

## ***Chapter Seven***

### ***Miscellaneous Mistakes done in special Salawāt, People with special excuses and other issues***

- \* Mistakes done in *Salātul Istikhārah*.
- \* Mistakes done in *Salātul Eid*.
- \* Mistakes done when joining between two *Salawāt* in residence.
- \* Mistakes done in the *Salāt* while in journey.
- \* Denying the legality of *Salātul Khawf* and *Sujūdush Shkur* and abandoning *Salātul Khusūf*.
- \* A warning against Forged *Salawāt* and common unauthentic *Ahādīth* regarding *Salāt*.



### **[63] Mistakes done in *Salātul Istikhārah*:**

When doing *Salātul Istikhārah*, one does not have to do anything but to perform *Salāt* and recite the affirmed *du‘ā’* in a manner similar to any other *du‘ā’* in order to fulfill what one intends to do or leaves it.

Accordingly, scholars affirmed that [after performing this *Salāt*] one should start doing the thing he finds his heart inclined to and should not depend on seeing a dream nor should one ask others to perform it on his behalf; it is just a kind of *du‘ā’* in which a muslim asks for *Allāh’s* (ﷻ) help to guide him to that which is good. Once a *muslim’s* heart is willing to tread a certain path which turns to be successful, he would certainly feel satisfied and happy. If not, he would know that goodness is not in the path he chose and would also feel satisfied and thank *Allāh* (ﷻ) for it.<sup>(1)</sup>

#### **[1/63] A common mistake:**

Some people believe that *Salātul Istikhārah* is not valid unless others do it on their behalf and it should be followed by a dream. This is indeed a sheer extremism that *Allāh* (ﷻ) never enjoined nor did His prophet’s (ﷺ) *Sunnah* preach. This extremism was born out from exaggeration -that should be avoided- which led to abandoning one of the greatest of the prophet’s (ﷺ) *Sunnan* and hence the loss of rewards and blessings.

O, dear muslim brother, ask for *Allāh’s* (ﷻ) guidance in all your affairs and He (ﷻ) will surely guide you to that which is good. He (ﷻ) made asking for his help so easy; just recite the *du‘ā’* after performing any [two *Rak‘ahs*] *Nāfilah Salāt* or perform two *Rak‘ahs* especially for this purpose and surely you will be granted more rewards and blessings.

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(1) There is disagreement amongst scholars regarding repeating *Salātul Istikhārah* in case one could not decide which way to tread nor was his heart pleased with either doing what he intended to do or abandoning it. There is not, however, any affirmed proof that states the legality of repeating it. See: “*Naylul Awtār*” (vol. 3 / p. 90).

And never do what other people usually do of extremism or asking others to do it on their behalf; just take hold of the prophet's (ﷺ) *Sunnah* and you will surely be guided and succeed in this world and in the Hereafter. Indeed, how fortunate he is who performs it and participate in its revivification amongst *muslims*.<sup>(1)</sup>

**[2/63] After doing *Salātul Istikhārah*, do whatever pleases your heart.** Never do that which you intended to do before doing the *Salāt*; you should abandon such an intention otherwise you would not be asking for *Allāh's* (ﷻ) guidance but your own desires - we seek *Allāh's* (ﷻ) refuge from that.

One should be sincere when asking *Allāh's* (ﷻ) guidance, feeling free from one's own knowledge and power and attributing them to *Allāh* (ﷻ) alone. Once one does that, he has been free from his own desires.<sup>(2)</sup>

Regretfully, many people are not well acknowledged with the legal *Salātul Istikhārah*; consequently, they invented many ways of doing it, none of which is affirmed in the *Qur'ān* nor the *Sunnah*, not even reported that any of the righteous *Salaf* to have done them. These forged ways are frequently practiced, and when one preaches the legal one which the prophet (ﷺ) used to practice, foul tongues will soon severely whip his back and will be considered as an extremist renegade. Indeed, there is no power nor might but with *Allāh* (ﷻ).

The following paragraphs present some of these forged ways of doing *Salātul Istikhārah*:

**[3/63] Believing in setting a condition prior to doing *Salātul Istikhārah*;** that is if the matter one wishes to do is good one would see a green or a white colour in one's dreams. And if the matter is evil one would see a red or a black colour.

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(1) "Al-Madkhal" (vol. 3 / p. 90) by Ibnīl Hāj, "Hadyun Naby Fis Salawātil Khāmssah" (pp. 222-3) and "Ad-Dīnul Khālis" (vol. 5 / pp. 245-...)

(2) "Naylul Awtār" (vol. 3 / p. 90) with little editing.

**[4/63] Using the rosary by the one who needs *Allāh*'s (ﷻ) guidance** or others make it for him. One holds the rosary and then presents one's need secretly then gathers some of its beads in one's hand and counts them. If the number of the beads is an odd one, one would not fulfill what he had intended to do. If the number is an even one, one would consider this as a good sign and would do what he had born in his intention.

Indeed, what is the difference between this way and that which the people of *Jāhiliyyah* used to practice, i.e. the *Tiyarah*, which is totally prohibited in our *Shar'*.

**[5/63] The cup way.** A cup of coffee is made by a man or a woman for the one who needs the *Istikhārah*. The later drinks the cup of coffee offered to him, then tips it over and after a while gives it to the former to "read" it for him. The former looks inside the cup after the leftover has made different shapes and lines -just like any liquid left over does. Then the "reader" starts making up different stories for the former and fills his head with legends!!

**[6/63] Using necromancy [fortunetelling].** It is done by placing a cup full of water on a special person's hand which has special lines. This process is done on a certain day of the week. Then the fortune-teller starts humming with unrecognized words calling some of the *Jinns* in order to bring the thief [as is usually done or tell him about the robbery].

**[7/63] Using the sand.** It is done by drawing disconnected lines on the sand, then they are counted in a special mathematical way known to those who practice this way. At the end, the fortune-teller gets to know the person's sign [of the zodiac] and picks out all the information about this sign from a certain book he brought for such a purpose. Then he tells the person about the latter's past and future events -as he claims. Those people with similar signs are told the same thing.

**[8/63] Using the palm.** In this way the fortune-teller claims to have the ability of reading one's palm through diagnosing and analysing its lines and starts telling others about their future.

[9/63] **Using the *Mushaf*.** One opens the *Mushaf* randomly, if one's eyes fell on an *Ayah* that talks about mercy, he would do the thing he wishes, otherwise he won't.

[10/63] Some people go to *Shaikhs* and righteous people to do the *Istikhārah* on their behalf which is a mistake!!

No doubt that those of sound sense could easily realize that all these ways are part of the forbidden fortune telling believing in which is one of the grievous sins as the '*Ulamah* strongly stated.<sup>(1)</sup>

The prophet (ﷺ) forbade it saying: **'Whoever attends a fortune teller or a soothsayer and believes whatever he says [the former] has indeed disbelieved in that which was revealed on Muhammad (ﷺ).'**<sup>(2)</sup>

He (ﷺ) also said: **'Whoever attends a fortune teller, asks him about any thing and believes him, his *Salāt* would not be accepted for forty days'**<sup>(3)</sup>

I wonder how could people seek such nonsense and falsehood and get away from the prophet's (ﷺ) guidance??!

It is worth-mentioning here that some people violate the manner in which *Salāt* is done such as: adding the *du'ā* false statements or believing in the necessity of setting conditions before doing the *Salāt*: such as doing it in matter one is confused about, reciting the *du'ā* while doing *Sujūd* ... et.

Another mistake people make after doing *Salātūl Istikhārah* is saying: 'We made *Istikhārah* and got no benefit' or other

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(1) See: "Al-Kbā'ir", Grievous Sin (no. 41) (p. 141).

(2) Narrated by: Ahmad in "Al-Musnad" (vol. 2 / pp. 408, 429, 476), Abū Dāwūd in "As-Sunnan" (vol. 4 / p. 15) (no. 3904), Ad-Dārimī in "As-Sunnan" (vol. 1 / p. 259), At-Tirmithī in "Al-Jāmi'" (vol. 1 / pp. 242-3) (no. 135), Ibn Mājah in "As-Sunnan" (vol. 1 / p. 209) (no. 639), Ibnul Jārūd in "Al-Muntaqā" (p. 58), Al-Hākim in "Al-Mustadrak" (vol. 1 / p. 8) and Al-Baihaqī in "As-Sunnan Al-Kubrā" (vol. 8 / p. 135). Al-Hākim considered the Hadīth as authentic in his "Al-Mustadrak" with which Ath-Thahabī agreed in his "At-Takhlīs" and "Al-Kabā'ir" (p. 141) and so did Al-'Irāqī in his "Amālī" -as reported in "Faydul Qadīr" (vol. 6 / p. 23).

(3) Narrated by: Muslim in his "Sahīh" (vol. 4 / p. 1751) (no. 2230).

statements that indicate that one is not fully submitted to *Allāh's* (ﷻ) will. In his “Al-Fawā'id” (p. 174), Ibn Al-Qayyim said: ‘The warm hearted father always does that which is best for his son; he would even cut one of his organs if necessary. And he would deprive him sometimes from money or desires if this is for his own good.

*Allāh* (ﷻ) the All-wise and Most merciful who always showers His creatures with mercy when afflicting them with misfortune for their own good. Only those with deep faith in *Allāh* (ﷻ) would understand and believe in this, unlike those who lack knowledge in *Allāh's* perfect names and attributes and resorted instead to their deficient minds, such would gain nothing at all.

Those who believe deeply in *Allāh* (ﷻ) and His perfect knowledge would feel content in this world and in the hereafter when they would live in Paradise. This what truly means to believe in *Allāh* (ﷻ), and accept *Islām* as one's religion and Muhammad as our messenger'.

#### **[64] Mistakes done in the two Eids Salawāt:**

Regarding understanding the essence of the *Eid*, people are of two groups:

The first group believes that the *Eid* is a time for fun and amusement only and a chance to enjoy delicious kinds of food and to wear the best clothes one could afford. These people do their best to prepare what they could for the occasion in advance.

The second group deeply realize the sublime essence of the *Eid*.

Accordingly, if the circumstances are not as the former group wished it to be, the *Eid* for them is not an occasion for happiness but for sorrow and sadness.

The later group; however, senses the *Eid* with all its sublime meanings whether in good or straitened circumstances for a real *muslim* feels content and satisfied in both cases since the afflictions

in this world are not real afflictions; the real affliction is the one that strikes one's religion and belief. So long as one's religion and belief are safe, one is a real *Mu'min* [believer] who deeply believes that whatever is destined for him by *Allāh* (ﷻ) will surely touch him and believes that *Allāh* (ﷻ) will grant him the best of rewards in the Hereafter.

**[1/64] In *Islām* there are only two *Eids*: *Eidul Fitr* and *Eidul Adhā*.** Regretfully, *muslims* these days celebrate many *Eids* [festivals] some are temporal others are spatial. Examples on the former are the following: the prophet's (ﷺ) birthday, the Day of Ascent, the night preceding the fifteenth of *Sha'bān*, the righteous birthdays, the day of accention to the throne which is adopted from the Persian New Year's Day, the Revolution day against a king or so which is similar to the festival done by the westerners, the evacuation day (of foreign troops), the day of Independence and other such false *Eids*<sup>(1)</sup> that *Allāh* (ﷻ) never permits.

As for the spacial festivals; they were invented by the ignorants such as: gathering in cemeteries, visiting graves so often or on special occasions -as what happens near the so called Badawī grave in *Egypt* and the so called Al-Husain grave in *Karbulā'* and the so called Abdil Qādir Al-Jīlānī, in *Bagdād*.

These three places were made places of celebration by those who have no sense of understanding, imitating the pure *muslims'* gathering around the *Ka'bah*, on '*Arafāt*, *Muzdalifah* and *Minā* on the days of *Hajj*.

The aforementioned graves are only few to mention for the purpose here is not to name them but to warn [*muslims*] against imitating the disbelievers in their temporal and special "*Eids*".<sup>(2)</sup>

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(1) In some muslim countries, muslims celebrate many festivals which *Allāh* (ﷻ) did not permit -not to mention disbelieving countries. For example, statistics show that muslims in India celebrate nearly (144) festivals annually. Indeed, there is no power nor might but with *Allāh* (ﷻ).

(2) "*Al-Idāhu Wat Tabyīn Limā waqa'a Fīhil Aktharūn Min Mushābhatil Mushrikīn*" (pp. 54-5).

See also: "*Al-Amru Bi Ittibā' Wan Nahyu 'Anil Ibtidā'*" (pp. 119-...), "*Iqtidā'us Sirātil Mustaqīm*" (p. 316) and "*A'yādul Islām*" (pp. 8-...) by Sulaimān Ali Al-Ja'barī.



**[2/64] When celebrating their *Eids*,** muslims commit many misdemeanors some of these are even committed in every day life but are practiced on a large scale in festivals, such as: shaving the beard, shaking hands with women who are not *Mahrams*, women displaying their beauties, imitating the disbelievers in their way of dressing,<sup>(1)</sup> listening to music, visiting graves on the *Eid* Days distributing sweets and food there and setting on them, the intermingling of men and women, weeping the dead, sitting with non-*Mahram* women, spending money extravagantly and uselessly and many other misdemeanors.<sup>(2)</sup>

The purpose of our discussion here is to discuss things related to *Salāt* for it is done for seeking approach to *Allāh* (ﷻ)!!

The following points discuss the mistakes done when doing *Salātul Eidain*:

**[3/64] Abandoning performing *Salātul Eid*** believing it to be just a *Sunnah* and not doing it in the *Musallā*:

Ash-Shawkānī said: ‘The prophet (ﷺ) used to perform the *Eid Salāt* in both *Eidain* [sing. *Eid*] and never missed one. He (ﷺ) also ordered *muslims* to attend it even women -whether old or young and even those who are having their menses. The latter were ordered not to do *Salāt* with other *muslims* but to share them the goodness and listen to the *Khutbah*. Even the woman who has no garment to wear; she should borrow one from her *muslim* sister. All these orders and instructions clearly and strongly indicate that attending *Salāt Eid* is an affirmed *Wājib* on every muslim individual -not on a group of muslims’.<sup>(3)</sup>

I believe that Ash-Shawkānī refers to ‘Umm ‘Atiyyah’s narration. She said: ‘**The prophet (ﷺ) ordered us to take to *Eidul Fitr* and *Eidul Adhā Salāt* the adult and young women even those who are having their menses. The later should not,**

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(1) See Chapter One.

(2) See: “A’yādul Islām” (p. 58), chapter: “ Bida‘ul Eidain” and “Ahkāmul Eidain Fī Sunnatil Mutahharah” (pp. 33-...).

(3) “As-Saylul Jarrār” (vol. 1 / p. 315).

however, join *muslims* their *Salāt*'. Another narration states: '... their *Musallā*, but should attend the *Khutbah* and witness goodness with other *muslims*'.

I [ʿUmm ʿAtiyyah] then enquired: 'O Allāh's Messenger! What if a woman does not have a garment [with which she could cover herself when going out to the *Salāt*]'?

The prophet (ﷺ) said: 'She may borrow one from her *muslim* sister'.<sup>(1)</sup>

The obligation of going out for the *Musallā* entails the obligation of doing *Salāt* there-for those who have no *Sharʿ* excuse not to do so. If the means for doing something is an obligation then the thing to be done is also an obligation. This obligation is affirmed on men more than on women.<sup>(2)</sup>

One of the evidences that affirm the obligation of attending *Salātul Eidain* is that doing *Salātul Eid* cancels doing the Friday *Salāt*. That is, if one does the former, he needn't attend the latter. This is affirmed in the prophet's (ﷺ) *hadīth* which states: 'On this day [Friday], two *Eids* have come together. Whoever wishes to attend the Friday *Salāt*, he may do so, and whoever does not; the *Eid Salāt* is sufficient for him. Yet, we will perform the Friday *Salāt*'.<sup>(3)</sup>

It is a well-known *Sharʿ* principle that what is not an obligation does not cancel that which is so. It is also affirmed that he (ﷺ) used

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(1) Narrated by: Al-Bukhārī in his "Sahīh" (no. 324, 351, 971, 974, 980, 981 and 1652), Muslim in his "Sahīh" (no. 980), Ahmad in "Al-Musnad" (vol. 5 / pp. 84-5), An-Nasā'ī in "Al-Mujtabā" (vol. 3 / p. 180), Ibn Mājah in "As-Sunnan" (no. 1307) and At-Tirmithī in "Al-Jāmi'" (no. 539).

