجَلَّ will make the one whose rights they may have violated pleased with them. Or the Ḥadīš implies that Allah عَزَّوَجَلَّ will enable them to perform such deeds which will not lead to punishment. *(Ḥāshiya-tuṭ-Ṭaḥṭāvī ‘Alā Durr-e-Mukhtār, vol. 1, pp. 284)* ‘Allāmaĥ Shāmī قُدِّسَ سِرُّهُ السَّامِى has said, ‘There is good news for them (i.e. those offering two Nawāfil of Ẓuĥr). They will die with faith and will not enter Hell.’ *(Rad-dul-Muḥtār, vol. 2, pp. 547)*

O Islamic sisters! اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ! We offer ten Rak’āt of Ṣalāt-uẓ-Ẓuĥr daily. If we offer two more Rak’āt Nafl Ṣalāĥ at the end, completing twelve Rak’āt in connection with the sacred number of twelfth of Rabī’-un-Nūr, it will not take much time. Make the intention of offering two Nafl regularly.

Twelve Madanī pearls about Ṣalāĥ of Witr

1. Witr Ṣalāĥ is Wājib.
2. If Witr Ṣalāĥ is missed, it is mandatory to offer it as Qaḍā. *(Fatāwā ‘Ālamgīrī, vol. 1, pp. 111)*

3. The time of Witr begins after one has offered the Farḍ of ‘Ishā and remains up to Ṣubḥ-e-Ṣādiq (dawn).

4. The one who can get up in the night having slept, it is preferable for them to offer Taĥajjud (first) and then Witr Ṣalāĥ in the later part of the night.

5. The Witr Ṣalāĥ consists of three Rak’āt. *(Durr-e-Mukhtar, vol. 2, pp. 532)*

6. The first Qa’daĥ is Wājib; recite only Tashaĥĥud and then stand up (for the third Rak’at).

7. In the third Rak’at, it is Wājib to utter Takbīr-e-Qunūt (اَللّٰهُ اَكْبَرُ) after the Qirā`at. *(Baĥār-e-Sharī’at, part 3, pp. 86)*

8. In the third Rak’at having recited Sūraĥ Al-Fātiḥaĥ and any other Sūraĥ, just like Takbīr Taḥrīmaĥ, raise the hands up to the shoulders first and then utter اَللّٰهُ اَكْبَرُ.

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

Du’ā-e-Qunūt

اَللّٰهُمَّ اِنَّا نَسْتَعِيْنُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُثْنِيْ عَلَيْكَ الْخَيْرَ ؕ وَنَشْكُرُكَ وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ يَّفْجُرُكَ ؕ اَللّٰهُمَّ اِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّيْ وَنَسْجُدُ وَاِلَيْكَ نَسْعٰى وَنَحْفِدُ وَنَرْجُوْ رَحْمَتَكَ وَنَخْشٰى عَذَابَكَ اِنَّ عَذَابَكَ بِالْكُفَّارِ مُلْحِقٌ ۝

O Allah (عَزَّوَجَلَّ)! We seek Your help and we seek forgiveness from You and we have belief in You and we have trust in You and we glorify

You and we are grateful to You and we are not ungrateful to You and we abandon and stay away from anyone who disobeys You. Yā Allah (عَزَّوَجَلَّ)! It is only You we worship and for only You we offer Ṣalāĥ and perform Sajdaĥ and we attempt [to gain Your pleasure] and we run towards You and we seek Your mercy and we fear torment from You; indeed Your torment is about to befall the unbelievers.

10. Reciting Ṣalāt-'Alan-Nabī after Du'ā-e-Qunūt is preferable. *(Baĥār-e-Sharī'at, part 4, pp. 4; Durr-e-Mukhtār, vol. 2, pp. 534)*

11. Those who cannot recite Du'ā-e-Qunūt may recite:

(اَللّٰهُمَّ رَبَّنَآ اٰتِنَا فِي الدُّنْيَا حَسَنَةً

وَّفِي الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ ﴿۲۰۱﴾

(Part 2, Sūraĥ Al-Baqaraĥ, Verse 201)

Or alternatively they can recite اَللّٰهُمَّ اغْفِرْلِيْ (*Yā Allah* عَزَّوَجَلَّ*! Forgive me*). *(Ghunyaĥ, pp. 418)*

12. If someone forgets to recite Du'ā-e-Qunūt and bends for Rukū', she should not return to Qiyām. Instead, she is now required to perform Sajdaĥ Saĥw. *(Fatāwā 'Ālamgīrī, vol. 1, pp. 111, 128)*

Sunnaĥ after performing Witr Salām

When the Prophet of Raḥmaĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم performed Salām of Witr, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would recite سُبْحٰنَ الْمَلِكِ الْقُدُّوْسِ three times and would recite it loudly the third time. *(Sunan Nasāī, pp. 299, Ḥadīš 1729)*

Fourteen Madanī pearls of Sajdaĥ Saĥw

1. If any Wājib act out of all Wājib acts of Ṣalāĥ is forgetfully missed, Sajdaĥ Saĥw will become Wājib. *(Durr-e-Mukhtār, vol. 2, pp. 655)*

2. If Sajdaĥ Saĥw is not performed despite it being Wājib, it is now Wājib to repeat the whole Ṣalāĥ. *(ibid)*

3. If a Wājib is deliberately missed, Sajdaĥ Saĥw will not be sufficient; it is Wājib to repeat Ṣalāĥ in this case. *(ibid)*

4. In case of missing such a Wājib that does not pertain to the Wājibāt of Ṣalāĥ but rather to the Wājibāt that are out of Ṣalāĥ, Sajdaĥ Saĥw will not be Wājib. For example, recitation of the Holy Quran in the reverse order is contrary to a Wājib but it does not pertain to the Wājibāt of Ṣalāĥ; instead, it pertains to the Wājibāt of the recitation of the Holy Quran. Therefore, Sajdaĥ Saĥw is not needed (but one has to repent if she has done it deliberately). *(Rad-dul-Muḥtār, vol. 2, pp. 655)*

5. Missing a Farḍ results in the invalidation of Ṣalāĥ and Sajdaĥ Saĥw cannot make up for it. Therefore, the Ṣalāĥ must be offered again. *(ibid, Ghunyaĥ, pp. 455)*

6. Sajdaĥ Saĥw does not become Wājib in case of missing Sunan or Mustaḥabbāt like Šanā, Ta'awwuż, Tasmiyaĥ, Āmīn, Tasbīḥāt and Takbīrs of Intiqālāt (i.e. uttering اَللّٰہُ اَکۡبَرُ at the time of going down for Sajdaĥ and returning to Qiyām after Sujūd etc). Ṣalāĥ will be valid. *(ibid)* However, repeating such a Ṣalāĥ is Mustaḥab whether the Sunnaĥ etc. is missed forgetfully or deliberately. *(Baĥār-e-Sharī'at, part 4, pp. 58)*

7. Even if 10 Wājibāt are missed in Ṣalāĥ, only two Sujūd of Saĥw are sufficient for all the ten missed Wājibāt. *(Rad-dul-Muḥtār, vol. 2, pp. 655; Baĥār-e-Sharī'at, part 4, pp. 59)*

8. If one has forgotten maintaining Ta'dīl-e-Arkān (e.g. standing erect after Rukū' or sitting straight between two Sujūd for as long as سُبْحٰنَ اللّٰه can be uttered at least once), Sajdaĥ Saĥw will become Wājib. *(Fatāwā 'Ālamgīrī, vol. 1, pp. 127)*

9. If one has forgotten reciting Du'ā-e-Qunūt or uttering Takbīr-e-Qunūt (i.e. the Takbīr uttered for Qunūt after Qirā`at in the third Rak'at of Witr Ṣalāĥ), Sajdaĥ Saĥw will become Wājib. *(ibid, pp. 128)*

10. If as much time as سُبْحٰنَ اللّٰه can be uttered thrice elapses during Qirā`at etc. out of thinking, Sajdaĥ Saĥw will become Wājib. *(Rad-dul-Muḥtār, vol. 2, pp. 677)*

11. Reciting Attaḥiyyāt after performing Sajdaĥ Saĥw is also Wājib. *(Fatāwā 'Ālamgīrī, vol. 1, pp. 125)* Perform Salām after reciting Attaḥiyyāt. It is better to recite Ṣalāt-'Alan-Nabī as well after reciting Attaḥiyyāt both the times.

12. Reciting Ṣalāt-'Alan-Nabī even up to the words اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ after the first Qa'daĥ will make Sajdaĥ Saĥw Wājib. This is because of delay in the Qiyām of the third Rak'at, not because of reciting Ṣalāt-'Alan-Nabī. Even if someone remains silent for as long as the above words of Ṣalāt-'Alan-Nabī are recited, Sajdaĥ Saĥw will still become Wājib; like it becomes Wājib in case of reciting the Holy Quran in Qa'daĥ, Rukū' and Sujūd despite the fact that the Holy Quran contains Divine words. *(Baĥār-e-Sharī'at, part 4, pp. 62; Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 2, pp. 657)*

A parable

Sayyidunā Imām Abū Ḥanīfaĥ رَحْمَةُ اللهِ تَعَالٰى عَلَيْه had a vision in which he saw the Holy Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. The Beloved and Blessed Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم asked him, 'Why did you declare Sajdaĥ

Saĥw Wājib for the reciter of Ṣalāt?' He رَحْمَةُ اللهِ تَعَالٰی عَلَيْه humbly replied, 'I did so because he recited it forgetfully (in the state of heedlessness).' The Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم liked this answer. *(ibid)*

13. In case of missing any part of Tashaĥĥud in any Qa'daĥ, Sajdaĥ Saĥw will become Wājib whether the Ṣalāĥ is Nafl or Farḍ. *(Fatāwā 'Ālamgīrī, vol. 1, pp. 127)*

Method of Sajdaĥ Saĥw

14. Recite Attaḥiyyāt (reciting Ṣalāt-'Alan-Nabī after Attaḥiyyāt is preferable), perform Salām turning the head towards the right side and perform two Sujūd. Then, recite Attaḥiyyāt, Ṣalāt-'Alan-Nabī and Du'ā, and perform Salām towards both the sides.

Sajdaĥ Tilāwat and satan's trouble

The Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, 'Whenever someone recites a verse of Sajdaĥ and performs Sajdaĥ, satan moves away and says weeping, 'I'm doomed! The son of Ādam was commanded to perform Sajdaĥ which he did; for him is Paradise. I was (also) commanded but I refused; for me is Hell.' *(Ṣaḥīḥ Muslim, pp. 56, Ḥadīš 81)*

اِن شَآءَ الله عَزَّوَجَلَّ Every desire will be fulfilled

The Holy Quran contains fourteen verses of Sajdaĥ. For the fulfilment of a wish, if someone recites all (fourteen) verses of Sajdaĥ and then performs (fourteen) Sujūd in one sitting, Allah عَزَّوَجَلَّ will fulfil that wish. One can recite each verse and perform its Sajdaĥ separately or recite all fourteen verses together and perform fourteen Sujūd at the end. *(Durr-e-Mukhtār, vol. 2, pp. 719, Ghunyaĥ, pp. 507 & others)*

One can see fourteen verses of Sajdaĥ in *Baĥār-e-Sharī'at* part 4, page 75 to 77 published by Maktaba-tul-Madīnaĥ.

Eleven Madanī pearls regarding Sajdaĥ Tilāwat

1. Sajdaĥ Tilāwat becomes Wājib on reciting or listening to a verse of Sajdaĥ. In case of reciting a verse of Sajdaĥ, Sajdaĥ Tilāwat will become Wājib if the voice of the reciter is loud enough for him/her to hear provided that there is no obstruction in his/her listening. Hearing deliberately is not a condition. Sajdaĥ will become Wājib even if one hears the verse unintentionally. *(Baĥār-e-Sharī'at, part 4, pp. 77; Fatāwā 'Ālamgīrī, vol. 1, pp. 132)*

2. Sajdaĥ will become Wājib in case of reading or hearing even the translation of a verse (of Sajdaĥ) in any language regardless of whether or not the hearer comprehends that it is the translation of a verse of Sajdaĥ. However, if she is unaware, Sajdaĥ will only become Wājib when she is told that it is the translation of a verse of Sajdaĥ. If the verse of Sajdaĥ is recited, it is not necessary to tell the listener that it is the verse of Sajdaĥ. *(Fatāwā 'Ālamgīrī, vol. 1, pp. 133)*

3. The recitation of the complete verse is necessary for Sajdaĥ Tilāwat to become Wājib but according to some scholars of the later age, it will become Wājib even if just the root-word of Sajdaĥ along with its preceding or succeeding word is recited. Therefore, it is safer to perform Sajdaĥ Tilāwat in both cases. *(Fatāwā Razawiyyaĥ, vol. 8, pp. 229-233)*

4. In case of reciting a verse of Sajdaĥ when not offering Ṣalāĥ, although it is not Wājib to perform immediate Sajdaĥ, delaying the Sajdaĥ is Makrūĥ Tanzīhī provided that the reciter is in the state of Wuḍū. *(Durr-e-Mukhtār, vol. 2, pp. 703)*

5. In case of reciting a verse of Sajdaĥ in Ṣalāĥ, it is Wājib to perform Sajdaĥ instantly. If she delays the Sajdaĥ she will be a

sinner, and as long as she is in the Ṣalāĥ or has not performed any such act contrary to Ṣalāĥ after the Salām, she should perform Sajdaĥ Tilāwat and then Sajdaĥ Saĥw subsequently. *(Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 2, pp. 704)*

Delay here means reciting more than three verses. If less than three verses are recited, this will not be considered delay. If, however, the verse of Sajdaĥ takes place at the end of the Sūraĥ, e.g. 'اِنْشَقَّتْ' there is no harm in performing Sajdaĥ Tilāwat after reciting the whole Sūraĥ. *(Baĥār-e-Sharī'at, part 4, pp. 82)*

6. If someone hears an unbeliever or a minor reciting a verse of Sajdaĥ, Sajdaĥ Tilāwat will still become Wājib. *(Fatāwā 'Ālamgīrī, vol. 1, pp. 132)*

7. Except for Takbīr Taḥrīmaĥ, all other conditions of Ṣalāĥ are to be met for Sajdaĥ Tilāwat. For instance, purity, Istiqbāl-e-Qiblaĥ, intention, time[1] and Satr-e-'Awrat. If someone has access to water it is not permissible for her to perform Sajdaĥ by making Tayammum. *(Durr-e-Mukhtār, vol. 2, pp. 699; Baĥār-e-Sharī'at, part 4, pp. 80)*

8. To specify the verse of Sajdaĥ when making its intention is not a condition. The mere intention of Sajdaĥ Tilāwat is sufficient. *(Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 2, pp. 699)*

9. The acts that invalidate Ṣalāĥ will also invalidate Sajdaĥ. For instance, invalidating Wuḍū deliberately, talking and laughing etc. *(Durr-e-Mukhtār, vol. 2, pp. 699; Baĥār-e-Sharī'at, part 4, pp. 80)*

[1] See the details of time for Sajdaĥ Tilāwat in the fourth part of *Baĥār-e-Sharī'at*.

Method of Sajdaĥ Tilāwat

10. Go down for Sajdaĥ saying اَللّٰہُ اَکْبَرُ from standing position and say سُبْحٰنَ رَبِّیَ الْاَعْلٰی (in Sajdaĥ) at least thrice. Then, stand up saying اَللّٰہُ اَکْبَرُ. Saying اَللّٰہُ اَکْبَرُ while going down for Sajdaĥ as well as standing from Sajdaĥ is a Sunnaĥ, whereas both Qiyāms, i.e. going down for Sajdaĥ from standing position and standing from Sajdaĥ are Mustaḥab. *(Baĥār-e-Sharī'at, part 4, pp. 80)*

11. Sajdaĥ Tilāwat does not require raising hands at the time of saying اَللّٰہُ اَکْبَرُ. Likewise, neither Tashaĥĥudnor is Salām performed for Sajdaĥ Tilāwat. *(Tanvīr-ul-Abṣār, vol. 2, pp. 700)*

After reaching puberty, if you have not performed Sujūd despite hearing the verses of Sujūd, so make a rough estimate of the numbers of Sujūd and perform them in the state of Wuḍū.

Sajdaĥ Shukr

It is desirable to perform Sajdaĥ Shukr on getting any favour such as birth of a baby, attainment of wealth, turning up of a lost thing, curing of a patient, returning of a traveller and the like. Its method is exactly the same as that of Sajdaĥ Tilāwat. *(Fatāwā 'Ālamgīrī, vol. 1, pp. 136; Rad-dul-Muḥtār, vol. 2, pp. 720)*

Likewise, it is an act of Šawāb to perform Sajdaĥ Shukr on hearing any good news or getting any favour. For example, one's visa to Madīnaĥ has been confirmed or someone has joined Dawat-e-Islami's Madanī environment as a result of one's successful individual effort or one has had a blessed dream or has got rid of any calamity, or an enemy of Islam has died.

Passing across the front of a Ṣalāĥ-offering person is grave sin

1. The Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, 'If anyone knew what (harm) lies in passing across the front of his brother offering Ṣalāĥ, he would stand for 100 years rather than taking that single step.' *(Sunan Ibn Mājaĥ, vol. 1, pp. 506, Ḥadīš 946)*

2. Sayyidunā Imām Mālik رَضِیَ اللهُ تَعَالٰی عَنْهُ has narrated that Sayyidunā Ka'b-ul-Aḥbār رَضِیَ اللهُ تَعَالٰی عَنْهُ has stated, 'If the person passing across the front of a Ṣalāĥ-offering person knew what sin lies in this act, he would prefer being subsided into the ground rather than passing.' *(Muwaṭṭā Imām Mālik, vol. 1, pp. 154, Ḥadīš 371)*

   Though the one passing across the front of a Ṣalāĥ-offering person is a sinner, it does not have any effect on the Ṣalāĥ of that Ṣalāĥ-offering person. *(Fatāwā Razawiyyaĥ, vol. 7, pp. 254)*

Fifteen rulings about passing across the front of a Ṣalāĥ-offering person

1. In a ground or a big Masjid, it is impermissible to pass through from the place of feet of the Ṣalāĥ-offering person to Mawḍa'-e-Sujūd. Mawḍa'-e-Sujūd means the area up to which sight spreads when eye is focussed at the place of Sajdaĥ in the state of Qiyām. It is not permissible to pass through from the place of feet (of the Ṣalāĥ-offering person) up to Mawḍa'-e-Sujūd. *(Fatāwā 'Ālamgīrī, vol. 1, pp. 104; Durr-e-Mukhtār, vol. 2, pp. 479)*

   An approximate distance of Mawḍa'-e-Sujūd is three yards from feet (towards the Qiblaĥ). Therefore, in a ground, there is no harm in passing beyond the distance of three yards from the feet of the Ṣalāĥ-offering person. *(Qānūn-e-Sharī'at, part 1, pp. 114)*

2. In a small Masjid or home, if there is no Sutraĥ in front of the Ṣalāĥ-offering person, it is not permissible to pass through from feet up to the wall towards the Qiblaĥ. *(Fatāwā ʻĀlamgīrī, vol. 1, pp. 104)*

3. If there is a Sutraĥ in front of the Ṣalāĥ-offering person, there is no harm in passing beyond the Sutraĥ. *(ibid)*

4. The height of Sutraĥ should at least be equal to that of a half arm (almost a half yard) and the thickness of Sutraĥ should at least be equal to that of a finger. *(Durr-e-Mukhtār, vol. 2, pp. 484)*

5. A tree, man or animal can serve as a Sutraĥ. *(Ghunyaĥ, pp. 367)*

6. If a person serves as a Sutraĥ, it is necessary that his/her back faces the front of the Ṣalāĥ-offering person, as facing the front of the Ṣalāĥ-offering person is prohibited. *(Baĥār-e-Sharī'at, part 4, pp. 184)* (If someone faces the face of the Ṣalāĥ-offering person, she will be responsible for it; there is no blame on the Ṣalāĥ-offering person in this case.)

7. If an Islamic sister is passing across the front of a Ṣalāĥ-offering person and another Islamic sister passes along with her at the same pace using her as Sutraĥ, the former will be a sinner and will automatically become Sutraĥ for the latter. *(Fatāwā ʻĀlamgīrī, vol. 1, pp. 104)*

8. If someone is offering Ṣalāĥ at so high place that the body-parts of the passing person are not in front of the Ṣalāĥ-offering person, there is no harm in such a case in passing across the front of the Ṣalāĥ-offering person. *(Baĥār-e-Sharī'at, part 3, pp. 183)*

9. If two women want to pass across the front of a Ṣalāĥ-offering person, there is a particular method for doing so. One of them should stand with her back facing the front of the Ṣalāĥ-offering

person. Now the other woman should pass using the standing woman as a Sutraĥ. Then, the other who has already passed should stand behind the back of the standing woman with her back facing the front of the Ṣalāĥ-offering person. Now, the first woman should pass and the other woman should return to the side where she had come from. *(Fatāwā ʻĀlamgīrī, vol. 1, pp. 104; Rad-dul-Muḥtār, vol. 2, pp. 483)*

10. If someone is about to pass across the front of a Ṣalāĥ-offering person, the Ṣalāĥ-offering person is allowed to prevent him/her from passing by uttering سُبْحٰنَ الله or doing Qirā`at loudly or with the gesture of the hand, the head or the eye but more than these acts is not allowed. For example, grabbing and jerking the clothes or beating is not allowed and, in case of ʻAmal-e-Kašīr, even Ṣalāĥ will become invalid. *(Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 2, pp. 485)*

11. Doing both, Tasbīḥ and gesture simultaneously is Makrūĥ. *(Durr-e-Mukhtār, vol. 2, pp. 486)*

12. If anyone passes across the front of a Ṣalāĥ-offering woman, she should prevent by Taṣfīq i.e. hitting the back of her left hand with the fingers of her right hand. *(ibid)*

13. If a man does Taṣfīq and a woman utters Tasbīḥ, the Ṣalāĥ will not become invalid, but it is contrary to Sunnaĥ. *(ibid, pp. 487)*

14. The one doing Ṭawāf is allowed to pass across the front of a Ṣalāĥ-offering person. *(Rad-dul-Muḥtār, vol. 2, pp. 482)*

15. It is not permissible to pass across the front of a Ṣalāĥ-offering person during Sa'ī.

Seventeen Madanī pearls of Tarāwīḥ

1. Offering Tarāwīḥ Ṣalāĥ is a Sunnat-ul-Muakkadaĥ for every sane and adult Islamic sister. Missing Tarāwīḥ is not permissible. *(Durr-e-Mukhtār, vol. 2, pp. 596)*

2. Tarāwīḥ consists of twenty Rak'āt. During the reign of Sayyidunā 'Umar Fārūq-e-A'ẓam رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ the Muslims would offer twenty Rak'āt of Tarāwīḥ. *(Ma'rifat-us-Sunan Wal-Āšār lil-Bayĥaqī, vol. 2, pp. 305, Raqm 1365)*

3. The time of Tarāwīḥ Ṣalāĥ begins after one has offered the Farḍ Rak'āt of 'Ishā and ends at dawn (Ṣubḥ-e-Ṣādiq). If it is offered before the Farḍ of 'Ishā it will not be valid. *(Fatāwā 'Ālamgīrī, vol. 1, pp. 115)*

4. Tarāwīḥ can be offered even after the Farḍ and Witr of 'Ishā Ṣalāĥ. As it sometimes happens when the witness of the appearance of the moon is obtained with delay on the 29th (of Sha'bān).

5. It is Mustaḥab to delay the Tarāwīḥ until one third ($^1/_3$) part of the night has passed. It is not disliked if Tarāwīḥ is offered even after the passing of the half part of the night. *(Durr-e-Mukhtār, vol. 2, pp. 598)*

6. There is no Qaḍā for the Tarāwīḥ Ṣalāĥ if it is missed. *(ibid)*

7. It is better to offer the twenty Rak'āt of Tarāwīḥ in sets of two Rak'āt with ten Salāms. *(Durr-e-Mukhtār, vol. 2, pp. 599)*

8. Though all twenty Rak'āt of Tarāwīḥ can be offered with a single Salām, it is Makrūĥ to do so. *(ibid)* It is Farḍ to do Qa'daĥ (i.e. sitting for reciting Tashaĥĥud) after every two Rak'āt. One should recite Ṣalāt-'Alan-Nabī after Tashaĥĥud in every Qa'daĥ,

and recite Šanā, Ta'awwuż and Tasmiyaĥ at the beginning of every odd Rak'at (i.e. 1st, 3rd, 5th etc).

9. When offering Tarāwīḥ in sets of two Rak'āt, separate intention should be made before every two Rak'āt. It is also permissible to make only one intention for all the twenty Rak'āt in the beginning. *(Rad-dul-Muḥtār, vol. 2, pp. 597)*

10. Offering Tarāwīḥ Ṣalāĥ sitting without a valid reason is Makrūĥ, and some honourable Islamic jurists رَحِمَهُمُ اللّٰهُ تَعَالٰی have declared that Tarāwīḥ will be invalid in this case. *(Durr-e-Mukhtār, vol. 2, pp. 603)*

11. If (a Ḥāfiẓaĥ[1] Islamic sister is offering her Tarāwīḥ individually), and the Tarāwīḥ Ṣalāĥ becomes invalid due to some reason, the verses or the Sūraĥs of the Quran recited should be repeated so that the recitation of the entire Quran may not be affected. *(Fatāwā 'Ālamgīrī, vol. 1, pp. 118)*

12. If the one who has forgot to sit for Qa'daĥ after two Rak'āt has not yet performed the Sajdaĥ of the third Rak'at, she is to sit and complete her Ṣalāĥ with a Sajdaĥ Saĥw. In case of performing the Sajdaĥ of the third Rak'at, she is to complete the fourth Rak'at as well, but these four Rak'āt will be counted as two. However, if she had performed Qa'daĥ after two Rak'āt they would have been regarded as four Rak'āt. *(Fatāwā 'Ālamgīrī, vol. 1, pp. 118)*

13. If an Islamic sister did not sit after the second Rak'at and performed Salām (finished the Ṣalāĥ) after the third Rak'at, then these Rak'āt will not be valid. She will have to offer a new set of two Rak'āt again. *(Fatāwā 'Ālamgīrī, vol. 1, pp. 118)*

[1] Ḥāfiẓaĥ means an Islamic sister who has learnt the entire Quran by heart.

14. Keep offering Tarāwīḥ up to the last night of Ramadan even if the recitation of the entire Holy Quran completes on the 27th night or earlier because it is Sunnat-ul-Muakkadaĥ. *(Fatāwā ʻĀlamgīrī, vol. 1, pp. 118)*

15. After every set of four Rak'āt it is Mustaḥab to sit for rest for as long as four Rak'āt were offered. This pause is called a Tarwīḥaĥ. *(Fatāwā ʻĀlamgīrī, vol. 1, pp. 115)*

16. During the Tarwīḥaĥ, it is allowed whether to remain silent, recite Ṣalāt-ʻAlan-Nabī, do Żikr or offer Nafl Ṣalāĥ individually. The following Tasbīḥ can also be recited.

سُبْحٰنَ ذِی الْمُلْكِ وَالْمَلَكُوْتِ ۝ سُبْحٰنَ ذِی الْعِزَّةِ وَالْعَظَمَةِ
وَالْهَيْبَةِ وَالْقُدْرَةِ ط وَالْكِبْرِيَآءِ وَالْجَبَرُوْتِ ۝ سُبْحٰنَ الْمَلَكِ
الْحَيِّ الَّذِیْ لَا يَنَامُ وَلَا يَمُوْتُ ۝ سُبُّوْحٌ قُدُّوْسٌ رَّبُّنَا وَرَبُّ
الْمَلٰٓئِكَةِ وَالرُّوْحُ ۝ اَللّٰهُمَّ اَجِرْنِیْ مِنَ النَّارِ ۝ يَا مُجِيْرُ
يَا مُجِيْرُ يَا مُجِيْرُ ۝ بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ ۝

17. After offering twenty Rak'āt, the fifth Tarwīḥaĥ is also Mustaḥab. *(Baĥār-e-Sharī'at, part 4, pp. 39)*

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صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Details of the five daily Ṣalāĥ

The five daily Ṣalāĥ contain 48 Rak'āt in total - 17 Farḍ, 3 Wājib, 12 Sunnat-ul-Muakkadaĥ, 8 Sunan Ghayr Muakkadaĥ, and 8 Nawāfil.

S#	Ṣalāĥ	Sunan Muakkadaĥ Qabliyaĥ	Sunan Ghayr Muakkadaĥ	Farḍ	Sunan Muakkadaĥ Ba'diyaĥ	Nafl	Wājib	Nafl	Total Rak'āt
1.	Fajr	2	-	2	-	-	-	-	4
2.	Ẓuĥr	4	-	4	2	2	-	-	12
3.	'Aṣr	-	4	4	-	-	-	-	8
4.	Maghrib	-	-	3	2	2	-	-	7
5.	'Ishā	-	4	4	2	2	3	2	17

Waẓāif to be recited after Ṣalāĥ

The lengthy Waẓāif stated in Aḥādīš for reciting after Ṣalāĥ should be recited after the Sunnaĥ Ṣalāĥ of Ẓuĥr, Maghrib and 'Ishā. Before the Sunnaĥ, recite only short Du'ā; otherwise the reward of the Sunnaĥ Ṣalāĥ will be reduced. *(Rad-dul-Muḥtār, vol. 2, pp. 300; Baĥār-e-Sharī'at, part 3, pp. 107)*

Do not increase or decrease the number of any Waẓīfaĥ or Du'ā if a particular number is mentioned in the Ḥadīš, because the mentioned virtues of these Waẓāif are related to the number specified. The effect of increasing or decreasing the number can be understood by the example of a lock which is opened by a key which has a specific number of teeth. If the teeth of the key are increased or decreased, it will not be able to operate the lock. However, if any doubt occurs about the number that has been recited, one can recite more – this will be regarded as an attempt for completion and not as an increase. *(ibid, pp. 302, ibid)*

Recite the following Waẓāif after offering the Sunnaĥ and the Nawāfil of the five daily Ṣalāĥ. Numbers are given just for convenience; it is not necessary to recite the Waẓāif in sequence. Reciting Ṣalāt-'Alan-Nabī before and after every Waẓīfaĥ brings additional blessings.

1. The one who recites Āyat-ul-Kursī once after every Ṣalāĥ, will enter Paradise as soon as he dies.

(Mishkāt-ul-Maṣābīḥ, vol. 1, pp. 197, Ḥadīš 974)

2. اَللّٰهُمَّ اَعِنِّیْ عَلٰی ذِکْرِكَ وَ شُکْرِكَ وَ حُسْنِ عِبَادَتِكَ [1]

(Sunan Abī Dāwūd, vol. 2, pp. 123, Ḥadīš 1522)

3. اَسْتَغْفِرُ اللّٰهَ الَّذِیْ لَآ اِلٰهَ اِلَّا هُوَ الْحَیُّ الْقَیُّوْمُ وَ اَتُوْبُ اِلَیْهِ [2]

The one who recites this Waẓīfaĥ three times after every Ṣalāĥ, all of his sins will be forgiven even if he had run away from the battlefield. *(Jāmi' Tirmiżī, vol. 5, pp. 336, Ḥadīš 3588)*

4. Tasbīḥ Fāṭimaĥ (تَسْبِیْح فاطِمَه رَضِیَ اللهُ عَنْهَا)

33 times	سُبْحٰنَ اللّٰهِ
33 times	اَلْحَمْدُ لِلّٰهِ
33 times	اَللّٰهُ اَکْبَرُ

[1] **Translation:** O Allah (عَزَّوَجَلَّ) Assist me in remembering You, thanking You, and worshipping You excellently.

[2] **Translation:** I seek forgiveness from Allah (عَزَّوَجَلَّ), except Whom no one is worthy of worship. He is Ever-Alive and He is the Sustainer. And I repent in His court.

Recite [1] لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ ط لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ط once in the end, making the count of 100. His/her sins will be forgiven even if they are equal to the foam of the sea.

5. Recite this Waẓīfaĥ after every Ṣalāĥ placing the hand on (the upper part of the forehead and bring the hand to the end of the forehead after having recited it).

بِسْمِ اللّٰهِ الَّذِیْ لَآ اِلٰـهَ اِلَّا هُوَ الرَّحْمٰنُ
الرَّحِيْمُ ط اَللّٰهُمَّ اَذْهِبْ عَنِّی الْهَمَّ وَالْحُزْنَ [2]

The reciter of the foregoing Waẓīfaĥ will remain safe from every grief and anxiety. Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن has added the following words to the above written supplication.

وَعَنْ اَهْلِ السُّنَّةِ — ***Translation:*** *And from Aĥl-e-Sunnaĥ.*

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6. After Fajr and ʻAṣr, before changing the posture and speaking to anyone, recite the following 10 times:

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[1] **Translation:** There is none worthy of worship except Allah (عَزَّوَجَلَّ), He is One and He has no partner. For Him is Sovereignty and for Him is glorification. He has omnipotence over everything.

[2] **Translation:** With the name of Allah (عَزَّوَجَلَّ), except Whom none is worthy of worship, the Most Kind, the Most Merciful. O Allah (عَزَّوَجَلَّ), distance grief and anxiety from me.

لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ بِيَدِهِ الْخَيْرُ يُحْيِيْ وَيُمِيْتُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ [1]

(Bahâr-e-Sharī'at, part 3, pp. 107)

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7. It is reported by Sayyidunā Anas رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ that the Noble Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated, 'Whoever recites

سُبْحٰنَ اللّٰهِ الْعَظِيْمِ وَبِحَمْدِهٖ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ [2]

after Ṣalâh will be resurrected forgiven.' *(Majma'-uz-Zawāid, vol. 10, pp. 129, Ḥadīš 16928)*

8. It is narrated by Sayyīdunā Ibn 'Abbās رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمَا that the Prophet of Raḥmah صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated, 'Whoever recites قُلْ هُوَ اللّٰهُ اَحَدٌ (the entire Sūrah) 10 times after every Farḍ Ṣalâh, Allah عَزَّوَجَلَّ will make His Pleasure and Forgiveness a must for him.' *(Tafsīr Durr-e-Mansūr, vol. 8, pp. 278)*

9. It is narrated by Sayyidunā Zayd Bin Arqam رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ that the Beloved Rasūl صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated, 'Whoever recites:

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[1] **Translation:** There is none worthy of worship except Allah (عَزَّوَجَلَّ). He is alone. He has no partners. All Kingdom is for Him and all praise is for Him, in His Power is [all] goodness. He gives life and He gives death. He has power over everything.

[2] **Translation:** Pure is He (عَزَّوَجَلَّ) the Magnificent Rab and praise is for Him. The capability to refrain from sins and the ability to do good are granted by Him.

سُبْحٰنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُوْنَ ﴿۱۸۰﴾

وَسَلٰمٌ عَلَى الْمُرْسَلِيْنَ ﴿۱۸۱﴾ وَ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ﴿۱۸۲﴾ [1]

3 times after every Ṣalāĥ, it is as if he has filled a very big goblet with reward.' *(Tafsīr Durr-e-Manšūr, vol. 7, pp. 141) (Part 23, Sūraĥ Aṣ-Ṣāffāt, verses 180-182)*

Reward of reciting entire Quran 4 times in few minutes

It is narrated by Sayyidunā Abū Ĥurayraĥ رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ that the Beloved and Blessed Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated, 'Whoever recites قُلْ هُوَ اللّٰهُ اَحَدٌ (the entire Sūraĥ) 12 times after Ṣalāt-ul-Fajr, it is as if he has recited the entire Quran 4 times, and on that day, this act of his is better than the people on the earth, provided he abides by Taqwā.' *(Shu'ab-ul-Īmān, vol. 2, pp. 501, Ḥadīš 2528)*

Waẓīfaĥ for remaining safe from satan

The Beloved Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated, 'Whoever offers Ṣalāt-ul-Fajr and then recites قُلْ هُوَ اللّٰهُ اَحَدٌ (the entire Sūraĥ) 10 times before speaking, no sin will reach him on that day, and he will remain safe from satan.' *(Tafsīr Durr-e-Manšūr, vol. 8, pp. 678)*

(To read about more Waẓāif for recitation after Ṣalāĥ, kindly refer to '*Baĥār-e-Sharī'at*', part 3, page 107-110, published by Maktaba-tul-Madīnaĥ, as well as '*Al-Waẓīfa-tul-Karīmaĥ*', and '*Shajaraĥ Qādiriyyaĥ*'.)

SALAH
FOR ISLAMIC SISTERS

قَضا نَمازوں کا طَرِیقہ

Qaza Namazaun ka Tariqah

METHOD OF MISSED SALAH

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ؕ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ؕ

Method of Missed Salah*

Excellence of Ṣalat-'Alan-Nabī ﷺ

The Prophet of Raḥmaĥ, the Intercessor of Ummaĥ, the Owner of Jannaĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, 'Reciting Ṣalāt upon me is Nūr on the bridge of Ṣirāṭ. The one reciting Ṣalāt upon me 80 times on Friday, his 80 years' sins will be forgiven.' *(Al-Jāmi'-uṣ-Ṣaghīr, pp. 320, Ḥadīš 5191)*

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّد

It is stated in the 4th and 5th verses of Sūraĥ Al-Mā'ūn (part 30):

فَوَيْلٌ لِّلْمُصَلِّيْنَ ۙ﴿۴﴾ الَّذِيْنَ هُمْ عَنْ صَلَاتِهِمْ سَاهُوْنَ ۙ﴿۵﴾

(Part 30, Sūraĥ Al-Mā'ūn, verses 4-5)

The renowned exegetist Ḥakīm-ul-Ummat Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ اللّٰهِ الْمَنَّان has stated regarding verse 5, 'There are some cases of heedlessness in Ṣalāĥ: Never offering Ṣalāĥ, offering Ṣalāĥ irregularly, not offering Ṣalāĥ at specified time, offering Ṣalāĥ incorrectly, offering Ṣalāĥ without taking interest, offering Ṣalāĥ heedlessly, offering Ṣalāĥ lazily and carelessly.' *(Nūr-ul-'Irfān, pp. 958)*

* Ḥanafī

Horrible valley of Hell

Ṣadr-ush-Sharī'aĥ, Badr-uṭ-Ṭarīqaĥ, Maulānā Muhammad Amjad 'Alī A'ẓamī عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِی has said, 'In Hell, there is a valley which is so horrific that even Hell itself seeks refuge from its severity. This valley is called 'Wayl' and it is for those who miss their Ṣalāĥ deliberately.' *(Baĥār-e-Sharī'at, part 3, pp. 2)*

Mountains melt down due to heat

Sayyidunā Imām Muhammad Bin Aḥmad Żaĥabī عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِی has said, 'It is stated that there is a valley in Hell whose name is 'Wayl'. If even mountains of the world are put into it, they will melt due to its heat. It is the abode of those who are sluggish in their Ṣalāĥ and offer Ṣalāĥ beyond the stipulated time making it Qaḍā, unless they feel ashamed of their negligence and repent to Allah عَزَّوَجَلَّ.'

(Kitāb-ul-Kabāir, pp. 19)

One missing even a single Ṣalāĥ is Fāsiq

A'lā Ḥaḍrat Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن has stated on page 110 of the 5th volume of *Fatāwā Razawiyyaĥ*, 'One who has missed even a single Ṣalāĥ deliberately without any Shar'ī reason, is a Fāsiq, committing a major sin and deserving the torment of Hell.'

Torment of head-crushing

The Beloved and Blessed Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said to his blessed companions رَضِیَ اللّٰهُ تَعَالٰى عَنْهُم, 'Two angels (Jibrāīl and Mīkāīl عَلَيْهِمَا السَّلَام) came to me tonight and took me to the sacred land where I saw that a person was lying and another person was standing by his head holding a stone. The standing person was repeatedly crushing his head with the stone and every time his head would heal. I asked the angels, 'سُبْحٰنَ اللّٰه عَزَّوَجَلَّ who is he?' They requested me to proceed further (and after showing me more scenarios) they answered, 'The first

person you saw was the one who had forgot the Holy Quran after having learnt it and would sleep at the time of Farḍ Ṣalāĥ, (so) he will be punished like that until the Day of Judgement.' *(Derived from: Ṣaḥīḥ Bukhārī, vol. 4, pp. 425, Ḥadīš 7047)*

Flames of fire in grave

A man's sister died. After he returned having buried her, he recalled that his pouch of money had dropped into her grave. So he came to the graveyard to dig it out from the grave. When he dug the grave open, he saw a terrifying scene. The flames of fire were blazing in the grave. He quickly filled up the grave and rushed desperately to his mother and asked, 'Dear mother! What were the deeds of my sister?' She said, 'Son! Why are you asking?' He replied, 'I have seen flames of fire blazing in her grave.' On hearing this, his mother began to cry and said, 'Your sister was sluggish in Ṣalāĥ and would offer Ṣalāĥ beyond the stipulated time.' *(Kitāb-ul-Kabāir, pp. 26)*

O Islamic sisters! When such bitter torments are for those who offer Ṣalāĥ beyond the stipulated time, then how (perilous) could be the doom of those who do not offer Ṣalāĥ at all!

If one forgets to offer Ṣalāĥ then...?

The Beloved and Blessed Rasūl صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, 'If someone misses Ṣalāĥ due to sleep or forgetfulness, they should offer it when they recall as it is the time of that Ṣalāĥ (for them).' *(Ṣaḥīḥ Muslim, pp. 346, Ḥadīš 684)*

Islamic jurists رَحِمَهُمُ اللّٰهُ تَعَالٰى have stated, 'If one misses his/her Ṣalāĥ due to sleep or forgetfulness, it is Farḍ for him/her to offer it as Qaḍā; there will be no sin of missing the Ṣalāĥ for him/her in this case. However, he/she should offer the Ṣalāĥ as soon as he/she recalls or wakes up provided it is not a Makrūĥ time, further delay is Makrūĥ.' *(Baĥār-e-Sharī'at, part 4, pp. 50)*

Šawāb of Adā or Qaḍā?

Stated below is an excerpt from a Fatwā concerning whether or not one will earn the Šawāb of an 'Adā' Ṣalāt-ul-Fajr (offered within prescribed time) in case of offering it as 'Qaḍā' Ṣalāĥ (offered beyond stipulated time) due to sleep:

A'lā Ḥaḍrat, Imām-e-Aĥl-e-Sunnat, reviver of Sunnaĥ, eradicator of Bid'aĥ, scholar of Sharī'aĥ, 'Allāmaĥ Maulānā Al-Ḥāj, Al-Ḥāfiẓ, Al-Qārī, Ash-Shāĥ Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن has stated on page 161 (volume 8) of *Fatāwā Razawiyyaĥ*, 'As far as the Šawāb of Adā Ṣalāĥ is concerned, it is under the omnipotence of Allah عَزَّوَجَلَّ. If the person is not negligent at all, and had intended to stay awake till dawn but fell asleep inadvertently, he would not be a sinner.' The Noble Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, 'Sleeping is not negligence. Negligence is on part of the one who does not offer Ṣalāĥ (despite being awake) until the time of next Ṣalāĥ begins.' *(Ṣaḥīḥ Muslim, pp. 344, Ḥadīš 681)*

Sleeping in last part of night

If one goes to sleep after the time of Ṣalāĥ had started and, as a result, the time (of Ṣalāĥ) elapsed, rendering the Ṣalāĥ Qaḍā, she will definitely become sinner provided she was not confident enough to wake up nor was there anyone who could awake her. In fact, it cannot be permitted to sleep even before the starting of the timing of Ṣalāt-ul-Fajr provided most part of the night was spent in wakefulness and it is almost sure that if one sleeps now, she will not be able to wake within the timing (of Fajr). *(Baĥār-e-Sharī'at, part 4, pp. 50)*

Waking till late night

Some Islamic sisters stay awake till late night at their homes. They should make up their mind to go to sleep after they have offered

Ṣalāt-ul-'Ishā, because there is no good in staying awake purposelessly after Ṣalāt-ul-'Ishā. If an Islamic sister ever goes to sleep late due to some reason or she is unable to wake up, she should request a reliable Maḥram of her home or any other Islamic sister to wake her up for Ṣalāt-ul-Fajr.

Alternatively, she can also use alarm clocks. One should not rely only on one alarm clock, as it may be turned off due to a touch of the hand during sleep or the cells used in it or even the alarm itself may run down. It is, therefore, better to set two or more than two clocks, depending upon one's need. Sag-e-Madīnaĥ[1] sets three clocks as long as possible before going to sleep. Sag-e-Madīnaĥ does so with the intention of acting upon the Ḥadīš that says: اِنَّ اللّٰهَ وِتْرٌ يُّحِبُّ الْوِتْرَ '*Indeed Allah* عَزَّوَجَلَّ *is Witr (i.e. One, Odd) and likes Witr.*'

(Jāmi' Tirmiżī, vol. 2, pp. 4, Ḥadīš 453)

Islamic jurists رَحِمَهُمُ اللّٰهُ تَعَالٰی have stated, 'When there is a fear of missing Ṣalāt-ul-Fajr, staying awake late at night without any Shar'ī reason is prohibited.' *(Rad-dul-Muḥtār, vol. 2, pp. 33)*

Definitions of Adā, Qaḍā and Wājib-ul-I'ādaĥ

Carrying out commandments within their stipulated timings is called Adā, while carrying out them after the stipulated timings have elapsed is called Qaḍā. If some flaw occurs in carrying out a commandment, repeating that worship to compensate for the flaw is called I'ādaĥ. If Takbīr Taḥrīmaĥ was uttered within the stipulated time, Ṣalāĥ would not become Qaḍā; it is still Adā. *(Durr-e-Mukhtār, vol. 2, pp. 627-632)* But in case of Fajr, Jumu'aĥ and Eid Ṣalāĥ, it is necessary to perform Salām (of Ṣalāĥ) within the stipulated time; otherwise Ṣalāĥ will not be valid. *(Baĥār-e-Sharī'at, part 4, pp. 50)*

[1] Amīr-e-Aĥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه has humbly used these words for himself.

To miss Ṣalāĥ without a Shar'ī reason is a grave sin. It is Farḍ to perform it as Qaḍā and repent of it with the sincerity of the heart. By virtue of repentance or an accepted Hajj the sin of delay (in offering Ṣalāĥ) will be forgiven, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ. *(Durr-e-Mukhtār, vol. 2, pp. 626)* Repentance will only be valid if one offers Qaḍā of the missed Ṣalāĥ. Repentance without performing Qaḍā is not repentance because the Ṣalāĥ which was due on her is still due, and how can repentance be valid without refraining from sin! *(Rad-dul-Muḥtār, pp. 627, vol. 2)*

Sayyidunā Ibn 'Abbās رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمَا has narrated that the Prophet of Raḥmaĥ, the Intercessor of Ummaĥ صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said, 'The one who repents without giving up sins is like the one who jokes with Allah عَزَّوَجَلَّ.' *(Shu'ab-ul-Īmān, vol. 5, pp. 436, Ḥadīš 7178)*

Three pillars of repentance

'Allāmaĥ Sayyid Muhammad Na'īmuddīn Murādābādī عَلَیْہِ رَحْمَۃُ اللّٰہِ الْہَادِی has said, 'There are three pillars of repentance:

1. Admitting the sin
2. Feeling of shame
3. Determination to give up the sin. If the sin is compensable, it is must to compensate for it. For example, it is necessary for the completion of repentance of the Ṣalāĥ-missing person to offer the missed Ṣalāĥ as Qaḍā besides repentance.'

(Khazāin-ul-'Irfān, pp. 12)

When is it Wājib to wake up sleeping person for Ṣalāĥ?

If someone is asleep or has forgotten to offer Ṣalāĥ, it is Wājib for the other who is aware of it to wake up the sleeping person or remind the one who has forgotten to offer Ṣalāĥ. (Otherwise, the one who is aware will be a sinner.) *(Baĥār-e-Sharī'at, vol. 4, pp. 50)*

Remember! Waking or reminding will be Wājib only when it is virtually certain that she will offer the Ṣalāĥ, otherwise not. She can wake up Maḥārim herself. As for Nā-Maḥram like her brothers-in-law etc. she should have any of her Maḥārim wake up the Nā-Maḥram.

Offer Qaḍā Ṣalāĥ as soon as possible

It is Wājib to offer Qaḍā (missed) Ṣalāĥ as soon as possible. However, delay is permissible for the sake of earning a livelihood for family and fulfilling personal needs. Therefore, one should offer Qaḍā Ṣalāĥ in spare times until all Qaḍā Ṣalāĥ are offered. *(Durr-e-Mukhtār, vol. 2, pp. 646)*

Offer Qaḍā Ṣalāĥ in seclusion

Offer Qaḍā Ṣalāĥ in seclusion; do not reveal it to others including even family members and close friends (for example, do not say like: *I have missed Ṣalāt-ul-Fajr today or I am offering Qaḍā of missed Ṣalāĥ of lifetime etc.*) as mentioning a sin is Makrūĥ Taḥrīmī and a sin. *(Rad-dul-Muḥtār, vol. 2, pp. 650)* Therefore, do not raise hands for the Takbīr of Qunūt while offering Qaḍā of Witr Ṣalāĥ in the presence of others.

Lifetime Qaḍā on last Friday of Ramadan

Some people offer Qaḍā of lifetime missed Ṣalāĥ in congregation on the last Friday of Ramadan-ul-Mubārak and assume that all the Qaḍā Ṣalāĥ of lifetime have been offered by offering this one Ṣalāĥ. It is nothing but a sheer fallacy. *(Baĥār-e-Sharī'at, vol. 4, pp. 57)*

The renowned exegetist Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ اللّٰهِ الْحَنَّان has stated, 'One [who has missed Ṣalāĥ] should offer 12 Rak'āt Nafl Ṣalāĥ in sets of two Rak'āt on the last Friday of Ramadan between Ẓuĥr and 'Aṣr. In every Rak'at after Sūraĥ Al-Fātiḥaĥ, recite Āyat-ul-Kursī once, Sūraĥ Al-Ikhlāṣ thrice, Sūraĥ Al-Falaq once and Sūraĥ An-Nās

once. The benefit of it is that the sin of all missed Ṣalāĥ she has so far offered as Qaḍā, will be forgiven, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ. This does not mean at all that Qaḍā Ṣalāĥ will be forgiven by it. Qaḍā Ṣalāĥ will only be forgiven when offered.' *(Islāmī Zindagī, pp. 135)*

Calculation of Qaḍā Ṣalāĥ of the whole life

The one who has never offered Ṣalāĥ and is now blessed with the will to offer the Qaḍā of lifetime missed Ṣalāĥ should make a computation from the day when he/she reached puberty. If the date of puberty is not known, it is safer that a male should make computation from the age of 12 years and a female should do the same from the age of 9 years.

Order of offering Qaḍā Ṣalāĥ

In order to offer lifetime Qaḍā Ṣalāĥ, one may first offer all Ṣalāt-ul-Fajr, then all Ṣalāt-uẓ-Ẓuĥr and then 'Aṣr, Maghrib and Ṣalāt-ul-'Ishā.

Method of offering Qaḍā Ṣalāĥ of lifetime (Ḥanafī)

There are 20 Rak'āt of Qaḍā Ṣalāĥ in a day: Two Rak'āt Farḍ of Fajr, four of Ẓuĥr, four of 'Aṣr, three of Maghrib, four of 'Ishā and three Rak'āt of Witr. Make intention like this, '*I am offering the very first Fajr I missed.*' Similar intention may be made for every missed Ṣalāĥ. If one is to offer a large number of missed Ṣalāĥ, it is permissible for him/her to avail the following relaxations:

1. One may utter the Tasbiḥāt in Rukū' and Sujūd (سُبْحٰنَ رَبِّیَ الْعَظِیْم and سُبْحٰنَ رَبِّیَ الْاَعْلٰی) once instead of thrice. However, he/she must always make sure in all sorts of Ṣalāĥ that he/she starts uttering the 'س' of 'سُبْحٰن' having completely bent for Rukū' and that he/she begins to lift his/her head up from Rukū' having uttered the 'م' of 'عَظِیْم'. Similar care has to be taken in Sajdaĥ.

2. One may utter 'سُبْحٰنَ اللّٰهِ' three times in the 3rd and 4th Rak'āt of Farḍ Ṣalāĥ instead of reciting Sūraĥ Al-Fātiḥaĥ, but he/she should remember that Sūraĥ Al-Fātiḥaĥ and a Sūraĥ are to be recited in all the three Rak'āt of Witr.

3. In the last Qa'daĥ, one should perform the Salām having uttered just 'اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ' after TashaĥĥudTashaĥĥud without reciting the remaining Ṣalāt-'Alan-Nabī and Du'ā.

4. One may utter just 'رَبِّ اغْفِرْلِیْ' once or thrice instead of the supplication of Qunūt in the third Rak'at of Witr after uttering اَللّٰهُ اَكْبَرُ. *(Derived from: Fatāwā Razawiyyaĥ, vol. 8, pp. 157)*

Qaḍā of Qaṣr Ṣalāĥ

If the Qaḍā Ṣalāĥ missed in travelling is to be offered in the state of Iqāmat [i.e. stay], it will be offered as Qaṣr [shortened]. If the Qaḍā Ṣalāĥ missed in the state of Iqāmat is to be offered in travelling, it will be offered completely without being shortened.

(Fatāwā 'Ālamgīrī, vol. 1, pp. 121)

Ṣalāĥ of apostasy period

Allah عَزَّوَجَلَّ forbid, if a woman becomes apostate and then embraces Islam again, she is not required to offer the Qaḍā of the Ṣalāĥ missed during the period of apostasy. However, it is Wājib to offer the Qaḍā of the Ṣalāĥ missed in the state of Islam before becoming apostate. *(Rad-dul-Muḥtār, vol. 2, pp. 647)*

Ṣalāĥ at the time of delivery

If the midwife fears that the baby would die in case of offering Ṣalāĥ, it is a valid reason for her to miss Ṣalāĥ in this situation.

(Rad-dul-Muḥtār, vol. 2, pp. 627)

In which condition is a patient exempted from Ṣalāĥ?

The patient who is not in a condition to offer Ṣalāĥ even by gestures is exempted from offering Ṣalāĥ provided that the same condition lasts up to the next six (consecutive) Ṣalāĥ. Offering Qaḍā of the Ṣalāĥ missed under this condition is not Wājib. *(Fatāwā ʻĀlamgīrī, vol. 1, pp. 121)*

Repeating the Ṣalāĥ of lifetime

If there is some imperfection or repugnance in somebody's Ṣalāĥ, it is good for her to repeat all Ṣalāĥ of her past lifetime. If there is no imperfection, repeating the Ṣalāĥ is not advisable. However, if she still repeats, she should not offer such Ṣalāĥ after Fajr and ʻAṣr; a Sūraĥ should also be recited after Sūraĥ Al-Fātiḥaĥ in all Rak'āt. In Witr, after reciting Qunūt and performing Qa'daĥ, she should add one more Rak'at to make four in all. *(Fatāwā ʻĀlamgīrī, vol. 1, pp. 124)*

If someone forgot to utter the word 'Qaḍā', then...?

A'lā Ḥaḍrat, Imām-e-Aĥl-e-Sunnat, Maulānā Shāĥ Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن has said, 'Our scholars have approved that offering Qaḍā with the intention of Adā and offering Adā with the intention of Qaḍā, are both valid.' *(Fatāwā Razawiyyaĥ, vol. 8, pp. 161)*

Offer Qaḍā Ṣalāĥ of lifetime in place of Nawāfil

Offering Qaḍā Ṣalāĥ is more important than offering supererogatory Ṣalāĥ i.e. when one has time to offer Nafl Ṣalāĥ, she should offer Qaḍā Ṣalāĥ instead of Nafl Ṣalāĥ so that she gets relieved of the obligation. However, she must not leave Tarāwīḥ and twelve daily Rak'āt of Sunnat-ul-Muakkadaĥ. *(Baĥār-e-Sharī'at, vol. 1, pp. 706)*

Offering Nafl is not permissible after Fajr and Ṣalāt-ul-ʻAṣr

During the entire period of Fajr, i.e. from Ṣubḥ-e-Ṣādiq to the sunrise, and after ʻAṣr, it is Makrūĥ (Taḥrīmī) to offer Nawāfil including

Taḥiyya-tul-Masjid and every such Ṣalāĥ that becomes mandatory on account of some external reason such as Nawāfil of Ṭawāf and votive. Likewise, there is the same ruling for every such Ṣalāĥ that is cancelled after being initiated even if it is Sunnaĥ Ṣalāĥ of Fajr or ʻAṣr. *(Durr-e-Mukhtār, vol. 2, pp. 44, 45)*

There is no specific timing for offering Qaḍā Ṣalāĥ. One may fulfil this obligation at any time during her life but it should not be offered at sunrise, sunset and mid-day (Zawāl) as Ṣalāĥ is not permissible at these times. *(Baĥār-e-Sharīʻat, vol. 4, pp. 51; Fatāwā ʻĀlamgīrī, vol. 1, pp. 52)*

What to do if four Sunan of Ẓuĥr are missed?

In case of offering the Farḍ of Ṣalāt-uẓ-Ẓuĥr first, offer the four Rak'āt of preceding Sunnaĥ Ṣalāĥ after offering two Rak'āt of succeeding Sunnaĥ Ṣalāĥ. Therefore A'lā Ḥaḍrat رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْه has stated, 'The four Rak'āt of preceding Sunnaĥ Ṣalāĥ, if not offered prior to Farḍ Ṣalāĥ, should be offered after Farḍ Ṣalāĥ preferably after offering the succeeding two Rak'āt Sunnaĥ Ṣalāĥ provided Ẓuĥr timing has not yet elapsed.' *(Fatāwā Razawiyyaĥ, vol. 8, pp. 148)* Four Rak'āt offered before ʻAṣr and ʻIshā are Sunnat-e-Ghayr Muakkadaĥ and need not to be offered as Qaḍā.

Is time span for Ṣalāt-ul-Maghrib really short?

The time of Ṣalāt-ul-Maghrib starts at sunset and ends as soon as the timing of Ṣalāt-ul-ʻIshā starts. The duration of Maghrib timing increases and decreases according to the location and date. For example, in Bāb-ul-Madīnaĥ Karachi, minimum duration of Ṣalāt-ul-Maghrib is 1 hour and 18 minutes as per the calendar of Ṣalāĥ timings. Islamic scholars رَحِمَهُمُ اللّٰهُ تَعَالٰی have said: 'Except for cloudy days, early offering of Ṣalāt-ul-Maghrib is Mustaḥab. Making a delay for as long as two Rak'āt of Ṣalāĥ may be offered is Makrūĥ Tanzīhī

and making so much delay that stars get mixed up without a valid reason such as journey or sickness is Makrūĥ Taḥrīmī.

(Baĥār-e-Sharī'at, vol. 3, pp. 21)

A'lā Ḥaḍrat, Imām-e-Aĥl-e-Sunnat, Maulānā Shāĥ Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن has stated, 'Mustaḥab time of Ṣalāt-ul-Maghrib is up to the clear appearance of stars. Making such a delay that small stars (in addition to the big ones) start twinkling is Makrūĥ.' *(Fatāwā Razawiyyaĥ, vol. 5, pp. 153)*

What is the ruling regarding Qaḍā of Tarāwīḥ?

If Tarāwīḥ is missed, there is no Qaḍā for it. However, if some Islamic sister offers Qaḍā of Tarāwīḥ, they will be regarded as Nafl; these Nawāfil will have nothing to do with Tarāwīḥ. *(Tanvīr-ul-Abṣār & Durr-e-Mukhtār, vol. 2, pp. 598)*

The 'Fidyaĥ' (compensation) for missed Ṣalāĥ

[Those whose relatives have passed away must read the following details.]

Ask about the age of the deceased person. If the deceased is a female, subtract 9 years and if the deceased is a male, subtract 12 years as the period of minority. Now, for the remaining years, make a calculation as to how long the deceased person missed Ṣalāĥ or fasts of Ramadan i.e. find out the number of Ṣalāĥ and fasts of Ramadan whose Qaḍā is mandatory on him/her. Make an over-estimate. Rather make a computation for the whole life excluding the period of minority. Now donate one Ṣadaqaĥ Fiṭr (to Faqīr) for each Ṣalāĥ. One Ṣadaqaĥ Fiṭr amounts to 1.920 kg of wheat or its flour or its price. The number of Ṣalāĥ is six for each day; five Farḍ Ṣalāĥ and one Witr Wājib. For instance, if the price of 1.920 kg wheat is Rs. 12, the amount of one day's Ṣalāĥ will be Rs. 72 and that of 30 days' Ṣalāĥ, will be Rs. 2160. For 12 months, the amount will be Rs. 25920.

Now if the Ṣalāĥ of 50 years are due on a deceased person, Rs. 1296000 will have to be donated as Fidyaĥ.

Obviously, everybody does not possess enough money to donate this much amount. In order to resolve this problem, our scholars رَحِمَهُمُ اللّٰهُ تَعَالٰی have devised a Shar'ī Ḥīlaĥ (a way out) e.g. Rs. 2160 may be donated to some Faqīr[1] with the intention of Fidyaĥ for all the Ṣalāĥ of 30 days. In this way, Fidyaĥ of Ṣalāĥ of 30 days will get paid off. Now, that Faqīr should gift that amount to the payer. Having received the amount, the payer should again donate it to the Faqīr with the intention of Fidyaĥ of Ṣalāĥ of another 30 days in such a way that the amount again comes in the custody of the Faqīr. This exchange should continue till Fidyaĥ of all Ṣalāĥ gets paid off.

It is not necessary to perform Ḥīlaĥ with the amount of 30 days. It has only been stated as an example. Suppose that the amount for Fidyaĥ of 50 years is available, a single exchange will be sufficient. It should also be noted that the computation for the amount of Fidyaĥ will have to be made as per latest price of wheat. Likewise, there is one Ṣadaqaĥ Fiṭr for each fast. Having paid Fidyaĥ of Ṣalāĥ, the Fidyaĥ of fasts may also be paid off in the same way. Poor and rich both may avail the facility of Ḥīlaĥ. If heirs carry out this deed, it will be a great help for their deceased. In this way, the deceased person will be relieved from the obligations and the heirs will also deserve Šawāb and recompense, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ. Some Islamic sisters donate a copy of the Holy Quran to a Masjid etc. assuming that they have paid Fidyaĥ of all the Ṣalāĥ of the deceased person. It is their misconception. (For details, see *Fatāwā Razawiyyaĥ*, volume 8, page 168)

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّد

[1] Definition of Faqīr and Miskīn may be seen on page 152.

A ruling concerning Fidyaĥ for a deceased woman

If the usual duration of the deceased woman's menstrual period is known, the days equal to the total period of menses will be subtracted since the age of 9 years. If it is not known, 3 days per month will be subtracted as per the above-mentioned method, and Fidyaĥ will be donated for the rest of the days [i.e. from the age of 9 years till death]. However, the days of menstrual period will not be subtracted from the months of pregnancy (because a woman does not experience menstruation in the months of pregnancy).

Moreover, if the duration of a woman's post-natal bleeding is known, the days equal to the total period of post-natal bleeding will be subtracted for each pregnancy. If it is not known, nothing should be subtracted as there is no limit on minimum side for post-natal bleeding. Post-natal bleeding may stop in a minute and she may become pure. (If the period of post-natal bleeding is not known, nothing will be subtracted.) *(Fatāwā Razawiyyaĥ, vol. 8, pp. 154)*

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Ḥīlaĥ for 100 whips

O Islamic sisters! I have not mentioned the Ḥīlaĥ of Ṣalāĥ on the basis of my personal opinion. The justification for Shar'ī Ḥīlaĥ is present in the Holy Quran, Ḥadīš and renowned books of Ḥanafī doctrine. Therefore, the renowned exegetist Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ اللّٰهِ الْحَنَّان has stated on page 728 of *Nūr-ul-'Irfān*: Once the noble wife of Sayyidunā Ayyūb عَلٰى نَبِيِّنَا وَعَلَيْهِ الصَّلٰوةُ وَالسَّلَام came late to him during his illness, he عَلَيْهِ السَّلَام swore to hit her 100 whips after recovering from the illness. When he عَلَيْهِ السَّلَام recovered, Allah عَزَّوَجَلَّ ordered him to strike her with a broom made of 100 straws. The Holy Quran says:

وَ خُذۡ بِیَدِكَ ضِغۡثًا فَاضۡرِبۡ بِّهٖ وَ لَا تَحۡنَثۡ ؕ

(Part 23, Sūraĥ Ṣād, verse 44)

There is a complete chapter on the topic of Ḥīlaĥ entitled '*Kitāb-ul-Ḥīl*' in the famous Ḥanafī book '*Ālamgīrī*.' It is stated in the same book: It is Makrūĥ to do a Ḥīlaĥ to deprive someone of their rights or create doubt in it or deceive someone with something false; but the Ḥīlaĥ aimed at preventing someone from committing Ḥarām or attaining something Ḥalāl is commendable. The following Quranic verse is a proof of the permissibility of such types of Ḥīlaĥ:

وَ خُذۡ بِیَدِكَ ضِغۡثًا فَاضۡرِبۡ بِّهٖ وَ لَا تَحۡنَثۡ ؕ

(Part 23, Sūraĥ Ṣād, verse 44)
(Fatāwā 'Ālamgīrī, vol. 6, pp. 390)

When did the tradition of ear-piercing commence?

There is another evidence for the permissibility of Ḥīlaĥ. Sayyidunā 'Abdullāĥ Ibn 'Abbās رَضِیَ اللّٰہُ تَعَالٰی عَنۡہُمَا has narrated: Once there was a discord between Sayyidatunā Sāraĥ and Sayyidatunā Ĥājiraĥ رَضِیَ اللّٰہُ تَعَالٰی عَنۡہُمَا. Sayyidatunā Sāraĥ رَضِیَ اللّٰہُ تَعَالٰی عَنۡہَا swore to cut a body part of Sayyidatunā Ĥājiraĥ رَضِیَ اللّٰہُ تَعَالٰی عَنۡہَا if she gets a chance. Allah عَزَّوَجَلَّ sent Sayyidunā Jibrāīl عَلَیۡہِ السَّلَام to Sayyidunā Ibrāĥīm عَلَیۡہِ السَّلَام for reconciliation between them. Sayyidatunā Sāraĥ رَضِیَ اللّٰہُ تَعَالٰی عَنۡہَا asked, 'مَا حِیۡلَةُ یَمِیۡنِیۡ؟' (i.e. *what about my vow?*).' A revelation descended

upon Sayyidunā Ibrāĥīm عَلَيْهِ الصَّلٰوةُ وَالسَّلَام for advising Sayyidatunā Sāraĥ رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا to pierce the ear of Sayyidatunā Ĥājiraĥ رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا. Since then the tradition of piercing ears began. *(Ghamz 'Uyūn-il-Baṣāir Sharaḥ Al-Ashbāĥ Wan-Naẓāir, vol. 3, pp. 295)*

Beef as a gift

Umm-ul-Mu`minīn, Sayyidatunā 'Āishaĥ Ṣiddīqaĥ رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا has narrated that once some beef was presented to the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. Someone said that the beef was donated to Sayyidatunā Barīraĥ رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا, as Ṣadaqaĥ (charity). The Beloved Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم replied, 'هُوَ لَهَا صَدَقَةٌ وَّلَنَا هَدِيَّةٌ' (i.e. *it was Ṣadaqaĥ for Barīraĥ but a gift for us*).' *(Ṣaḥīḥ Muslim, pp. 541, Ḥadīš 1075)*

Shar'ī Ḥīlaĥ for Zakāĥ

The foregoing Ḥadīš clearly indicates that the beef donated as Ṣadaqaĥ to Sayyidatunā Barīraĥ رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا who was deserving of Ṣadaqaĥ was doubtlessly Ṣadaqaĥ for her. However, when the same beef, after being given in her custody, was presented to the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم its ruling changed altogether and it was no longer Ṣadaqaĥ.

