

From Our Perspective

P.1

A brief collection of Hanafi proofs for
selected pertinent issues

Prepared by:

Darul Hadith Research Centre, Durban

Title: From Our Perspective

Compiled by: Moulānā Muhammad Ibn
Moulānā Hārūn Abāsoomar

First Edition: 17 Jumadal Ula 1436
9 March 2015

Published by: Darul Hadith Research Centre,
Durban

Tel: +27 031 2011 824

Email: admin@darulhadith.co.za

Table of Contents

PREFACE.....	4
Some of their slogans	7
FOREWORD BY	11
SHAIKHUL HADÎTH MAULÂNÂ FADHLUR RAHMÂN ÂZMI ﷺ	11
.....	11
INCREASE IN THE REWARD OF SALÂH PERFORMED AFTER USING A MISWÂK.....	13
MASAH OF THE NAPE.....	14
RAISING THE HANDS TILL THE EARLOBES WHEN SAYING TAKBÎRATÛT TAHRÎM	15
RECITATION OF THANÂ	16
(I.E. DU'Â AFTER TAKBÎRATUT TAHRÎM)	16
HOW SHOULD THE FEET BE PLACED IN QIYÂM (STANDING POSTURE)	17
PLACING OF THE HANDS BELOW THE NAVEL IN QIYÂM (STANDING POSTURE).....	19
TO RECITE BISMILLÂH SILENTLY IN SALÂH	20
TO REMAIN SILENT WHILST THE IMÂM IS RECITING QURÂN IN SALÂH.....	20
SAYING 'ÂMIN' SOFTLY AFTER SÛRAH FÂTIHAH	22
RAISING OF THE HANDS (RAF'UL YADAIN) ONLY AT THE BEGINNING OF THE SALÂH.....	23
DU'Â TO BE RECITED IN QAUMAH	25
(STANDING POSTURE BETWEEN RUKU' AND SAJDAH)	25
PLACING THE KNEES BEFORE THE	26
HANDS WHEN LANDING FOR SAJDAH.....	26
DU'Â TO BE RECITED IN JALSAH	27
(SITTING-POSTURE BETWEEN THE TWO SAJDÂHS).....	27
STANDING UP (DIRECTLY INTO QIYÂM) AFTER SAJDÂH WITHOUT SITTING (JALSÂ ISTIRÂHAH) IN THE FIRST AND THIRD RAK'AH.....	28
DU'Â TO BE RECITED IN THE SITTING POSTURE	29
SAYING THE SALÂM AT THE END OF THE SALÂH TOGETHER WITH THE IMÂM	30
RAISING THE HANDS IN DU'Â AFTER THE FARDH SALÂH.....	30
WIPING THE HANDS OVER THE FACE UPON COMPLETION OF DU'A	32
PLACING ONE'S HAND ON THE FOREHEAD AFTER SALAH	33
RASÛLULLÂH ﷺ WOULD HAVE PREVENTED WOMEN FROM PERFORMING SALÂH IN THE MASJID	34

WOMAN’S SALĀH DIFFERS FROM THE MALE’S SALĀH.....	37
SUNAN BEFORE THE FRIDAY KHUTBA	38
TWENTY RAK’ĀT TARĀWĪH.....	40
RECITING QUNŪT BEFORE RUKŪ’ IN WITR SALĀH	42
THREE RAKĀT WITR WITH ONE SALĀM	43
TWO RAK’ĀT NAFL AFTER WITR.....	44
DU’Ā QUNŪT	45
COMBINING TWO SALĀH.....	47
TWO RAKĀ’AT WHILE ON JOURNEY IS NECESSARY AND NOT OPTIONAL	48
SALĀM OF JANĀZAH SALĀH.....	50
TAKBEERS OF JANAZAH SALAH	51
RAISING THE HANDS ONLY AT THE FIRST TAKBEER IN JANAAZAH SALĀH.....	52
RECITING THE BEGINNING AND END OF SŪRAH BAQARAH AFTER BURIAL.....	52
RAISING THE HANDS FOR DU’Ā IN THE GRAVEYARD	54
CONVEYING OF REWARD TO THE DECEASED.....	54
VIRTUE OF VISITING THE BLESSED GRAVE OF RASULULLĀH ﷺ	56
FACING THE QIBLAH WHILE DRINKING ZAM-ZAM	58
POURING ZAM-ZAM ON THE FACE AND HEAD AFTER DRINKING	59
SIX EXTRA TAKBEERS IN EID SALĀH	61
SIGNIFICANCE OF THE 15TH NIGHT OF SHA’BAAN.....	62
WEARING ISLAMIC HEADGEAR (TOPĪ).....	64
THE TURBAN	65
TOUCHING THE QURĀN WITH WUDHŪ	66
RESPECT FOR THE QURĀN.....	67
MASAH ON NYLON/COTTON SOCKS	69
TAWASSUL	71
THREE TALĀQS (DIVORCES)	74
TAAWEEZ (AMULETS).....	75
RUQYAH (RECITING AND THEN BLOWING ON THE AFFLICTED)	76

PREFACE

In the recent past, due to several reasons, there has been a significant shift in the channel of Islamic information in our societies.

In the past, our system of information was in line with the ancient methods; that is to acquire Islamic knowledge from heart to heart. This was done in madrasahs as well as via the mimbars of the masjid.

Now that the world has become a global village, the channel of education has been broadened. Just as this brings some benefit, it also has its hazards. As a result, we have become beset with fitnahs of all kinds.

One such trial is the scourge of salafism; a doctrine or ideology that deceitfully claims to uphold the teachings of the salaf, but in reality actually defames the very same thing!!

A consequence of this is that people begin to question the legality of other madhahib. In our province, the overwhelming majority are Hanafis. Therefore the attack of these ill-informed individuals would be focused on the Hanafi Madhab.

The purpose of this booklet; entitled: '**From Our Perspective**' is to enlighten one and all about the authentic proofs that support the Hanafi standpoint on issues that these individuals raise objection to. The book is meant to be brief, and therefore most of the chapters have just one clear

authentic proof. For more elaboration on such issues, the 'Ulama can refer to the detailed Arabic works on this subject.

The following are a few important points to bear in mind:

1. As far as possible, debates with such individuals should be avoided. As this doesn't really produce any fruitful outcome. In fact, people who follow this doctrine generally become violent and uncontrollable.¹
2. The purpose of this booklet is not to belittle any of the other three legitimate Schools of thought. All that is intended is to show the ill-informed individual that the Hanafi madhab is backed by authentic sources too, just as is the case with the other Madhahib.
3. Since this is the first impression of the revised edition² of this booklet, not all

¹ This is a result of the nature of the salafi culture. Free thinking will always lead to over reliance on one's self, which makes it difficult for such an individual to accept the truth. Attack is then their best form of defense!

² This book was initially prepared by sincere students under the guidance of Shaykhul Hadith Moulana Fadlur Rahman A'zami sahib (hafizahullah). It was published in 2001 with the title: 'My beliefs and Actions do conform to Hadith'.

contentious issues have been included. Many other such topics are discussed on our websites: www.HadithAnswers.com and www.Al-Miftah.com. The 'Ulama are requested to forward a list of more issues that they feel need addressing to: admin@Darulhadith.co.za

4. The next edition will also –insha Allah– include additional questions that they need to answer. There are several practices the salafis indulge in, that lack proper substantiation. So when any of us are approached by these characters, we could counter-question them as well.
5. By the previous note, I do not mean to instigate the 'Ulama to provoke any arguments with the salafis in their congregation for that matter. I do not believe in instigating them. I merely make the point so that when we are faced with an unavoidable opportunity, it can be satisfactorily addressed.

A few years ago, I was asked to revise the book and add proofs as well as other pertinent issues to it. What is in your hands is a combination of the effort of those who prepared the initial booklet, as well as the personnel of Darul Hadith Research centre, Durban.

6. The academic discussion with Salafis, entails 2 parts; one that deals with the proofs for certain views of Fiqh, and the other is to do with their slogans and manhaj (methodology).

Some of their slogans

One will find the salafis proclaiming slogans that are very attractive on the surface, but are actually misleading in reality. The following are some examples:

- Fiqhus Sunnah vs Fihqu Abi Hanifah
- We are commanded to follow the Nabi ﷺ not Abu Hanifah, Malik etc.³

They play with the sentiments of people with the above slogan by asking the question: 'Are you a follower of Muhammad ﷺ or of Abu Hanifah?'

Implying that if one is following Imam Abu Hanifah ر.ه.ا he is **not** following the sunnah of Rasulullah ﷺ!⁴

- The Aimmah Mujtahidun have said:

³ See a comprehensive re-buttal of this erroneous claim on www.Al-Miftah.com.

⁴ See a comprehensive rebuttal of this erroneous claim on www.Al-Miftah.com.

- إذا صح الحديث فهو مذهبي

They swing the innocent audience by stating: 'Your Mujtahid has said that if the Hadith is sahih it is my madhab, so if you are shown a Hadith that is apparently contradicted by your madhab, you should be following the sahih Hadith and abandoning your madhab!' ⁵

- We as Muslims have one Deity, one Quran and one Messenger ﷺ, how is it that we have four Madhabs?

They use this line when trying to prove their claim that: to have difference of opinion in Fiqh matters is actually bad! According to these people, there should be no tolerance shown in ikhtilafi masa-il!

- صحة الحديث كافية للعمل به, i.e, The Hadith merely being Sahih is sufficient for using it as proof.⁶

⁵ A brief answer to this appears in part 2 of 'From our Perspective'

⁶ An article on this will soon be on www.Al-Miftah.com Insha Allah and will be included in part 2 of 'From our Perspective'

This is a statement that disparages the entire galaxy of Fuqaha! It is actually a proof of the lack of understanding of its proponent.

- The abundance of books of Hadith in this age makes it easier for us to do ijtiḥad.
- هم رجال ونحن رجال / كل أحد يؤخذ من قوله ويترك
- The aimmah did not have everything, and in the 'computer-age', we have accumulated what they didn't have.⁷

These are other ways in which the Fuqaha and other authentic Scholars of the salaf are insulted and ridiculed by these individuals.

This is also the case with their next slogan:

- Fuqaha have quoted weak Hadiths as their proofs on many issues which means that their view on that issue is invalid⁸
- Another fundamental difference in their manhaj is their total disregard for da'eef Ahadith. This is in contrast to the view of

⁷ See a sufficient response to this claim in Atharul Hadith.

⁸ An article on this will soon be on www.Al-Miftah.com Insha Allah and will be included in part 2 of 'From our Perspective'

the very vast majority of Muhaddithun and Fuqaha.⁹

This book: '**From Our Perspective**' has therefore been kept in 2 parts. Part 2 will provide adequate responses to these and other such slogans insha Allah.

May Allah Ta'ala accept this step in the direction of the preservation of the method of the Fuqaha and 'Ulama throughout time. Ameen.

17 Jumadal Ula, 1436 A.H = 9 March 2015

⁹ The writer has prepared a detailed work on '**The authority and Application of weak Hadiths**'. May Allah Ta'ala accept it and allow it to be published in the near future. Ameen.

FOREWORD BY
SHAIKHUL HADÎTH MAULÂNÂ FADHLUR
RAHMÂN ÂZMI (حفظه الله)

حامداً ومصلياً ومسلماً

This booklet was shown to me wherein a few Shar'î Masâil (laws) and 'Aqâid (beliefs) have been mentioned. When people go for Haj or 'Umrâh, some people raise certain objections about their actions and beliefs, although these beliefs and practices are in complete conformance to Qurân and Hadîth. Such laws and beliefs have been discussed in this booklet so that people may keep it with them and if somebody raises any objection with regard to their actions, they may show them this booklet.

The Arabîc passages have also been included. Wherever the Ahâdîth are mentioned, the verdict of the Scholars of Hadîth concerning its authenticity has also been quoted, so that nobody can say that these Ahâdîth are not reliable and authentic. Furthermore, complete references have also been cited for every statement. It is hoped that this booklet will be viewed in a positive light.

I have perused the Arabîc text of this booklet and found it to be good. I also endorse it. Some *masâil* mentioned in this booklet are such that when I was in the Haram some people raised objection about them. I cited Sahîh Bukhârî as reference, which silenced them.

It is my du'â that Allâh Ta'ala accepts this booklet and grants the Muslims benefit from it. (Âmîn)

Fadhlur Rahmân Azmî
Azaadville - South Africa
1 Sha'bân 1422 / 18-10-2001

INCREASE IN THE REWARD OF SALÂH PERFORMED AFTER USING A MISWÂK

قال النبي ﷺ صَلَوة بِسِوَاكٍ خَيْرٌ مِنْ سَبْعِينَ صَلَوةً بِغَيْرِ سِوَاكٍ

وبعضها يعتضد - نقله السخاوى عن عائشة وابن عباس و انس وجابر وابن عمر وام الدرداء و غيرهم وقال :
بعض (المقاصد الحسنة ص ٢٦٣- دار الهجرة بيروت لبنان و حسن المنذري رواية جابر و ابن عباس -
الترغيب ص ١٦٨ ج ١)

Rasûlullâh ﷺ said: "Salâh performed after the usage of miswâk is seventy times better than Salâh performed without miswâk."