(2) "Al-Maw'ithal Hasanah" (p. 43).

(3) Narrated by: Al-Firyābī in "Ahkāmul Eidain" (no. 150), Abū Dāwūd in "As-Sunnan" (no. 1073), Ibn Mājah in "As-Sunnan" (no. 1311), Ibn al-Jārūd in "Al-Muntaqā" (no. 302), Al-Hākim in "Al-Mustadrak" (vol. 1 / p. 288), Al-Baihaqī in "As-Sunnan Al-Kubrā" (vol. 3 / p. 318), Ibn Abdil Barr in "At-Tamhīd" (vol. 10 / p. 272), Al-Khatīb in "Tārīkh Bagdād" (vol. 3 / p. 129) and Ibn al-Jawzī in "Al-Wāhiyāt" (vol. 1 / p. 473). Considering the many narrations, the *hadīth* is authentic. See also: "Sawāti' Al-Qamarain Fī Takhrīj Ahādīth Ahkāmul Eidain" by Musā'id Ibn Sulaimān Ibn Rāshid (pp. 211-...).

to perform it in a congregation since it was enjoined by *Allāh* (ﷻ) till his (ﷺ) death. Besides, he (ﷺ) ordered *muslims* to head to the *Musallā* to attend it.<sup>(1)</sup>

This view was held by Shaikhul Islām Ibn Taymiyyah. He said: ‘I preponderate the view that states the obligation of attending *Salātul Eid* on every individual. This view was held by Abū Hanifah<sup>(2)</sup> and others; it was also one of the Shāfi‘ī’s view and one of *Imām Ahmad*’s *Mathhab*.

Those who held an opposite opinion are far away from the truth for it is considered one of the greatest rites of *Islām* for attending which a great number of people gather -even more than those who attend the Friday *Salāt*- and in which *Takbīr* should be recited.

As for the view that states that attending this *Salāt* is only a collective duty [*Fradu Kifāyah*], it is not precise’.<sup>(3)</sup>

It is of great benefit here to mention two *Fiqh* ruling inferred from the prophet’s (ﷺ) order -in ‘Umm ‘Atiyyah’s narration- for women, whether ‘*Awātiq* [young]<sup>(4)</sup> or old even those having their menses to attend the *Musallā* in order to witness goodness and the *Khutbah* with other *muslims*:

**The first:** The legality for women to go out and attend *Salātul Eidain*.

Indeed, we urge *muslim* women to attend this *Salāt* with other muslims in order to obey the prophet’s (ﷺ) order. However, we would like to attract their attention -and those responsible for them for the obligation of wearing the *Hijāb* [when going out].

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(1) See: Majmū‘ Fatāwā Ibn Taymiyyah” (vol. 24 / p. 212) and (vol. 23 / p. 161), Ar-Rawdan Nadiyyah” (vol. 1 / p. 142), Naylul ‘Awtar” (vol. 3 / pp. 282-3) and “Tamāmūl Minnah” (p. 344).

(2) See: “Hāshiyatu Ibni ‘Abdīn” (vol. 2 / p. 166).

(3) “Majmu‘ Fatāwā Ibn Taymiyyah” (vol. 23 / p. 161).

(4) The ‘*Awātiq* (sing. ‘*Ātiq*): is the young lady who is sane. It is also defined as the grown up woman who is still living with her parents and has not got married yet.

Some would wonder about the aforementioned ruling of attending the *Salāt* by women. Let such people know that this is indeed the truth -no doubt- for the many *ahādīth* that support it -one of which is 'Umm 'Atiyyah's in which the prophet (ﷺ) clearly orders women to attend this *Salāt*. Abū Bakr's statement -which was narrated by Ibn Abī Shaibah- is another supporting narration. He (ﷺ) said: **'It is an obligation on every women to attend *Salātul Eidain*'**.<sup>(1)</sup>

At-Tahāwī and others claimed that "'Umm 'Atiyyah's *hadīth* was abrogated for his (ﷺ) order for women -whether young or old- to attend the *Eid Salāt* was probably at the beginning of *Islām* for the purpose of increasing the number of *muslims* in order to cast fear in the hearts of their enemies. These days, however, this is not needed"!!

Many scholars -one of whom is Al-Karmānī- refuted Al-Tahāwī's view that abrogation is not proved through probability and "the time of the *hadīth* is not known" -as Al-Karmānī stated. Besides, Ibn Abbās's narration indicates that he attended this *Salāt* while still a young boy and this was followed by the opening of *Makkah*. Accordingly, the point "of being weak" At-Tahāwī raised is not true. In addition to that, the real cause for women attending this *Salāt* is clearly stated in 'Umm 'Atiyyah's *hadīth*; namely: "to witness goodness and *Khutbah* with other *muslims* and enjoy the blessings of this day. None of the *Sahābah* contradicted 'Umm 'Atiyyah's *Fatāwā* delivered in accordance with this *hadīth*. It is worth mentioning here that Al-Tahāwī's words: "to cast fear in the hearts of their enemies" need verification for seeking women's help in wars is a real sign of weakness not power."<sup>(2)</sup>

It is worth mentioning here that doing *Salāt* by women in the mosque is valid and it is of the affirmed *Sunnan* -no *muslim* would

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(1) Narrated by: Ibn Abī Shaibah in his "Musannaf" (vol. 2 / p. 184) through an authentic chain of narrators.

See also: the treatise by our Shaikh Al-'Albānī with the title: *Salātul Eidain Fil Musallā Hiyas Sunnah*" (pp. 12-3).

(2) "Ibkārul Minan Fī Tanqīdi Āthārus Sunnan" (p. 102).

disagree with this. Only those who are ignorant who deny such an act and consider it illegal. Indeed, it is true that a woman's *Salāt* in her home is better than in the mosque. And if her attending the mosque would cause *Fitnah* [to men], it is permitted, even an obligation, to forbid those women causing *Fitnah* from coming to the mosque. However, it must not be said that women are forbidden to come to the mosque in general.<sup>(1)</sup>

**The second:** *Salātul Eid* should be done in the *Musallā*, but it could also be done in the mosque.

This is indicated from the prophet's (ﷺ) order for women who are in their menses to attend the *Salāt*. Since such women should not attend the mosque; it becomes clear that what is meant in the *hadīth* is attending the *Musallah*.

This is clearly stated in Abī Sa'īd's Al-Khudrī narration. He Said: **The prophet (ﷺ) used to attend the *Musallā* in both *Eidul Fitr* and *Eidul Adhā*. The first thing he (ﷺ) would start with is the *Salāt*.**<sup>(2)</sup>

Ibnul Hājj Al-Mālikī stated the same in his Al-Madkhal; then narrated the prophet's (ﷺ) *hadīth* which states: **‘Doing one *Salāt* in my mosque [at Madīnah] is one thousand times superior to doing it in any other mosque except in *Al-Masjidul Harām*’.**<sup>(3)</sup> Then he continued: ‘Yet, he (ﷺ) left doing this *Salāt* in his mosque and did it in the *Musallah*’.<sup>(4)</sup>

This *Sunnah* was practiced during the *Salaf*'s time, unless there is a necessity to do this *Salāt* in the mosque such as rain or so.

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(1) See: “The Fatāwā” by Muhammad Rashīd Rdia (vol. 2 / pp. 436-7), Ahmad's Shākir commentary on At-Tirmithī's “Jāmi” and “Ibkārul Minnan Fī Tanqīdi 'Āthāris Sunnan” (p. 102).

(2) Narrated by: Al-Bukhārī in his “Sahīh” (no. 956) and Muslim in his “Sahīh” (no. 889) and others.

(3) The *hadīth*'s narrations were previously stated.

(4) “Al-Madkhal” (vol. 2 / p. 283).

This is the four *Imām's Mathhabs* and others. In “Al-Fatāwāl Hindiyyah”,<sup>(1)</sup> Al-Haithamī stated: ‘Going out to *Al-Jubbānah*<sup>(2)</sup> to perform *Eid Salāt* is the *Sunnah* even if there is enough space for all people in the local mosque. All scholars agreed on this and it is indeed the truth’.

In Al-Mudawwanah,<sup>(3)</sup> Suhnūn stated that Mālik said: ‘The *Eid Salāt* must not be done in two places [i.e. two congregations at the same time], nor in the local mosque. People should instead go out to the *Musallā* as the prophet (ﷺ) did’.

Ibn Qudāmah said: ‘The *Sunnah* is to perform the *Eid Salāt* in the *Musallā*. ‘Ali (ﷺ) ordered muslims to do so. And this was Al-’Awzā’i’s and the scholars’ of opinion view. Al-Munthir held the same view too’.<sup>(4)</sup>

This *Sunnah* of doing *Salātul Eidain* in the plain has a great benefit. It is an opportunity for all *muslims* -men, women and kids- to gather in a local space twice a year seeking *Allāh's* (ﷻ) approach, feeling as one unity, being led by one *Imām*, reciting *Takbīr* and *Tahlīl*, calling *Allāh* (ﷻ) sincerely as if they have one heart, feeling so happy with *Allāh's* (ﷻ) blessing on them. This is indeed the real *Eid*.

May *Allāh* (ﷻ) answer the *muslim's* calls for their following of the prophet's (ﷺ) *Sunnah* and for reviving their religious rites which are their source of dignity and victory.<sup>(5)</sup>

*Allāh* (ﷻ) said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾

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(1) (vol. 1 / p. 118). See also: “As-Saylul Jarrār” (vol. 1 / p. 320).

(2) Al-Jubbānah is the desert. This word was later used for cemeteries for graves are usually dug in desert or plains.

(3) (vol. 1 / p. 171).

(4) “Al-Mughnī” (vol. 2 / p. 229).

(5) Shaikh Ahmad's Shākir comment on “Jāmi‘ut Tirmithī” (vol. 2 / p. 423). See also: Our Shaikh Al-'Albānī's treatise: “Salātul Eidain fil Musallā Hiyas Sunnah”. In it, the Shaikh mentioned the proofs, misconceptions and refutations in details. May *Allāh* (ﷻ) reward him with the best of rewards.

**‘O you who believe! Respond to *Allāh* (ﷻ) (by obeying Him) and His Messenger when he calls you to that which will give you life’.**<sup>(1)</sup>

**[4/64] Abandoning reciting *Takbīr* loudly while going to the *Musallā*:**

Az-Zuhrī related that **the prophet (ﷺ) used to go on the *Eidul Fitr* to the *Musallā* reciting *Takbīr* till he (ﷺ) does the *Salāt*. When the *Salāt* is over he would cease reciting *Takbīr*.**<sup>(2)</sup>

‘The aforementioned *hadīth* affirms the legality of that which *muslims* have been practicing of reciting *Takbīr* loudly while going to the *Musallā*. Regretfully, this *Sunnah* is being ignored by many till it is about to disappear. And this is due to the weakness of their beliefs and their feeling of embarrassment when calling to the *Sunnah* and practicing it publicly. Some of these people are even of those who teach others religion. They only teach them what they already know!! And ignore discussing such important and necessary matters which they consider as something trivial and must be avoided. Indeed, to *Allāh* (ﷻ) we belong and to Him we shall return.

It is worth mentioning here,

**[5/64] The illegality of reciting *Takbīr* in congregation**, as some people do, just like any other *Thikr* -whether recited secretly or loudly. Reciting *’Athān* in such a manner -as happens in *Damascus* and is called “Al-Jūq *’Athān*”- is also prohibited for grievous mistakes are committed when doing that such as: stopping after words “*lā Ilāha*” [there is no *Ilāh*] when reciting *Tahlīl* in the dawn and sunset *’Athān* -as happened more than once.

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(1) Sūrat “Al-Anfāl” (verse no. 24).

(2) Narrated by: Ibn Abī Shaibah in his “Musannaf” (vol. 2 / p. 165) and Al-Friyābī in “Ahkām al-Eidain” (no. 59). Its chain of narrators is authentic though it is Mursal; however, there is a supporting connected narration narrated by Al-Baihaqī in his “As-Sunnan Al-Kubrā” (vol. 3 / p. 279). See also: “Silsilat Al-Ahādīth As-Sahīhah” (no. 171).

We all should be aware of that and always remember the prophet's (ﷺ) words: **‘The best of guidance is that of the prophet (ﷺ)’**.<sup>(1)</sup>

\* Raising hands when reciting the *Takbīr* in *Eid Salāt*:

**[6/64] Raising one's hands when reciting *Takbīr* in *Eid Salāt*** is not of the prophet's (ﷺ) *Sunnah*. However, Ibn Al-Qayyim reported that Ibn 'Umar (رضي الله عنه) used to raise his hand while reciting *Takbīr*<sup>(2)</sup> though he was a sincere adherent to the prophet's (ﷺ) *Sunnah*. Indeed, the best of guidance is that of the prophet's (ﷺ). Ibn 'Umar's and his father's practice does not make it a *Sunnah*. Besides, the narration that reports their practice is not authentic.<sup>(3)</sup>

Regarding this point, Imām Mālik stated that ‘he had not heard any [affirmed] *hadīth* about this’,<sup>(4)</sup> and this was his *Mathhab* -as reported in *Al-Mudawwanah*” (vol. 1 / p. 169) and quoted by An-Nawawī in his “*Al-Majmū*” (vol. 5 / p. 26).

Ibn Al-Munthir added that Imām Mālik said: ‘There is no affirmed *Sunnah* that states its obligation; accordingly, whoever wishes to raise his hands could do so. But I prefer that one raises his hands only in the first *Takbīr*’.<sup>(5)</sup>

\* Performing the Pre-*Sunnah Eid Salāt* and calling “*As-Salātu Jāmi‘ah*” [i.e. *Salāt* to be done in congregation] before people stand to perform the *Salāt*:

**[7/64] The majority of muslims -who attend *Eid Salāt*- perform two *Rak‘ah Salāt* before sitting down waiting for the *Imām* to start *Eid Salāt*.** Narrations affirm that the prophet (ﷺ) never performed these two *Rak‘ahs*. For example, Ibn ‘Abbās (رضي الله عنه)

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(1) Adopted from Al-'Albānī's “*Silsilat Al-Ahādīth As-Sahīhah*” (vol. 1 / p. 281). Regarding reciting *Takbīr* while going to the *Musallā*, see “*Majmū' Fatāwā Ibn Taymiyyah*” (vol. 24 / p. 220) and “*Subulus Salām*” (vol. 2 / pp. 71-2).

(2) “*Zād al-Ma‘ād*” (vol. 1 / p. 441).

(3) See: “*Tamāmūl Minnah*” (pp. 348-9) and “*Irwā'ul Ghalīl*” (vol. 3 / pp. 112-4).

(4) Narrated by: Al-Firyābī in “*Ahkāmūl Eidain*” (no. 137) through an authentic chain of narrators.

(5) “*Al-'Awsat*” (1 / foil 220/B).



said: ‘**The prophet (ﷺ) performed on *Eid Fitr* Day two *Rak‘ah Salāt* and nothing before or after**’.<sup>(1)</sup>

Al-Hāfīth Ibn Hajar affirmed the same thing and refuted the view of those who consider *Eid Salāt* similar to the *Friday Salāt*.<sup>(2)</sup> *Imām* Ahmad also affirmed the same point [in his *Masā’il*]<sup>(3)</sup> and continued ‘... some people in *Basrah* perform the [*Eid*] *Sunnah-Salāt* before the *Eid Salāt* and in *Kūfah* people perform it after the *Eid Salāt*’.<sup>(4)</sup>

In his “*Zādul Ma‘ād*”,<sup>(5)</sup> Ibnul Qayyim affirmed that neither the prophet (ﷺ) nor his *Sahābah* ever did such *Eid Sunnah Salāt*.

