

# **SALAT**

**From the Book: “The Clarified Ruling Of Mistakes Done In Salāt”**

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Abridged by Abdulrahiman Abedeen having sought permission from the authors, and presented as short notes on vital subjects.

To

**Every muslim Who is keen to perform The most important article Of  
Islam sincerely and properly in  
Accordance with the prophet’s (ﷺ) Sunnah and hence gaining the best  
rewards from his Rabb (Lord) (ﷻ)**

## **Preface**

All praise be to Allāh (ﷻ) who guides to the straight path and righteous deeds through which a muslim wins his pleasure in this life and His Paradise in the Hereafter.

This book on salat includes invaluable knowledge coming out from great ‘Ulamah (scholars) whose knowledge stems from the Qur’ān and the prophet’s (ﷺ) Sunnah. This reflects mistakes done after Salāt, mistakes done in special Salawāt and other relevant issues, in short this is an encyclopedia on the subject, plotting away false beliefs and misconceptions from peoples’ minds and hearts by establishing truth instead.

**Salāt**, should be observed with great care; pure from any innovated acts and violations of its rules

which the innovators and the ignorant do in order to reap the benefits

**Allah has promised magnificent rewards:** (See Note 2792 Yusuf Ali 22:18) here the argument was that **those who work in harmony with Allah’s Law and Will get their reward**, for Allah always carries out His Plan. Here is the parallel argument: **those who defy Allah’s Will must suffer pain and disgrace**, for Allah is well able to carry out His Will.

If the soul does not stand to its own convictions or search out the Truth by itself, it will be classed with the crowds that go to Perdition!

أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَىٰ وَالْعَذَابِ  
بِالْمَغْفِرَةِ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ ﴿١٧٥﴾

(2:175. Those are they who have purchased error at the price of guidance, and torment at the price of forgiveness. So how bold they are (for evil deeds which will push them) to the Fire).

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4:69- All who obey Allah and the Apostle are in the company of those on whom is the Grace of Allah of the Prophets (who teach) the sincere (lovers of truth) the witnesses (who testify) and the righteous (who do good): ah! what a beautiful fellowship! 586

Note:586- (A.Yusuf Ali) A passage of the deepest devotional meaning. Even the humblest man who accepts Faith and does good becomes an accepted member of a great and beautiful company in the Hereafter. It is a company; which lives perpetually in the sunshine of God's Grace. It is a glorious hierarchy, of which four grades are specified:

- (1) The highest is that of the Prophets or Apostles, who get plenary inspiration from Allah, and who teach mankind by example and precept. That rank in Islam is held by Muhammad Al-Mustafa.
- (2) The next are those whose badge is sincerity and truth; they love and support the truth with their person, their means, their influence, and all that is theirs. That rank was held by the special Companions of Muhammad, among whom the type was that of Hadhrat Abu Bakr As-Siddiq.
- (3) The next are the noble army of Witnesses, who testify to the truth. The testimony may be by martyrdom, or it may be by the tongue of the true Preacher or the pen of the devoted scholar or the life of the man devoted to service.
- (4) Lastly, there are the large company Righteous people, the ordinary folk who ordinarily do their business, but always in a Righteous Way.

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### **Women's Dress in Salat:**

Women should pay much attention to the way they cover themselves in Salāt -not to mention when they go outside their homes. Many of them “cover the upper part of their bodies perfectly- I mean their heads, hair and necks -but regretfully, they do not pay much attention to the rest of their bodies; they wear thin, tight or short clothes that may not even reach the middle of their shins!! Sometimes, they cover their legs with nylon socks that make their legs even prettier. Offering Salāt in such clothes is something impermissible. They should instead take an example in those women who were the first to emigrate [from Makkah to Madīnah] when the verse about Hijāb was revealed , they hastily tore part of their garments and covered their heads and bosoms with.

We are not asking women of today to tear their clothes in order to cover their heads with, but we indeed ask them to prolong and widen them that they may cover the whole of their bodies’.

(2) I would like to dedicate the following paragraphs for concisely clarifying that a woman's feet and legs are part of her private parts because many muslim women -in some Islamic countries- commonly wear the short Jilbāb and do their Salāt wearing it. May Allāh (ﷻ) grant us prosperity in all our affairs. Allāh (ﷻ) says: ‘And let them not stamp their feet so as to reveal what they hide of their adornment’.

(3) This verse indicates that a woman's feet [are part of her private parts that] should be covered (3) Sūrat An-Nūr (no. 31)

### **Children in Mosques:**

[3/3] Some parents bring their children to the mosques while the later are wearing shorts: Indeed, the prophet (ﷺ) said: ‘Order [and train] your children to pray at the age of seven’. This order entails that parents should also order their children to apply all its conditions and articles too, so pay heed to this.

### **Men - Izār was let down to the ground:**

From a commentary by shaik Al-Albānī on “Jilbāb Al-Mar’ah walibāsuhah in AlSalāt” by Ibn Taymiyyah.

[4] Doing Salāt while the Izār is let down to the ground: Abū Hurairah (رضي الله عنه) related that a man was once doing his Salāt and his Izār was let down. The prophet (ﷺ) said to him: ‘go and perform Wudū’. The man went and performed Wudū’. The prophet (ﷺ) said to him again: ‘Go and perform Wudū’. Another man -who was present- asked: ‘O Messenger of Allāh (ﷺ)! Why did you ask him to perform Wudū’? The prophet (ﷺ) answered: ‘He performed his Salāt while his Izār was let down to the ground. Verily, Allāh (ﷻ) does not accept [i.e. does not give reward for] the Salāt of he who performs it and his Izār is let down to the ground’.

(1) Narrated by: Abū Dāwūd in the book of prayer, chapter: Letting the garment down in Salāt, (vol. 1 / p. 172) (no. 638)

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Accordingly, a muslim must be aware of letting his garment down and fear Allāh (ﷻ) of such a prohibited act. His clothes must not exceed his heels in order to be of those who act in accordance with the authentic a hadīth and to be of those who fear Allāh's (ﷻ) wrath and punishment. May Allāh (ﷻ) guide us to the right path'.

### **Tucking up clothes in Salāt".**

(3) Shaikh Ibn Bāz-may Allāh (ﷻ)

Ibn Khuzaimah dedicated a chapter of his book "The Sahīh" for this issue and titled it with "Tucking up clothes in Salāt".

(1)An-Nawawī said: 'The 'Ulamah agreed that it is a forbidden act to tuck up clothes, roll up sleeves or the like in Salāt'.

Imām Mālik said -concerning rolling up sleeves, then performing Salāt in such a state: 'If one did this act while working then started his Salāt in such a state, it is all right but if he did it intentionally for doing Salāt or during it then there is no good in it'.

In my opinion, the prohibition mentioned in the hadīth is a general one whether one **tucks up his clothes or collects his hair** before or during doing Salāt.

An-Nawawī said: 'Tucking up clothes or collecting hair is something detested. If one does Salāt in such a state, he has done something bad but his Salāt is correct and valid. Abū Ja'far,

Muhammad Ibn Jarīr At-Tabarī held this opinion and related the 'Ulamah's unanimous agreement on it. Ibn Al-Munthir related from Al-Hasan Al-Basri that if one does such an act and then performed Salāt, he should repeat it'.

Then he continued saying: 'Al-Jumhūr's opinion is that this prohibition is a general one whether it is done intentionally for Salāt or before it'. Ad-Dāwūdy, however, said: 'The prohibition is addressed to those who do this act intentionally for Salāt. The sounder opinion is the first one, which was held by the Sahāba and others'.

### **[9] Doing Salāt wearing clothes dyed with saffron:**

'Abdullāh bin 'Amru (ﷺ) related: The prophet (ﷺ) saw him saffron, he (ﷺ) said to him: 'This is of the Kuffār costumes, never wear them'. once wearing two sheets of cloths dyed with

( 4) Narrated by Muslim

### **[10] Doing Salāt while one's head is uncovered:**

A man may do his Salāt with his head is uncovered unlike women; their heads are part of their private parts that should be totally covered.

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However, a male muslim should preferably be in his most beautiful and neatest shape when he does his Salāt, so he should preferably wear a turban or any kind of head cover.

Uncovering the head in Salāt for no legal reason is one of the detested acts especially in obligatory and congregational Salāt.

(3)Al-Albānī said: ‘I think, doing Salāt while the head is uncovered is a detested act for a muslim should be in his most beautiful Islamic appearance when doing Salāt. The prophet (ﷺ) said: ‘Allāh (ﷻ) is more worthy that one beautifies oneself for’

As-Salaf used to consider it a detested act to uncover one’s head, walk in the street and get into the mosque in such a state. This bad habit has actually got into our Islamic countries through colonization and muslims regretfully adopted it blindly and hence losing most of their Islamic characteristics. This [hadīth] should not be taken as a pretext to abandon this Islamic tradition especially when doing Salāt it is worth saying here that the one who does his Salāt while uncovering his head, his Salāt is correct although he has done a detested act as Al-Baghawī and many other ‘Ulamah stated.

(4) Al-Majmū’(vol. 2 / p. 51).

#### **Decorations distracted attention from the Salāt’.**

‘Anas (رضي الله عنه) said: “Aishah once screened one of her room’s walls with a Qirām. Upon seeing it, the prophet (ﷺ) ordered her to take away the Qirām and said: ‘its decorations distracted my attention from the Salāt’.

(3)**This hadīth urges muslims not to perform their Salāt in a place full of pictures** or decorations, and includes the obligation to take away any thing that may distract their attention in their Salāt. It also indicates that the Salāt done in a place full of pictures is valid for the prophet (ﷺ) continued his Salāt and did not repeat it.

#### **Church or any other place full of pictures and doing Salāt**

(4)Shaikhul Islām Ibn Taymiyyah said: ‘No doubt, according to the Jumhūr Al-‘Ulamah that entering a church or any other place full of pictures and doing Salāt in it is strongly detested. This is indeed the truth’.

(5) Al-‘I Khtiyārātul ‘Ilmiyyah (p. 245).

Jābir (رضي الله عنه) related that the prophet (ﷺ) ordered ‘Umar Ibn Al-Khattāb (رضي الله عنه) - when Makkah was seized by Muslims - to efface all the pictures that were drawn on the walls of the Ka’bah. Having been sure this was done, the prophet (ﷺ) entered it’.

(3) Many times the Sahābah performed Salāt inside churches that were empty of pictures:

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‘Umar addressed [the Nasārā (the Christians)] saying ‘We do not enter your churches only because of the pictures drawn inside them’.

Ibn ‘Abbās used -sometimes- to pray in the church that was free from pictures . The word “pictures” in the aforementioned narrations means pictures of living creatures [humans or animals].

Ibn Al-Qayyim said: ‘The [forbidden] pictures are those of living creatures [humans or animals] - whether they are in the form of statues, engraved, drawn on walls or embroidered on clothes or beddings’.

Some ‘Ulamah considered pictures of plants and trees not to be part of the prohibition.

(5) “Badā’i As-Sanā’i” (vol. 1 / p. 337) and “Sharh Fath Al-Qadīr” (vol. 1 / p. 294).

### [13] Performing Salāt on or towards graves:

Khalīl

Jundab Ibn Abdullāh Al-Bajālī (۲) said: ‘I heard the prophet (ﷺ) -5 days before his death- say: “I have no amongst you for Allāh (ﷻ) chose me to be His Khalīl as He(ﷻ) had chosen Ibrāhīm (۲). If I were to choose a Khalīl amongst you, I would have chosen Abū Bakr to be this Khalīl. Indeed, those before you had taken their prophets’ graves as places of worship. Never take the graves as places of worship, indeed I forbid you to do that’.

(1) Narrated by Muslim in his “Sahīh” (no. 532)

The aforementioned ahādīth state the following rulings:

[1/13] The prohibition of taking graves-containing yard as places of worship

This is a unanimously agreed upon ruling which entails the obligation of destroying mosques built on graves and the detestation of performing Salāt in them. Imām Ahmad even considered the Salāt performed in such mosques as invalid.

It is also detested to perform Salāt in a place where there are graves even if there is no mosque built on them for every place on which one performs Salāt is considered as a mosque. The prophet (ﷺ) said: ‘Never sit on graves nor perform Salāt towards them’.

He (ﷺ) also said: ‘Do some [of the none obligatory] Sālāt at your homes and never make them similar to graves’,

(2) since no Salāt is to be performed on, towards or beside graves.

**Some Fuqahā’ believe that the rationale behind the prohibition of performing Salāt in cemeteries is that** they are places of impurities which render the Salāt done in them invalid. Nevertheless, the circle of the prohibition encompasses more than that; doing Salāt in cemeteries potentially resembles the act of worshipping idols.

(ﷺ)

Imām Ash - Shāfi'ī said: 'I detest that a creature [of Allāh (ﷻ)] be sanctified to a degree that his tomb becomes like a mosque [to which Salāt is performed] the thing that leads people astray'.

(2) Al-'Umm (vol. 1 / p. 246).

The prophet (ﷺ) stated this very rationale in his hadīth that says: 'O Allāh! Never make [People take] my grave as an idol that is worshipped'.

He (ﷺ) also told his "Sahābah" that the Kuffār [disbelievers] used to build a mosque on the grave of the righteous amongst them and engrave pictures on it. These are the worst of Allāh's (ﷻ) Allāh's (ﷻ) sight on the Day of Resurrection'.

creatures in

In the aforementioned hadīth, the prophet (ﷺ) mentioned these two [great sins]: [taking] graves [as places of worship] and [making] pictures.

Accordingly;

[2/13] It is prohibited to perform Salāt in cemeteries at all even if they contain one grave only:

In "Iqtidā' As-Sirātul Mustaqīm", Shaikhul Islām [Ibn Taymiyyah] mentioned the disagreement -amongst Imām Ahmad's followers- concerning doing Salāt in a mosque neighboring a cemetery, and the least number of graves to be existing in a place be called cemetery: three or one is enough. The Imām's followers held the two opposite opinions.

Holding the second opinion in his "Al-Ikhtiyārātul 'Alimyyah"; Shaikhul Islām then said: 'The Imām's and his followers' statements bear no sign of disagreement; on the contrary, their generalizations and the proofs they presented indicate clearly that doing Salāt even towards one grave is forbidden - which is the soundest of all opinions - for a cemetery is the place in which the dead are buried even if it consists of only one grave. Our Hanbalī Shaikhs stated that the area round the cemetery is part of it; consequently, Salāt must not be done there, so is the case with the area surrounding a single grave'.

[3/13] There should be a barrier between the cemetery and the neighboring mosque in order that the Salāt in the later be valid. The wall of the mosque is not enough to be considered as a barrier between it and the cemetery.

[4/13] the prohibition of doing Salāt in a mosque that is established over a grave is a general rule - whether the grave(s) is on its right, left, behind or front. The last one is, however, the worst of all cases for two reasons: the mosque is built on a grave and the grave is located to the front of praying muslims which is totally prohibited.

[5/13] The aforementioned prohibition covers those graves which are above the ground level, unlike those which are at the bottom of the ground for the whole earth is a cemetery for the dead;

**[14] Assigning one place in the mosque for doing Salāt:** It is detested for any muslim - to the exclusion of the Imām - to stick to one place in the mosque to do the obligatory Salāt in.

Abdur Rahmān Ibn shibl said: ‘Allāh’s (ﷻ) Rasūl (ﷺ) forbade that a muslim does his Salāt so fast like a crow when it eats, spreads his/ her arms [in prostration] as dogs do [when they sit] and sticks to one place in the mosque when doing Salāt as camels stick to their resting places’.

Yazīd Ibn Abī ‘Ubaid said: ‘I used to accompany Salamah Ibn Al-‘Akwa’ to the mosque. He used to perform his Salāt towards the pole nearby the stand on which the Mushaf used to be placed. I enquired: ‘O Abā Muslim, I noticed that you are keen to do your Salāt towards that pole!’ He said: ‘Indeed. I saw the prophet (ﷺ) doing his Salāt towards it frequently’.

There is no contradiction between Yazīd’s hadīth and Abdur Rahman’s for the former assigns the place in which the prophet (ﷺ) used to do his non-obligatory Salāt and the Sahābī wanted to follow this Sunnah. So, Salamah’s hadīth specifies the generalization in Abdur Rahmān’s hadīth. Indeed, the Sahābah -who are the most knowledgeable of the prophet’s (ﷺ) words - are the most knowledgeable of what is general and specific. Yazīd’s hadīth indicates that a muslim should follow the prophet’s (ﷺ) acts and deeds and the times and places in which they used to be done .

Ibn Hajar describes the pole -mentioned in the hadīth- in his “Fathul Bārī” saying: ‘Some of our reverend Shaikhs stated that this pole is the one built in the centre of the Rawdah. It is known as the Muhājirīn pole. It was narrated that ‘Aishah said: ‘If people knew about the [greatness of the] pole, they would fight each other to be able to do their Salāt towards it’, and that she told Ibn Az - Zubair about it who later on used to do his Salāt towards it frequently. Later on, I found this very information in “Tarīkhul Madīnah” by Ibn An-Najjār who said: ‘The Muhājirūn who emigrated to Madīnah from Quraish used to gather there’. The same was mentioned by Muhammad Ibn Al-Hasan in “Akhhbārul Madīnah” long before Ibn An-Najjār.

The prophet’s (ﷺ) words: ‘...and to stick to a place in a mosque to do Salāt, as camels stick to their resting places’ indicate that a muslim must not resemble animals -such as camels- in their behavior and stick to one place in the mosque for doing Salāt.

(2) See: “Tahthīb Sunnan Abī Dāwūd” (vol .1 / p. 408) by Ibn Al-Qayyim. The Second: Doing it deprives a muslim from increasing the number of spots in which he does his Salāt and which would bear witness for one’s good deeds on the Day of Resurrection.

The Third: This act makes it hard for a muslim to do Salāt in any other place for this would mean changing a habit. If a muslim reaches this stage, one may abandon this worship [the Salāt].

(1) “Fathal Qadīr” (vol. 1 / p. 300) and “Ad-Dīnul Khālis” (vol. 3 / p. 203).

### **Sutrah in Salāt:**

Ibn ‘Umar said: ‘When you intend to perform your Salāt, do it towards a Sutrah and come close to it lest Shaitān passes in front of you’.

(7) ) Narrated by Ibn Abī Shaibah in “Al-Musannaf” (vol. 1/p. 279) through a sound chain of narrators.



Ibn Mas'ūd (ؓ) said: 'Four are of the characters of the hard - hearted people: to do one's Salāt without taking a Sutra... or to hear the 'Athān and not attending the congregational Salāt in the mosque'. (1)

'Pay heed, dear muslim brother - may Allāh guide me and you to the right path - to the series of the prophet's (ﷺ) orders of the necessity of taking a Sutra in Salāt. Verily, obeying his (ﷺ) orders leads to obeying Allāh (ﷻ) for he (ﷻ) received these rulings through the Wahy. And reflect on the Sahābah's care to follow them- as did the second great Caliph 'Umar (ؓ) and Ibn Mas'ūd (ؓ) who considered the serious sins that equals abandoning the congregational Salāt'.

(2) ) "Ahkāmus Sutra Fi Makkah and elsewhere" (pp. 13-4), Ibn Al-Qayyim publication.

Ibn Abdil Barr said: 'Ibn 'Abbās' narration specifies that of Abī Sa'id's which says: 'when you perform your Salāt never let any one pass in front of you', for the later hadīth concerns the Imām and the Munfarid [the one who does his/ her Salāt individually]. As for the Ma'mūm, his / her Salāt is valid no matter who passes in front of him/ her as stated in Ibn 'Abbās's narration. This ruling is a unanimously agreed-upon one between the 'Ulamah'.

(3) "Fathul Bārī "(vol. 1 / p. 572).

Mistakes regarding the manner of performing Salāt :

#### **[17] Articulating niyyah for Salāt simultaneously with Takbiratul Ihrām.**

[1/17] Articulating niyyah [for Salāt] is not an obligation not even recommended as the 'Ulamah agreed. On the contrary it is considered as Bid'ah. If one does this believing in its legality in the Sahr', though its ruling is displayed for him; he is indeed an ignorant that should be punished especially those who articulate it loudly causing annoyance for other muslims or say it more than once.

The following are some of the 'Ulamah's statements about the prohibition of articulating Niyyah [for Salāt]:

Qādī Abur Rabī' Sulaiman Ibn 'Umar Ash-Shāfi'i said: 'Articulating Niyyah [for Salāt] and reciting Qur'an with the Imām are not of the prophet's (ﷺ) Sunnah', on the contrary, they are detested acts. If articulating Niyyah causes annoyance for other muslims in Salāt, it is then considered Harām [forbidden]; believing in the opposite is one of the great mistakes. Besides, it is prohibited for anyone to deliver rulings about things in religion without having the sufficient knowledge.

Abū Abudllāh Muhammad Ibn Al-Qāsim Al-Tūnisī Al-Mālikī said: 'Niyyah lies in the heart, so articulating it is Bid'ah not to mention causing annoyance for other muslims'.

Shaikh 'Alā'ud Din Ibn Al-'Attār said: 'Articulating Niyyah loudly and causing annoyance for other muslims is Harām. If no disturbance is caused then articulating it is considered Bid'ah. If this act was done out of dissimulation then it turns to be of the great sins. Those who condemn others for

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articulating Niyyah are on the right way unlike those who believe in its legality in the religion of Islām; they indeed have committed an act of Kufr, or at least a disobedience if they do it out of ignorance. Every muslim should fight this Bid'ah according to one's capacity for this act is not of the prophet's (ﷺ) Sunnah nor did his Sahābah practice it nor those who followed their footsteps of the muslim 'Ulamah'.

As for articulating niyyah silently, it is not an obligation in Salāt, Tahārah nor in Sawm as the four Imams and other muslim 'Ulamah held it. Abū Dāwūd asked Imām Ahmad: 'Should the one doing Salāt say anything before reciting Takbīratūl Ihrām?' Imām Ahmad answered in the negative.

As-Suyūṭī said: 'It is Bid'ah to articulate the niyyah for Salāt, it is not of the prophet's (ﷺ) Sunnah nor was it the way of his Sahāba

(۲). They used to recite Takbīr only [at the beginning of Salāt]. Defending Ash-Shāfi'i's view, Ibn Abī Allizz Al-Hanafī said: 'None of the four Imāms held that a muslim must articulate his niyyah; it indeed resides into the heart, some late scholars held the opposite opinion and falsely attributed it to Imām Ash-Shāfi'i as An-Nawawī stated. This is something upon which there is a unanimous agreement'.

