

Salah (Prayer) With Jamaat (Congregationally)

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Salaat With Jama'at (Congregation)

1. Offering salaah with jama'at is *wajib* according to some *ulama*, and *sunnat-e-mu'akkadah* according to others. This will be discussed in more detail, Insha Allah.
2. To offer salaah with jama'at means that at least two people must get together and offer their salaah in such a way that one person leads the salaah and the other person follows him. The person who leads the salaah is called the *imam*, and the person who follows him is called the *muqtadi*.
3. If even one person joins the *imam*, jama'at becomes valid. This is irrespective of whether the person is a man, woman, slave, free person, mature person or a child who has reached the age of understanding. However, for the *jumu'ah* and *eid salaats*, there has to be at least three persons apart from the *imam*.
4. In order for the jama'at to be valid, it is not necessary for the salaah to be a *fard salaah*. Even if it is a *nafl salaah* and two people get together and offer it with jama'at, it will be valid. This is irrespective of whether both the *imam* and the *muqtadi* are offering *nafl salaah*, or only the *muqtadi* is offering *nafl salaah* and the *imam* is offering *fard salaah*. However, it is *makruh* to make a habit of offering *nafl salaah* with jama'at or for more than three people to offer *nafl salaah* with jama'at.

The Virtues and Importance of Jama'at

So many *Sahih Ahadith* have been narrated with regards to the virtues and importance of jama'at that if all of them had to be collected at one place, a large voluminous book would get filled. After examining all these Ahadith, one aspect is

very apparent, i.e. jama'at is a very important prerequisite for the perfection of salaah. Rasulullah sallallahu alayhi wa sallam never ever discarded jama'at. So much so that when he fell ill and did not have the strength to walk on his own, he came to the masjid with the assistance of two people and offered his salaah with jama'at. He used to become extremely angry on the person who did not offer his salaah with jama'at and desired to mete out severe punishment on the abandoning of jama'at. Without doubt, very great importance has been attached to offering salaah with jama'at in the *Shariah* of Muhammad sallallahu alayhi wa sallam. And it ought to have been like this. The high status of salaah demanded that whatever was going to complement it should also be given full importance.

We will now quote a verse which some commentators and jurists have used as a proof on the establishment of jama'at. Thereafter, we shall quote a few Ahadith. The verse reads as follows:

Translation: "And bow down (in prayer) with those who bow down." (i.e. with jama'at).

There is an explicit order to offer salaah with jama'at in this verse. But because a few commentators have taken "bow down" (*ruk'u*) to mean "humility" (*khudu*), therefore the *fardiyyat* (compulsion) of salaah with jama'at cannot be established (from this verse).

Ahadith on the Virtues and Importance of Jama'at

1. Ibn Umar radiallahu anhu narrates from Rasulullah sallallahu alayhi wa sallam on the virtue of offering salaah with jama'at as being 27 times more rewarding than offering it alone.
2. Rasulullah sallallahu alayhi wa sallam said: "It is better to offer salaah with another person than to offer it alone. And it is even better to offer it with two people. And the bigger the jama'at, the more beloved it is in the sight of Allah."
3. Anas bin Maalik radiallahu anhu narrates that the Banu Salimah who used to live quite far from the *Musjid un-Nabawi* decided to shift from their original place and come and settle down somewhere near Rasulullah sallallahu alayhi wa sallam. On hearing about this, Rasulullah sallallahu alayhi wa sallam asked them saying: "What! Don't you regard your footsteps which touch the ground as being worthy of reward?" From this we can deduce that the further one lives from the masjid, and still comes walking to it, the more reward he will receive.
4. Rasulullah sallallahu alayhi wa sallam said: "Whatever time that is spent waiting for salaah will be regarded as though the person was actually in salaah."
5. One night Rasulullah sallallahu alayhi wa sallam addressed those companions of his who were present for the esha jama'at saying: "People are offering their salaah and going away to sleep, while whatever time you are spending in waiting for salaah is being calculated as if you are already in salaah."
6. Buraydah Aslami radiallahu anhu narrates that once Rasulullah sallallahu alayhi wa sallam said: "Glad tidings to those who go to the masjids in the dark of the night

in order to attend the jama'at, that they will be bestowed with full light on the day of resurrection."

7. Uthmaan radiallahu anhu narrates that Rasulullah sallallahu alayhi wa sallam said: "The person who offers *esha salaah* with jama'at will get the reward of spending half the night in *ibaadah*. And the one who offers the *esha* and *fajr salaats* with jama'at will get the reward of spending the whole night in *ibaadah*."

8. Abu Hurayrah radiallahu anhu reports that once Rasulullah sallallahu alayhi wa sallam said: "It crossed my mind that I order someone to gather some firewood, thereafter the *adhaan* be called out and I order someone to perform the salaah while I go to the houses of those people who do not attend the jama'at and I set fire to their houses."

9. Another narration reads as follows: "Were it not for the little children and women, I would have occupied myself with the *esha salaah* and ordered the servants to go to the houses and set them alight together with them and their possessions." (Muslim)

The wisdom behind mentioning *esha salaah* is that it is the time for sleeping and generally most of the people are at home at that time. After quoting this Hadith, Imam Tirmidhi rahmatullahi alayh says that a similar Hadith has been narrated by Ibn Mas'ud, Abu Darda, Ibn Abbas, and Jaabir radiallahu anhum. All these people were among the respected companions of Rasulullah sallallahu alayhi wa sallam.

10. Abu Darda radiallahu anhu reports that Rasulullah sallallahu alayhi wa sallam said: "Even if there are only three persons in a particular locality or jungle and they do not offer salaah with jama'at, then *shaytaan* will most certainly overpower them. O Abu Darda! Regard jama'at as being incumbent upon you. Remember, the wolves attack that sheep which has strayed away from the main flock."

11. Ibn Abbas radiallahu anhu narrates that Rasulullah sallallahu alayhi wa sallam said: "The person who hears the *adhaan* and still does not attend the jama'at without any valid excuse, then the salaah which he offers alone is not accepted." The Sahabah asked as to what that excuse was, upon which Rasulullah sallallahu alayhi wa sallam replied that it was fear or sickness. In this Hadith fear and sickness have not been explained. In other Ahadith some explanation of fear and sickness has been given.

12. Mihjan radiallahu anhu narrates: "Once I was with Rasulullah sallallahu alayhi wa sallam when we heard the *adhaan*. Rasulullah sallallahu alayhi wa sallam commenced with his salaah while I went and sat down in my place. After completing his salaah, Rasulullah sallallahu alayhi wa sallam asked me: "O Mihjan! Why didn't you offer your salaah with jama'at? Are you not a Muslim?" I replied saying: "O Rasulullah sallallahu alayhi wa sallam! I am indeed a Muslim, but I had already offered my salaah at home." Rasulullah sallallahu alayhi wa sallam said: "When you come to the masjid and see that the jama'at has commenced, join the people and offer your salaah even if you have already offered your salaah."

Ponder over this Hadith and see how Rasulullah sallallahu alayhi wa sallam reprimanded his selected companion, Mihjan radiallahu anhu, and asked him: "Are you not a Muslim?"

Sayings of the Sahabah on the Virtues and Importance of Jama'at

A few Ahadith have been mentioned to serve as an example. We will now mention the sayings of the companions of Rasulullah sallallahu alayhi wa sallam in order to illustrate the importance they attached to the offering of salaah with jama'at, and how they regarded the abandoning of jama'at. Why should they not regard it like this? Who can be more cautious in obeying and seeking the pleasure of Rasulullah sallallahu alayhi wa sallam than them?