Upon reaching the *Musallā*, the prophet (ﷺ) used to do *Eid Salāt* without preceding it with ‘*Athān*, *Iqāmah* or pronouncing “*As-Salātu Jāmi‘ah*”. And this is indeed the *Sunnah*.<sup>(6)</sup>

The well-versed scholars considered doing such things before the *Eid Salāt* as *Bid‘ah*.<sup>(7)</sup>

\* Performing acts of worship on the nights preceding the *Eid Days*:

**[8/64] Many *Khutabah* and callers unto *Allāh* (ﷻ) recommend people and urge them to seek *Allāh*’s (ﷻ) closeness through spending the night preceding the two *Eids* doing acts of worship. They, however, depend on no authentic proof. These so called “*Shaikhs*” even ascribe this recommendation to the prophet (ﷺ) to have said: ‘**Whoever spends the night preceding the two****

(1) Narrated by: Al-Bukhārī in “*As-Sahīh*” (no. 945), (989) and (1364), Muslim in “*As-Sahīh*” (no. 884), Abū Dāwūd in “*As-Sunnan*” (no. 1159), At-Tirmithī in “*Al-Jāmi‘*” (no. 537), An-Nasā’ī in “*Al-Mujtabā*” (vol. 3 / p. 193), Ibn Mājah in “*As-Sunnan*” (no. 1291), Abdur Razzāq in “*Al-Musannaf*” (vol. 3 / p. 275), Ahmad in “*Al-Musnad*” (vol. 1 / p. 355) and Ibn Abī Shaibah in “*Al-Musannaf*” (vol. 2 / p. 177).

(2) “*Fathul Bārī*” (vol. 2 / p. 476).

(3) “*Masā’ilul Imām Ahmad*” (no. 469) - narrated by his son Abdullāh.

(4) “*Masā’ilul Imām Ahmad*” (no. 479) - narrated by Ishāq Ibn Ibrāhīm Ibn Hānī’.

(5) (vol. 1 / p. 443).

(6) The previous reference (vol. 1 / p. 442). See also: “*At-Tamhid*” (vol. 10 / p. 243).

(7) See: “*Subul Salām*” (vol. 2 / p. 67).

**Eid days doing acts of worship, his/her heart will never die on the day when all hearts will die'.<sup>(1)</sup>**

This hadīth is forged and should never be ascribed to the prophet (ﷺ) and hence the prohibition of applying it and calling people for it.

**[9/64] *Khutabah's mistakes in the Eid Khutbah:***

1- Commencing the *Khutbah* with *Takbīr* and repeating it frequently during the *Khutbah*.

Describing the prophet's (ﷺ) *Eid Khutbah*, Ibn Al-Qayyim said: 'He (ﷺ) used to begin all his *Khutab* with "*Al-Hamdulillāh*". It was not affirmed in even one single *hadīth* that he (ﷺ) used to begin the two *Eid Khutab* with *Takbīr*. Ibn Mājah narrated in his "Sunnan"<sup>(2)</sup> from Sa'd Al-Qurth -the prophet's (ﷺ) caller for *Salāt*- that 'he (ﷺ) used to say *Takbīr* frequently during his *Khutbas* especially in the *Eid Khutbah*'.

This does not, however, mean that he (ﷺ) used to begin the *Khutbah* with *Takbīr*. Scholars differed regarding the beginnings of the *Istisqā'* and the two *Eid Khutab*; some say that they should begin with *Takbīr*, others say the *Istisqā'* *Khutbah* should begin with *Istighfār* and others say that both should begin with *Tahmīd*.

Shaikhul Islām Ibn Taymiyyah held that the latter is the soundest of all opinions.<sup>(3)</sup>

I believe that the hadīth mentioned earlier is a weak one for its chain of narrators include Abdul Rahmān Ibn Sa'd Ibn Ammār Ibn Sa'd -the caller for *Salāt*- and he is a weak narrator and Sa'd Ibn Ammār who is an unidentified narrator. Accordingly, it must not be used as a proof by those who recite *Takbīr* during the *Khutbah*.<sup>(4)</sup>

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(1) See: "Silsilat Al-Ahādīth Ad-Da'īfah Wal Mawdū'āh" (no. 520 and 521).

(2) In Kitāb: "Iqāmatus Salāt", chapter: Narrations about the two Eid Khutab" (no. 1287).

(3) "Zād al-Ma'ād" (vol. 1 / pp. 447-8).

(4) "Tamāmul Minnah" (no. 351).

2- Delivering two *Khutbahs* with a sitting rest between them. All the narrations reported regarding this point are weak and not affirmed -as An-Nawawī stated.<sup>(1)</sup>

**[65] Mistakes regarding combining two *Salāts* in residence:**

The general principle which the adherents to *Sunnah* and *Jamā'ah* follow states that every *Salāt* should be done on its due time -which was prescribed in the prophet's (ﷺ) *Ahādīth* with neither advancing nor delaying except for a considerable *Shar'* reason- that is affirmed in the *Fiqh* compilations and *Shar'* texts support it.

Accordingly, a *muslim* must not perform a whole *Salāt* or part of it -before its time is due for this is of violating *Allāh's* (ﷻ) laws and of mocking His *Āyāt* [*Qur'anic* verses].

The following points discuss some mistakes done when combining between *Salawāt*:

**[1/65] The *Shī'ah* *Mathhab*:**

It states the permissibility of combining between *Thuhr* and '*Asr Salāt* and between the *Maghrib* and '*Ishā' Salāt* in general, whether in residence or in journey, whether there is a need to do so or not and whether early combination or delayed combination. All *Shī'ah* followers -every where- follow this *Mathhab*!!<sup>(2)</sup>

Some scholars<sup>(3)</sup> has totally misunderstood this matter and reported that some *Sunnah* scholars consider combining between the two *Salāts* with no excuse or need as permissible.

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(1) See: "Fiqhus Sunnah" (vol. 1 / p. 322) and "Tamāmūl Minnah" (p. 348).

(2) See: "Al-Jam'u Binaus Salātain" by: Husain Al-'Āmilī (pp.21-6), "Wasā'ilush Shī'ah" (vol. 3 / pp. 161-2), Al-Mūjaz Fil Fighil Islāmī Al-Muqāran" (p. 260) and our book: "Al-Jam'u Binas Salātain Fil Hadar Bi'uthril Matr" (p. 22).

(3) Such as: Abdil Latīf Al-Baghdādī in his "Al-Jam'u Baina Farīdatain Fī Daw'il Kitābī Was Sunnati Wal Ijmā'" and Husain Yūsuf Al-'Āmilī in his treatise "Al-Jam'u Binas Salātain", both are Shī'tes! The former even went far than that he defamed and insulted the great Sahābī Abū Hurairah (رضي الله عنه). Nothing detained me from returning the insult in doubles back to him and presenting that great Sahābī's status and noble manner and reliability he enjoyed but the purpose of this book.

Indeed; at times of hardship and difficulty, combining between the *Salawāt* is permissible unless this becomes a habit -as the soundest of the scholars' opinions states.<sup>(1)</sup> And this is totally the opposite of the *Shī'ah Mathhab* which states that every two *Salāts* share the same time; the first of which could be done at the beginning and the second could be done at its end within a period enough to perform four *Rak'ahs*.<sup>(2)</sup>

May *Allāh* (ﷻ) shower His Mercy on Ash-Sahwkānī; he presented the [way] people [do *Salāt*] at his time and stated the reason that made ignorants do the *Salāt* before its time is due.

He said: 'This part of the earth and this period of time were afflicted with some ignorants who do not know the *Shar'* and yet participated in delivering rulings in some *Fiqh* matters. Consequently, they trespassed the prescribed times and permitted people to do *Salāt* in times other than the prescribed ones believing that this is the way of showing love and respect to the prophet's (ﷺ) house hold and hence leading themselves and others astray. Indeed, the prophet's (ﷺ) household are free from this practice and never instituted it for people'.<sup>(3)</sup>

Al-Hāfith Ath-Thahabī also reported that the cause that made the *Qurrā'*, i.e. the *Qur'ān* recitors, and the righteous in Irāq revolt against Al-Hajjāj for his tyranny in delaying *Salāt* from its due time and combining two *Salāts* in residence.<sup>(4)</sup>

The apparent words of Ash-Shawkānī mean that he [Al-Hajjāj] used to combine between the *Salawāt* without any need or *Shar'*

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(1) Scholars such as: Ibn Taymiyyah, Ibn Al-Qayyim, An-Nawawī and their predecessors such as: Ibn Sīrīn, Ashhab, Al-Qaffāl the grand Ash-Shāshī, Abū Ishāq Al-Marwazī and many others. It is also Imām Ahmad's Mathhab. See: "Ma'ālim As-Sunnan" (vol.1 / p.265), "Rawdatut Tālibīn" (vol. 1 / p. 401), "Sharh Sahīh Muslim" (vol.5/p.219), "Majmū' Fatāwā Ibn Taymiyyah" (vol.24/pp.76-7), "Al-Furū'" (vol. 2 / p. 70) and our book "Al-Jam'u Binas Salātain Fil Hadar Bi'uthril Matar" (p.86).

(2) Regarding refuting this claim, i.e. each two *Salāts* share the same period of time, see: "Ahkāmul Qur'ān" by Al-Jassās (vol. 2 / p. 271) and our book "Al-Jam'u Binas Salātain Fil Hadar Bi'uthril Matar" (p. 22).

(3) "As-Saylul Jarrār" (vol. 1 / p. 185).

(4) See: "Siyar A'lāmun Nubalā'" (vol. 4 / p. 306).

excuse for if there is any, combining between *Salawāt* is permissible, as the *Jumhūr* held.

Indeed, how could such a false claim be attributed to the prophet's (ﷺ) house hold?! They are indeed free from it.

Ash-Shawkānī also stated: 'In San'ā' mosques, congregations perform '*Asr Salāt* immediately after performing *Thuhr Salāt* and they perform '*Ishā*' *Salāt* during the *Maghrib* time. And many people perform *Thuhr* and '*Asr Salāt* when the sun is about to set. To *Allāh* (ﷻ) we complain of such sheer ignorance in religion'.<sup>(1)</sup>

**[2/65] It is worth mentioning here that a group of *Fuqahā*' consider combining between *Salawāt* in residence as forbidden.** Ash-Shawkānī supported their view and compiled a treatise under the title "Tashnīfus Sam' Bi'ibtāli 'Adillatil Jam'".<sup>(2)</sup> He depended on an extra information reported in Ibn 'Abbās' *hadīth* which states: '*Allāh*'s (ﷻ) Messenger combined between *Thuhr* and '*Asr Salāt* and between *Maghrib* and '*Ishā*' *Salāt* in *Madīnah* though there was neither rain nor were muslims under a state of fear'.<sup>(3)</sup> This extra information states: 'He (ﷺ) delayed performing *Thuhr Salāt* and performed '*Asr Salāt* in its early time, and delayed doing *Maghrib Salāt* and performed '*Ishā*' *Salāt* in its early time'. Commenting on this extra information, Ash-Shawkānī said that this combination between *Salawāt* is an unreal one; it includes a combination of actions [not of times]. This means to do the first *Salāt* in its late time and the second in its early time but not the two ones at the same period of time. This way of combination between the *Salawāt* was, however, weakened by many scholars; one of whom is An-Nawawī.

(1) "As-Saylul Jarrār" (vol. 1 / p. 185).

(2) As mentioned in "Naylul Awtār" (vol. 3 / p. 268), "Al-Badrul Tālī" (vol. 2 / p. 220) and "Īdāhul Maknūn" (vol. 1 / p. 291), Ash-Shawkānī referred to this book in his "As-Saylul Jarrār" but without naming it. See: (vol. 1 / p. 194).

(3) In my book "Al-Jam'u Binas Salātāin Fil Hadar Bi'uthril Matar" (pp. 61-2), this narration was discussed in details regarding its chains of narrations and wordings, as will follow soon.

Both Ash-Shawkānī in his “Naylul Awtār” (vol. 3 / p. 265) and Siddīq Hasan Khān in his “Fathul ‘Allām” (vol. 1 / p. 195) rejected An-Nawawī’s view. They said: ‘How strange! How could he weaken such a way -i.e. the unreal combination- and miss An-Nasā’ī’s narration with its extra [restricting] information we mentioned earlier. And it is [a] well known [principle *Fiqh*] that general texts must be restricted in accordance with the specifying ones, besides if both narrations describe the same event’.<sup>(1)</sup>

Indeed, I wonder how such great scholars wonder of An-Nawawī’s view. This extra information mentioned earlier was added to the original narration by one of the narrators believing it to be a part of the *hadīth* -as An-Nasā’ī stated. And in Muslim’s “*Sahīh*”, it is considered as an explanation of the *hadīth* by some narrators with no sense of certainty and it is not part of the *hadīth* at all.<sup>(2)</sup>

Indeed, the authentic *Shar‘* text states the legality of combining between the *Salawāt* in residence when there is a need and [*Shar‘*] excuse.

Al-Qādī Ibn Al-‘Arabī Al-Mālikī said: ‘The act of combining between the *Salawāt* is only practiced with deep confidence by those whose hearts deeply believe in *Sunnah* and feel content with it and none avoids it but those who have harsh and rough hearts’.<sup>(3)</sup>

Having mentioned this deeply rooted difference between us - the followers of *Sunnah* and *Jamā‘ah*- and the *Shī‘ah* regarding the legality of combining between *Salawāt* and having refuted the view that states the prohibition of combining *Salawāt* in residence, we shall now discuss the mistakes many praying *muslims* make -taking into consideration that many of which were born out from many *Fuqahā’* weak views. In “Al-Jam‘u Binas Salātain Fil Hadar

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(1) Some late scholars followed Ash-Shawkānī and Siddīq Hasan Khān in their view, such as: Al-Kandihlawī in his “Awjazul Masālik” (vol. 3 / p. 82) and others.

(2) For more details see: “Irwā‘ul Ghalīl” (vol. 3 / p. 34) and our book “Al-Jam‘u Binas Salātain Fil Hadar Bi‘uthril Matar” (p. 63).

(3) “At-Tāju Wal Iklīl Li Mukhtasar Khalīl” (vol. 2 / p. 156). See also: “Ashalul Madārik” (vol. 1 / p. 237) and “Al-Fawākihud Dawānī” (vol. 1 / p. 271).

Bi‘uthril Matar”, I discussed such views and refuted them in details. Accordingly, only the mistakes and proofs related to them will be mentioned here.

**\* The obligation of having the *Niyyah* [intention] of combining between *Salawāt* when reciting *Takbīratūl Ihrām* or before finishing the first *Salāt*.**

**[3/65] According to the soundest of the ‘*Ulamah*’s opinions, it is sufficient to bear the *Niyyah* of combination between *Salawāt* after the end of the first *Salāt* and before reciting *Takbīratūl Ihrām* for the second.**

This opinion, however, contradicts the one that states the obligation of bearing the *Niyyah* for combination when reciting *Takbīratūl Ihrām* of the first *Salāt* or before finishing it, for according to those who held this opinion, the combined *Salawāt* are considered as one act of worship for which there should be one *Niyyah* before or during the first one.

The soundest of all opinions is that these two combined *Salawāt* are two different, independent acts of worship that there could be a slight separation between them as the majority of those who believe in its legality state.

Combining [between the *Salawāt*] means joining the second [*Salāt*] to the first. So, it is sufficient to bear the *Niyyah* before the process of joining [i.e. before starting the second *Salāt*]. This view was held by: Al-Muzanī who reported it to be one of Ash-Shāfi‘ī’s views<sup>(1)</sup> to which some of his followers adhered and was supported by An-Nawawī.<sup>(2)</sup> As-Sirāj Al-Bulqīnī also preponderated it and

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(1) “Mukhtasal Al-Muzanī” (vol. 8 / p. 119), “Al-Majmū’” (vol. 4 / p. 374), “Rawdatut Tālibīn” (vol. 1 / p. 397) and “Mughnil Muhtāj” (vol. 1 / p. 272).

