of "running water" will not apply, despite any great quantity of water it may have.

This means that the open surface of the water, or if it is covered, the surface that is not in contact with anything, is to be taken into account while comparing with the quantity of water specified by *Sharee'ah*. This amount of water should, however, not be less than the measurement set up by *Sharee'ah*.

Other Rules About the Well

Q. What is the ruling for the excreta of birds like sparrows, pigeons, etc., falling into the well?

A. The falling of excreta of pigeons or birds or one of two pieces of the excreta of goat, sheep or camel do not make a well *nijs*.

Q. What about the well if a *kaafir* dives into the well to find a bucket?

A. If a *kaafir* takes a bath and puts on *taahir* clothes before he dives into the well, the well will remain clean. If he went into the well without bathing and wearing his usual clothes, the whole water of the well will be taken out because the *kaafir*'s body and clothes usually are *nijs*.

Q. If there is no particular bucket for the well and water is taken out by all kinds of buckets, big and small, what bucket should be used for taking out the water of such a well to make it *taahir*?

A. In such a case, the middle-sized bucket will be preferred. Middle-sized means a bucket which can easily hold 3½ *seer* (about 7 lbs.) of water.

(The sections above are all dealing with additional information regarding subjects in Parts 1 and 2. From here on, new rules will be explained.)

Description of *Tayammum*

Q. What is *Ta-yam-mum*?

A. To clean *najaasat hukmi* using *t̲aahir* (clean) clay or earth or the like is called *Tayammum.*

Q. When is *tayammum* valid?

A. When water is not available or when the use of water is injurious to health.

Q. What is meant by water being "not available"?

A. When water is at least a mile away or there is fear of enemy if one goes to find water. For example, a well is nearby the house but to go there may result in your getting killed by an enemy or a dangerous snake or a man-eating animal. Or if there is so little water that if used for *wud̲uu'* it will cause trouble of thirst. Or the well is there but no bucket nor rope. Or if a person is alone and is helpless to get water which is present nearby: all these conditions mean that water is "not available."

Q. When should the danger to health be considered?

A. When it is known by one's own experience or when an experienced physician tells that the use of water will be injurious for the health, then *tayammum* is allowed.

Q. What is meant by water being at least a mile away?

A. When a man is at a place where there is no water but is told or he himself knows that water is available at a mile's distance, it will be necessary for him to go get the water and do *wud̲uu'*.

But if there is no one to tell and there is no trace of water or is believed that it is a mile or more away, it is not necessary to get water. *Tayammum* is allowed in such a case.

Q. How many things are *fard* in *tayammum*?

A. Three:

- Niyyat;
- To strike both hands on the earth and rub them on the face;
- To strike both hands on the earth and rub both forearms including the elbows.

Q. Explain how to do *tayammum*.

A. First, there should be the *niyyah* (I am doing *tayammum* to remove *najaasat* for performing prayers).

Second, rub both hands on *taahir* earth and blow of the excessive dust. Then rub both the hands on the face in such a way that no part of it is left out. Even a hair-breadth of unrubbed space will not complete *tayammum.*

Third, rub again both the hands on the earth. Blow off the dust. First put the four fingers of the left hand under the finger tips of the right hand and pull them up to the elbow. In this way, pull over the inner part of the right hand, from the elbow to the fingers. Pass the inner side of the left thumb over the upper side of the right thumb. Then pass the right hand on the left in the same way.

Then do *khilaal* of the fingers. If one is wearing a ring, it is necessary to remove it or at least revolve it. It is *sunnah* to do *khilaal* of the beard also.

Q. Is *tayammum* allowed for *wuduu'* and *ghusl* both or for *wuduu'* only?

A. *Tayammum* is allowed for both.

Q. On what things is *tayammum* allowed?

A. *Tayammum* is allowed on clean, pure earth or sand, stone or lime-stone, baked earthen pots which are not glazed, baked or unbaked bricks, walls of mud, stone or lime-stone or yellow clay. *Tayammum* on clean dust is also allowed.

Q. On what things is *tayammum* not allowed?

A *Tayammum* is not allowed on wood, metals, glass, wheat, barley or other foodgrains, cloth and ashes. *Tayammum* is not allowed on things which may melt or burn to ashes if put in a fire.

Q. Is *tayammum* allowed if there is no dust on the walls made of stone, bricks or lime?

A. Things on which *tayammum* is allowed need not be covered with dust. If there is a pot of stone, or clay, or a brick, it can be used for *tayammum* even if it has been washed.

Q. Can *tayammum* be done with the dust that collects over the things on which *tayammum* is otherwise not allowed?

A. Yes, if the dust is in such a quantity that when struck by hand it flies up, or rubbing by hand leaves a mark in the dust, then *tayammum* is allowed with it.

Q. Is one allowed to say prayers by *tayammum* done for touching or reading the Holy Qur'aan or for entering a mosque or saying *adhaan* or replying to *salaam*?

A. No, it is not allowed.[2]

Q. By *tayammum* done for *namaaz janaazah* (funeral prayer) or *sajdah tilaawat* (prostration necessitated by reciting or hearing certain *aayaat* of the Qur'aan) can prayers be said?

