

**Chapter Four**  
***Mistakes done in the Mosque and During***  
***Congregational Salāt***

- \* Mistakes [from pronouncing *'Athān*] till pronouncing the *Iqāmah*.
- \* Mistakes from pronouncing the *Iqāmah* until reciting *Takbīratul Ihrām*.
- \* Mistakes from Reciting *Takbīratul Ihrām* till reciting *Taslīm*.
- \* Mistakes regarding the rewards of congregational *Salāt*, mistakes of those who abandon it and the threat against them.

*Chapter Four*

***Mistakes [from the 'Athān] till pronouncing the Iqāmah<sup>(1)</sup>***

- \* Mistakes done by the *Mu'aththinūn* and those who hear the '*Athān*.
- \* Pacing to the mosque interlocking one's fingers.
- \* Getting out of the mosque while the '*Athān* is being recited.
- \* Wasting time chatting while the *Salāt* is about to begin.
- \* Abandoning doing *Tahiyyatul Masjid* and the prior- *Sunnah Salāt* towards a *Sutrah*.
- \* Reciting *Sūratul Ikh̄lās* prior to *Iqāmah*.
- \* Doing supererogatory *Salāt [Nāfilah]* while the *Iqāmah* is being pronounced.
- \* Doing *Nāfilah Salāt*- that has no *Shar'* reason to the exclusion of the two- *Sunnah Rak'ahs*- prior *Fajr Salāt*.
- \* Having garlic, onion or bad scented food before attending congregational *Salāt*.

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(1) One of these mistakes is sticking to a certain spot in the mosque in order to do *Salāt* in it. This mistake has been discussed earlier.

**[23] Mistakes done by the *Mu'aththin* and those who hear the 'Athān:**

It is worth mentioning, at the beginning of this section, that it is of great importance that there should be a *Mu'aththin* in every mosque to whom the *Imām* [leader of *Salāt*] could entrust his responsibilities. The prophet (ﷺ) used to entrust Ibn 'Umm Maktūm [and others] with his responsibilities as a leader of *Salāt* while being away from *Madīnah*. Those entrusted proved to be the best. The *Mu'aththin* should be of those who read and write well, know times of *Salāt*, punctual in their 'Athān and able to help *muslims* in their congregational *Salāt*.

Unfortunately, many *Mu'aththinūn* in our mosques these days do not perceive the importance of the responsibility they bear upon their shoulders; this great rite amongst the *Islamic* rites...!! Some of them do not even know how to recite the 'Athān properly?!!<sup>(1)</sup>

The following points discuss mistakes many *Mu'aththinūn* do regarding the manner in which 'Athān is recited; but first, it is of great importance to attract our readers' attention to an important misconception people have regarding the legality of 'Athān itself.

**[1/23] Many people believe that reciting the 'Athān in the mosques in residence is a recommended act of worship'** and this is a sheer falsehood no doubt. 'Athān is indeed one of the greatest *Islamic* rites upon hearing which- in an area- the prophet (ﷺ) would refrain from invading its people- as is established in the *Sahīhain* and other *Sunnah* books. Many *ahadīth* state a clear order that it be pronounced, though one is enough for it to be considered as *Wājib*. Accordingly, pronouncing 'Athān is *Fard Kifāyah* [collective duty].<sup>(2)</sup> *Imām* Ibn Taymiyyah held this view. The followers of *Imām* Mālik and Ahmad, 'Atā', Mujāhid and Al-'Awzā'ī shared him his view. Concerning this point Al-'Adawī held that it [the 'Athān] is a collective duty in the *Muslim* country; if abandoned, its

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(1) See: "Dabābun 'Alā Manāril Masjid" (pp. 20-21) with slight editing.

(2) "Tamāmūl Minnah" (p. 144).

dwellers ought to be fought'.<sup>(1)</sup> Ibn Abdil Barr supported the same view stating a reason that 'the *'Athān* is considered as a distinctive feature for the *Muslim* country that distinguishes it from a *Kāfir* one'.<sup>(2)</sup> Ibn Qudāmāh also stated the same opinion and added that 'it [the *'Athān*] is not an obligation on the passers by for the purpose of calling *'Athān* is to pronounce that *Salāt* is due, and for people to attend it in the mosques. One *'Athān* suffices one country as long as all people could hear it'.<sup>(3)</sup>

The Hanafī followers, however, believe that the *'Athān* is a *Sunnah Mu'akkadah* [affirmed *Sunnah*] and one of the rites of *Islām*; if abandoned one incurs a sin on himself. This view is also a well known view in the Shāfi'ī *Mathhab*, as mentioned in "Al-Majmū'" (vol. 3/p. 82) and "Ar-Rawdah" (vol. 1 / p. 195). They held that abandoning an affirmed *Sunnah* has the same consequence as abandoning an obligatory deed, a sin is incurred.

The difference between the views of the Shāfi'ī and Hanafī followers on one side and those who held that pronouncing *'Athān* is *Wājib* on the other is only a linguistic -idiomatic difference the thing that takes place a lot amongst the *'Ulamah-* as Ibn Taymiyyah stated in his *Fatāwā*.<sup>(4)</sup> He added: 'As for those who claim that it [i.e. the *'Athān*] is a *Sunnah*, if abandoned no sin is incurred [on a *Muslim*], this is indeed a sheer false hood'.<sup>(5)</sup>

Ash-Shawkānī said that 'one must not hesitate to consider this act of worship as a *Wājib* for its evidences are crystal clear'.<sup>(6)</sup>

\* Now to the mistakes done when reciting *'Athān*:

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(1) "Hāshiyat Al-'Adawī" (vol. 1 / p. 221), see: "Tafsīr Al-Qurtubī". (vol. 6 / p. 225) and "Bidāyatul Mujtahid" (vol. 1 / p. 221).

(2) See: "Tafsīr Al-Qurtubī" (vol. 6 / p. 225).

(3) Al-Mugnī (vol. 1 / p. 428).

(4) See: "Majmū' Fatāwā Ibn Taymiyyah" (vol. 22 / p.64), "Badā'i' As-Sanā'i' (vol. 1 / p. 146-7), "Hāshiyat Ibn 'Abdīn" (vol. 1 / pp.388-9), "Al-Bināyah Fī Sharh Al-Hidayah" (vol.2 / pp.7-8), "Jawāhir Al-Fiqh" (foils:112-3), "Fathul Bārī" (vol.2 / p.79) and "Ad-Dīnul Khālis" (vol. 2 / p. 49).

(5) "Majmū' Al-Fatāwā" (vol. 22 / pp. 64-5).

(6) "As-Saylul Jarrār" (vol. 1 / pp. 196-7).

**[2/23] The first: Raising one's voice with sending *Salāt* on the prophet (ﷺ) after reciting 'Athān;** this is indeed a *Bid'ah*.<sup>(1)</sup> Even the act of sending *Salāt* on the prophet (ﷺ) secretly by the *Mu'aththin* after calling the 'Athān depends on no hard evidence.

If it is raised that sending *Salāt* on the prophet (ﷺ) is of *Sunnah* according to the general order in the prophet's (ﷺ) *hadīth* which states: 'when you hear the *Mu'aththin* recites 'Athān, repeat what he says then send *Salāt* on me', this will be refuted as follows:

The prophet's (ﷺ) order is addressed to those who hear the 'Athān, not the *Mu'aththin* himself. Besides, were this hypothesis true, this would entail that the *Mu'aththin* should repeat the statements of 'Athān after himself the thing which none of the 'Ulamah held to be true, on the contrary it is a *Bid'ah*.

On the other hand, the *Mu'aththin* is not prohibited to send *Salāt* on the prophet (ﷺ) secretly, but he had better not do it so often lest people think that sending *Salāt* on the prophet after the 'Athān is part of it or misunderstand the interpretation of the aforementioned *hadīth*, so pay heed to this.<sup>(2)</sup>

**[3/23] The second: Mispronouncing the 'Athān** to an extent that some letters and vowels are totally changed and others added for the sake of retaining the musical tune.

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(1) See: "Ad-Dur Al-Mukhtār" (vol. 1 / p. 390), "Mirqāt Al-Mafātih" (vol. 1 / p. 423), "Majmū' Al-Fatāwā" (vol. 22 / p. 470) "Al-Madkhal" (vol. 2 / pp. 255-6), "Ad-Dīn al-Khālīs" (vol. 2 / pp. 88-9), "Al-Fatāwā Al-Fiqhiyyah Al-Kubrā" (vol. 1 / p. 131), "Al-Khutāt Al-Maqriziyyah" (vol. 2 / p. 172), "Kashf Al-Gummah" (vol. 1 / p. 80), "Al-wasīlah Ilā Sahfā'at Sahib Al-Wasīlah" (p. 24-7), "Islāh Al-Masājid" (pp.133-4), "Fiqh As-Sunnah" (vol. 1 / p.216), "Al-'Ibdā' Fi Madār Al-Ibtidā' " (pp.173-5), "Al-Masjid Fil Islām" (pp. 193-7), "Tamāmul Minnah" (p. 158).

See also-regarding adding the statement "Hayya 'Alā Khairil 'Amal" to the 'Athān- "Majmū' Al-Fatāwā" (vol. 23 / p. 103), "As-Saylul Jarrār" (vol. 1 / p. 205), "Risālah Fil 'Athān" by Al-Mu'āfirī (p. 76), "As-Sīrah Al-Halabiyyah" (vol. 1 / p. 487), "Al-Mubdi'" (vol. 1 / p. 328), "Al-Mabsūt" (vol. 1 / p. 138), "Al-Majmū'" (vol. 3 / p. 108), "Al-Muhallā" (vol. 3 / p.146), "As-Si'āyah" (vol. 2 / p. 24) by Al-Laknawī, "Tham Al-'Awārid Fī Tham Ar-Rawāfid" (p. 133) and "Al-Islām was Sahābah Al-Kirām bainas Sunnah Wash Shī'ah" (p. 4).

(2) "Tamāmul Minnah" (p. 158).

*Imām Al-Qurtubī* discussed this clearly in his “Tafsīr” saying: ‘The *Mu’aththin* should recite the *’Athān* with moderate length of the letter with out prolonging its vowels in a way many ignorants do these days as if they are composing musical notes, or disconnecting between the letters to an extent that the *’Athān* is no longer understood’.<sup>(1)</sup>

**[4/23] The third:** Because of the keen desire of some people to listen to those *Mu’aththinūn* who recite the *’Athān* with musical tunes, a new ***Bid’ah*** was born which is to call the *’Athān* through tape recorders equipped with loud speakers!!

This way of pronouncing the *’Athān* may cause confusion such as reciting “As-Salātu Khairun Minan Nawm” in day light *Salāt* or leaving the recorder on after the *’Athān* and music may follow!!<sup>(2)</sup>

Calling *’Athān* through recorders equipped with loud speakers leads to many adversities:

- 1- Only the original *Mu’aththin*- whose voice is recorded- wins the reward for calling the *’Athān* and other *Mu’aththinūn* will loose it.
- 2- This act contradicts the prophet’s (ﷺ) *hadīth* which states: ‘when *Salāt* is due, let one of you pronounce the *’Athān* and let the oldest among you lead you in *Salāt*’.<sup>(3)</sup>
- 3- It goes against the *Islamic* tradition that has been practiced since the first year of *Hijrah* till our age which is to pronounce the *’Athān* in the mosques, each alone, for the five *Salawāt* even if there is more than one mosque in the same area.
- 4- Bearing the *Niyyah* [intention] by the *Mu’aththin* for each *’Athān* he pronounces is one of its articles. Accordingly,

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(1) “Tafsīrul Qurtubī” (vol. 1 / p. 230), “Al-Madkhal” (vol. 3 / p. 249), “Ad-Dinul Khālis” (vol. 2 / p. 92) and “Al-Ibdā’ Fī Madār Al-Ibtidā’ (p. 176).

(2) “Al-Masid Fil Islām” (p. 201).

(3) Narrated by: Al-Bukhārī in his “Sahīh” (no. 628, 630, 631, 658, 819, 2848, 6008, 7246) and Muslim in his “Sahīh” (no.674).

the *'Athān* done by the insane, the drunken, or the like is not accepted in the shar' since they do things with out bearing intentions in advance, so is the case with tape recorders.<sup>(1)</sup>

- 5- Pronouncing *'Athān* is considered a physical act of worship; so 'a person must not build [an act of worship; i.e. *Iqāmah*] upon other person's worship [i.e. the *'Athān*] for both are physical acts of worship; just like *Salāt* if its parts were done by two different persons, it is not accepted'.<sup>(2)</sup>
- 6- There are some *Sunnan*, manners and etiquettes that are to take place when calling *'Athān* for every *Salāt*; using tape recorders will certainly cause their disappearance.
- 7- Doing *'Athān* through tape recorders paves the way for *Bid'ah* to flow in *muslims'* acts of worship and *Islamic* rites; such as abandoning pronouncing the *'Athān* letting tape recorders do the job.

Due to all this, the *Islamic Fiqh* Assembly Council of the *Islamic* World Union in its ninth session, which was held in Makkha on Saturday Rajab, 2, 1406 *Hijrah*, stated that: 'Broadcasting the *'Athān* through tape recorders when *Salāt* is due is not sufficient and is not permissible; *'Athān* in such a case is not *Mashrū'* [legal]; *muslims* should pronounce the *'Athān* by themselves for every *Salāt* in every mosque as has been the tradition since our prophet's (ﷺ) time till now. May *Allāh* guide us to the right path'.

Three *Fatāwā* were established affirming the aforementioned *Fatwā* by : Shaikh Muhammad Ibn Ibrāhīm Āl Ash-Shaikh, no. 35

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(<sup>1</sup>) When discussing such a mistake -i.e. using tape recorders for pronouncing *Athān*- some so called "Shaikhs" supported its legality and when asking them about the legality of following one *Imām* in *Salāt* through radios or T.V. they stated that such an act is totally illegal. By *Allāh* (ﷻ), what is the difference between these two acts of worship?!

(2) See: "Al-Mugnī" (vol. 1 / p. 425).



on Muharram, 3, 1387 *Hijrah*, the Senior ‘*Ulamah* Committee in Saudi Arabia in its session held in Rabī‘ Ath-Thānī in 1398, and by the Permanent Committee of the Presidency General of the Department for Scientific Research, Da‘wah and Guidance in Saudi Arabia (no. 5779) on Rajab, 3, 1403 *Hijrah*.

[5/23] **The fourth:** Abdil Hādī Al-Maqdisī of the *Hanbalī* school- stated in “Sharh Al-‘Umdah”: **‘It is detested for the *Mu’aththin* to recite ﴿وقل الحمد لله الذي لم يتخذ ولدا﴾**

**“And say (O Muhammad): praise be to *Allāh* who has taken no son”<sup>(1)</sup>** or any other statement at the end of the ‘*Athān*. All this is *Bid‘ah*’.

In Al-‘Iqna‘, one of the *Hanbalī* books, Al-Hijjāwī stated nearly the same saying that ‘whatever recited before ‘*Athān* such as: *Tasbīh*, poems, or raising voices with *Du‘ā*’... ect is not of *Sunnah*. None of the ‘*Ulamah* held that it is recommended; on the contrary; it is of the detested *Bid‘ah* for it was not the prophet’s (ﷺ) practice nor his *Sahābah*’s; it is totally baseless. Accordingly, none -even those who give endowments- has the right to enjoin it on others or condemn those who abandon it, or force others do it’.<sup>(2)</sup>

Ibn Al-Jawzī said: ‘Many *Mu’uththinūn* recite remembrances and *Qur’ān* in their mosques in the middle of the night reaising their voices with the recitation, disturbing those who are asleep and causing inconveniences to those who perform *Qiyāmul Lail*; all such things are of the detested acts’.<sup>(3)</sup>

Imagine when these things are done through loud speakers!! This will certainly cause people to acquire negative conceptions about *Islām* and hate neighboring mosques, what for??! Because of such screams coming out from some ignorant people with silly statements that some of which contradict the pure *Tawhīd* in *Islām*

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(1) Sūrat Al-Isrā’: (no. 111).

(2) See: “Kashshaf Al-Qinā’ (vol. 1 / p. 168), “Fathul Bārī” (vol. 2 / p. 92) with Ibn Bāz’s commentary on it, “Tafsīr Al-‘Alūsī” for the verse: Verily, Allāh’s mosques are established by those...” (vol.3 / p.284) and “Ad-Dīnul Khālis” (vol.2 / pp. 96-7).

(3) “Talbīs Iblīs” (p. 137).

such as: “O! who was the first created by *Allāh*” or “O! who you live in the chamber” [meaning *Muhammad* (ﷺ)] as if the chamber grants honour to the prophet (ﷺ).<sup>(1)</sup>

**[6/23] The fifth: Calling the 'Athān inside the mosque:**

Reciting the 'Athān inside the mosque using loud speakers is not *Shar‘* [i.e. legal] for many reasons, some of which are the following:

\* It causes inconvenience for those who are reciting *Qur‘ān* or remembrances, and those who are performing their *Salāt* in it.

\* It also prevents the *Mu‘aththin* from being seen by all people outside the mosque, which is one of the etiquettes of this great *Islamic* rite.

I strongly believe that while reciting the 'Athān through loud speakers, the *Mu‘aththin* should stand in a place from which he could be easily seen by other people. This could be easily achieved by setting a special place at the top of the mosque equipped with loud speakers. Incase the electricity goes off, the *Mu‘aththin* could recite the 'Athān easily from the top of the mosque and be heard by all people.

It is worth mentioning here that a *Mu‘aththin* should turn his head to the right and left when reciting the *Hai‘alabs* [i.e. *Hayya ‘Alas Salāt, Hayya ‘Alal Falāh*] which many *Mu‘aththinūn* ignore since the microphones are set in front of them directly. Therefore, there should be two microphones set on both sides of the *Mu‘aththin* to enable him practice this *Sunnah* properly.

If it is raised that the aim of turning one’s head towards the right and left sides is to let all people hear the 'Athān and there is no need to do this act in the presence of the loudspeakers, the refutation will be that this hypothesis is proofless. Besides, acts of *Sunnah* may have other aims about which people may not know, so it is better for a *Muslim* to act upon *Sunnah*.<sup>(2)</sup>

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(1) See: “Al-Masjid Fil Islām” (pp. 191-3).

(2) “Al-Ajwibah An-Nāfi‘ah” (pp. 18-9).

It is worth mentioning here, that the *Sunnah* is ‘to turn one’s face [when reciting the *Hai’alabs* both sides] not the chest for none of the *ahādīth* concerning this point mention the chest’.<sup>(1)</sup>

It was reported by Harb that *Imām* Ahmad delivered the same *Fatwā* when asked about moving one’s body while reciting *’Athān*.<sup>(2)</sup>

**[7/23] The Sixth: reciting *Tathwīb*** [i.e. reciting the statement: “*As-Salātu Khairun Minan Nawm*” after the *Hai’alabs*] in the second *Fajr ’Athān* and calling the *’Athān* before its time is due:

Some *Mu’aththinūn* recite one *’Athān* for the *Fajr Salāt* instead of two [as is established in the *ahādīth*]. And those who call the two *’Athāns* commit the following mistakes:

1. Calling the *’Athān* before its due time. This mistake has its deep exittance in the *Islamic* history even Al-Hāfīth Ibn Hajar mentioned it in his “*Fathul Bārī*”. He said: ‘One of the most abhorred Bida’these days is to recite the second *Fajr ’Athān* before its due time within about a third of an hour in Ramadan.. and this led them [i.e. the *Mu’aththinūn*] delay reciting the sunset *’Athān* after its due time to make sure that the sun has “really” set -as they claim. Accordingly; *Sahūr* is taken earlier [than the recommended time] and breakfast [in *Ramadān*] is delayed [from its recommended time], the thing which totally contradicts the *Sunnah*, and consequently people lost all goodness and evil increased amongst them. There is no might nor power but with *Allāh* (ﷻ) we seek His help only’.<sup>(3)</sup>

2. Reciting *Tathwīb* in the second *Fajr ’Athān*:

This is a wide spread mistake. The *Tathwīb* should be recited in the first *Fajr ’Athān*, which should be recited before dawn breaks

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(1) “*Tamāmul Minnah*” (p. 150). See also: “*Talkhīs Al-Habīr*” (vol. 1 / p. 204).

(2) See: “*Al-Masā’il Al-Fiqhiyyah*” (vol. 1 / p. 112) and “*Sahīh Ibn Khuzaimah*” (vol. 1 / p. 202); chapter, “Turning to both sides when reciting: *Hayya ’Alas Salāt, Hayyah ’Alal Falāh*”. The *Mu’aththin* should turn his face only’. See also: “*Fathul Bārī*” (vol. 2 / p. 115).

(3) “*Fathul Bārī*” (vol. 4 / p. 199).

within about fifteen minutes as stated in Ibn ‘Umar’s (رضي الله عنه) *hadīth* who said: “**As-Salātu Khairun Minan Nawm**”, used to be recited in the first *Fajr ‘Athān* twice after reciting “**Hayya ‘Alal Falāh**”<sup>(1)</sup> There is also Abū Mahthūrah’s *hadīth*, although it is a general one that encompasses both the first and the second *‘Athāns*. However, another narration for the same *hadīth* specifies its generality, it states: ‘[The prophet (ﷺ) said:] **when you call the first Fajr ‘Athān, say: “As-Salātu Khairun Minan Nawm, As-Salātu Khairun Minan Nawm”**’<sup>(2)</sup> The two hadiths are then compatible.

Commenting on the second *hadīth*, As-San‘ānī said: ‘This *hadīth* specifies the generality of the other narrations. Ibn Raslan reported that Ibn Khuzaimah considered it authentic and stated that *‘Thathwīb* should be recited in the first *Fajr ‘Athān* which is dedicated for waking people up while the second *‘Athān* is for pronouncing that *Fajr* time is due and people should attend the *Salāt*’.

This was adopted from “Takhrīj Az-Zarkashī Li ‘*Ahādīth Ar-Rāfi‘ī*” and the same point is mentioned in “As-Sunnan Al-Kubrā” by Al-Baihaqī that Abū Mahthūrah said that *Tathwīb* used to be recited in the first *Fajr ‘Athān* complying with the prophet’s (ﷺ) order.

Accordingly, I believe that the phrase “As-Salātu Khairun Minan Nawm” is not part of the *‘Athān* which calls people to attend the congregational *Salāt* when its time is due, instead it is part of the first *‘Athān* that is called to wake people up; which - unfortunately- was substituted with *Tasbīh*’<sup>(3)</sup>

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(1) Narrated by Abdir Razzāq in his “Musannaf” (vol. 1 / p. 473), Ibn ‘Abī Shaibah in “Al-Musannaf” (vol. 1 / p. 208), Al-Baihaqī in “As-Sunnan Al-Kubrā” (vol. 1 / p. 423), At-Tahāwī in “Sharh Ma’ānī Al-‘Āthār” (vol. 1 / p. 137), As-Sarrāj and At-Tabarānī. Its chain of narrators is good as reported by ibn Hajar in “At-Talkhīs Al-Habīr” (vol. 1 / p. 201).

(2) Narrated by Abī Dāwūd in “As-Sunnan” (no. 501), An-Nasā’ī in “Al-Mujtabā” (vol. 2 / pp. 13-4), At-Tahāwī in “Sharh Ma’ānī Al-‘Āthār” (vol. 1 / p. 137). The *hadīth* is *Sahīh* as reported in “Tamāmūl Minnah” (p. 147).

(3) “Subulus Salām” (vol. 1 / pp. 167-8).

Shaikh At-Tahāwī held and supported this opinion and reported in his “Sharh” the same opinion from Abī Hanīfah, Abī Yūsuf and Muhammad...<sup>(1)</sup>

To conclude, reciting *Tathwīb* in the second *Fajr 'Athān* is *Bid'ah*, the matter is even worse when the first *'Athān* is abandoned. Those who do so have indeed fell in *Allāh's* (ﷻ) reproach: ﴿أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ﴾

‘*Would you exchange that which is better for that which is lower?*’<sup>(2)</sup>

and ﴿لَوْ كَانُوا يَعْلَمُونَ﴾

‘*If they but knew [the gravity of their sin]*’.<sup>(3)</sup>

[8/23] It is worth mentioning here that one of the widely abandoned of the *Sunnan* regarding *'Athān* is **appointing two *Mu'aththins*** [for the same mosque]; one calls the first *Fajr 'Athān* and the other calls the second. This is an affirmed *Sunnah* which is established in many authentic *ahādīth*. May *Allāh* bless him who revives this *Sunnah*.<sup>(4)</sup>

the following paragraphs discuss some mistakes people do when hearing the *'Athān*:

**[9/23] Wiping one's eyes- while the *'Athān* is being recited with one's thumbs:**

In his “Mūjibāt Ar-Rahmah Wa ‘Azā'im Al-Magfirah”, Abul ‘Abbās Ahmad Ibn Abī Bakr Ar-Raddād Al-Yamānī -a *sufist*-related through a chain of narrators full of unknown narrators besides being a disconnected one, from Al-Khadir to have said: ‘whoever says: “Welcome my beloved one *Muhammad Ibn Abdillāh*”, then kisses his two thumbs and then wipes his eyes with them when the *Mu'aththin* says, “Ashhadu Anna Muhammadan Rasūlullāh”, will never suffer of ophthalmia’.

(1) “Sharh Ma'ānī Al-'Athār” (vol. 1 / p. 137).

(2) Sūrat Al-Baqarah (no. 61).

(3) Sūrat Al-Baqarah (no. 102).

(4) “Tamāmūl Minnah” (pp. 146-8) with slight editing.

Having narrated this *hadīth* -and another one similar to it- As-Sakhawi said: ‘All of these *Ahādīth* are not authentically traced back to the prophet (ﷺ)’.<sup>(1)</sup>

May *Allāh* (ﷻ) guide us and all *Muslims* to do that which pleases Him of good deeds. *’Āmin*.

**[10/23] Preceding the *Mu’aththin* when repeating the *’Athān* after him:**

Many *muslims* proceed the *Mu’aththin* in reciting the statements of *’Athān*. For instance, when he says “*Allāhu ’Akbar, Allāhu ’Akbar*” at the end of the *’Athān*, they immediately say “*Lā Ilāh Illā Allāh*” before he even says it. Consequently, they miss the reward of repeating the *’Athān* after the *Mu’aththin*.

**[11/23] It is of *Sunnah* when the *Mu’aththin* says the two *Hai’alahs* to repeat the same then say: “*La Hawla Walā Quwwata Illā Billāh*”.** In order to put all the *ahādīth* regarding this point under application for it is better than applying one and ignoring the other [;this is a great *Fiqh* principle]. Doing so, urges oneself to attend the *Salāt* and at the same time freeing one self from one’s own ability.<sup>(2)</sup>

It is worth mentioning here that one should immediately repeat the *’Athān* after the *Mu’aththin*; delaying doing so for along time causes one’s reward for loss.<sup>(3)</sup>

**[12/23] Adding some phrases -which were not affirmed to be of *Sunnah*- [to the *Du’ā’* recited] after the *’Athān* such as: “*Wad Darajatar Rafi’ah*” and “*Ya Arhamar Rāhimīn*”.**

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(1) See: “*Al-Maqāsid Al-Hasanah*” (p. 384), “*Al-Masnū’ Fī Ma’rifat Al-Hadīth Al-Mawdū’*” (no. 300), “*As-Silsilah Ad-Da’ifah*” (no. 73) and “*Kashf Al-Khafā’*” (vol. 2 / p. 206). Commenting on “*Mirqātul Falāh*” and after relating this *hadīth* from “*Al-Firdaws*”, At-Tahtāwī said: ‘This was narrated from Al-Khadr and should be applied for it concerns good deeds’. At-Tahtāwī’s opinion is proofless for the ‘Ulamah of *hadīth* judged this *hadīth* forged. In addition to that, Shaikhul Islām said in “*Minhājus Sunnah*” (vol. 3 / p. 17): ‘The book “*Al-Firdaws*” is full of many forged *ahādīth*’.

(2) For more details see: “*Sharh Fathul Qadīr*” (vol. 1 / pp. 249-50).

(3) See: “*Raddul Muhtār*” (vol. 1 / p. 413) and “*Hāshiyat Al-Qalyūbī*” (vol. 1 / p. 143).

Regarding such additions, Ibn Hajar said:

‘None of the *ahādīth* that state the *’Athān* mentions such phrases like “Ad-Darajatar Rafī‘ah” or “Yā Arhamar Rāhimīn” at its end, as Ar-Rāfi‘ī stated in “Al-Muharrar”<sup>(1)</sup>.

It is also not of *Sunnah* to add “Innaka Lā Tukhliful Mī‘ād” to this *Du‘ā’*. This statement was narrated by Al-Baihaqī in his “As-Sunnan Al-Kubrā”<sup>(2)</sup>.

This addition is, however, *Shāththah*; it was not narrated in all of the *ahādīth* ‘Alī Ibn ‘Ayyāsh narrated, except in the one narrated by Al-Kashmahīnī of the *ahādīth* of *Sahīh* Al-Bukhārī which differs from all the other narrations of the *Sahīh* by other narrators. That is why Al-Hāfīth did not mention it in “Al-Fath”<sup>(3)</sup> though his way is to collect the additions in *hadīth* narrations.<sup>(4)</sup>

Other false additions:

\* Reciting during the sunset *’Athān* “*Allāhumma Hāthā Iqbālu Lailika Wa’idbāru Nahārik...*” The *Hadīth* that states this addition is weak. It was narrated by At-Tirmithī and others from Abī Kathīr, the manumitted slave of ‘Umm Salamah.

At-Tirmithī stated that ‘this *hadīth* is *Garib*, and Abū Kathīr is an unknown narrator’. An-Nawawī affirmed the same and said that this *hadīth* was narrated by both Abū Dāwūd and At-Tirmithī with one of the narrators being unknown.