(2) “Al-Majmū’” (vol. 4 / p. 374), “Rawdatut Tālibīn” (vol. 1 / p. 397), and on his “Hāshiyah” for “Sharhul Ghuzzī” (vol. 1 / p. 216), Al-Baijūrī said: “This could be done in any way one feels comfortable”.

was followed by Ibn Hajar Al-‘Asqalānī.<sup>(1)</sup> Ibn Taymiyyah shared them this view.<sup>(2)</sup>

The following points support the aforementioned opinion.

**First:** when the prophet (ﷺ) led his *Sahābah* and combined between the *Salawāt* without informing them with his intention in advance. They didn’t know about that till he (ﷺ) finished the first *Salāt*. Accordingly, bearing the *Niyyah* for combining between the *Salawāt* when starting the first *Salāt* is not a precondition for the validity of combination.

Ibn Taymiyyah affirmed this point in his *Fatāwā*; he said: ‘The prophet (ﷺ) never ordered his *Sahābah* to bear the *Niyyah* for combining between *Salawāt* or shortening them when he led them in these *Salawāt*. He once traveled to *Makkah* and shortened the four *Rak‘ahs Salawāt* to two *Rak‘ahs* with no combination between them and performed *Thuhr Salāt* followed by ‘*Asr Salāt* on ‘*Arafah* without informing them in advance that he would do so. This was in advance combination, for which the *Sahābah* bore no intention in advance. And he (ﷺ) did the same when he went to *Thul Hulaifah*; he (ﷺ) did not order them to bear the *Niyyah* for shortening the [four *Rak‘ahs*] *Salawāt* in advance’.<sup>(3)</sup>

Then he [i.e. Ibn Taymiyyah] continued: ‘When heading to *Makkah* for Hajj, he (ﷺ) led his *Sahābah* in the *Salāt* and performed four-*Rak‘ahs Thuhr Salāt* at *Madīnah*, two-*Rak‘ahs ‘Asr Salāt* at *Thul Hulaifah* and he was followed by innumerable number of praying *muslims* who accompanied him in his *Hajj* -many of whom do not know the manner in which journey *Salāt* is done due to being newly reverts to *Islām* or having no experience of traveling-especially women. They all followed him in the *Salāt* and he (ﷺ) never ordered them to bear the *Niyyah* for shortening the *Salāt* in

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(1) “Fathul Bārī” (vol. 1 / p. 18).

(2) “Majmū‘ Fatāwā Ibn Taymiyyah” (vol. 24 / pp. 28, 50 and 104). Ibn Taymiyyah said: ‘This opinion was held by Abū Bakr Abdil ‘Azīz, the old followers of Imām Ahmad such as: Al-Khallāl and others and so did Al-Athram, Abū Dāwūd, Ibrahīm Al-Muzanī and others’.

(3) “Majmū‘ Fatāwā Ibn Taymiyyah” (vol. 24 / p. 50).



advance. He (ﷺ) also combined between the *Salawāt* on ‘*Arafah* and never told those following him of his intention’.<sup>(1)</sup>

Presenting another evidence for this view, Ibn Hajar Al-‘Asqalānī said: ‘He (ﷺ) combined between the *Salawāt* during *Tabūk* battle without informing those who followed him of his intention. Were having the *Niyyah* a precondition [for the validity of the combination], he (ﷺ) would have informed them of this’.<sup>(2)</sup>

**Second:** It is narrated in the two “*Sahīhs*” that he (ﷺ) once led his *Sahābah* in the ‘*Ishā’ Salāt* and performed it two *Rak‘ahs* instead of four.

After the *Salāt* was finished, Thul Yadain asked: ‘Was *Salāt* shortened or have you forgotten?’

He (ﷺ) said: ‘I neither forgot nor was *Salāt* Shortened’.

Thul Yadain said: ‘Indeed, you have forgotten’.

He (ﷺ) then said: ‘Is Thul Yadain telling the truth?’

The *Sahābah* said: ‘Indeed, he is’

Then he (ﷺ) completed his *Salāt*.<sup>(3)</sup>

Were bearing the *Niyyah* for shortening *Salāt* a precondition for the validity of the *Salāt*, he (ﷺ) would have informed them with it, and the *Sahābah* would have known that it [and so would not have asked about it].<sup>(4)</sup>

**Third:** The aforementioned *hadīth* also indicates the permissibility of having the *Niyyah* for combining between the *Salawāt* when reciting *Takbīratūl Ihrām* for the second *Salāt*.

Regarding this, Al-Muzanī said: ‘If one ends his *Salāt* without having the *Niyyah* to combine between the *Salawāt* and does the other one after slight period of time, in this case one’s combination

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(1) “Majmū‘ Fatāwā Ibn Taymiyyah” (vol. 24 / pp. 104-5).

(2) “Fathul Bārī” (vol. 1 / p. 18).

(3) Narrated by: the two Shaikhs -as reported in “Al-Lu’lu’ Wal Marjān” (no. 337). In his compilation, Shaikh Salāhud Dīn Al-‘Alā’ī gathered all the *hadīth*’s narrations and ‘Ulamah’s views regarding it -as reported in “At-Talkhīsul Habīr” (vol. 1 / p. 281) and “Fihrisul Fahāris” (vol. 2 / p. 791).

(4) “Majmū‘ Fatāwā Ibn Taymiyyah” (vol. 24 / p. 50).

is valid. So is the case with the one who forgets in his *Salāt*; when one ends the four-*Rak'ah-Salāt* after doing only two *Rak'ahs*, then completed the other two after a slight period of time -just like what the prophet (ﷺ) did- one's *Salāt* is valid. In conclusion, when combining between the two *Salawāt*, the period of time that separates between them should be slight'.<sup>(1)</sup>

**Fourth:** None of the *Sahābah* nor the *Tābi'īn* ever considered having the *Niyyah* for combining or shortening *Salawāt* as a precondition [for the validity of *Salawāt*].

Affirming this point, Ibn Taymiyyah said: 'It was never reported that the prophet (ﷺ) nor his *Sahābah* ever ordered those behind them in *Salāt* to have the *Niyyah* for combining or shortening the *Salāt* in advance'.<sup>(2)</sup>

According to the previous discussion,

**[4/65] one could realize the falsehood of the view that states the prohibition of doing combination of *Salawāt* by the *Masbūq*** in case he joins the congregation and did not know in advance that the *Imām* is doing combination. The holders of such view believe so because this *Masbūq* did not bear the intention of doing combination before reciting *Takbīratul Ihrām* for the first *Salāt* or before finishing it.

Another mistake is writing the statement that says: "The *Imām* is going to do combination" at the mosque entrances or inside them, and considering informing the *Ma'mūmīn* that the *Imām* is going to combine between the *Salawāt* as a precondition [for the validity of the *Salāt*].

All the aforementioned mistakes contradict the essence of the concession through which *Allāh* (ﷻ) showers His mercy on his creatures by making things easier for them. Some people, however,

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(1) "Mukhtasar Al-Muzanī" (vol. 8 / p. 119). This edition includes the text of "Al-'Umm" by Ash-Shāfi'ī.

(2) "Majmū' Fatāwā Ibn Taymiyyah" (vol. 24 / p. 104).

still tend to practice extremism and indulge themselves in hardships!!

**\* Detering others form combining between *Thuhr* and ‘*Asr Salawāt* in residence.**

[5/65] Some *Fuqahā’* held the legality of combination between the *Maghrib* and ‘*Ishā’ Salawāt* only unlike *Thuhr* and ‘*Asr Salawāt* for in the latter, one does not suffer darkness and rain. Analogy has no access here regarding journey *Salāt* in which combination could be practiced since one suffers lengthy distances and the fear of loosing company unlike the state of residence. Some of these scholars even claimed that proofs support combining between the *Maghrib* and ‘*Ishā’ Salāt* only!!

*Imām* Ash-Shāfi‘ī held the legality of combining between *Thuhr* and ‘*Asr Salawāt* unlike *Imām* Mālik who distinguished between the day *Salawāt* and night ones through specifying the general meaning Ibn ‘Abbās’s *hadīth* states: ‘**Allāh’s Messenger (ﷺ) combined between *Thuhr* and ‘*Asr Salawāt* and between *Maghrib* and ‘*Ishā’ Salawāt* without being under a state of fear nor in journey**’. He [*Imām* Mālik] interpreted it saying: ‘I think<sup>(1)</sup> this took place in rainy weather’.<sup>(2)</sup>

Ash-Shāfi‘ī [refuted *Imām* Mālik’s view and] said: ‘*Imām* Mālik did not take the *hadīth*’s generality nor its specific interpretation into consideration. Instead, he rejected a part of it, i.e. “**combined *Thur* and ‘*Asr Salawāt*”** and interpreted the other, i.e. “**combined the *Maghrib* and ‘*Ishā’ Salawāt*”**, and such a way [of interpreting texts] is unanimously rejected’.<sup>(3)</sup>

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(1) This shows uncertainty.

(2) “*Al-Muwatta’*” (vol. 1 / p. 144 / 4). A group of Madīnah Scholars followed *Imām* Mālik in his view. See: “*Sharhuz Zarqānī*” (vol. 1 / p. 294), “*Muqaddimāt Ibn Rushd*” (vol. 1 / p. 112) and “*Al-Majmū’*” (vol. 4 / p. 378).

(3) “*Bidāyatul Mujtahid*” (vol. 1 / p. 173) and “*Al-Jawharun Naqī*” (vol. 3 / p. 168).

As-Subkī said: ‘According to *Imām Mālik*’s interpretation; combining between *Thuhr* and ‘*Asr Salawāt* and between *Maghrib* and ‘*Ishā*’ *Salawāt* is permissible when the weather is rainy’.<sup>(1)</sup>

Since this combination between *Salawāt* is affirmed in Ibn Abbās’ *hadīth*; there is no access for analogy here since the *Shar*’ text is already available -as affirmed by scholars of ‘*Usūl*’.

Many *Hanabilites* held the permissibility of combining between *Thuhr* and ‘*Asr Salawāt* such as: Al-Qādī, Abul Khattāb and Ibn Taymiyyah. Ibn Hubairah reported it to be the only view of *Imām Ahmad* and Ibn Razīn affirmed it in his “*Nihāyat*”, and so did the authors of “*Nathm Nihāyat Ibn Razīn*” and “*At-Tashīl*” considering it to be the soundest of all ‘*Ulama*’s opinions. It was also reported by the authors of “*Al-Khulāsah*”, “*Idrākul Ghāyah*”, “*Masbūkuth Thahab*”, “*Al-Mustaw‘ib*”, “*At-Talkhīs*”, “*Al-Bulghah*”, “*Khisāl Ibnīl Bannā*”, and At-Tūfī in “*Sharh Al-Khiraqī*” and “*Al-Hawiyayn*”.<sup>(2)</sup>

**\*Detering others from combining between *Salawāt* in residence except in rainy weather.**

[6/65] Many *muslims* believe that the combination between *Salawāt* is permissible only when the weather is rainy. Accordingly, the first thing you hear when the *Imām* intends to combine between the *Salawāt* in cold weather: ‘Combination is permissible only when it is rainy and the land is wet’. Such people believe so depending on a narration related by *Mālik* from Abiz Zubair Al-Mālikī from Sa‘īd Ibn Jubair from Abdullāh Ibn ‘Abbās to have said: ‘**The prophet (ﷺ) combined between *Thuhr* and ‘*Asr Salawāt* and between *Maghrib* and ‘*Ishā*’ *Salawāt* without being under a state of fear nor was he on a journey**’.

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(1) “*Al-Manhal Al-‘Athb Al-Mawrūd*” (vol. 7 / p. 66).

(2) See: “*Al-Fawākihul ‘Adīdah Wal Masā’ilul Farīdah*” (vol. 1 / p. 116), “*Al-Mubdi‘ Sahrul Muqni*” (vol. 2 / p. 188) and “*Al-Insāf Fī Ma‘rifatir Rājihi Minal Khilāf*” (vol. 2 / p. 337).

[Imām] Mālik interpreted the *hadīth* saying: ‘I think this took place when the weather was rainy’.<sup>(1)</sup> Using Imām Mālik’s chain of narration, Zuhair narrated the *hadīth* with extra information that states: ‘... at *Madīnah*’. Abuz-Zubair said: ‘I asked Sa‘īd why the prophet (ﷺ) did such an act’. He answered: ‘I asked Ibn ‘Abbās (رضي الله عنه) the same question and he answered: ‘In order not to put muslims under hardships’’.<sup>(2)</sup>

Habīb Ibn Abī Thābit used Abuz-Zubair’s chain of narration but with the words: “**nor was the weather rainy**” instead of “**nor was he (ﷺ) on a journey**”.<sup>(3)</sup>

‘Amru Ibn Harim used Ibn Abī Habīb’s chain of narrators and related the *hadīth* from Sa‘īd as follows: ‘**Ibn ‘Abbās (رضي الله عنه) combined between *Thuhr* and ‘*Asr Salawāt* due to being totally busy. Ibn ‘Abbās (رضي الله عنه) said that he performed *Salawāt* with the prophet (ﷺ) at *Madīnah* and he (ﷺ) combined between *Thuhr* and ‘*Asr Salawāt*’**.<sup>(4)</sup>

Qatādah also narrated the same narration saying: ‘I heard Jābir Ibn Zaid relating from Ibn ‘Abbās to have said: ‘**The prophet (ﷺ)**

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(1) Narrated by: Mālik in “*Al-Muwatta’*” (vol. 1 / p. 144 / 4) and through the same chain of narrators, Muslim narrated it in his “*Sahīh*” (vol. 1 / pp. 489-90), Abū ‘Uwānah in “*Al-Musnad*” (vol. 2 / p. 353), Abū Dāwūd in “*As-Sunnan*” (vol. 2 / p. 6) (no. 1210), Ash-Shāfi‘ī in “*Al-Umm*” (vol. 1 / p. 118), Ibn Khuzaimah in “*As-Sahīh*” (vol. 2 / p. 85) (no. 972), At-Tahāwī in “*Sharh Ma‘ānī Al-Āthār*” (vol. 1 / p. 5), Al-Baihaqī in “*As-Sunnan*” (vol. 3 / p. 166), “*Ma‘rifat As-Sunnan Wal Āthār*” (vol. 2 / p. 68 / B), Al-Baghawī in “*Sharhus Sunnah*” (vol. 4 / p. 197) (no. 1043) and Ibn Hibbān in “*As-Sahīh*” (vol. 3 / p. 63) (no. 1954 - this edition includes “*Al-Ihsān*”). Using Imām Mālik’s chain of narrators for this *hadīth*, Ali- Ibn Al-Ja’d narrated it in his “*Musnad*” (vol. 2 / p. 947) (no. 2726).

(2) Narrated by: Muslim in his “*Sahīh*” (vol. 1 / p. 489), Al-Baihaqī in “*As-Sunnan Al-Kubrā*” (vol. 3 / p. 166) and Al-Baghawī in “*Sharhus Sunnah*” (vol. 4 / p. 198) (no. 1044).

(3) Narrated by: Muslim in his “*Sahīh*” (vol. 1 / p. 489), At-Tirmithī in “*Al-Jāmi’*” (vol. 1 / p. 355), Abū Dāwūd in “*As-Sunnan*” (no. 1211), Ahmad in “*Al-Musnad*” (vol. 1 / p. 354), Al-Baihaqī in “*As-Sunnan Al-Kubrā*” (vol. 3 / p. 167) and Ibnul Munthir in “*Al-Awsat*” (vol. 2 / pp. 432-3).