A. Yes, it is allowed.

Q. What if *tayammum* is done when the water is not available but one finds water after one has said prayers?

A. Prayers said already are all right. It will not be repeated whether the water was found at the time of prayers or afterwards.

[2] The *niyyah* for *Tayammum* is *farḍ*.

Q. What breaks *tayammum*?

A. Things which break *wudu'* also break *tayammum*. Also *tayammum* for bathing breaks only after *hadath-e-akbar*.

Tayammum breaks when water is found. *Tayammum* done due to a disease ends when one recovers.

Q. Does *tayammum* for one prayer hold good for prayers at another time?

A. One can say any number of prayers by one *tayammum* as long as it does not break. So *tayammum* done for *fard* prayers will hold good for *nafl*, for reading the Qur'aan, for *namaaz janaazah*, *sajdah tilaawat* and for all other kinds of prayers.

Q. What is the duration of *tayammum*?

A. As long as water is not available or the helplessness continues. This can last for years.

Types of Rulings

Q. What is *fard*, *waajib*, *sunnah* and *nafl* and what is the difference between them?

A. *Fard* means compulsory beyond any argument. Anyone who denies a *fard* is a *kaafir*. And one who leaves a *fard* without excuse is a *faasiq* and is punishable.

Waajib comes second to *fard*. One who denies *waajib* is not a *kaafir* but if he leaves it without excuse, he is *faasiq* and deserves punishment.

Sunnah is an act which the Prophet (ﷺ) did and his Companions followed and commanded.

Nafl is an act commanded by *Sharee'ah*. It brings reward if done but no punishment if not done. It is also called *mustahab*, *mandoob* or *tatawwu'*.

Q. How many types of *farḍ* are there?

A. Two types: *Farḍ ‘Ayn* and *Farḍ Kifaayah*.

Farḍ ‘ayn is compulsory on every individual Muslim. One who leaves it is *faasiq* and will be punished.

Farḍ kifaayah is such an act which can be performed by a few persons and it satisfies the obligation of the entire group or community. It will be a sin of all the people if nobody does it at all.

Q. How many types of *sunan* (pl. of *sunnah*) are there?

A. Two: *Sunnat Mu’akkadah* and *Sunnat Ghayr Mu’akkadah*.

Sunnat mu’akkadah is an act which has been constantly performed by the Prophet (ﷺ) or he has ordered the Muslims to do it and it was done ever since and was never left without an excuse. It is sinful to abandon a *sunnah*. It is very sinful to make a habit of leaving such a *sunnah*.

Sunnat ghayr mu’akkadah is the one which was often done by the Prophet (ﷺ) but was left sometimes without any excuse. This *sunnat* is more rewarding than something which is *mustaḥab* but there is no sin if it is left. These are also called *Sunan-e-Zawaa-id*.

Q. What is meant by *ḥaraam, makrooh taḥreemi* and *makrooh tanzeehi*?

A. *Ḥaraam* is that which is illegal, forbidden and absolutely proven to be so by *daleel-e-qaṭ’i* (undeniable argument, for example the Qur’aan). One who does such a thing is *faasiq* and deserves punishment and one who does not consider a *ḥaraam* thing as being *ḥaraam* is a *kaafir*.

Makrooh taḥreemi is next to *ḥaraam*. It is forbidden and proved to be so by *daleel-e-ẓanni* but one who does not accept it as such is not a *kaafir* but is very sinful.

Makrooh tanzeehi is an act which brings Allah's blessings if it is avoided. If done, it is bad but not punishable.

Q. What is *mubaah*?

A. *Mubaah* is an act, the doing of which brings neither any blessing nor punishment.

Second Condition of *Salaah*: *Taahir* Clothes

Q. What is meant by *taahir* clothes?

A. Clothes on the body of the person saying *salaah*, like shirt, pant, pajama, cap, coat, gown, etc., must be clean. It is a condition for the prayer that these clothes should not have more than one *dirham* (coin-size) of *najaasat ghaleeza*. Also, *najaasat khafeefah* should not exceed the one-fourth portion of the garment.

If *najaasat ghaleeza* is less than the size of one *dirham* on the clothes, or *najaasat khafeefah* covers less than one-fourth portion of the garment, prayers can be said.

Q. If a part of a long headdress is *nijs* and a person leaves this part hanging and wears the half portion from the other end, will *salaah* be acceptable?

A. It is necessary that the clothing which a *namaazi* wears and which moves with his movement should be *taahir*. When a *namaazi* moves, the headdress also moves, hence the prayer in this case will not be allowed.

Third Condition of *Salaah*: *Taahir* Place

Q. What is meant by a *taahir* place?

A. The places where the person performing prayer puts his feet, where he puts down his knees and hands and where he does *sajdah* must all be clean.

Q. What if the other side of a thing on which *salaah* is being said is *nijs*?

A. If *salaah* is being said on a wooden plank, stone slab or bricks or on any other thing as hard and thick, then it does not matter if the under side of it is *nijs* (dirty). But if prayer is said on a thin cloth having *najaasat* on the other side, it will not be permissible.

Q. What if the cloth is double-folded and the upper part is *taahir* and the lower part is *nijs*?

A. Prayer is allowed if the folds are not sewn together and the upper part is so thick that the *najaasat* or smell from the under part is not noticeable. If the folds are sewn together, as a precaution it is better not to say prayer on it.