Accordingly, such *hadīth* must not be mentioned in public without stating its weakness.<sup>(5)</sup>

\* Reciting “Sadaqta Wa Bararta” when the *Mu’aththin* says “As-Salātu Khairun Minan Nawm” in the *Fajr ’Athān*.

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(1) See: “At-Talkhīs Al-Habīr” (vol. 1 / p. 210), “Al-Maqāsīd Al-Hasanah” (p.212). “Irwā’ul Galīl” (vol. 1 / p. 261) and “Al-Masnū‘ Fī Ma’rifat Al-Hadīth Al-Mawdū‘ “(no. 132).

(2) “As-Sunnan Al-Kubrā” (vol. 1 / p. 410).

(3) “Fathul Bārī” (vol. 1 / pp. 94-6) and (vol. 8 / pp. 399-400).

(4) “Irwā’ul Galīl (vol. 1 / p. 261).

(5) “Tamāmūl Minnah” (p. 149).

Al-Hāfith Ibn Hajar stated in his “At-Talkhīs” that this statement “is proofless”.<sup>(1)</sup>

\* So is the case with the statement “Marhaban Bi Thik-rillāh” or “Marhaban Bilqā’ilīn ‘Adlan, Wamarhaban Bis-Salāti Ahlan”. The *ahādīth* that state such statements are unaffirmed.<sup>(2)</sup>

**[24] Pacing to the mosque and interlocking one’s fingers in it:**

Abū Hurairah (رضي الله عنه) narrated that the prophet (ﷺ) said: ‘**When you hear the *Iqāmah* [while going to the mosque] walk to the mosque in calmness and do not haste, whatever part of *Salāt* you get with the people perform it, and complete that which you have missed**’.<sup>(3)</sup>

In another narration, the first part of the *hadīth* is stated in a more general sense; it says: ‘**when you attend the [congregational] *Salāt***’....<sup>(4)</sup>

The former narration does not; however, restrict the ruling of the later; the ruling applies also to the later. According to *Fiqh*, this is called the “Afortiori principle”. The one who hears the *Iqāmah* is more eager to catch up *Takbīratul Ihrām* with the *Imām* than the one who goes to the mosque before the *Iqāmah* is recited. And since the former is not allowed to haste to the mosque, the later is more entitled not to do so.

Other *Fuqahā’* interpreted the *hadīth* in a different way. They said: ‘The ruling applies to the one who hears the *Iqāmah*, for he reaches the mosque and joins the *Imām* in his *Salāt* while being breathless. So, he does the *Salāt* without being fully given to it unlike the one who reaches the mosque before the *Iqāmah* is recited; he could take a rest before *Salāt* is performed’.

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(1) “At-Talkhīsul Habīr” (vol. 1 / p. 211).

(2) “Al-Masnū‘ Fī Ma‘rifat Al-Hadīth Al-Mawdū‘ “(no. 341) and “Lisān Al-Mīzān” (vol. 6 / pp. 199-200).

(3) Narrated by Al-Bukhārī in his “Sahīh” (no. 636) and (no. 908).

(4) Narrated by Al-Bukhārī in his “Sahīh” (no. 635, 638).



This view entails that the ruling in the *hadīth* applies only on the one who hears the *Iqāmah*; the thing which contradicts the meaning included in the *hadīth* which states “when you come to *Salāt*” which encompasses the later as well. In fact, the [Iqāmah] specified narration only presents the reason that makes many people in general haste to the mosque.<sup>(1)</sup>

Hasting or pacing to the mosque, in order to catch the *Rukū‘* or even part of the congregational *Salāt* with the *Imām* is an act of disrespect to the *Salāt* and causes calmlessness and inconvenience amongst the praying people.

Abū Hurairah (رضي الله عنه) related that the prophet (ﷺ) said: **‘When you do *Wudū‘* for *Salāt*, do not interlock your fingers [when heading to the mosque]’.**<sup>(2)</sup>

The prohibition in the *hadīth* addresses whoever walks to the mosque to attend the congregational *Salāt* -as stated in Ka‘b’s Ibn ‘Ajurah narration which states: The prophet (ﷺ) said: **‘When you do perfect *Wudū‘* and head to the mosque to attend the congregational *Salāt*, never interlock your fingers (I think he said) in the *Salāt*’.** In another narration, the prophet (ﷺ) is reported to have said: **‘When you enter the mosque, do not interlock your fingers, for you are considered in a state of doing *Salāt* so long as you wait for it’.**<sup>(3)</sup> According to this narration, the ruling encompasses whoever is waiting the *Salāt* to be done.<sup>(4)</sup>

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(1) “Fathul Bārī” (vol. 2 / p. 117).

(2) Narrated by At-Tabarānī in “Al-Awsat” as reported in “Al-Majma‘” (vol. 1 / p. 240). In its chain of narrators, there is ‘Atiq Ibn Ya‘qūb of whom none of Ahlul Hadīth make mention, the other narrators are reliable. Ad-Dāraqutnī and others considered him a reliable narrator. In At-Tabarānī’s chain of narrators there is Muhammad Ibn ‘Ajlān whom Imām Muslim did not consider as reliable except when narrating from reliable narrators. See: “As-Silsilah As-Sahīhah” (no. 1299).

(3) Narrated by Ahmad in “Al-Musnad” (vol. 4 / pp. 243-4), Ibn Hibban in his “Sahīh” (vol. 3 / p. 293), Abū Dāwūd in his “Sunnan” (vol. 1 / p. 154) (no. 562) and At-Tirmithī in “Al-Jāmi‘” (vol. 2 / p. 228) (no. 386). The hadīth is authentic as mentioned in “Sahīh Al-Targhib Wat Tarhib” (no. 293).

(4) There are authentic ahādīth that state the legality of interlocking one’s fingers in the mosque. The prohibition in the ahādīth mentioned earlier refers to the act that is done purposelessly; as for the other ones that bear the permissibility of =

**[25] Leaving the mosque while the 'Athān is being recited:**

Abū Hurairah (رضي الله عنه) once saw a man getting out of the mosque after the *Mu'aththin* had recited the '*Athān*, then said: **'This man has indeed disobeyed Abal Qāsim** (i.e. the prophet (ﷺ))'.<sup>(1)</sup>

This ruling, Abū Hurairah delivered, was born out from the prophet's *hadīth* which states: **'When 'Athān is being pronounced, *Shaitān* takes to his heels [out of the mosque] and passes wind with noise during his flight so as not to hear the 'Athān'**.<sup>(2)</sup>

Accordingly, one must not leave the mosque when '*Athān* is being recited so as not to act like *Shaitān*.<sup>(3)</sup>

Sa'īd Ibn Al-Musayyab (رضي الله عنه) said: 'It was said that whoever gets out of the mosque after the '*Athān* is recited is a *Munāfiq* [hypocrite] save the one who does so for a dire need'.<sup>(4)</sup>

Sa'īd must have heard something of the like form one of the *Sahābah* (رضي الله عنهم) who never delivered such rulings from their own judgement. Abū Hurairah (رضي الله عنه) related that the prophet (ﷺ) said: **'Whoever hears the 'Athān in the mosque then leaves it, is a hypocrite except he who leaves for a dire need and intends to return back to it'**.<sup>(5)</sup>

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= interlocking fingers in the mosque, it is done for the purpose of setting a touchable clarification for abstract conceptions such as the *hadīth* that states: 'Muslims are like one concrete structure; each part of which supports the other'. Then he (ﷺ) interlocked his fingers tightly together. 'This *hadīth* was narrated by Al-Bukhārī in his "Sahīh" (no. 481, 2446, 6026). See: "Fathul Bārī" (vol. 1 / p. 566) and "Tuhfatul Ahwathī" (vol. 2 / pp. 384, 394).

(1) Narrated By Muslim in his "Sahīh" (no. 655).

(2) Narrated by Al-Bukhārī in his "Sahīh" (no. 608).

(3) For more details about this see our book "Al-Ghawl Bainal *Hadīth* An-Nabawī Wal Mawrūth Ash-Sha'bī", published by Dār Ibn Al-Qayyim, Ad-Dammām.

(4) Narrated by Mālik in the "Muwatta'" (vol. 1 / p. 162).

(5) Narrated by At-Tabarānī in "Al-Awsat", its narrators are all reliable ones who narrated the *ahādīth* in the *Sahihain*-as Al-Haithamī stated in "Al-Majma'" (vol. 2 / p. 5).

Commenting on Abū Hurairah's (رضي الله عنه) statement, i.e. 'this man has indeed disobeyed Abal Qāsim', An-Nawawī said: 'The *hadīth* indicates that leaving the mosque after the '*Athān* is recited is a detested act except leaving it for a certain necessity. One must not leave the mosque after the '*Athān* is recited till he joins the congregation their *Salāt*. *Allāh* (ﷻ) knows best'.<sup>(1)</sup>

Abū Hurairah's (رضي الله عنه) narration addresses whoever leaves the mosque without having the need to do so, unlike the one whose *Wudū'* is invalidated, the one who needs to answer the call of nature, gets nose bleeding, or the like. So is the case with the one who is an *Imām* in another mosque. Abū Hurairah (رضي الله عنه) reported that the prophet (ﷺ) once got out of his room after the *Iqāmah* had been recited and the rows had been straightened. Having stood in his place, and we all waited for him to pronounce *Takbīr*, he (ﷺ) ordered us to stay where we were and left the mosque. We stayed in our places till he came back with drops of water dripping down from his head due to doing *Gusl'*.<sup>(2)</sup>

***[26] Wasting time chatting at the rear of the mosque while Takbīratul Ihrām is being recited:***

**[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*'.<sup>(3)</sup>

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*.

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

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

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

## Chapter Four

As for the *hadīth* that states: ‘Talking in the mosque, even in good things, consumes the *Hasanāt* [one’s rewards] as fire consumes fuel wood’, it is forged.<sup>(1)</sup>

It is proofed that the *Sahābah* (رضي الله عنهم) 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.<sup>(2)</sup>

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 *Salāt* till the sun rises, then leaves. During his stay in the mosque, the *Sahābah* (رضي الله عنهم) used to talk about things they used to do in their *Jāhiliyyah* and laugh and the prophet (ﷺ) would smile**’.<sup>(3)</sup>

However, sitting in the mosque should preferably be dedicated to doing *Salāt*, 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 *Salāt* or recite *Thikr* in them**’.<sup>(4)</sup>

Abū Sa‘īd narrated a similar *hadīth*; the prophet (ﷺ) said: ‘**Each of you remembers *Allāh* (ﷻ) [in his own way], so do not**

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(1) As Al-Iraqī stated in “Takhrij ‘Ahādīth Al-Ihyā’” (vol. 1 / p. 136), As-Subkī in “Tabaqāt Ash-Shāfi‘iyyah Al-Kubrā” (vol. 4 / pp. 145-7), Alī Al-Qārī in “Al-Masnū‘” (no. 109), As-Safārīnī in “Githā’ul Albāb” (vol. 2 / p. 257) and Al-Albānī in “Silsilat Al-‘ahādīth Ad-Da‘ifah” (no. 4).

(2) See: “Al-Majmū‘” (vol. 2 / p. 177), “Al-Muhallā” (vol. 4 / p. 241) and “Hāshiyat Ibn ‘Abdīn” (vol. 1 / p. 445).

(3) Narrated by Muslim in his “Sahīh” (no. 670).

(4) Narrated by: At-Tabarānī in “Al-Kabīr” and “Al-Awsat” as mentioned in “Al-Majma‘” (vol. 2 / p. 24); Al-Haithamī stated that all the *hadīth*’s narrators are reliable. It was also narrated by Ibn Abī Thābit in his “*Hadīth*” (vol. 1 / p. 126 / no. 1) and Ibn ‘Asākir in “*Tārikh Dimashq*” (vol. 12 / p. 39 / no. 2) as mentioned in “*Silsilat Al-‘Ahādīth As-Sahīhah*” (no. 1001).

**disturb one another, nor raise your voices when reciting Qur'ān' (in another narration) 'when doing Salāt'.<sup>(1)</sup>**

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]'.<sup>(2)</sup>

The aforementioned *hadīth* 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.<sup>(3)</sup>**

The mosque should be pure from all things done in places such as cafés such as smoking<sup>(4)</sup> 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 favoured dresses. It should also be pure from those *Sufists*<sup>(5)</sup> who sing poems using their tambourines,<sup>(6)</sup> dancing and causing inconvenience for those who

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(1) Narrated by Abī Dāwūd in his "Sunnan" (vol. 2 / p. 32) (no. 1332) and Ahmad in "Al-Musnad" (vol. 3 / p. 94); its chain of narrators is authentic. See also: "Silsilat Al-'ahādīth As-Sahīhah" (no. 1597, 1603).

(2) Narrated by Ibn Hibbān in his "Sahīh" (no. 311), Abū Ishāq Al-Muzakkī in "Al-Fawā'id Al-Muntakhabah" (vol. 1 / p. 149 / 2) and At-Tabarānī" (vol. 3 / p. 78 / 2) as mentioned in "As-Silsilah As-Sahīhah" (no. 1163). The hadīth is good.

(3) See: "Islāhul Masājid" (pp. 115-6).

(4) Smoking is Harām in Islām. Scholars differed in their opinions concerning the existence of any harmful effects for smoking and hence delivering different opinions regarding its legality in Islām. It is affirmed, however, that smoking causes fatal diseases to one's body so its prohibition is affirmed. See: The treatise by Mar'īl Karmī titled with: "Tahqīq Al-Burhān Fī Sha'n Ad-Dukhkhān". May Allāh (ﷻ) guides us to the right path and good deeds.

(5) Imām Al-Qurtubī discussed this in a magnificent way in his "Al-Jāmi' Li'ahkāmīl Qur'ān". This discussion was compiled in a treatise by me titled with "Al-Qurtubī Wat Tasawwuf".

(6) The reverend 'Ulamah consider using tambourines by men as something prohibited. Imām Abū 'Ubaid even identifies the word tamborine in his "Garībul Hadīth" (vol. 3 / p. 64) as : 'The instrument which women use when singing'.

are doing their *Salāt*. It should also be pure from those beggars who take mosques as places from which they earn their living. <sup>(1)</sup>

**[27] Abandoning Tahiyatul Masjid, the prior-Sunnah Salāt, and doing them towards a Sutraḥ:**

Upon entering the mosque, some people do the following mistakes:

[1/27] The first: **standing in the mosque far a way from the wall which is in the direction of the *Qibalah* and performing *Salāt* without placing a *Sutraḥ* or ever coming closer to the wall<sup>(2)</sup> although ‘the one doing *Salāt* has more right in them or the pole for that matter than the one just sitting near them talking to others’, as was narrated from ‘Umar (رضي الله عنه) to have said.<sup>(3)</sup>**

**[2/27] Abandoning Tahiyatul Masjid:**

Abū Qatādah related from the prophet (ﷺ) to have said: ‘**when you enter the mosque, perform two *Rak‘ahs* before you sit**’.<sup>(4)</sup> In another narration, ‘Abū Qatādah entered the mosque and found the prophet (ﷺ) sitting amongst his *Sahābah*. Abū Qatādah joined them. Thereupon, the prophet (ﷺ) said: ‘**Why didn’t you perform two *Rak‘ahs*?**’ Abū Qatādah said: ‘I saw you sitting amongst people, so I joined you’. He (ﷺ) then said: ‘**When any of you enter a mosque, he/she must not sit until he/she does two *Rak‘ahs***’.<sup>(5)</sup>

The aforementioned *hadīth* indicates:

First: the legatlity of doing two *Rak‘ahs* when one enters a mosque.

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(1) See: “Al-Masjid Fil Islām” (pp. 160-2).

(2) The obligation of doing *Salāt* towards a *Sutraḥ* was previously discussed when dealing with the mistakes regarding places on which *Salāt* is done.

(3) Narrated by: Al-Bukhārī in his “*Sahīh*” (vol. 1 / p. 577) through adisconnected chain of narrators and through a connected one in “*At-Tārikh Al-Kabīr*” (vol. 1 / p. 255), Ibn Abī Shaibah in “*Al-Musannaḥ*” (vol. 2 / p. 370), Al-Humaidī in “*An-Nawādir*” as mentioned in “*Al-Fath*” (vol. 1 / p. 577) and “*Taghliq At-Ta‘līq*” (vol. 2 / p. 246).

(4) Narrated by Al-Bukhārī in “*As-Sahīh*” (no. 444), (1163).

(5) Narrated by Muslim in his “*Sahīh*” (no. 714).

Second: the falsehood of the view that states that one should not do them if one sits before doing them.

This is clearly stated in Abū Thar’s narration. He (رضي الله عنه) once entered the mosque [then Sat down]. The prophet (ﷺ) asked him: ‘**Did you perform the two *Rak‘ahs Salāt?***’ Abū Thar answered in the negative. There upon, the prophet (ﷺ) said: ‘**Stand up and perform them**’.<sup>(1)</sup>

Ibn Hibban narrated the aforementioned *hadīth* in a section titled with “*Tahiyyatul Masjid* is not missed by sitting before doing it”.

Sulaik’s narration affirms the same point even when the *Imām* is delivering the Friday *Khutbah*.

In case the *Iqāmah* is recited and one is doing *Tahiyyatul Masjid*, one should stop doing his *Salāt* and join the *Imām* as is going to be discussed later.

**[3/27] In case there is no enough time to do *Tahiyyatul Masjid* followed by the *Sunnah* or obligatory *Salāt* one is permitted to do the same *Salāt* with both intentions.** An-Nawawī stated that ‘the Shāfi‘ī scholars agreed unanimously that one could do the obligatory *Salāt* and *Tahiyyatul Masjid* at the same time.’<sup>(2)</sup> Having done along intensive research about this, no contradictory opinion was found.

### **[28] Reciting *Al-Ikhlās Surah* before the *Iqāmah*:**

Shaikh Al-Qāsimī said:

**[1/28] ‘Reciting *Al-Ikhlās Surah* thrice before the *Iqamah* is recited -as a sign of announcing the beginning of *Salāt*- is an act of *Bid‘ah* which is totally proofless and not needed’.**<sup>(3)</sup>

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(1) Narrated by Ibn Hibbān in his “*Sahīh*” as mentioned in “*Al-Fath*” (vol. 1 / p. 538).

(2) *Al-Majmū‘* (vol. 1 / pp. 325-6).

(3) “*Islāhul Masājid*” (p. 105).

Such is the case with reciting verses of the *Qur'ān* by a recitor before the *Iqāmah* is pronounced the thing which causes inconvenience to those who are performing *Salāt*. The prophet (ﷺ) forbade such an act; he (ﷺ) said: **‘Do not recite *Qur'ān* loudly and cause inconvenience for other people’**.<sup>(1)</sup>

Al-Qāsimī said: ‘I read in “Hawāshi Matn Shaikh Khalīl” that whoever recites *Qur'ān* in a loud voice in the mosque should be ordered to do it silently, keep silent, or leave the mosque’.

[2/28] **So is the case with saying ‘[Recite] *Al-Fātihah* to the glory of the most honored of all Messengers’, ‘*Al-Fātihah* for the souls of all *Muslims*’ or ‘*Al-Fātihah* to whom we are standing in his presence’ if there is a grave in the mosque. We seek refuge with *Allāh* (ﷻ) from such hedious acts.**<sup>(2)</sup>

### ***[29] Doing Nāfilah while the Iqāmah is being recited:***

Mālik Ibn Buhainah said: **‘The prophet (ﷺ) once saw a man doing two *Rak‘ah Salāt* while the *Iqāmah* of the obligatory *Salāt* is being recited. Having done the obligatory *Salāt*, people gathered around the prophet (ﷺ). He (ﷺ) then said to the man: ‘Does dawn *Salāt* consist of four *Rak‘ahs*? twice’<sup>(3)</sup> [reproaching him].**

This *hadīth* indicates that joining the *Imām* in *Salāt* once the *Iqāmah* 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*.<sup>(4)</sup>

Abū Hurairah (رضي الله عنه) related that the prophet (ﷺ) said: **‘When the *Iqamah* is recited, no one performs but the obligatory *Salāt*’**.<sup>(5)</sup>

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(1) Narrated by Ahamad 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-Suyūti with my comment on it. (pp. 158-60).

(5) Narrated by Muslim in his “Sahīh” (no. 710).



This *hadīth* states clearly the prohibition of commencing any *Sunnah* [or *Nāfilah*] *Salāt* when the *Iqāmah* is being recited. This opinion is held by Ash-Shāfi‘ī and the *Jumhūr*.<sup>(1)</sup>

Ibn Abdil Barr held the same opinion. He said: ‘In controversial matters, the strongest of all opinions is the one which has a proof from the *Sunnah*. [I believe that] when *Iqāmah* is being recited, no one should commence a *Nāfilah Salāt* but after doing the obligatory one for the *Iqāmah* statement “Hayya ‘Alas *Salāt*” : that is : ‘come to *Salāt*’ urges a *muslim* to occupy himself with performing the obligatory *Salāt*. Accordingly, occupying one self with that which is obligatory is better than anything else’.<sup>(2)</sup>

Al-Qādī presented a rationale for this prohibition that through the passage of time people would believe in the obligation of preceding the obligatory *Salāt* with *Nāfilah*.

An-Nawawī, however, believed that this rationale is untrue. He said: ‘The real rationale is to free one self from any other act to be fully occupied with the obligatory *Salāt* from its beginning.

If one occupied oneself with the *Nāfilah*, he would miss *Takbīratul Ihrām* with the *Imām*; accordingly, he would miss a part of the obligatory acts which have more right to be done perfectly.

Al-Qādī 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.<sup>(3)</sup>

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(1) See: “Sharh Sahīh Muslim” (vol. 5 / p. 222) by An-Nawawī.

(2) “Fathul Bārī” (vol. 2 / pp. 150-1).

(3) See: “Islāhul Masājīd” (p. 77) and “Al-Masjid Fil Islām” (pp. 205-6).

**[30] Doing *Nāfilah*, after dawn break, other than the prior-*Sunnah Salāt*:**

Hafsah said: ‘At dawn break, the prophet (ﷺ) used to perform two short *Rak‘ah* only’.<sup>(1)</sup>

Commenting on this *hadīth*, An-Nawawī said: ‘Some may deduce from this *hadīth* the prohibition of performing *Nāfilah* at dawn break except the prior *Sunnah* of the dawn *Salāt* and the *Salāt* which has specific reson. This ruling is one of the three rulings deduced by the Shāfi‘ī scholars. Qādī ‘Iyād reported that it is held by *Mālik* and the *Jumhūr*’.<sup>(2)</sup>

Al-Qastallānī reported that *Mālikī* and *Hanafī* scholars held that only the two prior-*Sunnah Rak‘ahs* of the dawn *Salāt* could be done at dawn break. This opinion is also held by *Ahmad*’s followers and in one of the Shāfi‘ī views, so did *Ibn As-Salāh* and *Al-Mutawallī* in his “*Tatimmah*”.

I believe that doing other than the two prior-*Sunnah Rak‘ahs* at dawn break is detested as affirmed in many *ahādīth* traced back to ‘*Abdullāh Ibn ‘Umar*, ‘*Abdullāh Ibn ‘Amru* and *Abī Hurairah* (رضي الله عنه).

Although the prophet (ﷺ) was very keen to practice *Nāfilah*, he (ﷺ) never did at dawn break more than the two *Rak‘ah Salāt*. This is clearly stated by *Yasār*, the manumitted slave of *Ibn ‘Umar*, who said: ‘*Ibn ‘Umar* (رضي الله عنه) once saw me performing *Nāfilah Salāt* at dawn break. He then said: ‘O *Yasār*! The prophet (ﷺ) once saw us doing what your are doing and said: ‘**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*]**’.<sup>(3)</sup>

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(1) Narrated by *Muslim* in his “*Sahīh*” (no. 723, 88).

(2) “*Sharh Sahīh Muslim*” (vol. . 3 / p. 216).

(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 Al-Fajr*” (p. 83-101) and “*Irwā‘ul Galīl*” (vol. 2 / p. 232).

Commenting on this *hadīth*, At-Tirmithī reported the unanimous agreement amongst scholars regarding this ruling. <sup>(1)</sup>

Al-Baihaqi and others reported through an authentic chain of narrators traced back to Sa‘īd Ibn Al-Musayyab that the latter saw a man doing *Salāt* after dawn break more than two *Rak‘ahs*, doing long *Rukū‘* and long *Sujūd*. Sa‘īd ordered him not to do *Nāfilah* after dawn break. The man wondered: ‘Would *Allāh* (ﷻ) punish me for performing *Nāfilah*??’. Sa‘īd clarified: ‘No, but for violating the prophet’s (ﷺ) *Sunnah*’. <sup>(2)</sup>

Indeed, Sa‘īd Ibn Al-Musayyab set a magnificently powerful way of dealing with those who practice *Bid‘ah* considering it a righteous act of worship and condemning *Ahluṣ Sunnah* for their rejection to their practice claiming that they reject doing *Nāfilah* and reciting *Thikr*!! Indeed, *Ahluṣ Sunnah* reject all that which contradicts the prophet’s (ﷺ) *Sunnah*. <sup>(3)</sup>

### ***[31] Eating bad scented food before attending Salāt in the mosque:***

Ibn ‘Umar related that the prophet (ﷺ) said -during Khaibar battle: ‘**Whoever eats from this tree -meaning garlic- must not attend *Salāt* in our mosque**’. <sup>(4)</sup>

Jābir Ibn ‘Abdillāh narrated another *hadīth* which bears a similar meaning. He (رضي الله عنه) said: ‘The prophet (ﷺ) said: ‘**Whoever eats garlic or onions must not attend our mosque but should stay at home**’’. <sup>(5)</sup>

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(1) “Jāmi ‘ut Tirmithī” (vol. 2 / p. 280). In “At-Talkhīsul Habīr” (vol. 1 / p. 191), Ibn Hajar doubted the unanimous agreement At-Tirmithī stated.

(2) Narrated by:Abdir Razzāq in “Al-Musannaḥ” (no. 4755), Ad-Dārimī in “As-Sunnan” (vol. 1 / p. 116), Muhammad Ibn Nasr in “Qiyāmul Lail” (p. 46) and Al-Baihaqī in “As-Sunnan Al-Kubrā” (vol. 2 / p. 466).

(3) “Irwā‘ul Galīl” (vol. 2 / p. 236).

(4) Narrated by Al-Bukhari in his “Sahīh” (no. 853), (4215), (4217), (4218), (5521) and (5522) and Muslim in his “Sahīh” (no. 561).

(5) Narrated by Al-Bukhārī in his “Sahīh” (no. 854), (855), (5452) and (7359).

A third narration runs as follows: ‘**Whoever eats from this bad scented tree must not attend our mosque for angels get hurt from that which hurts people**’.<sup>(1)</sup>

Abū Hurairah (رضي الله عنه) related a fourth narration with a similar meaning.<sup>(2)</sup> The aforementioned narrations include the following rulings:

**[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.

The same ruling applies to other bad scented food such as radish as Al-Qādī stated.<sup>(3)</sup> It also applies to those whose clothes or bodies have bad smells. These indeed harm other muslims. They should indeed be ware of Allāh (ﷻ).

Al-Qādī also stated that some ‘*Ulamah* applied the same ruling on places other than the mosque such as: the *Eid Musallā*, funeral processions, academic councils, banquets.. etc. Markets, however, are not included.<sup>(4)</sup>

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(1) Narrated by Muslim in his “Sahīh” (no. 564).

(2) Narrated by Muslim in his “Sahīh” (no. 563).

(3) Some Fuaqḥā’ held that this ruling applies also to those who have bad breath, the leper and the like. Ibn Al-Munayyir; however, disagreed with this for he believed that the one who eats bad scented food has willingly indulged in the thing that causes harm for others unlike the person with bad breath or the leper; they suffer of afflictions imposed on them by Allāh (ﷻ). See: “Fathul Bārī” (vol. 2 / p. 340) and “Tamamul Minnah” (p. 295).

Other Fuqahā’ even applied this ruling on some crafts men such as the fish monger and those who have foul tongue. Ibn Daqīq Al-‘Ied believed that this is an unsatisfying application for the ruling- as Al-Hafith mentioned in “Al-Fath” (vol. 2 / p. 344) and in “Sharh Thulāthiyyāt Al-Musnad” (vol. 2 / p. 338).

I believe that the ruling applies on the people mentioned considering the rationale behind prohibiting those who eat bad scented food from attending the mosque, which is to punish them for not caring about others’ feelings and hurting angels. The people mentioned have intentionally indulged in that which causes inconvenience for others and could get rid of it if they have the intention to do so. Allāh (ﷻ) knows best.

(4) “Sharh Sahīh Muslim” (vol. 5 / p. 48) and “Sharh Thulāthiyyāt Al-Musnad” (vol. 2 / p. 333).

I believe that this ruling applies also on the courtyard of the mosque as indicated in ‘Umar’s narration. He (رضي الله عنه) once said in a Friday speech: ‘... **You eat from two bad scented trees: onions and garlic. Indeed, they have bad effects on other people. Verily, I saw the prophet (ﷺ) ordering that whoever has bad breath -because of eating from them- to be taken out of the mosque and be sent to the *Baqī‘*. So, cook them well before eating them**’.<sup>(1)</sup>

Accordingly, some *Fuqahā’* held that whoever has bad breath because of having had bad scented item should be taken out of the mosque even by force -but without holding his beard or hair- as was mentioned in “Majālisul ‘Abrār”.<sup>(2)</sup>

**[2/31] Since the main cause for the prohibition to attend the mosque by those who eat bad scented food is the inconvenience they cause to other people and consequently to angles by the bad smell, the aforementioned ruling applies also to those who smoke.** Commenting on the afore mentioned *hadīth*, Ibn Bāz said: ‘This *hadīth* and many others state clearly that one must not attend the congregational *Salāt* so long as he/she has bad breath due to having a bad scented item such as: garlic, onions, ciggarates... or the like; taking into consideration that beside having a bad scent, smoking is *Harām* in *Islām* for its various bad effects on people. *Allāh* (ﷻ) said: ﴿يَجْل لهُم الطيبات ويمرهم عليهم الخبائث﴾

**‘he allows them as lawful *At-Tayyibāt* [all that is good as regards: belief, things, food...] and prohibits them as unlawful *At-Khabā’ith* [all that is evil.]’<sup>(3)</sup>**

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(1) Narrated by Muslim in his “Sahīh” (no. 567).