Ibn Al-Qayyim said: 'The prophet (ﷺ) used to recite Takbīr whenever he stands for Salāt and say nothing before it. He (ﷺ) never articulated the niyyah for Salāt such as saying: 'I intend to do Salāt so and so for Allāh's sake facing the Qiblah four Rak'āt being

an Imām (or Ma'mūm), at its due time (or Qadā'), nor did he say 'I perform this Salāt done in such a time'. These are all bida' which were not transmitted from the prophet (ﷺ) neither through authentic, sound, weak, connected or disconnected ahādīth, nor were transmitted from his companions, not even approved by the Tābi'īn, nor any of the four Imāms. Some late scholars misunderstood Ash-Shāfi'i's statement and falsely attributed to him that he believes in the necessity of articulating Niyyah in Salāt unlike Sawm

To conclude: It is unanimously agreed upon that articulating niyyah is Bid'ah, whoever claims it to be of the Sunnah has indeed ascribed false hood to Imām Ash-Shāfi'i.

Proofs from the Sunnah:

### **Reciting Takbīr'.**

(1) 'Aishah said: 'The prophet (ﷺ) used to begin his Salāt with reciting Takbīr'.

Abū Hurairah (رضي الله عنه) said: The prophet (ﷺ) said to the man who performed his Salāt improperly: 'when you perform your Salāt do perfect wudū', face the Qiblah, recite Takbīr then read as much as you wish of the Qur'ān.

An-Nawawī said: 'As for the Ma'mūm and the Munfarid, they should recite Takbīr in a low voice that they could hear themselves -provided they have good hearing faculty and do not suffer from any hearing problems. This ruling encompasses also the act of reciting Qur'ān, Takbīr, Tasbīh in Rukū' ,

reciting Tashahhud, Taslīm and Du‘ā’ whether in obligatory or optional Salāt. One will not be rewarded for his/her Salāt till one recites all its ‘Athkār in a low voice that one could hear. As for those having hearing problems, they could raise their voices till they could hear themselves otherwise they will not be rewarded for their Salāt. This opinion is held by Ash-Shāfi‘i and his followers. His followers recommended that a muslim may raise his voice till one and the one beside hear it, no more than that, as Ash-Shāfi‘i stated in Al ‘Umm’.

(1) 1) Refer to: “Al-Majmū” (vol. 3 / p. 295

### **Raising his hands:**

Ibn Al-Qayyim (2) said: ‘Pay heed to the prophet’s (2) manner in doing his Salāt; **raising his hands when doing Rukū’ and when rising from it.** After his death, his Sahābah (2) followed his example. [These narrations report the prophet’s practice as if it was done before one’s eyes’.]

Al-Marwazi said: ‘All the ‘Ulamah -to the exclusion of those in Al-kūfah- in all muslim countries unanimously agreed upon the legality of raising one’s hands [in Salāt]’.

Ash-Shāfi‘ī said: ‘whoever gets to know the prophet’s (2) hadīth -concerning raising one’s hands in Salāt when reciting Takbīr, doing Rukū’ and raising from it- must follow his example’.

Abdul Mālīk Ibn Sulaiman said: ‘I asked Sa‘īd Ibn Jubair about the ruling of raising one’s hands in Salāt. He answered: ‘It is an act with which you beautifies your Salāt’.

Al-Kashmīrī affirmed this Sunnah saying: ‘You should Know that raising one’s hands in Salāt is something that is Mutawātir verbally and practically; no part of this ruling has been abrogated’.

(5) Dear muslim brother, follow your prophet’s (2) Sunnan -which is a Mutawātirah as Ath-Thahabi

expressed- earnestly and leave aside idle discussions, worthless arguments and futile disputes that may lead some ignorant to even kill the ‘Ulamah who preach it, as once has happened with Imām At Tartūshī!!

[2/19] **Letting hands down:** not on the chest or below it above the navel:

Sahl Ibn Sa’d said: ‘People were ordered [at the time of the prophet (2)] **to put their right arms on their left in Salāt’.**

(2) Ibn ‘Abbās (2) said that the prophet (2) said: ‘We prophets were ordered [by Allāh (2)] to take our Suhūr very late at night, have breakfast [in Ramadān] at the early time of sunset, and to put our right hands on our left in Salāt’.

(3) The afore mentioned ahādīth show clearly that: (1) it is of the prophet’s (2) guidance to put the right hand on the left one in Salāt, and (2) whoever does not do so has committed a mistake.

(4) Ibn Abdil barr stated that ‘this is a unanimously agreed upon ruling amongst the ‘Ulamah taken from the prophet (ﷺ). It was also practiced by all the Sahābah and Tābi’īn. Imām Mālik stated it in his “Muwatta’” as mentioned by Ibn Al-Munthir and others. Ibn AlQāsim reported that Mālik also held the opposite opinion and so did most of his followers, and that he [i.e. Imām Mālik] differentiated between the obligatory Salāt and the optional one.

(5) Some of Mālik’s followers considered putting the right hand on the left in Salāt as detested when a muslim does it only to seek rest for his hands, as Ibn Al-Hājib explained. ( “Fathul Bārī” (vol. 2 / p. 224) and “Naylul ‘Awtār” (vol. 2 / p. 201).

### **\* Abandoning Du‘ā’ul Istiftāh and the Isti’āthah before reciting Fātihah:**

It is indeed recommended for the one doing Salāt to begin his Salāt with [Takbīr followed by] reciting Du‘ā’ul Istiftāh and then Isti’āthah. The Isti’āthah should preferably be recited in each Rak’ah complying with the general order in Allāh’s (ﷻ) ‘when you want to recite the Qur’ān, seek refuge with Allāh from shaitān the outcast [i.e. by reciting Isti’āthah]’.

This is the soundest of Ash-Shāfi’ī opinions and is preponderated by Ibn hazm.

### **[3/19] Repeating Fātihah more than once:**

Repeating Al-Fātihah -or any part of it- more than once [in each Rak’ah] is detested for this was not the prophet’s (ﷺ) guidance nor his Sahābah (رضي الله عنهم). This opinion is held by the Jumhūrul ‘Ulamah and the four eminent Imāms. The ‘Ulamah, however, held opposite opinions as to whether repeating Al-Fātihah more than once renders one’s Salāt invalid; there is no authentic proof that supports the opinion that says it does, which is held by some of the Hanbalī followers. Al-Hanafī and Ash-Shāfi’ī followers held that the doer of such an act should do the prostration of forgetfulness if one does such an act out of forgetfulness or intentionally as the Shāfi’ī followers held.

According to the Hanafī followers, Salāt should be repeated to wipe out the sin incurred upon oneself due to repeating Fātihah intentionally. Mālikī followers considered such an act as Harām but one’s Salāt is not rendered null and void if it was done intentionally. However, they held that one should do the prostration of forgetfulness if it was done out of forgetfulness. Their opinion seems to be the soundest of all.

### **(1) [4/19] Raising one’s eyesight up wards or elsewhere except the place of prostration:**

One of muslims’ mistakes when doing Salāt is raising one’s eye sight towards the sky, the Imām, to the left or the right, the thing which paves the way for waswasah and Sahwu to take place. A muslim is ordered [by the prophet (ﷺ)] to lower his/her gaze downwards to the prostration spot, except in Tashahhud in which case one’s eye sight should be directed to one’s [right] index finger only. It was affirmed that the prophet (ﷺ) never moved his eye sight beyond his index finger.

**(3) [5/19] Closing one's eyes in Salāt:**

Ibn Al-Qayyim said: 'Closing one's eyes in Salāt is not of the prophet's (ﷺ) Sunnah. It is proved that he (ﷺ) used to direct his eyesight towards his index finger when reciting Tashahhud nowhere else'.

**(2) [6/19] Moving a lot in Salāt:**

Moving a lot in Salāt without dire necessity deprives one from gaining the full reward for it. Some examples of such movements are the following: interlocking fingers, playing with one's nails, moving feet a lot, adjusting the turban or the hat, looking at the watch, ... etc. 'Indeed, being fully given to Salāt is its soul and essence to which every muslim should pay much attention. Some scholars held that a muslim is permitted to only move three times; this opinion is, however, based on no authentic proof traced back to the prophet (ﷺ), it is only a mere mental deduction of some 'Ulamah. Moving a lot in Salāt is detested such as: scratching the nose, playing with one's beard or clothes... etc, they could even render one's Salāt as void of its rewards.

**Little movement does not, however, nullify one's Salāt** although every muslim is urged to keep calm in Salāt in order to get its full reward'. "Al-Fatāwā" by Ibn Bāz (vol. 1 / p. 87).

This is indeed supported by the prophet's hadīth which he addressed to his Sahābah seeing them moving in Salāt purposelessly, he (ﷺ) said: 'why do you raise your hands in Salāt as restless horses do with their tails?! **Keep calm in your Salāt'.**)

**Hold the Mushaf following the Imām:**

Accordingly, **it is a mistake to hold the Mushaf following the Imām** while the latter is reciting Qur'ān to check his recitation though some of those who hold the Mushaf could barely read.

The Takbīrāt were clearly stated in many ahādīth such as the one narrated by Abū Hurairah (رضي الله عنه); he said: 'The prophet (ﷺ) used to begin his Salāt with Takbīr, [recite Qur'ān] then say Takbīr when bowing and then raise himself from bowing saying 'Rabbana lakal Hamd' -in another narration- 'Rabbana walakal Hamd' -then recite Takbīr when going down to Sujūd [prostration] and another one when rising from it, and do the same in the second prostration. He (ﷺ) used to do this in all his Salāt. In the four Rak'ah Salāt, he (ﷺ) used to recite Takbīr when standing to do the third Rak'ah.

The rationale that stands behind such an act [i.e. reciting the Takbīrāt] is to attract the muslim's attention that Allāh (ﷻ) is greater than any of his creatures and His 'Ilm and power encompass all his creation; consequently, a muslim must be fully occupied with Salāt and his heart be fully given to it with deep submission to his Rabb seeking His pleasure.

**[2/20] Another similar mistake many muslims commit in their Salāt is the abandonment of the Thikr which should be recited when rising from Rukū'.**

Having related the prophet's (ﷺ) hadīth which states that the prophet (ﷺ) used to say -when rising from Rukū' "Sami' Allāhu Liman Hamidah" and when completely stands from Rukū' "Rabbana walakal Hamd", and after relating the prophet's (ﷺ) hadīth which says: 'Perform your Salāt as you have seen me performing it', An-Nawawī said: 'This entails that every muslim should say both statements [in both positions], whether one is an Imām or a Ma'mūm, just like the Thikr recited in Rukū' and other 'Athkār [recited in Salāt]. The soul of Salāt is indeed to mention Allāh (ﷻ) in every position and with every movement. Those who neglect any of these Athkār has caused one of these positions to be empty of remembering Allāh (ﷻ).

**Like the pecking of the crow [in Salāt],:**

**(c) Abdur Rahman Ibn Shibl said: 'The prophet (ﷺ) forbade [us from] the pecking of the crow [in Salāt], the spreading of [one's] arms on the ground [in Sujūd] like lions do and from assigning a certain place in the mosque [in which one does his Salāt] the same way camels stick to their resting places'.**

**Asr Salāt till its due time is about to pass]:**

(1) Then he ordered us to perform 'Asr Salāt and we did. Then he said: 'I heard the prophet (ﷺ) say:

'This [delaying performing '**Asr Salāt till its due time is about to pass]** is the Salāt which the hypocrites do; they wait for the sun till it settles between the horns of Shaitān [i.e. it is about to set] then they perform the Salāt so quickly in the same way a bird pecks his food; they indeed

do not mention Allāh (ﷻ) in their Salāt but little'. (2) (a) Ibn Abbās related that once a man asked the prophet (ﷺ) about [the acts of] Salāt; the prophet (ﷺ) answered: 'when you do Rukū' hold your knees with your hands till you feel a sense of tranquility and when you do Sujūd, touch the ground firmly'.

**In Ruku:**

(3) **(b) It was also related that the prophet (ﷺ) used to make his** when he does Rukū' that even if water were to be poured on it, it would settle.

**Position of Head:**

Accordingly, a praying muslim must not hang his head loose in Rukū' but instead level it with his back for it was related that 'the prophet (ﷺ) used neither hang down his head nor lift it [high up above his back level] in Rukū'.

(5) And in Rukū' all one's joints should settle in their positions in order to achieve Tuma'nīnah [quiescence]

**Qunoot:**

[5/20] The frequent recitation of Du‘ā‘ul Qunūt and abandoning it at times of afflictions: Those who held the legality of the reciting Du‘ā‘ul Qunūt [in Fajr Salāt always] built their opinion on an unauthentic hadīth which is related by ‘Anas to have said: ‘The prophet (ﷺ) continued reciting the Qunūt in the Fajr [down] Salāt till he passed away’.

The unauthenticity of the hadīth refers to Abū Ja‘far Ar-Rāzī [one of the narrators] about whom Ibn Al-Madīanī said that he mixes narrations, Abū Zur‘ah said: ‘He makes mistakes in relating ahādīth’ and Ibn Hibbān stated that he narrates weak narrations from well-known narrators.

None of Ahlul hadīth takes his narrations -which only he narrates from the well-known narrators- into consideration.

Besides, were this narration authentic it does not indicate what so ever the legality of the frequent recitation of the Qunūt [in Fajr Salāt] for the word ‘Qunūt’ does not only refer to the special Du‘ā‘ recited in the Salāt [before the Rukū‘], but also covers a range of various meanings such as: the long standing in Salāt [when reciting Qur‘ān], being silent in it, the continuation of practicing acts of worship, reciting Du‘ā‘, reciting Tasbīh and being in a state of quiescence in it.

(1) Narrated by Abdir Razzāq in his “Musannaf” (vol. 3 / p. 110), Ibn Abī Shaibah in

“Al-Musnna” (vol. 2 / p. 312). Ahmad in his “Musnad” (vol. 3 / p. 162), Ad -

Dāraqutīnī in “As-Sunnan” (vol. 2 / p. 39), Al-Baihaqī in “As-Sunnan Al-Kubrā” (vol.

2 / p. 201) and At-Tahāwī in “Sharh Ma‘ānī Al-‘Āthar” (vol. 1 / p. 248).

(2) See: “Mizān Al-Itidāl” (vol. 3 / p. 320), “Tārīkh Bagdād” (vol. 11 / p. 146),

“Tahthibut Tahthīb” (vol. 12 / p. 57) and “Silsilatul ‘Ahādīth Ad-Da‘īfah” (no.

1238)

### **Qunūt in Fajr Salāt**

#### **\* Postulations and Refutation:**

Postulations:

Some ‘Ulamah postulated that doing Qunūt in Fajr Salāt entails that he (ﷺ) used to recite this Du ‘ā’ in Fajr Salāt only for all the Salawāt share the aforementioned kinds of Qunūt but ‘Anas only mentioned the Fajr Salāt to the exclusion of other Salawāt.

Another postulation says that the Du‘ā‘ recited in Qunūt is not dedicated for asking Allah’s (ﷻ) cures (ﷻ) mercy for the Mu‘minīn for he (ﷺ) abandoned this Du‘ā‘ after he recited it for a month or so. Accordingly, this Du‘ā‘ must be that well-known one (that begins with Al-hamdu lillahidinī Fīman Hadayt].

Refutation:

(ﷺ)

Point one: The authentic narration -of Al-Bukhārī- states that ‘Anas (رضي الله عنه) related that the prophet (ﷺ) did Qunūt in both Fajr and Magrib Salāt. Al-Barā’ Ibn ‘Āzib narrated the same thing so why to State Fajr Salāt to the exclusion of Magrib Salāt??! If it were raised that the Qunūt done in Magrib Salāt was dedicated for asking Allāh’s (ﷻ) relief from certain affliction, Ahlul Hadīth would answer: ‘Yes, indeed.

So

is the Qunūt done in Fajr Salāt; it was done for the same purpose- as was narrated by ‘Anas himself in the Sahīh to have said: ‘The prophet (ﷺ) did Qunūt for a month asking Allāh’s (ﷻ) wrath on one of the Arab tribes [because they deceived and killed seventy of his companions], then he (ﷺ) did it

(1) Narrated by Muslim in “As-Sahīh” (vol. 1 / p. 470) (no. 305), At-Tayālīsī in “AlMusnad (no. 737), Ahmad in “Al-Musnad” (vol. 4 / p. 285), An-Nasā’ī in “AlMujtabā” (vol. 2 / p. 202), Abū Dāwūd in “As-Sunnan” (no. 1441), At-Tirmithī in “Al-Jāmi’” (vol. 401), Ad - Dāraqutnī in “As-Sunnan” (vol. 2 / p. 37), At-Tahāwī in “Sharh Ma’ānī Al-’ Āthār” (vol. 2 / p. 242) and Al-Baihaqī in “As-Sunnan Alkubrā” (vol. 2 / p. 198).

Point two: ‘Anas (رضي الله عنه) said that the Sahābah (رضي الله عنهم) never did Qunūt till the prophet (ﷺ) first did it when he asked Allāh’s (ﷻ) curse to be poured on Ra’l and Thakwān [two Arab tribes] as was narrated in the two “Sahīhs” from Abdil ‘Aziz Ibn Suhaib from ‘Anas to have said: ‘The prophet (ﷺ) sent 70 of his best of the Holy Qur’ān, they were called the Qurrā’ [recitors], for a certain mission. Men from two ‘Arab tribes - Ra’l and Thakwān - attacked them near a well called Ma’ūnah.

The Qurrā’ explained to have been sent by the prophet (ﷺ) to fight ‘Arab tribes. The attackers, however, killed all of them. Having received the bad news, the prophet (ﷺ) did Qunūt for a month in Fajr Salāt asking for Allāh’s (ﷻ) wrath to be sent down on them [i.e. the murderers]. Qunūt had not been done by any of us before he was the first to do it this time. The prophet (ﷺ)

This hadīth entails that it was not of the prophet’s (ﷺ) Sunnah to do Qunūt continuously. Besides, ‘Anas (رضي الله عنه) statements “The prophet (ﷺ) was the first to do it” and “He (ﷺ) did Qunūt for a month then he abandoned it” indicate that this Qunūt was dedicated for asking Allāh’s (ﷻ) relief from afflictions, and he (ﷺ) did it for a certain period of time. This is similar to the Qunūt, the prophet (ﷺ) did it for a month also asking for Allāh’s (ﷻ) wrath on others - as (ﷻ) mercy for some people and his wrath narrated by Abū Hurairah (رضي الله عنه). The prophet (ﷺ) said in this Du’ā’: “Allāhumma ‘Anjil Walīd Ibn Al-walīd, Allāhumma Anji Salamah Ibn Hishām, Allāhumma Anji ‘Ayyāsh Ibn Abī Rabī’ah, Allāhumma ‘Ushdud Wat’atuka ‘Alā Mudar, Allāhumma Ij’alhā Sīnin Kasiniyyi Yūsuf’.

[O Allāh, save and guide to Islām Al-Walīd Ibn Al-Walīd, O Allāh save and guide to Islām Salamah Ibn Hisahām, O Allāh, save and guide to Islām ‘Ayyāsh Ibn Abī Rabī’ah. O Allāh, send your wrath on Mudar. O Allāh send on them years of famine as those You sent at the time of Abū Hurairah (رضي الله عنه) said: Joseph.] ‘Days later, he (ﷺ) performed his Salāt without doing Qunūt. I asked him about the reason and he (ﷺ) said: ‘Do you not see; they [the people mentioned in the Du’ā’] have all come to me [as muslims]’.

So is the case with the Qunūt he (ﷺ) did in Al-Fajr Salāt, it was dedicated for asking Allāh’s (ﷻ) relief from



a certain affliction, that is why it was done for a month only.

To conclude, due to the Fuqahā's continuous interpretation for the word Qunūt to be the Du'ā' that begins with 'Allāhumma Ihdinī Fīman Hadayt...' , and because of the misinterpretation of 'Anas' relation concerning the word Qunūt to mean this Du'ā' only, people believed that reciting it in Salāt was the prophet's (ﷺ) continuous practice - the postulation which other 'Ulama refuted deciding that it was not affirmed to be so.

It is so strange how people abandon the true authentic ahādīth that affirm the legality of reciting Qunūt at times of afflictions and stick to ahādīth that are not even authentic.

(1) Narrated by Al-Bukhārī in his "Sahīh" (vol. 2 / p. 390) (no. 804) and Muslim in his "Sahīh" (vol. 1 / p. 467) (no. 294).

(2) Narrated by Ahmad in "Al-Musnad" (vol. 2 / p. 255), An-Nasā'ī in "Al-Mujtabā"

(vol. 2 / p. 201), Ibn Mājah in his "Sunnan" (vol. 1 / p. 394) (no. 1244), Al-Tahāwī in "Sharh Ma'ānī

Al-'Āthār" (vol. 1 / p. 241) and Al-Baihaqī in "As-Sunnan AlKubrā" (vol. 2 / p. 197).

(3) See: "Zādul Ma'ād" (vol. 1 / p. 275 - 83) with slight editing.

(4) It is mentioned in Abil Hasan Al-karji Ash-Sahfi'ī (d. 532H) biography that he used **not to say Qunūt in Fajr Salāt saying that no hadīth affirms that he prophet (ﷺ) did so.** This indeed indicates this 'Ālim's great knowledge and being free from blind conformity to the Mathhab. This was reported in the biography of Abī Abdillāh Muhammad Ibn Al-Fadl Ibn Nathīf Al-Farrā' in the "Siyar" (vol. 17 / p. 477) that he [Abī Abdillāh] used to lead people in Salāt in Abdullāh mosque for 70 years and used to do Qunūt- since he was A shāfi'ī. Then a man -from the Mālikiyyah- preceded him and led people in Salāt but never did Qunūt. Consequently, people abandoned him saying: 'He does not do Salāt well.

### **SUJUD:**

[1/21] Not doing Sujūd perfectly: Al-'Abbās Ibn Abdil Muttalib narrated from the prophet (ﷺ) to have said: 'I was ordered to prostrate myself on seven [bones]. the fore head and the nose, the hands, the knees and the feet'.

(1) See: "Al-Qawlul Man 'ūt Bitafsīl Al-Basmalati wal Qunūt" by Shaikh Nāsir Lāzim.

(2) In another narration 'Seven 'Ārāb' which has the same meaning as bones.

(3) Narrated by Muslim in "As-Sahīh" (vol.1 / p.355) (no.491), Ibn Khuzaimah in "As-Sahīh" (vol. 1 / p. 320) (no. 631), At-Tirmithī in "al-Jāmi'" (no. 272), Abū Dawūd in "As-Sunnan" (no. 890), An - Nasa'i in "Al-Mujtabā" (vol. 2 / p. 210), IBN Mājah in "As-Sunnan" (no. 885), Ahmad in "Al-Musnad" (vo. 1 / p. 206), Al-Baihaqi in:

As-Sunnan Al-Kubrā" (vo.. 2 / p. 101), Abū Nu 'aim in "Al-Hilyah" (vol. 9 / p. 36),

Al-Khatīb in "At-Tārikh" (vol. 5 / p. 290) and Ibn Hibban in "As-Sahīh" (vol. 3 / pp.

