

بَابُ شُرُوطِ الصَّلَاةِ

CHAPTER 3: THE CONDITION OF THE SALAAH (PRAYER)

الشَّرْطُ Ash-Shart (Condition):

1. Linguistically, the word الشَّرْطُ (Ash-Shart) means sign, as mention in (Surah Muhammed:18).

Do they then await (anything) other than the Hour, that it should come upon them suddenly? But some of its portents (indications and signs) have already come, and when it (actually) is on them, how can they benefit then by their reminder? (Muhammad 47:18)

2. Technically the word الشَّرْطُ (Ash-Shart) means that which its absence necessitates الْعَدَمَ (Al 'Adam) - its nullification, and its presence does not necessitate وَجُوبَ (Wujoob) - its obligation; *wa la'adam li dhati* (this phrase cannot be translated until it's explained by Umm `Abdillah)

An example of the first part of the definition (its absence necessitates الْعَدَمَ (Al 'Adam) - its nullification) is purposely leaving off the mentioning of Allah's Name when slaughtering an animal. The absence (i.e. the mentioning of Allah's Name) necessitates the validity of eating that specific slaughtered animal (that which Allah's name wasn't mentioned). Therefore when the mentioning of Allah's Name is absent purposely then its consumption becomes haraam. As well another example is that of the wudoo (ablution). Ablution is a condition for the validity of the Salaah; if it doesn't exist then it necessitates that the salaah doesn't exist as well. The Salaah without the wudoo is **null**.

An example of the second part of the definition (its presence does not necessitate وَجُوبَ (Wujoob -its obligation) is if a person makes ablution it (making ablution) does not obligate him to perform the salaah.

Wa la 'adam li dhati يُنْذَرُ (yundhar), Umm Abdillah said she'll explain this point later.

Hadeeth #160

Narrated 'Ali bin Talq (radiyallaahu `anhu): Allah's Messenger (صلى الله عليه وسلم) said, "When one of you releases air (through his anus) during Salat (prayer), he should break the Salat then perform ablution and repeat the prayer." [Reported by Al-Khamsa and Ibn Hibban graded it Sahih (sound)].

This hadeeth is dha'eef.

It's in Sunan Abee Da'wood, Vol.1 NO.205, from the way of 'Issa ibn Hittaan from Muslim ibn Sallam from Ali ibn Talq.

- a. Muslim ibn Sallam is Al Hanafi and he is *Majhoolul 'Ayn* (unknown). No one narrated from him except 'Issa ibn Hittaan, and none of those whose tawtheeq is considered identified him as thiqah (trustworthy).
- b. Regarding 'Issa ibn Hittaan, Al Hafidh in At-Taqreeb At-Tahdheeb said, "he is Maqbool."
- c. As for 'Ali ibn Talq he is Al Yamami, and Al Hafidh said, "He is a sahabi and he narrated ahadeeth."

Regarding the issue of one who breaks his ablution while he's in the salaah, then he has to leave and make his ablution. However, what is disagreed upon among the People of Knowledge is whether he continues [the salaah] from where he left off or he repeats the salaah.

What the proofs indicate is that the salaah is to be repeated and not continued from where one left off because of the hadeeth of Abu Hurayrah (radiyallaahu `anhu): Allah's Messenger said, "*The prayer of a person who does, Hadath (passes, urine, stool or wind) is not accepted till he performs (repeats) the ablution.*" A person from Hadaramout asked Abu Hurayrah, "*What is 'Hadath'?*" Abu Huraira replied, "*'Hadath' means the passing of wind from the anus.*" [Saheeh Al Bukharee, The Book of Ablution, NO.138] Therefore, for those whose wudoo breaks, then the salaah that they started is invalidated.

This hadeeth indicates that the hadath is from among the things that break wudoo. He who breaks his wudoo, his salaah with that wudoo, is invalid, and Allah knows best.

Hadeeth #161

Narrated 'Aisha (radiyallaahu `anha): The Prophet (صلى الله عليه وسلم) said, "The Salat of a women, who has reached puberty, is not accepted unless she is wearing a Khimar [Reported by Al-Khamsa except An-Nisa'i. And Ibn Khuzaima graded it Sahih]

Ad-Daraqutni graded this hadeeth as defective. He said that it is **مَوْقُوف** (Mawqoof) to ‘Aisha.

Al Hakim graded it as having a defect that makes it Mursal as in the book Talkhees Al Hadeer Vol.1 P. 505.

The hadeeth of ‘Aisha, as **مَرْفُوع** (Marfoo’), is dha’eef. However, there is another hadeeth from Abu Qatada in At-Tabarani’s book Al Ma’jum As-Sagheer NO.902. In it [the hadeeth] is ‘Amr ibn Hashim Al Bayrooti, and Al’Aqeeli, in his book Adu’afa, said, “He’s *Majhool bi naql*, and his hadeeth is not to be followed up.” Muhammad ibn Muslim ibn Warah said in Mizzan Al ‘Atidal, “*Laysa bi dhaaka*”. He [‘Amr ibn Hashim Al Bayrooti] wrote from Al Awzaa’ee while he was young, and Ibn ‘Adee said, ‘there is no harm in him (meaning his narration is excepted). Therefore the hadeeth of Abee Qatada is dha’eef.

In the hadeeth the word **حَائِض** (Haeedh) means **بَالِغ** (Baligh) meaning reaching maturity (puberty).

الْخِمَار (Al khimar) is that which covers the head and the neck.

With regards to the awrah of the women in the salaah, then it is obligatory upon her to cover her head. Even though the hadeeth is dha’eef, the consensus of the People of Knowledge are upon it.

At-Tirmidhi said, at the end of the hadeeth of ‘Aisha, the People of Knowledge are upon implementing it. If a woman prays and part of her hair is uncovered then this is not permissible. Likewise, ibn Khudama has recorded the ijma’ in his book Mughni Vol.1 Page 672 Ma’ Sharh Kabeer.