Similarly, a Zakāĥ-deserving person, after taking Zakāĥ in his/her custody, may gift it to anybody or he/she may donate it for Masjid etc. as this donation by that deserving person is a sort of gift, not Zakāĥ. Revered scholars رَحِمَهُمُ اللّٰہُ تَعَالٰی have described a Shar'ī Ḥīlaĥ for Zakāĥ that is as follows: The money of Zakāĥ cannot be used to pay for the burial or shrouding expenses of a deceased or for the construction of a Masjid as Tamlīk-e-Faqīr (i.e. making the Faqīr owner of Zakāĥ donation) is missing here. However, if the money of Zakāĥ is to be spent on such matters, donate Zakāĥ to some Faqīr

so that he/she becomes its owner and now he/she may spend the money (on the construction of the Masjid etc.); both will earn Šawāb.' *(Baĥār-e-Sharī'at, vol. 5, pp. 25)*

100 People will be rewarded equally

Dear Islamic sisters! You have seen! The money of Zakāĥ can be used for burial expenses or in the construction of Masjid after performing Shar'ī Ḥīlaĥ as the money is Zakāĥ for Faqīr but once the Faqīr possesses it, he/she becomes its owner and can spend it as he/she likes. By virtue of Shar'ī Ḥīlaĥ, Zakāĥ of the donor gets paid and at the same time, the Faqīr also becomes entitled for Šawāb for spending his/her money on the construction of Masjid.

If possible, the donation should be circulated in the hands of more and more people while performing Shar'ī Ḥīlaĥ so that everyone may earn Šawāb. For example, suppose 1.2 million rupees of Zakāĥ are to be donated to a Faqīr for Shar'ī Ḥīlaĥ. The Faqīr should take this amount in his/her possession and then gift it to some other Islamic brother/sister. That Islamic brother/sister, after having the possession of the amount, should gift it to another. In this way, each involved Islamic brother/sister should hand over possession of that amount to the other with the intention of earning Šawāb (reward) and the last one should donate it to the construction of Masjid or use it in any other expenditure for which Shar'ī Ḥīlaĥ has been done; اِنْ شَآءَاللّٰه عَزَّوَجَلَّ everyone will get the Šawāb of spending 1.2 million rupees as Ṣadaqaĥ.

Sayyidunā Abū Ĥurayraĥ رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has narrated that the Beloved Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said, 'If Ṣadaqaĥ is circulated through hundreds of hands, then each one of them will earn the Šawāb equal to that of the donor and there will be no deduction in his/her Šawāb.' *(Tarīkh Baghdad, vol. 7, pp. 135, Ḥadīš 3568)*

Definition of 'Faqīr'

A Faqīr is the one who (a) possesses some assets but they are less than the worth of Niṣāb (b) or the one who possesses assets valued up to the amount of Niṣāb, but the same assets are engaged in his/her basic necessities (i.e. by means of his/her assets, his/her basic needs are being fulfilled) e.g. a house for living, household items, animals (or scooter, car) for travelling, tools for a craftsman, clothes for wearing, slaves for servitude, Islamic books for the one interested in religious study but not more than the requirement, (c) similarly, if someone is in debt so much that on deduction of debt, the remaining assets would be less than the worth of Niṣāb; he/she is also Faqīr, no matter, he/she possesses multiples of Niṣāb.

(Rad-dul-Muḥtār, vol. 3, pp. 333 etc.)

Definition of 'Miskīn'

A Miskīn is the one who does not possess anything and has to beg others for food or clothes for covering the body. Begging is Ḥalāl (allowed) for him/her. It is Ḥarām for a Faqīr (i.e. the one who possesses meal at least for one day and has clothes for wearing) to beg without need and compulsion. *(Fatāwā 'Ālamgīrī, vol. 1, pp. 187-188)*

O Islamic sisters! It has become obvious that the beggars who beg without need and compulsion despite being capable enough to earn livelihood are sinners. Further, those who give money etc. to such people despite being aware of their condition are also sinners.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّد

Different types of Fidyaĥs and expiations

O Islamic sisters! Remember! Apart from Ṣalāĥ and fast, many other Fidyaĥs and expiations may be paid on behalf of a deceased person, if required. For example:

1. Zakāĥ (2) Fiṭraĥ [a man is to pay the Fiṭraĥ of his children if he has not paid it.]
3. Ritual sacrifices (4) Expiation of oaths
5. All Sajdaĥ Tilāwat not yet performed despite being Wājib throughout one's life.
6. Invalidated (Fāsid) Nawāfil not offered as Qaḍā
7. Unfulfilled pledges (Mannat)
8. Unpaid 'Ushr or Khirāj of a piece of land
9. The Hajj not performed despite being Farḍ
10. The unpaid expiation of the Iḥrām of Hajj and 'Umraĥ, such as *Dam* and Ṣadaqaĥ despite being Wājib. Apart from these, there may be numerous other Fidyaĥs and expiations.

Methods of paying the Fidyaĥs

In order to pay the expiation of the Qaḍā of fast, Sajdaĥ Tilāwat, invalidated Nawāfil etc., pay the amount of one Ṣadaqaĥ Fiṭr for each expiation. Similarly, if the deceased man or woman has not paid obligatory Zakāĥ, Fiṭraĥ, ritual sacrifices, 'Ushr and Khirāj etc., the total amount of these obligations should also be paid. *(Derived from: Fatāwā Razawiyyaĥ, vol. 10, pp. 540-541)*

(For detailed information, read the booklet 'تَفَاسِیْرُ الْاَحْکَام لِفِدْیَۃِ الصَّلٰوۃِ وَالصِّیَام', from pages 523-549 [volume 10] of *Fatāwā Razawiyyaĥ*. Also read the chapter 'Isqāṭ' from the book '*Jā-Al-Ḥaq*' authored by Ḥakīm-ul-Ummat Muftī Aḥmad Yār Khān عَلَیْہِ رَحْمَۃُ اللّٰہِ الْحَنَّان.)

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

SALAH
FOR ISLAMIC SISTERS

نَوافِل کا بَیان

Nawafil ka Bayan

BLESSINGS OF NAWAFIL SALAH

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ؕ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ؕ

Blessings of
Nawafil Salah

Excellence of Ṣalāt-'Alan-Nabī ﷺ

The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, 'When the day of Thursday comes, Allah عَزَّوَجَلَّ sends angels who have with them silver papers and gold pens. They write down the names of those who recite Ṣalāt upon me in abundance throughout the day of Thursday, and the night between Thursday and Friday.'

(Kanz-ul-'Ummāl, vol. 1, pp. 250, Ḥadīš 2174)

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّد

The method of becoming beloved of Allah

Sayyidunā Abū Ĥurayraĥ رَضِیَ اللهُ تَعَالٰی عَنْهُ has narrated that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, 'Allah عَزَّوَجَلَّ has said, 'Whoever has enmity towards a Walī [friend] of Mine, I declare war on him. Of all things through which My bondman seeks nearness to Me, the Farāiḍ [obligatory acts] are most beloved to Me. And he continues to gain nearness to Me by means of Nawāfil [supererogatory Ṣalāĥ], until I make him My beloved. If he asks Me for anything, I will surely bestow that thing upon him, and if he seeks refuge, I will surely grant him refuge.' *(Ṣaḥīḥ Bukhārī, vol. 4, pp. 248, Ḥadīš 6502)*

Ṣalāt-ul-Layl

The Nawāfil which are offered during the night after Ṣalāt-ul-'Ishā are called Ṣalāt-ul-Layl. The Nawāfil offered in the night are superior to the Nawāfil offered in the day, as it is stated in *Ṣaḥīḥ Muslim*: The Noble Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, 'After the Farḍ (Ṣalāĥ), the Ṣalāĥ offered during the night is superior.'

(Ṣaḥīḥ Muslim, pp. 591, Ḥadīš 1163)

Reward of Taĥajjud and offering Ṣalāĥ during night

Allah عَزَّوَجَلَّ says in Sūraĥ As-Sajdaĥ, part 21, verses 16 and 17:

تَتَجَافٰى جُنُوْبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُوْنَ رَبَّهُمْ خَوْفًا وَّ طَمَعًا ۫ وَّ مِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ﴿۱۶﴾ فَلَا تَعْلَمُ نَفْسٌ مَّاۤ اُخْفِيَ لَهُمْ مِّنْ قُرَّةِ اَعْيُنٍ ۚ جَزَآءًۢ بِمَا كَانُوْا يَعْمَلُوْنَ ﴿۱۷﴾

(Part 21, Sūraĥ As-Sajdaĥ, verses 16, 17)

A type of Ṣalāt-ul-Layl is Taĥajjud. One goes to sleep after Ṣalāt-ul-'Ishā and then wakes up to offer this Nafl Ṣalāĥ. Whatever Ṣalāĥ is offered before sleeping is not Taĥajjud. The minimum number of the Rak'āt of Taĥajjud is 2 and the Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has offered up to 8 Rak'āt. *(Baĥār-e-Sharī'at, part 4, pp. 26, 27)*

When offering this Ṣalāĥ, one has a choice to recite any Suraĥ of the Holy Quran she likes. However, it is better to recite all the parts of the

Holy Quran that one has memorized or alternatively Sūraĥ Al-Ikhlāṣ may be recited 3 times in every Rak'at after Sūraĥ Al-Fātiḥaĥ. By doing this, one can gain the reward of reciting the entire Quran. Anyway, one is allowed to recite any Sūraĥ after Sūraĥ Al-Fātiḥaĥ. *(Derived from: Fatāwā Razawiyyaĥ referenced, vol. 7, pp. 447)*

Majestic balconies in Jannaĥ for those who offer Taĥajjud

Amīr-ul-Mu`minīn Sayyidunā 'Alī-ul-Murtaḍā كَرَّمَ اللّٰهُ تَعَالٰی وَجْهَهُ الْكَرِيْم has narrated that the Prophet of Raḥmaĥ صَلَّى اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, 'In Jannaĥ, there are balconies whose exterior is seen from the interior, and interior from the exterior.' A Bedouin stood and asked, 'Yā Rasūlallāĥ صَلَّى اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم! Who are these for?' The Holy Prophet صَلَّى اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم replied, 'These are for the one who speaks politely, gives food to others, keeps consecutive fasts, and wakes up during the night to offer Ṣalāĥ for Allah عَزَّوَجَلَّ when people are asleep.' *(Sunan-ut-Tirmiżī, vol. 4, pp. 237, Ḥadīš 2535; Shu'ab-ul-Īmān, vol. 3, pp. 404, Ḥadīš 3892)*

Commenting on the part of the Ḥadīš 'وَتَابَعَ الصِّيَامَ' i.e., '*Keeping consecutive fasts*', the renowned exegetist, Ḥakīm-ul-Ummat, Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ اللّٰهِ الْحَنَّان has stated on page 260 of the 2nd volume of *Mirāt-ul-Manājīḥ*: This means to have fasts regularly except in those five days in which fasting is Ḥarām [forbidden], i.e. the 1st of Shawwāl, and the 10th to 13th Żul-Ḥijjaĥ. This Ḥadīš is an evidence for those who always have fasts. Some scholars have said that it refers to having three consecutive fasts every month.'

8 Parables of pious men and women

1. Ṣalāĥ throughout night

Sayyidunā 'Abdul 'Azīz Bin Rawād عَلَيْهِ رَحْمَةُ اللّٰهِ الْجَوَاد would come onto his bed at night to go to sleep but would pass his hand over the bed

and say, 'You are soft but I swear by Allah عَزَّوَجَلَّ that the bed that will be granted in Paradise will be softer than even you.' Then he رَحْمَةُ اللهِ تَعَالٰی عَلَیْه would offer Ṣalāĥ the whole night. *(Iḥyā-ul-'Ulūm, vol. 1, pp. 467)*

May Allah عَزَّوَجَلَّ have mercy upon him and forgive us for his sake!

اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صَلَّی اللهُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

2. Sound like buzzing of honeybees

When the famous companion, Sayyidunā 'Abdullāĥ Ibn Mas'ūd رَضِیَ اللهُ تَعَالٰی عَنْهُ would get up to perform worship after people had gone to sleep, a sound like that of a buzzing honeybee could be heard from him until the morning. *(Iḥyā-ul-'Ulūm, vol. 1, pp. 467)*

May Allah عَزَّوَجَلَّ have mercy upon him and forgive us for his sake!

اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صَلَّی اللهُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

3. How can I ask for Paradise?

Sayyidunā Ṣilaĥ Bin Ashyam رَحْمَةُ اللهِ تَعَالٰی عَلَیْه would offer Ṣalāĥ the whole night. When the time of Saḥarī came, he رَحْمَةُ اللهِ تَعَالٰی عَلَیْه would pray to Allah عَزَّوَجَلَّ saying, 'O my Rab! A person like me cannot ask for Jannaĥ but You grant me refuge from the fire of Hell by the blessing of Your Mercy.' *(Iḥyā-ul-'Ulūm, vol. 1, pp. 467)*

May Allah عَزَّوَجَلَّ have mercy upon him and forgive us for his sake!

اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صَلَّی اللهُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

4. Your father fears sudden torment!

The daughter of Sayyidunā Rabī' Bin Khušaym رَحْمَةُ اللهِ تَعَالٰی عَلَیْه asked her father, 'O dear father! What is the reason that people go to sleep

but you do not?' He رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه replied, 'O daughter! Your father fears sudden torment, which could come unexpectedly in the night.'
(Shu'ab-ul-Īmān, vol. 1, pp. 543, Raqm 984)

May Allah عَزَّوَجَلَّ have mercy upon him and forgive us for his sake!

اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

5. Astonishing way of waking for worship

The calves of Sayyidunā Ṣafwān Bin Sulaym رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه had swollen because of standing up for a long time in Ṣalāĥ. He رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه would worship to such a great extent that even if it were said to him that tomorrow would be the Day of Judgement, he رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه would not be able to increase his worship (i.e. he رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه would spend so much time in worship that he had no more time to increase it).

During winter, he رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه would sleep on the roof of the house so that the cold would keep him awake, and during summer, he رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه would take rest in a room so that the heat and discomfort would keep him awake (because in those days there was no electric fan, let alone A.C.!) He رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه passed away in the state of prostration. He رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه would make the following Du'ā, 'O Allah (عَزَّوَجَلَّ)! I like to see You, (I hope) You would also like meeting me!'
(Itĥāf-us-Sādat-il-Muttaqīn, vol. 13, pp. 247, 248)

May Allah عَزَّوَجَلَّ have mercy upon him and forgive us for his sake!

اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

'Afw ker aur sadā kay liye rāzī ĥo jā
Ger karam ker day to Jannat mayn raĥūn gā Yā Rab عَزَّوَجَلَّ!

Forgive me and get pleased with me for evermore
If You bestow Your grace, I will live in Jannaĥ Yā Rab عَزَّوَجَلَّ!

6. Blindness due to weeping

Sayyidunā Khawāṣ رَحْمَةُ اللهِ تَعَالٰی عَلَيْه has stated that he once went to see Riḥlā ‘Ābidaĥ. She would observe fasts abundantly, and would weep so much that she had lost her eyesight. She would offer Ṣalāĥ so abundantly that she was no longer able to stand up, and would offer Ṣalāĥ sitting. We said Salām to her and began talking of the forgiveness and mercy of Allah عَزَّوَجَلَّ so that she would feel some ease. Upon hearing this, she cried out, saying, ‘I know the state of my Nafs; it has wounded my heart and torn my liver to pieces. I swear by Allah عَزَّوَجَلَّ! I wish Allah عَزَّوَجَلَّ had not created me and I had not been a thing worth mentioning!’ After saying this, she again occupied herself offering Ṣalāĥ. *(Iḥyā-ul-‘Ulūm, vol. 5, pp. 152)*

May Allah عَزَّوَجَلَّ have mercy upon them and forgive us for their sake!

اٰمِيْن بِجَاهِ النَّبِيِّ الْاَمِيْن صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Āĥ salb-e-Īmān kā khauf kĥāye jātā ĥay
Kāsh! Mayrī mā nay ĥī mujĥ ko na janā ĥotā

The fear of losing faith is increasing my anxiety
If only my mother had not given birth to me

7. Hungry in remembrance of death

Every morning, Sayyidatunā Mu’āżaĥ ‘Adawiyyaĥ رَحْمَةُاللّٰهِتَعَالٰىعَلَيْهَا would say, ‘Perhaps this is the day when I will die.’ Then until the evening she would not eat anything, and when night fell, she would say, ‘Perhaps this is the night in which I will die.’ Then she would offer Ṣalāĥ throughout the night. *(ibid, pp. 151)*

May Allah عَزَّوَجَلَّ have mercy upon her and forgive us for her sake!

اٰمِيْن بِجَاهِ النَّبِيِّ الْاَمِيْن صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

8. Weeping family

Sayyidunā Qāsim Bin Rāshid Shaybānī قُدِّسَ سِرُّهُ النُّوْرَانِي has said that Sayyidunā Zama'aĥ رَحْمَةُ اللهِ تَعَالٰی عَلَيْه was staying in Muḥaṣṣab with his wife and daughters. He رَحْمَةُ اللهِ تَعَالٰی عَلَيْه woke up during the night and offered Ṣalāĥ till late night. When it was the time of Saḥarī, he رَحْمَةُ اللهِ تَعَالٰی عَلَيْه began to say in a loud voice, 'O travellers of the caravan which has camped for the night! Will you stay asleep all night? Will you not wake up and continue your journey?'

So those people quickly got up and then the sound of crying could be heard from one side, and the sound of someone making Du'ā from another side. From one side the sound of the recitation of the Quran could be heard, and on another side somebody would be performing Wuḍū. When it was morning, he رَحْمَةُ اللهِ تَعَالٰی عَلَيْه called out loudly, 'People like to depart in the morning.' *(Kitāb-ut-Taĥajjud wa-Qiyām-ul-Layl ma' Mawsū'aĥ Imām Ibn Abid Dunyā, vol. 1, pp. 261, Raqm 72)*

May Allah عَزَّوَجَلَّ have mercy upon them and forgive us for their sake!

اٰمِيْن بِجَاهِ النَّبِيِّ الْاَمِيْن صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّد

Ṣalāt-ul-Ishrāq

2 Sayings of Mustafa صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم:

1. One who offers Ṣalāt-ul-Fajr with Jamā'at and continues to do the Żikr of Allah عَزَّوَجَلَّ until the sun has risen[1], and then offers 2 Rak'āt, will receive the reward of a complete Hajj and 'Umraĥ. *(Sunan-ut-Tirmiżī, vol. 2, pp. 100, Ḥadīš 586)*

[1] Note that it is prohibited to offer any Ṣalāĥ from sunrise to at least 20 minutes after it. Therefore, offer this Ṣalāĥ at least 20 minutes after the sunrise.

2. After completing Ṣalāt-ul-Fajr, whoever remains seated on his prayer-mat (i.e. the place where he has offered Ṣalāĥ), until he offers the Ṣalāĥ of Ishrāq, and speaks only what is good, then his sins will be forgiven even if they are more than the foam of the oceans. *(Sunan Abī Dāwūd, vol. 2, pp. 41, Ḥadīš 1287)*

Commenting on the part of the Ḥadīš '*remains seated on his prayer mat*', Sayyidunā Mullā 'Alī Qārī عَلَيْهِ رَحْمَةُ اللّٰهِ الْبَارِى has stated, 'That is, he/she should remain in the Masjid or at home keeping himself busy with Żikr or contemplation or learning/teaching Islamic knowledge or performing Ṭawāf of the House of Allah عَزَّوَجَلَّ.' Furthermore, regarding '*speaking only what is good*', he رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه has stated, 'That is, he should not talk at all between Fajr and Ishrāq except for good, because it is the deed for which reward is granted.'

(Mirqāt-ul-Mafātīḥ, vol. 3, pp. 396, Taḥt-al-Ḥadīš 1317)

The stipulated time of Ṣalāt-ul-Ishrāq: The time of Ṣalāt-ul-Ishrāq starts at least 20 or 25 minutes after the sunrise and ends at Ḍaḥwa Kubrā.

Excellence of Ṣalāt-ul-Chāsht

Sayyidunā Abū Ĥurayraĥ رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has narrated that the Prophet of Raḥmaĥ, the Intercessor of Ummaĥ صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated, 'Whoever regularly offers two Rak'āt Ṣalāt-ul-Chāsht, his sins will be forgiven even if they are equal to the foam of the ocean.' *(Sunan Ibn Mājaĥ, vol. 2, pp. 153, 154, Ḥadīš 1382)*

The stipulated time of Ṣalāt-ul-Chāsht: The time of this Ṣalāĥ starts at least 20 minutes after the sunrise and ends at Zawāl, i.e. Niṣf-un-Naĥār Shar'ī, and it is better to perform it when a quarter of this duration has passed. *(Baĥār-e-Sharī'at, part 4, pp. 25)* One may also offer Ṣalāt-ul-Chāsht right after Ṣalāt-ul-Ishrāq.

Ṣalāt-ut-Tasbīḥ

There is a tremendous reward for offering this Ṣalāĥ. The Noble Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم once said to his beloved uncle Sayyidunā ‘Abbās رَضِیَ اللهُ تَعَالٰى عَنْهُ, ‘O my uncle! If possible offer Ṣalāt-ut-Tasbīḥ once daily, and if this is not possible then offer it once every Friday, and if this is not possible, then offer it once a month, and if this is not possible either, then offer it once a year, and if this is not also possible then once during lifetime.’ *(Sunan Abī Dāwūd, vol. 2, pp. 44, 45, Ḥadīš 1297)*

Method of offering Ṣalāt-ut-Tasbīḥ

The method of offering this Ṣalāĥ is as follows: Utter Takbīr Taḥrīmaĥ and recite Šanā followed by the following Tasbīḥ 15 times:

سُبْحٰنَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ

Then after reciting بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ, اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ, Sūraĥ Al-Fātiḥaĥ and a Sūraĥ, recite the above Tasbīḥ 10 times before Rukū’. Then perform Rukū’ and after reciting سُبْحٰنَ رَبِّيَ الْعَظِيْمِ 3 times, recite the same Tasbīḥ 10 times, and get up from Rukū’. Recite سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ and اَللّٰهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ followed by the recitation of the Tasbīḥ 10 times whilst still standing. Then perform Sajdaĥ, and after reciting سُبْحٰنَ رَبِّيَ الْاَعْلٰى 3 times, recite the Tasbīḥ 10 times. Get up from Sajdaĥ and recite the Tasbīḥ 10 times whilst sitting in between 2 Sujūd. Then perform the second Sajdaĥ, recite سُبْحٰنَ رَبِّيَ الْاَعْلٰى 3 times and then the Tasbīḥ 10 times.

Perform 4 Rak’āt in this way. Remember to recite the Tasbīḥ 15 times before reciting Sūraĥ Al-Fātiḥaĥ in Qiyām, and 10 times in all other stages. In each Rak’at, the Tasbīḥ will be recited 75 times and in 4

Rak'āt the total number of the Tasbīḥ will be 300. *(Baĥār-e-Sharī'at, part 4, pp. 32)* Do not count Tasbīḥ on fingers. Instead, if possible, count it in your heart or alternatively count it on fingers pressing them. *(ibid, pp. 33)*

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّد

Istikhāraĥ

Sayyidunā Jābir Ibn 'Abdullāĥ رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمَا has narrated that the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم would advise us to perform Istikhāraĥ in all our matters just as he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم would teach us the Sūraĥs of the Quran. He صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'When someone intends to do something, he should perform 2 Rak'āt of Nafl, and make this Du'ā:

اَللّٰهُمَّ اِنِّیْٓ اَسْتَخِيْرُكَ بِعِلْمِكَ وَ اَسْتَقْدِرُكَ بِقُدْرَتِكَ وَ اَسْأَلُكَ مِنْ
فَضْلِكَ الْعَظِيْمِ فَاِنَّكَ تَقْدِرُ وَلَا اَقْدِرُ وَ تَعْلَمُ وَلَا اَعْلَمُ وَ اَنْتَ عَلَّامُ
الْغُيُوْبِ اَللّٰهُمَّ اِنْ كُنْتَ تَعْلَمُ اَنَّ هٰذَا الْاَمْرَ خَيْرٌ لِّیْ فِیْ دِيْنِیْ
وَمَعَاشِیْ وَ عَاقِبَةِ اَمْرِیْ اَوْ قَالَ عَاجِلِ اَمْرِیْ وَاٰجِلِهٖ فَاقْدِرْهُ لِیْ
وَيَسِّرْهُ لِیْ ثُمَّ بَارِكْ لِیْ فِيْهِ وَ اِنْ كُنْتَ تَعْلَمُ اَنَّ هٰذَا الْاَمْرَ شَرٌّ لِّیْ
فِیْ دِيْنِیْ وَ مَعَاشِیْ وَ عَاقِبَةِ اَمْرِیْ اَوْ قَالَ فِیْ عَاجِلِ اَمْرِیْ وَ اٰجِلِهٖ
فَاصْرِفْهُ عَنِّیْ وَاصْرِفْنِیْ عَنْهُ وَاقْدِرْ لِیَ الْخَيْرَ حَيْثُ كَانَ ثُمَّ رَضِّنِیْ بِهٖ

Translation: *O Allah (عَزَّوَجَلَّ) I seek goodness from You with Your Knowledge, and I seek power by means of Your Power, and I ask for Your immense grace because You are the Possessor of power and I have*

no power, You know everything and I do not, and You know very well about all the hidden things. O Allah (عَزَّوَجَلَّ)! If, in Your knowledge, this matter (which I wish to do) is better for my worldly life and the afterlife in terms of my religion, faith, life, and end, then make it destined for me and make it easy for me, and then put blessings in it for me. O Allah (عَزَّوَجَلَّ)! If in Your knowledge this matter is bad for my worldly life and the afterlife in terms of my religion, faith, life, and end, then turn it away from me and turn me away from it, and wherever goodness lies for me, make it destined for me and then make me contented with it.'

(Ṣaḥīḥ Bukhārī, vol. 1, pp. 393, Ḥadīš 1162; Rad-dul-Muḥtār, vol. 2, pp. 569)

In 'اَوْ قَالَ عَاجِلِ اَمْرِیْ', the narrator has a doubt about 'اَوْ'. Islamic jurists رَحِمَهُمُ اللّٰهُ تَعَالٰی have stated that it should be recited like this: 'وَعَاقِبَةِ اَمْرِیْ وَعَاجِلِ اَمْرِیْ وَاٰجِلِهٖ'. *(Ghunyaĥ, pp. 431)*

Ruling: For Hajj, Jihad and other good deeds, Istikhāraĥ cannot be done for the act itself. However, it can be done in order to determine when to perform such acts. *(ibid)*

Sūraĥs to be recited in Ṣalāt-ul-Istikhāraĥ

It is Mustaḥab to recite اَلْحَمْدُ لِلّٰهِ and Ṣalāt once before and once after this Du'ā, and to recite قُلْ یٰۤاَیُّهَا الْكٰفِرُوْنَ in the first Rak'at and قُلْ هُوَ اللّٰهُ اَحَدٌ in the second. Some saints have advised to recite the following verses in the first Rak'at:

وَ رَبُّكَ یَخْلُقُ مَا یَشَآءُ وَ یَخْتَارُ ؕ مَا كَانَ لَهُمُ الْخِیَرَةُ ؕ سُبْحٰنَ اللّٰهِ وَ تَعٰلٰى عَمَّا یُشْرِكُوْنَ ﴿۶۸﴾ وَ رَبُّكَ یَعْلَمُ مَا تُكِنُّ صُدُوْرُهُمْ وَ مَا یُعْلِنُوْنَ ﴿۶۹﴾

(Part 20, Sūraĥ Al-Qaṣaṣ, verses 68-69)

and the following in the second Rak'at. *(Rad-dul-Muḥtār, vol. 2, pp. 570)*

وَ مَا كَانَ لِمُؤْمِنٍ وَّ لَا مُؤْمِنَةٍ اِذَا قَضَى اللّٰهُ وَ رَسُوْلُهٗۤ اَمْرًا اَنْ يَّكُوْنَ لَهُمُ الْخِيَرَةُ مِنْ اَمْرِهِمْ ؕ وَ مَنْ يَّعْصِ اللّٰهَ وَ رَسُوْلَهٗ فَقَدْ ضَلَّ ضَلٰلًا مُّبِيْنًا ﴿۳۶﴾

(Part 22, Sūraĥ Al-Aḥzāb, verse 36)

It is better to perform Istikhāraĥ 7 times because it is stated in a Ḥadīš, 'O Anas! When you intend to do something, seek Istikhāraĥ from your Rab (عَزَّوَجَلَّ) 7 times, and then look into your heart to see what is in it because goodness is in it [i.e. the thought that has come in your heart].' *(ibid)*

Some saints رَحِمَهُمُ اللّٰهُ تَعَالٰی have narrated that one should go to sleep in the state of purity after they have made the aforementioned Du'ā, whilst facing the Qiblaĥ. If whiteness or greenness is seen in the dream, that act is better, and if blackness or redness is seen, it is bad and one should avoid it. *(ibid)*

The period of Istikhāraĥ continues unless a firm opinion is made. *(Baĥār-e-Sharī'at, vol. 4, pp. 32)*

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Excellence of Ṣalāt-ul-Awwābīn

Sayyidunā Abū Ĥurayraĥ رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ has narrated that the Beloved and Blessed Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, 'One who offers 6 Rak'āt after Ṣalāt-ul-Maghrib in such a way that he does not speak of anything bad between them, these 6 Rak'āt will be equivalent to 12 years of worship.' *(Sunan Ibn Mājaĥ, vol. 2, pp. 45, Ḥadīš 1167)*

Method of Ṣalāt-ul-Awwābīn

After offering 3 Farḍ Rak'āt of Ṣalāt-ul-Maghrib, offer 6 Rak'āt with a single intention. After each 2 Rak'āt, do Qa'daĥ and recite Attaḥiyyāt, Ṣalāt Ibrāĥīm, and Du'ā. At the beginning of the first, third, and fifth Rak'āt, recite Šanā, Ta'awwuż and Tasmiyaĥ (i.e. اَعُوْذُ and بِسْمِ اللهِ). Perform Salām after the Qa'daĥ of the sixth Rak'at. The first 2 Rak'āt are Sunnat-ul-Muakkadaĥ and the other 4 are Nawāfil. This is the Ṣalāĥ of the Awwābīn (i.e. those who repent). *(Al-Waẓīfa-tul-Karīmaĥ, pp. 24, Mulakhkhaṣan)*

If you like, you can perform (these 6) in sets of 2 Rak'āt. It is stated in part 4 of *Baĥār-e-Sharī'at* on pages 15 and 16, '[To perform] 6 Rak'āt after Ṣalāt-ul-Maghrib is Mustaḥab, and these are referred to as Ṣalāt-ul-Awwābīn. These can all be performed with one Salām or with 2 or with 3 Salāms, and to perform it with 3 Salāms (i.e. in sets of 2 Rak'āt) is better. *(Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 2, pp. 547)*

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّد

Taḥiyya-tul-Wuḍū

It is Mustaḥab to perform 2 Rak'āt of Ṣalāĥ after performing Wuḍū before the parts of body get dry. *(Durr-e-Mukhtār, vol. 2, pp. 563)* Sayyidunā 'Uqbaĥ Bin 'Āmir رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has narrated that the Noble Rasūl صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated, 'Whoever performs Wuḍū, and performs Wuḍū well, and then offers 2 Rak'āt with inward and outward concentration, Jannaĥ will become Wājib for him.'

(Ṣaḥīḥ Muslim, pp. 144, Ḥadīš 234)

It is also Mustaḥab to offer 2 Rak'āt of Ṣalāĥ after Ghusl (ritual bath). If one offers Farḍ Ṣalāĥ etc. after making Wuḍū, this will be

an alternative to Taḥiyya-tul-Wuḍū. *(Rad-dul-Muḥtār, vol. 2, pp. 563)* It is not permissible during Makrūĥ time to offer Taḥiyya-tul-Wuḍū and post-Ghusl 2 Rak'āt.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّد

Ṣalāt-ul-Asrār

A tried and trusted Ṣalāĥ for the acceptance of Du'ās and fulfilment of needs is Ṣalāt-ul-Asrār. Imām Abul Ḥasan Nūruddīn 'Alī Bin Jarīr Lakhmī Shaṭnūfī رَحْمَةُ اللهِ تَعَالٰى عَلَيْه has described it in *Baĥjat-ul-Asrār,* and Shaykh Mullā 'Alī Qārī عَلَيْهِ رَحْمَةُ اللّٰهِ الْبَارِى and Shaykh 'Abdul Ḥaq Muḥaddiš Diĥlvī عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِى have also narrated it from Ghauš-e-A'ẓam عَلَيْهِ رَحْمَةُ اللّٰهِ الْاَكْرَم.