### **Seven bones that should be put completely on the ground when in Sujūd:**

193 - 4). Abū Zur ‘ah seemed not to find it in “Sahīh Muslim” as mentioned in “AnNukat Ath-Thirāf” (vol. 4 / p. 266) although it is there, Subhānallāh. In my verification of “Manwāfaqat Kunyatuhu Kunyata Zawjihī Min As-Sahābah”, I mentioned other supporting narrations for the hadīth (no. 11). This hadīth states clearly the seven bones that should be put completely on the ground when doing Sujūd.

AshShawkānī said: “Ulamah differed regarding the obligation of prostrating oneself on the seven bones: Al’Itratu and AshShāfi’ī in one of his opinions held that it is an obligation that one prostrates oneself on the seven bones. Abū Hanifah and Ash-Shāfi’ī later on and other Faqahā’ held that the obligation is to prostrate oneself on one’s forehead only. The former opinion is, however, the sounder for the prophet

(ﷺ) said: ‘Unless one’s nose touches the ground [in Sujūd] as one’s forehead does, one’s Salāt is not perfect’.

Accordingly, it is a mistake that one prostrates on one’s forehead ignoring one’s nose, or lifting one foot from the ground or putting it on the other and hence decreasing the number of the bones that touch the ground to six or five. The prophet (ﷺ) said to the Sahābī who misperformed his Salāt: ‘when you do Sujūd, do it perfectly’.

(Some muslims behave like animals in their Salāt the thing that indicates their sense of carelessness towards it. Some of them may look here and there like a fox does, spread their arms on the ground like lions, do their Salāt so quickly in the same manner a crow does when eating, stick to a certain place in which one does his Salāt like a camel does regarding his resting place, sit on one’s buttocks spreading one’s feet like dogs do when they sit, or moving one’s hands to the left and to the right when reciting Taslīm in the same manner horses move their tails.

Ibn Al-Qayyim said: ‘Our Sharī‘ah prohibited that a muslim act in the same manner the Kuffār, animals, demons, bedouins or women [as for men] act. While being in Salāt, we [muslims] are also forbidden to act in the same manner animals or the ignorants behave.

### **[5/21] placing something for the sick to prostrate on [in Salāt]:**

‘Abdullāh Ibn ‘Umar (رضي الله عنه) said: the prophet (ﷺ) once visited a sick and I accompanied him. When the prophet (ﷺ) entered the Sahābī’s house he found him doing Salāt, prostrating himself upon a stick, putting his fore head on it. The prophet (ﷺ) got rid of the stick, which the Sahābī did and took a pillow instead. The prophet (ﷺ) thereupon said: ‘Leave ‘People [i.e. the Sahābah] used to do Sujūd covering their hands with a part of their clothes’ [due to the burning heat of the ground]. Abdur Razzāq narrated the same hadīth through a connected chain of narrators (vol. 1 / p. 40) (no. 1566) and Ibn Abī Shaibah in “Al-Musannaf” (vol. 1 / p. 266). Mistakes regarding the manner of performing Salāt

(1) “Naylul Awtār” (vol. 2 / pp. 289 - 90).

(2) Al-Bukhārī narrated in his “Sahīh” (vol. 1 / p. 492) from Al-Hasan to have said it, if you are able to prostrate on the ground do so, otherwise bow down your head and make your Sujūd lower than your Rukū’.

Al-Jumhūr held that it is detested that a sick person places something -such as a stick, a pillow or whatsoever- in front of him on which he could prostrate when doing Salāt.

Regarding this point, Imām Mālik said: 'The sick should not lift something towards his forehead nor place a pillow on which he could prostrate in Salāt'.

Imām Ash-Shāfi'ī said: 'He [i.e. the sick] must not lift something towards his forehead in order to prostrate on it for in this case his act is not considered a real prostration for prostration should be done on the ground or on something placed on it -such as a pillow- and this will suffice him- Inshā'allāh'.

Many of the Salaf abhorred the act of lifting something for the sick on which he could prostrate and considered it to be a Bid'ah for it was not practiced at the time of the prophet (ﷺ). The following 'Āthār affirm this point:

(a) 'Umar Ibn Muhammad Said: we visited Hafs Ibn 'Āsim when he was sick. He told us that his uncle 'Abdullāh Ibn 'Umar visited him and saw that a pillow covered with a Khumrah was placed before him so that he could prostrate on it in Salāt. He ['Abdullāh] said to Hafs: 'Never do this my nephew. Prostrate yourself on the ground. If you are unable to do so just lower your head'.

(4) (b) He ['Abdullāh Ibn 'Umar] ... was asked regarding the sick who prostrates himself on a stick in Salāt; he said: 'Never prostrate to any other than Allāh (ﷻ); if one is able to do Salāt while standing, he should do so, if not then while in a sitting posture; if not then while lying down on the ground'.

#### **SAHWU:**

##### **[6/21] the false addition to the Thikr recited in Sujūd As-Sahwu:**

Some muslims say in Sujūd Al-Sahwu 'Subhāna Man Lā Yashū Walā Yanām' [Glory be He who never forgets nor sleeps] which is a false addition that is not affirmed to be of Sunnah. Al-Qushairī said: 'It was not affirmed that the prophet (ﷺ) recited a certain Thikr in Sujūd As-Sahwu save those ordinary 'Athkār which he (ﷺ) used to recite in any other Sujūd. As for the statement that says: 'Subhāna Man Lā Yashū

Walā Yanām'; it is not of the prophet's (ﷺ) Sunnah nor is it of his Sahābah's practice, nor is supported by

an established authentic proof; it is indeed one of the Sūfi's falsehood that should be strictly abandoned.

Religion should be taken from the authentic, pure, Sunnah books. Documenting such a false statement in a compilation as part of religion is indeed grave falsehood'.

##### **[7/21] A misconception regarding the cause of Imām's Sahwu [forgetfulness]:**

It is worth mentioning here that some people believe that the improper Tahūr which some of those led by the Imām had performed causes the Imām to fall in Sahwu and misrecite some of the Qur'anic verses in Salāt. Those who hold such an opinion depend on a weak hadīth that runs as follows: 'Shabīb

(2)

Ibn Abī Rawh related that a man amongst the prophet's (ﷺ) Sahabah said that the prophet (ﷺ) once led muslims in Fajr Salāt and recited Sūrat Ar-Rūm making some mistakes during the recitation. Having finished the Salāt, he (ﷺ) said: "what is the matter with those who perform their Salāt with us without having performed perfect Tahūr?? Those indeed cause us make mistakes in Salāt'.

This hadīth is a weak one. In its chain of narrators there is Shabīb Ibn Nu'aim or Ibn Abī Rawh; his agnomen is Abū Rawh

(1) In his "As-Sunnan Wal Mu'tada'āt" (pp. 74- 5).

(2) "As-Sunnan Wal Mu'tada'āl" (pp. 74- 5)

### **First: Ibn Mas'ūd's (رضي الله عنه) narration:**

It was narrated by An-Nasā'ī in his "Sunan", chapter: AsSalāt, as is mentioned in "Tuhfatul Ashrāf" (vol. 7/ p. 158), Abū Dāwūd [in his Sunnan] (no. 1028) and from the same way of narration, it was narrated by Ad - Dāraqutnī (vol. 1/ p. 378), and also narrated by Al-Baihaqī (vol.2/ 336, 355- 6) from Muhammad Ibn Salamah from Khusaif from Abī 'Ubaidah from his father Abdullāh Ibn Mas'ūd that the prophet (ﷺ) said: 'If you doubt while being in Salāt as to whether you performed three or four Rak'āt, but you think you have performed four, recite Tashahhud, do two Sujūds before reciting Taslīm, then recite another Tashahhud and another Taslīm'.

### **THASHAHUDU**

[1/22] Reciting the statement: "As-Salāmu 'Alaika [you] Ayyuha An-Naby" in the Tashahhud:

Al-Bukhārī (رضي الله عنه) narrated in his "Sahīh" that Allāh's Messenger (ﷺ) said: '....when you perform your Salāt, say [in Tashahhud]: "At-Tahiyyātu Lillāh was -Salawāt Al-Tayyibāt. As-Salāmu 'Alaika Ayyuhā An-Naby Warahmatullāhi Wā Barakātuh..."

### **(1) [3/22] The first:**

The hādīth that states: "Lā Tusayyidūnī Fī As-Salāt" [i.e. Never say "Master" in your Salāt] is a forged one, even the word "Tusayyidūnī" is linguistically incorrect; the proper derivation of the word should be "Tusawwidūnī" [i.e. call me master]. This hadīth is a forged one that has no basis whatsoever regarding Isnād and Matn. were it authentic, we would have used it as a proof for the point under discussion.

(1) "Al-Fadlul Mubīn 'Alā 'Aqd Al-Jawharuth Thamīn" (p. 70). See also: "Sifat Salatun

Naby” (p. 188); Imām Al-‘Albānī reported Ibn Hajar’s words from a scripture written by Muhammad Ibn Muhammad Al-Garābīlī (b. 790 - d. 835) and kept in AlMaktabah Ath- Thāhiriyyah, Syria.

(2) As As-Sakhāwī stated in “Al-‘Asrār Al-Marfū‘ah” (no. 585) and “Al-Masnū‘ Fī Ma‘rifat Al-Hadīth AlMawdū‘” (no. 395).

#### [4/22] The second:

Many muslims mix the forms of Tashahhud and come up with a new one that runs as follows: ‘Allāhumma Sallī ‘Alā Muhammad Wa’alā ‘Āli: Muhammad, Kamā Sallayt ‘Alā Ibrāhīm Wa’alā ‘Āli Ibrāhīm. Fil ‘Ālamīn. Innaka Hamīdun Majīd’. This new mixed wording of Tashahhud is illegal for any act of

worship should be taken from the prophet (ﷺ), no more no less, and Tashahhud was not affirmed to be of the prophet’s (ﷺ) Sunnah; on the contrary it is a mixture of two the previous wording of Sahr’ wordings.

**The first:** ‘Allāhumma Salli ‘Alā Muhammad, Wa’alā ‘Āli Muhammad, Kamā Sallaita ‘Alā Ibrāhīm Wa’alā ‘Āli Ibrāhīm. Innaka Hamidun Majīd. Allāhumma Bārik ‘Alā Muhammad Wa’alā ‘Āli Muhammad Kamā Bārakta ‘Alā Ibrāhīm Wa’alā ‘Āli Ibrāhīm. Innaka Hamīdun Majīd’.

**The second:** ‘Allahumma Sallī ‘Alā Muhammad {An - Naby Al-‘Ummī} Wa’alā ‘Āli Muhammad, Kama Sallayta ‘Alā {‘Āli} Ibrāhīm, Wabārik ‘Alā Muhammad {An - Naby Al-‘Ummī} Wa’alā ‘Āli Muhammad, Kamā Barakta ‘Alā ‘Āli Ibrāhīm. Fil ‘Ālamīn Innaka Hamīdun Majīd’.

When a muslim recites one of the wordings of Tashahhud, he should stick to its wording, with no addition or omission, for Tashahhud is an act of worship that is taken from Shar’ texts that should never be changed.

(1) Important note: In his book “At-Tirah ‘Alā Al-Gurrah” (pp. 12- 4), Al-‘Alūsī said that: it is wide spread amongst the Rāfidah not to separate between the word Muhammad and the word “‘Āli” with the preposition “‘Alā” depending on a forged hadīth that says: ‘ whoever separates between me and my ‘Āl [house hold] with the preposition “‘Alā” will never enjoy my intercession’. Many of the Shī‘ah themselves stated that this hadīth is a forged one. Accordingly, Ahlus Sunnah must abandon the Rafidah way and pronounce the word “‘Alā” [in their Tashahhud]. See: “Mu‘jam Al-Manāhī AlLafthiyyah” (p. 16).

(2) For more details on the narrations regarding the wordings of Tashahhud. See: “Sifat Salātun Naby” (pp. 178 - 81).

#### [5/22] The third:

Imām An-Nawawī said: ‘Scholars differed regarding the obligation of sending Salāt on the prophet (ﷺ) in the second Tashahhud in Salāt. Abū Hanīfah, Mālik and the Jumhūr held it to be a Sunnah that if not done, one’s Salāt is still valid, while AshShāfi‘ī and Ahmad regarded it to be a Wājib that if not done, one’s Salāt is rendered invalid. This is also ‘Umar’s and his son’s opinion which Ash-Sha‘bī shared with

(۲)

them. Some scholars stated that Ash-Shāfi'ī contradicted the Ijmā' holding such an opinion. This is not true for it is Ash-Sha'bī's opinion -as narrated by Al-Baihqī.

See "Dalā'il Al-Khairāt" by: Khairud Dīn Wanlī (pp. 29 - 30).

#### **[6/22] The fourth:**

Sending Salāt on the prophet (ﷺ) is not restricted to the second Tashahhud; it could be recited in the first one too. Imām Ash-Shāfi'ī stated in "Al-'Umm": 'The first and the second Tashahhud have the same wordings. By the word Tashahhud I mean reciting Tashahhud followed by sending Salāton the prophet (ﷺ) both must be recited'.

(1) See: "Ahkāmul Qur'ān" (vol. 3 / p. 1584) and "Al-Fathur Rabbani" (vol. 4 / p. 28).

(2) (pp. 197- 8).

(3) Al-'Umm (vol.1 / p. 102).

#### **[7/22] The fifth:**

In case one's Wudū' becomes invalid before Taslīm, one's Salāt is considered invalid- be it an obligatory or supererogatory one.

(4) [8/22] The sixth:

Some muslims make another mistake in Salāt which is doing Tawarruk [i.e. sitting on the left hip putting the left foot under the right one] in the two Rak'ah Salāt, such as the Fajr, the Friday and supererogatory Salāt or abandoning it when needed in the three or four Rak'ahs Salāt provided that one does not cause inconvenience to the one sitting next to him.

[9/22] the seventh:

The most widely accepted interpretation of "Ibādillāhi AsSālihīn" [the righteous slaves of Allāh] is those who perform whatever is enjoined on them towards Allāh (ﷻ) and towards people. The level of achieving this differs from one person to the other. At-Tirmithī said: 'whoever wishes to enjoy peace muslims send in their Salāt on other muslims should be a righteous muslim otherwise he would be deprived of this great bounty [peace]'.

#### **[10/22] The eighth:**

Al-Qaffāl stated in his "Fatāwā": 'Abandoning Salāt causes harm to all muslims for any praying person should recite the following Du'ā' in it; i.e. "As-Salāmu Alaina Wa'alā Ibādillāhi AsSālihīn", and abandoning Salāt will consequently lead to abandoning this Du'ā'. Accordingly, the one who abandons Salāt fails to follow Allāh's (ﷻ) and his Messenger's order, incurs sin on [from calling unto Allāh (ﷻ) for them]; sins heap one upon the other'. himself and deprives all muslims

It is worth mentioning here that the first Tashahhud -according to the soundest of all ‘Ulamah’s opinions- is Wājib. This opinion was held by Ahlul Hadīth; [one of whom is] Ash-Shawkānī who said in his “As-Saylul Jarrār” (vol. 1 / p. 228): ‘The orders concerning the obligation of doing Tashahhud do not only refer to See the article titled with: “Tanbīhāt ‘Alā Ba ‘dīl ‘Akhtā’ Allati yaf ‘aluhā ‘Ba ‘dul

Musallīn Fī Salātihim”. See “Tamāmūl Minnah” (p. 223).

(2) Fathul Bārī (vol. 2 / p. 314).

(3) Previous reference (vol. 2 / p. 317).

### **Finger Moving:**

#### **[11/22] Abandoning moving one’s right index in Tashahhud:**

Ahmad in his “Musnad” (vol. 4/ p. 318), An-Nasā’ī his “Mujtabā” (vol. 2/ pp. 126- 7), (vol. 3/ p. 371), Abū Dāwūd in his “Sunnan” (no. 713), Ibn Khuzaimah in his “Sahīh” (no. 480, 714), Ibn Al- Jārūd in “Al- Muntaqā” (no. 208), Ibn Hibban in his” Sahīh” (no. 1851), Al- Baihaqī in “As- Sunnan Al- Kubrā” (vol. 2/

pp. 27, 28 and 132) and At- Tabarānī in “Al- Mu’jam Al- Kabīr”

(vol. 22/ p. 35) from Wā’il Ibn Hujr to have said: ‘Indeed, I will watch how the prophet (ﷺ) performs his Salāt. I watched him carefully (ﷺ) raised his right index and I saw him moving it and calling into Allāh’.

This is an explicit authentic narration stating the movement of the index finger [in Salāt]. In another narration, the narrator Ibn Hujr used the simple present tense “Yarfa” [moving] which implies

(1) See: “Naylul ‘Awtār” (vol. 2 / pp. 304- 5), “Subulus Salām” (vol. 1 / p. 280), “AlMugnī” (vol. 1 / p. 382), “Taysirul ‘Allām” (vol. 1 / p. 198) and “Qatfuz Zahw Fī

‘Ahkām Sujūd As- Sahw” (pp. 16- 17)

the continuity of this act till the end of one’s Salāt not only when mentioning the word “Allāh” [in the Tashahhud] or when saying “lā ilāhā illā Allāh” in it as some Fuqahā’ held for this is based on no hard evidence.

(1) Shaikh Al-‘Athīm Al-‘Ābādī affirmed this point saying: ‘This hadīth indicates that it should be moved continuously [in Tashahhud]’.

(2) It is narrated in “Sahīh Muslim” (vol. 2 / p. 90) from Abdullāh Ibn Az- Zubair to have said: ‘The prophet (ﷺ) used to put his left foot between his thigh and leg, spreading his right foot, putting his left

palm on his left knee and his right palm on his right thigh and pointing with his [right] index'. It may be raised that taking this hadīth into consideration and under application has more right than applying the first one [of Ibn Hujr] for two reasons:

The first: some narrations- such as the one narrated by Abī Dāwūd in his Sunnan (no. 989), traced back to Ibn Az-Zubair- state that 'he (ﷺ) used to point with his [right] index finger when he recited Du'ā' and used not to move it'.

The second: Al- Baihaqī said in his "Sunnan" (vol. 2 / p. 130):

'The words "moving it" [In Wā'il's narration] may be interpreted as pointing with it without really moving it. Accordingly, both narrations would be compatible in meaning'.

The Refutation: As for the first reason, the addition "without moving it" is not an affirmed one; for the hadīth is narrated by Muhammad Ibn 'Ajlān from 'Āmir Ibn 'Abdillāh Ibn Az-Zubair from his father. Ibn 'Ajlān is not a reliable narrator for his narration was narrated by other four narrators traced back to him without this addition. And another two reliable narrators narrated the same narration from 'Āmir [without this addition]; accordingly, this

(1) The introduction by the verifier of "Al-Khushū' in As-Salāt" by IBN Rajab AlHanbalī (p. 7).

(2) "'Awn Al-Ma'būd" (vol. 1 / p. 374)

[12/22] the first:

The narration that states 'I saw the prophet (ﷺ) sitting in his Salāt (ﷺ) raising his index finger curving it slightly calling unto Allāh". This hadīth's narration, however, has a weak chain of narrators; there is Mālik Ibn Numair Al-Khuzā'ī in it 'whose reliability is not known and he is the only one to narrate from his father' as Ibn Al-Qattan and Ath-Thahabi stated. Al-'Albānī reported that Ath-Thahabī stated that 'This curving of the finger is not mentioned but in this hadīth only, and being a weak one it must not be taken into consideration. Allāh's knows best'.

#### CHATTING:

[1/26] One of the mistakes people do in mosques is to stay at the back of the mosque chatting while the Imām is reciting Takbīratul Ihrām.

This is indeed an act of disrespect for the purpose of attending the mosque. When asked about those who do such a thing, Imām Mālik said: 'I believe they should stop talking when the Imām recites Takbīratul Ihrām'.

It is worth mentioning here that talking with others in good subjects in the mosque is not forbidden in Islām provided that this talk does not cause inconvenience for those who are in the mosque, nor distract those who talk from performing Salāt with the Imām.



(1) An-Nawawī's explanation for "Ṣaḥīḥ Muslim" (vol. 5 / pp. 157-8).

(2) Narrated by Al-Bukhari in his "Ṣaḥīḥ" (no. 639).

(3) Al-Bayān Wat Tahsīl" (vol. 1 / p. 360)

As for the ḥadīth that states: 'Talking in the mosque, even in good things, consumes the Ḥasanāt [one's rewards] as fire consumes fuel wood', it is forged.

*It is proved that t*

*he Ṣaḥābah (ﷺ) used to talk in the presence of the prophet (ﷺ) in the mosque about things they used to do in their Jāhiliyyah and laugh, and he (ﷺ) used to smile. This indicates that talking and laughing about lawful things in the mosque is permissible. Simāk Ibn Harb said: I asked Jābir Ibn Samurah (رضي الله عنه): 'Did you use to sit with the prophet (ﷺ) frequently?' He answered in the affirmative and said: 'He (ﷺ) used to sit in his praying place from dawn Ṣalāt till the sun rises, then leaves. During his stay in the mosque, the Ṣaḥābah (رضي الله عنهم) used to talk about things they used to do in their Jāhiliyyah and laugh and the prophet (ﷺ) would smile'.*

However, sitting in the mosque should preferably be dedicated to doing Ṣalāt, reciting Qur'ān and remembrances, contemplation and teaching provided that no disturbance or inconvenience is caused to others. Ibn 'Umar related this meaning from the prophet (ﷺ) to have said: 'Do not take the mosques as places for your councils unless you want to perform Ṣalāt or recite Thikr in them'. Abū Sa'īd narrated a similar ḥadīth; the prophet (ﷺ) said: 'Each of you remembers Allāh (ﷻ) [in his own way], so do not disturb one another, nor raise your voices when reciting Qur'ān' (in another narration) 'when doing Ṣalāt'.

Ibn Mas'ūd also narrated that the prophet (ﷺ) said: ' At the end of Time, there would be people who would sit in the mosques in groups talking about mundane things only; do not join them for Allāh (ﷻ) is in no need in them [i.e. they will never be rewarded for attending the mosque]'.

The aforementioned ḥadīth states:

[2/26] the prohibition of sitting in the mosques in groups in order to discuss mundane things and the affairs of other people only.

The mosque should be pure from all things done in places such as cafés such as smoking which pollute the atmosphere of the mosque with bad smells. It should not also be turned into a museum or a gallery to be attended by those who enter it just for fun accompanied with women wearing ill favored dresses. It should also be pure from those Sufis who sing poems using their tambourines, dancing and causing inconvenience for those who are doing their Ṣalāt. *It should also be pure from those beggars who take mosques as places from which they earn their living.*

(1)Fajr & Nafl:

(2)

This hadīth indicates that joining the Imām in Salāt once the Iqamah is recited is better than doing the two prior-Sunnah Rak'ahs of dawn Salāt. In case there is no time, one could do the Sunnah Salāt after the obligatory one has already been performed, as affirmed in the authentic ahādīth.