(2) Narrated by Husain Iskandar in “The Fatāwā regarding smoking” (foil 3 / B), microfilm (no. 280), The Manuscripts and Documents Centre in the University of Jordan.

(3) Sūrat Al-Arāf (verse no. 157). Interpreting this verse, Ibn ‘Allān deduced the prohibition of smoking; he said: ‘Al-Khabā’ith is a plural noun premodified with the comprehensive article [Al] [i.e. the] which makes the word encompass all kinds of evil’. See: Ibn ‘Allān’s treatise (foil 2 / B), microfilm (no. 280) in the Manuscripts and Documents Centre at the university of Jordan.

Allāh (ﷻ) also said: ﴿يسئلونك ماذا أحل لهم قل أحل لكم الطيبات﴾

‘They ask you (O Muhammad (ﷺ)) what is lawful for them (of food). Say: “Lawful unto you are At-Tayyibat (All kinds of good foods which Allāh (ﷻ) has made Halāl)’.<sup>(1)</sup>

It is well known that smoking is not of the good at all, so, it is prohibited on the whole ‘Ummah’.<sup>(2)</sup>

Shaikh ‘Abdullāh Ibn Jibrin in his “Tanbīhāt ‘Alā Ba‘d Al-’Akhtā’ Allatī Yaf’aluha Ba‘dul Musallina Fī Salātihim”,<sup>(3)</sup> said: ‘Having such bad scented items that cause harm for other people and for angels such as cigarettes and the narghile is worse than having garlic or onions. Indeed, every *muslim* should attend the mosque applying perfume and free of every bad scented item’.

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 one self for**’.

In many of his *ahādīth*, the prophet (ﷺ) urged *muslims* to be pure from dirt, especially on Friday, and to wash themselves so as to maintain good and pure body and clean clothes the thing which echoes with the purity of their hearts.

**[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

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(1) Sūrat Al-Mā’idah (verse no. 4).

(2) “Al-Fatāwā” (vol. 1 / p. 82). The eminent Shaikh Ibn Bāz also said: ‘As for limiting the period of abandoning the mosque in such a state to three days is a baseless view’. There is; however, a *hādīth*—“in Sahīh Ibn Khuzaimah” (vol. 3 / p. 83) under the title “The period for which the one who ate garlic should abandon the mosque” (no. 663)—narrated by Huthaifah (رضي الله عنه) that the prophet (ﷺ) said: “whoever eats from this bad scented tree should abandon our mosque, three”. Al-Hafīth Ibn Hajar in his “Al-Fath” (vol. 2 / p. 344) commented on this title saying: ‘Interpreting the word “Three” to mean “three days” is doubted for the prophet (ﷺ) may have said the statement itself three times, and this is the apparent meaning for bad breath does not last for such a period of time’.

(3) “Al-Mujtama’” magazine. Kuwait Issue (no. 855).

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: ‘How is one’s *Wudū’* nullified?’ He (ﷺ) said: “By passing wind”<sup>(1)</sup>.**

An-Nawawī said: ‘it is not *Harām* that one passes wind in the mosque but it is better not to do so for the prophet (ﷺ) said: ‘**Verily, angels are harmed with that which harms people**’<sup>(2)</sup>.

**[4/31] Some people falsely believe that when one passes wind in the mosque, an angel inhales it through his mouth, then exhales it outside the mosque then dies. This is indeed a superstition for such things are of the *Ghaib* about which none can tell but the prophet (ﷺ) and he (ﷺ) never did.**

Besides, this superstition contradicts what really happens in such cases; the smell spreads in the atmosphere of the mosque like any other gas does in the air.<sup>(3)</sup>

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(1) Narrated by Muslim in the “*Sahīh*” (no. 649).

(2) “*Al-Majmū’*” (vol. 2 / p. 175).

(3) “*Al-Ibdā’ Fī Madār Al-Ibtidā’*” (pp. 438-9).

## *Chapter Four*

### **\* *Mistakes done During the Iqāmah till Takbiratūl Ihrām***

- \* Mistakes done by those who recite the *Iqāmah* and those who hear it.
- \* Mal-aligned and disconnected rows.
- \* Abandoning the first row by those of sound minds.
- \* Doing *Salāt* in disconnected rows.
- \* Reciting long *Du‘ā’* -which includes strange words- before *Takbīratul Ihrām*.



**[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***’.<sup>(1)</sup>

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*’.<sup>(2)</sup>

**[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.

**[3/32] The *Iqāmah*'s formula is affirmed in all the *hadīth* books, through countless chains of narrators; accordingly, none has the right to add to it whatsoever.** Some *Mu'aththinūn*, however, add the word “Sayyidunā” to it, although it was not affirmed to be narrated by any of the rightly guided caliphs, the *Sahābah* or the *Tābi'īn* nor did they ever recommend that it should be added to the *Iqāmah*.<sup>(3)</sup>

**[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**

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(1) Abū Hātim stated in “Al-‘Ilal” (no. 326) that this *hadīth* is “Munkar” and Al-Baghwī judged it weak as stated in “Al-Majmū’” (vol. 3 / p. 111), so did Al-Baihaqī in “As-Sunnan Al-Kubrā” (vol. 1 / p. 400). See: “Silsilat Al-‘ahādīth Ad-Da‘ifah Wal Mawdū‘ah” (vol. 1 / p. 35).

(2) See: “Silsilat Al-‘Ahādīth Ad-Da‘ifah Wal Mawdū‘ah” (vol. 1. p. 55).

(3) “Islahul Masājid” (p. 152) and “Al-Masjid Fil Islām” (p. 197).

**minds.** Some times, 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’<sup>(1)</sup>... ‘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’.<sup>(2)</sup>

As for those who hear the *Iqāmah*:

**[5/32] Some of them say: “Aqāmaha llāhu Wa ‘Adāmahā” when the Mu’aththin says: “Qad Qāmat As-Salāt”.** The former statement is not affirmed to be said by the prophet (ﷺ). On the contrary; he (ﷺ) said: ‘**When you hear the Mu’aththin repeat after him...**’. Accordingly, when the statement “Qad Qāmat As-Salāt” is pronounced, people should repeat the same.

The afore mentioned mistake was born out from a weak *hadīth*-as stated by An-Nawawī and Ibn Hajar. The later said: ‘Abū Dāwūd narrated through a chain of narrators traced back to Abī ‘Umāmah that: Bilāl once recited the *Iqāmah*. Upon reaching “Qad Qāmat As-Salāt”, the prophet (ﷺ) said: ‘Aqāmahallahu Wa ‘Adāmahā’. This *hadīth* is weak and the statement is totally baseless;<sup>(3)</sup> and so, it does not specify the authentic general *hadīth* mentioned earlier.

It is worthmentioning here that some people abandon reciting the *Athān* and *Iqāmah* when doing *Salāt* alone or recite the *Iqāmah* 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?**’

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(1) Abdullāh’s inquiries to his father, Ahmad. (p. 220).

(2) Al-Mughnī (vol. 1 / p. 427).

(3) See: “At-Talkhīs Al-Habīr” (vol. 1 / p. 211), “Irwā’ul Galīl” (vol. 1 / pp. 258-9) and “Tamāmul Minnah” (p. 105).

**He (ﷺ) answered: ‘They stand in rows and they complete them; the first, the second and so on. They stand close together’.**<sup>(1)</sup>

Reflecting on this *hadīth*; we could easily realize the mistakes some people do in their *Salāt*, such as:

**[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,<sup>(2)</sup> 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]’.**<sup>(3)</sup>

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

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(1) Narrated by Muslim in his “*Sahīh*” (no. 430), An-Nasā’ī in “*Al-Mujtabā*” (vo. 2 / p. 72) and Ibn khuzaimah in his “*Sahīh*” (no. 1544).

(2) This is clearly noticed on Friday *Salāt*; people tend to stand widely dispersed not in connected rows though standing in the first row and getting close to the *Imām* are highly recommended. May *Allāh* (ﷻ) guide us all to follow His orders. ‘*Āmīn*.

(3) Narrated by Muslim in his “*Sahīh*” (no.438).

invalid. A *muslim* should attend the mosque and fill in the rows that are in the front then those after... etc'.<sup>(1)</sup>

[2/33] The second: **Leaving space and gaps in the rows** due to the belief that aligning rows could be achieved by only getting shoulders close together forgetting all about the feet!! 'Anas (ﷺ) related that the prophet (ﷺ) said: **'Straighten your rows for I could see you from behind my back'**.

'Anas (ﷺ) then said: **'Accordingly, We used to make our shoulders and feet in close contact; each with the one next to him'**.<sup>(2)</sup>

In another narration, 'Anas (ﷺ) added: **'If one applies this Sunnah, nowadays, people would fly away from him like an undomesticated mule'**.<sup>(3)</sup> This was the very thing 'Anas (ﷺ) condemned of the people at *Madīnah* as Bushair Ibn Yasār Al-Ansāri reported.<sup>(4)</sup> 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*.<sup>(5)</sup>

Commenting on 'Anas's criticism for people for abandoning this *Sunnah*, Ibn Hajar said: 'Anas's statement clearly states that the aforementioned act [i.e. straightening rows] used to be practiced

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(1) "Majmū' Al-Fatāwā" by Ibn Taymiyyah (vol. 23 / p. 410).

(2) Narrated by Al-Bukhārī in his "Sahīh" (no. 725) and Ahmad in his "Musnad" (vol. 3 / p. 182, 263).

(3) Narrated by Abū Ya'lā in "Al-Musnad" (no. 3720), Al-Mukhlis in "Al-Fawa'id" (vol. 1 p. 10 / 2), Sa'īd Ibn Mansūr in "As-Sunnan" and Al-Ismā'īlī as mentioned in "Fathul Bārī" (vol. 2 / p. 211). Its chain of narrators is sound according to the conditions both shaikhs set for authentic chains of narrations-as Al-Albānī stated in "As-Silsilah As-Sahīhah" (no.31).

(4) Narrated by Al-Bukhārī in his "Sahhīh" (no. 724).

(5) "Ibkārul Minan" (p. 245).

during the prophet's (ﷺ) time; accordingly, it clearly presents the prophet's (ﷺ) order of straightening rows'.<sup>(1)</sup>

An-Nu'mān Ibn Bashīr stated clearly that which 'Anas (رضي الله عنه) mentioned and added the knee. He said: 'The prophet (ﷺ) once addressed the people in the mosque and said: '**Straighten your rows (thrice), or else Allāh (ﷻ) will excite enmity amongst you**'.

An-Nu'mān then said: '**Thereupon, each would adjoin one's shoulder, knee, and heel to the one next to him**'.<sup>(2)</sup>

Commenting on both Anas's and An-Nu'mān's *ahādīth*, Al-Albānī said: 'The aforementioned *ahādīth* include very important rulings: **the first:** the *Wujūb* [obligation] of straightening rows in the manner described for any prophet's (ﷺ) order is considered as obligation as is established in the science of '*Usūlul Fiqh* [Fundamentals of *Fiqh*]; unless the order is accompanied with circumstantial evidence that abolishes the obligation. The circumstantial evidence here affirms the obligation itself, i.e. 'otherwise, *Allāh* will excite enmity amongst you'.

**The second:** straightening rows is done by adjoining feet and shoulders together for this was the way through which the *Sahābah* carried out the prophet's (ﷺ) order.<sup>(3)</sup>

Regretfully, this *Sunnah* is being abandoned by many *muslims* - save few who are of *Ahlul Hadīth* and some of whom I saw in *Makkah* in 1368H- unlike the followers of the four *Mathāhib*, even

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(1) "Fathul Bārī" (vol. 2 / p. 211).

(2) Narrated by: Abū Dāwūd in his "Sunnan" (no. 662), Ibn Hibbān in "The Sahīh" (no. 396), Ahmad in "Al-Musnad" (vol. 4 / p. 276) and Ad-Dūlābī in "Al-Kunā Wal 'Asmā" (vol. 2 / p. 86) and its chain of narrators is authentic. Al-Bukhārī narrated An-Nu'mān's hadīth through a strong disconnected chain of narration in his "Sahīh" (vol. 2 / p. 211). Ad-Dāraqutnī narrated it through a connected chain of narrators in his "Sunnan" (vol. 1 / p. 282), Ibn Hajar in "Taghlīqut Ta'īq" (vol. 2 / p. 302), Ibn Khuzaimah in "Hadyus Sārī" (p. 28), and in "Al-Fath" (vol. 2 / p. 211), and "At-Targīb Wat-Tarhīb" (vol. 1 / p. 176). See: "As-Silsilah As-Sahīhah" (no. 32).

(3) See: "Sharh Rawdut Tālibīn" (vol. 1 / p. 222) by Shaikh Zakaria Al-Ansārī.

**Important Note:** One must not exceed the proper limit when adjoining one's feet to those next to him in order to fill a gab in the row for this would make it impossible for the shoulders to be made in contact with each other.

the Hanabilah, for they hold that the *Sunnah* is to separate between the two feet with a distance that equals about four fingers [nearly 10 cm.] no more- as is mentioned in “Al-Fiqh ‘Alal Mathāhib Al-’Arba’ah” (vol. 1/p. 207). This view is, however, baseless; it is just a mere opinion. Were it authentic, it would be applied only to the *Imām* and the *Munfarid* so as not to contradict the authentic *Sunnah* -as is well established in the science of ‘*Usūlul Fiqh*’.

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’.<sup>(1)</sup>

I believe that unless *muslims* apply that which ‘Anas and An-Nu‘mān described in their narrations, and hence alot of space available for other *muslims*, rows would still be disconnected and; accordingly,

(a) They would fail to apply the *Sunnah*.

(b) And would incur *Allāh*’s (ﷻ) punishment on them as mentioned in the prophet’s *hadīth* narrated by Ibn ‘Umar: **‘Straighten the rows, stick shoulders together and fill in the gabs; never leave slits through which *Shaitān* could pass. Whoever connects a row; *Allāh* (ﷻ) would keep close to him. And whoever disconnects a row, *Allāh* (ﷻ) would keep away from him’.**<sup>(2)</sup>

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(1) “As-Silsilah As-Sahīhah” (vol. 1 / pp. 40-1).

(2) Narrated by Abū Dāwūd in his “Sunnan” (no. 666) and considered authentic by Ibn Khuzaimah and Al-Hākim as mentioned in “Al-Fath” (vol. 2 / p. 211). It is also narrated in “Sahīh” At-Targhīb Wat Tarhīb” (no. 495) Mentioning the hadīth in his “As-Silsilah Ad-Da‘īfah” (vol. 2 / p. 323), Shaikh Al-Albānī commented on those who held such a *Sunnah* as an optional act of worship: ‘ How could it be considered as optional?? It is indeed obligatory’.

(c) Enmity would be excited amongst them<sup>(1)</sup> for the internal decay echoes with the external decadence and vice versa, this is well known in psychology and is indicated in An-Nu‘man’s narration. Getting close to each other in *Salāt* inserts deeply in one’s heart the feelings of mutual love and corporation with others; the poor next to the rich, all in one row, their like is the like of a solid well - built structure.

(d) They would loose the great reward for connecting rows which is stated in many *ahādīth*, such as: ‘**Verily, Allāh (ﷻ) and his angels send their *Salāt* [forgiveness, mercy, *Du‘ā*’...ect.] on those who connect rows**’.<sup>(2)</sup>

In another *hadīth*, he (ﷺ) said: ‘**Whoever connects a row, Allāh (ﷻ) will keep him close to Him [with His Mercy...]**’.<sup>(3)</sup> A third *hadīth* states: ‘**The best amongst you are those whose shoulders are the most flexible [when standing in the rows in *Salāt*]. The best step one could ever make and for which gains the greatest reward is the one taken to a front row to fill a gab in it**’.<sup>(4)</sup>

The last *hadīth* includes:

**[3/33] an advice for those *muslims* -especially the old- who detest standing by other *muslims*’ sides in the rows.** Whenever an earnest *muslim*, who is keen to follow the *Sunnah*, tries to fill a gab in the row, they step backwards to the one next to it. Let such

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(1) Some of those who stand in the first row may be deserting one another due to disagreement because of false desires or temporary interest. Such desertion has many negative effects that spread evil amongst people. See: “*Ahkāmul Hajr Fil Kitāb was-Sunnah*”.

(2) Narrated by Ahmad in his “*Musnad*” (vol. 4 / pp. 269, 285, 304) and (vol. 5, p. 262), Ibn Mājah in his “*Sunnan*” (no. 997) and (999), Ibn Hibbān in his “*Sahīh*” (vol. 3 / no. 297, 298)) and Ibn Khuzaimah in his “*Sahīh*” (no. 1550). The *hadīth*’s chain of narrators is authentic.

(3) Narrated by Abī Dāwūd in his “*Sunnan*” (no. 666), Ibn Khuzaimah in his “*Sahīh*” (no. 1549). It is authentic.

(4) Narrated fully by At-Tabarānī in *Al-Awsat*. Al-Bazzār narrated the first part through a sound chain of narrators. So did Ibn Hibbān in his *Sahīh*”. See: “*Majma‘ Az-Zawā‘id*” (vol. 2 / p. 90), and “*Sahīh At-Targhīb Wat Tarhīb*” (vol. 1 / p. 200).

people remember the prophet's (ﷺ) *ahādīth* such as: ‘**The best amongst you are those whose shoulders are the most flexible [when standing in the rows]**’, and ‘**Be flexible when being amongst your brothers**’.<sup>(1)</sup> May *Allāh* (ﷻ) benefit *muslims* with these *ahādīth*.

Having mentioned the previous *hadīth*, Ibn Al-Humām said: ‘... accordingly, those who stick to their places and make no space for others in the rows -believing that doing so is an act of hypocrisy- lack the proper knowledge about the rulings of religion. On the contrary, doing such an act helps others gain more rewards and establishes the prophet's (ﷺ) order -stated in many *ahādīth*- i.e. filling gaps in the rows’.<sup>(2)</sup>

[4/33] The *hadīth* also mentions **the superiority of walking forward to the front rows to fill their gabs** -even if one is occupied with *Salāt*. If none from behind fills a gab in the row, the one -the gab next to him- could do so by shifting to the left if one is standing to the right side of the *Imām* and to the right, if standing to his left.

This is clearly stated in the prophet's (ﷺ) *hadīth* that runs as follows:

**‘Straighten your rows, and make them close to each other for by Him in whose hands my soul is; I can see *Shaitān* passes through the gabs like the *Hathaf* do’.**<sup>(3)</sup>

The *hathaf* are small black sheep that have neither tails nor ears- as defined in “Al-Qāmūs”.

The aforementioned *hadīth* attracts our attention to the mistake some people do when standing for *Salāt* which is making rows far away from each other. Indeed, there is no might but with *Allāh* (ﷻ).

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(1) Ibn ‘Umar’s narrations states: ‘Straighten your rows...’. See: “Sahīh At-Tarhīb Wat Targhīb” (no. 495).

(2) See: “Sharh Fathul Qadīr” (vol. 1 / p. 360).

(3) Narrated by Abū Dāwūd in “As-Sunnan” (no. 667) and Ibn Khuzaimah in his “Sahīh” (no. 1545) and its chain of narrators is authentic.



And [as for the reward granted to whoever fills a gab in a row,] the prophet (ﷺ) said; ‘Whoever fills a gab in a row, *Allāh* (ﷻ) would raise his rank and build a house for him in Paradise’.<sup>(1)</sup>

**[5/33] It is the job of the Imām to check the rows himself and order that the gabs be filled till all rows are completely straightened, only then he could commence his *Salāt*. This is the prophet’s (ﷺ) *Sunnah* as stated in An-Nu‘mān’s Ibn Bashīr narration who said: ‘The prophet (ﷺ) used first to straighten our rows perfectly to an extent that they would be used to adjust the sharp ended arrows with<sup>(2)</sup> till he felt that we have understood this ruling properly. One day, he stood to lead us in *Salāt*, and was about to commence *Takbīr*, he saw a man standing with his chest outside the level of the row. He (ﷺ) then said: ‘O bondmen of *Allāh* (ﷻ) straighten your rows or *Allāh* (ﷻ) would cast enmity amongst you’.**<sup>(3)</sup>

The aforementioned *hadīth* and many others state clearly the necessity of straightening the rows.

**[6/33] The *ahādīth* previously mentioned indicate ‘that it is a *Bid‘ah* that the Imām starts reciting *Takbīratul Ihrām* when the *Mu‘aththin* says: “Qad Qāmatī Salāt” for it contradicts the *Sunnah* mentioned in them. When the *Iqāmah* is recited, the Imām should first remind the praying *muslims* to straighten their rows before commencing *Salāt* for he is held responsible for them. The prophet (ﷺ) said: ‘Each of you holds a responsibility and is held responsible for it’.**<sup>(4),(5)</sup>

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(1) Narrated by At-Tabarānī in “Al-Awsat” through a chain of narrators traced back to ‘Āishah, so did Ibn Mājah to the exclusion of “And build a house for him in Paradise”, and Al-Asbahānī in “At-Targhīb” traced it back to Abū Hurairah. This *hadīth* is authentic as mentioned in “Sahīh At-Targhīb Wat Tarhīb” (no. 505).

(2) “Sharh Sahīh muslim” (vol. 4 / p. 157).

(3) Narrated by Muslim in his “Sahīh” (no. 436).

(4) Narrated by: Al-Bukhārī in “The Sahīh” (no. 2409) and (2558) and Muslim in his “Sahīh” (no. 1829) and many others.

(5) “As-Silsilah As-Sahīhah” (vol. 1 / p. 41). See: “Tamāmūl Minnah” (p. 152), “Fathul Bārī” (vol. 2 / p. 263), “Al-Muhallā” (vol. 4 / p. 114), “Taswiyat As-Sufūf Wa ‘Atharuhā Fī hayāt Al-‘Ummah” by: Husain Al-‘Awāishah, and “Tanbīh Al-Muslimīn Ilā Wujūb Taswiyat Sufūf Al-Musallīn” by: a group of Kuwaiti brothers.

**[7/33] It is a common mistake amongst the Imams to just order *muslims* to straighten their rows** or just look at their toes to make sure they are on a straight level. They do so believing they have done their job properly or much worse thinking that this is what is meant by straightening rows.

‘Umar (رضي الله عنه) used to appoint some men for straightening the rows; he (رضي الله عنه) would never commence his *Salāt* till he is informed that all the rows are completely straightened. Both ‘Uthmān and ‘Alī (رضي الله عنه) used to do the same. The latter even used to check the praying *muslims* individually.<sup>(1)</sup> [Regarding this point], Ibn Hazm stated in his “Muhallā”<sup>(2)</sup> that ‘the *Imām* is recommended not to commence his *Salāt* till all the rows are straightened. If he recites *Takbīr* before doing so he has made a mistake but his *Salāt* is correct’.

When straightening the rows:

**[8/33] It is a mistake to recite the *hadīth* that states: ‘Verily, *Allāh* (ﷻ) does not regard the unstraightened row’** for it is baseless and was never affirmed to be said by the prophet (ﷺ).

**[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”,<sup>(3)</sup> not a step backwards nor a step forward.<sup>(4)</sup> This *Sunnah* is supported by the following points:

(1) Had the *Sunnah* been otherwise [at the prophet (ﷺ) time], it would have been related by the *Sahābah* who were led by the prophet (ﷺ) so often.

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(1) See: “Jāmi‘ At-Tirmithī” (vol. 1 / p. 439), “Al-Muwatta’ (vol. 1 / p. 173), Al-Umm” (vol. 1 / p. 233), “As-Salāt” (pp. 48-9) and “Al-Muhallā” (vol. 4 / p. 115).

(2) (Vol. 4 / p. 114).

(3) “Sahīh Al-Bukhārī” (vol. 2 / p. 190).

(4) “Fathal Bārī” (vol. 2 / p. 190).

(2) It is affirmed through many *ahādīth* -such as the one narrated by Ibn ‘Abbās (رضي الله عنه)- that the prophet (ﷺ) said to him: ‘what is the matter! I’m trying to make you stand beside me but you are retreating backwards’<sup>(1)</sup> It was also narrated in the two Sahīhs of Bukhārī and Muslim that the prophet (ﷺ) once turned Jābir to his right side when the later stood to his left side. Imām Muslim said: ‘The *Sunnah* as narrated by Ibn ‘Abbās is that the *Ma’mūm* should stand to right side of the *Imām*, not to his left’<sup>(2)</sup> if he was the only one to be led by the *Imām*.

Ibn Dawyān stated the same thing relating the aforementioned two *ahādīth*.<sup>(3)</sup>

(3) This *Sunnah* was earnestly followed and practiced by the *Sahābah* such as: Abdullāh Ibn ‘Utbah Ibn Mas‘ūd who said: ‘I entered ‘Umar’s house at noon and found him performing *Salāt*, I joined him and stood behind him. He (رضي الله عنه) then pulled me and made me stand exactly to his right side’.<sup>(4)</sup>

Abdir Razzāq related that Ibn Juraij asked ‘Atā’: ‘If there was one *Ma’mūm* with the *Imām*, where should the former stand? ‘Atā’ said: ‘To the *Imām*’s right’.

Ibn Juraij asked: ‘Should he stand exactly beside him not a step backward or forward?’

‘Atā’ said: ‘Yes’.

Ibn Juraij then asked: ‘Very close to him, that no gab is to exist between them?’.

‘Atā’ said: ‘Yes, Indeed’.<sup>(5)</sup>

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(1) Narrated by Ahmad in “Al-Musnad” (vol. 1 / p. 330) through an authentic chain of narrators as mentioned in “As-Silsilah As-Sahīhah” (no. 606).

(2) See: “At-Tamyīz” by Imām Muslim (p. 137).

(3) “Manārus Sabīl” (vol. 1 / p. 128).

(4) Narrated by! Mālik in his “Muwatta’ ” (vol. 1 p. 154) through an authentic chain of narrators.

(5) “Fathul Bārī” (vol. 2 / p. 191).

‘This ’Athār and many other *ahādīth* affirm that the *Ma’mūm* should stand to the *Imām’s* side, not a step backwards -as some followers of some *Mathāhib* hold. ‘Umar’s narration and ‘Atā’s Ibn Rabah answers affirm this authentic *Sunnah*. As for the other views that contradict this *Sunnah*, they should be left aside having good thought of those who stated them to have made their best in trying to know the *Sunnah*. Indeed the best of guidance is that of prophet Muhammad (ﷺ)’.<sup>(1)</sup>

**[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**’.<sup>(2)</sup>

Another similar narration states: ‘**Had you known [the magnitude of the reward those in] the first row [receive], lots would be drawn [to win the chance of standing in it]**’.<sup>(3)</sup>

He (ﷺ) also said: ‘**The best of men’s rows are their first and the worst are the last ones; and the best of women’s rows are the last and the worst are their first ones**’.<sup>(4)</sup>

An-Nu‘mān Ibn Bashīr said: “I heard the prophet (ﷺ) say: ‘**Verily, Allāh (ﷻ) and his angels send their *Salāt* [i.e. forgiveness, mercy, *du‘ā*] on those who stand in the first row and the rows following it**’.<sup>(5)</sup>

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(1) See: “As-Silsilah As-Sahīhah” (vol. 1 / pp. 221-2) and “Irwā’ul Ghalīl” (vol. 2 / p. 323).

(2) Narrated by: Al-Bukhārī in his “Sahīh” (no. 721) and Muslim in his “Sahīh” (no. 437).

(3) Narrated by: Muslim in his “Sahīh” no. (439) and Ibn Khuzaimah in his “Sahīh” no. (1555).

(4) Narrated by: Muslim in his “Sahīh” (no. 440).

(5) Narrated by: Ahmad in “Al-Musnad” (vol. 4, no. 269, 284, 285, 296, 299, 304). It’s chain of narration is good.

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.<sup>(1)</sup>

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.<sup>(2)</sup>

The *'Ulamah* mentioned many benefits of standing in the first row; some of which are: hastening towards performing that which is obligatory on oneself, hastening in entering the mosque, being so close to the *Imām*, being able to listen to the *Imām*'s recitation of the *Qur'ān* and hence learning the proper phonetic rules of recitation, paying the *Imām*'s attention to any *'Āyah* he forgets, being a model for those behind oneself, avoiding those who pass between the lines, being fully given to *Salāt* and one's prostration would not be distracted with others' trails.<sup>(3)</sup>

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(1) So is the case when women do their *Salāt* away from men, in a second floor, for example. It is so strange that some hold that women's *Salāt* in such a case is invalid because-as they claim-they stand in parallel position with men. This view is built on a false-baseless *hadīth* which states: 'Move them away [from men] for Allāh (ﷻ) ordered so'. In "Nasbur Rāyah" (vol. 2 / p. 36), Az-Zayla'ī mentioned that 'some ignorants of the Hanafī followers ascribe this *hadīth* to Razīn to have mentioned it in his "Musnad" and to Al-Baihaqī in "Dalā'ilul Hidāyah". Then he [Az-Zayla'ī] proceeded: 'I searched through Al-Musnad and it is not there'. Ibn Al-Humām-in "Sharh Al-Hidāyah" said: 'This is not affirmed to be said by the prophet (ﷺ) even being unknown' as is mentioned in "Kashful Khafā'" (vol. 1 / p. 69). Al-Hafīth Ibn Hajar considered it a very strange view to consider man's *Salāt* as invalid if he stands parallel to a woman. See: "Fathul Bārī" (vol. 2 / pp. 212-3).