1. Aswad says that once he was in the company of Hadrat A'ishah radiallahu anha when the discussion turned towards the virtues and importance of salaah. In order to substantiate what she was saying, she quoted an incident from the *marad ul-maut* (the last sickness before death) of Rasulullah sallallahu alayhi wa sallam. One day, the time of salaah entered and the *adhaan* was called out. Rasulullah sallallahu alayhi wa sallam said that Abu Bakr radiallahu anhu should be told to perform the salaah. I said to him that Abu Bakr is a very soft-hearted person. When he stands to perform the salaah in your place, he will become incapable and will not be able to perform the salaah. However, Rasulullah sallallahu alayhi wa sallam repeated the same command, so I gave him the same reply. Upon this, Rasulullah sallallahu alayhi wa sallam said: "You are saying the same things which the women of Egypt used to say to Hadrat Yusuf alayhis salaam. Tell Abu Bakr that he should perform the salaah." Anyway, Abu Bakr went out to perform the salaah. In the meantime, Rasulullah sallallahu alayhi wa sallam felt some relief from his sickness, so he went towards the masjid with the assistance of two people. I can still picture the scene when Rasulullah sallallahu alayhi wa sallam was going with his feet dragging on the floor. That is, he did not even have the strength to lift his feet. Abu Bakr had already commenced performing the salaah and wanted to move back. But Rasulullah sallallahu alayhi wa sallam stopped him and made him perform the salaah.

2. Once Hadrat Umar radiallahu anhu noticed that Sulayman bin Abi Haythama was not present for the *fajr salaah*. So he went to his house and asked his mother as to why he did not see Sulayman for *fajr* today. She replied that he had been offering salaah throughout the night and fell asleep at the time of *fajr*. Upon hearing this, Hadrat Umar radiallahu anhu replied: "I prefer offering *fajr salaah* with jama'at than spending the entire night in *ibaadah*. (Muwatta Imam Malik) Shaikh Abdul Haqq Muhaddith Dehlawi rahmatullahi alayhi has written that it is clear from this Hadith that there is more reward in offering *fajr salaah* with jama'at than *tahajjud salaah*. It is for this reason that the *ulama* have written that if spending the night in *ibaadah* will cause some harm or shortcoming in the *fajr salaah*, it will be preferable to leave out spending the night in *ibaadah*. (Ash'atul Lama'aat)

3. Hadrat Ibn Mas'ud radiallahu anhu says: "We witnessed ourselves - the Sahabah - that none would leave out offering salaah with jama'at except an open hypocrite or that person who is sick. But even the sick used to come for jama'at with the assistance of two people. Without doubt, Rasulullah sallallahu alayhi wa sallam showed us the different paths of guidance. And among them is the offering of salaah in those masjids where the *adhaan* is called out, i.e. where salaah is offered with jama'at. Another advice that he gave us is that whoever wishes to meet Allah Ta'ala on the day of resurrection as a Muslim should make a duty of offering his five times salaah regularly in those places where *adhaan* is called out, i.e. in those places where salaah is offered with jama'at. Without doubt, Allah Ta'ala has shown the different paths of guidance to your prophet. And this salaah is also among these paths. If you

offer your salaah in your homes, as is the habit of the hypocrites, you will most certainly be missing out on the *Sunnah* of your prophet. And if you leave out the *Sunnah* of your prophet, you will most certainly be led astray. When a person makes a complete *wudu* and leaves his home for the masjid, then for every step that he takes he gets one reward, his rank is elevated, and one sin is forgiven. We have noticed that no one except the hypocrite stays away from the jama'at. Our state was such that when we used to fall ill, we used to be taken to attend the jama'at with the assistance of two people and made to stand in the *saff*' (line in which every one stands to offer salaah).

4. Once a person walked out of the masjid without offering his salaah after the *adhaan* had been called out. Upon this, Hadrat Abu Hurayrah radiallahu anhu said: "This person has disobeyed Abul Qasim (Muhammad) sallallahu alayhi wa sallam and disregarded his noble order." (Sahih Muslim) Just ponder over what Hadrat Abu Hurayrah radiallahu anhu said in regard to the person who abandoned the jama'at. After hearing this, can any Muslim still have the audacity of leaving the jama'at without any valid excuse? Can any believing person bear disobeying Hadrat Abul Qasim (Muhammad) sallallahu alayhi wa sallam?

5. Hadrat Umme Darda radiallahu anha says: "Once Hadrat Abu Darda radiallahu anhu came to me in an extremely angry state. So I asked him: 'Why are you so angry today?' He replied: 'I swear by Allah that I do not see anything wrong in the *ummah* of Muhammad sallallahu alayhi wa sallam except that they should offer their salaah with jama'at.' In other words, they have even started leaving this out."

6. Many companions of Rasulullah sallallahu alayhi wa sallam report that he said: "The person who hears the *adhaan* and yet does not attend the jama'at, his salaah will not be accepted." After quoting this Hadith, Imam Tirmidhi says that some *ulama* have stated that this ruling is for emphasis. The purpose of this is that it is not permissible to leave out the jama'at without any valid excuse.

7. Once, Mujahid said to Ibn Abbas radiallahu anhu: "What do you have to say in regard to that person who fasts the entire day and offers salaah throughout the night but does not attend *jumu'ah* nor the jama'at?" He replied: "He will enter hell." (Tirmidhi) In explaining this Hadith, Imam Tirmidhi says that this rule will apply if a person leaves out *jumu'ah* and jama'at out of total disregard for them. But if we regard the entry into hell for a few days, then the above explanation will not be necessary.

8. It was the practice of our pious predecessors that if anyone did not come for the jama'at, they used to boycott him for seven days. (Ihya ul-Uloom)

Opinions of the Ulama with regard to the Importance of Jama'at

We have quoted a few sayings of the Sahabah, which in reality portray the words of Rasulullah sallallahu alayhi wa sallam. Now let us look at the *ulama* and *mujtahideen* and see what they have to say in regard to jama'at and how they understood these Ahadith.

1. The *Zaahiriyyah* and a few followers of Imam Ahmad bin Hanbal rahmatullahi alayh say that jama'at is a prerequisite in order for the salaah to be valid. Without jama'at, the salaah is not valid.

2. The correct opinion of Imam Ahmad is that jama'at is *fard-e-ayn* even though it is not a prerequisite for salaah. This is also the opinion of a few followers of Imam Shafi'i rahmatullahi alayh.
3. Some of the followers of Imam Shafi'i are of the opinion that jama'at is *fard-e-kifaayah*. This is also the opinion of Imam Tahaawi rahamatullahi alayhi, a high ranking jurist and *muhaddith* of the Hanafis.
4. Most of the Hanafi scholars are of the opinion that jama'at is *wajib*. Ibn Humaam, Halabi, the author of Bahrur Raa'iq, and others are also of this opinion.
5. Some Hanafi scholars say that jama'at is *sunnat-e-mu'akkadah* but it falls under *wajib*. So, in reality, there is no contradiction between these two opinions of the Hanafis.
6. Our jurists have written that if the people of a city abandon jama'at and do not establish this noble institution even after instructing them to do so, it will be permissible to wage war against them.
7. It is written in Quniyah and other books that it is *wajib* on the *imam* of the time to punish the person who leaves out jama'at without any valid excuse, and that his neighbour will be sinful if he does not reprimand him on this action of his.
8. If a person delays his going to the masjid until the commencement of the *iqaamah*, he will be committing a sin. This is so because if he is going to go to the masjid only after hearing the *iqaamah*, there is the danger of him missing a few *rakaats* if not the entire salaah. It has been reported from Imam Muhammad rahamatullahi alayh that it is permissible to rush to the masjid in order to get the *jumu'ah salaah* and the jama'at. This is on condition that he will not be overburdened.
9. The one who leaves out the jama'at is most certainly committing a sin and his testimony (in an Islamic court) will not be accepted. This is on condition that he left it out without any valid excuse, and due to sheer laziness.
10. If a person is fully occupied in learning or teaching matters of the *Deen* and does not attend the jama'at, this will not be regarded as a valid excuse and his testimony (in an Islamic court) will not be accepted.