Q. What is the ruling if one says *salaah* on a cloth spread on a ground or floor which is *nijs*?

A. The prayer is allowed if the smell or color of the *najaasat* underneath does not come on the upper part of the cloth.

Q. Will *namaaz* be all right if the place where *namaaz* is said is clean but bad smell comes from the dirt nearby?

A. *Namaaz* will be all right. But it will be better not to say prayers in such a place.

Fourth Condition of *Salaah*: *Satar*

Q. What is meant by *satar*?

A. *Satar* means the parts of the body which a Muslim must keep covered and hidden. A man must hide his body from the navel to the knees. This is *fard* during prayers and outside of prayers also. A woman must hide all parts of her body except her face, palms and feet. This is *fard* as well, though it is not necessary for a woman to hide her face during prayers. Women are not allowed to appear without veils in front of strangers, non-relatives, etc.

Q. What is the order if some part of the *satar* is uncovered unintentionally?

A. If ¼ (one-quarter) of the part is uncovered and remains uncovered as long as one can say *subhaana rabbiyal-'azeem* three times, then the prayer will break. If the part is covered as soon as it is uncovered, prayer will be acceptable.

Q. What is the ruling if one is naked and says prayer in the darkness?

A. Having clothes in possession, if one says prayers without covering the *satar,* it will not be acceptable whether it is said in the dark or the light.

Q. What if one uncovers ¼ (one-quarter) of his private parts knowlingly?

A. Prayer will break at once if it is done intentionally.

Q. What about the one who has no clothes at all?

A. If one has no clothes, he should hide his body by any other thing, e.g. leaves, rags, etc. And if nothing is at hand to hide the *satar*, then one can say *namaaz* in such condition. But in such a case, it is better to say the prayer sitting down and do *rukuu'* and *sajdah* only by gestures.

Fifth Condition of *Salaah*: Correct Time

Q. What is meant by the condition of time for saying the prayer?

A. The condition is that a particular prayer should be said at the time fixed for it. If it is said before, the prayer will not be acceptable. If said after the time passes, the prayer will not be called *adaa* (performed on time) but will be called *qadaa* (missed).

Q. How many times during the day does a Muslim have to say *fard namaaz*?

A. A Muslim is bound to observe prayers five times during the day.

Q. Please tell us about the timings of *salaatul-Fajr*.

A. About one and a half hours before the sunrise there appears a kind of whiteness at the edge of the eastern sky. This whiteness arises from the horizon towards the sky like a column. This is called *subh kaadhib* (false dawn). This whiteness fades after some time. Then comes another whiteness which rises from the east, spreads towards the right and left through the edge of the eastern sky and not in a column. This is called *subh saadiq* (true dawn). With *subh saadiq*, the time for *Fajr* begins and remains till just before the sunrise. *Fajr* time ends with the rise of the sun.

Q. What is the *mustahab* (preferred) time for *Fajr*?

A. When the light of the dawn spreads and there is ample time to say the prayer twice, in case some mistake is made in the first instance, according to *sunnah*, comfortably and without haste: to say the prayer at such time is best.

Q. Explain the timings of *namaaz-e-Zuhr*.

A. The time for *Zuhr* begins as the sun crosses the meridian or just after the noon-time. The time for *Zuhr* passes when the

shadows of objects become two times larger as compared with their original size.[3]

Q. What is the *mustahab* time for *Zuhr*?

A. It is *mustahab* to say *Zuhr* prayers a little delayed in the summer so that the heat is lessened from the mid-day, and in the winter the beginning time is preferable.

Q. Tell about the time for *'Asr*.

A. *'Asr* time begins as the shadows become double the length of the objects (plus the size of the shadow at noon-time) and the time for *Zuhr* ends. This lasts until the sunset. But to say the *'Asr* prayer when the sun has gone down much and the sunlight has become weak and pale is *makrooh*. *'Asr* prayers should be observed before this happens.

Q. What is the time for *Maghrib* prayers?

A. The time for *Maghrib* prayers begins with sunset and lasts till the fading of twilight.

Q. What is twilight?

A. The redness which remains in the west after sunset is called *shafaq ahmar* or red twilight. Whiteness takes its place as the red light fades; this is called *shafaq abyad* (white twilight). This also disappears and the sky darkens into one color. The time for *Maghrib* prayers remains till the fading of *shafaq abyad*.

Q. What is the *mustahab* time for *Maghrib*?

A. The beginning time is preferable. To delay the prayer with no excuse is *makrooh*.

[3] Excluding the length of the shadow at noon.

Q. What is the timing for *'Ishaa* prayers?

A. The time for *'Ishaa* comes after the fading of *shafaq abyad* and lasts till just before *subh saadiq* (true dawn).

Q. What is the *mustahab* time for *'Ishaa* prayers?

A. Within the first third of the night it is preferable. Then, till midnight it is *mubaah* and after that it is *makrooh*.

Q. What is the time for *witr* prayers?

A. The time of *'Ishaa* prayers is also the time for *Witr* but it is not allowed before the *'Ishaa* prayers. This means that the time for *Witr* comes after the *'Ishaa* prayers.

