

Chapter Five
***Mistakes Done After Congregational
and Individual Salāt***

- * Mistakes regarding *As-Salām* (greeting others) and shaking hands after it.
- * Mistakes regarding *Tasbīh* (i.e. abandoning *Athkār* after *Salāt* and reciting *Du‘ā’* instead, leaving one’s praying place before the *Imām* diverts from the *Qiblah*, proceeding the obligatory *Salāt* with *Nāfilah* immediately and reciting *Tasbīh* using the left hand fingers or the rosary).
- * Doing prostration to recite *Du‘ā’* after *Salāt*.
- * Chatting after doing *Ishā’ Salāt*.
- * Reciting *Tasbīh* in congregation causing inconvenience for others.
- * Passing in front of a praying person.

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[48] Mistakes regarding Taslīm and shaking hands after it:

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

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

The prophet’s (ﷺ) order does not entail that greeting other muslims is an obligation⁽²⁾, it is only a recommended act; whether one is inside a mosque or outside, for the authentic *Sunnah* affirms that one is recommended to greet other *muslims* in the mosque whether they are doing *Salāt* or not.

Ibn ‘Umar (رضي الله عنه) said: ‘**Once, the prophet (ﷺ) went to *Qubā*’ to perform *Salāt* in it. A group of *Al-Ansār* came in and greeted him while he was performing *Salāt*’.**

Ibn ‘Umar said: ‘**[when Bilāl (رضي الله عنه) told me this,] I asked him about the manner in which the prophet (ﷺ) returned the greeting while he was performing *Salāt*’.**

He said: ‘**He spread his hand like this’.** Ja‘far Ibn ‘Awn spread his hand making its palm facing downwards.⁽³⁾

(1) Narrated by: Abū Dāwūd in “As-Sunnan” (no. 5200) through an authentic chain of narrators who are all reliable. Refer to: “As-Silsilah As-Sahīhah” (no. 186)

(2) For more details on evidences concerning this point see: “ ‘Iqd Az-Zabarjad Fī Tahīyyati ‘Ummati Muhammad” (p. 159).

(3) Narrated by: Abū Dāwūd in his “Sunnan” (no. 927) and Ahmad in “Al-Musnad” (vol 2 / p. 30) through an authentic chain of narrators according to the conditions set by the two great shaikhs for the authentic ahādīth. See also: “Silsilat Al-Ahādīth As-Sahīhah” (no. 185).

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Both *Imām* Ahmad Ibn Hanbal and *Imām* Ishāq Ibn Rahawiah affirmed the ruling mentioned in the *hadīth*.

Having heard the *hadīth*, *Shaikh* Al-Marwazī said to *Imām* Ahmad: ‘Is it permissible that one greets other people while they are performing *Salāt*?’

He answered in the affirmative and then mentioned Bilāl’s narration and Ibn ‘Umar’s inquiry regarding the prophet’s (ﷺ) manner of returning the greeting back, to which Bilāl explained that he (ﷺ) used to point with his hand.

Ishāq said: ‘It is indeed as *Imām* Ahmad stated’.⁽¹⁾

Al-Qādī Ibn Al-‘Arabī held the same view, he said: ‘Pointing with one’s hand while one is doing *Salāt* may be done for: returning others’ greeting, something unusual takes place during *Salāt* or for a dire necessity the praying person needs to satisfy. As for the first case, it was affirmed in many authentic narrations one of which states that the prophet (ﷺ) did so while he was doing *Salāt* in *Qubā*’ and other mosques’.⁽²⁾

As for greeting others after performing *Salāt*, it is clearly stated in Abī Hurairah’s (رضي الله عنه) *hadīth*. He (رضي الله عنه) said that ‘once, the prophet (ﷺ) entered the mosque. Then a man came afterwards, did *Salāt*, headed towards the prophet (ﷺ) and greeted him. The prophet (ﷺ) returned the greeting and then asked the man to repeat his *Salāt* and said: ‘You have not performed your *Salāt* [properly]’. The man repeated his *Salāt* in the same manner he did earlier. Then he came to the prophet (ﷺ) (and the same conversation took place three times)’.

This *hadīth* was narrated by the two *shaikhs* and many other *hadīth* scholars.⁽³⁾

Al-Albānī said: ‘Siddīq Hasan Khān in his “Nuzulul Abrār”⁽⁴⁾ considered the aforementioned *hadīth* to be a hard evidence for the

(1) “Masā’il Al-Marwazī” (p. 22).

(2) “‘Āridat Al-Ahwathī” (vol. 2 / pp. 162).

(3) Its authentic narrations were mentioned earlier.

(4) (pp. 350-1).

recommendation of greeting others more than once if one meets them so often’.

He [i.e. Al-Albānī] also said: ‘The *hadīth* also indicates the legality of greeting others inside a mosque as is affirmed in the *hadīth* that stated that an *Ansār* group greeted the prophet (ﷺ) inside *Qubā’* mosque. Despite all these evidences, some fanatics pay no attention to this *Sunnah*; denying it to be of the prophet’s (ﷺ) *Sunnah* but instead an abhorred act; they enter the mosques and greet none of those inside. Hopefully, after reading these lines, they would adhere to this *Sunnah* and call others to it. Verily, calling others unto *Allāh* (ﷻ) will surely benefit the believers’.⁽¹⁾

To conclude, greeting others should be done when meeting and departing from them even if the period is very short and whether they are inside a mosque or not.

[2/48] Regretfully, when you meet some people after performing *Salāt* and greet them with “*As-Salām ‘Alikum Warahmattullāh*”, they instantly say: “*Taqabbala Allāh*” [i.e. may *Allāh* accept your *Salāt* from you] thinking that they have indeed done what is incumbent on them as if they have not heard *Allāh*’s (ﷻ) verse:

﴿وإذا حييتم بتحية فحيوا بأحسن منها أو ردوها إن الله كان على كل شيء حسيباً﴾

‘When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally. Certainly, *Allāh* (ﷻ) is Ever a Careful Account Taker of all things’.⁽²⁾

Others even greet other people with “*Taqabbala Allāh*” [instead of *As-Salāmu ‘Alikum*] though *Allāh* (ﷻ) says: ﴿تحيتهم يوم يلقونه سلام﴾
‘Their greeting on the Day they shall meet Him will be “*Salām*”’.⁽³⁾

(1) “Silsilat Al-Ahādīth As-Sahīhah” (vol. 1 / p. 314).

(2) “Sūrat An-Nisā” (verse no. 86).