Allâmah Sakhâwî رحمه الله has quoted this Hadîth from Sayyidatunâ `Aishâh, Sayyidunâ Ibn `Abbâs, Sayyidunâ Anas, Sayyidunâ Jâbir, Sayyidunâ Ibnul `Umar, Sayyidatunâ Ummud Dardâ ؓ etc and has mentioned that these narrations lend strength to one another.

(Al Maqâsidul Hasanah p.263, Allâmah Mundhirî رحمه الله classified the narrations of Sayyidunâ Jâbr ؓ and Sayyidunâ Ibn Abâs ؓ as Hasan. Targhîb, vol.1 pg.168)



MASAH OF THE NAPE

عن سيدنا وائل بن حجر ؓ قال حضرت رسول الله صلى الله عليه و سلم وقد اتي باناء فيه ماء فأكفأ على يمينه... و مسح رقبته و باطن لحيته بفضل ماء الرأس الخ اهـ

رواه الطبراني في الكبير ٥٠/٢٢ ، رقم الحديث: ١١٨ و البزار في مسنده .و قال الحافظ العراقي : " بسند لا بأس به." اهـ (تنزيه الشيعة.٢/٧٥) و قال المام ابن امير الحاج رحمة الله عليه : لا ينزل عن درجة الحسن (التنكيح و الافادة ص ٧٤)

Sayyidunâ Wâil Ibn Hujr ؓ says: "I was once in the presence of Rasullullah ﷺ when he was given a utensil which had water. He then poured some water on his right hand....thereafter he wiped his **nape** and the inner part of his beard with the left-over water that he used on his head (i.e. after masah of the head).

Reported by Tabarânî in Al-Kabîr vol.22 pg.50 Hadith: 118 and Bazzâr in his Musnad. Hâfiz al-Irâqî ؓ states that there is no problem with the sanad of this Hadîth i.e. it is **Hasan** (Tanzîhush-Shariah vol.2 p.75). Allâmah Ibn Amîr Al-Hâj ؓ has also said the same concerning a similar narration. (At-Tankît wal-Ifâdah p. 74)



RAISING THE HANDS TILL THE EARLOBES WHEN SAYING TAKBÎRATÛT TAHRÎM

عن وائل بن حجر رضي الله عنه أنه أبصر النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حين قام إلى الصلاة رفع يديه حتى كانتا بحيال منكبيه وحاذى بإبهاميه أذنيه ثم كبر

رواه أبو داود #٧٢٥

Sayyidunâ Wâil Ibn Hujr رضي الله عنه says¹⁰ that he saw Rasûlullâh صلى الله عليه وسلم, when commencing his Salâh, raising his hands until his wrists were in line with his shoulders and his thumbs in line with his ear lobes. He then said: الله أكبر

(Abû Dawûd #725)

عن مالك بن الحويرث رضي الله عنه: أن رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كان إذا كبر رفع يديه حتى يحاذى بهما أذنيه، وفي رواية: حتى يحاذى بهما فروع

أذنيه. رواه مسلم #٨٦٤

Sayyidunâ Mâlik ibnul Huwayrith رضي الله عنه says: "When Rasûlullâh صلى الله عليه وسلم would say the takbeer, he would raise his hands till they were in line with his ear lobes"



¹⁰ This narration is more descriptive. The narration of Sahih Muslim that follows supports it too.

RECITATION OF THANÂ (I.E. DU'Â AFTER TAKBÎRATUT TAHRÎM)

عن عائشة رضي الله عنها قالت : كان رسول الله صلي الله عليه و سلم إذا
افتتح الصلوة قال : سبحانك اللهم و بحمدك و تبارك اسمك و تعالى جدك و لا
اله غيرك. رواه الترمذي # ٢٤٣ و الحاكم ج ١ ص ٢٣٥ و قال صحيح الاسناد و وافقه الذهبي

Sayyidatuna Â'ishah رضي الله عنها reports that Rasûlullâh صلى الله عليه وسلم
used to recite the following du'â at the beginning
of his Salâh:

سبحانك اللهم و بحمدك و تبارك اسمك و تعالى جدك و لا اله غيرك.

(Tirmidhî #243, Hâkim vol.1 p.235)
Imâm Hâkim and 'Allâmah Dhahabi have accepted it
as **Sahih**.

Recitation of this Du'â is also narrated from
Sayyidunâ Abû Bakr رضي الله عنه, 'Uthmân رضي الله عنه, Anas رضي الله عنه and
Ibn Mas'ûd رضي الله عنه.
(Majma'uz Zawâ'id vol.2 p.278 and Nasbur-Râyah vol.
1 p.320)



HOW SHOULD THE FEET BE PLACED IN QIYÂM (STANDING POSTURE)

عن أبي هريرة رضي الله عنه أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا صَلَّى أَحَدُكُمْ فَلَا يَضَعُ نَعْلَيْهِ عَنِ يَمِينِهِ وَلَا عَنِ يَسَارِهِ فَتَكُونَ عَنِ يَمِينٍ غَيْرِهِ إِلَّا أَنْ لَا يَكُونَ عَنِ يَسَارِهِ أَحَدٌ وَلِيَضَعَهُمَا بَيْنَ رِجْلَيْهِ رَوَاهُ أَبُو دَاوُدَ # ٦٥٤

Sayyidunâ Abû Hurayrah رضي الله عنه narrates that Rasûlullâh صلى الله عليه وسلم said: When one stands up to perform Salâh (in jamâ'ah) he should neither place his shoes on his right nor on his left, otherwise it will be on the right of someone else. If however there is no one to his left, he may place his shoes there. Otherwise, he should place it between his feet. (Abû Dawûd # 654)

This Hadîth clearly indicates that between one Musalli and the next there should be sufficient place to keep one's shoes. If a person's toes were to touch that of the next person, the question of placing one's shoes on one's side would not arise.

A response to their proof

The salafis generally quote the Hadith which states that the sahabah would join their ankles to each other when straightening the rows.

As a response to that, in I'lâ'us Sunan the following is mentioned:

المراد بذلك المبالغة في تعديل الصفّ وسدّ خلله ولا يخفى أنّ في الزاق الأقدام مع الزاق المناكب بالمناكب والرّكب بالرّكب مشقّة عظيمة لا سيّما مع

إبقاءها كذلك الى آخر الصلّاة كما هو مشاهد و الحرج مدفوع بالتصّ على أنّ الزايق تلك الأعضاء بأجمعها حقيقة غير ممكن إذا كان المصلّون مختلفي القامة فالمراد منه جعل بعضها في محاذاة بعض إعلاء السنن، ج ٤ ص ٣٦٠

The crux of the above texts of I'la'us Sunan (vol.4 p.360) is as follows: The Hadîth, "I saw one of the Sahâbah ﷺ joining his ankle with the ankle of the Musallî next to him." (Abû Dawûd) refers to keeping the ankles in line with one another, and it does not refer to the joining and touching of the ankles. The proof of this is that the very same Hadîth states that their (Sahâbah's) knees were also joined to the knees of the person next to them, which is physically difficult and far-fetched. Thus 'joining' refers to keeping the saff (row) straight by keeping the ankles in a straight line. 'Allâmah Zhafar Ahmed رحمه الله then quotes the version of Ma'mar who said that Sayyiduna Anas ؓ told his student: "And if i had to do so today, your'll would flee like restless mules. i.e, that this practise was later abandoned by the Sahabah. Which proves that, had it been as important as some people portrayg it, the Sahabah would have never shunned it...! (end of quote)

Furthermore, the practice of keeping the **toes**, attached to the next person's is not substantiated by any Hadîth. ¹¹

¹¹ This is in reference to the contemporary trend of attatching the toes, whilst the Hadith that they quote mentions the ankles...!!



PLACING OF THE HANDS BELOW THE NAVEL IN QIYÂM (STANDING POSTURE)

عن وائل بن حجر رضي الله عنه قال رأيت النبي صلى الله عليه وسلم وضع يمينه علي شماله في الصلوة تحت السرة (رواه ابن أبي شيبة #٣٩٥٩ وإسناده صحيح - آثار السنن ص ٩٠ - مكتبه إمداديه ملتان وقال العلامة قاسم بن قطلوبغا : وهذا اسناد جيد)

Sayyidunâ Wâil رضي الله عنه says: "I saw Rasûlullâh صلى الله عليه وسلم placing his right hand over his left hand, **below his navel.**"

(Ibn Abî Shaibah #3959. The chain of narrators is authentic - `Athârus Sunan p.90)

`Allâmah Qâssim Ibn Qutlûbgha has graded the chain as **good**. (footnotes: Ibn Abi Shaibah #3959)

عن أبي جحيفة أنّ عليّاً رضي الله عنه قال: من السنّة وضع الكفّ على الكفّ في الصلّة تحت السرة (رواه ابن أبي شيبة # ٣٩٦٦ وأحمد وأبو داود كما في نسخة ابن الأعرابي وابن داسة (نصب الراية ج ١ ص ٣١٤). وزياد ابن زيد في حديث علي رضي الله عنه لا يعرف ولكن تابعه نعمان ابن سعيد عند الدار قطني ج ١ ص ٢٨٦، وقد صحح حديث علي رضي الله عنه : الضياء في المختارة (٧٧٢،٧٧١)

Abû Juhayfah رضي الله عنه narrates that Sayyidunâ Ali رضي الله عنه said: "It is from the sunnah to place one palm over the other palm **below the navel** during Salâh." (Ibn Abî Shaybah #3966)

Imâm Diya ud-deen Al-Maqdisi has classified it as **Sahih**. (Al-Mukhtarah #771-772)



TO RECITE BISMILLÂH SILENTLY IN SALÂH

عن أنس بن مالك رضي الله عنه أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبَا بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ
عَنْهُمَا كَانُوا يَفْتَتِحُونَ الصَّلَاةَ بِ { الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ } رواه البخاري # ٧٤٣

Sayyidunâ Anas رضي الله عنه reports that Rasûlullâh ﷺ, Abû Bakr رضي الله عنه and 'Umar رضي الله عنه would commence Salâh with the recitation of: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

(Sahîh Bukhârî # 743)

This Hadîth clearly indicates that all three personalities would recite Bismillâh silently.



TO REMAIN SILENT WHILST THE IMÂM IS RECITING QURÂN IN SALÂH

و عن أبي هريرة رضي الله عنه قال: قال رسول الله صَلَّى الله عليه وسلم : إِنَّمَا جَعَلَ

الإمام ليؤتمَّ به فإذا كَبَّرَ فَكَبِّرُوا وَإِذَا قَرَأَ فَأَنْصِتُوا رواه الخمسة إلا الترمذي وروي مسلم (#

٩٥٥) الزيادة: وإذا قرأ فأَنْصِتُوا وقال هو عندي صحيح ج ١ ص ١٧٤ - قديمي كتب خانه كراتشي

Sayyidunâ Abû Hurairah رضي الله عنه reports that Rasûlullâh صلى الله عليه وسلم said: "The Imâm is appointed so that he is followed. So when he says الله أكبر, you should (also) say الله أكبر and **when he reads you should remain silent.**
(Sahîh Muslim # 955)

عن جابر بن عبد الله رضي الله عنهما عن النبي صلى الله عليه وسلم أنه قال :
من صلى خلف الإمام فأنّ قراءة الإمام له قراءة. (رواه الأمام محمد في الموطأ ص ٩٨ و٩٩.
وغيره. قال العيني: طريق صحيح، عمدة القاري ج ٣ ص ٨٦. وقال الإمام ابن الهمام : هذا الإسناد
صحيح على شرط الشيخين، حاشية الطحطاوى ج ١ ص ١٢٨ وكذا قال البوصيري في مختصر الانتحاف)

Sayyidunâ Jâbîr Ibn Abdullah رضي الله عنه narrates that Rasûlullâh صلى الله عليه وسلم said: "That person who performs Salâh behind an Imâm **the Qiraat of the Imâm is Qiraat on his behalf**".