Q. What is the *mustahab* time for *Witr*?

A. If one is sure that he will be able to get up in the last part of the night then it is preferable for him to say *Witr* prayers then. If he is not sure of getting up, it is better to say *Witr* prayers, after *'Ishaa*, before going to bed.

Sixth Condition of *Salaah*: Facing the *Qiblah*

Q. What is *Istiqbaal-e-Qiblah*?

A. The act of facing towards the *qiblah* is called *Istiqbaal-e-Qiblah.*

Q. What is meant by its being a condition for the prayer?

A. It is necessary to face the *Qiblah* when performing prayers.

Q. What is the *Qiblah* of the Muslims?

A. The Muslims' *Qiblah* is the *Ka'bah.* It is a small, square, single-storeyed room situated in Masjid-al-Haraam in the city of Makkah, Arabia. The *Ka'bah* is also called *Ka'batullaah*

(the *Ka'bah* of Allah), *Baytullaah* (the House of Allah) or *Baitul-haraam* (the Sacred House).

Q. In which direction is the *Qiblah*?

A. This depends on which land you are in. It is in the west of India, Burma and countries near them because they lie in the east of Makkah. In other countries and places the *Qiblah* is towards the east.

Q. What if a sick person is not facing the *Qiblah* and has no strength to move?

A. Another person may help him face the *Qiblah* only if it does not pain the sick person. If no one is present to help, or if it causes great pain, then he can perform prayer facing the direction in which he is lying.

Seventh Condition of *Salaah*: *Niyyah*

Q. What is *niyyah*?

A. *Niyyah* is to intend something heartily.

Q. What should be the will in *niyyah* for the prayer?

A. It is necessary to name the *namaaz* which one wants to say. For example, if one wants to say *Fajr Fard* prayers, he should intend that he is performing *Fajr Fard* prayers of today, (or if he is saying *qadaa* prayers of some previous day, his intention will be that he is saying *qadaa fajr fard* prayers of such and such day.) If one is saying prayers behind an *imaam*, it is necessary to intend that he is saying prayers behind the *imaam*. Most important thing is that one should have a clear idea of what he or she is doing.

Q. What about expressing the *niyyah* in words?

A. It is *mustahab*. If one does not express his intention in words, there is no harm but it is better to do it verbally.

Q. What is the *niyyah* for *nafl* prayers?

A. To say "I am saying *nafl salaah*," is enough- just this type of intention to say *sunnah* or *taraaweeh* prayers is also enough.

Adhaan

Q. What is the meaning of *Adhaan*?

A. *Adhaan* literally means to call. In *Sharee'ah*, *Adhaan* means to call for the prayers in particular wordings. (The wordings for *Adhaan* have been dealt with in Part 1.)

Q. Is *Adhaan* a *fard* or *sunnah*?

A. It is *sunnah*, but as it reveals a special glory of Islam, much stress is laid on it.

Q. For which prayers is *Adhaan sunnah*?

A. Only for the five *fard* prayers and for the Friday prayers is *Adhaan* a *sunnah* and *Adhaan* is not required for any other prayer.

Q. At what time should *Adhaan* be given?

A. A little before every *fard* prayer, *Adhaan* should be given. If it was given before the actual time of the prayer then it must be given again when the correct time enters.

Q. What is the *mustahab* method of delivering the *Adhaan*?

A. There are seven *mustahab* things in *Adhaan*:

- To face the *Qiblah.*
- Not to make haste in saying *Adhaan* and to say it slowly and clearly.
- To put both index fingers in the ears.
- To call *Adhaan* from a high place.

- To say *Adhaan* in a loud voice.
- To turn the face right when saying *"Hayya 'alas-salaah"* and to the left when saying *"Hayya 'alal-falaah"*.
- To say *"As-salaatu khayrum-minan-nawm"* two times after the *"Hayya 'alal-falaah"* in the *Adhaan* for *Fajr*.

Q. What is *Iqaamah*?

A. *Iqaamah* is to repeat the wordings of *Adhaan* just before beginning the *fard* prayers. But in *Iqaamah*, the words *"Qad qaamatis-salaah"* are added, two times, after *"Hayya 'alal-falaah"*.

Q. How is it to say *Iqaamah*?

A. *Iqaamah* is *sunnah* for *fard* prayers but for other prayers it is not required.

Q. Are *Adhaan* and *Iqaamah* a *sunnah* for men and women both?

A. No. They are *sunnah* only for men.[4]

Q. How is it to say *Iqaamah* and *Adhaan* without *wuduu'*?

A. Saying *Adhaan* without *wuduu'* is allowed but it is bad to make a habit of it. *Iqaamah* without *wuduu'* is *makrooh*.

Q. If one says his *fard* prayers at home, should he say *Adhaan* and *Iqaamah* also?

A. *Adhaan* and *Iqaamah* in the neighboring masjid will be enough, but it is better to say them at home also.

Q. Should a traveller say *Adhaan* and *Iqaamah* during his journey?

A. Yes. Both *Adhaan* and *Iqaamah* should be said when one is at a lonely place. It will not matter if one says only *Iqaamah* and not *Adhaan* but it is *makrooh* to leave both of them.

[4] They are *makrooh* for women.

Q. Is it allowed if one person says *Adhaan* and another says *Iqaamah*?

A. If one who said *Adhaan* is not present or if he is there and he does not mind it, then another person may say *Iqaamah*. If the person who said *Adhaan* minds it, then it is *makrooh* for any other person to say *Iqaamah*.