(3) “Sūrat Al-Ahzāb” (verse no. 44).

The prophet (ﷺ) said: ‘**Greet each other with *Salām* so often**’,⁽¹⁾ and he (ﷺ) never said: ‘say: *Taqabbala Allāh*’!!

None of the *Sahābah* nor the *Salaf* (رضي الله عنهم) used to shake hands with those on their left and right sides right after performing *Salāt* saying: “*Taqabbala Allāh*”. Had this been done by any of them, it would have been transmitted to us even through weak chains of narrators, and those who are well-versed in every field of knowledge- going deep into its rulings and who report every act, deed or approval of the prophet (ﷺ) would have reported it to us.⁽²⁾

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

Shaikh Al-‘Izz Ibn Abdīs Salām said: ‘Shaking hands [with other praying *muslims*] after [performing] *Fajr Salāt* and ‘*Asr Salāt* is a *Bid‘ah*. However, shaking hands when meeting other muslims in the mosque is permissible; but it should take place before performing *Salāt*. After performing *Salāt* the prophet (ﷺ) used to recite the *Athkār*, ask *Allāh*’s (ﷻ) forgiveness thrice, then leaves away. It was narrated that he (ﷺ) used to say [after performing *Salāt*] ‘**O *Allāh* (ﷻ), save me from your torture on the Day You resurrect your bond men**’.⁽³⁾ Indeed, all goodness is in the following of the prophet (ﷺ)’.⁽⁴⁾

(1) Narrated by Muslim in his “*Sahīh*” (no. 54), Ahmad in “*Al-Musnad*” (vol. 2 / pp. 391, 442, 447 and 495) and many others.

(2) “*Tamāmul Kalām Fī Bid‘iyyatil Musāfahah Ba‘das Salām*” (pp. 24-5), and “*Al-Masjid Fil Islām*” (p. 225).

Shaikh Abdullāh Ibn Abdīr Rahmān Al-Jibrīn said: ‘Many of those who perform *Salāt* [in the mosque] stretch their hands to those next to them to shake hands with them saying “*Taqabbala Allāh*” or “*Haraman*” [i.e. May *Allāh* (ﷻ) give you the chance to do *Salāt* in the *Haram* of *Makkah*]. This is indeed a *Bid‘ah*; the *Salaf* never used to practice it’.

See also: “*Majallat Al-Mujtama*” (issue no. 855), the treatise entitled with “*Tanbīhāt ‘Alā Ba‘dil Akhtā’ Allatī Yaf‘aluhā Ba‘dul Musallīna Fī Salātihim*”.

(3) The words “it was narrated” indicate that the hadīth is weak, but it is not. Shaikh Al-‘Izz should have said: ‘It is affirmed’ or the like. The hadīth is narrated by Muslim in his “*Sahīh*” (no. 62), At-Tirmithī in “*Al-Jāmi*” (no. 3398) and (3399) and Ahmad in “*Al-Musnad*” (vol. 4 / p. 290).

(4) “*The Fatāwā*” by Al-‘Izz Ibn Abdīs Salām (pp. 46-7).

At the time of the Shaikh, this *Bid'ah* was only practiced at *Fajr* and *Asr Salawāt*; these days -however- it is practiced after every *Salāt*. Indeed, no might nor power but with *Allāh* (ﷻ).

Shaikh Al-Laknawī said: ‘Two things are widespread these days through out the *muslim* countries especially the country from which the *Fitan* [lack of fiath, abandoning Sunnah, ... etc.] emerge [i.e. India]. These two things must be totally abandoned; they are:

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

Second: people shake hands with each other after performing *Fajr Salāt*, *Asr Salāt*, the two *Eids Salāt*, and the *Jumu'ah Salāt* though shaking hands should preferably be done at the time of meeting’.⁽¹⁾

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

(1) “As-Si‘āyah Fil Kashf Ammā Fī Sharah Al-Wiqāyah” (p. 264). The author’s statement indicates that one could shake hands with the one he did not meet before.

Al-Albānī said in his “Silsilat Al-Ahādīth As-Sahīhah” (vol. 1 / p. 23): ‘Shaking hands with others [praying muslims] after performing *Salāt* is no doubt a *Bid'ah* except for those who have not meet each other earlier. Then it is a *Sunnah*’.

[authentic] proof is totally rejected and hence imitation at this point must not take place’.⁽¹⁾

He also said: ‘The Hanafī, Shāfi‘ī and Mālikī scholars stated clearly that such an act is abhorred and it is even a *Bid‘ah*. In “Al-Multaqat”, the author stated that shaking hands with others after performing *Salāt* is totally detested for the *Sahābah* never shook hands with each other after performing *Salāt*. Besides, this act is one of the *Rāfidah* distinctive features. Ibn Hajar -one of the Shāfi‘ī scholars- said that what people do after performing *Salāt* of shaking each others’ hands is something detested that has no origin in our *Shar‘*’.⁽²⁾

Later on, he stated his view clearly saying: ‘In my opinion, all scholars agreed that this act of shaking hands [after performing *Salāt*] has no original basis in the *Shar‘*. However, they disagreed whether it could be classified with the *Makrūh* [detested] acts or the *Mubāh* [permitted] ones. Accordingly, the proper ruling that should be delivered is that it is banned; for repelling evil is given precedence over bringing benefit and by fortiori over *Mubāh*.

Unfortunately, those who practice this act believe that this is a good deed and hence their persistence on doing it and launching war against any opposer. It was also mentioned earlier that persisting on doing that which is *Mubāh* leads to doing the *Makrūh*, with all the more reason persisting on practicing *Bid‘ah* -that has no original basis in the *Shar‘*. No doubt that such an act is totally *Makrūh* -as many scholars stated whose rulings are far away ahead of those who did not scrutinize the narrations they gathered regarding this point; and hence collecting all that which is true and false, such as the compilers of “*Jāmi‘ul Barakāt*”, “*As-Sirājul Munīr*” and “*Matālib Al-Mu‘minīn*” -a few to mention. How strange that the author of “*Khizānatur Riwayah*” narrated such false narrations in his “*Aqdul La‘ālī*” such as: the prophet (ﷺ) said:

(1) The previous reference.

See also: “*Ad-Dīnul Khālis*” (vol. 4 / p. 314), “*Al-Madkhal*” (vol. 2 / p. 84) and “*As-Sunnan Wal Muftad‘āt*” (pp. 72, 87).

(2) The previous reference.

