

Chapter Three

Mistakes regarding the Manner of Performing Salāt

- * Articulating the *Niyyah* simultaneously with *Takbīratul Ihrām*.
- * Reciting *Takbīr*, *Al-Fatihah* and other '*Athkār* [remembrances] secretly.
- * Mistakes done in *Qiyām*:

(Not raising hands when reciting *Takbīratul Ihrām*, when bowing down for *Rukū'* and when rising from bowing, letting arms down [when reciting *Al-Fatihah*], abandoning reciting *Du 'āul Istiftāh*, and the *Isti'āthah* before reciting *Al-Fatihah*, repeating *Al-Fatihah* more than once, raising one's sight towards the sky or any other place except the place of *Sujūd*, closing ones eyes in *Salāt*, and moving a lot in it).

- * Mistakes done in *Rukū'* and rising from it:

(Abandoning the '*Athkār* that should be recited in these two positions, doing *Rukū'* and *qiyām* so fast without quiescence, doing *Qunūt* so often and abandoning it at times of afflictions).

- * Mistakes done in *Sujūd*:

(Not reaching the ground completely, doing *Sujūd* so fast, mistakes regarding the manner of doing *Sujūd*, uncovering the parts of the body used in *Sujūd* [in order to touch the ground], doing *Sujūd* on the ground only or part of it, raising something for sick people to do *Sujūd* on, reciting the following *Du 'ā'* in *Sujūd As-Sahw* [forgetfulness *Sujūd*]: '*Subhāna Man la Yashū Walā Yanām*'.

Chapter Three

* Mistakes done in the sitting for *Tashahhud* and in *Taslīm*:

(Saying: ‘as-Salāmu ‘Alaika Ayyuhan Naby’ in *Tashahhud*, adding the word “Sayyiduna” for the *Tashahhud*, other related issues, those who condemn others for moving their index fingers when reciting *Tashahhud*, three mistakes done when reciting *Taslīm*).

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

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

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

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

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

Shaikh ‘Alā’ud Din Ibn Al-’Attār said: ‘Articulating *Niyyah* loudly and causing annoyance for other *muslims* is *Harām*. If no disturbance is caused then articulating it is considered *Bid‘ah*. If this act was done out of dissimulation then it turns to be of the great sins. Those who condemn others for articulating *Niyyah* are on the right way unlike those who believe in its legality in the religion of *Islām*; they indeed have committed an act of *Kufr*, or at least a disobedience if they do it out of ignorance. Every *muslim* should fight this *Bid‘ah* according to one’s capacity for this act is not of

the prophet's (ﷺ) *Sunnah* nor did his *Sahābah* practice it nor those who followed their footsteps of the *muslim* 'Ulamah'.⁽¹⁾

As for articulating *niyyah* silently, it is not an obligation in *Salāt*, *Tahārah* nor in *Sawm* as the four *Imams* and other *muslim* 'Ulamah held it.

Abū Dāwūd asked *Imām* Ahmad: 'Should the one doing *Salāt* say any thing before reciting *Takbīratūl Ihrām*?' *Imām* Ahmad answered in the negative.⁽²⁾

As-Suyūṭī said: 'It is *Bid'ah* to articulate the *niyyah* for *Salāt*, it is not of the prophet's (ﷺ) *Sunnah* nor was it the way of his *Sahāba* (رضي الله عنهم). They used to recite *Takbīr* only [at the beginning of *Salāt*]. *Allāh* (ﷻ) said: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾

'Indeed in the messenger of Allāh (ﷺ) you have a good example to follow'.⁽³⁾

Ash-Shāfi'ī said: 'The existance of *was-wasah* [in one's heart] concerning the *niyyah* for *Salāt* and *Tahārah* is the product of ignorance in the *Shar'* or foolishness of mind'.⁽⁴⁾

Articulating *Niyyah* has many bad effects [on oneself and on others]; repeating articulating *niyyah* loudly many times after reciting *Takbīratūl Ihrām* is one of them.

Ibn Al-Jawzi dealt with this very issue saying: 'It is of the *Shaitān's* *Waswasah* to repeat saying *Niyyah* more than once thinking that the previous one was null and void. Other *muslims* repeat reciting *Takbīratūl Ihrām* till the *Imām* reaches *Rukū'*, then they join him in it. This is indeed of the *Shaitān's* *waswasah* to prevent the *muslim* from gaining full reward for his acts of worship. Some of those who suffer from *Waswasah* way swear that they will

(1) See: "Majmū'atur Rasā'il Al-Kubrā" (vol. 1 / pp. 254 - 7).

(2) "Masā'il Imām Ahmad" (p. 31) and "Majmū' Al-Fatāwā" (vol. 22 / p. 28).

(3) Sūratul 'Ahzāb (verse no. 21).

(4) See: "Al-Amru bil Ittibā' wan Nahyu 'An Al-Ibtida'" (folio 28 /B), Ibn Al-Qayyim publication.

never say *Takbīr* but once, they may even swear they will divorce their wives or abandon their wealth if they recite *Takbīr* more than once. The benevolent *Sahrī'ah* is indeed easy to be followed and is free from such defects. The prophet (ﷺ) never did such things nor did his followers'.⁽¹⁾

Such *waswasah* is the product of the false belief that *niyyah* resides not in the heart but must be articulated. Indeed to bring to existence that which is already existed is something impossible.

Abū 'Abdullāh Az-Zubairī -of the Shāfi'i followers- misunderstood and misinterpreted Ash-Shāfi'i's statement and claimed that *Imām* Ash-Shāfi'i believes in the necessity of articulating *Niyyah* in *Salāt*. Ash-Shāfi'i's statement says: 'Doing *Hajj* and 'Umrah without articulating their *Niyyah* is correct unlike *Salāt* which its *niyyah* must be articulated to be considered valid'.⁽²⁾

An-Nawawī said: 'Ash-Shāfi'ī followers said that he [Abū 'Abdillah] misunderstood Ash-Shāfi'ī's statement; Ash-Shāfi'ī meant by "niyyah" reciting *Takbīr* [atul *Ihrām*]'.⁽³⁾

Defending Ash-Shāfi'ī's view, Ibn Abī Al-Izz Al-Hanafī said: 'None of the four *Imāms* held that a muslim must articulate his *niyyah*; it indeed resides into the heart, some late scholars held the opposite opinion and falsely attributed it to *Imām* Ash-Shāfi'ī as An-Nawawī stated. This is something upon which there is a unanimous agreement'.⁽⁴⁾

Ibn Al-Qayyim said: 'The prophet (ﷺ) used to recite *Takbīr* whenever he stands for *Salāt* and say nothing before it. He (ﷺ) never articulated the *niyyah* for *Salāt* such as saying: 'I intend to do *Salāt* so and so for *Allāh's* sake facing the *Qiblah* four *Rak'āt* being an *Imām* (or *Ma'mūm*), at its due time (or *Qadā'*), nor did he say 'I perform this *Salāt* done in such a time'. These are all *bida'* which were not transmitted from the prophet (ﷺ) neither through

(1) See: "Tablis Iblīs" (p. 138).

(2) See: "Al-Majmū'" (vol. 3 / p. 243).

(3) See: "Al-Majmū'" and "At-Ta 'ālum" by Bakr Abū Zeid (p. 100).

(4) See: "Al-Ittibā'" (p. 62).

authentic, sound, weak, connected or disconnected *ahādīth*, nor were transmitted from his companions, not even approved by the *Tābi'īn*, nor any of the four *Imāms*. Some late scholars misunderstood Ash-Shāfi'i's statement and falsely attributed to him that he believes in the necessity of articulating *Niyyah* in *Salāt* unlike *Sawm*.

The “*Niyyah* in *Salāt*” according to Ash-Shāfi'ī's view refers to *Takbīratūl Ihrām*. How could one imagine that Ash-Shāfi'ī could ever teach *muslims* something the prophet (ﷺ) and his companions never did.

If such an act were established in an authentic proof, we would surely comply with it for the prophet's (ﷺ) and his companions' guidance is the best of guidance and the most perfect, for it is taken from the only human who has the right to cast *Shar'*, *Mahammad* (ﷺ).⁽¹⁾

To conclude:

It is unanimously agreed upon that articulating *niyyah* is *Bid'ah*,⁽²⁾ whoever claims it to be of the *Sunnah* has indeed ascribed false hood to *Imām* Ash-Shāfi'ī.

Proofs from the *Sunnah*:

(1) ‘Aishah said: ‘The prophet (ﷺ) used to begin his *Salāt* with reciting *Takbīr*’.⁽³⁾

(2) Abū Hurairah (رضي الله عنه) said: The prophet (ﷺ) said to the man who performed his *Salāt* improperly: ‘when you perform your *Salāt* do perfect *wudū*, face the *Qiblah*, recite *Takbīr* then read as much as you wish of the *Qur'ān*’.⁽⁴⁾

(1) See: *Zād Al-Ma'ād* (vol 1 / p. 201), “*Igathalūl Lahfān*” (vol. 1 / pp. 136 - 9), “*I'Laml Mūqī'in*” (vol. 2 / p. 371) and “*Tuhfatul Mawdūd*” (p. 93).

(2) See: “*Al-Ifsāh*” (vol. 1 / p. 56), “*Al-Insāf*” (vol. 1 / p. 142), “*Fathul Qadīr*” (vol. 1 / p. 186), “*Majmū' Al-Fatāwā*” (vol. 22 / p. 223), and “*Maqāsidul Makallafīn Fima Yuta'abbadu Bihī Lirrabil 'Ālamīn*” (pp. 123, ...).

(3) Narrated by Muslim in his “*Sahīh*” (vol. 1 / p. 357) (no. 498).

(4) Its narrations will follow soon.

(3) Abdullāh Ibn ‘Umar (رضي الله عنه) said: ‘I saw the prophet (ﷺ) begin his Salāt with *Takbīr* raising his hands.’⁽¹⁾

Many other *ahādīth* affirm that *Salāt* begins with reciting *Takbīr* and nothing before it. The *Ulamah* agreed that if that which is in the heart is incompatible with what is articulated, it is the former that is taken into consideration not the later.⁽²⁾ So what is the use of this articulation??

[2/17] It is worth saying here that it is impossible to articulate *niyyah* and recite *Takbīr* at the same time.

Ibn Abil Izz Al-Hanafī said: ‘Ash-Shāfi’i said: ‘One is unable to articulate *niyyah* and *Takbīr* and the same time. Those who claim the opposite ignore what sound sense affirms. Speech displays what is already existing in the heart. Several letters can never be articulated simultaneously, how could one articulate a statement and that which has already preceded it at the same time’??⁽³⁾

[18] Reciting *Takbīr*, *Qur’ān* and the ‘*Athkār* silently:

[1/18] One of the most common mistakes when performing *Salāt* is reciting *Takbīr*, *Qur’ān* and ‘*Athkār* by heart [silently] as if *Salāt* consists of only mere acts with no verbal actions!! Abū Bakr Al-Asamm and Sufyān Ibn ‘Uyaynah⁽⁴⁾ held this view and considered that *Salāt* is valid even without articulating *Takbīr*!!

They both built their opinion on *Allāh’s* (ﷻ) verse that says: ‘**And perform *Salāt***’. They considered the order in the ‘*Āyah* as a general one which the prophet (ﷺ) explained through his *hadīth*: ‘**Perform your *Salāt* as you have seen me performing it**’⁽⁵⁾ and that which can be seen and perceived is only the acts not words.

(1) Narrated by Al-Bukhārī in his “*Sahīh*” (vol. 2 / p. 221) (no. 738).

(2) This agreement among the ‘*Ulamah* was related by An-Nawawī in “*Al-Majmū’*” (vol. 1 / p. 367).

(3) Al-Ittibā’ (pp. 61-2).

(4) Related by Al-Kāsānī in “*Badā’i’ As-Sanā’i’*” (vo. 1 / p. 110).

(5) Narrated by Al-Bukhārī in “*As-Sahīh*” (vol. 1 / no. 155), (vol. 7 / no. 77) and (vol. 8 / p. 132), Muslim in his “*Sahīh*” (vol. 1 / no. 465, 466) and Abū Dāwūd in “*As-Sunnan*” (no. 589) .

Consequently, *Salāt* is a proper noun that refers to the acts done in it. According to this point of view, the one who is physically unable to do *Salāt* does not have to perform *Salāt* at all, and the dumb who is physically well must do it. This view is, however, an odd one which contradicts the rulings of the pure *Sharī'ah* texts; **Allāh** (ﷻ) said: ﴿فأقروا ما تيسر من القرآن﴾

‘So recite as much of the Qur’ān as may be easy for you’.⁽¹⁾

The order in this *Āyah* is a general one which must be followed in accordance with the specification indicated in the following hadīth; the prophet (ﷺ) said: **‘Unless *Fātiḥah* is recited in one’s *Salāt*, it is considered null and void’.**⁽²⁾

As for the prophet’s (ﷺ) *hadīth*: **‘Perform *Salāt* as you have seen me performing it’**, the act of seeing here refers to all of the *prophet’s* (ﷺ) actions not the physical ones only. When the purport of all the previous texts are joined together, it is easily concluded

(1) Sūrat Al-Muzzammil (verse no. 20).

(2) Narrated by Al-Bukhārī in his “Sahīh” (vol. 2 / no. 236, 237), Muslim in his “Sahīh” (vol. 1 / p. 295) (no. 394), Abdur Razzāq in his “Musannaf” (vol. 2 / p. 93), Ibn Abī Shaibah in “Al-Musannaf” (vol. 1 / p. 143), Abū Dāwūd in “As-Sunnan” (no. 822), At-Tirmithī in “Al-Jāmi’” (vol. 2 / p. 25), An-Nasā’ī in “Al-Mujtabā” (vol. 2 / p. 137), and “Fadā’il Al-Qur’ān” (no. 34), Ibn Mājah in “As-Sunnan” (no. 837) and Ad-Dārimī in “As-Sunnan” (vol. 1 / p. 283).

Al-Hanafiyyah held the opinion that the prophet’s (ﷺ) *hadīth*, regarding the necessity of reciting *Al-Fātiḥah* in *Salāt*, does not specify the generality of *Allāh’s* order in Sūrah Al-Muzzammil; consequently the muslim doing *Salāt* has the choice to recite whatever is easy for him from the Qur’ān-i.e. not necessarily *Al-Fātiḥah*. The well-versed *‘Ulamah* refuted this view saying that the apparent meaning of *Allāh’s* (ﷻ) order is that one has the choice to recite what ever is easy for him from the Qur’ān; however, the intended meaning is to recite the *Fātiḥah* as is affirmed in ‘Ubādah’s narration. The general order in the Qur’ān is, then, specified by the prophet’s (ﷺ) *hadīth*.

An-Nawawī said: ‘The words in the verse’ whatever is easy’ refer to *Fātiḥah* for it is easy for every muslim to recite’. Refer to “Sahrh An-Nawawī ‘Alā Sahīh Muslim” (vol. 4 / p. 103), “Fathul Bārī” (vol. 2 / pp. 242 - 3), “Ma‘ālim As-Sunnan” (vol. 1 / p. 207), and “As-Saylul Jarrār” (vol. 1 / p. 213).

After all this, how could those who abandon reciting the *Fātiḥah* in *Salāt* seek *Allāh’s* pleasure by doing such a sin just only to contradict other people’s Mathhab.

that *Qur'ān* must be recited in all our *Salāt* -as all '*Ulamah* and the *Sahābah* before them held'.⁽¹⁾

Were reciting *Qurn'ān* in *Salāt* secretly valid, the prophet (ﷺ) wouldn't have told the *Sahābī* -who did his *Salāt* improperly- to recite whatever he wishes of the *Qur'ān*, for reciting necessitates the movement of the tongue literally and in shar'; *Allāh* (ﷻ) said:

﴿لَا تَحْرُكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ﴾

'Move not your tongue concerning (the Qur'ān, O Muhammad (ﷺ) to make haste there with'.⁽²⁾

On the basis of this view, Some '*Ulamh* -who believe in the prohibition of reciting *Qur'ān* when one is in his/ her post sexual intercourse state, allowed such persons to recite it only by heart.

An-Nawawī said: 'The one in post sexual intercourse state, the woman in her menstrual period and in her post partum state are permitted to read the *Qur'ān* only by heart without articulating it, so is the case with reading from the *Musahf*'.⁽³⁾

Muhammad Ibn Rushd Said: 'As for reading *Qur'ān* by heart without articulating it by the tongue, it is not considered a real reading, for reading is the articulation of the tongue for which one is rewarded. *Allāh* (ﷻ) said: ﴿لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ﴾

'A person gets reward for that (good) he / she has earned, and is punished for what (evil) he / she has earned'.⁽⁴⁾ ***The prophet (ﷺ) said: 'Indeed Allāh (ﷻ) over looks one's evil intentions'.***⁽⁵⁾ *Allāh* (ﷻ) does not punish a person for the evil one thinks to do till one does it, so is the case with that which is good; a *Muslim* is not rewarded for it unless he does it. Rewards for good deeds are indeed granted if one does them physically or verbally such as reciting the *Qur'ān*.⁽⁶⁾

(1) "Badā'i' As-Sanā'i' " (vol. 1 / p. 110).

(2) Sūratul Qiyāmah (verse no. 16).

(3) See: "Al- 'Athkār" (p. 10).

(4) Sūratul Baqarh (verse no. 286).

(5) Authentic hadīth, see: "Irwā' Al-Galīl" (vol. 7 / p. 139) (no.2062).

(6) See: "Al-Bayān wat Tahsīl" (vol. 1 / p. 491).

An-Nawawī said: ‘As for the *Ma’mūm* and the *Munfarid*, they should recite *Takbīr* in a low voice that they could hear themselves -provided they have good hearing faculty and do not suffer from any hearing problems. This ruling encompasses also the act of reciting *Qur’ān*, *Takbīr*, *Tasbīh* in *Rukū’*, reciting *Tashahhud*, *Taslīm* and *Du‘ā’* whether in obligatory or optional *Salāt*. One will not be rewarded for his/her *Salāt* till one recites all its *‘Athkār* in a low voice that one could hear. As for those having hearing problems, they could raise their voices till they could hear themselves otherwise they will not be rewarded for their *Salāt*. This opinion is held by Ash-Shāfi’i and his followers. His followers recommended that a *muslim* may raise his voice till one and the one beside hear it, no more than that, as Ash-Shāfi’i stated in *Al ‘Umm*’.⁽¹⁾

Ash-Shāfi’i followers stated that the one who temporarily became deaf should move his/ her tongue when reciting the *‘Athkār* in *Salāt* according to one’s capacity.⁽²⁾

The *Jumhūr* held the opinion that a muslim doing *Salāt* should recite its *‘Athkār* in a voice he/she could hear. Mālik followers, however, stated that it suffices a *muslim* to move his / her tongue with them. But the recommendation is to raise his/her voice -in order to bring closer different opinions.⁽³⁾

According to previous discussion, one realizes:

[2/18] The falsehood of the view that the one who spends the night at his friend’s house and wakes up at night in a state of *Janābah* is permitted to do *Salāt* without having to move his tongue at all in order to drive away suspicion. This view does not hold water.

This view is held by some Hanafīs such as Abū Yūsuf who permitted the traveler or the guest to do *Salāt* in a state of *Janābah*

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

(2) See: “Fatāwā Ar - Ramlī” (vol. 1 / p. 140) and “Hashiyat Al-Qalūbī” (vol. 1 / p. 143).

(3) Refer to: “Ad - Dīnūl Khālīs” (vol. 2 / p. 143).

with out having to do *Gusl* to drive away suspicion. Ibn ‘Abdīn said: ‘This view contradicts the soundest of the Mathhab approaches’.⁽¹⁾

[19] Mistakes done during the *Qiyām* in *Salāt*:

Some muslims do many mistakes during their *Qiyām* [standing] before the hands of their *Rabb*; sometimes they abandon the prophet’s (ﷺ) *Sunnah* and his manner in performing *Salāt*, sometimes they indulge in improper acts believing them to be of the *Sunnah* or just out of their imitation to their fathers [or other people]!!

The following are some of these mistakes:

[1/19]* Abandoning rising hands when reciting *Takbīratul Ihrām*, doing *Rukū’* and raising from it.

Some *muslims* abandon the *Sunnah* of raising their hands when reciting *Takbīratul Ihrām*, when doing *Rukū’*, when rising from it, and after the first *Tashahhud*. They may even raise their hands at improper times and positions such as: raising hands when reciting the *Takbīrat* of the Funeral *Salāt*,⁽²⁾ and the *Takbīrat* recited in the *Eid Salāt*!!⁽³⁾

Those who do such acts depend on false *ahādīth* or the misinterpretation of other authentic ones such as:

(a) The false *hadīth* that states: ‘**whoever raises his hands in *Salāt*, his *Salāt* is invalid**’.⁽⁴⁾

(1) See: “‘Uqūd Rasm Al-Muftī” (vol. 1 / p. 49) accompanied with “Majmū‘at Rasā’il Ibn ‘Abdīn” .

(2) See: “Ahkāmul Janā’iz wa Bida’uha” (p. 116) and “Al-Muhallā” (vol. 5 / p. 128).

(3) This will follow in details, in Shā’allāh, in chapter seven.

(4) Narrated by Al-Jawraqānī in “Al-‘Abātīl” (vol. 2 / no. 12) traced back to the prophet (ﷺ). He said: ‘This is a false *hadīth*’, in its chain of narration there is Ma’mūn Ibn Ahmad who is a wicked, lying fabricator and impostor’.

