

English Translations of

Collection of “Noor ala Al-Darb” Programs

By:

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This is file is volume # 09 of 14



(Part No. 9; Page No. 7)

Completion of the description of Salah

1- Seeking refuge with Allah from the Fitnah of life and death upon concluding Salah

Q: We have been commanded to seek refuge with Allah from the Fitnah (trial) of life and death. It would be nice if you would elaborate on this point. May Allah reward you with the best!

A: It is permissible for the Mu'min (believer), male and female, to conclude their Salah (Prayer) by seeking refuge with Allah from the torment of Hellfire, the punishment of the grave, the Fitnah of life and death, and the Fitnah of Al-Masih-ul-Dajjal (the Antichrist). It was authentically reported in many Hadiths that whenever the Prophet (peace be upon him) finished reciting the last Tashahhud (testification recited in the sitting position in last unit of Prayer), and before making Taslim (salutation of peace ending the Prayer), he would seek refuge with Allah from the torment of Hellfire; the punishment of the grave, the Fitnah of life and death, and the Fitnah of Al-Masih-ul-Dajjal. He commanded his Sahabah (Companions) to do this when he said: [«Whenever anyone of you finishes reciting Tashahhud, let him seek refuge with Allah from four things. Let him say: "Allahumma inni](#)

(Part No. 9; Page No. 8)

[a`udhu bika min `adhabi jahannam, wa min `adhab-il-qabr, wa min fitnat al-mahya wal-mamat, wa min fitnat al-Masih ad-Dajjal \(O Allah! I seek refuge with You from the torment of Hellfire, the punishment of the grave, the Fitnah of life and death, and the Fitnah of Al-Masih-ul-Dajjal\)»](#) It is permissible, therefore, for the Mu'min, whether male or female, to seek refuge with Allah from these four things.

The majority of scholars held the view that this Du`a' (supplication) falls under the category of stressed Sunnah. It was been reported on the authority of Tawus, one of the great Tabi`un (Followers, the generation after the Companions of the Prophet) that this Du`a' is obligatory. Tawus is also reported to have ordered his son to repeat his Salah when he knew that he did not recite this Du`a'. This indicates that such Du`a' is a stressed Sunnah, which the Mu'min should not miss in obligatory or voluntary Salah. Just before they pronounce Taslim, they may supplicate saying: "A`udhu billahi min `adhabi jahannam, wa min `adhab-il-qabr, wa min fitnat al-mahya wal-mamat, wa min fitnat al-Masih ad-Dajjal (I seek refuge with Allah from the torment of Hellfire, the punishment of the grave, the trial of life and death, and the trial of the Antichrist). One may also supplicate saying: "Rabbana atina fid-dunya hasanah waf-il-akhirati hasanah wa qina `adhab an-nar wa `adhab al-qabr wa fitnat al-mahya wal-mamat wa fitnat al-Masih ad-Dajjal (O Allah! Grant us good in this life and in the Hereafter, and save us from the torment of the fire, and the punishment of the grave and the trial of life and death, and the trial of the Antichrist). These are great Du`a's. Anas (may Allah be pleased with him) said: [«The Prophet \(peace be upon him\) used to recite this Du`a' often: «Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and](#)

save us from the torment of the Fire!)) It is better to recite this Du`a' upon concluding Salah.

(Part No. 9; Page No. 9)

There is nothing wrong in reciting this Du`a' during Sujud (prostration). This is because Sujud is the proper position where Du`a' is preferably made. The Prophet (peace be upon him) stated: **(The nearest a servant comes to his Lord is while in prostration, so supplicate (in this state).)** The Prophet (peace be upon him) also stated: **(So far as Ruku` is concerned, extol in it the Great and Glorious Lord, and while prostrating yourselves be earnest in supplication, for it is fitting that your supplications should be answered.)**

People are subject to trials in their lives and after death. One may commit sins or Bid`ah (innovation in Islam), or be exposed to Kufr (disbelief) in Allah's Religion. One might be tempted with wealth, lusts, sins, or evil company, and commit acts which displease Allah, whether it be Kufr, Bid`ah, or sins during their lives or at their death. We ask Allah to grant us protection from it. One may be tested with the trial of Al-Masih-ul-Dajjal if

(Part No. 9; Page No. 10)

they live during the time when he appears. Al-Masih-ul-Dajjal will appear at the end of time, claiming to be a prophet and lord of all creation. Many people will follow him. We seek refuge with Allah from this. They will be doomed because of their following him. One should ask the Lord to protect them from these trials, because they do not know whether they will be saved or not. Therefore, one must ask Allah to protect them from the torment of Hellfire, the punishment of the grave, the trials of life and death and the trial of Al-Masih-ul-Dajjal. Everyone is in need of this Du`a' so that they will not be tried in their life or upon dying; and so that they will not experience the trial of Al-Masih-ul-Dajjal if they happen to live at the time when he appears. We ask Allah to save us from this.



2. Authentic Du`a' recited in Salah

Q: What is the Du`a' (supplication) which you advise me to recite in each Salah (Prayer)?

A: It is permissible for the Mu'min (believer) to supplicate Allah inside and outside Salah. However, we advise you to stick to reciting the authentic Du`a's that have been reported from the Prophet (peace be upon him). While sitting between the two Sajdahs (prostrations), you may recite: "Rabbi ighfir li, (Allahumma ighfirli, wa-rhamni, wa-hdini, wa-`afini, wa-rzuqni (O Allah! Forgive me, have mercy on me, guide me, grant me wellbeing and grant me sustenance).")

(Part No. 9; Page No. 11)

You may also ask Allah's Forgiveness repeatedly. (Rabbi ighfirli, rabb ighfirli (O Allah! Forgive me. O Allah! Forgive me).) (Allahumma ighfir li, wa-rhamni, wa-hdini, w`a-afini, wa-rzuqni (O Allah! Forgive me, have mercy on me, guide me, grant me wellbeing and grant me sustenance).") It is recommended to exert extra effort in offering Du`a' while in Sujud. The Prophet (peace be upon him) used to recite the following Du`a' while in Sujud: (O Allah! Forgive me all my sins; the major sins and the minor ones, those I did in the past or will do in the future, and also the sins I did in secret or in public.) He would also recite: (Glory be to You, O Allah, our Lord, and praise be to You, O Allah, forgive me.) There is nothing wrong if you use other formulas of Du`a'. This may include asking Allah to admit you into Jannah (Paradise), seeking refuge with Him from Hellfire, asking Him to set aright your heart and to guide you to do righteous deeds, or to grant you a righteous wife and pious children. These are all lawful Du`a's. This is based on the Hadith in which the Prophet (peace be upon him) stated: (The position in which the Servant (of Allah) is nearest to Allah is while prostrating. Therefore, I advise you to recite Du`a' repeatedly (when prostrating).) Based on this Hadith, it is desirable to recite as many Du`a's as possible while in prostration, whether the Du`a's reported from the Prophet

(Part No. 9; Page No. 12)

or other lawful formulas of Du`a'. This includes asking Allah to grant you lawful Rizq (sustenance) or a righteous wife and children. You may also ask Allah to forgive your parents, and to have mercy on them (in case they are Muslims). You may also ask Allah to grant success, righteousness and guidance to Muslim rulers in general and your ruler in particular. You may also ask Him to grant you wellbeing and preserve your Deen (Islam). Upon concluding Salah and before Taslim, you may seek refuge with Allah from the torment of Hellfire, the punishment of the grave, the trials of life and death and the trial of Al-Masih-ul-Dajjal (the Antichrist). You may supplicate to Him to fulfill whatever need you may desire. After the Prophet (peace be upon him) taught his Sahabah (Companions) the correct formula of Tashahhud (testification recited in the sitting position in the second/last unit of Prayer), he added: (Then let one (i.e. the praying person) choose whatever Du`a' they may like best to supplicate to Allah with.) One of the best Du`a's upon concluding Salah is to recite: (Allahumma a`inni `ala dhikrika washukrika wahusni `ibadatik (O Allah, help me remember You, show gratitude to You and worship You in the best manner).) This was the Prophet's advice to

(Part No. 9; Page No. 13)

Mu'adh. You may also recite: ﴿Allahumma inni zhalamtu nafsi zhulman kathiran wala yaghfirudh-dhuna illa ant, faghfir li maghfiratan min `indik warhamni innaka anta-l-Ghafur-ur-Rahim (O Allah, I have done great wrong to myself. There is none to forgive sins but You. Grant me forgiveness from Yourself, have mercy upon me, for You are Oft-forgiving and the Most Merciful).﴾ This was the Prophet's advice to Abu Bakr Al-Siddiq (may Allah be pleased with him). You may also recite: ﴿Allahumma ighfir li ma qaddamtu wama akh-khartu wama asratu wama a`lantu wama asraftu anta al-Muqaddim wa anta al-Mu'akh-khir la ilaha illa ant (O Allah, forgive me my former and latter sins, what I have done in secret and what I have done openly, and the wrong I have done to others; and what You know better than I do. You are the Advancer, the Delayer, there is no god but You.﴾ It was authentically reported that the Prophet (peace be upon him) taught this Du`a' to `Ali (may Allah be pleased with him), and `Ali, in turn, narrated this Hadith from the Prophet (peace be upon him). You may also recite: ﴿Allahumma inni a`udhu bika ina al-bukhl, wa a`udhu bika mina al-jubn, wa a`udhu bika an uradda ila ardhali al-`umr, wa a`udhu bika min fitnat ad-dunya, wa a`udhu bika min `adhab al-qabr (O Allah! I seek refuge with You from miserliness, I seek refuge with You from cowardice, I seek refuge with You from being brought back to a bad stage of old age, I seek refuge with You from the trials of life, and I seek refuge with You from the punishment in the grave.﴾ Related by Al-Bukhari in his Sahih (authentic Hadith Book).

(Part No. 9; Page No. 14)

Sa'd ibn Abi Waqqas (may Allah be pleased with him) reported that the Prophet (peace be upon him) used to supplicate to his Lord upon concluding Salah. You may supplicate to Allah with every good Du`a' which does not involve a sin or imply severing bonds of kinship. You may supplicate to Allah with every good type of Du`a' which you may need, even though it be not known to have been reported from the Prophet. For example, you may say: "Allahumma aslih li dhurriyyati, Allahumma ighfirli wa liwalidayya, Allahumma aslih zawjati, Allahumma yassir li rizqan halalan tayyiban, Allahumma waffiq wulata al-umuri likulli khayr, Allahumma aslih bitanatahum (O Allah! Set aright the conditions of my children. O Allah! Forgive my sins and the sins of my parents. O Allah! Set aright my wife. O Allah! Facilitate for me the way to earn a good and lawful sustenance. O Allah! Guide the Muslim rulers to all that is good. O Allah! Keep their advisors on the right path)." These are good Du`a's. May Allah guide us all!



3. When to recite Du`a' in Salah

Q: A sister from Yanbu` asks: When should we recite the following Du`a's (supplications): Allahumma inni a`udhu bika min `adhabi jahannam wamin `adhab-il-qabr wamin fitnat al-mahya wal-mamat wamin fitnat al-masih-id-dajjal (O Allah! I seek refuge with You from the torment of Hellfire, and from the punishment of the grave and from the trial of life and death and from the trial of the Antichrist)? Should we recite them in obligatory Salah or in Al-Sunan Al-Rawatib (supererogatory acts that were stressed and regularly performed by the Prophet)? Should they be recited after finishing Tashahhud (testification recited in the sitting position in the second/last unit of Prayer) and immediately before making Taslim (salutation of peace ending the Prayer)?

A: These Du`a's are said in the last Tashahhud whether one happens to be offering Faridah (obligatory act) or Nafilah (supererogatory) Prayer. One may seek refuge with Allah from the torment of Hellfire, the punishment of the grave, the trial of life and death and the trial of Al-Masih-ul-Dajjal (the Antichrist). This is said after invoking Allah's Peace and Blessings upon the Prophet

(Part No. 9; Page No. 15)

(peace be upon him) in the last Tashahhud and before making Taslim. The Prophet (peace be upon him) taught his Sahabah (Companions) to say this Du`a' saying to them: [\(When anyone of you recites Tashahhud, let them seek refuge with Allah from four things.\)](#) The Prophet (peace be upon him) was referring to the last Tashahhud when he mentioned these four things. It does not matter whether the Salah (Prayer) happens to be a Faridah or Nafilah.



Q: A. M. A. from Yanbu` says in her first question: When should we say the following invocations, dear Eminence Shaykh: O Allah, I seek refuge with You from the punishment of Hellfire, from the punishment of the grave, from the trial of life and the trial of death and from the trial of Al-Masih-ul-Dajjal (the Antichrist)? Should we say these invocations upon finishing Tashahhud (testification recited in the sitting position in the second/last unit of Prayer) and before making Taslim (greeting of peace said to conclude the prayer) only in the obligatory prayers, or also in Al-Sunan Al-Rawatib (supererogatory prayers that were stressed and regularly performed by the Prophet, peace be upon him, before and after the obligatory prayers) ?

A: These invocations should be said in every prayer (obligatory or supererogatory) before making Taslim. When one completes the Tashahhud and sends prayer on the Prophet (peace be upon him), they should say this invocation as the Prophet (peace be upon him) taught it to his Companions when he said: [\(When one of you finishes Tashahhud, they should seek refuge with Allah from four things, and thus, let one say: O Allah, I seek refuge with You from the punishment of Hellfire\)](#) until the end of the invocation. When one finishes Tashahhud and sends prayer on the Prophet (peace be upon him), one should say this invocation in addition to the other invocations reported in this position

(Part No. 9; Page No. 16)

before making Taslim. One should say this invocation and other invocations such as: Our Lord, give us in this world that which is good and in the Hereafter that which is good, and save us from the punishment of Hellfire. O Allah, forgive me and forgive my parents. O Allah, protect me from Hellfire. O Allah, help me to remember You, to give You thanks, and to worship You in the best manner of worship. O Allah, I have been greatly unjust to myself, and no one forgives sins except You, so grant me forgiveness and bestow mercy upon me; indeed, You are the Oft-Forgiving, the Most Merciful. O Allah, mend my heart and my actions. O Allah, forgive all my sins. These invocations as well as other invocations should be said after sending prayers on the Prophet (peace be upon him) and before making Taslim.



Q: A questioner from Al-Dammam asks whether the following Du`a' (supplication) is recited before or after Taslim (salutation of peace ending the Prayer): "Allahumma a`inni `ala dhikrika washukrika wahusni i`badatik (O Allah! Help me remember You, be grateful to You, and worship You in the best manner)".

A: It is better to recite this Du`a' before Taslim, because offering Du`a' before Taslim is preferable. This is based on the fact that when the Prophet (peace be upon him) taught his Sahabah (Companions) the Tashahhud (testification recited in the sitting position in the second/last unit of Prayer), he said: [\(Then let him \(i.e. the praying person\) choose whatever Du`a' they wish to say\)](#) In another narration, it is stated: [\(Then let him choose of Du`a' whatever \(formula\) they like best](#)

(Part No. 9; Page No. 17)

[to supplicate to Allah with](#)) It is preferable to make this Du`a' before Taslim; though there is nothing wrong if one recites it following Taslim.



Q: Does Allah answer the Du`a' (supplication) offered in the Fajr (Dawn) Prayer? What are the formulae of Du`a' which you advise us to recite? May Allah reward you with the best!

A: Reciting Du`a' while in the position of Sujud (prostration) is most likely to be answered by Allah, whether in the Fajr or any other Salah (Prayer). The Prophet (peace be upon him) is authentically reported to have stated: [\(As for Ruku`, extol in it the Great and Glorious Lord, and while prostrating be earnest in supplication, for it is fitting that your supplications be answered.\)](#) The Prophet (peace be upon him) is reported to have stated: [\(The nearest a servant comes to his Lord is when one is prostrating, so make supplication \(in this state\).\)](#) Du`a' may also be offered at the end of the final Tashahhud (testification recited in the sitting position in the second/last unit of Prayer). After the Prophet (peace be upon him) taught Ibn Mas`ud (may Allah be pleased with him) the formula of Tashahhud, he stated: [\(Then let one choose whatever supplication they love best and supplicate \(with it\).\)](#)

(Part No. 9; Page No. 18)

In another version, he stated: [\(Then let one choose the supplication they like\)](#) This applies in all the Obligatory Five Daily Prayers and is not restricted to the Fajr Prayer. The same applies to reciting Du`a' between the two Sajdahs (prostrations). In conclusion, the Mu'min (believer) may recite Du`a' in Salah, whether in Sujud, between the two Sajdahs or in the last Tashahhud. While sitting between the two Sajdahs, one may recite: "Rabbi ighfir li, Rabbi ighfirli (O Allah, forgive me, O Allah, forgive me)." In addition: [\(Allahumma ighfir li, warhamni, wahdini, wa`afini, warzuqni \(O Allah! Forgive me, have mercy on me, guide me, grant me wellbeing and grant me sustenance\).\)](#) However, one is only required to say once, "Rabbi ighfir li, Rabbi ighfir li (O Allah, forgive me, O Allah, forgive me)." Additional formulae of Du`a' are considered an act of Sunnah (supererogatory act of worship following the example of the Prophet). One may recite any Du`a' while in Sujud or in the last Tashahhud. The Prophet (peace be upon him) used to recite the following Du`a' while in Sujud: [\(Oh Allah! Forgive me all my sins; the major and minor ones, those I committed in the past or will commit in the future, and the sins I committed in private or in public.\)](#) [\(Oh Allah! Forgive me all my sins; the major and minor ones, those I did in the past or will do in the future, and also the sins I did in secret or in public.\)](#) Another great formula of Du`a' is: [\(O Allah! You are Oft-Forgiving and You love forgiveness, so forgive me.\)](#)

(Part No. 9; Page No. 19)

One may also recite: "Allahumma inni as'aluka ridaka wal-jannah, wa`udhu bika min sakhatika wan-nar (O Allah! I ask You to be pleased with me and to admit me into Paradise; and I seek refuge with you from Your Wrath and from Hellfire) [\(Allahumma inni as'aluka al-jannata wama qarraba ilayha min qawlin wa`amal, wa`udhu bika mina an-nar wama qaraba ilayha min qawlin wa`amal \(O Allah! I ask You to admit me into Paradise and whatever brings me near to it of words and deeds, and I seek refuge with You from Hellfire and whatever brings me near to it of words and deeds\).\)](#)

﴿Allahumma inni as'aluka al-huda was-sadad (O Allah! I ask You to grant me guidance and success.)﴾
﴿Allahumma inni as'aluka al-huda wat-tuqa wal-`afafa wal-ghina (O Allah! I ask You to grant me guidance, protect me from evil, make me chaste and self-sufficient).﴾ These are great formulae of Du`a'. One may also recite: "Allahumma alhimni rushdi, wa a`idhni min sharri nafsi, allahumma qini sharra nafsi, allahumma aslih qalbi wa`amali, wafaqqihni fi dini, Rabbi zidni `ilma (O Allah! Grant me guidance, protect me from the evil within myself. O Allah! Protect me from stinginess. O Allah! Set aright my heart and guide me to perform righteous deeds, and grant me good understanding of my Deen. O Lord! Increase me in knowledge)". There are also many other Du`a's.



4. Salam at the end of prayer

Q: Questioner brother A. 'A. asks: Dear Eminence Shaykh, what is the correct method of performing Salam (greeting of peace said to conclude prayer) at the end of prayer? Should one quickly say, "As-salamu `alaykum warahmatullah (May Allah's Peace and Mercy be upon you)"

(Part No. 9; Page No. 20)

to the right side and "As-salamu `alaykum warahmatullah" to the left side, and also say it quickly, or should one say the statement of Salam calmly ?