**(4)Abū Hurairah (2) related that the prophet (2) said: 'When the Iqamah is recited, no one performs but the obligatory Salāt'.**

(5)

(1) Narrated by Ahmad in "Al-Musnad" (vol. 2 / pp. 36, 67, 129), (vol. 4 / pp. 244).

(2) "Al-Masjid Fil Islām" (pp. 204-5).

(3) Narrated by Al-Bukharī in his "Sahīh" (no. 663)

(4) See: "Al-'Amru Bil Ittibā' Wan Nahya 'An Al-Ibtidā'" by: As-Suyūṭī with my comment on it. (pp. 158-60).

(4) Narrated by Muslim in his "Sahīh" (no. 710)

This hadīth states clearly the prohibition of commencing any Sunnah [or Nāfilah] Salāt when the Iqamah is being recited. This opinion is held by Ash-Shāfi'ī and the Jumhūr.

(1)

Al-Qadī stated another rationale which is to maintain the unity of muslims with their Imām. This leads us to the other mistake many muslims do when they come to the mosque and see that the Imām had already begun the Salāt; they move aside and do Sunnah Salāt so quickly without concentration then join the Imām, maybe, at the end of his Salāt.

Doing so, they think they have won the rewards of both Salāts, which is impossible. This act indicates their lack of knowledge and misunderstanding for the rulings of their religion.

(3) See: "Islāhul Masājid" (p. 77) and "Al-Masjid Fil Islām" (pp. 205-6).

**'Let those who are present inform those who are not; *never do Nāfilah after dawn break but the two [prior-Sunnah Rak'ahs of the dawn Salāt]*'.**

(3) Narrated by: At-Tirmithī in "Al-Jāmi'" (no. 419). This hadīth is authentic due to the many other supporting narrations. See: "I'lāmu Ahlul 'Asr Bi'ahkām Rak'atai AlFajr" (p. 83-101) and "Irwā'ul Galīl" (vol. 2 / p. 232).

[1/31] Eating garlic or onions before attending the mosque is detested for the religion of Islām urges muslims to respect the feelings of other people and to maintain good behavior and manners.

### Smoking

It is well known that smoking is not of the good at all, so, it is prohibited on the whole 'Ummah'.

### Wearing dirty clothes

It is of the bad manners that one comes to the mosque wearing dirty clothes with bad smells coming out of them; such behavior contradicts the purport of the prophet's hadīth which states: 'Allāh (ﷻ) is more entitled that one beautifies oneself for'.

### **Pass wind**

[3/31] A muslim also should not pass wind in the mosque for this causes inconvenience for other muslims and pollutes the air of the mosque. In addition, the prophet (ﷺ) informed us that the angels send their Salāt on the one present in the mosque; they say: "O Allāh, send your Salāt on him, O Allāh, have mercy on him" so long as his Wudū' is not nullified. The prophet (ﷺ) was asked 'Wudū' nullified?' He (ﷺ) said: "By passing wind". (1) Narrated by Muslim in the "Sahīh" (no. 649)

### **[32] Mistakes done by those who recite the Iqāmah and those who hear it:**

[1/32] It is a wide spread belief that the Mu'aththin is the only one who should recite the Iqāmah. This belief is built upon a weak hadīth which states: 'whoever recites the 'Athān should recite the Iqāmah'.

(1) Al-Albānī said: 'This hadīth has many negative effects on people; one of which is that it may cause fights amongst people in the mosque -as happened more than once. If the Mu'aththin was late and one of the people wanted to recite the Iqāmah on his behalf, he would be stopped by other people depending on this weak hadīth which should not be ascribed to the prophet (ﷺ) nor should be taken as a pretext to deter people from doing this act of worship; i.e. reciting the Iqāmah'.

(2)

[2/32] The Mu'aththin -or whoever is on his behalf- may not recite the Iqāmah without the Imām's leave. Accordingly, people should acknowledge this right of the Imām. May Allāh (ﷻ) guide us to that which pleases Him

[4/32] Some Mu'aththinūn tend to stand in the first row just right behind the Imām though they are not of those of sound minds. Sometimes, they recite the Iqāmah while walking. 'Abdullāh, the son of Ahmad Ibn Hanbal, asked his father regarding this; his father answered: 'He would better stand in his proper place'

(1) 'for the Iqāmah is originally recited to announce that Salāt is about to begin and reciting it in the proper place would have deep affect on the people'. (2) Al-Mughnī (vol. 1 / p. 427)

(2) It is worth mentioning here that some people abandon reciting the Athān and Iqāmah when doing Salāt alone or recite the Iqāma more than once such actions are mistakes.

### **[33] Mal-aligned and disconnected rows:**

Jābir Ibn Samurah related that the prophet (ﷺ) said: 'Why don't you stand in the same manner angels do before their Rabb?' We then asked : 'How do angels stand before their Rabb?' He (ﷺ) answered: 'They stand in rows and they complete them; the first, the second and so on. They stand close together'. 1) Narrated by Muslim in his "Sahīh" (no. 430)

### **Doing Salāt in isolated places :**

[1/33] The first: doing Salāt in isolated places -such as a second floor- away from the rows seeking comfort or getting used to doing Salāt in them, although they are very far from the Imām and despite the empty spots existing in the front rows. This indeed contradicts the prophet's (ﷺ) order which states: 'Come closer and follow me [in Salāt] and those behind follow you. Whoever retreats back [from the front rows], Allāh (ﷻ) retards him a way [from all goodness]'.

(3) Shaikh Ibn Taymiyyah said: 'People should not stand [for Salāt] in the streets so long as there is enough space in the mosque. Whoever does so is to be punished and those who pass over him are not to be blamed for they do so to complete the rows in the front and this is not forbidden. When the mosque is completely filled with the straightened connected rows, one could join the congregation by standing in the street. The row that is in the street should not be separated from the last row in the mosque by a road people use. If so, the Salāt of the those who do Salāt outside the mosque is invalid according to the soundest opinion of the 'Ulamah. So is the case with those who stand in a row separate from the other rows by a wall with no need but still hear the Imām's Takbīr. As for the one who does the Salāt in his shop waiting for the rows to reach him, his Salāt is also invalid. A muslim should attend the mosque and fill in the rows that are in the front then those after... (1) Narrated by Muslim in his "Sahīh" (no. 430), An-Nasā'ī in "Al-Mujtaba" (vo. 2 / p.

Accordingly; the Sunnah -which the prophet (ﷺ) and his Sahābah earnestly practiced- is to make the shoulder and feet in contact with the one next to you. Unfortunately, most people have abandoned this Sunnah as if it was a Bid'ah. We seek refuge with Allāh (ﷻ) from this. May Allāh (ﷻ) guide people to that which pleases him and make them taste the sweetness of following

Sunnah. (5) "Ibkārul Minan" (p. 245).

To conclude, I urge all my muslim brothers, especially the Imāms, who are keen to follow the prophet's (ﷺ) Sunnah and gain the reward of reviving it, to apply this Sunnah earnestly and teach it to other muslims to escape Allāh's (ﷻ) threat of exciting enmity amongst them'.

### **One praying muslim with the Imām:**

[9/33] If there is only one praying muslim with the Imām, he should stand to the Imām's right side, this is the Sunnah as related by Ibn 'Abbās (رضي الله عنه) whose narration Al-Bukhārī reported in his Sahīh under the title "One Ma'mūm should stand to the Imām's right side", **Not a step backwards nor a step forward. ;**

### **[34] Abandoning the first row by those who are knowledgeable:**

Abū Hurairah (رضي الله عنه) related that the prophet (ﷺ) said: 'Had people known the magnitude of the reward they would receive for calling 'Athān and standing in the first row, they would draw lots to have a chance to do them'. (2) Narrated by: Al-Bukhārī in his "Sahīh" (no. 721

The first hadīth shows the superiority of standing in the first row which if people had knowledge about its superiority, they would rush to have the opportunity of standing in it and due to its limited capacity they would have to draw lots.

The second hadīth describes the best and the worst of men's and women's rows when standing for Salāt jointly, which was a common practice at the time of the prophet (ﷺ) and his caliphs (رضي الله عنهم), but if women do their Salāt alone, the best and the worst of their rows are like those of men.

(1) This comparison between the rows is regarding the reward given to those standing in them. So, the "worst of rows" means the least in reward. As for the last of women's rows being the best, this is because they are very far from men and away from being passionately attracted by their movements and talk, and vice versa regarding the first rows being their worst. Allāh knows best.

(1) "Sharh Sahīh Muslim" by An-Nawawī (vol. 4 / pp. 158-60).

### **To stand in the row closest to the Imām for deserve to be honored**

Concerning this point, Imām An-Nawawī said: 'The row which the ahādīth affirm its superiority and urge muslims to stand in- whether one comes early or late to the mosque and whether the row is disconnected by a pole or not- is the first row which is right behind the Imām. This is the soundest of all 'Ulamah's opinions. **This hadīth urges those of sound minds and proper knowledge to stand in the row closest to the Imām for deserve to be honored, and they could lead the prayers if the Imām needs to appoint someone on his behalf, they could also remind him of the verses he may forget, and they could perceive the manner in which the Imām does the Salāt and be a good example for those behind them.**

**As for the hadīth that states: 'whoever stands in the left side of the row will receive a double reward', it is totally baseless !!**

(1) The soundest of all opinions that it is forged; imposed on the ahādīth by some lazy ones who are not keen to stand in the right side of the rows. May Allāh guide us to all that which is right'.

### **[1/36] It is of many Imām's mistakes to stand for a long time:**

before reciting Takbīratūl Ihrām. This is due to the waswasah; they articulate the Niyyah more than once till they recite it properly- as they claim.

(2) They also recite fabricated Du'ā's after which Ma'mumīn say: 'Amen', such as: 'Allāhummah Ahsin Wuqūfanā Baina Yadaika, Yawmal 'Ard 'Alaik', or 'Aqāmah Allāhu Wa'adāmahā, Waja'alanā Min Sālihī Ahlihā'.

[2/36] It is also a mistake that the praying muslims say, after the Imām orders them to straighten their rows or he says: 'Istawū Yarhamukumullāh Ilā Sirātin Mustaqīm': 'Sami'anā Wa'ata'nā, Gufrānaka Rabbanā Wa Ilaikal Masīr' or 'Allāhu Akbar Kabīr, Wa'anābika Mustajīr'. **All such Du'ā' are fabricated ones .**

Regarding this point, Ibn Razūq said in “‘Umdat Al-Murīd Fil Bida’”: ‘It is of the Imām’s mistakes: to step so deep in the niche for a long time before reciting Takbīratul Ihrām, to commence Salāt before the rows are straightened and to make the recitation in the second Rak’ah longer than the first one. All such acts are Bida’.

(1)The long standing of the Imām causes a mess during Salāt, especially if the Ma’mūmīn are not able to see him; they may recite Takbīratul Ihrām before he does, and then a series of mistakes follow.

[4/37] **Some of them recite Takbīr so loudly** and strongly that they cause inconvenience to the other praying muslims.

This practice contradicts the prophet’s (ﷺ) Sunnah and by doing so, one incurs a sin on oneself and this is all due to one’s lack of knowledge in religion and Shaitān’s evil insinuations in one’s self.

### **[38] Mistakes related to reciting Basmalah loudly or secretly:**

Some Imāms insist on reciting the Basmalah silently always; on the other hand, some people -especially the old- abandon Salāt behind Imāms who do not recite the Basmalah loudly -as happened to me more than once.

Regarding this, Ibn Al-Qayyim said: ‘the prophet (ﷺ) used to recite the Basmalah loudly sometimes and silently so often. The latter state took place more than the former. No doubt, the prophet (ﷺ) never used to recite it loudly five times a day -neither in residence nor during his journeys. Had such a thing ever happened, the rightly guided caliphs and other great Sahābah would have known about it.

Consequently, there is no need to take hold of unauthentic ahādīth or authentic ones that are not clear cut on the point.

Discussing such ahādīth would be covered in great volumes’. To those who insist on reciting Basmalah silently, we would like to quote Az-Zaila’ī’s statements for them. He said: ‘Some ‘Ulamah held that reciting Basmalah loudly is better for doing so blocks the paths of evil.

Anas (رضي الله عنه) said, ‘The prophet (ﷺ), Abū Bakr and ‘Umar used to commence their Salāt with “AlHamdulillāhi Rabbil ‘Ālamīn”’.

(1)In another narration, ‘Anas (رضي الله عنه) said; ‘I performed Salāt behind the prophet (ﷺ), Abū Bakr, ‘Umar and ‘Uthman (رضي الله عنه) and I have never heard any of them recite “Bismillāhir Rahmān Ar-Rahīm”’.

(2)Another wording of the hadīth states: ‘They used to recite “Bismillāhir Rahmān Ar- Rahīm” secretly’.

(3)Other narrators added: ‘They used to recite “Al-Hamdulillā hī Rabbil ‘Ālamīn” loudly’.

(4)A fifth narration runs as follows: ‘They used to recite Basmalah secretly’.

(5)Many of Sahābah, Tābi’īn and Fuqahā’ held that reciting the Basmalah secretly is of the Sunnah such as: ‘Umar, ‘Alī, ‘Ammār and Ibn ‘Abbās. Different narrations ‘related different practices of the Sahābah

(۲)

but all of them stated that Ibn Mas'ūd (۲) used to recite it secretly. This view was held by Al-Hasan, Ibn Sīrīn, Sufyān and the rest of the Kufi scholars. So did Ahlul Hadīth such as: Ahmad, Ishāq, Abū 'Uбайд and all their followers.

#### (6) Conclusion :

The soundest of all opinions is that reciting Basmalah could be done secretly or loudly, both are of the affirmed Sunnah. It is of Sunnah also to recite it secretly more often. May Allāh (۲) guide us all to the right path.

Nāfi' said: 'Ibn 'Umar (۲) used to recite "Āmīn" always and urge other muslims to recite it and related many good ahādīth about it'.

[10/40] **The sixth: There is no authentic hadīth that indicates the permissibility of keeping silent for a while by the Imām after reciting Fātihah** to give the Ma'mūmin a chance to recite it in the audible Salāt.

(To conclude, the length of any Salāt, be it short or long, is not to be decided and set by the desires of some people, or the wish of the Ma'mūmin, not even by those who practice Ijtihad for different criteria are going to be applied and hence disorder in Salāt. The prophet (۲) used to perform, that if one went to Baqī' and responded to the call of nature, come back home, perform Wudū', then back again to the mosque, he would find that the prophet (۲) is still in the first Rak'ah.

**(2) As for the length of 'Asr Salāt, it is nearly half of that of Thuhr Salāt. In Maghrib Salāt, he (۲) used the Mufasssal such as: At-Tūr , Muhammad , Al-MurSalāt, Al Anfāl, and AlA'rāf.**

[13/40] According to what has been mentioned, it is not of Sunnah to always recite the short Sūrahs in the Maghrib Salāt claiming that its time is too short. The soundest of all the 'Ulamas' opinions is that the Maghrib time extends till the twilight sets. The Sahfī'ī followers held an opposite opinion following the opinion of Imām Ash-Shāfi'ī in his latest Mathhab- they believe that the Maghrib time is only enough for one to do Wudū', cover one's private parts and then recite 'Athān followed by Iqāmah!! Regarding this, An-Nawawī said: 'The apparent meanings of the authentic ahādīth- support the earlier of Imām Ash-Sāfi'ī's views which is the sound one and contradicts the Imām's view in his latest Mathhab. Ibn Khuzaimah, Al-Khattābī,

Al-Baihaqi, Al-Gazzālī in his "Ihyā'", Al-Bagawī in his "AtTahthīb" and many others held this opinion'.

(1) [41] **Preceding or being exactly with the Imām in his acts:** 'Anas Ibn Mālik (۲) said: 'The prophet (۲) once led us in Salāt. Having finished it, he (۲) faced us and said: 'O people! I am your Imām, so do not proceed me when doing Rukū', Sujūd, rising from them or when reciting Taslīm''.

Abū Hurairah (۲) said: 'The prophet (۲) said:

Allāh (۲) may transform his head into that of a donkey!!'. **'Isn't he who raises his head before the Imām** afraid that

[2/43] Some Masbūqīn delay catching up with the congregation, waiting for the Imām to stand up [from Sujūd] and then join him. Doing so, this Masbūq misses the superiority of doing Sujūd besides violating the prophet's (ﷺ) order which states: 'When you hear the Iqāmah walk to the mosque with tranquility and calmness and do not haste. Whatever you catch up with the Imām, do it with him, and whatever you miss complete it'.

**The great 'Ālim Ibn Hajar said: 'This hadīth was taken as an evidence on the recommendation of joining the Imām in whatever position he is.** The same ruling is crystal clear in another hadīth, narrated by Ibn Abī Shaibah traced back to a man [Sahābī] from the 'Ansār to have narrated it from the prophet (ﷺ) who said: **'Whoever finds me doing Rukū', Sujūd or standing should join me in that position'.**

(5) "Fathul Bārī" (vol. 2 / p.118).

[3/43] **Another mistake done by some Masbūqīn is pulling out a man from the last row** in order to stand beside him in a new one depending on unauthentic ahādīth.

One should instead join the last row if possible; if not, he should initiate a new row and his Salāt is correct for 'Allāh (ﷻ) does not burden a soul that which it cannot bear'. The hadīth that states 'That whoever does Salāt alone in a row should repeat it' refers to the one who was not keen to do his best in joining the last row and fill a gap in it, not the one who could not join it; the latter's Salāt is valid. This is also Ibn Taymiyyah's view.

(5) Shaikh Ibn Bāz said: 'The hadīth that states the permissibility of pulling out [a praying person from the last row] is a weak one, for such an act will cause a gap to exist in the row which is something that should be avoided. So, one is recommended to do his best to join the last row if possible, otherwise, stand to the Imām's right hand side. Allāh (ﷻ) knows best'.

6) Ibn Bāz's commentary on "Fathul Bārī" (vol. 2 / p. 213)

When the Mu'aththin calls for Salāt and when Salāt is due, many of those gathered in their aimless councils -talking in good or idle subjects- think that performing the Salāt in congregation in the place in which they are gathered is sufficient, and that they will surely receive their rewards even if the mosque is only few meters away.

[Regarding this,] Al-Hāfith Ibn Hajar said: 'It was affirmed that some of the Sahābah stated that the twenty five doubles reward for any Salāt is only granted for those who perform the Salāt in the mosque which is a Jāmi' [i.e. the mosque in which the Friday Salāt is conducted], though performing Salāt in any other place has its own superiority.

He (ﷺ) also said: 'Whoever performs a perfect Wudū' then attends the mosque and people had already finished their Salāt, Allāh (ﷻ) would grant him a finds that the reward equal to that granted to those who joined the congregation in the Salāt and their reward will not be diminished'.



- (1) **Greeting:** [1/48] Abū Hurairah (رضي الله عنه) related that the prophet (ﷺ) said: ‘Whenever you meet your [muslim] brother, greet him with Salām. And when a tree, a wall or a rock separates between you and you meet each other again; greet him with Salām once again’.

In the aforementioned hadīth, the prophet (ﷺ) orders muslims to greet one another with Salām whenever they meet each other. This would increase the chance of creating mutual love in their hearts and decreases the chance of malice, hatred and aversion to exist amongst them.

‘When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally. Certainly, Allāh (ﷻ) is the Creator of all things’

**Salaf (رضي الله عنهم) used to shake hands with those on their left and right sides right after performing Salāt saying: “Taḡabbala Allāh”.** Had this been done by any of them, it would have been transmitted to us even through weak chains of narrators, and those who are well-versed in every field of knowledge-going deep into its rulings and who report every act, deed or approval of the prophet (ﷺ) would have reported it to us.

- (2) How could this act be of Sunnah and many of the well-versed scholars affirmed that shaking hands in the previously described manner is a Bid’ah?!

#### **Shaking hands with other praying muslims: a Bid’ah**

Shaikh Al-‘Izz Ibn Abdis Salām said: ‘Shaking hands [with other praying muslims] after [performing] Fajr Salāt and ‘Asr Salā **Shaikh Al-‘Izz Ibn Abdis Salām said: ‘Shaking hands [with other praying muslims] after [performing] Fajr Salāt and ‘Asr Salāt is a Bid’ah.** However, shaking hands when meeting other muslims in the mosque is permissible; but it should take place before performing Salāt

First: many people do not greet those who are in the mosque when they enter it at dawn; instead, they immediately perform the Fajr Sunnah Salāt, do the obligatory Salāt and after finishing it and all that which follows it [of Tasbīh], they greet one another. This is indeed a hideous act, for greeting others should be done when meeting them -as is affirmed in the authentic narrations- not when sitting with them.

**Second: people shake hands with each other after performing Fajr Salāt, ‘Asr Salāt, the two Eids Salāt, and the Jumu’ah Salāt though shaking hands should preferably be done at the time of meeting’.**

- (1) Having mentioned the disagreement amongst scholars regarding the legality of shaking hands with others immediately after performing Salāt, Al-Laknawī added: ‘Ibn Hajar Al-Haitamī AshShāfi’ī and Qutbud Dīn Ibn ‘Alā’id Dīn Al-Makkī Al-Hanafī were of those who considered such an act as illegal. Al-Fādil ArRūmī in his “Majālisul ‘Abrār” considered it a hideous Bid’ah; he said: ‘Shaking hands with those you meet is a good deed, but doing it after Jumu’ah Salāt and the two Eids Salāt -as is widespread these days- was not mentioned in the hadīth [that recommended spreading Salām]. Accordingly; there is no proof that supports such an act. And as we stated earlier: that which depends on [authentic] proof is totally rejected and hence imitation at this point must not take place’.

(1) He also said: 'The Hanafī, Shāfi'ī and Mālikī scholars stated

clearly that such an act is abhorred and it is even a Bid'ah. In "Al-Multaqat", the author stated that shaking hands with others after performing Salāt is totally detested for the Sahābah never shook hands with each other after performing Salāt. Besides, this act is one of the Rāfidah distinctive features. Ibn Hajar -one of the Shāfi'ī scholars- said that what people do after performing Salāt of shaking each others' hands is something detested that has no origin in our Shar' Shake hands [with each other] after performing Fajr Salāt and Allāh (ﷻ) will reward you with ten rewards' and 'Shake hands [with each other] after performing Asr Salāt and you will be granted mercy and forgiveness'. It did not come to the author's

## **mind that such forged ahādīth were fabricated by those who**

**practice such a Bid'ah.** Indeed, we belong to Allāh (ﷻ), and to Him we shall return'.

*At this stage, it is not of wisdom not to stretch your hand for them; for this would be of **bad manners** which Islām abhors. Instead, return the greeting and take your brother's hand and leniently explain to him that such an act is Bid'ah which the ignorant invented.*

### **Tasbih:**

**It is affirmed that** prophet (ﷺ) used sometimes to say Tasbīh ten times, say Tahmīd **the ten times**. Other times, he (ﷺ) used to recite each of the aforementioned Athkār eleven **and say Takbīr ten times** times. If time is not enough to recite the full Tasbīh, one could resort to the tens and hence practicing the Sunnah and being able to satisfy one's need.