See: “Al-Mawdū‘āt” (vol. 2 / p. 96), “Al-La’ālī’ Al-Masnū‘ah” (vol. 2 / p. 19), “Tanzih Ash-Sharī‘ah” (vol. 2 / p. 79), “Al-Majrūhīn” (vol. 3 / pp. 45- 6), “Tathkiratul Mawdū‘āt” (p. 61), “Mīzānul I’tidāl” (vol. 3 / p. 429), “Lisānul Mīzān” (vol. 5 / p. 7), “Al-Fawā’idul Majmū‘ah” (p. 29), “Al-Asrārul Marfū‘ah” (pp. 81, =

(b) Ibn ‘Umar’s statement: ‘Raising your hands in *Salāt* like this is by Allāh (ﷺ) *Bid‘ah*. Indeed the prophet (ﷺ) never exceeded in *Salāt* this level, pointing to his chest’.⁽¹⁾

Besides being weak, this *hadīth* does not concern the problem under discussion. Ibn Hibbān said: ‘Some of those who have no Knowledge in the science of *hadīth* nor its ranks held that it is a *Bid‘ah* to raise one’s hands in *Salāt* when doing *Rukū‘* and when rising from it. Ibn ‘Umar’s original statement states: ‘**Raising your hands in *Du‘ā* to the level of your ears is *Bid‘ah*, the prophet (ﷺ) never exceeded this level**’. Hammad Ibn Zaid - who related this *hadīth* - interpreted the words “this level” to mean “to the level of his (ﷺ) chest”. Then he [Hammād] continued the rest of the *hadīth* and then added: ‘The ‘Arabs use the word *Salāt* to mean *Du‘ā*; the word *Salāt* in Hammād’s narration refer to *Du‘ā* the thing which proves my view’. Then Ibn Hibban narrated from Al-Hasan Ibn Sufyān through a complete chain of narrators traced back to Ibn ‘Umar (رضي الله عنه) to have said: ‘By Allāh, the prophet (ﷺ) never

= 334), “Al-Masnū‘ Fi Ma‘rifatul Mawdū‘” (p. 183), “Al-Manarul Munīf” (p. 129), “Ahādīth Mukhtārah Min Maw dū‘āt Al-Jawraqānī Wa Ibn Al-Jawzī” (p. 45) and “As-Silsilah Ad - Da‘īfah” (no. 568).

(1) Narrated by Al-Jawraqānī in “Al-‘Abātil” (vol. 2 / no. 20) and Ibn Al-Jawzī in “Al-‘Ilal” (vol. 1 / no. 429). They both considered the *hadīth* as a weak one because of Bishr Ibn Harb [one of the narrators] who is a weak narrator. Al-Jawraqānī said: ‘This is a false *hadīth* narrated only by Bisher Ibn Harb from Ibn ‘Umr’. He then added: ‘Yahyā Al-Qattān does not relate his *ahādīth*, so does Ibn Al-Madīnī, for they are traced back to reliable narrators only by him. Besides, Ibn Al-Ma‘īn considered him a weak narrator’.

This *hadīth* was considered as a weak one- because of Bishr Ibn Harb - by: Ath - Thahabī in “Al-Mīzān” (vol. 1 / p. 315), “Mukhtāsar Al-‘Ilal” (p. 635), and in “Ahādīth Mukhtārah” (no. 73) and by Ibn Tāhir in “Tathkiratul Mawdū‘āt” (p. 3).

Some scholars held it *Bid‘ah* to raise one’s hands when doing *Rukū‘* and raising from it depending on the prophet’s *hadīth* that states: ‘**why do you raise your hands as if they are the tails of undomesticated horses, keep clam in your *Salāt***’. This view was, however, refuted by Imām Al-Bukhārī who said: ‘This *hadīth* pertains to Tashahhud not doing *Rukū‘* or raising from it. The Sahābah (رضي الله عنهم) used to raise their hands when reciting Tashahhud saluting each other. Seeing this, the prophet (ﷺ) ordered them not to do so. Consequently, this *hadīth* must not be used as an evidence -as some ignorants do- concerning the issue under discussion for raising one’s hands in *Rukū‘* and rising from it something well - known amongst the ‘*Ulamah*’. (p.110) . See: “Al-Majmū‘” (vol. 3 / p. 403) and “Nylul Awtār” (vol. 2 / p. 201).

raised his hands beyond the level of his chest when reciting *Du‘ā’*.⁽¹⁾

Ibn ‘Umar’s (رضي الله عنه) narration supports Ibn Hibbān’s opinion. It states as follows: ‘**Allāh’s Messenger (ﷺ) used to beging his Salāt with raising his hands to the level of his shoulders, and do the same when raising himself from *Rukū‘*.**’⁽²⁾

This hadīth was narrated by nearly fifty of the *Sahābah* (رضي الله عنهم), ten of whom were those who had received the glad tidings of being guaranteed admision to paradise.⁽³⁾

Imām Al-Bukhārī said: Both Al-Hasan and Humaid Ibn Hilāl stated, ‘the prophet’s *Sahābah* (رضي الله عنهم) used to raise their hands [in *Salāt*], all of them...’.⁽⁴⁾ It was never affirmed that the contemporary ‘*Ulama* in *Hijāz* and *Irāq* - such as Al-Humaidī, Ibn Al-Madīnī, ibn Ma‘īn, Ahmad Ibn Hanbal and Ishāq Ibn Rahawaih -reported that the prophet (ﷺ) and his *Sahābah* abandoned raising their hands [In *Salāt*].’⁽⁵⁾

Ibn Al-Qayyim (رحمته الله) said: ‘Pay heed to the prophet’s (ﷺ) manner in doing his *Salāt*; raising his hands when doing *Rukū‘* and when rising from it. After his death, his *Sahābah* (رضي الله عنهم) followed his example earnestly that Abdullāh Ibn ‘Umar (رضي الله عنه) even used to throw pebbles on those who do not raise their hands in *Salāt*. [These

(1) “Al-Majrūhīn” (vol. 1 / p. 186).

(2) Narrated by Al-Bukhārī in his “Sahīh” (vo. 2 / p. 218) (no. 735), Muslim in his “Sahīh” (vo. 1 / p. 292) (no.390), Mālik in his “Muwatta” (vol. 1 / p. 75) (no. 16), Ahmad in Al-Musnad” (vol. 1 / p. 147), Ash-Shāfi‘ī in “Al-Musnad” (vol. 1 / p. 72), Ad - Dārimī in “As-Sunnan” (vol. 1 / p. 285), Abū Dāwūd in “As-Sunnan” (no. 721), At-Tirmithī in “Al-Jāmi” (vol. 2 / p. 122), Ibn Mājah in “As-Sunnan” (no. 858), And Al-Baihaqī in “As-Sunnan” (vol. 2 / p. 26) and added: ‘He (ﷺ) did his *Salāt* in that manner till he passed away’.

(3) For more details see: “Fathul Bārī” (vol. 2 / p. 220), “Al-Majmū” (vol. 3 / p. 399), “Al-Hidāyah Fī Takhrij Ahādīth Al-Bidāyah” (vol. 3 / p. 106), “Jalā’ul ‘ Aynayn Bitakhrij Riwayatul Bukhārī Fī Juz‘ Raf’ul Yadain” (p. 16,...), “Al-Mawdū’āt” by Ibn Al-Jawzi (vol. 2 / p. 98) who rejected this forged hadīth and related the narration that is traced back to the prophet (ﷺ) via several Sahābah who reported the prophet’s (ﷺ) raising his hands. See also: “Ibkār Al-Minan” (p. 102,...).

(4) Al-Bukhārī, “Juz‘ Raf’ul Yadain” (p. 26, ...).

(5) The previous reference (pp. 109- 10).

narrations report the prophet's practice as if it was done before one's eyes'.⁽¹⁾

Al-Marwazi said: 'All the 'Ulamah -to the exclusion of those in Al-kūfah- in all muslim countries unanimously agreed upon the legality of raising one's hands [in *Salāt*]' .⁽²⁾

Ash-Shāfi'ī said: 'whoever gets to know the prophet's (ﷺ) *hadīth* -concerning raising one's hands in *Salāt* when reciting *Takbīr*, doing *Rukū'* and raising form it- must follow his example'.⁽³⁾

Abdul Mālik Ibn Sulaiman said: 'I asked Sa'īd Ibn Jubair about the ruling of raising one's hands in *Salāt*. He answered: 'It is an act with which you beautifies your *Salāt*'.⁽⁴⁾

Al-Kashmīrī affirmed this *Sunnah* saying: 'You should Know that raising one's hands in *Salāt* is something that is *Mutawātīr* verbally and practically; no part of this ruling has been abrogated'.⁽⁵⁾

Dear *muslim* brother, follow your prophet's (ﷺ) *Sunnan* -which is a *Mutawātīrah* as Ath-Thahabi expressed-⁽⁶⁾ earnestly and leave aside idle discussions, worthless arguments and futile disputes that may lead some ignorant to even kill the 'Ulamah who preach it, as once has happened with *Imām* At-Tartūshī!!

(1) Refer to: "I'lāmul Muwaqqi'in" (vol. 2 / p. 376). Ibn 'Umar's statement was narrated by Al-Bukahri in "Juz' Raf'ul Yadain" (no. 15), Al-Humaidi in "Al-Musnad" (vol. 2 / p. 277), Ahmad as in "The Masā'il of his son" (p. 70), Ad -Dāraqutnī in "As-Sunnan" (vol. 1 / p. 289), Al-Hākim in "Ma'rifat 'Ulum Al-Hadīth" (p. 218), As-Sahmi in "Tārikh Jurjān" (p. 433) and "Manāqib Al-Imām Ahmad" (p. 83) by Ibn Al-Jawzi. The hadīth is authentic.

(2) "Fathul Bārī" (vol. 2 / pp. 219 - 20).

(3) Mentioned by As-Subki in "Tabaqātush Shāfi'iyyah Al-Kubrā" (vol. 2 / p. 100) in the biography of "Abū Ibrāhīm Ismā'īl Ibn Yahyā Al-Muzanī".

(4) Related by Al-Bukhārī in "Juz' Raf'ul Yadain" (no. 39) and Al-Baihaqī in "As-Sunnan Al-Kubrā" (vol. 2 / p. 75). Its chain of narrators is authentic, as An-Nawawī said in "Al-Majmū'" (vol. 3 / p. 405).

(5) "Faidul Bārī" (vol. 2 / p. 255) and "Naylul Farqadain" (p. 22).

(6) Refer to: "Siyar A'lāmun Nubalā'" (vol. 5 / p. 293).

Ibn Al-'Arabī Al-Mālikī said: 'I once invited *Shaikh* Abū Bakr Al-Fihri in Muharras Ibn Ash-Shawwa' at Ath-Thagr. Abū Bakr was of those eminent *Shaikhs* who earnestly followed the prophet's example in raising his hands in *Salāt*. He arrived at the Thagr where I teach. The *Shaikh* entered the mosque and stood in the first row. And I was standing at its end near a window looking over the sea to enjoy the breeze. In the same row, there were the chief of the sea crew Abū Thamnah, his deputy and some members of the crew waiting for the *Imām* to lead them in the *Salāt*. During his [*Nāfilah*] *Salāt*, the *Sahikh* raised his hands when doing *Rukū'* and when raising from it. Abū Thamnah addressed his companions: 'Do you see what has this eastern done?! Go and Kill him and throw his body in the sea and let no one see you'. Hearing this, I felt that my heart jumped into my throat and said to them: '*Subhāna Allāh*, this is the great *Faqīh* of our time, At-Turtūshī'.

They asked: 'Why does he raise his hands then?'

I said: 'This is the prophet's (ﷺ) *Sunnah* and *Imām* Mālik's Mathhab as is narrated by the scholars of Madīnah(*)'. Then I tried to keep them calm and quiet till the *Shaikh* finished his *Salāt*. We, then, returned back to the residence at the Muharris. The *Shaikh* noticed my anger and inquired about the reason. I told him the whole thing. He, then, laughed and said: 'Indeed, I wish to be killed following the *Sunnah*'.

I said: 'You should not do this; you are in a town where if you follow this *Sunnah* you will be killed'. He then said: 'leave aside this idle talk and lets discuss something more useful'.⁽¹⁾

The *Sunnah* is to raise hands in *Salāt* without clinching fingers. The prophet (ﷺ) used to raise them to the level of his shoulders or to the level of his ear lobes simultaneously with reciting *Takbīr*,

(*) Ibn Abdil Hakam said: 'Ibn Al-Qāsim was the only one to relate from Mālik that he used not to raise his hands in *Salāt*. We believe in the opposite'. See: "Al-Qawānīn Al-Fiqhiyyah" (p. 64).

(1) "Ahkāmul Qur'ān" (vol. 4 / p. 1900). It was also mentioned by Al-Qurtubī in "At-Tafsīr" (vol. 19 / p. 279) and Ash-Shātībī in "Al-I'tisām" (vol. 1 / p. 295).

before, or after it.⁽¹⁾ Accordingly, one must not raise his hands in such a way as if he is calling unto Allah (ﷻ).

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

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

Ibn 'Abbās (رضي الله عنه) said that the prophet (ﷺ) said: 'We prophets were ordered [by *Allāh* (ﷻ)] to take our *Suhūr* very late at night, have breakfast [in *Ramadān*] at the early time of sunset, and to put our right hands on our left in *Salāt*'.⁽³⁾

The afore mentioned *ahādīth* show clearly that: (1) it is of the prophet's (ﷺ) guidance to put the right hand on the left one in *Salāt*, and (2) whoever does not do so has committed a mistake.⁽⁴⁾

Ibn Abdil barr stated that 'this is a unanimously agreed upon ruling amongst the 'Ulamah taken from the prophet (ﷺ). It was also practiced by all the *Sahābah* and *Tābi'īn*. Imām Mālik stated it in his "Muwatta'" as mentioned by Ibn Al-Munthir and others. Ibn Al-Qāsim reported that Mālik also held the opposite opinion and so did most of his followers, and that he [i.e. Imām Mālik] differentiated between the obligatory *Salāt* and the optional one.⁽⁵⁾ Some of Mālik's followers considered putting the right hand on the left in *Salāt* as detested when a muslim does it only to seek rest for his hands, as Ibn Al-Hājib explained.⁽⁶⁾

(1) Refer to: "Zādul Ma'ād" (vol.1 /p.202), (vol.1 /p.256), "Sharh An-Nawawī" (vol.4 /p.95), "Tāmamul Minnah" (p.173) and "Sifat Salātun Naby" (pp.77-8). Hands should be raised facing the direction of the Qiblah as agreed upon amongst scholars. This was mentioned by Al-Halabī in "Sharh Munyatul Musallī" (p.300).

(2) Narrated by Al-Bukhārī in his "Sahīh" (vol. 2 / p. 224) (no. 740), Ahmad in "Al-Musnad" (vol. 5 / no. 336) and Mālik in "Al-Muwatta'" (vol. 1 / p. 159 / no. 47).

(3) Narrated by Ibn Hibban in his "Sahīh" (vol. 3 / pp. 13- 4) (no. 1767).

(4) See: "Zādul Ma'ād" (vol. 1 / p. 202).

(5) In his "Bidāyatul Mujtahid", Ibn Rushd reported this opinion only suggesting it to be Mālik's Mathhab -as he believes.

(6) "Fathul Bārī" (vol. 2 / p. 224) and "Naylul 'Awtār" (vol. 2 / p. 201).

Mālik's followers also held the opinion that it is an optional *Sunnah* to put one's right hand on the left in obligatory and optional *Salāt*, and that it is the soundest of opinions for people were ordered to do so during the prophet's (ﷺ) time. ⁽¹⁾

Late Mālikī scholars held that it is recommended that the one doing optional or obligatory *Salāt* put his right hand on his left anywhere below the chest and above the navel be it for the sake of following *Sunnah* or for no certain purpose. In case one does this act for the purpose of seeking rest for his hands, it is then considered a detested act.

Al-Bājī, who is one of the mālīkī eminent scholars, said: 'Mālik's opinion, regarding the detestation of putting one's right hand on his left in *Salāt*, is intended to drive away the idea that some *muslims* may think of that such an act is one of the *Salāt*'s articles without which *Salāt* is rendered invalid'.

Reflecting on the previously mentioned opinions, one becomes certain that (1) all the '*Ulamah* agree upon putting one's right hand on the left when doing *Salāt*, not letting them down, and (2) *Imām* Mālik's opinion regarding letting hands down in *Salāt*, if it were proved to be authentic, was only intended to fight an illegal act which is seeking rest for the hands or believing that such an act is one of the *Salāt*'s articles. Some scholars, actually, misinterpreted *Imām* Mālik's statement which is stated in "Al-Mudawwanah", a misinterpretation which actually contradicts the other one stated in "Al-Muwatta'" which affirms plainly the legality of putting one's right hand on the left in *Salāt*. This very point was displayed in details by many mālīkī '*Ulamah* and others in their compilations which are over thirty. ^(*)

Accordingly, ... we earnestly urge our mālīkī brothers to follow our prophet's (ﷺ) *Sunnah* and join other *muslims* in their manner of doing *Salāt*. ⁽²⁾

(1) See: "At-Tāju wal 'Ikhlīl" (vol. 1 / p. 536) and "Al-Qawānīn Al-Fiqhiyyah" (p. 65).

(*) See: 'At-Ta'ālūm wa 'Atharuhu 'Alāl Fikr wal Kitāb" (pp. 90- 100).

(2) See: "Mālā yajūzu Fīhī Al-Khilāf Bain al-Muslimīn" (pp. 48- 9).

It is of *Sunnah* also to put both hands on the chest as reported in Wā'il's Ibn Hujr narration; **he said: 'I decided to watch the prophet's manner in doing *Salāt* carefully. He (ﷺ) first stood up and said *Takbīratul Ihrām*, raising his hands to the level of his ear lobes. Then he (ﷺ) put his right hand on the dorsum of his left hand, the wrist and the arm'.⁽¹⁾ That is, he (ﷺ) put all his right hand on his left hand's dorsum, wrist and arm.⁽²⁾**

It was also affirmed that he (ﷺ) used, sometimes, to take hold of his left hand with his right one.⁽³⁾

The *hadīth* affirms that it is of *Sunnah* to grasp the left hand with the right one, so is putting the right hand on the left. Joining between the two ways is, however; improper, i.e. putting and grasping, that is to put the right hand on the left seizing it with the thumb and the little finger letting the other three fingers spread- as is mentioned in some late scholars' books.⁽⁴⁾

The afore mentioned two *ahādīth* affirm that putting the hands on the chest is the *Sunnah*, and all narrations that indicated the opposite are either weak or fabricated ones.⁽⁵⁾

Imām Ishāq Ibn Rahawaih followed this *Sunnah* earnestly as Al-Marwazi reported in his "Masā'il": 'Ishāq used to lead us in the *Witr Salāt*.. raising his hands in the *Qunūt Du'ā'*, which he used to

(1) Narrated by Ibn Khuzaimah in his "Sahīh" (vol. 1 / p. 243) (no. 480), An-Nasā'ī in "Al-Mujtabā" (vol. 2 / no. 98), Abū Dāwūd in "As-Sunnan" (vol. 1 / no. 193), Ahmad in "Al-Musnad" (vol.4 /p.318), Ibn Mājah in "As-Sunnan, (vol.1 /no. 266), Ad-Dārimī in "As-Sunnan" (vol. 1 / p. 314), Ibn Al-Jārūd in "Al-Muntaqā" (no. 208), At-Tayālīsī in "Al-Musnad" (vol. 1 / p. 89) and Ad - Dāraqutnī in "As-Sunnan" (vol. 1 / no. 290). The *hadīth*'s chain of narrators is true, it was also authenticated by Ibn Hibbān in his "Sahīh" (no. 485), so did An-Nawawī and Ibn Al-Qayyim. See: "Irwā'ul Galīl" (vol. 2 / p. 69).

(2) See: "Naylul 'Awtār" (vol. 2 / p. 200)

(3) See: "Sifat Salatun Naby" (p. 79).

(4) Such as: "Hāshiat Ibn 'Abdīn" (vol. 1 /p. 454).

(5) As narrated in "Sunan Abī Dāwūd" from 'Alī (رضي الله عنه) to have said: 'It is of *Sunnah* to put the right hand on the left one is *Salāt* below the navel'. In this 'Athar's chain of narrators, there is Abdur Rahman Ibn Ishāq Al-Kūfī whom Ahmad Ibn Hanbal considered as a weak narrator. Al-Bukhārī said: ' There is some doubt in its chain of narrators'. See: "Naylul 'Awtār" (vol. 2 /p. 203) and "Ibkārul Minan" (p. 116, ...).

recite before *Rukū‘*. He used to put his hands on his chest or below it a little bit’.⁽¹⁾

Abdullāh Ibn Ahmad reported nearly the same in his “Masā’il”⁽²⁾ saying: ‘I saw my father putting his hands one on the other above the navel in *Salāt*’.⁽³⁾

The eminent *Shaikh* Ibn Amir Al-Hāj, who absorbed from his *Shaikh* Ibn Al-Humām his deep documentation and broad knowledge, said in “Sharhul Munyah”: ‘It is an affirmed *Sunnah* to put one’s right hand on the left one. There is no authentic narration that displays the place on which they should be put except the one related by Wā’il. Ibn Nujaim reported the same in his “Al-Bahrur Rā’iq” quoting from “Fathul Gafūr”.⁽⁴⁾

Ash-Shawkāni said: ‘Wā’il’s narration is the most authentic one regarding this issue. And it is compatible with Alī’s and Ibn ‘Abbās’ interpretation for the word “sacrifice” *Allāh*’s verse:

﴿فصلٌ لربك وانحر﴾

‘Therefore turn in prayer to your *Rabb* and sacrifice in (to Him only)’ to mean putting one’s right hand on one’s left both on one’s upper chest [for the word in Arabic can serve both meanings to sacrifice and one’s upper chest]’.⁽⁵⁾

The rationale behind such a manner is to show humbleness and submission to *Allāh* (ﷻ), and it also helps a *muslim* have full concentration in his *Salāt*. Some scholars said that it is a symbol of valuing *niyyah* for a person usually grips the thing he/ she values most with his two hands; in our case it is the heart where the *niyyah* lies.⁽⁶⁾ However, one should not place his hands on his heart believing that this would bring more submission. This, indeed, contradicts the prophet’s (ﷺ) *Sunnah*.

(1) “Al-Masā’il” (p. 222).

(2) “Al-Masā’il” (p. 62).