Q. How much time should be allowed to pass to say *Iqaamah* after the *Adhaan*?

A. In all prayers except *Maghrib*, one should wait after the *Adhaan* until the people who are eating or are in the bath finish up and can join the prayers. Then *Iqaamah* should be said. In *Maghrib* prayers, after giving *Adhaan* the *Iqaamah* should be said after the lapse of time equal to the reciting of three *aayaat* only.

Q. What is the *Ijaabat* (answer) for *Adhaan* and *Iqaamah* and what is the ruling on that?

A. *Ijaabah* for both *Adhaan* and *Iqaamah* is *mustahab*. *Ijaabah* means that the hearers should repeat the wordings as the *Mu'adh-dhin* or *Mukabbir* says. But after hearing the sentences *"Hayya 'alal…"*, one should say:

﴿ لاَ حَوْلَ وَ لاَ قُوَّةَ اِلاَّ بِاللّٰهِ ﴾

There is no power and no strength, except with Allah.

And in *Fajr* prayers, after hearing *"as-salaatu khayrum minan-nawm"* say:

﴿ صَدَقْتَ وَ بَرَرْتَ ﴾

You have spoken the truth and spoken well.

After hearing *"Qad qaamatis-salaah"* during the *takbeer* (*iqaamah*) say:

﴿ أَقَامَهَا اللّٰهُ وَ أَدَامَهَا ﴾

May Allah establish it and keep it forever.

Q. What prayer should be read after the completion of the *Adhaan*?

A. After *Adhaan* this *du'aa* (supplication) should be said:

﴿ اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّآمَّةِ وَ الصَّلٰوةِ الْقَآئِمَةِ

اٰتِ مُحَمَّدَانِ الْوَسِيْلَةَ وَ الْفَضِيْلَةَ وَ الدَّرَجَةَ الرَّفِيْعَةَ

وَ ابْعَثْهُ مَقَامًا مَّحْمُوْدَانِ الَّذِىْ وَعَدْتَّهٗ وَ ارْزُقْنَا شَفَاعَتَهٗ

يَوْمَ الْقِيَامَةِ اِنَّكَ لاَ تُخْلِفُ الْمِيْعَادَ ﴾

Oh Allah! Lord of this perfect call, and of the prayer to be offered presently. Grant to Muhammad the way of approach unto You, and also eminence and high position, and raise him to the glorious position which You have promised him, and give us his intercession on the Day of Judgment. And You do not go back on Your promise.

Arkaan of *Salaah*

Q. What are the *arkaan* of *salaah*?

A. Things which are *fard* while in prayer are called *arkaan*. *Arkaan* is plural of *rukn* which means a pillar, a support, or a thing which is compulsory.

Q. How many things are *fard* in *namaaz*?

(Things that are *fard* to observe before saying *namaaz* are called *Sharaa'it-e-namaaz*: we have discussed the seven of them above. Things that are *fard* to observe during performance of the prayer are called *Arkaan-e-namaaz*.)

A. Six things are *fard* in prayer:

- *Takbeer Tahreemah*.
- *Qiyaam* or standing up.
- *Qiraa'ah* or recitation of the Qur'aan.
- *Rukuu'*.
- *Sujood*.
- *Qa'dah aakhirah* or the sitting at the end of the prayer.

The *takbeer tahreemah* is actually a condition of beginning the prayer, not a *rukn*.

Q. If *takbeer tahreemah* is a condition of the prayer, why was it not dealt with when the previous seven conditions were being discussed?

A. As there is no interval between *takbeer tahreemah* and the other *arkaan* of the prayer, and the prayer begins with it, it is more appropriate to discuss *takbeer tahreemah* with the *arkaan* of *salaah*.

Takbeer Tahreemah

Q. What is meant by *takbeer tahreemah*?

A. To begin the prayer, after making the *niyyah*, one says *"Allaahu akbar"*. After saying this *takbeer*, the prayer begins and all those actions which do not pertain to the *namaaz* become *haraam*. This is why it is called *takbeer tahreemah*.

Q. Can one say the *takbeer tahreemah* of a *fard* prayer while bowing?

A. This is not allowed because standing upright while saying *takbeer tahreemah*, in *fard* or *waajib* prayer, is compulsory unless there is an excuse not to do so.

First *Rukn* of Prayer: *Qiyaam*

Q. What is meant by *Qiyaam*?

A. *Qiyaam* means standing up and standing so that the hands do not reach down to the knees.

Q. For which *namaaz* and for how long is the *Qiyaam* a *fard*?

A. In *fard* and *waajib* prayers, it is necessary to stand up long enough to read the Qur'aanic verses necessary for the prayer.

Q. What if one has no strength to do *Qiyaam*?

A. One can say *fard* or *waajib* prayers sitting if there is some strong excuse. For example, one has disease, injury or fear of an enemy.

Q. What is the ruling for *Qiyaam* in *nafl* prayer?

A. *Qiyaam* is not *fard* in *nafl*. One is allowed to say *nafl* while sitting even without an excuse. But one gets only half blessings if one says *nafl* while sitting without an excuse.