‘Shake hands [with each other] after performing *Fajr Salāt* and *Allāh* (ﷻ) will reward you with ten rewards’ and ‘Shake hands [with each other] after performing *Asr Salāt* and you will be granted mercy and forgiveness’. It did not come to the author’s mind that such forged *ahādīth* were fabricated by those who practice such a *Bid‘ah*. Indeed, we belong to *Allāh* (ﷻ), and to Him we shall return’.⁽¹⁾

[3/48] Lastly, it is worth mentioning here that a *muslim* must not interrupt his *muslim* brother while the latter is reciting *Tasbīh* unless there is a *Shar‘* excuse for doing so.

Unfortunately, some people cause inconvenience for their *muslim* brothers when the former stretch their hands to the latter while they are reciting their *Tasbīh* [after *Salāt*].

At this stage, it is not of wisdom not to stretch your hand for them; for this would be of bad manners which *Islām* abhors. Instead, return the greeting and take your brother’s hand and leniently explain to him that such an act is *Bid‘ah* which the ignorants invented. Verily, many a man returned back to the straight path through good advice. Accordingly, scholars and their students are advised to tread this path when calling unto *Allāh* (ﷻ) for good manners, leniency and benevolence attract people’s hearts to accept the truth willingly. Indeed, the nature of a human being dislikes every act of violence’.⁽²⁾

[49] Mistakes regarding reciting *Tasbīh*:

[1/49] Reciting *Tasbīh* and *Takbīr* after performing *Salāt* is a recommended act of worship not an obligation. Accordingly, one is permitted to leave his praying place before reciting them but following the prophet’s (ﷺ) *Sunnah* is better. It is affirmed that the prophet (ﷺ) used sometimes to say *Tasbīh* ten times, say *Tahmīd*

(1) “As-Si‘āyah Fil Kashf Ammā Fī Sharh Al-Wiqāyah” (p. 260).

(2) “Tamāmūl Kalām Fī Bid‘iyyatil Musāfahah Ba‘das Salām” (p. 23).

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ten times and say *Takbīr* ten times. Other times, he (ﷺ) used to recite each of the aforementioned *Athkār* eleven times.⁽¹⁾

If time is not enough to recite the full *Tasbīh*, one could resort to the tens and hence practicing the *Sunnah* and being able to satisfy one's need.

Dear muslim, may *Allāh* (ﷻ) guide me and you; the variable wordings of the *Athkār* is one of *Allāh*'s (ﷻ) bounties on muslims for the numerous benefits one could gain from them, some of which are the following :

(a) Doing an act of worship in variable ways and wordings increases one's concentration while practicing them for if one does a thing so often in the same manner, he is going to do it automatically without paying much attention or being fully given to it, unlike doing it in many different ways.

(b) One may choose the easiest amongst these ways for one reason or the other and hence performing this act of worship so easily.

(c) In every way, there is an extra statement that does not exist in the other and hence appraising *Allāh* (ﷻ) more.

To conclude, some of the *Athkār* recited after *Salāt* have many wordings, when a *muslim* recites any of which, he has indeed done a good deed. It is better though to recite them alternately.

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

Shaikul Islām Ibn Taymiyyah said: 'The *Ma'mūm* should not leave his praying place till the *Imām* moves away from the direction of the *Qiblah*. The period the *Imām* should stay after reciting *Taslīm* facing the *Qiblah* must not exceed the period enough to seek *Allāh*'s (ﷻ) forgiveness thrice and say "*Alāhumma Antas Salām*,

(1) See: "The Fatawā" by Ibn Taymiyyah (vol. 22 / p. 494) and "Fathul Bārī" (vol. 2 / p. 329).

Waminkas Salām, Tabāraktā Ya Thal Jalali Wal Ikrām”. When the *Imām* moves away from his place, one may leave his, and he could also stay and recite the *Athkār*.⁽¹⁾

The aforementioned ruling of Ibn Taymiyyah rests on the prophet’s (ﷺ) *hadīth* -narrated by Muslim in his “*Sahīh*” traced back to Anas (رضي الله عنه)- which states: ‘**O people! Verily, I am your *Imām*, so do not preced me in *Rukū‘, Sujūd, Qiyām* or leaving [the praying place]**’.⁽²⁾

[3/49] When one sits at the end of *Salāt* and recites *du‘ā’*, one should commit oneself to the affirmed, authentic *Athkār* mentioned in the prophet’s (ﷺ) *ahādīth* which are reported in the *Sunnah* compilations such as: *The Sihāh, Sunnan, and Masānīd*. He (ﷺ) used to recite them at the end of his *Salāt* before *Taslīm* and used to teach them to his *Sahābah* and order them to recite them.

No doubt that reciting *du‘ā’* immediately after *Salāt*; after talking to *Allāh* (ﷻ), is not proper; that is why the prophet (ﷺ) used to recite *du‘ā’* in his *Salāt* and during talking to his *Rabb*; this would be more proper.⁽³⁾

Shaikh Ibn Bāz said: ‘It is not proved that the prophet (ﷺ) used to raise his hands [to recite *du‘ā’*] after performing the obligatory *Salāt*, nor did his *Sahābah* (رضي الله عنهم). Accordingly, what people do of raising their hands after performing *Salāt* to recite *du‘ā’* is a *Bid‘ah*’.⁽⁴⁾

(1) “*Al-Fatāwā*” by Ibn Taymiyyah (vol. 22 / p. 505) and “*Tamāmul Minnah*” (pp. 280-1).

(2) Narrated by Muslim in his “*Sahīh*” (no. 426).

The word “leaving” in the *hadīth* was also interpreted as reciting *Taslīm*.

Ibn Khuzimah entitled a whole chapter in his “*Sahīh*” (vol. 3 / p. 107 / no. 1716) with: “The warning against leaving *Salāt* [i.e. the praying place] before the *Imām* does”.

In “*Naylul Awtār*” (vol. 3 / pp. 173-4), it is clearly stated that the interpretation of the word “leaving” in the *hadīth* is “to leave one’s praying place before the *Imām* does”.

(3) See: “*Fatāwā*” Ibn Taymiyyah (vol. 22 / p. 500).

(4) “*Al-Fatāwā*” (vol. 1 / p. 74).

[4/49] The prophet (ﷺ) used to recite Tasbīh using his [right hand] fingers.