### **Leaving mosque wait till Imam turns away from Qiblah:**

**[2/49] In case one wants to leave the mosque [before reciting the Athkār], he must not do so before the Imām turns away from the direction of Qiblah.**

Shaikul Islām Ibn Taymiyyah said: 'The Ma'mūm should not leave his praying place till the Imām moves away from the direction of the Qiblah. The period the Imām should stay after reciting Taslīm facing the Qiblah must not exceed the period enough to seek Allāh's (ﷻ) forgiveness thrice and say "Alāhumma Antas Salām Waminkas Salām, Tabāraktā Ya Thal Jalali Wal Ikrām". When the Imām moves away from his place, one may leave his, and he could also stay and recite the Athkār'.

The aforementioned ruling of Ibn Taymiyyah rests on the prophet's (ﷺ) hadīth -narrated by Muslim in his "Sahīh" traced back to Anas (رضي الله عنه) - which states: 'O people! Verily, I am your Imām, so do not preced me in Rukū', Sujūd, Qiyām or leaving [the praying place]'. Narrated by Muslim in his "Sahīh" (no. 426

**One should commit oneself to the affirmed, authentic Athkār at the end of Salat:**

- (2) [3/49] When one sits at the end of Salāt and recites du'ā', one should commit oneself to the affirmed, authentic Athkār mentioned in the prophet's (ﷺ) ahādīth which are reported in the (ﷺ) used to recite them at

Sunnah compilations such as: The Sihāh, Sunnan, and Masānīd. He the end of his Salāt before Taslīm and used to teach them to his Sahābah and order them to recite them. No doubt **that reciting du‘ā’ immediately after Salāt; after talking to Allāh (ﷻ), is not proper**; that is why the prophet (ﷺ) used to **recite du‘ā’ in his Salāt** and during talking to his Rabb; this would be more proper.

(3)

### **Raising hands for Du‘ā’a Bid‘ah**

Shaikh Ibn Bāz said: ‘It is not proved that the prophet (ﷺ) used to raise his hands [to recite du‘ā’] after performing the **obligatory Salāt**, nor did his Sahābah (رضي الله عنهم). Accordingly, **what people do of Bid‘ah’.** (‘Al-Fatāwā’ (vol. 1 / p. 74).

### **Using Right hand fingers for Tasbih:**

[4/49] The prophet (ﷺ) used to recite Tasbīh using his [right hand] fingers. Abdullāh Ibn Amr said: ‘I saw the prophet (ﷺ) recite his Tasbīh using his right hand’. Narrated by: Abū Dāwūd in ‘‘As-Sunnan’’ (no. 1502) Shaikh Al-Albānī said: ‘Suffice it to say that using the rosary caused -or about to cause- the disappearance of one of the prophet’s (ﷺ) Sunnah which is using one’s fingers, taking into consideration that the ‘Ulamah agreed that the Sunnah is much more better’. ‘‘Silsilat Al-Ahādīth Ad-Da‘īfah Wal Mawdū‘ah’’ (vol. 1 / p. 117).

(4) ] **Prostrating oneself for reciting Du‘ā’ after performing Salāt:** Some people prostrate themselves after performing Salāt in order to recite their Du‘ā’. This prostration has no origin in the Shar‘, nor was transmitted to be done by the prophet (ﷺ) nor his Sahābah. It is better for a muslim to call unto Allāh (ﷻ) while being in Salāt as is affirmed to be done [by the prophet (ﷺ)]. This was mentioned in the ‘‘Tatimmah’’ and was commented on by Abū Shāmah who said: ‘Prostration being a way of seeking approach with Allāh (ﷻ) in Salāt does not entail that it is so outside it, just To conclude, according to the Shar‘, one may seek approach with Allāh (ﷻ) through prostration done only in Salāt or done for a certain purpose such as the two prostrations of forgetfulness, the prostration of giving thanks to Allāh (ﷻ) or when reciting Sajdah Āyah.

**Chatting after ‘Ishā’ Salāt:** Abū Barzah (رضي الله عنه) said that ‘The prophet (ﷺ) used to hate sleeping before [performing] ‘Ishā’ Salāt and chatting after it’.

Abdullāh Ibn Mas‘ūd (رضي الله عنه) narrated that the prophet (ﷺ) said: ‘No one should stay awake late at night after performing ‘Ishā’ Salāt except a traveler and a praying person’.

According to the aforementioned ahādīth, spending the time after performing ‘Ishā’ Salāt in chatting is detested unless for discussing something needed. This ruling rests on several rationales Reciting Tasbīh and du‘ā’ in congregation causing inconvenience for those who are praying:

### **Congregation raising their voices to recite Athkār and Du‘ā’ -: is a Bid‘ah**

[1/52] It is not of Sunnah that people sit after performing Salāt in order to recite Athkār and Du‘ā’ whether affirmed in Sunnah or not- in congregation raising their voices -as is the habit in some countries. This hideous habit turned to be a religious ritual for some people that they reproach whoever denies it. Indeed, this Munkar should be denied. In his “As-Sunnan Wal Muftada‘āt”, the author said: **‘Asking Allāh’s (2) forgiveness after performing Salāt in congregation is a Bid‘ah**

***[2/52] Ibn Al-Qayyim said: ‘As for reciting du‘ā’ after Taslīm facing the direction of (2) Sunnah in the first place, nor was it reported the Qiblah or the Ma’mūmīn, it is not of the prophet’s (2) nor the prophet’s ( to be so through authentic or Asr Salawāt nor did he (2) instruct his or good chains of narrators. It was not also his Sahābah’s practice to say du‘ā’ after Fajr Ummah to do so. It is only those who substituted Sunnah with Bid‘ah who approve such an act. Allāh (2) knows what is best.***

A muslim should say **the Istighfār thrice, Tahmīd, Tahlīl, and Takbīr thirty three times each, secretly** after performing Salāt in whatever position a muslim is: standing, sitting or walking. **Reciting these Athkār in congregation in a loud voice is Bid‘ah** to which people got used. Were any other act of worship -such as Tahiyyatul Masjid- to be done in the aforementioned manner, people would strongly condemn it.

**[3/52] It is also a Bid‘ah to recite a special kind of Thikr after every Taslīm in Qiyāmul Lail in Ramadān raising voices with it following one tone**

### **Missing Jum‘ah salat:**

**“Whoever misses the two Rak‘ahs [of Jumu‘ah Salāt] should perform four Rak‘ahs instead”.**

(2) Narrated by: Ibn Abī Shaibah in “Al-Musannaf” (vol. 1 / p. 126)

### **Abandon Jum‘ah salat:**

**“Whoever abandons the Jumu‘ah Salāt intentionally,** should give away in charity a dinar or half a dinar, in case one could not afford paying the dinar”.

(1) Narrated by: Abū Dāwūd in “As-Sunnan” (no. 1053)

### **Whoever feels sleepy while being in the mosque on Friday:**

(ﷺ)

∴ Ibn ‘Awn related that Ibn Sīrīn said that the Sahābah strongly detested sleeping while the Imām is delivering his speech and condemned it severely. Ibn ‘Umar related that the prophet (ﷺ) said: ‘Whoever **feels sleepy** while being in the mosque on Friday should **move from his place** to another one’.

- (1) Narrated by: Abū Dāwūd in “As-Sunnan” (no. 1119) [12/58] Doing Ihtibā’ while the Khatīb is delivering Khutbah: Ahmad, Abū Dawūd, At-Tirmithī and Al-Hākim narrated from Mu’āth that the prophet (ﷺ) forbade that one does Ihtibā’ while the Khatīb is delivering the Khutbah. Ihtibā’ means: putting one’s legs so close to one’s belly and wrap them all with one garment with the back - it also applies to arms. This sit causes one’s private parts to be displayed and causes one to sleep. Beware, dear muslim, of doing such an act in order to retain the rewards given to you

### **[59] Pre-Jumu’ah Sunnah Salāt :**

The prophet (ﷺ) used to attend the mosque on Friday, ascend the pulpit, and after the Mu’aththin calls the ‘Athān he (ﷺ) would start delivering his Khutbah. **Had there been a pre-Jumu’ah Sunnah Salāt**, the prophet (ﷺ) would have ordered his Sahābah to do it immediately after the ‘Athān is called, and the prophet (ﷺ) would have done it himself. At his (ﷺ) time, only the ‘Athān used to be called prior to the Khutbah.

### **Tahiyatul Masjid” :**

It may be raised that the prophet (ﷺ) ordered the man who entered the mosque while he (ﷺ) was delivering his speech- to perform the two Rak’ah Salāt [before sitting]. The answer is that these two Rak’ahs are “**Tahiyatul Masjid**” which the man had not performed and hence the prophet’s (ﷺ) order him to do them. **Nāfilah Prayers:**

‘the prophet (ﷺ) used to **do two Rak’ahs before Thuhr Salāt** and two Rak’ahs after it, two Rak’ahs after Maghrib Salāt, two Rak’ahs after the ‘Ishā’ and two Rak’ahs after the Jumu’ah Salāt after he goes home’.

- (2) Narrated by: Al-Bukhārī in “Kitābul Jumūah” The answer is that the way Al-Bukhārī formed his titles indicates that he is raising an enquiry as to whether the prophet (ﷺ) had done any Nāfilah Salāt before or after the Jumu’ah Salāt. Then he mentioned the hadīth to affirm that he (ﷺ) never did any Nāfilah before the Jumu’ah Salāt but two Rak’ahs after it. This was indeed Al-Bukhārī’s way of forming titles for his Sahīh’s chapters; another example: he titled one of the chapters in “Kitāb Al-Eid” with: “Doing Nāfilah before the Eid Salāt and after it”.

- (3) Then he mentioned only one hadīth that affirms the **illegality of doing Nāfilah Salāt before or after the Eid Salāt**.

- (4) “Al-Bā’ith ‘Alā Inkār il Bida’ Wal Hawādith” (p. 94)

### **Nāfilah Salāt before the Jumu'ah :**

***'Accordingly, most of the Imāms agreed that no Nāfilah Salāt is to be done before the Jumu'ah at a certain time with a certain number or Rak'ahs for this was not affirmed to be done or ordered to be done by the prophet (ﷺ).***

(1) "Fatāwā Ibn Taymiyyah" (vol. 1 / p. 136).

(2) Narrated by: Al-Bukhārī in "Kitābul Jumu'ah", chapter: "Doing Salāt after Jumu'ah

Accordingly, I strongly believe that those who practice this Salāt have neither followed the prophet's (ﷺ) Sunnah nor the great Imāms' Mathhab but followed instead those who imitate other imitators with no knowledge. How strange! How could an imitator imitate another imitator!!'

According to the previous discussion, you could realize the mistake of those who do the two or four Rak'ahs Salāt -between the two 'Athāns believing it to be of Sunnah just like the one prior to Thuhr Salāt!! The aforementioned evidences affirm that there is no pre-Jumu'ah Sunnah Salāt. (ﷺ) to guide us all to know our religion, Indeed nothing beyond the truth but falsehood. We ask prophet's (ﷺ) Sunnah. Amen. Allāh ( act in accordance with it sincerely for His sake and follow the The prophet (ﷺ) said: 'Whoever enters the mosque while the Imām is delivering the Khutbah on Friday should perform two short Rak'ahs'.

2- Abdullāh Ibn Amr (رضي الله عنه) related that the prophet (ﷺ) said:

### **'Those who attend the Jumu'ah Salāt are of three types of men:**

the first: a man who does laugh during it and this is only what he gains of it. The second: a man who attends it and calls Allāh (ﷻ) with du'ā'. He, indeed, calls Allāh (ﷻ) and it is up to Allāh (ﷻ) to grant him his Du'ā' or withhold it. The third is the one who attends it, keeps quiet and silent during it, does not trespass other people nor harm them. This man will be rewarded with forgiveness for the sins he committed between the present Jumu'ah and the one that follows with extra three days. Indeed Allāh (ﷻ) said: 'Whoever does a good deed will be rewarded ten doubles for it

1) Abū Ya'lā in "Al-Musnad" (vol. 2 / p. 66) (no. 708)

### **Tahiyatul Masjid, no optional Salat when the Iqāmah is called:(wait Standing till then**

[5/60] An-Nawawī reported that some well-versed scholars held that if one is unable to perform Tahiyatul Masjid, one should wait standing till the Iqāmah is called for one should not perform optional Salāt while the Iqāmah is being called and at the same time must not sit before doing Tahiyatul Masjid.

This view is indeed right in case one enters the mosque and finds that the Khatīb has already finished his speech and the Iqāamah is about to be called [or being called]. Allāh (2) know what is right.

**[3/61] Prolonging the Khutbah and shortening the Salāt:** Ammār Ibn Yāsir (2) related that he heard the prophet (2) say: ‘Doing long Salāt and delivering a short Khutbah is a sign of one’s Fiqh. So, prolong your Salāt and shorten the Khutbah.

Indeed, some speech is like magic [in its influence on people]’. The aforementioned hadīth does not contradict the affirmed ones that urge muslims to shorten their Salāt, one of which is related by Jābir Ibn Samurah (2) to have said: ‘I used to perform Salāt with the prophet (2); his Salāt was moderate and so was his Khutbah’.

The Khatīb’s Salāt should be longer than his speech but not too long that he causes hardship for other muslims. And the Khutbah should also be of moderate length.

The good Khatīb, who is well-versed in the lexical meanings of the words and who is an eloquent and can deliver concise speeches, is indeed a Faqīh. That is why the prophet (2) said: “Indeed, some speech is like magic’.

### **Suras read in Jum’ah:**

The prophet (2) used sometimes to read **Sūrahs “Al-Jumu’ah” and “Al-Munāfiqūn”, and “Al-A’lā” and “Al-Ghāshiyah”** in others. Ibn Abī Rāfi’ said that: ‘Marwān appointed Abū Hurairah as his deputy on Madīnah; the former then traveled to Makkah.

Abū Hurairah led us in the Jumu’ah Salāt, he recited Sūrahs “Al-Jumu’ah” in the first Rak’ah and “AlMunāfiqūn” in the second.

(1) Narrated by: Muslim in “Kitābul Jumu’ah”, chapter: “Shortening the Salāt and Khutbah” (vol. 2 / p. 594) (no. 869), Abū Dāwūd in “The Sunnan” (no. 1106).

Ahmad in “Al-Musnad” (vol. 4 / p. 263) Ibn Khuzaimah in his “Sahīh” (no. 1782) and

Abū Ya’lā in his “Musnad” (no. 1618), (1621) and (1642).

(2) Narrated by: Muslim in Kitābul Jumu’ah”, chapter: “Shortening the Salāt and the Khutbah” (vol. 2 / p. 591) (no. 866).

(3) “Sharh Sahīh Muslim” by An-Nawawī (vol. 6 / pp. 158-9).

(4) “Al-Maw’ithal Hasanah” (pp. 30-1).

### **[4/61] The Khutbā’s verbal mistakes:**

An Imām is not recommended to recite a part of one of the aforementioned Sūrahs or recite one of them in the two Rak'ahs.

This act contradicts the prophet's (ﷺ) Sunnah; only those ignorant Imams who practice such acts. From the aforementioned discussion, one could easily recognize the mistake those ignorant Khutabā commit; namely: ***prolonging the Khutbah and shortening the Salāt***. Regretfully, they do not discuss in it matters that suit this great position such as: enjoining that what is good, forbidding what is evil, warning against the trials of death and the vicissitudes of the Day of Resurrection. This great state should help people look with an ascetic eye towards this world and with awe towards the Hereafter through frequent admonition. It is indeed a forum through which Sunnah should be displayed for its followers and Bid'ah should be fought.

Al-'Izz Ibn Abdi Salām affirmed this point saying: 'While delivering the Khutbah, the Khatīb should tackle those issues for which the Khutbah was originally enjoined; namely: praising [Allāh (ﷻ) and His Messenger], calling unto Allāh (ﷻ), exciting good in others' souls and urging muslims to beware of Allāh (ﷻ), reminding them with Hell and Paradise, urging them to do obedience, warning them against all kinds of misdemeanors and urging them to recite the Qur'ān. Indeed, the prophet (ﷺ) used to recite Sūrah Qāf very often in his Khutbah for it includes praising Allāh (ﷻ), remembering Him (ﷻ) and His deep and vast knowledge of what every one's soul insinuates for him/her, the recording of one's good and bad deeds by the angles, making mention of death and its throes, the Qiyāmah and its frightening state and one's deeds are held witness on him/her, making mention of Hell and Paradise, of resurrection after death and urging people to observe their Salawāt on their due times. Whatever is said out of the circle of the aforementioned subjects is Bid'ah. Making mention of kings, princes, rulers ... etc. is also prohibited in the Khutbah for this position has been originally dedicated for making mention of Allāh (ﷻ) and His Messenger (ﷺ); Allāh (ﷻ) said: And the mosques are for Allāh (Alone) so invoke not any one along with Allāh'.

### **Describing**

**the prophet's (ﷺ) manner regarding the Friday Khutbah**, Ibn Al-Qayyim said: 'While delivering the Khutbah, he (ﷺ) used to teach his Sahābah the principles of Islām and its rulings, enjoin [on] them [what is good] and forbid them [from that which is evil] whenever the need arises'.

### **Other verbal mistakes:**

**\* Reciting Du'ā' after ascending the pulpit facing the Qiblah before facing people and greeting them, and also while standing at the bottom of the pulpit.**

**Regarding this mistake, Shaikhul Islām Ibn Taymiyyah stated that reciting du'ā' [in this state] has no basis in religion. And AnNawawī stated that such a practice was invented by the ignorant; these Imāms call Allāh (ﷻ) after they ascend the pulpit and before sitting on it.**

**Abandoning Salām when facing the muslims.\*** Abandoning reciting Khutbatūl Hājah and the prophet's



(ﷺ)

(ﷺ) statement ‘To proceed. Verily! The best of speech is that of Allāh(ﷻ) ... etc.’.

**\* Abandoning reminding muslims with Sūrah “Qāf”** in the Khutbah although it was of the prophet’s (ﷺ) Sunnah to do so -as we have mentioned earlier.

**\* Oft**

reciting the prophet’s (ﷺ) hadīth: ‘He who repents from his sin as the one with no sin’ at the end of the Khutbah.

**\* Reciting Taslīm after finishing the first Khutbah** -which many Khutabah do nowadays.

**\* Delivering the second Khutbah so fast.**

**\* Dedicating the second Khutbah only to sending Salāt on the prophet (ﷺ)** and calling unto Allāh (ﷻ) and making it devoid of exhortation or teachings.

**Raising one’s voice when sending Salāt on the prophet (ﷺ).**

Commenting on such a practice, Abū Shāmah said: ‘This practice indeed contradicts the Sharī’ah and is compatible with the layman’s belief; namely, to cause inconvenience to one’s organs through raising one’s voice when sending Salāt on the prophet (ﷺ). This is a kind of sheer ignorance for sending Salāt on the prophet (ﷺ) is a kind of du‘ā’ which should be recited secretly as is the Sunnah; even the du‘ās which the prophet (ﷺ) used to recite loudly -such as the Qunūt du‘ā’- he (ﷺ) never raised his voice than needed in them.

As for sending Salāt on the prophet (ﷺ) in the Khutbah, it should be treated just like the other parts of the Khutbah. The prophet (ﷺ) used to raise his voice when admonishing muslims for it is the essence of Khutbah. In one of the narrations [that describes the prophet’s (ﷺ) manner when delivering the Khutbah] the narrator said: ‘He (ﷺ) talked in the manner one uses when warning others against an enemy who is about to attack them’.

We were ordered to send Salāt on the prophet (ﷺ) in our Salāt secretly not loudly even in the loud voice Salawāt’.

**\* Raising one’s voice with Allāh’s (ﷻ) name or the names of the righteous, we seek refuge with Allāh (ﷻ).**

**\* Ending the Khutbah with the Qur’ānic verse that states: ‘Verily, Allāh (ﷻ) enjoins justice and Ihsān [i.e. to be patient in performing your duties to Allāh, totally for Allāh’s (ﷻ) sake and in accordance with the Sunnah ...]’ or with the statement: ‘Make mention of Allāh [through remembrances ... etc.] and He (ﷻ) will make mention of you’.**

**\* Mentioning caliphs, Sultans, Kings, ... etc. in the second Khutbah in a special tone.**

[Commenting on such a mistake], Imām ‘Alī Ibn Sultan Muhammad Al-Qārī said: ‘This misbehavior amongst people was born out from abandoning Sunnah and practicing Bid’ah instead. It all started when some of the Sultans and princes ordered that their names be mentioned on the pulpit by all Khutabah. These Sultans were advised that the four caliphs’ names be mentioned first and this was

executed. Afterwards, the Umayyads were the first to insult ‘Alī (ﷺ) and his followers in their Khutbahs for a period of time till ‘Umar Ibn Abdil ‘Aziz took hold of the reins of the caliphate with whom Allāh (ﷻ) exalted Islām as He (ﷻ) did with ‘Umar Ibn Al -Khattāb. He [Ibn Abdil ‘Aziz] showed extreme justice and magnificent guardianship towards his people.

It is worth mentioning here that there is a mistake some people do during Friday Salāt which is leading people in Salāt by an Imām other than the Khatīb himself. It is true that the Salāt is valid but such an act contradicts the prophet’s (ﷺ) Sunnah and his Sahābah’s practice. Commenting on what was stated in Al-Azhār: ‘Any one other than the Khatīb could lead people in their Salāt’, AshShawkānī said: ‘This act contradicts the prophet’s (ﷺ) Sunnah. The Sahābah (رضي الله عنهم) followed his practice and so did the Tābi‘īn and by other people’.

(3) ) “As-Saylul Jarrār” (vol. 1 p. 301)

### **[1/62] Urging muslims to separate between the Fard and**

**Nāfilah Salāt even by just talking with others or moving from** one’s praying place to another. It is best that one does Nāfilah at home. This was indeed the prophet’s (ﷺ) Sunnah.

Nāfi’ related that Ibn ‘Umar (رضي الله عنهما) once saw a man performing two [Nāfilah] Rak’ahs on Friday in the same place where he performed the Jumu’ah Salāt. The former pushed the latter away and reproached him saying: ‘Do you perform Jumu’ah Salāt four Rak’ahs??!’

1- Jābir Ibn Abdillāh (رضي الله عنه) related that the prophet (ﷺ) said: ‘Whenever you finish the [obligatory] Salāt in the mosque, do some of your Nāfilah Salāt at home for when you do so Allāh (ﷻ) will shower your house with goodness’.

[2/62] It is worth mentioning here that the view -which states that if the post-Jumu’ah Sunnah Salāt is done at the mosque, it should be four Rak’ahs and if done at home, it should be two- is totally baseless and lacks evidence.