(Muwatta Muhammad p. 98-9 and others. Imâm Aiyiny in his commentry of Bukhârî-vol. 3 p. 86 has said that the chain is **authentic** Imâm Ibn Humaam and Imâm Busîrî have classified this Hadîth as **authentic according to the conditions (rules) of Imâm Bukhârî and Muslim.** Tahtâwî vol. 1 p. 127 & Mukhtasarul Ihtâf, vol. 1 Pg. 433-444)

عن ابن عباس رضي الله عنه قال قال رسول الله صلى الله عليه وسلم : كل صلاة
لا يقرأ فيها بفاتحة الكتاب فلا صلاة إلّا وراء الإمام رواه البيهقي في كتاب القراءة ص

١٧٣

Sayyidunâ Ibn Abbâs رضي الله عنه narrates that Rasûlullâh ﷺ said: "Every Salâh wherein Surah Fâtihah is not recited is not considered a Salâh (i.e. it is incomplete) except that Salâh which is performed behind the Imâm".
(Imâm Bayhaqî in Kitâbul-Qira'ah p.173)



SAYING 'ÂMÎN' SOFTLY AFTER SÛRAH FÂTIHAH

عن وائل بن حجر رضي الله عنه أنه صلى مع رسول الله صلى الله عليه وسلم
فلما بلغ { غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ } قال آمين و اخفى بها صوته
(رواه احمد #١٨٨٧٤ و الحاكم ج ٢ ص ٢٣٢ و قال صحيح علي شرط الشيخين و وافقه الذهبي)

Sayyidunâ Wâil رضي الله عنه reports that he performed Salâh with Rasûlullâh ﷺ. When he (Rasûlullâh ﷺ) reached غير المغضوب عليهم ولا الضالين he said Âmîn and **lowered his voice while saying it (i.e. he said it softly).**

(Musnad Ahmad #18874 and Hâkim vol.2 p.232. Hâkim said that this Hadîth is **Sahîh** according to Bukhârî and Muslim's conditions. Imâm Dhahaby has also agreed with him on this)

عن أبي وائل قال: كان عليّ وابن مسعود لا يجهران بيسم الله الرحمن الرحيم ولا بالتعوذ ولا بآمين. (المعجم الكبير للطبراني #٩٣٠٤)

Abû Wâ'il رضي الله عنه said that Sayyidunâ Ali رضي الله عنه and Sayyidunâ Ibn Mas'ud¹² رضي الله عنه would not raise their voices when reciting: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ nor when reciting: أعوذ بالله من الشيطان الرجيم and nor when saying: آمين

(Al Mu'jamul-Kabeer of Imâm Tabrânî #9304)



RAISING OF THE HANDS (RAF'UL YADAIN) ONLY AT THE BEGINNING OF THE SALÂH

عن عبد الله رضي الله عنه قال ألا أخبركم بصلاة رسول الله صلى الله عليه وسلم قال فقام فرفع يديه أول مرة ثم لم يعد (رواه النسائي في السنن الصغرى # ١٥٢٧ والحديث إسناده صحيح - آثار السنن ص ١٣٣ و الترمذي ج ١ ص ٤٣٤ و قال حديث حسن)

'Abdullah Ibn Mas'ûd رضي الله عنه said: "Should I not inform you of the Salâh of Rasûlullâh ﷺ?" He then stood up and raised his hands the first time (for

¹² The credibility of the Hadith quoted above gains further support from the routine of the sahabah. This proves the continuity of this practice.

takbîratut-tahrimah). **Thereafter he did not repeat it. (i.e. raising of the hands)**

(As-Sunanus-Sughrâ of Nasai #1527. Allaamah Nîmawî said that this Hadîth is **Sahîh**-Athaarus-Sunan p.133. Tirmidhî vol.1 p.434. Imâm Tirmidhî classified it as **Hasan**)

عن ابن عمر رضي الله عنهما أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَرْفَعُ يَدَيْهِ إِذَا
افْتَتَحَ الصَّلَاةَ ثُمَّ لَا يَعِدُ (رواه البيهقي في الخلافيات و قال مغلطائي في شرح ابن ماجه لا باس بسنده
. انظر تنسيق النظام للاعظمى ص ٣٣)

Sayyidunâ Ibn Umar رضي الله عنه says that Nabî ﷺ used to lift his hands when commencing Salâh and **would not lift them thereafter.**

(Reported by Imâm Bayhaqî in his book Al-Khilâfiyyât. 'Allâmah Mughlatây رحمته الله said in his commentary of Ibn Mâjah that there is nothing wrong with the sanad, i.e, it is hasan)

عن عبد الملك بن أبجر عن الزبير بن عديّ عن إبراهيم عن الأسود قال :
صليت مع عمر فلم يرفع يديه في شيء من صلاته إلا حين افتتح الصلاة . قال
عبد الملك : ورأيت الشَّعْبِيَّ وإبراهيم وأبا إسحاق لا يرفعون أيديهم إلا حين
يفتتحون الصلاة مصنف ابن أبي شيبة #٢٤٦٩. و سنده صحيح على شرط مسلم كذا في اعلاء
السنن ج ٣ ص ٤٩

Aswad رحمته الله says that I read Salâh with Umar رضي الله عنه and he did not lift his hands in any part of his Salâh except when commencing (i.e.Takbîratut-Tahrîm). Abdul Malik (one of the narrators in the

chain of this very narration) says that I saw (Imâm) Sha'bî رضي الله عنه and Ibrahim (Nakha'î) رضي الله عنه and Abû Is-hâq رضي الله عنه (the three mentioned were leading Tâb'în) lifting their hands only when commencing Salâh.

[Ibn Abî Shaybah #2469. This narration is **Sahîh** according to the conditions of Imâm Muslim - I'lâ'us-Sunan vol.3 p.49]



DU'Â TO BE RECITED IN QAUMAH (STANDING POSTURE BETWEEN RUKU' AND SAJDAH)

عن علي بن أبي طالب رضي الله عنه قال كان رسول الله صلى الله عليه وسلم إذا رفع رأسه من الركوع قال سمع الله لمن حمده ربنا ولك الحمد ملء السموات وملء الأرض وملء ما بينهما وملء ما شئت من شيء بعد (رواه الترمذي #٢٦٦ قال أبو عيسى حديث علي حديث حسن صحيح.

Sayyidunâ Alî Ibn Abî Tâlib رضي الله عنه narrates: "When Rasûlullâh صلى الله عليه وسلم used to lift his head from rukû', he used to say:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ مِلْءُ السَّمَاوَاتِ وَمِلْءُ الْأَرْضِ وَمِلْءُ مَا بَيْنَهُمَا وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدَ

"Allâh hears the one who has praised him. O Our Sustainer! All praise equivalent to the heavens

and the earth and whatever is between them and whatever pleases you beyond that be for You.”
(Tirmidhî #266. Imâm Tirmidhî has classified this Hadîth as Hasan-Sahîh.



PLACING THE KNEES BEFORE THE HANDS WHEN LANDING FOR SAJDAH

عن وائل بن حجر رضي الله عنه قال رأيت رسول الله صلى الله عليه وسلم إذا
سجد، وضع ركبتيه قبل يديه، وإذا نهض رفع يديه قبل ركبتيه
رواه أبو داود، رقم: ٨٣٤، والترمذي، رقم: ٢٦٨ وقال: حسن غريب
وصححه ابن حبان، (١٩١٢)

Sayyidunâ Wâil ibn Hujr رضي الله عنه says: I saw when
Rasulullah ﷺ would go into sajdah, he would place
his knees before his palms, and when he would
stand up, he would raise his palms before his
knees.

(Abu Dawud, Hadith: 834 Tirmidhi, Hadith: 268
Declared sound (hasan) by Imam Tirmidhi and
sahih by Imam Ibn Hibban)

**Hafiz Ibnul Qayyim رحمته الله has mentioned 10
reasons for the above being the preferred
method.**

(Zadul Ma'ad, vol.1 pg.223-224)



DU'Â TO BE RECITED IN JALSAH (SITTING-POSTURE BETWEEN THE TWO SAJDÂHS)

عن ابن عباس أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ بَيْنَ السَّجْدَتَيْنِ اللَّهُمَّ اغْفِرْ
لِي وَارْحَمْنِي وَاجْبِرْنِي وَاهْدِنِي وَارْزُقْنِي (رواه الترمذي #٢٨٤. والحاكم، و قال الحاكم : هذا
حديث صحيح الاسناد، ووافقه الذهبي (٢٦٢/١)

Sayyidunâ Ibn 'Abbâs رضي الله عنه reports that Rasûlullâh صلى الله عليه وسلم would read the following Du'â between the two sajdâhs:

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاجْبِرْنِي وَاهْدِنِي وَارْزُقْنِي

"O Allâh, forgive me, have mercy on me, enrich me, guide me and grant me sustenance".

(Tirmidhî #284, Mustadrah Hâkim, vol. 1 pg. 262.
Imâms Hâkim and Dhahabi have graded it as sahih)



STANDING UP (DIRECTLY INTO QIYÂM) AFTER SAJDÂH WITHOUT SITTING (JALSÂ ISTIRÂHAH) IN THE FIRST AND THIRD RAK'AH

عن سهل السَّاعِدِيِّ رضي الله عنه قال : ... فسجد ثمَّ كَبَّرَ فقام و لم يتورَّك...

(رواه أبو داود # ٧٣٣ وإسناده صحيح - آثار السنن ص ١٥٤ - مكتبه إمداديه ملتان باكستان وفي البخارى ما يدل عليه ففيه عن عكرمة قال صليت خلف شيخ بمكة فكبر ثنتين وعشرين تكبيرة " فقلت لابن عباس رضي الله عنه إنه احقق فقال ثكلتك أمك سنة أبي القاسم رضي الله عنه رواه البخارى (باب التكبير إذا قام من السجود :#٧٨٨, كتاب الأذان) قال النيموى استفاد منه ترك جلسة الاستراحة والأ لكانت التكبيرات أربعاً وعشرين مرة لانه قد ثبت أن النبي صلى الله عليه وسلم كان يكبر في كل خفض ورفع وقيام وقعود. انظر اثار السنن (١٥١)

Sayyidunâ Sahl al-Sâ'idî رضي الله عنه whilst relating the Salâh of Rasûlullâh صلى الله عليه وسلم says: "Rasûlullâh صلى الله عليه وسلم made sajdah (prostrated), then said "Allâhu Akbar" and stood up without sitting."

(Abû Dawûd #733. The chain of narrators is authentic - Âthârus Sunan. There is also a narration of Sayyidunâ Ibn Abbâs in Sahîh Bukhârî # 788 from which the above can be deduced. Âthârus Sunan p.151)



DU'Â TO BE RECITED IN THE SITTING POSTURE

عن عبد الله بن مسعود رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم فإذا قعد أحدكم في الصلوة فليقل : التحيات لله والصلوات والطيبات السلام عليك أيها النبي ورحمة الله وبركاته السلام علينا وعلى عباد الله الصالحين أشهد أن لا إله إلا الله و أشهد أن محمدا عبده ورسوله ثم يتخير من المسألة ما شاء رواه البخاري # ٨٣١
ومسلم واللفظ له # ٨٩٧

It is reported by Sayyidunâ Abdullâh Ibn Mas'ûd رضي الله عنه that Rasûlullâh صلى الله عليه وسلم said: "When one sits in his Salâh he should read:

التحيات لله والصلوات والطيبات السلام عليك أيها النبي ورحمة الله وبركاته السلام علينا وعلى عباد الله الصالحين أشهد أن لا إله إلا الله و أشهد أن محمدا عبده ورسوله
(Sahîh Bukhârî #831. Sahîh Muslim #897)



SAYING THE SALÂH AT THE END OF THE SALÂH TOGETHER WITH THE IMÂM

عن عتبان بن مالك الأنصاري رضي الله عنه قال : ثمَّ سلِّم - أي رسول الله صلى الله عليه وسلم -
وسلِّمنا حين سلِّم (رواه البخاري # ٨٣٠)

Sayyidunâ Itbân Ibn Mâlik رضي الله عنه relates that at the end of the Salâh, Rasûlullâh صلى الله عليه وسلم made salâm and we also made salâm simultaneously with him.¹³
(Sahîh Bukhârî #830)



RAISING THE HANDS IN DU'Â AFTER THE FARDH SALÂH

عن محمد بن أبي يحيى قال : رأيت عبد الله بن الزبير رضي الله عنه ورأى رجلا رافعا يديه يدعو قبل أن يفرغ من صلاته فلمَّا فرغ منها قال: "إنَّ رسول الله صَلَّى الله عليه وسلَّم لم يكن يرفع يديه حتَّى يفرغ من صلاته". رواه الطبراني في الكبير و قال الهيثمي في مجمع الزوائد #١٧٣٤٥٥ رجاله ثقات وقال السيوطي في فض الوعاء (ص ٨٦) رجاله ثقات

Muhammed Ibn Abî Yahyâ رضي الله عنه says: I saw 'Sayyidunâ Abdullâh Ibn Zubair رضي الله عنه looking at a

¹³ This proves the Hanafi practice of not waiting until the Imâm completes both the salâm.

person who was making Du'â in Salâh with his hands raised. When this person completed his Salâh, 'Sayyidunâ Abdullâh Ibn Zubair ؓ said to him: "Rasûlullâh ﷺ would only lift up his hands (in Du'â) once he had completed his Salâh."

[Tabarânî in Al-Kabîr. Both Hâfiz Haythamî and Hâfiz Suyûtî classified the narrators of this Hadîth as reliable; Majmaûz Zawâid #17345; Faddul wi'â, pg. 86]

عن أبي هريرة ؓ أنّ رسول الله ﷺ رفع يديه بعدما سلّم وهو مستقبل القبلة فقال: اللهمّ خلّص الوليد بن الوليد وعيّاش بن أبي ربيعة وسلمة بن هشام وضعفة المسلمين الذين لا يستطيعون حيلة ولا يهتدون سبيلا من أيدي الكفّار

أورده ابنُ كثيرٍ ج ٣ ص ١٧٢ عن ابن أبي حاتم بسنده قال: حدثنا أبي حدثنا أبو معمر المقرئ حدثنا عبد الوارث حدثنا علي بن زيد عن سعيد بن المسيّب عن أبي هريرة

It has been reported from Sayyidunâ Abû Hurayrah ؓ that Rasûlullâh ﷺ raised his hands after completing Salâh whilst facing the Qiblah and said: "O Allâh! Free Walîd Ibnul-Walîd, Ayyâsh Ibn Rabîy'ah and Salamah Ibn Hishâm and the weak Muslims who are unable to devise a plan and do not know what to do, (free them!) from the hands of the Kuffâr." [Tafseer Ibn Kathîr vol 3 p. 172, from Ibn Abî Hâtim]

Hafizh Ibn Kathir has quoted an incident of the Sahabah who were in extreme danger during a particular expedition. Their leader; Sayyidunâ 'Alâ al-Hadramî one morning exhorted them to

supplicate to Allâh and not to lose hope in him. **They then read the Fajr Salâh, after which the Imâm: Sayyidunâ `Alâ stood on his knees and began to make du'a. The entire congregation followed him** till they saw the signs of Allâh's direct assistance.