Abdullāh Ibn Amr said: ‘I saw the prophet (ﷺ) recite his *Tasbīh* using his right hand’.⁽¹⁾

Accordingly, reciting *Tasbīh* using one’s right hand is much better than doing it with the left or both hands and also better than using the rosary for using the latter contradicts the prophet’s (ﷺ) order. He (ﷺ) addressed a group of women saying: ‘**Recite *Tasbīh*, *Tahlīl*, *Taqdīs* and never forget *Tawhīd* -In other narration: [and ask *Allāh*’s (ﷻ) *Rahmah*- and use your fingers to do so for they will be called to account and testify [for you]’.⁽²⁾**

Regarding the point of using the rosary in *Tasbīh*, Shaikh Ibn Baz said: ‘It is better to leave it for some of the well-versed scholars detested using it, using one’s fingers is much better for the prophet (ﷺ) used to do so’.⁽³⁾

I believe that the Shaikh’s ruling is true specially after doing *Salāt* for the prophet (ﷺ) ordered *muslims* to use their fingers for they will be called to account and will testify.

Shaikh Al-Albānī said: ‘Suffice it to say that using the rosary caused -or about to cause- the disappearance of one of the prophet’s (ﷺ) *Sunnah* which is using one’s fingers, taking into consideration that the ‘*Ulamah* agreed that the *Sunnah* is much more better’.⁽⁴⁾

(1) Narrated by: Abū Dāwūd in “As-Sunnan” (no. 1502), At-Trimithī in “Al-Jāmi’” (no. 3486), Al-Hākim in his “Al-Mustadrak” (vol. 1 / p. 547) and Al-Baihaqī in “As-Sunnan Al-Kubrā” (vol. 2 / p. 253). The hadīth’s chain of narrators is authentic. Ath-Thahabī considered the hadīth to be authentic and At-Tirmithī considered it a good one.

(2) Narrated by: Abū Dāwūd in “As-Sunnan” (no. 1501) and other scholars. Al-Hākim considered the hadīth authentic and so did Ath-Thahabī. Both An-Nawawī and Al-‘Asqalānī considered it a good one. A narration traced back to ‘Aishah supports it - as mentioned by Al-Albānī in his “Silsilat Al-Ahādīth Ad-Da‘īfah Wal Mawdū‘ah” (vol. 1 / p. 112).

(3) “Al-Fatāwā” (vol. 1 / p. 76).

(4) “Silsilat Al-Ahādīth Ad-Da‘īfah Wal Mawdū‘ah” (vol. 1 / p. 117). The Shaikh discussed this issue in details, pay heed to his words.

[5/49] It is clearly stated in Ka‘bs Ibn Ujrah’s *hadīth* -narrated by Muslim in his “*Sahīh*”⁽¹⁾- that **reciting *Tasbīh* and other *Athkār* should be done after performing the compulsory *Salāt*.** Accordingly, one must not proceed the *Fard* [compulsory] *Salāt* with *Nāfilah* [optional] *Salāt* immediately. One should separate between them by reciting the affirmed authentic *Athkār*.

Disagreement, however, took place as to whether proceeding the *Fard* [obligatory] with the *Sunnah* is considered a separation between *Salāt* and *thikr*. Al-Hāfīth Ibn Hajar casted doubt on it.⁽²⁾

[50] Prostrating oneself for reciting Du‘ā’ after performing Salāt:

Some people prostrate themselves after performing *Salāt* in order to recite their *Du‘ā’*. This prostration has no origin in the *Shar‘*, nor was transmitted to be done by the prophet (ﷺ) nor his *Sahābah*. It is better for a *muslim* to call unto *Allāh* (ﷻ) while being in *Salāt* as is affirmed to be done [by the prophet (ﷺ)]. This was mentioned in the “*Tatimmah*” and was commented on by Abū Shāmāh who said: ‘Prostration being a way of seeking approach with *Allāh* (ﷻ) in *Salāt* does not entail that it is so outside it, just like *Rukū’*’.⁽³⁾

Al-Izz Ibn Abdīs Salām said: ‘There is nothing in the *Shar‘* that affirms that seeking approach with *Allāh* (ﷻ) could be gained through performing one single prostration which has no reason. Doing acts of worship that bring one nearer to *Allāh* (ﷻ) has its reasons, conditions, times and articles without any of which; these

(1) The *hadīth* states: ‘**Successors which if recited after performing every *Salāt*, one would never loose: thirty three times *Tasbīh*, thirty three times *Tahmīd* and thirty four times *Takbīr***’. Narrated by Muslim in his “*Sahīh*” (no. 596).

The *hadīth* states clearly that these *Athkār* should be recited after performing *Salāt* -whether this *Salāt* is followed by *Sunnah Salāt* or not. Those who held that these *Athkār* could be recited after *Sunnah Salāt* depend on no proof, besides contradicting the aforementioned *hadīth*. May *Allāh* (ﷻ) guide us to the truth. This opinion is held by Shaikh Al-Albānī. See: “*Silsilat Al-Ahādīth As-Sahīhah*” (vol. 1 / p. 162) and (vol. 1 / p. 333).

(2) See: “*Fathul Bārī*” (vol. 2 / p. 328).

(3) “*Al-Bā’ith ‘Alā Inkāril Bida’ Wal Hawādith*” (p. 58).

acts would be null and void. For example, one can not seek approach with *Allāh* (ﷻ) by standing on *‘Arafah* or *Muzdalifah* and throwing the pebbles or going between *Safā* and *Marwā* without indulging in a certain act of worship that takes place at a certain time and has its non causes and conditions [i.e. *Hajj* or *‘Umrah*]. Similarly, one may not seek approach with *Allāh* (ﷻ) by doing a single prostration though it is considered an act of worship when done in its proper time and has a proper *Shar‘* cause. And seeking approach with *Allāh* (ﷻ) may be not be done by doing *Salāt* or *Siyām* any time one wishes.

Indeed, those who are ignorant seek approach with *Allāh* (ﷻ) through doing acts that move them away from *Allāh* (ﷻ) while they know not⁽¹⁾.

To conclude, according to the *Shar‘*, one may seek approach with *Allāh* (ﷻ) through prostration done only in *Salāt* or done for a certain purpose such as the two prostrations of forgetfulness, the prostration of giving thanks to *Allāh* (ﷻ) or when reciting *Sajdah Āyah*.