A: One should calmly say: As-salamu `alaykum warahmatullah, As-salamu `alaykum warahmatullah in a normal way without any affectation. This is in accordance with the Sunnah (action following the teachings of the Prophet) of the Prophet (peace be upon him). One should not say it at an immoderate speed or immoderate lengthening, but it should be said in a moderate speed. As for saying it in a hasty way as if one is being chased by somebody, this way lacks the element of moderation. Moreover, it is preferable to restrict oneself to saying: As-salamu `alaykum warahmatullah, based on the known formula which has been established through evidence: [\(As-salamu `alaykum warahmatullah\)](#)



Q: When a person finishes his Salah (Prayer) and wants to close the Prayer with the final (salutation of peace ending the Prayer), does he look to his right and left and say As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)? Or, should he only say: 'As-salamu `alaykum warahmatullah'? What is the ruling on the Salah of the person who says 'As-salam `alaykum warahmatullah' and then adds 'wabarakatuh'?

A: What has been established from the Sunnah (action following the example of the Prophet), is to say 'As-salam `alaykum warahmatullah' only and this is what is sanctioned to say when closing Prayers. Scholars disagree about adding 'wabarakatuh'. It has been narrated from `Alqamah ibn Wa'il from his father that the Prophet

(Part No. 9; Page No. 21)

(peace be upon him) said: [\(Peace and Allah's mercy, blessings and forgiveness be upon you.\)](#)

However, scholars disagree concerning the narration of `Alqamah through his father; some scholars authenticate this narration, while others maintain that it is a Hadith Munqati` (a Hadith with a missing link after the Follower, the generation after the Prophet's Companions). Therefore a Muslim is not to say more than what has been established. The optimal manner is to restrict oneself to saying: 'As-salam alaykum warahmatullah'. There is no harm if a person says more, thinking it is permissible or was ignorant of its ruling and his Salah is valid but it is more religiously precautionary not to add it, in order to avoid the divergent opinions of scholars and to follow the established and strongest opinions.



Q: Is the addition of: As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!) stated as part of the closing Taslim (salutation of peace ending the Prayer) in Prayer, with the addition of the word "wabarakatuh"?

A: Yes, it was mentioned but its isnad (chain of narrators) is doubtful. The most correct scholarly opinion is to say As-salamu `alaykum warahmatullah, which is the current practice.





Q: There is a person who, when closing his Salah (Prayer), does not restrict himself to saying As-salamu `alaykum warahmatullah (May Allah's Peace and Mercy be upon you!), but adds the word 'wabarakatuh'. What is your opinion on the addition?

(Part No. 9; Page No. 22)

A: It is better to omit this addition. It was mentioned in some Hadiths but there is no scholarly consensus on it. Many scholars maintain that it is sanctioned while others maintain that it is not. What has been reported from the Prophet (peace be upon him) is to say: ('As-salam `alaykum warahmatullah.') This is because there is a difference of opinion among scholars concerning the additional phrase 'wabarakatuh'. A believer must follow what is practiced and not contravene the people and single out his practices. 'As- salam `alaykum warahmatullah wabarakatuh' is what has been reported by Muslim in a Hadith Sahih (a Hadith that has been transmitted from people known for their uprightness and exactitude; free from eccentricity and blemish).



Q: Your Eminence Shaykh! What is the ruling on closing the Salah (Prayer) audibly?

A: Evidence points out the validity of the Salah if the voice is moderate throughout the Salah and the Takbir (saying: "Allahu Akbar [Allah is the Greatest]") is likewise made in a moderate voice, without raising the voice in some parts apart from others.





5- Ruling on saying only one Taslim on the right-hand on ending Salah

Q: What is the ruling on saying Taslim (salutation of peace ending the Prayer) on the left-hand side after ending the Salah (Prayer)? Also, what is the ruling on leaving one's place (after saying Taslim) on the left-hand side?

(Part No. 9; Page No. 23)

A: The Jumhur (dominant majority of scholars) are of the opinion that it is obligatory to say one Taslim on the right-hand side. The most correct opinion, in the view of the Jumhur, is to say two Taslims, because the Prophet (peace be upon him) used to say two Taslims; he (peace be upon him) said: [\(Pray as you have seen me praying.\)](#) It is obligatory for the Imam (the one who leads congregational Prayer), the Ma'mum (person being led by an Imam in Prayer) and the Munfarid (person offering Prayer individually) to say two Taslims, preferably on the right-hand and then on the left-hand side. The worshipper should turn (his face) to the right-hand side and say: As-salamu `alaykum warahmatullah (May Allah's Peace and Mercy be upon you!) and then turn (his face) to the left-hand side and say the same. This is Mashru' (Islamically prescribed). Hence, it is Wajib (obligatory) according to the most correct opinions of scholars to say two Taslims. As for turning one's face to the right-hand and left-hand side, it is Mustahab (desirable) and preferable. It is acceptable to leave (the place) after saying Taslim on the right-hand or left-hand side. The Prophet (peace be upon him) used to leave (his place) (after saying Taslim) on his right-hand side and on his left-hand side. All this is authentically reported (from the Prophet, peace be upon him). If the worshipper left (his place) (after saying Taslim) on his right-hand side, it would be acceptable; if he left (his place) (after saying Taslim) on his left-hand side, it would also be acceptable. It has been authentically reported from the Prophet (peace be upon him) that he left his place (after saying Taslim) on his right-hand side and that he perhaps left his place (after saying Taslim) on his left-hand side. On another point, if the worshipper started with saying Taslim on his left-hand side, i.e. turned his face to the left-hand side first, it would be valid but this opposes the Sunnah (action following the example of the Prophet); as turning one's face (on saying Taslim) is Mustahab and not Wajib.

Therefore, there is an issue that might be unknown to some people: To which direction should the Imam turn his face after saying Taslim?

(Part No. 9; Page No. 24)

The Sunnah for the Imam (after ending the Prayer) is to turn his face to the Ma'mums and not to remain facing the Qiblah (Ka`bah-direction faced in Prayer) for long; as he turn his back on them only because of Prayer. When the Imam ends the Prayer, there will be no such need and, thus, he is Islamically permitted to turn around, facing them. This is the Islamic legal etiquette. However, after making Istighfar (seeking forgiveness from Allah) thrice and saying, "O Allah! You are Peace and Peace comes from You, Blessed are You! O Possessor of Glory and Honour", he should turn around, not to the right or left, facing the Ma'mums as the Prophet (peace be upon him) did. After saying these words, the Imam should turn around facing the Ma'mums directly. Then, he can leave on his

right-hand or left-hand side, as he wishes. After the Imam turns to the worshippers, he should recite the rest of Adhkar (invocations): "There is no god but Allah, Alone, with no partner or associate; to Him belongs Sovereignty and Praise and He has power over all things. There is no might or power except with Allah. There is no deity save Allah and we do not worship but Him Alone. To Him belongs all bounties, to Him belongs all grace, and He Alone is worthy of all praise. There is no god but Allah, to Him we are sincere, being true (in faith), keeping religion pure for Him, even though the unbelievers should hate it. O Allah! No one can hold back what You give and no one can give what You hold back, and great efforts exerted by anyone for anything cannot benefit one against Your Will." It was authentically reported from the Prophet (peace be upon him) that he used to say this (invocation) after saying Taslim during Zhuhr (Noon) Prayer, `Asr (Afternoon) Prayer, Maghrib (Sunset) Prayer, Isha' (Night) Prayer and Fajr (Dawn) Prayer. It is Islamically permissible for the Ma'mum,

(Part No. 9; Page No. 25)

the Imam and the Munfarid to say these Shar`y (Islamic legal) Adhkar and then say: "Glorified be Allah! All praise be to Allah! Allah is the Greatest" thirty-three times. This is preferable and, thus, the total will be ninety-nine. Then they should conclude with "There is no god but Allah, Alone, with no partner or associate; to Him belongs Sovereignty and Praise and He has power over all things." It has been reported in the Hadith that when the Servant of Allah (Exalted Be He) says this: [his sins will be forgiven, even though they are as many as the foam of the sea.](#)) This is a great grace. If the worshipper likes, he can say: "Glorified be Allah! All praise be to Allah! Allah is the Greatest" twenty-five times. This is one type of Adhkar. All this is good and Islamically permissible. Takbir (saying: "Allahu Akbar [Allah is the Greatest]") and Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]") are offered after performing the Five Obligatory Daily Prayers. However, ten Tahlils should be added after Maghrib and Fajr Prayers, that is to say: "There is no god but Allah, Alone, with no partner or associate; to Him belongs Sovereignty and Praise. He gives life and causes death and He has power over all things."



6. Ruling on saying more than Taslim on ending the Prayer

Q: A questioner from Sudan who lives in Libya asks: When a man says Taslim (salutation of peace ending the Prayer) on his right-hand side, he says: As-salamu `alaykum warahmatullah (May Allah's Peace and Mercy be upon you), O Allah! I ask You for

(Part No. 9; Page No. 26)

Jannah (Paradise). When he says Taslim on his left-hand side, he says: As-salamu `alaykum warahmatullah (May Allah's Peace and Mercy be upon you), O Allah! I ask You for safety from Hellfire. Is this Makruh (reprehensible)? If it is Makruh, what is the evidence for its reprehensibility? May Allah reward you!

A: This has no basis in Shari`ah (Islamic law) but it is Bid'ah (innovation in religion). The worshipper should not say anything except what the Prophet (peace be upon him) used to say: that is, (Istighfar) I seek forgiveness from Allah, I seek forgiveness from Allah, I seek forgiveness from Allah, "O Allah! You are Peace and Peace comes from You, Blessed are You! O Possessor of Glory and Honor! This is what the Prophet (peace be upon him) used to do on saying Taslim. The supplication after the first and second Taslim which is mentioned by the questioner has no basis in Shari`ah. This is Bid'ah.



Q: His Eminence Shaykh! What is the ruling on the additional saying: As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!) while saying Taslim (salutation of peace ending the Prayer)?

A: It is preferable not to do so because its validity needs to be reconsidered. There is a disagreement among scholars about this issue. What has been mentioned is: As-salamu `alaykum warahmatullah.





Ruling on answering the praying person if he says: "As-salamu `alaykum" in his Salah

Q: The questioner says: A man standing in Prayer on my right side

(Part No. 9; Page No. 27)

was finishing his Prayer with Taslim (salutation of peace ending the Prayer) and I heard him, should I answer him saying: Wa `alaykum as-salam warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you too!)

A: No, this is not a greeting which one has to answer, as the worshipper is actually reciting Taslim which is mandatory for ending the Salah. Only if the worshipper exclusively addresses you with a greeting, should you answer him. As for the state in question, this is a general Taslim which you and others are addressed with but you are not personally required to answer it as there is no evidence supporting this view. The Prophet (peace be upon him) explained to the one answering another's Taslim that the latter is saluting him, his fellow Muslims and the angels as well. In brief, this type of Taslim is not to be returned, but rather intended for ending Salah. So when the person finishing Salah says: As-salamu `alaykum warahmatullah (May Allah's Peace and Mercy be upon you!) to his right, and "assalamu alaykum warahmatullah" to his left, it does not mean that those on the right or left side should answer him unless the former offers salutation again (after ending the Prayer).



8- Shaking one's head while making Taslim

Q: I notice some worshippers at the Masjid (mosque) shaking their heads up and down as they turn it to the right and to the left upon making Taslim (salutation of peace ending the Prayer). Is there any basis for this in Shari`ah (Islamic law)? May Allah reward you with the best!

(Part No. 9; Page No. 28)

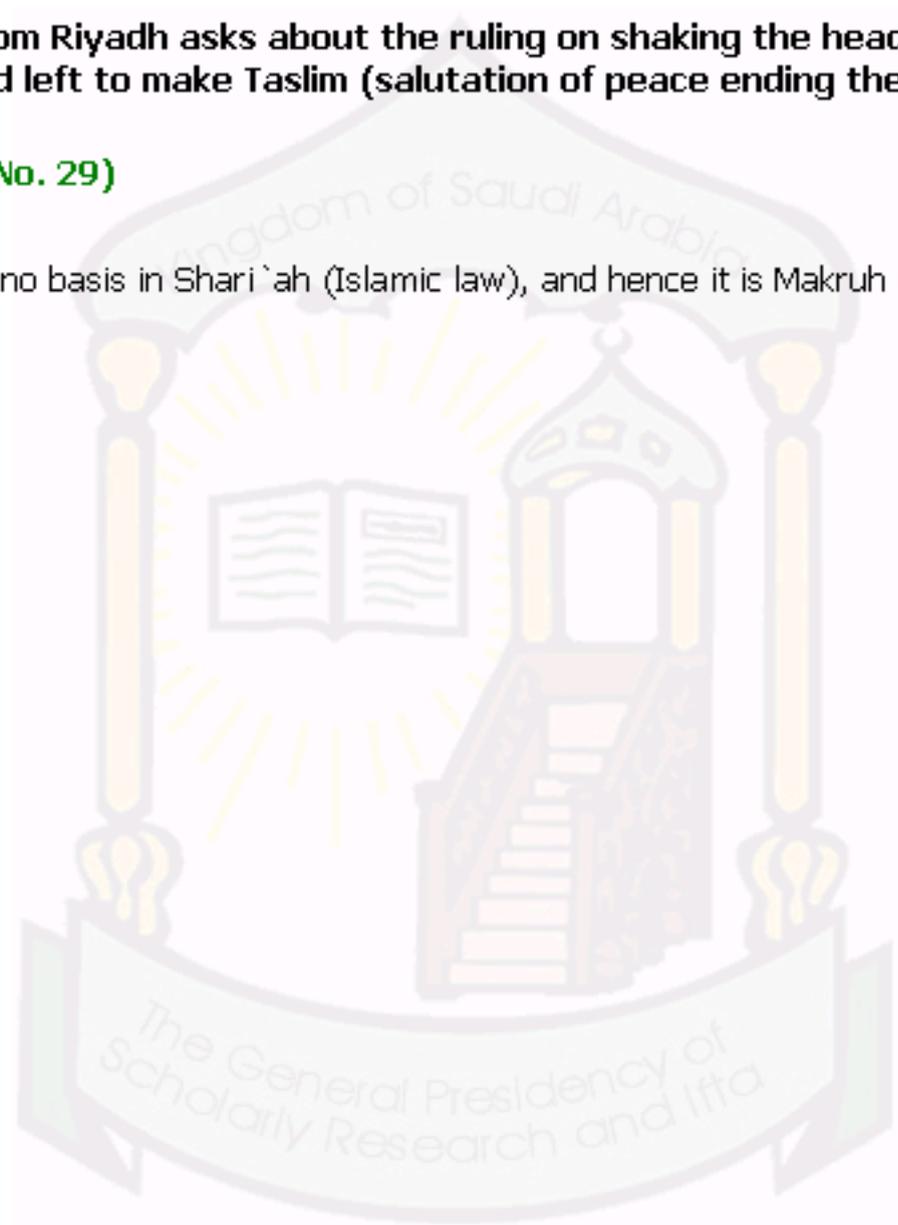
A: This practice has no basis in Shari`ah. The Sunnah supererogatory act of worship following the example of the Prophet) is to show humility and maintain tranquility while offering Salah (Prayer). It is not permissible to shake one's head or hands. Some people shake their hands or make gestures with their hands while sitting to recite the last Tashahhud (testification recited in the sitting position in the last unit of Prayer) right before making Taslim. The Prophet (peace be upon him) disapproved of this practice and ordered those who used to do it to maintain serenity while in Salah. The Prophet said: [\(Why do I see you gesturing with your hands as if they are wagging tails of the horses of the tribe of Shams\)](#) The Prophet was referring to the position when they were sitting for the last Tashahhud. In brief, it is an act of Sunnah to maintain tranquility when offering Salah. It is not permissible to shake your head or gesture with your hands while, or prior to making Taslim. One must maintain tranquility and avoid distorting their Salah. Allah (Glorified be He) says: [\(Successful indeed are the believers.\) \(Those who offer their Salât \(prayers\) with all solemnity and full submissiveness.\)](#) There is no basis for such movements. It is at least regarded as strictly Makruh (reprehensible). It may be considered Haram (prohibited) if they are made repeatedly, thus rendering the Salah invalid. We ask Allah to grant us protection from this. Therefore, one must avoid making such movements.



Q: Abu Mu`adh from Riyadh asks about the ruling on shaking the head up and down while turning it right and left to make Taslim (salutation of peace ending the Prayer).

(Part No. 9; Page No. 29)

A: This practice has no basis in Shari`ah (Islamic law), and hence it is Makruh (reprehensible).





Ruling on Sujud when making Du`a' immediately before Taslim

Q: Whenever my sister wants to make Du`a' after finishing Tashahhud (testification recited in the sitting position in the second/ last unit of Prayer) and before Taslim (salutation of peace ending the Prayer), she prostrates before Taslim and starts offering Du`a'. Our Eminent Shaykh! Is her act valid?

A: This practice constitutes an abominable Bid`ah (innovation in religion). Extra prostration is only allowed for forgetfulness. So, adding prostration for Du`a' other than the two prescribed prostrations is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), and if done intentionally her Salah is rendered Batil (null and void). Still, if she does so out of ignorance, she must be taught, and once she knows the Islamic ruling in this connection she has to give up this practice forever. Again, if she insists on such practice after being informed about the ruling, then she is innovating additions to Salah which render her Salah Batil. Similar to this is when one intentionally performs an extra Rak`ah (unit of Prayer) or Ruku` (bowing) while they know the relevant ruling, in which case Salah is rendered Batil. If she is ignorant, she should be taught to stop this practice, but if she is forgetful, she should perform Sujud-ul-Sahu (prostration of forgetfulness).



Demonstrating that men and women are on an equal footing with regard to Salah

A: Is there any difference between men and women with regard to the actions of Salah (Prayer) like

(Part No. 9; Page No. 30)

raising hands to the ears and putting them over the chest?

A: The correct opinion maintains that the way in which women perform Salah is the same as that of men, as the Messenger of Allah (peace be upon him) said: [\(Perform Salah as you see me perform it.\)](#) and he (peace be upon him) made no exclusions for women. So men and women are equally addressed with the prescribed actions of Salah such as raising the hands, putting them over the chest, putting them on the knees when bowing down, and resting them on the ground opposite the shoulders or ears in Sujud (prostration). Similarly, they both have to recite Al-Fatihah (Opening Chapter of the Qur'an) and some verses of the Qur'an in both the first and second Rak`ahs (units of Prayer) of Zhuhr (Noon), `Asr (Afternoon), Maghrib (Sunset), `Isha' (Night) and Fajr (Dawn) Prayers. Yet, only Al-Fatihah is to be recited in the third Rak`ah of Maghrib Prayer, and the third and fourth of Zhuhr, `Asr and `Isha' Prayers. So women are on an equal footing with men in this regard.



Q: Is there any difference between men and women as regards performing Mujafah (separating elbows from sides, arms from ground and abdomen from thighs in prostration)?

A: The correct view is that women are like men in the way Salah (Prayer) is performed. Yet, some scholars make some differences between them, but the correct view is that there is one way of performing Salah which applies equally to men and women. Accordingly, women should have their left foot placed to the side and sit on it between the two Sujuds (prostration) keeping the right foot vertical, and the same sitting applies to the first Tashahhud (a recitation in the sitting position of the second/last unit of Prayer).

(Part No. 9; Page No. 31)

In the last Tashahhud women also make Tawarruk (placing the left foot under the right leg and sitting on the posterior during the last Tashahhud). (supererogatory act of worship following the example of the Prophet) as the Messenger of Allah (peace be upon him) is reported to have said: [\(Perform prayer as you see me perform it.\)](#) Here, the Prophet (peace be upon him) did not specially address women that they should do so and so, but rather gave a public address to all Muslims. So, according to the Sunnah, both men and women should equally follow the Prophet's example in performing Salah as there is no evidence maintaining any difference. Again, the Sunnah for women is to perform Salah in the way men perform it, which is the purport of the Hadith which reads: [\(Perform Salah as you see me perform it.\)](#) Women should further raise their hands simultaneously with Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest] upon starting Prayer), when bowing, when resuming an upright position and when rising from the First Tashahhud (testification recited in the sitting position in the second unit of Prayer). They should also sit between the two Sunuds (prostrations) in a state of Iftirash (placing the left foot to the side and sitting on it, keeping the right foot vertical). In the Last Tashahhud (testification recited in the sitting position in the last unit of Prayer), they should take the position of Tawarruk exactly like men, which is the Sunnah.