The method of this Ṣalāĥ is as follows: Perform 2 Rak'āt Nafl Ṣalāĥ after the Farḍ and Sunan of Ṣalāt-ul-Maghrib. It is better to recite قُلْ هُوَ اللهُ اَحَدٌ 11 times in each Rak'at after Sūraĥ Al-Fātiḥaĥ. After performing the Salām, praise and glorify Allah عَزَّوَجَلَّ (for example, recite Sūraĥ Al-Fātiḥaĥ with the intention of praising and glorifying Allah عَزَّوَجَلَّ), then recite Ṣalāt and Salām upon the Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم 11 times, and then recite the following 11 times:

يَا رَسُوْلَ اللّٰهِ يَا نَبِيَّ اللّٰهِ اَغِثْنِىْ

وَامْدُدْنِىْ فِىْ قَضَآءِ حَاجَتِىْ يَا قَاضِىَ الْحَاجَاتِ

Translation: *O Rasūl of Allah! O Nabi of Allah! Listen to my supplication and help me in the fulfilment of my need, O the fulfiller of all needs.*

Then take 11 steps towards Iraq and say the following at each step:

يَا غَوْثَ الثَّقَلَيْنِ يَا كَرِيْمَ الطَّرَفَيْنِ
اَغِثْنِیْ وَامْدُدْنِیْ فِیْ قَضَآءِ حَاجَتِیْ يَا قَاضِیَ الْحَاجَاتِ

Translation: *O benefactor of humans and jinn, O the respected from both sides (i.e. from the lineage of the mother and the father both)! Listen to my supplication and help me in the fulfilment of my need, O the fulfiller of needs.*

Then make Du'ā to Allah عَزَّوَجَلَّ for the fulfilment of your need by the blessings of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. (It is not necessary to recite the translation of the Arabic Du'ās). *(Baĥār-e-Sharī'at, part 4, pp. 35; Baĥjat-ul-Asrār, pp. 197)*

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّد

Ṣalāt-ul-Ḥājāt

Sayyidunā Ḥużayfaĥ رَضِیَ اللهُ تَعَالٰی عَنْهُ has stated, 'Whenever the Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم needed to deal with an important matter, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would offer Ṣalāĥ.' *(Sunan Abī Dāwūd, vol. 2, pp. 52, Ḥadīš 1319)*

This Ṣalāĥ contains 2 or 4 Rak'āt. It is stated in a Ḥadīš: 'In the first Rak'at recite Sūraĥ Al-Fātiḥaĥ and Āyat-ul-Kursī 3 times, and in the remaining 3 Rak'āt, after Sūraĥ Al-Fātiḥaĥ, recite قُلْ هُوَ اللّٰهُ اَحَدٌ, قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ and قُلْ اَعُوْذُ بِرَبِّ النَّاسِ once in each Rak'at. This is like offering 4 Rak'āt in Layla-tul-Qadr.' *(Baĥār-e-Sharī'at, part 4, pp. 34)*

The respected saints رَحِمَهُمُ اللّٰهُ تَعَالٰی have stated, 'We offered this Ṣalāĥ and our needs were fulfilled.' *(ibid)*

Sayyidunā 'Abdullāĥ Bin Awfī رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ has narrated that the Noble Prophet صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم has stated, 'Whoever has a need for anything from Allah عَزَّوَجَلَّ or from any person should perform Wuḍū well, offer 2 Rak'āt of Ṣalāĥ, praise Allah عَزَّوَجَلَّ, send Ṣalāt upon the Prophet صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم, and then recite:

لَآ اِلٰهَ اِلَّا اللّٰهُ الْحَلِيْمُ الْكَرِيْمُ سُبْحٰنَ اللّٰهِ رَبِّ الْعَرْشِ الْعَظِيْمِ
اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ اَسْأَلُكَ مُوْجِبَاتِ رَحْمَتِكَ وَعَزَآئِمَ
مَغْفِرَتِكَ وَالْغَنِيْمَةَ مِنْ كُلِّ بِرٍّ وَّالسَّلَامَةَ مِنْ كُلِّ اِثْمٍ لَّا تَدَعْ
لِيْ ذَنْبًا اِلَّا غَفَرْتَهٗ وَلَا هَمًّا اِلَّا فَرَّجْتَهٗ وَلَا حَاجَةً هِيَ لَكَ رِضًا اِلَّا
قَضَيْتَهَا يَا اَرْحَمَ الرَّاحِمِيْنَ

(Sunan-ut-Tirmiżī, vol. 2, pp. 21, Ḥadīš 478)

Blind man regained eyesight

Sayyidunā ‘Ušmān Bin Ḥunayf رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has narrated that once a blind companion رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ came to the Beloved and Blessed Rasūl صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم and humbly said, ‘Please make Du’ā to Allah عَزَّوَجَلَّ for my wellbeing.’ The Noble Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم replied, ‘If you wish I would make Du’ā for you and if you observe patience, this will be better for you.’ The companion رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ then requested, ‘O Prophet of Allah (صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم)! Please make Du’ā.’ The Prophet of Raḥmaĥ صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم then instructed, ‘Perform Wuḍū, and perform Wuḍū well, then offer 2 Rak’āt Nafl Ṣalāĥ and make this Du’ā:

اَللّٰھُمَّ اِنِّیْٓ اَسْئَلُكَ وَ اَتَوَسَّلُ وَ اَتَوَجَّهُ اِلَیْكَ بِنَبِیِّكَ مُحَمَّدٍ نَّبِیِّ الرَّحْمَةِ یَا رَسُوْلَ اللّٰهِ * اِنِّیْ تَوَجَّهْتُ بِكَ اِلٰی رَبِّیْ فِیْ حَاجَتِیْ هٰذِهٖ لِتُقْضٰی لِیْ اَللّٰھُمَّ فَشَفِّعْهُ فِیَّ

Translation: *O Allah (عَزَّوَجَلَّ)! I beg You and I seek Wasīlaĥ by You, and I turn my attention towards You with the Wasīlaĥ of Your Prophet Muhammad (صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم), who is the Prophet of mercy. Yā Rasūlallāĥ (صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم)! I turn to my Rab (عَزَّوَجَلَّ) with your Wasīlaĥ regarding this need of mine, so that my need gets fulfilled. O my Rab (عَزَّوَجَلَّ)! Accept his intercession in my favour.*

Sayyidunā ‘Ušmān Bin Ḥunayf رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has stated, ‘By Allah عَزَّوَجَلَّ! We were still sitting and talking when he came to us [in such a state

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* The actual words in Ḥadīš are یَا مُحَمَّد (صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم) but A’lā Ḥaḍrat Imām Aḥmad Razā Khān عَلَیْہِ رَحْمَۃُ الرَّحْمٰن has advised the Muslims to say یَا رَسُوْلَ اللّٰہ (صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم) instead of یَا مُحَمَّد (صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم).

that he had gained his eyesight and it looked] as if he had never been blind.'[1]

O Islamic sisters! The satanic deception that one should only say 'Yā Allah', not 'Yā Rasūlallāĥ' is eradicated by virtue of this blessed Ḥadīš, اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ. If it were not permissible to say 'Yā Rasūlallāĥ' then why would our Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم teach these words himself? So just sway in delight and continue to invoke the call of 'Yā Rasūlallāĥ'!

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صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّد

Ṣalāĥ during eclipse

Sayyidunā Abū Mūsā Ash'arī رَضِیَ اللهُ تَعَالٰی عَنْهُ has narrated, 'Once during the blessed age of the Beloved Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, a solar eclipse occurred. He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم went to Masjid and offered Ṣalāĥ with so long Qiyām, Rukū' and Sujūd that I had never observed him doing so before. He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم then said, 'Allah عَزَّوَجَلَّ does not show these signs of His because of the death or life of anyone, but rather He عَزَّوَجَلَّ makes His bondmen have fear through them. Therefore, when you see any of them, start anxiously making Du'ā and doing Żikr and Istighfār.' *(Ṣaḥīḥ Bukhārī, vol. 1, pp. 363, Ḥadīš 1059)*

The Ṣalāĥ of the solar eclipse is Sunnat-ul-Muakkadaĥ and that of the lunar eclipse is Mustaḥab. *(Durr-e-Mukhtār, vol. 3, pp. 80)*

[1] Sunan Ibn Mājaĥ, vol. 2, pp. 156, Ḥadīš 1385; Sunan-ut-Tirmiżī, vol. 5, pp. 336, Ḥadīš 3589; Al-Mu'jam-ul-Kabīr, vol. 9, pp. 30, Ḥadīš 8311; Baĥār-e-Sharī'at, part 4, pp. 34

Method of offering eclipse Ṣalāĥ

Offer this Ṣalāĥ just as other Nawāfil are offered in 2 Rak'āt. In each Rak'at, perform one Rukū' and 2 Sujūd. For this Ṣalāĥ, Aẓān and Iqāmat are not uttered; nor is loud recitation made. After the Ṣalāĥ, continue to make Du'ā until the eclipse is over. One may offer more than 2 Rak'āt if she wishes. Perform Salām either after every 2 Rak'āt or after 4 Rak'āt. *(Baĥār-e-Sharī'at, part 4, pp. 136)*

If an eclipse occurs at such a time when Ṣalāĥ is forbidden, do not offer Ṣalāĥ. Instead, remain occupied in making Du'ā. If the sun sets in the eclipsed state, then finish Du'ā and offer Ṣalāt-ul-Maghrib. *(Al-Jauĥara-tun-Nayyaraĥ, pp. 124, Rad-dul-Muḥtār, vol. 3, pp. 78)*

If a very strong tornado has occurred or the sky has darkened during the day or a terrifying light is seen at night or a torrential downpour or a hailstorm has occurred or the sky is red or lightning has struck an area or stars have broken in large numbers or plague or any other epidemic has broken out or earthquakes have occurred or there is a fear of an enemy or any other horrific issue is confronted – in all such cases it is Mustaḥab to offer 2 Rak'āt Ṣalāĥ. *(Fatāwā 'Ālamgīrī, vol. 1, pp. 153; Durr-e-Mukhtār, vol. 3, pp. 80, etc.)*

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Ṣalāt-ut-Taubaĥ (Ṣalāĥ for repentance)

Sayyidunā Abū Bakr Ṣiddīq رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has narrated that the Prophet of Raḥmaĥ, the Intercessor of the Ummaĥ, the Owner of Jannaĥ صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated, 'If a bondman commits a sin, then offers Ṣalāĥ having performed Wuḍū, and then seeks forgiveness, Allah عَزَّوَجَلَّ forgives his sin.' He صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم then recited the following verse:

وَالَّذِيْنَ اِذَا فَعَلُوْا فَاحِشَةً اَوْ ظَلَمُوْۤا اَنْفُسَهُمْ ذَكَرُوا اللّٰهَ فَاسْتَغْفَرُوْا لِذُنُوْبِهِمْ ۫ وَمَنْ يَّغْفِرُ الذُّنُوْبَ اِلَّا اللّٰهُ ۫ وَلَمْ يُصِرُّوْا عَلٰى مَا فَعَلُوْا وَهُمْ يَعْلَمُوْنَ ﴿۱۳۵﴾

(Part 4, Sūraĥ Āl-e-'Imrān, verse 135)
(Sunan-ut-Tirmiżī, vol. 1, pp. 415, Ḥadīš 406)

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Reward of 2 Rak'āt Nafl after Ṣalāt-ul-'Ishā

Sayyidunā 'Abdullāĥ Ibn 'Abbās رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمَا has stated, 'One who offers 2 Rak'āt after Ṣalāt-ul-'Ishā, and recites قُلْ هُوَ اللّٰهُ اَحَدٌ 15 times after Sūraĥ Al-Fātiḥaĥ in each Rak'at, Allah عَزَّوَجَلَّ will build 2 such palaces for him in Jannaĥ that the people of Jannaĥ will look at them.' *(Ad-Dur-rul-Manšūr, vol. 8, pp. 681)*

2 Sayings of Beloved Mustafa صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم regarding the Sunnaĥ of Ṣalāt-ul-'Aṣr

1. Whoever offers 4 Rak'āt before 'Aṣr, Allah عَزَّوَجَلَّ will make his body Ḥarām for fire. *(Al-Mu'jam-ul-Kabīr, vol. 23, pp. 281, Ḥadīš 611)*

2. Whoever offers 4 Rak'āt before 'Aṣr, fire will not touch him. *(Al-Mu'jam-ul-Awsaṭ, vol. 2, pp. 77, Ḥadīš 2580)*

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Excellence of last two Nafl of Ẓuĥr

It is Mustaḥab to offer four Rak'āt after Ẓuĥr as it is stated in a blessed Ḥadīš, 'Allah عَزَّوَجَلَّ will render fire Ḥarām for the one who regularly offers four (Rak'āt) before and four (Rak'āt) after Ẓuĥr.' *(Sunan Nasāī, vol. 1, pp. 310, Ḥadīš 1813)*

Imām Ṭaḥṭāvī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِى has said that such a person will not enter fire at all. His/her sins will be removed and Allah عَزَّوَجَلَّ will make the one whose rights he/she may have violated pleased with him/her. Or the Ḥadīš implies that Allah عَزَّوَجَلَّ will enable him/her to perform such deeds which will not lead to torment.

(Ḥāshiya-tuṭ-Ṭaḥṭāvī 'alā Ad-Dur, vol. 1, pp. 284)

'Allāmaĥ Shāmī قُدِّسَ سِرُّهُ السَّامِى has said, 'There is good news for him/her (the one offering two Nawāfil of Ẓuĥr) that he/she will die with faith and will not enter Hell.' *(Rad-dul-Muḥtār, vol. 2, pp. 547)*

O Islamic sisters! اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ! We offer ten Rak'āt of Ṣalāt-uẓ-Ẓuĥr daily. If we offer two more Rak'āt Nafl Ṣalāĥ at the end, completing twelve Rak'āt in connection with the sacred number of twelfth of Rabī'-un-Nūr, it will not take much time. Make the intention of offering these two Nafl regularly.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّد

SALAH
FOR ISLAMIC SISTERS

اِستِنجا کا طَرِیقہ

Istinja ka Tariqah

METHOD OF ISTINJA

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ؕ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ؕ

METHOD OF ISTINJA*

Excellence of Ṣalāt-'Alan-Nabī ﷺ

The Prophet of Raḥmaĥ, the Intercessor of Ummaĥ, the Owner of Jannaĥ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, 'Embellish your gatherings by reciting Ṣalāt upon me as your recitation of Ṣalāt upon me will be Nūr for you on the Day of Judgement.'

(Al-Jāmi'-uṣ-Ṣaghīr, pp. 280, Ḥadīš 4580)

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Torment alleviated

Sayyidunā Ibn 'Abbās رَضِیَ اللّٰهُ تَعَالٰى عَنْهُمَا has narrated that the Noble Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم passed by two graves and said (revealing the knowledge of Ghayb), 'Both of them in these graves are being tormented and they are not being tormented due to something major (which is difficult to avoid), but rather one did not refrain from urine sprinkles and the other would backbite.'

The Beloved and Blessed Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم then asked for a fresh twig of a date-tree, cut it in length in two equal parts, planted one on each grave and said, 'Torment of both will be alleviated unless

* Ḥanafī

these have dried out.' *(Sunan Nasāī, pp. 13, Ḥadīš 31; Ṣaḥīḥ Bukhārī, vol. 1, pp. 95, Ḥadīš 216)*

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Method of Istinjā

1. Jinns and devils live in toilets. If بِسْمِ اللّٰهِ is recited before entering the toilet, they will not be able to see the Satr [i.e. private parts of the body] by virtue of this recitation. It is mentioned in a Ḥadīš, 'Recitation of بِسْمِ اللّٰهِ before going to the toilet serves as a veil between the eyes of jinns and the Satr of people.' *(Sunan-ut-Tirmiżī, vol. 2, pp. 113, Ḥadīš 606)* That is, as a wall or a curtain serves as a barrier to the eyes of people, this recitation of Allah's name will also serve as a barrier to the eyes of jinns so that they would not be able to see him. *(Mirāt-ul-Manājīḥ, vol. 1, pp. 268)*

2. Recite بِسْمِ اللّٰهِ before entering the toilet. It is even better to recite the following Du'ā (with Ṣalāt-'Alan-Nabī once before and after it).

بِسْمِ اللّٰهِ اَللّٰهُمَّ اِنِّیْٓ اَعُوْذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَآئِثِ

Translation: *Allah's name with I begin! O Allah (عَزَّوَجَلَّ), I seek Your refuge from evil (male and female) jinns.*

(Kitāb-ud-Du'ā, p. 132, Ḥadīš 357)

3. Then enter the toilet placing the left foot first.

4. Wrap the scarf etc. around the head properly lest its corner comes into contact with waste material, getting impure.

5. It is prohibited to enter the toilet bareheaded.

6. Neither the face nor the back should face the Qiblaẖ while seating for defecation or urination. If seated with the face or the back facing the Qiblaẖ forgetfully, immediately change its direction beyond 45° as soon as you recall. It is hoped that the one doing so will be forgiven immediately.

7. When sitting children for defecation and urination, many Islamic sisters do not take care of the direction of the Qiblaẖ. They should make children sit in such a direction that neither their face nor their back faces the Qiblaẖ. If someone does it, she will be a sinner.

8. One should not uncover the body parts unless she is about to sit for defecation or urination nor should uncover the body more than the required portion.

9. Then, widening the gap between the feet, sit whilst applying the weight of the body on the left foot, as it expands the large intestine and the waste is excreted comfortably.

10. Contemplation on religious rulings should not be done as it is a cause of deprivation.

11. Do not orally reply to one's sneezing, (12) Salām and

13. Ażān at that time.

14. Do not say اَلْحَمْدُ لِلّٰہِ orally if you sneeze. Instead, say it in the heart.

15. Conversation should be avoided.

16. Do not look at your private parts.

17. Do not look at the faeces excreted from the body.

18. Do not remain seated idly in the toilet as it poses the risk of piles.

19. Do not spit onto the urine. (20) Neither blow your nose

21. nor clear your throat unnecessarily. (22) Do not look here and there repeatedly.

23. Do not touch the body unnecessarily; (24) nor look towards the sky.

25. Instead, keep the head bowed down with shame.

26. After defecating, wash the urinary organ first, and then wash the anus.

27. The Mustaḥab method of doing Istinjā for women with water is as follows: Sit with feet wide apart, pour water gradually with the right hand and wash the anus with the palm of the left hand. Keep the ewer a bit higher in order to avoid splashes. It is Makrūĥ to do Istinjā with the right hand. Apply weight as you normally would to force the faeces out so that the anus is thoroughly washed, and no sticky traces remain. If one is fasting, she should not apply weight.

28. After one has attained purity, the hands have also become pure. However, she may wash them with a soap etc. *(Baĥār-e-Sharī'at, part 2, pp. 131-132; Rad-ul-Muḥtār, vol. 1, pp. 615, etc.)*

29. When getting out of the toilet, place the right foot out first. After coming out of the toilet, recite this supplication (with Ṣalāt-'Alan-Nabī once before and after it):

اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَذْهَبَ عَنِّی الْاَذٰی وَ عَافَانِیْ

Translation: *All praise is for Allah (عَزَّوَجَلَّ) Who has removed harmful things from me and has blessed me with a great relief.*

(Sunan Ibn Mājaĥ, vol. 1, pp. 193, Ḥadīš 301)

It is even better to add the following supplication so that one may act upon two Aḥādīš: 'غُفْرَانَكَ' (Translation: *I ask for forgiveness from Allah* عَزَّوَجَلَّ). *(Jāmi' Tirmižī, vol. 1, pp. 87, Ḥadīš 7)*

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

How is it to use Zamzam water for Istinjā

1. It is Makrūĥ to use Zamzam water for Istinjā. If clods have not been used, then it is impermissible. *(Baĥār-e-Sharī'at, part 2, pp. 135)*

2. It is Khilāf-e-Awlā (undesirable) to do Istinjā with leftover Wuḍū-water. *(ibid)*

3. The water left after Istinjā can be used for Wuḍū. Some people throw it away. This is not good and is considered waste. *(ibid)*

⁂

Install W.C. in right direction

If, Allah عَزَّوَجَلَّ forbid, the direction of the W.C. (water closet) in your home is incorrect, i.e. when seating on it, the face or the back is in the direction of the holy Qiblaĥ, take prompt measures to correct [its direction]. Keep in mind that only a little change in the direction of the W.C. is not sufficient. The W.C. should be installed in such a direction that your face or back when sitting for defecation or urination should remain out of the direction of the Qiblaĥ beyond 45°. A convenient way of it is to install the toilet perpendicular to the direction of the Qiblaĥ i.e. the direction of W.C. may be kept in either of the two directions in which Salām is performed at the end of Ṣalāĥ.

Wash your feet after Istinjā

While using water for Istinjā, some water usually splashes over the ankles and feet. Hence take the precaution of cleaning them by washing [after you are done with the Istinjā]. Be careful that the water does not splash on your clothes and other parts while washing the ankles and feet.

How is it to urinate in a burrow?

The Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, 'None of you should urinate in a burrow.' *(Sunan Nasāī, pp. 14, Ḥadīš 34)*

Martyrdom caused by jinn

The renowned exegetist Ḥakīm-ul-Ummat Shaykh Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ اللّٰهِ الْحَنَّان has stated: The word 'Juḥr' used in the foregoing Ḥadīš either means a burrow in the ground or a crack in the wall. As poisonous animals or weak creatures like ants, or jinns often dwell in the burrows, ants will face trouble by urine or water, and snakes or jinns will come out to harm us. That is why urination in such places is prohibited. The companion Sayyidunā Sa'd Bin 'Ubādaĥ رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ died in this way. He رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ urinated in a burrow. A jinn came out and martyred him. People then heard a voice from that burrow stating:

نَحْنُ قَتَلْنَا سَيِّدَ الْخَزْرَجِ سَعْدَ بْنَ عُبَادَةَ وَرَمَيْنَاهُ بِسَهْمٍ فَلَمْ نُخْطِ فُؤَادَهٗ

We have martyred Sa'd Bin 'Ubādaĥ (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ), the chief of the Khazraj tribe and we struck such an arrow which has penetrated his heart.

(Mirāt, vol. 1, pp. 267; Mirqāt, vol. 2, pp. 72; Ashi'at-ul-Lam'āt, vol. 1, pp. 220)

May Allah عَزَّوَجَلَّ bless him and forgive us for his sake!

اٰمِيْن بِجَاهِ النَّبِيِّ الْاَمِيْن صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

How is it to urinate in bathing area?

The Prophet of Raḥmaĥ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, 'Nobody should pass urine in the bathing area as taking a bath or performing Wuḍū (thereafter) in that area usually causes satanic thoughts.'

(Sunan Abī Dāwūd, vol. 1, pp. 44, Ḥadīš 27)

Commenting on the aforementioned Ḥadiš, the renowned exegetist, Ḥakīm-ul-Ummat, Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ اللّٰهِ الْمَنَّان has said, 'There is no harm in urinating in the bathing area if it has a hard floor and a drain. However, it is still better to avoid it. But if it does not have a hard floor and a drain, then passing urine in that area is very bad as the ground will become impure, and impure water will splash back on the body during bath or Wuḍū.

This Ḥadīš refers to the second case, because the prohibition is highly emphasized. It has been observed that urination in the prohibited case causes satanic thoughts or suspicion of urine splashing on the body.' *(Mirāt-ul-Manājīḥ, vol. 1, pp. 266)*

Rulings on using clods for Istinjā

1. It is Sunnaĥ to use clods for Istinjā when the waste is excreted from private parts. It is also permissible to cleanse the private parts using only water. However, it is preferable to use water for Istinjā after having used clods. It is stated on page 598 of the 4th volume of referenced *Fatāwā Razawiyyaĥ*:

   Question: Should a woman use clods or only water for Istinjā after she has passed urine?

   Answer: To use both is preferable and it is better for her to use a piece of cloth rather than clods.

2. Besides urine and faeces, if some other impurity such as blood, pus, etc. flows from excretory organs, or if an external impurity has come into contact with private parts, they will get pure if mopped by clods provided that the impurity has not spread beyond the (excretory) part. However, washing is still Mustaḥab.

3. To use clods in any specified number is not a Sunnaĥ. One should use as many clods as are needed to attain purity. If one clod is sufficient then the Sunnaĥ will be deemed fulfilled, but if three clods are used and purity is not still attained, Sunnaĥ will be deemed unfulfilled. However, it is Mustaḥab to use clods in an odd number but use at least three clods. If one has attained purity by using only one or two clods, then one should use one or two more so that the total number of clods used is three. Similarly, if one has attained purity by using four clods, she should use one more so that the clods used are in odd number.

4. Purity with clods will only be attained when the impurity has not spread around the anus more than the size of a dirham[1]. If the impurity has spread more than the size of a dirham, then it is Farḍ to wash it. However, the use of clods will still remain a Sunnaĥ.

5. Pebbles, stones, torn pieces of cloth are all considered clods and can be used without any aversion for purifying the excretory organ. (It is better to use torn pieces of cloth or worthless leftover pieces of cloth, preferably of cotton discarded by tailors. Cotton pieces may absorb impurity quickly.)

[1] For information about the size dirham, see the chapter '*Method of Purifying Clothes*' on page 225.

6. For Istinjā, it is Makrūĥ to use bones, food, dung, bricks, shard, glass, coal, fodder and things that have some value even if they are worth only a penny.

7. Use of paper for Istinjā is prohibited whether or not anything is written on it or even if the name of some unbeliever like Abū Jaĥl is written on it.

8. It is Makrūĥ to do Istinjā with the right hand but if the left hand is disabled, then using the right hand is permissible.

9. It is Makrūĥ to reuse a clod for Istinjā. However, if the other side is pure, then that pure side may be used.

10. The method of using clods for a woman is to purify [the anus using] the first clod from the front towards the back, the second from the back towards the front, and the third clod from the front towards the back.

11. It is Mustaḥab to keep pure clods on the right side and used ones on the left with their impure side towards the ground. *(Baĥār-e-Sharī'at, part 2, pp. 132-134) (Fatāwā 'Ālamgīrī, vol. 1, pp. 48-50)*

12. Religious scholars have permitted the use of toilet paper as it is made solely for this purpose, and not for writing. However, it is better to use clods.

Clods and scientific research

According to a research, earth contains ammonium chloride besides other smell-removing strong elements. Urine and faeces are full of germs and can cause harm to the human body if they come into contact with it. There is also a risk of various diseases in case of faeces or urine remaining on the body. Dr. Hulook has stated that the use

of clods for Istinjā has astonished the scientific world. All elements of earth are antimicrobial [that kill germs]. Hence the use of clods kills bacteria of the excretory organs. In addition, its use even prevents cancer of the urinary organ.

Disclosure by a non-Muslim old doctor

O Islamic sisters! Urinating and defecating according to Sunnaĥ is an act of reward of the afterlife and protects against diseases in the worldly life. Even non-Muslims sometimes acknowledge the benefits of Islamic traditions. Here is one of such examples.

A senior professor of physiology has stated: I was in Marrakesh in those days. I had fever, and visited an old non-Muslim doctor for medication. He asked me if I was a Muslim. I replied, 'Yes, I am a Muslim from Pakistan.' Hearing this he said, 'If Pakistanis adopt a tradition advised by their Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, they will be protected from many diseases.' I asked in astonishment, 'What is that tradition?' He said, 'If people sit for defecation according to the Islamic way, they will not suffer from diseases like appendicitis, chronic constipation, haemorrhoids and disorders of the kidney.'

Method of sitting for defecation

O Islamic sisters! Certainly you would like to know that marvellous method. So pay attention. Sayyidunā Surāqaĥ Bin Mālik رَضِیَ اللهُ تَعَالٰی عَنْهُ has said, 'The Beloved Rasūl صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم ordered us to apply weight on the left foot during defecation and to keep the right leg upright.' *(Majma'-uz-Zawāid, vol. 1, pp. 488, Ḥadīš 1020)*

Wisdom in applying weight on left foot

While sitting for defecation, keeping the right leg upright in its normal position and applying the body weight on the left foot causes

the colon, which lies on the left side and carries faeces, to open up properly. Therefore, the waste is excreted easily and completely. Obviously, when the intestines are cleansed properly, many diseases will be prevented.

Chair-like commode

Regretfully! Nowadays the trend of using chair-like commodes for Istinjā is growing. While seated on it, one cannot expand gap between her legs nor can she apply weight on the left foot. Thus, weight is not applied on the intestines and the stomach, affecting the process of excretion and causing some faeces to remain in the intestines. This also causes several disorders of the intestines and stomach. The use of a commode also causes neurological stress and poses a risk of post-urination leakage.

Cancer of excretory organs

It is extremely difficult to keep the body and clothes pure when making Istinjā on a commode. People normally use toilet paper. Some years ago, news regarding the rapid spread of fatal diseases especially cancer of excretory organs in Europe was published in the newspapers. A research board concluded that there were chiefly two major causes of such diseases (i) the use of toilet paper and (ii) not using water.

Diseases caused by toilet paper

The chemicals used in toilet paper are very injurious to the skin. The use of toilet paper causes skin diseases like eczema and the discolouration of the skin. Dr. Canon Davis has stated, 'The toilet paper users should be ready to welcome the following diseases: cancer of excretory organs, anal boil (which is very painful), skin infections and various fungal diseases.'

Toilet paper and disorders of kidney

Physicians have stated that thorough cleaning is not possible by the use of toilet paper. Bacteria develop and enter the body causing various ailments. They can also reach even the kidneys through the urinary tract of women, sometimes resulting in infection of the kidneys. However, if Istinjā is done with water after using the toilet paper, the harms of toilet paper will diminish to a very great extent.

Harms of defecating on hard ground

The use of a chair-like commode as well as a W.C. is permissible by Sharī'aĥ but a W.C. is more convenient than a commode provided that it is wide enough for the person to sit according to the Sunnaĥ. Nowadays, smaller W.Cs are being installed, making it difficult to sit properly with legs apart. However, if the footrests are flat, not raised, then one may sit with legs apart. To defecate over soft ground is also a Sunnaĥ. It is stated in a Ḥadīš, 'Whenever anyone from you wants to urinate, he should look for soft ground.'

(Al-Jāmi'-uṣ-Ṣaghīr, pp. 37, Ḥadīš 507)

Acknowledging the merits of defecating on soft ground, Lowell Paul has said, 'The existence and mortality of man are both linked with earth. Ever since man has started defecating on hard ground (i.e. commodes or W.Cs etc.) instead of soft ground, impotency in men and disorders of kidney stones have increased. Defecation on hard ground also affects the prostate glands. When urine or faeces drops on the soft ground, its acidity and germs are absorbed instantaneously which are not absorbed in a hard surface, resulting in acidity and bacteria affecting the human body and thereby causing various diseases.'

The Beloved Prophet ﷺ would go far

How dignified and impeccable were the manners of the Beloved and Blessed Rasūl صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم! When he صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم needed to defecate, he صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم would go so far that nobody could see him. *(Sunan Abī Dāwūd, vol. 1, pp. 35, Ḥadīš 2)*

That is, he صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم would sit either behind a wall or a tree or would go out of sight when in a bare plain. *(Mirāt-ul-Manājīḥ, vol. 1, pp. 262)* Indeed every act of the Holy Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has numerous blessings for our worldly life and afterlife.

If everyone pours a ewer of water into the W.C. after urination, foul odour and germs will diminish اِنْ شَآءَاللّٰہ عَزَّوَجَلَّ. After defecation, if a ewer of water is sufficient, one should not flush the toilet as it uses several ewers of water.

Benefit of walking before defecation

Nowadays, toilets are made in bedrooms especially in cities, causing germs and diseases. An expert biochemist has stated, 'Ever since the urban population has expanded and number of farms has reduced, diseases have increased. Ever since people have given up walking long distances before relieving themselves, constipation, flatulence, gastric troubles and liver diseases have increased. Walking improves intestinal movement, helping defecation. Nowadays, since people do not walk long distances to use the toilet, defecation takes a longer time.

Forty seven intentions of using toilet

The Beloved and Blessed Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated, 'The intention of a Muslim is better than his deed.'

(Al-Mu'jam-ul-Kabīr, vol. 6, pp. 185, Ḥadīš 5942)

1. I will act upon the Sunnaẖ by covering the head (while using the toilet), (2) stepping into the toilet with the left foot first and

3. stepping out with the right foot. (4) I will recite Masnūn Du'ās before and (5) after using the toilet.

6. If there is darkness in the toilet, make this intention: *I will turn the light on so that it is easy to attain purity.*

7. With the intention of avoiding Isrāf I will turn the light off immediately after I have done with Istinjā.

8. Acting upon the Ḥadīš: 'اَلطُّهُوْرُ شَطْرُ الْإِيْمَانِ' (*Purity is half of faith*). *(Ṣaḥīḥ Muslim, pp. 140, Ḥadīš 223)* I will wear slippers to protect feet from filth.

9. Acting upon Sunnaẖ, I will put on the right foot slipper first and (10) take off the left foot slipper first.

11-12. I will neither face the Qiblaẖ nor turn my back towards it while the Satr is uncovered.

13-14. I will only uncover Satr when close to the ground for defecation.

15. I will cover Satr before rising after the Istinjā.

16. I will not look at the excreted waste.

17. I will protect my body and clothes form the splashes of urine.

18. I will keep my head lowered in shame.

19. I will keep my eyes closed if possible.

20-21. I will avoid looking at, and touching private parts unnecessarily.

22-26. Holding the clod in the left hand, I will attain purity by using it with the left hand, place the used clods on the left side (with their impure side towards the ground), keep pure clods on the right side, and use clods in an odd number i.e. 3, 5, 7, etc. as it is Mustaḥab to do so.

27. I will touch only my left hand to private parts while purifying them with water.

28. I will not contemplate over religious rulings (as it results in deprivation).

29. I will not talk while Satr is uncovered.

30-31. I will neither spit nor blow the nose onto urine, etc.

32-33. If I do not make Wuḍū immediately after Istinjā, I will wash both hands acting upon the Ḥadīš of purity.

34. I will flush down the excreted faeces (if everyone pours some water into the W.C. after urination, foul smell and germs will diminish اِنْ شَآءَاللّٰه عَزَّوَجَلَّ. After defecation, if smell is removed by pouring a little water, then one should not flush the toilet as it uses a lot of water.).

35. I will carefully wash feet and ankles after doing Istinjā with water (because usually there are splashes of impure water over ankles).