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

(3) "Fathul Bārī" (vol. 2 / p. 208).

It is of great regret:

**[1/34] to see some of those who attend the mosque early being not keen to stand in the first row** believing that the reward mentioned in the *ahādīth* is granted to whoever attends the mosque early, even if he does not stand in the first row which is a sheer falsehood!!

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.

A number of scholars postulated that the first row refers to the one that extends to either sides of the mosque with nothing to disconnect it even if it was of the last row. Others believe that it refers to whoever comes early to the mosque even if one does his *Salāt* in the row at the back. These two views are, however, false ones and one must be aware of them to avoid being deceived by them. *Allāh* (ﷻ) knows best’.<sup>(1)</sup>

The prophet (ﷺ) warned his *Sahābah* from moving back form the first row saying: ‘**Step forward and take me as your leader and let those behind you take you as a leader. Whoever retreats [from the first row], *Allāh* (ﷻ) will move him away [from His mercy, goodness, reward and knowledge<sup>(2)</sup>]**’.<sup>(3)</sup>

**[2/34] It is a mistake that only those who are of the average people stand right behind the *Imām*.** The prophet (ﷺ) said: ‘**Let those of sound minds of you stand right behind me, then those who are less than that proceed them and so on. And differ not**

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(1) “Sharh Sahīh Muslim” (vol. 4 / p. 160).

Some people move away from standing in the first row in “Al-Masjid An-Nabawī” assuming it to be of the extra space added to the Mosque and the reward given for doing *Salāt* in it is not equal to that given for those who do it in the original Mosque, So they prefer doing *Salāt* in the old building of the mosque.

(2) “Sharh Sahīh Muslim” (vol. 4 / p. 159).

(3) Narrated by: Muslim in his “Sahīh” (no. 438) and Ibn Khuzaimah in his “Sahīh” (no. 1560).

**amongst yourselves lest enmity be cast amongst you. And beware of the riots done in markets [never make them in the mosque]’.**<sup>(1)</sup>

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.<sup>(2)</sup>

As for the commoners [who lack the religious knowledge], they should be moved away to the rows at the back so they realize their real status, and this is the job of those of sound minds and vast knowledge. This was frequently done by the *Sahābah* such as: ‘Ubai Ibn Ka‘b (رضي الله عنه).

Qays Ibn ‘Abbād said: ‘I was once doing *Salāt* in the first row in Al-Masjid An-Nabawī in *Madīnah* when unexpectedly a man took hold of me and pulled me to the back and stood in my place. I was so astonished that I couldn’t be fully given to my *Salāt*. When this man finished his *Salāt* I saw that he was ‘Ubai Ibn Ka‘b [the reverend *Sahābī* (رضي الله عنه)]. ‘Ubai then addressed me: ‘O lad! May *Allāh* (ﷻ) cause not evil to touch you. This [i.e. standing right behind the *Imām*] is what the prophet (ﷺ) entrusted us with’.

Then he faced the Ka‘bah and said: ‘By the *Rabb* of this Ka‘bah, the influential have gone corrupt, (thrice). By *Allāh* (ﷻ) I do not feel sorry for them but for those whom they led astray’.

I wondered: ‘whom do you mean?’

He said: ‘The rulers’.<sup>(3)</sup>

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(1) Narrated by: Muslim in his “*Sahīh*” (no. 432) and Ibn Khuzaimah in his “*Sahīh*” (no. 1572).

(2) See: “*Sharh Sahīh Muslim*” (vol. 4 / p. 155) and “*Ma’alim As-Sunnan*” (vol. 1 / pp. 184-5).

(3) Narrated by An-Nasā’ī in “*Al-Mujtabā*” (vol. 2 / p. 69) and by Ibn Khuzaimah in his “*Sahīh*” (no. 1573). The narration is good.

The aforementioned narration affirms that those of sound minds and of great knowledge of religion have more right in the first row and have the right to pass through the rows to stand in it.<sup>(1)</sup>

The commoner is recommended to stand in the right side of the rows provided that one sticks not to a certain spot.

Al-Barā' Ibn 'Āzib said: **'Whenever we joined the prophet (ﷺ) his *Salāt*, we liked to be to his right side in the row'**.<sup>(2)</sup> In another narration, 'Aishah related that the prophet (ﷺ) said: **'Verily, *Allāh* (ﷻ) and his angels send their *Salāt* on those standing in the right side of the rows'**.<sup>(3)</sup>

It is unfortunate to see some people stand next to the *Imām* - without any need for doing so such as the narrowness of the mosque in the congregational *Salāt* - depending on a denied *hadīth* which is traced back Ibn 'Abbās (رضي الله عنه) to have said: 'A man once came to the prophet (ﷺ) and said: 'O Messenger of *Allāh*: Teach me a thing which if I observe I will be admitted to Paradise'. The prophet (ﷺ) said: 'Be a *Mu'aththin*'. The man said: 'I am not able to do so'. The prophet (ﷺ) said: 'Be an *Imām*'. The man again expressed his disability of doing so. The prophet (ﷺ) then said: 'Then stand next to the *Imām* in *Salāt*'.

This *hadīth* was narrated by: Al-Bukhārī in "At-Tārīkh Al-Kabīr" (vol. 1 / p. 137), Al-'Uqailī in "Ad- Du'afā' ul Kabīr" (vol. 4 / p. 22) and At-Tabarānī in "Al-Awsat" as mentioned in "Majma'Az- Zawā'id" (vol. 1 / p. 327).

In this *hadīth*'s chain of narrators, there is Ismā'īl Ad-Dabbī about whom Al-'Uqailī said: 'No other narrator shared him his narration'. And Al-Bukhārī said: 'His *hadīth* is "*Munkar*" [denied

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(1) See: "Sahīh Ibn Khuzaimah (vol. 3 / pp. 32-3).

(2) Narrated by: An-Nasā'ī through a good chain of narrators as mentioned in Al-Fath (vol. 2 / p. 213). This 'Athar is also narrated in "Sahīh Muslim" (no. 709), "Sahīh Ibn Khuzaimah" (no. 1563), (1564), and (1565) and "Sunnan Ibn Mājah" (no. 1006).

(3) Narrated by: Abī Dāwūd in his "Sunnan" (no. 676) and Ibn Mājah in his "Sunnan" (no. 1005). The *hadīth*'s chain of narrators is good-as is mentioned in "Al-Fath" (vol. 2 / p. 213).



and lacks redibility]”. This expression of Al-Bukhārī is indeed a very strong expression of invalidation of a narrator for he himself said: “whomever I labeled as such, one is not allowed [forbidden] to relate his relations” -as mentioned in “Al-Mīzān” (vol. 1/p. 202)’.

So, standing next to the *Imām* in the congregational *Salāt* is a baseless act. May *Allāh* (ﷻ) guide us to the right path.

**[3/34] It is a mistake that the *Imām* orders the praying muslims to adjust the row when he sees most of them standing to his right side.** Concerning this, Shaikh Ibn Bāz said: ‘It is affirmed from the prophet’s *ahādīth* that the right side of a row is better than its left. So, an *Imām* should not order people to adjust the row when most of the *Ma’mūmīn* stand to his right side seeking more reward.

As for the *hadīth* that states: ‘whoever stands in the left side of the row will receive a double reward’, it is totally baseless !!<sup>(1)</sup>

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’.<sup>(2)</sup>

**[4/34] It is a mistake, done by both the *Imāms* and people in general, to make children stand in separate rows behind those of men** depending on a narration that states that ‘the prophet (ﷺ) used to make children stand behind the rows of men, and women stand behind those of children’. This narration was narrated by Ahmad in his “Musnad” (vol. 5 / no. 341, 342, 343), Abū Dāwūd in his “Sunnan” (vol. 1 / p. 181), and Al-Baihaqi in his “Sunnan” (vol. 3 / p. 97).

Commenting on this *hadīth*, shaikh Al-Albānī said: ‘This *hadīth*’s chain of narrators is weak due to Shahr Ibn Hawshab, one

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(1) This *hadīth* was narrated by Ibn Mājah in his “Sunnan” (no. 1007) and in “Misbāh az-Zujājah” (vol. 1 / p. 340), Al-Buseirī said: ‘ This *hadīth*’s chain of narrators is weak, for one of the narrators-who is laith Ibn Abī Salim-is a weak one’. In “Al-Fath” (vol. 2 / p. 213), Al-Hafith said: ‘ The *hadīth*’s chain of narrators is doubted’.

(2) Al-Fatāwā (vol. 1 / p. 61).

of the narrators. Indeed, there are authentic narrations that affirm that the rows of women should have been behind those of men. However, there is no authentic *hadīth* about making the rows of children behind those of men save this weak one which is not to be taken as an evidence.

Accordingly, I believe that children may stand in the same rows of men if there is enough space. The *hadīth* of Anas and the orphan who stood behind the prophet (ﷺ) in *Salāt* is a clear cut proof on this point'.<sup>(1)</sup>

### **[35] Doing *Salāt* in disconnected rows:**

Qurrah Ibn Iyas (رضي الله عنه) said: **'At the prophet's (ﷺ) time, we were ordered not to stand between the poles and were firmly expelled away from them'**.<sup>(2)</sup>

Abdul Hamid Ibn Mahmūd said: **'I once joined 'Anas Ibn Mālīk in his *Salāt* on Friday. We were forced to be next to the poles by the great number of praying *muslims*, we stood either in front of behind them. Anas (رضي الله عنه) then said: 'We used to move a way from the poles and avoid them at the prophet's (ﷺ) time'**.<sup>(3)</sup>

Ibn Mas'ūd (رضي الله عنه) used also to order *muslims* not to stand between the poles.<sup>(4)</sup>

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(1) "Tamānul Minnah" (p. 284). See: "Mishkātul Masābīh" (vol. 2 / p. 348).

(2) Narrated by At-Tayālīsī in "Al-Musnad" (no. 1073), Ibn Khuzaimah in "As-Sahīh" (no. 1567), Ibn Mājah in "As-Sunnan" (no. 1002), Ibn Hibban in his "Sahīh" (no. 400), Al-Hākim in "Al-Mustadrak" (vol. 1 / p. 218), and Al-Baihaqī in "As-Sunnan Al-Kubrā" ( vol. 3 / p. 104). Al-Hākim considered its chain of narrators as authentic, with which Ath-Thahabi agreed.

(3) Narrated by: Ibn Khuzaimah in his "Sahīh" (no. 1568), Abū Dāwūd in "As-Sunnan" (no. 673), At-Tirmithī in "Al-Jāmi' " (no. 229), Ahmad in "Al-Musnad" (no. 12366), An-Nasā'ī in "Al-Mujtabā" (vol. 1 / pp. 131-2) and Al-Hākim in "Al-Mustadrak" (vol. 1 / no. 2100, 218). Its chain of narrators is authentic as mentioned in "Al-Fath" (vol. 1 / p. 578). At-Tirmithī judged the *hadīth* as "good and authentic". The *hadīth* is narrated in "As-Silsilah As-Sahīhah" (no. 335).

(4) Narrated by: Ibn Qāsim in "Al-Mudawwanah" (vol. 1 / p. 106) and Al-Baihaqī in "As-Sunnan Al-Kubrā" (vol. 3 / p. 104).

At-Tirmithī said: ‘A group of scholars held it as detested to stand between the poles. This view was also held by Ahmad and Ishāq’.<sup>(1)</sup> So did Ibn Mas‘ūd, An-Nakh‘ī, Huthaifah and Ibn ‘Abbās.<sup>(2)</sup>

The rationale behind this is to avoid disconnection in the rows.

Accordingly, it is not detested that the praying *muslims* stand between two poles if the row they form is short and the distance between the poles is satisfactory. It is also not detested for the *Imām* to stand between the poles.

Explaining the rationale behind the aforementioned ruling, Ibn Al-‘Arabi said: ‘It is either because of the disconnection of the row- which At-Tirmithi affirmed in his *Jāmi*’- or it is the place where shoes are put. The former reason is sounder for the later is newly done by people. However; at times of over crowdedness, *muslims* could stand between the poles. The prophet (ﷺ) did so when he entered the Ka‘bah; he did *Salāt* between its poles.<sup>(3),(4)</sup>

Commenting on Ibn Mas‘ūd’s ‘Athar, Al-Baihaqi said: ‘This is because the pole disconnects the row’<sup>(5)</sup>.

A third rationale was produced by Al-Qurtubī who said: ‘This is because it is the place where the *muslim* Jinn do their *Salāt*’.<sup>(6)</sup>

The soundest of all rationales is the disconnection the poles do the rows. This caused *Imām* Mālik to held it permissible to form rows between poles at times of overcrowdedness.<sup>(7)</sup>

The aforementioned ruling applies also to the long staired pulpit that disconnects the first and, sometimes, the second rows.

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(1) “*Jāmi* ‘ At-Tirmithī” (vol. 1 / p. 444).

(2) “*Al-Mughnī*” (vol. 2 / p. 220).

(3) See: “*Sahih Al-Bukhārī*” (vol. 1 / p. 578), and “*Ihkāmul Ahkām*” (vol. 3 / p. 40) by Ibn Daqīq Al-Īd.

(4) “ ‘*Āridat Al-’Ahwathī*” (vol. 2 / pp. 27-8).

(5) “*As-Sunnan Al-Kubrā*” (vol. 3 / p. 104)

(6) “*Fathul Bārī*” (vol. 1 / p. 578).

(7) “*Al-Mudawwanah Al-Kubrā*” (vol. 1 / p. 106).

Shaikh Al-Albānī said: ‘The pulbit disconnects the row when its design differs from that which was at the prophet’s (ﷺ) time; his pulbit had three stairs only and the *Imām* used to stand beside its first step. Accordingly; the long staired pulpit and the heaters installed inside the mosque in a way that they disconnect the rows is something detested. It is unfortunate that many of the *Imāms* do not pay attention to such a thing due to their lack of knowledge and their carelessness to follow the prophet’s (ﷺ) *Sunnah*.

Those who build such pulbits and install heaters in mosques in a way that disconnects rows should be ware of that lest they fall under the prophet’s threat: ‘**Whoever disconnects a row, Allāh (ﷻ) deprives him of all goodness**’.<sup>(1)</sup>

**[36] The prolonged standing and reciting *Du‘ā’* that includes strange words before *Takbīratul Ihrām*:**

**[1/36] It is of many *Imām*’s mistakes to stand for a long time before reciting *Takbīratul Ihrām*. This is due to the *waswasah*; they articulate the *Niyyah* more than once till they recite it properly- as they claim.<sup>(2)</sup> They also recite fabricated *Du‘ā*’s after which *Ma‘mūmīn* 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

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(1) “Silsilat Al-‘ahādīth As-Sahīhah” (vol. 1 / p. 592). Our brother Alī Hasan Abdul Hamīd wrote a treatise titled with: “Tuhfatul Bārī Fī Hukm As-Salāt Binas Sawāri’”.

(2) This mistake was previously discussed.

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'*.<sup>(1)</sup> 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.<sup>(2)</sup>

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(1) "Islāhul Masājīd" (p. 92).

(2) "Al-Masjid Fil Islām" (pp. 209, 234, 241).

***Mistakes Done From Takbīratul Ihrām Till Taslīm***

- \* Mispronouncing the words “*Allāhu ’Akbar*”.
- \* Mistakes regarding reciting *Basmalah* loudly or secretly.
- \* Reciting *Fātihah* improperly.
- \* Reciting *Du‘ā’* by the *Ma’ mūmīn* while the *Fātihah* is being recited and after it and mistakes when reciting ‘Amen.
- \* Preceding the *Imām* in the acts of *Salāt*.
- \* Reciting *Takbīr* while going down to *Rukū’* by the *Masbūq*.
- \* Reciting *Du‘ā’ul Istiftāh* and being late in joining the congregation their *Salāt* by the *Masbūq*.

**[37] Mispronouncing “Allāhu Akbar” :**

When reciting *Takbīr*, some *Imāms* recite it improperly;

**[1/37] They insert the interrogative /ā/ [i.e. is] when pronouncing the word “Allāh”** [consequently, the statement turns to be a question] and this is verbal *Kufr* [disbelief].

Or they insert the interrogative /a/ [i.e. is] to the word “*Akbar*” and the statement also turns to be a question which also indicates [verbal] *Kufr*.

**[2/37] Some of them prolong the second vowel in the word “Akbar”** and it turns to be “*Akbār*” and this word has two meanings in *Arabic*; the first: the gerund of becoming old and the second: the plural form of *Kabara* which means a drum. Both meanings bear *Kufr* if attributed to *Allāh* (ﷻ). *Subhānallāh*.<sup>(1)</sup>

An-Nawawī said: ‘The soundest of all opinions is to recite *Takbīr* with its proper vowel length no more than that’. It was related that *Imām* Ash-Shāfi‘ī held that the *Imām* should raise his voice when reciting it with its proper vowel length and without any change to the word’.

Ash-Shāfi‘ī followers interpreted Ash-Shāfi‘ī’s word “change” to mean the deletion of letters such as: the deletion of the (r) from the word “*Akbar*”.<sup>(2)</sup>

At-Tayālīsī narrated in his “*Musnad*” -and so did many others- that Abdur Rahmān Ibn Abzā said: ‘I joined the prophet (ﷺ) his *Salāt*; he (ﷺ) did not recite the *Takbīr* completely’. At-Tayālīsī Judged this narration as fabricated, as Al-Bukhārī reported in his “*At-Tārīkh Al-Kabīr*”. At-Tabarī and Al-Bazzār stated that the only one to relate this *hadīth* is Al-Hasan Ibn Imrān- who is an unknown narrator.<sup>(3)</sup>

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(1) “*Intisārul Faqīrus Sālik Litarjīh Mathhab Al-Imām Mālik*” (pp. 335-6).

(2) “*Al-Majmū’*” (vol. 3 / p. 299).

(3) “*Fathul Bārī*” (vol 2 / p. 269) and “*Tahthībut Tahthīb*” (vol. 2 / p. 312). The *hadīth* is narrated by: At-Tayālīsī in his “*Musnad*” (no. 1287), Ahmad in his “*Musnad*” (vol. 3 / pp. 406-7), “*At-Tārīkh Al-Kabīr*” (vol. 2 / p. 298), “*Sharh Ma’ānī Al-’Āthār*” (vol. 1 / p. 220) and Al-Baihaqī in his “*Sunnan*” (vol. 2 / p. 68).

Ibn ‘Abdīn [discussed in details the consequences of prolonging the three vowels in “*Allāhu*” more than their proper length and the two vowels in “*Akbar*”. He] said: ‘Prolonging the first vowel in the word *Allāhu* renders the *Takbīr* as invalid and consequently one’s *Salāt* is invalid, even if this way of *Takbīr* takes place in the middle of one’s *Salāt*. Whoever does such an act is not to be considered as *Kāfir* [disbeliever] unless he says it out of doubting the meaning of *Takbīr*.

It is also detested to prolong the second vowel; some held that doing so does not invalidate one’s *Salāt* -and this is a strong opinion. So is the case with prolonging the last vowel in the word “*Allāhu*”, this does not invalidate *Salāt* though it is still a mistake.

As for the vowels in the word *Akbar*, prolonging the first one invalidates one’s *Salāt*. And if done intentionally, the doer is considered as a *Kāfir*- as some scholars held- for this manner of pronouncing the vowel bears the meaning of doubt in the whole phrase. Other scholars held an opposite view though they unanimously agreed that one must not practice such an act.

Prolonging the second one, also, invalidates one’s *Salāt*.<sup>(1)</sup>

Shaikh Muhammad Ibn Abdil Wahhāb said: ‘...then one says while standing “*Allāhu Akbar*”, nothing else would suffice. Reciting this *Takbīr* lets one feel the greatness of *Allāh* (ﷻ) and urges one to be fully submitted to Him is *Salāt*. If one, however, prolonged the first vowel in *Allāhu* and *Akbar* or the second one in “*Akbar*”, one’s *Takbīr* is invalid and his *Salāt* accordingly’.<sup>(2)</sup>

**[3/37] Some people omit the (h) from the word “*Allāhu*” and substitute it with (w); the word turns to be *Allāwu Akbar*!! And prolonging the vowels in the words “*Allāhu Akbar*” -when moving from one position to another in *Salāt*- causes one to desert the *Sunnah* that is stated in Abū Hurairah’s *hadīth* that runs as**

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(1) “*Hāshiyat Ibn ‘Abdīn*” (vol. 1 / p. 480). See: “*Sharh Fathul Qadīr*” (vol. 1 / p. 370).

(2) “*Ādābul Mashy Ilas Salāt*” (p. 82).



follows: ‘**The prophet (ﷺ) used to recite *Takbīr* then do *Sujūd* and recite *Takbīr* before standing up from the sitting posture**’.<sup>(1)</sup>

The aforementioned *hadīth* clearly states that the *Sunnah* is to recite *Takbīr* first then do *Sujūd* and to recite *Takbīr* before standing up after the sitting posture. And this invalidates what some imitators do of prolonging *Takbīr* when rising from the sitting posture all the way to the upright one.<sup>(2)</sup>

The *hadīth* also indicates the invalidity of the view that states that the *Sunnah* is to recite *Takbīr* twice: once when doing the resting sitting, and the second when standing up after it -as some scholars held such as Tājūd Din, who is known as Al-Furkāh, in his “Al-Iqlīd” and whose son supported to be a strong view depending on the general meaning of the prophet’s (ﷺ) *hadīth* that states: ‘**The prophet (ﷺ) used to recite *Takbīr* whenever he (ﷺ) lowers and raises himself**’ [in *Salāt*]!!

Both Ar-Rāfi‘ī and An-Nawawī stated the unanimous agreement on this view. However, the aforementioned *hadīth* does not affirm this. No *Takbīr* should be added to *Salāt* depending on a general statement the apparent meaning of which is specified. The *hadīth* states clearly that whenever one lowers and raises oneself, one should say *Takbīr* to the exclusion of the “resting sitting”.<sup>(3)</sup>

Ibn Hazm said: ‘The *Imām* is forbidden to prolong the vowels in “*Allāhu Akbar*”; he should pronounce them with their proper length. That is to recite the phrase completely before doing *Rukū‘*, *Sujūd* and rising from *Sujūd*’<sup>(4)</sup> ‘This view was held by Abū Hanīfah, Ahmad, Ash-Shāfi‘ī, Dāwūd and their followers. Mālik held the same opinion to the exclusion of when standing after the second *Rak‘ah*. Mālik believed that reciting *Takbīr* at this state

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(1) Narrated by Abū Ya‘lā in “Al-Musnad” (vol. 2 / p. 284) through a good chain of narrators as mentioned in “As-Silsilah As-Sahīhah” (no. 604).

(2) “As-Silsilah As-Sahīhah” (vol. 2 / p. 157).

(3) This is stated by As-Subkī in “Tabagātush Shāfi‘iyyah Al-Kubrā” (vol. 5 / p. 61) in the biography of Abdur Rahmān Ibn Ibrāhīm Al-Fazārī who is also known as “Al-Furkāh”.

(4) Al-Muhallā (vol. 4 / p. 151).

should be after fully standing up. This view is, however, not affirmed in the *Qur'ān*, *Sunnah*, *Ijmā'* nor the '*Ulamah*'s analogical deductions. Besides, this view contradicts that of the *Sahābah*'.<sup>(1)</sup>

As for the mistakes done by the *Ma'mūmin*:

**[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.<sup>(2)</sup>

**[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'.<sup>(3)</sup>

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

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(1) Al-Muhallā (vol. 4 / p. 152). See: "Fathul Bārī" (vol. 2 / pp. 304-5).

(2) "Ad-Dīnul Khālis" (vol. 2 / p. 135).

(3) "Zādul-Ma'ād" (vol. 1 / pp. 206-7). See Also: (vol. 1 / p. 272).

blocks the paths of evil. One is permitted to leave that which is better for the purpose of saving the unity of *muslims*; just like what the prophet (ﷺ) did when he (ﷺ) refrained from rebuilding the *Ka'bah* on the original basis built by Ibrāhīm (ﷺ) for the people of *Quraish* were newly converted *muslims* and such an action would negatively affect their faith. Ibn Mas'ūd (رضي الله عنه) did nearly the same when he performed [four *Rak'ah*] *Salāt* behind 'Uthamān (رضي الله عنه) [although the former believed that a *muslim* must perform only two *Rak'ah Salāt* at this position]. When Ar-Rab'ī rebuked Ibn Mas'ūd (رضي الله عنه) for doing so, the later said: 'Indeed, disunity is evilness'.

*Imām* Ahmad and others followed the same manner when discussing the issue of reciting *Basmalah* and doing the *Witr Salāt* three consecutive *Rak'ahs*, they all forsook that which is better for that which is permitted for the sake of keeping *muslims'* unity, teaching them the *Sunnah* and keeping the ways of evil blocked. This is a great *Fiqh* fundamental principle'.<sup>(1)</sup>

Ash-Shawkānī followed the same path when he condemned those who force other people to recite the *Basmalah* silently and punish them if they do not. He said; 'what we have mentioned earlier suffices as a deterrent for those who condemn others [for reciting *Basmalah* secretly] if they are of those who deeply comprehend *Allāh's* (ﷻ) commands and realize the proper time at which they may condemn those who violate them and chase them a way from evil to the right path.

Regarding the point under discussion, condemnation here is considered as rejecting *Ma'rūf* [that which is good] and causing disunity amongst *Muslims* depending on no strong proof nor clear evidence revealed by *Allāh* (ﷻ)'.<sup>(2)</sup>

As for the second group [who abandons *Salāt* behind the *Imams* who do not recite the *Basmalah* loudly], we would like to recite the following *hadīth*:

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(1) "Nasbur Rāyah" (vol. 1 / p. 328). See also: Ahmad's Shākir commentary on "Jāmi' At-Tirmithī" (vol. 2 / p. 19-...).

(2) Quoted from a treatise by Ash-Shawkānī which includes answers for questions raised by the great 'Ālim 'Abdullāh Ibn Muhammad Al-'Amir. The manuscript (p. 9).

’Anas (رضي الله عنه) said, ‘The prophet (ﷺ), Abū Bakr and ‘Umar used to commence their *Salāt* with “Al-Hamdulillāhi Rabbil ‘Ālamīn”’.<sup>(1)</sup>

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”’.<sup>(2)</sup>

Another wording of the *hadīth* states: ‘They used to recite “Bismillāhir Rahmān Ar- Rahīm” secretly’.<sup>(3)</sup>

Other narrators added: ‘They used to recite “Al-Hamdulillāhi Rabbil ‘Ālamīn” loudly’.<sup>(4)</sup>

A fifth narration runs as follows: ‘They used to recite *Basmalah* secretly’.<sup>(5)</sup>

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* but all of them stated that Ibn Mas‘ūd (رضي الله عنه) used to recite it secretly. This view was held by Al-Hasan, Ibn Sīrīn, Sufyān and the rest of the Kufī scholars. So did *Ahlul Hadīth* such as: Ahmad, Ishāq, Abū ‘Ubaid and all their followers.<sup>(6)</sup>

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(1) Narrated by Al-Bukhārī in “As-Sahīh” (vol. 2 / p. 188) and At-Tirmithī in “Al-Jāmi‘” (no. 246). At-Tirmithī’s narration, however, includes the word “recitation” instead of “Salāt”. And he added to the two Sahābah ‘Uthmān (رضي الله عنه) as well.

(2) Narrated by Muslim in his “Sahīh” (no. 399).

(3) Narrated by Ahmad in his “Musnad” (vol. 3 / p. 264), At-Tahāwī in “Sharh Ma‘ānī Al-’Āthār” (vol. 1 / p. 119). And Ad-Dāraqutnī in “As-Sunnan” (p. 119).

(4) Narrated by An-Nasā’ī in “Al-Mujtabā” (vol. 2 / p. 135) and Ibn Hibbān.

(5) Narrated by Ibn Khuzaimah in his “Sahīh” ( no. 498) and At-Tahāwī in “Sharh Ma‘ānī Al-’Āthār” (vol. 1 / p. 119). The narrators are all reliable ones who narrated many ahādīth in the Sahīhain as mentioned by Az-Zayla‘ī in “Nasbur Rāyah” (vol. 1 / p. 327).

(6) “Al-Insāf Fīmā Bainal ‘Ulamā’ Minal Ikhtilāf” (vol. 2 / pp. 179-81). See also: “Al-I’tibār fīn Nāsikh Wal Mansūkh Minal ‘Āthār” (p. 130). Many scholars compiled books on this point such as: Ibn Khuzaimah, Ibn Hibbān, Ad-Dāraqutnī, Al-Baihaqī, Ibn Abdil Barr and many others.

**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* (ﷻ) guide us all to the right path.

It is worth mentioning here that ‘Ulamahs of hadīth, such as Ad-Dāraqtunī, considered the ahādīth that state reciting Basmalah loudly as weak. Yeat, some of those who hold these ‘Ulamah’s opinion believe that if reciting Basmalah secretly would make people abandon it totally or think that it is not an Āyah of the Fātihah, in such case the Imām should preferably recite it loudly. Al-Albānī held this opinion and stated it in some of his councils.

**[39] Mistakes regarding the way of reciting Al-Fātihah:**

Umm Salamah described the prophet’s (ﷺ) way of reciting *Al-Fātihah*; she said: ‘He (ﷺ) used to recite the ‘Āyat one after the other stopping for a while after each ‘Āyah. She then recited the *Fātihah* in this manner’.<sup>(1)</sup>

Abū ‘Amr Ad-Dānī described the proper manner of the recitation saying: ‘One should stop for a while at the end of each verse for it is considered as a separate, completely meaningful unit that includes a complete idea.

Many of the *Imāms* and recitors of the *Qur’ān* used to stop for a while after reciting every ‘Āyah even if the ‘Āyahs that follow are related to it for the aforementioned reasons’.