11- Ruling on an illiterate person reciting only Surah Al-Fatihah in Salah

Q: Does it suffice for an illiterate woman to recite only Al-Fatihah (Opening Chapter of the Qur'an) in Salah (Prayer) if `she cannot recite other Surahs (Qur'anic chapters)?

A: Yes, it is sufficient for her to recite Al-Fatihah which is an essential requirement for the validity of Salah. Recitation of Al-Fatihah is sufficient for males and females alike, whether illiterate or not. However, it is better to recite some Ayahs (Qur'anic verses) in the first and second Rak'ahs (units of Prayer) of Zhuhr (Noon) Prayer, `Asr (Afternoon) Prayer, Maghrib (Sunset) Prayer and `Isha' (Night) Prayer. It is permissible to recite some Ayahs of the Qur'an along with Al-Fatihah whenever possible. Concerning the third and fourth Rak'ahs of `Asr and `Isha',

(Part No. 9; Page No. 32)

it is enough to recite Al-Fatihah only. The same applies to the third Rak'ah of Maghrib (Sunset) Prayer. Illiterate women should learn to memorize some Surahs of the Qur'an. As for Al-Fatihah, men and women alike must memorize it and learn how to recite it properly, as it constitutes an essential requirement for the validity of Salah. The Prophet (peace be upon him) said: [\(The prayer of whoever does not recite Surat Al-Fatihah is invalid\)](#) Therefore, all Muslims who fall under the category of Mukallaf (person meeting the conditions to be held legally accountable for their actions) must learn this Surah and memorize it.



12- A Woman raising her hands upon pronouncing Takbir during Salah

Q: Should women raise their hands upon pronouncing Takbir (saying: "Allahu Akbar [Allah is the Greatest]") in Salah?

A: Like men, women should raise their hands upon pronouncing Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer), upon moving to Ruku' (bowing), upon raising the back from Ruku', and upon assuming the standing position after having sat down for the first Tashahhud (testification recited in the sitting position in the second unit of Prayer). This should be done by both men and women alike. A woman should raise her hands parallel to her shoulders or earlobes when pronouncing Takbirat-ul-Ihram, upon bowing for Ruku', raising her back from Ruku', and standing up from the position of the first Tashahhud. While in Sujud (prostration) or sitting down for the first Tashahhud, she should assume the position of Iftirash (placing the left foot to the side and sitting on it between the two prostrations, keeping the right foot vertical).

(Part No. 9; Page No. 33)

However, in the last Tashahhud, she should assume the position Tawarruk (placing the left foot under the right leg and sitting on the posterior during the last Tashahhud). This is what she should do. This is based on the Hadith in which the Messenger of Allah (peace be upon him) said: [\(Pray as you have seen me praying.\)](#) The Prophet did not differentiate between man and woman in this regard. The Hadiths narrated address men and women alike.



13- A woman placing her hands on her chest during Salah

Q: Where should women place her hands during Salah (Prayer)?

It is a Sunnah (supererogatory act of worship following the example of the Prophet) for women, as it is the case for men, to place their hands on their chest while offering Salah. This has been authentically reported from the Prophet (peace be upon him). The general principle is that women hold the same ruling as men in terms of offering Salah. Like a man, a woman should start her Salah with Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), then reciting Du`a'-ul-Istiftah (opening supplication when starting the Prayer), then reciting Al-Fatihah (Opening Chapter of the Qur'an) and some Ayahs (Qur'anic verses) of the Qur'an. Then, she should bow down for Ruku' (bowing), then resume the standing position again with tranquility and with her hands placed on her chest before and after Ruku'. This is based on the Hadith in which the Messenger of Allah (peace be upon him) said: [\(Pray as you have seen me praying.\)](#) The Hadith addresses both men and women.

The General Presidency of
Scholarly Research and Ifta'



(Part No. 9; Page No. 34)

14- The ruling on women reciting audibly in the Jahri Salah

Q: Our sister in Islam asks: Should women recite inaudibly in all their Prayers, given that silent recitation in the Siri Salah (Prayer with subvocal recitation), and audible recitation in the Jahri Salah (Prayer recited out loud) are of the supererogatory acts of Salah?

A: Both men and women should adhere to the Sunnah (whatever is reported from the Prophet). So they should recite audibly in Maghrib (Sunset), `Isha' (Night) and Fajr (Dawn) Prayers in the first and second Rak`ahs (units of Prayer) of the Maghrib and `Isha', and in the obligatory Salah of Fajr. Conversely, one should recite inaudibly in Zhuhr (Noon) and `Asr (Afternoon) Prayers, the third Rak`ah of Maghrib and the third and fourth of `Isha'. Women may recite audibly unless her voice attracts men. She may recite audibly only if she is alone or if the presence of women, children or unmarriageable kin. However, if it is a Jahri Salah and there are marriageable relatives present, a woman can recite with a low but audible voice which is the Sunnah for both men and women, and a silent recitation is the Sunnah when a Sirri Salah is being established.



Q: What is the ruling on women reciting audibly in the Jahri Salah (Prayer recited out loud)? Guide us! May Allah reward you with the best!

(Part No. 9; Page No. 35)

A: It is Mustahab (desirable) for women, and likewise for men, to recite audibly in Maghrib (Sunset), `Isha' (Night) and Fajr (Dawn) Prayers. Therefore, a woman can recite audibly when convenient. That is, when in the presence of only women without marriageable men being able to hear her. But if her voice can be heard by marriageable men, it is preferable for her to recite inaudibly so as not to attract men with her voice. Hence, a woman can recite audibly if marriageable men cannot hear, or if in the presence of only women, or if among Mahrams (spouse or an unmarriageable relative). If so, it is an act of Sunnah (action following the example of the Prophet) for her to recite audibly in the first and second Rak`ah (unit of Prayer) of the Maghrib and `Isha' Prayers, and in Fajr Prayer as well.



Q: Is it permissible for women to recite audibly in the Jahri Salah (Prayer recited out loud) when she is sure that no Ajnaby (a man other than a spouse and unmarriageable relatives) can hear her? What is the evidence upon this ?

A: Allah has prescribed for His Servants to recite the Qur'an audibly in Fajr (Dawn) Prayer, and in the first and second Rak`ah (unit of Prayer) of Maghrib (Sunset) and `Isha' (Night) Prayers. This ruling applies equally to men and women, as Islamic laws are basically generalized unless there is evidence of specification for men or women. Allah has thus prescribed that women are to recite Qur'an audibly in the above mentioned Salahs. So a woman is to recite audibly in a manner beneficial to her and those around. However, if she prays in the presence of men who are Ajanib (men other than a spouse and unmarriageable relatives), it is preferable not to recite audibly as men may listen to her voice when she is reciting.

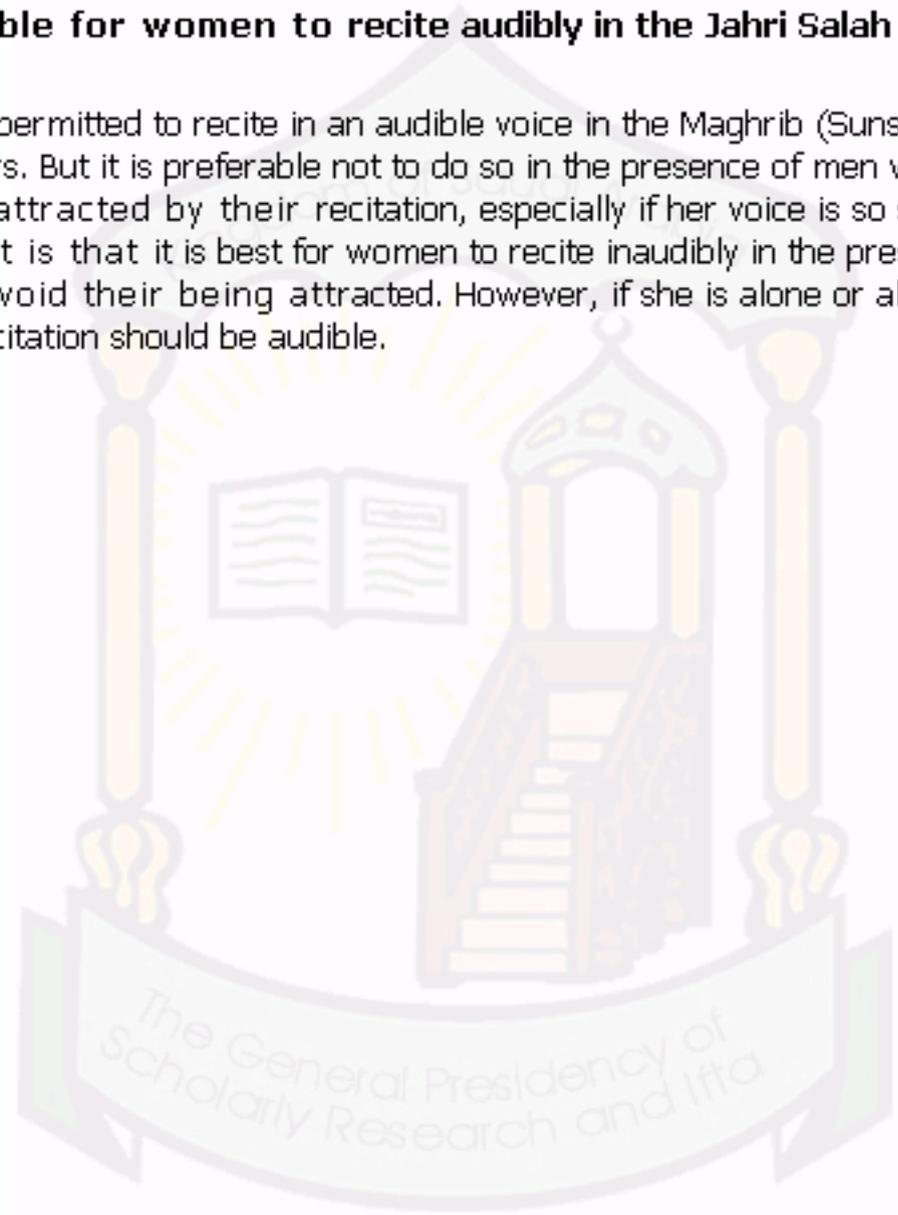
(Part No. 9; Page No. 36)

The same ruling is applies to the Talbiyah (devotional expressions chanted at certain times during Hajj and `Umrah) of Hajj and `Umrah (lesser pilgrimage). So if she is so close as to have her voice heard by men, it is preferable for her not to pronounce Talbiyah audibly; but if far enough, she can audibly pronounce Talbiyah. However, it is preferable do so in an inaudible voice.



Q: Is it permissible for women to recite audibly in the Jahri Salah (Prayer recited out loud)?

A: Yes, women are permitted to recite in an audible voice in the Maghrib (Sunset), `Isha' (Night) and Fajr (Dawn) Prayers. But it is preferable not to do so in the presence of men who are marriageable, lest men may be attracted by their recitation, especially if her voice is so sweet as to charm the listener. The point is that it is best for women to recite inaudibly in the presence of marriageable men in order to avoid their being attracted. However, if she is alone or all the attendants are women, then her recitation should be audible.





Q: Is it permissible for women to slightly raise their voices in Jahri Salah (Prayer recited out loud) and Sirri Salah (Prayer with subvocal recitation) ?

A: It is Mustahab (desirable) for women, exactly like men, to recite audibly in the Jahri Salah like Fajr (Dawn) Prayer, or the first and second Rak`ahs (units of Prayer) of the Maghrib (Sunset) and (`Isha') Prayers. However, if any marriageable men are present while she is offering Jahri Salah, it is preferable for her to recite inaudibly instead; but, there is nothing wrong if she continues reciting in an audible voice, praise be to Allah!





(Part No. 9; Page No. 37)

Q: Is it permissible for women to recite audibly in a Jahri Salah (Prayer recited out loud) or not?

A: Yes, the Sunnah (action following the example of the Prophet) is to recite out loudly exactly like men. This applies to Maghrib (Sunset), `Isha` (Night), and Fajr (Dawn) Prayers. It is a Sunnah that women, like men, recite audibly in the first and second Rak`ahs (units of Prayer) of Maghrib and `Isha' Prayers, and in Fajr Prayer as well. However, the tone of such recitation should be slightly audible so as not to distract those who are also in Prayer or reciting the Qur`an. There may even be some people sleeping in which case a woman's recitation, though audible, should not cause them to rise from sleep. This etiquette equally applies to men when offering the late night Prayer or when sick and offering the Fajr or `Isha' Prayer at home; their recitation should be slightly audible that it may not disturb those present.



15 - Sitting Position for Women in Prayer

Q: How are women to sit in the first and the last Tashahhud (sitting to invoke Allah's peace upon the Prophet) of the four-Rak`ah prayer (Salah consisting of four units) ?

A: According to the correct opinion of Muslim jurists, women should sit like men, because the Prophet (peace be upon him) stated: [\(Pray as you have seen me praying.\)](#) It should be noted that he (peace be upon him) did not distinguish between men and women in this regard and say: This way is only for men. He (peace be

(Part No. 9; Page No. 38)

upon him) said: [\(Pray as you have seen me praying.\)](#) Therefore, women are like men in this regard. Between the two Sajdahs (prostration) and in the first Tashahhud she should perform Iftirash (placing the left foot to the side and sitting on it between the two prostrations, keeping the right foot vertical), and in the last Tashahhud she should perform Tawarruk (placing the left foot under the right leg and sitting on the posterior during the last Tashahhud). Thus, according to the correct opinion, women are like men in all these sitting positions.



(Part No. 9; Page No. 39)

Adhkar and Supplications During and After Prayer

Adhkar said during Salah and after Taslim

Q: What are the correct Adhkar (invocations and remembrances said at certain times on a regular basis) which are said during prayer and after making Taslim (salutation of peace ending the Prayer)? May Allah reward you well.

A: As for the Adhkar during prayer, it is permissible to say the opening supplication in the beginning of the prayer. One should make Takbir and say: "Allahu Akbar [Allah is the Greatest]", which is known as Takbiratul-Ihram (Opening Takbirah) and then one should make the opening supplication as the Prophet (peace be upon him) used to do. One of the opening supplications is: [\(Glory and praise be to You, O Allah. Blessed is Your Name and Exalted is Your Majesty. There is none worthy of worship but You.\)](#) This is called an opening supplication,

(Part No. 9; Page No. 40)

and it is the shortest of all opening supplications. Another opening supplication is what the Prophet (peace be upon him) also used to say: [\(O Allah, separate me from my sins as You have separated the East from the West. O Allah, cleanse me of my transgressions as a white garment is cleansed of stains. O Allah, wash away my sins with ice, water and hail.\)](#) There are other authentic sayings regarding the opening supplications recorded in the collections of Hadith, such as the book titled: Al-Muntaqa, the book titled: Bulughul-Maram, Sahih Al-Bukhariy and Sahih Muslim. However, these two opening supplications are the shortest forms. Thereafter, one should go on and say: "I seek refuge in Allah from Satan, the outcast. In the name of Allah, the Most Gracious, the Most Merciful." Then one should recite Surat Al-Fatihah (The Opening Chapter of the Qur'an) and what Allah wills him to recite from the Qur'an, whether he is the Imam (the one who leads the congregational Salah) or he is praying individually, even during the inaudible prayers, such as Zhuhr (Noon) prayer and 'Asr (Afternoon) prayer. If he is the Ma'mum (a person being led by an Imam in Salah), then he should recite Surat Al-Fatihah only and remain silent and listen to his Imam. When he makes Takbir for Ruku' (bowing), he should say: Glory be to my Lord, the Exalted (three times). The obligation is to say it once and repeating it is even recommended. In addition to that, it is recommended to say: Glory be to You, O Allah, our Lord, and all Praise is due to You. O Allah, forgive me my sins. It is also recommended to say during Ruku': Glory (to You), Most Holy (are You), Lord of the Angels and the Spirit (Gabriel).

(Part No. 9; Page No. 41)

It is noteworthy that this supplication is recommended in Ruku' and in Sujud (prostration). When one straightens up from Ruku', he should say: Allah hears whoever praises Him, whether he is an Imam or is offering prayer individually. On the other hand, if he is Ma'mum, then he should say: "Our Lord, all Praise is due to You; abundant, good and blessed praise (a praise that) as that fills the heavens

and the earth and what lies between them, and as abundant as what You please." It will be better to add the following supplication: "You (Allah) are most worthy of Praise and Majesty. This is the most truthful statement that Your servant says - and we are all Your servants. O Allah, there is none who can withhold what You give, and none may give what You have withheld. And the might of the mighty person cannot be of any avail against You. All this was authentically reported from the Prophet (peace be upon him). However, if one only says the above invocation up to the phrase: "and as abundant as what You please", it will be adequate for him, though the obligation is to say: Our Lord, all Praise is due to You. The rest of the supplication is Sunnah (supererogatory act of worship following the example of the Prophet) and recommended. By the same token, during Sujud, after making Takbir one should say: "Glory be to my Lord, the Most High", and add the following supplication: "Glory be to You, O Allah, our Lord, and all Praise is due to You. O Allah, forgive me my sins, Glory (be to You), Most Holy (are You), Lord of the Angels and the Spirit (Gabriel)." One may then make as many supplications during Sujud as he wishes. He should also say: "O Allah, forgive me all my sins, major and minor, past and future, apparent and hidden. The Prophet (peace be upon him) said: [\(The nearest a servant would be to his Lord is when he is prostrating himself in prayer. So, seize the opportunity and make supplication \(in this state\).\)](#) He (peace be upon him) also said: [\(When you are in the state of Ruku', glorify](#)

(Part No. 9; Page No. 42)

[the Lord, and when you are in the position of Sujud, offer as much supplication as you may recite, since your supplications will be worthy of acceptance.\)](#) Namely, your supplications are worthy of acceptance by Allah while being in this state. Therefore, during Sujud in the obligatory prayer and the supererogatory prayer, one should make as many supplications as he can recite, asking Allah (Exalted be He) for the goodness of this life and the Hereafter, according to what is established in the two above-mentioned Hadiths.



17 - Adhkar Said After Making Taslim

Q: What are the Adhkar Adhkar (invocations and remembrances said at certain times on a regular basis) which should be said after prayers? We wish that you mention them to us in order and in detail. May Allah reward you well.