The Benefits and Wisdom of Jama'at

The *ulama* have written considerably on this subject. But as far as I know, there isn't a more comprehensive and eloquent article than that which has been written by Hadrat Maulana Shah Wali Ullah rahmatullahi alayh. Although it would have been preferable for me to quote his article word for word, for the sake of brevity, I will merely give a summary of what he has written.

1. There is nothing more beneficial or profitable than making a particular form of *ibaadah* into a second nature to the extent that that *ibaadah* becomes a necessity and it becomes impossible to leave it just as it is almost impossible to give up a particular habit. And there is no form of *ibaadah* greater than salaah which could be accorded such importance.

2. In matters of religion, we find all sorts of people - the learned as well as the ignorant. There is therefore great wisdom in this that everyone gets together and fulfils this *ibaadah* in the presence of each other. If someone makes a particular mistake, another person is there to correct him. It is as if this *ibaadah* of Allah Ta'ala is a jewel and all the inspectors are examining it: if there is any defect in it, they point it out, and if there is any merit or excellence in it, they appreciate it. So this is an excellent means for the perfection of salaah.

3. The position of those who do not offer their salaah will also come into the open. In this way, one has the opportunity of advising them.

4. The gathering of a few Muslims who render an *ibaadah* to Allah Ta'ala and beseech Him has a special effect for the descending of mercy and acceptance in the sight of Allah.

5. The aim and object of Allah Ta'ala with regards to this *ummah* is that the *kalimah* must supercede everything and that *kufir* must be subdued, and that no religion must be able to overpower Islam. This can only be possible if certain steps are adopted whereby all the Muslims - the masses, the learned, the travellers, the inhabitants of places, the young, and the old - get together for a particular *ibaadah* which is great and famous, thereby exhibiting the grandeur and power of Islam. Because of all these merits and qualities, the entire attention of the *Shariah* directed itself towards the jama'at, encouraged it, and laid down strict prohibitions on discarding it.

6. Another benefit of the jama'at is that all the Muslims will be fully aware of each others conditions and circumstances, and will be able to share each others difficulties and problems. In this way, religious brotherhood and love which is based on *Imaan* will be fully exhibited and consolidated. This is one of the great objects of the *Shariah* and its significance and virtue has been mentioned repeatedly in the Quran and Hadith. It is indeed sad that the discarding of jama'at has become a norm in our times. Let alone the ignorant masses, many learned people are also caught in this evil web. It is extremely sad that these people read the Ahadith and even understand their meanings, but the importance of jama'at does not have any effect on their hearts which are harder than stone. What answer will these people give when they will stand in front of Allah Ta'ala and all the appeals with regards to salaah will be presented before everything else, and investigations will commence with those who discarded salaah entirely or partly?

Conditions which make Jama'at Wajib

1. To be a male - jama'at is not *wajib* on women.
2. To be mature - jama'at is not *wajib* on children who have not reached the age of puberty.
3. To be a free person - jama'at is not *wajib* on a slave.
4. One must be in one's senses - jama'at is not *wajib* on a person who is intoxicated, unconscious, or a lunatic.

5. To be free from all excuses - in the presence of these excuses, jama'at is not *wajib*. However, it will be better if he offers his salaah with jama'at despite having an excuse. If he does not offer with jama'at, he will be deprived of the reward. The excuses for leaving out jama'at are fourteen:

a) The absence of sufficient clothing with which one could cover one's *aurah* (private area).

b) An abundance of mud on the road leading to the masjid which would make walking extremely difficult.. Once Imam Abu Yusuf rahmatullahi alayh asked Imam Abu Hanifah rahmatullahi alayh on his view regarding attending jama'at if there is a lot of mud, etc. on the road. He replied that he does not like the idea of abandoning the jama'at.

c) At the time of a heavy downpour. Imam Muhammad rahmatullahi alayh has written in his Muwatta that although it is permissible not to attend the jama'at in such a case, it will be preferable to go and offer the salaah with jama'at.

d) When it is extremely cold and one fears that by going out towards the masjid, one will fall ill or that the sickness will worsen.

e) There is a fear of his wealth and possessions getting stolen by going to the masjid.

f) There is a fear of meeting an enemy by going to the masjid.

g) By going to the masjid there is a fear of meeting his creditor and he fears some harm from him. This is on the condition that he is unable to fulfil his debt. If he is able to fulfil his debt, he will be regarded as an oppressor and it will not be permissible for him to discard the jama'at.

h) The night is very dark and the road cannot be seen. However, if Allah Ta'ala has blessed him with those things with which he could see the road, he should not leave out the jama'at.

i) It is the time of night and there is a very severe sand-storm.

j) He is taking care of a sick person and fears that if he goes for the jama'at, some harm may befall the sick person or that he might feel uneasy.

k) The food has been prepared or is on the verge of being prepared and he is so hungry that he fears that he will not be able to concentrate in his salaah.

l) He has an urgent need to go and relieve himself.

m) He intends to embark on a journey and fears that if he goes to offer his salaah with jama'at, he will get delayed and that the caravan will leave him. Travelling by train can also be based on this *mas'ala* with the exception that when one caravan departs, the following one leaves after many days. While several trains depart in one day - if a person misses one train he can always take the next one. However, if there is an urgency, then there will be no harm in taking the first train. Urgency or any other valid reason is excusable in our *Shariah*.

n) He is afflicted with such a sickness whereby he cannot walk, or he is blind, crippled or one of his legs have been amputated. However, the blind person who can walk to the masjid without any difficulty should not leave out the jama'at.

Prerequisites for the Validity of Jama'at

1. Islam - the jama'at of a *kaafir* is not valid.
2. To be in one's senses - the jama'at of an intoxicated, unconscious or lunatic person is not valid.
3. In addition to making the intention of salaah, the *muqtadi* must also make the intention of following the *imam*. In other words, he must have this intention in his heart that he is offering a particular salaah behind this *imam*. The *masaa'il* related to intention have already been mentioned.
4. The place of the *imam* and the *muqtadi* must be the same. This is irrespective of whether being in one place is in reality, such as offering salaah together in one masjid or in one house; or in principle. For example, the *imam* stands on one end of a bridge over a river and the *muqtadis* stand behind him with the *saffs* reaching the opposite end going beyond the bridge. Although there is a river intervening between the *muqtadis* of the opposite end and the *imam*, resulting in the place not being the same in reality, but because the *saffs* inbetween are continuous, therefore their (the *imam's* and the *muqtadis* of the opposite end) places will therefor be regarded as the same in principle and the jama'at will be valid.