It was related from Al-Yazīdī that Abū ‘Amr used to follow this manner when reciting *Qur’ān* and used to say: ‘I recommend

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(1) Narrated by: Abū Dāwūd in his “Sunnan” (no. 4001), Al-Baihaqī in “As-Sunnan Al-Kubrā” (vol. 2 / p. 44), Ad-Dāraqtunī in “As-Sunnan” (p. 118), Al-Hākīm in “Al-Mustadrak” (vol. 2 / pp. 231-2), Ahmad in “Al-Musnad” (vol. 6 / p. 302) and Ad-Dānī in “Al-Qirā’āt” (recitation no. 6 / p. 1 and recitation no. 8 / p. 2). Considering all these ways of narration, the hadīth is considered authentic as decided in “Irwā’ul Galīl” (vol. 2 / p. 60-..).

every *muslim* to stop for a while after reciting any '*Āyah* for it is an affirmed *Sunnah*. Then he narrated the aforementioned *hadīth*'.<sup>(1)</sup>

**[1/39] [Regretfully,] this *Sunnah* is abandoned by many of the recitors of our time;** they recite the *Fātihah* so quickly. May *Allāh* (ﷻ) guide us and them to follow the *Sunnah* of the prophet (ﷺ) in all his sayings and deeds?

**[2/39]** As for the common; the matter is even worse. **They recite the *Qur'ān* in a deviated manner;** altering many letters or even dropping some of them. For instance, they pronounce the /z/as /th/, the /h/as /h/, /th/instead of /d/or drop the (wa) in “*Iyyāka Na‘budu Wa Iyyāka Nasta‘īn*”,<sup>(2)</sup> or they pronounce “*Iyyāka*” as “*Iyāka*”. If the later is done intentionally, one is considered a *Kāfir* [disbeliever] for the word “*Iyāka*” means the sun light.

**[3/39] It is unfortunate that such people even abandon the councils and gatherings of knowledge; pursuing fun and wasting their time.**

Indeed; it is of a great blessing that an '*Ālim* sits and teaches others. Indeed, *muslims* should compete in seeking the beneficial knowledge from such '*Ālim*, beware of *Allāh* (ﷻ) and seek salvation by seeking *Fiqh* in their *Islām* for it is indeed the key for salvation.<sup>(3)</sup>

**[40] *Reciting Du‘ā’ while the Fātihah is being recited and after it and mistakes regarding Ta‘mīn:***

**[1/40] One of the mistakes the *Ma'mūmīn* do is to say “*Ista‘anā Bika Yā Rabb*” when the *Imām* recites “*Iyyāka Na‘budu Wa Iyyāka Nasta‘īn*”. And when the *Imām* says “*Ihdinas Sirātal Mustaqīm*” they say “*Rabbigh Firlī Wa liwālidai*”.**

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(1) “*Al-Qirā'āt*” (vol. 5 / p. 2) as mentioned in “*Irwā'ul Galīl*” (vol. 2 / p. 62) and “*Al-Itqān*” (vol. 1 / p. 115).

(2) As *Al-Baijūrī* said in his “*Hāshiyah on Sharh Ibn Al-Qāsim*” (vol. 1 / p. 154).

(3) See: “*Islāhul Masājīd*” by *Al-Qāsimī* (pp. 124-6).

Some *Ma'mūmīn* may recite other *Du'ā's* when the *Imām* is about to finish his recitation of the *Fātihah* in order that all *Ma'mūmīn* say '*Āmīn*' on his [i.e. the *Ma'mūm's*] *du'ā's* -as he mistakenly believes. This poor *Ma'mūm* is not aware that the praying *Muslims* say '*Āmīn*' for the *Fātihah* not for his false *du'ā's*!!

Two points are worth mentioning here:

[2/40] **The first: it is of *Sunnah* that the *Imām* recites the word “‘*Āmīn*” loudly after reciting the *Fātihah*.** This is clearly stated in Abī Hurairah's (رضي الله عنه) *hadīth* that says: '**The prophet (ﷺ) used to raise his voice with the word '*Āmīn*' after reciting the *Fātihah*'.**<sup>(1)</sup>

The aforementioned *hadīth* states clearly the legality of raising the voice with *Ta'mīn* [i.e. saying '*Āmīn*'] by the *Imām*, this view is held by Ash-Shāfi'ī, Ahmad, Ishāq, and many other *Imāms*. So did *Imām* Al-Bukhārī who titled a section in his *Sahīh* with: “The *Imām* raises his voice with *Ta'mīn*” and then stated a group of '*Āthar*' and an authentic *hadīth* to support this view. Some of these are:

(a) It is related that '**Ibn Az-Zubair and those behind him recited *Ta'mīn* loudly that the mosque was filled with their sounds**'.

(b) Nāfi' said: '**Ibn 'Umar (رضي الله عنه) used to recite “*Āmīn*” always and urge other *muslims* to recite it and related many good *ahādīth* about it**'.

(c) Abu Hurairah (رضي الله عنه) related that the prophet (ﷺ) said: '**When the *Imām* says '*Āmīn*', repeat the same after him. Whosever his *Ta'mīn* coincides with that of the Angels, all his past sins will be forgiven**'.

<sup>(2)</sup>

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(1) Narrated by Ibn Hibbān in his “*Sahīh*” (no. 462), Al-Hākim in his “*Mustadrak*” (vol. 1 / p. 223), Al-Baihaqi in “*As-Sunnan Al-Kubrā*” (vol. 2 / p. 58), Ad-Dāraqutnī in “*As-Sunnan*” (p. 127), Abū Dāwūd in “*As-Sunnan*” (no. 933, 934) and Ibn Mājah in his *Sunnan* (no. 853). The *hadīth* is authentic as mentioned in “*As-Silsilah As-Sahīhah*” (no. 464).

(2) “*Sahīh Al-Bukhārī*” (vol. 2 / p. 262).

Ibn Hajar said: ‘Since reciting *Ta’mīn* is an establishe *Sunnah*, the *Imām* should recite it loudly in the *Salāt* done with audible voice -as Al-Bukhārī stated. This view was held by the *Jumhūr* -to the opposite of the Kūfī scholars- and a view related from *Imām* Mālik; who also held the opposite opinion.

The *hadīth* indicates that had the *Imām’s Ta’mīn* were not heard, the *Ma’mūmūn* would not have known about it, and since the *Ma’mūmūn’s Ta’mīn* should be recited immediately after that of the *Imām*, the later’s *Ta’mīn* must have been recited loudly. Those who held the opposite view argued that the *Ta’min’s* timing is already known for every one, so reciting it loudly by the *Imām* is unnecessary. This view is, however, shaky since one may forget all about *Ta’mīn* and some may not know anything about it’.<sup>(1)</sup>

The first opinion is the sound one for it is supported by the aforementioned *hadīth* and the one narrated by Ibn Shihāb who said: ‘The prophet (ﷺ) used to say ‘*Āmīn*’ [at the end of the *Fātiḥah*].<sup>(2)</sup>

**[3/40] The second; it is an obligation that the *Ma’mūm* repeats the *Ta’mīn* after the *Imām* recites it for the prophet (ﷺ) *hadīth* states: ‘When the *Imām* recites *Ta’mīn*, repeat the same after him’.** Ash-Shawkānī held this view but with a little restriction; he believed that ‘reciting *Ta’mīn* is recommended (i.e. not mandatory for both the *Imām* himself or the one doing *Salāt* alone. As for the *Ma’mūm*, it is an obligation on him only when he hears the *Imām’s Ta’mīn*’.<sup>(3)</sup> Ibn Hazm shared Ash-Shawkānī his view.<sup>(4)</sup>

Commenting on the aforementioned view of Ash-Shawkānī, the great ‘*Ālim* Al-Albānī said: ‘One should observe this *Sunnah* perfectly in its proper time and manner; that is to recite it immediately after the *Imām* does so the thing which many *muslims* -in the many countries I have visited- misperform; they preced their *Imām* in his recitation. This is due to their ignorance of the religious

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(1) “Fathul Bārī” (vol. 2 / p. 264). See also “Ibkārul Minan” (p. 77-...)

(2) “Sahīh Al-Bukhārī” (vol. 2 / p. 262) (no. 780).

(3) “Naylul ‘Awtār” (vol. 2 / p. 187).

(4) “Al-Muhallā” (vol. 2 / p. 262).



rulings and the *Imāms*’, teachers’ and preachers’ carelessness to teach people their religion to an extent that the prophet’s (ﷺ) *hadīth* - ‘when the *Imām* recites *Ta’mīn*’ - is totally forgotten or neglected by many save few. May *Allāh* (ﷻ) help us all’.<sup>(1)</sup>

**[4/40] Some of the *Ma’mūmīn*’s mistakes when reciting the word “*Āmīn*” is prolonging the first vowel more than its proper length.**

Some pronounce the /m/ with a strong stress -which is linguistically improper as stated by many linguists- that it may even render one’s *Salāt* invalid as Al-Mutawallī -from the *Shāfi’ī Mathhab*- stated.<sup>(2)</sup>

It is also a mistake to say “*Āmīn*” in a loud voice or raising one’s head upwards when saying it. Such things indeed contradict the prophet’s (ﷺ) *Sunnah*.

\* Notes of great importance:

**[5/40] The first: it is of the affirmed prophet’s (ﷺ) *Sunnah* to ask *Allāh*’s (ﷻ) mercy and bounties to be showered on one whenever one recites an ‘*Āyah* which includes such a meaning. And whenever one recites an ‘*Āyah* about Hell, its torture or its evil, one should seek *Allāh*’s (ﷻ) refuge from these all. This is only done in *Qiyāmul Lail* not in any other *Salāt* as the authentic *ahādīth* affirm which one must not go beyond them depending on logic or mental analogy and had the prophet (ﷺ) done so in *Nāfilah Salāt*, it would have been transmitted to us.**<sup>(3)</sup>

**[6/40] The second: Many *Ma’mūmūn* recite “Balā, Wa’anā ‘Alā Thālika Minash Shāhidīn” [Yes, indeed. And I am a Witness on that] when the *Imām* recites the ‘*Āyah* :**

﴿أليس الله بأحكم الحاكمين﴾ ‘*Is not Allāh (ﷻ) the Best of Judges?*’<sup>(4)</sup>

depending on a weak *hadīth*, the chain of narrators of which includes an unknown narrator.<sup>(5)</sup>

(1) “*Tamāmul Minnah Fit Ta’līq ‘Alā Fiqhis Sunnah*” (pp. 178-9).

(2) See: “*Fathul Bārī*” (vol. 2 / p. 265).

(3) “*Tamāmul Minnah*” (p. 185).

(4) “*Sūrat At-Tīn*” (Verse no. 8).

(5) See: “*Mishkātul Masābīh*” (no. 860) and “*Tamāmul Minnah*” (p. 186).

Other *Ma'mūmūn* say “None of your bounties we deny. To you is all Praise” when the *Imām* recites ﴿فبأي آلا ربكما تكذبان﴾

**‘Then which of the Blessings of your Rabb will you both (jinn and human) deny?’**<sup>(1)</sup>

The *hadīth* that states the aforementioned act is weak as stated by At-Tirmithī in his “*Jāmi*” (no. 3291), Al-Hākim in “Al-Mustadrak” (vol. 2/p. 473), Ibn ‘Abdi in “Al-Kāmil” (vol. 3/p. 1074) and (vol. 5/p. 1858), Abū Nu‘aim in “Akhhbār Asbahān” (vol. 1/p. 181) and Al-Baihaqī in “Ad-Dalā’il” (vol. 2/p. 232). The *hadīth* is narrated by Al-Walīd Ibn Muslim from Zuhair Ibn Muhammad from Ibn Al-Munkadir from Jābir to have said: **‘The prophet (ﷺ) once recited Sūrat Ar-Rahmān till its end then addressed his companions: ‘Why are you keeping silent? Indeed, the Jinn responded in a better way; whenever I recited “Then which of the Blessings of your Rabb you both (jinn and human) deny?” they would say: ‘None of your Blessings we deny, Oh our Rabb. To you is all praise’.**

This chain of narrators is weak due to the fraud both Al-Walīd Ibn Muslim and Zuhair Ibn Muhammad do -though the latter is considered an honest narrator. However, the narrations related from him by *Shāmī* narrators are full of doubted statements. Muhammad Ibn Marwān narrated the same narration from Al-Walīd -as mentioned in “Ad- Dalā’il” (vol. 2/p. 232)- but still the former is one of the *Shāmī* narrators, so the defect is still existing.

[7/40] The third: **It is of *Sunnah* to say “Subhānaka Fa Balā” [Glory be to you, Yes. Indeed] when the *Imām* recites:**

﴿أليس ذلك بقادر على أن يحيي الموتى﴾

**‘Is not He (Allāh (ﷻ) who does that), Able to give life to the dead?’**<sup>(2)</sup>

This is affirmed in Musa’s Ibn Abi Āishah *hadīth* which states: **‘A man was once doing *Salāt* at the roof of his house. Whenever**

(1) Sūrat Ar-Rahmān (verse no. 13).

(2) Sūrat Al-Qiyāmah (verse no. 40).

he recited the 'Āyah 'Is not He (Allāh (ﷻ) who does that), Able to give life to the dead?', he would say: 'Glory be to you! Yes, indeed'. Those who heard him say so inquired about that. He said: 'I heard the prophet (ﷺ) say that'.<sup>(1)</sup>

[8/40] The fourth: One of the *Ma'mūm's* mistakes is to intentionally hawk in *Salāt* unnecessarily<sup>(2)</sup> just to attract the *Imām's* attention that his recitation is too long. This misdeed is only done by the ignorant -as Ibn Rushd stated-<sup>(3)</sup> but no sin is incurred on oneself for hawking is not of speech.

[Regarding this point], Ibn Qudāmah said: 'Different narrations were related from *Imām Ahmad* regarding hawking in *Salāt*; one of which states the impermissibility to hawk in *Salāt* depending on the prophet's (ﷺ) *hadīth*: 'If the *Imām* forgets in the *Salāt*, men could recite *Tasbīh* [loudly] and women may clap [to attract his attention]'. Al-Marwazī, however, related a different narration that *Imām Ahmad* stated that the prophet (ﷺ) used to hawk to inform others that he is engaging in *Salāt*; as Alī's (رضي الله عنه)<sup>(4)</sup> narration affirms. Accordingly, the latter narration specifies the former.

The *Jumhūr*; however, rejected Alī's (رضي الله عنه) narration for it is a shaky one that does not hold water'.<sup>(5)</sup>

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(1) Narrated by Abū Dāwūd through an authentic chain of narrators traced back to this man, who is one of the prophet's (ﷺ) companions and so is reliable. See: "Tamāmul Minnah" (p. 186).

(2) If hawking is done for a dire need or excuse or when one is sick or wants to clear one's throat to be able to recite the Qur'ān more beautifully, then it is permissible. Allāh (ﷻ) knows best.

(3) See: "Al-Bayān Wat Tahsil" (vol. 1 / pp. 337-8).

(4) Alī's narration states: 'I used to enter the prophet's (ﷺ) home twice: once at night and once in the day time. When I used to enter at night, he (ﷺ) used to hawk'. It is narrated by An-Nasā'ī in "Al-Majtabā" (vol. 1 / p. 178).

(5) "Al-Mugnī" (vol. 1 / p. 710) and "Zādul Ma'ād" (vol. 1 / p. 270). Alī's narration is related by: An-Nasā'ī in "Al-Mujtabā" (Vol. 3 / p. 12) and in "Khasā'is 'Alī" (pp. 117-8), Ahmad in "Al-Musnad" (no. 647), Ibn Khuzaimah in "As-Sahīh" (no. 902), At-Tahāwī in "Al-Mushkil" (vol. 2 / p. 306), Al-Baihaqī in "As-Sunnan Al-Kubrā" (vol. 2 / p. 247) from Abdullāh Ibn Najī from 'Alī. This chain of narrators is disconnected; some sources, however, provide a connected one which includes Abdullāh Ibn Najī from his father from 'Alī. Najī is an unknown narrator.

**[9/40] The fifth: Some Imāms make the second Rak‘ah longer than the first one** -whether in secret or audible *Salāt*- the thing which contradicts the prophet’s (ﷺ) *Sunnah*.

[Concerning this] Ibn Al-Qayyim said: ‘He (ﷺ) used to make the first *Rak‘ah* longer than the second one in the dawn *Salāt* and all other *Salawāt* -especially *Thuhr Salāt* till he (ﷺ) hears no more steps.’<sup>(1),(2)</sup>

Ibn Razzūq called such a practice as *Bid‘ah* as was previously mentioned.

Certain cases are excluded from this ruling depending on special evidences, such as: the *Salāt* done on Friday and the two Eids; in the first *Rak‘ah* the *Imām* recites *Sūrat Al-A‘lā* and in the second he recites *Al-Gāshiyah* and the latter includes seven more verses than former.

**[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‘mūmīn* a chance to recite it in the audible *Salāt*.**<sup>(3)</sup>

**[11/40] The seventh: some *Imāms*’ recitation in the audible *Salāt* is too short;** some may even recite the verses that begin with ‘O! You who believe’ to the end of the *Sūrah*, the thing which contradicts the prophet’s (ﷺ) *Sunnah*.

This is clearly established in Ibn Al-Qayyim’s statements which run as follow: ‘It is not of the prophet’s (ﷺ) *Sunnah* to recite only the last few verses of the *Surahs* that include ‘O! you who believe’.’<sup>(4)</sup>

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(1) In this *hadīth*’s chain of narrators, there is an unknown narrator. So it is weak. See: “*Naylul ‘Awtār*” (vol. 3 / p. 117), “*Irwā‘ul Galīl*” (no. 513) and “*Tamāmul Minnah*” (p. 182).

(2) “*Zādul Ma‘ād*” (vol. 1 / p. 215). See Also: “*Al-Muhallā*” (vol. 4 / p. 111) and “*Al-‘Amru Bil Ittibā‘*” (p. 192).

(3) See: “*Irwā‘ul Galīl*” (vol. 2 / pp. 284-8), “*Tamāmul Minnah*” (pp. 187-8) and “*Al-Fatāwā*” by Ibn Bāz (vol. 1 / p. 59).

(4) “*Zādul Ma‘ād*” (vol. 1 / p. 212).

Some of those who do so depend on the prophet's (ﷺ) *hadīth*: **‘O people! Some of you indeed drive people away [from their religion]. Whoever leads people in *Salāt* should make it short for some of those behind him may be of the old, the weak or in dire need’.**<sup>(1)</sup> They might also depend on ‘Anas’ (رضي الله عنه) statement which says: **‘I have never done a *Salāt* shorter yet more complete and perfect than that I did with the prophet (ﷺ)’.**<sup>(2)</sup>

**[12/40] The prophet's (ﷺ) *Salāt* being very short does not entail what those stealers from their *Salāt* and those who do it quickly understood.** The prophet's (ﷺ) *Salāt* was indeed as ‘Anas (رضي الله عنه) described in other narrations of being complete; his (ﷺ) rising from *Rukū‘* and *Sujūd* was so long to an extent that the *Sahābah* thought he (ﷺ) had forgotten in his *Salāt*.<sup>(3)</sup>

‘Anas (رضي الله عنه) also described ‘Umar’s Ibn Abdil ‘Azīz *Salāt* of being similar to that of the prophet (ﷺ), the former used to recite nearly ten *Tasbīh* [in every *Rukū‘* and *Sujūd*].<sup>(4)</sup> The shortening ‘Anas (رضي الله عنه) described means to shorten one’s standing and prolong one’s *Rukū‘* and *Sujūd*, not vice versa as some late rulers did and which the *sahābah* condemned.<sup>(5)</sup>

It is of *Sunnah* to make one’s *Salāt* short at times of need such as: hearing a baby crying or at times of travel or fear. The prophet (ﷺ) said: **‘I start my *Salāt* with the intention to make it long but when I hear a baby crying I make it short’.**<sup>(6)</sup> He (ﷺ) once recited *Surah At-Tīn* in the ‘*Ishā‘* *Salāt*, and the two *Mu‘awwithatain* in the dawn *Salāt* while on a journey.<sup>(7)</sup>

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(1) Narrated by: Al-Bukhārī in his “Sahīh” (vol. 2 / p. 197) and Muslim in his “Sahīh” (vol. 4 / p. 184).

(2) Narrated by Muslim in his “Sahīh” (vol. 4 / p. 189).

(3) See: “Sahīh Muslim” (vol. 4 / p. 186).

(4) As narrated in “Al-Mujtabā” by An-Nasā’ī (vol. 2 / p. 225) and its chain of narration is a sound one.

(5) It is worth mentioning here that some Imāms shorten the articles of *Salāt* to an extent that their Ma’mūms are not able to follow them, nor achieve the state of calmness that is needed in order to recite the *Thikr* dedicated to each article.

(6) Narrated by Muslim in his “Sahīh” (vol. 4 / pp. 186-7).

(7) See: “Sahīh Al-Bukhārī” (vol. 2 / p. 250) and “Sahīh Muslim” (vol. 4 / p. 181).

As for Mu‘āth’s narration,<sup>(1)</sup> it was misunderstood by many. **Mu‘āth (ؓ) did ‘Ishā’ Salāt with the prophet (ﷺ), then went to Banī ‘Amr Ibn ‘Awf at Qubā’ and led its people in Salāt reciting Sūrah Al-Baqarah in it -as narrated in the two Sahīhs through a chain of narrators traced back to Jābir who said that “Mu‘āth (ؓ) recited Surah Al-Baqarah in the first Rak‘ah. One of those behind him moved away and completed his Salāt alone. Seeing him doing so, other people called him a *Munāfiq* [hypocrite]!! He responded: ‘By *Allāh* (ﷻ), I have not committed hypocrisy. By *Allāh* (ﷻ) I will attend the prophet (ﷺ) and tell him what happened’. Having heard the whole thing, the prophet (ﷺ) addressed Mu‘āth saying: ‘Do you want to chase people away from *Salāt*? Why don’t you recite [short] *Sūrahs* like: *Al-A‘lā*, *Ash-Shams* or *Al-Lail*’.**<sup>(2)</sup>

We believe that an *Imām* is recommended to recite the aforementioned *Sūrahs* and the like in the ‘*Ishā’ Salāt*. But, what has this *hadīth* to do with those who do their *Salāt* so fast and what proof does it provide for them?? The prophet (ﷺ) detested that Mu‘āth recite such a long *Sūrah* at such a late time at night; for he (ﷺ) used to delay doing ‘*Ishā’ Salāt* till most of the night passes away. Regarding this, he (ﷺ) said: ‘**O people ! Some of you chase people away from their religion**’ for they do not follow the prophet’s (ﷺ) way of doing *Salāt* and exceed the proper limit of its length.

Those who attend *Salāt* lazily -as hypocrites do- and perform its articles so fast that they do not taste its sweetness nor enjoy its blessings; they just perform it to get rid of it as if one is standing on a burning stone; their aversion of *Salāt* because of its being long is not to be taken into consideration. They hate to stand before the hands of *Allāh* (ﷻ) and *Allāh* (ﷻ) hates their standing.<sup>(3)</sup>

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

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(1) See: “Sunnan Abī Dāwūd” (vol. 1 / p. 230).

(2) Narrated By: Al-Bukhārī in his “Sahīh” (vol. 12 / p. 192) and Muslim in his “Sahīh” (vol. 4 / p. 181).

(3) “Tahthīb Sunnan Abī Dāwūd” (vol. 1 / pp. 415-7) with little editing.

the *Ma'mūmūn*, not even by those who practice *Ijtihad* for different criteria are going to be applied and hence disorder in *Salāt*.

The decision of such a matter refers to *Allāh* (ﷻ) and His messenger (ﷺ) who was the only *Imām* in Medina at his time for all people: the weak, the old, the young and those in dire needs.

He (ﷺ) used to recite between sixty to one hundred *Āyahs* in the *Fajr Salāt* -as affirmed in the two *Sahīhain*.<sup>(1)</sup> He (ﷺ) used to recite *Sūrah*s: *Qāf*<sup>(2)</sup>, *Al-Wāqī'ah*<sup>(3)</sup>, *Al-Fath*<sup>(4)</sup>, *Al-Mu'minūn*<sup>(5)</sup>, *At-Tur*<sup>(6)</sup>, *Ar-Rūm*<sup>(7)</sup>, *Yāsīn*<sup>(8)</sup>, and *As-Sāffāt*<sup>(9)</sup> which when the prophet (ﷺ) used to recite in *Salāt*, the *Sahābah* would consider it as short, as Ibn 'Umar stated. He said: **'The prophet (ﷺ) used to order the *Imāms* to make their *Salāt* short and used to recite *Sūrah As-Sāffāt* when he led us in *Salāt*'.**<sup>(10)</sup>

In *Thuhr Salāt*, he (ﷺ) used to recite in each of the first two *Rak'ahs* a bout 30 *Āyahs*, and fifteen in each of the last two ones - as narrated in "*Sahīh Muslim*" that the period he (ﷺ) used to stand

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(1) See: "Sahīh Al-Bukhārī" (vol. 2 / p. 251) and "Sahīh Muslim" (vol. 4 / p. 179).

(2) It consists of (45) *Āyahs*. See: "Sahīh Muslim" (vol. 4 / p. 179).

(3) It consists of (96) *Āyahs*. See: "Musnad Ahmad" (vol. 3 / p. 333). The hadīth's chain of narration is a sound one.

(4) It consists of (29) *Āyahs*. See: "The Musannaf" by Abdir Razzāq (vol. 2 / p. 118).

(5) It consists of (118) *Āyahs*. See: "Sahīh Muslim" (vol. 4 / p. 177).

(6) It consists of (49) *Āyahs*. See: "Sahīh Al-Bukhārī" (vol. 3 / p. 480).

(7) It consists of (60) *Āyahs*. See: "Musnad Ahmad" (vol. 3 / pp. 471-2) and (vol. 4 / p. 363), "Al-Mujtabā" (vol. 2 / p. 56), "Musnad Al-Bazzār" (vol. 1 / p. 234). The hadīth relating this is weak-as mentioned in "Tamāmul Minnah" (p. 180).

(8) It consists of (83) *Āyahs*. See: "Musnad Ahmad" (vol. 4 / p. 34). The hadīth relating this is an authentic one.

(9) It consists of (182) *Āyahs*. See: "Al-Mujtabā" (vol. 2 / p. 65). This hadīth has an authentic chain of narrators. In "Iqtidā' As-Sirāt Al-Mustaqīm", Ibn Taymiyyah reported the 'Ulamah's unanimous agreement that it is of Sunnah to recite the long *Sūrah*s of *Al-Mufassal* in the *Fajr Salāt*. The first of these is *Qāf* and the last is *Surah An-Naba'*. Some say the last of the *Mufassal* is *Surah An-Nāzi'āt*. See: "Tafsīr Ibn Kathīr" (vol. 4 / p. 220) and "Al-Father Rabbānī" (vol. 3 / p. 211).

(10) Narrated by An-Nasā'ī in "Al-Mujtabā" (vol. 2 / p. 95) through an authentic chain of narrators.

in the first two *Rak'ahs* equals that needed to recite “Alif, Lām, Mīm. Tanzīlul Kitābī”<sup>(1)</sup>.

Abū Sa‘īd Al-Khudri (رضي الله عنه) described the length of *Thuhr Salāt*, the prophet (ﷺ) 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 (ﷺ) is still in the first *Rak'ah*.<sup>(2)</sup>

As for the length of *‘Asr Salāt*, it is nearly half of that of *Thuhr Salāt*.<sup>(3)</sup> In *Maghrib Salāt*, he (ﷺ) used to recite long *Sūrah*s from the Mufassal such as: At-Tūr<sup>(4)</sup>, Muhammad<sup>(5)</sup>, Al-MurSalāt<sup>(6)</sup>, Al-Anfāl<sup>(7)</sup> and Al-A‘rāf.<sup>(8)</sup>

**[13/40] According to what has been mentioned, it is not of Sunnah to always recite the short *Sūrah*s in the *Maghrib Salāt* claiming that its time is too short.** The soundest of all the ‘*Ulamahs*’ 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-Shāfī‘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

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(1) See: “Sahīh Muslim” (vol. 4 / p. 172). This narration clearly states that he (ﷺ) used to recite about 15 Āyahs in the last two *Rak'ahs*; a Sunnah that has unfortunately been deserted by many. To Allāh (ﷻ) we do complain.

(2) “Sahīh Muslim” (vol. 4 / pp. 173-6).

(3) For more details, see the treatise “Man Amma Fal Yukhaffif” (pp. 28-30).

(4) It consists of (49) Āyahs. The narration is narrated by Al-Bukhārī in his “Sahīh” (vol. 2 / p. 247) and Muslim in his “Sahīh” (vol. 4 / p. 180).

(5) It consists of (38) Āyahs. The narration is narrated by At-Tabarānī in “Al-Mu‘jam As-Saghīr” (vol. 1 / p. 45) through an authentic chain of narration. See: “Al-Majma‘ by Al-Haithamī” (vol. 2 / p. 118).

(6) It consists of (50) Āyahs. The narration is narrated by: Al-Bukhārī in his “Sahīh” (vol. 2 / p. 246) and Muslim in his “Sahīh” (vol. 4 / p. 180). In my book “Man Wāfaqat Kunyatuhu Kunyata Zawjihi Minas Sahābah, the hadīth’s chains of narration are documented in details.

(7) It consists of (75) Āyahs. The narration is narrated by “At-Tabarānī” in his “Al-Majmū‘ Al-Kabīr” (vol. 5 / p. 137).

(8) It consists of (206) Āyahs. The narration is narrated by Al-Bukhārī in his “Sahīh” (vol. 2 / p. 246) and An-Nasā‘ī in “Al-Mujtabā” (vol. 2 / p. 170).