Is her salaah valid if she prays and her hair is uncovered?

The majority of the People of Knowledge say that her salaah is invalid, and some from the Malikiyyah say her salaah is valid; this is because they believe that covering the awrah is not a condition for the validity of the salaah. Nevertheless, it is obligatory upon her to cover all her body except the face, two hands and feet; and this is what the People of Knowledge are upon except in regards to the face, two hands and feet which they differ upon its ruling. The majority of the People of Knowledge are upon that opinion that a woman is permitted to expose her face and hands [in the salaah], and this is the most correct opinion. Nonetheless, it’s permissible to uncover the feet when in the salaah, though it is best to cover them.

A group of the People of Knowledge, such as Ath-Thawree, Al Muzanee (He’s Bakr ibn Abdullah) and Abu Haneefa say it is permissible to uncover the feet; and this is

Shaykhul Islaam ibn Taymiyyah's (Rahima-hullaah) *Tarjeeh*, as in his book Majmoo' Fatawa.

As for the hadeeth of Umm Salamah, which will be coming up, is used as proof that covering the feet in the salaah is obligatory; however, the hadeeth is dha'eef, as it will be explained soon insha'Allah.

Having said that, there is no authentic proof from the Prophet (صلى الله عليه وسلم) that clarifies which part of the women is to be covered in the salaah. However, we take what the consensus of the People of Knowledge are upon [in regards to this issue]; and we are not going to differ from them or oppose them. As for that which they have disagreed with (regarding the face two hands and feet) remains to be *Mubaah*, and Allah knows best.

Hadeeth #162

Narrated Jabir ؓ: The Prophet (صلى الله عليه وسلم) said, "If the garment is ample, wrap it round your body i.e. during the Salat." A version by Muslim has: "you should cross the two ends, and if it is tight, you should wrap it round your waist." [Agreed upon]

Narrated Abu Huraira (radiyallaahu `anhu): (The Prophet (صلى الله عليه وسلم) said: None of you should offer Salat in a single garment with no part of it on his shoulders. [Agreed upon]

The word **التَّحْفُ بِهِ** means **الإرتداد** (Al Irtidhaad) - it's when a person wraps one side of the cloth and takes the other side and wraps the upper part of his body, as mentioned in Subul us Salaam. It's also called **الإشتمال** (Al Ishtimaal).

[Note: **الإِزْر** (Al Izar) is that which covers the lower part of the body, and Al Ridaa is that which covers the upper body]

The section that reads **فَخَالَفَ** (Fakhaalif) means **الثَّوب** (Ath-Thawb), and **بَيْنَ طَرَفَيْهِ** (bayna tarafayhi) means the two ends of a cloth. What is intended by *Al Mukhalif* is to put the right end of the **الثَّوب** (Ath-Thawb) over the left shoulder and the left end of the **الثَّوب** (Ath-Thawb) over the right shoulder. However, if the **الثَّوب** (Ath-Thawb) is narrow, then make it into an **إِزْر** (Izar). This ruling is specific to men, and it does not include women.

From this hadeeth, we benefit (learn) that:

1. Wrapping ones body with **الثَّوب** (Ath-Thawb) if it's wide, and to make Mukhalafa with the two ends of the **الثَّوب** (Ath-Thawb).

2. If the الثوب (Ath-Thawb) is narrow, it is sufficient to make it into an إِزْر (Izar).
العَاتِق (Al 'Atiq) is a shoulder.

The majority of the People of Knowledge say that covering the shoulder is mustahab, and not wajib; their proof is the hadeeth of Jabir رضي الله عنه: "...and if it is tight, you should wrap it round your waist". However, Ahmad (Rahima-hullaah) in one of his narrations, and some of the People of Knowledge say that covering the shoulders in the salaah is obligatory, and this is the most correct opinion because of this (above) hadeeth. The ruling in this hadeeth is specific to men as well. As for women, the parts that are to be covered in the salaah were mentioned earlier.

Hadeeth #163

Narrated Umm Salamah (radiyallaahu `anha): She asked the Prophet (صلى الله عليه و سلم) "Can a woman pray in a long dress and a veil without wearing a lower garment?" He replied, "If the long dress is ample and covers the surface of her feet." [Reported by Abu Da'ud and the Imam graded it Mawquf]

The most correct opinion is that it is مَوْقُوف (Mawqoof) meaning its attributed to Umm Salamah, as authenticated by the *Aeemah*. However, both مَرْفُوع (Marfoo') and مَوْقُوف (Mawqoof) are dha'eef since they both have a Majhool (unknown) woman - Umm Muhammad bint Zayd ibn Qunfudh.

الدَّرْع (Ad-Dir'a) means القميص (Al Qamees)

سَاطِعاً (Saabi'ghaan) means وَسِيع (Wasee') - wide.

Hadeeth #164

Narrated 'Aamir bin Rabi'a (radiyallaahu `anhu): We were with the Prophet (صلى الله عليه و سلم) during a dark night and we became uncertain about the Qiblah (the direction of Makka) we then prayed by guess. When sun rose, we discovered that we had prayed towards a direction other than the Qiblah. So this verse was revealed: "... so wherever you turn yourselves or your faces, there is the Face of Allah..." Al-Baqarah 2:115 [Reported by At-Tirmidhi who graded it Da'if]

This hadeeth is Dha'eef because it's from the way of Ash'ath As-Samam, and he is dha'eef. However, Shaykh Al-Albaani (Rahima-hullaah), in his book *Irwa Al Ghaly* Vol.1 P. 324, mentioned other narrations that elevate this hadeeth into the level of Hasan, Wallahu 'Alam.