Masaa'il related to number 4:

- a) If the *muqtadi* is standing on the roof of the masjid and the *imam* is standing inside the masjid, this will be permissible. This is because the roof of the masjid is considered to be part of the masjid and both places will be regarded as one. Similarly, if someone's roof is attached to the masjid and there is no barrier between the two, then that place will also be regarded as being part of the masjid. It will be permissible to stand on that roof and follow the imam who is in that masjid.
- b) If a masjid or house is extremely large or one is in a jungle and there is such an open space between the *imam* and *muqtadi* wherein two *saffs* could stand - then both these places, i.e. where the *imam* is and where the *muqtadi* is standing, will be regarded as two separate places and it will not be permissible to follow the *imam*.
- c) Similarly, if there is a river between the *imam* and the *muqtadi* and it is so large that a ship can sail on it, or there is such a large pond which the *Shariah* has ruled as being pure (in other words, the pond measures approximately ten square feet), or there is a public road on which an ox-wagon could pass - and there are no *saffs* in between, then these places will not be regarded as one and it will not be permissible to follow the *imam*.
- d) Similarly, if there is such a river or such a road between two *saffs*, it will not be permissible for that *saff* which is on the other side to follow the *imam*.

e) It is not permissible for the one who is on foot to follow the person who is mounted. Nor is it permissible for a mounted person to follow another mounted person. This is so because both their places are not the same. However, if both of them are mounted on one animal, jama'at will be permissible.

5. The salaah of the *imam* and the *muqtadi* must be the same. If the salaah of the *muqtadi* is different from the salaah of the *imam*, it will not be permissible for him to follow the *imam*. For example, the *imam* is performing *zuhr salaah* and the *muqtadi* makes intention for *asr salaah*. Alternatively, the *imam* is performing *qada* for the *zuhr* of yesterday and the *muqtadi* makes intention for the *zuhr* of today. However, it will be permissible if both make the intention of *qada* for the *zuhr* of yesterday or both make the intention of *qada* for the *zuhr* of today. If the *imam* is performing a *fard salaah* and the *muqtadi* makes intention for *nafl salaah*, his following the *imam* will be valid because the salaah of the *imam* is "stronger". If the *muqtadi* wishes to offer *taraweeh salaah* and the *imam* is offering *nafl salaah*, it will not be permissible to follow him because the *imam's* salaah is "weaker".

6. The salaah of the *imam* has to be valid. If the salaah of the *imam* becomes invalid, the salaah of all the *muqtadis* will also become invalid. This is irrespective of whether the invalidity becomes known while in salaah or after the completion of the salaah. An example of this is that there was *najaasat-e-ghaleezah* on the *imam's* clothing which was in excess of a fifty-cent coin and he came to know of this after completing his salaah or while he was in salaah. Another example is that the *imam* did not have *wudu* and he only realized this after completing his salaah or while he was in salaah.

If the salaah of the *imam* becomes invalid due to some reason and the *muqtadis* do not come to know of this, it is necessary on the *imam* that as far as possible he should inform the *muqtadis* so that they could repeat their salaah. This is irrespective of whether he informs them by sending a message to them or by writing letters to them.

7. The *muqtadi* should not stand in front of the *imam*. He could stand in line with the *imam* or behind him. If the *muqtadi* stands in front of the *imam*, his following the *imam* will not be correct. Standing in front of the *imam* will be considered when the heels of the *muqtadi* are ahead of the heels of the *imam*. If the heels are not ahead, but the toes are ahead due to the *muqtadi's* feet being bigger or his toes being longer, then this will not be regarded as being in front of the *imam*. In this case, his following the *imam* will be correct.

8. The *muqtadi* must have a knowledge of the movements of the *imam*. Movements such as the bowing, standing, prostrating and sitting postures. This knowledge could either be based on looking at the *imam*, listening to his voice, the voice of a *mukabbir* (person who conveys the *takbirs* of the *imam* when the congregation is generally very large and there is no mike system) or by looking at another *muqtadi*. If the *muqtadi* does not have knowledge of the movements of the *imam*, either because of a barrier between them or for some other reason, then his following the *imam* will not be correct. However, if there is a barrier such as a curtain or wall, but the *muqtadi* has knowledge of the movements of the *imam*, then following the *imam* will be correct.

If it is not known as to whether the *imam* is a *musafir* or not, but due to certain indications the *muqtadi* feels that he is not a *musafir* - on condition that he is in the

city or town and he offers his salaam as a *musafir*, i.e. if it is a four *rakaat* salaam, he makes *salaam* after two *rakaats*, and the *muqtadi* suspects that this *salaam* of the *imam* is for *sahw* - then in this case, this *muqtadi* must complete his four *rakaats* and thereafter it will be *wajib* on him to find out about the state of the *imam* as to whether he made *salaam* because of *sahw* or because he was a *musafir*. If after finding out, he learnt that he was a *musafir*, his salaam will be valid. But if it was for *sahw*, the *muqtadi* will have to repeat his salaam. If the *muqtadi* did not make any inquiries but offered his salaam in that doubt and went away, then even in this case he will have to repeat his salaam.

If the *muqtadi* feels that the *imam* is not a *musafir*, and he is not performing his salaam in the city or town but out of it, and he performs the four *rakaat salaam* as a *musafir* - and the *muqtadi* suspects that the *imam* made *salaam* for *sahw*, then even in this case he should offer his full four *rakaats* and it will be better for him to inquire about the state of the *imam*. If he does not make any inquiries, his salaam will not become invalid. This is because the fact that the *imam* is outside the city or town shows that he is obviously a *musafir*. As for the *muqtadi's* suspicion that he made *salaam* for *sahw*, this is not something that is obvious or apparent. Therefore, in this case it will not be necessary to make any inquiries.

Similarly, if the *imam* performs a four *rakaat salaam* in the city, town or in any jungle, etc. and the *muqtadi* suspects that he is a *musafir* - but the *imam* performs the full four *rakaats*, it will not be *wajib* on the *muqtadi* to make any inquiries. As for the *fajr* and *maghrib salaats*, under no circumstances will it be necessary to inquire as to whether the *imam* is a *musafir* or not. This is because the *musafir* and the *muqeeem* are equal for these two salaats.

To put it briefly, it will only be necessary to make inquiries in one instance. That is, when the *imam* is in the city, town or some other place, and performs only two *rakaats* for a four *rakaat salaam* and the *muqtadi* suspects that he made *salaam* for *sahw*.

9. The *muqtadi* has to be with the *imam* in all the postures except the *qira'at*. This is irrespective of whether he carries them out with the *imam*, after the *imam* or before the *imam* - as long as the *imam* is with him till the end of that posture. Example of the first instance: he makes *ruku*, *sajdah*, etc. with the *imam*. Example of the second instance: the *imam* makes *ruku* and stands up. Thereafter the *muqtadi* makes *ruku*. Example of the third instance: he goes into *ruku* before the *imam*, but stays for so long in *ruku* that he even gets the *ruku* of the *imam*.

If the *muqtadi* is not with the *imam* in any particular posture, for example, the *imam* makes *ruku* and the *muqtadi* does not make, or the *imam* makes two *sajdahs* and the *muqtadi* only makes one, or he goes into a particular posture before the *imam* and does not get the *imam* till the end of that posture - for example, he goes into *ruku* before the *imam* and stands up before the *imam* can even go into *ruku* - then in all these cases, his following the *imam* will not be valid.