(Al-Bidâyah wan nihâyah, vol.6 pg. 321- Darul hadîth, Cairo)



WIPING THE HANDS OVER THE FACE UPON COMPLETION OF DU'A

عن ابن عمر رضي الله عنهما قال : كان رسول الله ﷺ إذا رفع يديه في الدعاء لم يحطهما حتى يمسح بهما وجهه. رواه الترمذى # ٣٣٨٦ : و قال الحافظ ابن حجر وله شواهد منها حديث ابن عباس عند أبي داود وغيره و مجموعها يقتضي أنها "حديث حسن" (بلوغ المرام ص: ٤٥٥). (١٥٥٤-١٥٥٥)

Sayyidunâ `Umar رضي الله عنه reports that when Rasûlullaâh ﷺ used to raise his hands in Du'â, he would not drop them until he had wiped them over his face. (Tirmidhî, Hadith: 3386. Hâfiz Ibn Hajar رحمته الله has mentioned that this Hadîth has many other supporting texts. Among them, is the Hadîth of Sayyidunâ Ibn Abbâs رضي الله عنه reported by Abû Dawûd and others. When all the textual evidences are gathered the mentioned Hadîth **reaches the rank of Hasan**.- Bulugh al-Maram p.455 # 1554, 1555)

قال العلامة ابن الإمام رحمه الله: وقول بعض العلماء في فتاويه "ولا يمسح بهما وجهه بيديه عقب الدعاء إلا جاهل" محمول على أنه لم يطلع على هذه الأحاديث. (سلاح المؤمن ص: ١٥٧، دار ابن كثير)

'Allâmah ibnul Imâm رَضِيَ اللهُ عَنْهُ says: "Those scholars who refuted the practice of wiping the hands over the face after du'a did so, due to lack of knowledge of the above ahâdith." (Silahul Mumin, pg. 157)



PLACING ONE'S HAND ON THE FOREHEAD AFTER SALAH¹⁴

عن أنس بن مالك رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا صَلَّى وَفَرَغَ مِنْ صَلَاتِهِ مَسَحَ بِيَمِينِهِ عَلَى رَأْسِهِ وَقَالَ بِسْمِ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الرَّحْمَانُ الرَّحِيمُ اللَّهُمَّ أَذْهَبْ عَنِّي الْهَمَّ وَالْحُزْنَ. رواه الطبراني في الأوسط: # ٣١٧٨ و ابن السني: # ١١٢

Sayyidunâ Anas bin Malik رَضِيَ اللهُ عَنْهُ is reported to have said that it was the practice of Nabî صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ after Salâh to place his right hand on his forehead (and in some narrations on his head) and recite the following Dua;

¹⁴ See www.HadithAnswers.com for more details.

بِسْمِ اللّٰهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الرَّحْمٰنُ الرَّحِيْمُ اَللّٰهُمَّ اَذْهَبْ عَنِّي الْهَمَّ وَالْحَزْنَ

Reported by Tabarânî in Al-Awsat: # 3178 and Ibn as-Sunni: # 112- among many others. Allâmah Jazrî رحمته الله has also included this Hadîth in Al- Hisn Al-Hasin as it has many chains and is therefore acceptable according to him.

(Tuhfah az-Zâkirîn Sharh: Al- Hisn Al-Hasîn p. 183)



RASÛLULLÂH ﷺ WOULD HAVE PREVENTED WOMEN FROM PERFORMING SALÂH IN THE MASJID

عن عائشة رضي الله عنها قالت لو أدرك رسول الله ﷺ ما احدث النساء
لمنعهن المسجد كما منعت نساء بني إسرائيل رواه البخاري # ٨٦٩

Sayyidah Â'ishah رضي الله عنها says: "If Rasûlullâh ﷺ saw the condition of the women today, he would have prevented them from coming to the Masjid just as the women of Banî Isrâîl were prevented from coming to the Masjid. (Sahîh Bukhâri #869)

عن أم حميد امرأة أبي حميد الساعدي أنها جاءت النبي صلى الله عليه وسلم
فقال يا رسول الله إني أحب الصلاة معك قال قد علمت أنك تحبين الصلاة

معي وصلاتك في بيتك خير لك من صلواتك في حجرتك وصلاتك في حجرتك
 خير من صلواتك في دارك وصلاتك في دارك خير لك من صلواتك في مسجد
 قومك وصلاتك في مسجد قومك خير لك من صلواتك في مسجدي قال فأمرت
 فبني لها مسجد في أقصى شيء من بيتها وأظلمه فكانت تصلّي فيه حتّى لقيت
 الله عزّ وجلّ (رواه أحمد وابن خزيمة وابن حبان في صحيحهما، الترغيب # ٤٩٠)

Sayyidah Umm-Humaid رضي الله عنها reports that once she approached Rasulullâh ﷺ and said: "Oh Rasulullâh ﷺ! Indeed I love to perform Salâh with you. Nabî ﷺ said: I do know that you love to perform Salâh with me whereas your Salâh in the innermost chamber of your home is superior that that performed in your back room. And your Salâh in your back room is superior to that in the front room. And your Salâh in your front room is superior to that in the Masjid of your tribe. And your Salâh in the Masjid of your tribe is superior to that in my Masjid. The Sahâbiyyah then ordered a place of Salâh to be built for her in the furthest and darkest part of her house and she continued performing Salâh there until she passed away.¹⁵

(Musnad Ahmad, Sahîh Ibn Khuzaimah, Sahîh Ibn Hibbân - At Targhîb #490)

¹⁵ A point to note here is that the Sahabah in general were prepared to do what was wanted of them, even if it was not what they wished for...

عن أبي عمرو الشيبانيّ أنّه رأى ابن مسعود يخرج النساء من المسجد يوم الجمعة،

ويقول: اخرجن إلى بيوتكنّ خير لكنّ رواه الطبراني في الكبير بإسناد لا بأس به، الترغيب # ٤٩٨

Abû Amr Shaibânî رضي الله عنه reports that he saw Sayyidunâ `Abdullah Ibn Mas'ûd رضي الله عنه expelling the woman from the Masjid on Friday saying: "Go to your homes. This will be far better for you".

(At Tabarânî – Allâmah Mundhirî has classified it as hasan, At Targhîb #498)

Note 1: This was Sayyidah `Aishah's response to the innovations of her time. Imagine what she would have said in our era?!

Note 2: Some people erroneously claim that the view of stopping women from attending the Masjid is an Indian view.

All of the above quotes are from the Sahabah, who were non Indian!!



WOMAN'S SALĀH DIFFERS FROM THE MALE'S SALĀH

عن يزيد بن أبي حبيب رضي الله عنه أن رسول الله صلى الله عليه وسلم مرّ على امرأتين تصليان فقال إذا سجدتّما فضماً بعض اللحم على الأرض فإنّ المرأة ليست في ذلك كالرجل
(رواه أبو داود في المراسيل # ٨٧ ص ١١٨ رجاله ثقات ورواه البيهقي أيضا في السنن الكبرى ج ٢ ص ٢٢٣)

Yazîd Ibn Abî Habîb رضي الله عنه states that Rasûlullâh صلى الله عليه وسلم passed by two women who were performing salâh. He told them: "When you make sajdah (prostrate), then join parts of your body to the ground, because a woman does not resemble a man in these aspects." (Al-Marâsîl of Abû Dawûd #87, with a reliable chain)

The above Hadith clearly shows that there definitely exists a difference between the Salâh of males and females.

عن ابن عباس رضي الله عنهما أنه سئل عن صلاة المرأة فقال تجتمع وتحتفز
(مصنف ابن أبي شيبة # ٢٧٩٤)

Sayyidunâ Ibn Abbâs رضي الله عنه was asked regarding the Salâh of a woman. He replied: "She must draw herself close together and contract herself".
(Musannaf Ibn Abî Shaybah #2794)

Note: Many other reports from the Sahabah and Tabi'un can be found in the same source: Musannaf Ibn Abî Shaybah)



SUNAN BEFORE THE FRIDAY KHUTBA

عن عبد الله بن السائب أنّ رسول الله ﷺ كان يصلي أربعاً بعد أن تزول الشمس قبل الظهر وقال إنّها ساعة تفتح فيها أبواب السماء وأحبّ أن يصعد لي فيها عمل صالح. رواه الترمذي # ٤٧٨ وقال: حسن غريب.

Sayyidunâ Abdullah Ibn Saa'ib رضي الله عنه narrates that Rasulullâh صلى الله عليه وسلم used to perform four raka'at of Salâh after Zawaal (midday) before the Zuhr Salâh and would say: "Surely, this is a time when the doors of the skies are open and I love that some good action of mine is lifted into the skies at this time." This Hadîth has been classified as Hasan by Imâm Tirmidhî. (Hadîth # 478)

The generality of this Hadîth suggests that the doors of the skies are open everyday after midday including Fridays. Thus, a person performing

Salâh on a Friday before the Khutbah will also be entitled to this virtue, since it is performed after midday.

(See footnotes of Musannaf Ibn Abî Sahybah Hadîth # 5405)

عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: من اغتسل ثم أتى الجمعة فصلى ما قدر له ثم أنصت حتى يفرغ من خطبته ثم يصلي معه غفر له ما بينه وبين الجمعة الأخرى وفضل ثلاثة أيام. (رواه مسلم، ج. ٦، ص. ٣٨٤، # ١٩٨٤)

Sayyidunâ Abû Hurayrah رضي الله عنه reports that Rasulullâh صلى الله عليه وسلم said; whoever takes a bath and proceeds for the Jumu'ah Salâh, performs (that amount of optional) Salâh that is predestined for him and thereafter, remains silent until the Imâm terminates his Khutbah and thereafter follows the Imâm in Salâh, his sins until the next Jumu'ah including an extra three days will be forgiven. (Sahîh Muslim, vol. 6 p. 384, #1984)

From the above Sahîh Hadîth it is well understood that Rasulullâh صلى الله عليه وسلم encouraged the Sahâbah to perform Salâh before the Friday sermon.

عن عليّ رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم يصلي قبل الجمعة أربعاً وبعدها أربعاً يجعل التسليم في آخرهنّ ركعة. المعجم الاوسط. # ١٦١٧ دار الكتب العلمية

Sayyidunâ Ali رضي الله عنه reports that Rasulullâh صلى الله عليه وسلم used to perform four Rakaa'ah Salâh with one Salaam. **before and after the Jumu'ah Salâh.**

(Al-Awsat of Tabrânî. Hadîth # 1617 and Al- Khula'ie Tarhut tathrîb, vol. 3, p. 36. Hâfiz Walî ad-deen al-Iraqi رَضِيَ اللهُ عَنْهُ states that the chain of narrators for the above narration is Jayyid (good). (Tarhut tathrîb vol.3 p.36)



TWENTY RAK'ÂT TARÂWÎH¹⁶

عن الحسن أنَّ عمر بن الخطاب رَضِيَ اللهُ عَنْهُ جمع النَّاس علي أبي بن كعب رَضِيَ اللهُ عَنْهُ فكان يصلي بهم عشرين ركعة ... (رواه ابو داود #١٤٢٤)

It is reported by Hasan رَضِيَ اللهُ عَنْهُ that Sayyidunâ Umar Ibn Khattâb رَضِيَ اللهُ عَنْهُ gathered the people behind Sayyidunâ Ubay Ibn Ka'b رَضِيَ اللهُ عَنْهُ who would perform twenty rak'ât with them.
(Sunan Abî Dawûd #1424)

عن السائب بن يزيد قال كانوا يقومون على عهد عمر بن الخطاب رَضِيَ اللهُ عَنْهُ في شهر رمضان بعشرين ركعة (رواه البيهقي في السنن الكبرى ج ٢ ص ٤٩٦ وصححه النووي في الخلاصة وابن العراقي في شرح التقريب والسيوطي في المصابيح (اعلاء السنن ج٧ ص ٧٠)

It is reported by Sayyidunâ Sâib Ibn Yazîd رَضِيَ اللهُ عَنْهُ that the people used to perform twenty rakaats of

¹⁶ See www.Al-Miftah.com for more details.

Tarawîh in the month of Ramadaan during the era of Sayyidunâ Umar Ibn Khattâb رضي الله عنه .

(Bayhaqî in Assunanul-Kubrâ vol.2 p.496 - declared authentic by Nawawî رحمته الله, Irâqî رحمته الله and Suyûtî رحمته الله See:I'lasus-Suna - vol.7 pg. 70).