A: We have already written a treatise explaining the Adhkar to be said after pronouncing Taslim (salutation of peace ending the Prayer). This treatise can be obtained from the Ifta' Department. There is another treatise concerning the full description of the Prophet's (peace be upon him) prayer. A third one was issued to point out the obligation of performing prayer in congregation. So, please contact the Ifta' Department to get copies of these three treatises. However, we will give here a brief mention of the Adhkar that should be recited, in order to benefit the audience. It is recommended for the believing man and the believing woman after pronouncing Taslim (salutation of peace ending the Prayer) to recite the following:

(Part No. 9; Page No. 43)

I seek the forgiveness of Allah, I seek the forgiveness of Allah, I seek the forgiveness of Allah. O Allah, You are Peace and from You comes peace. Blessed are You, O Owner of Majesty and Honor. It was recorded by Imam Muslim in his Sahih from Thawban (may Allah be pleased with him) who said: [\(The Prophet \(peace be upon him\) used to ask Allah for forgiveness three times, that is, he used to say: I seek the forgiveness of Allah, I seek the forgiveness of Allah, I seek the forgiveness of Allah. O Allah, You are Peace and from You comes peace. Blessed are You, O Owner of Majesty and Honor.\)](#) This is the act of Sunnah (action following the teachings of the Prophet) whether a person is the Imam (the one who leads the congregational Salah), a Ma'mum (a person being led by an Imam in Salah), or one praying individually, man or woman. If one is the Imam of the prayer, then after reciting: O Allah, You are Peace....etc., he or she should turn around and face the congregation and recite: None has the right to be worshipped except Allah (alone) Who has no partner, to Him belong all sovereignty and praise, and He is Omnipotent over all things. There is no power and no might except by Allah. None has the right to be worshipped except Allah, and we do not worship any other besides Him. His is grace, and His is bounty and to Him belongs the most superior praise. None has the right to be worshipped except Allah. We are sincere in our devotion to Him, even though the disbelievers may detest it. This Dhikr is recorded by Imam Muslim in his Sahih as reported in the Hadith narrated on the authority of `Abdullah Ibn Al-Zubayr (may Allah be pleased with both of them) in which he said: "the Prophet (peace be upon him) used to say this after every obligatory prayer, as he turned towards the congregation." There is an addition reported by Al-Mughirah (may Allah be pleased with him) in his narration as stated in the two Sahih on his authority (may Allah be pleased with him) that the Prophet (peace be upon him) used to say besides what is stated above: [\(O Allah, there is none who can withhold](#)

(Part No. 9; Page No. 44)

[what You give, and none may give what You have withheld; and the might of the mighty person cannot is of no avail against You.\)](#) All these formulas of Adhkar are recommended to recite after the

five daily prayers. It is also recommended to say ten times after Maghrib (Sunset) prayer and after Fajr (Morning) prayer: "None has the right to be worshipped except Allah (alone) Who has no partner, to Him belong all sovereignty and praise, He gives life and He causes death, and He is Omnipotent over all things." This is an additional Dhikr to what has been mentioned above, and it is recommended to specifically recite it after Maghrib and Fajr prayers. The Prophet (peace be upon him) used to say ten times: [\(None has the right to be worshipped except Allah \(alone\) Who has no partner, to Him belong all sovereignty and praise, He gives life and He causes death, and He is Omnipotent over all things.\)](#) If one adds the phrase "All goodness is in His hand", or "And He is the Ever-Living Who never dies", it is well and good, since all these formulae were reported in some Ahadeeth. It should be noted that this Dhikr was reported in different forms such as: "None has the right to be worshipped except Allah (alone) Who has no partner, to Him belong all sovereignty and praise, and He is Omnipotent over all things". It was also reported as follows: "None has the right to be worshipped except Allah (alone) Who has no partner, to Him belong all sovereignty and praise, He gives life and He causes death, and He is Omnipotent over all things"; with the addition of the phrase "He gives life and He causes death". Another form of this Dhikr was reported in this form, "None has the right to be worshipped except Allah (alone) Who has no partner, to Him

(Part No. 9; Page No. 45)

belong all sovereignty and praise, all goodness is in His Hand, and He is Omnipotent over all things". Praise be to Allah, all these Adhkar are permissible and it is good if one recites either form of them. All are good, praise is to Allah. Thereafter, men, women, the Imam, the Ma'mum and those praying individually should recite: "Subhana Allah [Glory be to Allah]", "Alhamdu Lillah [All praise is for Allah]" and "Allahu Akbar [Allah is the Greatest]", each should be said thirty-three times. One should glorify Allah, praise Him, and exalt Him thirty-three times by reciting: "Subhan Allah [Glory be to Allah]", "Alhamdu Lillah [All praise is for Allah]" and "Allahu Akbar [Allah is the Greatest]" and then complete a hundred times by saying: "None has the right to be worshipped except Allah (alone) Who has no partner. To Him belong all sovereignty and praise, He gives life and He causes death, and He is Omnipotent over all things". The Prophet (peace be upon him) said: [\(Whoever glorifies Allah after every prayer thirty-three times, praises Him thirty-three times, magnifies Him thirty-three times, the total number of which will be ninety-nine times, and then he completes a hundred times by saying: "None has the right to be worshipped except Allah \(alone\) Who has no partner, to Him belong all sovereignty and praise, He gives life and He causes death, and He is Omnipotent over all things", his sins will be forgiven for him even if they are as great as the foam of the sea.\)](#) This is a great bounty from Allah. According to some scholars this great reward will be obtained, provided that one keeps aloof from major sins. However, if one commits major sins, such as adultery, theft, gossip and backbiting, then this Dhikr and others will not expiate such sins. The Prophet (peace be upon him) said: [\(The five daily prayers, Friday to Friday and the Month of Ramadan to](#)

(Part No. 9; Page No. 46)

[the Month of Ramadan are expiations for what is committed between them of sins, as long as major sins are avoided. In another narration, so long as major sins are not committed\)](#) Recorded by Imam Muslim in his Sahih. I advise myself and every Muslim man and woman to be mindful of these Adhkar and recite them consistently after every obligatory prayer, because the Messenger (peace be upon him) recommended their recitation. I also advise Muslims to keep away from all kinds of sins. I ask Allah for success and guidance for all.



Q: What are the Adhkar (invocations and remembrances said at certain times on a regular basis) and verses which worshippers should recite upon concluding prayer? Please mention them to us in order and in some detail? May Allah reward you well.

A: These invocations, Adhkar, and verses were presented in detail in a treatise titled, "Tuhfat Al-Akhyar Fima Yata'allaqu Bil-Ad'yah Wal-Adhkar". In this treatise, we explained what the questioner here requests, and this can also be found in many other statements before .

According to the Sunnah (acts, sayings or approvals of the Prophet), worshippers, upon completing prayer, should recite: "I seek the forgiveness of Allah, I seek the forgiveness of Allah, I seek the forgiveness of Allah. O Allah, You are Peace and from You comes peace. Blessed are You , O Owner of Majesty and Honor". This form of Dhikr was established by the Sunnah for men and women upon completing their obligatory prayer, whether one offers it at

(Part No. 9; Page No. 47)

the Masjid or at home, in case one is sick. Thus, men as well as women should recite the same Adhkar upon concluding the obligatory prayers. After pronouncing Taslim (salutation of peace ending the Prayer), one should recite: "I seek the forgiveness of Allah (three times). O Allah, You are Peace and from You comes peace. Blessed are You, O Owner of Majesty and Honor". If one is the Imam (the one who leads the congregational Salah), one should turn around and face the Ma'mums (persons being led by an Imam in Salah) after reciting: "O Allah, You are Peace and from You comes peace". After that he should say: "None has the right to be worshipped except Allah (alone) Who has no partner, to Him belong all sovereignty and praise, and He is Omnipotent over all things". This should be recited by the Imam, the Ma'mum, men and women alike. If one repeats this three times, it will be commendable. Then one should say: "There is no power and no might except by Allah. None has the right to be worshipped except Allah, and we do not worship any other besides Him. His is grace, and His is bounty and to Him belongs the most superior praise. None has the right to be worshipped except Allah. We are sincere in our devotion to Him, even though the disbelievers may detest it. O Allah, there is none who can withhold what You give, and none may give what You have withheld; and the might of the mighty person is of no avail against You". According to the Sunnah, these Adhkar should be recited by everyone, male, female, free person, bondsman, all M'amums and all those offering prayer. They are to be recited upon completing prayer, whether one is offering the prayer in congregation or at home, in case one missed prayer in the Masjid due to illness. After Maghrib (Sunset) prayer and Fajr (Morning) prayer, one should repeat this invocation ten times: "None has the right to be worshipped except Allah (alone) Who has no partner, to Him belong all sovereignty and praise, He gives life and He causes death, and He is Omnipotent over all things". Then all worshippers, the Imam and the Ma'mum, should recite Tasbih (saying: "Subhan Allah [Glory be to Allah]"), Tahmid (saying, "Alhamdu Lillah [All praise is for Allah]") and Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), each should be said thirty-three times. Then they should conclude these Adhkar by reciting: "None has the right to be worshipped except Allah (alone) Who has no

(Part No. 9; Page No. 48)

partner, to Him belong all sovereignty and praise, and He is Omnipotent over all things". Then one should recite Ayat Al-Kursi (verse of the Throne, 2:255) and then Surat Al-Ikhlās, Surat Al-Falaq and

Surat An-Nas: ﴿Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.﴾, ﴿Say: "I seek refuge with (Allâh), the Lord of the daybreak,﴾ and ﴿Say: "I seek refuge with (Allâh) the Lord of mankind,﴾ one time after Zhuhr (Noon) prayer, 'Asr (Afternoon) prayer, 'Isha' (Night) prayer and three times after Maghrib prayer and Fajr prayer. As for Ayat Al-Kursi, it should be recited one time after every obligatory prayer and before sleeping. All these Adhkar are permissible and recommended to recite, as they carry great reward. Therefore, a believer should say these supplications and invocations and should not hasten to leave immediately upon completing the prayer. Moreover, if one recites these Adhkar before sleeping, it is in accordance with the Sunnah. ﴿The Prophet (peace be upon him) taught Fatimah and `Ali (may Allah be pleased with both of them) to say: "Subhan Allah [Glory be to Allah]" and "Alhamdu Lillah [All praise is for Allah]", thirty-three times and "Allahu Akbar [Allah is the Greatest]" thirty-four times before sleeping.﴾ However, upon concluding prayer, each should be said thirty-three times and one should complete a hundred by saying: None has the right to be worshipped except Allah (alone) Who has no partner, to Him belong all sovereignty and praise, and He is

(Part No. 9; Page No. 49)

Omnipotent over all things". It is reported in the authentic Hadith that after prayer, Tasbih, Tahmid, and Takbir should be concluded by saying: "None has the right to be worshipped except Allah". However, if one concludes them with Takbir, then there is no blame in doing so, since it is reported in some formulae of Ahadeeth. However, before sleeping, it should be concluded with thirty-four Takbir and thirty-three Tasbih and thirty-three Tahmid. This is one of the best righteous deeds. As for concluding prayer, there are different formulae: If one wants, one can repeat Tasbih thirty-three times, Tahmid thirty-three times, and Takbir thirty-three times only; and if one wants, they can complete the hundred by repeating Takbir thirty-four times instead of thirty-three times. One may also complete a hundred by saying: "None has the right to be worshipped except Allah (alone) Who has no partner, to Him belong all sovereignty and praise, and He is Omnipotent over all things".

(Part No. 9; Page No. 50)



18 - Adhkar and Supplications After Maghrib and Fajr

Q: What are the Adhkar (invocations and remembrances said at certain times on a regular basis) and supplications which Muslims should recite after Maghrib (Sunset) prayer and Fajr (Morning) prayer ?

A: According to the Sunnah (action following the teachings of the Prophet), one should seek the forgiveness of Allah three times after each one of the five daily prayers upon pronouncing Taslim (salutation of peace ending the Prayer). Thereafter, one should recite: "O Allah, You are Peace and from You comes peace. Blessed are You, O Owner of Majesty and Honor". All worshippers, the Imam (the one who leads the congregational Salah), the Ma'mum (a person being led by an Imam in Salah) and those praying individually should recite after pronouncing Taslim: **(I seek the forgiveness of Allah, I seek the forgiveness of Allah, I seek the forgiveness of Allah. O Allah, You are Peace and from You comes peace. Blessed are You, O Owner of Majesty and Honor.)** Men, women, the Imam, the Ma'mum and those praying individually should recite this Dhikr. When the Imam finishes reciting this, he should turn around and face the congregation and complete the rest of the Adhkar. Thereafter, the Imam, the Ma'mum and those praying individually should recite: **(None has the right to be worshipped except Allah (alone) Who has no partner, to Him belong all sovereignty and praise, and He is Omnipotent over all things. There is no power and no might except that of Allah. None has the right to be worshipped except Allah, and we do not worship any other besides Him. His is grace, and His is bounty and to Him belongs the most superior praise. None has the right to be worshipped except Allah. We are sincere in making our religious devotion to Him, even though the disbelievers may dislike it.)**

(Part No. 9; Page No. 51)

(O Allah, there is none who can withhold what You give, and none may give what You have withheld; and the might of the mighty person is of no avail against You.) These Adhkar are to be recited by men, women, the Imam, the Ma'mum and those praying individually after each of the five daily prayers. However, after Maghrib prayer and Fajr prayer, one should also recite: "None has the right to be worshipped except Allah (alone) Who has no partner, to Him belong all sovereignty and praise, He gives life and He causes death, and He is Omnipotent over all things". This Dhikr should be repeated ten times by men, women, the Imam, the Ma'mum, and those praying individually after Maghrib and Fajr prayers, because this was reported in several sound Ahadeeth from the Prophet (peace be upon him). Upon completing the Adhkar after Maghrib prayer and after Fajr prayer, it is also recommended to recite: "O Allah, protect me from the Hell-Fire". This supplication should be repeated seven times, because it is recorded in the collection of Abu Dawud in an acceptable Hadith. Therefore, it is recommended to repeat seven times after completing the Adhkar of Maghrib and Fajr prayers: "O Allah, protect me from the Hell-Fire". Following all the five daily prayers, worshippers: the Imam, the Ma'mums and those praying individually should recite Tasbih (saying: "Subhan Allah [Glory be to Allah]"), Tahmid (saying, "Alhamdu Lillah [All praise is for Allah]") and Takbir (saying: "Allahu Akbar [Allah is the Greatest]"). Each one should be repeated thirty-three times, making the total sum ninety-nine times. Then one should complete a hundred times by saying: "None has the right to be worshipped except Allah (alone) Who has no partner, to Him belong all sovereignty and

praise, and He is Omnipotent over all things". This has also been established by the Sunnah. Moreover, it is recommended to recite after that: ﴿Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists).﴾ Ayat

(Part No. 9; Page No. 52)

Al-Kursi (the verse of the Throne, 2:255) till Allah's Saying: ﴿and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.﴾ , and that is the end of this verse. It is also recommended to recite Surat Al-Ikhlâs: ﴿Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.﴾ and Al-Mu'awwidhatain (Surat Al-Falaq and Surat An-Nas) one time after every obligatory prayer, except after Maghrib prayer and after Fajr prayer, in which case each should be recited three times. This is the most preferable way. It must be known that all these Adhkar correspond to the Sunnah (acts, sayings or approvals of the Prophet) and all of them were reported from the Prophet (peace be upon him).



Q: What supplications should be recited after Fajr (Morning) prayer and after Maghrib (Sunset) prayer ? Please inform us, may Allah reward you well.

A: It is recommend for the believing men and the believing women to busy themselves with Dhikr (invocations and remembrances said at certain times on a regular basis) and supplications at the beginning of the night and at the beginning of the day. This includes the time at the twilight towards the end of the day, after 'Asr (Afternoon) time. It is recommended for believers to increase their remembrance of Allah during these times, because Allah (Glorified and Exalted be He) commanded His glorification and remembrance morning and evening. The evening refers to the end of the day and the morning refers to the beginning of the day. Thus, one should busy oneself with what he can recite of Dhikr, such as saying: [None has the right to be worshipped except Allah \(alone\) Who has no partner, to Him belong all sovereignty and praise, and He is Omnipotent over all things. All praise is for Allah, glory be to Allah, All praise is due to Allah, none has the right to be worshipped except Allah, Allah is the Greatest, and there is no might and no power except](#)

(Part No. 9; Page No. 53)

[with Allah.](#) [Glory be to Allah and all praise is due to Him, glory be to Allah, the Most Great.](#) One should also offer the appropriate supplications which were reported from the Prophet (peace be upon him), if it is easy for one to memorize and recite them. They are good supplications which one should use at the beginning of the night and at the beginning of the day. All these supplications should be recite, and if one can refer to the books which include these supplications: such as: Al-Adhkar by An-Nawawi, Riyadus-Salihin, At-Targhib Wat-Tarhib, Al-Wabil As-Sayeb by Ibn Al-Qayyim and other similar useful compilations, which one will benefit from, that will be good. Of the supplications that one may recite at the beginning of the night is: "The night has approached and all sovereignty belongs to Allah, all praise is for Allah, none has the right to be worshipped except Allah (alone) Who has no partner, to Him belong all sovereignty and praise, and He is Omnipotent over all things. O Allah, I ask You for the good of this night, the good of what it brings and the good of what follows it. I also seek refuge with You from its evil, the evil of what it brings, and the evil of what follows it. O Allah, I seek refuge with You from laziness, from senility, from the punishment in the Hell-Fire and from the punishment in the grave. O Allah, by Your Permission we reach the night and by Your Permission we reach the morning; by Your Permission we live and by Your Permission we die,

(Part No. 9; Page No. 54)

and unto You is our final return. One may also say any other similar formulas of the authentically reported supplications. By the same token, one may say a similar supplication in the morning as follows: We have reached the morning and all sovereignty belongs to Allah, all praise is for Allah, none has the right to be worshipped except Allah (alone) Who has no partner, to Him belong all sovereignty and praise, and He is Omnipotent over all things. O Allah, I ask You for the good of this day, the good of what it brings, and the good of what follows it. I also seek refuge with You from its evil, the evil of what it brings, and the evil of what follows it. O Allah, I seek refuge with You from laziness, from senility, from the punishment in the Hell-Fire and from the punishment in the grave. O Allah, by Your Permission we have reached the morning and by Your Permission we have reached the evening; by Your Permission we live and by Your Permission we die, and unto You is our

resurrection. O Allah, I have risen upon the innate nature of Islam, upon the word of true faith, upon the Deen of our Prophet Muhammad (peace be upon him) and upon the Deen of our father Abraham (peace be upon him) who adhered to the truth and was not of those who associated others with Allah". All these supplications were reported in the sound Sunnah of the Prophet (peace be upon him). Another form of supplication is also the following: (O Allah, I ask You for well-being in this life and in the Hereafter. O Allah, I ask You for forgiveness and well-being in my religious matters, in my worldly affairs, in my family and in my wealth. O Allah, conceal my weaknesses, set at ease my panic, protect me from the front, from behind, on my right side, on my left side, from above me and I seek refuge with You from being devoured by the earth.)

(Part No. 9; Page No. 55)

It is reported that the Prophet (peace be upon him) used to offer this supplication in the morning and in the evening. Thus, if one refers to the books which we have previously mentioned and other similar books, one will benefit from them; since mentioning all these supplications would take a long time. We ask Allah for success for all.



19 - Invocations to be Offered During Fajr Prayer

Q: What are the invocations which a worshipper is recommended to recite during Fajr (Morning) prayer? May Allah reward you well.