Facing the Qiblah is a condition for the validity of the salaah, because of the statement of Allah:

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلْنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ

Verily! We have seen the turning of your (Muhammad's) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you, so turn your face in the direction of Al-Masjid- al-Harâm (at Makkah). And whosoever you people are, turn your faces (in prayer) in that direction.
(Al-Baqarah 2:144)

Narrated Abu Hurayrah (radiyallaahu `anhu): Once the Prophet entered the mosque, a man came in, offered the prayer and greeted the Prophet. The Prophet returned his greeting and said to him, "Go back and pray again for you have not prayed." The man offered the prayer again, came back and greeted the Prophet. He said to him thrice, "Go back and pray again for you have not prayed." The man said, "By Him Who has sent you with the truth! I do not know a better way of praying. Kindly teach me how to pray." He said, "When you stand for the prayer, say Takbir...Al Hadeeth"[Saheeh Al Bukharee, The Book of the Characteristic of the Prayer, NO.760]

However, if a person does not know the direction of the Qiblah, as mentioned in the hadeeth, then the persons prayer is valid, as Allah (Subhaanahu wa ta'aala) says:

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَتَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ

And to Allâh belong the east and the west, so wherever you turn yourselves or your faces there is the Face of Allâh (and He is High above, over His Throne). Surely! Allâh is All-Sufficient for His creatures' needs, All-Knowing. (Al-Baqarah 2:115)

This is also applicable in situations of the prayer during times of fear. Moreover, the person who's afraid and is unable to face the Qiblah then he could pray while facing other than the Qiblah. Likewise, is the prayer of the traveler who's praying voluntary prayers on a riding beast then he prays wherever his beast faces, as this was the practice of the Prophet (صلى الله عليه وسلم).

Hadeeth #165

Narrated Abu Huraira (radiyallaahu `anhu): Allah's Messenger (صلى الله عليه وسلم) said, "The direction between the east and west is a Qiblah." [Reported by At-Tirmidhi, and Al-Bukhari graded it Qawi (sound)]

This hadeeth is from the way of Abee Ma'shar Najeesh ibn Abdur-Rahman As Sindee who is dha'eef. Yet, Al Hafidh ibni Hajar, in his book An-Nukat Dhiraaf Vol.11 P.22 from An Nasa'i, mentioned that he considered the hadeeth from the Manaakir of Abee Ma'shar.

Al Hafidh indicated that the hadeeth is *Muttarib* and it has other narrations that trace back to Abee Hurayrah in At-Tirmidhi, Vol.2 P.173, from the way of Abdillah ibn Ja'far Al Makhrami from Uthman ibn Muhammad Al Akhnathee from Sa'eed Al Maqbaree from Abee Hurayrah.

Abdullah Al Makhrami, there is no harm in him; his Shaykh Uthman is Sadooq but he has *Awham*. What is apparent is that it is Hasan, and that it came from the hadeeth of ibn Umar. However, Ad-Darraqutni made it **مَوْقُوف** (Mawqoof) as he mentioned in Talkhees Al Hadeer Vol.1 P.384.

The hadeeth of Abu Hurayrah is Hasan. What is intended by the hadeeth is that it does not necessitate one who's far to face the actual Ka'bah; rather, this is not possible because of the length of the distance. What is necessary is that one faces the direction of the Qiblah.

This speech is directed to the People of Madina and those who fall into this category, as was mentioned earlier (refer back to your notes on Hadeeth #85); and the likes of this hadeeth is the likes of the hadeeth of Abu Ayyub Al Ansari: Allah's Messenger said, *"If anyone of you goes to an open space for answering the call of nature he should neither face nor turn his back towards the Qibla; he should either face the east or the west."* [Saheeh Al Bukharee, The Book of Ablution, N0.147]. This was specific to the People of Madina. For more information refer to Shaykh Ahmad Ash-Shaakir's commentary in regards to this hadeeth in Sunan At-Tirmidhi.

Hadeeth #166

Narrated by 'Aamir bin Rabi'a (radiyallaahu `anhu): I saw Allah's Messenger (صلى الله عليه وسلم) praying while mounted on his riding animal facing whatever direction it faced. [Agreed upon] Added Al-Bukhari: "Making gestures with his head and he did not do (pray while mounted) that with obligatory prayers."

Narrated Anas ؓ in another version of hadith reported by Abu Da'ud: When (he صلى الله عليه وسلم) traveled, and intended to pray a voluntary prayer, he used to direct his riding camel towards the Qiblah, say, "Allahu Akbar" and pray facing whatever direction it faced. [Its chain is Hasan]

The section that reads **يُومِيءُ** (Yoomee'u) means to gesture (by bowing the head only) with ones' head for the rukoo' and the sujood.

From this hadeeth we benefit (learn) that:

1. The permissibility of the voluntary salaah on a riding beast while traveling, and that facing the Qiblah in this situation is not required.

2. Gesturing with ones head for the rukoo' and sujud, and this is specific to the voluntary prayer and it does not include the obligatory prayer.
3. [Gesturing with the head] is specific to the voluntary salaah for the traveler and it does not include the Salaah in time of Fear (Salaatul Khauf).

In the narration of Abee Da'wood is facing the Qiblah when starting the salaah. [Note: this is not mentioned in the hadeeth of 'Aamir ibn Rabi'a]

Facing the Qiblah when beginning the salaah and its opposite is permissible. So it is permissible to not face the Qiblah when starting the salaah on a riding beast while traveling; the hadeeth of Anas is considered to be another way-facing the Qibla when performing the voluntary salaah while traveling.

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Hadeeth #167

Narrated Abu Sa’eed Al-Kudri (رضي الله عنه): The Prophet (صلى الله عليه وسلم) said, “The whole earth is a masjid (to pray on) except a graveyard and a toilet.” [Reported by At-Tirmidhi and it has ‘illa (a defect)].