(3) See: “Sifat Salātun Naby” (pp. 79 - 80). “Above the navel” means on the chest, as stated in “Ibkarul Minan” (p. 116).

(4) See: “Ibkarul Minan Fi Tanqīd ‘Āthārus Sunnan” (p. 106).

(5) “Naylul Awtār” (vol. 1 / p. 204).

(6) “Fathul Bārī” (vol. 2 / 224).

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

It is indeed recommended for the one doing *Salāt* to begin his *Salāt* with [*Takbīr* followed by] reciting *Du‘ā’ul Istiftāh* and then *Isti‘āthah*.

The *Isti‘āthah* should preferably be recited in each *Rak‘ah* complying with the general order in *Allāh’s* (ﷻ) verse:

﴿فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾

‘when you want to recite the *Qur‘ān*, seek refuge with *Allāh* from *shaitān* the out cast [i.e. by reciting *Isti‘āthah*].’⁽¹⁾

This is the soundest of Ash-Shāfi‘ī opinions and is preponderated by Ibn hazm.⁽²⁾

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

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

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

(1) Sūratun Nahl (verse no. 98).

(2) See: “Al-Majmū‘” (vol. 3 / p. 323) and “Tamāmul Minnah” (pp. 176 -7).

of forgetfulness if it was done out of forgetfulness. There opinion seems to be the soundest of all. ⁽¹⁾

[4/19] Raising one's eyesight up wards or else where except the place of prostration:

One of *muslims'* mistakes when doing *Salāt* is raising one's eye sight towards the sky, the *Imām*, to the left or the right, the thing which paves the way for *waswasah* and *Sahwu* to take place. A muslim is ordered [by the prophet (ﷺ)] to lower his/her gaze downwards to the prostration spot, ⁽²⁾ except in *Tashahhud* in which case one's eye sight should be directed to one's [right] index finger only. It was affirmed that the prophet (ﷺ) never moved his eye sight beyond his index finger. ⁽³⁾

Al-'Izz Ibn Abdis Salām was asked about those who believe that 'the one doing *Salāt* should direct his eye sight toward his feet when doing *Rukū'*, to his nose when doing *Sujūd* and to his lap in the sitting posture', is their opinion supported by any *hadīth*, *Athar* or even a rationale??

He answered [as reported] in his *Fatāwā* (p. 68): 'This is not true; their opinion is not based on any kind of evidence whether from the *Qur'ān* or *Sunnah*. *Allāh* (ﷻ) knows best'.

[Proofs from the Sunnah]:

(1) 'Aishah said: 'I asked the prophet (ﷺ) about the *Hukm* of looking here and there in *Salāt*'. He (ﷺ) said: 'This is the portion which *Shaitān* steals from one's *Salāt*'. ⁽⁴⁾

(1) See: Ad - Dinul Khalis (vol 3 / pp. 211- 2).

(2) See: the article in "Al-Mujtama' magazine" (issue no. 855) titled with ' Tanbīhāt 'Alā Ba 'dī 'Akhtā' Allatī Yaf'aluha Ba'dul Muslimīn Fī Salātihim".

(3) Narrated by Abū Dāwūd in "As-Sunnan" (vo. 1 /no. 260), An-Nasā'ī in "Al-Mujtabā" (vol. 3 / p. 39), Ibn Khuzaimah in his "Sahīh" (vol. 1 / no. 355), IBN Hibbān in his "Sahīh" (vol. 3 / p. 308), Ahmad in "Al-Musnad" (vol. 4 / no. 15), Abū 'Uwānah in "Al-Musnad" (vol. 2 / no. 226), Al-Bagawi in "Sharhus Sunnah" (vol. 3 / no. 178) and Al-Baihaqi in "As-Sunnan Al-Kubrā" (vol. 2 / no. 132). The hadīth is authentic.

(4) Narrated by Al-Bukahri in his "Sahīh" (vol. 2 / no. 234), (vol. 6 / no. 338), Abū Dāwūd in "As-Sunnan" (vol. 1 / no. 239), At-Tirmithī in "Al-Jāmi'" (vol. 2 / no. 482), An-Nasā'ī in "Al-Mujtaba" (vol. 3 / no. 8), Ahmad in "Al-Musnad" (vol. 6 / =

(2) ‘Anas (رضي الله عنه) said: **the prophet (ﷺ) said: ‘what is the matter with those who raise their eyesight towards the sky in their *Salāt*, then he (ﷺ) spoke angrily saying: ‘Unless they stop doing such an act, their eyesight will be taken away from them’.**⁽¹⁾

(3) Abū Hurairah (رضي الله عنه) said: **The prophet (ﷺ) said: ‘Unless those who raise their eyesights towards the sky when reciting *Du‘ā*’ in their *Salāt* stop doing such a thing, their eye sight will be taken away from them’.**⁽²⁾

(4) Jābir Ibn Samurah (رضي الله عنه) said: **The prophet (ﷺ) said: ‘Unless those raising their eye sights in *Salāt* towards the sky stop doing such an act, their eye sights will never be returned back to them’.**⁽³⁾

The aforementioned *ahādīth* state clearly the grave threat addressed against those who raise their eye sights towards the sky in *Salāt*; accordingly, all the ‘*Ulamah* agreed on the prohibition of such an act.⁽⁴⁾

It is also detested for a *muslim* to look here and there in *Salāt* for no need,⁽⁵⁾ as stated in the first *hadīth*, for this is from *Shaitān* who causes a *muslim* to be distracted from his *Salāt*. Such an act was referred to [in the *hadīth*] as “stealing” for *Shaitān* snaps a portion of a *muslim*’s *Salāt* so easily with out facing any sign of

= no. 70, 106) and Al-Hākim in “Al-Mustadrak” (vol. 1 / no. 237) and said ‘ Both Bukhārī and Muslim narrated it’ although Muslim did not as Ibn Al-Mulaqqin said in “Tuhfatul Muhtāj” (vol. 1 / p. 361) and Ahmad Shākir in his commentary on “Jāmi‘ At-Tirmithī” (vol. 2 / p. 485).

(1) Narrated by Al-Bukahri in the “Sahīh” (vol. 2 / no. 233), An-Nasā’ī in “Al-Mujtabā” (vol. 3 / no. 7), Abū Dāwūd in “As-Sunnan” (vol. 1 / no. 240) Ibn Mā-jah in “As-Sunnan” (vol. 1 / no. 332) and Ahmad in “Al-Musnad” (vol. 3, no. 109, 112, 115, 116, 140, 258).

(2) Narrated by Muslim in his “Sahīh” (vol. 1 / nl. 321), An-Nasā’ī in “Al-Mujtabā” (vol 3 / no. 39), and Ahmad in “Al-Musnad” (vol. 2 / no. 367).

(3) Narrated by Muslim in his “Sahīh” (vol. 1 / no. 321), Abū Dāwūd in “As-Sunnan” (vol. 1 / no. 240), IBN Mājah in “As-Sunnan” (vol. 1 / no. 332) and Ahmad in “Al-Musnad” (vol. 5 / no. 90).

(4) See: “Sharh Sahīh Muslim” by An-Nawawī (vol . 4 / p. 152), “Fathul Mulhim” (vol. 2 / pp. 64 - 5) and “Fafhul Bārī”. (vol. 2 / p. 234).

(5) See: “Zādul Ma‘ād” (vol. 1 / p. 248).

defense form the part of the prayer. When a *muslim* looks here and there in his *Salāt*, *Shaitān* seizes this chance at once and steals some of the *muslim*'s attention lest he be fully given to his *Rabb*.⁽¹⁾

Such an act does not, however, nullify one's *Salāt* except when one turns his back to the *Qiblah*, as Ibn Abdil Barr stated; he said: 'The *Jumhūr* agreed that looking here and there does not render one's *Salāt* null and void provided that it is slight'.

It is also detested for a *muslim* to perform his *Salāt* towards that which may distract one's attention from *Salāt* or in a place full of pictures or even on a carpet attractively decorated, as was mentioned previously. This all distracts a *muslim*'s attention from being fully given to *Salāt* or fully directed towards the *Qiblah*.

[5/19] Closing one's eyes in *Salāt*:

Ibn Al-Qayyim said: 'Closing one's eyes in *Salāt* is not of the prophet's (ﷺ) *Sunnah*. It is proved that **he (ﷺ) used to direct his eyesight towards his index finger when reciting *Tashahhud* nowhere else**'.⁽²⁾

Al-Fairūza'bādī said: 'The prophet (ﷺ) used to open his blessed eyes in *Salāt*; and never closed them as some "worshippers" do these days'.⁽³⁾

Many *ahādīth* indicate that which Al-Fairūz'abādī affirmed such as: he (ﷺ) once stretched his hand -during doing *Salāt Al-Kusūf*- to pick grapes from *Jannah* which was presented for him, he (ﷺ) also once saw Hell-fire and the woman who was being tortured in it because of causing death to a cat, he (ﷺ) once walked towards his *Sutra* because there was an animal trying to pass in front of him, he (ﷺ) also pushed away a boy and a little girl who were trying to pass in front of him, he (ﷺ) used to return *Salām* to those greeting him using his hand, he (ﷺ) once saw *Shaitān* in his *Salāt* [trying to

(1) "Fathul Bārī" (vol. 2 / p. 235).

(2) This was previously fully narrated.

(3) "Sifrus Sa'ādah" (p. 20),

distract his attention] and he (ﷺ) strangled him. All these *ahādīth* affirm that he (ﷺ) used to keep his eyes open in his *Salāt*.

The ‘*Ulamah* differed amongst themselves regarding the ruling of this act in *Salāt*; *Imām* Ahmad and others considered it a detested act for this was the act of the Jews, others considered it as something permissible for it helps a *muslim* be fully transcend into serenity which is the soul of the *Salāt*.

The soundest of all opinions is that one should open one’s eyes in *Salāt*, provided that this does not distract one’s attention from it.

Closing eyes in *Salāt* is however, recommended in case one is unable to be fully given to *Salāt* due to some decorations or distractors in front of him. *Allāh* (ﷻ) knows best. ⁽¹⁾

[6/19] Moving a lot in *Salāt*:

Moving a lot in *Salāt* without dire necessity deprives one from gaining the full reward for it. Some examples of such movements are the following: interlocking fingers, playing with one’s nails, moving feet a lot, adjusting the turban or the hat, looking at the watch, ... etc.

‘Indeed, being fully given to *Salāt* is its soul and essence to which every *muslim* should pay much attention. Some scholars held that a *muslim* is permitted to only move three times; this opinion is, however, based on no authentic proof traced back to the prophet (ﷺ), it is only a mere mental deduction of some ‘*Ulamah*. Moving a lot in *Salāt* is detested such as: scratching the nose, playing with one’s beard or clothes... etc, they could even render one’s *Salāt* as void of its rewards.

Little movement does not, however, nullify one’s *Salāt* although every *muslim* is urged to keep calm in *Salāt* in order to get its full reward’ ⁽²⁾.

(1) See: “Zādul Ma‘ād” (vol. 1 / p. 294), Al-Fatāwā (p. 147) by Al-‘Izz Ibn Abdīs Salām, and “Sifrus Sa‘ādah” (p. 20).

(2) “Al-Fatāwā” by Ibn Bāz (vol. 1 / p. 87).

This is indeed supported by the prophet's *hadīth* which he addressed to his *Sahābah* seeing them moving in *Salāt* purposelessly, he (ﷺ) said: **'why do you raise your hands in *Salāt* as restless horses do with their tails?! Keep calm in your *Salāt*'**.⁽¹⁾ Accordingly, it is a mistake to hold the Mushaf following the Imām while the latter is reciting Qur'ān to check his recitation though some of those who hold the Mushaf could barely read.

It is worth mentioning here that the *hadīth* that is related by a wide sector of muslims which states that the prophet (ﷺ) said - regarding the person who was playing with his beard in *Salāt*: **'Were this person's heart fully given to *Salāt*, he would have kept calm in it'**; this *hadīth* is a forged one.

Having narrated it in his "Al-Jāmi 'us Sagīr" (vol. 5 / no. 319) from Al-Hākim, As-Suyūṭī, stated that it is weak.

Al-Manāwī said: 'Az-Zain Al-'Irāqī stated in "Sharh At-Tirmithī" that in this *hadīth's* chain of narrators there is Sulaimān Ibn 'Amru -Abū Dāwūd An-Nakh'ī- whom all scholars considered as a weak narrator. This '*Athar* is traced back to be a saying of Ibn Al-Musayyab.

Ibn Qudāmah stated in "Al-Mugnī" the same and said that it is traced back to Sa'īd Ibn Al-Musayyab.

In his "Musannaf", Ibn Abī Shaibah narrated it and in its chain of narrators there is an unknown man, his son said:

'In its chain of narration there is Sulaimān Ibn 'Amru who is a weak narrator as agreed upon amongst scholars'. Az-Zayla'ī reported nearly the same from Ibn 'Adī who reported that scholars agreed that Sulaiman is a fabricator of *ahādīth*'.⁽²⁾

I believe that this narration is traced back to Sa'īd -as Ibn Al-Mubarak stated in "Az-Zuhd"- from an unknown narrator; accordingly, the *hadīth* is considered a forged one if traced back to

(1) Narrated by Muslim in his "Sahīh" (no. 430), Ibn Khuzaimah in his "Sahīh" (no. 1544), An-Nasā'ī in "Al Muṣṭabā" (vol. 2 / p. 72).

(2) "Faidul Qadīr" (vol. 5 / p. 319).

the prophet (ﷺ) and weak -or even *Maqtū'* [disconnected] if traced back to Sa'id. ⁽¹⁾

Reciting *Al-Fātihah* so quickly in *Salāt* is another mistake some *muslims* commit in their *Qiyām*. Some may not even utter its letters fully, ignoring all the phonetic rules of recitation.

This will be discussed in details when dealing with the congregational *Salāt*, *Inshā'allāh*.

[20] Mistakes done in Rukū' and when raising from it:

Some *muslims* commit mistakes when doing *Rukū'* and when raising from it; some of these mistakes are of the '*Arkān*' and others are of the *wājibāt*. The following are some of these mistakes.

[1/20] Delaying reciting the '*Athkār*':

According to the *Jumhūr*, it is detested that a *muslim* defer reciting the affirmed '*Athkār*' when moving from one *Rukn* to the other in *Salāt* such as: reciting *Takbīr* for *Rukū'*, or saying '*Sami'allāh liman Hamidah*' [*Allāh* (ﷻ) hears whoever thanks him] after totally raising one self from it. The *Jumhūr* held that the *Sunnah* is to recite the '*Athkār*' in their proper places; for example, a *muslim* must start reciting the *Thikr* then do the *Rukū'* or *Sujūd* immediately afterwards. ⁽²⁾

The Mālikī followers considered the act of deferring the recitation of '*Athkār*' [from their proper positions] as unrecommended.

Accordingly, a *muslim* must not ignore reciting the *Takbīrāt* when doing *Salāt* or recite them in their improper positions.

According to the Hanābilah, ignoring the '*Athkār*' in *Salāt* intentionally renders one's *Salāt* as null and void, and if it is done out of forgetfulness one must do *Sujūd As-Sahw* for reciting these '*Athkār*' in their proper positions is an obligation in *Salāt*. ⁽³⁾

(1) See: "Silsilatul Ahādīth Ad - Da'ifah Wal Mawdū'ah" (no. 110).

(2) The proofs are mentioned in point no. [3 / 37].

(3) See: "Ad-Dīnul Khālis" (vol. 3 / p. 212)" . Al-Muhallā" (vol. 4 / p. 151) and "Fathul Bārī" (vol. 2 / p. 273).

This is the soundest of all opinions for the prophet (ﷺ) ordered the *Sahābī* - who misperformed his *Salāt* - to recite the *Takbīrāt*, as was narrated by Abī Dāwūd and others through a chain of narrators traced back to Rufā‘ah Ibn Rāfi‘.⁽¹⁾ Besides, the prophet (ﷺ) said: ‘**Perform your *Salāt* as you have seen me performing it**’. This is a general order that encompasses all the deeds done in *Salāt*.

In “Naylul Awtār”⁽²⁾ and “As-Saylul Jarrār”,⁽³⁾ *Imām* Ash-Shawkānī affirmed that all the orders stated in the prophet’s (ﷺ) *hadīth* -concerning the *Sahābī* who misperformed his *Salāt*- are all obligatory acts that any *muslim* must observe in his *Salāt*. He also stated in “An-Nayl” that the *Takbīrāt* are affirmed in some narrations [traced back to the prophets(ﷺ)] but he forgot to mention them in his “As-Sayl” and consequently included them (vol. 1/ pp. 227 - 8) with the *Sunnan!! Subhānā Allāh* (ﷻ) who never forgets nor errs.

Imām Ahmad is one of those *Imāms* who considered these *Takbīrāt* as obligatory acts in *Salāt* as reported by An-Nawawī in his “Al-Majmū”.⁽⁴⁾ The later held an opposite view to that of *Imām* Ahmad using as an evidence the generality of the prophet’s order stated in the former *hadīth* but not encompassing all the narrations of the *hadīth* regarding the *Sahābī* who misperformed his *Salāt*.

An-Nawawī said: ‘The *hadīth* concerning the *Sahābī* who misperformed his *Salāt* refutes Ahmad’s view [that states the obligation of reciting *Takbīrāt* in *Salāt*]. The prophet (ﷺ) did not order that *Sahābī* to recite the *Takbīrāt* in *Salāt* save *Takbīratul*

(1) See: “Sunnan Abū Dāwūd” (vol. 1 / p. 227).

(2) (vol. 2 / pp. 222 - 4).

(3) (vol. 1 / pp. 210- 213). Ibn Daqīqil ‘Iḍ reported the same from Ash-Shawkānī; he said: ‘We need first to gather all the narrations of this *hadīth* [concerning the *Sahābī* whom the prophet (ﷺ) taught the proper way of doing *Salāt*] and recognize all these acts mentioned in them all. If a stronger proof contradicted one of these narrations we put the stronger one under application. And if another narration stated another order which is not mentioned in this *hadīth*, it should be accepted and applied’. Ibn Daqīq Al-Iḍ said -prior to the aforementioned statements: ‘Any act about which the *Fuqahā* disagreed regarding being an obligatory act or not, we should consider it to be obligatory provided that it is mentioned in the *hadīth*’.

(4) (vol. 3 / p. 397) related by Ibn Hajar in “Fathul Bārī” (vol. 2 / p. 270).

Ihrām’!! An-Nawawī had been inattentive to Abū Dāwūd’s and others’ narrations.⁽¹⁾

The *Takbīrāt* were clearly stated in many *ahādīth* such as the one narrated by Abū Hurairah (رضي الله عنه); he said: ‘**The prophet (ﷺ) used to begin his *Salāt* with *Takbīr*, [recite *Qur’ān*] then say *Takbīr* when bowing and then raise himself from bowing saying ‘*Rabbana lakal Hamd*’ -in another narration- ‘*Rabbana walakal Hamd*’ -then recite *Takbīr* when going down to *Sujūd* [prostration] and another one when rising from it, and do the same in the second prostration. He (ﷺ) used to do this in all his *Salāt*. In the four *Rak’ah Salāt*, he (ﷺ) used to recite *Takbīr* when standing to do the third *Rak’ah*.⁽²⁾**

The rationale that stands behind such an act [i.e. reciting the *Takbīrāt*] is to attract the *muslim*’s attention that *Allāh* (ﷻ) is greater than any of his creatures and His ‘Ilm and power encompass all his creation; consequently, a *muslim* must be fully occupied with *Salāt* and his heart be fully given to it with deep submission to his *Rabb* seeking His pleasure.⁽³⁾

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

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

(1) See: *Tamāmul Minnah* (pp. 186- 7).

(2) Narrated by Al-Bukhārī in the “*Sahīh*” (vol. 2 / p. 272) (no. 789).

(3) Shaikh Ibn Bāz’s commentary on “*Fathul Bārī*” (vol. 2 / p. 270).

neglect any of these *Athkār* has caused one of these positions to be empty of remembering *Allāh* (ﷻ).

As for the prophet's (ﷺ) *hadīth*: ‘when he [i.e. the *Imām*] says: “*Samiallāhu Liman Hamidah*”, you [*ma’mūmūn*] should say, “*Rabbānā walakal Hamd*”, the Shāfi’iyyah interpreted it to mean ‘you should say ‘*Rabbana Walakal Hamd*’ after reciting that which you have already been taught, i.e. ‘*Sami’allāhu Liman Hamidha*’. The prophet (ﷺ) attracted the *Sahābah*’s attention to the later statement [‘*Rabbana Walakal Hamd*’] because he (ﷺ) used to recite it secretly in *Salāt* unlike the former [i.e. *Sami’allāhu Liman Hamidah*] which he (ﷺ) used to recite loudly for all the *Ma’mūmīn* to hear.

Indeed, the *Sahābah* deeply comprehended the prophet's (ﷺ) *hadīth* which states, ‘Perform your *Salāt* as you have seen me performing it’, and keenly applied the general order of taking him (ﷺ) as their model.

They followed the prophet (ﷺ) in reciting ‘*Sami’allāhu Liman Hamidah*’, since they could easily hear him doing so, and were ordered to recite ‘*Rabbana Walakal Hamad*’ for it was recited secretly, so there was a need to attract their attention to it. *Allāh* knows best’.⁽¹⁾

It is crystal clear that Abū Hurairah's (رضي الله عنه) narration states the two statements; one recited when rising from *Rukū’* and the other recited when fully standing from it.

If a *ma’mūm* does not recite the first statement when rising from *Rukū’*, he will resort to the second one as the majority, of *muslims* do; as soon as the *Imām* says, ‘*Sami’allāh Liman Hamidah*’ the *ma’mūmīn* says, ‘*Rabbana Walakal Hamd*’ while raising from *Rukū’* the thing which totally contradicts the *Sunnah*. In case a *mamūm* says, ‘*Rabbana Walakal Hamd*’ after totally rising from *Rukū’* so as to avoid doing the aforementioned mistake, he would fall in another one which is doing a part of *Salāt* [i.e. rising from *Rukū’*] empty of any remembrance.⁽²⁾

(1) “Al-Majmū” (vol. 3 / p. 420).