36. I will not stay in the toilet after I have relieved myself.

37. I will close the door of the toilet so that there is no unveiling.

38. I will close the door of the toilet after coming out in order to protect Muslims from disgust.

Make following additional intentions while using public toilets

39-41. If there is a long queue, I will calmly wait for my turn. I will not violate the rights of others. I will not disturb the one using the toilet by knocking the door repeatedly.

42. I will have patience in the toilet if someone repeatedly knocks the door.

43. If someone is in more need than me, I will let her go to the toilet provided the time of Ṣalāĥ is not short or there is no unavoidable problem.

44. As long as possible, I will avoid going to the toilet when there is a crowd so that the crowd is not increased and other Muslims feel relieved.

45. I will not write anything on the wall and door of the toilet.

46. I will neither look at the vulgar pictures in the toilet

47. nor read the dirty writings on the walls of the toilet so that my eyes do not give evidence against me on the Day of Judgement.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّد

###

Means of sustenance

There were two brothers in the blessed age of the Beloved and Blessed Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. One of them used to come to the Beloved Rasūl صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم to get religious knowledge. (One day), the other brother who was the breadwinner complained to the Noble Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم of his brother (i.e. he has put entire burden of earning over my shoulders. He should help me in my business). The Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'Perhaps! You are obtaining your sustenance by the blessing of him.'

(Jāmi' Tirmiżī, vol. 4, pp. 154, Ḥadīš 2352)

Sitting facing Qiblaĥ improves eyesight

Sayyidunā Imām Shafi'ī عَلَیْہِ رَحْمَۃُ اللّٰہِ الْقَوِی has said: Four things improve eyesight: (1) Sitting facing the Qiblaĥ, (2) applying kohl before going to sleep (3) Seeing greenery (4) keeping clothes neat and clean.

(Iḥyā-ul-'Ulūm, vol. 2, pp. 27)

Hoarse voice

Take almost 12 grams of onion juice and 25 grams of honey. Mix and heat them. Then, drink this mixture. اِنْ شَآءَاللّٰہ عَزَّوَجَلَّ Your voice will get normal. But this treatment will not benefit the patient of syphilis (i.e. a kind of sexual disease) and leprosy. (Do not start this treatment without consulting the doctor.)

SALAH
FOR ISLAMIC SISTERS

حَیض و نِفاس کا بَیان

Hayz-o-Nifas ka Bayan

MENSTRUATION & POST-NATAL BLEEDING

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ؕ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ؕ

Menstruation & Post-Natal Bleeding

Excellence of Ṣalāt-‘Alan-Nabī ﷺ

A beggar once begged something from some unbelievers who sent him to Sayyidunā ‘Alī كَرَّمَ اللّٰهُ تَعَالٰى وَجْهَهُ الْكَرِيْم who was standing there at a short distance away. The unbelievers did so with the intention of ridiculing Sayyidunā ‘Alī كَرَّمَ اللّٰهُ تَعَالٰى وَجْهَهُ الْكَرِيْم. When the beggar asked Sayyidunā ‘Alī كَرَّمَ اللّٰهُ تَعَالٰى وَجْهَهُ الْكَرِيْم to give him something, he رَضِیَ اللّٰهُ تَعَالٰى عَنْهُ recited Ṣalāt-‘Alan-Nabī ten times and blew on the beggar’s hand. Then, ordering the beggar to close his fist and open it in front of the unbelievers, he رَضِیَ اللّٰهُ تَعَالٰى عَنْهُ sent him to them.

The unbelievers were laughing expecting nothing to happen. When the beggar opened his fist, it was surprisingly full of gold dinars! Having seen this great saintly miracle (Karāmaĥ), many unbelievers embraced Islam. *(Rāḥat-ul-Qulūb, pp. 72)*

صَلُّوْا عَلَى الْحَبِيْب　　صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Allah عَزَّوَجَلَّ has said:

وَيَسْـَٔلُوْنَكَ عَنِ الْمَحِيْضِ ؕ قُلْ هُوَ اَذًى ۙ فَاعْتَزِلُوا النِّسَآءَ فِي الْمَحِيْضِ ۙ
وَلَا تَقْرَبُوْهُنَّ حَتّٰى يَطْهُرْنَ ۚ فَاِذَا تَطَهَّرْنَ فَاْتُوْهُنَّ مِنْ حَيْثُ اَمَرَكُمُ اللّٰهُ ؕ

(Part 2, Sūraĥ Al-Baqaraĥ, verse 222)

Commenting on the foregoing verse, Ṣadr-ul-Afāḍil ʻAllāmaĥ Maulānā Sayyid Muhammad Na'īmuddīn Murādābādī عَلَيْهِ رَحْمَةُ اللّٰهِ الْهَادِى has stated in *Khazāin-ul-ʻIrfān*: Like the Jews and the Zoroastrians[1], the Arabs also had a deep hatred for menstruating women. They did not even endure to eat, drink and live with them in the same house. Their hatred was so profound that they considered it Ḥarām even to look at them or to talk to them. The Christians, on the other hand, would spend more time with them with great affection and copulate in excess with them. Muslims asked the Beloved and Blessed Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم about the ruling on menstruation. Upon that, this verse was revealed and Muslims were commanded to refrain from the imbalance and to adopt moderation. They were informed that sexual intercourse during the menstrual period is prohibited. *(Khazāin-ul-ʻIrfān, pp. 56)*

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

What is menstruation?

Normal discharge of blood from the vagina of an adult woman, which is neither because of any ailment nor due to childbirth, is called menstruation. *(Baĥār-e-Sharī'at, part 2, pp. 93)* Some euphemisms like 'periods', 'menses', 'menstrual cycle', 'monthly', ['monthlies',] and 'monthly course', etc. are commonly used to describe menstruation.

[1] Fire-worshipers

What is Istiḥāḍaĥ?

The blood discharged by some ailment [or menstrual disorder] is called Istiḥāḍaĥ. *(ibid)* Sayyidatunā Umm-e-Salamaĥ رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا has said that during the blessed age of the Beloved Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم, a woman had continual blood discharge from her vagina. Umm-e-Salamaĥ رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا asked the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم for the Fatwā [verdict]. The Prophet of Raḥmaĥ, the Intercessor of Ummaĥ صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم replied, 'She should count the days and nights of her regular menses she used to have in the month before she suffered from the disease, and she does not have to offer Ṣalāĥ for as many days and nights in the month as her regular period of menses. After those days have passed, she should perform Ghusl, wrap a piece of cloth around her vagina and then offer Ṣalāĥ.' *(Muwaṭṭā Imām Mālik, vol. 1, pp. 77-78, Ḥadīš 140)*

Colours of menstrual discharge

There may be six colours of menstrual discharge: (1) Black (2) Red (3) Green (4) Yellow (5) turbid (6) Muddy. White coloured-liquid is not menstrual blood. *(Baĥār-e-Sharī'at, part 2, pp. 95)*

Remember! If the fluid discharged from the vagina is not mixed with any blood, it does not invalidate Wuḍū. Nor does it make the clothes impure if it soils them. *(ibid, pp. 26)*

Note: The blood discharged from the vagina of a pregnant woman is Istiḥāḍaĥ. *(Durr-e-Mukhtār, vol. 1, pp. 524)*

Wisdom behind menstruation

An adult woman's body naturally produces excessive blood which turns into nutrition for the baby during her pregnancy and the same converts into milk during her breastfeeding period. If this natural process did not take place, her life would be endangered during the

pregnancy and the breastfeeding period. This is why there is no menstrual discharge during pregnancy and breastfeeding months. If this [excessive] blood is not discharged from the body of a woman who is neither pregnant nor is breastfeeding the baby, then it would result in various diseases. *(Baĥār-e-Sharī'at, part 2, pp. 93)*

Duration of menstrual period

The minimum duration of the menstrual period is three days and three nights, i.e. at least 72 hours. If it is even one minute lesser than 72 hours, then it is not menstruation, but Istiḥāḍaĥ [i.e. bleeding due to some disorder]. The maximum duration for the menstrual period is 10 days and 10 nights or 240 hours.

How to ascertain whether the bleeding is Istiḥāḍaĥ?

If the bleeding continues for more than ten days and ten nights, and this is her first experience of menses, then the bleeding during ten days will be considered menses, whereas the bleeding after ten days will be considered Istiḥāḍaĥ. If she has already experienced menses and her usual duration of menses is less than ten days, then the bleeding after her usual duration will be considered Istiḥāḍaĥ. For example, if her usual duration is five days but the bleeding has lasted for ten days any month, then all these ten days will be considered menses. On the contrary, if the bleeding has lasted for 12 days any month, then her usual duration of menses, which is 5 days, will be considered menses and other seven days will be counted as Istiḥāḍaĥ.

If she has no fixed usual duration but rather experiences menses for four days in a month, for example, and for seven days in another month, then the number of the days of her last month's menstrual period will be counted as her menses and the rest will be counted as Istiḥāḍaĥ.

Minimum and maximum age of menstruation

The minimum age of menses is 9 years and the maximum age is 55[1]. Any woman who has reached the age of 55 years is usually referred to as 'menopausal' (i.e. one who is no longer able to bear children or have menstruation). *(Baĥār-e-Sharī'at, part 2, pp. 94)*

Any blood discharged before the age of 9 or beyond the age of 55 is considered Istiḥāḍaĥ [not menses]. However, if pure blood of the same colour that used to be discharged during menses has discharged even after the age of 55 years, it will still be considered menses.

Least number of days between two menstrual periods

There must be a gap of at least 15 days between two menstrual periods. *(Durr-e-Mukhtār, vol. 1, pp. 524)* Islamic sisters should remember or write down the duration of their menstrual period so that they may act on the rulings of Sharī'aĥ properly. If the duration of the menstrual period is not remembered, it may lead to several complications.

An important ruling

Unceasing bleeding throughout the period of menses is not a condition; but rather if bleeding occurs from time to time, it will still be considered menses.

(Durr-e-Mukhtār, vol. 1, pp. 523)

Post-natal bleeding (Nifās)

The vaginal bleeding after the birth of a child is called post-natal bleeding [Nifās]. *(Fatāwā 'Ālamgīrī, vol. 1, pp. 37)*

[1] This is called menopause in which menstruations cease permanently.

Important clarification about post-natal bleeding

There is a common misconception amongst Islamic sisters regarding post-natal bleeding. They assume that post natal bleeding period is (always) forty days, whereas this is quite wrong. Please read the essential details of this ruling:

The maximum period of post natal bleeding is 40 days. If the bleeding continues even after 40 days, it indicates an illness. Therefore, the Islamic sister should perform Ghusl as soon as the 40th day passes. If the bleeding stops within a single day, or even if it stops immediately after the delivery, post natal bleeding will be considered to have ended in this case and thus the Islamic sister should perform Ghusl and start offering Ṣalāĥ and observing fast. If the bleeding [that had stopped] recurs within 40 days of the delivery, then all days from delivery to the end of bleeding will be considered post-natal bleeding. For example, if bleeding continues for only two minutes after the delivery and then stops and, as a result, the Islamic sister starts Ṣalāĥ and fasts having made Ghusl, but then bleeding recurs only two minutes before the 40th day is finished, then all the 40 days will be considered the days of post-natal bleeding. The fasts and Ṣalāĥs offered during this period are all wasted. If she has offered the Qaḍā of any Farḍ or Wājib Ṣalāĥ or fast in these days, she is required to repeat them. *(Extracted from: Fatāwā Razawiyyaĥ, vol. 4, pp. 354-356)*

Important rulings on post-natal bleeding

If a woman experiences post-natal bleeding for more than 40 days and nights after she has given birth to her first child, then 40 days and nights will be considered as post-natal bleeding period and any bleeding beyond 40 days and nights will be considered as Istiḥāḍaĥ. If she has already given birth to a child but has forgotten the duration of her previous post-natal bleeding, then the ruling stays the same

for her, that is the first 40 days and nights are considered as post-natal bleeding and the rest as Istiḥāḍaĥ.

If she has remembered the number of the days of her previous post-natal bleeding - for example, her previous post-natal bleeding lasted for 30 days and nights, so this time round, 30 days and nights will be considered as post-natal bleeding and the rest as Istiḥāḍaĥ. For instance, her previous post-natal bleeding on the birth of her first child lasted for 30 days and nights but this time it lasted for 50 days and nights. In this case, first 30 days and nights will be considered as post-natal bleeding and the rest 20 days will be considered as Istiḥāḍaĥ. *(Baĥār-e-Sharī'at, part 2, pp. 99)*

Miscarriage

If a woman suffers a miscarriage after any part of the foetus such as the arm, the leg or fingers had formed, then the bleeding [after the miscarriage] is considered post-natal bleeding. *(Fatāwā 'Ālamgīrī, vol. 1, pp. 37)*

Otherwise, [if no part of the foetus has formed and] bleeding has lasted for more than three days and nights, preceded by 15 days in the state of purity, then the bleeding will be considered menses. If bleeding stops before three days; or fifteen days in the state of purity have not yet passed, then the bleeding will be considered Istiḥāḍaĥ. *(Baĥār-e-Sharī'at, part 2, pp. 99)*

Clarification of some misconceptions

The period from birth to the end of the post-natal bleeding is typically referred to as the maternity period. During this period, the woman is allowed to leave the maternity ward (or her room etc.) and there is no harm in sitting and eating with her or even eating her leftover food. Some Islamic sisters even separate the dishes used by the

woman experiencing post-natal bleeding and consider those dishes impure, مَعَاذَ اللّٰه عَزَّوَجَلَّ. It is essential to give up such evil traditions. Likewise, it is also a fabricated concept that the woman must perform Ghusl with 40 jugs of water after her post-natal bleeding has ended otherwise the Ghusl will be invalid. The correct ruling is that she can use as much water as needed.

Rulings on Istiḥāḍaĥ

1. During Istiḥāḍaĥ [menstrual disorder], the woman is not exempted from offering Ṣalāĥ and observing fast, nor is intercourse Ḥarām with her. *(Fatāwā ʻĀlamgīrī, vol. 1, pp. 39)*

2. It is permissible for a woman suffering Istiḥāḍaĥ to enter the Holy Ka'baĥ, to perform Ṭawāf, to touch and recite the Quran after making Wuḍū. *(Rad-dul-Muḥtār, vol. 1, pp. 544)*

3. If her Istiḥāḍaĥ has intensified to such an extent that she does not have a chance to make Wuḍū and offer Farḍ Ṣalāĥ due to continuous bleeding, and the time of one Farḍ Ṣalāĥ from beginning to end has passed in the same state, then she will be considered Ma'żūr by Sharī'aĥ. In such a case, she can offer as many Ṣalāĥs as she wants with one Wuḍū because bleeding will not invalidate her Wuḍū. *(Baĥār-e-Sharī'at, part 2, pp. 107)*

4. If she is able to prevent bleeding by using a piece of cloth etc. for as long as she can make Wuḍū and offer Farḍ Ṣalāĥ, then she will not be considered Ma'żūr. *(ibid)*

Twenty one rulings on menstruation and post-natal bleeding

1. It is Ḥarām to offer Ṣalāĥ and observe fasts in the state of menses and post-natal bleeding. *(Baĥār-e-Sharī'at, part 2, pp. 102; Fatāwā ʻĀlamgīrī, vol. 1, pp. 38)*

2. During these days, she is exempted from offering Ṣalāĥ and is not even required to offer their Qaḍā. However, it is Farḍ for her to observe the Qaḍā of the missed fasts after she has attained purity. *(Baĥār-e-Sharī'at, part 2, pp. 102; Durr-e-Mukhtār, vol. 1, pp. 532)*

   This seems to be a trial for some Islamic sisters because they do not observe the Qaḍā of these fasts. Please do offer the Qaḍā of the missed fasts [of Ramadan]. Otherwise, no one can bear the torment of Hell.

3. It is Ḥarām for a woman experiencing menses or post-natal bleeding to recite the Holy Quran whether from memory or by reading it from a printed copy. Likewise, it is also Ḥarām for her to touch it. However, if the Quran is wrapped up in a covering, there is no harm in touching the covering. *(Baĥār-e-Sharī'at, part 2, pp. 101)*

4. Except for the Holy Quran, she is absolutely allowed to recite all Waẓāif, Kalimaĥ, and Ṣalāt-'Alan-Nabī etc. In fact, it is Mustaḥab for her to make Wuḍū and recite Ṣalāt-'Alan-Nabī and Waẓāif at Ṣalāĥ timings for as long as it usually takes her to offer Ṣalāĥ so that she may maintain her habit of offering Ṣalāĥ. *(Baĥār-e-Sharī'at, part 2, pp. 101, 102)*

5. Intercourse is Ḥarām during menses and post-natal bleeding. If the wife is in this state, it is not permissible for the husband to touch any of his body parts to the body area of his wife from navel to knees regardless of whether or not lust exists. This ruling will apply when there is no piece of cloth etc. in between. If there is a piece of cloth in between, preventing the warmth of the body to be felt, then there is no harm. As for touching and kissing the body area above the naval and below the knees, it is permissible for the husband. *(ibid, pp. 104)* When in this state, it is permissible for the wife to touch any part of her husband's body. *(ibid, pp. 105)*

6. It is Ḥarām for an Islamic sister to enter Masjid in the state of menses and post-natal bleeding. However, if she is frightened of being attacked by some robber or beast or is in such a desperate situation that she feels strongly compelled to enter Masjid, then she can, but she should make Tayammum before entering. *(ibid, pp. 101, 102)*

7. If an Islamic sister experiencing menses or post-natal bleeding enters the Eid-Ṣalāẖ ground, there is no harm in it. *(ibid, pp. 102)* Likewise, she can also enter Finā-e-Masjid[1]. For example, the Sunnaẖ-Inspiring Ijtimā' of Islamic sisters used to be held in past at the vast basement of Dawat-e-Islami's global Madanī Markaz Faizān-e-Madīnaẖ, Bāb-ul-Madīnaẖ, Karachi. This basement is Finā-e-Masjid. Islamic sisters can go there during their menses or post-natal bleeding and participate in the Ijtimā'. They can even deliver Bayān, recite Na'at or lead Du'ā.

8. Remaining outside the Masjid, if an Islamic sister experiencing menses or post-natal bleeding picks something up or puts it down in the Masjid only by extending her hand, it is permissible. *(Baẖār-e-Sharī'at, part 2, pp. 102)*

9. When experiencing menses or post-natal bleeding, it is Ḥarām for an Islamic sister to enter the Ka'baẖ. To perform its Ṭawāf in this state even from outside Masjid-ul-Ḥarām is also Ḥarām. *(ibid)*

10. If the husband fears that he will not be able to control himself while sharing the bed with his wife experiencing menses or post-natal bleeding, he should separate his bed from his wife's during

[1] Finā-e-Masjid includes the areas within the boundary of a Masjid that are used for the needs of Masjid such as the minaret, Wuḍū area, toilets, bathrooms, any Madrasaẖ that is adjacent to the Masjid, rooms for the Imām and Muażżin, place for shoes etc. *(Faizān-e-Ramadan - Blessings of Ramadan, pp. 276)*

her menses or post-natal bleeding. If there is a high probability that he will not be able to control himself, then it would be a sin for him to share the bed with her. *(Baĥār-e-Sharī'at, part 2, pp. 105)*

11. It is Kufr to consider it Ḥalāl to have intercourse with wife during her menses or post-natal bleeding. If the husband indulges in intercourse with his wife, considering it a Ḥarām act, then the husband is an extreme sinner and repentance is Farḍ for him. If the husband does so at the beginning of his wife's menses or post-natal bleeding, it is Mustaḥab for him to give one dinar in charity but if he engages in intercourse near the end, then it is Mustaḥab for him to give half a dinar in charity. *(ibid, pp. 104)*

    Giving gold seems to be the most appropriate act in this case[1]. Therefore, the husband should give this charity so that he is granted shelter from the wrath of Allah عَزَّوَجَلَّ. This does not mean at all that he indulge in intercourse deliberately and give charity afterwards. It is a severe sin after all and could lead him to Hell, مَعَاذَاللّٰہ عَزَّوَجَلَّ.

    It is stated in *Durr-e-Mukhtār* that the use of this charity is the same as that of Zakāĥ. As for the question whether it is also Mustaḥab for the woman or not to give charity, it is apparent that this ruling is not for women [and only the husband has to give charity]. *(Durr-e-Mukhtār, vol. 1, pp. 543)*

12. If menses or post-natal bleeding starts in the state of fast, then the fast will become invalid, making it obligatory to observe the Qaḍā of the invalidated fast later on. If the fast is Farḍ then observing its Qaḍā is Farḍ and if it is Nafl then observing its Qaḍā is Wājib. *(Baĥār-e-Sharī'at, part 2, pp. 104)*

[1] Fatāwā Razawiyyaĥ, vol. 4, pp. 364

13. If menses stop after complete ten days have passed, intercourse with her is permissible even if she has not yet performed Ghusl, but it is Mustaḥab to perform Ghusl before the intercourse. *(ibid, pp. 105)*

14. If her menses stop before ten days then it is not permissible to have intercourse unless she has performed Ghusl or the time of the Ṣalāĥ, during which she became pure, has lapsed. *(ibid)*

15. During menses and post-natal bleeding, Sajdaĥ Tilāwat is Ḥarām. Even if she hears the verse of Sajdaĥ, Sajdaĥ Tilāwat will not become Wājib for her. *(ibid, pp. 104)*

16. If a woman goes to bed at night in the state of purity [with no traces of menses] but finds the signs of menses after she wakes up in the morning, then menses will be considered to have started since morning. The night will not be counted in her menstrual period. *(Baĥār-e-Sharī'at, part 2, pp. 104)*

17. During her menses, if a woman wakes up in the morning and finds no traces of menses on her sanitary pad then she will be considered pure since night. *(ibid)*

18. Women must not offer Ṣalāĥ as long as bleeding continues. However, if bleeding continues beyond complete ten days and nights, she is required to perform Ghusl and resume offering Ṣalāĥ. If the last menstrual period was ten days [then she does not have to offer Qaḍā of any missed Ṣalāĥ]. But, if the last menstrual period was less than ten days - for example, the last menstrual period lasted for six days - then [after ten days] she is required to start offering Ṣalāĥ and offer the missed Ṣalāĥ of the previous four days as Qaḍā. Similarly, if the last menstrual period lasted for four days, then she will have to offer the missed Ṣalāĥ of the past six days as Qaḍā.

(Fatāwā Razawiyyaĥ, vol. 4, pp. 350)

19. If menses have stopped before ten days, there can be two different rulings in this case:

    i. If the menstrual period of the existing month is shorter than her usual menstrual period, i.e. bleeding has stopped this month earlier than the duration it lasted the last month, then intercourse is not permissible for the time being even if she has performed Ghusl.

    ii. If menstrual period is not shorter than her usual period - for example, her menstruation lasted for seven days the last month, and this month also it lasted for 7 or 8 days, or she has experienced the very first menstruation in her life which has stopped within ten days - then intercourse can only be permissible in all these cases when any of the following two conditions is met:

        a. The woman is required to make Ghusl. If water is not available or she is ill, she can make Tayammum but she is also required to offer Ṣalāĥ afterwards. If she has made Tayammum but has not offered Ṣalāĥ, then only Tayammum will not be sufficient.

        b. If she has not made Ghusl and any Farḍ Ṣalāĥ has been Farḍ upon her, i.e. the time of any of the five daily Ṣalāĥ has lapsed, letting her have so much time that she could make Ghusl, cover her body from head to toe and begin her Ṣalāĥ by saying the Takbīr Taḥrīmaĥ, then intercourse with her even without her making Ghusl will be permissible in this case.

(Fatāwā Razawiyyaĥ referenced, vol. 4, pp. 352)

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20. Blood is discharged during post-natal bleeding period. If water-like fluid is discharged, it is not post-natal bleeding. However, if bleeding recurs anytime within the period of forty days, the entire period from delivery to the end of bleeding will be considered post-natal bleeding including the days in which there was no bleeding. For example, if bleeding stops only two minutes after the delivery and, assuming that she has been pure, the Islamic sister starts Ṣalāẖ and fasts having made Ghusl, but then bleeding recurs only two minutes before the 40th day is finished, then all the 40 days will be considered post-natal bleeding period. The fasts and Ṣalāẖs offered during this period are all wasted. If she has offered Qaḍā of any Farḍ or Wājib Ṣalāẖ or fast in these days, she is required to repeat them. *(Fatāwā Razawiyyaẖ referenced, vol. 4, pp. 354)*

21. Eating the food cooked by a menstruating woman and having a meal with her are both permissible. To avoid these things is the practice of the Jews and the fire-worshippers. *(ibid, pp. 355)*

Eight Madanī pearls regarding menstruation & post-natal bleeding

1. During menstrual period and post-natal bleeding, the Islamic sister can deliver Dars and Bayān. Likewise, there is no harm in touching Islamic literature (religious books). However, it is Ḥarām for her to touch even the tip of her finger or any other part of her body to the Holy Quran. Similarly, if a verse of the Holy Quran, nothing else, is written on a piece of paper then she is not allowed to touch it – neither the back nor the front, nor any other part of the paper. She cannot even hold it by its corner.

2. It is Ḥarām to touch or recite the Quran or any of its verses or translation.

3. If a copy of the Quran is wrapped in a covering, then it is permissible to touch this covering. Likewise, it is also permissible to hold the Quran with a handkerchief or a piece of cloth that is not considered to be belonging to one's dress or to the Quran. It is Ḥarām to hold the Quran with one's sleeve, or with a corner of the scarf or shawl whose one end is over the shoulder because they are all considered to be belonging to one's clothing - like covering used to be considered to be belonging to the Quran. *(Baĥār-e-Sharī'at, vol. 2, pp. 48)*

4. It is permissible to recite a verse of the Quran such as بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ with the intention of Du'ā or for seeking blessing from it. To say اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ with the intention of thanking Allah عَزَّوَجَلَّ or after sneezing is permissible. Reciting اِنَّا لِلّٰهِ وَ اِنَّآ اِلَيْهِ رٰجِعُوْنَ upon hearing bad news or reciting the whole Sūraĥ Al-Fātiḥaĥ or Āyat-ul-Kursī or the last three verses of Sūraĥ Al-Ḥashr, from هُوَ اللّٰهُ الَّذِیْ لَآ اِلٰهَ اِلَّا هُوَ till the end of the Sūraĥ with the intention of glorifying Allah عَزَّوَجَلَّ is also permissible provided the intention is not to recite the Holy Quran.

   Likewise, she can also recite the last three Sūraĥs of the Quran without the word 'قُلْ' with the intention of glorifying Allah عَزَّوَجَلَّ. She cannot recite them with the word 'قُلْ' even with the intention of glorifying Allah عَزَّوَجَلَّ because reciting them with the word 'قُلْ' is an obvious indication of the Quran being recited. Intention can have no effect on the ruling in this case. *(Baĥār-e-Sharī'at, vol. 2, pp. 48)*

5. There is no harm in making Żikr, reciting Waẓāif, Ṣalāt-'Alan-Nabī, Na'at and reply to Ażān, etc. She can also partake in the gathering of Żikr and can also lead it.

6. Particularly remember that Ṣalāĥ and fasts are Ḥarām (during these days). *(ibid, pp. 102)*

7. Do not offer Ṣalāĥ during these days, even out of deference, because Islamic jurists رَحِمَهُمُ اللّٰهُ تَعَالٰی have stated: 'To offer Ṣalāĥ without Wuḍū knowingly without a valid excuse is Kufr provided the one doing so considers it permissible or does so as a joke'. *(Minḥ-ur-Rauḍ Al-Azĥar, pp. 468)*

8. There is no Qaḍā of the Ṣalāĥ missed during these days but one is required to keep the missed fasts of Ramadan as Qaḍā. *(Baĥār-e-Sharī'at, part 2, pp. 102)*

Nafl fasts will not be accepted unless Farḍ fasts are observed. Every Islamic sister is urged and strongly advised to read the details of these issues from pages 91 to 109 of the second part of the book '*Baĥār-e-Sharī'at*' published by Maktaba-tul-Madīnaĥ.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

تُوْبُوْا اِلَى اللّٰه اَسْتَغْفِرُ اللّٰه

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

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70 Days old corpse

اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ, Dawat-e-Islami, a global & non-political religious movement for the preaching of Quran and Sunnaĥ, provides an opportunity to sympathize with Muslims and gain blessings in the worldly life as well as in the afterlife. Millions of those drowning in the sea of sins are being rescued by Dawat-e-Islami that is a unique Madanī movement of Aĥl-ul-Ḥaq [rightly-guided people].

Let me tell you a faith-refreshing marvel of the Madanī environment of Dawat-e-Islami: 'There was a massive earthquake in the eastern part of Pakistan on Saturday, Ramadan 3, 1426 A.H. (October 8, 2005). Hundreds of thousands of people perished in this massive earthquake. Among the victims was a nineteen year old martyr, Nasrīn 'Aṭṭāriyyaĥ Bint-e-Ghulām Mursalīn of Mīrātasauliyān in Muzaffarabad (Kashmir). She used to attend the weekly Sunnaĥ-Inspiring Ijtimā' of Dawat-e-Islami.

For some unavoidable reasons, her father and other family members had to open her grave at around 10 p.m. on Monday night 8 Żul-Qa'da-til-Ḥarām, 1426 A.H. (December 10, 2005). As the grave was opened, those present there smelt a pleasant fragrance emanating from her grave. Nasrīn 'Aṭṭāriyyaĥ's shroud was in its original state and her body was still fresh even after seventy days of her martyrdom.

May Allah عَزَّوَجَلَّ have mercy on her and forgive us without accountability for her sake!

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

SALAH
FOR ISLAMIC SISTERS

زنانِی بِیمارِیوں کے گھرَیلُو عِلاج

Zanani Bimariyon kay Gharaylu Ilaj

HOME REMEDIES

FOR WOMEN'S DISEASES

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ؕ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ؕ

Home Remedies
For Women's Diseases

Excellence of Ṣalāt-'Alan-Nabī ﷺ

The Noble Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, 'When those who love each other for the sake of Allah عَزَّوَجَلَّ meet and shake hands, and send Ṣalāt upon the Prophet (صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم), their future and past sins are forgiven before they leave each other.'

(Musnad Abī Ya'lā, vol. 3, pp. 95, Ḥadīš 2951)

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّد

Islamic sisters! Everyone has different bodily characteristics. Sometimes a medicine works wonders for a person but the same medicine turns out to be fatal for the other. Therefore, it is essential for you to consult a lady physician before you start the treatment listed in books (including this one) or suggested by people. Accept also this Madanī pearl that instead of changing doctors again and again, one should receive treatment from only one lady physician because she will get aware of your bodily nature.

Protection from diseases

Islamic sisters should eat plenty of the following things to get rid of chronic womanly diseases and to stay safe from them:

1. Beets (2) Leafy vegetables (3) Greens (4) Soya beans
5. Sāg (Chaulāī) (6) Mustard greens (Sarsaun)
7. Curry leaves (do not take out and discard the curry leaves from the curry. Patients as well as those healthy should eat them.)
8. Coriander leaves (9) Mint leaves
10. Black and white chickpeas (11) Lentils
12. Bread made from unsifted flour. (One can buy brown flatbread or [whole wheat] brown bread from bakers.)

Problems with menstrual disorders

If menstrual discharge does not flow freely or flows with cramps or does not flow at all, it results in several different ailments like dizziness, headaches, [high level of unwanted toxins in] blood resulting in problems like itching, pimples, skin blemishes etc.

Nightmares and menstrual disorders

Besides other problems, menstrual disorders could also lead to nightmares. Although some exorcists frighten women, diagnosing it as being a result of evil spirits on her, in reality that is not the case. Anyway, the Islamic brother or sister having nightmares due to any reason should recite 'یَا مُتَکَبِّرُ' 21 times (with Ṣalāt-'Alan-Nabī once before and after it) at the time of sleeping. Reciting it regularly will ward off nightmares, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّد

Two cures for heavy bleeding

1. If a woman suffers excessive discharge, [heavy bleeding] and dizziness, she should take some Tulsī[1] juice with a tablespoon of honey. This will prove to be a very effective medicine.

2. Boil 6 grams of whole coriander seeds in 500 ml of water until half of the water evaporates. Then add one tablespoon of honey and drink it while it is lukewarm. In a short span of time, you will see improvement in your condition, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ. (Duration of remedy: 20 days)

Three remedies for menstrual disorders

1. Eating asafetida (also called Ĥīng in Urdu) shrinks the womb, regulating menstrual periods.

2. Add 12 grams of black sesame seeds in 250 ml of water and boil until only one-fourth of the water is left. Then add some natural brown sugar[2] and bring it to a boil again. After this mixture cools down, drink it. It will help reduce menstrual cramps and regulate the menstrual cycle as well, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.

3. Eating raw onions also promotes healthy bleeding and eliminates pain.

Six remedies for amenorrhea (absent menstruation)

1. If you do not get any menstrual periods because of hotness or dryness then take one cup of aniseed extract, add one teaspoon of peeled watermelon seeds and one tablespoon of honey. Take

[1] Tulsī plant is called Ocimum tenuiflorum, also known as Holy Basil, and Tulasī.

[2] Also called cane sugar or raw sugar. It is called 'Guŕ' in Urdu.

this mixture, once in morning and once in the evening. This will help, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ. Drink plenty of water also. If possible drink 12 glasses of water every day.

2. Boil 25 grams of natural brown sugar and 25 grams of aniseeds in one litre of water. When about a cup of water is left, sieve and sip it, while it is hot. Continue drinking this, once in the morning and once in the evening, until you are cured.

3. With every meal, swallow a clove of finely chopped garlic. It is better to boil it and drink its water. (Before Ṣalāĥ, Żikr and reciting Ṣalāt-'Alan-Nabī, cleanse your mouth until the foul smell is removed.)

4. Mix three dry dates, 10 grams of almonds, 10 grams coconut powder, and 20 grams green raisins in warm milk. Take this mixture daily, during the days of the menstrual period.