The section that reads **وله علة** (and it has an ‘illah-defect). The defect in this hadeeth is *irsaal*. Sufyaan At-Thawree narrated it as *mursaal*; however, those who have narrated it as *mawsool* are great in number. So what is most correct is that this hadeeth is *mawsool*.

Shaykhul Islaam ibn Taymeeyah (رحمه الله) said regarding this hadeeth, its sanad (chain) is good. Moreover, Shaykh Muqbil (رحمه الله) authenticated this hadeeth in his book Jami’us Saheeh Mimma Laysa Fis-Saheehain, Vol.2 P.34.

Abee Sa’eed Al Khudri is Sa’d ibn Malik ibn Sinaan, and he’s from among the young Companions.

At-Tirmidhi is Muhammad ibn ‘Issa Abu ‘Issa and he’s from the scholars of fiqh and hadeeth.

This hadeeth indicates (the permissibility of) praying the salaah anywhere on the Earth (the ground) with the exception of two places:

1. the bathroom (the hamaam) and,
2. the graveyard.

It is not permissible to pray in the graveyard, and likewise it is not permissible to build a masjid in it. Building masajid on graves is a practice of the Jews and Christians.

‘Aisha (رضي الله عنها) narrated: The Messenger of Allah (ﷺ) said, Allah's Messenger in his fatal illness said, "Allah cursed the Jews and the Christians, for they built the places of worship at the graves of their Prophets." [Saheeh Al Bukharee, The Book of Funerals, NO.1310]

What is meant by hamaam in the speech of the Prophet (ﷺ) is an area or place designated for baths (public bath areas). Therefore, the bathrooms of today are more deserving of being included in this category.

The statement of the Prophet (ﷺ) “all the earth is a masjid” is specific to this nation, and we have discussed it before in the hadeeth of Jabir (رضي الله عنه).

Jaabir ibn 'Abdullah (رضي الله عنه) narrated: The Prophet said, "...the earth has been made for me (and for my followers) a place for praying..." [Al Hadeeth, Saheeh Al Bukharee, The Book of Ablution, NO. 332]

Hadeeth #168

Narrated Ibn 'Umar (رضي الله عنهما): Allah's Messenger (صلى الله عليه وسلم) forbade prayer at seven places; a dump, a slaughter house, a graveyard, the middle of the path, a bathroom, and where camels sit at a watering place and the top (roof) of the ka'ba. [Reported by At-Tirmidhi who graded it Da'if].

The chain of this hadeeth is very dha'eef because it is from the way of Zayd ibn Judayra, who is *Matrook* (abandoned).

Shaykh Al Albaani (رحمه الله) graded this hadeeth as dha'eef in his book Irwa Al Ghaly Vol.1 P.318.

The places that are mentioned in this hadeeth are seven, and they are as follows:

1. **Al Mazbala (The Dump):** is a place that is designated for dumping garbage and dirty things. Thus it is best to stay away from praying in Al Mazbala. However, it cannot be said that it's impermissible to pray in the Mazbala in its entirety. If the Mazbala contains something najis (impure) then it's impermissible to pray in it. However if it does not contain anything impure it's permissible to pray there. Since the area is designated for dirty things it is best to stay away from it.
2. **Al Majzara (The Slaughter House):** is a place designated for slaughtering. Some of the People of Knowledge make it impermissible to pray there. They say it's impermissible because the blood that is poured forth (by slaughtering) is najis (impure) as Allah (Subhana wa ta'ala) said in His Noble Book:

Say (O Muhammad (ﷺ)): "I find not in that which has been inspired to me anything forbidden to be eaten by one who wishes to eat it, unless it be Maytatah (a dead animal) or blood poured forth (by slaughtering or the like)..." (Al-An'am 6:145)

However what is correct is that the blood that is poured forth (by slaughtering) is not impure, rather, it's something filthy/unclean. The ayah does not indicate it being najis, but rather that its consumption is forbidden. Based on this, the

salaah in the Majzara is permissible but if a person can stay away from it then it is best to do so, and search for a clean place to pray.

It is permissible to pray in the Mazbala (The Dump) and Majzara (The Slaughter House). Ibn Mundeer, in Al Awsat Vol.1 P.191, said, "*Wa bil Jawazi*" - meaning it is permissible and his proof is the statement of the Prophet () "*I have been given five things which were not given to any one else before me...the earth has been made for me (and for my followers) a place for praying...*" [Saheeh Al Bukharee, *The Book of Ablution*, NO. 332]

3. **Al Maqabir (The Graveyard):** We've already discussed its ruling regarding the salaah.
4. **Qari'atu Tareeq (Middle of the Path):** It was said that it is a way worn by footsteps (a path). It was also said that it is a high place and it was also said that it the middle of the road. Either way praying in or on Qari'atu Tareeq could distract a person due to the people that may pass and thus it will weaken his khushoo'. Guarding one's khushoo' is an expected deed in the Shar', Allah (Subhana wa ta'ala) praised those who have khushoo' in His Noble Book:

Successful indeed are the believers. (Al-Mu'minun 23:1)

*Those who offer their Salât (prayers) with all solemnity
and full submissiveness. (Al-Mu'minun 23:2)*

5. **Al Hamaam (Bathroom):** We've already discussed its ruling regarding the salaah.
6. **Al Ma'atil Al Ibil (The resting place of camels):** This is the area or place designated for camels to rest or stay. It was recorded that performing the salaah in the resting place of camels is forbidden, as in the Sunan of At-Tirmidhi with a Saheeh chain from the way of Abu Hurayrah (رضي الله عنه) who said, The Messenger of Allah () said, "*Pray in the place designated for the ganam (i.e. goats, sheep etc...) and do not pray in the resting place of the camels.*" The prohibition here, among the jumhoor (majority) of the People of knowledge, is for *karaha*.