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-Baihaqī, Al-Gazzālī in his "Ihyā", Al-Bagawī in his "At-Tahtīb" and many others held this opinion'.<sup>(1)</sup>

The great 'Ālim Ibn Hajar affirmed the non- existence of any authentic *hadīth* that recommends that an *Imām* should recite short *Sūrah*s of the Mufassal in the *Maghrib Salāt* except one *hadīth* which is a defective one.<sup>(2)</sup>

In the '*Ishā*' *Salāt*, an *Imām* is recommended to recite short *Surah*s the length of which is like that of *Sūrah Ash-Shams*.<sup>(3)</sup>

[14/40] The eighth: A point with great importance should be raised at this stage. **Some *Imāms* who lead people in *Qiyāmul Lail* in *Ramadān* exceed the proper limit when shortening their *Salāt* depending on the prophet's (ﷺ) *hadīth* which states: 'Whoever leads people in *Salāt* should make it short'**.<sup>(4)</sup> They even recite only one or two *Āyah*s in every *Rak'ah*!! Indeed, this is not what is meant by the *hadīth*.

The following examples present the manner in which the *Sahābah* (رضي الله عنهم) used to apply this *hadīth*:

(a) Mālik related from Muhammad Ibn Yūsuf from As-Sā'ib Ibn Yazīd to have said: "Umar Ibn Al-Khattāb (رضي الله عنه) ordered both 'Ubai Ibn Ka'b and Tamīm Ad-Dārī to lead people in *Qiyāmul Lail* with eleven *Rak'ah*s'. As-Sā'ib then said: 'The *Imām* used to recite hundreds of '*Āyah*s that we would recline on sticks when we became tired. The *Imām* would end the *Salāt* when dawn is about to break'.<sup>(5)</sup>

(b) Mālik also narrated from Dāwūd Ibn Al-Husain that the later heard Al-A'raj say: 'I joined several *Imāms* in their *Salāt* in

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(1) "Rawdat At-Tālibīn" (vol. 1 / p. 181).

(2) See: "Fathul Bārī" (vol. 2 / p. 247).

(3) See: the treatise titled with "Man 'Amma Fal Yukhaffif" (pp. 37-9).

(4) Narrated by Muslim in his "Sahīh" (vol. 4 / p. 185).

(5) Narrated by Mālik in his "Muwatta'" (vol. 1 / p. 115 / 4).

*Ramadān* ; they used to ask for *Allāh*'s (ﷺ) curse to be showered on the *Kuffār* [disbelievers]. The *Imāms* used to recite the whole *Sūrah Al-Baqarah* in eight *Rak'ahs*. If an *Imām* recite this *Sūrah* in twelve *Rak'ahs* we used to consider his *Salāt* a short one'.<sup>(1)</sup>

[15/40] The ninth: **One of the *Imām*'s mistakes in their *Salāt* is to recite *Takbīr* for *Rukū'* immediately after their recitation.** The *Sunnah* is to wait till one catches back his breath then recites *Takbīr* for *Rukū'*.

[Regarding this point,] *Imām* Ahmad said: 'The prophet (ﷺ) used to wait after the recitation till he catches his breath back.'<sup>(2)</sup> Unfortunately, many *Imāms* do not do the same'.<sup>(3)</sup>

[16/40] The tenth: **Many *Imāms* always recite *Surah Al-Jumu'ah* in the '*Ishā*' *Salāt* on *Friday night* depending on an unauthentic *hadīth*.** Doing so frequently is a *Bid'ah*.<sup>(4)</sup>

Some of the even recite the *Āyahs* in a deviated manner; mispronouncing the words. If such an act is slight, *Salāt* is not void but still such an act is a detested one.

In *Al-Majmū'* (vol. 4 / p. 149) *An-Nawawī* said: 'It is detested for an *Imām* who mispronounces the *Āyahs* to lead people in *Salāt*'.

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(1) Narrated by Mālik in his "Muwatta'" (vol. 1 / p. 115 / 6). See also: the treatise "Man Amma Fal Yu Khaffif" by Muhammad Ibn At-Tarhūnī, "Iqtidā' As-Sirāt Al-Mustaqīm" (pp. 93-103), "Tahthīb Sunnan Abī Dāwūd" (vol. 1 / pp. 409-417), "As-Salātu Wahukmu Tārikihā" (pp. 151-71), "Zādul Ma'ād" (vol. 1 / pp. 213-4) and "Sharh Thulāthiyyāt Musnad Al-Imām Ahmad" (vol. 2 / pp. 202-6). See also: The commentary by Ahmad Shākir on "Jāmi' At-Tirmithī" (vol. 1 / p. 463).

(2) See: "Irwā'ul Galīl" (vol. 2 / pp. 284-8) and "Tamāmul Minnah" (pp. 187-8).

(3) "As-Salāt" (p. 50) ascribed to *Imām* Ahmad, "Ādābul Mashy Ilas Salāt" (p. 48) by Muhammad Ibn Abdil Wahhāb and "Al-Majmū'" (vol. 3 / p. 395).

(4) The *hadīth* related to this point is a very weak one, it runs as follows: ' He (ﷺ) used to recite *Sūrahs Al-Jumu'ah* and *Al-Munāfiqūn* in the '*Ishā*' *Salāt* on *Friday night*'. This *hadīth* was narrated by Ibn Hibbān (no. 552) and *Al-Baihaqī* (vol. 2 / p. 391). In this *hadīth*'s chain of narrators there is Sa'īd Ibn Simāk whose narrations are rejected-as mentioned in "Al-Jarh Wat Ta'dīl" (2 / 1 / 32). See also: "Silsilat Al-Ahādīth Ad-Da'īfah" (no. 559). After clarifying the *hadīth*'s weakness, Shaikh *Al-Albānī* said: 'Reciting *Sūrahs Al-Jumu'ah* and *Al-Munāfiqūn* on the *Friday 'Ishā*' *Salāt* always is a *Bid'ah* which many *Imāms* practice, they even do so to satisfy the desires of some people. They sometimes abandon the second *surah* and recite the last few verses of the first one in order to make *Salāt* light on people-as they claim!!'.

In Al-Kāfī (vol. 1 / p. 188), Ibn Qudāmah held the same and added: ‘... for such an act diminishes one’s rewards’.

[17/40] It is worth mentioning here that **most of the mosques lack the sincere, honest and knowledge - seeking Imāms save few**. Many *Imāms* are of those who do not even recite the *Fātiḥah* properly, not to mention their incapability to provide people with the proper *Fatāwās* concerning their religion or life affairs.

Unfortunately, some of them may even shave their beards, prolong their mustaches, let their trails hang down to the ground, wear gold, listen to music, endeavor *Ribā*, cheat, commit *Harām*... etc. May *Allāh* (ﷻ) withhold His Mercy from such so called *Imāms*.

#### **[41] Preceding or being exactly with the Imām in his acts:**

’Anas Ibn Mālik (رضي الله عنه) said: ‘The prophet (ﷺ) once led us in *Salāt*. Having finished it, he (ﷺ) 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*’’.<sup>(1)</sup>

Abū Hurairah (رضي الله عنه) said: ‘The prophet (ﷺ) said: ‘Isn’t he who raises his head before the *Imām* afraid that *Allāh* (ﷻ) may transform his head into that of a donkey!!’’.<sup>(2)</sup>

Al-Bazzār’s and At-Tabarānī’s narration adds: ‘Whoever lowers or raises his head before the *Imām*, his forelock has been in the hands of *Shaitān*’.<sup>(3)</sup>

A third narration by Al-Barā’ Ibn ‘Āzib runs as follows: ‘When the prophet (ﷺ) used to say: “*Sami‘Allāhu Liman Hamidah*”,

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(1) Narrated by: Muslim in His “Sahīh” (no. 426).

(2) Narrated by: Al-Bukhārī in his “Sahīh” (vol. 2 / p. 182) (no. 691), and Muslim in his “Sahīh” (vol. 1 / p. 320) (no. 427).

(3) Narrated by “Al-Bazzār (no. 475), At-Tabarānī through a good chain of narrators-as mentioned in “Majma‘ Az-Zawā‘id ( vol. 2 / p. 87)-and Abdir Razzāq in his Musannaf” (vol. 2 / pp. 373-4) (no. 3753) through a chain of narrators traced back to a Sahābī-as mentioned by Al-Hāfīth Ibn Hajar in “Fathul Bārī” (vol. 2 / p. 183) and this hadīth’s legality is like those narrated by the prophet (ﷺ) [i.e. Marmfū’].

**none of us would fall down to *Sujūd* till he (ﷺ) prostrates himself completely, then we would do so afterwards’.**<sup>(1)</sup>

Mu‘āwiyah Ibn Abī Sufyān also narrated a similar meaning; he said [that the prophet (ﷺ) said]: ‘**I have become fatly, so do not preced me in *Rukū‘* or *Sujūd* for no matter how long I proceed you in *Rukū‘* or *Sujūd*, you would certainly catch up with me when I raise my self afterwards’.**<sup>(2)</sup>

Another narration narrated by Samurah traced back to the prophet (ﷺ) to have said: ‘**When you perform your *Salāt*, do not precede your *Imām* in his *Rukū‘* or *Sujūd*; let him do them first’.**<sup>(3)</sup>

**[1/41] The aforementioned *ahadīth* warn any *Ma‘mūm* from preceding his *Imām* or even being parallel with him in the acts of *Salāt*.** Doing so is totally *Harām* for the prophet (ﷺ) threatened those who do so that their heads will be transformed into that of a donkey. It is indeed a severe punishment.

The *Ma‘mūm’s Salāt* is considered invalid if he precedes his *Imām* in *Takbiratūl Ihrām* or *Taslīm*.<sup>(4)</sup> If he precedes the *Imām* in other acts of *Salāt* and waits for the *Imām* to catch up with him, he has indeed incurred a sin upon him self though his *Salāt* is correct.<sup>(5)</sup>

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(1) Narrated by Al-Bukhārī in his ‘*Sahīh*’ (vol. 2 / p. 181) (no. 690), (747) and (811).

(2) Narrated by: Ad-Dārimī in ‘*As-Sunnan*’ (vol. 1 / pp. 301-2) through a good chain of narration. Another narration reported by Abī Mūsā Al-Ash‘arī-narrated by Ibn Mājah in his ‘*Sunnan*’ (no. 692)-supports it except that there is an unknown narrator in it. See: ‘*Silsilat Al-’ahādīth As-Sahīhah*’ (no. 1725).

(3) Narrated by Al-Bazzar in his ‘*Musnad*’. Considering its various narrations, the *hadīth* is an authentic one. See: ‘*Silsilat Al-’Ahādīth As-Sahīhah*’ (no. 1393).

(4) This is the *Jumhūr’s* view. Ash-Shawkānī, however, rejected this view in his ‘*As-Saylul Jarrār*’ (vol. 1 / p. 272). Having decided that preceding the *Imām* is *Harām*, Ash-Shawkānī said: ‘Doing so; however, does not render one’s *Salāt* as invalid. Those who held such an opinion postulated that those who precede their *Imām* have started their *Salāt* before their *Imām*. But this does not entail that their *Salāt* is invalid for considering acts of worship as invalid needs a specific hard evidence’. I believe the same applies on reciting *Taslīm* before the *Imām*.

(5) Some *Fuqahā’* stated that a *Ma‘mūm’s Salāt* is considered invalid if he / she preceded his / her *Imām* with two practical acts of *Salāt* or delayed doing them. =

According to the *Fiqh* principle which states that ‘Forbidding an act entails its invalidity’,<sup>(1)</sup> Ibn ‘Umar and *Imām* Ahmad considered that the *Salāt* done in the previously mentioned manner as invalid.

Different interpretations were provided regarding the transformation [of the head] mentioned in Abī Hurairah’s narration some of which are the following:

(a) Some say that the words mean their literal apparent meaning; the head is transformed into that of donkey. Using the future tense in the *hadīth* supports this view.

Some may argue that nothing in the *hadīth* indicates that the transformation of a head is really going to happen but the purport of the *hadīth* is that one is likely to fall under such a threat. This is indeed a false view for nothing prevents the threat to really take place.

(b) Some say that this threat is going to take place on the Day of *Qiyāmah* [Resurrection].

(c) Some held that the defacement refers to the abstract meaning of the word; that is extinguishing all goodness in one’s heart to an extent that one is unable to see the path of the Truth and guidance and hence going astray.<sup>(2)</sup>

Ibn Hajar narrated that one of the *Muhaddithin* said that ‘he once traveled to Damascus in order to meet a great *Shaikh* there and learn *hadīth* from him. He accompanied the *Shaikh* for a long time

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= No doubt that in doing so, one incurs a sin on himself for contradicting the Sunnah-as was previously mentioned-but there is no hard evidence that one’s *Salāt* is invalid; the Sahābah for example followed the prophet (ﷺ) when he performed the fifth Rak‘ah which includes many *Athkār* and did not order them to repeat their *Salāt*. Accordingly, many of the rulings [some of] the *Fuqahā’* deliver regarding the invalidity of some acts of worship are improper, sometimes. What is the difference between preceding the *Imām* in one or two acts or between verbal and physical ones?? See: “*As-Saylul Jarrār*” (vol. 1 / pp. 272-3).

(1) See: The treatise titled with “*As-Salāt*” by *Imām* Ahmad (pp. 37-8).

(2) See: “*Sharh Sahīh Muslim*” by An-Nawawī (vol. 4 / pp. 150-1), “*Fathul Bārī*” (vol. 2 / p. 184) and “*Ad-Dinul Khālis*” (vol. 3 / p. 73-4).

during which the *Shaikh* was always veiling his face. After a while, the *Shaikh* uncovered his face veil and his face was like that of a donkey. Then he addressed his student: ‘Be ware my son of preceding the *Imām* in his *Salāt*. When I read the *hadīth* [about preceding the *Imām*] I didn’t believe that it could really happen. Accordingly, I preceded my *Imām* in *Salāt*. Consequently, my face was transformed in the shape you see now’.<sup>(1)</sup>

Those who precede the *Imām* in his acts should know that they do so just to finish their *Salāt* quickly and this is of *Shaitān*’s insinuations which are cast in their hearts. They should also realize that they will not end their *Salāt* but after the *Imām* does so, so why to be hasty?! And they should always bear in mind that such an act incurs sin and punishment on oneself.

**[2/41] Most of those who precede their *Imām* in *Salāt* are of those who attend the mosque early.** Not only have they lost the reward of waiting for doing *Salāt* in the mosque but they have also incurred a sin upon themselves for preceding the *Imām*. How misfortunate they are.

May *Allāh* (ﷻ) shower his mercy on Ibn Al-Jawzi who said: ‘Many people perform *Nawāfil* [optional acts of worship] perfectly and cause to loss the obligatory ones. For example, some may attend the mosque early before the *’Athān* is pronounced, do *Nawāfil* and when doing the obligatory one with the *Imām*; they preced him’.<sup>(2)</sup>

The matter even gets worse amongst those who do *Hajj* and *’Umrah*; they end their *Salāt* before the *Imām* does so to have the chance of kissing the Black Stone before other people!!

Regarding this, *Shaikh* Ibn ‘Uthaimīn said: ‘I saw a thing that is totally strange; I saw some people recite *Taslīm* before their *Imām* does in order to pace to the Black Stone to have the chance to kiss it. Doing so, they have rendered their *Salāt* invalid and hence

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(1) “Fathul Mulhim Sharh Sahīh Muslim” (vol. 2 / p. 64).

(2) “Talbīs Iblīs” (p. 393).

causing to loss one of the greatest articles of *Islām* in order to do something which is optional and should only be done following *Tawāf*. All of this is due to their ignorance [of *Islamic* rulings]'.<sup>(1)</sup>

**[3/41] On the other hand, some people are so late in following the *Imām* in his *Rukū'* or *Sujūd*.** Such people have indeed violated the prophet's (ﷺ) order which states: '**Verily, the *Imām* is appointed to be followed; so when he does *Rukū'* follow him, and when he rises from it, follow him**'.<sup>(2)</sup>

The apparent meaning of the *hadīth* states that a *Ma'mūm* should do *Rukū'* after the *Imām* does so; that is after the *Imām* bends completely or after he commences in it and the *Ma'mūm* should not delay his *Rukū'* till the *Imām* is about to rise from it and then the former does it so quickly and follows the same manner in the rest of his *Salāt*. Whoever does so, has not achieved the state of *Tuma'nīnah* [calmness] and reassurance for he is always afraid of loosing part of his *Salāt*.

The *Imām* is indeed recommended to fear *Allāh* (ﷻ) for he is a guarantor of others' *Salāt* and should do *Salāt* calmly. *Allāh* (ﷻ) indeed guides to that which is right. *Imām* Ahmad said: 'The *Imām* is indeed the one who should advice those who follow him in *Salāt* to follow him in *Rukū'* and *Sujūd*, and not to preced him or do the acts of *Salāt* simultaneously with him. The *Imām* should teach these rulings to people leniently and kindly for he is held responsible for them in this world and will be called to a count regarding them on the Hereafter. The *Imām* has indeed the more reason to do his *Salāt*

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(1) "Al-'Ahkāmul Fiqhiyyah" (p. 21).

(2) narrated by Al - Bukhārī in his "Sahīh" (no. 688), (1113), (1236) and (5658) through a chain of narrators traced back to 'Aishah. Another chain of narrators-documented by Al-Bukhārī-traced back to Anas (رضي الله عنه) (no. 689) and (1114). The later includes an addition which states: 'when he [the *Imām*] recites *Takbīr*, do the same after him'. This means that the *Ma'mūmīn* should wait till the *Imām* recites *Takbīr* fully, then do the same after him. Unfortunately, many people do not know such *Ahādīth* or may have misunderstood them, some may even ignore doing *Salāt* itself. Accordingly, it is not of *Sunnah* to recite *Takbīr* with the *Imām* simultaneously, but after he does so completely. Whoever recites *Takbīr* before the *Imām*; his *Salāt* is rendered invalid (this is the *Jumhūr's* view). See: "As-Salāt" by *Imām* Ahmad (p. 39).

perfectly and in a good manner. Doing so, he would be granted a reward equal to that granted to whoever does *Salāt* behind him if he performs it perfectly. On the other hand, he would get sins equal to that of those who do it improperly if he himself does so'.<sup>(1)</sup>

The following authentic event shows our dear reader how keen were the *Salaf* [*Sahābah*] not to precede their *Imāms* in *Salāt*, considering the one who does so as a thief and a traitor.

Ibn Kathīr said: 'Al-Hajjāj Ibn Yūsuf once performed *Salāt* near Sa'īd Ibn Al-Musayyab -before the former was appointed as an *Amīr* [deputy] on any of the *Islamic* states- while doing *Salāt*, Al-Hajjāj used to raise his head from *Rukū'* before the *Imām* does and do *Sujūd* before the *Imām* does.

Having recited *Taslīm*, Sa'īd took hold of Al-Hajjāj's clothes till he finished the *Athkār* he used to recite after *Salāt*. In the mean time, Al-Hajjāj was trying to pull his clothes out from Sa'īd's hand. Having finished all his *Athkār*, Sa'īd addressed Al-Hajjāj saying: 'O stealer! O traitor! Do you perform your *Salāt* in such a manner?! I was about to hit your face with a slipper'.

Al-Hajjāj went away saying no word. Later on, Al-Hajjāj performed Hajj, went back to Ash-Shām, then was appointed as a deputy for the *Amīr* of Hijāz. He then went back to *Madīnah* as a deputy after killing Abdullāh Ibn Az-Zubair. Upon entering the mosque at *Al-Madīnah*, Al-Hajjāj noticed Sa'īd teaching his students. He headed towards him. People felt afraid that he would do evil to Sa'īd, but he sat before him and asked him: 'Are you the one who said such and such words to me that day?'. Hitting him with his hand on his chest, Sa'īd answered in the affirmative.

Al-Hajjāj then said: 'May *Allāh* (ﷻ) reward you with the best of rewards, O You good teacher. Since then I have never done *Salāt* but I remember them'. Then he stood up and went away'.<sup>(2)</sup>

On the other hand, some people are so late in following the *Imān* in his acts especially when doing *Rukū'* or *Sujūd*, some do

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(1) "As-Salāt" (pp. 47-8).

(2) "Al-Bidāyah Wan Nihāyah" (vol. 9 / pp. 119-20).



them even in a lazy way. These have indeed contradicted the prophet's (ﷺ) order in following the Imām.

Some Imāms push their followers to delay catching up with them when the former do the acts of *Salāt* so fast. There is no might but with Allāh.

**[42] Reciting *Takbīratul Ihrām* while bowing down by the *Masbūq*:**

The following are some of the mistakes done by a *Masbūq*:

**[1/42] Reciting *Takbīratul Ihrām* while going down for *Rukū'*** instead of reciting it while standing in order to catch up the *Rak'ah* with the *Imām*. This contradicts the prophets' (ﷺ) order which states: '**When you stand to do *Salāt*, recite *Takbīr***'.

Accordingly, reciting *Takbīratul Ihrām* should be done while standing not while sitting or going down for *Rukū'* or *Sujūd*.

Regarding this, Ash-Shawkānī said: 'Reciting *Takbīratul Ihrām* while in a sitting posture or in different wordings is *Bid'ah* and every *Bid'ah* is misguidance which leads its doer a stray.

So, what makes one fall in such *Bid'ah*?! Is it what some one said or did, is this an enough reason to give away the truth?!<sup>(1)</sup> The *Jumhūr* shared Ash-Shawkānī his opinion, and so did An-Nawawī who said: 'One must recite *Takbīratul Ihrām* while standing, so is the case with the *Ma'mūm* who attends the *Salāt* while the *Imām* is doing *Rukū'*, the former should recite *Takbīr* while standing. If one recited even one letter of the *Takbīr* while bowing, his *Salāt* is rendered invalid -if it was an obligatory one. If the *Salāt* is an optional one, there is a disagreement amongst scholars regarding its validity'.<sup>(2)</sup>

Ibn Qudamah stated nearly the same; he said: 'The *Masbūq* should recite *Takbīratul Ihrām* while standing. If he recited it while bowing or while going down for bowing; it is then invalid for it is recited in the improper position, in this case, one misses the *Qiyam* [standing] which is one of the articles of *Salāt*. Another *Takbīr*

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(1) "As-Saylul Jarrār" (vol. 1 / p. 213).

(2) "Al-Majmū'" (vol. 3 / p.296).

must be recited while going down for *Rukū'*. The first *Takbīr* is *Rukn*. This ruling does not apply on the *Nafīlah Salāt*.<sup>(1)</sup>

*Imām* Alī Al-Qāri shared An-Nawawī his view.<sup>(2)</sup> Shaikh Ibn Bāz was asked regarding this point; and he answered: 'When one attends *Salāt* while the *Imām* is in a state of *Rukū'*, he should recite two *Takbīrs*. The first is *Takbiratūl Ihrām* which is one of the articles of *Salāt*. The second *Takbīr* should be recited while going down to *Rukū'*. If there is not enough time, one could recite *Takbiratūl Ihrām* only -according to the soundest of the '*Ulamah*'s views- for both *Takbīrs* are two acts of worship gathered at the same time; that which is the major one has precedence over that which is minor and hence the validity of the *Rak'ah*'.<sup>(3)</sup>

Many '*Ulamah* such as: Az-Zuhri, Sa'īd Ibn Al-Musayyab, Al-'Awza'ī and Mālik stated that one *Takbīr* in such a state is sufficient.<sup>(4)</sup>

In addition to this,

**[2/42] There is no need for what some people do of placing the right hand on the left one after reciting *Takbiratūl Ihrām* and before going down for *Rukū'*.** Placing the hands in such a manner should only be done while reciting *Qur'ān*.

**[43] Occupying oneself with *Du'a'ul Istiftah* instead of following the *Imām* by the *Masbūq*:**

**[1/43]** Occupying oneself with reciting *Du'a'ul Istiftāh* calmly followed by *Isti'āthah* and *Basmalah* and catching up with the *Imām* in the *Rukū'* or when the latter is about to do it is one of the *Masbūq*'s mistakes.

Ibn Al-Jawzī said: 'Some of those who are obsessed with *Waswasah* recite *Du'a'ul Istiftāh* followed by *Isti'āthah* and miss

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(1) "Al-Mughnī" (vol. 1 / p.544). This is also the Hanafī-Mathhab-as mentioned in "Hāshiyal Ibn Abdīn" (vol. 1 / p.480).

(2) "Fusūlun Muhimmah" (foil 79 / B).

(3) "Al-Fatāwā" (vol. 1 / p.55). See also: The article titled with "Tanbīhat 'Alā Ba'dil Akhtā' Allatī yaf'aluhā Ba'dul Musallīn Fī Salātihim" by Shaikh Abdullāh Ibn Abdir Rahmān Al-Jibrīn, "Al-Mujtama' Magazine" (issue no. 855).

(4) "Fathul Bārī" (vol. 2 / pp.217-8).

reciting *Fātiḥah* then do *Rukū'* with the *Imām*. This is indeed of *Shaitān's Waswasah*.

They left what is obligatory -as some '*Ulamah* stated- to that which is *Sunnah*...<sup>(1)</sup> when I was young I used to perform *Salāt* behind our Shaikh Abī Bakr Ad-Daynawari -the greatest Faqīh of his time- and once he saw me doing that, he said: 'O son, the '*Ulamah* disagreed amongst themselves regarding the obligation of reciting the *Fātiḥah* behind the *Imām*, but they all agreed that reciting *Du'ā'ul Istiftāh* is *Sunnah* [optional], so occupy your self with that which is obligatory and waste not the time with that which is *Sunnah* [optional]'.<sup>(2)</sup>

**[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'.<sup>(3)</sup>**

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'.<sup>(4)(5)</sup>

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(1) "Talbīs Iblīs" (p.139).

(2) The previous reference.

(3) Narrated by Al-Bukhārī in his "Sahīh" (vol. 2 / p.117) (no.636).

(4) Narrated by Al-Baiḥawqī in "As-Sunnan Al-Kubrā" (vol. 2 / p.89). This man from the 'Ansār is 'Abdullāh Ibn Al-Mughaffal as is stated in "Masā'il Ahmad Wa Ishāq" (vol. 1 / 127 / 1). In the Masā'il, the *hadīth* runs as follows: 'Join the *Imām* whether he is doing *Sujūd*, *Rukū'* or standing. If you joined the *Imām* in his *Sujūd*, you should perform a whole *Rak'ah*'. This *hadīth's* chain of narrators is authentic; all the narrators are of the reliable ones -the narrations of whom both Al-Bukhārī and Muslim narrated for- as stated by the great Muhaddith Al-Albānī in his "Silsilat Al-'ahādīth As-Sahīḥah" (no.1188).

(5) "Fathul Bārī" (vol. 2 / p.118).

Abū Bakrah (رضي الله عنه) said that he once arrived at the mosque while the prophet (ﷺ) was doing *Rukū'*, he headed to the row while bowing. Having finished his *Salāt*, he told the prophet (ﷺ) what he had done. The prophet (ﷺ) said: **'May Allāh (ﷻ) make you of those who are keen to do good deeds, but do not ever do that again'**.<sup>(1)</sup>

The aforementioned *hadīth* indicates that one should join the *Imām* in whatever position he is.<sup>(2)</sup>

**[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*.**<sup>(3)</sup>

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 can not bear'**. The *hadīth* that states **'That whoever does *Salāt* alone in a row should repeat it'**<sup>(4)</sup> refers to the one who was not keen to do his best in joining the last row and fill a gab in it, not the one who could not join it; the latter's *Salāt* is valid. This is also Ibn Taymiyyah's view.<sup>(5)</sup>

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 gab 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'.<sup>(6)</sup>

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(1) Narrated by Al-Bukhārī in his "Sahīh" (vol. 2 / p. 267). (no. 783).

(2) "Fathul Bārī" (vol. 2 / p. 269).

(3) Read them from "As-Silsilah Ad-Da'īfah" (no. 921) and (no. 922).

(4) See: "Irwā'ul Galīl" (no. 534).

(5) "Al-Ikhtiyārātul 'Ilmiyyah" (p. 42) and "Silsilat Al-Ahādīth Ad-Da'īfah" (vol. 2 / pp. 322-3).

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

***Mistakes regarding the reward of the congregational Salāt and the threat against those who abandon it***

- \* The superiority of doing *Salāt* in *Baitul Maqdis*.
- \* Doing congregational *Salāt* in places other than the mosques.
- \* Multiple congregations in one mosque.
- \* The threat against those who abandon the congregational *Salāt*.

**[44] The superiority of performing *Salāt* in *Baitul Maqdis*:**

[1/44] It is commonly Known amongst the *muslim* public that the reward of performing *Salāt* in *Baitul Maqdis* equals five hundred doubles of *Salāt* done any where else. [They believe so] depending on a *hādīth* narrated by Jābir (رضي الله عنه) from the prophet (ﷺ) to have said: ‘[The reward of] the *Salāt* done in *Al-Masjidul Harām* equals that of one hundred thousand *Salāt* [in any other place], and the [reward of the] *Salāt* done in may mosque equals that of one thousand *Salāt* and the [reward of the] *Salāt* done in *Baitul Maqdis* equals five hundred ones done in any other place’.

This *hadīth* was narrated by: Al-Baihaqi in “Shu‘ab Al-Imān” and Al-Khatīb in his “Al-Muttifaq Wal Muftariq”. In the *hadīth*’s chain of narrators there is Ibrāhīm Ibn Abī Hayyah who errs a lot - as As-Suyūṭī stated in “Al-Jāmi‘ Al-Kabīr” (vol.2/61/1).

Another narration, traced back to Abī Ad-Dardā’ who narrated it from the prophet (ﷺ), was narrated by: At-Tabarānī in “Al-Kabir”, Ibn Khuzaimah in “As-*Sahīh*” and Al-Bazzār in “Al-Musnad”. The latter stated that its chain of narrators is a good one. Having mentioned it in “At-Targhīb Wat Tarhīb” (vol.2/p.137), Al-Munthirī said: ‘This is indeed Al-Bazzār’s view only’. !!