(2) “Tamāmul Minnah” (pp. 190- 1).

[3/20] The lack of quiescence in *Rukū‘* and when rising from it:

Zaid Ibn Wahb related that Huthaifah once saw a man [doing *Salāt*] performing his *Rukū‘* and *Sujūd* so fast. He [Huthaifah] said to him, ‘You have not performed *Salāt*, and if you died on such a state, you would die on a state opposite to the pure *Fitrah* with which *Allāh* (ﷻ) sent Muhammad (ﷺ).⁽¹⁾

This ‘*Athar* indicates the obligation of being in a state of quiescence in both *Rukū‘* and *Sujūd*, the lack of which renders one’s *Salāt* invalid. This event resembles that which happened at the time of the prophet (ﷺ) and was related by Abū Hurairah (رضي الله عنه); he (رضي الله عنه) said: **The prophet (ﷺ) entered the mosque and then a man followed him and performed *Salāt*. Having done the *Salāt*, the man came to the prophet (ﷺ) and greeted him. The prophet (ﷺ) returned the greeting and said, ‘Go back and perform *Salāt* again, for indeed you have not performed *Salāt* [in such a manner]’. He (ﷺ) said this three times [after each of which the man repeated his *Salāt* in the same manner he did before]. The man then said: ‘By him who sent you with the Truth, I can’t do better than that. Teach me [how to perform *Salāt* properly].**

(1) Narrated by Al-Bukhārī in his “*Sahīh*” (vol. 2 / pp. 274 - 5) (no. 791). Ahmad’s narration states as follows, ‘ How long have you been observing *Salāt*? The man answered: ‘For forty years’.

Considering the apparent meaning of the words in this narration, one seems to doubt it; that is why Al-Bukhārī hadn’t mentioned it in his “*Sahīh*”. Huthaifah died in 36 H; accordingly, the man should have begun observing *Salāt* 4 years or more prior to Hijrah and *Salāt* had not been imposed on muslims yet. The words “For forty years” may carry a figurative meaning that suggests exaggeration, as Al-Hāfīth inferred in his “*Al-Fath*” (vol. 2 / p. 275).

I actually heard many *Khutabā‘* and those who preach mention this narration [of Ahmad] so frequently with a little difference. They say, ‘Huthaifah asked the man: How long have you been observing *Salāt*? The man Said: ‘For sixty years’. Huthaifah then said ‘Indeed you have not observed [the proper] *Salāt* for sixty years’.

The number mentioned in this narration is an avowed falsehood, for it entails that this man has been observing *Salāt* even before the prophet (ﷺ) was sent with the message of Islām.

Accordingly, you should - dear muslim brother - be alert of such narrations. For more details see: “*At-Ta‘ālum*” by Bakr Abū Zeid (pp. 70- 1).

The prophet (ﷺ) then said: ‘When you want to perform *Salāt*, do *wudū*’ perfectly, then stand to the direction of the *Qiblah* and recite *Takbīr*. Then recite from the *Qur’ān* that which is easy for you. Then do *Rukū*’ till you achieve quiescence in it, then rise from it completely, then kneel down and do *Sujūd* till you feel calm, then rise from it till you sit completely, then do another *Sujūd* till you feel calm. Follow these steps in all your *Salāt*’.⁽¹⁾

This *hadīth* indicates the obligation of being in a state of quiescence in *Salāt*; whoever is not, has indeed failed to apply the prophet’s (ﷺ) order and *Salāt* remains as a debt on his account. Pay heed to the prophet’s (ﷺ) order to be in a state of quiescence in *Rukū*’ and when rising from it. It is not enough just to raise oneself from *Rukū*’ but to stand completely after wards.⁽²⁾

Unfortunately, many *muslims* fall in this mistake especially when doing supererogatory *Salāt*. Regarding this, Al-Qurtubī said: ‘A *muslim* should perform his *Salāt* properly and perfectly be it an obligatory or optional one. The optional *Salāt* would be an extra good deed that brings a *muslim* nearer to *Allāh* (ﷻ) as is narrated in the *Qudsī hadīth* that states: ‘My slave keeps coming nearer to Me by doing optional acts of worship till I love him...’.

The obligation of being in a state of quiescence in *Salāt* applies also to the optional *Salāt* especially when it is needed to compensate for the defects found in the obligatory one.

Those who fail to perform the obligatory *Salāt* properly, would surely fail to perform the optional one properly too.

Unfortunately, many people -even those well known by their performance of supererogatory acts of worship- fail to perform the optional *Salāt* properly due to their ignorance of its importance as if it is not of the acts for doing which one gains rewards!!

(1) Narrated by Al-Bukhārī in the “*Sahīh*” (vol. 2 / pp. 237, 276) (no. 757), (793), Muslim in his “*Sahīh*” (no. 397), Abū Dāwūd in the “*Sunnan*” (no. 856), At-Tirmithī in “*Al-Jāmi*” (no. 303), An-Nasā’ī in “*Al-Mujtabā*” (vol. 2 / p. 124) and Ibn Mājah in “*As-Sunnan*” (no. 1060).

(2) See: “*As- Salātu Wa hukmu Tārikihā*” (pp. 138- 9).

The ‘*Ulamah* held that the *Rukū‘*, *Sujūd*, rising from *Rukū‘* and sitting between the two *Sujuds* are all done perfectly when they are done properly.

This obligation is born out from the soundest and most authentic *ahādīth*, and upon which all of the ‘*Ulamah* agreed’.⁽¹⁾

The following are some of the *ahādīth* that affirm the obligation of rising completely from *Rukū‘*:

(a) Abū Mas’ūd Al-Badri (رحمته الله) said: **The prophet (ﷺ) said: ‘A muslims’s *Salāt* is not correct unless he stands after *Rukū‘* and sits after *Sujūd* with his back upright’.**⁽²⁾

This *hadīth* states clearly that rising from *Rukū‘* and *Sujūd* till one’s back is straight is an obligation [*Rukn*] in *Salāt* without which *Salāt* is rendered invalid.⁽³⁾

(b) Abū Qatādah narrated that the prophet (ﷺ) said: **‘The worst of those who steal are those who steal from their own *Salāt* by doing its *Rukū‘* and *Sujūd* improperly; they are not fully occupied with it’.** [In another narration], he (ﷺ) said: **‘...their backs are not stretched straight in *Rukū‘* and *Sujūd*’.**⁽⁴⁾

Indeed those who steal from their religion are the worst of thieves.⁽⁵⁾

(c) Abdur Rahman Ibn Shibl said: **‘The prophet (ﷺ) forbade [us from] the pecking of the crow [in *Salāt*], the spreading of [one’s] arms on the ground [in *Sujūd*] like lions do and from**

(1) “Tasfīr Al-Qurtubī” (vol. 11 / pp. 124 - 125) and “At-Tathkirah” (p. 338).

(2) Narrated by Ahmad in “Al-Musanad” (vol. 4 / p. 122), Abū Dāwūd in “As-Sunnan” (no. 855), At-Tirmithī in “Al-Jāmi‘ ” (no. 265), Ibn Mājah in “As-Sunnan” (no. 870), and Ibn Hibban in his “Sahīh” (no. 501). See: “Sahīh Al-Jāmi‘ As-Sagīr” (no. 7224), (7225) and “Mishkāt Al-Masābīh” (no. 878).

(3) “As-Salātu Wahukmu Tarikikhā” (p. 142).

(4) Narrated by Ahmad in “Al-Musnad” (vol. 5 / p. 310) and was authenticated by Al-Hākim and so did Ath - Thahabī, it is indeed authentic. See: “Sahīh Al-Jāmi‘ As-Sagīr” (no. 966), (no. 986), “Mishkātul Masābīh” (no. 885) and “Sahīh At-Targīb wat Tarhīb” (no. 525)

(5) “As-Salātu Wahukmu Tārikikhā” (p. 145).

assigning a certain place in the mosque [in which one does his *Salāt*] the same way camels stick to their resting places’. ⁽¹⁾

(d) ‘Alā’ Ibn Abdir Rahman once called on ‘Anas Ibn Mālīk at his home in Al-Basrah after the former performed *Thuhr Salāt* in the mosque. ‘Alā’ said: ‘Having entered ‘Anas’ home, he asked us whether we had performed ‘*Asr Salāt*’.

We answered: ‘we have just come back from the *Thuhr Salāt*’.

Then he ordered us to perform ‘*Asr Salāt* and we did. Then he said: ‘I heard the prophet (ﷺ) say: ‘**This [delaying performing ‘*Asr Salāt* till its due time is about to pass] is the *Salāt* which the hypocrites do; they wait for the sun till it settles between the horns of *Shaitān* [i.e. it is about to set] then they perform the *Salāt* so quickly in the same way a bird pecks his food; they indeed do not mention *Allāh* (ﷻ) in their *Salāt* but little’.** ⁽²⁾

It indeed breaks one’s heart to see some praying *muslims* do the acts of *Salāt* so quickly that they recite the *Thikr* of *Rukū’* and *Sujūd* only once, move from one *Rukn* to the other like a thunder, and even say half of the *Thikr* in one position and the other half in the following position. This is indeed an act of mockery towards *Salāt*.

It is even related that once a man saw a lad doing his *Salāt* in tranquility and calmness; he hit him saying: ‘If your master were to send you in business would you be as slow in doing it as you are now?!’.

Doing *Salāt* quickly contradicts the general order in the verse

﴿وَأَقِمُوا الصَّلَاةَ﴾

‘*And ‘Aqīmuus Salāt*’;⁽³⁾ that is do it perfectly with perfect *Rukū’*, *Sujūd* and recitation of *Athkār*.

(1) It was previously documented.

(2) Narrated by Muslim in his “*Sahīh*” (no. 622), At-Tirmithī in “*Al-Jāmi’*” (no. 160), and An-Nasā’ī in “*Al-Mujtabā*” (vol. 1 / p. 254).

(3) *Sūratul Baqarah* (verse 43).

A *muslim* will surely achieve *Falāh* [being granted what one wishes from *Allāh* (ﷻ) in this world and in the Hereafter] provided he does *Salāt* perfectly and be fully submitted to *Allāh* (ﷻ) in it. The Amount of *Falāh* one achieves is in proportion to his *Khushū'* [submission] in *Salāt*.⁽¹⁾

Imām Al-Qari said: 'Most people ignored the act of rising from *Rukū'* and sitting after *Sujūd* not to mention ignoring being calm and serene in them as if these two acts were of the abrogated rulings in our religion; they even call those who do these acts perfectly as disseminators and seekers of reputation!!⁽²⁾

The following *ahādīth* present the proper manner for doing *Rukū'*:

(a) Ibn Abbās related that once a man asked the prophet (ﷺ) about [the acts of] *Salāt*; the prophet (ﷺ) answered: 'when you do *Rukū'* hold your knees with your hands till you feel a sense of tranquility and when you do *Sujūd*, touch the ground firmly'.⁽³⁾

(b) It was also related that the prophet (ﷺ) used to make his back straight when he does *Rukū'* that even if water were to be poured on it, it would settle.⁽⁴⁾

Accordingly, a praying *muslim* must not hang his head loose in *Rukū'* but instead level it with his back for it was related that 'the prophet (ﷺ) used neither hang down his head nor lift it [high up above his back level] in *Rukū'*'.⁽⁵⁾ And in *Rukū'* all one's joints should settle in their positions in order to achieve *Tuma'nīnah* [quiescence].

(1) "As-Salātu Wahukmu Tārikihā" (p. 170).

(2) See "Fusūlun Muhimmah" (foil no. 76) - at Al-Ahmadiyyah library - Halab (no. 2668 - the general).

(3) Narrated by Ahmad in "Al-Musnad" (vol. 1 / p 287). In its chain of narrators there is Sālih -the manumitted slave of Taw'amah- who had amnesia. However, Ibn Abī Thi'b and many other old narrators related ahādīth from him before his memory became weak, so the hadīth is Sahīh [authentic]. See: "Silsilatul Ahādīth As-Sahīhah" (no.1349).

(4) See: "Sifat Salātun Naby" (p. 134) and "Sahīh Al-Jāmi' As saghīr" (no. 4732).

(5) See: "Sifat Satatun Naby: (p. 134).

(c) the prophet (ﷺ) said to the *Sahābī* who performed his Salāt improperly: ‘**A muslim’s Salāt is not complete and correct unless he performs perfect wudū’ as was ordered by Allāh (ﷻ), then recites Takbīr...then does Rukū’ till all his joints are settled and relaxed in their positions then raises himself from Rukū’ reciting “Sami’ allāhu Liman Hamidah”. And stands completely till his back is fully erect**’⁽¹⁾

To conclude... ‘In order to achieve *Tuma’nīnah* in [Rukū’] in *Salāt*, one has to do the following:

- 1- Holding the knees with one’s hands [in Rukū’].
- 2- Spreading fingers.
- 3- Straightening one’s back.
- 4- Staying in the same posture as long as it takes till all the joints settle in their positions.

All of these act are affirmed in many [authentic] narrations’.⁽²⁾

The lack of *Tuma’nīnah* [in the Rukū’ and Sujūd] has many negative effects on the *muslim* in this world and the hereafter, some of which are the following:⁽³⁾

(a) The cause of poverty. Indeed, achieving *Tuma’nīnah* in *Salāt* and doing it perfectly are important sources of lawful wealth and ignoring them closes the doors of goodness.

(b) Loosing one’s good reputation and respect -especially if one is of the ‘*Ulamah*- and people trust in one’s words and knowledge.

(c) Causing oneself to be insulted by others and one’s testimony be rejected.

(1) Narrated by Abū Dāwūd, An Nasā’ī and others through an authentic chain of narrators. See: “Tamāmūl Minnah” (p. 191).

(2) See: “Tamāmūl Minnah” (p. 189), “Ibkār Al-Minan”, section: Al-I’tidāl wat Tuma’nīnah Fir ruku ‘ was Sujūd” (p. 224,...) and “Mu’addalus Salāt” by Muhammad Al-’Afandī Ar-Rūmī Al-Barkalī (d. 981 H.).

(3) Shaikh Alī Al-Qārī mentioned all of them in “Fusūlun Muhimmah” (foil 76, 77). It is now under publication.

(d) Causing other people to fall in sins for whoever sees disobedience should advice its doer to abstain from it, if the former advised not the later, he would be committing a sin himself.

(e) The continuity of committing disobediences the thing which closes the door for forgiveness since doing disobediences publicly incurs two sins on oneself, the first committing the sin itself and the other doing it publicly.

(f) The obligation of repeating *Salāt*. If a *muslim* does not repeat *Salāt*, he would incur further sins upon himself.

(g) Being a bad example for other *muslims* who believe that he is doing the right thing. In this case, one would be leading people astray and he himself is going astray too.

(h) Doing things so fast is of the characteristics of *shaitān* and doing them calmly is a bounty from *Allāh* (ﷻ) .

(i) Reciting '*Athkār*' at improper times and positions, and this is a detested practice - as is mentioned in "At-Tartakhāniyyah" and in "Al-Munyah" ; the author said: '[by doing *Rukū'* and *Sujūd* so fast], one has done two detested acts: the first, ignoring reciting the '*Athkār*' in their proper positions and the second; reciting them in other positions. For instance, some may recite the two statements of *Rukū'* and rising from it when they go down to *Sujūd* for they ignored doing the proper *Rukū'* and rising from it. And they may recite *Takbīr* for *Sujūd* after doing it, the thing which contradicts the *Sunnah*'.

(j) Reciting the '*Athkār*' in an improper manner, which is *Harām* [prohibited], one may even drop a letter the thing which may cause a change in the meaning of the words the thing which renders one's *Salāt* invalid.

You should learn, dear *muslim* brother, this general principle and try to measure other cases based on it. Imagine this:

On a day and night, a *muslim* performs five obligatory *Salawāt* followed by their *Sunnan*, this means doing 32 *Rak'ahs* each of

which contains one *Rukū‘* and rising from it and one sitting posture between the two *Sujūds*. If a *muslim* ignores *Tuma’nīnah* in them, he would be doing 64 disobediences on one day and night, not to mention ignoring *Tuma’nīnah* in *Rukū‘* itself and *Sujūd*!!

[4/20] Another mistake done when rising from *Rukū‘* is the addition of the word “*Wash-Shukr*” to the *Thikr* that is recited in this position which says: “*Rabbana Walakal Hamd*”. This addition is not of *Sunnah* and was never affirmed to be said by the prophet (ﷺ).

[5/20] The frequent recitation of *Du‘ā’ul Qunūt* and abandoning it at times of afflictions:

Those who held the legality of the reciting *Du‘ā’ul Qunūt* [in *Fajr Salāt* always] built their opinion on an unauthentic *hadīth* which is related by ‘Anas to have said: ‘The prophet (ﷺ) continued reciting the *Qunūt* in the *Fajr* [down] *Salāt* till he passed away’.⁽¹⁾

The unauthenticity of the *hadīth* refers to Abū Ja’far Ar-Rāzī [one of the narrators] about whom Ibn Al-Madīanī said that he mixes narrations, Abū Zur’ah said: ‘He makes mistakes in relating *ahādīth*’ and Ibn Hibbān stated that he narrates weak narrations from well-known narrators.⁽²⁾

None of *Ahlul hadīth* takes his narrations -which only he narrates from the well-known narrators- into consideration. Besides, were this narration authentic it does not indicate what so ever the legality of the frequent recitation of the *Qunūt* [in *Fajr Salāt*] for the word ‘*Qunūt*’ does not only refer to the special *Du‘ā’* recited in the *Salāt* [before the *Rukū‘*], but also covers a range of

(1) Narrated by Abdir Razzāq in his “Musannaf” (vol. 3 / p. 110), Ibn Abī Shaibah in “Al-Musnaf” (vol. 2 / p. 312), Ahmad in his “Musnad” (vol. 3 / p. 162), Ad - Dāraquṭinī in “As-Sunnan” (vol. 2 / p. 39), Al-Baihaqī in “As-Sunnan Al-Kubrā” (vol. 2 / p. 201) and At-Tahāwī in “Sharh Ma‘ānī Al-‘Āthar” (vol. 1 / p. 248).

(2) See: “Mīzān Al-I’tidāl” (vol. 3 / p. 320), “Tārīkh Bagdād” (vol. 11 / p. 146), “Tahthibut Tahthīb” (vol. 12 / p. 57) and “Silsilatul ‘Ahādīth Ad-Da‘īfah” (no. 1238).

various meanings such as: the long standing in *Salāt* [when reciting *Qur'ān*], being silent in it, the continuation of practicing acts of worship, reciting *Du'ā'*, reciting *Tasbīh* and being in a state of quiescence in it.

Allāh (ﷻ) said: ﴿وَلَهُ مِنْ فِي السَّمَاوَاتِ وَالْأَرْضِ كُلُّ لَه قَانِتُونَ﴾

'To him belongs what ever is in the heavens and the earth. To him are all Qānitūn [obedient to him].'⁽¹⁾

He (ﷻ) also said:

﴿أَمَّنْ هُوَ قَانَتْ آتَاءَ اللَّيْلِ سَاجِداً وَقَائِماً يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ﴾

'Is he who is Qānitun [doing Salāt] to Allāh (ﷻ) prostrating himself or standing [in Salāt] during the hours of the night, fearing the here after and hoping for the Mercy of his Rabb'.⁽²⁾

He (ﷻ) said: ﴿وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكَتَبَ وَكَانَتْ مِنَ الْقَانِتِينَ﴾

'And she testified to the Truth of the words of her Rabb and in His scriptures and she was of the Qānitūn [obedient to Allāh (ﷻ)].'⁽³⁾

Zaid Ib 'Arqam reported that after the revelation of **Allāh's (ﷻ)** verse, ﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوَسْطَى وَقَوْمُوا لِلَّهِ قَانِتِينَ﴾

'and stand for Allāh (ﷻ) Qāniṭīn [i.e. be silent in Salāt except reciting its 'Athkār],'⁽⁴⁾ ***were ordered to quit idle talk in Salāt and listen [to the Qurān].'***⁽⁵⁾

In addition, 'Anas (رضي الله عنه) narration does not state clearly that the prophet (ﷺ) did *Qunūt*, raising his voice with it and those behind him saying: '*Āmīn*'.

No doubt that reciting the following *Du'ā'*: '*Rabbanā walakal Hamd, Mil'as Samāwāti, Wamil'al 'Ard... etc*'. and praising our

(1) Sūrat Ar – Rūm: (verse no. 26).

(2) Sūrat Az - Zumar: (verse no. 9).

(3) Sūrat At-Tahrīm (verse. No. 12).

(4) Sūrat Al-Baqarah (verse no. 238).

(5) Narrated by Al-Bukhārī in his "Sahīh" (vol. 3 / p. 59), Muslim in his "Sahīh" (no. 539), An-Nasā'ī in "Al-Mujtabā" (vol. 3 / p. 18), Abū Dāwūd in "As-Sunnan" (no. 949) and At-Tirmithī in "Al-Jāmi'" (no. 405) and (no. 2989).

Rabb in it is considered *Qunūt*, prolonging the period of standing after *Rukū‘* is also considered *Qunūt*, a third kind of *Qunūt* is to prolong the recitation from the *Qur’ān*, and the aforementioned *Du‘ā’* is also considered *Qunūt*, so how was it decided that the *Qunūt* in ‘Anas’ narration refers to the last one?!

*** Postulations and Refutation:**

Postulations:

Some ‘*Ulamah* postulated that doing *Qunūt* in *Fajr Salāt* entails that he (ﷺ) used to recite this *Du‘ā’* in *Fajr Salāt* only for all the *Salawāt* share the aforementioned kinds of *Qunūt* but ‘Anas only mentioned the *Fajr Salāt* to the exclusion of other *Salawāt*. Another postulation says that the *Du‘ā’* recited in *Qunūt* is not dedicated for asking *Allāh’s* (ﷻ) curse on the *kuffār* and *Allāh’s* (ﷻ) mercy for the *Mu‘minūn*, for he (ﷺ) abandoned this *Du‘ā’* after reciting it for a month or so. Accordingly, this *Du‘ā’* must be that well-known one [that begins with “*Allāhumma Ihdinī Fīman Hadayt*”].