5. Take 25 grams of aniseeds with milk daily one week before the onset of the menstrual period.

6. Potatoes, Masūr[1] Dāl (lentils), and dried eating items also hamper the flow of menstrual fluids. Therefore, refrain from these foods during the menstrual period.

Treatment for cramps during menstruation

If someone has menstruation coupled with cramps, then boil 25 grams of natural brown sugar and 15 grams of carrot seeds in two glasses of water. After half of the water has evaporated, sieve and drink. She will start having menstruations without cramps, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.

[1] Masūr lentils are brown-skinned lentils which are orange inside.

Five remedies for infertility

1. After every Ṣalāĥ both husband and wife should recite three times this Du'ā of [Prophet] Ibrāĥīm عَلٰی نَبِیِّنَا وَعَلَیْہِ الصَّلٰوۃُ وَالسَّلَام, which is stated in the Holy Quran. (Recite Ṣalāt-'Alan-Nabī once before and after the Du'ā):

رَبِّ اجْعَلْنِیْ مُقِیْمَ الصَّلٰوۃِ وَمِنْ ذُرِّیَّتِیْ ۖ رَبَّنَا وَتَقَبَّلْ دُعَآءِ ﴿۴۰﴾

رَبَّنَا اغْفِرْ لِیْ وَلِوَالِدَیَّ وَلِلْمُؤْمِنِیْنَ یَوْمَ یَقُوْمُ الْحِسَابُ ﴿۴۱﴾ [1]

2. After every Ṣalāĥ both husband and wife should recite three times this Du'ā of [Prophet] Zakariyyā عَلٰی نَبِیِّنَا وَعَلَیْہِ الصَّلٰوۃُ وَالسَّلَام, which is stated in the Holy Quran. (Recite Ṣalāt-'Alan-Nabī once before and after the Du'ā):

رَبِّ هَبْ لِیْ مِنْ لَّدُنْكَ ذُرِّیَّةً طَیِّبَةً ۚ اِنَّكَ سَمِیْعُ الدُّعَآءِ ﴿۳۸﴾ [2]

3. Grind a nutmeg into fine powder and divide it in seven equal parts. The woman should take one part every morning with water. Continue taking this for three months but do not take it during the days of menstruation.

4. At night take 12 grams of aniseeds and 50 grams of Gulqand[1] with warm milk.

5. **Ingredients:** 500 grams sugar, 500 grams aniseeds, 250 grams almonds and 500 grams Daysī Gĥī (clarified butter). **Preparation method:** Grind aniseeds into a fine powder and mix it with warm Daysī Gĥī and sugar. Then remove it from the stove and garnish with chopped almonds. **Directions:** From the first day of the onset of the menstrual period, both husband and wife should start taking 30 grams of this paste daily in the mornings and evenings, with some milk. (Duration of remedy: At least 92 days)

Six remedies to alleviate pains during pregnancy

1. To relieve labour contraction pains and dizziness, take asafetida (Ĥīng) sautéed in Daysī Gĥī, with some Daysī Gĥī.

2. If a pregnant woman suffers from loss of appetite, let her have a tablespoon of ginger juice mixed with a teaspoon of natural brown sugar and a quarter spoon of Ajmā [carom seed] powder in the morning and evening each day. This will increase her appetite.

3. If woman has a fever during pregnancy or backache after delivery, then mix half tablespoon of powdered dry gingerroot, half tablespoon of Ajmā [carom seed] powder with half tablespoon of Daysī Gĥī and give it to her in the morning and evening of each day. She will get relief, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.

4. Pregnant woman should eat an orange and only one small apple daily. Even in compulsion, she should take the least

[1] Paste of sweet rose petal preserve

amount of iron supplements. She will be protected from all ailments and have beautiful babies, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ. Eating apples and taking iron supplements might result in babies with darker complexion.

5. For vomiting, nausea, indigestion, bloating of belly because of gas, congestion, stomachache, and other such ailments during pregnancy, it will be beneficial to take half tablespoon of Ajmā [carom seed] powder with lukewarm water in the morning and evening each day.

6. If a pregnant woman takes 3 grams of coriander powder, and 12 grams of sugar mixed in rice-wash (that is the water used to wash rice before cooking), it should help mitigate vomiting.

Intelligent and beautiful children

If the pregnant woman eats plenty of muskmelons then she will have beautiful and healthy children, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ. And if she eats plenty of black eyed [Laubiyā] beans she will have intelligent children, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.

Best deed during pregnancy

Reading Sūraĥ Maryam (part 15) during pregnancy is extremely helpful in relieving various pregnancy-related problems as well as easing labour and delivery. Pregnant woman should recite it daily and blow on herself or someone else can also recite it and blow on her. If she cannot read it daily, then she should read it whenever the pain intensifies or if the baby's position has flipped in the womb. She will see its blessings, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Late labour pains

If the term of the pregnancy is completed and the labour pains have not yet started, take 30 to 40 grams of very old natural brown sugar and dissolve it in 100 grams of hot water. After all the natural brown sugar has dissolved into water, add 2 grams of borax powder and 2 grams of hydrated alum. Take this mixture [with the consultation of your gynecologist], you will have an easy delivery, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.

If the baby flips in womb...

Recite the first 5 verses of Sūraĥ Al-Inshiqāq three times. (Recite Ṣalāt-'Alan-Nabī three times before and after the verses.) Every time, recite بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ before reciting the verses. Then blow on water and drink it. Repeat this procedure daily. Keep reciting these verses from time to time as well. Someone else can also recite it and then blow on water for you. The baby will be back into its normal position, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ. This procedure is also beneficial for relieving labour pains.

White discharge

1. Grind 3 grams of sugar with 3 grams of cumin seeds. Mix this powder in rice-wash (that is the water used to wash rice before cooking). Take this suspension in a sufficient amount, white discharge will stop, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.

2. Eat one ripe banana with 6 grams of pure Ghī, the white discharge will cease, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Seven cures for safeguarding pregnancy from miscarriage

1. Write لَآ اِلٰهَ اِلَّا اللّٰهُ 55 times on a piece of paper. (You don't have to put the diacritical marks [A'rāb] but leave the circles of both 'ہ' open). Fold the paper as needed and then have it sealed with wax or get it coated with plastic; then wrap it with a piece of cloth or leather or rexine and tie it around her arm or neck as a Ta'wīż. The pregnancy will be safeguarded and the baby will be shielded from adversities and calamities, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.

   Recite لَآ اِلٰهَ اِلَّا اللّٰهُ 55 times (with Ṣalāt-'Alan-Nabī once before and after it) and blow on water and store it. As soon as the baby is born, apply some of this water on the newborn's face. The baby will be intelligent and will also be safeguarded from paediatric illnesses, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.

   If you recite لَآ اِلٰهَ اِلَّا اللّٰهُ 55 times, with Ṣalāt-'Alan-Nabī once before and after it, and blow on olive oil and then softly massage this oil on the infant's body, it will be very beneficial. Insects and other harmful creatures will stay away from the baby, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ. This oil can be equally useful for massaging adults for muscular pain. *(Faizān-e-Sunnat, vol. 1, pp. 995)*

2. Write لَآ اِلٰهَ اِلَّا اللّٰهُ 11 times on a plate (or a piece of paper, you don't have to put the diacritical marks [A'rāb] but leave the circles of both 'ہ' open). Then rinse the writing with a little water and give this water to the pregnant woman. She will be protected from having a miscarriage, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.

   If a woman does not have breast milk or has less breast milk, this water will also be beneficial for her, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ. It is

optional whether all the water is given to her in one day or everyday for several days; one may do it either way.

3. Write يَا حَيُّ يَا قَيُّوْمُ 111 times on a piece of paper and tie it around the belly of a pregnant woman. Let it remain tied to her belly until she gives birth (there is no harm in untying it for a while, as needed). The pregnancy will be protected and she will give birth to a healthy baby, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.

(Faizān-e-Sunnat, vol. 1, pp. 1296)

4. To protect the pregnancy, recite Sūrah Ash-Shams (part 30) once daily from the onset of the pregnancy until the baby is weaned from breastfeeding.

5. If there is a fear of a miscarriage, the husband should make a circle ten times with his index finger on his wife's belly after Ṣalāt-ul-Fajr daily. He should recite يَا مُبْتَدِئُ every time he circles his finger.

6. After the five daily Ṣalāh, the pregnant woman should put her hand on her belly and recite seven times يَا رَقِيْبُ, she will not have a miscarriage, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.

7. If a woman who has had several miscarriages, should swallow 21 seeds of dry coriander daily, in the morning, and two pinches of black cumin daily, in the evening with cold water from the onset of her pregnancy till the last day. She will give birth to a healthy baby after the completion of pregnancy period, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Treatment for leucorrhoea*

Take 3 dried figs after breakfast. It will prove to be an effective treatment for leucorrhoea, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.

Two remedies for sciatica[1] ('Irq-un-Nisā)

1. Placing your hand on the painful area, recite Sūraĥ Al-Fātiḥaĥ once and the following Du'ā 7 times with Ṣalāt-'Alan-Nabī once before and after it and then blow on the painful part. The Du'ā is: اَللّٰهُمَّ اَذْهِبْ عَنِّیْ سُوْٓءَ مَا اَجِدُ (i.e. Yā Allah عَزَّوَجَلَّ! Relieve me of this illness.) Do it daily. If someone else does this for the patient, then in the Du'ā, they should replace 'عَنِّیْ' with 'عَنْهُ' for man and 'عَنْهَا' for woman. (Duration of remedy: Until cure is granted.)

2. Recite 'یَا مُحْیِیْ' 7 times and blow on yourself if you have a gastric pain, stomach-ache, backache, sciatica pain, or any bodily pain or if there is a fear of loss of any part of body. (Duration of remedy: Until cure is granted.)

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّد

* Leucorrhoea is a thick, whitish or yellowish vaginal discharge.

[1] 'Sciatica' is referred to as any painful disorder extending from the hip down the back of the thigh and surrounding area.

SALAH
FOR ISLAMIC SISTERS

کپڑے پاک کرنے کا طَرِیقَہ

Kapray Pak kernay ka Tariqah

METHOD OF PURIFYING CLOTHES

(With Explanations of Impurities)

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ؕ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ؕ

METHOD OF
PURIFYING CLOTHES

(With Explanations of Impurities)

Excellence of Ṣalāt-'Alan-Nabī ﷺ

The Beloved and Blessed Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said: 'The one who recites Ṣalāt upon me hundred times, Allah عَزَّوَجَلَّ writes between both of his eyes that he is free from hypocrisy and hellfire, and He عَزَّوَجَلَّ will keep him with martyrs on the Day of Resurrection.'
(Majma'-uz-Zawāid, vol. 10, pp. 253, Ḥadīš 17298)

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Types of impurity

There are two types of impurity:

1. Najāsat-e-Ghalīẓaĥ (intense impurity)
2. Najāsat-e-Khafīfaĥ (light impurity)

(Fatāwā Qāḍī Khān, vol. 1, pp. 10)

Najāsat-e-Ghalīẓaĥ (intense impurity)

1. Anything excreted from the human body, causing Ghusl or Wuḍū to become Wājib is Najāsat-e-Ghalīẓaĥ – for example,

faeces, urine, flowing blood, pus, a mouthful of vomit, menses, post-natal bleeding, semen, Mażī, Wadī[1].

(Fatāwā ʻĀlamgīrī, vol. 1, pp. 46)

2. The blood that has not flowed out of the wound is pure. *(Fatāwā Razawiyyaĥ (referenced), vol. 1, pp. 280)*

3. The water coming out of an aching eye is Najāsat-e-Ghalīẓaĥ. Similarly, the water coming out of the navel or the nipple due to pain is also Najāsat-e-Ghalīẓaĥ. *(ibid, vol. 1, pp. 269-270)*

4. The flowing blood of every land animal as well as the meat and fat of the carrion are Najāsat-e-Ghalīẓaĥ. (Carrion is an animal that has circulating blood and has died without Sharī'aĥ-compliant slaughter. Moreover, an animal slaughtered by a fire-worshipper, an idol-worshipper or a Murtad [i.e. religious apostate] is also carrion even if such a person has slaughtered a Ḥalāl animal like a goat etc. by reciting بِسْمِ اللّٰهِ اَللّٰهُ اَكْبَرُ. The meat and the skin of this animal has become impure. However, if a Muslim has slaughtered even a Ḥarām animal according to the Shar'ī method, its meat is pure but eating this meat is Ḥarām. This ruling does not apply to the pig which is Najis-ul-ʻAyn i.e. which can never be purified in anyway.)

5. Faeces and urine of Ḥarām quadrupeds [i.e. four legged-animals] like the dog, the lion, the vixen, the cat, the rat, the donkey, the mule, the elephant and the pig; and the manure of the horse.

6. Faeces of every Ḥalāl quadruped like the cow, the buffalo, the goat, the camel.

[1] See the definitions of Mażī and Wadī in the second part of the first volume of *Baĥār-e-Sharī'at* (Urdu), published by Maktaba-tul-Madīnaĥ. [Translator's note]

7. droppings of a bird which cannot fly high like the hen and the duck — whether the bird is small or big.

8. every type of wine and intoxicating toddy.

9. the faeces and urine of the snake.

10. the meat of those wild snakes and frogs which have circulating blood even if they are slaughtered. Similarly, their skin even if it is tanned.

11. the meat, bones and hair of a pig even if it is slaughtered. All these are Najāsat-e-Ghalīẓaẖ. *(Baẖār-e-Sharī'at, vol. 2, pp. 112-113)*

12. The blood of the lizard and the chameleon is Najāsat-e-Ghalīẓaẖ. *(Baẖār-e-Sharī'at, vol. 2, pp. 113)*

13. The secretion of an elephant's trunk and the saliva of the lion, the dog, the leopard and other four-legged beasts are Najāsat-e-Ghalīẓaẖ. *(Baẖār-e-Sharī'at, vol. 2, pp. 113)*

Urine of suckling infants is impure

There is a widespread misconception that the urine of suckling infants is not impure because they do not eat any food. This is quite wrong. The urine and faeces of even suckling infants is Najāsat-e-Ghalīẓaẖ. Similarly, if a suckling infant vomited a mouthful of milk, it is also Najāsat-e-Ghalīẓaẖ. *(Derived from: Baẖār-e-Sharī'at, vol. 2, pp. 112)*

Ruling on Najāsat-e-Ghalīẓaẖ

The ruling on 'Najāsat-e-Ghalīẓaẖ' is that if it soils the body or a piece of cloth in the quantity that has exceeded a dirham, it is Farḍ to purify it. If offered without purifying it, the Ṣalāẖ will not be valid. To offer Ṣalāẖ knowingly in this state is a grave sin. Moreover, if

Ṣalāĥ is offered in this state considering the Ṣalāĥ unimportant, then it is Kufr (unbelief). If Najāsat-e-Ghalīẓaĥ has soiled the body or a piece of cloth equal to the quantity of a dirham, then it is Wājib to purify it. If offered without purifying the body or the cloth, the Ṣalāĥ will be Makrūĥ Taḥrīmī and it will be Wājib in this case to repeat such Ṣalāĥ after purifying the cloth or the body. Offering Ṣalāĥ deliberately without purification is a sin. If Najāsat-e-Ghalīẓaĥ has soiled the body or a piece of cloth less than the quantity of a dirham, it is Sunnaĥ to purify it. If offered without purifying it, the Ṣalāĥ will be valid but contrary to Sunnaĥ. It is better to repeat such a Ṣalāĥ.
(Baĥār-e-Sharī'at, vol. 2, pp. 111)

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Explanation of quantity of dirham

Here is an explanation of what is meant by Najāsat-e-Ghalīẓaĥ being more, less or equal to the quantity of a dirham. If Najāsat-e-Ghalīẓaĥ is thick like faeces, dung etc., one dirham refers to the weight equal to 4.50 Masha (i.e. 4.374 gm). Therefore, thick Najāsat-e-Ghalīẓaĥ being more or less than a dirham implies that it is more or less than 4.50 Masha in weight. If Najāsat-e-Ghalīẓaĥ is thin like urine etc., one dirham refers to particular dimensions which can be ascertained in the following way. Keep the palm flat and spread it widely, then pour water onto it slowly until no more water could stay within it. Now the dimension of this water [i.e. the space of the palm covered by this water] refers to one dirham.

(Baĥār-e-Sharī'at, vol. 2, pp. 111)

If Najāsat-e-Ghalīẓaĥ has soiled different parts of the body or those of a piece of cloth in such a way that no part is soiled with it equal to one dirham but it is collectively equal to one dirham (i.e. the total

amount of impurity from different parts is equal to one dirham), then it will be considered as being equal to one dirham. And if it is more than one dirham, then it will be considered as being more than one dirham. In case of Najāsat-e-Khafīfaẖ also, the same ruling will apply on the basis of the total amount of impurity.

(Baẖār-e-Sharī'at, vol. 2, pp. 115)

Najāsat-e-Khafīfaẖ (light impurity)

Najāsat-e-Khafīfaẖ includes:

- The urine of the animals whose meat is Ḥalāl (e.g. the cow, the ox, the buffalo, the goat, the camel etc.) and the urine of the horse
- The droppings of the birds whose meat is Ḥarām, whether they are predators or not (e.g. the crow, the kite, the falcon, the hawk etc.) *(Baẖār-e-Sharī'at, vol. 2, pp. 113)*

Ruling on Najāsat-e-Khafīfaẖ

The ruling on Najāsat-e-Khafīfaẖ is that if it has soiled a part of the body or clothing in the quantity that is less than one quarter of that part, then it is excused. For example, if a sleeve or a hand is soiled with it in the quantity that is less than one quarter of the sleeve or the hand respectively, then it is excused, which means the Ṣalāẖ offered in this state is valid. However, if the entire one quarter part is soiled with it, then Ṣalāẖ will not be valid unless purity is achieved.

(Baẖār-e-Sharī'at, vol. 2, pp. 111)

Ruling on cud

The ruling on the cud of every quadruped is the same as on its faeces. *(Baẖār-e-Sharī'at, vol. 2, pp. 113; Durr-e-Mukhtār, vol. 1, pp. 620)*

When animals bring the swallowed fodder back from the stomach to the mouth and chew it again, this is called cud. The cows and the camels usually keep chewing, drooling at their mouth [i.e. foamy saliva comes out of their mouth]. The foamy saliva etc. coming out of their (i.e. cows, camels) mouth due to chewing the cud is Najāsat-e-Ghalīẓaẖ.

Ruling on gallbladder

The ruling on the gallbladder of every animal is the same as on their urine. The gallbladder of Ḥarām animals is Najāsat-e-Ghalīẓaẖ while that of Ḥalāl animals is Najāsat-e-Khafīfaẖ. *(Durr-e-Mukhtār, vol. 1, pp. 620; Baẖār-e-Sharī'at, vol. 2, pp. 113)*

The vomit of animals

The ruling on the vomit of every animal is the same as on its faeces i.e. the animal whose faeces is pure like the sparrow or the pigeon, its vomit is also pure; and the animal whose faeces is Najāsat-e-Khafīfaẖ like the hawk or the crow, its vomit is also Najāsat-e-Khafīfaẖ. Similarly, the animal whose faeces is Najāsat-e-Ghalīẓaẖ like the hen or the duck, its vomit is also Najāsat-e-Ghalīẓaẖ. Vomit here means the food or the water that has returned from the stomach.

The animal whose faeces is impure, its stomach is the source of impurity. Whatever returns from this stomach, will either be impure itself or be mixed with impurity. In either case, it will contain impurity like faeces – Khafīfaẖ in Khafīfaẖ and Ghalīẓaẖ in Ghalīẓaẖ. However, this ruling does not apply to the thing that has returned before it reaches the stomach. For example, while drinking water if a hen chokes, and water comes out before it reaches the stomach, so the ruling on the faeces of the hen will not apply to this water. لِاَنَّهٗ مَا اسْتَحَالَ اِلٰی نَجَاسَةٍ وَّلَا لَاقٰی مَحَلَّهَا (i.e. *because this water has neither mixed with impurity nor has it touched the source of impurity.*)

Instead, the ruling on this water will be the same as on the leftover water of the animal because this water has returned from its mouth.

The leftover of an animal may be either Najāsat-e-Ghalīẓaĥ or Najāsat-e-Khafīfaĥ or doubtful or Makrūĥ or pure. The same ruling as on its leftover will also apply to what has returned from the mouth before reaching the stomach of that particular animal. The leftover of a freely wandering hen is Makrūĥ, so the water mentioned above will also be Makrūĥ. And if this water had returned after reaching the stomach, then it would have been Najāsat-e-Ghalīẓaĥ.

(Fatāwā Razawiyyaĥ (referenced), vol. 4, pp. 390-391)

If impurity drops into milk or water…

The separately stated rulings on Najāsat-e-Ghalīẓaĥ and Khafīfaĥ are applicable only when the impurity has soiled the body or cloth. But if the impurity, whether Najāsat-e-Ghalīẓaĥ or Najāsat-e-Khafīfaĥ, drops into a liquid substance like milk or water, that milk or water will become impure even if the impurity is only a single drop. If Najāsat-e-Khafīfaĥ mixes with Najāsat-e-Ghalīẓaĥ, all turns into Najāsat-e-Ghalīẓaĥ. *(Baĥār-e-Sharī'at, vol. 2, pp. 112-113)*

How to purify wall, land, tree etc.?

1. If an impure piece of land has dried, and the traces of impurity i.e. its colour and smell have also disappeared, then it is pure no matter the impurity has dried because of wind, sun or fire. Therefore, Ṣalāĥ can be offered on that piece of land but Tayammum cannot be made with it.

2. The tree, the grass, the wall and the brick which is fixed to the ground all get pure after they have dried (provided the traces i.e. colour and smell of impurity have disappeared). If the brick

is not fixed to the ground, then it will not be pure on drying but rather it will be necessary to wash it. Similarly, if a tree or grass is cut before the impurity has dried, then it is necessary to wash it for purity. *(Baĥār-e-Sharī'at, vol. 2, pp. 123)*

3. A stone that cannot be separated from the ground will be purified when it dries provided the traces of impurity no longer exist; otherwise it is necessary to wash it. *(Baĥār-e-Sharī'at, vol. 2, pp. 123)*

4. If anything that is fixed to the ground becomes impure and is separated from the ground after it has dried, (causing the traces of impurity to disappear), it is still pure. *(Baĥār-e-Sharī'at, vol. 2, pp. 124)*

5. If a thing which has been purified because of being rubbed or dried gets wet later on, it will not become impure in this case. *(Baĥār-e-Sharī'at, vol. 2, pp. 124)* For example, a piece of land became impure due to urination. Afterwards, it dried and the traces of impurity also disappeared, so this piece of land became pure. Now if that piece of land becomes wet again with any pure liquid, it will not become impure.

Method of purifying blood-stained land

If a child or an adult has urinated or defecated on the ground or the blood or the pus flowing out of a wound or the blood gushing out of the animal being slaughtered, falls on the ground and is wiped with a piece of cloth etc. without using water, that piece of land will become pure after it has dried and the traces of impurity have disappeared. Ṣalāĥ can also be offered on it.

Piece of land plastered with dung

Ṣalāĥ cannot be offered directly on a dung-plastered piece of land even if it has dried. However, if Ṣalāĥ is offered on a thick piece of cloth spread on the dung-plastered piece of land that has dried, then Ṣalāĥ will be valid. *(Baĥār-e-Sharī'at, vol. 2, pp. 126)*

Birds whose droppings are pure

1. The urine and faeces of the bat[1] are pure. *(Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 1, pp. 574; Baĥār-e-Sharī'at, vol. 2, pp. 113)*

2. The droppings of high-flying Ḥalāl birds like the sparrow, the pigeon, the mynah and the waterfowl etc. are pure. *(Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 1, pp. 574; Baĥār-e-Sharī'at, vol. 2, pp. 113)*

Blood of fish is pure

The blood of aquatic animals including the fish and that of the bug and the mosquito are pure. Similarly, the saliva and sweat of the mule and the donkey are pure. *(Baĥār-e-Sharī'at, vol. 2, pp. 114)*

Small splashes of urine

1. If a needle tip-like very tiny splashes of urine fall onto the body or the cloth, the body or the cloth both will remain pure. *('Ālamgīrī, vol. 1, pp. 46; Baĥār-e-Sharī'at, vol. 2, pp. 114)*

2. If a piece of cloth with such small splashes of urine on it falls into water, the water will not also become impure.

(Baĥār-e-Sharī'at, vol. 2, pp. 114)

[1] Bat is a bird that likes darkness. It keeps hanging upside down the trees, roofs etc. during the day and flies at night.

Remaining blood in meat

The remaining blood in meat, spleen and liver is pure. But if these things are stained with flowing blood, then they are impure. They will not get pure unless washed. *(ibid)*

Dried bones of animals

Except pig, all other animals' bones which are not stained with the fat of 'carrion[1]' are pure. Their hair and teeth are also pure.

(Baĥār-e-Sharī'at, vol. 2, pp. 117)

Milk of Ḥarām animals

The milk of Ḥarām animals is impure. However, the milk of the mare is pure, but it is not permissible to drink it.

(Baĥār-e-Sharī'at, vol. 2, pp. 115)

Droppings of mouse

The droppings of the mouse (are impure, but if they) get grinded with wheat, or fall into oil, then this flour and oil are pure. However, if the taste is changed, then this flour and oil are impure. If these droppings are found in a loaf of bread, remove the portion around the droppings. There is no harm in consuming the rest of the bread. *(Fatāwā 'Ālamgīrī, vol. 1, pp. 46, 48; Baĥār-e-Sharī'at, vol. 2, pp. 115)*

Flies sitting on impurity

1. If the flies resting on faeces flew up and settled on the cloth, the cloth will not become impure. *(Baĥār-e-Sharī'at, vol. 2, pp. 116)*

2. Unless it is known that the pathway mud is impure (whether the mud is caused by rain or something else), it will be considered pure. So, if the foot or the cloth is stained with it

[1] See the definition of carrion on page 226.

and Ṣalāĥ is offered without washing it, Ṣalāĥ will be valid but it is better to wash the mud-stained foot or cloth. *(ibid)*

Rulings on rainy water

1. The rainwater falling from the roof-fixed gutter is pure even though there is impurity all around on the roof or at the mouth of the gutter, or though the amount of the falling water that has come into contact with impurity is equal to, more or less than the half [of the impurity]. It is pure unless impurity causes a change to any of the properties of the water (i.e. colour, odour or taste). This is the valid and the authentic ruling. And if the rain has stopped, discontinuing the flow of water, then that stagnant water and the water dripping off the roof will be impure.

   (Baĥār-e-Sharī'at, vol. 2, pp. 52)

2. Similarly, the rainwater flowing through drains is pure unless the colour, odour or taste of the impurity is evident in it. As for making Wuḍū with it, if so many particles of the visible impurity are flowing in the water that at least one or more particles of impurity will certainly be present in the water if taken in the cupped hand, then it will become impure as soon as taken in the cupped hand, and performing Wuḍū with this water is Ḥarām, otherwise it is permissible but it is still better to avoid it. *(ibid)*

3. After the rainfall, if odour, taste or the particles of impurity are present in the stagnant water of the drain, then it is impure, otherwise pure. *(ibid)*

Stagnant rainwater in streets

The stagnant rainwater in low-lying streets and roads is pure even though its colour is muddy. Sometimes the sewage water also mixes

with it. In this case, the same foregoing ruling will apply i.e. if there is a change in the colour, odour or taste of the water due to impurity, it will be considered impure, otherwise pure. However, after the rain has stopped, if the water is no longer flowing and covers the area of less than 225 square feet, and impurity or its particles are visible in it, it is impure in this case. Similarly, if someone urinates into it, it will become impure. The mud spattering on pajamas from the ground due to walking is pure unless it is certainly known that it contains any impurity.

Water sprinkled on roads

When being sprinkled in the street, if water splashes over clothes from the ground, the clothes will not become impure, but it is better to wash them. *(Baĥār-e-Sharī'at, vol. 2, pp. 116)*

Perspiration after purity with clods

If someone performs Istinjā (i.e. cleanses the excretory organs) with clods after he has defecated or urinated and the perspiration from that organ stains the cloth or the body; that cloth or body will not become impure in this case.

('Ālamgīrī, vol. 1, pp. 48; Baĥār-e-Sharī'at, vol. 2, pp. 117)

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّد

If dog touches one's body

If a dog touches one's body or cloth, the body or cloth will remain pure even though the body of the dog is wet. However, if there is something impure on its body, the ruling will be different. Moreover, if the body or the cloth gets stained with its saliva, it will become impure. *(Baĥār-e-Sharī'at, vol. 2, pp. 117)*

What if dog puts mouth into flour

If an animal whose saliva is impure like the dog, (the pig, the lion, the leopard, the wolf, the elephant, the jackal or any other beast) has put its mouth into dough, separate the part where the animal has licked, the remaining is pure. If the animal has licked dry flour, throw away the part that has become wet.

(Baĥār-e-Sharī'at, vol. 2, pp. 117)

What if dog puts mouth into pot

If a dog puts mouth into a used clay pot that has a smooth surface or into the one made of china clay or metal or polished mud, it will become pure after being washed thrice; otherwise it will get pure after being (washed and) dried thrice. However, if there is a hair-like slit in a porcelain-made pot or a crack in other utensils then it will become pure only after it has been (washed and) dried three times. Mere washing will not purify it. *(Baĥār-e-Sharī'at, vol. 2, pp. 64)*

If a dog licks the outer surface of a pitcher, the water in it will not become impure. *(Baĥār-e-Sharī'at, vol. 2, pp. 64)*

What if cat puts mouth into water

The leftovers of domesticated animals like the cat, the mouse, the snake, the lizard etc. is 'Makrūĥ'. *(Baĥār-e-Sharī'at, vol. 2, pp. 65)*

Tragic death of three girls

Milk, water and other food items should be kept covered. Here is a tragic incident that occurred in Bāb-ul-Madīnaĥ Karachi. Leaving their three little daughters in care of neighbours or relatives, a married couple went for Hajj. But suddenly, before Hajj, all their three daughters died at the same time! The wailing parents returned,

weeping and sobbing to Bāb-ul-Madīnaĥ Karachi from Makkaĥ without performing Hajj. After the investigation, it came out that the milk was left uncovered; a lizard fell into it and died. The three little girls drank the same milk and its poison caused this tragedy. It is said that if a lizard falls into some beverage and bursts, its poison can kill 100 people.

Perspiration of animals

The animal whose leftover is impure, its perspiration and saliva are also impure. The animal whose leftover is pure, its perspiration and saliva are also pure. The animal whose leftover is Makrūĥ, its perspiration and saliva are also Makrūĥ. *(Baĥār-e-Sharī'at, vol. 2, pp. 66)*

Donkey's perspiration is pure

If a cloth is stained with the sweat of a donkey or a mule, the cloth is pure, no matter how much the sweat is. *(Baĥār-e-Sharī'at, vol. 2, pp. 66)*

Drinking water with bleeding mouth

If one's mouth bleeds so much that his saliva becomes reddish and he drinks water immediately afterwards, then this leftover (water) is impure. After the redness has vanished, it will be mandatory for him to purify his mouth by rinsing.

If he has not rinsed the mouth but the saliva has passed over the place of impurity few times whether because of spitting or swallowing the saliva, leaving no signs of impurity, then the mouth is pure in this case. If he drinks water afterwards, it will remain pure but it is extremely disgusting and a sin to swallow the saliva in such a condition. *(Baĥār-e-Sharī'at, vol. 2, pp. 63)*

Secretion of female urinary organ

The secretion released by the urinary organ of women is pure. If it soils the body or the cloth, it is not necessary to wash it. However, it is better to wash. *(ibid, pp. 117)*

Rotten meat

Although not impure, rotten and foul-smelling meat is Ḥarām to be consumed. *(Baĥār-e-Sharī'at, vol. 2, pp. 117)*

Blood-containing bottle

If one offers Ṣalāĥ with a bottle of urine or blood or wine in his pocket etc., his Ṣalāĥ will not be valid. If there is an egg in his pocket and its yolk has turned into blood, Ṣalāĥ will be valid. *(ibid, pp. 114)*

Water from mouth of corpse

The water released from the mouth of the corpse is impure. *(Fatāwā Razawiyyaĥ (referenced), vol. 1, pp. 268; Durr-e-Mukhtār, vol. 1, pp. 290)*

Impure bedding

1. If one places his dry feet on an impure and wet piece of land or on impure and wet bedding, wetting his feet, then his feet will also become impure. However, if there is just dampness (i.e. moisture and coolness that cannot wet feet) then they will not get impure. *(Baĥār-e-Sharī'at, vol. 2, pp. 115)*

2. If someone sleeping in impure clothes or on impure bedding perspires, wetting the impure portion as well as his body, the body will become impure, otherwise not. *(ibid, pp. 116)*

Wet trousers

If someone breaks wind while the crotch [i.e. the part of a pair of trousers that covers the tops of legs] is wet, the cloth will not become impure. *(ibid)*

Piece of human skin

If human skin, though equal to the size of a nail, falls into limited water (that covers less than 225 square feet) that water will become impure. But if a nail falls into the water, it will not become impure. *(ibid)*

Dried dung

1. Cooking food over the burning dried dung (of cow/buffalo) is permissible. *(Baĥār-e-Sharī'at, pp. 124, vol. 2)*
2. If a loaf of bread absorbs the smoke of the burning dung, it will not become impure. *(ibid, pp. 116)*
3. The ash of the burnt dung is pure but if the dung extinguishes before turning into ash, then it is impure. *(ibid, pp. 118)*

Impure water sprinkled on griddle

If impure water sprinkled on a griddle or an oven has evaporated by the heat, the loaf of bread baked on it afterwards is pure. *(ibid, pp. 124)*

How to purify meat and skin of Ḥarām animal?