7. **Praying on the roof of the Ka'bah:** Praying the salaah on the roof of the Ka'bah is permissible because of the statement of the Prophet (ﷺ): Jabir Ibn Abdullah narrated that The Prophet said, "...the earth has been made for me (and for my followers) a place for praying..." [Al Hadeeth, Saheeh Al Bukharee, The Book of Ablution, NO. 332]

Hadeeth #169

Narrated Abu Marthad Al-Ghanawi (رضي الله عنه): I heard Allaah's Messenger (ﷺ) say. "Don't pray towards graves and don't sit on them." [Reported by Muslim]

This hadeeth encompasses two rulings:

1. **The prohibition of Salaah in the graveyard.** It is not permissible to pray towards the grave or graveyard that is located in the direction of the Qibla or the person who's praying.
2. **The prohibition of sitting on the grave.** The graveyard or grave is considered to be the residence of those who have died, so it's not permissible to transgress (against) it. Because of that, the Prophet (ﷺ) attributed the word residence to them:

'A'isha (رضي الله عنها) reported (that whenever it was her turn for Allaah's Messenger (ﷺ) to spend the night with her) he would go out towards the end of the night to al-Baqi' and say: Peace be upon you, abode of a people who are believers. What you were promised would come to you tomorrow, you receiving it after some delay; and God willing we shall join you. O Allaah, grant forgiveness to the inhabitants of Baqi' al-Gharqad. Qutaiba did not mention his words: "would come to you". [Saheeh Muslim, The Book of Prayer, NO.2126]

The graves are considered to be a bounty from Allah (Subhana wa ta'ala) upon it's people, Allah the Most High said:

Have We not made the earth a receptacle? (Al-Mursalat 77:25)

For the living and the dead. (Al-Mursalat 77:26)

Then He causes him to die, and puts him in his grave; ('Abasa 80:21)

This indicates that the grave of the dead person and putting (burying) him in it is a bounty from Allah (Subhaana wa ta'ala).

Sitting on the grave is considered a major sin as Muslim narrated in the hadeeth of Abu Hurayrah (رضي الله عنه) that the Prophet (ﷺ) said, *"It is better that one of you should sit on live coals which would burn his clothing and come in contact with his skin than that he should sit on a grave."* [Saheeh Muslim, The Book of Prayer, NO. 2119]

Likewise, it is impermissible to walk on the grave of the Muslims as Ibn Majah narrated from the hadeeth of 'Uqbah ibn 'Aamir (رضي الله عنه).

This indicates the honouring the grave of the Muslims, and that their graves are not to be dishonoured by sitting or walking on them.

Hadeeth #170

Narrated Abu Sa'id (رضي الله عنه): Allaah's Messenger (ﷺ) said: "When any of you comes to the mosque he should look and if he sees impurity or filthy on his sandals (shoes) he should wipe these and then pray in them". [Reported by Abu Da'ud, and Ibn Khuzaima graded it Sahih].

This part of the hadeeth, however, Shaykh Muqbil (رحمه الله) mentioned (the whole hadeeth) in his book As-Saheeh Musnad Mimma Laysa Fis-Saheehain.

This hadeeth contains the (ruling of) respecting the Masjid and keeping it clean as Allah (Subhana wa ta'ala) has commanded us with in His Noble Book.

And sanctify My House for those who circumambulate it, and those who stand up for prayer, and those who bow (submit themselves with humility and obedience to Allâh), and make prostration (in prayer, etc.);" (Al-Hajj 22:26)

In houses (mosques), which Allâh has ordered to be raised (to be cleaned, and to be honoured), in them His Name is glorified in the mornings and in the afternoons or the evenings, (An-Nur 24:36)

When the woman who used to clean the Masjid died (while he was unaware of it) the Prophet () asked about her.

Abu Hurayrah (رضي الله عنه) narrated: *A dark-complexioned woman (or a youth) used to sweep the mosque. The Messenger of Allaah () missed her (or him) and inquired about her (or him). The people told him that she (or he) had died. He asked why they did not inform him, and it appears as if they had treated her (or him) or her (or his) affairs as of little account. He (the Prophet) said: Lead me to her (or his) grave. They led him to that place and he said prayer over her (or him) and then remarked: Verily, these graves are full of darkness for their dwellers. Verily, the Mighty and Glorious Allaah illuminates them for their occupants by reason of my prayer over them.* [Saheeh Muslim, the Book of Prayer, NO. 2088]

This hadeeth indicates the virtues of cleaning the masjid and encourages us to do so.

From the hadeeth, we benefit from **the desirability of praying with shoes:**

The Prophet () used to pray with his shoes as in the Saheehain (Saheeh Bukharee and Muslim) from the way of Abee Maslamah: *Said bin Yazid Al-Azdi: I asked Anas bin Malik whether the Prophet had ever, prayed with his shoes on. He replied, "Yes."* [Saheeh Al Bukharee, the Book of Prayer NO. 384]

Praying with shoes and boots is considered differing from the Jews as Abu Da'wood narrated in his Sunan from the hadeeth of Shaddad ibn Aws (رضي الله عنه) who said: *The Messenger of Allah () said, "Differ from the Jews, verily, they do not pray with their shoes or boots."* If it wasn't recorded that the Prophet () prayed without shoes, we would have said that praying with the shoes is obligatory, since differing from the Jews is a desired act. Therefore it indicates that it is permissible to leave the shoes when praying.

Praying with shoes is considered to be a great matter among the ignorant ones, this is why they reject those whom they see entering and praying with their shoes. They see this to be disgracing the masjid; but this is a clear mistake! Due to this corrupt belief that some people and some ignorant ones have, Shaykh Muqbil (رحمه الله) authored a treaty on this topic titled The Legality of Performing the Prayer in Shoes. This treaty is very beneficial, we advise you to read it.