Refutation:

Point one: The authentic narration -of Al-Bukhārī- states that ‘Anas (رضي الله عنه) related that the prophet (ﷺ) did *Qunūt* in both *Fajr* and *Magrib Salāt*. Al-Barā’ Ibn ‘Āzib narrated the same thing⁽¹⁾, so why to State *Fajr Salāt* to the exclusion of *Magrib Salāt*??!

If it were raised that the *Qunūt* done in *Magrib Salāt* was dedicated for asking *Allāh’s* (ﷻ) relief from certain affliction, *Ahlul Hadīth* would answer: ‘Yes, indeed. So is the *Qunūt* done in *Fajr Salāt*; it was done for the same purpose- as was narrated by ‘Anas himself in the *Sahīh* to have said: ‘**the prophet (ﷺ) did *Qunūt* for a month asking *Allāh’s* (ﷻ) wrath to be showered on one of the**

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

Arab tribes [because they deceived and killed seventy of his companions], then he (ﷺ) abandoned it'.⁽¹⁾

Point two: 'Anas (رضي الله عنه) said that the *Sahābah* (رضي الله عنهم) never did *Qunūt* till the prophet (ﷺ) first did it when he asked *Allāh's* (ﷻ) curse to be poured on *Ra'l* and *Thakwān* [two Arab tribes] as was narrated in the two "*Sahīhs*" from Abdil 'Aziz Ibn Suhaib from 'Anas to have said: **'The prophet (ﷺ) sent 70 of his best recitors of the Holy *Qur'ān*, they were called the *Qurrā'* [recitors], for a certain mission. Men from two 'Arab tribes - *Ra'l* and *Thakwān* - attacked them near a well called *Ma'ūnah*. The *Qurrā'* explained to have been sent by the prophet (ﷺ) for a mission and not to fight 'Arab tribes. The attackers, however, killed all of them. Having received the bad news, the prophet (ﷺ) did *Qunūt* for a month in *Fajr Salāt* asking for *Allāh's* (ﷻ) curse to be sent down on them [i.e. the murderers]. *Qunūt* had not been done by any of us before this time. The prophet (ﷺ) was the first to do it'.⁽²⁾**

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

(1) Narrated by Muslim in his "*Sahīh*" (vol. 1 / p. 469) (no. 304), Ahmad in "*Al-Musnad*" (vol. 3 / p. 191), At-Tayālīsī in "*Al-Musnad*" (no. 1989), Abū Dāwūd in "*As-Sunnan*" (no. 1445), An-Nasā'ī in "*Al-Mujtabā*" (vol. 2 / p. 203) and At-Tahāwī in "*Sharh Ma'ānī Al-'Āthār*" (vol. 1 / p. 245).

(2) Narrated by Al-Bukhārī in his "*Sahīh*" (vol. 2 / p. 489) (no. 1002) and Muslim (vol. 1 / p. 468) (no. 297).

[O Allāh, save and guide to Islām Al-Walīd Ibn Al-Walīd, O Allāh save and guide to Islām Salamah Ibn Hisahām, O Allāh, save and guide to Islām ‘Ayyāsh Ibn Abī Rabī‘ah. O Allāh, send your wrath on Mudar. O Allāh send on them years of famine as those You sent at the time of Joseph.]

Abū Hurairah (رضي الله عنه) said: ‘Days later, he (ﷺ) performed his *Salāt* without doing *Qunūt*. I asked him about the reason and he (ﷺ) said: **‘Do you not see; they [the people mentioned in the *Du‘ā*] have all come to me [as muslims]’**.⁽¹⁾

So is the case with the *Qunūt* he (ﷺ) did in *Al-Fajr Salāt*, it was dedicated for asking Allāh’s (ﷻ) relief from a certain affliction, that is why it was done for a month only.⁽²⁾

To conclude, due to the Fuqahā’s continuous interpretation for the word *Qunūt* to be the *Du‘ā* that begins with ‘*Allāhumma Ihdinī Fīman Hadayt...*’, and because of the misinterpretation of ‘Anas’ relation concerning the word *Qunūt* to mean this *Du‘ā* only, people believed that reciting it in *Salāt* was the prophet’s (ﷺ) continuous practice - the postulation which other ‘*Ulama* refuted deciding that it was not affirmed to be so.⁽³⁾

It is so strange how people abandon the true authentic *ahādīth* that affirm the legality of reciting *Qunūt* at times of afflictions and stick to *ahādīth* that are not even authentic.⁽⁴⁾

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

(2) Narrated by Ahmad in “*Al-Musnad*” (vol. 2 / p. 255), An-Nasā’ī in “*Al-Mujtabā*” (vol. 2 / p. 201), Ibn Mājah in his “*Sunnan*” (vol. 1 / p. 394) (no. 1244), Al-Tahāwī in “*Sharh Ma‘ānī Al-‘Āthār*” (vol. 1 / p. 241) and Al-Baihaqī in “*As-Sunnan Al-Kubrā*” (vol. 2 / p. 197).

(3) See: “*Zādul Ma‘ād*” (vol. 1 / p. 275 - 83) with slight editing.

(4) It is mentioned in Abil Hasan Al-karji Ash-Sahfi‘ī (d. 532H) biography that he used not to say *Qunūt* in *Fajr Salāt* saying that no *hadīth* affirms that he prophet (ﷺ) did so. This indeed indicates this ‘Ālim’s great knowledge and being free from blind conformity to the Mathhab.

This was reported in the biography of Abī Abdillāh Muhammad Ibn Al-Fadl Ibn Nathīf Al-Farrā’ in the “*Siyar*” (vol. 17 / p. 477) that he [Abī Abdillāh] used to lead people in *Salāt* in Abdullāh mosque for 70 years and used to do *Qunūt*- since he was A shāfi‘ī. Then a man -from the Mālikiyyah- preceded him and led people in *Salāt* but never did *Qunūt*. Consequently, people abandoned him saying: ‘He does not do *Salāt* well’.

[6/20] ‘Despite the many afflictions that are attacking muslim’s religion and their mundane welfare, doing *Qunūt* has been abandoned. Because of their disunity and rejection to co-operated with each other, *muslims* became as strangers in their own countries even in their *Du‘ā’* of *Qunūt*; consequently, ruling the country is wheeled not by them. Indeed, doing *Qunūt* at times of affliction in all the *Salawāt* is an affirmed *Sunnah* of the prophet (ﷺ) that is done after rising from the last *Rukū’* and after reciting ‘*Sami‘allāhu Liman Hamidah*’⁽¹⁾ -as was narrated by ‘Anas and Abū Hurairah (رضي الله عنه).

Al-’Athram said: ‘I heard Abu Abdillāh say -when asked about doing *Qunūt* in *Fajr Salāt*:- ‘The *Imām* should do *Qunūt* when *muslims* are being under afflictions, such as being afflicted with such disbelievers like Bābik,⁽²⁾ and those behind him should say ‘*Āmīn*’.

Abū Ishāq Al-Harbī said: ‘I heard Abā Thawr ask Abī ‘Abdillāh Ahmad Ibn Hanbal about doing *Qunūt* in *Fajr Salāt*. Abū ‘Abdillāh said: ‘It should only be done at times of afflictions’.

Abū Thawr then commented: ‘what could be worse than that we are suffering from these days’.

Imām Ahmad then said: ‘So do *Qunūt*’.⁽³⁾

Abdullāh Ibn Ahmad Ibn Hanbal said: ‘I asked my father regarding doing *Qunūt* in *Fajr Salāt* - may one do it in the same manner the prophet (ﷺ) did; asking for *Allāh*’s mercy to be sent down on Muslims, and his wrath to be showered on the *Mushrikīn*?’

My father said: ‘No problem, the *Imām* could do so’.⁽⁴⁾

(1) Ahmad’s Shākir commentary on “Jāmi‘ Al-Tirmithī” (vol. 2 / p. 252).

(2) See: “As-Salātu Wahukmu Tārikihā” (p. 216). Bābik Al-Kharmī is the founder of the Babikiyyah sect - one of the disbelieving renegade sects.

(3) See: “As-Salātu Wahukmu Tārikihā” (p. 216).

(4) Masā’il Al-Imām Ahmad (no. 345). See: “As-Salātu wahukmu Tārikihā” (p. 216).

Ibn Al-Humām said: ‘Muslims should try their best in doing *Qunūt* at times of afflictions for the prophet (ﷺ) never did *Qunūt* after the one he (ﷺ) did for a month [in *Fajr Salāt*]. Accordingly, it could be inferred that *Qunūt* should be done only at times of afflictions as was done [by the *Sahābah*] after his (ﷺ) death’.⁽¹⁾

It was affirmed that Abū Bakr (رضي الله عنه) did *Qunūt* when he launched war on Musailamah -the renegade. So did ‘Umar, ‘Alī and Mu’āwiyah (رضي الله عنه) at times of afflictions.

An-Nawawī said: ‘It was related that ‘Umar (رضي الله عنه) said in his *Qunūt* ‘O *Allāh*! Torture the people of the scriptures - the Jews and the *Nasārā*’ - for they were fighting *muslims* at his time. These days, one better say in his *Qunūt*: *Allāh*! ‘Torture the *Kuffār*’. It is more general’.⁽²⁾

[7/20] It was affirmed that the prophet’s (ﷺ) *Sahābah* never said any thing- when the prophet (ﷺ) used to recite *Qunūt* - but “‘Āmīn’. Accordingly, one must not add other words to it, such as ‘*Haq*’ [the truth] or ‘*Ash hadu*’ [I bear witness], or turning one’s hands up side down⁽³⁾ when asking *Allāh*’s (ﷻ) curse to be poured on the *Kuffār* and his mercy to encompass all Muslims.

[8/20] One of the mistakes many *muslims* make when reciting *Du‘ā’ul Qunūt* is to recite the word “*Ya ‘izzu*” as “*Ya ‘azzu*”.

As-Suyūtī was asked about the right pronunciation of the word “*Ya ‘izzu*”. He answered: ‘the right pronunciation of the word is “*Ya ‘izzu*” as is agreed upon amongst the ‘*Ulamah* of *Hadīth* and the linguists. I compiled a book under the title “*Al-I‘rād Wat Tawallī ‘Amman Lā Yuhsinu yusallī*” then I renamed it as “*Ath-Thubūt Fi Dabt Al-Qunūt*”’.⁽⁴⁾

It is also a mistake to pronounce the word as “*Ya ‘uzzu*”, so pay heed to this.

(1) See: “*Fathul Qadīr*” (vol. 1 / p. 310), “*Gunyaṭul Mutamallī Sharh Munyatul Musallī*” (p. 420) and “*Al-Mugnī*” (vol. 1 / p. 792).

(2) See: “*Al ‘Athkār*” (p. 58).

(3) This is done when doing “*Istisqā’ Salāt* only” . See “*Fathul Bārī*” (vol. 2 / pp. 517 - 8), (vol. 11 / p. 142).

(4) *Al-Hāwī lil Fatāwā* (vol. 1 / p. 35).

[9/20] Wiping one's face with one's hands after reciting *Du'ā'ul Qunūt* is not of *Sunnah*, 'It is only done by the ignorants' as Al-'Izz Ibn Abdis Salām stated. ⁽¹⁾

[10/20] It is also a mistake 'to recite *Du'ā'ul Qunūt* only in the second half of *Ramadān* in *Salāt Al-Witr*' as was held by Ash-Sahfi'iyyah, Az-Zuhrī and both Mālik and Ahmad at the beginning then held the opposite opinion later on. They all built their opinion upon two weak *ahādīth*, the first was narrated by Abū Dāwūd in his "Sunnan" (vol.2/p.65). Its chain of narration is disconnected for Al-Hasan -one of the narrators- narrated it from 'Umar (رضي الله عنه) but he never met him. The second hadīth was narrated by 'Anas (رضي الله عنه) who said: 'The prophet (ﷺ) used to do *Qunūt* in the second half of *Ramadān*...'.

Abul 'Ātikah -who narrated it from 'Anas- is a weak narrator, as stated by Shamsul Haqq Al-'Athīm 'Ābādī who quoted the same from Al-Baihaqī'.⁽²⁾ Doing *Qunūt* in the second half of *Ramadān* has indeed a special case as is indicated in "Sahīh Ibn Khuzaimah" (vol. 2/ pp. 155-6) (no. 1100). However, *Qunūt* should not be restricted to this time only and in *Salāt Al-Witr*; it could be done through out the year.

[11/20] Reciting *Du'ā'ul Qunūt* which begins with "Allāhummah Ihdiny Fīman Hadayt..." at times of afflictions is an avowed mistake for this *Du'ā'* does not suit the state of being under affliction; this *Du'ā'*; however, should be recited in *Witr Salāt* only with no additions to it.

As for sending *Salāt* on the prophet (ﷺ) in the *Du'ā'ul Qunūt*; it is not affirmed [to be of the prophet's *Sunnah*]. Narrations concerning this point were considered weak by Ibn Hajar, Al-Qastallānī and Az-Zarqānī. In his "Fatāwā", Al-'Izz Ibn Abdis Salām said: 'Sending *Salāt* on the prophet (ﷺ) when reciting *Du'ā'ul Qunūt* is a practice that was not affirmed, so it must not be added to the *Du'ā'*'. The author of "Al-Fatāwā Al-Hindiyyah" said:

(1) See: "Al-Fatāwā" (p. 47).

(2) See: "Sharh Az - Zarqānī 'Alā Al-Muwatta'" (vol. 1 / p. 216) and "Masā'il Ibn Hānī" (vol. 1 / p. 100) (no. 500).

(vol. 1/ p. 110): ‘A muslim should not send *Salāt* on the prophet (ﷺ) when reciting *Du‘ā’ul Qunūt* as our ‘Ulamah stated and was documented in “Ath-Thahīriyyah”’.

It is worth mentioning here that reciting *Du‘ā’ul Qunūt* must be done before *Rukū‘* except at times of afflictions; it should be done after it. In *Ramadān*; however, and in case *muslims* were under afflictions one could do *Qunūt* before or after *Rukū‘* in the second half of *Ramadān* as was narrated by Ibn Khuzaimah. ⁽¹⁾

Those who do *Qunūt* frequently in *Fajr Salāt* - believing it to be of the *Sunnah* -commit further mistakes such as prolonging *Du‘ā’ul Qunūt* and raising voices with it as if they are delivering a Friday speech. Indeed, evil does not give birth but to evil. We complain to none but to *Allāh* (ﷻ).

[21] Mistakes done in Sujūd:

Some *muslims* make many mistakes when doing *Sujūd*. The following paragraphs present some of them though most of these acts are of the *Sunnan* of *Salāt*.

[1/21] Not doing *Sujūd* perfectly:

Al-‘Abbās Ibn Abdil Muttalib narrated from the prophet (ﷺ) to have said: ‘I was ordered to prostrate my self on seven [bones].⁽²⁾ the fore head and the nose, the hands, the knees and the feet’.⁽³⁾

(1) See: “Al-Qawlul Man ‘ūt Bitafsīl Al-Basmalati wal Qunūt” by Shaikh Nāsir Lāzim.

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

(3) Narrated by Muslim in “As-Sahīh” (vol.1 /p.355) (no.491), Ibn Khuzaimah in “As-Sahīh” (vol. 1 / p. 320) (no. 631), At-Tirmithī in “al-Jāmi’” (no. 272), Abū Dawūd in “As-Sunnan” (no. 890), An - Nasa’i in “Al-Mujtabā” (vol. 2 /p. 210), IBN Mājah in “As-Sunnan” (no. 885), Ahmad in “Al-Musnad” (vo. 1 / p. 206), Al-Baihaqi in: As-Sunnan Al-Kubrā” (vo.. 2 /p. 101), Abū Nu ‘aim in “Al-Hilyah” (vol. 9 /p. 36), Al-Khatīb in” At-Tārīkh” (vol. 5 /p. 290) and Ibn Hibban in “As-Sahīh” (vol. 3 /pp. 193 - 4). Abū Zur ‘ah seemed not to find it in “Sahīh Muslim” as mentioned in “An-Nukat Ath-Thirāf” (vol. 4 / p. 266) although it is there, Subhānallāh. In my verification of “Manwāfaqt Kunyatuhu Kunyata Zawjihī Min As-Sahābah”, I mentioned other supporting narrations for the hadīth (no. 11).

This *hadīth* states clearly the seven bones that should be put completely on the ground when doing *Sujūd*.

Ash-Shawkānī said: ‘*Ulamah* differed regarding the obligation of prostrating oneself on the seven bones: Al-’Itratu and Ash-Shāfi’ī in one of his opinions held that it is an obligation that one prostrates oneself on the seven bones. Abū Hanifah and Ash-Shāfi’ī later on and other *Faqahā*’ held that the obligation is to prostrate oneself on one’s forehead only. The former opinion is, however, the sounder⁽¹⁾ for the prophet (ﷺ) said: **‘Unless one’s nose touches the ground [in *Sujūd*] as one’s forehead does, one’s *Salāt* is not perfect’**.⁽²⁾

Accordingly, it is a mistake that one prostrates on one’s forehead ignoring one’s nose, or lifting one foot from the ground or putting it on the other and hence decreasing the number of the bones that touch the ground to six or five.

The prophet (ﷺ) said to the *Sahābī* who misperformed his *Salāt*: **‘when you do *Sujūd*, do it perfectly’**.⁽³⁾

[2/21] Failing to achieve *Tuma’nīnah* in *Sujūd*:

While discussing the mistakes done in *Rukū* ‘, it was mentioned that the prophet (ﷺ) considered the *Salāt* of the one who does not straighten his back when rising from *Rukū* ‘ and *Sujūd* as invalid and described him as being of the worst of thieves.

When doing *Sujūd*, one should do it perfectly till all his joints settle in their positions. **The prophet (ﷺ) said to the *Sahābī* who misperformed his *Salāt*: ‘When you perform *Sujūd*, do it**

(1) See: “Naylul ’Awtār” (vol. 2 / p. 288) with slight editing.

(2) Narrated by Al-Hākim in his “Al-Mustadrak” (vol. 1 / p. 270). This *hadīth* is considered authentic, applying the Bukhārī’s conditions of the authentic *hadīth*, as Al-Hākim and Ath-Thahabī stated and so did Al-Albānī in “Tamāmūl Minnah”.

(3) Narrated by Abī Dāwūd and Ahmad through an authentic chain of narrators as mentioned in “Sifat Salatun Naby” (p. 149). Similar narrations were narrated by “At-Tirmithī in “Al-Jāmi”” (vol. 1 / p. 57), Ahmad in “Al-Musnad” (vol. 1 / p. 287) from Ibn ‘Abbās. Both Al-Bukhārī and At-Tirmithī considered this *hadīth* as Hasan [sound]. See: “At-Talkhīs Al-Habīr” (vol. 1 / p. 105) and Al-Fathur Rabbānī” (vol. 3 / p. 254).

perfectly and let your face and hands touch the ground firmly, till all your joints settle in their positions’.⁽¹⁾

In “Sifat Salātun Naby”, *Imām* Al-Albānī stated that ‘the prophet (ﷺ) used to put his nose, fore head, knees, and toes on the ground perfectly’.⁽²⁾

Tuma’nīnah in *Sujūd* means to prostrate oneself on the seven bones -mentioned earlier- stretching the hands, bringing fingers close together, directing them towards the *Qiblah*, placing them [the hands] at the level of one’s shoulders or ears [alternatively], directing one’s toes towards the *Qiblah*, bringing the heels close together, erecting the feet, lifting arms from the ground and away from one’s sides till one’s armpits could be seen and stay still till all the joints are in their positions.

[3/21] Mistakes regarding the manner of doing *Sujūd*:

While discussing the previous point, we displayed the proper way of doing *Sujūd* which many *muslims* fail to practice and, consequently, fail to follow the prophet’s (ﷺ) manner while being in the position in which one is the most near to *Allāh* (ﷻ) !!

While being in the State of *Sujūd*, some *muslims* abandon the *Sunnah* of *Tajāfī* which is to lift one’s belly up wards away from one’s thighs and one’s arms away from one’s sides as far as possible provided one does not cause inconvenience to the one next to him. It also includes that one lifts one’s arms from the ground putting only his hands on it at the level of his shoulders or ears not at the knees. However, a *muslim* must not exaggerate in doing *Tajāfī* by straightening his back to an extent that he looks like the one lying on the ground. This is indeed a detested exaggeration.⁽³⁾

(1) Narrated by Ibn Khuzaimah in his “Sahīh” (vol. 1 / p. 322) (no. 638), through a good chain of narrators as is mentioned in “Sifat Salātun Naby” (p. 149).

(2) See: “Sifat Salātun Naby” (p. 149).

(3) See: The article titled “Tanbīhāt ‘Alā Ba’dil ‘Akhtā’ Allaty Yaf’aluhā Al-Musallīn Fī Salātihim” by shaikh ‘Abdullāh Ibn ‘Abdir Rahmān Āl-Jibrīn, published by “Al-Mujtama’ magazine (issue no. 855).

Tajāfī must be done in a moderate manner; stretching not one's back too much nor huddling oneself too much.

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

Ibn Al-Qayyim said: 'Our *Sharī'ah* prohibited that a *muslim* act in the same manner the *Kuffār*, animals, demons, bedouins or women [as for men] act. While being in *Salāt*, we [*muslims*] are also forbidden to act in the same manner animals or the ignorants behave.'⁽¹⁾

'Anas (رضي الله عنه) related that the prophet (ﷺ) said: '**Straighten your selves when doing *Sujūd*; never spread your arms on the ground as dogs do**'.⁽²⁾

Explaining this *hadīth*, *Imām* An-Nawawī said: 'The *hadīth* means that when prostrating, a *muslim* must put his hands on the ground lifting his arms a way from it and totally a way from his sides that his armpits could be seen in case they were uncovered. This manner of doing *Sujūd* is recommended by all '*Ulamah*, if it was abandoned one incurs a sin upon himself but his *Salāt* is valid, *Allāh* (ﷻ) knows best.