Both Imām Al-Haramain Abul Ma‘ālī and Al-Gazālī and many others denied doing the two prostrations. Al-Gazālī even held that none of the *‘Ulamah* believed that even a single prostration is incumbent on the one who vows to do it. Regarding this, two opinions were held, the first: one could perform one additional *Rak‘ah* in his *Salāt*. The second: this vow is considered as a nonsense discourse.⁽²⁾

This *Bid‘ah* was born out from that which some *Sūfis* believe in that every praying person is recommended to prostrate one prostration of forgetfulness to make up for the forgetfulness of the heart one would certainly fall in during one’s *Salāt*. And since this forgetfulness is caused by *Shaitān* one must move him away strongly [i.e. through performing prostration]!!

(1) “‘Ilmiyyah” (pp. 7-8) and see also the previous reference.

(2) See: “Al-Bā‘ith” (pp. 57-8), Al-Wajīz” (vol. 2 / p. 234), “Musājalah ‘Ilmiyyah” (pp. 7-8), “Islāhul Masājid” (p. 84) and “Al-Masjid Fil Islām” (pp. 227-8).

No doubt that it is *Shaitān* who insinuated into these *Sūfis* such a *Bid‘ah* by decorating for them the act of inventing new worship in religion. And since the only way through which *Salāt* is performed is by totally following [the prophet’s (ﷺ) manner], the well-versed *Imāms* considered this extra prostration as *Bid‘ah*.

[51] Chatting after ‘Ishā’ Salāt:

Abū Barzah (رضي الله عنه) said that ‘**The prophet (ﷺ) used to hate sleeping before [performing] ‘Ishā’ Salāt and chatting after it**’.⁽¹⁾

Abdullāh Ibn Mas‘ūd (رضي الله عنه) narrated that the prophet (ﷺ) said: ‘**No one should stay awake late at night after performing ‘Ishā’ Salāt except a traveler and a praying person**’.⁽²⁾

According to the aforementioned *ahādīth*, spending the time after performing ‘*Ishā’ Salāt* in chatting is detested unless for discussing something needed.

This ruling rests on several rationales:

The first: Not to abandon *Qiyāmul Lail*.

Ibn Khuzaimah said: ‘I strongly believe that he (ﷺ) detested that one wastes one’s time chatting [after performing ‘*Ishā’ Salāt*] because doing so prevents one from performing *Qiyāmul Lail* for one will surely oversleep and will not wake up on time and if one does, one will not be active enough to perform *Qiyāmul Lail*’.⁽³⁾

The second: If one spends the first hours of the night chatting, then sleeps deeply, one would miss the *Fajr Salāt*⁽⁴⁾ or at least miss

(1) Narrated by Al-Bukhārī in his “Sahīh” (no. 568), Muslim in his “Sahīh” (no. 647), Ahmad in “Al-Musnad” (vol. 4 / pp. 420, 423, 424) and Ibn Abī Shaibah in “Al-Musannaf” (vol. 2 / p. 280) and many others.

(2) Narrated by: Ahmad in “Al-Musnad” (vol. 1 / pp. 444, 421, 463 and 375), At-Tayālīsī in “Al-Musnad” (vol. 1 / p. 73), Al-Baihaqī in “As-Sunnan Al-Kubrā” (vol. 1 / p. 452), Abū Nu‘aim in “Al-Hilyah” (vol. 4 / p. 198) and Al-Marwazī in “Ta‘thīm Qadrus Salāt” (no. 109). The hadīth is authentic.

(3) “Sahīh Ibn Kuzaimah” (vol. 2 / p. 292).

(4) “Fathul Bārī” (vol. 2 / p. 49).

the *Salāt* with the congregation in the mosque; both are grave sins for missing either is one of the characteristics of the hypocrites.

Accordingly, every *muslim* should be keen to attend the congregation in the mosque when *Salāt* is due and avoid abandoning it. It is incumbent on the *Imāms* of the mosques to encourage *muslims* to attend the congregational *Salāt* and warn them against *Allāh*'s (ﷻ) punishment and wrath.

Shaikh Ibn Bāz said: 'It is impermissible for a *muslim* to stay awake late at night even for reading *Qur'ān* or seeking knowledge, if doing so makes him miss *Fajr Salāt* with the congregation or miss the *Salāt* itself at its due time. The matter is even worse if one spends the night watching television, playing cards or the like!!

Whoever does so has incurred a sin upon himself and deserves *Allāh*'s (ﷻ) punishment and the punishment of those in authority in order to get back to the right path'.⁽¹⁾

The third: Some of the well-versed scholars believed that the prophet (ﷺ) warned against staying awake late at night after performing '*Ishā*' *Salāt* because after one's sins are forgiven due to performing *Salāt*, it is not proper to chat with others lest one articulate words that incur sins on oneself. One should preferably go to sleep immediately after being completely free of sins.⁽²⁾

Sufyān Ibn 'Uyaynah said: 'Having performed '*Ishā*' *Salāt*, I talked [with my companions] then I thought I should not go to sleep as shuch. Accordingly, I performed *Wudū*', performed two *Rak'ahs Salāt* and asked *Allāh*'s (ﷻ) forgiveness. I have not told you this to seek your praise but that you do the same'.⁽³⁾

Al-Qāsim Ibn Abī Ayyūb said: 'Sa'īd Ibn Jubair used to perform four *Rak'ah Salāt* after performing '*Ishā*' *Salāt*. Then when I speak to him while being with him at home he would never talk back to me'.⁽⁴⁾

(1) "Al-Fatāwā" (vol. 1 / p. 92).

(2) "Ta'thīm Qadris Salāt" (vol. 1 / pp. 166-7).

(3) Narrated by: Al-Marwazī in "Ta'thīm Qadris Salāt" (no. 113).

(4) Narrated by: Al-Marwazī in "Ta'thīm Qadris Salāt" (no. 114).

Khaithamah said: ‘They [i.e. *Sahābah*] preferred that one goes to sleep immediately after doing *Witr Salāt*’.⁽¹⁾

[52] Reciting *Tasbīh* and *du‘ā* in congregation causing inconvenience for those who are praying:

[1/52] It is not of *Sunnah* that people sit after performing *Salāt* in order to recite *Athkār* and *Du‘ā* -whether affirmed in *Sunnah* or not- in congregation raising their voices -as is the habit in some countries. This hideous habit turned to be a religious ritual for some people that they reproach whoever denies it. Indeed, this *Munkar* should be denied.

In his “As-Sunnan Wal Mubtada‘āt”, the author said: ‘Asking *Allāh*’s (ﷻ) forgiveness after performing *Salāt* in congregation is a *Bid‘ah*’.