It is obligatory upon a person who wants to pray or enter the masjid with his shoes, he (should first) look at them. If he sees feces on them he wipes it, but if he doesn't find feces on his shoes he prays without wiping them.

Hadeeth #171

Narrated Abu Huraira (رضي الله عنه): Allaah's Messenger (صلى الله عليه وسلم) said, "If one of you steps on filth with his leather socks then the earth is their purification." [Reported by Abu Da'ud, and Ibn Hibban graded it Sahih (sound)].

The hadeeth is from the way of Muhammad ibn ‘Ajlaan, from Sa‘eed ibn Abee Sa‘eed Al Maqbaree, from his father, then from Abu Hurayrah.

Ibn ‘Ajlaan mixed up his narrations from Abu Hurayrah, in Taqreeb At Tahdheeb (sometimes he mentioned his father in the chain, and sometimes he narrated it without mentioning his father).

However, there are other ahadeeth which strengthen it.

The hadeeth indicates that the shoes are purified with *turab* (dirt).

Hadeeth #172 and #173

Narrated Mu'aawiya bin Al-Hakam (رضي الله عنه): Allaah's Messenger (صلى الله عليه وسلم) said, "Talking is not befitting during the Salat (prayer), for it (prayer) consists only of glorifying Allaah, declaring His Greatness and the recitation on the Qur'aan". [Reported by Muslim].

Narrated Zaid bin Arqam (رضي الله عنه): We used to talk while engaged in Salaat (prayer) during the lifetime of Allaah's Messenger (صلى الله عليه وسلم) and one would talk with his companion regarding his needs in prayer till (this verse) was revealed: "Guard strictly the prayers, especially the middle prayer; and stand before Allaah with obedience," then we were commanded to observe silence (in prayer) and were forbidden to talk. [Agreed upon. The version is of Muslim].

From these two ahadeeth, we benefit (learn) the forbiddance of talking in the Salaah. In the Saheehain from the hadeeth of ibn Mas'ood: The Prophet (صلى الله عليه وسلم) said, "In the prayer, one is occupied (with a more serious matter)." [Saheeh Al Bukharee, the Book of Prayer, NO. 1127]

As for talking in the salaah, it has three conditions:

1. If a person talks **purposely**, then his salaah is invalid because of the above (two) hadeeth.

2. If a person is **ignorant** who does not know the prohibition of talking in the salaah, then his salaah is valid. However, he is taught the impermissibility of talking in the salaah. The proof for the validity of the salaah is the hadeeth of Mu'awiyah. *Mu'awiya b. al-Hakam* (رضي الله عنه) *said: While I was praying with the Messenger of Allaah (صلى الله عليه وسلم), a man in the company sneezed. I said: Allaah have mercy on you! The people stared at me with disapproving looks, so I said: Woe be upon me, why is it that you stare at me? They began to strike their hands on their thighs, and when I saw them urging me to observe silence (I became angry) but I said nothing. When the Messenger of Allaah (صلى الله عليه وسلم) had said the prayer (and I declare that neither before him nor after him have I seen a leader who gave better instruction than he for whom I would give my father and mother as ransom). I swear that he did not scold, beat or revile me but said: Talking to persons is not fitting during the prayer, for it consists of glorifying Allaah, declaring his Greatness, and recitation of the Qur'an or words to that effect. [Saheeh Muslim, The Book of Prayer, NO. 1094]*

This is speaking (i.e. what Mu'awiyah said); however since he was ignorant (of its ruling) the Prophet () did not command him to repeat the salaah, rather, he taught him that talking in the salaah is impermissible.

3. If a person talks **mistakenly and/or unintentionally** then his salaah is valid. It cannot be said that it's invalid because of the statement of Allah (Subhaana wa ta'ala):

And there is no sin on you if you make a mistake therein, except in regard to what your hearts deliberately intend. And Allâh is Ever Oft Forgiving, Most Merciful. (Al-Ahzab 33:5)

Ibn Abbas narrated that the Messenger of Allah () said: *"Allah has pardoned me and my people for (their) mistakes and (their) forgetfulness..."* [Ibn Majah, Al Bayhaqee and others]

In the hadeeth, the word (inna) is *Makhfaf minath thaqeela* (noon with shadda).

From the hadeeth of Zayd, is that talking in the salaah was permissible at the beginning of Islam, then it was abrogated.

The section that reads (haafidhoo) has an obligation of safeguarding the salaah. Allah (Subhana wa ta'ala) praised the believers who preserve their salaah when He said:

Successful indeed are the believers. (Al-Mu'minun 23:1)

*Those who offer their Salât (prayers) with all solemnity and full submissiveness.
(Al-Mu'minun 23:2)*

And those who turn away from Al-Laghaw (dirty, false, evil vain talk, falsehood, and all that Allâh has forbidden). (Al-Mu'minun 23:3)

And those who pay the Zakât. (Al-Mu'minun 23:4)

*And those who guard their chastity (i.e. private parts, from illegal sexual acts)
(Al-Mu'minun 23:5)*

Except from their wives or (the captives and slaves) that their right hands possess, for then, they are free from blame; (Al-Mu'minun 23:6)

But whoever seeks beyond that, then those are the transgressors; (Al-Mu'minun 23:7)

*Those who are faithfully true to their Amanât (all the duties which Allâh has ordained, honesty, moral responsibility and trusts etc.) and to their covenants;
(Al-Mu'minun 23:8)*

And those who strictly guard their (five compulsory congregational) Salawât (prayers) (at their fixed stated hours). (Al-Mu'minun 23:9)

These are indeed the inheritors. (Al-Mu'minun 23:10)

*Who shall inherit the Firdaus (Paradise). They shall dwell therein forever.
(Al-Mu'minun 23:11)*