Al-Hāfīth An-Nājī, however, disagreed with Al-Bazzār in the former’s “Ujālatul Imlā’ Al-Mutayassirah” (foil.135/1) and said that Al-Munthirī’s statement supports this.

Commenting on Al-Munthirī’s statement, Al-Hāfīth An-Nājī said: ‘It is indeed as Al-Munthirī said for in the *hadīth*’s chain of narrators there is Sa‘īd Ibn Sālim Al-Qaddāh whom many [of *Ahlul Hadīth*] considered as a weak narrator. The *hadīth* was also traced back to Sa‘īd Ibn Bashīr about whose reliability *Ahlul Hadīth* disagreed’.<sup>(1)</sup>

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(1) See: “Irwā’ul Galīl” (vol. 4 / pp.342-3) and Tamamul Minnah (pp.292-4).

The soundest of all opinions that the reward of the *Salāt* done in *Baitul Maqdis* equals two hundred and fifty ones done in any where else except the two *Masjids* in *Makkah* and *Madīnah*; they have greater superiority over *Baitul Maqdis*. Ibn Mājah narrated in his “Sunnan” (no.1406) and Ahmad in his “Musnad” (vol3/no.343 and 397) traced back to Jābir that the prophet (ﷺ) said: ‘**One *Salāt* in my mosque [at *Madīnah*] is superior to one thousand *Salāt* in any other place except in *Al-Masjidul Harām*. A *Salāt* in the latter is superior to one hundred thousand *Salāt* in any other mosque**’.

The *hadīth*’s chain of narrators is *Sahīh* [authentic] according to the conditions set by both Al-Bukhārī and Muslim for authentic narrations.<sup>(1)</sup>

Al-Būsīrī also affirmed its authenticity in “*Misbāh Az-Zujājah*”<sup>(2)</sup> and then said: ‘This *hadīth* stems from another *hadīth* reported in the two *Sahīhs* through a chain of narrators traced back to Abī Hurairah (رضي الله عنه) and Ibn ‘Umar in Muslim’s *Sahīh*. Ibn Hibbān and Al-Baihaqi traced it back to Abdullāh Ibn Az-Zubair.

The evidence for what we previously stated is Abū Thar’s (رضي الله عنه) *hadīth*. He (رضي الله عنه) said: ‘**Once, we raised the question of which has more superiority over the other: The prophet’s (ﷺ) mosque or *Baitul Maqdis*?**’

The prophet (ﷺ) said: ‘**One *Salāt* in my mosque is four times superior than *Salāt* in *Baitul Maqdis* and the latter is indeed a superior place in which *Salāt* is performed. The time is about to come when one wishes that he has a piece of land the size of which is like that of a horse robe through which one could see *Baitul Maqdis*. This would be better for him than the whole world**’. Another narration states: ‘**It is better for him than the whole world and its fortunes**’.<sup>(3)</sup>

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(1) “*Irwā’ul Galīl*” (vol. 4 / p.342).

(2) “*Misbāh Az-Zujājah*” (vol. 1 / p.453).

(3) Unfortunately the current events indicate that this state is on its way of taking place- which is one of the prophet’s (ﷺ) prophecies. They also indicate that the enemies’ conspiracies against *Al-Masjidul Aqsā* and *Baitul Maqdis* are escalating and =

This *hadīth* was narrated by Ibn Tahmān in his “Mashyakhah” (no.62). And through the same chain of narrators, Al-Hākim narrated it in his “Al-Mustadrak” (vol.4/p.509), Ibn ‘Asākir in “Tārīkh Dimashq” (vol.1/pp.163-4), At-Tahāwī in “Mushkil Al-‘Āthār” (vol.1/p.248) and Al-Baihaqi- as mentioned in “At-Targhīb Wat Tarhīb” (vol.2/p.217).

The *hadīth*’s chain of narrators is authentic.<sup>(1)</sup>

It is worth mentioning here that:

**[2/44] Some people refrain from performing *Salāt* in the area that was added to *Al-Masjidul Harām* and *Masjidul Madīnah* believing that by doing so they will not gain the reward mentioned in the previously stated *hadīth*.**

This is indeed a false belief as indicated in Umar’s Ibn Al-Khattab statement -narrated by Ibn Shabbah in “Akhhbārul *Madīnah*- which states: ‘**If the area added to the prophet’s (ﷺ) Mosque extends to *Thul Hulaiphah*; it would be part of the Mosque**’. Another narration states: ‘**If the area added to the Mosque extends to the *Jubbānah*, it would be part of the prophet’s (ﷺ) Mosque and *Allāh* (ﷻ) will drive people to perform *Salāt* in it**’.

This was indeed the *Sahābah*’s attitude to the area added to the prophet’s (ﷺ) Mosque. ‘Umar and ‘Uthmān (رضي الله عنه) added extra area to the prophet’s (ﷺ) Mosque from the part that is to the direction of the *Qiblah*, and the *Imām* used to stand in the added area followed

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= continuing till a time comes that one badly wishes that he could have a land the size of which is like that of his whip or arch through which he could see Baitul Maqdis and this would be for him better than the whole world. No doubt that after such a state, relief will follow soon, Inshā’Allāh. To Allāh (ﷻ) belong all the affairs, the Al-Mighty, All Powerful but many do not believe in this. Adopted from “The Mashyakhah” by Ibn Tahmān. (p.118).

(1) Shaikh Al-Albānī said in “Tamamul Minnah” (p.294). ‘This *hadīth* was narrated and considered authentic by Al-Hākim with whom Ath-Thahabi agreed. It is indeed as they stated. It is fully narrated in At-Ta’līq Ar-Raghīb” (vol. 2 / p.138)... As for the narration that states that “one *Salāt* in Baitul Maqdis equals one thousand *Salāt* in any other place” it is a rejected one - as Ath-Thahabi stated”.



by the *Sahābah* who used to stand right behind him in the first row and used not to stand back words- as some people do these days!!<sup>(1)</sup>

Shaikhul Islām said: ‘Many authentic ’Āthār affirm that the area added to the prophet’s (ﷺ) Mosque is considered part of the Mosque itself; that is the superiority of doing one *Salāt* in it equals one thousand ones else where. So is the case with *Al-Masjidul Harām*; a *muslim* is permitted to do *Tawāf* in the area added to it. Hence, the agreement amongst the *Sahābah* that doing *Salāt* in the first row in the addition which ‘Umar and ‘Uthman (رضي الله عنه) added to the mosque is legal which all *muslims* has been following till these days. Had *Salāt* in the additional area been invalid, they [the *Sahābah*] would have ordered *muslims* not to perform it there’. Then he continued: ‘The statements of all the great Imāms and their practices affirm this ruling. They stated that “standing right behind the *Imām* in the first row in the obligatory *Salāt* is better”. This is indeed the *Sunnah* which both ‘Umar and ‘Uthman (رضي الله عنه) followed; they both performed *Salāt* in the additional area of the mosque, and so did those who stood in the first row -which is the best row in which one could ever stand.

Accordingly; were not this addition part of the mosque, the rightly guided caliphs would not have done *Salāt* in it, and none of the *Salaf* had done so. Some late *Fuqahā’* postulated that the additional area is not part of the Mosque but none of the ‘*Ulamah*’s views support this opinion’.<sup>(2)</sup>

#### ***[45] Performing congregational Salāt in places other than the mosques:***

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

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(1) “Silsilat Al-Ahādīth Ad-Da‘īfah Wal Mawdū‘ah” (vol. 2 / p.403).

(2) “Al-Rad ‘Alā Al-Akhnā’ī” (p.125).

## Chapter Four

surely receive their rewards even if the mosque is only few meters a way.

[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.

Sa‘īd Ibn Mansūr narrated -through a good chain of narrators- that Aws Al-Mu‘āfirī asked Abdullāh Ibn ‘Amr Ibn Al-‘Ās: ‘what do you think of the one who performs Wudu’ perfectly, then does *Salāt* at home?!

He [Abdullāh] said: ‘This is indeed a good deed’. Aws then asked: ‘What about if he does it in the local mosque?’ He answered: ‘[He will be given] fifteen doubles reward for that’. Aws then asked: ‘What if he does it in the mosque which is a *Jāmi‘*?’ Abdullāh said: ‘[He would receive] twenty five doubles reward’.<sup>(1)</sup>

This is also *Imām* Al-Bukhārī’s view i.e. that the *ahādīth* that state the superiority of doing *Salāt* in congregation are specified for the ones done in the mosque which is a *Jāmi‘* not the ones done at home. This was mentioned in “Al-Fath”,<sup>(2)</sup> “Irshādul Sārī”,<sup>(3)</sup> and “Lāmi‘ Ad-Darārī”.<sup>(4)</sup>

This is also the view of some *Fuqahā‘* such as Ibn Nujaim who said: ‘Whoever does *Salāt* with his house hold in congregation will not receive the [twenty five doubles] reward given for doing the congregational *Salāt* [at the Mosque] unless there is an excuse for doing so’.<sup>(5)</sup>

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(1) “Fathul Bārī” (vol. 2 / p.135).

(2) (vol. 2 / p.131).

(3) (vol. 2 / p.26).

(4) (vol. 3 / p.121).

(5) “Al-‘Ashbāh Wan Nathā‘ir” (p.196).

In addition to that, the congregational *Salāt* [for which the twenty five doubles reward is granted] refers to the one done in the mosques not at homes that is why the *Sahābah* (رضي الله عنهم) used to perform their *Salāt* in the mosques -not at homes- unless they miss it in the mosque; they would do it individually. The case is totally the opposite nowadays; people tend to do their congregational *Salāt* at home.<sup>(1)</sup>

He (رضي الله عنه) said: **‘The superiority of the *Salāt* done in congregation [in the mosque] is twenty five doubles superior to that done at home or the work place provided one performs perfect *Wudū’* and then attends the mosque for the sake of doing *Salāt* only. In every step he makes, he would be given areward and a sin will be plotted away. And the angels will send *Salāt* [i.e. *Du‘ā’*] on him so long as he is still in the mosque; they say: “O *Allāh* (ﷻ) send your mercy on him...”’.**<sup>(2)</sup>

The prophet’s (ﷺ) words **“And then attends the mosque”** clearly state the cause [for getting the promised reward] that should not be ignored. Accordingly, this reward is only given for the one who attends the mosque to do *Salāt* in it not at home.

Al-Kashmīrī said: ‘Considering the view that states the permissibility of doing congregational *Salāt* at home, one could say that doing *Salāt* at home is less superior than the one done in the mosque. This bears the same meaning stated in the [*hadīth*]. As for doing *Salāt* at home in congregation by those who missed it in the mosque, this is not related to the point under discussion for doing so is of the incidental excuses but it does not entail that doing so is legally affirmed that rulings could be delivered based on it’.<sup>(3)</sup>

Ibn Al-Qayyim said: ‘Reflecting on the *Sunnah* deeply, one could realize that it is an obligation on a *Muslim* [man] to perform the congregational *Salāt* in the mosque unless there is an incidental

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(1) “Faidul Bārī” (vol. 2 / p.72,193).

(2) “Sahīh Al-Bukhārī” (vol. 2 / p.131) (no.647).

(3) “Faydul Bārī” (vol. 2 / p.193-4). See also: paragraph no.2 in my book “I‘lāmul ‘Ābid Fi Hukm Tikrārul Jamā‘āti fil Masjidil Wāid”

cause that deters one from doing so. Both abandoning the mosque and the congregational *Salāt* -with no *Shar‘* excuse- have the same ruling and hence the meanings in the *ahādīth* could be easily joined.

When the prophet (ﷺ) died and the bad news reached the people of *Makkah*, Suhail Ibn Amr delivered a speech and gave safety to Attāb Ibn Usaīd- who was the prophet’s (ﷺ) deputy in *Makkah* and who concealed himself from the *Makkans* out of fear [of their reaction towards the news of the prophet’s (ﷺ) death].

The *Makkans* remained on their *Islām*. Then Attāb delivered his speech saying: ‘O people of *Makkah*: By *Allāh* (ﷻ) whoever abandons attending the mosque and doing *Salāt* with the congregation [except for a reasonable case] I will cut off his head’. The prophet’s (ﷺ) companions admired Attāb’s words which raised his rank in their eyes.

Accordingly, I strongly believe that no one is permitted to abandon doing *Salāt* in the mosque with the congregation unless there is a legal excuse. *Allāh* (ﷻ) knows that which is right’.<sup>(1)</sup>

***[46] Multiple congregations in the same mosque and refraining from doing Salāt behind an Imām following a different Mathhab:***

**[1/46] Some of those who miss the original congregational *Salāt* with the Imām form another congregation and perform *Salāt* after the first one.**

Many *Fuqahā’* considered this act as something impermissible; they held that whoever misses the original congregation should perform *Salāt* individually and must not form a new congregation. Some of these *Fuqahā’* are: Sufyān Ath-Thawrī, Abdullāh Ibn Al-Mubārak, Mālik Ibn ‘Anas, Muhammad Ibn Idris Ash-Shāfi‘ī, Al-laith Ibn Sa‘d, Al-‘Awzā‘ī, Az-Zuhrī, ‘Uthmān Al-Battī, Abū Hanīfah, Abū Yūsuf, Muhammad Ibn Al-Hasan, Al-Qāsim, Yahyā

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(1) “As-Salāt Wahukmu Tārikihā” (p.137).

Ibn Sa‘id, Sālim Ibn Abdullāh, Abū Qulābah, Abdir Razzāq As-San‘ānī, Ibn ‘Awn, Ayyūb As-Sukhtiyānī, Al-Hasan Al-Basrī, ‘Alqamah, Al-Aswad, An-Nakh‘ī and Abdullāh Ibn Mas‘ūd.<sup>(1)</sup>

The following are the evidences on the stated ruling:

(1) *Allāh* (ﷻ) said:

«والذين اتخذوا مسجداً ضراراً وكفراً وتفريقاً بين المؤمنين وإرصاداً لمن حارب الله ورسوله من قبل وليحلفن إن أردنا إلا الحسنى والله يشهد إنهم لكاذبون»

*‘And as for those who put up a mosque by way of harming and disbelief, and to disunite the believers and as an out post for those who warred against Allāh and His Messenger (Muhammad) afore time, they will indeed swear that their intention is nothing but good. Allāh bears witness that they are certainly liars’.*<sup>(2)</sup>

The phrase “**and to disunite the believers**” indicates that the unity of *muslims* must be retained and preserved and this would not be achieved but with joining the *Imām* of the mosque in the original congregation which is the first one.

Ibn Al-‘Arabi [interpreted the verse and] said: ‘The verse means that they [*muslims*] were one unity [used to gather] in one mosque. The hypocrites intended to excite disunity amongst them in their acts of worship and [consequently] lead them to disbelief and disobedience. This indeed shows us that the main aim of the congregation [in *Salāt*] is creating harmony amongst *muslims*’ hearts, uniting them in doing all obediences, instilling the feelings of sacredness towards other *muslims* so that all their hearts be free of grudge and malice.

*Imām* Mālik perceived this great deep meaning and consequently said: ‘There must not be two congregations in one mosque led by the same or another *Imām*. And this view contradicts that of many ‘*Ulamah*!’<sup>(3)</sup>

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(1) For more details see our book ‘I‘lāmul ‘Ābid Fī Hukm Takrāril Jamā‘atti Fil Masjidil Wāhid’ (paragraph no.9).

(2) Sūrat At-Tawbah (no. 107).

(3) As Az-Zayla‘ī mentioned in “Nasbur Rāyha” (vol. 2 / p.57); he said: ‘The Ahādīth that state the permissibility of conducting two congregations for *Salāt* in the same =

It was narrated that Ash-Shāfi‘ī stated that ‘such an act is not allowed for it would disunite *muslims*’ unity which contradicts the very aim and rationale of this congregation. Were establishing many congregations in one mosque allowed, this would be a pretext for the one who wishes to create another congregation to do so and be its *Imām* the thing which would indeed excite enmity [amongst *muslims*] and undermines their firm structure. This was not clear to some of the ‘*Ulamah!!*’ Indeed, he [Ash-Shāfi‘ī] deeply knew the objectives of the laws of *Shari‘ah*.<sup>(1)</sup>

(2) Abū Bakra (رضي الله عنه) related that ‘**Once the prophet (ﷺ) arrived Madīnah, coming back from one of its suburbs and heading to the mosque to perform *Salāt*. Having seen that people have already performed their *Salāt*, he (ﷺ) went home, gathered his house hold and led them in *Salāt*.**’<sup>(2)</sup>

The aforementioned *hadīth* indicates that were creating a second congregation permissible without any detestation, the prophet (ﷺ) would not have left doing *Salāt* in the Mosque in *Madīnah* and hence gaining the doubled reward.<sup>(3)</sup>

(3) Abū Hurairah narrated that the prophet (ﷺ) said: ‘**I intended [or planned or was about] to order my men to collect fire-wood (fuel), then order some one to lead people in the *Salāt*, then I would go and burn the houses of men who did not present themselves for the [compulsory congregational] *Salāt*.**’<sup>(4)</sup>

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= mosque were rejected by Mālik but were accepted by other ‘*Ulamah!!*’. It is affirmed that many *Fuqahā* held this act impermissible as I mentioned in details in my book “*I‘lāmul ‘Ābid Fi Hukmi Takrārīl Jamā‘ati Fil Masjidil Wāhid*”.

(1) “*Ahkamul Qur’ān*” (vol. 1 / p.103). Ash-Shātibī reported this view in the his *Fatāwā* (p.126) and stated his agreement with it.

(2) In “*Al-Majma‘*” (vol. 2 / p.45), Al-Haithami said: ‘This *hadīth* was narrated by At-Tabarānī in “*Al-Kabir*” and “*Al-Awsat*” through a chain of narrators who are all reliable. It was also narrated by: Ibn ‘Adi in “*Al-Kāmil*” (vol. 6 / p.2398). Al-Albānī considered it as “A sound *hadīth*” in “*Tamāmūl Minnah*” (p.155).

(3) See: “*Al-Mabsūt*” (vol. 1 / p. 135), “*Tuhfatul Ahwathī*” (vol. 2 / p.10), “*Al-Urf Ash-Shathi*” (p.118) and “*Hā Shiyat Raddul Muhtār*” (vol. 1 / p. 553).

(4) Narrated by: Al-Bukhārī in his “*Sahīh*” (vol. 2 / p. 125) (no. 644), (vol. 2 / p. 141) (no. 657), (vol. 5 / p. 74) (no. 2420) and (vol. 13 / p. 215) (no. 7224), Muslim in =

The aforementioned *hadīth* indicates that were creating a second congregation permissible and affirmed, the threat of burning would not have any sense for those who did not present themselves in the first congregation could do so in the second.

If it were raised that by excusing the threat, the prophet (ﷺ) would miss the first congregation himself; the answer would be that if he (ﷺ) missed the whole *Salāt* with the congregation in his Mosque he (ﷺ) would surely do it in another mosque with its congregation.

The prophet's (ﷺ) words “**who did not present themselves for the (compulsory congregational) *Salāt***” refer to the one he ordered to be established for the second definite noun (the *Salāt*) is a repetition of the first mentioned definite noun; besides the definite article “the” serves the purpose of specification. This indeed affirms what we stated about the second congregation. Were the second congregation permissible, prophet (ﷺ) would have said: ‘who did not present themselves for *Salāt*’.<sup>(1)</sup>

(4) The Āthār: *Imām* Ash-Shāfi‘ī said: ‘If there is an *Imām* appointed for a mosque and some people missed the congregational *Salāt* with him, they should perform their *Salāt* individually. Forming a[second] congregation is not permissible- for this act was not the practice of the *Salaf*; on the contrary they detested it- but if a second congregation was done, the *Salāt* is correct and valid’.<sup>(2)</sup>

Ash-Shāfi‘ī’s statement ‘they detested it’ indicates that the *Sahābah* (رضي الله عنهم) abhorred establishing a second congregation [after the first one. The word *Salaf* according the ‘*Ulamah* refers to the *Sahābah* and the *Tābi‘īn* (رضي الله عنهم)’.  

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= his “*Sahīh*” (vol. 1 / p.451) (no.651), Mālik in his “*Muwatta*’” (vol. 1 / pp.129-30), Abdir Razzāq in “*Al-Musannaf*” (vol. 1 / pp.517-8), Abū Dāwūd in “*As-Sunnan*” (no.548) and (549), At-Tirmithī in “*Al-Jāmi*” (no.217) and An-Nasā‘ī in “*Al-Mujtabā*” (vol. 2 / p.207).

(1) “*Al-Kawkab Ad-Durrī*” (vol. 1 / pp.115-6) and “*I‘lā’us Sunnan*” (vol. 4 / pp.246-7).

(2) “*Al-’Umm*” (vol. 1 / p.181).

He also said: ‘It was also affirmed that some of the *Sahābah* missed the first congregation with the prophet (ﷺ) and then they performed it individually and the prophet (ﷺ) knew about it. They could have done it in a second congregation. They did not do so because they detested that another congregation be established in the mosque’.<sup>(1)</sup> The word *Sahābah* in Ash-Shāfi‘ī’s statement refers to Abdullāh Ibn Mas‘ūd and others.

Abdir Razzāq narrated -and so did At-Tabarānī through the same chain of narrators- from Ma‘mar from Hammād from Ibrāhīm that ‘Alqamah and Al-Aswad once accompanied Ibn Mas‘ūd to the mosque. Having reached the mosque, they found that people had already finished their *Salāt*. Ibn Mas‘ūd went back home with his two companions and led them in *Salāt* placing one of them to his left side and the other to his right side.’<sup>(2)</sup>

Ibn Abī Shaibah and Abdir Razzāq narrated through their own chain of narrators traced back to Al-Hasan Al-Basrī to have said: **‘The prophet’s (ﷺ) *Sahābah* used to perform their *Salāt* individually in the mosque when they reached it and found that the people had already done it’.**<sup>(3)</sup>

Were conducting a second congregation in the mosque absolutely permissible, Ibn Mas‘ūd would not have resorted to performing it at home knowing that performing compulsory *Salāt* in the mosque is much more superior and he could have made a second congregation.

Suhnūn narrated from Ibn Al-Qāsim from Mālik from Abdir Rahman Ibn Al-Mujabbir to have said: ‘I once accompanied Sālim Ibn Abdillah to Al-Jāmi‘ and having reached there, we found that the people had already finished their *Salāt*. People suggested to Sālim that he makes another congregation.

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(1) “Al-Umm” (vol. 1 / p.181). Al-Baihaqī reported this in his “Al-Ma‘rifah Wal Āthār” (1.28 / B,29 / A) a manuscript.

(2) Narrated by: Abdir Razzāq in his “Musannaf” (vol. 2 / p.409) (no.3883), At-Tabarānī in “Al-Mu‘jam Al-Kabīr” (vol. 9 / p.318) (no.9380). This Āthar’s chain of narrators is sound.

(3) Narrated by Ibn Abī Shaibah in “Al-Musannaf” (vol. 2 / p.223) and Abdir Razzāq in “Al-Musannaf” (vol. 2 / p.293) (no.3425 and 3426).



Sālim refused and said: ‘There should not be two congregations for the same *Salāt* in the same mosque’.

Ibn Wahb said: ‘Many a scholars reported the same from Ibn Shihāb, Yahyā Ibn Sa‘īd, Rabī‘ah and Al-Laith’.<sup>(1)</sup>

Sālim’s statement clearly indicates the prohibition of conducting multiple congregations in the same mosque, with which many of the *Tābi‘īn* agreed.

(5) Forming a second congregation causes disunity amongst *muslims* of the first congregation for people would depend on attending the second one and care not if they missed the first one which lessens the number of those who attend it. On the other hand, if people realize that there is only one congregation to attend [which if missed they would loose its doubled reward] they would haste to attend it and the number of praying *Muslims* would increase accordingly.<sup>(2)</sup>

Regarding the rationale that stands behind the impermissibility [of creating a second congregation], Al-Qādī Ibn Al-Arabī said: ‘This is indeed a firmly established objective in the *Sharī‘ah* with which the *Mubtadi‘ah* [i.e. people of *Bid‘ah*] can never mess in order not to open the way for people to abandon the first congregation and create a new one hence the disappearance of the sublime, noble objective of conducting the congregation and practicing it’.<sup>(3)</sup>

*Imām* Ash-Shāfi‘ī said: ‘I believe that those who detested the establishment of a second congregation believed that this would cause disunity amongst *muslims* and induce some people to abandon the original congregation when it is due and wait for people to finish performing the *Salāt* and then they would create

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(1) Mentioned in “Al-Mudawwanah Al-Kubrā” (vol. 1 / p.89) by Mālik through a chain of narrators who are all reliable.

(2) See: “Bathlul Majhūd” (vol. 4 / p.278) and “Al-Mabsūt” (vol. 1 / pp.135-6).

(3) “Āridat Al-‘Ahwathī” (vol. 2 / p.21).

another congregation of their own; the thing which would cause turmoil in the *muslims*' unity which is indeed prohibited'.<sup>(1)</sup>

Commenting on Ash-Shāfi'ī statements, Shaikh Ahmad Shākir said: 'Imām Ash-Shāfi'ī's view -which is truly correct- indicates the Imām's deep understanding, thorough realization and open mindedness to the essence of *Islām* and *Sharī'ah* objectives; the first and the most important of which is uniting *muslims* and clustering their hearts towards one end; namely elevating *Allāh*'s (ﷻ) Word [i.e. *Islām*], and uniting the efforts to be directed to achieving this aim. This would be spiritually achieved through attending the congregation for *Salāt* and straightening rows in it. This deep objective cannot be realized and understood but by those whom *Allāh* (ﷻ) endowed with spiritual light to understand the rulings of Religion and its blessings and objectives like Ash-Shāfi'ī. *Muslims* have indeed witnessed the negative, destructive effects of establishing more than one congregation for *Salāt* and the confusion this caused to their structure. Those who do not feel such a thing are indeed of those whom *Allāh* (ﷻ) effaced their hearts. Many people in many mosques abandon the original congregation, seeking the *Sunnah* as they falsely claim and hence creating other congregations believing that in such a way they would perform the *Salāt* in a better manner than others. Were their claim true, they would lose their reward due to the sin they committed. Their belief of doing the *Sunnah* which other *muslims* may have abandoned would avail them naught.

Other people may even abandon [the general] *muslims*' congregation and perform the *Salāt* in mosques of their own the thing which causes harm to other *muslims* and excites disunity amongst *muslims*' unity. We ask *Allāh*'s (ﷻ) refuge from this and ask Him for His guidance to enable us retain *muslims*' unity. He is indeed the One who is *Samī'* of our *Du'ā'*.

Due to the *muslims*' carelessness in stopping such a practice and due to some people's belief that conducting more than one

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(1) "Al-Umm" (vol. 1 / p.180). Ibn Al-Arabī shared Ash-Shāfi'ī his opinion, as was previously stated.

congregation in any mosque is absolutely permissible, a new *Bid'ah* was born in the grand mosques such as: Al-Azhar mosque and Al-Husain mosque and many others in Egypt and in other *muslim* countries; two *Imāms* -sometimes more- are appointed for the same mosque [and each establishes his own congregation]. In Al-Azhar mosque, for example, there are two *Imāms*; one for the old *Qiblah* and the other for the new one, the same thing is done in done in Al-Husain mosque. In the latter, a Shāfi'ī *Imām* performs *Fajr Salāt* in its early time and another Hanafī *Imām*, leading another congregation, performs it in its later time. The Hanafī scholars and their students never do their *Salāt* behind a Shāfi'ī *Imām* even if it is being performed in their presence. In the aforementioned mosque, one could see the many congregations that perform *Salāt* simultaneously -believing this act to be the *Sunnah*. Doing so, they are all indeed sinners. Unfortunately, this *Bid'ah* even spread in the Holy Mosque in *Makkah* -as I heard; there were four *Imams*- each follows a different *Mathhab* -to lead four congregations. However, I did not witness such a thing my self for I performed Hajj during King Abdil 'Azīs's Ibn Abdīr Rahmān Āl Su'ūd reign and I heard that he eradicated such a *Bid'ah* and made people gather behind one *Imām*. May *Allāh* (ﷻ) help *Muslim 'Ulamah* eradicate such a *Bid'ah* in all their mosques through out the world guided by His bounty and help. He is indeed *Samī' Ad-Du'ā'*.<sup>(1)</sup>

**[2/46] Shaikh Ibn Taymiyyah was asked regarding the one who performs his *Salāt* behind an *Imām* who follows a different *Mathhab* than one's own; is one's *Salāt* valid behind this *Imām*? Did any of the *Salaf* held that a follower of one *Mathhab* must not perform one's *Salāt* behind an *Imām* who follows another *Mathhab*? Is it a *Bid'ah* to claim such a view?? And if the *Imām* did the *Salāt* in a manner he believes to be correct and the *Ma'mūm* believes the opposite; is the *Ma'mūm*'s *Salāt* considered correct in such a case??**

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(1) Ahmad's Shākir commentary on "Jāmi' At-Tirmithī" (vol. 1 / pp. 431-2).