It is also a *Bid‘ah* to say after asking *Allāh*’s (ﷻ) forgiveness: ‘*Yā Arhamar Rāhimīn Irhamnā*’ [O the Most merciful of those who are merciful ! have mercy on us] in congregation. It is also detested that one performs the *Sunnah Salāt* immediately after doing the *Fard* without separating between them -as mentioned in the *hadīth* narrated by Muslim.

It also a *Bid‘ah* to: proceed *Salāt* with reciting *Al-Fātihah* as a way of showing honor to the prophet (ﷺ), recite ‘*Allāhumma Ajirnī Minan Nār*’ [O *Allāh* (ﷻ) save me from hell-fire] seven times in congregation after performing *Fajr Salāt* and to add the following statement to the aforementioned *du‘ā* ‘*Wamin ‘Athābin Nār, Bifadlika Yā ‘Azīzu Yā Gaffār*’⁽²⁾ [i.e. and from the torture of hell through Your Bounty, O Almighty, O Forgiver].

Ash-Shātībī said: ‘The prophet (ﷺ) used not always to recite his *du‘ā*’ and *Thikr* in a loud voice after performing *Salāt* unless for the purpose of teaching them to people.

(1) Narrated by: Al-Marwazī in “Qiyāmul Lail” (p. 102) and “Ta‘thīm Qadris Salāt” (no. 115).

(2) “As-Sunnan Wal Mubtada‘āt” (p. 70).

Had raising the voice with *Thikr* been practiced by him (ﷺ), it would have been the *Sunnah* which all ‘*Ulamah* would inescapably follow for it was indeed of the prophet’s (ﷺ) characteristics to perform acts of worship continuously and publicly [so people could learn them] -as some ‘*Ulamah* mentioned. If it were raised that ‘had the prophet’s (ﷺ) *du‘ā*’ been recited secretly by him (ﷺ), we would not have known about it’, the answer would be that his (ﷺ) acts of worship would certainly be displayed accidentally or intentionally so that *muslims* learn them⁽¹⁾ -as is affirmed in Ibn Abbās’s (رضي الله عنه) *hadīth* -narrated by Al-Bukhārī- which states: ‘**It was well known at the prophet’s (ﷺ) time to recite *Athkār* loudly after performing *Fard Salāt***’.⁽²⁾

An-Nawawī said: ‘Ash-Shāfi‘ī interpreted the *hadīth* that the *Sahābah* raised their voices with *Thikr* only for a short period of time as a sign of showing its superiority, but this does not entail that they always raised their voices with it. Accordingly, the proper way is that both the *Imām* and *Ma‘mūm* recite the *Thikr* secretly unless there is a need to teach it to other people’.⁽³⁾

Ibn Battāl said: ‘It is reported in the ‘*Utbiyyah* that *Imām* Mālik held that this act is a *Bid‘ah*’.⁽⁴⁾

Ash-Shātibī said: ‘Reciting the *Du‘ā*’ in congregation always was not of the prophet’s (ﷺ) deed, orders or approvals’.⁽⁵⁾

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

(1) “Al-I‘tisām” (vol. 1 / p. 351).

(2) Narrated by: Al-Bukhārī in his “*Sahīh*” (vol. 2 / pp. 324-5) (no. 841, 842) and Abū Dāwūd in his “*Sunnan*” (no. 1002) and (no. 1003).

(3) “*Fathul Bārī*” (vol. 2 / p. 326).

(4) Previous Reference.

(5) “Al-I‘tisām” (vol. 1 / p. 352).

only those who substituted *Sunnah* with *Bid'ah* who approve such an act. *Allāh* (ﷻ) knows what is best.

The prophet (ﷺ) used to recite all the *du'ā's* related to *Salāt* during *Salāt* itself and he (ﷺ) ordered his *Sahābah* to do the same. This is indeed what should be done for a *muslim* talks with his *Rabb* during *Salāt* and this talk ceases when one finishes *Salāt* and recites *Taslīm*; his meeting with his *Rabb* ends. How could a *muslim* abandon asking his *Rabb* while being so near to Him and adopt this act after his departure?! Accordingly, a *muslim* should do the opposite'.⁽¹⁾

A *muslim* should say the *Istighfār* thrice, *Tahmīd*, *Tahlīl*, and *Takbīr* thirty three times each, secretly after performing *Salāt* in whatever position a *muslim* is: standing, sitting or walking. Reciting these *Athkār* in congregation in a loud voice is *Bid'ah* to which people got used. Were any other act of worship -such as *Tahiyyatul Masjid-* to be done in the aforementioned manner, people would strongly condemn it.⁽²⁾

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

[53] Passing in front of (a) praying person(s):

Ibn 'Umar (رضي الله عنه) narrated that the prophet (ﷺ) said: 'Never perform *Salāt* but towards a *Sutrah*. And never let any one pass in front of you; if he insists on passing, fight him for the *Qarīn* [i.e. *Shaitān*] is accompanying him'.⁽³⁾

Abū Sa'īd Al-Khudrī said: the prophet (ﷺ) said: 'Whenever one performs *Salāt*, one should do so towards a *Sutrah* and should come close to it and let no one pass between him and the *Sutrah*. Whoever wants to pass; fight him for he is *Shaitān*'.⁽⁴⁾

(1) "Zādul Ma'ād" (vol. 1 / p. 66).

(2) "Fatāwā" by Muhammad Rashīd Ridā (vol. 4 / pp. 1358-9).

(3) The hadīth's chains of narrators were mentioned earlier.

(4) The hadīth's chains of narrators were mentioned earlier.

Abū Sālih said: ‘I once saw Abū Sa‘īd Al-Khudrī performing *Salāt* towards a *Sutrah* lest people pass in front of him and this was on Friday. A young man from Banī Mu‘ait wanted to pass between him and his *Sutrah* but Abū Sa‘īd pushed him back. The young man could find no alternative but to pass in front of Abū Sa‘īd. And again, Abū Sa‘īd pushed him back by the chest more strongly than before -getting angry with Abū Sa‘īd- the young man went to complain to Marwān. Abū Sa‘īd followed him to Marwān. The latter inquired: ‘What is the matter between you and your nephew Abū Sa‘īd?’ He said: ‘I heard the prophet (ﷺ) say: (the *hadīth*)’.⁽¹⁾

The two aforementioned *ahādīth* state the legality of pushing back the one who tries to pass in front of a praying person. The *Fuqahā’* stated that “pushing back” should be done in the most lenient way at first, if the passer by insists on passing, the praying person can resort to the most aggrisive way even if this leads to the passer’s death; just like fighting the one who wants to kill you or rob your money. This kind of fighting is permissible and no compensation is to be paid.⁽²⁾

Qādī Iyād said: ‘They [i.e. the ‘*Ulamah*] agreed that the prophet’s (ﷺ) *hadīth* does not entail to fight the passer by with a weapon nor with any thing that causes his death. If one pushes him and this push caused his death, no punishment is to be executed -as unanimously agreed amongst scholars.