(4) Narrated by: At-Tayālīsī in his “*Musnad*” (no. 2614), An-Nasā’ī in “*Al-Mujtabā*” (vol. 1 / p. 286) and from the same chain of narrators, Ad-Dūlābī narrated it in “*Al-Kunā Wal ‘Asmā’*” (vol. 2 / p. 59). An-Nasā’ī chain of narrators is a good one and it goes in accordance with Muslim’s conditions for the authentic *hadīth*.

combined between *Thuhr* and '*Asr Salawāt* and between *Maghrib* and '*Ishā*' *Salawāt* at *Madīnah* without being under a state of fear nor was the weather rainy'. Ibn 'Abbās was then asked about why the prophet (ﷺ) had done such an act. And he answered: '**In order not to force his 'Ummah into hardships**'.<sup>(1)</sup>

The hadīth was also narrated from Jābir Ibn Zaid -whose agnomen is Abush Sha'thā'- by 'Amru Ibn Dīnār summarized as follows: '**The prophet (ﷺ) performed *Salāt* in *Madīnah* seven *Rak'ahs* and eight *Rak'ahs* doing *Thuhr* and '*Asr Salāt* [combined] and *Maghrib* and '*Ishā*' *Salāt* [combined]**'.<sup>(2)</sup>

Qatādah's narration from Abish-Sha'thā' gives predominance for that of Habīb Ibn Abī Thābit which states: "**nor was the weather rainy**" over the one that states: "**without being on a journey**".

Imām Al-Baihaqī; however, missed the former narration and consequently; he preponderated Abiz Zubair's narration which states the words "**without being on a journey**" considering 'Amru's Ibn Dīnār from Abish-Sha'thā's narration which states neither of the aforementioned wordings.

Preponderating Abiz Zubair's narration rather than that of Hbīb Ibn Abī Thābit has no sense for Habīb is one of the reliable narrators for whom the two Shaikhs narrated many narrations -as mentioned in "Al-Jam'u Binan Rijālis Sahīhain" (vol. 1 / p. 97).

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(1) Narrated by: Ahmad in "Al-Musnad" (vol. 1 / p. 223) and the hadīth's chain of narrators is authentic according to the conditions set by the two Shaikhs for authentic Ahādīth.

(2) Narrated by: Al-Bukhārī in his "Sahīh" (vol. 1 / p. 146), Muslim in his "Sahīh" (vol. 1 / p. 491), An-Nasā'ī in "Al-Mujtabā" (vol. 1 / p. 286), Abdir Razzāq in his "Musannaf" (vol. 2 / p. 555), Al-Humaidi in "Al-Musnad" (vol. 1 / p. 222), Ibn Abī Shaibah in "Al-Musannaf" (vol. 2 / p. 456), At-Tayālīsī in "Al-Musnad" (vol. 1 / p. 127 - the edition including "Al-Minnah"), Ahmad in "Al-Musnad" (vol. 5 / p. 132 - the edition including "Al-Fathur Rabbānī"), Al-Baihaqī in "As-Sunnan Al-Kubrā" (vol. 3 / p. 67) and Ibn Hibbān in "As-Sahīh" (vol. 3 / p. 63) - the edition including "Al-Ihsān")\_.

Accordingly, Habīb's narration has more right to be preponderated and taken into consideration than that of Abiz Zubair. Besides, Abuz Zubair is one of the narrators the narrations of whom only *Imām Muslim* narrated -as reported in "Tahthībut Tahthīb" (vol. 9 / p. 390).

In addition to all that, the narrations Abuz Zubair narrated from Sa'īd Ibn Jubair differed in their wordings; some mention "journey" - as the one narrated by Qurrah which supports the one narrated by Abiz Zubair from Abit Tufail, and others mention "at *Madīnah*" - as many narrators narrated it from him [Abiz Zubair] from Sa'īd.<sup>(1)</sup>

According to the previous discussion, the preponderated narration is the one that states: "... **without being in a state of fear nor was the weather rainy**". The narration which mentions 'at *Madīnah*' supports this since stating "without being in a journey" is a repetition that is useless unlike the statement "nor was the weather rainy"; which includes an extra information. Pay heed to this. This was strongly affirmed by Shaikhul Islām Ibn Taymiyyah.<sup>(2)</sup>

The apparent meaning of the *hadīth* indicates that the combination between *Salawāt* the prophet (ﷺ) used to practice was in residence. Ibn Abbās's use for this *hadīth* as a hard evidence against the man who denied such combination supports this. Abdullāh Ibn Shaqīq relates the argument that took place between them as follow:

'Once Ibn 'Abbās delivered a speech in Al-Basrah in the afternoon till the sun set and stars appeared. People started reminding him of the *Salāt* and then a man from Banī Tamīm insisted that Ibn 'Abbās do the [Maghrib] *Salāt*.

Ibn 'Abbās then said: 'Are you teaching me the *Sunnah*, may your mother loose you'. Then he continued: '**Indeed, I saw the prophet (ﷺ) combine between *Thuhr* and 'Asr *Salawāt* and *Mghrib* and 'Ishā' *Salawāt***'.

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(1) "Majmū'atur Rasā'il Wal Masā'il" (vol. 2 / p. 34) - Al-Manār ed. 1345 H.

(2) The previous reference (vol. 2 / p. 35).

Abdullāh Ibn Shaqīq then said: ‘Having heard these words, I became so skeptic regarding this matter [of combination]. I went on to Abū Hurairah (رضي الله عنه) and enquired about that. Abū Hurairah (رضي الله عنه) affirmed Ibn ‘Abbās’s words’.<sup>(1)</sup>

According to the previous discussion, combining between the *Salawāt* when the weather is rainy or when being under a state of fear is permissible -according to Ibn ‘Abbās’s statement, i.e. “without ... was rainy”, as he (رضي الله عنه) did on ‘Arafah and Muzdalifah,- does not entail the prohibition of combination in these two states since he (رضي الله عنه) practiced combination for reasons less in seriousness than these two and hence the legality of doing combination when being under these two states.<sup>(2)</sup>

Combination between the *Salawāt* could be practiced when the need arises such as: suffering muddy roads, snow, ice, sickness, fierce wind or any other kind of hardship. This opinion is held by many of the well-versed scholars -as is mentioned earlier- and it is *Imām* Ahmad’s *Mathhab* -which Shaikhul Islām Ibn Taymiyya described to be the most flexible of all *Mathāhib* regarding this point for it allows the one under any kind of hardship or being so busy to do combination between *Salawāt*’. Then he stated Al-Qādī’s statements regarding “being busy” and said: ‘Al-Qādī Abū Ya‘lā and others of our Shaikhs stated that: If one is too busy to attend the *Friday Salāt* and the congregations, then is allowed to do combinations *Salāt*’.<sup>(3)</sup>

According to the previous discussion, one could easily realize that those who open the windows of the mosque before the *Imām* recites *Takbīratul Ihrām* for combination between *Salawāt* to know whether there is rain or not in order to do combination believing

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(1) Narrated by: Muslim in his “Sahīh” (vol. 1 / p. 491), Abū ‘Uwānah in “Al-Musnad” (vol. 2 / pp. 354-5), At-Tayālīsī in “Al-Musnad” (no. 2720), Ibn Abī Shaibah in “Al-Musannaf” (vol. 2 / p. 456) with an extra statement at the end: ‘... this means in the journey’. This extra information is of Ibn Abī Shaibah’s interpretation for the hadīth - which is untrue.

(2) See: “Majmū‘ Fatāwā Ibn Taymiyyah” (vol. 24 / p. 84).

(3) “Majmū‘ Fatāwā Ibn Taymiyyah” (vol. 24 / p. 28).



this to be a precondition for the validity of the *Salawāt*; their belief is totally wrong.

**\* Detering those who live near the mosque from combining between *Salawāt* in residence.**

**[7/65] Some Shāfi‘ī followers held that ‘in residence only those who live far away from the mosque and find it difficult to reach the mosque under rain are permitted to perform combination between *Salawāt*. However, those who walk to the mosque under any kind of a shelter [a building, a roofed entrance, ... etc.] or those whose houses are just near the mosque, they may not perform combination between the *Salawāt*’.**

They [i.e. the Shāfi‘ī followers] only excluded the *Imām* from this ruling for if he is not to lead all the *Salawāt*, congregations would not be established in the mosque.<sup>(1)</sup>

The sounder opinion is that doing combination is permissible for the *Imām* and every one else.

*Imām* Mālik was once asked about those who live near the mosque and could easily reach it and those whose houses are far away from the mosque; are they both allowed to do combination between the *Salawāt* in rainy weather?

He answered: ‘When combination is performed in the mosque, all those who attend the mosque should do the same -those who live near or away from the mosque- they are all equal in this’.<sup>(2)</sup>

Commenting on *Imām* Mālik’s view, Muhammad Ibn Rushd said: ‘This view is indeed the truth since the permissibility of performing combination is for both kinds of people. Those who live near the mosque are not allowed to form a congregation for each *Salāt* for this would induce them to leave the congregation with the *Imām* and would lead to disunity amongst *muslims*’.<sup>(3)</sup>

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(1) See: “Nihāyatul Muhtāj” (vol. 2 / p. 282), “Zādul Muhtāj” (vol. 1 / p. 312) and “Al-Fiqhu ‘Alal Mathāhibil ‘Arba‘ah” (vol. 1 / p. 486).

(2) “Al-Bayānu Wat Tahsīl” (vol. 1 / pp. 403-4).

(3) The previous reference.

The Hanbalites also held the same view and it is the apparent meaning of *Imām* Ahmad's statements regarding this point -as reported by Al-Qādī- for the allowing of something is for all people even if the need or the hardship is not existing for some -just like [the allowing of doing combination on] a journey. Besides, it was affirmed that the prophet (ﷺ) performed combination in rainy weather in the mosque though his chamber was so close to the mosque.<sup>(1)</sup>

Those who held the prohibition [of performing combination by those living near the mosque] refuted the aforementioned view by stating that the prophet (ﷺ) performed combination because he (ﷺ) had nine chambers for his nine wives, none of which led directly to the mosque but that of Aishah's and the other eight didn't. Accordingly, he (ﷺ) may have performed combination at times when he used to come to the mosque from any of the eight rooms for the possibility of being in them is more than the possibility of being in Aishah's.<sup>(2)</sup>

Ibn Hajar refuted this view in his "At-Talkhīs" and said: 'An evidence is needed to support such a view. The evidence, however, supports its opposite. In "Al-Muwatta'", *Imām* Mālik narrated from one of his reliable narrators to have said: 'People used to go into the prophet's (ﷺ) wives' rooms to perform Friday *Salāt* since the mosque could not bear their great number though these rooms were not part of the mosque but their doors lead to it'.<sup>(3)</sup>

Indeed, 'Umm Salamah's *hadīth* supports Ibn Hajar's view. The *hadīth* states: '**Once Allāh's (ﷻ) Messenger (ﷺ) woke up late at night terrified and said: 'Indeed, the inhabitants of these rooms should wake up'**,<sup>(4)</sup> meaning his wives.

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(1) Narrated by: "Ad-Diyā'ul Maqdisī in "Al-Muntaqā Min Masmū'ātihi Bi Maru" -as reported in "Irwā'ul Ghalīl" (vol. 3 / p. 39) of Al-'Albānī's who judged the *hadīth* "very weak" for the words "so close to the mosque" are of some Fuqahā's interpretations for the *hadīth*, and not part of it.

(2) "Al-Majmū'" (vol. 4 / pp. 381-2), "Tuhfatul Muhtāj" (vol. 2 / p. 403), "Nihāyatul Muhtāj" (vol. 2 / p. 282) and "Zādul Muhtāj" (vol. 1 / p. 312).

(3) "At-Talkhīsul Habīr" (vol. 4 / p. 479).

(4) Narrated by: Al-Bukhārī in "As-Sahīh" (vol. 13 / p. 32).

The following points support our view:

**First:** If walking to the mosque under any kind of hardship - such as rain, ... etc.- to be taken as a precondition [for the validity of combination] this would entail the prohibition of doing combination by those who reach the mosque before the hardship takes place. And such a view was not held by any *Faqīh* -as far as I know.

**Second:** *Imām* Ash-Shāfi‘ī said: ‘People could do combination whether the rain is heavy or not, the mosque is close to one’s house or not or whether the people attending it are many or not.

One may not do combination between *Salawāt* at home for the prophet (ﷺ) never did combination but in the mosque. Besides, doing *Salāt* at home is totally different from doing it in the mosque’.<sup>(1)</sup>

The aforementioned view of Ash-Shāfi‘ī was also stated in “Al-Imlā” and it is the opposite of that which his followers hold.<sup>(2)</sup>

**Third:** The main principle when doing any kind of congregational worship is to retain unity amongst *muslims*. Some scholars said: ‘The essence of any *‘Ibādah* [worship] is to do it in congregation. Were it to be done in isolation this would indicate insincerity, having some kind of misconception, practicing *Bid‘ah*, lack of good manners or nursing feelings of conceit’.<sup>(3)</sup>

If those living near the mosque are to be prohibited of doing combination [with the congregation], this would lead to disunity amongst *muslims* while doing acts of worship and would lead to further mistakes done while doing combination; two of which will be discussed in details.

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(1) “Al-’Umm” (vol. 1 / p. 95).

(2) See: “Al-Muhaththab” (vol. 1 / p. 112).

(3) “Al-Luma‘ Fil Hawādith Wal Bida’” (vol. 1 / pp. 469-70).

**\* Doing combination in congregation after the one led by the *Imām*.**

**[8/65] Some people from another congregation do combination between *Salawāt* after the one done by the *Imām* is finished due to coming late to the mosque.**

This mistake was previously discussed in the chapter under the title: “Mistakes done in the mosque in congregational *Salāt*”. However, I would like to quote some of our ‘*Ulamah*’s statements regarding this point.

1- Shaikh Ali Al-‘Adawī said: ‘One may not do combination between the *Salawāt* by himself if he enters the mosque and finds that the *Imām* has already done combination, nor is he allowed to form another congregation, for doing so will lead to forming multiple congregations after that of the *Imām*. Nevertheless, if such people do combination between *Salawāt*, their combination is valid’.<sup>(1)</sup>

2- Ad-Dusūqī stated the same [in his *Hāshiyah*].<sup>(2)</sup>

3- Al-Wansharīsī said: ‘I asked Shaikh Abā Abdillāh Muhammad Ibn Qāsim Al-Qūrī about those who form another congregation for combining between the *Salawāt* after the one with the *Imām* is done. Is their combination valid?’

He [i.e. Muhammad Ibn Qāsim] answered: ‘The second combination of *Salawāt* is valid and nothing wrong with it and hence no need to repeat the *Salāt*. The only description of such an act is that it is *Makrūh* -as it is well-known amongst the *Fuqahā*’.<sup>(3)</sup>

This is indeed the *Jumhūr’s Mathhab*; i.e. the prohibition of forming a second congregation in the same mosque.

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(1) “Sharhul ‘Adawī ‘Alā Mukhtasar Khalīl” (vol. 1 / p. 425).

(2) “Hāshiyatul Dusūqī ‘Alā Ash-Sharhil Kabīr” (vol. 1 / p. 371).

(3) “Al-Mi‘yārul Mu‘rab” (vol. 1 / pp. 203-4).

**\* Sitting in the mosque till the other *Salāt* is due and sharing not those who did not do combination their *Salāt* because of having done it already.**

**[9/65] Some people sit in the mosque, after doing combination with the *Imām*, till the other *Salāt* is due and share not those who did not do combination their *Salāt* because the former has done it already. Such people fall in three mistakes.**

**The first:** They cause inconvenience for those who do the *Salāt* due to their conversing.

**The second:** Leaving not the mosque after doing combination.

**The third:** Abandoning *Salāt* with the congregation.

It is affirmed that **Yazīd Ibn Al-'Aswad** said that he performed *Salāt* with the prophet (ﷺ) while still a young man. Having finished his *Salāt*, the prophet (ﷺ) saw two men at the farthest part of the mosque sitting. He (ﷺ) called them and they came feeling terrified. He (ﷺ) asked them: 'What deterred you from sharing us our *Salāt*?' They said: 'We have done it at home [due to a *Shar'* excuse]'. Then he (ﷺ) said: 'Never do this again; when you do *Salāt* at home and then attend the mosque and find that the *Imām* has not yet done *Salāt*, join him his *Salāt* and it would be a *Nāfilah* for you'.<sup>(1)</sup>

**[10/65] Some people do further mistakes; when they hear the '*Athān* for the second *Salāt*, they immediately leave the mosque. And this is a grievous mistake as I have mentioned earlier in this book.**

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(1) Narrated by: Abū Dāwūd in "As-Sunnan" (vol. 1 / p. 57), An-Nasā'ī in "Al-Mujtabā" (vol. 2 / p. 112), At-Tirmithī in "Al-Jāmī" (vol. 1 / p. 224), Ad-Dāraqutnī in "As-Sunnan" (vol. 1 / p. 414), Ibn Hibbān in "As-Sahīh" (no. 434), At-Tayālīsī in "Al-Musnad" (no. 1247), Ahmad in "Al-Musnad" (vol. 4 / pp. 160-1), Ibn Sa'ad in "Al-Tabaqātul Kubrā" (vol. 5 / p. 517), Al-Hākim in "Al-Mustadrak" (vol. 1 / pp. 244-5) who considered it authentic and with which Ath-Thahabī agreed. It is indeed so. See: "At-Talkhīsul Habīr" (vol. 2 / p. 29).