From the things that Allah (subhana wa ta'ala) commanded us to safeguard is *ayman*, as Allah (subhana wa ta'ala) said:

And protect your oaths (i.e. do not swear much). Thus Allâh make clear to you His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) that you may be grateful. (Al-Ma'idah 5:89)

Likewise, Allah praised those who guard their private parts, as Allah (subhana wa ta'ala) said,

*And those who guard their chastity (i.e. private parts, from illegal sexual acts)
(Al-Mu'minun 23:5)*

Except from their wives or (the captives and slaves) that their right hands possess, for then, they are free from blame; (Al-Mu'minun 23:6)

But whoever seeks beyond that, then those are the transgressors; (Al-Mu'minun 23:7)

The Messenger of Allah () commanded us with *hifdhullah* (being mindful of Allah). He () said, from the hadeeth of Ibn 'Abbas (رضي الله عنه): *One day I was behind the Prophet of Allah and said to me: "Young man, I shall teach you some words (of advice): Be mindful of Allah, and He will protect you."* [At-Tirmidhi]

What is intended by *hifdhullah* is to hold onto the religion and shari'ah and not to oppose it.

The section that reads (*was salatil wustaa*) is referring to the 'Asr prayer.

The proof is the hadeeth of Ali ibn Abee Talib that *the Messenger of Allaah () said on the day (of the Battle) of Ahzab: They diverted us from saying the middle prayer, i.e. the 'Asr prayer.* [Saheeh Muslim, The Book of Prayer, NO. 1314]

In the section that reads (wa qawmu Allahi qaaniteen) is the obligation of standing for the obligatory salaah. It is not permissible for anyone to pray while sitting without an excuse. In fact, if (the person) prays the obligatory salaah sitting without a legitimate excuse, then his salaah is invalid.

Hadeeth #174

Narrated Abu Huraira (رضي الله عنه): Allaah's Messenger (صلى الله عليه وسلم) said, "Glorification of Allaah (i.e. in saying سبحان الله) is for men and clapping of hands is for women". [Agreed upon. Muslim added: "during Salaat (prayer)"].

(At-Tasbeeh) is saying *SubhanaAllah*.

This hadeeth is a section or part from (another) hadeeth.

The beginning of the hadeeth indicates that if a person who is praying is called (while in the salaah) and wanted to respond to it (i.e. alert the person about it), it is permissible for a man to say "*SubhanAllaah*" and for a woman to clap.

Likewise, it is permissible for a woman to say "*SubhanAllah*" as reported by Bukharee. Asma (رضي الله عنها) narrated: *I came to 'Aisha while she was praying, and said to her, "What has happened to the people?" She pointed out towards the sky. (I looked towards the mosque), and saw the people offering the prayer. Aisha said, "SubhanaAllah." I said to her, "Is there a sign?" She nodded with her head meaning, "Yes." I, too, then stood (for the prayer of eclipse) till I became (nearly) unconscious and later on I poured water on my head. [Saheeh Al Bukharee, The Book of Knowledge, NO.86]*

If someone knocks on the door it's permissible to open the door if it doesn't divert you from the direction of the Qiblah. Once 'Aisha knocked on the door while the Prophet was praying and he opened the door for her, and this hadeeth is *thabit* (firm).

Hadeeth #175

Narrated Mutarrif bin Abdullaah bin Shikhkhir (رضي الله عنه) from his father, who said, "I saw Allaah's Messenger (صلى الله عليه وسلم) when he was engaged in prayer, and heard a sound from his chest, like the bubbling of a pot, from weeping." [Reported by Al-Khamsa except Ibn Maajah, and Ibn Hibbaan graded it Sahih].

The hadeeth is Saheeh. Shaykh Muqbil (رحمه الله) mentioned it in his book Jami'us Saheeh Mimma Laysa Fis-Saheehain.

The section that reads (an Abihi) is referring to Abdullah ibn Shakheer.

The word (azeezun) means (Sawt) - sound.

The word (Al Meerjal) is a pot that you (use) to boil water.

This hadeeth is from the Good Qualities (Characteristics) of the Prophet (). It indicates his khushoo' and his fear of his Lord. He was the most fearful to his Lord as in the hadeeth of the three men. Anas ibn Malik (رضي الله عنه) narrated: *A group of three men came to the houses of the wives of the Prophet asking how the Prophet worshipped (Allah), and when they were informed about that, they considered their worship insufficient and said, "Where are we from the Prophet as his past and future sins have been forgiven." Then one of them said, "I will offer the prayer throughout the night forever." The other said, "I will fast throughout the year and will not break my fast." The third said, "I will keep away from the women and will not marry forever." Allah's Messenger came to them and said, "Are you the same people who said so-and-so? By Allah, I am more submissive to Allah and more afraid of Him than you; yet I fast and break my fast, I do sleep and I also marry women. So he who does not follow my tradition in religion, is not from me (not one of my followers)." [Saheeh Al Bukharee, The Book of Marriage, NO. 4731]*

This hadeeth illustrates the permissibility of crying in the salaah out of khushoo'.

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Hadeeth #176

Narrated Ali (رضي الله عنه): "I had the permission of Allah's Messenger (صلى الله عليه وسلم) to see him in his house two times, and whenever I entered to him while he was praying he would clear his throat as a sign to me." [Reported by An-Nasaa'i and Ibn Maajah].

This hadeeth is in the Sunnan of Ibn Majah #3708 and it's from the way of Abdillaah bin Nujiy, from `Ali ibn Abee Talib.

Abdillaah bin Nujiy is disagreed upon, but the most correct (opinion) is that he is dha'eef. Al Bukharee (رحمه الله) said, "*Fihi Nadhar*". Ad-Daraqutni said, "he is not strong in hadeeth". In addition, he did not hear it from `Ali ibn Abee Talib, as ibnu Ma'een said in Jami'ul Tahseel P.217.