The '*Ulamah* stated that the rationale behind such a manner of doing *Sujūd* is to show complete submission [to *Allāh* (ﷻ)] and it gives a sense of activity. On the other hand, spreading one's arms on the ground -like dogs do when they sit- cast a sense of carelessness towards *Salāt* and not being fully given to it'.⁽³⁾

(1) Al-Furūsyah (p. 10). See: "As- *Salāt* wahukmu *Tārikihā*" (p. 143).

(2) Narrated by Al-Bukhārī in his "*Sahīh*" (vol. 2 / p. 301) (no. 822).

(3) "*Sahīh Muslim*" Sharh An-Nawawī, (vol. 4 / p. 209).

It is of *Sunnah* that one's feet be erected in *Sujūd*, heels be close together and toes be directed to the *Qiblah*.⁽¹⁾

Unfortunately, this *Sunnah* has been abandoned by many *muslims*. I hope that these few lines get them to remember it and put it under application. May *Allāh* (ﷻ) guide us to follow his prophet's (ﷺ) *Sunnah*.

It is also a mistake to put one's fists on the ground when doing *Sujūd* as some people do and so is the case with putting one foot on the other. May *Allāh* (ﷻ) guide us and them to the right.

[4/21] Some hold that it is an obligation to uncover some of the parts upon which a muslim prostrates him self while doing *Sujūd*, and that one must do *Sujūd* on the earth or whatever is of its kind.

'Anas (رضي الله عنه) said: 'We used to perform *Salāt* led by the prophet (ﷺ) under the scorching heat of the sun. Whenever we did *Sujūd*, we used to spread a part of our clothes on the ground to prostrate on due to the ground's burning heat'.⁽²⁾

Ash-Shawkānī said: '[The *Fuqahā*]' inferred from this *hadīth* the permissibility for the one performing *Salāt* to prostrate himself on a part of his clothes. An-Nawawī stated that this opinion was held by Abū Hanifah and the *Jumhūr*. Ash-Shāfi'ī held the same opinion provided that the cloth on which one prostrates be separated from one's own clothes.

There is no contradiction whatsoever between the aforementioned *hadīth* and the one that states: 'We complained for the prophet (ﷺ) from the scorching heat of the ground that our fore heads and hands got hurt from, but he (ﷺ) did not respond to our complaint'.⁽³⁾

(1) So is the case with the fingers, they should be close together in *Sujūd* and be directed to the *Qiblah*.

(2) Narrated by: Al-Bukhārī in his "Sahīh" (no. 385), (542) and (1208).

(3) Narrated by Al-Baihaqī in "As-Sunnan Al-Kubrā" (vol. 2 / pp. 104 - 5, 107) through an authentic chain of narrators as stated by Ibn Al-Mulaqqin in "Tuhfatul Muhtāj" (vol. 1 / p. 309). The *hadīth* is also narrated in "Sahīh" Muslim" (vol. 1 / p. 433), "Al-Mujtabā" by An-Nasā'ī (vol. 1 / p. 427), Ibn Mājah in "As-Sunnan" (vol. 1 / p. 222), Ahmad in his "Musnad" (vol. 5 / p. 108, 110) without the words "our foreheads and hands."

The *Sahābah* complained for the prophet (ﷺ) that he may delay performing the *Salāt* till the heat decreases when the sun declines; they did not ask his permission to use a piece of clothe on which one may prostrate for this was already permitted; for it is affirmed that he (ﷺ) used to perform his *Salāt* on a *khumrah* [piece of cloth].⁽¹⁾

The aforementioned *hadīth* that begins with “I was ordered to prostrate my self on seven [bones]...” indicates that one does not have to uncover these parts when doing prostration for prostration means that these parts should touch the ground.

Accordingly, doing *Salāt* wearing gloves is permissible,⁽²⁾ just like wearing socks or shoes.

It was mentioned earlier -while discussing mistakes people make regarding the places on which they do *Salāt*- that it is a *Bid‘ah* to have a piece of the land of *Karbulā’* on which one does one’s prostration. This *Bid‘ah* is practiced by the *Rāfidah* and their followers. And every *muslim* should abandon it for two reasons:

The first: to avoid doing *Bid‘ah*.

The second: to keep oneself a way from accusation.

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

‘Abdullāh Ibn ‘Umar (رضي الله عنه) said: **the prophet (ﷺ) once visited a sick and I accompanied him. When the prophet (ﷺ) entered the *Sahābī*’s house he found him doing *Salāt*, prostrating himself upon a stick, putting his fore head on it. The prophet (ﷺ) pointed to him to get rid of the stick, which the *Sahābī* did and took a pillow instead. The prophet (ﷺ) thereupon said: ‘Leave**

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

(2) Al-Bukhārī narrated in his “Sahīh” (vol. 1 / p. 492) from Al-Hasan to have said: ‘People [i.e. the *Sahābah*] used to do *Sujūd* covering their hands with a part of their clothes’ [due to the burning heat of the ground]. Abdur Razzāq narrated the same *hadīth* through a connected chain of narrators (vol. 1 / p. 40) (no. 1566) and Ibn Abī Shaibah in “Al-Musannaf” (vol. 1 / p. 266).

it, if you are able to prostrate on the ground do so, otherwise bow down your head and make your *Sujūd* lower than your *Rukū‘*’.⁽¹⁾

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

Regarding this point, *Imām* Mālik said: ‘The sick should not lift something towards his fore head nor place a pillow on which he could prostrate in *Salāt*’.⁽²⁾

Imām Ash-Shāfi‘ī said: ‘He [i.e. the sick] must not lift something towards his forehead in order to prostrate on it for in this case his act is not considered a real prostration for prostration should be done on the ground or on something placed on it -such as a pillow- and this will suffice him- *Inshā‘allāh*’.⁽³⁾

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

(a) ‘Umar Ibn Muhammad Said: **we visited Hafs Ibn ‘Āsim when he was sick. He told us that his uncle ‘Abdullāh Ibn ‘Umar visited him and saw that a pillow covered with a *Khumrah* was placed before him so that he could prostrate on it in *Salāt*. He [‘Abdullāh] said to Hafs: ‘Never do this my nephew. Prostrate yourself on the ground. If you are unable to do so just lower your head’.**⁽⁴⁾

(b) He [‘Abdullāh Ibn ‘Umar] ... was asked regarding the sick who prostrates him self on a stick in *Salāt*; he said: ‘**Never prostrate to any other than *Allāh* (ﷻ) ; if one is able to do *Salāt***

(1) Narrated by At-Tabarānī in “*Al-Mu‘jam Al-Kabīr*” (vol. 12 / pp. 269 - 70) (no. 13082). Its chain of narrators is authentic and all the narrators are trustworthy and reliable as explained in “*Silsilat Al-‘Ahādīth As-Sahīhah*” (no. 323).

(2) “*Al-Mudawwanah Al-Kubrā*” (vol.1 /p.77).

(3) “*Al-‘Umm*” (vol. 1 /p. 69).

(4) Narrated by Abū ‘Uwānah in his “*Musnad*” (vol. 2 / p. 338) through an authentic chain of narrators.

while standing, he should do so, if not then while in a sitting posture; if not then while lying down on the ground’.⁽¹⁾

(c) Abdullāh Ibn Mas’ūd visited his brother when he was sick. He found him prostrating himself on a stick. ‘Abdullāh took away the stick and said: **‘This [practice] is of *shitān*. Put your face on the ground; if unable to do so just lower it’.**

(d) Ibn Abī Shaibah narrated the same thing from Sa’īd Ibn Al-Musayyab and ‘Urwah Ibn Az-Zubair. Al-Hasan Al-Basrī, Yūnus, Shuraih Al-Qādī, ‘Atā’ Ibn Rabāh and many other *Sahābah* and *Tābi’īn* abhorred such a practice.⁽²⁾

This is indeed of *Islām*’s easiness and flexibility when dealing with the sick; indeed *Allāh* (ﷻ) never burdens a soul that which it can not bear. This very idea was clearly displayed through the prophet’s (ﷺ) practice; i.e. doing *Salāt* while in a sitting posture without having something be lifted for him on which he could prostrate. He forbade his *Sahābah* to do prostration on a pillow, a stick, etc., but instead to do the *Salāt* acts that which is under their capabilities. Indeed, the act of prostrating one self on a stick, a stone, a pillow... etc. is similar to the act of the idolaters who prostrate themselves to their idols and similar to the act of the people of *Bid’ah*. This same rationale is clearly displayed in ‘Abdullāh’s Ibn ‘Umar statement.

To conclude, the sick who is unable to do *Salāt* while standing should do it while sitting, if unable to do so then while lying on his side facing the *Qiblah*, if unable to do even that, he could do *Salāt* while lying on the back.⁽³⁾

It is worth mentioning here, that using a chair in *Salāt* by those who are unable to do *Sujūd* on the ground is something permissible; however, one should stand for reciting *Fātihah* if he is able to do so.

(1) Narrated by Ibn Abī Shaibah in “Al-Musannaf” (vol. 1 / p. 271) and Abdir Razzāq in “Al-Musannaf” (vol. 2 / p. 472).

(2) See: The last two references and “Al-Mugnī” (vol. 1 / p. 785) accompanied with its explanation.

(3) See: “Ahkāmul Marīd Fil Fiqh Al-Islāmī” (p. 70).

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

Some *muslims* say in *Sujūd Al-Sahwu* ‘Subhāna Man Lā Yashū Walā Yanām’ [Glory be He who never forgets nor sleeps] which is a false addition that is not affirmed to be of *Sunnah*. Al-Qushairī said:⁽¹⁾ ‘It was not affirmed that the prophet (ﷺ) recited a certain *Thikr* in *Sujūd As-Sahwu* save those ordinary ‘*Athkār* which he (ﷺ) used to recite in any other *Sujūd*. As for the statement that says: ‘*Subhāna Man Lā Yashū Walā Yanām*’; it is not of the prophet’s (ﷺ) *Sunnah* nor is it of his *Sahābah*’s practice, nor is supported by an established authentic proof; it is indeed one of the *Sūfi*’s falsehood that should be strictly abandoned.

Religion should be taken from the authentic, pure, *Sunnah*-books. Documenting such a false statement in a compilation as part of religion is indeed grave falsehood’.⁽²⁾

[7/21] A misconception regarding the cause of *Imām*’s *Sahwu* [forget fullness]:

It is worth mentioning here that some people believe that the improper *Tahūr* which some of those led by the *Imām* had performed causes the *Imām* to fall in *Sahwu* and misrecite some of the *Qur’anic* verses in *Salāt*.

Those who hold such an opinion depend on a weak *hadīth* that runs as follows: ‘Shabīb Ibn Abī Rawh related that a man amongst the prophet’s (ﷺ) *Sahābah* said that the prophet (ﷺ) once led *muslims* in *Fajr Salāt* and recited *Sūrat Ar-Rūm* making some mistakes during the recitation. Having finished the *Salāt*, he (ﷺ) said: “what is the matter with those who perform their *Salāt* with us without having performed perfect *Tahūr*?? Those indeed cause us make mistakes in *Salāt*’.

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

(1) In his “As-Sunnan Wal Muḥtadā‘āt” (pp. 74- 5).

(2) “As-Sunnan Wal Muḥtadā‘āl” (pp. 74- 5).

Al-Himsī. Ibn Al-Qattān stated that his reliability was not established by any of the *hadīth* 'Ulamah and there is another defect in the *hadīth* it self.⁽¹⁾ Besides, the purport of this 'Athar contradicts the purport of *Allāh*'s (ﷻ) verse that says:

﴿وَمَنْ أَسَاءَ فَعَلِيَهَا﴾

'and whosoever does evil, it is against his own self'.⁽²⁾

[8/21] The ruling regarding *Sujūd As-Sahwu*:

Some *Fuqahā*' held that *Sujūd As-Sahwu* is a recommended act not obligatory one!! The sounder of all the 'Ulamah's opinions is, however, that it is a *wājib* [an obligation] for the prophet (ﷺ) ordered *muslims* to do it [when they forget part of their *Salāt*] and he (ﷺ) himself used to practice it whenever the need exists.

In "Majmū'Al-Fatāwā" (vol. 23/ p. 26), Ibn Taymiyyah (رحمته الله) said: 'It [i.e. *Sujūd As-Sahwu*] is an obligation for **the prophet (ﷺ) ordered muslims to do it as narrated by Abū hurairah (رضي الله عنه) to have said: 'the prophet (ﷺ) said: 'whenever a muslim does his *Salāt*, *Shaitān* comes and cast insinuations inside him till the muslim forgets how many *Rak'āt* he performed. If this happens to any of you, prostrate your self twice while still in the sitting posture [i.e. prior to *Taslīm*]'.** Ibn Taymiyyah then mentioned another four *ahādīth* and added: 'These five *ahādīth* are all authentic ones. They all include the prophet's (ﷺ) order for *muslims* to do *Sujūd As-Sahwu* [when the need exists].

Once the prophet (ﷺ) forgot to recite the first *Tashahhud*, he did *Sujūd As-Sahwu* before reciting *Taslīm*. And once he recited *Taslīm* before completing the *Salāt*; he performed what he missed of his *Salāt* then recited *Taslīm* and finally did two *Sujūds*. And once he (ﷺ) performed five *Rak'āt* instead of four, he did *Sujūd As-Sahwu* after reciting *Taslīm* and even after he talked with his *Sahābah*.

(1) See: "Tamāmūl Minnah" (p. 180), "Mishkātul Masābīh" (no. 290), "Sifat Salātu Naby..." (p. 110) and "Hidāyatur Ruwāt" (p. 282).

(2) Sūrat Fussilat (no. 46).

All the previous *ahādīth* affirm the prophet's (ﷺ) continuous practice for *Sujūd As-Sahwu* and that he (ﷺ) never abandoned it when the need exists; the thing which affirms its being obligatory as *Al-Jumhūr* and the three great *Imāms*: Ahmad, Mālik and Abū Hanīfah held. Those who held the opposite opinion depend on no [comparably] hard evidence.

[9/21] Mistakes regarding the manner of performing *Sujūd As-Sahwu*:

The *Fuqahā'* differed regarding the application of all the *ahādīth* [that deal with the manner of doing *Sujūd As-Sahwu*]; some held that it should be always done before the *Taslīm* regardless of the kind of forgetfulness that takes place. Others held that it should be always done after *Taslīm*. The soundest of all opinions is the one Ibn Taymiyyah held and stated in his "Fatāwā" (vol. 23/ p. 24): 'The timing of *Sujūd As-Sahwu* differs according to the part of *Salāt* one forgets or doubts to have done. This is one of Ahmad's views and Mālik's opinion is relatively similar to it. Whoever forgets to do the first *Tashahhud*, should do *Sujūd As-Sahwu* before *Taslīm* and whoever double performs any part of *Salāt* should do *Sujūd As-Sahwu* after *Taslīm*. As for doubting whether a certain part of *Salāt* has been done, one should do *Sujūd As-Sahwu* after *Taslīm* if one doubts doing a certain part of *Salāt* then became sure that he has actually done it. In case one could not remember, then built on what he is sure to have done then he should do *Sujūd As-Sahwu* before reciting *Taslīm*. If one recited *Taslīm* and remembered that a *Rak'ah* or two were missed, he should perform the missing part of the *Salāt* then does *Sujūd As-Sahwu* after reciting *Taslīm*'.

Ibn Taymiyyah then added, 'this opinion encompasses all the *ahādīth* and the rules of proper analogy could be used on cases for which there is no *Shar'* text available'.

Those on whom *Sujūd As-Sahwu* is an obligation after *Taslīm* might sometimes forget doing it immediately after *Taslīm*. Some *Fuqahā'* said that if one remembers doing *Sujūd As-Sahwu* after a

long period of time of doing *Salāt*, he does not have to do it. This long period of time they refer to does not, however, have limits. This opinion was held by Ash-Shāfi'ī followers and Ahmad. Others stated that *Sujūd As-Sahwu* should be done provided that he does not get out of the mosque, otherwise this *Sujūd* is not considered as an obligation on him. Ahmad, Al-Hakam and Ibn Shibrimah, Al-Khiraqī and many others held this opinion.

A third party of *Fuqahā'* said that either the long period of time [after reciting *Taslīm*] or getting out of the mosque renders doing *Sujūd As-Sahwu* as non obligatory.

The soundest of all the opinions is the one held by Ahmad and Ash-Sāfi'ī and stated by Shaikul Islām in "Majmū'Al-Fatāwā" which states that one should do *Sujūd As-Sahwu* [if the need to do so exists] whether one remembers it after along time of doing *Salāt* or after getting out the mosque for no Shar' proof specifies doing *Sujūd As-Sahwu* at a certain time or place.

Another mistake done by some praying *muslims* is reciting *Tashahhud* after doing *Sujūd As-Sahwu* and before reciting *Taslīm*! They build their practice on a weak *hadīth* that runs as follows: **'The prophet (ﷺ) led his *Sahābah* in *Salāt* and forgot to do a part of it; consequently, he (ﷺ) did *Sujūd As-Sahwu*, recited *Tashahhud* and finally recited *Taslīm*'**. This *hadīth* was narrated by: Abū Dāwūd in his "*Sunnan*" (no. 1039), At-Tirmithī in his "*Al-Jāmi'*" (no. 395), Ibn Hibbān in his "*Sahīh*" (no. 536), Ibn Khuzaimah in his "*Sahīh*" (vol. 2/ p. 134), Al-Hākim in "*Al-Mustadrak*" (vol. 1/ p. 323), Al-Baihaqī in "*As - Sunnan Al-Kubrā*" (vol. 2/ p. 355) and Ibn Al-Jārūd in "*Al-Muntaqā*" (no. 347) from Muhammad Ibn Abdillāh Al-'Ansārī to have said: "'Ash'ath Ibn Abdil Malik told us that Muhammad Ibn Sīrīn told him from Khālīd Al-Haththā' from Abī Qilābah from Muhallab from 'Imrān Ibn Husain to have said: '[the *hadīth*]'".

This narration is an odd and weak one despite Al-Hākim's authentication for it considering the conditions the two Shaikhs [Al-

Bukhārī and Muslim] put for the authentic *hadīth* and on which Ath- Thahabī agreed!

In my opinion, this *hadīth* is not authentic though ‘Ash’ath Ibn Abdil Malik is a reliable narrator; for Shaikh Muslim did not related any of his narrations and Shaikh Al-Bukhārī related them through *Mu’allaq* [disconnected] chains of narration in his “*Sahīh*”. Accordingly, the *hadīth*’s chain of narrators is incompatible with the conditions set by the two *Shaikhs* for authentic *hadīths*. *Allāh* (ﷻ) knows best.

At-Tirmithī (رحمہ اللہ) said: ‘The *hadīth*’s chain of narrators is *Hasan* [good] and *Garīb* [i.e. narrated by a single narrator in one of the layers of its chain of narrators]’. In other copies, it is jugded to be *Sahīh* [authentic].

I believe that even if the *hadīth*’s chain of narrators appears to be authentic, the narration regarding reciting *Tashahhud* before *Taslīm* is an odd one for Al-’Ash’ath Ibn Abdil Malik was the only one to mention it.

The authentic narration of the *hadīth* does not state reciting *Tashahhud* before saying *Taslīm*; **‘Imrān Ibn Husain said that once the prophet (ﷺ) performed three *Rak’āt* for ‘Asr *Salāt*, then recited *Taslīm*. He (ﷺ) was told that he performed only three *Rak’āt*. He (ﷺ) then performed one *Rak’ah* then recited *Taslīm* followed by two *Sujūds* and finally recited another *Taslīm*’**. This *hadīth* was narrated by *Muslim* (no. 574), Abū ‘Uwānah (vol. 2/ pp. 198- 9), Abū Dāwūd (no. 1018), An-Nasā’ī (vol. 3/ p. 26), Ibn Mājah (no. 1215), Ahmad (vol. 4/ no. 427, 441), At - Tayālisī (no. 847), Ibn Khuzaimah (vol. 2/ p. 130), Ibn Hibbān (vol. 4/ no. 2663), Ibn Al-Jārūd (no. 245), At - Tahāwī in “*Sharh Ma’ānī Al-’Āthār*” (vol. 1/ no. 442, 443), Al-Baihaqī (vol. 2/ no. 335, 354. 355 amd 359) through many ways traced back to Khālīd Al-Haththā’, from Abī Qilābah from Abil Muhallab from ‘Imrān Ibn Husain that the prophet (ﷺ) said: ‘[the *hadīth*]’.

The *hadīth* was related -traced back to Khālīd Al-Haththā’- by a group of narrators such as: Shu’bah, Waheeb, Ibn ‘Uyaynah, Ath-

Thaqafi, Hushaim, Hammad Ibn Zaid, Mu'tamir Ibn Sulaimān, Yazīd Ibn Zurai', Maslamah Ibn Muhammad and many others.

Accordingly, the *hadīth* is authentic but without the statement of reciting *Tashahhud*. This is supported by Ibn Sīrīn's statement when he was asked about *Tashahhud* after doing *Sujūd As-Sahwu*; he said: 'I have never heard something [i.e. authentic *hadīth*] about *Tashahhud*'. Ibn Al-Munthir stated the same too. Al-Baihaqī stated that 'Ash'ath made a mistake in his narration. Ibn Al-Turkumānī, on the other hand, held an opposite opinion to that of Al-Baihaqī's as he stated in "Al-Jawharun Naqī" that the extra information 'Ash'ath related is to be taken into consideration for it is related by a *Thiqah* [reliable narrator] and accordingly; it must be accepted.

What I have explained earlier in details; however, affirms that this is totally untrue as stated by Al-Hāfīth in "Al-Fath" that 'Ash'ath's addition is an odd one.