Second *Rukn* of Prayer: *Qiraa'ah*

Q. What is meant by *Qiraa'ah*?

A. *Qiraa'ah* means recitation. Here it means recitation of the Qur'aan.

Q. How much *Qiraa'ah* of the Qur'aan is necessary in prayer?

A. Reciting at least one *aayah* is *fard*, saying *Surah Faatihah* is *waajib* and reciting a *surah* or one long *aayah* or three shorter *aayaat* in addition to *Surah Faatihah* in the first two *rak'aat* of *fard* and in all *rak'aat* of *witr*, *sunnah* and *nafl* is *waajib* also.

Q. Is *Surah Faatihah waajib* in all *rak'aat* of every *namaaz*?

A. With the exception of the third and fourth *rak'aat* of *fard namaaz*, reading *Surah Faatihah* is *waajib* in all *rak'aat* of every prayer whether it be *fard*, *waajib*, *sunnah* or *nafl*.

Q. What if one does not remember even one *aayah* (verse of Qur'aan)?

A. Then one may read *"Subhaanallaah"* or *"Al-hamdu lillaah"* in place of *Qira'ah*. It is *fard* to learn by heart some *aayaat* of the Qur'aan as soon as possible. To learn by heart as much of the Qur'aan as is necessary for *fard namaaz* is *fard*; and for *waajib*, to its extent, it is *waajib* and if one does not learn it, he will be most sinful.

Q. In which *salaah* should the *Qira'ah* be read aloud?

A. It is *waajib* for the *imaam* to say it aloud in the first two *rak'aat* of *Maghrib*, *'Ishaa* and *Fajr* prayers, the Friday prayer and the two *'Eid* prayers. In the month of *Ramadaan*, the *Qira'ah* should be read aloud in the *witr* and *taraaweeh* prayers by the *imaam* also.

Q. In which prayers should the recitation be done in a low voice?

A. The *imaam* and *munfarid* should recite it in a low voice for the *Zuhr* and *'Asr* prayers and the *munfarid* should recite so in *witr* prayers.

Q. How loud the recitation should be recited?

A. The lowest degree of "reading aloud" is that the voice reaches the ear of the person standing next to him and the lowest degree of "reading low" is that in which the voice of the person is audible to himself.

Q. What do we call the *namaaz* in which recitation is done loudly?

A. These are called *Jahri Namaaz. Jahr* means "reading aloud."

Q. What do we call the prayers in which *Qira'ah* is done in a low voice?

A. These are called *Sirri Namaaz*. *Sirr* means "secret" (not open), hence to say in a low voice.

Q. If one does not say the words by tongue but only thinks of them in mind, will it be proper?

A. Merely thinking of the recitation in the mind does not complete the *salaah*. The words should be said with the lips.

Third and Fourth *Rukn* of Prayer: *Rukuu'* and *Sajdah*

Q. What is the least extent of *Rukuu'*?

A. The least extent is bowing so much that the hands touch the knees.

Q. What is the *sunnat* method of *rukuu'*?

A. Bowing so much that the head and the waist come to the same level. The hands be away from the ribs and knees held firmly by the hands.

Q. How to perform *rukuu'* if a person is already bent down by age or is a hunchback?

A. He should perform the *rukuu'* by the motion of his head. That is, such a person's *rukuu'* will be complete if he only bends his head a little.

Q. What is meant by *sajdah* or *sujood*?

A. To rest one's forehead on the ground to express humility and respect is called *sajdah*.

Q. Will *sajdah* be complete if one rests only the nose or forehead?

A. It is allowed if there is an excuse. If one does *sajdah* by touching only the forehead to the ground without any excuse, such *sajdah* will be *makrooh*. If one does *sajdah* by resting his nose only, such *sajdah* will not be complete.

Q. What to do if there are wounds both over the forehead and nose?

A. For such a person, it is enough to do *sajdah* by the motion of the head only.

Q. In every *rak'ah* is one *sajdah fard* or two?

A. Both of the *sajdah*s are *fard*.

Q. How long to wait after the first *sajdah* to perform the second *sajdah*?

A. Just gain the posture of sitting after the first *sajdah* and then perform the second one.

Q. Will *sajdah* be allowed if a person does *sajdah* on the back of a person in front of him, due to lack of space in *'Eid*, Friday, or any other such big prayer gatherings?

A. It is allowed.

Fifth *Rukn* of Prayer: *Qa'dah al-Aakhirah*

Q. Sitting how long in *Qa'dah-e-Aakhirah* (final sitting) is *farḍ*?

A. Sitting up to the last words of *at-Tahiyyahaat*: that is, up to *"…'abduhu wa rasooluh"*, is *farḍ*.

Q. In which prayers is *Qa'dah-e-Aakhirah* a *farḍ*?

A. In all types of prayers- *farḍ*, *waajib*, *sunnat* and *nafl*.

Waajibaat-e-Namaaz

Q. What is meant by *Waajibaat-e-Namaaz* or *Waajibaatuṣ-Ṣalaah*?

A. *Waajibaat* are those things that are necessary to complete the prayers. If one misses any of them unknowingly, this mistake can be compensated for by doing *Sajdah Saḥw* (*sajdah* done for accidental mistakes). If one does not do *Sajdah Saḥw* or if one intentionally misses one of these things, it is *waajib* to say the entire prayer all over again.