Ibn Taymiyyah رحمته الله writes in his Majmu' Fatawa (vol. 22 p. 234)- while discussing the issue of tarawih:

“We have been ordered by Rasûlullâh صلى الله عليه وسلم to hold fast to the Sunnah of the Righteous Khulafâ.”

عن ابن عباس رضي الله عنه أن رسول الله صلى الله عليه وسلم كان يصلي في رمضان عشرين ركعة والوتر

(مصنف ابن أبي شيبة #٧٧٧٤) وقال في الإعلاء : أخرجه الكشي في مسنده والبغوي في معجمه والطبراني في الكبير والبيهقي في سننه كذا في التعليق الحسن ورجاله كلهم ثقات إلا إبراهيم بن عثمان جد أبي بكر ابن أبي شيبة فضعمه الجمهور وقال ابن عدي له أحاديث صالحة وهو خير من إبراهيم ابن أبي حية.
(إعلاء السنن ج ٧ ص ٨٢)

Ibn Abbâs رضي الله عنه narrates that Rasulullâh صلى الله عليه وسلم used to perform twenty Rakaat Tarawîh in Ramadân plus the witr Salâh.

(Ibn Abî Shaybah #7774)

Note: The chain for this narration is slightly weak, but well supported by the previous two among many other narrations and is therefore deemed acceptable by some scholars.



RECITING QUNÛT BEFORE RUKÛ' IN WITR SALÂH

قال عبد العزيز وسأل رجل أنسا عن القنوت أبعء الرُكوع أو عند الفراغ من القراءة
قال لا بل عند الفراغ من القراءة رواه البخاري # ٤٠٨٨

'Abdul-Azîz رحمته الله states: "A person asked Anas رحمته الله about Qunût, whether it is to be recited after rukû or upon completing the qirâah?" Anas رحمته الله replied: "Nay, but after completing the qirâah. (Sahîh Bukhâri #4088)

عاصم الأحول قال سألت أنس بن مالك رحمته الله عن القنوت في الصلوة فقال نعم
فقلت كان قبل الرُكوع أو بعده قال قبل رواه البخاري ج ٢ ص ٥٨٧

Âsim Ahwal رحمته الله narrates: "I asked Anas رحمته الله concerning Qunût (can we read it?)". Anas رحمته الله replied in the affirmative. I then inquired; "Is it before Rukû or after Rukû?" Anas رحمته الله replied: "Before Rukû".
(Sahîh Bukhâri vol. 2 p. 587)



THREE RAKÂT WITR WITH ONE SALÂM

عن عائشة رَضِيَ اللهُ عَنْهَا قالت : كان رسول الله ﷺ لا يسلم في الركعتين
الأوليين من الوتر

رواه الحاكم ج. ١. ص ٣٠٤ # ١١٣٩ وقال هذا حديث صحيح على شرط الشيخين و لم يخرجاه. و له
شواهد. و وافقه الذهبي.

Sayyidah Â'isha رضي الله عنها narrates that Rasûlullâh ﷺ did not make salâm after the first two rakât of the witr Salâh."

Reported by Hâkim (Mustadrak vol. 1 p. 304 #1139). He classified it as Sahîh (authentic) according to the standards of Imâm Bukhâri رحمته الله and Imâm Muslim رحمته الله. Hâfiz Zahabî رحمته الله also agreed with him. Imâm Zahabî رحمته الله further stated; "In addition, there are many supporting texts for this Hadîth".

Among them are the following:

قال حبيب المعلم قيل للحسن ان ابن عمر كان يسلم في الركعتين من الوتر فقال
كان عمر أفقه منه كان ينهض في الثالثة بالتكبير رواه الحاكم : ج. ١. ص. ٣٠٤ .
١١٤١ وقال: هذا حديث صحيح على شرط الشيخين و لم يخرجاه. و له شواهد. و وافقه الذهبي.

Sayyiduna Hasan Al-Basri رضي الله عنه was told that Sayyidunâ Ibn Umar رضي الله عنه used to say salaam after two rakaats of witr. He replied: Umar رضي الله عنه was more understanding (afqah) than him (i.e. Ibn Umar رضي الله عنه). He (i.e. Umar) used to stand up for the

third rakaat after saying takbîr (with no salaam in between).

Reported by Hakim in Al-Mustadrak vol. 1 p. 304 # 1141 Imâm Zahabî رحمه الله تعالى confirms the authenticity of this Hadîth.

Imâm Bukhârî رحمه الله has recorded the famous Tabi'î and Muftî of Madînah, Al-Qâsim Ibn Muhammad Ibn Abî Bakr رحمه الله to have said; "For as long as I can remember, I have seen people (Sahâbah & Tâbi'n) performing **three** raka'at of Witr Salâh. The issue is flexible."
(Sahîh Buhkari # 993)



TWO RAK'ÂT NAFL AFTER WITR

عن أم سلمة رضي الله تعالى عنها أن النبي ﷺ كان يصلي بعد الوتر ركعتين. رواه الترمذي ج. ٢٠. ص. ٣٣٥. # ٤٧١ قال أبو عيسى وقد روي نحو هذا عن أبي أمامة وعائشة وغير واحد عن النبي ﷺ. و في رواية مسلم: ثُمَّ يُؤْتِرُ ثُمَّ يُصَلِّي رَكَعَتَيْنِ وَهُوَ جَالِسٌ. مسلم. ج. ٦. ص. ٢٦١.

Sayyidatuna Ummu Salamah رضي الله عنها reports that Nabi ﷺ used to perform two Raka'at (Nafl-Salah) after observing the Witr prayer.

Reported by Imâm Tirmidhî vol. 2 p. 335, #371

In the narration of **Sahîh Muslim** the narrator states "...Thereafter he ﷺ would perform Witr Salâh **followed by two raka'ât** (Nafil) while he remained seated. (Sahîh Muslim)

Imâm Awzâ'î رحمته and Imâm Ahmad رحمته concur to the permissibility of praying two-raka'at nafl-salah after the Witr prayer.
(Imâm Nawawi in his commentary of Sahîh Muslim vol. 5-6 p. 261)



DU'Â QUNÛT

عن أبي عبد الرحمن ، قال : علمنا ابن مسعود أن نقرأ في القنوت : اللهم إنا نستعينك ونستغفرك ، ونثني عليك الخير ، ولا نكفرك ، ونخلع ونترك من يفجرك ، اللهم إياك نعبد ، ولك نصلي ونسجد ، وإليك نسعى ونحفد ، نرجو رحمتك ونخشى عذابك ، إنَّ عذابك الجدُّ بالكفَّار ملحق . مصنف ابن أبي شيبة ج ٤ ص ٥١٨

٦٩٦٥#

Abû Abdir Rahmân says: "Sayyiduna Abdullah Ibn Mas'ud رحمته taught us to read in Qunût the following:

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُثْنِي عَلَيْكَ الْخَيْرَ وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ مِنْ
يَفْجُرُكَ ، اللَّهُمَّ إِنَّا نَعْبُدُكَ وَنَسْجُدُكَ وَنُحْفِدُكَ نَسْعِي وَنَحْفِدُكَ نَرْجُو رَحْمَتَكَ
وَنَخْشَى عَذَابَكَ إِنَّ عَذَابَكَ الْجَدِّ بِالْكَفَّارِ مُلْحَقٌ

[Ibn Abî Shaybah vol. 1 p. 518 #6965]

قال حصين رضي الله عنه : صَلَّيْتُ الْغَدَاةَ ذَاتَ يَوْمٍ وَصَلَّى خَلْفِي عُثْمَانُ بْنُ زِيَادٍ فَقُنْتُ فِي
الصَّلَاةِ فَلَمَّا قَضَيْتُ صَلَاتِي قَالَ لِي مَا قُلْتَ فِي قُنُوتِكَ؟ فَقُلْتُ ذَكَرْتُ هَؤُلَاءِ
الْكَلِمَاتِ: اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُثْنِي عَلَيْكَ الْخَيْرَ كُلَّهُ نَشْكُرُكَ وَلَا
نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ مِنْ يَفْجُرُكَ. اللَّهُمَّ إِنَّا نَعْبُدُكَ وَنَسْجُدُكَ وَنُحْفِدُكَ نَسْعِي
وَنَحْفِدُكَ نَرْجُو رَحْمَتَكَ وَنَخْشَى عَذَابَكَ إِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحَقٌ. فَقَالَ
عُثْمَانُ : كَذَا كَانَ يَصْنَعُ عُمَرُ بْنُ الْخَطَّابِ وَعُثْمَانُ بْنُ عَفَّانَ

(كنز العمال رقم الحديث ٢١٩٦٩ ج ٨ ص ٧٨)

Husayn رضي الله عنه relates that one day I offered my Fajr Salâh and Uthman Ibn Ziyâd prayed behind me. I recited the Qunût in Salâh. When I completed my Salâh, he said to me: "what did you recite in the Qunût?" I said: "I recited the following:

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُثْنِي عَلَيْكَ الْخَيْرَ كُلَّهُ نَشْكُرُكَ وَلَا نَكْفُرُكَ وَنَخْلَعُ
وَنَتْرُكُ مِنْ يَفْجُرُكَ. اللَّهُمَّ إِنَّا نَعْبُدُكَ وَنَسْجُدُكَ وَنُحْفِدُكَ نَسْعِي وَنَحْفِدُكَ نَرْجُو
رَحْمَتَكَ وَنَخْشَى عَذَابَكَ إِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحَقٌ

So Uthman said: "Sayyiduna Umar رضي الله عنه and Sayyiduna Uthmân رضي الله عنه used to do the same."
(Kanzul Ummal # 21969 vol. 8 P. 78)



COMBINING TWO SALĀH¹⁷

عن عبد الله ﷺ قال: ما رأيت رسول الله ﷺ صلى صلاة لغير ميقاتها إلا

صلاتين جمع بين المغرب والعشاء وصلى الفجر قبل ميقاتها

(رواه البخاري رقم الحديث ١٦٨٢. واللفظ للنسائي أيضا #٣٠١٣- و إسناده صحيح كذا في آثار السنن

ص٢٧٤)

Sayyiduna Ibn Mas'ūd ﷺ says: "I never saw Rasulullāh ﷺ perform Salāh other than in its prescribed time except on two occasions, he combined Maghrib and 'Īshâ in Muzdalifah and he performed Fajr before the normal time".

(Sahîh Bukhârî #1682. Also narrated by Nasaî' #3013. The chain of narrators of Nasai is also authentic – Âthârus Sunan p. 274)

عن نافع وعبد الله بن واقد أنّ مؤدّن ابن عمر قال الصلاة قال سر سر حتى إذا كان قبل غيوب الشفق نزل فصلّى المغرب ثمّ انتظر حتى غاب الشفق وصلّى العشاء ثمّ قال إنّ رسول الله ﷺ كان إذا عجل به أمر صنع مثل الذي صنعت

فسار في ذلك اليوم والليلّة مسيرة ثلاث رواه أبو داؤد والدارقطني و إسناده صحيح (آثار

السنن ج٢ ص٧٣، إعلاء السنن ج٢ ص٩٥)

¹⁷ The strongest proof for not allowing 'Jam' baynas

Salatayn is the verse: 'Indeed salah was ordained on the believers at fixed times'. (Surah: 4 Ayah: 103)

Nafi' رضي الله عنه and Abdullah Ibn Wâqid رضي الله عنه narrate that the Muazzin of Sayyiduna Ibn Umar رضي الله عنه reminded him of Salâh. Ibn Umar رضي الله عنه told him to continue the journey until just before the light disappeared on the horizon, he stopped, performed Maghrib Salâh and waited till the sky went dark.¹⁸ Thereafter, he performed `Îsha Salâh, and then mentioned, `whenever Nabî ﷺ was in a hurry, he would do just as I have done. (The narrator says) That day, he (Sayyiduna Ibn Umar رضي الله عنه) travelled a distance normally covered in three days and nights.

(Narrated by Abû Dâwud and Ad-Dârqutnî with an authentic chain – Âtharus Sunan vol. 2 p. 73. I'la'us Sunan vol. 2 p. 95)

Note: Part of this narration is also found in Sahih Bukhari, Hadith: 1092



TWO RAKÂ'AT WHILE ON JOURNEY IS NECESSARY AND NOT OPTIONAL

¹⁸ This proves the concept of `jam' suri. According to the Hanafis, all Hadiths that imply `combinig the salats' are actually referring to `Jam' suri'.

عن عائشة رضي الله عنها قالت الصلاة أول ما فرضت ركعتين فأقرت صلاة السفر وأتمت صلاة الحضر. رواه البخاري: # ١٠٩٠ و قال الترمذي: تحت حديث # ٥٤٤ قد صح عن النبي صلى الله عليه وسلم أنه كان يقصر في السفرو أبو بكر وعمر.

Sayyidatuna A'ishah رضي الله عنها reports that Salâh consisting of two Rakaa'ah was made compulsory at first. Thereafter the Salâh of Hadhar (i.e. when at home) was increased to four (Rakaa'ah) while the Salâh of Safar (journey) remained as two (Rakaa'ah).