10. The state of the *muqtadi* must be inferior or equal to that of the *imam*. Examples are as follows:

a) The one who is able to stand can follow the person who is unable to stand and offer his salaam. In the *Shariah*, the sitting of one who is excused is equal to standing.

b) The one who has made *wudu* or *ghusl* can follow the one who has made *tayammum* irrespective of whether this *tayammum* was made for *wudu* or for *ghusl*. This is because the rule concerning *tayammum*, *wudu*, and *ghusl* is equal in *tahaarat*. One is not inferior or superior to the other.

c) The one who has washed his limbs can follow the one who has made *masah* irrespective of whether he made *masah* on his leather socks or on his bandage. This is because the one who washes and the one who makes *masah* are equal in purity. No one is higher than the other.

d) The one who is a *ma'zur* can follow another person who is also a *ma'zur* on the condition that both are *ma'zur* for the same reason. For example, both have the sickness of continuous dripping of urine or both have the sickness of continuous passing of wind.

e) An *ummi* can follow another person who is also an *ummi* on condition that there is no one who is a *qari* among the *muqtadis*.

f) Women and immature children can follow an *imam* who is mature and a male.

g) A woman can offer *salaat* behind another woman.

h) An immature male or immature female can follow an immature male.

i) A person who offers a *nafl salaah* can read behind one who is offering a *wajib salaah*. For example, a person has already offered his *zuhr salaah* and he goes and follows another person who is offering his *zuhr salaah*. Or, for example, a person has already offered his *eid salaah* and he goes and joins the *jama'at* again.

j) It is permissible for a person offering *nafl salaah* to follow another person who is also offering a *nafl salaah*.

k) A person who is offering a *salaah* of *qasm* (oath) can also follow one who is offering a *nafl salaah*. This is because the *salaah* of *qasm* is also regarded as a *nafl salaah*. For example, a person takes an oath that he will offer two rakaats of *salaah* and thereafter he goes and offers two rakaats of *salaah* behind a person who is offering a *nafl salaah*. His *salaah* will be valid and he would have fulfilled his oath.

l) It is permissible for the person who is offering the *salaah* of *nazr* (vow) to follow another person who is also offering the *salaah* of *nazr* on condition that the *nazr* of both is the same. For example, a person made a *nazr* and another person says that he is making the same *nazr* that the other person made. But if this is not the case and one person made a separate *nazr* for two rakaats for example, and the other person made some other *nazr*, then none of them can follow the other.

In brief, if the *muqtadi* is "inferior" or equal to the *imam*, his following the *imam* will be valid. We will now mention those instances when the *muqtadi* is "superior" to the *imam*, either with certainty or on the possibility that he is "superior" - whereby his following the *imam* will not be valid.

- a) It is not permissible to follow an immature person irrespective of whether the person following is a male or a female.
- b) It is not permissible to follow a female irrespective of whether the person following is a mature or immature male.
- c) A hermaphrodite cannot offer salaah behind another hermaphrodite. A hermaphrodite is one in whom the male and female characteristics are so conflicting that it is difficult to say with certainty whether he is a man or a woman. This type of creation is very rare and infrequent.
- d) A woman who does not remember the period of her *haid* cannot follow another woman who is like her. In both these instances, there is the possibility that the *muqtadi* is "superior" to the *imam*. It will therefore not be permissible to follow them. In the first instance, it is possible that the *imam* who is a hermaphrodite could be a female; and the hermaphrodite who is the *muqtadi* could be a male. Similarly, in the second case, it is possible that the woman who is the *imam* is in her period of *haid* while the one who is the *muqtadi* could be in her period of purity.
- e) A hermaphrodite cannot follow a woman because there is a possibility of the hermaphrodite being a man.
- f) A person who is conscious and in his senses cannot follow the person who is a lunatic, intoxicated, unconscious or mentally deranged.
- f) A person who is *taahir* cannot follow one who is a *ma'zur*, eg. the person who has the sickness of continuous dripping of urine, etc.
- g) A person who is *ma'zur* on account of one sickness cannot follow the one who is *ma'zur* on account of two sicknesses. For example, a person who passes wind continuously cannot follow the person who passes wind continuously and who also has the sickness of continuous dripping of urine.
- h) A person who is *ma'zur* because of a particular type of sickness cannot follow the one who is *ma'zur* because of another type of sickness. For example, a person who has the sickness of continuous dripping of urine cannot follow one who has the sickness of continuous bleeding of the nose.
- i) A *qari* cannot follow an *ummi*. In this context, a *qari* refers to that person who can read a certain amount from the Quran whereby salaah will be regarded as valid, and an *ummi* is one who cannot even do this.
- j) It is not permissible for an *ummi* to follow another person who is also an *ummi* while there is another *muqtadi* who is a *qari*. This is because the salaah of the *ummi imam* will become invalid, since it was possible to make that *qari* the *imam* and his recitation would have been sufficient for all the *muqtadis*. But now that the *ummi imam's* salaah has become invalid, all the other *muqtadis* salaah will also become invalid and among them was that *ummi muqtadi* as well.

k) It is not permissible for an *ummi* to follow a person who is dumb. This is because although the *ummi* cannot recite, he can still get the opportunity to learn while the dumb person does not have the power to even do this.

l) A person who has covered the necessary portions of his body cannot follow one who is naked.

m) A person who is able to go into *ruku* and *sajdah* cannot follow one who cannot execute these postures. It is also not permissible to follow one who cannot go into *sajdah* only.

n) It is not permissible for the one who is offering a *fard salaah* to follow the person who is offering a *nafl salaah*.

o) A person who is offering a salaah of *nazr* cannot follow the person who is offering a *nafl salaah*. This is because the *nazr salaah* is *wajib*.

p) A person who is offering a salaah of *nazr* cannot follow the person who is offering a salaah of *qasm*. For example, if a person takes a *qasm* that he will offer four *rakaats* of salaah today and another person had made a *nazr* for four *rakaats*. If the person who made the *nazr* follows this person, his salaah will not be valid because the salaah of *nazr* is *wajib* while that of *qasm* is *nafl*. This is because it is not *wajib* to fulfil the *qasm*. It is also possible for him to give *kaffarah* and not offer the salaah.

q) A person who can pronounce the letters clearly and correctly cannot follow the person who cannot pronounce the letters clearly. For example, he pronounces the "seen" as "thaa" or the "raa" as "ghayn" or any other similar mispronunciation. However, if he mispronounces one or two words in the entire recitation, it will be permissible to follow him.

11. The *imam* must not be a *munfarid* as a compulsion (*wajibul infiraad*). In other words, it is not permissible to follow a person who has to be a *munfarid* at that particular time. For example, the person who misses one or two *rakaats* of the congregation has to stand up and complete the *rakaats* which he missed. It is necessary for him to do this alone. So if another person goes and follows this person, his following him will not be valid.

12. The *imam* must not be a *muqtadi* of another person. In other words, a person who is a *muqtadi* himself should not be made an *imam*. This is irrespective of whether he is a *muqtadi* in reality, such as a *mudrik*; or he is a *muqtadi* in principle, such as a *laahiq*. The *laahiq* is regarded as a *muqtadi* in those *rakaats* which he did not offer with the *imam*. Therefore, if anyone follows a *mudrik* or *laahiq*, his following will not be permissible. Similarly, it will not be permissible for a *masbuq* to follow a *laahiq* or vice versa.

If any of these twelve conditions are not found in a *muqtadi*, then his following will not be permissible. And when the *muqtadi's* following is not valid, then the salaah in which he followed someone will also not be valid.

The Rules of Jama'at

1. Jama'at is a prerequisite for the salaats of *jumu'ah* and the two *eids*. In other words, these salaats are not valid when offered alone.