Except for the pig, the meat and skin of every such animal is pure that can be slaughtered and has been slaughtered with بِسْمِ اللّٰہِ recited before the slaughter whether the animal is Ḥalāl or Ḥarām. That is to say, if someone, who is offering Ṣalāĥ, has such meat with him or offers Ṣalāĥ on the skin of such animal, his Ṣalāĥ will be valid.

However, a Ḥarām animal will not become Ḥalāl for eating by slaughtering. It will still remain Ḥarām. *(Baĥār-e-Sharī'at, vol. 2, pp. 124)*

Seating on goat skin develops humility

One should not sit or offer Ṣalāĥ on the skin of a beast even if it is tanned, as it creates cruelty and strictness in the character of a person. Sitting on the skin of a goat or ramp or wearing it creates kindness and humility in character. The skin of a dog should not be used even if the dog was slaughtered or the skin is tanned. It is advisable to refrain from the things regarding which Islamic scholars have divergent opinions or which make people feel disgust. *(ibid, pp. 124-125)* The impurity which is visible is known as 'Mar-iyyaĥ' and the impurity that is invisible is called 'Ghayr Mar-iyyaĥ'.

(Baĥār-e-Sharī'at, vol. 2, pp. 54)

How to wash cloth soiled with thick impurity?

If the impurity is thick, which is called 'Najāsat-e-Mar-iyyaĥ' (like faeces, dung, blood etc.), then washing the impure thing for certain times is not a condition, but rather removing the impurity is necessary. If it gets removed in the first washing, it (the impure thing) will become pure after being washed only once. And if it is removed after the impure thing is washed four to five times, then it must be washed four to five times. However, if the impurity is removed in less than three times, it is Mustaḥab to complete the set of three. *(Baĥār-e-Sharī'at, vol. 2, pp. 119)*

What if the colour of impurity remains on the cloth?

In case impurity is removed but some of its effects like colour or odour are still there on the cloth then removing them is also necessary.

However, if it is difficult to remove its effect then it is not necessary. Thus, it will become pure after being washed thrice. Washing it with soap, acid, hot water (or with chemical) is not necessary. *(Baĥār-e-Sharī'at, vol. 2, pp. 119)*

Six Madanī pearls for purifying cloth soiled with light impurity

1. If the impurity is thin (like urine etc.) then the cloth will get pure after being washed thrice and squeezed all three times with all strength, i.e. no drop of water should drip from the cloth if squeezed once again. If one does not squeeze it with all his strength for the safety of the cloth, then it will not get pure. *(Baĥār-e-Sharī'at, vol. 2, pp. 120)*

2. If the washing person has squeezed it with all his strength, it is pure for him. However, if there is another person who is stronger than the washing person and it is likely that one or two more drops of water may drip from the cloth when squeezed by the latter (i.e. the stronger person), it is impure for the latter but pure for the former (i.e. the washing person). The strength of the latter can have no effect on the ruling for the former. However, if the latter were washing and had squeezed the cloth to the same extent as done by the former, it would not be pure for the latter. *(ibid)*

3. It is better to purify hands after squeezing the cloth for the first and the second time. And after you have squeezed it for the third time, the cloth and the hands will be considered pure. But if there is so much wetness in the cloth that one or more drops may still drip from it when squeezed, then the cloth and hands are impure. *(ibid)*

4. If one does not purify his hands for the first or the second time, and some pure part of the cloth gets wet by the wetness of his hands, this part will also become impure in this case. If it gets wet after the first squeezing, then it should be washed twice, and if it gets wet by the wetness of the hand after the second squeezing, then it should be washed once. Similarly, if a pure piece of cloth gets wet by the cloth washed and squeezed once, then it should be washed twice. And if it gets wet by the cloth washed and squeezed twice then it will become pure after being washed only once. *(Baĥār-e-Sharī'at, vol. 2, pp. 120)*

5. If the washing person hangs the cloth and some drops of water drip from it after he had already washed the cloth three times and squeezed it with all his strength each time in such a way that no drop of water would drip from it when squeezed again, this dripping water will be considered pure in this case. But if he has not squeezed it with all his strength, then this water will be considered impure. *(ibid, pp. 121)*

6. It is not necessary to wash the cloth consecutively three times. If washed three times on different occasions or even on different days, the cloth will still get pure. *(ibid, pp. 122)*

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

Squeezing is not a condition when washing cloth under tap

It is stated on page 35 of the first volume of *Fatāwā Amjadiyyaĥ*: The ruling (of washing and squeezing the cloth thrice) will only apply when the cloth is being washed with limited water. If it is washed in a large pool (that covers the area of 225 square feet or more, a canal, a river or sea etc.) or a lot of water is flowed (from a tap, pipe, or

water vessel[1] etc.) on the cloth or it is washed in the flowing water (of a river etc.) then squeezing is not a condition in these cases.

Squeezing is not a condition when washing in flowing water

The Islamic jurists رَحِمَهُمُ اللّٰهُ تَعَالٰی have stated: Leave thick cloth, sackcloth or any other impure cloth under the flowing water for the whole night, it will become pure. The actual verdict is that it will be considered pure when there is the strong likelihood that water may have washed the impurity away because squeezing is not a condition in case of purifying it in flowing water. *(Baĥār-e-Sharī'at, vol. 2, pp. 121)*

Washing pure and impure clothes together

If even a single piece of impure cloth is put into the water of a washing machine or a bucket with pure clothes, all the clothes will become impure in this case. To do so without Shar'ī exemption is not permissible either. A'lā Ḥaḍrat, Imām-e-Aĥl-e-Sunnat, Maulānā Shāĥ Imām Aḥmad Razā Khān عَلَیْہِ رَحْمَۃُ الرَّحْمٰن has stated on page 792 of the first volume of *Fatāwā Razawiyyaĥ*: To make a pure thing unnecessarily impure is impermissible and a sin. He رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ has further stated on page 585, in the fourth volume: Without a Shar'ī requirement, making the body or clothes impure is Ḥarām. It is reported in *Baḥr-ur-Rāiq*: 'Rendering a pure thing impure is Ḥarām.'

(Baḥr-ur-Rāiq, vol. 1, pp. 170)

Therefore, Islamic sisters should wash pure and impure clothes separately. If they have to wash them together, then they should first purify the impure part of the cloth carefully before they wash it with other dirty clothes in the washing machine.

[1] Vessel is an old type of container used for holding water.

Easy method to purify impure clothes

The following is an easy way of purifying clothes: Put impure clothes in a bucket and turn on the tap above it. Keep the clothes submerged with the help of a hand or a rod etc. in such a way that no part of any cloth remains out of the surface of water. After so much water has flowed out of the bucket that one can have a strong probability that the water has carried the impurity away, then those clothes and water in the bucket, including the hand or the part of the rod dipped into water, will all be considered pure provided that there are no traces of impurity on the clothes etc.

When purifying clothes in this way, take the essential precaution that not even a single drop of impure water fall onto your body or anything else unless you have had the strong probability. If the brim or any other part of the inner wall of the bucket or vessel is wet with impure water; and the ground is not so smooth and flat that water could flow out of all the sides of the brim, leaving the brims etc. unwashed, then in this case, use some mug or take your hand under the flowing water of the tap and flow water on every part of the bucket in such a way that the brim and the unwashed inner parts get washed and pure. But do this in the beginning so that you may not make your pure clothes impure again!

Method of purifying clothes in washing machine

First put the clothes into the washing machine and fill it with water. Keep the clothes submerged into the water with the help of your hands etc. in such a way that no part of the clothes remain out of the water. Keep the tap turned on above the machine. Now pull out the plug, draining away the water. In this way, the water will be coming from the tap and will be flowing out from the drain. When you have the strong probability that the water has carried the impurity away,

then the clothes and the water in the machine will become pure, provided there are no traces of impurity on the clothes. If needed, the top edges of the machine should be washed in the beginning as per the previously mentioned method.

Method of purifying clothes under tap

A bucket or a pot is not the only means of purifying clothes in the foregoing way. One can also purify them by holding them under the flowing water of a tap. For example, a handkerchief has become impure. Put it under the tap and flow water over it till you have the strong probability that water has carried the impurity away. In this way, it will become pure. A big piece of cloth or its impure part can also be purified in the same way. But ensure that the impure water does not splash on your body, clothes or the places around.

How to purify an impure carpet?

Wash the impure area of the carpet and hang it; let it remain hanging till the drops of water stop dripping from it. Then, wash and hang it for the second time and let it remain hanging until it stops dripping. Then, wash and hang it for the third time in the same way, it will become pure when it stops dripping. One can purify mats, leather-slippers and clay pots etc. that absorb thin impurities as per the same method. Fragile fabric which may tear if squeezed should also be purified in the same way.

Another way of purifying an impure carpet, cloth etc. is to keep it dipped into flowing water (for example, a river, stream, or under a tap) for as long as one gets the strong probability that the impurity has been carried away by the water. If a small child urinates on a carpet, just splashing a few drops of water onto it will not purify it. Remember that the urine of even one day's old infant is impure.

How to purify the hands coloured with impure henna?

If a hand or a piece of cloth gets stained with impure colour or impure henna, wash it so many times that the water falling from the hand is clear [with no particle of impure colour or henna in it]. In this way, it will become pure even though the colour is still there on the hand or the cloth. *(Baĥār-e-Sharī'at, vol. 2, pp. 119)*

Washing impure oil-stained cloth

If a piece of cloth or a part of body is stained with impure oil, it will become pure after it is washed thrice even though the oiliness is still present on it. It is not necessary to wash it with soap or hot water. But if it is stained with the fat of carrion, it will not be pure until the oiliness is removed. *(Baĥār-e-Sharī'at, vol. 2, pp. 120)*

If a small part of cloth becomes impure…

If a part of cloth has become impure but it is not clear which part it is, then it is better to wash the whole cloth (this ruling will apply when the impure part is not known at all. If it is known, for example, a sleeve has become impure but it is not known which part of the sleeve has become impure, then washing the entire sleeve will be considered as washing the whole cloth). If one washes any part of it after he has contemplated, then it will also become pure. If one washes any part without contemplation then it will become pure even in this case. But if it is discovered after he has offered a few Ṣalāĥ that the impure part was not washed, he must wash it again and repeat all those Ṣalāĥ (i.e. offer them again). However, if the mistake is noticed in the former case in which contemplation was made, he should wash it now but repeating those Ṣalāĥ is not required.

(Baĥār-e-Sharī'at, vol. 2, pp. 121-122)

How is it to wash cloth with milk?

The cloth washed with milk, soup or oil will not get pure as impurity will not be removed by these things. *(Baĥār-e-Sharī'at, vol. 2, pp. 119)*

Six rulings for purifying clothes stained with semen

1. If a semen-stained part of cloth has dried, rub and remove the semen and shake out the cloth, it will become pure. Even if there is some effect of the semen on the cloth after the rubbing, it will still be considered pure. *(Baĥār-e-Sharī'at, vol. 2, pp. 122)*

2. In this matter, the same above stated ruling applies whether the semen is of a man or a woman or a human or an animal or a healthy person or a patient of Jiryān[1]. *(Baĥār-e-Sharī'at, vol. 2, pp. 122)*

3. If soiled with semen, a part of the body will also be purified in the same way. *(ibid)*

4. After urination, if a person has not attained ritual purity – neither with water nor with clods – and the semen flows over the spot soiled with urine, then it will not be purified by rubbing. Instead it must be washed in this case. And if one already has attained ritual purity or the semen ejaculated and jumped over the impure spot without coming into contact with it, then purity may be attained by rubbing and removing the semen. *(ibid, pp. 123)*

5. The cloth which has been purified by rubbing will not become impure if it gets wet afterwards. *(ibid)*

[1] Jiryān is a disease in which semen is released either with or before or after urine.

6. If semen has soiled a piece of cloth and it is still wet, then it can be purified by washing. Rubbing the semen (before it has dried) will not suffice. *(ibid)*

When is it Wājib to inform someone about his impure clothing?

If one notices impurity onto a Muslim's cloth, and there is a strong probability that if he is informed about it, he will purify it then informing him is Wājib. (In this case, one will be a sinner if he does not inform him.) *(Bahār-e-Sharī'at, vol. 2, pp. 127)*

Method of purifying cotton wool

If as much quantity of cotton is impure as is expected to fly away, according to one's strong probability, during the process of carding, then the cotton will get pure when carded. Otherwise, it will not become pure unless washed. However, if it is not known that how much (cotton) is impure, it will become pure when carded.

(Bahār-e-Sharī'at, vol. 2, pp. 125)

Method of purifying pots

If the things which cannot absorb impurity have become impure such as china pots, used clay pots which have smooth surfaces or the things made of steel, copper or brass etc., then just washing them three times is sufficient (for purity). It is not also required to leave them hanging till water stops dripping. *(Bahār-e-Sharī'at, vol. 2, pp. 121)*

Method of purifying knife etc.

If an iron-made thing becomes impure such as a knife, a dagger, a sword etc. which is neither rusty nor has any engravings on it, it

will be pure when wiped thoroughly. In this case, it does not matter whether the impurity is thick or thin. Similarly, if the things made of silver, gold, brass, gilt or of any other metal have no engravings, they become pure when wiped. And if they are engraved or rusted, they must be washed. They will not be purified by wiping.

(Bahâr-e-Sharī'at, vol. 2, pp. 122)

Method of purifying mirror

If a mirror and everything made of glass or china pots or polished clay pots (or the clay pot glazed with a thin layer of glass) or polished wood, in short, any such thing which does not have pores becomes impure, they will get pure when wiped with a piece of cloth or a leaf to such an extent that the effects of impurity go away altogether. *(Bahâr-e-Sharī'at, vol. 2, pp. 122)* But, remember! If there is any crack or some part of it has come off or broken or the polish has come off from some spot – in short, if there is any sort of roughness, wiping that part will not be enough, rather purifying these things by washing is a must.

Method of purifying shoes

If socks (made of leather) or shoes get soiled with thick impurity like faeces, dung or semen, they will become pure when rubbed and scrapped even though the impurity is still wet. And if these (things) are soiled with impure liquid like urine, then put some earth, ash or sand on the impurity and rub them, they will become pure. If one does not do so and the impurity dries, then they will not become pure without being washed. *(Bahâr-e-Sharī'at, vol. 2, pp. 123)*

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّد

Used sweaters etc. of non-Muslims

The used sweaters, socks, carpets and clothes imported from non-Muslim countries are considered pure unless the traces of impurity are visible. Offering Ṣalāĥ in these clothes without washing them is permissible. However, it is better to purify them. On page 127 of *Baĥār-e-Sharī'at*, volume 2 (published by Maktaba-tul-Madīnaĥ), Ṣadr-ush-Sharī'aĥ, Badr-uṭ-Ṭarīqaĥ, 'Allāmaĥ Maulānā Muftī Muhammad Amjad 'Alī A'ẓamī عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِی has stated: The used clothes of the transgressors will be considered pure unless it is known that they are impure but it is advisable for the one who offers Ṣalāĥ to purify the crotch of the trousers etc. because one who does not offer Ṣalāĥ often puts trousers on after passing urine without attaining ritual purity. Great care should be taken in case of wearing the used clothes of the non-Muslims. *(Baĥār-e-Sharī'at, part 2, pp. 127)*

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

SALAH
FOR ISLAMIC SISTERS

اِسلامِی بہنوں کی 23 مَدَنِی بَہارَیں

Islami Behno ki 23 Madani Baharayn

23 MADANI PARABLES
OF ISLAMIC SISTERS

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ؕ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ؕ

23 Madani Parables of Islamic Sisters

Excellence of Ṣalāt-'Alan-Nabī ﷺ

Sayyidunā 'Abdur Raḥmān Bin 'Awf رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has narrated that the Prophet of Raḥmaḥ, the Intercessor of Ummaḥ صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم once came out. I also followed him. He صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم entered a garden and performed Sajdaḥ. The Sajdaḥ was so long that I feared his blessed soul has left his blessed body. Therefore, approaching him, I looked at him closely.

After the Noble Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم lifted his blessed head, he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم asked me, 'O 'Abdur Raḥmān! What happened?' I told him what I had feared. He صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'Jibrāīl Amīn has told me, 'Are you not pleased that Allah عَزَّوَجَلَّ has said whoever recites Ṣalāt upon you I will shower mercy upon him, and whoever sends Salām to you I will grant him protection.' *(Musnad Imām Aḥmad Bin Ḥanbal, vol. 1, pp. 406, Ḥadīš 1662)*

صَلُّوْا عَلَى الْحَبِيْب　　صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

1. The Holy Prophet ﷺ among the green turban-wearing ones

اَلْحَمْدُ لِلّٰہ عَزَّوَجَلَّ! Those associated with Dawat-e-Islami are showered with the rain of Divine mercy. Let me tell you a summary of details

given by an Islamic brother from Birmingham (UK). He has stated: We were once visiting the area 'Small Heath' called 'Makkī Ḥalqaĥ' in the Madanī environment which has a large Muslim population. During our area-visit, while we were going door to door in order to 'call people towards righteousness', we knocked on a door. An elderly woman came out who was originally from Mirpur (Kashmir) and was unable to understand Urdu and English. Bowing heads down, we presented her 'call to righteousness' in Punjabi, her native language, with a request to send her male family members to the Masjid at such-and-such time.

As we were about to leave she said, 'Now listen to me!' We had short time so we all moved ahead but one of us stayed there. The elderly woman said, 'اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ! Few days ago, I had a vision in which I saw the Beloved Rasūl صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم come out of the Masjid-un-Nabawī عَلٰی صَاحِبِہَا الصَّلٰوۃُ وَالسَّلَام. He صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم was surrounded by green turban-wearing Islamic brothers. It is Allah's grace that green turban-wearing Islamic brothers have come to my home today for the call to righteousness.' That elderly woman was invited to the weekly Sunnaĥ-Inspiring Ijtimā' of Islamic sisters. Now she regularly attends the Ijtimā' along with the other Islamic sisters of her family.

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

Madanī revolution among Islamic sisters

Dear Islamic sisters! Did you see the benevolence of our Noble Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم for those associated with Dawat-e-Islami? اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ, The Madanī work of Dawat-e-Islami has flourished not only among Islamic brothers but also among Islamic sisters.

اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ, Millions of Islamic sisters have accepted the Madanī message of Dawat-e-Islami. Countless women who used to lead their

lives according to the latest fashions have not only repented of their sins but have also become the devotees of Ummaĥa-tul-Mu`minīn رَضِیَ اللّٰہُ تَعَالٰی عَنۡہُنَّ and of the Holy Prophet's daughter, Sayyidatunā Fāṭimaĥ رَضِیَ اللّٰہُ تَعَالٰی عَنۡہَا. Those who used to visit shopping malls, entertainment centres, night clubs and cinema theatres immodestly with just a scarf around their necks, have made Madanī Burqa'[1] an inseparable part of their dress, following in the footsteps of the great and modest ladies of the Karbalā incident.

اَلۡحَمۡدُ لِلّٰہ عَزَّوَجَلَّ, Several Madāris-ul-Madīnaĥ [for girls] have been established where girls and Islamic sisters are memorizing the Holy Quran and learning its proper recitation free of cost. Likewise, several Jāmi'a-tul-Madīnaĥ[2] have also been established where Islamic sisters are becoming scholars. اَلۡحَمۡدُلِلّٰہ عَزَّوَجَلَّ, The number of female memorizers of the Quran and Madanī scholars are on the rise, in the environment of Dawat-e-Islami. Just as an example, here is a brief list of the Madanī activities performed by Islamic sisters in Pakistan during the month of Rabī'-un-Nūr 1433 A.H. (February 2012). This list was provided by 'Islamic sisters Majlis', Pakistan.'

1. More or less 52157 home-Dars were held.

2. Approximately 2645 Madāris-ul-Madīnaĥ for adult Islamic sisters were held daily all over Pakistan in which 30136 Islamic sisters participated, acquiring knowledge of Quran and Sunnaĥ and memorizing different Du'ās.

3. Almost 4521 Ḥalqaĥ/'Alāqaĥ level weekly Sunnaĥ-Inspiring Ijtimā'āt were held in which 115175 Islamic sisters participated.

[1] Madanī Burqa' is a loose black robe that covers the body from over the head to toes.

[2] An institution for learning Islamic sciences run by Dawat-e-Islami.

[Translator's Notes]

4. Nearly 6375 weekly learning sessions were held.

Mayrī jis qadar ĥayn beĥnayn, sabĥī Madanī Burqa' peĥnayn
Inĥayn nayk tum banānā Madanī Madīnay wālay

May all my sisters wear the Madanī Burqa'
Make them pious, O the Noble Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّد

2. What inspired me to wear Madanī Burqa'?

Below is a summary of an account given by an Islamic sister from Bāb-ul-Madīnaĥ (Karachi): I was a very fashionable girl before joining the Madanī environment of Dawat-e-Islami. I enjoyed friendship with Nā-Maḥram males through mobile phones, and used to be specially invited to the marriage parties of our neighbours. During the parties, not only would I dance but would also make other girls dance, teaching them dancing. As I had a pleasant voice and had memorized a large number of songs, my friends would often ask me to sing songs. Unfortunately, I used to watch TV too much, and immoral programs had a great role in ruining my character.

It was a beautiful evening of Rabī'-un-Nūr when my elder brother came home after Ṣalāt-ul-Maghrib. He was holding three cassettes of Sunnaĥ-Inspiring speeches released by Maktaba-tul-Madīnaĥ. One of the speeches was '*First Night of Grave*'. Luckily, I was able to listen to that cassette. Having listened to it, I realized as to how tough the stage of grave is. But Alas! My heart was so addicted to the pleasures of sins that there was no major change in my life. However, the only positive impact was that I would now feel rather guilty of sins. After some days, in our neighbourhood, some responsible Islamic sisters of Dawat-e-Islami arranged an Ijtimā' of Żikr and

Na'at in connection with 'Giyārĥwīn'. I was also invited to the Ijtimā'. Already moved by listening to the speech '*First Night of Grave*', I intended to attend the Ijtimā' of Żikr and Na'at for the first time in my life. But it was stupid of me to go to the Ijtimā' in a fashionable dress with a plenty of make-up applied to my face.

An Islamic sister delivered a Sunnaĥ-Inspiring speech which had a profound impact on my heart. The speech was followed by a Manqabat, further inspiring me. It was as if the Manqabat was a hammer that was striking over the hot iron of my heart. I started attending the Sunnaĥ-Inspiring Ijtimā' of Dawat-e-Islami, developing hatred for sins in my heart by the blessings of the company of Islamic sisters. I was also blessed with repentance.

اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ! I – a girl who was the epitome of fashion and did not even use to wear scarf properly before going out – had the privilege of wearing Madanī Burqa' after some time. اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ, Today I am making efforts to step up the Madanī activities of Dawat-e-Islami.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّد

3. Privilege of seeing the Beloved Prophet in dream

Given below is a summary of an account given by an Islamic sister from Sargodha, Punjab (Pakistan): I was not a practicing Muslim before I associated myself with the Madanī environment of Dawat-e-Islami. I was the epitome of fashion and fond of visiting public parks because of the company of my modern friends. I would neither offer Ṣalāĥ nor keep fast. As for Islamic veiling, I was allergic to it. All I would do was to watch movies on TV and VCR. I was so headstrong that I did not listen to anyone. I was a student of 1st year in those days.

One day, someone gifted me a cassette of Sunnaĥ-Inspiring speech named '*Wuḍū and Science*' released by Maktaba-tul-Madīnaĥ. The speech was informative and very interesting. Inspired by listening to the speech, I started attending the locally-held Sunnaĥ-Inspiring Ijtimā' of Dawat-e-Islami for Islamic sisters. The blessings of Madanī environment started brightening my dull life. With the passage of time I succeeded in repenting of my bad habits, اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ. By the blessing of the Madanī environment of Dawat-e-Islami, I started wearing Madanī Burqa' after some time. My family members, relatives and friends were all very astonished at this amazing change. They all felt as if they had been dreaming but it was a reality.

اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ! Now I give Dars from *Faizān-e-Sunnat* at my home. Besides it, I also make efforts to step up Madanī activities with other Islamic sisters. It has become my routine to fill in the Madanī In'āmāt booklet performing Fikr-e-Madīnaĥ daily and to submit it every month. One day, I was blessed with a great favour for which I should always remain grateful to Allah عَزَّوَجَلَّ. When I went to sleep at night, fortune smiled on me. I dreamt that the Sunnaĥ-Inspiring Ijtimā' of Dawat-e-Islami was going on. I was sitting near a window through which breeze was coming. I involuntarily looked out of the window and saw clouds in the sky. I started reciting Salām-'Alan-Nabī spontaneously:

Ay ṣabā Mustafa صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم say keĥ daynā
Gham kay māray Salām keĥtay ĥayn

Suddenly, a very handsome personage with a luminous face wearing white clothes and a green 'Imāmaĥ on his head came, smiling. I was lost in seeing the blessed face. I then heard a voice. 'He is the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.' I woke up. Overwhelmed, I was moved to tears on my good fortune. I wished I

had seen the blessed face again and again. Every night, I still sleep reciting Ṣalāt-'Alan-Nabī with the hope that fortune may again smile on me.

Kyā khabar āj kī shab dīd kā armān niklay
Apnī ānkĥaun ko 'aqīdat say bichĥāye rakĥiye

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

4. I found right path

It is a summary of an account given by an Islamic sister from Punjab, Pakistan: Our family was divided into different groups, each with its own religious creed. I was very worried and desperately wanted to know the right path. I used to pray to Allah عَزَّوَجَلَّ to enable me to follow the right path.

اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ! My prayer was answered. One day some Islamic sisters invited me to attend the Islamic sisters' weekly Sunnaĥ-Inspiring Ijtimā' of Dawat-e-Islami, the global and non-political religious movement for the preaching of Quran and Sunnaĥ. Accepting their invitation, I attended the Sunnaĥ-Inspiring Ijtimā' in which an Islamic sister delivered a speech from *Faizān-e-Sunnat*. The speech made me tremble with Divine fear. I was further inspired by the Du'ā, Ṣalāt and Salām and the sincere manner in which the Islamic sisters met me.

اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ! By the blessing of attending the Sunnaĥ-Inspiring Ijtimā', the belief that the doctrine of Aĥl-us-Sunnaĥ is truthful was bestowed upon me. I also started offering the five daily Ṣalāĥ and observing the fast of Ramadan. In this way, I continued to gather the blessings of the Madanī environment of Dawat-e-Islami. By the

time of the writing of this account, I am busy making efforts as responsible for a Taḥṣīl, spreading the 'call to righteousness' among other Islamic sisters.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّد

5. I used to compose songs

Here is a brief summary of an account given by an Islamic sister from Punjab, Pakistan: I was very fond of listening to songs and music, and had a great collection of cassettes and books of songs. I used to even compose songs. I was so crazy about films and dramas that I could not live without watching them مَعَاذَ اللّٰه عَزَّوَجَلَّ. Alas! I did not care about protecting my eyes from sins. Fortunately, the mercy of Allah عَزَّوَجَلَّ turned towards me, enabling me to find a way of getting rid of my sinful lifestyle.

I once attended a Sunnaĥ-Inspiring Ijtimā' of Dawat-e-Islami where the individual efforts of Islamic sisters, the speech and the Du'ā all transformed my life. اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ! I repented of my sins and associated myself with the Madanī environment of Dawat-e-Islami, adopting a Sunnaĥ-conforming lifestyle. By the time of the writing of this account, I am having the privilege of serving the Sunan as a responsible person of my area.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّد

6. Amazing death

It is a summary of an account given by a responsible Islamic sister from Lahore (Markaz-ul-Awliyā). My mother had a chronic kidney-problem. For the first time in my life in the blessed month of

Rabī'-un-Nūr, I along with my mother attended the weekly Sunnaĥ-Inspiring Ijtimā' of Dawat-e-Islami held in the echoing voices of Islamic sisters chanting 'Allah, Allah' and 'Marḥabā Yā Mustafa (صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم)'. By the blessing of the Ijtimā', we were inspired to make good intentions like wearing Madanī Burqa', observing Shar'ī Pardaĥ, and attending the Sunnaĥ-Inspiring Ijtimā' in future. We then returned home. The same night, my mother suddenly had a heart attack. It looked as if the spellbinding voices of 'Allah' 'Allah' had captured her heart, and were still echoing in her ears. She spent last 25 minutes of her life invoking the word 'Allah', 'Allah' and then passed away. اِنَّا لِلّٰہِ وَ اِنَّآ اِلَیْہِ رٰجِعُوْنَ

May Allah عَزَّوَجَلَّ have mercy on her, forgive her without accountability and bless her with the neighbourhood of the Beloved and Blessed Rasūl صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم in Jannat-ul-Firdaus, and accept these Du'ās for me as well, the biggest sinner.

اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللہُ تَعَالٰی عَلٰی مُحَمَّد

7. Privilege of travelling to Madīnaĥ

Here is a summary of an account given by a 55-year old Islamic sister from Kahror Pakka (Pakistan): I was not regular in attending Dawat-e-Islami's weekly Sunnaĥ-Inspiring Ijtimā' of Islamic sisters. I had already heard during the Sunnaĥ-Inspiring speeches that the prayers made in the Ijtimā'āt of Dawat-e-Islami are answered. My belief further strengthened when I had first-hand experience of gaining the blessing of the Sunnaĥ-Inspiring Ijtimā'. I had been applying for 'a visit to Madīnaĥ' for three years but could not succeed. This year

I applied for the visit and made the following Du'ā: O Allah عَزَّوَجَلَّ! I will attend 12 consecutive weekly Sunnaĥ-Inspiring Ijtimā'āt of Dawat-e-Islami from beginning to end. O Allah عَزَّوَجَلَّ! Bless me with the privilege of 'paying a visit to Madīnaĥ'.

اَلْحَمْدُلِلّٰه عَزَّوَجَلَّ! Before 12 weeks passed, the door of mercy opened for me, blessing me with the 'call' from Madīnaĥ. I happily set off for the journey to Madīnaĥ. After I returned from the blessed journey, I fulfilled my intention of attending Ijtimā' from beginning to end for 12 weeks. اَلْحَمْدُلِلّٰه عَزَّوَجَلَّ! By the time of the writing of this account, I am regularly attending the weekly Sunnaĥ-Inspiring Ijtimā' from beginning to end.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

8. My daughter got reformed

Given below is a summary of an account given by an Islamic sister from Punjab, Pakistan. My daughter was wasting the precious time of her life in sinful activities like films, dramas and 'unveiling' etc. I was very worried by her bad habits. Many a times, I advised her but she never listened to me. I would attend Dawat-e-Islami's weekly Sunnaĥ-Inspiring Ijtimā' for Islamic sisters and I had heard that Du'ās are accepted in such Ijtimā'āt, اَلْحَمْدُلِلّٰه عَزَّوَجَلَّ. Therefore, I made Du'ā beseechingly for the reform of my daughter in an Ijtimā' of Żikr and Na'at of Giyārĥwīn. I wanted my daughter to become a preacher of Dawat-e-Islami.

اَلْحَمْدُلِلّٰه عَزَّوَجَلَّ! My prayer was answered and, one way or the other, my daughter agreed to attend the weekly Sunnaĥ-Inspiring Ijtimā' of Dawat-e-Islami. After she attended the Ijtimā', she was so inspired that she became a great devotee to Dawat-e-Islami. اَلْحَمْدُلِلّٰه عَزَّوَجَلَّ! My

daughter made significant progress in carrying out the Madanī activities with the passage of time and now she is busy serving Sunnaĥ as the Ḥalqaĥ-responsible Islamic sister of our area.

O Islamic sisters! Why wouldn't mercies be showered upon the Sunnaĥ-Inspiring Ijtimā' of Dawat-e-Islami because there may be many friends of Allah among these devotees of the Beloved Prophet. A'lā Ḥaḍrat Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن has stated on page 184 of *Fatāwā Razawiyyaĥ*, volume 24: [An Islamic] congregation contains blessings and the Du'ā made in the congregation of Muslims is very likely to be accepted. Islamic scholars رَحِمَهُمُ اللّٰهُ تَعَالٰی have said, 'There must be a Walī of Allah among the 40 virtuous Muslims who have gathered somewhere.' *(Taysīr Sharaḥ Jāmi'-uṣ-Ṣaghīr, vol. 1, pp. 312, Zayr-e-Ḥadīš 714)*

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

9. My child recovered

Presented below is a summary of an account given by a responsible Islamic sister from Bāb-ul-Madīnaĥ, Karachi. In 2005, 'the special session' of Sindh-level 3-day Sunnaĥ-Inspiring Ijtimā' of Dawat-e-Islami, the global and non-political movement for the preaching of Quran and Sunnaĥ, was scheduled to be relayed by telephone on the last day of the Ijtimā'. We were busy inviting Islamic sisters of our area to the Ijtimā'. Some of us went door to door in the early morning and persuaded Islamic sisters to attend the Ijtimā'. While going door to door, we met a very grieved Islamic sister who said in a gloomy voice, 'My son is ill. Seeing the reports of his medical test, doctors have expressed the concern that he has got some deadly disease. Please pray to Allah عَزَّوَجَلَّ for his cure.'

Making individual effort, we told her the blessings of the Ijtimā' and invited her to attend it. Accepting our invitation instantly, she along with us attended the last session of the Ijtimā' where she made Du'ā for the recovery of her son during the heart-rending Du'ā. After some days, she attended the weekly Sunnaĥ-Inspiring Ijtimā' of Islamic sisters. After the Ijtimā' ended, she told responsible Islamic sisters that by the grace of Allah عَزَّوَجَلَّ she had reaped great blessing of the 'special session' of the Sunnaĥ-Inspiring Ijtimā' of Dawat-e-Islami. When she had the medical test of her son done again, the results of the tests were surprisingly normal. She further said that her son had fully recovered. The dramatic recovery of her son had astonished even doctors!