The *Fuqahā'* strongly affirmed that if one combined between the *Salawāt* and accidentally passed by the mosque and finds that people are doing the second *Salāt*, one does not have to enter the mosque and repeat the second *Salāt* with them but if he wishes to do so, one should share the Imām his *Salāt* -as the aforementioned *hadīth* states.<sup>(1)</sup> *Allāh* (ﷻ) knows that which is best.

It is worth-mentioning here that some *Imāms* who perform combined *Salāt* with the congregation let other people lead the praying muslims when *Salāt* time is due. This is a mistake.

### **[66] Mistakes done in journey *Salāt*:**

People commit many mistakes when doing *Salāt* while on a journey such as: abandoning combination between *Salawāt* and shortening them. They even set some preconditions for their validity depending on no real proofs. The following paragraphs will discuss such mistakes.

#### **\* Abandoning combination and shortening *Salawāt* on journey or travel.**

**[1/66] Some people, while being on journey, perform the five *Salawāt* on their five due times without shortening them and hence abandoning the prophet's (ﷺ) *Sunnah*. It is affirmed that he (ﷺ) used to combine and shorten the *Salawāt* [while on a journey].<sup>(2)</sup>**

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(1) See: The author's book "Al-Jam'u Baina Salātain Fil Hadar Bi'uthril Matar" (p. 151).

(2) According to the Hanafī Mathahb, one may not combine between the *Salawāt* except when being on 'Arafh and Muzadlifah. And the Hanafī scholars interpreted the ahādīth that state the combination between the *Salawāt* to refer to the artificial combination. However, some of the well-versed Hanafī scholars -one of whom is Al-Laknawī- rejected this view. He [Al-Laknawī] said: 'In his "Sharh Ma'ānī Al-Āthār", Al-Tahāwī supported the Hanafī view and discussed it in details. But what about the ahādīth that clearly state that combination was done after one of the *Salawāt*'s time has gone, and they are all narrated in Al-Bukhārī's "Sahīh", Abū Dāwūd's "Sunnan", Muslim's "Sahīh" and in many other great compilations.

Some may argue that the hadīth's narrators were unable to recognize each *Salāt*'s time, but the Sahābah indeed did. Besides, such narrations are authentic ones and there is no access to error in them. If it were raised that other ahādīth state that the =

These people do so due to some misconception which they believe to be true, such as:

1- Believing that shortening *Salawāt* should only take place when one is under a state of fear.

2- Some believe that shortening or combining between *Salawāt* should only be done in journeys which are initiated for a good *Shar'* purpose such as: the journey for *Hajj*. This is totally untrue and baseless. Indeed, evidences proof the opposite.

Ash-Shanqītī said: 'The *'Ulamah* agreed on the legality of shortening the four *Rak'ah Salawāt* [into two] on journeys. Very few disagreed and held that shortening *Salawāt* is done only when one is under a state of fear, others held that it is only done on the journey initiated for a good purpose. These two views are not taken into consideration by any of the *'Ilm* scholars'.<sup>(1)</sup>

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

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

Regarding this point, Sayyid Sābiq said: 'All kinds of journeys are the same; traveling using planes, trains or any other means [of transportation], traveling for a good purpose or not, the oft-frequent travels such as those initiated by: sailors or the like; one is

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= first *Salāt* was done in its last part of its due time and the second in its first part of the time, this would entail the strong possibility of combining between them considering the different status in which one could be, indeed it is the apparent meaning [of the *ahādīth*]'.

This was all adopted from "At-Ta'līqul Mumajjad" (p. 129). See also chapter two "Ar-Rad 'Alā Munkirī Al-Jam'" of my book "Al-Jam'u Binas Salatain" (pp. 101-16), all the misconceptions and their refutation were discussed in details. Praise be only to Allāh (ﷻ).

(1) "Adwā'ul Bayān" (vol. 1 / p. 360). See also: "Al-Muhallā" (vol. 4 / p. 264).

permitted to shorten one's *Salawāt* and break one's fast during them since they are in a real travel.<sup>(1)</sup>

Those who believe in this misconception of the so called “contemporary *Shaikhs*” who do not allow people to execute the journey rulings regarding *Salāt* depending on their own false view should cease doing so. Indeed, they forgot that *Allāh's* (ﷻ) regulations should be applied everywhere and every time till the Day when *Allāh* (ﷻ) shall restore the earth and all living on it comes. Only *Allāh* (ﷻ) and His Messenger may change or restrict such regulations. Why don't they read *Allāh's* (ﷻ) words:

﴿والخيل والبغال والحمير لتركبوها وزينة ويخلق ما لا تعلمون﴾

‘And (He has created) horses, mules and donkeys, for you to ride and as an adornment. And He (ﷻ) creates (other) things of which you have no knowledge’.<sup>(2)</sup>

Indeed, the planes, trains, cars, ... etc. are of those things which were not at the prophet's (ﷺ) time, about which *Allāh* (ﷻ) informed us that He (ﷻ) will create later. Are they not of *Allāh's* (ﷻ) creation?! Or may be *Allāh* (ﷻ) didn't know about them!! Glorified be *Allāh* (ﷻ). *Allāh* (ﷻ) did not command us that when He (ﷻ) creates such means later; regulations regarding traveling would be changed or restricted. These regulations will remain the same as they were at the prophet's (ﷺ) time.<sup>(3)</sup>

In addition to that, shortening *Salāt* while traveling is an obligation as many scholars held such as: Al-Hanafī scholars, ‘Ali Ibn Abī Tālib, ‘Umar (رضي الله عنه) -as reported in “*Naylul Awtār*”<sup>(4)</sup>- and Al-Khattābī stated that this is the view of the majority of *Salaf* scholars and *Fuqahā*, ‘Umar, ‘Ali, Ibn ‘Umar, Jābir, Ibn ‘Abbās, ‘Umar Ibn ‘Abdil ‘Azīz, Al-Hasan and Qatādah.

And he [i.e. Al-Khattābī] said that Hammād Ibn Abī Sulaimān said: ‘Whoever performs four *Rak‘ah Salāt* while in a travel should

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(1) “*Fiqhus Sunnah*” (vol. 1 / p. 285).

(2) Sūrat “*Al-Nahl*” (verse no. 8).

(3) “*Arba‘u Masā’il Fis Safar*” (pp. 49-50).

(4) (vol. 3 / p. 245).



repeat the *Salāt* [and do it two *Rak'ahs*]. *Imām* Mālik stated the same so long as the *Salāt*'s time has not gone.<sup>(1)</sup>

The legality of shortening *Salāt* is supported by many proofs, one of which is the following:

‘Aishah said: ‘**Allāh (ﷻ) enjoined *Salāt* to be done in twos at first, in residence and while traveling. Afterwards, the journey *Salāt* was approved and an extra *Rak'ahs* were added to the *Salāt* in residence**’.<sup>(2)</sup>

Commenting on this *hadīth*, As-San‘ānī said: ‘This *hadīth* includes the obligation of shortening the *Salāt* while traveling for the word “*wajabat*” in the *hadīth* means it is an obligation. This is Al-Hādawīyyah’s, Al-Hanafī’s view and others’.<sup>(3)</sup>

Then he refuted the view that states that the travel *Salāt* is only a *Rukhsah* [allowance which people may or may not do] and so did As-Shawkānī [in his “*Naylul Awtār*”] who affirmed it to be an obligation<sup>(4)</sup> and then said: ‘Whoever adds extra *Rak'ahs* to it [i.e. the journey *Salāt*] is similar to the one who adds *Rak'ahs* to the original four *Rak'ahs* of the *Salāt* in residence. ‘Aishah’s completion for the journey *Salāt* is not a proof for the proof lies in her narration not practice’.<sup>(5)</sup>

(1) “Ma‘ālimus Sunnan” (vol. 2 / pp. 47-8).

(2) Narrated by: Al-Bukhārī in his “*Sahīh*” (vol. 1 / p. 464), (vol. 2 / p. 569) and (vol. 7 / pp. 267-8), Muslim in his “*Sahīh*” (no. 685), Abū Dāwūd in “*As-Sunnan*” (no. 1198) and An-Nasā’ī in “*Al-Mujtabā*” (vol. 1 / pp. 225-6).

(3) “*Subulus Salām*” (vol. 2 / p. 441).

(4) “*Naylul Awtār*” (vol. 3 / p. 248).

(5) “*As-Saylul Jarrār*” (vol. 1 / p. 306).

In “*Al-Hady*” (vol. 1 / p. 472), Ibn Al-Qayyim said -regarding ‘Aisha’s completion for the journey *Salāt*:- ‘I heard Shaikhul Islām Ibn Taymiyyah state that this *hadīth* is falsely ascribed to ‘Aishah; she could not perform a *Salāt* in away that contradicts that of the prophet (ﷺ) and his Sahābah and she knew that they all shorten it, and she said herself: ‘*Salāt* was enjoined in twos at first, then two *Rak'ahs* were added to the *Salāt* in residence while the journey *Salāt* remained as it is’. How could one imagine that she would ever add anything to Allāh’s (ﷻ) regulation and contradict the prophet’s (ﷺ) and his Sahābah’s (رضي الله عنهم) practice’. See also: “*Irwā’ul Ghalīl*” (p. 316).

Shaikhul Islām Ibn Tayimyyah and his pupil Ibn Qayyim Al-Jawziyyah also held this view<sup>(1)</sup> long before Ash-Shawkānī and As-San‘ānī.

**[2/66] Some consider a certain length of a distance as a precondition for the validity of shortening and combining between the *Salawāt*.** The *‘Ulamah* differed a lot regarding this length to twenty views. The soundest of all these views -according to well-versed amongst them- is the one which states that a travel is that which is known by custom to be a travel according to people and on which travel rulings are applied. This is indeed of *Islām’s* easiness for if this distance is to be limited to a certain number of days travel or any other criterion; people would have to know the distances they are going to pass during their travel and this is indeed a hardship for them since many people do not have the ability to do so especially when passing through untrodden roads.<sup>(2)</sup>

Ash-Shanqītī said: ‘The soundest of all opinions, I believe, is the one that states that whatever is called a travel -no mater how short it is- *Salāt* should be shortened in it for the word “travel” in the *Shar‘* texts is general’.<sup>(3)</sup>

Limiting the distance need a *Shar‘* text and no access in it for opinions.

To conclude,

Combination between *Salawāt* could be done by every person who is habitually called a traveler -whether the distance covered is short or long. The traditional travel is the one which is similar in its state to that which was done during the prophet’s (ﷺ) time- as As-San‘ānī stated and hence, the falsehood of the view that prohibits

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(1) See: “Al-Fatāwā Al-Kubrā” (vol. 1 / pp. 145-6), “Zād Al-Ma‘ād” (vol. 1 / p. 472) and “Tamāmūl Minnah” (p. 318).

(2) See: “Silsilat Al-Ahādīth Al-Sahīhah” (no. 163), “Zād al-Ma‘ād” (vol. 1 / p. 189), “Naylul Awtār” (vol. 3 / p. 254), “Subulus Salām” (vol. 2 / p. 445), “Al-Mughnī” (vol. 2 / p. 257), “Al-Muhallā” (vol. 5 / p. 9) and “Fiqhus Sunnah” (vol. 1 / p. 284).

(3) “Adwā’ul Bayān” (vol. 1 / p. 370).

doing shortening *Salāt* when one travels without having passports claiming that the habit nowadays is to travel using them!!

Indeed, to *Allāh* (ﷻ) we complain [of the ignorance of people].<sup>(1)</sup>

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

As-Sahnqītī said: ‘A traveler starts shortening his *Salawāt* from the moment he totally leaves the town. One must not do shortening if one is still in his home or town. This is the *Jumhūr*'s, the four *A'imma*'s, and most of the *Fuqahā*'s view. It is affirmed that the prophet (ﷺ) did shortening of *Salawāt* when reaching *Thul Hulaifah*. *Imām* Mālik [affirmed the same meaning and] said: ‘When there are inhabited orchards in the town [from which one wants to travel], one must not do shortening till one passes them’. The *Jumhūr*'s view is based on the precondition [stated in the *Āyah*] which is “*Ad-Darbu Fil Ard*”, i.e. traveling, and whoever is not out of his residence area is not considered in a state of travel’.<sup>(2)</sup>

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

All of the aforementioned narrations contradict the *Sunnah* and the unanimous agreement of the *Salaf* and those who followed them’.<sup>(3)</sup>

Lots of evidences support the view which An-Nawawī supported. For more details on the refutation of the view that

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(1) “‘*Arba'atū Masā'il Fī Salātil Musāfir*” (p. 40).

(2) “*Adwā'ul Bayān*” (vol. 1 / p. 371).

(3) “*Sharh Sahīh Muslim*” by An-Nawawī (vol. 5 / p. 200).

permits one shortens *Salāt* only when night starts, see “Naylul Awtār” (vol. 3 / p. 251). These evidences which support An-Nawawī’s view are narrated in “Sahīhul Bukhārī”, chapter: “One does shortening when one leaves one’s place”<sup>(1)</sup> [i.e. town], “Adwā’ul Bayān” (vol. 1 / p. 371), “Irwā’ul Ghalīl” (no. 563), “Silsilatul Ahādīthis Sahīhah” (no. 163) and “Al-Muhallā” (vol. 5 / p. 2).

To conclude, shortening *Salāt* starts from the moment one leaves one’s residence, be it a village, a town, tents, ... etc. and this does not entail that one must do shortening after one leaves behind any building one may pass by during his travel which may extend thousands of miles -as some held. *Allāh* (ﷻ) knows best.<sup>(2)</sup>

In case two villages are so close that their buildings are connected to each other, then both are considered as one area. However, if they are close but their buildings are separate; they are considered as two separate villages.<sup>(3)</sup> If one travels from one of them, he may shorten *Salāt* even if one happens to pass by many other villages.

[In travel] *Niyyah* is to be taken into consideration not one’s deed. If one travels from his residence area intending to cover a far distance, one may shorten *Salāt*. If it happens that one changes his mind and wants to return back home, one may not shorten the *Salāt* unless one’s way back home is too long and the *Salawāt* one had shortened earlier are valid. This is Ahmad’s view.

In case one travels to an unknown direction -seeking a fugitive slave of his or looking for grass [as bedouins do], one may not shorten *Salāt* even if his travel took several days.<sup>(4)</sup>

Once a traveler reaches his place of residence [i.e. his town, village, ... etc.], he should stop shortening and combining between the *Salawāt*. This is affirmed in ‘Alī Ibn Rabī‘ah’s narration who

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(1) (vol. 2 / pp. 569-70), the edition which includes “Fathul Bārī”.

(2) “‘Arba‘atu Masā’il Fī Salātil Musāfir” (p. 55).

(3) “Al-Mughnī” (vol. 2 / p. 261).

(4) “Al-Mughnī” (vol. 2 / p. 258).

said: ‘Once we accompanied ‘Alī Ibn Abī Tālib in his way to *Ash-Shām*. On our way, he shortened the *Salawāt* in twos. And on our way back to *Kūfah* and seeing its borders, we enquired whether we should complete the *Salāt* or not since we can see *Kūfah* [i.e. its buildings]. He said: ‘No, till we reach it’.<sup>(1)</sup>

‘Alī’s statement indicates that: ‘We shall keep on shortening *Salāt* till we enter it, we are still on travel so long as we have not entered it’.<sup>(2)</sup>

One may shorten the *Salawāt* so long as he is not in his home land and so long as he intends to go back to it -whether one is still on his way or settled in another land for a limited period of time. However, if one takes this other land as his home or does not know when to leave it, one may not shorten *Salāt*.<sup>(3)</sup>

[4/66] If the traveler settled in a certain place, he should attend the congregational *Salāt*, but he could do combination when the need arises. *Allāh* (ﷻ) knows best.