2. Jama'at is *wajib* for the five daily salaats as long as there is no valid excuse. It is *sunnat-e-mu'akkadah* for the *taraweeh salaah* even if one complete Quran has already been recited with jama'at. It is also *sunnat-e-mu'akkadah* for *salaah-e-kusuf*. It is *mustahab* for the *witr salaah* in *Ramadaan*. Apart from *Ramadaan*, *witr salaah* with jama'at is *makruh-e-tanzihi* at any other time. This is if it is offered regularly. If it is not offered regularly and occasionally a few persons get together and offer it with jama'at, then it will not be *makruh*. If *salaah-e-kusuf* and all the other *nafl salaats* are offered with the importance that is given to the jama'at of the *fard salaats*, i.e. by giving *adhaan*, *iqaamah* or by gathering the people through any other way - then it will be *makruh-e-tahrimi*. However, if a few people get together and offer a *nafl salaah* in jama'at without giving *adhaan* or *iqaamah* and without calling the people, then there will be no harm in this. But even then, this should not be done regularly.

3. In the same way, it is also *makruh-e-tahrimi* to make a second jama'at for the *fard salaats* with these four conditions:

i) The masjid is a *mahalli* masjid and it is not on the main road. A *mahalli* masjid is a masjid in which the *imam* and *musallis* are appointed.

ii) The first jama'at was offered with a loud *adhaan* and *iqaamah*.

iii) The first jama'at was offered by those people who stay in that residential area and who have some influence over the day to day affairs of that masjid.

iv) The second jama'at is offered in the same position and with the same care and attention as the first jama'at was offered.

This fourth condition is according to Imam Abu Yusuf rahmatullahi alayh. According to Imam Abu Hanifah rahmatullahi alayh, it will remain *makruh* even if the position was changed.

If the second jama'at is not offered in the masjid but in a house, it will not be *makruh*. Similarly, if any of these four conditions are not found, it will not be *makruh*. For example, if the masjid is on the main road and not a *mahalli* masjid, as has been explained above, then not only a second jama'at, but even a third or fourth jama'at will not be *makruh*. Or, if the first jama'at was not offered after saying the *adhaan* and *iqaamah* with a loud voice, the second jama'at will not be *makruh*. Or, if the first jama'at was not offered by those who live in that residential area, nor do they have any influence over the day to day affairs of that masjid, then the second jama'at will not be *makruh*. Or, according to Imam Abu Yusuf rahmatullahi alayh, if the position of the second jama'at was not the same as the first jama'at whereby that place where the *imam* of the first jama'at had stood, the *imam* of the second jama'at moved away from that place and performed the salaah on another spot, then the position will be regarded as being changed, and according to Imam Abu Yusuf rahmatullahi alayh, the jama'at will not be *makruh*. Note: Although the practice of the people is on the opinion of Imam Abu Yusuf rahmatullahi alayh, the opinion of Imam Abu Hanifah rahmatullahi alayh is also based on a strong proof. The laxity and laziness in *Deeni* matters, especially in regards to the jama'at, also demands that a

fatwa be passed making the second jama'at *makruh* even after changing the position of the second jama'at. If this is not done, people will intentionally miss out the first jama'at and say that they can always make a second jama'at.

Masa'il Connected to the Imam and Muqtadi

1. It is the duty of the muqtadis to choose the person who possesses the best characteristics from among all those who are present and to appoint him as the imam. If there are several people who are worthy of *imaamat* and they are all equal, then they should act according to the decision of the majority. That is, they should choose the person whom the majority of the people prefer. If they choose someone who is less capable despite there being a person who is more capable, they will be guilty of abandoning the *sunnah*.

2. The person who is most worthy of *imaamat* is that person who has a thorough knowledge of the *masa'il* of salaah as long as he does not have any outward characteristics of *fisq* (immorality), he knows the specified number of verses for recitation, and recites the Quran correctly. After him, the person who recites the Quran according to the rules that have been laid down. Thereafter, the person who is the most pious. Thereafter, the person who is the most senior in age. Thereafter, the person who is most courteous. Thereafter, the person who is the most handsome. Thereafter, the person who is the most noble. Thereafter, the person who has the best voice. Thereafter, the person who is the most well-dressed. Thereafter, the person who has the largest head as long as it is in proportion to his body. Thereafter, preference is given to the *muqem* over the *musafir*. Thereafter, the person who was born as a free person. Thereafter, the person who made *tayammum* for *hadath-e-asghar* is given preference over the person who made *tayammum* for *hadath-e-akbar*. But according to some, the person who made *tayammum* for *hadath-e-akbar* is given preference.

The person in whom two qualities are found is given preference over the person in whom only one quality is found. For example, the person who knows the *masa'il* of salaah and also recites the Quran correctly has preference over the person who only knows the *masa'il* of salaah and cannot read the Quran correctly.

3. If jama'at is made in a house, the person whose house it is has more right of *imaamat* over the others. Thereafter, the person whom he appoints as an imam. However, if the owner of the house is a *jaahil*, and the other persons have knowledge of the *masa'il*, they will have the right of *imaamat*.

4. If there is an *imam* who is appointed in a particular masjid, then in his presence no one else has the right of *imaamat*. However, if he appoints anyone else as the imam, there will be no harm in this.

5. In the presence of the *Qadi*, i.e. the ruler of the Islamic state, no one else has the right of *imaamat*.

6. It is *makruh-e-tahrimi* to make *imaamat* without the happiness of the people. However, if that person is the most qualified person for *imaamat*, i.e. no one else has the qualities of *imaamat* as he possesses, then it will not be *makruh* for him. Instead, whoever is unhappy with his *imaamat* will be in the wrong.

7. It is *makruh-e-tahrimi* to appoint a *faasiq* or a *bid'atee* as an *imam*. However, if (Allah forbid) there is no one else apart from these people, then it will not be *makruh*. In the same way, if the *bid'atee* or the *faasiq* is a powerful person and they are unable to remove him, or there is a fear of great discord or dissension, even then it will not be *makruh* on the muqtadis.

8. It is *makruh-e-tanzihi* to appoint the following persons as an imam: (a) a slave who is regarded as a slave in Islamic jurisprudence and not the one who is bought at the time of a famine, etc. even if he has been freed, (b) a villager, (c) a blind person who is not conscious of the laws of purity and impurity, (d) a person who cannot see well at night, (e) a *waladuz zina*, i.e. a person who was born out of an illicit relationship. However, if all these persons are possessors of knowledge and virtue, and people do not mind appointing them as imams, then it will not be *makruh*. It is also *makruh-e-tanzihi* to appoint a handsome youth whose beard has not appeared as yet, and also a person who has no intellect.

9. It is *wajib* on all the muqtadis to be in conformity with the imam in all the *fara'id* and *wajibaat* of salaah. However, it is not *wajib* to be in conformity with him in the sunnats. Based on this, if the imam is a follower of the *Shafi'i* school of thought and he raises his hands at the time of going into *ruku* and coming up from *ruku*, then it is not necessary for the *Hanafee* muqtadis to raise their hands. This is because the raising of the hands is sunnah even according to them. Similarly, if the *Shafi'i* imam reads the *qunut* in the *fajr salaah*, it is not necessary for the *Hanafee* muqtadis to do the same. However, since *qunut* is *wajib* in *witr salaah*, and the *Shafi'i* imam will read it after standing up from *ruku*, the *Hanafee* muqtadis should also read it after the *ruku*.

10. It is *makruh-e-tahrimi* for the imam to recite very long *Surahs* which are more than the recommended amount, or to stay for very long periods in the *ruku* and *sajdah* postures. Instead, the imam should take into consideration the need, necessities, and weakness of the muqtadis. He should make his *qira'ah* after taking into consideration the condition of the person who is the weakest of all of them. In fact, if there is a great urgency, it will be preferable for him to make his recitation even shorter than the recommended amount. This is so that people do not find any difficulty which could be a cause for a decrease in the jama'at.

11. If there is only one muqtadi who is a male or an immature boy, he should stand in line with or slightly behind the imam to the right of the imam. It is *makruh* to stand on the left hand side of the imam (or directly behind him - in this case).