A: Those offering prayer, as well as those who are not, should supplicate Allah as much as Allah wills them. One should offer as many invocations as Allah makes easy for them during Fajr prayer, towards the end of each prayer, upon completing At-Tahiyyat (sitting to invoke Allah's peace upon the Prophet) in every prayer, during Sujud (prostration) and between Adhan (call to Salah) and Iqamah (call to start Salah). However, if one memorizes and recites the invocations of the Prophet (peace be upon him) offered in these positions, they are better to use than others. One should refer to the books of invocations such as: At-Tarhib Wat-Tarhib by Al-Hafidh Al-Mundhiri; the book of Bulughul-Maram, at the end of which there are invocations reported from the Prophet (peace be upon him); and Riyadus-Salihin, which should be referred to for these invocations. These are the books that include the invocations of the Prophet (peace be upon him) which one should memorize and use. Furthermore, there are other books such as Al-Wabil As-Sayyeb by

(Part No. 9; Page No. 56)

Ibn Al-Qayyim and the book of Al-Kalim At-Tayyeb by Shaikhul-Islam Ibn Taymiyyah. One should refer to such useful books and memorize the invocations therein such as: [\(O Allah, You are the Forgiver, and You love to forgive, so forgive me my sins.\)](#) Such is one of the most comprehensive invocations that the Prophet (peace be upon him) recommended its recitation. For example, one should recite during Sujud: [\(O Allah! Forgive me all my sins; the major sins and the minor, past and future, concealed or public.\)](#) This is one of the invocations of the Prophet (peace be upon him) which one should recite. Also, among the invocations of the Prophet (peace be upon him) is this one: [\(O Allah, I seek refuge with You from being overwhelmed by debt, from being overcome by enemy, and from the mockery of \(triumphant\) enemies.\)](#) [\(O Allah, I seek refuge with You from hardship, dismay, evil destiny and from the mockery of the enemies\)](#) [\(O Allah, amend for me my Deen which is the protection of all my affairs, amend for me my life in which there is my living, amend for me my Hereafter in which there is my ultimate appointment. O Allah! Make life for me a means of increasing me in every kind of good and make death for me a relief from every kind of evil.\)](#) This is one of the invocations of the Prophet (peace be upon him). Besides this, there are many invocations

(Part No. 9; Page No. 57)

which were offered by the Prophet (peace be upon him). However, the following invocation is one of the most comprehensive of all: [\(O Allah, amend for me my Deen which is the protection of all my affairs, amend for me my life in which there is my living, amend for me my Hereafter in which there is my ultimate appointment. O Allah! Make life for me a means of increasing me in every kind of good and make death for me a relief from every kind of evil.\)](#) This is recorded by Imam Muslim in his Sahih on the authority of Abu Hurayrah as one of the invocations of the Prophet (peace be upon him). Another invocation of the Prophet (peace be upon him) is: [\(O Allah, I seek refuge with You from](#)

being overwhelmed by debt, from being overcome by enemy, and from the mockery of (triumphant) enemies.) ﴿O Allah, I seek refuge with You from hardship, dismay, evil destiny and from the mockery of the enemies.﴾ ﴿O Allah, I seek refuge with You from grief and sadness, from weakness and laziness, from misery and cowardice and from being overwhelmed by debt and overcome by men.﴾ All these are great invocations. In addition, one may also say: ﴿O Allah, give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Hell-Fire.﴾ This is one of the invocations of the Prophet (peace be upon him), and there are many other invocations reported from him (peace

(Part No. 9; Page No. 58)

be upon him). For example, he used to recite this invocation: ﴿O Allah, forgive me my sins, my ignorance, my immoderation in my concerns, and whatever You are better aware of than myself. O Allah, grant me forgiveness (of the sins which I committed) of my sins, that which are committed in earnest or otherwise, inadvertently and deliberately. All these (failings) are verily in me. O Allah, grant me forgiveness of my sins which I did and those which I may commit, those which I did in privacy or in public, and those which You are better aware of (them) than myself. You are the Advancer and the Retarder and over all things You are Omnipotent.﴾ Whoever refers to the Collections of Hadith will find many similar invocations.



20 - Prescribed Adhkar After Fajr and Maghrib Prayers

Q: The questioner asks: After Fajr (Morning) prayer and after Maghrib (Sunset) prayer, I recite the following: "None has the right to be worshipped except Allah (alone) who has no partner, to Him belong all sovereignty and praise, He gives life and He causes death, in His Hand is the good, and He is Omnipotent over all things" ten times. Is this regarded an innovation in Islam, or is it the right way of offering this Dhikr (Remembrance of Allah)?

A: It is Sunnah to recite Dhikr. It was authentically established from the Prophet (peace be upon him) in several Ahadeeth that he (peace be upon him) encouraged Muslims to offer

(Part No. 9; Page No. 59)

this Dhikr and he commended those one who recite it ten times after Fajr prayer and ten times after Maghrib prayer along with the other Dhikr prescribed upon completing other prayers. After pronouncing Taslim (salutation of peace ending the Prayer), one should recite: "I seek the forgiveness of Allah (three times). O Allah, You are Peace, from You comes peace, Blessed are You, O Owner of Majesty and Honor". Then one should add: "None has the right to be worshipped except Allah (alone) who has no partner, to Him belong all sovereignty and praise, and He is Omnipotent over all things. There is no power and no might except by Allah. None has the right to be worshipped except Allah, and we do not worship any other besides Him. His is grace, and His is bounty and to Him belongs the most superior praise. None has the right to be worshipped except Allah. We are sincere in our devotion to Him, even though the disbelievers may dislike it. O Allah, there is none who can withhold what You give, and none may give what You have withheld; and the might of the mighty person cannot benefit him against You. Then one should say: None has the right to be worshipped except Allah (alone) who has no partner, to Him belong all sovereignty and praise, and He is Omnipotent over all things. One should recite this ten times, and if one includes the phrase: [\(In His Hand is the good\)](#) or the phrase: [\(And He is the Ever-Living Who never dies\)](#) , it is all good.



(Part No. 9; Page No. 60)

21- Virtue of Saying Adhkar in Order After Prayer

Q: Is it an obligation to say the Adhkar (invocations) after prayer in order?

A: Sound narrations point out that it is better to recite these Adhkar in order, according to the way they were reported from the Prophet (peace be upon him). It is authentically recorded that after making Taslim (salutation of peace ending the Prayer), the Prophet (peace be upon him) used to begin with reciting Istighfar (seeking forgiveness from Allah) three times by saying: *(I seek forgiveness from Allah, I seek forgiveness from Allah, I seek forgiveness from Allah. O Allah, You are the Grantor of peace, and peace comes from You alone. You are Blessing, O Owner of Majesty and Honor.)* This formula was authentically reported in a Hadith narrated on the authority of Thawban and compiled in the Sahih of Muslim. In addition, part of this invocation was authentically reported on the authority of `Aishah in the Sahih of Muslim that she said: The Prophet (peace be upon him) used to sit after making Taslim for a short period of time sufficient to recite: *(O Allah, You are the Grantor of peace, and peace comes from You. You are Blessing, O Owner of Majesty and Honor.)* Thereafter, he used to turn around to face the congregation and recite after that: *(La ilaha illa Allah, wahdahu la shareeka lah, la hul-mulku wa-lahul-hamdu, wa-huwa 'ala kulli shai'in qadeer (None has the right to be worshipped except Allah (alone) Who has no partner, to Him belong all sovereignty and praise, and He is Omnipotent over all things).)* A Hadith reported on the authority of Ibn Al-Zubayr

(Part No. 9; Page No. 61)

and Al-Mughirah establishes that he (peace be upon him) used to recite this formula once. Another narration states that he (peace be upon him) used to repeat it three times, and then he used to say: *(None has the right to be worshipped except Allah, and we do not worship any other besides Him. His is grace, and His is bounty and to Him belongs the most superior praise. None has the right to be worshipped except Allah. We are sincere in devotion to Him, even though the disbelievers may dislike it.) (O Allah, there is none who can withhold what You give, and none may give what You have withheld; and the might of the mighty person cannot benefit him against You.)* He (peace be upon him) used to say this Dhikr (invocation) after each of the five daily prayers: after Fajr (Morning) prayer, after Zhuhr (Noon) prayer, after `Asr (Afternoon) prayer, after Maghrib (Sunset) prayer and after `Isha' (Night) prayer. He used to recite ten times after Maghrib prayer and after Fajr prayer: "None has the right to be worshipped except Allah (alone) Who has no partner, to Him belong all sovereignty and praise, He gives life and He causes death, and He is Omnipotent over all things." Besides the Hadiths mentioned above, there are other reported sound and authentic Hadiths with respect to saying ten times after Maghrib and Fajr prayers: "None has the right to be worshipped except Allah (alone) Who has no partner, to Him belong all sovereignty and praise, He gives life and causes death, and He is Omnipotent over all things". Following that, he (peace be upon him) used to say: Subhan Allah (Glory be to Allah), Alhamdu Lillah (All praise is due to Allah) and Allahu Akbar (Allah is the Greatest), each one thirty-three times, making the total sum of the three invocations ninety-nine times. He (peace be upon him) then used to complete the set a hundred by saying: "None

has the right to be worshipped except Allah (alone) Who has no partner, to Him belong all sovereignty and praise, and He is

(Part No. 9; Page No. 62)

Omnipotent over all things". All these narrations were authentically reported from the Prophet (peace be upon him). Thereafter, one should recite Ayat-ul-Kursy (The Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255): (Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists). Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursî extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. [This Verse 2:255 is called Ayat-ul-Kursî]) This is one verse and it is called Ayat-ul-Kursy; it is described as the most sublime and greatest verse in the Holy Qur'an, in the same way as Surah Al-Fatihah (Opening Chapter of the Qur'an) is described as the best and the greatest Surah in the Qur'an, and it starts with: (All the praises and thanks be to Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).) Then after reciting Ayat-ul-Kursy, he (peace be upon him) used to read Surah Al-Ikhlâs: (Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.) , Surah Al-Falaq: (Say: "I seek refuge with (Allâh), the Lord of the daybreak,) , and Surah An-Nas: (Say: "I seek refuge with (Allâh) the Lord of mankind,) one time after Zhuhr prayer, `Asr prayer, and `Isha' prayer, and three times after Fajr prayer and after Maghrib prayer. Thus, one should recite these three Surahs once after Zhuhr prayer, `Asr prayer, and `Isha' prayer, and repeat them three times after Fajr prayer and after Maghrib prayer upon completing the above-mentioned Adhkar and after reciting Ayat-ul-Kursy.



(Part No. 9; Page No. 63)

22- Forgetting Some Adhkar After Prayer

Q: Upon finishing prayer, one is supposed to say certain Adhkar (invocations), what are these Adhkar? What is the ruling on a person who forgets some of these Adhkar? What is the ruling on a person who adds to these Adhkar? May Allah reward you well.

A: It is authentically reported from the Prophet (peace be upon him) in the sound and authentic Hadiths that upon performing Taslim (salutation of peace ending the Prayer) in the obligatory prayers: Zhuhr (Noon) prayer, `Asr (Afternoon) prayer, Maghrib (Sunset) prayer, `Isha' (Night) prayer and Fajr (Morning) prayer, he used to say: [\(I seek forgiveness from Allah, I seek forgiveness from Allah, I seek forgiveness from Allah. O Allah, You are the Grantor of peace, and peace comes from You alone. You are Blessing, O owner of Majesty and Honor\)](#) This is authentically reported from him in a Hadith reported on the authority of Thawban, and some of these Adhkar were authentically reported in another Hadith reported on the authority of `Aishah (may Allah be pleased with her). Therefore, the Sunnah (action following the teaching of the Prophet) for all the worshippers - whether one offers the prayer as an Imam (the one who leads congregational prayer) or as a Ma'mum (person being led by an Imam in Prayer) or offers it individually - is that upon performing Taslim in the obligatory prayer, they should say: "I seek the forgiveness from Allah, I seek the forgiveness from Allah, I seek the forgiveness from Allah. O Allah, You are the Grantor of peace, and peace comes from You. You are Blessing, O Owner of Majesty and Honor". If one is an Imam, then after saying this Dhikr he should turn and face the Ma'mums. It is also authentically reported that he (peace be upon him) used to say after that: "None has the right to be worshipped except Allah (alone) Who has no partner, to Him belong all sovereignty and praise,

(Part No. 9; Page No. 64)

and He is Omnipotent over all things. There is neither might nor power except with Allah. None has the right to be worshipped except Allah, and we worship none besides Him. His is grace, and His is bounty and to Him belongs the most superior praise. None has the right to be worshipped except Allah. We are sincere in our devotion to Him, even though the disbelievers may dislike it. O Allah, there is none who can withhold what You give, and none can give what You have withheld; and the might of the mighty person cannot benefit him against You". One should say these Adhkar after the Zhuhr prayer, after `Asr prayer, after Maghrib prayer, after `Isha' prayer and after Fajr prayer. All these Adhkar are recommended and not obligatory to recite. And thus, if one leaves after the prayer without saying them, there is no blame on him and his prayer is valid. However, it is a way of following the Sunnah of the Prophet (peace be upon him) to do that. Thereafter, one should say: Subhan Allah (Glory be to Allah), Alhamdu Lillah (All praise is due to Allah) and Allahu Akbar (Allah is the Greatest), each one should be repeated thirty-three times after each of the five daily prayers, making the total number of the three invocations altogether ninety-nine times. Then, one should complete a set of one hundred by saying: "None has the right to be worshipped except Allah (alone) Who has no partner, to Him belong all sovereignty and praise, and He is Omnipotent over all things". This is recommended for both men and women after the five daily prayers, whether they are on a journey or at home. It is Sunnah (action following the example of the Prophet) to raise your voice

when saying these Adhkar. The Prophet (peace be upon him) used to raise his voice while saying them that those around him in the Masjid and those who were outside it could hear his invocations. It is reported from Ibn `Abbas (may Allah be pleased with him and his father) that he said: [\(During the time of the Prophet \(peace be upon him\), it was customary to raise our voices while saying Dhikr as people would get ready to leave after finishing the obligatory prayer. Ibn `Abbas also said: I would know that the people had finished the prayer](#)

(Part No. 9; Page No. 65)

[when I heard that \(Dhikr\) being recited.\)](#) Therefore, it is Sunnah to raise your voice with Dhikr in a moderate manner so that the people around the Masjid know that they have performed Taslim and completed the prayer; that people learn from each other; that people remember these Adhkar from one another. When the voices are raised, the ignorant people will learn the formula of Dhikr and the one who forgot to say them will remember them. It is recommended to make ten more Tahlilaha by saying: "None has the right to be worshipped except Allah (alone) Who has no partner, to Him belong all sovereignty and praise. He gives life and He causes death, and He is Omnipotent over all things." This should be said ten times upon performing Taslim from the Fajr prayer and the Maghrib prayer. After saying: "I seek forgiveness from Allah, I seek forgiveness from Allah, I seek forgiveness from Allah. O Allah, You are the Grantor of peace, and peace comes from You. You are Blessing, O Owner of Majesty and Honor", one should say this Tahlil ten times along with saying: "There is neither might nor power except with Allah. O Allah, there is none who can withhold what You give, and none can give what You have withheld; and the might of the mighty person cannot benefit him against You", and saying: "None has the right to be worshipped except Allah, and we worship none besides Him. His is grace, and His is bounty and to Him belongs the most superior praise. None has the right to be worshipped except Allah. We are sincere in our devotion to Him, even though the disbelievers may dislike it." One should say all these Adhkar as well as saying: "None has the right to be worshipped except Allah (alone) Who has no partner, to Him belong all sovereignty and praise, He gives life and He causes death, and He is Omnipotent over all things", ten times after Maghrib prayer and after Fajr prayer, whether one is on a journey or at home. Men and women

(Part No. 9; Page No. 66)

should say the same Adhkar. It is also recommended to read Ayat-ul-Kursy (The Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) after every obligatory prayer: [\(Allâh! Lâ ilâha illa Huwa \(none has the right to be worshipped but He\), Al-Hayyul-Qayyum \(the Ever Living, the One Who sustains and protects all that exists\).\)](#) until the end of the verse. It is also recommended to read Surah Al-Ikhlâs: [\(Say \(O Muhammad صلى الله عليه وسلم\): "He is Allâh, \(the\) One.\)](#) and Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) after every obligatory prayer: [\(Say: "I seek refuge with \(Allâh\), the Lord of the daybreak,\)](#) and [\(Say: "I seek refuge with \(Allâh\) the Lord of mankind,\)](#) because the Messenger (peace be upon him) recommended reading all of them. However, after Maghrib prayer and after Fajr prayer one should repeat these three Surahs three times, and thus, one should read Surah Al-Ikhlâs [\(Say \(O Muhammad صلى الله عليه وسلم\): "He is Allâh, \(the\) One.\)](#) three times, Surah Al-Falaq [\(Say: "I seek refuge with \(Allâh\), the Lord of the daybreak,\)](#) three times and Surah An-Nas [\(Say: "I seek refuge with \(Allâh\) the Lord of mankind,\)](#) three times. This is the most commendable way. All these Adhkar are recommended, and thus, whoever leaves them, there is no blame on him, and if one adds to these Adhkar, it will not harm him. Therefore, if one remembers Allah by saying: "All praise is due to Allah" hundreds or thousands of times, then All praise is due to Allah. However, it is recommended to stick to these Adhkar. But if one adds to them, while still sitting in his place after prayer, while walking on the way, while being at home or at any other place, then all this is well and good. In general, all Adhkar are good, it is recommended to abide by the reported

ones in this situation. And if one desires to add other Adhkar to them, such as saying: "Glory be to Allah, All praise is due to Allah, none has the right to be worshipped except Allah, and Allah is the Greatest", or saying: Glory be to Allah

(Part No. 9; Page No. 67)

and all praise is His; glory be to Allah, the Most Great", or saying: "None has the right to be worshipped except Allah (alone) Who has no partner, to Him belongs all sovereignty and praise, and He is Omnipotent over all things", then All these Adhkar are good and there is no restriction or limit to them. The Prophet (peace be upon him) said: [\(The most beloved words to Allah are four: Glory be to Allah, All praise is due to Allah, none has the right to be worshipped except Allah, and Allah is the Greatest.\)](#) He (peace be upon him) also said: [\(The good righteous deeds that last are: Glory be to Allah, All praise is due to Allah, none has the right to be worshipped except Allah, Allah is the Greatest, and there is neither might nor power except with Allah, the Greatest, the Exalted.\)](#) Moreover, he (peace be upon him) also said: [\(There are two statements that are easy for the tongue to remember, heavy in the Scales, and are dearer to the Beneficent: Glory be to Allah and all praise is His; Glory be to Allah, the Most Great.\)](#)



(Part No. 9; Page No. 68)

22- Adding to the Adhkar Reciting After Prayer

Q: Dear Eminent Shaykh. Some people are in the habit of mentioning a number of Adhkar (invocations). For example, they say: "Allah is the Greatest, much praise is due to Allah, glory be to Allah, the Greatest, all praise is due to Him in the morning and in the evening, and to Allah belong all praise". If I add such Dhikr, does it affect other Adhkar?

A: There is no blame in doing that. However, one should say the reported Adhkar first and apart from others, then one may say the additional ones independently.



24- Making Tasbih After Every Prayer

Q: The questioner is asking about the correct way of making Tasbih (saying: "Subhan Allah [Glory be to Allah]") after every prayer. May Allah reward you well.