In addition, both An-Nasā'ī [in his *Sunnan*] (vol. 3/ p. 26) and Ibn Khuzaimah in his "*Sahīh*" (vol. 2/ p. 134) narrated this *hadīth* traced back to 'Ash'ath through the aforementioned chains of narrators, such as that from Khālīd Al-Haththā', without the statement regarding reciting *Tashahhud*. This affirms that the extra information regarding *Tashahhud* is an odd [*Shāth*] one.

In "Al-Fath" (vol. 3/ p. 99) Al-Hāfīth said: 'Abū Dāwūd and An-Nasā'ī narrated from Ibn Mas'ūd the narration that stated the necessity of reciting *Tashahhud* before reciting *Taslīm*. And the same narration was narrated by Al-Baihaqī from Al-Mugīrah. Both Al-Baihaqī's, Abū Dāwūd and An-Nasā'ī's narrations are weak. It may be raised that considering the three narrations that mention *Tashahhud*, the rank of their narrators ascends from being weak to *Hasan* [good], and this is not something impossible as Al-'Alā'ī supported.

I believe that Al-Hāfīth by no means supports Al-'Alā'ī's opinion, on the contrary, he stated it as an expectation of what might those who reject the opinion that says that the narration [stating *Tashahhud*] is an odd one would postulate. However,

mentioning Al-'Alā'i's opinion by such a great scholar without commenting on its falsehood is an unwise act.

Let's take a close look at both An-Nasā'i's and Al-Baihaqi's narrations and scrutinize them.

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

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

Abū Dāwūd said: 'Abdul Wāhid narrated it from Khusaif through a chained narrators that was not traced back to the prophet (ﷺ), so did Sufyān, Shuraik and Isra'il but they differed in the wording of the *hadīth* and did not provide their chains of narrators'.

I believe that Abū Dāwūd's statements imply that those who narrated from Khusaif differed in their chain of narrators, most of them traced it back to Abdullāh Ibn Mas'ūd not to the prophet (ﷺ).

Ath-Thawri's narration was documented by Abdir Razzāq in his "Musannaf" (vol. 2 / no. 314 and 3499) from Ath-Thawri from Khusaif from Abū 'Ubaidah from Ibn Mas'ūd that the prophet (ﷺ) recited *Tashahhud* when he did *Sujūd As-Sahwu*.

Abdur Razzāq also narrated it [in his *Musannaf*] (vol.2/no.312) and Al-Baihaqī (vol. 2/ no. 345) from the same track of narrators, with the addition of Muhammad Ibn Al-Fadl to those mentioned by Abū Dāwūd to have mentioned the *hadīth*.

Ahmad also narrated it [in his Musnad] (vol. 1/ no. 429) and Ibn Abī Shaibah (vol. 2/ no. 31), they both said: ‘Muhammad Ibn Al-Fadl told us that khusaif told him that Abū ‘Ubaidah told him from his father [i.e. ‘Abdullāh Ibn Mas’ūd] to have said the *hadīth* using Ath-Thawrī’s same wording.

To conclude, five of the reliable trustworthy narrators related the narration in different wordings to that of Muhammad Ibn Salamah though the later is a trustworthy narrator. This difference is traced back to Khusaif Ibn Abdir Rahmān whom Ahmad considered to be a weak narrator saying that ‘his narrations are not to be taken into consideration and he is not firm in relating *ahadīth*; his chains of narration are shaky’. This indicates that he traces the *ahadīth* back to the prophet (ﷺ) while they are actually *Mawqūf* [traced back to the prophet’s (ﷺ) *Sahābah*].

Abū Hatim described him as being a righteous narrator who mixes narrations together and who lacks a good memory.

Other ‘*Ulamah* considered him a trustworthy narrator; such as: Ibn Ma’īn and Abū Zur’ah. Accordingly, tracing back the *hadīth* to the prophet (ﷺ) [instead of the *Sahābah*] is due to his weak memory.

To conclude, the soundest of all opinions regarding the *hadīth* is that it is *Mawqūf* and the rest of the chain of narration is disconnected for Abū ‘Ubaidah did not hear the *hadīth* from his father, so the *hadīth* is a weak *Mawqūf* one.

Al-Baihaqī said: ‘This *hadīth* is not strong and the ‘*Ulamah* differed concerning as to whether it is Marfū’ or *Mawqūf* and also differed regarding the wording of the *hadīth* itself [i.e. the *Matn*]. As-Shawkānī reported in “Nay Al-’Awtār” that - Al-Baihaqī stated that the *Matn* of the *hadīth* is not strong.

Second: Al-Mugīrah’s Ibn Shu’bah narration:

Al-Baihaqī [in his Sunnan] (vol. 2 / p. 355) narrated the *hadīth* from ‘Imrān Ibn Abī Lailā from Ibn Abī Lailā to have said: Ash-

Sha‘bī told me from Al-Mugīrah Ibn Shu‘bah that the prophet (ﷺ) recited *Tashahhud* after doing *Sujūd As-Sahwu*.

Commenting on this chain of narration, Al-Baihaqī said that Muhammad Ibn Abdir Rahmān Ibn Abī Lailā was the only one to report it from Ash-Sha‘bī so this is not a satisfying narration. Allāh knows best’.

‘Imrān the son of Muhammad the son of Abdir Rahmān Ibn Abī Lailā whom Ibn Hibbān considered as a *Thiqah* [reliable] is considered as an accepted narrator by Al-Hāfith if another narrator relates the *hadīth* from the same chain of narrators. This was done by Hushaim Ibn Bashīr but with different wording. Hushaim narrated the *hadīth* from Ibn Abī Lailā from Ash-Sha‘bī to have said: ‘Al-Mugīrah Ibn Shu‘bah led us in *Salāt*. Having done the second *Sujūd* in the second *Rak’ah* he stood up [with out reciting *Tashahhud*]. *Muslims* behind him said *Tasbīh* [i.e. *Subhānl llāh* to attract his attention to the mistake he has done] and he responded in *Tasbīh* [to encourage them follow him in *Salāt*]. Having finished his *Salāt*, he recited *Taslīm* then did *Sujūd As-Sahwu* while still in the sitting posture. Then told them that this is the prophet’s (ﷺ) *Sunnah*’. This *hadīth* was narrated by At-Tirmithī (no. 364) but he did not mention that which ‘Imrān Ibn Muhammad mentioned from his father in Al-Baihaqī’s narration.

Sufyanuth Thawrī narrated Hushaim’s narration through the same chain of narrators. Ahmad narrated [in his *Musand*] (vol. 4/ p. 248) to have been told by Abdur Razzāq that Sufyān narrated for him the *hadīth*. So this shaky *Matn* refers to Ibn Abī Lailā who had a very bad memory. At-Tirmithī reported that Ahmad said after narrating this *hadīth*: ‘Ibn Abī Lailā’s *hadīth* is not to be taken into consideration’.

Al-Bukhārī said: ‘Ibn Abī Laila is honest but I don’t relate his narration for he is of those whose narrations are shaky’. Al-Baihaqī stated in “Al-Ma’rifah” that his *ahādīth* are not taken into consideration if he is the only one to narrate them for he had a bad

memory and erred alot when narrating a *hadīth*. Ash-Shawkānī reported this in his “Naylul ‘Awtār” (vol. 3/ p. 139).

I believe that Al-’Alā’ī statements that this *hadīth* could be considered *Hasan* considering the other chains of narrations, as Al-Hāfith mentioned and reported, do not hold water for all these narrations are too weak that they can not support one another due to the great difference between them.

There is another *hadīth* traced back to ‘Aishah that the prophet (ﷺ) ordered her [that when she forgets in her *Salāt*] ‘to recite *Tashahhud* followed by *Taslīm* then do two *Sujūds* [*Sujūd As-Sahwu*] then recite *Tashahhud* once again’.

This *hadīth* was narrated by Al-Tabarānī. In its chain of narrators there is Mūsā Ibn Mutair who narrated the *hadīth* from his father. Mūsā Ibn Matair is, however, a weak narrator whose narrations were abandoned by many ‘*Ulamah* such as: Abū Hatim, An-Nasā’ī and many others; Yahyā Ibn Ma’in even considered him a liar.

As for his father [Mutair], Abū Hātim said that his narrations are abandoned [by *hadīth* ‘*Ulamah*]. So, the *hadīth* is dropped down. Allāh knows best.⁽¹⁾

It is worth mentioning here, at the end of this discussion, that some *Fuqahā’* considered *Sujūd As-Sahwu* to be an obligation in some cases that no affirmed *hadīth* supports!! For example, some *Fuqahā’* considered that *Sujūd As-Sahwu* is an obligation for the *Imām* in case he forgets to recite *Qunūt* in Fajr *Salāt*, although doing *Qunūt* in Fajr *Salāt* is not of the prophet’s (ﷺ) *Sunnah* as was previously discussed. Other *Fuqahā’* considered *Sujūd As-Sahwu* an obligation in case one proceeded *Fātiḥah* with verses from the Holy *Qur’ān* in the last two *Rak’ahs* although, as it was previously discussed, it is of the prophet’s (ﷺ) *Sunnah*. Such opinions induced Abul Hasanāt Al-Laknawī to say in his “At-Ta’līq Al-Mumajjad ‘Alā Muwṭṭa’ Muhammad” (p. 102): ‘Some of our *Shaikhs* held

(1) See: “An - Nāfilah Fil ‘Ahādīth Ad - Da ‘īfah Wal Bātilah” (no. 143).

strange opinions, one of which is that *Sujūd As-Sahwu* is an obligation on him who proceeded *Fātiḥah* with other *Sūrah*s or verses from the *Qur'ān*. Those who commented on “Al-Munyah” refuted this opinion, some of whom are: Ibrāhīm Al-Halabī, Ibn ‘Amīr *Al-Hāj* and others in a very convincing manner. Those who held such an opinion may not have heard the authentic *ḥadīth* [which permits a *muslim* to proceed the *Fātiḥah* with other *Surah*s from the *Qur'ān* in the last two *Rak'ah*s of *Salāt*] otherwise they would not have delivered such a ruling’.

[22] Mistakes done while in the sitting posture, reciting Tashahhud and Taslīm:

The second sitting and reciting the second *Tashahhud* are one of the ‘*Arkān* [sing. *Rukn*] of *Salāt*. Some *muslims* make some mistakes while doing them. The following points discuss some of them:

[1/22] Reciting the statement: “As-Salāmu ‘Alaika [you] Ayyuha An-Naby” in the Tashahhud:

Al-Bukhārī (رحمته الله) narrated in his “*Sahīh*” that *Allāh*’s Messenger (ﷺ) said: ‘....when you perform your *Salāt*, say [in *Tashahhud*]: “At-Tahiyyātu Lillāh was -Salawāt Al-Tayyibāt. As-Salāmu ‘Alaika Ayyuhā An-Naby Warahmatullāhi Wā Barakātuh...”’.⁽¹⁾

Commenting on this *ḥadīth*, Al-Hāfith Ibn Hajar said: ‘Other narrations of the *ḥadīth* bear different wording regarding time; during the prophet’s (ﷺ) presence amongst *Muslims*, they used to address him [saying ‘Alika] but after his (ﷺ) death one should use the third person pronoun [‘Alān Naby: on him].

In the chapter titled with ‘Asking for permission” in *Sahīh* Al-Bukhārī (vol. 11 / p. 56) (no. 6265), it was narrated from Abū Ma’mar from Ibn Mas’ūd -after reciting the *ḥadīth* stating *Tashahhud*- that he [Ibn Mas’ūd] said: ‘[we used to say this word] when he (ﷺ) was still alive. But after his death we say ‘As

(1) “*Sahīh* Al-Bukhārī” (vol. 2 / p. 311).

Salāmu [peace be] that is ‘Alā An-Naby [upon the prophet]’. This narration was also narrated by Abī ‘Uwānah in his “*Sahīh*”, As-Sirāj, Al-Jawzaqī, Abū Nu’aim, Al-’Asbahānī and Al-Baihaqī through many narrations traced back to Abī Nu’aim -one of Al-Bukhārī’s Shaikhs- who narrated the *hadīth* in the following wording: ‘when the prophet (ﷺ) passed away, we used to say [in *Tashahhud*] “As-Salāmū ‘Alā An-Naby” without the word “that is”. The same wording was narrated by Ibn Abī Shaibah from Abī Nu’aim.

After relating this narration traced back to Abī ‘Uwānah; As-Subkī commented in his “Sharhul Minhāj”: ‘If this narration is proved to be authentic, it clearly states that after the prophet’s (ﷺ) death, it is not an obligation on a *muslim* to use the second person pronoun [‘Alaika, i.e. on you] in his *Tashahhud*; instead one should say: “‘Alā An-Naby” [on the prophet]’. I⁽¹⁾ believe that the narration is indeed authentic for which I found a strong supporting narration which runs as follows: Abdir Razzāq said that Ibn Juraij told him from ‘Atā’ that **the Sahābah used to say -during the prophet’s (ﷺ) life- “As-Salāmū ‘Alaika Ayyuhan Naby”; but after his (ﷺ) death, they used to say: “As-Salāmu ‘Alan Naby”.** This narration has an authentic chain of narrators’.⁽²⁾

Ibn Hajar then continued: ‘The apparent meaning of the narration is that the *Sahābah* used to use the second person pronoun during the prophet’s (ﷺ) life but after his (ﷺ) death, they used to use the third person pronoun “As-Salāmu ‘Alan Naby”’.⁽³⁾

[2/22] Adding the word “Sayyiduna” [our master] to *Tashahhud* or when sending *Salāt* on the prophet (ﷺ):

Sahikh Muhammad Jamālud Dīn Al-Qāsimī said:

‘The ‘*Ulamah* differed amongst themselves regarding the word “*Sayyidunā*” when sending *Salāt* on the prophet (ﷺ). Imām Ibn

(1) i.e. Ibn Hajar.

(2) “Fathul Bārī” (vol. 2 / p. 314). Many ‘Ulamah such as: Al-Qastallānī, Az - Zarqānī, Al-Laknawī, a few to mention, reported Ibn Hajar’s statement.

(3) “Fathul Bārī” (vol. 11 / pl 56).

Hajar was asked regarding this point and he answered in a very convincing manner. The following paragraphs present the question and the answer.

The question: Is it an obligation in *Salāt* or outside *Salāt* that a *muslim* says the word “*Sayyiduna*” when sending *Salāt* on the prophet (ﷺ) such as to say: “Allāh humma Sallī ‘Alā Sayyidinā Muhammad” or “‘Alā Sayyidil khalq” [the master of the creation] or should one only say: “Allahumma Sallī ‘Alā Muhammad”? which one is better??

The answer: ‘Indeed following the affirmed wording of [any] *Thikr* is better. Some falsely raised that the prophet (ﷺ) abandoned this word out of his humbleness, but *muslims* should say it. Were this hypothesis true, the *Sahābah* and *Tābi’īn* would have said it and nothing of such a thing was affirmed though many of them reported the *Tashahhud*. And also pay heed to the great eminent ‘*Ālim* Ash-Shāfi’i’s statement with which he commenced his book - to which all his followers adhere- he said: ‘Allāhumma Sallī ‘Alā Muhammad’.⁽¹⁾

*** Important Notes:**

It is worth mentioning here the following points:

[3/22] The first:

The *hādīth* that states: “Lā Tusayyidūnī Fī As-*Salāt*” [i.e. Never say “Master” in your *Salāt*] is a forged one, even the word “Tusayyidūnī” is linguistically incorrect; the proper derivation of the word should be “Tusawwidūnī” [i.e. call me master]. This *hadīth* is a forged one that has no basis whatsoever⁽²⁾ regarding *Isnād* and *Matn*. were it authentic, we would have used it as a proof for the point under discussion.

(1) “Al-Fadlul Mubīn ‘Alā ‘Aqd Al-Jawharuth Thamīn” (p. 70). See also: “Sifat Salatun Naby” (p. 188); Imām Al-‘Albānī reported Ibn Hajar’s words from a scripture written by Muhammad Ibn Muhammad Al-Garābīlī (b. 790 - d. 835) and kept in Al-Maktabah Ath- Thāhiriyyah, Syria.

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

[4/22] The second:

Many *muslims* mix the forms of *Tashahhud* and come up with a new one that runs as follows: ‘Allāhumma Sallī ‘Alā Muhammad Wa’alā ‘Āl: Muhammad, Kamā Sallayt ‘Alā Ibrāhīm Wa’alā ‘Āli Ibrāhīm. Fil ‘Ālamīn. Innaka Hamīdun Majīd’.

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

The first: ‘Allāumma Salli ‘Alā Muhammad, Wa’alā⁽¹⁾ ‘Āli Muhammad, Kamā Sallaita ‘Alā Ibrāhīm Wa’alā ‘Āli Ibrāhīm. Innaka Hamidun Majīd. Allāhumma Bārik ‘Alā Muhammad Wa’alā ‘Āli Muhammad Kamā Bārakta ‘Alā Ibrāhīm Wa’alā ‘Āli Ibrāhīm. Innaka Hamīdun Majīd’.

The second: ‘Allahumma Sallī ‘Alā Muhammad {An - Naby Al-’Ummī} Wa’alā ‘Āli Muhammad, Kama Sallayta ‘Alā {‘Āli} Ibrāhīm, Wabārik ‘Alā Muhammad {An - Naby Al-’Ummī} Wa’alā ‘Āli Muhammad, Kamā Barakta ‘Alā ‘Āli Ibrāhīm. Fil ‘Ālamīn Innaka Hamīdun Majīd’.⁽²⁾

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

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

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

Regretfully, many *muslims* of today abandoned the authentic wordings of *Tashahhud* and resorted to other ones, some of them even add statements to the original ones believing them to be more beneficial. Any *muslim* must be aware of such abandoning for indeed our prophet Muhammad's (ﷺ) deeds are the most beneficial and most sublime to which we should all adhere especially sending *Salāt* on him (ﷺ) with its precise wording.

Both *Tashahhud* and sending *Salāt* on the prophet (ﷺ) are of the prescriptive acts [*Tawqīfiyyah*]; no one is allowed neither to add to nor omit a bit of them. The prophet (ﷺ) set certain wordings for them both to be followed by all *muslims*. So, be -my dear *muslim* brother- of those who follow [the *Sunnah*] and not of those who change and innovate new things in it.⁽¹⁾

Adding the words “Bismillāh” to the beginning of *Tashahhud* and “As'alullāh Al-Jannah Wa'a'ūthu Billāhi Minan Nār” [I ask Allāh to admit me to Paradise. And I seek refuge with him from Hell] to its end is also a mistake done by some *muslims*. Some recite such statements in *Taslīm* also. This will be discussed later at the end of this chapter. In his “Tamyīz” (pp. 141-2), *Imām*. Muslim said: ‘the wording of *Tashahhud* was related from the prophet (ﷺ) through many authentic narrations none of the following statements was affirmed to be mentioned in them at all’: ‘Bismillāh or Billāh in its beginning, As'alullāh al Jannah Wa 'A'ūthu Billāhi Minan Nār at its end’.

[5/22] The third:

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

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

Shāfi'ī contradicted the Ijmā' holding such an opinion. This is not true for it is Ash-Sha'bī's opinion -as narrated by Al-Baihaqī.

Considering it [i.e. sending *Salāt* on the prophet (ﷺ)] as an obligation is not clearly affirmed. Ash-Shāfi'iyyah scholars support their opinion with Abī Mas'ūd's Al-Ansārī's (رضي الله عنه) narration [who stated that] the *Sahābah* asked the prophet (ﷺ) about the way they could send *Salāt* on him, to which he (ﷺ) answered: **'Say: Allahumma Salli 'Alā Muhammad (ﷺ)... etc.** 'And this prophet's (ﷺ) order is an obligation that must be followed.

However, this narration is not clear cut regarding the point under discussion unless it is joined with the other one which states that the *Sahābah* asked the prophet (ﷺ) 'what should we say when we send our *Salāt* on you in our *Salāt* ?'

He (ﷺ) said: **'Say: Allahumma Salli 'Alā Muhammad (ﷺ)... etc'**. the addition in this narration is authentic; narrated by the two great Imams Abū Hātim Ibn Hibbān Al-Bastī and Al-Hākim Abū 'Abdillāh in their "*Sahīhs*" stating its authenticity. They both supported it with another narration traced back to Fudālah Ibn 'Ubaid to have said: **'Allāh's Messenger (ﷺ) once saw a man doing his *Salāt*. [when reaching *Tashahhud*, he started calling Allāh (ﷻ) for his well affair], he neither praised Allāh (ﷻ) nor glorified him, nor did he send his *Salāt* on the prophet (ﷺ). Seeing this, the prophet (ﷺ) said: 'He is hasty'. Then he called him and instructed him saying: 'when you do your *Salāt*, start [your *Du'ā*'] with praising and glorifying Allāh (ﷻ) then send your *Salāt* on the prophet (ﷺ) and then call unto Allāh (ﷻ) with that which your heart desires'**.

Al-Hākim judged this *Hadīth* to be authentic for the conditions Muslim set for authentic narrations apply to it.

Although these two narrations include acts that are not obligatory on the praying *muslim* such as sending one's *Salāt* on the prophet's 'Āl [house hold] and his off spring and saying the *Du'ā*', one could - however- consider them as evidences [on the obligation of *Tashahhud*] for any order indicates that the thing ordered is an

obligation. If parts of any order are not an obligation due to a certain evidence this does not entail that the other parts are not. *Allāh* knows best.

Our reverend Shāfi‘ī scholars considered saying: as ‘*Allāhumma Sallī ‘Alā Muhammad’ Wājib*, while the rest of *Tashahhud* is *Sunnah*. There is an odd opinion that states the obligation of sending *Salāt* on the ‘*Āl* [house hold] but it is not strong enough to be taken into consideration. *Allāh* (ﷻ) knows best’.⁽¹⁾

[Commenting on An-Nawawī’s last point,] Al-’Amīr As-San’ānī said: ‘Sending one’s *Salāt* on the ‘*Āl* is not just recommended as An-Nawawī and others stated. On the contrary; sending *Salāt* on the prophet (ﷺ) is not complete unless a *muslim* recites the whole wording of it which includes the ‘*Āl* for [it is narrated that] the *Sahābī* asked the prophet (ﷺ) regarding how to send *Salāt* on him (ﷺ), and he (ﷺ) taught him the whole wording that contains sending *Salāt* on both: the prophet (ﷺ) and his house hold.