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

[1/67] Few *Fuqahā*’ held the illegality of performing *Salātul Khawf* after the prophet’s (ﷺ) death, some of these *Fuqahā*’ are: Al-Hasan Ibn Ziyād Al-Lu’lu’ī, Ibrāhīm Ibn ‘Ulayyah and it is one of Abū Yūsuf’s views. Stating Abī Yūsuf’s view, Al-Tahāwī said: ‘Abū Yūsuf once said that one may not perform *Salātul Khawf* after the prophet’s (ﷺ) death and claimed that people followed the prophet (ﷺ) in this *Salāt* for the superiority of following him (ﷺ)’.

(1) Narrated by: Abdir Razzāq in “Al-Musannaf” (vol. 2 / p. 530) (no. 4321), Al-Hākim in “Al-Mustadrak”, Al-Baihaqī in “As-Sunnan Al-Kubrā” (vol. 3 / p. 146), Al-Bukhārī in his “Sahīh” (vol. 2 / p. 569) -through an affirmed, disconnected chain of narration. The hadīth’s chain of narrators is authentic -as the great Hāfīth Ibn Hajar said in “Taghlīqut Ta’līq” (vol. 2 / p. 421).

(2) “Fathul Bārī” (vol. 2 / p. 570).

(3) For more details see: “Majmū‘ Fatāwā Ibn Taymiyyah” (vol. 24 / p. 18), “Zād al-Ma‘ād” (vol. 3 / pp. 561-5), Ahmad’s Shākir comment on Ahmad’s “Musnad” (vol. 7 / p. 263), “Fiqhus Sunnah” (vol. 1 / p. 285-6) and “‘Arb‘u Masā’il Fī Salātil Musāfir” (p. 57).

Then he commented on Abū Yūsuf's view saying: 'This view does not hold water for the prophet's (ﷺ) *Sahābah* performed it after the prophet's (ﷺ) death one of whom was Huthaifah (رضي الله عنه) in *Tabaristan* and many others too famous to be mentioned here'.<sup>(1)</sup>

Having narrated Abū Yūsuf's view regarding *Salātul Khawf*, one of the 'Ulamah said: 'Abū Yūsuf may have meant that *Salātul Khawf* was done in one congregation at the prophet's (ﷺ) time only, and after his death many congregations were formed for doing it. *Allāh* knows best'.<sup>(2)</sup>

At any rate, many evidences affirm the legality of performing this *Salāt* and some 'Ulamah even reported the unanimous agreement on this point, no way of denying this *Salāt*.<sup>(3)</sup>

Evidences also affirm the legality of performing *Salātul Duhā*<sup>(4)</sup> and it's being a *Sunnah*.

**[2/67] Some held the illegality of doing *Sujūdush Shukr*** though it is affirmed to be done by Alī (رضي الله عنه) when he found Thuth Thadiyyah killed amongst the *Khawārij*, by Ka'b Ibn Mālik after he received the glad tiding of being forgiven by *Allāh* (ﷻ) and the whole event is narrated in the two "Sahīhs"<sup>(5)</sup> and by Abū Bakr when he received the news of killing of Musailamal Kaththāb.

None, who has sound sense, would doubt in the legality of doing *Sujūdush Shukr* considering the authentic *Ahādīth* and the righteous *Salaf's* practice.<sup>(6)</sup>

**[3/67] Many people abandon *Salātul Khusūf* [or *Kusūf*]** - which consists of two long *Rak'ahs* each of which includes two

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(1) "Sharhu Ma'ānil Āthār" (vol. 1 / p. 320).

(2) "Al-'Urfush Shathi 'Alā Jāmi'it Tirmithī" (p. 248).

(3) See: "Fathul Bārī" (vol. 2 / p. 340) and "Irwā'ul Ghalīl" (vol. 3 / pp. 42-5).

(4) For more details on these evidences and refutation of the view that claims its illegality, see Abī Abdir Rahmān's 'Aqīl Ibn Muhammad Al-Maqtirī treatise titled with: "Tabsīrul Warā bimā jā'a Fī Salātid Duhā".

(5) I related all the narrations in my book "Ahkāmul Hajr Fīl Kitābī Was Sunnah" (pp. 157-9).

(6) See: "Sifrus Sa'ādah" (p. 36) and "Irwā'ul Ghalīl" (vol. 2 / pp. 226-32).

*Rukū's*. It is done in a congregation in the mosque and is done in an audible voice. When calling people for it, the *Mu'aththin* should say: '*As-Salātu Jāmi'ah*' [i.e. *Salāt* is to be done in congregation] with no *Athān* or *Iqāmah*. It should start from the moment the sun or the moon eclipses till they return to their original state. During this period of time, a *muslim* is recommended to recite *Takbīr*, *du'ā*, give charities and recite *Istighfār*. A *Khūtbah* is delivered after the *Salāt*. Women are recommended to attend this *Salāt*.

Some '*Ulamah* held that *Salātul Kusūf* is an obligation; accordingly, they titled some of the chapters of their compilations with relevant statements as Abū 'Uwānah did in his "*Sahīh*" (vol. 2 / p. 398): "The obligation of doing *Salātul Kusūf*" and Ibn Khuzaimah in his "*Sahīh*" (vol. 2 / p. 308): "The order of doing *Salāt* when the sun and the moon eclipse". In this chapter, Ibn Khuzaimah narrated the *ahādīth* that order that this *Salāt* should be done. Were doing this *Salāt* not an obligation, Ibn Khuzaimah would have mentioned this -as his way in his "*Sahīh*".<sup>(1)</sup>

The great scholar Ibn Hajar said: 'The *Jumhūr's* view is that this *Salāt* is an affirmed *Sunnah*.' Abū 'Uwānah, however, was the only one to state its obligation in his "*Sahīh*" and so did *Imām Mālik* in a narration ascribed to him where he considered it to be similar to the *Jumu'ah Salāt*. Az-Zayn Ibn Al-Muanyyir reported that Abū Hantfah considered it an obligation and some *Hanaḥī* compilers did the same as was reported'.<sup>(2)</sup>

In his "*As-Saylul Jarrār*" (vol. 1 / p. 323), Ash-Shawkānī inclined to the view that states its being an obligation and said: 'If what was claimed regarding the unanimous agreement amongst scholars that this *Salāt* is not an obligation turns to be true, then this would render it a *Sunnah*.'

This unanimous agreement is indeed untrue and hence the obligation of doing this *Salāt* is affirmed.

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(1) "*Tamāmūl Minnah*" (p. 261).

(2) "*Fathul Bārī*" (vol. 2 / p. 527).

This view was strongly preponderated by our Shaikh Al-'Albānī who said: 'Claiming this *Salāt* to be only a *Sunnah* ignores the many orders included in the prophet's (ﷺ) *hadīth* to perform it, without having the slightest sign that proves this view. *Shar'* texts should originally be understood as they clearly state. In his "As-Saylul Jarrār", Ash-Shawkānī inclined to this view and with which Siddīq Hasan Khān in his "Ar-Rawdan Nadiyyah" agreed. It is indeed the truth by *Allāh's* (ﷻ) will.

How strange that Ibn Hazm made no mention of the greatness of this *Salāt* and its legality in his "Muhallā". He only mentioned the manner in which this *Salāt* is to be performed in a wonderful way the thing that may have distracted him from stating his *Mathhab* regarding its legality'.<sup>(1)</sup>

We hope that after reading the aforementioned discussion, those who abandon this *Salāt* or feel indifferent regarding performing it -whether by common people or those who are regular attendants to for the mosques- to be keen on performing it and teach it to other *muslims*.

[4/67] Some people comit mistakes when doing *Salātul Kusūf* such as reciting *Taslīm* when the *Imām* does, although he has missed a part of the *Salāt* with the *Imām*. One should instead stand up an perform a complete *Rak'ah* with two *Rukū's*.

Feeling indifferent towards such a phenomena is another mistake people make and this attitude is the fruit of announcing such a phenomena through radios and T.V. the thing which make people indifferent towards such a thing which the prophet (ﷺ) described: '**By them *Allāh* (ﷻ) wants his bondmen to feel afraid of**'. In addition to this, some *Imāms* may begin their *Salāt* before the phenomena takes place depending on the announcement they heard.

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(1) "Tamāmul Minnah" (p. 262).



**[68] Forged Salawāt and wide spread unauthentic Ahādīth:**

**[1/68] The following Salawāt are forged ones:** *Salātul ‘Usbū’*, the twelve *Rak‘ah Salāt* on the night preceding Friday in which *Sūrah Al-Ikhlās* is recited ten times, the ten *Rak‘ah Salāt* in which *Sūrah Al-Ikhlās* and the two *Mu‘awiithatain* are recited ten times each, the two *Rak‘ah Salāt* reciting *Sūrah Az-Zalzalah* fifteen or fifty times, doing *Salātul Jumu‘ah* four, eight or twelve *Rak‘ahs*, doing four *Rak‘ah Salāt* before the *Jumu‘ah Salāt* reciting *Sūrah Al-Ikhlās* fifty times, ‘*Āshūrā’ Salāt*, *Salātur Raghā’ib*, the *Salāt* done on the nights of *Rajab*, the *Salāt* done on the night preceding the twenty seventh of *Rajab*, the *Salāt* done on the night preceding the fifteenth of *Sha‘bān* -it consists of one hundred *Rak‘ahs*, in each of which *Sūrah Al-Ikhlās* is recited ten times, the *Salāt* done on the night preceding the two *Eids*, the *Salāt* done when one memorizes the Holy *Qur‘ān*, the two-*Rak‘ah Salāt* done after going between *Safā* and *Marwah* on the *Marwah* yard, reciting all verses of *Du‘ā’s* in the last *Rak‘ah* of *Tarawīh Salāt*, reciting all the verses that include the *Sajdah* on the night when the *Qur‘ān* is completely recited in the *Tarawīh Salāt*, congregating on the night when the *Qur‘ān* is completely recited, setting up pulpits, reciting the song of farewell to Ramadan<sup>(1)</sup> and doing certain number of *Rak‘ahs* between the *Maghrib* and *Ishā Salawāt*.

Shaikh Al-Albānī said: ‘All the *ahādīth* that state the recommendation of doing a certain number of *Rak‘ahs* between the

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(1) See: “*Al-Masnū‘ Fī Ma‘rifatil Hadīthil Mawdū‘*” (no. 463) and (464), “*Al-Āthār Al-Marfū‘ah Fil Akhbārīl Mawdū‘ah*” -it names all the forged Salawāt, “*Al-Mawdū‘āt*” (vol. 2 / p. 114), “*Tanzīhush Sharī‘ah*” (vol. 2 / p. 84), “*Al-Fawā'id Al-Majmū‘ah*” (p. 44), “*Al-Manā'irul Munīf*” (pp. 98-9), “*Tafsīrul Qurtubī*” (vol. 16 / p. 128) and “*Musājalāh ‘Ilmiyyah Bainal ‘Izz Ibn Abdis Salām Wa Ibn As-Salāh Hawla Salātir Raghā’ib*”. Abū Shāmāh Al-Maqdisī supported doing *Salātir Raghā’ib* to be a *Bid‘ah* in his “*Al-Insāf Limā waqa‘a Fī Salātir Raghā’ib Minal Ikhtilāf*”, he reported all about it in his “*Al-Bā’ith ‘Alā Inkāril Bida‘ Wal Hawādith*” (pp. 7-...); in these pages, you could read about the innovated *Salāt* done on the night preceding the fifteenth of *Sha‘bān* (pp. 32-...). See also Shaikh Hammād’s *Al-Ansārī* treatise titled with: “*Is‘āful Khillān Bimā Warada Fī Lailatin Nisfī Min Sha‘bān*” and “*Silsilat Al-Ahādīth Ad-Da‘īfah Wal Mawdū‘ah*” (vol. 2 / p. 328).

*Maghrib* and '*Ishā*' are all weak ones -with different levels of weakness. It was affirmed that the prophet (ﷺ) used to perform *Salāt* on this time without limiting it to a certain number of *Rak'ahs*. Any narration regarding this is weak and hence the prohibition to put it under application'.<sup>(1)</sup>

It is also a commonly practiced mistake to call the *Salāt* done between the *Maghrib* and '*Ishā*' as "*Al-'Awwābīn Salāt*". It is authentically affirmed that this name refers to *Salātul Duhā*.<sup>(2)</sup>

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

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

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

1- 'The prophet (ﷺ) took off his hat and took it as a *Sutrah* [in his *Salāt*]'.

The weakness of this *hadīth* was previously mentioned in point no. (10) in the footnote.

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(1) "Silsilat Al-Ahādīth Ad-Da'īfah Wal Mawdū'āh" (vol. 1 / p. 481).

(2) See: "Sahīh Muslim" (vol. 1 / pp. 515-6), Ibn Khuzaimah's "Sahīh" (no. 1127), Ahmad's "Musnad" (vol. 4 / pp. 366-7, 370, 372, 375) and Abū 'Uwānah's "Musnad" (vol. 2 / pp. 270-1).

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

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

4- ‘Allāh (ﷻ) indeed accepts the *Salāt* of those who prostrate on it more than those who prostrate on other lands’.

The fabrication of the *hadīth* was mentioned earlier in point no. (11).

5- The *hadīth* that indicates the permissibility of taking the line as a *Sutrah*.

The weakness of this *hadīth* was mentioned in point no. [3/15].

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

7- ‘Raising one’s hands in *Salāt* in this manner is by Allāh (ﷻ) a *Bid‘ah* [innovation] and the prophet (ﷺ) never did more than this’.

The weakness of these two *ahādīth* was mentioned earlier in point no. [1/19].

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

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

9- ‘Had this person been totally given to *Salāt*, his organs would have been too’.

This *hadīth’s* fabrication was mentioned earlier in point no. [6/19].

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

## Chapter Seven

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

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

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

**12-** 'Never call me master in *Salāt*'.

The *hadīth*'s fabrication was mentioned earlier in point no. [3/22].

**13-** 'The prophet (ﷺ) used to point with his index when he recited *Du'ā*' without moving it'.

The *hadīth*'s weakness was mentioned earlier in point no. [11/22].

**14-** 'I saw the prophet (ﷺ) while in the sitting position in *Salāt* ... pointing with his index bending it a little bit calling unto *Allāh* (ﷻ)'.

The *hadīth*'s weakness was mentioned earlier in point no. [12/22].

**15-** Moving the index [when sitting] between two *Sujūds*.

The *hadīth* regarding it is an odd one. It was mentioned in point no. [13/22].

**16-** 'Whoever hears the *Mu'aththin* says: 'I witness that Muhammad is *Allāh*'s (ﷻ) Messenger', then the former says: 'Welcome my beloved Muhammad Ibn Abdīllah (ﷺ) then kisses his two thumbs and wipes his eyes with them; he will never suffer of ophthalmia'.

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

**17-** To add “And the highest rank” or “Indeed, you never break you promise” [in the *du‘ā* recited] after the *’Athān*. Such addition was not affirmed to be said by the prophet (ﷺ) as was mentioned in point no. [12/23].

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

**18-** The *du‘ā* that states: ‘O *Allāh* (ﷻ) Your night is coming down and your day light is departing ...’.

The *hadīth*’s weakness was mentioned earlier in point no. [12/23].

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

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

**20-** ‘Talking in lawful subjects in the mosque endangers rewards as fire endangers fuel wood’.

This *hadīth* has no origin as stated in point no. [1/26].

**21-** ‘Whoever recites the *’Athān* should be the one who recites the *Iqāmah*’.

The *hadīth*’s weakness was mentioned earlier in point no. [1/32].