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

10. Job granted

Here is a summary of an account given by a responsible Islamic sister from Bāb-ul-Madīnaĥ, Karachi: We were confronted with financial crisis for a long time. My husband would hardly get any means of livelihood and would often remain jobless. During the same crisis, I met a preacher of Dawat-e-Islami and shared my problem with her. I also requested her to make Du'ā for the solution of our problem. Making individual effort, she comforted me affectionately and invited me to attend the Sunnaĥ-Inspiring Ijtimā' of Dawat-e-Islami.

Telling me the blessings of the Ijtimā', she said that not only a large number of Islamic sisters have repented of and given up their sins, becoming pious but sometimes miracles also take place by the grace of Allah عَزَّوَجَلَّ. For instance, patients recover, childless couples are blessed with children, people captured by evil spirits get cured, etc.

The manner of their individual effort was so inspiring and impressive that I felt impelled to attend the Ijtimā'. Hence I attended the Sunnaĥ-Inspiring Ijtimā' and supplicated during the heart-rending Du'ā. 'O Allah عَزَّوَجَلَّ! Resolve our financial crisis by the blessing of attending this Ijtimā'.' اَلْحَمْدُلِلّٰه عَزَّوَجَلَّ! After only a few days, Allah عَزَّوَجَلَّ bestowed a good job on my husband. اَلْحَمْدُلِلّٰه عَزَّوَجَلَّ! Our poverty turned into prosperity by the blessing of attending the Sunnaĥ-Inspiring Ijtimā' of Dawat-e-Islami.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

11. Blessing of true intention

Presented here is a summary of an account given by a responsible Islamic sister from Bāb-ul-Madīnaĥ, Karachi: The 3-day global Sunnaĥ-Inspiring Ijtimā' of Dawat-e-Islami was approaching. The speech, Żikr, Du'ā and Ṣalāt-o-Salām of the 'special session' were all to be relayed in our area through telephone on the last day of the Ijtimā'. Therefore, the responsible Islamic sisters of our area visited houses in order to invite other sisters to the Sunnaĥ-Inspiring Ijtimā'. Among the inviting responsible Islamic sisters was a deceased Islamic sister named Zāĥidaĥ 'Aṭṭāriyyaĥ whose fervour was well worth seeing. She was quite busy making individual efforts to invite Islamic sisters and making arrangements to take them to the Sunnaĥ-Inspiring Ijtimā'.

A week before the Sunnaĥ-Inspiring Ijtimā', she suddenly fell seriously ill and was taken to a hospital where she was admitted immediately. She remained bedridden for three days and then passed away on Tuesday اِنَّا لِلّٰهِ وَ اِنَّآ اِلَيْهِ رٰجِعُوْنَ. On Sunday, a large number of Islamic sisters from her area attended the last session of the Ijtimā'. Suddenly, an Islamic sister saw this faith-refreshing scene that the deceased

preacher of Dawat-e-Islami Zāĥidaĥ ‘Aṭṭāriyyaĥ, who had recently passed away, was also present in the Sunnaĥ-Inspiring Ijtimā’.

May Allah عَزَّوَجَلَّ have mercy on her and forgive us for her sake!

اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

12. Son blessed with child and pain of foot removed

Presented here is a summary of an account given by an Islamic sister from Bāb-ul-Madīnaĥ, Karachi: Allah عَزَّوَجَلَّ forbid! I was fond of latest fashions and used to offer Ṣalāĥ as Qaḍā. Fortunately, one of my daughters associated herself with the Madanī environment of Dawat-e-Islami. Making individual effort, she would ask me to attend the Sunnaĥ-Inspiring Ijtimā’ but I would pay no attention. One day, making individual effort as usual, she told me the blessing of attending the Ijtimā’āt of Dawat-e-Islami, saying that the Du’ās of many of the attendees of the Ijtimā’ are accepted اَلْحَمْدُلِلّٰہ عَزَّوَجَلَّ; you also attend the Ijtimā’ and make Du’ā for the brother.

Actually, the thing was that my son got married four years back but had no children yet. So, persuaded by my daughter, I intended to attend the Sunnaĥ-Inspiring Ijtimā’ and prayed for my son to be blessed with children. اَلْحَمْدُلِلّٰہ عَزَّوَجَلَّ! I started attending the Sunnaĥ-Inspiring Ijtimā’ regularly and prayed there. Allah عَزَّوَجَلَّ blessed my son with a child after some time. I reaped another blessing of attending the Sunnaĥ-Inspiring Ijtimā’. I had an acute pain in my foot for almost three years. The pain also went away, اَلْحَمْدُلِلّٰہ عَزَّوَجَلَّ.

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

13. My problems solved

Presented below is a summary of an account given under oath by an elderly Islamic sister from Bāb-ul-Madīnaĥ, Karachi: I had different domestic problems. We would live in a rented house but would fall behind with the rent due to a small income. My daughters were growing up, making me concerned about their marriages. One day, I met an Islamic sister who comforted me and convinced me, through individual effort, to make the intention of regularly attending the weekly Sunnaĥ-Inspiring Ijtimā' of Islamic sisters. She also suggested that I pray there for the solution of my problems.

اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ! I started attending the weekly Sunnaĥ-Inspiring Ijtimā' where I prayed to Allah عَزَّوَجَلَّ for the solution of my problems. Within only a short period of time, my husband got a good job. Reaping further blessings, we were able to buy our own home. For the sake of the Beloved and Blessed Rasūl صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and by the blessing of attending the Sunnaĥ-Inspiring Ijtimā', Allah عَزَّوَجَلَّ enabled us to fulfill the obligation of our daughters' marriages. Thus by the blessing of Dawat-e-Islami's Madanī environment, our serious problems were solved. اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

14. Madanī In'āmāt led to Madīnaĥ

It is a summary of an account given under oath by an Islamic sister from Bāb-ul-Madīnaĥ, Karachi: We are the descendants of a caliph of A'lā Ḥaḍrat Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن. That caliph was the maternal grandfather of my mother and we were all his disciples. Although we had great devotion to A'lā Ḥaḍrat رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه by the blessing of the Bay'at, we had no tendency to act upon Islamic teachings

including even Ṣalāĥ. Furthermore, the darkness of fashion, songs and music had prevailed in our home. Fury and peevishness had also become second nature to us.

Fortunately, a son of my paternal aunt was associated with the Madanī environment of Dawat-e-Islami. He invited my brother to the weekly Sunnaĥ-Inspiring Ijtimā'. Making individual effort, he even started taking my brother to the Ijtimā'. Having returned from the Ijtimā', my brother would tell us what he heard during the Ijtimā', mentioning Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن, thus causing me to develop a liking for the Madanī environment of Dawat-e-Islami. اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ! For the first time in 1985, I was inspired to attend 'the special session' of the annually-held Sunnaĥ-Inspiring Ijtimā'. During the Ijtimā' I along with other Islamic sisters listened to the speech and made heart-rending Du'ā, all with the observance of Islamic veiling.

اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ! By the blessing of the very same Ijtimā', I repented of my sins, developing the mindset of pondering over my afterlife. In order to remain steadfast in the Madanī environment of Dawat-e-Islami, I started acting upon Madanī In'āmāt and was blessed with the privilege of performing Hajj and paying a humble visit to Madīnaĥ along with the caravan of Amīr-e-Aĥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

15. Delivery without operation

Here is a summary of an account given by an Islamic brother of Hyderabad (Bāb-ul-Islam, Sindh): In 1998, my wife was expectant. I was in a difficult situation as the doctor had declared that she may have to undergo a caesarean (operation). Meanwhile, the 3-day Sunnaĥ-Inspiring global Ijtimā' of Dawat-e-Islami had also

approached. I intended to travel for thirty days with a Madanī Qāfilaĥ in the company of Rasūl's devotees after the Ijtimā'. Prior to leaving for Multan to attend the Ijtimā', I took my bag with me to the hospital where my family members and other relatives assured their co-operation. My wife said her farewell with tears in her eyes.

I pinned all my hopes on the Ijtimā' and Madanī Qāfilaĥ for the solution to my problem as I was too poor to afford the expenses of the operation. Anyway, I reached Madīna-tul-Awliyā Multan. I prayed a lot tearfully during the Ijtimā'. Having attended the concluding heart-rending supplication of the Ijtimā', when I phoned home, my mother informed me happily: 'Congratulations! Allah عَزَّوَجَلَّ has blessed you with a baby girl last night without an operation.' Delighted and excited by the good news, I asked my mother whether to come home or travel with the Madanī Qāfilaĥ for thirty days. She advised, 'Son, don't worry, travel with Madanī Qāfilaĥ for thirty days without any tension.' Despite having a strong desire to see my new born baby girl, اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ I travelled with the Madanī Qāfilaĥ for thirty days in the company of devotees of Rasūl. اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ! My problem was solved due to the blessing of making intention of travelling with the Madanī Qāfilaĥ. My family also got very impressed by the blessing of the Madanī Qāfilaĥ. Even my wife remarked, 'I feel that I and our children are safe when you are with a Madanī Qāfilaĥ.'

Zichgī āsān ĥo, khūb faizān ĥo
Gham kay sā-ay dĥalayn, Qāfilay mayn chalo
Bīwī bachchay sabĥī, khūb pā-ayn khūshī
Khayriyat say raĥayn, Qāfilay mayn chalo

To avoid operation and to remove tension, travel with Madanī Qāfilaĥ
If you desire protection for your wife and children, travel with Madanī Qāfilaĥ

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

16. Make individual effort on family members

O Islamic sisters! This Madanī parable contains Madanī pearls both for Islamic brothers as well as for Islamic sisters. Islamic sisters should keep on making persistent individual effort on their children, husband, father, brothers, and other family members unless they become steadfast in offering five daily Ṣalāĥ, following Sunnaĥ, attending the weekly Sunnaĥ-Inspiring Ijtimā' regularly, acting upon Madanī In'āmāt and travelling with a 3-day Sunnaĥ-Inspiring Madanī Qāfilaĥ every month thus becoming practicing preachers of Dawat-e-Islami. This way, you will be gaining a huge reward, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ. How fine it would be if you started giving Dars from *Faizān-e-Sunnat* (volume 1) at your home and earn a great reward by teaching them Sunnaĥ and persuading them to perform virtuous actions. As an incentive, four Aḥādīš are presented below:

Four sayings of the Holy Prophet ﷺ

1. The one who guides [others] to the virtuous path is like the one who does the virtuous deed. *(Sunan-ut-Tirmiżī, vol. 4, pp. 305, Ḥādīš 2679)*

2. If Allah عَزَّوَجَلَّ blesses even a single person with guidance by you, this is better for you than to have red camels. *(Ṣaḥīḥ Muslim, pp. 1311, Ḥādīš 2406)*

3. Indeed Allah عَزَّوَجَلَّ, His angels, the creatures of the earth and the sky [including] even ants in their holes and fish in water send Ṣalāt to those who teach virtues to people. *(Sunan-ut-Tirmiżī, vol. 4, pp. 314, Ḥādīš 2694)*

The renowned exegetist Ḥakīm-ul-Ummat Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ اللّٰهِ الْحَنَّان has said, 'The Ṣalāt of Allah عَزَّوَجَلَّ means

His special mercy and that of the creatures implies special Du'ā for mercy.' *(Mirāt-ul-Manājīḥ, vol. 1, pp. 200)*

4. The best Ṣadaqaĥ is that a Muslim acquire knowledge and then impart it to his Muslim brother.

(Sunan Ibn Mājaĥ, vol. 1, pp. 158, Ḥādīš 243)

17. Son recovered

Given below is a summary of an account given by an Islamic sister from Bāb-ul-Madīnaĥ, Karachi: Some Islamic sisters would visit our home in order to call us to righteousness. Making individual effort, they would invite me to attend the weekly Sunnaĥ-Inspiring Ijtimā' and the area-visit for the call to righteousness but I would remain deprived of this privilege due to my laziness. One day, my son suddenly fell ill. We took him to a doctor who informed us that he had got dementia (i.e. insanity) and may never be able to walk. Listening to it I was taken aback. Like every mother I also loved my son too much. This shock made my life miserable.

Some days passed in the same misery. One day, the same Islamic sisters came to my home again for calling me to righteousness. Seeing my sad face, they comforted me and asked me the reason of my sadness. I related the whole story to them. They consoled me a lot and asked me to attend 12 weekly Sunnaĥ-Inspiring Ijtimā' regularly and make Du'ā for my son in the Ijtimā' hoping that he would get cured, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ. Therefore, I made a firm intention to attend 12 weekly Sunnaĥ-Inspiring Ijtimā'. I attended the Ijtimā' for the first time and prayed to Allah عَزَّوَجَلَّ tearfully for the recovery of my son during the heart-rending Du'ā. After the Ijtimā' ended I returned home and found my son in a better condition than before.

اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ! As the time passed, my son recovered completely. The concern expressed by doctors proved wrong and my son started walking again by the blessing of attending the Sunnaĥ-Inspiring Ijtimā'. اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ! At the time of the writing of this account, my whole family are associated with the Madanī environment of Dawat-e-Islami and preparing for the Paradise.

O Islamic sisters! You have seen! سُبْحٰنَ اللّٰه عَزَّوَجَلَّ! How wishes are fulfilled, expectations are satisfied and the autumn of grief is converted into the spring of happiness by the blessing of the Sunnaĥ-Inspiring Ijtimā'. It should however be kept in mind that everyone's every desire is not necessarily fulfilled. It often happens that the thing a person desires is not good for him/her and is therefore not granted. In fact, not being given the desired thing is a reward for that person. For instance, someone makes Du'ā to have a baby boy but is blessed with a baby girl simply because this is better for them. It is stated in the Holy Quran part 2 verse 216:

عَسٰۤى اَنْ تُحِبُّوْا شَیْـٴًـا وَّ هُوَ شَرٌّ لَّكُمْ ؕ

(Part 2, Sūraĥ Al-Baqaraĥ, verse 216)

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّد

18. Madanī environment evokes spiritual uplift!

Here is a summary of an account given by an Islamic sister from Bāb-ul-Madīnaĥ, Karachi. She has stated: Though I had learnt the Holy Quran by heart at my parents' insistence, I would no longer repeat it. Despite attaining such a high virtue (of memorizing the

Quran), I would not offer Ṣalāĥ regularly. My parents were worried by this lifestyle of mine. I was so fond of new fashions and musical songs that I would listen to the songs sometimes all night through headphones. Even worse I was addicted to watching movies on TV. I was a big fan of a singer and my friends would say as a joke that I would remember him even on my deathbed. Alas! If I ever happened to miss any TV show of that singer, I would weep a lot and even remain hungry. In short, I was passing a life full of sins.

My maternal uncle's wife who used to attend Dawat-e-Islami's Sunnaĥ-Inspiring Ijtimā'āt would invite me to attend the Ijtimā' but I would make excuses. She did not get disappointed, but rather continued to invite me to the Ijtimā'. At last, by virtue of her repeated individual effort, I was also blessed with attending the weekly Sunnaĥ-Inspiring Ijtimā' where the Sunnaĥ-Inspiring speech, Żikr of Allah عَزَّوَجَلَّ and heart-rending Du'ā all made a profound impact on me. A Ḥalqaĥ Nigrān Islamic sister was very gracious to me and would even come to my home to take me to the Ijtimā'.

Her repeated individual effort inspired me to join the Madanī environment of Dawat-e-Islami, causing me to repent of films, songs, music and other sins. I listened to Maktaba-tul-Madīnaĥ's released audio-cassettes of Sunnaĥ-Inspiring speeches which made me tremble with fear of Allah عَزَّوَجَلَّ, making me realize as to what I would do if I met my death leading a sinful life. Further, the books and booklets published by Maktaba-tul-Madīnaĥ instilled in me a sense of duty, inspiring me to take part in spreading the call to righteousness with other Islamic sisters. I would try to fulfil every responsibility given to me by senior Islamic sisters.

اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ! At the time of the writing of this account, I am busy doing the Madanī work of Dawat-e-Islami as a responsible person

of ʻAlāqāī Mushāwarat. اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ! In Madanī environment, I learnt that Muftī of Dawat-e-Islami Ḥāfiẓ Muhammad Fārūq ʻAṭṭārī Al-Madanī عَلَيْهِ رَحْمَةُ اللّٰهِ الْغَنِي would recite one out of seven Manzils of the Quran daily in his student life. Following in his footsteps, I also now recite one Manzil of the Quran daily, thus having the privilege of completing the Holy Quran in every seven days. May Allah عَزَّوَجَلَّ bless me with steadfastness!

اٰمِيْن بِجَاهِ النَّبِيِّ الْاَمِيْن صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Istiqāmat Dīn per Yā Mustafa ker do ʻaṭā
Baĥr-e-Khabbāb-o-Bilāl-o-Āl-e-Yāsir Yā Nabī

Bless me with steadfastness in religion, Yā Nabī
For the sake of Khabbāb, Bilāl and Āl-e-Yāsir Yā Nabī

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

How beautiful the Madanī environment of Dawat-e-Islami is! A large number of people who used to lead a sinful life have become pious and started leading a Sunnaĥ-conforming dignified life. The blessings of the weekly Sunnaĥ-Inspiring Ijtimāʼāt are self-evident. As the problems of the worldly life of some people are resolved by the blessing of attending the Ijtimāʼ, the impending troubles of the afterlife caused by sins will also be removed by the intercession of the Beloved Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

19. Passion for fashion turned into devotion to Sunnaĥ

It is a summary of an account given by an Islamic sister from Bāb-ul-Madīnaĥ, Karachi. I was so crazy about western culture that I would

wear pants and shirt like boys. I would talk to Nā-Maḥram males unhesitatingly and would remain in the company of ill-mannered friends. My father used to run a hotel. I was so bold that I would sit at the counter of the hotel despite being prohibited by my father. I used to study at a school. Glory be to Allah عَزَّوَجَلَّ! I suddenly took an interest in studying at a Madrasaẖ and mentioned it to my father. Seizing the opportunity, he admitted me to Dawat-e-Islami's Madrasa-tul-Madīnaẖ (for females). I started learning the Holy Quran.

After a few days, our teacher told us about the annually-held global Sunnaẖ-Inspiring Ijtimā' of Dawat-e-Islami in Multan and persuaded us to visit houses in order to invite other Islamic sisters for the Ijtimā' calling them to righteousness. We spread the invitation to the Sunnaẖ-Inspiring Ijtimā' actively and excitedly. I was anxiously waiting for the 'special session' of the last day because I had never attended any Ijtimā' before. At last, the day of the Ijtimā' arrived. I attended 'the special session' of the annual Sunnaẖ-Inspiring Ijtimā' enthusiastically in which I had the opportunity to listen to the telephonic speech on the topic of '*Cure for Sins*'. The speech made me tremble with the fear of Allah عَزَّوَجَلَّ. I suddenly realized how flagrantly I was disobeying my Creator عَزَّوَجَلَّ and leading a sinful life!

At the end, a heart-rending Du'ā was made. When I saw countless weeping Islamic sisters during the Du'ā I also started weeping with my heart full of remorse. اَلْحَمْدُلِلّٰه عَزَّوَجَلَّ! I repented of sins and made a firm intention to get reformed. By the blessing of Madrasa-tul-Madīnaẖ, I attended the Ijtimā' which had a profound impact on my heart, inspiring me to associate myself with the Madanī environment of Dawat-e-Islami. اَلْحَمْدُلِلّٰه عَزَّوَجَلَّ! I started observing Islamic veiling and offering Ṣalāẖ regularly. Today, my parents are very pleased with me and grateful to Dawat-e-Islami which has led their daughter who was an epitome of fashion to the path of Sunnaẖ.

20. I would watch three to four films a day!

Presented below is a summary of a parable of an Islamic sister from Bāb-ul-Madīnaĥ, Karachi. She has stated: I was a modern girl before being associated with the Madanī environment of Dawat-e-Islami. I was mad about worldly education. I was so fond of watching movies that I used to watch three to four movies in a single night. Allah عَزَّوَجَلَّ forbid! I was so fond of music that I would even play songs in a tape recorder with high volume when doing my household chores. A married sister of mine living in another city loved Dawat-e-Islami very much. Whenever she came to Karachi she would attend the weekly Sunnaĥ-Inspiring Ijtimā' of Dawat-e-Islami held every Sunday at the global Madanī Markaz Faizān-e-Madīnaĥ. At night, she would listen to Na'at, and I could not get a chance to listen to songs. Therefore, I would get annoyed with her and sometimes even quarrel with her. Once when she came to Karachi, she advised me very gracefully that 'whoever watches immoral movies and dramas deserves to be tormented'.

Carrying on individual effort, she finally managed to convince me to attend the weekly Sunnaĥ-Inspiring Ijtimā' held at Faizān-e-Madīnaĥ. اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ! I attended the weekly Sunnaĥ-Inspiring Ijtimā'. Coincidentally, the topic of the speech was 'Hazards of TV[1]'. After I listened to the speech, the state of my heart started changing. The heart-rending Du'ā further had a profound impact on my heart. Overwhelmed, I was moved to tears and repented of all of my previous sins from the bottom of my heart. اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ! After I returned home from the Sunnaĥ-Inspiring Ijtimā', my heart had become sick of sinful programs, songs and music. Removing cartoons

[1] Get the VCD and audio-cassette of this speech in the voice of Amīr-e-Aĥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه from Maktaba-tul-Madīnaĥ. Its booklet is also available.

pictures, I displayed the framed pictures of the Holy Ka'baĥ and the blessed Green Dome.

اَلْحَمْدُ لِلّٰہ عَزَّوَجَلَّ! I am presently getting education of Dars-e-Niẓāmī from Jāmi'a-tul-Madīnaĥ (for females). Furthermore, I am busy doing Madanī work in my area as a responsible for 'Alāqāī Mushāwarat.

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

21. Deprived of children for twelve years

It is a summary of an account given by an Islamic sister from Bāb-ul-Madīnaĥ, Karachi. A long period of 12 years had passed since I got married but I still had no children. I once attended the weekly Sunnaĥ-Inspiring Ijtimā' of Dawat-e-Islami. At the end of the Ijtimā', I met an Islamic sister who was a preacher. She told me the blessings of the Madanī environment through individual effort. I shared my misery with her. She said gracefully, 'Make the intention of attending 12 Sunnaĥ-Inspiring Ijtimā'āt of Dawat-e-Islami consecutively and make Du'ā to Allah عَزَّوَجَلَّ to be blessed with children during the collectively-held Du'ā of the Ijtimā'. You will be blessed with bounties for the sake of the Beloved Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم, اِنْ شَآءَ اللّٰہ عَزَّوَجَلَّ. So I made the intention. اَلْحَمْدُ لِلّٰہ عَزَّوَجَلَّ! By the blessing of attending Ijtimā'āt regularly, my Du'ā was accepted and Allah عَزَّوَجَلَّ blessed me with a beautiful baby boy. Hence the barren desert of my lonely life turned into a beautiful orchard.

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

O Islamic sisters! No one should fall prey to such satanic thoughts as: I have been attending the Ijtimā' for a long time and praying

tearfully but my problems were not yet resolved. My son is still childless. There is no marriage proposal for my daughter. My elder daughter has three daughters but no son etc. One should not be misguided by such thoughts. Even if your Du'ā is not accepted apparently, you must still avoid uttering words of complaint. Indeed, Allah عَزَّوَجَلَّ knows what is best for us. We must be grateful to Allah عَزَّوَجَلَّ at all times. If He عَزَّوَجَلَّ gives you a boy, thank Him; if He عَزَّوَجَلَّ gives you a girl, thank Him; if He عَزَّوَجَلَّ gives you both, thank Him; and if He عَزَّوَجَلَّ doesn't give you either, still thank Him in all circumstances. Allah عَزَّوَجَلَّ says in verses 49 and 50 of Sūraĥ Ash-Shūrā in part 25:

لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ ؕ يَخْلُقُ مَا يَشَآءُ ؕ يَهَبُ لِمَنْ يَّشَآءُ اِنَاثًا وَّيَهَبُ لِمَنْ يَّشَآءُ الذُّكُوْرَ ﴿۴۹﴾ اَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَّ اِنَاثًا ۚ وَ يَجْعَلُ مَنْ يَّشَآءُ عَقِيْمًا ؕ اِنَّهٗ عَلِيْمٌ قَدِيْرٌ ﴿۵۰﴾

(Part 25, Sūraĥ Ash-Shūrā, verses 49, 50)

'Allāmaĥ Maulānā Sayyid Muhammad Na'īmuddīn Murādābādī عَلَيْهِ رَحْمَةُ اللّٰهِ الْهَادِى has stated, 'Allah عَزَّوَجَلَّ is Omnipotent and He عَزَّوَجَلَّ distributes His bounties as He عَزَّوَجَلَّ likes. This was the case with the honourable Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام as well. Sayyidunā Lūṭ and Sayyidunā Shu'ayb عَلَيْهِمَا الصَّلٰوةُ وَالسَّلَام had only daughters, no sons.

Sayyidunā Ibrāĥīm Khalīlullāĥ عَلَيْهِ السَّلَام had only sons and no daughters, and the Noble Prophet Muhammad صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم had four sons and four daughters while Sayyidunā Yaḥyā and Sayyidunā ‘Īsā عَلَيْهِمَا الصَّلٰوةُ وَالسَّلَام did not have any children.’ *(Khazāin-ul-‘Irfān, pp. 777; Faizān-e-Sunnat, vol. 1, chapter: Blessings of Ramadan, pp. 886)*

22. Sense of considering sin as sin

Here is a summary of an account given by an Islamic sister from Bāb-ul-Madīnaĥ, Karachi. She has stated: I would neither offer Ṣalāĥ nor observe Islamic veiling. Alas! I did not even have the sense of considering a sin as sin. I was heedless of my afterlife and unaware of the basic knowledge of Islam. Despite having worldly luxuries, I had no peace of heart. I had depression all the time. اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ! I got the peace of heart when I attended the weekly Sunnaĥ-Inspiring Ijtimā’ of Dawat-e-Islami on the invitation of some Islamic sisters. I listened to a Sunnaĥ-Inspiring speech and made ‘Żikr’ which was followed by a heart-rending Du’ā.

Overwhelmed and overcome with remorse, I repented of my sins tearfully. I was now relieved and felt as if a heavy burden had been removed from my heart. اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ! By the blessing of attending the Ijtimā’ I associated myself with the Madanī environment. I am presently busy taking part in the Madanī activities of Dawat-e-Islami.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّد

23. I would get videoed

It is a summary of an account given by an Islamic sister from Bāb-ul-Madīnaĥ, Karachi. Before being associated with the Madanī environment of Dawat-e-Islami, I was fond of listening to songs and

music. I was crazy to get videoed. Whenever I attended a wedding ceremony I would dance there and ask them to video me. My heart was captured by the pleasure of sins. I would neither offer Ṣalāẖ nor observe fast. Fortunately, making individual effort, some Islamic sisters persuaded me to attend the weekly Sunnaẖ-Inspiring Ijtimā' of Dawat-e-Islami for Islamic sisters. By the grace of Allah عَزَّوَجَلَّ and by the blessings of attending the Ijtimā', I repented of all of my sins besides intending to offer the five daily Ṣalāẖ and observe the fast of Ramadan, thus changing my sinful life into a pious life.

اَلْحَمْدُلِلّٰه عَزَّوَجَلَّ! By the blessing of the Madanī environment of Dawat-e-Islami, I have developed the mindset of refraining from all sorts of sins and started filling out the booklet of Madanī In'āmāt performing Fikr-e-Madīnaẖ.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّد

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Glossary

Note: This glossary consists of only an introductory explanation of Islamic terms. For details and thorough understanding, please consult some Sunnī scholar.

'Arafaĥ [عَرَفَہ]: 9th day of Żul-Ḥijjaĥ (last Islamic month)

'Imāmaĥ [عِمامَہ]: A turban according to the Sunnaĥ of the Beloved and Blessed Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم.

'Użr [عُذْر]: An excuse (usually one that is considered valid by Islamic Jurisprudence.)

Du'ā-e-Qunūt [دُعَائے قُنُوت]: A particular supplication recited in the third cycle of Ṣalāt-ul-Witr.

Farḍ [فَرْض]: It is an obligation without performing which one cannot be freed from duty, and if some act is Farḍ in worship, the worship will not be accomplished without performing that act. Not performing a Farḍ deliberately is a grave sin.

Ghusl [غُسْل]: Ritual bath

Ḥalāl [حَلَال]: Lawful (by Sharī'aĥ)

Ḥanafī [حَنَفِی]: One out of four schools of Islamic Jurisprudence

Ḥarām [حَرَام]: It is opposite to Farḍ; committing it deliberately even once is a grave sin.

Imām [اِمَام]: A Muslim who leads others in congregational Ṣalāĥ.

Iqāmat [اِقامَت]**:** A set of fixed words uttered rather loudly just before the commencement of congregational Ṣalāĥ.

Īṣāl-e-Šawāb [اِیْصَالِ ثَوَاب]**:** Īṣāl-e-Šawāb refers to the act of spiritually donating the reward of virtuous deeds to the Muslims. Īṣāl-e-Šawāb may be made to all deceased and living male and female Muslims including even Muslim jinns.

Kanz-ul-Īmān [کَنْزُالْاِیْمَان]**:** Name of the Urdu translation of the Holy Quran by Imām-e-Aĥl-e-Sunnat, Al-Ḥāj, Al-Ḥāfiz, Al-Qārī Imām Aḥmad Razā Khan عَلَیْہِ رَحْمَۃُ الرَّحْمٰن.

Maḥram [مَحْرَم]**:** One with whom marriage is Ḥarām forever.

Makrūĥ [مَکْرُوْہ]**:** Disliked

Makrūĥ Taḥrīmī [مَکْرُوْہ تَحْرِیْمِی]**:** It is in comparison with Wājib; if it occurs in worship, the worship gets defective and the committer of Makrūĥ Taḥrīmī is considered a sinner. Although its gravity is lesser than that of Ḥarām, committing it a few times is a grave sin.

Makrūĥ Tanzīhī [مَکْرُوْہ تَنْزِیْھِی]**:** It is in comparison with Sunan-e-Ghayr Muakkadaĥ. It is an act which Sharī'aĥ dislikes to be committed, although there is no punishment for the one who commits it.

Miswāk [مِسْوَاك]**:** Natural tooth-stick made from a twig of a tree, typically made from peelu, olive or walnut tree.

Muftī [مُفْتِی]**:** An authorized scholar who is expert in Islamic Jurisprudence to answer religious queries.

Mustaḥab [مُسْتَحَب]**:** An act which Sharī'aĥ likes to be performed but its abandonment is not disliked.

Na'at [نَعْت]: Poetic eulogy in praise of the Prophet of Raḥmaĥ, the Intercessor of Ummaĥ, the Owner of Jannaĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Nafl [نَفْل]: Supererogatory act / worship

Qa'daĥ [قَعْدَه]: A unit of Ṣalāĥ in which Muṣallī sits in a particular posture.

Qa'daĥ Akhīraĥ [قَعْدَه اَخِيْرَه]: The final Qa'daĥ of Ṣalāĥ

Qaḍā [قَضَا]: To make up or compensate for any missed worship

Qiblaĥ [قِبْلَه]: The direction which Muslims face during Ṣalāĥ etc.

Rak'at [رَكْعَت]: Unit/cycle of Ṣalāĥ

Ṣadaqaĥ [صَدَقَه]: Charity or alms

Ṣalāt-'Alan-Nabī ﷺ [صَلَاة عَلَى النَّبِي]: Supplication for asking blessings for the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Shar'ī [شَرْعِی]: According to Sharī'aĥ

Sharī'at/Sharī'aĥ [شَرِيْعَة]: Commandments of Allah عَزَّوَجَلَّ and His Noble Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Ṣubḥ-e-Ṣādiq [صُبْح صَادِق]: The true dawn

Sunnat-ul-Muakkadaĥ [سُنَّةُ الْمُؤَكَّدَه]: An act which the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم practiced continually but at times, also forsook it to show permissibility of its abandonment.

Sūraĥ [سُوْرَة]: A chapter of the Holy Quran

Sutraĥ [سُتْرَہ]**:** A barrier placed in front of the Ṣalāĥ-offering person so that others may pass across the front of him without committing sin.

Ummaĥ [اُمَّة]**:** Believers of the Holy Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم as a whole

Wājib [وَاجِب]**:** It is an obligation without performing which one will not be freed from obligation and if a Wājib act is missed in worship, that worship will be considered defective. However, the worship will be considered performed. Not performing a Wājib once deliberately is a minor sin and leaving it a few times is a grave sin.

Witr [وِتْر]**:** Wājib Ṣalāĥ comprising three cycles offered with Ṣalāt-ul-'Ishā

Żikr [ذِکْر]**:** The remembrance of Allah عَزَّوَجَلَّ

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اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

BLOSSOMING OF SUNNAH

By the grace of Allah عَزَّوَجَلَّ, Sunnahs are abundantly learnt and taught in the Madani environment of Dawat-e-Islami, a global and non-political movement for the preaching of Quran and Sunnah. It is a Madani request that you spend the whole night in the weekly Sunnah-Inspiring Ijtima', taking place after Salat-ul-Maghrib every Thursday in your city, for the pleasure of Allah عَزَّوَجَلَّ with good intentions. With the intention of gaining reward, make it a part of your routine to travel in Sunnah-Inspiring Madani Qafilahs with the devotees of Rasul, to fill out the Madani In'amat booklet every day practicing Fikr-e-Madinah and to submit it to the relevant responsible Islamic brother of your locality within the first ten days of every Islamic month. Through the blessings of this, you will develop a mindset and a yearning to adopt Sunnahs, to have hatred for sins and to protect your faith, اِنْ شَآءَ اللّٰه عَزَّوَجَلَّ.

Every Islamic brother should develop the Madani mindset that **'I must strive to reform myself and people of the entire world,** اِنْ شَآءَ اللّٰه عَزَّوَجَلَّ.'

In order to reform ourselves, we must act upon Madani In'amat and to strive to reform people of the entire world we must travel with Madani Qafilahs, اِنْ شَآءَ اللّٰه عَزَّوَجَلَّ.

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