Accordingly; whoever ignores the second part, has not fully complied with the prophet’s (ﷺ) order, and so he has not actually sent *Salāt* on him (ﷺ)’.⁽²⁾

Ibn Al-‘Arabī shared As-San’ānī his opinion considering sending *Salāt* on the prophet (ﷺ) as an obligation. He said:

(1) “Sharh Sahīh Muslim” by An-Nawawī (vol. 4 / p. 123), see also: “Fathul Bārī” (vol. 11 / p. 163..).

(2) See: “Subulus Salām” (vol. 1 / p. 193). Al-Hādī, Al-Qāsim, Ahmad Ibn Hanbal and some Shāfi‘ī scholars all held it an obligation to recite the full form of the *Salāt* on the prophet (ﷺ) after reciting *Tashahhud* as stated in “Naylul Awtār” (vol. 2 / p. 324).

In “Al-Qawlul Badī” (pp. 90 - 1), As- Sakhāwī related from Al-Baihaqī in his “Shu‘ab” from Abī Ishāq Al-Marwazi - a great Shāfi‘ī scholar - to have said: ‘ I believe that sending *Salāt* on the prophet (ﷺ) and his ‘*Āl* is an obligation in the last *Tashahhud* of *Salāt*. Al-Baihaqī commented: “The affirmed ahādīth that show the way of sending *Salāt* on the prophet (ﷺ) are evidences on what he believed in”.

Then he [As-Sakhāwī] said: ‘Our shaikh -Ibn Hajar- said that what At-Tahāwī mentioned in his “Mushkil” indicates that Harmalah reported this from Ash-Shāfi‘ī’.

‘Sending *Salāt* on the prophet (ﷺ) is an obligation to be done at least once in one’s life as agreed upon amongst scholars. As for doing it in *Salāt* itself, Muhammad Ibn Al-Mawwāz and Ash-Shāfi‘ī held it to be an obligation without which one’s *Salāt* is rendered invalid. Other ‘*Ulamah* held an opposite opinion; they held it to be a *Sunnah*. The soundest opinion is the former for it is supported by the *hadīth* in which the prophet (ﷺ) displayed the time and manner of sending *Salāt* on him.

Accordingly; this *Salāt* is an obligation regarding its time and manner’.⁽¹⁾

Our Shaikh Al-‘Albānī shared Ibn Al-‘Arabi his opinion as stated in his “*Sifat Salātun Naby*”.⁽²⁾ He mentioned Fudāla’s narration which An-Nawawī related- under the title ‘The obligation of Sending *Salāt* on the Prophet (ﷺ)’ and then said: ‘It was narrated by Ahmad, Abū Dāwūd, Ibn Khuzaimah, Al-Hākim -who considered it as authentic and with which Ath-Thahabi agreed’. Then he proceeded saying: ‘This *hadīth* states the obligation of sending *Salāt* on the prophet (ﷺ) in this [second] *Tashahhud* due to the order included in it. Imām Ash-Shāfi‘ī and Ahmad in his latest views held this opinion as many *Sahābah* and others did before. Those who claim that Ash-Shāfi‘ī contradicted the *Ijmā*’ has been unjust to him- as Al-*Faqīh* Al-Haithamī discussed in his “*Ad-Durr Al-Mandūd Fis Salati Was Salāmi* ‘Ala Sāhib Al-Maqām Al-Mahmūd”.

[6/22] The fourth:

Sending *Salāt* on the prophet (ﷺ) is not restricted to the second *Tashahhud*; it could be recited in the first one too.

Imām Ash-Shāfi‘ī stated in “Al-‘Umm”: ‘The first and the second *Tashahhud* have the same wordings. By the word *Tashahhud* I mean reciting *Tashahhud* followed by sending *Salāt* on the prophet (ﷺ) both must be recited’.⁽³⁾

(1) See: “*Ahkāmul Qur’ān*” (vol. 3 / p. 1584) and “*Al-Fathur Rabbanī*” (vol. 4 / p. 28).

(2) (pp. 197- 8).

(3) Al-‘Umm (vol.1 / p. 102).

It is not of *Sunnah* that one limits his *Tashahhud* to only saying “Allāhumma Sallī ‘Alā Muhammad”, one must recite one of the affirmed wordings of *Tashahhud* completely- as was previously reported from Al-‘Amīr As-San’ānī. ⁽¹⁾

In addition to that, the authentic *ahādīth* indicate clearly that *Du‘ā’* could be recited after reciting the first *Tashahhud*. One of these *ahādīth* is the one narrated by ‘Abdullāh Ibn Mas’ūd (رضي الله عنه) to have said: ‘We used to perform *Salāt* and know nothing to say after the first two *Rak’ahs* but *Tasbīh*, *Takbīr* and *Tahmīd*. Muhammad (ﷺ) indeed taught us all the good things to be said. He (ﷺ) said: ‘when you sit at the end of the second *Rak’ah* say: “Al- Tahiyyātu Lillahi Was Salawāt Wat Tayyibāt, As-Salāmu ‘Alaika Ayyuhan Naby Warahmatullāhi Wabarakātuh, As-Salāmu ‘Alainā Wa’alā Iba dillāhi As-Sālihīn. Ashhadu Anna Lā Ilaha Illā Allāh, Wa’anna Muhammadan ‘Abduhu Warasūluh”, then choose whatever you like of *Du‘ū’*”’. ⁽²⁾

The aforementioned *hadīth* states the legality of saying *Du‘ā’* in the first *Tashahhud*. None of the ‘*Ulamah* held this opinion but Ibn Hazm- and he is right in doing so- although he depended on general texts which other ‘*Ulamah* could refute easily making use of specified ones. As for this *hadīth*, it is indeed a clear cut *hadīth* on the point under discussion. May *Allāh* (ﷻ) have mercy on him who is just in all matters and follows the *Sunnah*. ⁽³⁾

[7/22] The fifth:

In case one’s *Wudū’* becomes invalid before *Taslīm*, one’s *Salāt* is considered invalid- be it an obligatory or supererogatory one. ⁽⁴⁾

(1) See: “Sifat- Salātun Naby” (p. 185).

(2) Narrated by Ahmad in “Al-Musnad” (vol. 1 / p.437), An-Nasā’ī in “Al-Mujtabā” (vol. 2 / p. 238) and At- Tabarānī in “Al-Mu‘jam Al-Kabīr” (vol. 10 / p. 57) (no. 9912). Its chain of narrators is authentic- and considered connected according to the conditions set by Muslim- as is explained in “As- Silsilah As- Sahīhah” (no. 878).

(3) “Silsilat Al-‘ahādīth As- Sahīhah” (vol. 2 / p. 567).

(4) “Fatāwā Ibn Taymiyyah” (vol. 22 / p. 613).

[8/22] The sixth:

Some *muslims* make another mistake in *Salāt* which is doing *Tawarruk* [i.e. sitting on the left hip putting the left foot under the right one] in the two *Rak'ah Salāt*, such as the *Fajr*, the Friday and supererogatory *Salāt* or abandoning it when needed in the three or four *Rak'ahs Salāt* provided that one does not cause inconvenience to the one sitting next to him.⁽¹⁾

[9/22] the seventh:

The most widely accepted interpretation of “*Ibādillāhi As-Sālihīn*” [the righteous slaves of *Allāh*] is those who perform whatever is enjoined on them towards *Allāh* (ﷻ) and towards people. The level of achieving this differs from one person to the other. At-Tirmithī said: ‘whoever wishes to enjoy peace *muslims* send in their *Salāt* on other *muslims* should be a righteous *muslim* otherwise he would be deprived of this great bounty [peace]’.⁽²⁾

[10/22] The eighth:

Al-Qaffāl stated in his “*Fatāwā*”: ‘Abandoning *Salāt* causes harm to all *muslims* for any praying person should recite the following *Du‘ā* in it; i.e. “*As-Salāmu Alaina Wa’alā Ibādillāhi As-Sālihīn*”, and abandoning *Salāt* will consequently lead to abandoning this *Du‘ā*. Accordingly, the one who abandons *Salāt* fails to follow *Allāh*’s (ﷻ) and his Messenger’s order, incurs sin on himself and deprives all *muslims* [from calling unto *Allāh* (ﷻ) for them]; sins heap one upon the other’.⁽³⁾

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

(1) See the article titled with: “*Tanbīhāt ‘Alā Ba ‘dīl ‘Akhtā’ Allati yaf ‘aluhā Ba ‘dul Musallīn Fī Salātihim*”. See “*Tamāmul Minnah*” (p. 223).

(2) *Fathul Bārī* (vol. 2 / p. 314).

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

the second *Tashahhud*; but for on both the first and second ones. In the *hadīth* regarding the *Sahābī* who failed to do his *Salāt* properly, which is considered as a reference for obligations the first *Tashahhud* was mentioned in it as a *Wājib* while there is no mention of the second one. So, one could say that the first *Tashahhud* is more obligatory than the second one.

As for those who postulate that the first *Tashahhud* is not *Wājib* because when the prophet (ﷺ) forgot to do it, he did *Sujūd As-Sahw*, this postulation could be right if *Sujūd As-Sahw* were done only when forgetting to do the non- obligatory acts [in *Salāt*] and it is surely not'.⁽¹⁾

It is worth mentioning here that some people abandon the proper *thikr* that should be recited between the two *Sajdas* and say instead “Allāumma Khallī ‘Annī” and other false statements that the prophet (ﷺ) never said.

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

Ahmad in his “Musnad” (vol. 4/ p. 318), An-Nasā’ī his “Mujtabā” (vol. 2/ pp. 126- 7), (vol. 3/ p. 371), Abū Dāwūd in his “Sunnan” (no. 713), Ibn Khuzaimah in his “*Sahīh*” (no. 480, 714), Ibn Al- Jārūd in “Al- Muntaqā” (no. 208), Ibn Hibban in his “*Sahīh*” (no. 1851), Al- Baihaqī in “As- Sunnan Al- Kubrā” (vol. 2/ pp. 27, 28 and 132) and At- Tabarānī in “Al- Mu’jam Al- Kabīr” (vol. 22/ p. 35) from Wā’il Ibn Hujr to have said: **‘Indeed, I will watch how the prophet (ﷺ) performs his *Salāt*. I watched him carefully; he (ﷺ) recited *Takbīr*, raising his hands,.. (till he said): ‘then raised his [right] index and I saw him moving it and calling into *Allāh*’.**

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

(1) See: “Naylul ‘Awtār” (vol. 2 / pp. 304- 5), “Subulus Salām” (vol. 1 / p. 280), “Al- Mugnī” (vol. 1 / p. 382), “Taysīrul ‘Allām” (vol. 1 / p. 198) and “Qatfuz Zahw Fī ‘Ahkām Sujūd As- Sahw” (pp. 16- 17).

the continuity of this act till the end of one's *Salāt* not only when mentioning the word “*Allāh*” [in the *Tashahhud*] or when saying “*lā Ilāhā Illā Allāh*” in it as some *Fuqahā* held for this is based on no hard evidence.⁽¹⁾

Shaikh Al-‘Athīm Al-‘Ābādī affirmed this point saying: ‘This *hadīth* indicates that it should be moved continuously [in *Tashahhud*].’⁽²⁾

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

It may be raised that taking this *hadīth* into consideration and under application has more right than applying the first one [of Ibn Hujr] for two reasons:

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

The second: Al- Baihaqī said in his “*Sunnan*” (vol. 2 / p. 130): ‘The words “moving it” [In Wā’il’s narration] may be interpreted as pointing with it without really moving it. Accordingly, both narrations would be compatible in meaning’.

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

(1) The introduction by the verifier of “Al-Khushū‘ in As-Salāt” by IBN Rajab Al-Hanbalī (p. 7).

(2) “‘Awn Al-Ma‘būd” (vol. 1 /p. 374).

addition is *Shāththah* [odd one]. Moreover, and most important of all, *Imām* Muslim narrated the same *Hadīth* traced back to Ibn ‘Ajlān too without this addition.⁽¹⁾

Imām Ibn Al-Qayyim affirmed the same and said: ‘As for the *hadīth* narrated by Abī Dāwūd traced back to “‘Abdullāh Ibn Az-Zubair to have said: ‘The prophet (ﷺ) used to point with his [right] index calling unto *Allāh* (ﷻ) with out moving it’; this last phrase is not convincingly affirmed for *Imām* Muslim narrated the full *hadīth* in his “*Sahīh*” without mentioning it.

He [Imām Muslim] related that: **‘The prophet (ﷺ) used to sit in his *Salāt* [for *Tashahhud*] putting his left foot between his thigh and leg, spreading his right foot, and used to put his left palm on his left knee, and his right palm on his right thigh pointing with his finger’.**

Besides, Abū Dāwūd’s narration does not explicitly state that the prophet (ﷺ) used to do so in his *Salāt*.⁽²⁾ Even if it were so, Abū Dāwūd’s narration bears a negative meaning while Ibn Hjur’s one bears an affirmed, authentic positive one and the later has precedence over the former’.⁽³⁾

Were this narration authentic, it could be easily combined with the other one narrated by Wā’il; one could move his index and point with it alternately -as Al-Qurtubi said: ‘The *‘Ulamah* differed regarding moving the index finger [in *Tashahhud*]; some held that one should move it, others held the opposite opinion. Both groups based their rulings on evidences from the authentic *Sunnah*, so both acts could be performed [alternately]. *Al-Hamdulillāh*’.⁽⁴⁾

(1) See: “*Tamāmūl Minnah*” (p. 218).

(2) Ibn Al-Qayyim means that his (ﷺ) act is a general one done at any time, not only in *Salāt* for the prophet (ﷺ) said: ‘ (ﷺ) and when you ask *Allāh*’s (ﷻ) forgiveness, point with one [i.e. right index] finger’ as narrated by Abū Dāwūd in his “*Sunnan*” (no. 1489) through an authentic chain of narration.

(3) “*Zād Al-Ma‘ād*” (vol. 1 / pp. 238- 9).

(4) *Tafsīr Al-Qurtubī*” (vol. 1 / p. 361).

Al-‘Amīr As-San’ānī in his “Subul As-Salām” (vol. 1/ pp. 187-8) shared Al-Qurtubi his opinion and so did Ar-Rāfi’ī as reported by Al-Mubārakfūrī who supported both Ar-Rāfi’ī and As-San’ānī.⁽¹⁾

Moving the [right] index is the soundest of opinions for according to the *Fiqh* principle” the narration with positive meaning has precedence over the one with a negative meaning. It is so strange that some of those who explained An-Nawawī’s “Al-Minhāj” after narrating Wā’il’s *hadīth* and having known the preponderance of other ‘*Ulamah*- reject it and say: ‘The narration that bears the negative has precedence over the one with positive meaning believing this to be the truth and the prophet (ﷺ) may have ordered them [i.e. his *Sahābah*] not to move it in the *Salāt*’.⁽²⁾

Other later *Fuqahā*’ even stated that: ‘One must not move it for the act of moving was not affirmed in *Sunnah*!! It is even *Harām* and renders one’s *Salāt* invalid!! As reported by An-Nawawī in his “Sharh Al-Muhaththab”’.⁽³⁾

Such opinions are indeed born out from *Mathhab* fanaticism for it is of human nature that one sticks to what he knows and is familiar with, adhering to it with great satisfaction and submission to an extent that if an opposite opinion is to appear he would gather all his power and do whatever is in his capacity to refute it and defend his won opinion closing his eyes from the *Haq* [Truth].

An-Nawawī stated three views in his “Sharh Al-Muhaththab”: ‘The first states the impermissibility of moving the index, the second: the prohibition of moving it and “doing so renders one’s *Salāt* invalid”. The *hadīth* concerning this view was narrated by Abī ‘Alī Ibn Abī Hurairah which is a weak, odd one’.

Then he continued: ‘Moving it is a recommended act as Shaikh Abū Hāmid, Al-Bandanījī, Al-Qādī, Abū At-Tayyib and others stated depending on Wā’il’s narration- which was narrated by Al-

(1) See: “Tuhfatul Ahwathī” (vol. 1 /p. 241). This opinion was also held by Abdil ‘Azīz Ibn Bāz in his “Fatāwā” (vol. 1 /p. 75).

(2) “Mugnī Al-Muhtāj” (vol. 1 /p. 173).

(3) “Kifāyatul Akhyār” (p. 74).

Baihaqī through an authentic chain of narrators- that states that the prophet (ﷺ) ‘**raised his [index] finger, moving it and calling unto Allāh with it**’.⁽¹⁾

As for the view that states that moving the index renders one’s *Salāt* invalid, it is a weak and odd one -as An-Nawawī stated. Some held this view believing that doing three movements in *Salāt* renders one’s *Salāt* invalid which is totally baseless. Concerning this, Shaikh Ibn Bāz said: ‘As for limiting the number of the movements that renders one’s *Salāt* as invalid to three movements, it is totally baseless; there is no authentic *hadīth* that states this. It is just a mere proof-lacking opinion of some ‘*Ulamah*’.⁽²⁾

As for Az-Zubair’s narration which states only pointing with the index; it does not entail not moving it as is linguistically known. So from both linguistic and *Fiqh* point of views⁽³⁾ disagreement has no access here.

The soundest of all opinions is to apply both narrations, pointing with and moving the [right] index finger as *Imām* Ahmad said in “*Masā’il Ibn Hāni*” (vol. 1 / p. 80). *Allāh* knows the best.

Finally, one must pay attention to the following points:

[12/22] the first:

The narration that states ‘**I saw the prophet (ﷺ) sitting in his *Salāt* (ﷺ) raising his index finger curving it slightly calling unto Allāh**’”. This *hadīth*’s narration, however, has a weak chain of narrators; there is Mālik Ibn Numair Al-Khuzā’ī in it ‘whose reliability is not known and he is the only one to narrate from his father’ as Ibn Al-Qattan and Ath-Thahabi stated. Al-’Albānī reported that Ath-Thahabī stated that ‘This curving of the finger is not mentioned but in this *hadīth* only, and being a weak one it must not be taken into consideration. *Allāh*’s knows best’.⁽⁴⁾

(1) “Al-Majmū‘ “Sharh” Al-Muhaththab” (vol. 3 / p. 451).

(2) “The Fatawāwā” (vol. 1 / p. 87).

(3) “Tamāmul Minnah” (pp. 219- 20).

(4) “Tamāmul Minnah” (p. 223).

[13/22] The second:

It is stated in some narrations that the ‘**prophet (ﷺ) pointed with his index finger then did *Sujūd***’, which indicates that pointing with the index between the two *Sujūds* is permissible too!! This narration; however, contradicts all the other ones, so it is *Shāththah*. Accordingly, a praying muslim must not move his index finger between the two *Sujūds*’.⁽¹⁾

[14/22] The Third:

It is detested that a praying *muslim* point with his left index, even if his right one is amputated, for it is of *Sunnah* to keep one’s left index always spread.⁽²⁾

It is of a great importance to attract the reader’s attention to a mistake done by many when moving the index finger which is moving it in a circular way believing that this is what is meant by Wā’il’s narration: ‘**I saw the prophet (ﷺ) making a circle with his thumb and middle finger**’.

This is indeed a misinterpretation of the hadīth. Some move the index in a manner that was never done by the prophet (ﷺ); that is they move it upwards and downwards. The proper manner is to raise the index and move it while it is raised whether upwards and downwards or to the left and right.

*** *Three Mistakes done in Taslīm:***

Taslīm is one of the *Arkān* of *Salāt*, if not done one’s *Salāt* is rendered invalid. This is the opinion of the *Jumhūr* beginning with the *Sahābah* followed by the *Tābi’īn* then those who followed them.⁽³⁾

Some times, *muslims* commit the following mistakes when reciting *Taslīm*:

(1) For more details about these narrations, See “*Tamāmūl Minnah*” (pp. 214- 7).

(2) “*Rawdat At-Tālibīn*” (vol. 1 / p. 262) and “*Fatāwā An-Nawawī*” (p. 35).

(3) “*Sharh Sahīh Muslim*” (p. 8315).

[15/22] First:

When reciting *Taslīm* to the right and left sides some *muslims* point with their right and left hands both sides.

The prophet (ﷺ) forbade his *Sahābah* from doing so as narrated by Jābir Ibn Samurah to have said: ‘We used to point with our hands both sides when reciting *Taslīm*. Seeing us doing so, the prophet (ﷺ) said: ‘what is the matter with you pointing with your hands [both sides] as restless horses do with their tails?!⁽¹⁾ Since then, they (رضي الله عنه) stopped doing this act and recited *Taslīm* only’.

[16/22] Second:

The word “*As-Salāmu*” should be pronounced with its proper length without prolonging the vowel /ā/ so much.

This is an agreed upon opinion amongst scholars as Ibn Sayyid An-Nās stated.

[17/22] Third:

Ibn Taymiyyah was asked regarding the statements some people say when they recite *Taslīm* on both sides; they say “*As’aluka Fawza Bil Jannah*” to the right, and “*As’alukan Najātā Minan Nār*” to the left. Is this act detested [*Makrūh*]?

He answered: ‘Praise be to *Allāh* (ﷻ). Indeed, this is *Harām* act for it is a Bid‘ah; it was never done by the *prophet* (ﷺ) nor did any of the ‘*Ulamah* recommend it. The first of these two statements separates between the first and the second *Taslīm*. None whatsoever has the right to separate between the parts of any prescribed act of worship in such a manner’.⁽²⁾

It is worth mentioning here, that when one’s *Salāt* is invalidated by one of the nullifiers of *Salāt*, such as passing wind, some people

(1) It was previously fully narrated with its chain of narrators.

(2) Al-Fatāwā (vol. 22 / p. 492).

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do *Taslīm* to end their *Salāt* and this is a mistake for the *Salāt* is considered nullified without doing *Taslīm*.