This proves that to offer only two Raka'ah while on journey is *Azimah* (necessary) and not *rukhsah* (a relaxation)

Imâm Tirmidhî رحمه الله تعالى has stated that it is authentically proven that Nabî ﷺ, Sayyidunâ Abû Bakr and Sayyidunâ Umar رضي الله عنهما would observe Qasr (two Raka'ah) while on journey.

(Tirmidhî, Hadîth #544)



SALÂM OF JANÂZAH SALÂH

عن عبد الله بن مسعود رضي الله عنه قال: ثلاث خلال كان رسول الله صلى الله عليه وسلم يفعلهن فتركهن الناس، إحداهن التسليم على الجنازة مثل التسليم في الصلوة. رواه البيهقي أيضا، وقال الذهبي: سنده صالح. المهذب الرقم: ٦٢١٠

Sayyiduna `Abdullah Ibn Mas'ood رضي الله عنه says: "There are three things which were practiced by Rasulullah that the people have now abandoned, one of them being: Saying the salaam in the Janazah salah like in normal salah." (i.e, on both sides)

(As-Sunan Al-Kubra of Baihaqi, vol.4 pg. 43. Imam Dhahabi has classified the chain as suitable)

عن إبراهيم الهجري قال أمنا عبد الله بن أبي أوفى على جنازة ابنته فكبر أربعاً فمكث ساعة حتى ظننا أنه سيكبر خمسا ثم سلم عن يمينه وعن شماله فلما انصرف قلنا له ما هذا قال إني لا أزيدكم على ما رأيت رسول الله صلى الله عليه وسلم يصنع أو هكذا صنع رسول الله صلى الله عليه وسلم السنن الكبرى للبيهقي ج ٤ ص ٤٣ وسكت عنه الامام الذهبي في المهذب

Ibrahim Hajri رضي الله عنه narrates that Abdullah Ibn Abi Awfa رضي الله عنه lead the Janaazah prayer of his daughter. He recited 4 Takbeers and then paused for a moment. We thought he was going to recite a fifth

Takbeer but he made Salaam to his right and left side. When he finished we asked him: how come you lead the Janaazah Salâh like this? He replied: "I lead the prayer exactly how I seen Rasulullâh ﷺ lead it.

(As-Sunan Al-Kubra of Baihaqi, vol. 4 Pg. 43)



TAKBEERS OF JANAZAH SALAH

عن أبي هريرة رضي الله عنه أن النبي ﷺ نعي النجاشي في الذي مات فيه وخرج بهم إلى المصلى فصفا بهم وكبر عليه أربع تكبيرات (البخاري رقم الحديث ١٣٣٣)

Sayyidunâ Abû Hurairah رضي الله عنه narrates that Rasulullâh ﷺ announced the death of Najashi on the day he passed away. He went with the Sahabah to the Musallâh and made the sufoof and performed the janazah Salâh with four takbeer's.

(Bukhârî, Hadîth number 1333)



RAISING THE HANDS ONLY AT THE FIRST TAKBEER IN JANAAZAH SALÂH

عن ابن عباس أنّ رسول الله ﷺ كان يرفع يديه على الجنابة في أول تكبيرة ثم لا

يعود رواه الدار قطني ج ٢ ص ٥٤

Sayyidunâ Ibn Abbâs ؓ narrates that Rasulullâh ﷺ would only lift his hands in the first Takbeer of the Janaazah Salâh and thereafter wouldn't lift his hands.

(Ad-Daarqutni vol. 2 P., 54)



RECITING THE BEGINNING AND END OF SÛRAH BAQARAH AFTER BURIAL

وعن عبد الرحمن بن علاء بن اللّجلاج (عن ابيه) قال : قال لي أبي يا بني إذا أنا
متّ فالحد لي لحدا فإذا وضعتني في لحدي فقل بسم الله وعلى ملّة رسول الله
ثم سنّ التراب عليّ سنّاً ثم اقرأ عند رأسي بفاتحة البقرة وخاتمتها فإنّي سمعت
رسول الله ﷺ يقول ذلك قال الهيثمي رواه الطبراني في الكبير و رجاله موثقون. (مجمع الزوائد
٤٢٤٣) و في رواية له عن ابن عمّ رَضِيَ اللهُ عَنْهُمَا سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ وَلْيُقْرَأَ عِنْدَ
رَأْسِهِ بِفَاتِحَةِ الْكِتَابِ وَ عِنْدَ رِجْلَيْهِ بِخَاتِمَةِ سُورَةِ الْبَقَرَةِ فِي قَبْرِهِ. (مجمع الزوائد # ٤٢٤٢)

قال النووي رحمه الله تعالى وروينا في سنن البيهقي باسناد حسن أن ابن عمر استحَب أن يقرأ على القبر بعد الدفن اول سورة البقرة (الاذكار ص ٢٧٨) (وواقفه ابن حجر، انظر الفتوحات الربانية ٤/١٩٤)

'Abdur Rahmân Ibn 'Âlâ رضي الله عنه narrates that his father (a Sahâbî رضي الله عنه) said to him: "When I die, dig a grave for me, and when placing me in it recite : بسم الله وعلى ملة رسول الله then cover me with sand. Thereafter recite the beginning and end of Sûrah Baqarah at the side of my head for I heard Rasûlullâh صلى الله عليه وسلم saying so" Tabrâni in Al-Kabîr. Allâmah Haithamî رضي الله عنه has classified the narrators as reliable. (Majma'uz Zawâid #4243)

In another Hadîth it is reported that Sayyidunâ Ibn 'Umar رضي الله عنه said that I heard Rasûlullâh صلى الله عليه وسلم saying: "Read Sûrah Fatihâh by his (the deceased's) head side and the end of Sûrah Baqarah by his leg side". (ibid # 4242)

'Allamah Nawawi رضي الله عنه and Hafiz Ibn Hajar رضي الله عنه have stated that this has also been soundly reported (with a chain that is hasan) from Sayyiduna Abdullah Bin Umar رضي الله عنه (Al-Azkar, pg. 278 Al-Minhaj edition. And Al-Futuhatur Rabbaniyyah vol. 4, pg. 194)



RAISING THE HANDS FOR DU'Â IN THE GRAVEYARD

عن عائشة رضي الله عنها قالت جاء أي رسول الله ﷺ البقيع فقام فأطال القيام

ثم رفع يديه ثلاث مرّات (الصحيح لمسلم # ٢٢٥٦)

Sayyidah Âishah رضي الله عنها narrates that Rasûlullâh ﷺ went to Jannatul Baqî (the graveyard of Madînah), and stood for a long time and thereafter lifted his hands up three times (in Du'â).

(Sahîh Muslim #2253)

Note: In the event of a person being misudertood to be asking from the inhabitant of the grave, one may keep his hands at his sides whilst making du'a at the graveside.



CONVEYING OF REWARD TO THE DECEASED¹⁹

قال العلامة القرطبي رحمه الله : أصل هذا الباب الصدقة التي لا إختلاف فيها فكما يصل إلى الميت ثوابها فكذلك تصل قراءة القرآن والدعاء والاسغفار إذ كل ذلك

¹⁹ See www.Al-Miftah.com for more details.

صدقة فان الصدقة لا تختص بالمال قال رسول الله صلى الله عليه وسلم وقد
سئل عن قصر الصلوة حالة الامن قال: صدقة تصدق الله بها عليكم فاقبلوا
صدقته (كتاب التذكرة للقرطبي ج ١ ص ٢٧٧)

Allâmah Qurtubi رحمته الله says: the foundation of this chapter (baab) is on Sadaqah wherein there is no dispute (i.e there is no dipute in conveying the reward of charity to the deceased). The way the reward of sadaqh reaches the deceased, similarly the reward of reciting the Quran, making dua and istigfaar also reaches the deceased on the basis that these are all sadaqah. Sadaqah is not confined to monetary Sadaqah. When Rasulullâh صلى الله عليه وسلم was asked regarding the Qasr Salâh whilst in ease, he replied: "This is a Sadaqah which Allâh Ta'aala has blessed you with so accept his Sadaqah".

(Kitaabu Tazkirah lil Qurtubi vol1 p. 277)

قال ابن تيمية رحمته الله : ... فلا نزاع بين علماء السنّة والجماعة في وصول ثواب العبادات المأليّة
... وتنازعوا في وصول الأعمال البدنيّة كالصّوم والصلوة والقراءة والصّواب أنّ الجميع يصل إليه
(الفتاوى الكبرى ج ٣ ص ٦٣ - دار الكتب العلمية)

Ibn Taymiyyah رحمته الله says: "The Scholars are unanimous on conveying the rewards of monetary acts to the deceased. However there is a difference of opinion regarding physical and bodily actions such as fasting, salat and recitation of the Quran etc. The correct view is that the reward of

all (i.e. monetary and bodily actions) reaches the deceased.

Note: The narration of the previous chapters support this.²⁰



VIRTUE OF VISITING THE BLESSED GRAVE OF RASULULLÂH ﷺ²¹

عن ابن عمر رضي الله عنهما قال : قال رسول الله ﷺ : من زار قبري وجبت له شفاعتي
(أخرجه الدارقطني و صححه ابن السكن و عبد الحق و تقي الدين السبكي- كذا في نيل الأوطار ج ٥
ص ١٠١ - إدارة القرآن كراتشي)

Sayyidunâ Ibn Umar رضي الله عنهما narrates that Rasulullâh ﷺ said: "My intercession is obligatory for the one who visits my grave"
(Ad-Darqutni- declared authentic by Hâfiz Ibnus Sakan, Hâfiz Abdul Haq and Hâfiz Taqiyyud-din Subki – Naylul Awtar vol. 5 pg. 101)

عن أبي هريرة رضي الله عنه قال : قال رسول الله ﷺ من صلى عليّ عند قبري سمعته و
من صلى عليّ من بعيد أعلمته أخرجه أبو الشيخ في كتاب الثواب بسند جيد- فتح الباري ج ٦
ص ٣٧٩ و قاله السخاوي أيضا في القول البديع ص ٣٢٥

²⁰ See a detailed article on this issue on www.Al-Miftah.com

²¹ See www.HadithAnswers.com for more details.

Sayyidunâ Abû Hurairah رضي الله عنه narrates that Rasûlullâh SallAllâhu alayhi wasallam said: "I personally hear the salâm (salutation) of he who says salâm at my grave and the salâm of those not at my grave are conveyed to me (by the angels)." (Abush Shaikh- Hâfiz Ibn Hajr and Hâfiz Sakhawi have declared the chain of narrators as being reliable- Fathul Bari vol. 6 p.. 379, Al Qawlul Badee' p.325)

عن أنس بن مالك رضي الله عنه أنّ رسول الله صلى الله عليه وسلم قال : من زارني إلى المدينة محتسبا كنت له شهيدا وشفيعا يوم القيامة . وفي رواية أخرى : كان في جوارى يوم القيامة ومن مات في أحد الحرمين بعث يوم القيامة من الآمنين (السنن الصغرى ج ١ ص ٤٤٣ ، وقال الذهبي: طرقه كلها لينة لكن يتقوى بعضها ببعض ومن اجودها اسناداً حديث حاطب "من زارني بعد موتي فكأنما زارني في حياتي" أخرجه ابن عساکر وغيره، انظر المقاصد الحسنة ص ٤١٣)

Sayyidunâ Anas bin Maalik رضي الله عنه narrates that Rasulullâh صلى الله عليه وسلم said : "Whoever comes to visit me in Madinah Munawarah keeping in mind (the virtues of visiting my grave), I will bear testimony and intercede on his behalf on the day of resurrection and according to another narration: he (who visits me in Madinah) will be next to me on the day of resurrection. Whoever dies in one of the two Haram's will be resurrected on the day of judgment amongst the peaceful ones". (As Sunan As Sughra vol. 1 Pg. 443, Allâmah Zahabî رحمته الله has stated that these narrations when combined lend strength to each other, The narration of Haatib رضي الله عنه has one of the best chains from all. The words in the narration of Sayyiduna Haatib رضي الله عنه are: "He who

visits me after my demise, is as though he visited me during my lifetime” (Ibn Asaakir) Al Maqaasid ul Hasanah p. 413)



FACING THE QIBLAH WHILE DRINKING ZAM-ZAM

عن محمد بن عبد الرحمن بن أبي بكر رضي الله عنه قال كنت عند ابن عباس رضي الله عنه جالسا فجاءه رجل فقال من أين جئت؟ قال من زمزم قال فشربت منها كما ينبغي قال وكيف؟ قال اذا شربت منها فاستقبل القبلة واذكر اسم الله وتنفس ثلاثا وتصلع منها و اذا فرغت منها فاحمد الله عز وجل فان رسول الله صلى الله عليه وسلم قال ان آية ما بيننا وبين المنافقين أنهم لا يتصلعون من زمزم" رواه ابن ماجه رقم ٣٠٦١ وقال الحافظ البوصيري "

في الزوائد" ١٤٤/٢: هذا اسناد صحيح و رجاله ثقات اه

Muhammad Ibn Abdur-Rahman Ibn Abû Bakr رضي الله عنه is reported to have said: I was once seated with Sayyidunâ Ibn Abbâs رضي الله عنه when a person approached him. Ibn Abbâs رضي الله عنه then inquired: "From where have you come?" "From Zam-Zam replied the man" (Upon hearing this) Ibn Abbâs رضي الله عنه questioned him with the following words: "Did you drink of Zam-Zam as you ought to? The man then said; and how should I have drank (from the water Zam-Zam)? Ibnu Abbâs رضي الله عنه said to him; when you drink face the Qiblah, take the name of Allâh Ta'âlâ, take three sips, drink to your fill and

upon finishing praise Allâh Ta'âlâ by saying Alhamdulillah, for verily Rasulullâh ﷺ have said; the distinction between us (Muslims) and the hypocrites is that they do not get invigorated when drinking Zam-Zam.