Q. How many *waajibaat* are in a *namaaz*?

A. These are fourteen:

- Fixing the first two *rak'aat* of the *farḍ ṣalaah* for *qira'ah*.
- Reading *Surah Faatihah* in all the *rak'aat* of every prayer (except in the third and fourth *rak'aat* of a *farḍ* prayer.)
- To recite a *Surah* or a long *aayah* or three shorter *aayaat* after *Surah Faatihah* in the first two *rak'aat* of *farḍ ṣalaah* and in all the *rak'aat* of *waajib*, *sunnah* and *nafl* prayers.

- To read the *Surah Faatihah* before any other *surah* or *aayah*.
- To maintain the order of *Qira'ah, rukuu', sujood*, etc.
- *Qawmah* or standing up straight after *rukuu'*.
- *Jalsah* or sitting between the two *sajdah*s.
- Performing *ta'deeli arkaan*, that is *rukuu', sajdah*, etc. patiently and serenely.
- *Qa'dah-e-Oolaa* or sitting to the extent of saying *Tashahhud* after two *rak'aat* in a prayer of three or four *rak'aat*.
- To read *Tashahhud* in both *Qa'dah*s.
- For the *imaam* to real *Qira'ah* aloud in *Fajr, Maghrib, 'Ishaa, Jumu'ah* (Friday prayer), *'Eid*, and the *Taraaweeh* prayers during *Ramadaan*. The *imaam* should say *Zuhr* and *'Asr* in a low voice.
- To disperse **after** *salaam* of the prayer.
- To say *takbeer* for *Qunoot* in *Witr* prayers and to read *Du'aa-e-Qunoot*.
- To say the additional *takbeeraat* in the *'Eid* prayers.

The *Sunnat* in *Salaah*

Q. What is *sunnat* in prayer?

A. Things which have been proved to be performed during prayer by the Prophet (ﷺ) but not so much stress has been laid upon them as is laid on things that are *fard* and *waajib*: those things are called the *sunnat*. If anyone of these things is missed unknowingly, it does not break the prayer nor is *Sajdah Sahw* a *waajib* in such case. If these things are intentionally missed, then the prayer is not invalidated nor is *Sajdah Sahw* necessary but it brings condemnation to the one who does so.

Q. How many *sunnat*s are there is *salaah*?

A. There are 21 *sunnat*s in prayer:

- To raise hands up to the ears before *takbeer tahreemah*.

- While raising hands for *takbeer*, to keep the fingers of both the hands raised and facing towards the *Qiblah*.
- Not to bend the head while saying the *takbeer*.
- Saying *takbeer tahreemah* and other *takbeer*s aloud by the *imaam*.
- To fold the right hand on the left hand below the navel.
- Saying *thanaa'*.
- To recite *ta'awwudh*.
- To recite the complete *bismillaah*.
- To recite only *Surah Faatihah* in the third and fourth *rak'aat* of a *fard* prayer.
- To say *Aameen*.
- To recite *thanaa'*, *ta'awwudh*, and *"Aameen"* in a low voice.
- To recite as much *Qira'ah* as is the *sunnah* for each prayer.
- To say *tasbeeh* three times each in *rukuu'* and *sajdah*.
- To keep the waist and head at the same level while holding the knees with the fingers of both the hands in *rukuu'*.
- Saying by the *imaam*: *"Sami'allaahu liman hamidahu"* in *qawmah* followed by *"Rabbanaa lakal hamd"* by the *muqtadi*. The *munfarid* should say *tasmi'ah* and *tahmeed* both.
- While going into *sajdah*, to first put the knees, then the hands, then the forehead on the ground.
- In *Qa'dah* or *Jalsah*, lying the left foot on the ground horizontally and sitting upon it and putting the right foot vertically so that its toes are towards *Qiblah* and putting both the hands on thighs.
- To point out by the right hand's index finger as one says *"Ash-hadu a(n)l-laa ilaaha"* in *tashahhud*.
- To recite *darood shareef* in *qa'dah-i-aakhirah* after *tashahhud*.
- To read *du'aa* after *darood shareef*.
- To turn the face for *salaam*, first towards the right and then to the left.

Mustahabbaat of *Salaah*

Q. How many things are *mustahab* in prayer?

A. Five things are preferable in prayer:

- To pull the palms out of the sleeves while saying *takbeer tahreemah*.
- Saying *tasbeeh* more than three times in *rukuu'* and *sajdah* by the *munfarid*.
- To keep the eyes towards the place for *sajdah* while in *Qiyaam*; to keep them towards the back of the feet in *rukuu'*; towards the lap in *qa'dah* and *jalsah*; and at the shoulders while turning the face for *salaam*.
- To try best not to cough.
- To keep the mouth shut in yawning, but if it is opened, to cover it by the upper portion of the right hand in *Qiyaam* and by the left hand in all other postures.

Method of Saying *Namaaz*

When you intend to say *namaaz*, first clean your body of *hadath-e-akbar, asghar* and from all visible uncleanliness. Put on neat clothes and stand at a clean place facing towards the *Qiblah*. When you stand up, your feet should be apart about the width of four fingers put together.