A: According to the Sunnah of the Prophet (peace be upon him), after every obligatory prayer one should supplicate Allah and say: "I seek forgiveness from Allah, I seek forgiveness from Allah, I seek forgiveness from Allah" three times, after Zhuhr (Noon) prayer, after 'Asr (Afternoon) prayer, after Maghrib (Sunset) prayer, after 'Isha' (Night) prayer and after Fajr (Morning) prayer. Then one should say: O Allah, You are the Grantor of peace, and peace comes from You. You are Blessing, O Owner of

(Part No. 9; Page No. 69)

Majesty and Honor. One should say this Dhikr (invocation) before saying any other formula; namely, this Dhikr should be the first to begin with. Then the Imam (the one who leads congregational Prayer) should turn and face the congregation, and everyone: the Imam, the Munfarid (person offering Salah individually), and the Ma'mum (person being lead by an Imam in Prayer) should say: No one has the right to be worshipped except Allah (alone) Who has no partner, to Him belong all sovereignty and praise, and He is Omnipotent over all things. This may be said once or three times. All these Adhkar (invocations) were authentically reported in the Sunnah of the Prophet (peace be upon him). Thereafter, one should say: "There is neither might nor power except with Allah. No one has the right to be worshipped except Allah, and we worship none besides Him. To Him belongs all grace, all bounty and the most superior praise. No one has the right to be worshipped except Allah. We are sincere in our devotion to Him, even though the disbelievers may dislike it. O Allah, there is no one who can withhold what You give, and no one may give what You have withhold; and the might of the mighty person cannot benefit him against You." It means that there is no wealth except from You and there is no giving except Yours. This is the Sunnah (action following the teachings of the Prophet) for all the worshippers: the Imam, the Munfarid and the Ma'mum. They all should say: I seek the forgiveness of Allah, I seek the forgiveness of Allah, I seek the forgiveness of Allah. O Allah, You are the Grantor of peace, and from You only comes peace. You are Blessing, O Owner of Majesty and Honor. So, one should say this Dhikr, which we repeat again: "No one has the right to be worshipped except Allah (alone) Who has no partner, to Him belong all sovereignty and praise, and He is Omnipotent over all things". However, it is allowed to include within this Dhikr the following statements: He gives life and He causes death, in His Hand is all good, and He is Omnipotent over all things." One may add the following statements: "He gives life and He causes death, He is the Ever-Living Who never dies, to Him belong all sovereignty and praise, and He is Omnipotent over all things." All these formulae were reported in the Hadiths of the Prophet (peace be upon him). Thus, one can say: "No one has the right to be worshipped except Allah (alone) Who has no partner, to Him belong all sovereignty and praise, and He is Omnipotent over all things." He can also say: "No one has the right to be worshipped except Allah (alone) Who has no partner, to Him belong all sovereignty and praise, He gives life and He causes death, and He is Omnipotent over all things." Besides this, one can say:

(Part No. 9; Page No. 70)

"None has the right to be worshipped except Allah (alone) Who has no partner, to Him belong all sovereignty and praise, He gives life and He causes death, all good is in His Hand, and He is Omnipotent over all things." Or, one can also say: "No one has the right to be worshipped except Allah (alone) who has no partner, to Him belong all sovereignty and praise, He gives life and He causes death and He is the Ever-Living Who never dies, all good is in His Hand, and He is Omnipotent over all things." All these formulae were reported in the Hadiths of the Prophet (peace be upon him). After completing that, one should say: "There is neither might nor power except with Allah. No one has the right to be worshipped except Allah, and we worship none besides Him. His is the Grace, and His is the Bounty and to Him belongs the most superior praise. No one has the right to be worshipped except Allah. We are sincere in our devotion to Him" - namely, worship. Thus, the meaning of devotion is that we are sincere to Him in our religion - even though the disbelievers may dislike it. "O Allah, there is no one who can withhold what You give, and no one may give what You have withhold; and the might of the mighty person cannot benefit him against You." The Prophet (peace be upon him) used to say all these Adhkar after every obligatory prayer, and therefore, it is Sunnah for the Imam, the Munfarid and the Ma'mum to say them after Zhuhr prayer, after 'Asr prayer, after Maghrib prayer, after 'Isha' prayer and after Fajr prayer, following the example of the Prophet (peace be upon him). On the other hand, it is recommended to say: "No one has the right to be worshipped except Allah (alone) Who has no partner, to Him belong all sovereignty and praise, He gives life and He causes death, all good is in His Hand, and He is Omnipotent over all things", ten times along with Adhkar after Fajr prayer and after Maghrib prayer. This is because it is reported from the Prophet (peace be upon him) that he used to keep this Dhikr: "No one has the right to be worshipped except Allah (alone) Who has no partner, to Him belong all sovereignty and praise, He gives life and He causes death, all good is in His Hand, and He is Omnipotent over all things, ten times

(Part No. 9; Page No. 71)

after Maghrib prayer and after Fajr prayer. After completing all these Adhkar, one is recommended to say: "Subhan Allah (Glory be to Allah), Alhamdu Lillah (All praise is due to Allah) and Allahu Akbar (Allah is the Greatest)", each phrase should be said thirty-three times, making the total number of saying the three invocations altogether ninety-nine times. Then one should complete a set of one hundred by saying: "No one has the right to be worshipped except Allah (alone) Who has no partner, to Him belong all sovereignty and praise, and He is Omnipotent over all things." It is authentically reported from the Prophet (peace be upon him) that he said: [\(Whoever says these Adhkar, his sins will be forgiven for him even though they are as much as the foam of the sea\)](#) This is a great bounty, and it is recommended for all the believing men and believing women to say all the above-mentioned Dhikr. It is also recommended for all of them to say: "Glory be to Allah. All praise is due to Allah and Allah is the Greatest." Each one should be said thirty-three times, and then the Muslim should say: "No one has the right to be worshipped except Allah (alone) Who has no partner, to Him belong all sovereignty and praise, and He is Omnipotent over all things." It is reported in the sound and authentic Hadith that when the servant of Allah says this Dhikr, his sins will be forgiven for him even though they are like the foam of the sea. This is indeed a great promise and a magnificent bounty from Allah. However, this means the sins will be forgiven if one does not insist on committing sins. This forgiveness as mentioned in other Hadiths is conditioned with not insisting on the indulging in major sins. Allah (Glorified be He) said in His Great Book: [\(If you avoid the great sins which you are forbidden to do, We shall expiate from you your \(small\) sins, and admit you to a Noble Entrance \(i.e. Paradise\).\)](#)

(Part No. 9; Page No. 72)

Therefore, if a Muslim avoids the major sins, such as adultery, theft, undutifulness to one's parents or to either of them, drinking wine, backbiting, calumny or other similar major sins. If one avoids these sins, then Allah (Exalted be He) will forgive him his sins through his establishment of prayers, his ablution, his glorification of Allah and through other aspects of benevolence. This is the meaning of Allah's (Glorified be He) saying: ﴿If you avoid the great sins which you are forbidden to do, We shall expiate from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise).﴾ The same meaning is also expressed in the Prophet's (peace be upon him) saying: ﴿The regular establishment of the five (daily) prayers, the weekly Friday prayer, and the fast of are expiations for the (sins) committed in between (their intervals), provided one shuns the major sins.﴾ In addition to the above-mentioned Adhkar, it is also recommended for the believing man and believing woman after every obligatory prayer to read Ayat-ul-Kursy (The Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255): ﴿Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists). Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursî extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. [This Verse 2:255 is called Ayat-ul-Kursî]﴾ This is Ayat-ul-Kursy which both men and women should memorize: ﴿Allah! La ilaha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. No slumber overtakes Him.﴾ the Arabic word 'sinah' in the verse stands for slumber - ,

(Part No. 9; Page No. 73)

﴿nor sleep. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursi extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. [This Verse 2:255 is called Ayat-ul-Kursi.]﴾ The believing man and woman should read it after every prayer, with full certainty of its bearings and lessons. It is also recommend to read Surah Al-Ikhlâs: ﴿Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.﴾ and Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) after every obligatory prayer: ﴿Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.﴾ ﴿"Allâh-us-Samad (السيد الذي يصدق إليه في الحاجات) [Allâh the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)].﴾ ﴿"He begets not, nor was He begotten.﴾ ﴿"And there is none co-equal or comparable unto Him."﴾ , In the Name of Allah, the Most Gracious, the Most Merciful ﴿Say: "I seek refuge with (Allâh), the Lord of the daybreak,﴾ ﴿"From the evil of what He has created,﴾ ﴿"And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away),﴾ ﴿"And from the evil of those who practise witchcraft when they blow in the knots,﴾ ﴿"And from the evil of the envier when he envies."﴾ And, In the Name of Allah, the Most Gracious, the Most Merciful ﴿Say: "I seek refuge with (Allâh) the Lord of mankind,﴾ ﴿"The King of mankind -﴾ ﴿"The Ilâh (God) of mankind,﴾ ﴿"From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allâh).﴾ ﴿"Who whispers in the breasts of mankind.﴾ ﴿"Of jinn and men."﴾ after every obligatory prayer. Recitation of all these is recommended. However, one should read these three Surahs three times after Maghrib prayer and after Fajr prayer, particularly, after Maghrib prayer and after Fajr prayer, one should repeat Surah Al-Ikhlâs:

﴿Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.﴾, Surah Al-Falaq: ﴿Say: "I seek refuge with (Allâh), the Lord of the daybreak,﴾ and Surah An-Nas: ﴿Say: "I seek refuge with (Allâh) the Lord of mankind,﴾ three times along with Tasmiyah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]") in the beginning of each Surah. It is also recommended to read Ayat-ul-Kursy and these three Surahs before sleeping: one should read Ayat-ul-Kursy once and read these three Surahs three times before sleeping, since they are gateway to achieving happiness and protection from every harm. May Allah grant all of us success.



25- Combining Tasbih, Tahmid and Takbir

Q: The questioner A. 'A. asks: Is it allowed to say Tasbih (glorification of Allah) as follows: Subhan Allah (Glory be to Allah), Alhamdu Lillah (All praise is due to Allah) and Allahu Akbar (Allah is the Greatest) combining them together at one and the same time without pronouncing any of these three invocations separately?

A: One has the choice: if he wishes, he can say: Subhan Allah, Alhamdu Lillah and Allahu Akbar combining them together as one set and repeating them thirty-three times after every obligatory prayer. And if one wishes, he can say each invocation independent of the others by saying: Subhan Allah thirty-three times, Alhamdu Lillah thirty-three times and Allahu Akbar thirty-three times. Both ways are correct. However, combining the three invocations together is easier and simpler. The way they are said combined is as follows: Subhan Allah,

(Part No. 9; Page No. 75)

Alhamdu Lillah and Allahu Akbar thirty-three times. Thus, it is easier to combine them together, and then conclude a set of a hundred times by saying: No one has the right to be worshipped except Allah (alone) Who has no partner, to Him belong all sovereignty and praise, and He is Omnipotent over all things. One is to say this after Zhuhr (Noon) prayer, after 'Asr (Afternoon) prayer, after Maghrib (Sunset) prayer, after 'Isha' (Night) prayer and after Fajr (Morning) prayer.



26- Recommended Order of the Adhkar after Taslim

Q: A Muslim woman who calls herself Umm Muhammad asks: Are the post-prayer Adhkar (invocations), such as making Tasbih (saying: "Subhan Allah [Glory be to Allah]") thirty-three times, Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]") thirty-three times, Takbir (saying: "Allahu Akbar [Allah is the Greatest]") thirty-three times and saying: No one has the right to be worshipped except Allah (alone) Who has no partner, to Him belong all sovereignty and praise, and He is Omnipotent over all things, connected with the recitation of Ayat-ul-Kursy (The Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255), with Surah Al-Ikhlās and with Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas)? Please provide me with correct answer regarding this issue.

A: After Taslim (salutation of peace ending Prayer), seeking forgiveness from Allah (Exalted be He) three times and saying: "O Allah, You are the Grantor of peace, and from You alone comes peace. You are Blessing, O Owner of Majesty and Nobility", it is recommended for one to say after that: "No one has the right to be worshipped except Allah (alone) Who has no partner, to Him belong all sovereignty and praise, and He is Omnipotent over all things" - twice or three times - and then to say: "There is neither might nor power except with Allah. No one has the right to be worshipped except Allah, and we worship none besides Him. His is grace, and His is bounty and to Him belong the most superior praise. No one has the right to be worshipped except Allah.

(Part No. 9; Page No. 76)

We are sincere in our devotion to Him, even though the disbelievers may dislike it. O Allah, there is no one who can withhold what You give, and no one may give what You have withheld; and the might of the mighty person cannot benefit him against You". It is authentically reported in a Hadith narrated by Al-Mughirah ibn Shu`bah, a Hadith narrated by Ibn Al-Zubayr and a Hadith narrated by Thawban that the Prophet (peace be upon him) used to say the above-mentioned Adhkar (invocations). Whenever he (peace be upon him) made Taslim, he used to seek forgiveness from Allah three times and used to say after that: (O Allah, You are the Grantor of peace, and from You comes peace. You are Blessing, O Owner of Majesty and Honor.) It is authentically reported in a Hadith narrated by Thawban and a Hadith narrated by Ibn Al-Zubayr that the Prophet (peace be upon him) used to say after that: ("No one has the right to be worshipped except Allah (alone) Who has no partner, to Him belong all sovereignty and praise, and He is Omnipotent over all things. There is neither might nor power except with Allah. No one has the right to be worshipped except Allah, and we worship none besides Him. His is grace, and His is bounty and to Him belongs the most superior praise. No one has the right to be worshipped except Allah. We are sincere in our devotion to Him, even though the disbelievers may dislike it.) It is also authentically reported in a Hadith narrated by Al-Mughirah that whenever he (peace be upon him) made Taslim (salutation of peace ending the Prayer), he used to say: (No one has the right to be worshipped except Allah (alone) Who has no partner, to Him belong all sovereignty and praise and He is Omnipotent over all things. O Allah, there is no one who can withhold what You give, and no one may give what You have withheld; and the might of the mighty person cannot benefit him against You.) All these Adhkar should be said before making Tasbih, Tahmid and Takbir thirty-three times each, after which one completes

a set of a hundred by saying: "No one has the right to be worshipped except Allah (alone) Who has no partner, to Him belong all sovereignty and praise, and He is Omnipotent over all things. Thereafter, one should recite Ayat-ul-Kursy: ﴿Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists).﴾ Then one should recite: ﴿Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.﴾ and Al-Mu`awwidhatayn after every prayer. However, after Maghrib (Sunset) prayer and Fajr (Morning) prayer, it is recommended to say ten Tahlilâhs: "No one has the right to be worshipped except Allah (alone) Who has no partner, to Him belong all sovereignty and praise, He gives life and He causes death, and He is Omnipotent over all things." This is in addition to the Adhkar that have been mentioned above. This invocation should be said ten times after Maghrib prayer and after Fajr prayer, and before making Tasbih and Tahmid and so on.



27 - Types of Recommended Tasbih after Every Prayer

Q: What is the recommended Tasbih (glorification of Allah) after every prayer? Does odd movement invalidate prayer?

A: There are different types of recommended Tasbih after every prayer; however, the most perfect one is to say: Subhan Allah (Glory be to Allah), Alhamdu Lillah (All praise is due to Allah) and Allahu Akbar (Allah is the Greatest). Each formula of glorification should be said thirty-three times. This is the most perfect type of Tasbih. Then one should conclude it by saying: No one has the right to be worshipped except Allah (alone) Who has no partner, to Him belong all sovereignty and praise, and He is Omnipotent over all things." This should be said after every prayer. The total number of Tasbih will be ninety-nine and then one completes

(Part No. 9; Page No. 78)

a set of a hundred by saying: "No one has the right to be worshipped except Allah (alone) Who has no partner. To Him belong all sovereignty and praise, and He is Omnipotent over all things." It is reported on the authority of Abu Hurayrah that the Prophet (peace be upon him) said: [Whoever makes Tasbih \(saying: "Subhan Allah \[Glory be to Allah\]"\) thirty-three times, Tahmid \(saying: "Alhamdu lillah \[All praise is due to Allah\]"\) thirty-three times, Takbir \(saying: "Allahu Akbar \[Allah is the Greatest\]"\), the total number of which will be ninety-nine times, and then completes a hundred by saying: No one has the right to be worshipped except Allah \(alone\) Who has no partner, to Him belong all sovereignty and praise, and He is Omnipotent over all things, his sins will be forgiven for him even though they might be as much as the foam of the sea.](#) Recorded by Imam Muslim in his Sahih. This underlines to the virtue of this great supplication after every prayer, and that it has great reward. In another narration recorded by Imam Muslim (may Allah be merciful with him), it is stated the Takbir should be said thirty-four times instead of Tahlil, (saying: No one has the right to be worshipped except Allah); Tasbih is stated as thirty-three times; and Tahmid thirty-three times. Thus, the total number will be one hundred. This is another way of making Tasbih. However, there is a third type of Tasbih and that is making Tasbih thirty-three times, Tahmid thirty-three times, Takbir thirty-three without adding anything to them. The Prophet (peace be upon him) taught some poor companions to say this type of Tasbih. There is a fourth type of Tasbih and that is to say: Glory be to Allah. All praise is due to Allah and Allah is the Greatest", each to be said twenty-five times,

(Part No. 9; Page No. 79)

along with saying: "No one has the right to be worshipped except Allah", completing the total number as one hundred. All these types of Tasbih are acceptable, and one might use one type at one time and another type at another time. However, the best one is to say: Subhan Allah, Alhamdu lillah and Allahu Akbar, thirty-three times each and then complete a hundred by saying: "No one has the right to be worshipped except Allah (alone) Who has no partner, to Him belong all sovereignty and praise, and He is Omnipotent over all things.



28- Ruling on Salah that is not followed by Adhkar

Q: Are the Tasbihs (glorification of Allah) and supplications mandatory or supererogatory? Are there special Tasbihs and supplications after Salahs (Prayers)? And, if one does not make Tasbih or does not supplicate after Salah, will his Salah be complete?

A: The Salah is valid in all these cases and the offering of Dhikr (invocation) after it is recommended and not obligatory. So, if one offers Salah without saying the Dhikr after it, his Salah is valid, but it is incomplete with regard to the required Dhikr after it. However, the Salah in this case is valid. It should be known that the Prayer which is completed with Dhikr is better and more perfect. After making Taslim (salutation of peace ending prayer), it is recommended to seek forgiveness from Allah three times by saying: "I seek the forgiveness of Allah, I seek the forgiveness of Allah, I seek the forgiveness of Allah, ﴿O Allah! You are the Grantor of peace, and from You alone comes peace. You are Blessing, O Owner of Majesty and Honor,﴾ as the Prophet (peace be upon him) used to do.

(Part No. 9; Page No. 80)

If one offers Salah as an Imam (the one who leads congregational Prayer), he should say this Dhikr and then turn and face the congregation. If he is a Ma'mum (person being led by an Imam in Prayer) or a Munfarid (person offering Salah individually), he should say this Dhikr while sitting down in their places facing the Qiblah (Ka`bah-direction faced in Prayer). However, if one says these Adhkar (invocations) while standing up or while walking, there is no blame in doing that, but it is better to wait after finishing the Salah until the ordained Adhkar have been recited. After saying the above-mentioned Dhikr, one should say: "No one has the right to be worshipped except Allah (alone) Who has no partner, to Him belong all sovereignty and praise, and He is Omnipotent over all things. There is neither might nor power except with Allah. No one has the right to be worshipped except Allah, and we worship none besides Him. His is grace, and His is bounty and to Him belongs the most superior praise. No one has the right to be worshipped except Allah. We are sincere in our devotion to Him, even though the disbelievers may dislike it. O Allah, there is no one who can withhold what You give, and no one may give what You have withheld; and the might of the mighty person cannot benefit him against You." It is reported that the Prophet (peace be upon him) used to say these Adhkar after all obligatory Salahs. Therefore, it is recommended for all believing man and woman to follow his example and say these Adhkar after every obligatory Salah. Moreover, it is recommended for men and women to glorify Allah thirty-three times, to praise Him thirty-three times, and to magnify Him thirty-three times, making the total number as ninety-nine times. Then one should complete a hundred times by saying: "No one has the right to be worshipped except Allah (alone) Who has no partner, to Him belong all sovereignty and praise, and He is Omnipotent over all things," after every obligatory Salah. The Prophet (peace be upon him) said: ﴿Whoever makes Tasbih (saying: "Subhan Allah [Glory be to Allah]") thirty-three times, Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]") thirty-three times, Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), making the total number as ninety-nine times, and then completes a hundred by saying: "No one has the right to be worshipped except Allah (alone) Who has no partner, to Him belong all sovereignty and praise, and He is Omnipotent over all things, his sins will be forgiven for him even though they might be as much as the foam

of the sea.) This is a great virtue and it has a great reward. However, this applies to the person who is not persistent in committing sins. Thus, if one has no sins which he was persistent in their doing, then Allah will forgive him his minor sins by virtue of this Dhikr. This is based on the Prophet's (peace be upon him) saying: (Five (daily) Prayers, offering Jumu`ah (Friday) Prayer every week, fasting Ramadan every year are expiations for the (sins) committed in between (their intervals), provided one shuns the major sins.) In another narration he (peace be upon him) said: (...if major sins are not committed.) Therefore, my advice to every believing man and every believing woman is to say these Adhkar after every obligatory prayer and they should not hasten in saying them. One may say them while sitting down. However, if one says them while standing up or while walking, there is no blame on him. On the other hand, it is recommended to add ten Tahlilahs: "No one has the right to be worshipped except Allah (alone) Who has no partner, to Him belong all sovereignty and praise, He gives life and He causes death, and He is Omnipotent over all things", after Maghrib (Sunset) prayer and after Fajr (Morning) prayer. It is reported that the Prophet (peace be upon him) used to say this Tahlilah ten times. This is better in virtue than what has been previously mentioned. It is noteworthy that there are different types of Dhikr, and if someone says one of these types, he has conformed to the Sunnah of the Prophet (peace be upon him).