[63] Mistakes done in **Salātul Istikhārah**: When doing Salātul Istikhārah, one does not have to do anything but to perform Salāt and recite the affirmed du‘ā’ in a manner similar to any other du‘ā’ in order to fulfill what one intends to do or leaves it. Accordingly, scholars affirmed that [after performing this Salāt] one should start doing the thing he finds his heart inclined to and should not depend on seeing a dream nor should one ask others to perform it on his behalf; it is just a kind of du‘ā’ in which a muslim asks for Allāh’s (ﷻ) help to guide him to that which is good. Once a muslim’s heart is willing to tread a certain path which turns to be successful, he would certainly feel satisfied and

(2)

happy. If not, he would know that goodness is not in the path he chose and would also feel satisfied and thank Allāh (ﷻ) for it.

‘Allāh’s (ﷻ) Messenger combined between Thuhr and ‘Asr Salāt and between Maghrib and ‘Ishā’ Salāt

in Madīnah though there was neither rain nor were muslims under a state of fear’.

This extra informatiōn states: ‘He (ﷻ) delayed performing Thuhr Salāt and performed ‘Asr Salāt in its early time, and delayed doing Maghrib Salāt and performed ‘Ishā’ Salāt in its early time’.

### **Combination Prayers:**

Second: Imām Ash-Shāfi‘ī said: ‘People could do combination whether the rain is heavy or not, the mosque is close to one’s house or not or whether the people attending it are many or not. One may not do combination between Salawāt at home for the prophet (ﷺ) never did combination but in the mosque. Besides, doing Salāt at home is totally different from doing it in the mosque’.

The aforementioned view of Ash-Shāfi‘ī was also stated in “AlImlā” and it is the opposite of that which his followers hold.

(2)

[1/66] Some people, while being on journey, perform the five Salawāt on their five due times without shortening them and hence abandoning the prophet’s (ﷺ) Sunnah. It is affirmed that he (ﷺ) used to combine and shorten the Salawāt [while on a journey].

Ash-Shanqītī said: ‘The ‘Ulamah agreed on the legality of shortening the four Rak’ah Salawāt [into two] on journeys. Very few disagreed and held that shortening Salawāt is done only when one is under a state of fear, others held that it is only done on the journey initiated for a good purpose. These two views are not taken into consideration by any of the ‘Ilm scholars’.

3- Some believe that going on journeys or traveling happens now through using the quick means of transportation such as: planes, cars, trains, ... etc. by using which one does not suffer hardship unlike using the old means of transportation.

4- Others believe that if one is always traveling due to the nature of his work, he may not shorten Salāt.

Regarding this point, Sayyid Sābiq said: ‘All kinds of journeys are the same; traveling using planes, trains or any other means [of transportation], traveling for a good purpose or not, the oft-frequent travels such as those initiated by: sailors or the like; one is permitted to shorten one’s Salawāt and break one’s fast during them since they are in a real travel.

(1)

**[3/66] It is worth mentioning here that shortening of Salāt starts from the moment one leaves his town and this is the Jumhūr's view.**

As-Sahnqītī said: 'A traveler starts shortening his Salawāt from the moment he totally leaves the town. One must not do shortening if one is still in his home or town. This is the Jumhūr's, the four A'immah's, and most of the Fuqahā's view. It is affirmed that the prophet (ﷺ) did shortening of Salawāt when reaching Thul Hulaifah. Imām Mālik [affirmed the same meaning and] said:

'When there are inhabited orchards in the town [from which one wants to travel], one must not do shortening till one passes them'.

The Jumhūr's view is based on the precondition [stated in the Āyah] which is "Ad-Darbu Fil Ard", i.e. traveling, and whoever is not out of his residence area is not considered in a state of travel'. (2)

An-Nawawī stated the same and added: '... except a weak narration traced back to Imām Mālik to have said that 'one must not do shortening till one covers a three mile distance'. It was also narrated that 'Atā' and some of Ibn Mas'ūd's followers held the view that 'one may do shortening before getting out from one's town'. Mujāhid was narrated to have said: 'One may not do shortening on the day of his travel till night begins'. All of the aforementioned narrations contradict the Sunnah and the unanimous agreement of the Salaf and those who followed them'.

(3) Lots of evidences support the view which An-Nawawī supported. For more details on the refutation of the view that permits one shortens Salāt only when night starts, see "Naylul Awtār" (vol. 3 / p. 251). These evidences which support An-Nawawī's view are narrated in "Sahīhul Bukhārī", chapter: "One does shortening when one leaves one's place" [i.e. town], "Adwā'ul Bayān" (vol. 1 / p. 371), "Irwā'ul Ghalīl" (no. 563),

"Silsilatul Ahādīthis Sahīhah" (no. 163) and "Al-Muhallā" (vol. 5 / p. 2).

To conclude, shortening Salāt starts from the moment one leaves one's residence, be it a village, a town, tents, ... etc. and this does not entail that one must do shortening after one leaves behind any building one may pass by during his travel which may extend thousands of miles as some held. Allāh (ﷻ) knows best.

**[67] Denying the legality of Salātul Khawf, Salātul Duhā and Sujūdush Shukr and abandoning Salātul Kusūf:**

At any rate, many evidences affirm the legality of performing this Salāt and some 'Ulamah even reported the unanimous agreement on this point, no way of denying this Salāt.

Evidences also affirm the legality of performing Salātul Duhā and it's being a Sunnah.

[2/67] Some held the illegality of doing Sujūdush Shukr though it is affirmed to be done by Alī (رضي الله عنه) when he found Thuth Thadiyyah killed amongst the

Khawārij, by Ka'b Ibn Mālik after he received the glad tiding of being forgiven by Allāh (ﷻ) and the whole event is narrated in the two "Sahīhs" and by Abū Bakr when he received the news of killing of Musailamal Kaththāb.

None, who has sound sense, would doubt in the legality of doing Sujūdush Shukr considering the authentic Ahādīth and the righteous Salaf's practice.

**[3/67] Many people abandon Salātul Khusūf [or Kusūf]** - which consists of two long Rak'ahs each of which includes two Rukū's. It is done in a congregation in the mosque and is done in an audible voice. When calling people for it, the Mu'aththin should say: 'As-Salātu Jāmi'ah' [i.e. Salāt is to be done in congregation] with no Athān or Iqāmah. It should start from the moment the sun or the moon eclipses till they return to their original state. During this period of time, a muslim is recommended to recite Takbīr, du'ā', give charities and recite Istighfār. A Khūtbah is delivered after the Salāt. Women are recommended to attend this Salāt. Some 'Ulamah held that Salātul Kusūf is an obligation; accordingly, they titled some of the chapters of their compilations with relevant statements as Abū 'Uwānah did in his "Sahīh" (vol. 2 / p. 398): "The obligation of doing Salātul Kusūf" and Ibn Khuzaimah in his "Sahīh" (vol. 2 / p. 308): "The order of doing Salāt when the sun and the moon eclipse". In this chapter, Ibn Khuzaimah narrated the ahādīth that order that this Salāt should be done. Were doing this Salāt not an obligation, Ibn Khuzaimah would have mentioned this -as his way in his "Sahīh".

The great scholar Ibn Hajar said: 'The Jumhūr's view is that this Salāt is an affirmed Sunnah. 'Abū 'Uwānah, however, was the only one to state its obligation in his "Sahīh" and so did Imām Mālik in a narration ascribed to him where he considered it to be similar to the Jumu'ah Salāt. Az-Zayn Ibn AlMuanyyir reported that Abū Hanīfah considered it an obligation and some Hanafī compilers did the same as was reported'. In his "As-Saylul Jarrār" (vol. 1 / p. 323), Ash-Shawkānī inclined to the view that states its being an obligation and said: 'If what was claimed regarding the unanimous agreement amongst scholars that this Salāt is not an obligation turns to be true, then this would render it a Sunnah. This unanimous agreement is indeed untrue and hence the obligation of doing this Salāt is affirmed. [4/67] Some people commit mistakes when doing Salātul Kusūf such as reciting Taslīm when the Imām does, although he has missed a part of the Salāt with the Imām. One should instead stand up and perform a complete Rak'ah with two Rukū's. Feeling indifferent towards such a phenomena is another mistake people make and this attitude is the fruit of announcing such a phenomena through radios and T.V. the thing people indifferent towards such a thing which the prophet (ﷺ) which make described: (ﷻ) wants his bondmen to feel afraid of'. In addition to this, some Imāms 'By them Allāh (ﷻ) may begin their Salāt before the phenomena takes place depending on the announcement they heard.

## **[68] Forged Salawāt and wide spread unauthentic**

Ahādīth:

[1/68] The following Salawāt are forged ones: Salātul ‘Usbū’, the twelve Rak’ah Salāt on the night preceding Friday in which Sūrah Al-Ikhlās is recited ten times, the ten Rak’ah Salāt in which Sūrah Al-Ikhlās and the two Mu’awithatain are recited ten times each, the two Rak’ah Salāt reciting Sūrah Az-Zalzalah fifteen or fifty times, doing Salātul Jumu’ah four, eight or twelve Rak’ahs, doing four Rak’ah

Salāt before the Jumu’ah Salāt reciting Sūrah Al-Ikhlās fifty times, ‘Āshūrā’ Salāt, Salātur Raghā’ib, the Salāt done on the nights of Rajab, the Salāt done on the night preceding the twenty seventh of Rajab, the Salāt done on the night preceding the fifteenth of Sha’bān -it consists of one hundred Rak’ahs, in each of which Sūrah Al-Ikhlās is recited ten times, the Salāt done on the night preceding the two Eids, the Salāt done when one memorizes the Holy Qur’ān, the two-Rak’ah Salāt done after going between Safā and Marwah on the Marwah yard, reciting all verses of Du’ā’s in the last Rak’ah of Tarawih Salāt, reciting all the verses that include the Sajdah on the night when the Qur’ān is completely recited in the Tarawih Salāt, congregating on the night when the Qur’ān is completely recited, setting up pulpits, reciting the song of farewell to Ramadan and doing certain number of Rak’ahs between the Maghrib and ‘Ishā Salawāt.

Shaikh Al-Albānī said: ‘All the ahādīth that state the recommendation of doing a certain number of Rak’ahs between the Maghrib and ‘Ishā’ are all weak ones -with different levels of weakness. It was affirmed that the prophet (ﷺ) used to perform Salāt on this time without limiting it to a certain number of Rak’ahs. Any narration regarding this is weak and hence the prohibition to put it under application’.

It is also a commonly practiced mistake to call the Salāt done between the Maghrib and ‘Ishā’ as “Al’Awwābīn Salāt”. It is authentically affirmed that this name refers to Salātul Duhā.

**Dear muslim, if you are practicing any of the aforementioned** forged Salawāt, you should quit doing so. Most of these Salawāt disappeared through the passage of time [praise be to Allāh (ﷻ)] that is why I just mentioned them only by name or time without describing the manner in which they are done for the sole purpose here is to warn against falling in Bid’ah and in the nets Muftadi’ah weave.

The following paragraphs and points will mention the weak ahādīth which are wide spread amongst muslims regarding Salāt. Some of these ahādīth will be followed with names of Muhaddithīn who affirmed their falsehood. However, I should first say that every muslim should be aware of these ahādīth and never ascribe them to the prophet (ﷺ) but after scrutinizing them carefully referring to the accredited books [of ahādīth] lest one incurs a sin on himself and be of those who do not differentiate between that which is good and that which is evil.

[2/68] Forged ahādīth mentioned earlier in this book:

1- ‘The prophet (ﷺ) took off his hat and took it as a Sutra [in his Salāt]’. The weakness of this hadīth was previously mentioned in point no. (10) in the footnote

THE REST ARE ON FORGED HADITH 430.

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THE REST ARE ON FORGED HADITH (from-430).

[2/68] Forged ahādīth mentioned earlier in this book:

1- ‘The Prophet (sal ﷺ) took off his hat and took it as a Sutra [in his Salāt]’. The weakness of this hadīth was previously mentioned in point no. (10) in the footnote Weak ahādīth which are wide spread amongst muslims:

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2- ‘Prostrating oneself on the clay of Al-Husain’s grave enlightens the layers of earth’.

3- ‘Prostrating oneself on the clay of Al-Husain’s grave reveals [for one] the seven veils of the unseen’.

4- ‘Allāh (ﷻ) indeed accepts the *Salāt* of those who prostrate on it more than those who prostrate on other lands’. The fabrication of the *hadīth* was mentioned earlier in point no.

(11).

5- The *hadīth* that indicates the permissibility of taking the line as a *Sutra*. The weakness of this *hadīth* was mentioned in point no. [3/15].

6- ‘Whoever raises his hands in *Salāt*, his *Salāt* is not accepted’.

7- ‘Raising one’s hands in *Salāt* in this manner is by Allāh (ﷻ) a *Bid‘ah* [innovation]

and the prophet (ﷺ) never did more than this’. The weakness of these two *ahādīth* was mentioned earlier in point no. [1/19].

8- ‘It is of Sunnah in *Salāt* to place one’s hand over the other under the navel’.

This *hadīth*’s weakness was mentioned earlier in point no. [2/19], in the footnote.

9- ‘Had this person been totally given to *Salāt*, his organs would have been too’. This *hadīth*’s fabrication was mentioned earlier in point no.[6/19].

10- ‘The prophet (ﷺ) observed doing *Qunūt* in the dawn *Salā* till his death’.

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- 432 - The *hadīth*'s unauthenticity was mentioned earlier in point no. [5/20].

**11-** 'What is the matter with those who join us in *Salāt* without having valid purification? Indeed, people like those cause us err when reciting *Qur'ān*'.

The *hadīth*'s weakness was mentioned earlier in point no. [7/21].

**12-** 'Never call me master in *Salāt*'. The *hadīth*'s fabrication was mentioned earlier in point no. [3/22].

**13-** 'The prophet ﷺ used to point with his index when he recited *Du'ā*' without moving it'. The *hadīth*'s weakness was mentioned earlier in point no. [11/22].

**14-** 'I saw the prophet ﷺ while in the sitting position in *Salāt* pointing with his index bending it a little bit calling unto *Allāh* (ﷻ). The *hadīth*'s weakness was mentioned earlier in point no. [12/22]

**15-** Moving the index [when sitting] between two *Sujūds*. The *hadīth* regarding it is an odd one. It was mentioned in point no. [13/22].

**16-** 'Whoever hears the *Mu'aththin* says: 'I witness that Muhammad is *Allāh*'s



Messenger', then the former says: 'Welcome my beloved Muhammad Ibn Abdīlla then kisses his two thumbs and wipes his eyes with them; he will never suffer of ophthalmia'.

The *hadīth*'s weakness was mentioned earlier in point no. [9/23].

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**17-** To add "And the highest rank" or "Indeed, you never break your promise" [in the *du'ā* recited] after the *'Athān*. Such addition was not affirmed to be said by the prophet



ﷺ as was mentioned in point no. [12/23].

And the same applies on the addition which runs as follows: 'To you return *Salām* [peace], so greet us with *Salām* and admit us to the abode of *Salām* [Paradise]' after the *Du'ā* which states: 'O *Allāh*, You are the *Salām* and from You comes *Salām*'. The former phrases have no origin [in the *Shar'*]; they were fabricated by storytellers as Al-Qārī stated in his "Al-Masnū'" (no. 472) reporting it from Shaikh Muhammad AlJazarī in his "Sharhul Masābīh".

**18-** The *du'ā* that states: 'O *Allāh* (ﷻ) Your night is coming down and your day light is departing ...'. The *hadīth*'s weakness was mentioned earlier in point no. [12/23].



**19-** To say: ‘Sadaqta Wa Bararta’ [i.e. You have indeed said the truth and done righteousness] after the *Mu’aththin* says: ‘As- Salatu Khariun Minan Nawm’ [Doing *Salāt* is better than sleeping]’.

In point no. [12/23], Al-Hāfith said that such a phrase has no origin in the *Shar‘*.

**20-** ‘Talking in lawful subjects in the mosque endangers rewards as fire endangers fuel wood’. This *hadīth* has no origin as stated in point no.[1/26].

**21-** ‘Whoever recites the *’Athān* should be the one who recite the *Iqāmah*’. The *hadīth*’s weakness was mentioned earlier in point no. [1/32].

**22-** To say: ‘Aqāmaha Allāhu Wa ’Adāmahā [May Allāh (ﷻ) establish it and preserve it forever]’ when the *Mu’aththin* says:  
(Chapter Seven- 434 -) ‘Qad Qāmatī Salāt’ [The *Salāt* is being established] [in the *Iqāmah*]. This phrase has no origin as stated in point no. [4/32].

**23-** ‘Verily! Allāh (ﷻ) does not look at the crooked line [in *Salāt*]’ . This *hadīth* has no origin as mentioned in point no. [8/33].

**24-** ‘Whoever stands at the left side of the lines [in *Salāt*], he will get double rewards’. The *hadīth*’s weakness was mentioned earlier in point no.[3/34].

**25-** ‘I performed *Salāt* behind the prophet (ﷺ) and he (ﷺ) never recited *Takbīr* completely’.

The weakness of this *hadīth*’s was stated in point no. [2/37].

**26-** To say: ‘Indeed, I am of those who witness on that’ when the *Imām* recites: ‘Is not Allāh (ﷻ) the wisest of those who are wise’.

The *hadīth*’s weakness was stated in point no. [6/40].

**27-** ‘The prophet (ﷺ) made a sound -as if clearing his throat- to inform ‘Alī that he was doing *Salāt*’.

The *hadīth*’s unauthenticity of this narration was mentioned in point no. [4/80].

**28-** ‘[The reward of] doing one *Salāt* in *Al-Masjdul Harām* equals that given to doing one hundred thousand *Salāt*, and [the reward of] doing one *Salāt* in my mosque [at *Madīnah*] equals that given when doing one thousand *Salāt* in any other mosque, and [the reward of doing] one *Salāt* in *Bitul Maqdis* [at Jerusalem] equals that given for doing five hundred *Salāt* [in any other mosque].

The weakness of the last part of the *hadīth* was stated in point no. [44]. Doing *Salāt* in *Bitul Maqdis* equals two hundred and fifty *Salāt* in any other mosque.

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29- ‘If you notice a man attends the mosque so often, bear witness that he has faith’. The *hadīth*’s weakness was stated in point no. [2/47].

30- To say: ‘O *Allāh* (ﷻ) forgive me my sins’ when entering the mosque. This phrase’s weakness is stated in point not. [3/47].

31- ‘Let not your children enter the mosques’. This *hadīth*’s unauthenticity was stated in point no. [4/47].

32- The story about Tha‘labah Ibn Hātib and his abandoning of the congregational *Salāt* due to being busy with raising his sheep. This story’s fabrication was stated in point no. [5/47] and its contradiction of one of the greatest *Islamic* principles.

33- ‘Shake each other’s hands after performing dawn *Salāt* and *Allāh* (ﷻ) will double your rewards ten times’.

34- ‘Shake each other’s hands after doing ‘*Asr Salāt*, and mercy and forgiveness will be showered on you’.

The fabrication of the two aforementioned *ahādīth* was mentioned in point no. [2/48].

35- ‘He (ﷺ) used to do two-*Rak‘ah Salāt* at home before doing the *Jumu‘ah Salāt* [in the mosque]’.

The fabrication of this *hadīth* was mentioned in point no. [59].

36- ‘When the *Khatīb* ascends the pulpit, no one is to do *Salāt* or speak’. The *hadīth*’s weakness was mentioned earlier in point no.

[1/60].

37- Doing prostration when reciting *Sūrah As-Sajdah* in the Friday dawn *Salāt*.

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The *hadīth* regarding this is un-affirmed as stated in point no.[4/61], the footnote.

38- The *Imām* recites *Du‘ā*’ after ascending the pulpit. The *hadīth* related to this has no origin as stated in point no. [4/61].

39- ‘The Friday *Salāt* is [accepted from] those who perform it first’. This *hadīth* has no origin as stated in point no. [7/61].

40- ‘Let them stand in the back [rows] as they were set back by *Allāh* (ﷻ)’, meaning women. The *hadīth*’s weakness was stated in point no. [34], the footnote.

41- ‘The prophet (ﷺ) used to make men stand in the front rows, followed by kids, then women stand in the back rows’.

This *hadīth*’s weakness was stated in point no. [4/34].

42- ‘He (ﷺ) used to recite *Sūrahs* “*Al-Jumu‘ah*” and “*Al- Munāfiqūn*” in the ‘*Ishā*’ *Salāt* on the night preceding Friday’.

This *hadīth*'s weakness was stated in point no. [16/40].

**43-** 'Whoever does acts of worship on the nights preceding *Eidul Fitr* and *Eidul Adhā*, his heart will never die on the day when all hearts shall die'. The *hadīth*'s weakness was stated in point no. [8/64].

**44-** 'The prophet ﷺ used to recite *Takbīr* so often during [Friday] *Khutbah* and those of the two *Eids Khutbahs*'. The *hadīth*'s weakness was mentioned in point no. [9/64].

**45-** 'The prophet ﷺ combined between the *Salawāt* in the rainy weather though his room was so close to the mosque'. This *hadīth*'s weakness was stated in point no. [7/65]. *Miscellaneous Mistakes*

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**[3/68] More forged *ahādīth* that are widespread amongst people:**

**46-** 'He whose *Salāt* does not hinder him from doing *Fahshā*' and *Munkar* [any deed which is abominable], his *Salāt* is invalid'.

This *hadīth* is *Munkar* [denied] -as reported in "Silsilat Al- Ahādīth Ad-Da'īfah Wal Mawdū'āh", *hadīth* no. (985).

**47-** 'Whoever his *Salāt* deters him not from doing *Fahshā*' or *Munkar*, he would keep on moving away from *Allāh* (ﷻ)'.

This *hadīth* is a forged one - as reported in "Silsilat Al-Ahādīth Ad-Da'īfah Wal Mawdū'āh", *hadīth* no. (2).

**48-** 'Those living near the mosque, their *Salāt* will not be accepted unless it is done in it'. This *hadīth* is weak as reported in "Silsilat Al-Ahādīth Ad- Da'īfah Wal Mawdū'āh" (no. 183). In his "Al-Mughnī 'Anil Hifthi Wal Kitāb" (p. 271), Abū Hafs Al-Mūsīlī said:

'There is no affirmed *hadīth* to have been said by the prophet ﷺ regarding this and so is the case with the *hadīth* that states: 'Whoever abandons the *Friday Salāt* -whether the *Imām* is a just one or a tyrant- his *Salāt* is invalid and so is his *Hajj*' and other similar *ahādīth*.

**49-** 'Whoever abandons *Salāt*, *Allāh* (ﷻ) will punish him with fifteen penalties: five in this life, three when one dies, three in the grave, three when getting out from the grave, ... etc.'

This *hadīth* is a forged one; fabricated by Muhammad Ibn 'Alī Ibn Al-'Abbās Al-Baghdādī Al-'Attār tracing it back to Abī Bakr Ibn Ziyād An-Naisābūrī -as Ath-Thahabī stated in "Al-Mīzān" (vol.