Reported by: Ibn Majah (# 3061) Hâfiz Al-Busayri states in Misbahu-Az-zujajah.vol.2.pg.144 that the sanad of this Hadîth is Sahîh and all the reporters are reliable.



POURING ZAM-ZAM ON THE FACE AND HEAD AFTER DRINKING

عن جابر رضي الله عنه أن النبي ﷺ رمل ثلاثة أشواط.....ثم ذهب الى زمزم فشرب منها وصب على رأسه.....الخ. رواه أحمد: ٣/ ٣٩٤ و صححه الزركشي رحمه الله (حاشية ابن حجر الهيثمي على الايضاح للنووي. ص:..... و قال العلامة العيني في عمدة القاري : ٢٢٧/٩ : "اسناده جيد".

Sayyidunâ Jabîr رضي الله عنه is reported to have said; once Nabî ﷺ after making Tawwaf around the Kabah... went to the well of Zam-Zam. He drank the water of Zam-Zam and thereafter, he poured some of it over his head....

Reported by: Imâm Ahmad vol.3.pg.294. Imâm Zarkashi رحمه الله states that this Hadîth is Sahîh.

(Hashiyah Ibn Hajar Al-Haytami on Al-Idhah of Imâm Nawawi)

Allâmah Ayni رحمه الله has stated in Umdatul Qari vol.9.p.228 that the Isnad of this Hadîth is jayyid (good).

وعن عباد بن عبد الله بن الزبير رضي الله عنه قال لما حج معاوية رضي الله عنه حججنا معه... ثم مرّ بزمنم وهو خارج الصفا فقال انزع لي منها دلوا يا غلام قال فنزع له منها دلوا , فأتني به فشرب منه وصب على وجهه ورأسه وهو يقول زمزم شفاء هو لما شرب له.
(اخرجه الفاكهي في اخبار مكة: ٣٨/٢ . قال الحافظ ابن حجر رحمه الله "هذا اسناد حسن".
(جزء ماء زمزم لما شرب له . ص: ٩. (٢٦٩)

Sayyidunâ `Abbad Ibn Abdullah Ibn Zubayr رضي الله عنه said: When Sayyidunâ Mua'wiyah رضي الله عنه performed Hajj, we also performed Hajj with him.... He went to the well of Zam-Zam which is situated before Safah. Upon reaching the well of Zam-Zam, (he Sayyidunâ Mua'wiyah رضي الله عنه said to a young boy) O' young boy! Take out a bucket (of water from the well of Zam-Zam) for me. The boy did so and gave it to him, he drank of it and **poured some over his head and face** saying; Zam-Zam is a cure for all diseases and it suffices as a remedy for whatever purpose it was drank.

Reported by Al-Fakihi in "Akh-baru Makkah vol.2.p.38. Hâfiz Ibn Hajar رحمه الله states that the Sanad of this Hadîth is Hasan. (Juz'u Mai Zam-Zam Li Ma Shuriba Lahu. p.9 (269)



SIX EXTRA TAKBEERS IN EID SALĀH

كان عبد الله بن مسعود يكبر في الأضحى والفطر تسعا تسعا، يبدأ فيكبر أربعاً ثم يقرأ ثم يكبر واحدة فيركع بها ثم يقوم في الركعة الآخرة فيبدأ فيقرأ ثم يكبر أربعاً يركع بإحداهن". (المعجم الكبير للطبراني # ٩٥١٣ ورجاله ثقات. ورواه عبد الرزاق بإسناد صحيح من فعل المغيرة بن شعبه رضي الله عنه مثل فعل ابن مسعود، كما في الدراية. إعلاء السنن ٨/١٣١)

Sayyidunâ `Abdullah Ibn Mas'ud رضي الله عنه used to do nine Takbeers in both Eidul-Ad'ha and Eidul-Fitr. He used to do four Takbeers in the beginning then recite (Qur'an) and then do one Takbeer with which he used to go into Ruku'. Then he would stand in the second Rak'ah and begin by Qira'ah and then do four Takbeers, going to Ruku' with one of them. (Al-Mu'jamul-Kabeer # 9513 with a chain of reliable narrators.)

Hafidh Ibn Hajar رحمته الله has stated that Imam `Abdur Razzaq رحمته الله has recorded a similar narration from the practice of Sayyiduna Mughirah ibn Shu'bah رضي الله عنه with an authentic (saheeh) chain. (Ad-Dirayah. See I'laus sunan vol.8, pg.131)

The narration in Mussanaf Ibn Abî Shaybah states the following Sahaabah also concurred with this

practice: Sayyidunâ Huzaifa ؓ, Sayyidunâ Abû Mas'ood ؓ, Sayyidunâ Abû Musa ؓ, Sayyidunâ Ibn Abbâs ؓ and Sayyiduna Anas ؓ. (Ibn Abî Shaibah vol 4 p. 215-216)



SIGNIFICANCE OF THE 15TH NIGHT OF SHA'BAAN

عن معاذ بن جبل ؓ عن النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قال : يطلع الله إلى خلقه في ليلة التَّصَفِّ من شعبان فيغفر لجميع خلقه إلا لمشرك أو مشاحن. (رواه ابن حبان: # ٥٦٦٥) قال الهيثمي في المجمع ٦٥/٨ : رجاله ثقات. ورواه البزار من حديث أبي بكر ؓ قال المنذري في الترغيب ٤٥٩/٣ : لا بأس بإسناده.

Sayyidunâ Mu'adh Ibn Jabal ؓ reports that Rasulullâh ﷺ said, "Allâh Ta'âlâ turns to his entire creation on the fifteenth night of Sha'ban and forgives all except one who ascribes partners unto Him and one who harbors enmity in his heart for others."

Sahîh Ibn Hibban: # 5665. Hâfiz Al-Haythami رحمه الله has mentioned that all the narrators of this Hadîth are reliable. (Majma' al-Zawa'id vol.8 p. 65). Imâm Bazzar has narrated a similar Hadîth from Sayyidunâ Abû Bakr ؓ. Allaamah Mundhirî رحمه الله states that there is no problem with the chain of this Hadîth. (Targhîb vol. 3 p. 459, #18)

The general virtue of this night has been accepted by many great 'Ulama of the past. Among them are: Khalifah 'Umar Ibn 'Abdul Aziz, Imâm Shafi'iy, Imâm Awza'iy, 'Ata Ibn Yasar, Imâm al-Majd Ibn Taymiyyah, Ibn Rajab al-Hambali and Hâfiz Zaynudeen al-'Iraqi رحمه الله تعالى

(Lataa'if al-Ma'aarif of Hâfiz Ibn Rajab p. 263-264 and Faydh Al-Qadir vol2 p. 317)

Ibn Taymiyyah has said, "As for the 15th night of Sha'ban, there are various narrations that have been reported highlighting its significance.

(Majmu'ah Fataawa Ibn Taymiyyah vol.23 pg.132)

The great Tabî'iy, Imâm 'Ata Ibn Yasar رحمه الله said: "After Laylatul-Qadr, there is no other night in the year that is more virtuous than the 15th night of Sha'ban" (Lataa'if al-Ma'aarif, pg.197)

Hâfiz Ibn Rajab رحمه الله تعالى has quoted Imâm Shafi'iy رحمه الله تعالى to have mentioned that Allâh Ta'âlâ accepts Duas on the 15th night of Sha'ban. (ibid, p.. 196)²²



²² See a detailed article on this issue on www.Al-Miftah.com

Another contentious issue linked to the month of Sha'ban is the 'rajab du'a. See a detailed article on this issue on www.HadithAnswers.com

WEARING ISLAMIC HEADGEAR (TOPÎ)

عن عائشة رضي الله عنها : أَنَّ النَّبِيَّ صلى الله عليه وسلم كان يلبس من القلانس في السّفر ذوات الآذان
وفي الحضرة المشمّرة يعني الشّاميّة (رواه أبو الشيخ في أخلاق النبي ص ١٠٤)

Sayyidah Âishah رضي الله عنها narrates that when on journey, Rasulullâh صلى الله عليه وسلم would wear a topî (headgear) which covered his ears while at home he would wear a Syrian-style topî. (Narrated by Abû Shaikh in Akhlâqun Nabî (p. 104) with a strong chain of narrators.)

قال الحسن : كان القوم يسجدون على العمامة والقلنسوة...

(ذكره البخاري تعليقا (ج ١ ص ٥٦ - قديمي كتب خانة كراتشي) ووصله عبد الرزاق #١٥٦٦ و ابن أبي شيبه #٢٧٥٤)

Hasan Basrî رضي الله عنه reports that the Sahâbah Radhiyallaahu anhum used to make sajdah wearing turbans and headgear (topee). (Sahîh Bukhârî vol. 1 p. 56)

عن ابن عمر رَضِيَ اللهُ عَنْهُمَا قال كان رسول الله صلى الله عليه وسلم يلبس قلنسوة بيضاء رواه
الطبراني النظر في المجمع #٨٥٠٥ : وقال العزيمي في السراج المنير ج ٤ ص ١١٣ : إسناده حسن

Sayyidunâ Ibn Umar رضي الله عنهما reports that Rasulullâh صلى الله عليه وسلم used to wear a white topî. (Narrated by Imâm Tabrânî-Majma'uz Zawa'id #8505, Al-Azizi has classified it as Hasan)

Note: Those who prefer not to wear a headgear are challenged to quote a single authentic narration which **prohibits** it ...



THE TURBAN

عن عمرو بن حريث رضي الله عنه أن رسول الله صلى الله عليه وسلم خطب الناس وعليه عمامة سوداء
رواه مسلم # ٣٣١١

Sayyidunâ Amr Ibn Huraith رضي الله عنه reports that Rasûlullâh صلى الله عليه وسلم delivered a sermon wearing a black turban.
(Sahîh Muslim #3311)

عن نافع عن ابن عمر قال كان النبي صلى الله عليه وسلم إذا اعتم سدل عمامته بين كتفيه، رواه
الترمذي في باب ما جاء في عمامة النبي صلى الله عليه وسلم # ١٧٣٦ قال أبو عيسى هذا حديث حسن
غريب

Sayyidunâ Ibn Umar رضي الله عنه narrates: When Rasulullâh صلى الله عليه وسلم used to wear his Imâmah (turban), he would let the loose ends hang loose between his shoulders. (Tirmidhî- chapter regarding the Turban of Nabî صلى الله عليه وسلم #1736. Imâm Tirmidhî رحمته الله has classified this Hadîth as Hasan Garîb)



TOUCHING THE QURÂN WITH WUDHÛ

عن عبد الله بن عمر رضي الله عنهما : أن رسول الله ﷺ قال : لا يمسن القرآن إلا طاهر .
قال الهيثمي في مجمع الزوائد # ١٥١٢ : رواه الطبراني في الكبير والأوسط ورجاله موثقون - دار الفكر
بيروت لبنان) وقال الحافظ في التلخيص : واسناده لا بأس به . (١٣١/١)

Sayyidunâ `Abdullâh Ibn `Umar Radhiyallaahu anhumâ narrates that Rasûlullâh ﷺ said: "Only a pure person (i.e. one who is in a state of wudhû) should touch the Qurân.

Majma'uz Zawâid # 1512. Allâmah Haythamî has classified its narrators as reliable. Hafidh Ibn Hajar رحمته الله has graded the chain as Hasan (Talkheesul Habeer, vol.1 pg. 131).

After quoting other similar narrations Hafidh Ibn Katheer رحمته الله says: "such narrations should be accepted"

(Surah Waaqi'ah, ayah: 79)

عن حكيم بن حزام أن النبي ﷺ لما بعثه واليا إلى اليمن قال : لا تمسن القرآن إلا

وانت طاهر في مستدرك الحاكم: ج: ٣: ص: ٤٨٥ هذا حديث صحيح الإسناد و لم يخرجاه، ووافقه
الذهبي و صحح ابن حبان حديثا نحوه. ٦٥٥٩ وانظر أول حديث في "كتاب القرآن" عن الموطأ.

Rasulullâh ﷺ said: Do not touch the Quran except in the condition that you are pure (i.e. one who is in a state of wudhu)

(Mustadrak of Hakim vol 3, pg, 485. Allâmah Hakim has classified this Hadîth as Sahîh and Allâmah Zhahaby رحمه الله has also agreed with him Imam Ibn Hibban has also classified a similar narration as Sahih (Saheeh Ibn Hibban # 6559).



RESPECT FOR THE QURÂN

عن ابن أبي مليكة (قال) وكان عكرمة بن أبي جهل يأخذ المصحف فيضعه على وجهه ويقول : كلام ربِّي كلام ربِّي قال الهيثمي في مجمع الزوائد # ١٦٠٣٩ رواه الطبراني مرسلأ ورجاله رجال الصحيح - دار الفكر بيروت

Ibn Abî Mulaykah رحمه الله says that Sayyidunâ Ikramah Radhiyallaahu anhu would pick up the Qurân and would place it on his forehead saying, "This is the speech of my Rabb (Lord), this is the speech of my Rabb." (Majma'uz Zawâid #16039 (from Imâm Tabrânî) Allâmah Haithamî رحمه الله has classified its narrators as the narrators of Sahîh Muslim)

قال ابن تيمية : فأما إذا اعتاد الناس قيام بعضهم لبعض فقد يقال : لو تركوا القيام للمصحف مع هذه العادة لم يكونوا محسنين في ذلك ولا محمودين بل هم إلى

الذّمّ أقرب حيث يقوم بعضهم لبعض ولا يقومون للمصحف الذي هو أحقّ للقيام حيث يجب من احترامه وتعظيمه ما لا يجب لغيره حتى ينهى أن يمَسّ القرآن إلاّ طاهر ... وقد ذكر من ذكر من الفقهاء الكبار قيام الناس للمصحف ذكر مقرّر له غير منكر له (مجموع فتاوى ابن تيمية ج ٢٣ ص ٦٦ - مكتبة ابن تيمية)

Allâmah Ibn Taymîyah رحمته الله writes: If people are in the habîr of standing up in respect of one another, then their not standing up in respect for the Qurân in spite of being in the habîr of standing up for one another, would not just render them unworthy of praise but would be more likely to render them liable of dispraise and rebuke. The reason being that they stand up in respect of one another, yet they do not stand up in respect of the Noble Qurân which rightly deserves more respect and honour than anything else so much so that only those who are in a state of wudhû are permitted to touch it.

Allâmah Ibn Taymîyah رحمته الله futher mentions that many of the senior Fuqahâ (jurists) have permitted standing up for the Qurân and have not discouraged it. (Majmû' Fatâwâ vol. 23 p. 66)

Note: It is rather sad that, a Muslim of today needs to be convinced of showing respect to the word of his Lord, the Lord of the worlds!! ²³

Imam Abu Dawud رحمته الله has recorded a narration in his Kitabul Marasil where Rasulullah ﷺ cursed the

²³ See an eye-watering incident on www.Al-Miftah.com

person who left a piece of paper with the words:
Bismillahir Rahamnir Rahim on the floor.
(Al-Marasil, #499)



MASAH ON NYLON/COTTON SOCKS

Allâmah Yûsuf Binnori رحمته الله writes in Ma'ârifus Sunan:

وكذلك اتفقوا على عدم جوازه على الرقيقين يشفان

“The Scholars unanimously agree that it is not permissible to make masah on thin socks.” (vol. 1 p. 346 – H M Saeed Karachi)

Raqîq (thin) is used as opposed to thakhîn (thick). If the sock does not tear by walking a distance of one farsakh (approx. 5.4km), it will be classified as ‘thick’ and if it does tear it will be regarded as a ‘thin’ sock. Hence masah will not be permissible on it. (Ma'ârifus Sunan vol. 1 p. 334)

According to the great Scholars of the past such as Abdur Rahmân Ibn Mahdi, Sufyân Thaurî, Ahmad Ibn Hambal, Yahya Ibn Ma'în, Alî Ibn Madîni, Baihaqî, Imâm Nasaî, Imâm Muslim and Imâm Nawawî رحمهم الله the narration which is used to substantiate the permissibility of making masah on thin socks does not reach that level of

authenticity by which such a law may be derived.
(Ma'ârifus Sunan vol. 1 p. 349)

Even the ghair muqallid (a ghair muqallid is one who rejects the following of a mazhab) Scholar, Mubârakpûrî has admitted to this fact. The following texts are from his commentary on Tirmidhî, Tuhfatul-Ahwazî:

والحاصل : أنه ليس في باب المسح على الجوربين حديث مرفوع صحيح خال عن الكلام،
هذا ما عندي والله تعالى أعلم. (تحفة الأحوذى ج ١ ص ٢٨١)

"In conclusion, there is no Sahîh Marfoo' (authentically recorded) Hadîth in regards to making masah on non leather socks which is void of discussion. This is my opinion and Allâh Ta'ala knows best." (Tuhfatul-Ahwazî vol. 1 Pg. 281)
He further states:

ولو سلم أنه لا يظهر الفرق بينهما وبين الخفّين فلا شكّ في أنّ الجوربين الرقيقين ليسا داخلين تحت أحاديث الخفّين لأنّ الجورب ليس من أفراد الخفّ فلا وجه لجواز المسح عليهما إلاّ مجرد القياس، ولا يترك ظاهر القرآن بمجرد القياس البتة. (تحفة الأحوذى ج ١ ص ٢٨٥)

"If (for arguments sake) we accept that there is no difference between leather and non leather socks, then still there is no doubt that thin non leather socks don't fall under the ahadîth in regards to making masah on leather socks. This is because khuffain doesn't comprise of non leather socks. Hence, there is no evidence for making masah on non leather except analogy. The apparent meaning of the Quran will not be

abandoned due to analogical deduction.”
(Tuhfatul-Ahwazî vol.1 P. 285)



TAWASSUL

عن أنس رضي الله عنه أن عمر بن الخطاب رضي الله عنه كان إذا قحطوا استسقى بالعبّاس بن عبد
المطلب فقال اللهم إنا كنا نتوسّل إليك بنبيّنا صلى الله عليه وآله فتسقينا وإنا نتوسّل إليك بعمّ
نبيّنا فاسقنا قال فيسقون
رواه البخاري # ١٠١٠

Sayyidunâ Anas رضي الله عنه narrates²⁴ that ‘Umar Ibnul Khattâb رضي الله عنه would make Du‘â for rain using the wasîlah (intermediary/medium) of ‘Abbâs Ibn ‘Abdul Muttalib رضي الله عنه in the following manner: “O Allâh, we used to turn to you through the wasîlah of our Nabî صلى الله عليه وآله, and you used to send rain, now we turn to you through the wasîlah of the uncle of our Nabî صلى الله عليه وآله, so let it rain. Anas رضي الله عنه says: “Allâh would then send down rain.” (Sahîh Bukharî #1010)

عن عثمان بن حنيف رضي الله عنه أن رجلا ضربير البصر أتى النبي صلى الله عليه وآله فقال ادع الله أن
يعافيني قال إن شئت دعوت وإن شئت صبرت فهو خير لك قال فادعه قال فأمره

²⁴ See a detailed article on this issue on www.Al-Miftah.com

أن يتوضأ فيحسن وضوءه ويدعو بهذا الدعاء : اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ
 نَبِيَّكَ مُحَمَّدَ نَبِيَّ الرَّحْمَةِ إِنِّي تَوَجَّهْتُ بِكَ إِلَى رَبِّي فِي حَاجَتِي هَذِهِ لَتَقْضَى لِي
 اللَّهُمَّ فَشَقِّعْهُ فِيَّ . رواه الترمذي # ٣٥٧٨ [قَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ لَا
 نَعْرَفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ أَبِي جَعْفَرٍ وَهُوَ غَيْرُ الْخَطِيِّ]

Sayyidunâ Uthmân Ibn Hunaif رضي الله عنه narrates that a blind Sahâbi رضي الله عنه came in the presence of Rasûlullâh ﷺ saying: "Make du'â for me that Allâh may cure me." Rasûlullâh ﷺ said: "If you wish I will make du'â and if you wish then exercise patience, it will be better for you." He requested that du'â should be made for him. Rasûlullâh ﷺ told him to make wudhû observing all its etiquettes, then make du'â thus: O Allâh I beg of you through the wasîlah of your prophet Muhammad, who is a prophet of mercy, I have turned to Allâh using your wasîlah so that Allâh may fulfill my needs. O Allâh, accept the wasîlah of Rasûlullâh ﷺ in my regard. (Tirmidhî #3578) (Imâm Tirmidhi states that this Hadîth is Hasan)

حدثنا أبو الجوزاء أوس بن عبد الله قال: قحط أهل المدينة قحطا شديدا، فشكوا
 إلى عائشة فقالت: انظروا قبر النبي ﷺ فاجعلوا منه كوى إلى السماء حتى لا
 يكون بينه وبين السماء سقف. قال : ففعلوا فمطروا مطرا حتى نبت العشب
 وسمنت الإبل حتى تفتقت من الشحم فسمى عام الفتق. (سنن الدارمي # ٩٣) رجاله
 ثقات وهو موقوف على عائشة

Aws Ibn Abdullah رضي الله عنه reports that a severe famine struck the people of Madinah Munawarah. They complained to Sayyidah Aaishah رضي الله عنها whereupon she replied: proceed towards the grave of Rasulullâh ﷺ and make such a skylight in the enclosure surrounding the grave of Rasulullâh ﷺ that between it and the sky there is no barrier (roof). This was done and such abundant rain fell that as a result the grass began sprouting and the camels became so fat that they seemed to almost burst (rip) due to the excessive fat. Due to this, that year became known as the year of bursting/Ripping. (Sunan Ad-Daarimi # 93)
The narrators of this Hadîth are reliable.

Tawassul has always been a part of the du'a of the `Ulama throughout time.²⁵



²⁵ A list of some of these `Ulama is provided in the article on www.Al-Miftah.com

THREE TALÂQS (DIVORCES)

عن عائشة رضي الله عنها أن رجلا طلق امرأته ثلاثا فتزوجت فطلق فسئل النبي صلى الله عليه وسلم أتحلّ للأول قال لا حتى يذوق عسيلتها كما ذاق الأول (رواه البخاري # ٥٢٦١)

Sayyidah Âisha رضي الله عنها narrates that a man **divorced his wife thrice**. The wife then married another man who also divorced her. Rasûlullâh صلى الله عليه وسلم was asked if this woman could legally marry the first husband? Rasûlullâh صلى الله عليه وسلم replied: "No, she cannot marry the first husband unless the second husband consummates the marriage with her, the way the first one did." (Sahîh Bukhârî #5261)

Abûl Barakât Majd Ibn Taymiyâh رحمته الله, the grandfather of Ibn Taymiyyah رحمته الله after quoting approximately twelve narrations on the above issue in his book, Muntqal Ahbâr, states:

وهذا كله يدل على إجماعهم على صحة وقوع الثلاث بالكلمة الواحدة

All the above narrations clearly prove that the Sahâbah Radhiyallaahu anhum had consensus and were unanimous that three talâqs would take place by uttering all three in one sentence. (Naylul Awtâr vol. 6 p. 243 - Idâratul Qurân-Karachi)

TAAWEEZ (AMULETS)²⁶

عن عمرو بن شعيب عن أبيه عن جدّه أنّ رسول الله ﷺ قال : إذا فزع أحدكم عن النوم فليقل أعوذ بكلمات الله التامة من غضبه وعقابه وشرّ عباده ومن همزات الشياطين وان يحضرون فإنّها لن تضرّه فكان عبد الله بن عمرو ؓ يلقنّها من بلغ من ولده و من لم يبلغ منهم كتبها في صكّ ثمّ علّقها في عنقه (رواه أبو داود والترمذي: # ٣٥٢٨ واللفظ له وقال حديث حسن غريب)

Nabî ﷺ said: "If any of you awakes in fear he should recite:

أعوذ بكلمات الله التامة من غضبه وعقابه وشرّ عباده ومن همزات الشياطين وان يحضرون
Sayyidunâ Abdullah Ibn Amr ؓ used to teach his children who reached the age of understanding these Kalimaat (phrases) and those children who did not reach the age of puberty (understanding) he would write these Kalimaat and hang it around their necks. (Tirmidhi: vol. 2 p. 191 # 3528)

عن أبي عصمة قال سألت سعيد بن المسيّب عن التّعاويد فقال لا بأس إذا كان في
أديم
(مصنف ابن أبي شيبة # ٢٤٠٠٩)

Abû `ismah said: I asked Sa'eed Ibn ul Musayyib about (the permissibility of) Taweez. He replied

²⁶ See a detailed article on this issue on www.Al-Miftah.com

that there was nothing wrong if it was placed in a leather covering.

(Musannaf Ibn Abî Shaybah #24009)



RUQYAH (RECITING AND THEN BLOWING ON THE AFFLICTED)

قال في فتح الباري : ج ١٠ ص ١٩٥)

وقد أجمع العلماء على جواز الرقي عند اجتماع ثلاثة شروط :

- (١) أن يكون بكلام الله أو بأسمائه وصفاته.
- (٢) وباللّسان العربيّ أو بما يعرف معناه من غيره.
- (٣) وأن يعتقد أنّ الرّقية لا تؤثّر بذاتها، بل بذات الله تعالى.

“The ‘Ulamâ are unanimous upon the permissibility of Ruqyah when 3 conditions are found:

- (1) Such Ruqyah should be used that consist of the Qurân (Kalânullâh) or has the name of Allâh (Ta'âlâ) or the Sifaat (qualities of Allâh (Ta'âlâ)).
- (2) It must be in Arabîc or such a language where the meaning is clearly understood.
- (3) One must not hold the belief that the Ruqyah is the curer but this belief is necessary that only Allâh (Ta'âlâ) is the curer.” (Fat’hul Bârî vol. 10 P. 195)