The ‘*Ulamah*, however, disagreed as whether blood money is to be paid or not; *Imām* Mālik reportedly held the two opinions.

The ‘*Ulamah* also agreed that the praying person is not permitted to walk towards the passer by to push him back; he should do so from his place for walking while doing *Salāt* is a more grievous deed than being passed by from a far away distance. One is permitted to push the passer by back according to how far one’s hand could reach and this is the reason why a praying person

(1) Narrated by: Al-Bukhārī in his “*Sahīh*” (vol. 1 / pp. 581-2) (no. 509).

(2) See: “*Sharh Sahīh Muslim*” by An-Nawawī (vol. 4 / p. 223), “*Fathul Bārī*” (vol. 1 / p. 583) and “*Al-Muhallā*” (vol. 3 / p. 132).

should come close to his *Sutrah*. If the passer by is a little bit far, a praying person could make a gesture or recite *Tasbīh* [to attract his attention not to do so].

The ‘*Ulamah* also agreed that if one passed in front of another, the latter must not force the former to go backwards for this would be considered a second passing. There is a narration traced back to the *Salaf* that the praying person could do so and some of the *Salaf* interpreted this narration in a way that complies with the *hadīth*.⁽¹⁾

The prophet (ﷺ) stated the gravity of the sin one would incur upon oneself if he/she passes before the hands of a praying *muslim*. He (ﷺ) said: ‘**Had the passer by in front of the praying muslim known the gravity of his sin, he would prefer to stand for forty [days, months or years] than to pass before him**’.

Abun Nadr -one of the *hadīth*’s narrators- said: ‘**I don’t know whether he (ﷺ) said: forty days, months or years**’.⁽²⁾

The *hadīth* clearly states that had the one who passes before the hands of a praying person known the magnitude of sin he incurred upon himself, he would have preferred to stand for forty than to commit this evil deed. Indeed this is severe threat.⁽³⁾

The *Sahābah* recognized the gravity of this sin, that some of them even considered it similar to worshipping idols, quoting some verses from the Holy *Qur’ān*!!

‘Abdullāh Ibn Buraidah (رضي الله عنه) said: ‘My father once saw some people passing in front of others while they were doing *Salāt*. He then said: ‘Indeed, when these people’s children grow up, they would say: Verily! We found our fathers doing this’’.⁽⁴⁾

(1) Narrated by: An-Nawawī in “*Sharh Sahīh Muslim*” (vol. 4 / p. 223) and said: ‘This is the end of that which Al-Qādī stated. How valuable it is’.

(2) Narrated by: Al-Bukhārī in the “*Sahīh*” (vol. 1 / p. 584) (no. 510) and Muslim in his “*Sahīh*” (vol. 1 / p. 363) (no. 507). Ath-Thhabī also narrated it in his book “*Al-Kabā’ir*” (p. 226) in a chapter titled with: “What might be considered of the *Kabā’ir*”.

(3) “*Sharh Sahīh Muslim*” by An-Nawawī (vol. 4 / p. 225) and “*Fathul Bārī*” (vol. 1 / p. 585).

(4) Narrated by Ibn Abī Shaibah in “*Al-Musannaf*” (vol. 1 / p. 283) and its chain of narration is authentic.

Wabrah said: ‘I have never seen a person who hates that one passes before him while doing *Salāt* more than Ibrāhīm An-Nakh‘ī and Abdur Rahmān Ibn Al-Aswad’.⁽¹⁾

[1/53] The apparent meaning of the general statement in the *hadīth* “before the hands of the praying person” is that passing in front of a praying person is prohibited whether the latter is performing *Salāt* towards a *Sutrah* or not, for the prophet (ﷺ) did not distinguish between the two cases.

‘Some held that one is permitted to pass in front of a praying person if the latter ignored placing a *Sutrah* in front of him such as: doing *Salāt* in a street or in the entrances people use. This opinion; however, rests on no hard evidence at all; it is not even a view of any of the *Salaf*. And the more worth it; it contradicts the meaning stated in the *hadīth* that ‘the one who passes in front of a praying person would prefer to stand for forty years than to pass’. Is there any praying person whose *Salāt* extends forty minutes the thing that would cause inconvenience for other people and hence the need to deliver such a ruling in *Allāh*’s (ﷻ) religion by a mere opinion and so considering such an act as not one of the *Kabā’ir* [grave sins]?! O *Allāh* (ﷻ) we are free of letting the rein loose for the opinions of mind when dealing with your religion and [O *Allāh* (ﷻ)] we ask You to help us commit ourselves to Your rulings and not go beyond your limits’.⁽²⁾

[2/53] The prohibition in the *hadīth* is specified with “passing before the hands of the praying person”.

The words “before the hands of the praying person” mean in front of him and being close to him. The word “hands” is used figuratively since all the acts one does during *Salāt* are done using one’s hands. There was a disagreement regarding the distance one must not pass beyond in front of a praying person. Some limited it

(1) Narrated by Ibn Abī Shaibah in “Al-Musannaf” (vol. 1 / p. 284) through a good chain of narrators.

(2) “Ahkāmus Sutrah” (p. 116). See also: “Tamāmul Minnah” (pp. 303-4) and “Fatāwā Muhammad Rashīd Ridā” (vol. 1 / p. 32).

to one's prostration spot. Others to three cubits. Others said: 'The distance which one must not go beyond is equal to that when a stone is thrown'.⁽¹⁾

The farther the passer in front of a praying person is -in case the latter ignored putting a *Sutarh*- the safer he would be of sin for in this case one is not considered passing in front of him, just like the one who passes beyond the *Sutarh*.⁽²⁾

Ibn Hazm said: 'If the distance between the one who passes in front of the praying person and the praying person is more than three cubits, the former will not incur a sin upon himself and the latter needn't push him back, and vice versa.