The Shaikh answered: ‘Yes, indeed. People of different Mathāhib may lead one another in *Salāt* as did the *Sahābah* and those who followed in their footsteps and as did the four *Imāms*. Though they differed in their views concerning some points and issues, they used to perform *Salāt* behind one another. None of the *Salaf* held that one may not perform one’s *Salāt* behind an *Imām* following a different *Mathhab* than his. Whoever holds the opposite has indeed gone astray and followed a *Bid‘ah* besides contradicting the rulings of the *Qur‘ān*, *Sunnah* and the *Salaf’s* and other ‘*Ulamah’s* consensus. On the other hand, some of the late *Mathhab* fanatics held an opposite opinion, they claimed that the *Salāt* done behind a *Hanaḥī Imām* is invalid even if the latter perfumed all its *Wājibāt* for he [i.e. the *Imām*] has done so with out believing that they are of the *Wājibāt*. Those who hold such an opinion -and should be punished for their *Bid‘ah-* should indeed hold its opposite for it was affirmed in the two *Sahīhs* that the prophet (ﷺ) said: **‘They [i.e. the *Imāms*] lead you in *Salāt*; if they do it perfectly; you would get your reward and they would get theirs. If they performed it improperly; you would get your reward but they will not get theirs’.**<sup>(1)</sup>

In the aforementioned *hadīth*, the prophet (ﷺ) stated clearly that the mistake the *Imām* does in his *Salāt*, does not affect the *Ma‘mūm’s Salāt* for the latter thinks that the *Imām* is permitted to do what he believes is right and so would not incur a sin upon himself for in this case he [i.e. the *Imām*] is considered a *Mujtahid* or at least a follower of a *Mujtahid* and in either cases his mistake would be forgiven and his *Salāt* is correct. Accordingly, he would not incur a sin upon himself if he does not repeat the *Salāt*.<sup>(2)</sup>

The act of conducting more than one congregation [in the same mosque] appeared in the sixth century after *Hijrah* as mentioned in “Fathul Alī Al-Mālik” (vol.1/p.92). Whenever they missed the

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(1) Narrated by Al-Bukhārī in his “Sahīh” (vol. 2 / p.187) and others.

(2) “Majmū‘ Al-Fatāwā” (vol. 23 / p.373) with little editing. See also: “Bathlul Majhūd” (vol. 4 / p.178); a part of Rahmatullāh’s *As-Sandahī* the student of Ibn Al-Humam view. This part states the abhorrence of doing the same *Salāt* by several *Imāms*.

*Salāt* with the congregation in the mosque, the *Salaf* used to perform the compulsory *Salāt* followed by many *Nāfilah* [optional] *Salawāt* in order to gain a reward equal to that granted for doing *Salāt* with the congregation in the mosque.<sup>(1)</sup>

(6) The reason behind doing a second congregation is the slackness and laziness to attend the first congregation which is something detested, so pay heed to this.

(7) In addition to that, the prophet (ﷺ) never ordered *muslims* to conduct more than one congregation in *Al-Khawf* [fear] *Salāt* and there was no proof that there used to be another congregation after his (ﷺ) and those who missed it used to perform the *Salāt* individually or in a congregation at home -as was previously mentioned.

(8) A *muslim* who misses the congregation -due to a legal excuse- at the mosque, may then do his *Salāt* alone and would be granted a reward equal to that given to him as if he did it with the congregation.

The prophet (ﷺ) said: **‘Whoever performs perfect *Wudū*’ then walks to [the mosque to do] the *Salāt*, *Allāh* (ﷻ) will record a reward for him whenever he steps with his right foot, and will wipe out a sin whenever he steps with his left. Accordingly; one would get a reward in proportion to the steps he takes to the mosque, be it near or far. And when one attends the mosque and joins the congregation in *Salāt*, his sins will be forgiven. If one misses a part of the *Salāt* with the congregation, then joins the congregation with what is left and completes what he missed, he would also get a full reward. In case one reaches the mosque and finds that the congregation had already finished the *Salāt* and then performs his *Salāt* alone perfectly, he would also receive the full reward’.**<sup>(2)</sup>

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(1) See: “*Siyar A‘lamun Nubalā*” (vol. 12 / p.495) and (vol. 11 / pp.443-4).

(2) Narrated by Abī Dāwūd in “*As-Sunnan*” (vol. 1 / p.154) (no.563) and so did Al-Baihaqī in “*As-Sunnan Al-Kubrā*” (vol. 3 / p.69). The hadīth is authentic and it is reported in “*Sahīh Al-Jāmi‘ As-Saghīr*” (no.440).

He (ﷺ) also said: ‘Whoever performs a perfect *Wudū*’ then attends the mosque and finds that the people had already finished their *Salāt*, *Allāh* (ﷻ) would grant him a reward equal to that granted to those who joined the congregation in the *Salāt* and their reward will not be diminished’.<sup>(1)</sup>

As-Sindī said: ‘The apparent meaning of the *hadīth* states that getting the doubled reward of doing *Salāt* with the congregation depends on exerting one’s effort to reach it on time whether one managed to join it or missed it. Whoever joined a part of it even in *Tashahhud* -he would receive the full reward’.

The issue of gaining rewards or not is something that could never be known through independent judgment [but through *Shar’* texts]; accordingly, the opinions that contradict the prophet’s *ahādīth* are totally rejected.<sup>(2)</sup>

Paying heed to all the a aforementioned proofs, what is the purpose of conducting a second congregation [in the mosque]!!

It is worth mentioning here the following points:

[3/46] The first: **The arguments that are raised by those who believe in the permissibility of establishing a second congregation hold no water.** I refuted them all in details in my book “I’lāmul Ābid Fī Hukm Takrārīl Jamā’āti Fil Masjidil Wāhid”. They consider the following *hadīth* to be a proof that supports their opinion. The *hadīth* was narrated by Abū Sa’īd Al-

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(1) Narrated by: Abī Dāwūd in “As-Sunnan” (vol. 1 / p.154) (no.564), An-Nasā’ī in “Al-Mujtabā” (vol. 2 / p.11), Ahmad in “Al-Musnad” (vol. 2 / p.380), Al-Bukhārī in “Al-Tārīkh Al-Kabir” (vol. 8 / p.46), Al-Baghawī in “Sharhus Sunnah” (vol. 3 / p.342) (no.789) and Al-Hākīm in “Al-Mustadrak” (vol. 1 / p.208) and said: ‘This is an authentic *hadīth* according to the conditions set by Muslim for authentic *ahādīth*’ and with which Ath-Thahabi agreed in his “At-Talkhīs”.

I believe that the *hadīth*’s chain of narrators is authentic. In it, there is Awf Ibn Al-Hārith from whom Muslim did not narrate any *hadīth* but Al-Bukhārī did. There is also Muhsin Ibn Alī from whom only Abū Dāwūd and An-Nasā’ī narrated *hadīth* and whom Ibn Hibbān ranked of the reliables in his “Ath-Thiqāt” (vol. 5 / p.458).

(2) “Mirqātul Mafātīh” (vol. 2 / p.130).

Khudrī who related that the prophet (ﷺ) said: ‘**Is there any body to give this man a charity**’.<sup>(1)</sup>

This *hadīth* does not, however, have any connection whatsoever to the point under discussion. The prophet (ﷺ) addressed those who have already done the obligatory *Salāt* with the congregation<sup>(2)</sup> and this is not an order to establish a second congregation in the mosque to do a *Salāt* that has been already done.

In other words, the one who gives the charity in the aforementioned *hadīth* is the one who joined the first congregation in the obligatory *Salāt* and then wishes to join the one who missed the twenty six doubles reward in the latter’s *Salāt*. Had the former done his *Salāt* alone, he would have only got one reward [and hence no extra rewards to give out in charity].

The prophet’s (ﷺ) phrase “gives charity” strongly refutes the opinion of those who believe in the permissibility of establishing another congregation.

In a second congregation who would be the giver of chaity and who would be the recipient???

Accordingly, Abdullāh Ibn Mas‘ūd said: ‘No one dares to abandon it [i.e. the congregational *Salāt*] but a hypocrite whose hypocrisy is known to every one’.<sup>(3)</sup>

Indeed, what does the pronoun “it” in Ibn Masū‘d’s statement refer to? Does it refer to the *Salāt* of those who are lazy to attend

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(1) Narrated by Ibn Abī Shaibah in “Al-Musannaf” (vol. 2 / p.322), Abī Dāwūd in his “Sunnan” (vol. 1 / p.157) (no.574), Ibn Khuzaimah in “As-Sahīh” (vol. 3 / pp.63-4) (no.1632), Ahmad in “Al-Musnad” (vol. 3 / p.5,45,46 and 85), Al-Baihaqī in “As-Sunnan” (vol. 2 / p.303), in “Ma‘rifat As-Sunnan Wal-Āthār” (foil 29 / A) and in “Al-Khilāfiyyāt” (vol. 2 / L / 56 / A), Ibn Al-Jārūd in “Al-Muntaqā” (no.330), Ad-Dārimī in “As-Sunnan” (vol. 1 / p.318), Al-Baqhawī in “Sharhus Sunnah” (vol. 3 / p.436) (no.859), Ibn Hibbān in “As-Sahīh” (no.436) and Al-Hākim in “Al-Mustadrak” (vol. 1 / p.209). The *hadīth* is authentic.

(2) “As-Saylul Jarrār” (vol. 1 / p.254).

(3) Narrated by Muslim in his “Sahīh” (no.654), Abū Dāwūd in “As-Sunnan” (no.550), An-Nasā’ī in “Al-Mujtabā” (vol. 2 / pp.107-9).

the congregation with the *Imām* and instead do it alone after its due time is about to finish!! Were this the case how could one know their hypocrisy if all the other congregations are permissible to be established!!

**[4/46] The second: If one misses the *Salāt* with the congregation unintentionally, he may do it with a man who had already done his *Salāt* with the congregation.** This is clearly stated in Abī Sa‘īd’s *hadīth*.

**[5/46] The third: An *Imām* may not perform any *Salāt* twice even if the second one is done for one which is missed.**

All *Imāms* agreed that such a practice is a detested *Bid‘ah* as mentioned by Shaikh Taqiyyud Din.<sup>(1)</sup>

**[6/46] The fourth: Conducting more than one congregational *Salāt* is permissible in highway Mosques for which there is no appointed *Imām* nor *Mu‘aththin*.**

**[7/46] The fifth: It is unanimously agreed upon that it is *Harām* [forbidden] that many congregations be done at the same time in the same mosque.**<sup>(2)</sup>

**[8/46] The sixth: The abhorrence of conducting a second congregation in the mosque which has its appointed *Imām* and *Mu‘aththin* does not entail that those who did *Salāt* with the original congregation would not get their full reward.**<sup>(3)</sup>

**[47] *The threat against those who abandon the congregational Salāt:***

**[1/47] Abū Hurairah (رضي الله عنه) narrated that the prophet (ﷺ) said: ‘I was about or planned to order my men to collect fire-wood [fuel] then order some one to lead people in *Salāt*, then I would go and burn the houses of those who do not present themselves in the *Salāt*’.**

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(1) “Al-Mubdi‘” (vol. 2 / p.47).

(2) See: “I‘lāmul Ābid Fī Hukmi Takrāril Jamā‘ati Fil Masjidil Wahid” paragraph no (1).

(3) “Bulghatus Sālik” (vol. 1 / p.159).



Ibn Al-Qayyim said: ‘The prophet (ﷺ) would not execute such a punishment on the one who has committed a minor sin. Accordingly; abandoning the congregational *Salāt* is one of the *Kabā’ir* [grievous sins]’.

Arguments were raised doubting the obligation of attending the congregational *Salāt*; the following paragraphs are going to deal with these arguments and refute them all.

(1) Some say that the prophet (ﷺ) did not execute the punishment although he was about to do it.

**The answer:**

The reason that deterred the prophet (ﷺ) from executing the punishment is clearly stated in “Al-Musnad” and other *Sunnah* compilations that the prophet (ﷺ) said: ‘... but I could not because of the women and off spring who live in them’.

The apparent meaning of the prophet’s (ﷺ) statement is that it is not an obligation on women and kids to present themselves in the congregational *Salāt*. Had the prophet (ﷺ) executed his threat, many innocent lives would have been unjustly killed which is similar to the act of executing punishment on a pregnant woman. Regarding this, *Allāh* (ﷻ) said:

﴿وَلَوْلَا رِجَالٌ مُّؤْمِنُونَ وَنِسَاءٌ مُّؤْمِنَاتٌ لَّمْ تَعْلَمُوهُنَّ أَن تَطَّوُّهُنَّ فَتُصَيِّبَكُم مِّنْهُنَّ مَعْرَةٌ بَغَيْرِ عِلْمٍ لِّيَدْخُلَ اللَّهُ فِي رَحْمَتِهِ مَن يَشَاءُ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا عَذَابًا أَلِيمًا﴾

*‘Had there not been believing men and believing women whom you did not know, that you may kill them, and on whose account a sin would have been committed by you without (your) knowledge, that Allāh (ﷻ) might bring in to His mercy whom He will, if they (the believers and the disbelievers) should have been a part, We verily had punished those of them who disbelieved, with painful torment’.*<sup>(1)</sup>

(2) Others argued that the prophet’s (ﷺ) threat is addressed to those who abandon the *Jumu‘ah Salāt*.

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(1) “Sūrat Al-Fath” (varse no.25).

**The answer:**

The context of the *hadīth*, however, refutes this misconception for in the context there is a mention of *Al-‘Ishā’* and *Fajr Salawāt*, then the threat follows immediately.

(3) As for those who argue that the threat is addressed to those hypocrites [for their hypocrisy] not to those who abandon the [congregational] *Salāt*; this argument is totally rejected for many reasons; some of which are the following:

**First:** The prophet (ﷺ) used not to kill hypocrites for their hidden beliefs and intentions but for their apparent deeds, such as: abandoning doing the obligations or committing *Harām*. Were not such an act [i.e. abandoning the congregational *Salāt*] an obligation, the prophet (ﷺ) would not have threatened them of burning their houses.

**Second:** The punishment stated in the *hadīth* is connected with its reason which is abandoning the congregational *Salāt*; so, the penalty must be connected with its reason.

**Third:** The threat in the *hadīth* is a hard evidence of the congregation being an obligation as reported in “*Sahīh Muslim*” that Abdullāh Ibn Mas‘ūd said: ‘Whoever wishes to meet *Allāh* (ﷻ) while being a [true] *muslim*, he should attend these five *Salawāt* when their time is due for indeed *Allāh* (ﷻ) revealed on His prophet (ﷺ) the paths of guidance and performing these five *Salawāt* in the mosque is one of these paths. If one does them at home, as those who abandon the congregational *Salāt* do, one has indeed abandoned the prophet’s (ﷺ) *Sunnah*; and if one does so, he would go astray. Indeed, none would abandon them [the congregational *Salawāt*] but the one who is a sheer hypocrite. Indeed, even the sick man used to attend it reclining on two men from both sides to be able to stand and be positioned in the row’.<sup>(1)</sup>

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(1) Narrated by Muslim in his “*Sahīh*” (no.654), An-Nasā’ī in “*al-Mujtabā’*” (vol. 2 / pp.107, 109) and Abū Dāwūd in “*As-Sunnan*” (no. 550).

Abdullāh's Ibn Mas'ūd (رضي الله عنه) statements indicate that all *muslims* believed in its being an obligation and they were taught this ruling from their prophet (ﷺ). Were it just a recommendable act like *Qiyāmul Lail*, *Duhā Salāt* and other *Nāfilah Salawāt*, some of the *muslims* would have attended it and others would not have, yet remain true believers as that Bedouin did when he said to the prophet (ﷺ) 'By *Allāh* (ﷻ), I will not do more than that [which you stated of the obligatory *Ibādāt*] and I will not abandon any of them'. The prophet (ﷺ) commented: **'He would win [Paradise] if he is sincere [in what he promised to do]'**.

No doubt that the acts of worship that are abandoned by hypocrites are all of the obligatory acts of worship that are obligatory on every *muslim* individual such as: going out to *Tabūk Battle*. The prophet (ﷺ) ordered all *muslim* men to participate in it; none to stay back but those who have *Shar'* excuse.<sup>(1)</sup>

The following are some of the hard evidences that affirm the obligation of attending the congregational *Salāt*:

(A) *Imām* Muslim narrated in his "Sahīh" that: 'Once a blind man came to the prophet (ﷺ) and said; **'O *Allāh*'s (ﷻ) Messenger, I have no one to lead me to the mosque'** asking for the prophet's (ﷺ) permission to perform *Salāt* at home [which the prophet (ﷺ) gave]. When the man walked a way, the prophet (ﷺ) called him back and asked: **'Do you hear the Athān [call] to *Salāt*?'** The man answered in the affirmative. Then he (ﷺ) said: **'Then answer the call [i.e. attend the *Salāt* in the mosque]'**.<sup>(2)</sup>

[According to the principles of the *Islamic* Jurisprudence,] the general order bears the meaning of obligation. Even the blind who lives far away from the mosque<sup>(3)</sup> may not abandon it. It was

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(1) "Majmū' Al-Fatāwā" by Ibn Taymiyyah, (vol. 23 / p.228) with little editing. See: "As-Salātu Wahukmu Tārikihā" (pp.115-7) by Ibn Al-Qayyim.

(2) Narrated by: Muslim in his "Sahīh" (vol. 1 / p.452) (no. 653), Ahmad in "Al-Musnad" (vol. 3 / p.423), Abū Dāwūd in "As-Sunnan" (no.552) and Ibn Mājah in "As-Sunnan" (no. 792).

(3) "As-Salātu Wahukmu Tārikihā" (p.118).

narrated in other narrations that the blind man told the prophet (ﷺ) that on his way to the mosque there are a lot of trees and rocks”. What presumptions could be stronger than these to affirm the obligation of the prophet’s (ﷺ) order!! And still some [falsely] argue that it is not an obligation?!(1)

(B) *Allāh* (ﷻ) said:

﴿وإذا كنت فيهم فأقمت لهم الصلاة فلتقم طائفة منهم معك﴾

‘When you (O Muhammad (ﷺ)) are among them, and lead them in *As-Salāt*, let one party of them stand up (in *Salāt*) with you’.(2)

The aforementioned *’Āyah* indicates:

**First:** the obligation of doing the congregational *Salāt* even in a state of *Khawf* [fear], and hence by fortiori its being an obligation in states of security.

**Second:** the legality of doing *Salātul Al-Khawf* in a congregation with the permission to ignore some of the *Salāt*’s obligations such as: turning one’s back to the *Qiblah* and moving a lot -which must not be done unless there is *Shar‘* excuse- departing from *Salāt* before the *Imām* recites *Taslīm* -according to the *Jumhūr*’s opinion- and delaying following the *Imām* in the acts of *Salāt* when the enemy is directly facing *muslims*’ rows. All these things are impermissible to be done in any *Salāt* unless their is *Shar‘* excuse.

Were these acts to be done in ordinary *Salawāt*, without any *Shar‘* excuse, *Salāt* is considered invalid. Accordingly, Were establishing a congregation something recommendable not obligatory, a *muslim* would be doing something that nullifies his *Salāt* in order to perform something which is recommendable, though he could have done perfect *Salāt* alone! This clearly

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(1) “Tamāmul Minnah” (p.275).

(2) “Sūratul Nisā” (verse no. 102).

indicates that establishing a congregation for *Salāt* is an obligation.<sup>(1)</sup>

It is worth saying here, that the obligation of attending the congregational *Salāt* does not entail that the *Salāt* done individually is not correct for in the latter case a *muslim* would get only one reward. It is perfectly natural that performing that which is obligatory, one would get double rewards more than that which is not.<sup>(2)</sup>

Regarding this point, Ibn Al-Qayyim said: ‘For an act being preferred over another does not entail [that doing what is less superior] frees one’s liability [from doing that which is more superior] completely, whether this is general or specified for preference could be made between two things one of which is totally the opposite of the other; for example, *Allāh* (ﷻ) says:

﴿أصحاب الجنة يومئذ خير مستقراً وأحسن مقيلاً﴾

‘*The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose*’.<sup>(3)</sup> [compared to the dwellers of Hell]. And he (ﷻ) also says: ﴿قل أذلك خير أم جنة الخلد﴾

‘*Say (O Muhammad (ﷺ)) ‘Is that (torment) better or the Paradise of Eternity?’*,<sup>(4)</sup> and many other similar verses.

Accordingly, the one out of twenty seven reward granted to the one who does his *Salāt* individually does not entail that establishing a congregation is not an obligation or that it is only recommendable. This single reward only means that one is free from liability though it is much less in superiority. The like of this is like two men doing *Salāt* in the same row but one’s *Salāt* is much more superior than the other’.<sup>(5)</sup>

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(1) See: “Al-Fatāwā” by: Ibn Taymiyyah (vol. 2 / pp.363-9), “Al-Masā’il Al-Mardīniyyah” (pp.190-2), “As-Salātu Wahukmu Tārikihā” (pp.112-134) and “Tamāmul Minnah” (pp.276-7).

(2) “Tamāmul Minnah” (p.277).

(3) “Sūratul Furqān” (verse no.24).

(4) “Sūratul Furqān” (verse no.15).

(5) “As-Salātu Wahukmu Tārikihā” (pp. 130-1).

## Chapter Four

Hopefully, from the aforementioned proofs, the reader could get hard evidences on the obligation of attending the congregational *Salāt*, thoroughly understand them to refute all misconceptions raised about this issue, deeply feel the destructive effects of abandoning it and sincerely attend it in the mosque. ‘It is an obligation on the *Imāms* [leaders of *Salāt*] to advice *muslims* to attend it reminding them with and warning them against *Allāh’s* (ﷻ) threat and punishment’.<sup>(1)</sup>

Shaikhul *Islām* Ibn Taymiyyah said: ‘Whoever thinks that doing *Salāt* at home is better than doing it with the congregation in the mosque has indeed gone astray and he is of the *Mubtadi‘ah* -as all *muslims’s* [i.e. scholars] agreed upon- for doing [the compulsory] *Salāt* with the congregation is either a collective duty or an individual one. The proofs from the Holy *Qur‘ān* and the *Sunnah* strongly indicate that it is an individual obligation’.<sup>(2)</sup>

‘You should know dear *muslim* reader -may *Allāh* (ﷻ) guide you to the truth- that *Shaitān* tries his best to divert you from doing *Salāt* and talking with your *Rabb*. He begins first with diverting you from attending the congregation [in the mosque] then form reciting *Tasbīh* after *Salāt* and then form *Salāt* itself -as happened more than once.

How could you abandon the twenty seven doubles reward for only one?? Is it that you are in no need of them?? You would indeed need them when you stand before *Rabb* Tomorrow.

Pay heed to this and be not deceived by the great number of those who abandon it or do it lazily, those whom *Shaitān* has deceived. Beware of following *Shaitān’s* way.

Indeed, *Sakīnah* [reassurance, peace and calmness] will never get into one’s heart if one does [the congregational] *Salāt* at home. *Allāh’s* (ﷻ) mosques are only inhabited by those who believe in *Allāh* (ﷻ) and the last Day, are you not one of them?!

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(1) “As-Fatāwā” By: Shaikh Abdul ‘Aziz Ibn Bāz (vol. 1 / pp. 90-1).

(2) “Al-Fatāwā Al Kubrā” (vol. 1 / p.125).

Reflect on the *hadīth* which Al-Bukhārī narrated in his “*Sahīh*”, that the prophet (ﷺ) said: ‘**Whoever goes to the mosque every time [for the congregational *Salāt*], *Allāh* (ﷻ) will prepare for him an honorable lodging in *Jannah* [Paradise] with good hospitality for every going to and coming back**’. Are you in no need for this great reward??

The aforementioned discussion will indeed suffice whom *Allāh* (ﷻ) guided to that which is good’.<sup>(1)</sup>

Some people raised that man’s morality will not be perfect unless he abandons the congregational *Salāt*!!

Commenting on this false statement, *Imām* Ath-Thahabī said in his “*Siyar*” (vol.7/p.72): ‘May *Allāh* (ﷻ) curse such a morality. It is indeed foolishness and haughtiness that deters one from being with the common people at the same place! Many of those in authority do their *Salāt* in separate rows in the mosque or on large carpets specially spread for them so that no other *muslim* could get near them. Indeed to *Allāh* (ﷻ) shall we return’.

It is worth mentioning here that some of the *Ahādīth*, many callers to *Allāh* (ﷻ) use so often in order to encourage people perform the [congregational] *Salāt*, are weak ones. May *Allāh* (ﷻ) reward these callers with the best of rewards, but they should check these *ahādīth* and make sure of their authenticity and throw the weak ones away.

**Some of these weak *ahādīth* are the following:**

[2/47] ‘Whoever attends the congregational *Salāt* frequently, bear witness that he has faith’.

This *hadīth* was narrated by Darrāj Abis Samh from Abil Haitham from Abī Sa‘id. In his “*At-Taqrīb*” (vol.1/p.235) Al-Hāfīth stated that Darrāj is ‘an honest narrator but his narrations from Abil

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(1) “*Salātul Jamā‘ah*” by Abdullāh As-Sabt (p.174).

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Haitham are rejected ones'. Al-Hākim, however, stated that Darrāj's narrations are all rejected.<sup>(1)</sup>

[3/47] Saying: "O *Allāh* forgive me my sins" when entering the mosque. The *hadīth* that states this is *Munqati'*, as At-Tirmithī stated. The *hadīth* was narrated by Laith Ibn Abī Sa'id who is a weak narrator.

The origin of the *hadīth* was, however, narrated by Ismā'īl Ibn 'Ulayyah, who is a noble reliable narrator. The *hadīth* includes only sending *Salāt* and *Salām* on the prophet (ﷺ) when entering the mosque but it does not include asking for *Allāh's* forgiveness for one's sins. This indicates that the *hadīth* which states asking *Allāh's* (ﷻ) forgiveness for one's sins is not authentic, it is indeed rejected.

Accordingly; I believe that joining this unauthentic *Du'ā'* to the authentic ones when reciting the latter is impermissible and one must not believe it to be part of *Sunnah!* Pay heed to this.<sup>(2)</sup>

[4/47] "Let not your children enter your mosques"; this *hadīth* is indeed unauthentic one. Al-Bazzār ranked it to be of no origin.<sup>(3)</sup>

Depending on this false *hadīth*, many of the commoners believed in the prohibition of letting children enter the mosques!!

*Imām* Mālik was asked regarding this point; he answered: 'If the child is old enough to behave well in the mosque and realizes that he should not cause mess inside the mosque, then there is no harm that he enters the mosque. On the other hand, if he was too young to behave well but plays around a lot; I think he should not be brought to the mosque'.

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(1) "Tamāmul Minnah" (pp.291-2).

(2) The previous reference (p.290). See also: "Takhrīj Al-Kalimut Tayyib" (pp.63-6) and "Mishkātul Masābīh" by shaikh Al-Albānī (pp.703, 731, and 749).

(3) See: "Misbāhuz Zujājah Fī Zawā'id Ibn Mājah" (foil 51 / A), "Kashful Khafā" "(vol. 1 / p.400), Al-Fawā'idul Majmū'ah" (p.25), "Ad-Durarul Muntathirah" (p.95) and "Tamyīzul Al-Tayyib Minal Khabīth" (p.75).



Ibn Rushed said: ‘This issue is so obvious that needs no further explanation; no doubt that a child may enter the mosque. *Allāh* (ﷻ) said: ﴿وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ﴾

‘*And put her [Mariam; i.e. Mary] under the custody of Zakariya; every time he entered the Mihrāb [praying place] to visit her...*’<sup>(1)</sup> And the prophet (ﷺ) used to shorten his *Salāt* whenever he hears a baby crying lest his mother’s heart be distracted from *Salāt* because of his crying.<sup>(2)</sup>

It is detested that children enter the mosques only if they play around alot for mosques are indeed not places for fun and play. May *Allāh* (ﷻ) guide us to that which is good’.<sup>(3)</sup>

I witnessed the destructive effects of applying this false *hadīth* when some commoners chase away young children out side the mosque- depending on this false *hadīth*- and consequently, chasing them away from their religion while the missionary institutions open their gates wide open for *muslims*’ children as well as their own.

[5/47] Another false *hadīth* is that which relates Tha‘labah’s Ibn Hātib story in which its lying fabricator says that ‘Tha‘labah was of those *muslims* who always liked to sit in the mosque that he was later on called “the pigeon of the mosque’. His great fortune -which constitutes of a large herd of sheep- induced him not to attend the *Jumu‘ah Salāt* and the other congregational *Salawāt* afterwards and then not to pay the *Zakāt* [of his sheep]!! After a while, he realized that he had indulged in a great sin from which he wanted to repent. He came to the prophet (ﷺ) in order to repent. The prophet (ﷺ), however, did not accept his repentance, neither did Abū Bakr nor ‘Umar later on!!’

This story is frequently related by many *Khutabā*’ and callers to *Allāh* (ﷻ) without paying attention that while doing so they are labeling a *Sahābī* -who attended *Badr Battle*- of being a hypocrite

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(1) “Sūrat Alī Imran” (verse no.37).

(2) See: “Sahīh Muslim” (vol. 4 / pp.186-7).

(3) “Al-Bayān Wat Tahsil” (vol. 1 / pp.283-4).

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and also destroying one of the affirmed *Islamic* rulings, i.e. forcing those who do not pay *Zakāt* to do so even if it costs launching war against them.<sup>(1)</sup>

May *Allāh* (ﷻ) shower His mercy on Ibn Hazm who said about this story: ‘Tha‘labah is at least a *Muslim*; it is incumbent upon Abū Bakr and ‘Umar to accept his *Zakāt*, no doubt about that. If he was a *Kāfir* [disbeliever], he must not be allowed to live in the *Arabian Peninsula* in the first place. Accordingly, this story is a false one.

Besides, in the story’s chain of narrators, there is Ma‘ān Ibn Rafā‘ah, Al-Qāsim Ibn Abdīr Rahmān and Abdil Mālik Al-Alhānī and all of them are weak narrators’.<sup>(2)</sup>

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(1) All Muhaddithin and ‘Ulamah considered this story as a weak one unlike the interpreters of the meanings of the Holy Qur’ān; the latter mention it when interpreting Sūrat At-Tawbah.

Both Adāb Al-Himish in his “Tha‘labah Ibn Hatib As-Sahābī Al-Muftara Alaih” and Salīm Al-Hilālī in his treatise “Ash-Shihābuth Thāqib Fith Thabbi An Tha‘labah Ibn Hatib” compiled on this story and affirmed it being a fabricated one.

(2) “Al-Muhallā” (vol. 11 / pp.207-8).