**22-** To say: ‘Aqāmaha Allāhu Wa ’Adāmahā [May *Allāh* (ﷻ) establish it and preserve it forever]’ when the *Mu’aththin* says:

‘Qad Qāmatīs *Salāt*’ [The *Salāt* is being established] [in the *Iqāmah*].

This phrase has no origin as stated in point no. [4/32].

**23-** ‘Verily! *Allāh* (ﷻ) does not look at the crooked line [in *Salāt*]’.

This *hadīth* has no origin as mentioned in point no. [8/33].

**24-** ‘Whoever stands at the left side of the lines [in *Salāt*], he will get double rewards’.

The *hadīth*’s weakness was mentioned earlier in point no. [3/34].

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

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

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

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

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

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

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

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

**29-** ‘If you notice a man attends the mosque so often, bear witness that he has faith’.

The *hadīth*’s weakness was stated in point no. [2/47].

**30-** To say: ‘O *Allāh* (ﷻ) forgive me my sins’ when entering the mosque.

This phrase’s weakness is stated in point no. [3/47].

**31-** ‘Let not your children enter the mosques’.

This *hadīth*’s unauthenticity was stated in point no. [4/47].

**32-** The story about Tha‘labah Ibn Hātīb and his abandoning of the congregational *Salāt* due to being busy with raising his sheep.

This story’s fabrication was stated in point no. [5/47] and its contradiction of one of the greatest *Islamic* principles.

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

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

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

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

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

**36-** ‘When the *Khatīb* ascends the pulpit, no one is to do *Salāt* or speak’.

The *hadīth*’s weakness was mentioned earlier in point no. [1/60].

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

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

**38-** The *Imām* recites *Du ‘ā’* after ascending the pulpit.

The *hadīth* related to this has no origin as stated in point no. [4/61].

**39-** ‘The Friday *Salāt* is [accepted from] those who perform it first’.

This *hadīth* has no origin as stated in point no. [7/61].

**40-** ‘Let them stand in the back [rows] as they were set back by *Allāh* (ﷻ)’, meaning women.

The *hadīth*’s weakness was stated in point no. [34], the footnote.

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

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

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

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

**43-** ‘Whoever does acts of worship on the nights preceding *Eidul Fitr* and *Eidul Adhā*, his heart will never die on the day when all hearts shall die’.

The *hadīth*’s weakness was stated in point no. [8/64].

**44-** ‘The prophet (ﷺ) used to recite *Takbīr* so often during [Friday] *Khutbah* and those of the two *Eids Khutbahs*’.

The *hadīth*’s weakness was mentioned in point no. [9/64].

**45-** ‘The prophet (ﷺ) combined between the *Salawāt* in the rainy weather though his room was so close to the mosque’.

This *hadīth*’s weakness was stated in point no. [ 7/65].



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

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

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

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

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

**48-** ‘Those living near the mosque, their *Salāt* will not be accepted unless it is done in it’.

This *hadīth* is weak as reported in “Silsilat Al-Ahādīth Ad-Da‘īfah Wal Mawdū‘āh” (no. 183). In his “Al-Mughnī ‘Anil Hifthi Wal Kitāb” (p. 271), Abū Hafs Al-Mūsīlī said: ‘There is no affirmed *hadīth* to have been said by the prophet (ﷺ) regarding this and so is the case with the *hadīth* that states: ‘Whoever abandons the *Friday Salāt* -whether the *Imām* is a just one or a tyrant- his *Salāt* is invalid and so is his *Hajj*’ and other similar *ahādīth*.

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

This *hadīth* is a forged one; fabricated by Muhammad Ibn ‘Alī Ibn Al-‘Abbās Al-Baghdādī Al-‘Attār tracing it back to Abī Bakr Ibn Ziyād An-Naisābūrī -as Ath-Thahabī stated in “Al-Mīzān” (vol. 3 / p. 653) and with whom Ibn Hajar agreed in “Lisānul Mīzān” (vol. 5 / pp. 295-7) and said: ‘This *hadīth* is apparently a forged one narrated by the *Turuqīyyah*’.

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

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

Shaikh Ibn Bāz then said: ‘Whoever finds a paper on which this *hadīth* was printed should burn it and should defend the prophet’s (ﷺ) *Sunnah* from liars, and advice those who distribute such things not to do so.

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

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

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

In “*Al-Kubrā*” and after mentioning this *hadīth*, Al-Qārī said: ‘The word “*Al-Bait*” refers to the *Ka‘bah*, the Holy Sanctuary. The *hadīth*’s meaning is true for it was reported in the “*Sahīh*” that ‘Aishah said: ‘The first thing the prophet (ﷺ) did when he arrived *Makkah* was doing *Wudū*’ and then the circumambulation round the *Ka‘bah* ...’<sup>(1)</sup>

One is truly recommended to begin with the circumambulation around the *Ka‘bah* when entering *Al-Masjidul Harām* -whether this circumambulation is a *Fard* one or *Nāfilah*. And one may not leave *Tahiyyatul Masjid* even if one does not want to do the circumambulation due to a *Shar‘* excuse.

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

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

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

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

This last phrase is not affirmed to have been said by the prophet (ﷺ). Ibn Khuzaimah even described it to be forged and with whom Ibn Taymiyyah, Ibn Al-Qayyim and many others agreed.

Besides being false, this phrase is a *Munkar* [denied] one since it contradicts the many *du‘ā’s* which the prophet (ﷺ) used to recite in his *Salāt*; in which he (ﷺ) used to use the singular form.

See: “Zādul Ma‘ād” (vol. 1 / p. 264), “Sīfrus Sa‘ādah” (p. 18) and “Tamāmul Minnah” (pp. 278-80).

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

Both Al-‘Uqailī and Al-Dāraqutnī affirmed that no affirmed *hadīth* regarding this issue was reported [to have been said by the prophet (ﷺ)]. *Imām* Ahmad denied hearing such a *hadīth*.

Accordingly; the *hadīth* is not affirmed to be said by the prophet (ﷺ) and hence the prohibition of ascribing it to him (ﷺ). The affirmation of the falsehood of this *hadīth*; however, does not entail the impermissibility of doing *Salāt* behind deviants.

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

*Imām* Muslim and other *Sunnan* compilers reported that Abū Sa‘īd Al-Khudri did *Salātul Eid* behind Marwān who delivered the *Khutabah* before doing *Salāt* and took the prophet’s (ﷺ) pulpit out of the prophet’s (ﷺ) mosque [and hence deviating from the prophet’s (ﷺ) *Sunnah*].

Ash-Sahwkānī said: ‘The *Sahābah* and those who followed them agreed practically -and their verbal agreement is not an impossibility- that doing *Salāt* behind the unjust *Imāms* is permissible since the *Salāt Imāms* during their time used to be the rulers themselves. This was during the *Umayyad*’s reign whose rulers were well-known of being Tyrants’.

See: “Naylul ‘Awtār” (vol. 3 / p. 200), “Majmū‘ Fatāwā Ibn Taymiyyah” (vol. 1 / pp. 108-9), “Al-‘Ilal Al-Mutanāhiyah” (vol. 1 / pp. 418-9) and “Jannstul Murtāb” (p. 273).

**53-** ‘*Salāt* is the main pole on which religion rests, whoever establishes it, has indeed established religion and whoever abandons it has indeed caused religion to destruction’.

The aforementioned *hadīth* is commonly used by the preachers when teaching people about *Salāt* and the great status it occupies in *Islām*. I have never read such a *hadīth* [in any *hadīth* compilation] in the aforementioned wordings, except a narration narrated by Al-Baihaqī in his “Shu‘ab” (vol. 1) which states: ‘*Salāt* is the main pole on which religion rests’. This narration is traced back to ‘Ikrimah Ibn Ammār from ‘Umar Ibn Al-Khattāb from the prophet (ﷺ). Having mentioned this narration, Al-Baihaqī reported his Shaikh’s, Al-Hākim, statement: ‘Ikrimah has not heard [any *hadīth*] from ‘Umar. In his “Mushkilul Wasīt”, Ibnis Salāh said: ‘It [i.e. the *hadīth*] is unknown’. And in his “At-Tanqīh”, An-Nawawī said: ‘This *hadīth* is *Munkar* and *Bātil* [false]’. Commenting on An-Nawawī’s statement, Al-Hāfīth Ibn Hajar said in “At-Takhīsul Habīr” (vol. 1 / p. 173): ‘It is not so. The *hadīth* was narrated by Abū Nu‘aim -Al-Bukhārī’s Shaikh- in the chapter titled “As-Salāt”

from Habīb Ibn Sulaim from Bilāl Ibn Yahyā to have said: ‘Once a man came to the prophet (ﷺ) and asked him a question. The prophet (ﷺ) answered: ‘*Salāt* is the main pole on which religion rests’. The *hadīth*’s chain of narrators is *Mursal* and all the narrators are reliable ones’!

I believe that Ibn Hajar’s comment is not a good one for Habīb’s reliability is unknown and hence the *hadīth*’s chain of narrators is weak. However, the *hadīth* which is narrated by Ahmad in his “Musnad” (vol. 5 / no. 231 and 237), At-Tirmithī in “Al-Jāmī” (no. 2616) and Ibn Mājah in “As-Sunnan” (no. 3973) -from Mu‘āth Ibn Jabal is sufficient. It states: ‘... then the prophet (ﷺ) said: ‘Shall I inform you of the thing from which all goodness gushes out and the main pole on which it rests and its highest rank?’ Mu‘āth (رضي الله عنه) answered in the affirmative. He (ﷺ) said: ‘The spring from which all goodness gushes out is *Islām*, its main pole on which it rests is *Salāt* and ...’. The *hadīth* is Hasan [good]. See: “Al-Maqāsidul Hasanah” (p. 632), “An-Nāfilah Fil Ahādīth Ad-Da‘īfah Wal Bātilah” (no. 171), “Al-Fawā'idul Majmū'ah” (p. 27) (no. 49).

**54-** 'Umm Salamah said: ‘Once a man entered [the prophet’s (ﷺ) chamber] and said: ‘O *Allāh*’s (ﷻ) Messenger! I caused my *Salāt* to loss, what should I do?!’.

He (ﷺ) said: ‘Having repented [to *Allāh* (ﷻ)], you should perform eight-*Rak'ah Salāt* on the night preceding Friday reciting *Sūrah Al-Ikhlās* twenty five times in each of which. Then after finishing the *Salāt*, say “*Sallā Allāhu 'Alā Muhammad*” [may *Allāh* shower His *Salāt* on *Muhammad*] one thousand times.

Doing so will redeem your sin of abandoning *Salāt* even for two hundred years, you will be rewarded for each *Rak'ah* a reward equal to that given for the one who does acts of worship for a year, you will be granted a whole city in Paradise, you will be granted one thousand *Hūr* for each *Āyah* you recited and you will see me at night in your dream’.

The aforementioned *hadīth* was reported by Al-Jawraqānī in “Al-Abātīl” (vol. 2 / pp. 35-6) and Ibn Al-Jawzī in “Al-Mawdū‘āt” (vol. 2 / pp. 135-6) and then said: ‘It is fabricated, no doubt, and the fabricator is of those ignorant story tellers. I am afraid that by narrating such a *hadīth*, he intends to defame *Islām* for if one does such a *Salāt* and sees not the prophet (ﷺ) in his dream, he would surely doubt the prophet’s (ﷺ) *hadīth*. Besides, how could a two-*Rak‘ah Nāfilah Salāt* replace many *Fard* ones?! This is a real impossibility. In addition to that, the *hadīth*’s chain of narrators is full of unknown narrators. In all, the *hadīth* is not a real one’.

As-Suyūtī in his “Al-La‘ālī‘ul Masnū‘ah” (vol. 2 / p. 64) and Ibn ‘Arrāq in his “Tanzīhush Sharī‘ah” (vol. 2 / p. 97) both agreed with Al-Jawraqānī. Ath-Thahabī, in his “Ahādīth Mukhtārah” (no. 77) said: ‘So, in this case the *hadīth* is forged’.

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

The amount of food to be paid daily = 5 *Mudds* of wheat = approximately 3 kg.

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

That is approximately 48 tons.

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

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

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

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

Be ware, dear *muslim*, of performing such trick and praise your *Rabb* for saving you from practicing it for indeed execution is the only punishment for those who abandon *Salāt* as the ‘*Ulamah* stated. Does giving few grammes of wheat or giving out some money in charity redeem one’s great sin and save him from Hell-Fire!! And for more sin this is done by a trick that is full of irony. *Allāh* (ﷻ) said: ‘**And never mock with *Allāh*’s (ﷻ) *Āyāt***’ and ‘**Verily, the hypocrites [try to] beguile *Allāh* (ﷻ) but He is the One who beguiles them**’.

In addition to all that; those women, whose jewelry is taken from them to perform such a play, none of them agrees that any amount of her jewelry be given to the poor or even substituted with another. Is this called *Hibah* [grant]?? Even the poor has no right in owing it, he receives it only to return it back without taking a little bit from it! What kind of a *hibah* is this?! This is indeed an artificial *hibah* not a real one.

And most important of all, such innovated ransom -which is not affirmed in any *Shar‘* text- induces many people to abandon *Salāt*, and moreover lessens the greatness of *Salāt* -we seek refuge with *Allāh* (ﷻ) from this- which is the main pole on which *Islām* stands.

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

This *hadīth* is not traced back to the prophet (ﷺ) -as Al-‘Irāqī stated in “Takhrij Ahādīthul Ihyā” (vol. 1 / p. 159).

Both Muhammad Ibn Nasr in “Ta‘thim Qadris Salāt” (pp. 157-8) and Al-Hākimut Tirmithī in “As-Salātu Wa Maqāsiduhā” (p. 54) narrated the *hadīth* from ‘Uthmān Ibn Abī Dahrash to have said: ‘The prophet (ﷺ) once led his *Sahābah* in *Salāt*. [While reciting *Qur’ān*], he (ﷺ) missed an *Āyah* but none of the *Sahābah* knew that. Then he (ﷺ) said: ‘What is the matter with those on whom *Allāh*’s (ﷻ) *Qur’ān* is recited, yet they know not what has been recited nor what was missed. Indeed, their bodies joined us in the *Salāt* but their hearts were absent. Verily, *Allāh* (ﷻ) does not accept one’s *Salāt* till his heart witnesses that which his body witnesses’.

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

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



The *hadīth*'s chain is very weak for Shuraikh has a very bad memory, Jābir is accused of lying and Abū Ja'far's -Muhammad Ibn Alī Ibn Al-Husain- narrations from Ammār are disconnected.

Abū Nu'aim narrated in his "Al-Hilyah" (vol. 7 / p. 61) through an authentic chain of narrators traced back to Sufyān Ath-Tahwī to have said: **'One will be rewarded for doing *Salāt* in accordance with the proportion in which he had full concentration'**.

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

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

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

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

**58-** 'Whoever helps those who do not do *Salāt* even by a morsel [of food] is similar to the one who helps in killing all the prophets'.

In his "Ath-Thail", As-Suyūṭī ranked the *hadīth* to be a forged one. See: "Al-Fawa'idul Majmū'ah" (pp. 27-8) (no. 50).

**[69] Conclusion:**

This is all I could gather and put in order regarding muslims' mistakes done in *Salāt* and hence moving away from the prophet's (ﷺ) *Sunnah* which no keen muslim would do away without, not to mention seekers of religious knowledge.

I place these mistakes between *muslims'* hands to remind them of the proper manner of doing *Salāt* that they hopefully perform it properly out of fear of *Allāh* (ﷻ) and their love to Him (ﷻ).

If any of what I had written was wrong then it is only of my own mistakes and of *Shaitān* and whatever is right then it is of *Allāh's* (ﷻ) bounty on me.

The last of our *du'ā's* is praise be to *Allāh* (ﷻ) the Lord of all creatures.

By: Mashhūr Hasan Āl Salmān  
Saturday, 3 Rabī'ul 'Awwal, 1409H, Afternoon.  
May Allāh (ﷻ) send His greatest Salāt and Salām on our beloved  
Muhammad, his household and his Sahābah.