Then say the *niyyah* of the prayer you want to say. For instance, "I intend to pray four *rak'aat fard* of *Fajr* for Allah, facing the *Ka'bah*." It is better to say this to oneself as well as having it in his mind.

Then raise your both hands up to the lobes of your ears. Your palms should face the *Qiblah* and thumbs should be near the ear-lobes. Fingers should be open and separate from each other.

Then say *"Allaahu akbar"* and fold hands below the navel. The right palm should be on the back of the left palm. Hold round the wrist bones by your thumb and little finger; the rest of the three fingers should be stretched on the wrist. Keep your eyes fixed at the place of *sajdah*.

Recite *thanaa* slowly, then recite *ta'awwudh* and *tasmiyah*. Then recite *Surah Faatihah*. Say *"Aameen"* in a low voice when you finish it. Then follow it by another *surah* or one big *aayah* or three small *aayaat*. (But if you are saying *namaaz* behind the *imaam*, stand silently after saying *thanaa*. Do not recite *ta'awwudh*, *tasmiyah*, *Surah Faatihah* or any other *surah*.) Read the *Qira'ah* clearly, properly and do not hurry.

Then, saying *"Allaahu akbar"* go into *rukuu'*. As you bow into *rukuu'* hold the knees with your fingers, keeping them apart. Straighten your back so much that if a cup of water is placed on it, it does not tilt. Hold your head at the level of the back, neither lower nor higher. The hands should be away from the ribs and ankles should not be bent. In this posture say *tasbeeh* of *rukuu'* three or five times. Then stand up erect saying *tasmi'ah* and *tahmeed*. (*Imaam* says *tasmi'ah*; *muqtadi* says *tahmeed* only and *munfarid* should say both *tasmi'ah* and *tahmeed*.)

Now go into *sajdah* saying *takbeer*. First put your knees on the ground, then hands, then nose, then forehead. The face should be between both the hands and the thumbs should be near the ears. Put the fingers of both the hands together so that the tips of the fingers face the *Qiblah*. The elbows should be away from the ribs and abdomen and from the thighs. (that is for men, women should keep their arms close to the body.) Do not lay the elbows on the ground.

Say the *tasbeeh* of *sajdah* three or five times. Then get up, saying the *takbeer*, first raising the forehead, then the nose and finally the hands.

Sit up straight, then do the second *sajdah* after *takbeer*. Then stand up again saying *takbeer*.

As you rise to stand up, first raise your forehead, then the nose, then the hands and then the knees. Stand up straight and fold the hands on the belly again.

Recite *Bismillaah, Surah Faatihah* and another *surah*. (Stand silently if you are following an *imaam*.) Then go to do *rukuu', qawmah, sajdah, jalsah* and *sajdah* for the second time.

After the second *sajdah* in the second *rak'ah* lay down the left foot sideways and sit on it. Keep the right foot vertical. Rest your foot in such a way that the toes face the *Qiblah* as you sit.

Put both the hands on the thighs and recite *at-Tahiyyaat*, and as you come to *"…ash-hadu a(n)l-laa ilaaha illallaahu"* close your right hand, make a circle with your right hand thumb and middle finger, raise the first finger at *"laa ilaaha"* and drop it at *"illallaah"*. Maintain the circle until the end of the prayer.

If it is a two *rak'aat* prayer, then after *tashahhud* read *darood shareef* and *du'aa*. Then turn your head for *salaam*, first to the right and then to the left. During the *salaam*, have *niyyat* for the angels and fellow Muslims on the right and on the left. Have *niyyat* of *salaam* for the *imaam* on the side of the *imaam* also. The *imaam* should have *niyyat* of *salaam* for the followers as he turns his head for the two *salaam*s.

If the prayer is of three or four *rak'aat* do not recite *darood* after *tashahhud* in the second *rak'ah*. Instead stand up saying *takbeer* and complete the third and fourth *rak'ah* as described previously.

After the *salaam*, recitation of any of the following *du'aa*s is *sunnah*:

اَللّٰهُمَّ اَنْتَ السَّلاَمُ وَ مِنْكَ السَّلاَمُ

تَبَارَكْتَ يَا ذَا الْجَلاَلِ وَ الْاِكْرَامِ

O Allah! You are the bestower of peace, and from You comes peace. Blessed are You, O Lord of Glory and Honor.

﴿ اَللّٰهُمَّ اَعِنِّى عَلٰى ذِكْرِكَ وَ شُكْرِكَ وَ حُسْنِ عِبَادَتِكَ ﴾

O Allah! Help me towards performing Your remembrance and towards showing gratitude to You and towards the best worship.

﴿ لاَ اِلٰهَ اِلاَّ اللّٰهُ وَحْدَهٗ لاَ شَرِيْكَ لَهٗ لَهُ الْمُلْكُ

وَ لَهُ الْحَمْدُ وَ هُوَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ ﴾

There is no god except Allah, the One Who has no partners; For Him is the dominion and for Him is all praise and He is able to do all things.

﴿ اَللّٰهُمَّ لاَ مَانِعَ لِمَا اَعْطَيْتَ وَ لاَ مُعْطِىَ

لِمَا مَنَعْتَ وَ لاَ يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ ﴾

O Allah! There is no one who can hold back what You have given. And there is no one who can give what You have held back. And no person's wealth will save him from Your punishment.

THE END OF PART III