In case the *Sutrah* is so close to the praying person; i.e. the distance between them is less than three cubits, then there is no sin on the one who passes beyond or over it'.⁽³⁾

He also said: 'I have not found any evidence regarding this distance to be more than that. Accordingly, this distance is the maximum that one must not go beyond'.⁽⁴⁾

The aforementioned distance is a fixed one that should be taken into consideration for if the distance was to be measured according to the point of one's *Rukū'* or *Sujūd*, different measures will surely come out since people differ in their heights. And as we have affirmed earlier that a praying person should put a *Sutrah* in front of him and should not stand away from it, the farthest point permitted is three cubits. This distance explains the prophet's (ﷺ) words: "within his hands' outreach". The prophet (ﷺ) also ordered us not to let any one pass in front of us while doing *Salāt* and *Allāh* (ﷻ) burdens not our souls with that they could bear not. While in the sitting position in *Salāt*, one can not push back any one passing in front of him more than three cubits ahead. This all affirms what

(1) "Fathul Bārī" (vol. 1 / p. 585).

(2) Shaikh Abdil Azīz Ibn Bāz commentary on "Fathul Bārī" (vol. 1 / p. 582).

(3) "Al-Muhallā" (vol. 1 / p. 261).

(4) "Al-Muhallā" (vol. 1 / p. 263).

has been established besides being the opinion of most of scholars.⁽¹⁾

It is worth mentioning here that:

[3/53] Passing in front of a praying person diminishes his reward for *Salāt*.

Abdullāh Ibn Mas‘ūd (رضي الله عنه) said: **‘Do your best not to let any one pass in front of you while doing *Salāt* for the passer by diminishes the praying person’s reward’.**⁽²⁾

It is also narrated that ‘he [i.e. Abdullāh (رضي الله عنه)] used to take hold of the one passing in front of him and then push him away and [after *Salāt*] say to him: **‘A praying person loses half of his reward for *Salāt* when one passes in front of him’.**⁽³⁾

‘Umar (رضي الله عنه) said: **‘Had the praying person known how much he loses of reward when one passes in front of him, he would never perform *Salāt* but towards a *Sutrah*’.**⁽⁴⁾

Commenting on the two previously mentioned statements of Abdullāh and ‘Umar (رضي الله عنه), the great, well-versed Ibn Hajar said: ‘These two statements indicate that the act of pushing away is due to some imperfection caused to one’s *Salāt* not due to something related to the passer by. Though these two statements are traced back to two great *Sahābah*, they are legally treated as the *ahādīth* traced back to the prophet (ﷺ), for such rulings are not mere opinions [but things surely taken from the prophet (ﷺ)]’.⁽⁵⁾

(1) “Ahkāmus Sutrah” (pp. 54-5). See also: “Muhammad’s Rashīd Ridā” Fatāwā (vol. 1 / p. 32).

(2) Narrated by: Abdir Razāq in his “Musannaf” (vol. 2 / pp. 24-5), Ibn Abī Shaibah in his “Musannaf” (vol. 1 / p. 283) and Al-Tabarānī in “Al-Mu‘jam Al-Kabīr” (vol. 9 / pp. 298-9). The hadīth’s chain of narrators is authentic.

(3) Narrated by: Ibn Abī Shaibah in “Al-Musannaf” (vol. 1 / p. 282), Abdir Razāq in his “Musannaf” (vol. 2 / p. 25) and through the same chain of narrators; it was narrated by At-Tabarānī in “Al-Mu‘jam Al-Kabīr” (vol. 9 / p. 299).

(4) Narrated by: Abū Nu‘aim Al-Fadl Ibn Dakīn in the chapter about “*Salāt*” as mentioned in “Fathul Bārī” (vol. 1 / p. 584) and a similar narration by Abdir Razāq in his “Musannaf” (vol. 2 / p. 24).

(5) “Fathul Bārī” (vol. 1 / p. 584).

[4/53] Passing in front of the one doing *Salāt* nullifies the *Salāt* itself -in some cases.

Abū Hurairah (رضي الله عنه) related that the prophet (ﷺ) said: ‘***Salāt* is rendered null and void if a woman, a donkey or a black dog passes in front of the one doing *Salāt* unless the latter puts a *Sutrah* the height of which is like that of a saddle**’.⁽¹⁾

Another similar narration related by Ibn ‘Abbās (رضي الله عنه) that the prophet (ﷺ) said: ‘***Salāt* is considered null and void if a black dog or a mature woman passes in front of the one doing *Salāt***’.⁽²⁾

Stating these three must be for a certain purpose and a feature not found in others. It was mentioned earlier that one loses some of his *Salāt*’s reward if others pass in front of him and these three stated in the *hadīth* do more than that; they render one’s *Salāt* as null and void.⁽³⁾

Be ware, dear brother, of losing the reward of your *Salāt* by letting any of these three stated pass between you and your *Sutrah*.

[5/53] ‘Some people held that it is allowed for those carrying the dead to pass in front of a praying person. This opinion is not, however, held by any of the well-versed scholars -as far as I know- for no hard evidence supports it. Some claim that this could be done if one is carrying a dead and wants to bury it. Those who carry the dead could take any other way. Besides, people could perform the Funeral *Salāt* any where and not necessarily in a mosque. The *Sunnah* is to perform the Funeral *Salāt* in a special *Musallā*. Some scholars even held that it is impermissible to perform the funeral *Salāt* in the mosque but there is no scope to refute this opinion here. In many occasions, people delay burying

(1) Narrated by: Muslim in his “*Sahīh*” (vol. 4 / p. 228 -with the Sharh).

(2) Narrated by: Ahmad in “*Al-Musnad*” (vol. 1 / p. 347), An-Nasā’ī in “*Al-Mujrabā*” (vol. 2 / p. 64), Ibn Khuzaimah in “*As-Sahīh*” (vol. 2 / p. 2), Ibn Hibbān in “*As-Sahīh*” (vol. 4 / p. 53), Ibn Mājah in “*As-Sunnan*” (no. 703). The *hadīth* is authentic.

(3) Shaikh Muhammad Ibn Rizq Ibn Tarhūnī in his invaluable book “*Ahkāmus Sutrah*” (p. 75 ...) mentioned in details the cases in which one’s *Salāt* is rendered null and void. Pay heed to his words.

Chapter Five

the dead for trivial reasons for which they have no legal evidence from *Allāh* (ﷻ) and when it comes to laws set by *Allāh* (ﷻ); how strange, they are easily violated in order to bury the dead -as they claim.

Hypothetically speaking, were there any inconsistency between passing in front of a praying person and delaying burying the dead, the latter is considered a minor sin while the former is considered a *Kabīrah* [major sin].⁽¹⁾

(1) “*Ahkāmus Sutraḥ*” (pp. 116-7).