12. If there is more than one muqtadi, they should stand behind the imam. If there are two muqtadis, it would be *makruh-e-tanzihi* for them to stand on either side of the imam. And if there are more than two muqtadis, it would be *makruh-e-tahrimi* to do so. This is because when there are more than two muqtadis, it is *wajib* for the imam to stand in front.

13. At the time of commencing the jama'at there was only one muqtadi and he stood to the right of the imam. Thereafter, more muqtadis joined the jama'at. The first muqtadi should step back so that all the muqtadis could get together and stand behind the imam. If he does not move back, the other muqtadis should pull him back. But if the muqtadis unintentionally stand to the right and left of the imam and do not pull the first muqtadi back, then in this case the imam should step forward so that all

the muqtadis could get together and stand behind him. Similarly, if there is no place to move backwards, it will be the duty of the imam to step forward. But if the muqtadi is unaware of the *masa'il*, as is generally the case today, then it will not be advisable to move him because it is possible that he may do something which may break his salaah.

14. If the muqtadi is a woman or an immature girl, she should stand behind the imam irrespective of whether there is only one woman or several women.

15. If there are different types of muqtadis, i.e. a few men, a few women and a few children, then it is the duty of the imam to arrange their *saffs* in the following order: firstly he should arrange the *saffs* of the men, thereafter the *saffs* of the immature boys, thereafter the *saffs* of the women, and lastly the *saffs* of the immature girls.

16. It is the duty of the imam to straighten the *saffs*. That is, he should stop the people from standing unevenly, and he should order them to stand straight. They should stand next to each other and should not leave any gaps within the *saff* itself.

17. It is *makruh* for a person to stand alone in a *saff*. Instead, in such a case, he should pull a person back who is standing in the *saff* in front of him and make him stand in line with him. But if there is the possibility that the person will disrupt his salaah or take this unkindly, then he should not do this.

18. It is *makruh* to stand in a new *saff* if there is place in the first *saff*. Once the *saff* is complete, then only should one stand in a new *saff*.

19. It is *makruh-e-tahrimi* for a man to make *imamat* of women in a place where there is no other man or where there is no *mahram* female such as his wife, mother, sister, etc. If there is another man or *mahram* female, it will not be *makruh*.

20. A person is offering the *fard* of *fajr*, *maghrib* or *esha salaah* alone and he is offering his salaah silently. If a person joins him and follows him while he is in this salaah, then there are two alternatives in this: (i) this person makes this intention in his heart that he is now becoming the imam so that his salaah may be offered with *jama'at*, (ii) he does not make this intention but continues thinking to himself that although this person has come and stood behind me, I am still offering my salaah alone. In the first case, the moment he makes his intention, it will be *wajib* for him to start reciting in a loud voice. If he had already recited a part of *Surah Faatihah* or any other *Surah* silently, he should start reciting them aloud the moment he makes his intention. This is because it is *wajib* on the imam to make the *qira'at* in a loud voice for the *fajr*, *maghrib* and *esha salaahs*. As for the second case, it is not *wajib* to make the *qira'at* in a loud voice and even the salaah of that muqtadi will remain valid. This is because it is not necessary for the imam to make an intention of *imamat* in order for the salaah to be valid.

21. If the imam or the *munfarid* is offering his salaah at home or in an open field, it is *mustahab* for him to place an object which is equal to one arm or more in length and equal to one finger or more in thickness in front of him either on his right or left side. This object is called a *sutra*. However, if he is offering his salaah in a masjid or in a place where people will not pass in front of him, then there is no need to do this. The *sutra* of the imam will suffice for all the muqtadis. Once the *sutra* has been placed,

there is no sin in walking beyond the *sutra*. But if someone walks within the *sutra*, he will be committing a sin.

22. A *laahiq* is that muqtadi who misses a few or all his rakaats after having joined the jama'at, irrespective of whether he has an excuse or not. Example where he has an excuse: he falls asleep in his salaah and thereby misses a few rakaats, or he is unable to make *ruku* and *sajdah* because of the large number of people, or his *wudu* breaks and while he is gone to make his *wudu* he misses a few rakaats. (In *salaatul khauf*, the first group is regarded as the *laahiq*. Similarly, the *muqem* who follows an imam who is a *musafir* and who is making *qasr*, is regarded as a *laahiq* after the completion of the salaah of the imam). Example where he has no excuse: he goes into *ruku* or *sajdah* before the imam and even comes up before him, on account of which his rakaat is not considered to be valid. With regard to that rakaat, he will be regarded as a *laahiq*. It is *wajib* on the *laahiq* to complete the rakaats which he had missed first. After completing them, he should join the jama'at if it is still in progress, if not, he should offer the balance of his salaah as well.

23. The *laahiq* will also be regarded as a *muqtadi* for the rakaats which he had missed. That is, just as a *muqtadi* does not make *qira'at* but merely stands silently, the *laahiq* will also do this. And just as the *muqtadi* does not make *sajdah-e-sahw* when he makes any mistake, so is the case with the *laahiq*.

24. The *masbuq*, i.e. the one who has missed a few rakaats, should join the imam and offer whatever is left of his salaah with the jama'at. Once the imam completes his salaah, the *masbuq* should stand up and complete the rakaats which he had missed.

25. The *masbuq* has to offer his missed rakaats as a *munfarid* with *qira'at*. And if he makes any mistake in these rakaats, it is also necessary for him to make *sajdah-e-sahw*.

26. The *masbuq* should offer his missed rakaats in the following order: he should first offer those rakaats in which there is *qira'at* and then those which have no *qira'at*. As for the rakaats which he has offered with the imam, he should sit for them accordingly. That is, after counting the rakaats, he should make his first *qa'dah* after the one that is second. He should make his last *qa'dah* after his third rakaat if the salaah is a three rakaat salaah (such as *maghrib*). Examples: a person joined the jama'at for *zuhr salaah* when three rakaats had already been completed. When the imam makes *salaam* at the end of the salaah, this person should stand up and offer the three rakaats which he missed in the following manner: in the first rakaat he should recite *Surah Faatihah*, another *Surah*, make his *ruku* and *sajdahs* and then sit down for his first *qa'dah*. He has to sit down because this rakaat is regarded as his second rakaat after combining it with the rakaat that he had offered with the imam. Thereafter, he should offer his second rakaat and recite *Surah Faatihah* and another *Surah* in it as well. After this second rakaat he should not sit down because this rakaat is regarded as his third rakaat after joining it to the previous two. Thereafter, he should offer his third rakaat without reciting another *Surah* after having recited *Surah Faatihah* because this rakaat was not a rakaat of *qira'at*. After this rakaat, he should sit down because this is his last *qa'dah*.

27. A person is a *laahiq* and a *masbuq* as well. Example, he joined the jama'at after a few rakaats and after joining in, he also misses some rakaats. He should first offer

those rakaats which he missed after joining, i.e. in which he was a *laahiq*. However, he should offer these as if he is following the *imam*, i.e. he should not make *qira'at* and he should offer his salaah in the same order as that of the *imam*. Thereafter, if the jama'at is still in progress, he should join it. If not, he should also offer the balance of his salaah after having read those rakaats in which he was a *masbuq*. Example: a person joined the *asr salaah* after one rakaat. Upon joining the jama'at, his *wudu* broke so he went to repeat his *wudu*. In the meantime, the salaah ended. He should first offer those three rakaats which he missed out after having joined the jama'at. Thereafter, he should offer the one rakaat which he had missed before joining the jama'at. He should offer those three rakaats as a *muqtadi*, i.e. he should not make *qira'at* and he should sit down after the first of those three rakaats. This is because this is the second rakaat of the *imam* and he (*imam*) had sat in this rakaat. Thereafter, he should not sit in the second rakaat because this is actually the third rakaat of the *imam*. Thereafter, he should sit down in the third rakaat because this is actually the fourth rakaat of the *imam* and he had sat in this rakaat. Thereafter, he should offer that rakaat which he had missed before joining the jama'at, and he should also sit in this rakaat because it is his fourth rakaat. He also has to make *qira'at* in this rakaat because he is a *masbuq* in this rakaat and a *masbuq* is regarded as a *munfarid* in the rakaats which he missed.

28. It is *sunnah* for the *muqtadis* to follow the *imam* in all the postures without any delay. The *takbeer-e-tahreemah*, *ruku*, standing after *ruku*, *sajdahs* - all have to be carried out with the *imam*. In other words, every act has to be carried out simultaneously with every act of the *imam*. However, if the *imam* stands up from the first *qa'dah* before the *muqtadis* could complete their *at-tahiyyaat*, the *muqtadis* should complete their *at-tahiyyaat* first and then stand up. Similarly, if the *imam* makes *salaam* in the last *qa'dah* before the *muqtadis* could complete their *at-tahiyyaat*, they should complete their *at-tahiyyaat* first and then make *salaam*. However, if the *muqtadis* have not read their *tasbeehs* in the *ruku* and *sajdahs*, they should still stand up with the *imam*.

Masa'il Related to Joining and Not Joining the Jama'at

1. If a person reaches the masjid of his area or the masjid nearest to his home at a time when the jama'at is over, then it is *mustahab* for him to go to another masjid with the intention of getting the jama'at over there. He also has the choice of returning home, getting his house-folk together and making jama'at with them.

2. If a person has already offered his *fard salaah* alone at home and then sees that the same *fard salaah* is being offered with jama'at, he should go and join that jama'at. This is on condition that it is the time of *zuhr* or *esha*. He should not join the jama'at if it is the time of *fajr*, *asr* or *maghrib*. This is because it is *makruh* to offer *nafl salaah* after *fajr* and *asr salaah*. And as for *maghrib salaah*, it is *makruh* because it will be considered to be a *nafl salaah* and we do not get a *nafl salaah* of three rakaats.

3. If a person has already commenced with offering his *fard salaah* and the jama'at also commences with the same *fard salaah*, then the following rules will apply: if that *fard salaah* is a two rakaat salaah, such as *fajr salaah*, then the rule is that he should break his salaah and join the jama'at if he has not made the *sajdah* for the first rakaat as yet. If he has made the *sajdah* for the first rakaat and has not made the *sajdah* for the second rakaat as yet, he should still break his salaah and join the

jama'at. And if he has already made the *sajdahs* for the second rakaat, he should complete both the rakaats. If it is a three rakaat salaah, such as *maghrib salaah*, then the rule is that if he has not made the *sajdah* for the second rakaat as yet, he should break his salaah. If he has already made the *sajdah* for the second rakaat, he should complete his salaah and should not join the jama'at because it is not permissible to offer a *nafl salaah* of three rakaats.

If it is a four rakaat salaah, such as *zuhr*, *asr*, and *esha*, then the rule is that if he has not made the *sajdah* for the first rakaat, he should break his salaah. If he has made the *sajdah*, he should sit down after the second rakaat, read the *at-tahiyyaat*, make *salaam*, and join the jama'at. And if he has commenced with his third rakaat, but has not made the *sajdah* for it as yet, he should break his salaah. If he has made the *sajdah*, he should complete his salaah.

In those instances where he completed his salaah, he should not join the jama'at if it is a *fajr*, *asr* or *maghrib salaah*. For *zuhr* and *esha salaats* he should join the jama'at. In those instances where he has to break the salaah, he should make one *salaam* while standing.

4. If a person has already commenced with a *nafl salaah* and the jama'at commences, he should not break his salaah. Instead, he should make *salaam* after the second rakaat even if he has made an intention for four rakaats.

5. If a person has already commenced with the *sunnat-e-mu'akkadah* of *zuhr* or *jumu'ah*, and the jama'at commences, then the *zaahir-e-madh'hab* is that he should make *salaam* after two rakaats and join the jama'at. But the majority of the jurists feel that it is better to complete the four rakaats. And if he has already commenced with the third rakaat, then it is necessary to complete the full four rakaats.

6. If the jama'at for *fard salaah* has already commenced, a person should not commence with any *sunnah salaah* provided that he fears that he will miss a rakaat. However, if he is certain or confident of not missing any rakaat, then he should offer the *sunnah salaah*. For example, the *fard salaah* of *zuhr* commences and he fears that if he had to occupy himself with the *sunnah salaah* he would miss a rakaat of the *fard salaah*. He should therefore leave out the *sunnah-e-mu'akkadah* before the *fard salaah*. After offering the *fard* of *zuhr* and *jumu'ah*, it will be better for him to offer the *sunnah-e-mu'akkadah* that is normally offered after these two salaats first, and then to offer those that are normally read before these two salaats.

As for the *sunnahs* of *fajr salaah*, since they are more important, the rule in regard to them is that even if the *fard salaah* has commenced, he should offer the *sunnah salaah* first. This is on condition that he has the hope of getting at least one rakaat of the *fard salaah*. But if he has no hope of getting at least one rakaat, he should not offer the *sunnah salaah*. If he wishes, he could offer it after sunrise.

7. A person offering the *sunnah* of *fajr salaah* fears that if he had to offer this salaah with full consideration of all the *sunnahs* and *mustahabs* of salaah, he will not get the jama'at, he should suffice with the *fard* and *wajib* acts of salaah and leave out the *sunnahs* and *mustahabs*.

8. The *sunnah salaats* that are being offered while the *fard salaah* is in progress should be offered at a place that is separate from the masjid (main jama'at area)

irrespective of whether they are the *sunnahs* of *fajr* or of any other salaah. This is because it is *makruh-e-tahrimi* to offer any other salaah at the place where a *fard salaah* is being offered. If there is no such place, it should be offered in the masjid but in some corner away from the *saff*.

9. If a person gets the last *qa'dah* of the jama'at and does not get any of the rakaats, he will still receive the reward of the jama'at.

10. If a person gets the *ruku* of any of the rakaats with the *imam*, it will be regarded as if he got that rakaat. And if he does not get that *ruku*, it will be regarded as though he did not get that rakaat.

Acts which Invalidate Salaah

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

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

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

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

5. If a person who is offering salaah gives *luqmah* to someone who is not his *imam*, irrespective of whether the latter is offering salaah or not, then the former's salaah will become invalid.

6. If the *muqtadi* gives *luqmah* to the *imam* by hearing the recitation of someone else or by looking into the Quran, his salaah will become invalid. And if the *imam* accepts this *luqmah*, his salaah will also become invalid. If after looking into the Quran or by hearing the recitation of someone else, the *muqtadi* remembers the

verse and gives the *luqmah* based on his memory, then the salaah will not become invalid.

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

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

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

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

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

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

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

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

vii) The *takbeer-e-tahreemah* of both is the same. That is, this woman is a *muqtadi* of that man, or this man and woman are the *muqtadis* of a third person.

viii) At the time of commencing the salaah, the *imam* had made the intention of *imamat* for the woman or made this intention in the midst of his salaah when she joined the jama'at. If the *imam* did not make an intention of *imamat* for her, the salaah will not become invalid. Instead, only her salaah will not be valid.

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

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

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

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