Therefore, the hadeeth is dha'eef in two ways:

1. firstly, because of the weakness of Abdillaah bin Nujiy, and
2. secondly, because the hadeeth is disconnected.

The Sahabi in this hadeeth is `Ali ibn Abee Talib.

The word *Madkhalaan* means the two times/times I enter upon him.

Tanahnuh is the sound that is made when clearing ones throat.

Tanahnuh, for a person who's praying, if there is a need for it then there is no harm in it; His salaah is valid, and this is the statement of Shafi'ee (رحمه الله). However, if it's not necessary (to clear ones throat), then the Prophet (صلى الله عليه وسلم) said, "*In the prayer one is occupied (with a more serious matter).*" [Saheeh Al Bukharee, the Book of Prayer, NO. 1127]

Hadeeth #177

Narrated Ibn 'Umar (رضي الله عنهما): I asked Bilaal, "How did you observe the Prophet (صلى الله عليه وسلم) replying to their (the Companions) salutation while he was engage in prayer?" He (Bilaal) said, "He used to do this way," and he (Bilaal) demonstrated by spreading his palm. [Reported by Abu Daa'ud and At-Tirmidhi. The latter graded it Sahih].

This hadeeth is from the way of Hisham ibn Sa'd Al Madani who is disagreed upon, what is most correct is that he is dha'eef. However, the hadeeth has other narrations that make it authentic, as is the hadeeth of Jabir ibn Abdullah in Saheeh Muslim Vol.4 P.195, Ma' Sharh Nawawee.

Jabir reported: The Messenger of Allaah (صلى الله عليه وسلم) sent me on an errand. I (having done the business assigned to me came back and) joined him as he was going (on a ride). Qutaiba said that he was saying prayer while he rode. I greeted him. He gestured to me. When he completed the prayer. he called me and said: You greeted me just now while I was engaged in prayer. (Qutaiba said): His (Prophet's face) was towards the east, as he was praying. [Saheeh Muslim, The Book of Prayer, NO.1100]

Its origin is in Bukharee without the wording, "*fa ashara eelaih*". (Saheeh Al Bukharee #1217)

Benefits from this hadeeth:

1. The impermissibility of talking in the salaah.
2. The permissibility of greeting the one who is praying with karaha; this is the saying of Ahmad (رحمه الله), and the Majority of the People of Knowledge said it is not Makrooh as in Fathul Baree #1217. The saying of those that say it is Makrooh to greet the one who is praying is refuted because the Prophet (صلى الله عليه وسلم) did not prevent them (the sahaba) from doing so, but rather, he taught the one who's praying how to respond by gesturing with the hands and the reply is not verbalized.

Hadeeth #178

Narrated Abu Qataada (رضي الله عنه): Allah's Messenger (صلى الله عليه وسلم) was (one time) offering prayer while he was carrying Umaama, daughter of Zainab, when he prostrated he put her down and when he stood up he lifted her up. [Agreed upon]. Muslim has: "While he led the people in the prayer..."

Abee Qataada is Al Harith ibn Rib'ee.

Umaama is the daughter of Zaynab. Her father is Abul 'Aas ibn Rabee' who was a Sahabi. He was a kafir and then he reverted to Islam.

Zaynab is the daughter of the Prophet (صلى الله عليه وسلم).

Likewise, when he goes to ruku' he will put her down as in the saheeh.

From this hadeeth are benefits and knowledge:

1. The humbleness of the Prophet (صلى الله عليه وسلم) and his mercy upon children. Once as in the Sunnan of Nasa'i from the hadeeth of Shaddad ibn Aws who said that the Messenger of Allah prayed one of the two 'Isha prayers. When he made sujood one of the two Hassans sat on his back so he lengthened the sujood. When he finished the salaah he was ask the reason for lengthening the sujood, he

replied, "My son climbed on my back and I disliked to rush him before he finished what he needed to do" or with similar meaning. The story of the Prophet and his life was filled with gentleness, mercy, and *Shafaqa*, as Allah (Subhaanahu wa ta'aala) described in the Qur'an:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ رَّحِيمٌ

Verily, there has come unto you a Messenger (Muhammad (ﷺ)) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad (ﷺ)) is anxious over you (to be rightly guided, to repent to Allāh, and beg Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the punishment of the Hell-fire), for the believers (he (ﷺ) is) full of pity, kind, and merciful. (At-Tawbah 9:128)

2. The permissibility of allowing the (young) boys to enter the masjid. As for that hadeeth that says "...and keep the masjid away from young boys and the mentally unstable" is dha'eef, and it's not authentic.
3. The permissibility of slight movements in the salaah (picking up and putting down children is movement).
4. The permissibility of holding young children while in the salaah.
 - a. Whether it's a Voluntary or Obligatory Salaah;
 - b. Whether the one who's praying is
 - i. an Imaam,
 - ii. a follow (of the Imaam),
 - iii. or praying alone.

Hadeeth #179

Narrated Abu Huraira (رضي الله عنه): Allah's Messenger (ﷺ) said, "Kill the two black ones during Salaat (prayer), the snake and the scorpion." [Reported by Al-Arba'a, and Ibn Hibbaan graded it Sahih].

This hadeeth is Saheeh.

The section that reads, "Kill the two black ones during the salaah" specifies the black snakes and scorpions because this is what is most common. However, the hadeeth includes all kinds of snakes and scorpions. If there are non-black snakes and scorpions then they are included in this hadeeth as well.

In this hadeeth is the understanding of the permissibility of killing snakes and scorpions during the salaah.

Ibn Mundhir, in Al Awsat Vol.3 P.270, said, "The vast majority of the People of knowledge are upon this."

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