3 / p. 653) and with whom Ibn Hajar agreed in "Lisānul Mīzān" (vol. 5 / pp. 295-7) and said: 'This *hadīth* is apparently a forged one narrated by the *Turuqiyyah*'.

In his *Fatāwā* (vol. 1 / p. 97), Shaikh Ibn Bāz said: ‘This *hadīth* is totally forged -as Al-Hāfīth Ath-Thahabī stated in his “Al- Mīzān” and so did Al-Hāfīth Ibn Hajar in “Lisānul Mīzān”.

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Many people print many copies of this *hadīth* and distribute it amongst other *muslims* to show them the grievous sin of abandoning *Salāt*.

Shaikh Ibn Bāz then said: ‘Whoever finds a paper on which this *hadīth* was printed

should burn it and should defend the prophet’s ﷺ *Sunnah* from liars, and advice those who distribute such things not to do so.

The *Qur’ānic* texts and the authentic *Sunnah* are full of evidences regarding the greatness of doing *Salāt* and severe warning against abandoning it and such texts are indeed sufficient’.

**50-** ‘Greeting the Bait [*Al-Ka ‘bah*] is by doing circumambulation round it’.

Regarding this *hadīth*, As-Sakhāwī said: ‘I have never heard such a *hadīth*’. Al-Qārī reported this in his “As-Sughrā” (p. 88) and “Al-Kubrā” (p. 130) and Imām Muslim in his “At-Tamyīz” (p. 55) and in “Kashful Khafā” by Al-‘Ajlūnī (vol. 1 / p. 298).

In “Al-Kubrā” and after mentioning this *hadīth*, Al-Qārī said: ‘The word “Al-Bait” refers to the *Ka ‘bah*, the Holy Sanctuary. The *hadīth*’s meaning is true for it was reported in the

“Sahīh” that ‘Aishah said: ‘The first thing the prophet ﷺ did when he arrived in *Makkah* was doing *Wudū’* and then the circumambulation round the *Ka ‘bah ...*’.(1) One is truly recommended to begin with the circumambulation around the *Ka ‘bah* when entering *Al-Masjidul Harām* -whether this circumambulation is a *Fard* one or *Nāfilah*. And one may not leave *Tahiyyatul Masjid* even if one does not want to do the circumambulation due to a *Shar‘* excuse.

However; this does not entail that doing *Tahiyyatul Masjid* is not an obligation in this mosque -as some ignorants think due to some *Fuqahā*’s opinions’.

(1) See: Al-Bukhārī’s “Sahīh” (vol. 3 / p. 477) (no. 1614 and 1615), the edition including “Fathul Bārī”.

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In his “Fathul Bārī” (vol. 2 / p. 412), Ibn Hajar said: ‘It seems to me that the *Fuqahā*’s view that states: ‘Greeting *Al-Masjidul Harām* is by doing circumambulation round the *Ka ‘bah*’ is addressed to those who travel to the mosque; the first thing they should do is the circumambulation. As for those residing [in *Makkah*], *Al-Masjidul Harām* should be treated like any other mosque. Those who held the [*Fuqahā*’s] aforementioned view may have meant that the circumambulation will surely be followed by the two-*Rak ‘ah Salāt* as

is regularly done and hence the Holy Sanctuary is distinguished from any other mosque by the circumambulation. *Allāh* ﷺ knows best’.

**51-** ‘It is unlawful for whoever believes in *Allāh* ﷺ and the Last Day [to lead people in *Salāt* and] recite *du‘ā*’ for his own benefit only’.

This last phrase is not affirmed to have been said by the prophet

ﷺ. Ibn Khuzaimah even described it to be forged and with whom Ibn Taymiyyah, Ibn Al-Qayyim and many others agreed.

Besides being false, this phrase is a *Munkar* [denied] one since it contradicts the many

*du‘ā*’s which the prophet ﷺ used to recite in his *Salāt*; in which he ﷺ used to use the singular form. See: “*Zādul Ma‘ād*” (vol. 1 / p. 264), “*Sīfrus Sa‘ādah*” (p. 18) and “*Tamāmul Minnah*” (pp. 278-80).

**52-** ‘Do your *Salāt* behind the *Imām* be he of the righteous or of the deviant’.

Both Al-‘Uqailī and Al-Dāraqutnī affirmed that no affirmed *hadīth* regarding this issue

was reported [to have been said by the prophet ﷺ]. *Imām* Ahmad denied hearing such a *hadīth*.

Accordingly; the *hadīth* is not affirmed to be said by the prophet ﷺ and hence the prohibition of ascribing it to him ﷺ.

The affirmation of the falsehood of this *hadīth*; however, does not entail the impermissibility of doing *Salāt* behind deviants.

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Al-Bukhārī narrated that Ibn ‘Umar did *Salāt* behind Al-Hajjāj Ibn Yūsuf Ath-Thaqafī.

*Imām* Muslim and other *Sunnan* compilers reported that Abū Sa‘īd Al-Khudri did *Salātul Eid*

behind Marwān who delivered the *Khutabah* before doing *Salāt* and took the ﷺ prophet’s pulpit out of the prophet’s ﷺ mosque [and hence deviating from the

prophet’s *Sunnah*].

Ash-Sahwkānī said: ‘The *Sahābah* and those who followed them agreed practically -and their verbal agreement is not an impossibility- that doing *Salāt* behind the unjust *Imāms* is permissible since the *Salāt Imāms* during their time used to be the rulers themselves.

This was during the *Umayyad*’s reign whose rulers were well-known of being Tyrants’.

See: “*Naylul ‘Awtār*” (vol. 3 / p. 200), “*Majmū‘ Fatāwā Ibn Taymiyyah*” (vol. 1 / pp.

108-9), “*Al-‘Ilal Al-Mutanāhiyah*” (vol. 1

/ pp. 418-9) and “Jannstul Murtāb” (p. 273).

**53-** ‘*Salāt* is the main pole on which religion rests, whoever establishes it, has indeed established religion and whoever abandons it has indeed caused religion to destruction’. The aforementioned *hadīth* is commonly used by the preachers when teaching people about *Salāt* and the great status it occupies in *Islām*. I have never read such a *hadīth* [in any *hadīth* compilation] in the aforementioned wordings, except a narration narrated by Al-Baihaqī in his “Shu‘ab” (vol. 1) which states: ‘*Salāt* is the main pole on which religion rests’. This narration is traced back to ‘Ikrimah Ibn Ammār from ‘Umar Ibn

AlKhattāb from the prophet ﷺ. Having mentioned this narration, Al-Baihaqī reported his

Shaikh’s, Al-Hākim, statement: ‘Ikrimah has not heard [any *hadīth*] from ‘Umar. In his “Mushkilul Wasīt”, Ibnis Salāh said: ‘It [i.e. the *hadīth*] is unknown’. And in his “At Tanqīh”, An-Nawawī said: ‘This *hadīth* is *Munkar* and *Bātil* [false]’. Commenting on An- Nawawī’s statement, Al-Hāfīth Ibn Hajar said in “At-Takhīsul Habīr” (vol. 1 / p. 173): ‘It is not so. The *hadīth* was narrated by Abū Nu‘aim -Al-Bukhārī’s Shaikh- in the chapter titled “As-Salāt” *Miscellaneous Mistakes*

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from Habīb Ibn Sulaim from Bilāl Ibn Yahyā to have said: ‘Once a man came to the

prophet ﷺ and asked him a question. The prophet ﷺ answered: ‘*Salāt* is the main pole on which religion rests’. The *hadīth*’s chain of narrators is *Mursal* and all the narrators are reliable ones’!



I believe that Ibn Hajar’s comment is not a good one for Habīb’s reliability is unknown and hence the *hadīth*’s chain of narrators is weak. However, the *hadīth* which is narrated by Ahmad in his “Musnad” (vol. 5 / no. 231 and 237), At-Tirmithī in “Al-Jāmi’” (no. 2616) and Ibn Mājah in “As-Sunnan” (no. 3973) –from Mu‘āth Ibn Jabal is

sufficient. It states: ‘... then the prophet ﷺ said: ‘Shall I inform you of the thing from which all goodness gushes out and the main pole on which it rests and its highest rank?’

Mu‘āth (rālī) answered in the affirmative. He (rālī) said: ‘The spring from which all goodness gushes out is *Islām*, its main pole on which it rests is *Salāt* and ...’. The *hadīth* is Hasan [good]. See: “Al-Maqāsidul Hasanah” (p. 632), “An-Nāfilah Fil Ahādīth Ad-Da‘īfah Wal Bātilah” (no. 171), “Al-Fawā‘idul Majmū‘ah” (p. 27) (no. 49).

**54-** ‘Umm Salamah said: ‘Once a man entered [the prophet’s ﷺ chamber] and said:



Messenger! I caused my *Salāt* to loss, what should I do?!’.

‘O *Allāh*’s  He said: ‘Having repented [to *Allāh* , you should perform eight-*Rak‘ah Salāt* on the night preceding Friday reciting *Sūrah Al-Ikhlās* twenty five times in each of which. Then after finishing the *Salāt*, say “*Sallā Allāhu ‘Alā Muhammad*” [may *Allāh* shower His *Salāt* on *Muhammad*] one thousand times. Doing so will redeem your sin of abandoning *Salāt* even for two hundred years, you will be rewarded for each *Rak‘ah* a reward equal to that given for the one who does acts of worship for a year, you will be granted a whole city in Paradise, you will be granted one thousand *Hūr* for each *Āyah* you recited and you will see me at night in your dream’.

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The aforementioned *hadīth* was reported by Al-Jawraqānī in “Al-Abātīl” (vol. 2 / pp. 35-6) and Ibn Al-Jawzī in “Al-Mawdū‘āt” (vol. 2 / pp. 135-6) and then said: ‘It is fabricated, no doubt, and the fabricator is of those ignorant story tellers. I am afraid that by narrating such a *hadīth*, he intends to defame *Islām* for if one does such a *Salāt* and sees not the

prophet  in his dream, he would surely doubt the prophet’s  *hadīth*. Besides, how could a two- *Rak‘ah Nāfilah Salāt* replace many *Fard* ones?! This is a real impossibility. In addition to that, the *hadīth*’s chain of narrators is full of unknown narrators. In all, the *hadīth* is not a real one’. As-Suyūtī in his “Al-La‘ālī’ul Masnū‘ah” (vol. 2 / p. 64) and Ibn ‘Arrāq in his “Tanzīhush Sharī‘ah” (vol. 2 / p. 97) both agreed with Al-Jawraqānī. Ath-Thahabī, in his “Ahādīth Mukhtārah” (no. 77) said: ‘So, in this case the *hadīth* is forged’.

This *hadīth* has a negative effect on many people, it makes them ignore doing *Salāt*. So is the *hadīth* narrated in some late *Fiqh* books.<sup>(1)</sup> Some *ahādīth* stated a *Fidyah* to be paid by those who had abandoned *Salāt*!! And whoever dies and had missed *Salāt* in his life, his heirs could feed one poor for every missed *Salāt*. Some *Fuqahā*’ even limited the amount of food to be given to the poor to be a handful of wheat!! Accordingly, the amount of food to be given by some people is grand. For example, if one died at the age of 60 and was of those who abandoned *Salāt*, his heirs have to pay the *Fidyah* from his bequest that could replace abandoning *Salāt* for 45 years. The sum would be as follows: The amount of food to be paid daily = 5 *Mudds* of wheat = approximately 3 kg.

45(years) × 354.31days (Lunar year) × 3kg. (*Mudds*)= 47790kg.

That is approximately 48 tons.

Indeed a great amount that may out strip the bequest. And if the bequest was large enough; the heirs may hesitate to pay it!! This led

(1) See: “Hāshiyatu Ibn ‘Abdīn” (vol. 1 / p. 355) and “‘Īānatut Tālibīn” (vol. 2 / p. 244).

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those who held such *Fidya* view -which *Allāh* (ﷺ) has never allowed- to play tricks in the *Shar‘*! They invented for people a trick by which people could save their deceased from sin!! They avoided a sin but fell in another. Their trick is as follows: the heirs invite some poor people to a banquet. Then they gather the jewelry the deceased female relatives have. The jewelry is wrapped in a piece of a cloth and handed to one of the poors closest to the deceased’s guardian’s seat. The guardian says: ‘Do you accept this fortune as a replacement for what the deceased missed of *Salāt* and other *Shar‘* rights?’ The poor then says: ‘I do’, taking hold of the cloth and hence the grant is executed. Few minutes later, the poor returns the cloth with its contents to the guardian of the deceased’s heirs and says: ‘I grant you this cloth with all its contents’. And then the same thing happens with all the poor round the banquet. Doing so, the deceased heirs believe that their deceased is free from all the rights he missed. At the end of this gathering, the poor are given some money that hardly equals tenth of that which is in the cloth, then the gathering ends believing that the deceased’s soul was saved from the torture of abandoning *Salāt*!!

The aforementioned way -which is stated in some *Fiqh* compilations and which the aforementioned *hadīth* states- is practiced by some ignorants who believe in its legality due to being recorded and approved in some *Fiqh* books some of which are: “Al-Hāshiyah” (vol. 2 / p. 73) by Ibn ‘Abdīn, “Hāshiyah ‘Alad Durri Mukhtār” (vol. 1 / p. 308) by At-Tahāwī and “I‘ānatut Tālibīn” (vol. 1 / p. 24) by Ad-Dimyātī.

**Be ware, dear muslim, of performing such trick and praise your *Rabb*** for saving you from practicing it for indeed execution is the only punishment for those who abandon *Salāt* as the ‘*Ulamah* stated. Does giving few grammes of wheat or giving out some money in charity redeem one’s great sin and save him from Hell- Fire!! And for more sin this is done by a trick that is full of irony.

*Allāh* (ﷻ) said: ‘**And never mock with *Allāh*’s (ﷻ) *Āyāt*** and ‘**Verily, the**

**hypocrites [try to] beguile *Allāh* (ﷻ) but He is the One who beguiles them**’.

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In addition to all that; those women, whose jewelry is taken from them to perform such a play, none of them agrees that any amount of her jewelry be given to the poor or even substituted with another. Is this called *Hibah* [grant]?? Even the poor has no right in owing it, he receives it only to return it back without taking a little bit from it! What kind of a *hibah* is this?! This is indeed an artificial *hibah* not a real one. And most important of all, such innovated ransom -which is not affirmed in any *Shar‘* text- induces many people to abandon *Salāt*, and moreover lessens the greatness of *Salāt* -we seek refuge with *Allāh*



(ﷺ) from this- which is the main pole on which *Islām* stands.

**55-** ‘A person gains nothing of his *Salāt* except the part which he did with concentration’.

This *hadīth* is not traced back to the prophet (ﷺ) -as Al-‘Irāqī stated in “Takhrīj Ahādīthul Ihyā” (vol. 1 / p. 159). Both Muhammad Ibn Nasr in “Ta‘thim Qadris Salāt” (pp. 157-

8) and Al-Hākimut Tirmithī in “As-Salātu Wa Maqāsīduhā” (p. 54) narrated the *hadīth* from ‘Uthmān Ibn Abī Dahrash to have said: ‘The prophet (ﷺ) once led his *Sahābah* in *Salāt*. [While reciting *Qur’ān*], he (ﷺ) missed an *Āyah* but none of the *Sahābah* knew

that. Then he (ﷺ) said: ‘What is the matter with those on whom *Allāh*’s (ﷻ) *Qur’ān* is recited, yet they know not what has been recited nor what was missed. Indeed, their

bodies joined us in the *Salāt* but their hearts were absent. Verily, *Allāh* (ﷻ) does not accept one’s *Salāt* till his heart witnesses that which his body witnesses’.

This *hadīth* is *Mu‘dal*; ‘Uthmān Ibn Abī Dahrash was of the *Tābi‘īn* followers -as stated in “Thiqātu Ibnī Hibbān” (vol. 7 / p. 196). And he has also narrated from a man of Al-Hākim Ibn Abil ‘Āas -as mentioned in “At-Tārīkh Al-Kabīr” (2/3/220). In his “Az-Zuhd”

(*hadīth* no. 1300), Ibn Al-Mubārak narrated from Shuraikh from Jābir Al-Ju‘fī from Ammār Ibn Yāsir to have said: ‘The part of *Salāt* in which one becomes distracted does not count [i.e. in rewards]’.

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The *hadīth*’s chain is very weak for Shuraikh has a very bad memory, Jābir is accused of lying and Abū Ja‘far’s –Muhammad Ibn Alī Ibn Al-Husain- narrations from Ammār are disconnected. Abū Nu‘aim narrated in his “Al-Hilyah” (vol. 7 / p. 61) through an authentic chain of narrators traced back to Sufyān Ath-Tahwī to have said: ‘**One will be rewarded for doing *Salāt* in accordance with the proportion in which he had full concentration**’.

However, the following authentic *hadīth* suffices us. It runs as follows: ‘**One does his *Salāt* and gets rewarded for only tenth, ninth, eighth, seventh, ... of it**’.

**56-** ‘Two men may do the same *Salāt*, doing similar *Rukū‘* and *Sujūd*, but the difference between their *Salāt* is similar to that between the earth and the sky’. Both the great

‘Allāmah Alī Al-Qārī in his “Al-Masnū‘ Fī Ma‘rifatil Hadīthil Mawdū‘” (no. 461) and Ash-Shawkānī in “Al- Fawa’idul Majmū‘ah” (p. 27) (no. 48) ranked this *hadīth* to be “a forged one”.

**57-** Both Shaikh Az-Zayn Al-‘Irāqī -as reported by his son Ibn Al-‘Irāqī “Tarhut Tathwīb” (vol. 3 / p. 66) -and Al-Qārī in his “Al- Masnū” (no. 473) said that it is commonly narrated amongst people that whoever abandons *Salātul Duhā* sometimes will become blind. Accordingly; they abandon it completely. This view has no origin at all; it is indeed of *Shaitān*’s insinuations for people to seduce them leave acts of goodness.

**58-** ‘Whoever helps those who do not do *Salāt* even by a morsel [of food] is similar to the one who helps in killing all the prophets’. In his “Ath-Thail”, As-Suyūtī ranked the *hadīth* to be a forged one. See: “Al-Fawa’idul Majmū‘ah” (pp. 27-8) (no. 50).

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### **[69] Conclusion:**

This is all I could gather and put in order regarding muslims’ mistakes done in *Salāt* and

hence moving away from the prophet’s ﷺ *Sunnah* which no keen muslim would do away without, not to mention seekers of religious knowledge. I place these mistakes between *muslims*’ hands to remind them of the proper manner of doing *Salāt* that they

hopefully perform it properly out of fear of *Allāh* (ﷻ) and their love to Him (ﷻ).  
If any of what I had written was wrong then it is only of my

own mistakes and of *Shaitān* and whatever is right then it is of *Allāh*’s (ﷻ) bounty on me. The last of our *du‘ā*’s is praise be to *Allāh* (ﷻ) the Lord of all creatures.

## GLOSSARY ( Salat)

(A)

‘Abā’ah : A wide garment with no sleeves but with openings through which one’s arms could get out.

Agreed upon hadīth : The hadīth that is narrated by both Bukhārī and Muslim.

Ahlul Hadīth : The traditionalists, i.e. those who study the prophet’s (ﷺ) Sunnah, act and deliver Fatwas in accordance with that which is proved to be authentic of it.

Anbijāniyyah : A thick cloth with no decorations on.

Ālim : A scholar well-versed in a specific branch of knowledge.

Ansār : The prophet’s (ﷺ) companions from the inhabitants of Al-Madīnah, who embraced Islām and supported it and who received and entertained the Muslim emigrants from Makkah and other places.

‘Arafah / ‘Arafāt : A famous place of pilgrimage on the south east of Makkah about twenty five kilometers from it.

Arkān [sing. Rukn] : That part of any act of worship which is considered as an article in it without which the act of worship is null and void.

‘Athar : Narrations traced back to the Sahābah or the Tābi’īn.

Athkār : Literally: Laudation. Statements and service by which Allāh (ﷻ) is glorified such as those of Takbīr, Tahlīl, Tahmīd, Tasbīh, ... etc B

Baitul Maqdis : The famous mosque in Jerusalem which is stated by the prophet (ﷺ) to be the third sacred mosque in the Islamic world; the first and the second being Al-Masjidul Harām at Makkah and the mosque of the prophet (ﷺ) at Al-Madīnah.

Basmalah : To say: “Bismillāh Ar-Rahmān Ar-Rahīm”, i.e. with the Name of Allāh (ﷻ), the Merciful, the Beneficent.

(B)

Bdi'ah : Any innovated practice in religion.

Bisht : A wide thin cloak worn by men over the other clothes. It has long wide sleeves and opened from the front.

Burd : A black square narrow cloth.

Burnus : A garment with its head connected to it, be it a jibbah or 'Abā'ah.

(D)

Dir' : Similar to the Qamīs and worn by women.

Dishdāshah : A garment similar to the Qamīs but its sleeves are not wide. It is worn by men.

Du'ā'ul Istiftāh : Statements recited in Salāt immediately after reciting Takbīrul Ihrām. It has different wordings one of which runs as follows: "Bismika Allāhumma Wa Bihamdika, Tabāraka Ismuka Wa Ta'ālā Jadduka, Wa Lā Ilāha Ghairuka". It is one of the Sunnan of Salāt.

E

Eidul Adhā : The four-days' festival of Muslims starting on the tenth day of Thul Hijjah.

Eidul Fitr : The three-days' festival of Muslims starting on the first day of Shawwāl, the month that follows Ramadān immediately.

(F)

Fahshā' : Every evil deed whether practical or verbal one.

Fard Kifāyah : An enjoined duty. It is fulfilled if it is done by a group of muslims.

Farrūj : Similar to the Qamīs with the opening from the back.

Fatāwā [sing. Fatwā]: Religious rulings delivered by an 'Ālim regarding a certain issue.

Fātihah : The first chapter in the Holy Qur'ān. It is also called "As-Sab'ul Mathānī" and "Ummul Qur'ān".

Fidyah : A compensation of a missed or wrongly practiced religious ceremony, usually in the form of money, food stuff or offering (animal).

Fiqh : The science of knowing the rulings regarding the religious practical practices through their Shar' [legal] texts.

Fitnah [pl. Fitan] : A trial with which man could be afflicted; it could afflict one's fortune, life, offspring or religion

Fitrah : The pure belief in the Oneness of Allāh (Tawḥīd).

Fuqahā' [sing. Faqīh]: Scholars well-versed in Fiqh. (G)

(ع)

Ghaib : Things about which only Allāh (ع) knows such as: the time of the Hour (Horn -Blowing Day), the angles, paradise, Hell, the Books He revealed on the prophets, the prophets He sent ... etc.

Gharīb [hadīth] : The hadīth which is transmitted by only one narrator in any of the chain's layers.