(Part No. 9; Page No. 82)

29- Saying Adhkar Loudly after Obligatory Prayer

Q: A woman who calls herself M. M. asks: Dear Eminent Shaykh. According to the Sunnah of the Prophet (peace be upon him), what is the best way of saying Tasbih (saying: "Subhan Allah [Glory be to Allah]"), Tahلیل (saying: "La ilaha illa Allah [There is no god except Allah]") and Takbir (saying: "Allahu Akbar [Allah is the Greatest]")? Should I lower my voice when pronouncing them, should I say them within myself, or should I just move my lips? May Allah reward you well.

A: According to the Sunnah, one should raise his voice with the Adhkar (invocations) after the completion of the obligatory prayer. It is reported from Ibn 'Abbas (may Allah be pleased with him and his father) who said: [\(It was common during the time of the Prophet \(peace be upon him\) to raise the voice when saying Dhikr \(invocation\) after finishing the obligatory prayers .\)](#) Therefore, it is recommended to raise one's voice with the Adhkar. Upon making Taslim (salutation of peace ending Prayer), one should say: "I seek the forgiveness of Allah, I seek the forgiveness of Allah, I seek the forgiveness of Allah. O Allah! You are the Grantor of peace, and from You comes peace. You are Blessing, O owner of Majesty and Honor." Then one should raise his voice when saying: "No one has the right to be worshipped except Allah (alone) Who has no partner, to Him belong all sovereignty and praise, and He is Omnipotent over all things." It is recommended to say this Dhikr three times after Zhuhr (Noon) prayer, 'Asr (Afternoon) prayer and after 'Isha' (Night) prayer. However, after Maghrib (Sunset) prayer and after Fajr (Morning) prayer, one should say the following Dhikr ten times: "No one has the right to be worshipped except Allah (alone) Who has no partner, to Him belong all sovereignty and praise, He gives life and He causes death, and He is Omnipotent over all things". He should raise his voice with this Dhikr so that those around him and those at the entrance of the Masjid might hear him. Thus, they will know whether or not the prayer has finished.

(Part No. 9; Page No. 83)

This was reported by Ibn 'Abbas (may Allah be pleased with him and his father) who said: [\(And when I heard that, I would know that they \(the people\) had finished the prayer\)](#) At that time Ibn 'Abbas was still a child, and therefore he might or might not have attended the congregational prayer. Therefore, the point is that it is recommended to say these Adhkar loudly. There are some people who, upon making Taslim, lower their voice with Adhkar, which does not conform to the Sunnah of the Prophet (peace be upon him). The Sunnah is that one should raise his voice with these Adhkar, so that those around him may hear him and that people will know that the prayer is over. After these Adhkar, one should make Tasbih (saying: "Subhan Allah [Glory be to Allah]"), Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]") and Takbir (saying: "Allahu Akbar [Allah is the Greatest]"). Each should be said thirty-three times. It is noted that if one lowers his voice while saying these Tasbih, Tahmid and Takbir, there is no harm in doing so. This is because the knowledge of finishing the prayer has been already gained by hearing the first Adhkar. Therefore, if one somehow lowers his voice while saying: Subhan Allah, Alhamdu lillah, and Allahu Akbar thirty-three times, then there is no harm in this, and if one raises his voice while saying them, there is no harm,

because it is a part of the Adhkar. One is recommended to say after the prayer: Subhan Allah, Alhamdu lillah and Allahu Akbar, thirty-three times each, making the total number ninety-nine. Then one should complete a hundred by saying: "No one has the right to be worshipped except Allah (alone) Who has no partner. To Him belong all sovereignty and praise, and He is Omnipotent over all things. This is based on what was reported by Imam Muslim in the Sahih from Abu Hurayrah (may Allah be pleased with him) from the Prophet (peace be upon him) that he said: (Whoever makes Tasbih (saying: "Subhan Allah [Glory be to Allah]") thirty-three times, Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]") thirty-three times, Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), the total number of which will be ninety-nine times, and then completes a hundred by saying: "No one has the right to be worshipped except Allah (alone) Who has no partner, to Him belong

(Part No. 9; Page No. 84)

all sovereignty and praise, and He is Omnipotent over all things", his sins will be forgiven for him even though they might be as much as the foam of the sea.) This is a great bounty from Allah. Moreover, it is reported that the poor from among the Muhajirun (Emigrants from Makkah to Madinah) came to the Prophet (peace be upon him) and said: O Messenger of Allah! Indeed, our wealthy brothers have advantages over us: they pray as we pray, they fast as we fast, they give in charity, but we do not (namely, we have nothing to give in charity) and they emancipate slaves, but we do not. Then the Prophet (peace be upon him) replied to them: (Shall I not refer you to something by the means of which you will outstrip those who come after you and you will reach the rank of those who had come before you, and no one will surpass you except someone who does as what you do? They said: "Yes, O Messenger of Allah." He said: "Glorify Allah thirty-three times, praise Him thirty-three times and magnify Him thirty-three times after every obligatory prayer." They came to him again and said: "O Messenger of Allah, our wealthy brothers heard about that and they started doing it." Then, he (peace be upon him) said to them: "That is the Grace of Allah which He bestows upon whom He is pleased with.) If Allah (Exalted be He) grants one the financial ability to give in charity and to recite the ordained Adhkar, then this is the Grace of Allah (Glorified and Exalted Be He). However, a poor person has his virtue and will receive a reward like those who are able to give in charity and say the Adhkar, because he was prevented from giving in charity by his financial incapacity. It is to be noted that if one is financially unable to give in charity, but has a good intention of spending like those who give in charity, that person will have the reward of those who give in charity. This is similar to

(Part No. 9; Page No. 85)

the case of the Mujahid (one fighting in the Cause of Allah) who has a great reward and the one who sits at home and was prevented from participation in Jihad (fighting in the Cause of Allah), despite his great longing for it, due to a disease or a similar excuse; both shall receive a reward similar to those who fight in the Cause of Allah as a bounty from Him.



30- Saying Adhkar after the Obligatory Prayer in Order

Q: Is it obligatory to say the Adhkar (invocations) in order, and if some of them are recited before or after others, is there any harm in doing that?

A: According to the Sunnah (action following the example of the Prophet), one should first say: I seek the forgiveness of Allah, three times immediately after making Taslim (salutation of peace ending Prayer). Thereafter, one should say: "No one has the right to be worshipped except Allah (alone) Who has no partner, to Him belong all sovereignty and praise, and He is Omnipotent over all things", once or three times as reported in the Hadith of Ibn Al-Zubayr and Al-Mughirah. Then one should say: "No one has the right to be worshipped except Allah, and we do not worship any other besides Him. To Him is all grace, and bounty and to Him belongs the most superior praise. No one has the right to be worshipped except Allah. We are sincere in our devotion to Him, even though the disbelievers may dislike it. O Allah! There is no one who can withhold what You give, and no one may give what You have withheld; and the might of the mighty person cannot benefit him against You." It is authentically reported in the Hadith of Ibn Al-Zubayr that the Prophet (peace be upon him) used to do that upon making Taslim according to the Hadith reported by Thawban in which it is stated that upon making Taslim, he (peace be upon him) used to say: I seek the forgiveness of Allah, I seek the forgiveness of Allah, I seek the forgiveness of Allah,

(Part No. 9; Page No. 86)

﴿O Allah, You are the Grantor of peace, and from You comes peace. You are Blessing, O Owner of Majesty and Honor﴾ Thereafter, he (peace be upon him) would turn around and face the congregatrion and say the Adhkar as reported in the previous Hadith narrated on the authority of Ibn A-Zubayr and Al-Mughirah. He (peace be upon him) would say that loudly after the five daily prayers. However, after Maghrib (Sunset) prayer and after Fajr (Morning) prayer he would add to the above this Dhikr ten times: "No one has the right to be worshipped except Allah (alone) Who has no partner, to Him belong all sovereignty and praise, He gives life and He causes death, and He is Omnipotent over all things." The saying of this Dhikr was established by number of Hadiths reported from the Prophet (peace be upon him). Thereafter, one should say: "Subhan Allah (Glory be to Allah), Alhamdu Lillah (All praise is due to Allah) and Allahu Akbar (Allah is the Greatest)", each should be said thirty-three times, and then conclude them by saying: "No one has the right to be worshipped except Allah (alone) Who has no partner, to Him belong all sovereignty and praise, and He is Omnipotent over all things." Then, it is recommended for one to recite Ayat-ul-Kursy (The Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255), and then should recite Surah Al-Ikhlâs: ﴿Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.﴾ and Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) after that. After Fajr prayer and after Maghrib prayer one should recite these three Surahs three times, but after Zhuhr (Noon) prayer, after 'Asr (Afternoon) prayer and after 'Isha' (Night) prayer they should be recited once.



31- Raising the Voice with Dhikr After Prayer

Q: How should I answer someone who says that it is permissible to raise the voice with Dhikr (invocation) after

(Part No. 9; Page No. 87)

prayer, and this person brings as evidence the saying of Ibn 'Abbas (may Allah be pleased with him and his father) that it was customary to raise the voice with Dhikr during the time of the Prophet (peace be upon him)? Please guide us, dear Eminent Shaykh.

A: Yes, it is a Sunnah (action following the example of the Prophet) to raise the voice with Dhikr. Anyone who claims that it is Bid'ah (innovation in religion) is mistaken, since it is recommended to raise the voice with Dhikr as the Prophet (peace be upon him) and his companions used to do. It is reported from Ibn 'Abbas (may Allah be pleased with him and his father) that he said: It was a customary act to raise the voice with Dhikr whenever people finished the obligatory prayer during the time of the Prophet (peace be upon him). It is reported that Ibn 'Abbas said: [\(And when I heard that, I would know that they \(the people\) had finished the prayer.\)](#) Therefore, it is recommended for the Imam (the one who leads congregational Prayer) and the Ma'mums (persons being led by an Imam in Prayer) upon making Taslim (salutation of peace ending Prayer) to raise the voice with Dhikr in a moderate way without screaming, so that the one who is ignorant of these Adhkar (invocations) might learn them and the one who forgets them might remember to recite them. Some people make Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]") within themselves, but this is not acceptable, since it is in discordance with the Sunnah of the Prophet (peace be upon him). Thus, it is recommended to raise the voice with Dhikr so that people will continue practicing the Sunnah of the Prophet (peace be upon him).



32- Recitation of Adhkar while being busy with house Work

Q: A Muslim woman: "There is Wird (Adhkar [invocations]) and Tasabih (glorifications) which my mother says after every obligatory Salah (Prayer).

(Part No. 9; Page No. 88)

However, being busy with the house work does not leave her enough time to say them while sitting on the Prayer mat. Is it allowed for her to say them while doing the house work and without consideration of the required number of times? Please guide us. May Allah grant you success.

A: There is no harm in doing that. There is no harm in saying the Adhkar (invocations) at the beginning of the day or at the end of the day, or at the beginning of the night while she is busy with her house work, such as cooking and cleaning, and thus combining necessary acts. However, if she can sit for a short time after Fajr (Dawn) Prayer, after `Asr (Afternoon) Prayer, or after Maghrib (Sunset) Prayer in order to complete some of the Adhkar and other supplications, then it is well and good. But if she cannot do that, then it is allowed for her to say them while busy with her work. This is because this is a means of combining beneficial and necessary things for her and there is no harm in doing that. Nevertheless, her sitting in the place of prayer until she finishes the Dhikr makes the heart more submissive in worship and it is more tranquil to the heart, if it is possible for her to do that. But if it is not possible for her to do that, then she can say them while doing her work.



33- Inclusiveness of Women in the Meaning of the Hadith:

Whoever Offers Fajr (Morning) Prayer in Congregation. **Q: Umm `Ubadah asks: The Messenger of Allah (peace be upon him) said:** (Whoever offers the Fajr prayer in congregation and then sits to remember Allah until the sun rises, then prays

(Part No. 9; Page No. 89)

two Rak'ahs (units of Salah), will have the reward of performing Hajj (pilgrimage) and 'Umrah (lesser pilgrimage), a perfect and complete reward, which will not be diminished.) **Do women also receive this reward when they offer the Fajr prayer in their homes? Is it a condition to offer the Fajr prayer in congregation in order to receive this reward; namely, will a woman receive the same reward when she offers the Fajr prayer at home individually and then sits to remember Allah (Exalted be He) until the sun rises? Please guide us. May Allah reward you well.**

A: Yes, it is hoped that she will receive this great reward. The prayer mentioned in the Hadith should be offered after the sun has already risen as high as the length of a spear, namely, about fifteen minutes after sunrise.



34 - Sleeping After Offering Fajr Prayer

Q: Is sleeping after offering Fajr (Morning) prayer an act of Jahiliyyah (pre-Islamic time of ignorance)?

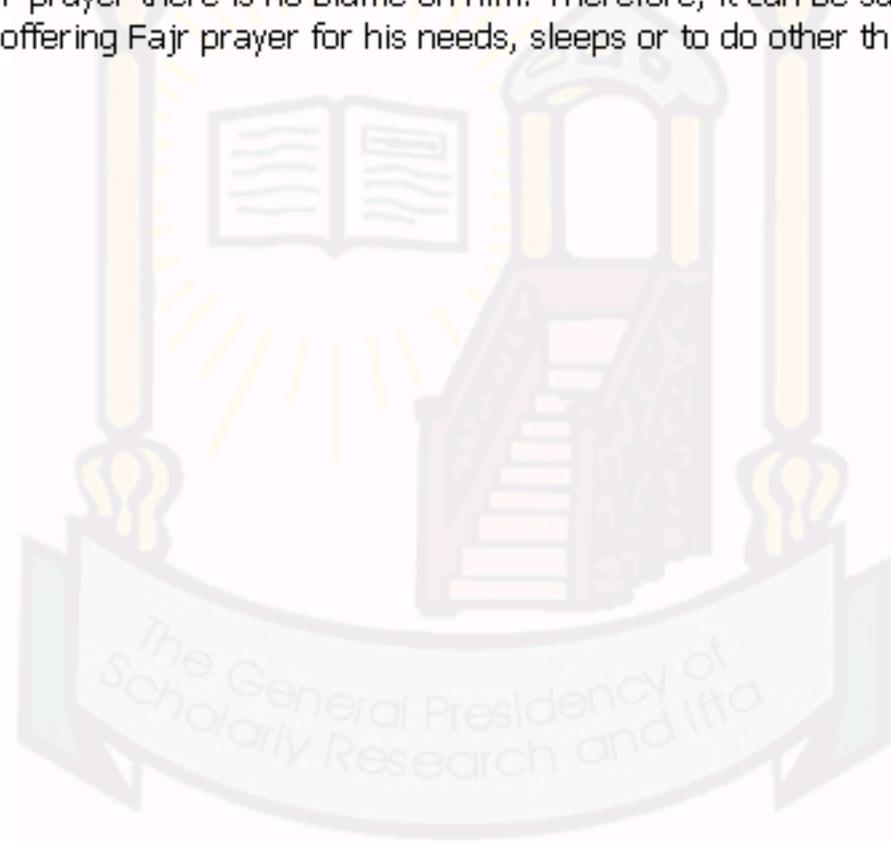
A: I have not come across any prohibition regarding sleeping after the Fajr prayer, and there is no sin in doing it. However, sitting after offering the Fajr prayer to remember Allah (Exalted be He), to seek His Forgiveness and to read the Qur'an until the sun rises

(Part No. 9; Page No. 90)

is more commendable. It is reported that the Prophet (peace be upon him) used to do that, and thus it is best to follow his example. However, if one sleeps after the Fajr prayer, there is no blame on him and I do not know of any restriction regarding that. The original maxim is that nothing should be prohibited unless it is forbidden by Allah (Exalted be He) and His Messenger (peace be upon him). Therefore, if one sits in the place of worship after the Fajr prayer to remember Allah (Exalted be He) or to read the Qur'an until the sun rises, then this is best, following the example of the Prophet (peace be upon him). Nevertheless, if one leaves immediately after the Fajr prayer to his house, to his work or if one simply sleeps after that, then there is no blame on him for doing that, and all praise is due to Allah.



Q: What is the ruling on sleeping after offering Fajr (Morning) prayer? Does it make the heart hard, and is it considered one of the evils? A: There is no blame for sleeping after Fajr prayer, and I do not know of any prohibition concerning. The common belief among the people that sleeping after offering Fajr prayer is not a good act and that it is such and such, is baseless. Therefore, there is no harm in sleeping after Fajr prayer. However, whoever sits in his Musalla (place for Prayer) after offering Fajr prayer to read the Qur'an, to seek forgiveness from Allah, to glorify Allah, to say Tahlil: "None has to right to be worshipped except Allah", or to say other invocations until the sun rises, then this will be better for him than sleeping. The Prophet (peace be upon him) used to do that, but whoever neglects doing so after Fajr prayer there is no blame on him. Therefore, it can be said that whoever leaves immediately after offering Fajr prayer for his needs, sleeps or to do other things, there is no blame on him.

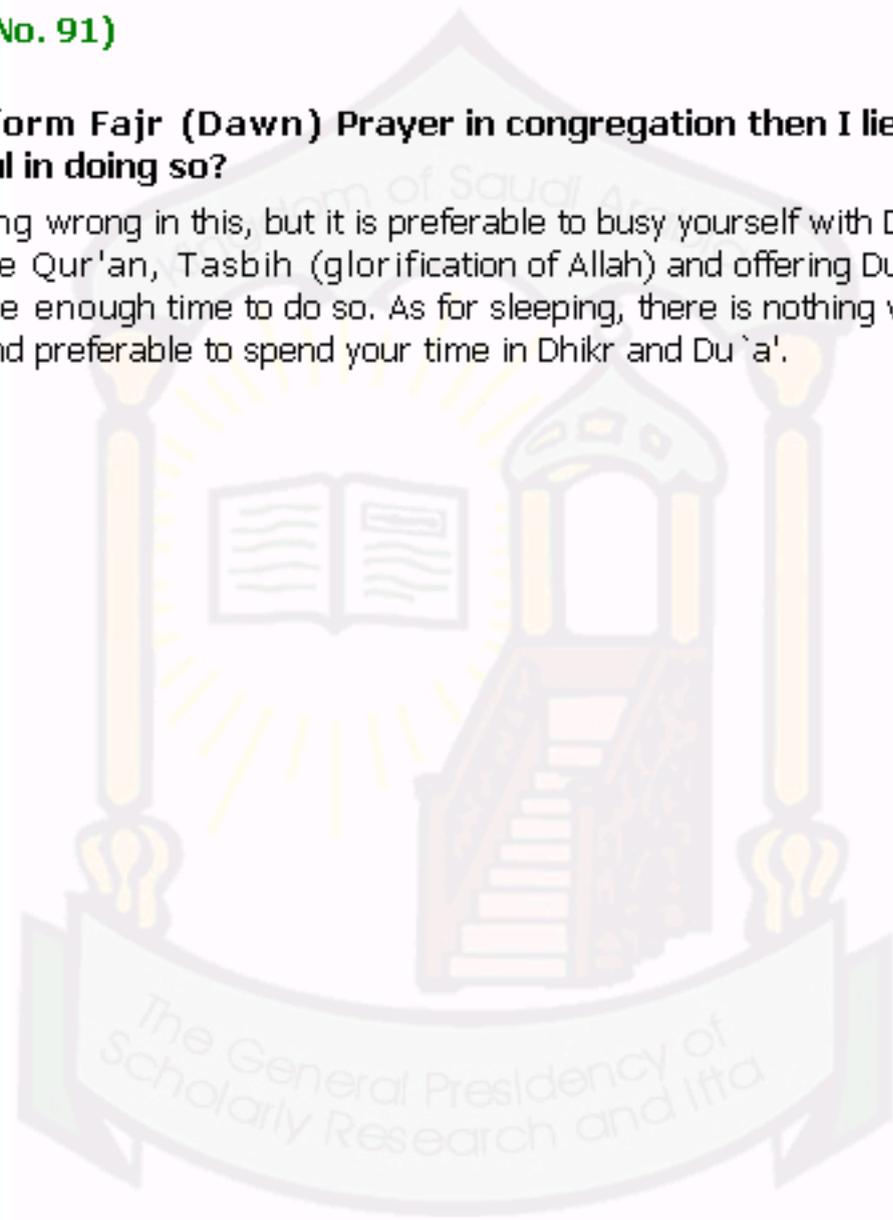




(Part No. 9; Page No. 91)

Q: I always perform Fajr (Dawn) Prayer in congregation then I lie down to sleep until sunrise. Am I sinful in doing so?

A: There is nothing wrong in this, but it is preferable to busy yourself with Dhikr (remembrance of Allah), reciting the Qur'an, Tasbih (glorification of Allah) and offering Du`a' (supplication) until sunrise if you have enough time to do so. As for sleeping, there is nothing wrong with it. Still, it is highly rewardable and preferable to spend your time in Dhikr and Du`a'.





35 - Ruling on making Tasbih collectively and loudly

Q: A questioner says: I request the complete explanation of the issue of Tasbih (saying: "Subhan Allah [Glory be to Allah]") and Dhikr (Remembrance of Allah) by saying: There is none worthy of worship but Allah, and sending prayers on the Messenger (peace be upon him) after finishing the Prayer in the Masjid. Should it be collectively and in a loud voice, or individually in a low voice? May Allah reward you with the best! /8 8/ L681750

A: Tasbih and Tahlil (saying, "La ilaha illa Allah [There is no god except Allah]") after the prayer is ordained. Everyone should raise their voice with this Tasbih and Tahlil without performing it in congregation. So, everyone should raise their voice without paying attention to the voice of the other person. It is reported that Ibn 'Abbas (may Allah be pleased with him and his father) said: It was a habit to

(Part No. 9; Page No. 92)

raise the voice with Dhikr after finishing the obligatory Prayer during the time of the Prophet (peace be upon him). Ibn 'Abbas said : [\(When I heard that, I would know that they \(the people\) had finished the prayer.\)](#) Thus, Ibn 'Abbas (may Allah be pleased with him and his father) pointed out that they used to raise their voices after Salam (greeting of peace said to conclude the Prayer) so that those around the Masjid (mosque) would know that they had finished their Prayer. This is the Sunnah supererogatory act of worship following the example of the Prophet); however, it does not mean that they all do it in an organized collective manner. No! Each person remembers Allah by himself and praise be to Allah.



Q: Is reciting Tasbih (saying: "Subhan Allah [Glory be to Allah]") after every obligatory Prayer loudly and collectively permissible?

A: The Sunnah (action following the example of the Prophet) is that one should raise their voice with all the Adhkar Adhkar (invocations) after the obligatory Prayers: After Zhuhr (Noon) Prayer, 'Asr (Afternoon) Prayer, Maghrib (Sunset) Prayer, 'Isha' (Night) Prayer and after Fajr (Morning) Prayer. It is reported from Ibn 'Abbas (may Allah be pleased with him and his father) that he said: Raising the voice with Dhikr after finishing the prescribed Prayer was practiced during the time of the Prophet (peace be upon him). He (may Allah be pleased with him) also said: [\(When I heard that, I would know that they \(the people\) had finished the prayer.\)](#) Meaning, he used to hear the voices of those who performed Dhikr after Salam (greeting of peace said to conclude Prayer), and therefore, he would know that they

(Part No. 9; Page No. 93)

had finished the Prayer. He was a young child who might have not attended the congregational Prayer, and thus, he used to hear their voices while he was outside the Masjid (mosque). He attained the age of maturity at the death of the Messenger (peace be upon him) and he said what is mentioned above while he was still young. The point is that the Prophet (peace be upon him) used to raise his voice with Dhikr after Salam, and the Companions used to do the same, and accordingly, the Companions heard him (peace be upon him) saying Dhikr and they conveyed his Dhikr to the following generations. They heard him saying: I seek the forgiveness of Allah, I seek the forgiveness of Allah, I seek the forgiveness of Allah, [\(O Allah, You are Peace and from You comes peace. Blessed are You, O Owner of majesty and honor\)](#) They also heard him saying: None has the right to be worshipped but Allah! Whenever he turned towards the people and faced them, he used to say: There is no god but Allah, Alone, with no partner or associate; to Him belongs Sovereignty and Praise and He has power over all things. There is no power and no might except by Allah. None has the right to be worshipped but Allah, and we do not worship anyone besides Him. His is grace, and His is bounty and to Him belongs the most excellent praise. None has the right to be worshipped but Allah. (We are) sincere in making our religious devotion to Him, even though the disbelievers may dislike it. O Allah, there is none who can withhold what You give, and none may give what You have withheld; and the might of the mighty person cannot benefit him against You. The Companions reported these Adhkar from the Prophet (peace be upon him): Thawban reported some of these Adhkar, Ibn Az-Zubair reported some and Al-Mughirah ibn Shu'bah reported some. All the Companions reported these Adhkar from the Prophet (peace be upon him) and they heard him saying these

(Part No. 9; Page No. 94)

Adhkar. By the same token, Tasbih is also ordained after each of the Five Daily Prayers, and thus, one should say: Glory is to Allah, and praise is to Allah, and Allah is the Most Great (each said thirty-three times). Glory is to Allah, and praise is to Allah, and Allah is the Most Great should be repeated thirty-three times. The Prophet (peace be upon him) stated that whoever says these Adhkar and concludes them with the Testimony of Faith, will be forgiven. He (peace be upon him) said:

﴿Whoever glorifies Allah after every prayer thirty-three times, praises Allah thirty-three times and magnifies Allah thirty-three times, then completes a hundred by saying: None has the right to be worshipped but Allah alone, He has no partner, His is the dominion and His is the praise and He is Able to do all things, his sins will be forgiven, even if they were like the foam of the sea﴾ This is a great bounty. Moreover, when the poor Muhajirun (Emigrants from Makkah to Madinah) came to the Messenger (peace be upon him), they said: "O Messenger of Allah, the affluent - i.e. the wealthy - have made off with the high positions (in Paradise) and the everlasting blessings, they pray as we pray, they fast as we fast, they give away in charity the superfluity of their wealth and we do not give, and they emancipate slaves, but we do not emancipate any - meaning, we do not have money, and therefore, they give in charity, but we do not give in charity, and they emancipate slaves, but we do not emancipate slaves, because we do not have money to spend in these channels of goodness. Then he (peace be upon him) said: Should I refer you to something with which you will join those who preceded you to goodness, and precede those who come after you and with which no one will be better than you except a person who does what you do? They said, yes O Messenger of Allah. Thereupon, he said: ﴿Glorify Allah, praise Him

(Part No. 9; Page No. 95)

and magnify Him thirty-three times after every prescribed prayer.﴾ This proves the virtue of this Tasbih (glorification of Allah), Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]") and Takbir (saying: "Allahu Akbar [Allah is the Greatest]") and that one should conclude it by saying: None has the right to be worshipped but Allah, namely, one should complete one hundred by saying: None has the right to be worshipped but Allah alone, He has no partner, His is the dominion and His is the praise and He is Able to do all things, or one should increase the Takbir, meaning, they should make the Takbir thirty-four times, and thus, the number of Tasbih, Tahmid and Takbir will be one hundred. All these Adhkar are reported from the Prophet (peace be upon him), and it is recommended to say these Adhkar before sleeping: one should glorify Allah thirty-three times, praise Him thirty-three times, and magnify Him thirty-four times, and thus, the number will be one complete hundred before sleeping. The Prophet (peace be upon him) recommended that and taught 'Aly and Fatimah (may Allah be pleased with them both) to say it before sleeping. It was to teach them and to teach others of the Ummah (nation based upon one creed). Teaching `Aly and Fatimah was actually to teach the entire Ummah. Raising the voice is allowed, but one should do it in a moderate manner which those around them hear and those outside the Masjid know that they had finished Salam, without affectation. It should be an audible loud voice said individually; everyone should remember Allah by themselves not collectively.



36 - Ruling on saying the Hadith of "O Allah! Protect me from Hell-Fire", seven times during the Morning Prayer

Q: There is a Hadith reported by Ibn Muslim Al-Tamimiyy that the Messenger (peace be upon him) said to him: (When you finish the Fajr (Morning) prayer, say before you talk: O Allah,

(Part No. 9; Page No. 96)

protect me from Hell-Fire, seven times) and he (peace be upon him) told him to do the same after the Maghrib (Sunset) Prayer

A: Yes, this Hadith was reported by Abu Dawud, and there is no harm in saying that, although some scholars discredited this Hadith, because the Tabi`y (Follower, the generation after the Companions of the Prophet) who narrated this Hadith is not well-known. However, if one says this supplication after the Fajr Prayer and after the Maghrib Prayer, then, if Allah willing, it is good, because the Tabi`un are mostly known by their inclination to goodness. Therefore, there is no harm if one says after Maghrib Prayer and after Fajr Prayer: "O Allah, protect me from Hell-Fire", seven times. It will be good, Allah Willing.



37- Ruling on saying: "O Allah! You are Peace and to You is Peace" instead of "from You"

Q: Does saying: O Allah, You are peace and to You is peace - instead of saying: O Allah, You are peace, and from You comes peace - violate the Islamic belief?

A: The Sunnah (action following the example of the Prophet) is that we should say: O Allah, You are Peace and from You comes peace. Blessed are You, O Owner of Majesty and Honor! The meaning of Him (Glorified and Exalted be He) being peace is that He is the Perfect One, having no defects and the Flawless One, having no shortcomings. It is also said that His being Peace means that He provides protection to others. Therefore, as well as being Perfect

(Part No. 9; Page No. 97)

in Himself, He also provides protection to others. Thus, safety is sought from Him, and therefore, He said: (And from You comes peace); namely, safety, goodness and protection are all from Allah. He is the source of peace; namely, the Perfect and Flawless Who has neither defects nor shortcomings, and He is the One Who provides His Servants and His Creatures with safety (Glorified and Exalted be He). As for the phrase: "And to You is peace, it is reported in some narrations, whose soundness I do not remember now. I do not know the extent of soundness of the narration in which this phrase is mentioned: If it is a Hasan Hadith (a Hadith whose chain of transmission contains a narrator with weak exactitude, but is free from eccentricity or blemish) or a Sahih Hadith (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) or Da'if Hadith (weak). In fact, this matter needs more revision. As for the phrase: And upon You is peace, it is not permissible to say that, because the Prophet (peace be upon him) said: **(Do not say: Peace be upon Allah, because Allah is the source of peace)** It is noted that he (peace be upon him) did not say: Do not say: Peace is to Allah, but he said: Do not say: Peace be upon Allah, and thus, it is not permissible to say: Peace be upon Allah from His Servants, not to say: Peace be upon you O our Lord, nor to say: Upon You is peace O our Lord. This is not allowed, because He (Glorified and Exalted be He) is the One Who provides protection and safety to His Servants and He is the One in Whose Hand is peace (Glorified and Exalted be He). As for saying: To You is peace, it might be acceptable if interpreted as to Him ends peace. To You: means to You ends peace, and therefore, You are the One in Whose

(Part No. 9; Page No. 98)

Hand is peace, You are the One Who gives peace and You are the One Who takes care of Your Servants by the means of peace. Therefore, the phrase "To You" will have a sound meaning if the narration is proven correct.



38 - Ruling on Du`a' after performing the Obligatory Prayer

Q: Is Du`a` (supplication) after performing the obligatory Prayer an act of Sunnah (supererogatory act of worship following the example of the Prophet) or Bid'ah (innovation in religion) as some people told me?

A: There is no harm in making Du`a' between you and your Lord after performing the obligatory Prayers. It is reported that the Prophet (peace be upon him) has made Du`a' after performing the obligatory Prayers, and therefore, there is no harm if you make Du`a' after performing the obligatory Prayer and after completing the ordained Dhikr (Remembrance of Allah) said after concluding the Prayer. There is no harm in supplicating after that; however, supplicating towards the end of the Prayer and before making Taslim (greeting of peace said to conclude the Prayer) is better, more perfect and more becoming of being accepted. It is to be noted that the Du`a` said after completing the Prayer should not be done by raising the hands upwards nor in a group. Rather, it should be made between you and your Lord without raising the hands after completing the obligatory Prayer, because it is not reported from the Prophet (peace be upon him) that he raised his hands with supplication after completing the obligatory Prayer. By the same token, the Companions (may Allah be pleased with them) did not raise their hands with the Remembrance of Allah and did not do it collectively. Thus, one should supplicate within himself and it should be between him and his Lord after finishing the ordained Dhikr. There is neither harm nor blame in doing that, and all the supererogatory Prayers take the rulings of the obligatory Prayer.



(Part No. 9; Page No. 99)

39 - Making a special Du`a` after each Salah

Q: Is there a special Du`a` (supplication) after every Salah (Prayer), or is it permissible for one to supplicate with whatever he likes? Please explain this to us!

A: When the Prophet (peace be upon him) taught people At-Tahiyyat (invocation for sitting in the Prayer), he (peace be upon him) said: [\(Then let him choose from supplication what he loves best and let him supplicate \(with it\).\)](#) In another narration, he (peace be upon him) said: [\(Then let him choose from beseeching what he likes\)](#) Therefore, it is permissible for the person after finishing At-Tahiyyat, to send prayers on the Prophet (peace be upon him) and after seeking refuge in Allah from the punishment of Hell-Fire, from the punishment in the grave, from the afflictions of life and death, and from the afflictions of the Al-Masih-ul-Dajjal (the Antichrist), to supplicate to Allah (Exalted be He) with whatever he can supplicate before making Salam (greeting of peace said to conclude the Prayer). However, if one supplicates with the ordained supplications, it will be better, such as saying: O Allah, help me to remember You, to give You thanks, and to perform Your worship in the best manner! At the end of the Prayer and before making Salam, one says: O Allah, I have greatly wronged myself and no one forgives sins but You. So, grant me forgiveness and have mercy upon me. Surely, you are Forgiving, Merciful! This

(Part No. 9; Page No. 100)

last great supplication was taught to As-Siddiq (may Allah be pleased with him) by the Prophet (peace be upon him), while the first supplication: O Allah, help me to remember You, to give You thanks, and to perform Your worship in the best manner, was taught to Mu'adh by the Prophet (peace be upon him). It is also reported in the sound and authentic Hadiths narrated by Sa'd ibn Abu Waqqas (may Allah be pleased with him) that the Prophet (peace be upon him) used to say at the end of the Prayer: [\(O Allah! I seek refuge with You from cowardice, and seek refuge with You from being brought back to a bad stage of senility in old age and seek refuge with You from the afflictions of the world, and seek refuge with You from the punishments in the grave.\)](#) Moreover, it is reported from the Prophet (peace be upon him) that he used to say at the end of the Prayer: [\(O Allah, forgive me my former and latter sins, what I have kept secret and what I have done openly, and what I have done extravagantly; and what You know better than I do. You are the Advancer, the Delayer, there is no god but You.\)](#) These reported supplications are better than others, nevertheless, if one makes other supplications for his own benefit and for his needs, then there is no harm in doing that. For example, if one says: O Allah, relieve me from my debt, O Allah, make my offspring good, O Allah, make my wife good, O Allah, guide me to that in which there is Your Pleasure, O Allah, guide me to the right way, O Allah, grant me guidance, and I seek refuge with You from myself, in addition to what one makes of good supplications, then there is no harm in making such supplications. From the supplications that can be said at this time is: O Allah,

(Part No. 9; Page No. 101)

grant me guidance. This is also a reported supplication from the Prophet (peace be upon him), which he taught Al-Husayn ibn 'Abdullah ibn 'Ubaid Al-Khuza'iy. When Al-Husayn converted to Islam, the Prophet (peace be upon him) taught him to say: [\(O Allah, grant me guidance and protect me from the evil of myself, and also, O Allah, protect me from my own covetousness.\)](#)

The point is that one can make good supplications, even if they are not narrated from the Prophet (peace be upon him) and there is no harm in that. One might say: O Allah, give me a good wife, if one is in need of a wife, and the woman might say: O Allah, give me a good husband, and other such supplications, such as saying: O Allah, give me good offspring, O Allah, relieve me from my debt, O Allah, bless what You have given me, and other such good supplications.



40 - The permissible Istighfar after the obligatory Salahs

Q: The questioner says: I used to make Istighfar (seeking the forgiveness of Allah) ten times after the prescribed Prayers in addition to the three times of Istighfar reported from the Messenger (peace be upon him), and my intention in doing that is to continue making Istighfar. However, someone told me that this is Bid'ah (innovation in religion). Do you have any guidance our Eminent Shaykh? Is what this person said right? What is Istighfar which is legislated after the obligatory Prayers?

(Part No. 9; Page No. 102)

A: The Sunnah (action following the example of the Prophet), you should make Istighfar three times as authentically reported in the Sahih [Authentic Hadith Book] from the Hadith of 'Umar (may Allah be pleased with him) in which he said: Whenever the Prophet (peace be upon him) made Salam (greeting of peace said to conclude the Prayer), he used to make Istighfar three times and used to say: [\(O Allah, You are Peace and from You comes peace. Blessed are You, O Owner of majesty and honor.\)](#) In another narration having more explanation, he (peace be upon him) said that one should say: I seek the forgiveness of Allah, I seek the forgiveness of Allah, I seek the forgiveness of Allah. This is the Sunnah of the Prophet (peace be upon him), and thus if you make Istighfar four times, five times, or ten times, then this is Bid'ah. However, if you make more Istighfar after completing the ordained Dhikr (Remembrance of Allah said after completing Prayer), then there is no harm in doing that. But after Salam, you should restrict yourself to making Istighfar three times by saying: I seek the forgiveness of Allah, I seek the forgiveness of Allah, I seek the forgiveness of Allah! O Allah, You are Peace and from You comes peace! Blessed are You, O Owner of Majesty and Honor! Then you should say: La ilaha illa Allah wahdahu la sharika lahu, la hul-mulku wa la hul-hamdu wa huwa `ala kulli shai'in qadir (There is no god but Allah, Alone, with no partner or associate; to Him belongs Sovereignty and Praise and He has power over all things)

You should make this Istighfar once or three times after every obligatory Prayer. Then you should say: There is neither might nor power except with Allah! There is no god but Allah, and we do not worship any other besides Him. His is grace, and His is bounty and to Him belongs the most excellent praise. None has the right to be worshipped but Allah. (We are) sincere in making our religious devotion to Him, even though the disbelievers may dislike it. O Allah, there is none who can withhold what You give, and none may give what You have withheld; and the might of the mighty person cannot benefit him against You. These Adhkar have been authentically reported from the Prophet (peace be upon him). Moreover, it is recommended to add to this by saying ten times: There is no god but Allah, Alone, with no partner or associate; to Him belongs Sovereignty

(Part No. 9; Page No. 103)

and Praise and He has power over all things! He brings life and He causes death, and He is Able to do all things, after Fajr (Dawn) Prayer and after Maghrib (Sunset) Prayer upon completing the above mentioned Dhikr (Remembrance of Allah). You should say this ten times after Fajr Prayer and after Maghrib Prayer. Then you should glorify Allah, magnify Him and praise Him thirty-three times after

every prescribed Prayer by saying: Glory is to Allah, and praise is to Allah, and Allah is the Most Great (each should be said thirty-three times) and then complete one hundred by saying: (There is no god but Allah, Alone, with no partner or associate; to Him belongs Sovereignty and Praise and He has power over all things). This is based on what has been authentically reported in the Sahih of Muslim from Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: [﴿Whoever glorifies Allah after every prayer thirty-three times, praises Allah thirty-three times and magnifies Allah thirty-three times, then completes one hundred by saying: None has the right to be worshipped but Allah alone, He has no partner, His is the dominion and His is the praise and He is Able to do all things, his sins will be forgiven, even if they were like the foam of the sea﴾](#) This is great bounty, and if you make Istighfar and supplicate to your Lord after that, then there is no harm.



41 - Adhkar which are said audibly after Salah

Q: He asks: What are the Adhkar (invocations and Remembrances said at certain times on a regular basis) which a Muslim is allowed to recite audibly after

(Part No. 9; