

Namaaz is the soul of all our Ibaadaat (prayers). The Pious predecessors have stated that if a person does not perform his Salaah, then no other Ibaadat performed by him or her is accepted and if a person loves Namaaz and is punctual in his Namaaz then Allah Willing, his or her wrongs will all be forgiven. We should thus try our best to perform our Namaaz and also show strictness in our homes so that our families may also perform their Salaah.

Hazrat Esa (alaihis salaam) once passed by a river. There he saw a beautiful and elegant looking bird lying in a puddle of mud and dirt. The bird's entire body was covered with filth. He then noticed this bird come out of the mud and then dive into the river until it was clean and beautiful again. Thereafter, the bird once again flew into the dirt and mud and became covered with filth. Once more, the bird left the mud and flew into the river again until it was clean and beautiful again. This astonishing act was repeated five times. Hazrat Esa (alaihis salaam) began to wonder as to the reason for this strange sequence of events. Sayyiduna Jibraeel-e-Amin (alaihis salaam) descended and told him: "This bird is equal to a human from the Ummah of the Holy Prophet (sallal laahu alaihi wasallam). Each time he sins he becomes unclean, and when he performs his Salaah, then Almighty Allah purifies him just like the mud and dirt that was cleansed from the bird".

It has been narrated that when a persons Namaaz is accepted, then as a reward Almighty Allah creates an Angel that remains in Ruku and Sujood making Tasbeeh until the Day of Qiyamah. The Sawaab of all the Ibaadat of this Angel is recorded in the books of the Namaazi.

It has been stated in authentic sources that on the Day of Qiyamah as the people will be passing over Pul-Siraat, which is thinner than a hair and sharper than a sword, there will be a group of people who will say that they are too scared to cross over the bridge. Sayyiduna Jibraeel (alaihis salaam) will ask them how they used to cross the oceans in the world. They they will say that they did so with ships. On hearing their answer, the Musjids that they worshipped in will be brought and they will sit in these Musjids and pass safely over Pul-Siraat.

Huzoor (sallal laahu alaihi wasallam) once asked the Sahaba if any dirt would remain on the body of a person who bathed five times daily in a stream in front of his home. They said that no dirt would remain. He then said: "This is the example of the five daily Salaah. Any person who reads his five daily Salaah, is purified of his sins and bad doings by Allah".

Hazrat Abu Zar (radi allahu anhu) states that it was winter and the Holy Prophet (sallal laahu alaihi wasallam) came out of his Hujra. He went to a tree, held it's branch and shook it. This caused it's leaves to fall off easily. He then said, "O Abu Air and I replied, 'I am present Ya Rasoolallah (sallal laahu alaihi wasallam)'"'. He said: "When a Muslim reads Namaaz for Allah, then his sins fall like the leaves of a tree".

Rasoolullah (sallal laahu alaihi wasallam) was questioned concerning which actions were the most loved and closest to Allah. He replied by saying: "To perform Namaaz in its appointed time, and he who leaves Namaaz has no Deen." Namaaz is the pillar of Deen, the Me'raj of a Mu'min and a sign of success. An intelligent man is one who goes from a low position to a higher position, and an ignorant man is one who proceeds from a high position to a low position. Mustahab is greater than Mubah. Sunnah is greater than Mustahab. Waajib is greater than Sunnah. Fard is greater than Waajib. Greater than all Faraa'idh is Namaaz. Even though we make Urs, Fateha, etc, we should remember that the greatest Ibaadat is Namaaz. Without this, all our other Ibaadaat is incomplete. The Prophet (sallal laahu alaihi wasallam) has stated: "When your child reaches the age of seven teach him Salaah. When he reaches ten, shun him if he does not read his Salaah". He also said: "Read your Salaah before your Janazah is read".

It has been stated that on the Day of Qiyamah, will come in the form of white camels whose feet will be made from Amber, their necks from Saffron, their heads from musk, and their reigns from emeralds. Those who gave Azaan will be in front, the Imams of Musjids will guide them forward from behind and behind the Imaams will be the musallees who sincerely read Namaaz in Jamaat behind the Imaam. When the others will see this on the Day of Qiyamah they will enquire whether these people are Angels or Prophets. It will be said to them that they are neither. They will be told that such are the Ummah of Sayyiduna Rasoolullah (sallal laahu alaihi wasallam) who were punctual in their Salaah.

Dear Muslim brothers and sisters! Perform your Namaaz, for Namaaz will assist us in this world, in our graves, and on the Day of Qiyamah.

THE IMPORTANCE OF PERFORMING SALAAHWITH CONGREGATION (JAMAAH)

Salaah is obligatory upon every mature Muslim male and female. Whether a Muslim is black, white, rich or poor, literate or illiterate, Salaah is Fardh upon him or her five times a day. Salaah is not Maaf at any time. Salaah is a pillar of religion, recognition of faith and the key to Jannah. Salaah is the Sunnah of the Ambiya, coolness of the eyes of the Prophet (sallal laahu alaihi wasallam) and the Me'raj of the Believers.

Salaah is the greatest of all Ibaadah and the most important obligation. It washes away sins and builds good deeds. It saves one from Hell and guides one towards Paradise. By reading Salaah, one gains the Pleasure of Almighty Allah and the Prophet (sallal laahu alaihi wasallam), love of Angels, safety from calamities, good health, healthy life, Barakah in sustenance and blessings in all aspects of

life. The grave of the Namaazi will be enlightened with Noor. On the Day of Reckoning, he shall rise close to the Prophets, Saints, Martyrs and Pious Ones.

If a child is seven years of age, he should be taught to read Salaah, and when he or she reaches the age of ten years, they should be warned and shunned if they do not comply. Laziness in Salaah is a sign of hypocrisy. To leave out Salaah completely is a sign of Kufr and to refute or make a mockery of it is Kufr. A non-Namaazi is disliked by Almighty Allah and His Rasool (sallal laahu alaihi wasallam). There is great torment for him in the grave. His grave will be cramped and reckoning will be harsh. He will rise with Qaroon, Firawn, Hamaan and Ubayy ibn Khalf. No other good deed of his will be accepted.

Salaah should be read sincerely with congregation in the masjid. To leave out the Jamaah without reason is a major sin. To read Salaah in Jamaah is 27 times more excellent than reading alone. In Jummah and in Eidain, the Jamaah is a pre-condition without which there is no Salaah. In Taraweeh, congregational prayers is Sunnat-e-Kifaayah. To read Witr Salaah with Jamaah in Ramadaan is Mustahab (desirable). Congregation for Nafil and Sunnah is Makrooh. For women to be present in any congregational prayer is disallowed.

For Jamaah, the Imam has to be present. The Imam should be a Sunni - Sahihul Aqeedah. He should know the laws pertaining to Salaah and he should recite the Quran correctly. Salaah behind open sinners, clean shaven persons, those who do not keep a Shar'i beard, etc. is Makrooh-e-Tahreemi and Waajib to repeat. In other words, Namaaz read behind such persons should be repeated.

Salaah read behind hypocrites, misled persons, Dushman (Enemy)-e-Rasool, non-Mazhabites, insulters of the Prophet (sallal laahu alaihi wasallam) in any way, be it by saying that he is mixed in the sand (Ma'azallah), he does not possess sufficient knowledge (Ma'azallah), he is an ordinary human being like us (Ma'azallah), he is unaware of the happenings in this world (Ma'azallah), he is not the Final Messenger (Ma'azallah), etc. - all these statements lead a person out of Islam and Namaaz behind such persons is totally forbidden since there is no Namaaz behind such a persons. Namaaz is not just any worldly transaction, but it is for Allah. Thus, one should not read Salaah behind just anyone, but should be satisfied with the Imam's character and Aqeedah.

After Namaaz, it is of great blessing to make Du'a. The Prophet (sallal laahu alaihi wasallam) said that Dua is the crux and soul of Ibaadah. To lift up your hands after Azaan and Namaaz to make Dua for the Believers is loved by Almighty Allah, a Sunnah of the Holy Prophet (sallal laahu alaihi wasallam), a practice of the Sahaba and a means of mercy and reward. To shake hands, and make Salaam to one another after Namaaz is also permitted.

Remember: Only stand for Salaah after hearing "Hayya alas Salaah" and "Hayya alal Falah" in the Iqaamah. To stand before this is Makrooh and to follow the proper practice of sitting is Mustahab (desirable) and a sign of the Ahle Sunnah.

THE PROHIBITION OF WEARING FOLDED CLOTHES IN SALAAH

Those people who fold their hems of their pants over their ankles believe that by doing this they are making their Salaah proper, but by doing this they are making their Salaah Makrooh Tahrimee (undesirable).

According to the Shari'ah to read (perform) Salaah with folded clothes is Makrooh. The following Ahadith are very explicit on this matter.

"I was ordered to prostrate on seven parts and not to fold clothes and not to coil hair." (Sihah Sittah)
"I was ordered not to fold clothes and not to coil hair." (Bukhari & Muslim) "To fold (gather or lift) clothes for Salaah is Makrooh." (Quoted in most Kitaabs)

"To fold clothes in Salaah or to lift clothes with both hands from front or back at the time of sajdah with a small action is Makrooh or to enter (Namaaz) Salaah with folded clothes is Makrooh." (Ghoonyha- quoted in Fatawa Razvia)

To read Salaah with folded clothes is Makrooh Tahrimee (necessary to repeat the Namaaz) and to read Salaah with pants hanging over the ankle and below the ankle is Makrooh Tanzeehi (not necessary to repeat the Namaaz).

It is not necessary to repeat the Namaaz as A'la Hazrat, Imam-e-Ahle Sunnat (radi Allahu anhu) has stated in "Fatawa Razvia," Vol.3: "To leave the pants hanging below the ankle with pride is Haraam and to perform Salaah with this intention is Makrooh Tahrimee, otherwise it is Makrooh Tanzeehi."

THE EASY WAY TO PERFORM SALAAH THAT ONE HAS MISSED OF THE PAST AGE

It is compulsory upon each and every adult Muslim male and female to perform Salaah. If a person started performing Salaah after a few years of his or her adult age, the balance of the Salaah due is

compulsory upon him or her. For example: If Abdullah has become an adult at the age of 14, but at the age of 20 he started reading his Salaah, the balance of 6 years of Salaah is due on him. If the person does not remember the date of his adulthood, that person should consider 12 years as being their adult age. According to Islamic Fiqah, boys become adults at the age of 14 years.

If the female does not know when her adult age is, she can consider 9 years as being her adult age. Over and above she can further reduce her days by considering her monthly course period. Salaah is not compulsory in this time. In this way she can perform the balance of the Salaah that she had missed.

Each and every person should perform the balance of the Salaah immediately. Nobody knows when death will come or sickness and other work necessary in life. Salaah should be performed in time. Instead of performing Sunnat-e-Ghair-Muakkidah and Nawaafil Salaah, it is essential to perform the Salaah that are due. Instead of performing Nawaafil Salaah on important nights, it is better to perform the Salaah that are due. One must have hope on Almighty Allah that we will benefit from both the fard and Nawaafil Salaah together.

There are 20 Rakaahs of Fard Salaah in a day: Fajr (2), Zohar (4), Asr (4), Maghrib (3), Esha (4) and Witr (3). These Salaah can be performed any time except during Zawaal, sunrise and sunset (During these period Salaah is Haraam). You should perform all balance of Salaah quickly without laziness. Nawaafil will not be accepted by Almighty Allah if the balance of the Salaah that have to be performed are still due.

When you stand to perform your due Salaah, you must say that you are performing the due Salaah for say, Fajr, for the sake of Allah, facing the Kaaba, Allahu-Akbar. The same way for the other Fard and Witr Salaah. If a perform has a lot of balance Salaah to be performed, then A'la Hazrat (radi Allahu anhu) has shown an easy way:-

In the Fard Salaah, while performing the 3rd and 4th Rakaah, instead of reading the Alhamdu Shareef, say Subhanallah 3 times and go for Ruku. This rule is only for the 3rd and 4th Rakaah of Fard Salaah. Witr must be performed fully.

While in Ruku and Sajdah, say only one time Subhana-Rabbi-al Azeem and Subhana-Rabbi-al A'la, saying these words properly.

While performing the Fard and Witr Salaah, after the At-tahiyat, say only Durood.

During Witr Salaah, instead of reading the Dua-e-Qunoot, say 3 times Rabbigh Firlee. (Fatawa Razvia, Vol.3, pages 621-2 & Al- Malfoozat Shareef, Vol.1, page 60-1)

WHY DOES TARAWEEH HAVE TWENTY RAKAAH?

From the Ahadith, there is proof that Salaatul Taraweeh consists of 20 Rakaah of which 8 Rakaah make up Salaatul Layl and not Salaatul Taraweeh. A specific point shown to us by the Ulema is that the entire Quran consists of 540 Rukus. Hazrat Uthman Ghani (radi Allahu anhu) used to perform 20 Rakaah of Taraweeh every night in Ramadaan and with one Ruku recited for each Rakaah, the entire Quran used to be completed by the 27th night of Ramadaan. Wherever Hazrat Uthman Ghani (radi Allahu anhu) had stopped to make Ruku in Salaah, that stopping point was marked in the Quran with a Ruku sign. This is proof that the Khulafa-e-Rashideen performed 20 Rakaah of Taraweeh and that we have to follow the example of the Khulafa-e-Rashideen (ridwanullahi ta'ala ajma'in).