Gusl : Taking a bath in a ceremonial way. This is necessary for one who is Junub and other occasions.

(H)

Hadīth : The prophet's (ع) statements, deeds, and approvals.

Hajj : Pilgrimage to Makkah. It could be done in three different ways: Hajj Tamattu', Hajj Al-Qirān, and Hajj Al-Ifrād.

Hanābilah /

(Hanbalites) : The followers of Imām Ahmad Ibn Hanbal and his Mathhab.

Harām : i.e. forbidden to be done.

Hijāb : That with which a woman covers herself from head to foot; it includes the Khimār and the Jilbāb.

Hukum : A judgment of legal decision (especially of Allāh (ع) or his Messenger).

\*Hullah : Two-piece colored cloth including a Ridā' and

I

Izār. Glossary

Ishtimālus Sammā' : To wrap oneself in a garment while sitting in such a way that nothing of the garment would cover one's private parts and no way for one arms to get out.

Isti'āthah : The statement of seeking Allāh's (ع) refuge from shaitān, the outcast and the cursed. It states: "A'ūthū Billāhi Minash Sahitānir Rajīm" [i.e. I seek refuge with Allāh (ع) from the out cast Shaitān].

Istighfār : To seek Allāh's (ع) forgiveness by saying: "Astaghfirullāh" [i.e. I seek Allāh's (ع) forgiveness].

Izār : A sheet worn below the waist to cover the lower half of the body.

(J)

Jāhiliyyah : The days of ignorance before the advent of Islām through prophet Muhammad (ع).

Al-Jamā'ah : Those who follow that which Ahlul Hadīth and

Salaf follow, i.e. the prophet's (ع) authentic

Sunnah, it also applies to the congregation in Salāt.

(ج)

Jāmi' : The mosque in which the Jumu'ah Salāt is weekly established.

Janābah : The state of a person after having sexual intercourse with one's wife or husband or after having a sexual discharge in a wet dream. A person in such a state should do Ghusl, if not possible then Tayammum.

Janāzah : Funeral procession or the dead body.

Jannah : The Paradise to which all Muslims will be admitted in the Hereafter.

Jawād : One of Allāh's (ج) perfect names. It means the Extremely Generous.

Jilbāb : An outer cloak that wraps or conceals the whole of a woman's body. It is worn over the usual clothes when getting outside.

Jibbah : A cloak with short sleeves worn over the Ridā'.

Jumhūr : The majority of scholars.

(K)

Kaffārah : Penance, expiation. An act, enjoined by Allāh (ج) or His prophet (ج) on the adult muslim man or woman, to be done in order to blot out a sin he/she has committed.

Kareem : One of Allāh's (ج) perfect names ; it means: The Most Generous.

Khabīs : A delicious kind of food. It is made of dates and ghee.

Khalīl : The one who is considered more superior than a friend or beloved. The prophet (ج) had only one

Khalīl, i.e. Allāh (ج), but he had many friends.

Khamīsah : A square black cloth decorated with two lines or marks.

Khawārij : Literally, it means dissenters. It refers to a deviated sect that dissected itself from the larger group of muslims. Considering the doer of the major sin(s) as a disbeliever, is one of its main beliefs which has no Shar' proof.

Khimār : A sheet of a scarf that covers a woman's head and is let down to cover her bosom.

Khutabā : Those who deliver Khutbahs (sing. Khatīb).

Khutbah : A religious speech. It is of many types; such as:

Khutbatul Hājah, Khutbatul Jumu'ah, ... etc.

Khutbatul Hājah : The statements with which the prophet (ج) used to commence his speeches and used also to teach it to his Sahābah. They are reported in many hadīth compilations. Kuffār

: The disbelievers of any of the six articles of the

(ع)

(L)

Labbūd : A kind of delicious food.

Laghw : Any word or deed during the Friday Khutbah and leads to distract oneself or others from listening and understanding the Khutbah.

(M)

Ma'mūm : The one following the Imām in Salāt.

Marfū' : A hadīth traced back to the prophet (ﷺ).

Masbūq : The one who attends the mosque and finds that he missed a part of Salāt with the Imām. In such case, the Masbūq should join the Imām in whatever position the latter is and when the Imām recites Salām at the end of Salāt, the Masbūq does not do so but does the part he missed earlier.

Ma'mūm : The one following the Imām in Salāt.

Marfū' : A hadīth traced back to the prophet (ﷺ).

Al-Masjidul Harām : The Holy mosque at Makkah in Sa'ūdī Arabia.

Mathhab [pl. Mathāhib] : A school of religion and Fiqh. It is the way a scholar follows through which he deduces practical religious rulings from the detailed texts of the Qur'ān, Sunnah, and Ijmā'. In the Islamic world there are four famous Mathāhib; i.e. the Shāfi'ī, Hanafī, Hanbalī, and Mālikī.

Matn : The wording of a hadīth.

Mawqūf : The hadīth traced back to a Sahābī.

Mazīd : The Day of Mazīd is another name for the Day of Account. It literally means the Day of Doubles. It is called as such because Allāh (ﷻ) will call Hell: 'Are you filled with the Disbelievers?' Hell would say: 'Is there any more (of them)?' The disbelievers will get their punishment in it in doubles.

Mu'allaq : The hadīth from the chain of narrators of which there is an omitted narrator or more from its beginning.

Mu'aththin : The one who pronounces the 'Athān loudly calling people to come and perform Salāt.

Mu'awwithatāin : The two Sūrahs: Al-Falaq and An-Nās.

Mubtadi'ah : Those who practice innovated acts of worship in religion [i.e. Bid'ah].

Mu'dal : The hadīth's chain of narrators in which there is an omission of two or more consecutive narrators.

(Q)

Mudd : A measure of two thirds of a kilogram, i.e. a handfull.

Mufassal : The Sūrahs starting from Qāf to the end of the Noble

Qur'ān.

Muhaddith : The one who studies the prophet's (ﷺ) ahādīth regarding their authenticity and their interpretations and hence the rulings deduced from them.

Muhājirūn : Those of the early muslims who had emigrated from any place to Al-Madīnah in the life time of the prophet (ﷺ) before the conquest of Makkah. This term also applies to the one who emigrates for the sake of Allāh (ﷻ) and Islām.

Al-Mujeeb : One of Allāh's (ﷻ) perfect names . It means the one who answers the du'ā' (i.e. supplication).

Mujtahid : The one who exerts himself and endeavours to deduce religious rulings using: a. the Qur'ān texts, b. Sunnah texts, c. the Ijmā', d. the Arabic language, e. the principles of Fiqh and ways of deducing rulings and f. the abrogating and the abrogated texts.

Munfarid : The one doing Salāt alone without being led by an Imām.

Munqati' : The hadīth's chain of narrators which lacks one narrator or there is an unidentified narrator in it.

Munkar : The rejected hadīth.

Mursal : The hadīth's chain of narrators from the end of which a narrator is omitted.

Musallā : A praying place away from the inhabitation (i.e. a desert, a plain, ... etc.).

Mushaf : The book which includes all the Qur'ān

Mustalah : The principles through which the hadīth's rank of authenticity is known regarding its Sanad (chain of narrators) and Matn (wordings) and according to which the hadīth is either accepted or rejected.

Mutawātir : The hadīth which is transmitted by a great number of reliable, well dictating narrators.

Muzdaliphah : A place between Arafa and Minā where the pilgrims, while returning from 'Arafa, have to stop and stay for the whole night or greater part of it, between the ninth and the tenth of DhulHijjah. They should perform Maghrib and 'Ishā' Salāt there.

(N)

Nāfilah : Optional acts of worship.

Najāсах : Whatever impurities come out of humans, i.e. urine, stool, birth blood, menses ... etc.



(Q)

Niyyah : Intention. In acts of worship, Niyyah is considered as a precondition for their validity Q

Qabā' : A male wide garment, narrow from the top with short sleeves and an opening from the front.

Qadā' : To do an act of worship after its due time is gone due to a Shar' excuse.

Al-Qadīr : One of Allāh's perfect names which means Omnipotent.

Qamīs : A male garment with wide sleeves and wide opening from its top. It is also called

“Gallābiyyah”. It covers the whole body from neck to heels or half of the shins. People used to wear the Qamīs as an underwear.

Qiblah : The direction in which all Muslims turn their faces in Salāt. And that direction is towards the Ka'abah in Makkah.

Qirām : A thin, colored, woolen curtain.

Qiyām : The standing posture in Salāt. It is an article in the obligatory Salāt without which one's Salāt is rendered null and void unless one is unable to stand.

Qiyāmūl Lail : The Salāt done after doing Ishā' Salāt. The maximum number of which is eleven Rak'ah and the minimum is one Rak'ah. It's time extends from 'Ishā' till dawn.

Qiyās : Analogy. The process through which a wellversed Faqīh or Muftahid delivers a religious ruling for a certain case for which there is no clear cut proof in the Qur'ān or Sunnah depending on similar cases for which there is a clear proof.

QudsīQudsī[hadīth] The prophet's (ﷺ) narration from Allāh (ﷻ)

- 459 -

(R)

Rabb : The One and the Only Lord for the universe; its Creator, Owner, Organizer, Provider, Master, Planner, Cherisher, ... etc. This word had no equivalent in the English Language.

Rāfidah : One of the major sects of the Shī'ah. Its original members rejected the caliphate of Zaid Ibn 'Alī because he refused to insult Abī Bakr and 'Umar (رضي الله عنه) when he was asked to do so. The followers of this sect believe in the permissibility of insulting some of the Sahābah, casting doubt on their honesty and reliability such as: Abū Bakr, Aishah, 'Umar, 'Uthmān, AbūHurairah (رضي الله عنه)

Rawdah : The area between the prophet's (ﷺ) pulpit and his grave in Al -Masjidun Nabawī in Madīnah.

Raytah : A thin garment made of linen.

Ridā' : A piece of cloth worn around the upper part of the body.

(ﷺ)

Rukhsah : Literally, it means: The concession. Idiomatically, it refers to the ruling that is affirmed in Shar‘ texts contrary to another one due to the existence of a certain need or cause.

Rukū’ : Bowing posture in Salāt in which one says: ‘Subhana Rabbial Athīm’ or other Athkār reported in hadīth compilations.

(S)

Sa’ah : Horn-Blowing Day.

Sadaqatul Fitr : A certain amount of food (dates, rice, lentil, wheat, ... etc.) paid to the poor at the end of

Ramadān. It should be paid by (or on behalf) of every muslim (i.e. male, female, old, young, free of slave).

Sadl : Letting one’s garment to the ground. This act is forbidden on men only.

Safā : A mountain at Makkah neighboring Al-Masjidul Harām to the east. Glossary -

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Sahābah : The prophet’s (ﷺ) companions who saw him, believed in him and died in such a state.

Sahūr : The late night meal taken before dawn by those who want to observe Sawm (fasting).

Salaf : The prophet’s (ﷺ) companion

prophet’s (ﷺ) Sunnah earnestly. s, their followers and all those who followed them; all following the

Salāt [pl. Salawāt] : The second article of Islām; the first being the two statements of testification. It is done five times a day in specified times; the male in the mosque and the female at home. As-Salātu ‘Alan Naby : Sending Salāt on the prophet (ﷺ) by reciting certain statements, they begin with: “Allāhumma Sallī ‘Alā Muhammad (ﷺ) ... etc.”.

Salātul Eidain : The Salāt done on the Eid Day. It consists of two Rak’ahs. In the first one recites seven Takbīrs while in the second one recites five Takbīrs.

As-Samī’ : One of Allāh’s (ﷻ) perfect names. It means: The One who hears every thing, even one’s thought.

Sanad : [or Isnād], the chain of narrators of a hadīth.

Sarāwīl : A male underwear. It is a very wide trousers, some men of Ash-Shām (Lebanon, Syria and Palestine) still wear.

(ع)

Sawm : The fourth of Islām's articles. It means to fast; i.e. not to eat, drink or have sexual relations ...etc. from dawn 'Athān till sunset 'Athān.

Sha'bān : The eighth month of the Islamic Calendar.

Shāfi'yyah : The followers of Imām Ash-Shāfi'ī and the adherents to his Mathhab.

Ash-Shām : The area including: Syria, Lebanon, Palestine and Jordan.

Shar' [Sharī'ah] : The law which Allāh (ع) prescribed for us and revealed on his last Messenger Muhammad (ع). It covers beliefs, acts of worship, transactions, penalties, ... etc.

Shāth : The narration narrated by an honest narrator but differs from a similar one narrated by a more reliable narrator.

Shī'ah : A deviated sect that extravagantly supported 'Alī (ع), the fourth caliph. They believe that 'Alī is the only deserving caliph followed by the eleven infallible Imāms. They also believe that the Qur'ān, Sunnī muslims read, is altered and not the original one. The Tuqyah [i.e. concealing one's true beliefs] is one of their major principles when discussing their beliefs with others.

Sihāh : The compilations in which authentic ahādīth are reported.

Siwāk : A piece of a stick of a tree called "Al-Arāk", used as a tooth brush. The prophet (ع) strongly urged muslims to use it so often and said: 'It cleans the mouth and leads to Allāh's (ع) pleasure'.

Siyām : Synony to Sawm.

Subhāna Allāh : To say "Glory to Allāh (ع)" it is one of the two statements, the second being "Al - Hamdu Lillāh", which if recited so often, one's scales of good deeds would be so heavy.

Sujūd : Prostrating oneself on the ground putting the seven stated bones; i.e. the forehead and nose, the two hands, the knees and the feet.

Sunnah : The prophet's (ع) deeds, statements or approval The Fiqh scholars use the term to refer to those deeds which if done one is granted rewards but if abandoned one does not incur a sin on oneself.

Sunnah Ba'diyyah : The Nāfilah Salāt one does after doing the obligatory one.

Sunnah Qabliyyah : The Nāfilah Salāt one does prior to the obligatory one.

Sūrah : A chapter in the Holy Qur'ān.

Sutrah : An object like a pillar, wall of stick, a spear, ... etc. the height of which should not be less than a foot and must be placed in front of a person offering Salāt.

(T)

Tābi'ī : The follower of the prophet's (ع) companion(s).

Tahiyyatul Masjid : Two Rak'ah Salāt that should be done immediately after one enters a mosque.

(ع)

Tahmīd : To say “Al-Hamdu Lillāh”, i.e. praise and thanks be to Allāh (ع).

Tahūr : Cleaning oneself from impurities such as: urine, stool, menses, ... etc.

Takbīr : To say “Allāhu Akbar”, i.e. Allāh (ع) is the most great.

Takbīratul Ihrām : To say “Allāhu Akbar” when commencing Salāt.

Ta'mīn : To say “Amen”, it means: O Allāh (ع) answer our supplications.

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Tasbīh : To say: “Subhāna Allāh”, i.e. “Glory be to Allāh (ع)”.

Tashahhud : The recitation of the invocation: ‘At-Tahiyyatu Lillāh.. (up to) Wa ‘Ashhadu Anna Muhammadan Rasūlu Allāh ...’, while in the sitting posture in Salāt.

Taslīm : To say: ‘As-Salāmu ‘Alikum Warahmatu Allāhi Wa Barakātuh’ at the end of Salāt. It is also used as a greeting amongst muslims.

Tawāf : The circumambulation of the Ka’bah.

Tawhīd : Dedicating all kinds of worship; practical, verbal and even psychological feelings, to Allāh (ع) alone with no partner whatsoever.

Thul Hulaifah : A well-known place 240 miles away from Makkah and 3 miles away from Madīnah. It is the place from which the people of Madīnah and those who come from its direction start their Ihrām.

Tilāwah Sajdah

: The prostration one does after reciting certain verses from the Holy Qur’ān.

Tiyarah : An act that was prevalent during Jāhiliyyah period. It means to have good or bad omen in the movement of things. It is Harām in Islām.

Tubbān : A male underwear shaped into wide trousers but with no legs. Some times it is made of leather.

Turuqiyyah : The heads of Sūfī sects who paid complete allegiance to their Shaikhs and followed in their footsteps.

(U)

‘Usūl Fiqh : The general principles of Islamic jurisprudence by using which a scholar could deduce rulings regarding practical issues.

(W)

Wahy : The revelation. It also refers to Gibreel.

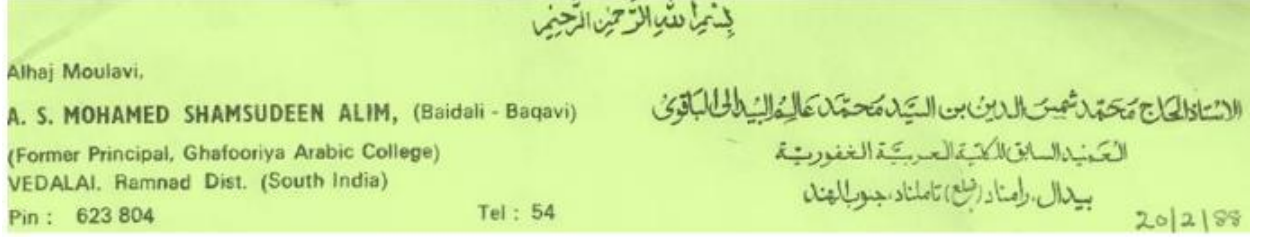
(Q)

Wājib : The enjoined duty which if one abandons, one would incur a sin upon oneself.

Waswasah : The evil insinuations Shaitān cast in oneself causing him to forget while being engaged in any deed.

(Z)

Zimmi : A free non-Muslim subject living under muslim protection and enjoys all citizenship rights but pays a tribute in return.



அல்லாஹ் கிருபை றஹ்மத் செய்தருள்புரிவானாக

எமது அன்பிற்கும் கல்பு நிறைந்த துஆவுக்கும் பாத்திரமான சங்கைக்குரிய சகோதரர் அல்ஹாஜ் ஏ. ஆர். ஆப்தீன் அவர்கள் சமூகம், உங்கள் உகப்பு மறவாத முஹம்மது ஷம்சுத்தீன் ஆலிம் (வேதானை) அஸ்ஸலாமு அலைக்கும் வரஹ்மதுல்லாஹி வபரகாதுஹுஎல்லாம் வல்ல கிருபையுள்ள ரஹ்மான், தங்களுக்கும் தங்கள் வீட்டாருக்கும் அருமைப் பிள்ளைகளுக்கும் நீளித்த நிறைந்த நல்வாழ்வும் ஆபியத்தும் அதிக பரகத்தும் தந்து, காப்பாற்றி வருவானாக. ஆமீன்.

அல்லாஹ்வின் நல்லுதவியால் இவ்விடம் நாங்கள் அனைவரும் ஆபியத்தாக இருக்கின்றோம். தங்கள் அன்பும் நல்லெண்ணமும் மேலான குணங்களும் எப்போதும் எமது நினைவில் இருந்து வருகின்றன. அவ்விடம் மத்ரஸாவில் அறிமுகமாகிய காலம் முதல் தாங்கள் எங்கள் மீது வெளிப்படுத்திய நல்லெண்ணம் அன்பு மரியாதை அல்லாஹ்வுடைய பாதையில் காட்டிய ஆதரவு ஆகியவற்றுக்கு, இறைவன் மேலான நற்கூலி தருவானாக. துஆ செய்துகொண்டிருக்கிறோம். தாங்களும், வீட்டில் குடும்பத்தார்களும், மூத்த மகன், மகள், மற்றும் பிள்ளைகள் உறவினர்களும் ஆபியத்தாயிருக்கும் செய்தி

அறியவும் வசதியான சமயம் எமது ஊருக்கு வரவும்  
ஆயத்தமாக இருக்கின்றோம்

.....

நிற்கசுமார் இரண்டு வாரத்திற்கு முன் “அத்இயதுல்  
குர்ஆன்” என்ற அடக்கமான , அழகான ஒரு கைநூல்  
தங்களின் அருமைப் பெற்றோர்களின் நினைவால்  
பிரசுரிக்கப்பட்டது. கிடைத்து மிகவும் சந்தோஷம்  
அடைந்தோம். அல்லாஹ்தஆலா தங்கள் நல்லுணர்வை  
கபூல் செய்து அவர்களுக்கு அருமைப் பெற்றோருக்கு  
மேலான தவாபும் நற்கூலியும் தொடர்ந்தும் கிடைத்து வர  
கிருபை செய்வதுடன், தாய் தந்தையருக்கு அவர்களின்  
முதிய வயதில் கித்மத் பணிவிடை செய்து மேலான  
சுவன பாக்கியம் பெற்ற சாலிஹான நல்லடியார்கள்  
கூட்டத்தில் தங்களையும், தங்கள் குடும்பத்தையும்  
சேர்த்துக்கொள்வான் என்று நம்புகின்றேன்.

இந்த விஷயத்தில் தாங்கள்

பெரியபாக்கியசாலியாகிவிட்டீர்கள்: இன்ஷா அல்லாஹ்.  
வீட்டில் எல்லாருக்கும் எங்களனைவரின் உகப்பான துஆ  
சலாம் தெரிவிக்கவும்.

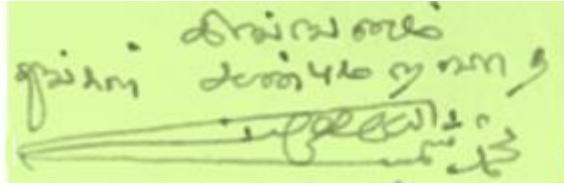
அல்லாஹ்தஆலா, தங்களனைவருக்கும் இலங்கையிலுள்ள  
அவனது அடியார்கள் அனைவருக்கும் நல்லுதவி செய்து,  
அவனது விஷேட கிருபை பொண்டு காப்பாற்றி  
வருவானாக. நாட்டில் சமாதானமும் அமைதியும் நிலவவும்,  
போரும் மனக் கசப்பும் முற்றாக அகலவும்  
அருள புரிவானாக. கடந்த 3 , 4 வருடமாக அவ்விடத்து  
நிலையை எண்ணி அடிக்கடி கவலையடைவதுடன்,  
ஆண்டவனே இலங்கையைக் காப்பாற்றி, அங்கே

மீண்டும் நல்லிணக்கமும், நல்லுறவும் அமைதியும் ஏற்பட அருள் புரிக என்று அல்லாஹ்விடமே கெஞ்சி துஆ செய்துகொண்டிருக்கின்றேன்.

தாங்களும் எங்களுக்கு துஆ செய்துவர தேட்டம். தங்கள் மூலம் எல்லாருக்கும் எனது பணிவான துஆ சலாம் தெரிவித்துக் கொள்கிறேன். அல்லாஹ்தஆலா அனைவரையும் காப்பானாக. ஆமீன்.

இங்கனம்,

20.2.1988



தங்கள் அன்புமறவாத..

அஸ்ஸலாமு அலைக்கும் வரஹ்மதுல்லாஹி வபரகாதுஹு. மஹரகமையில் மத்ரஸாவிலும், அஸ்ஹர் பிளேசிலும் உள்ள அனைவரையும் அடிக்கடி நினைக்கின்றேன்.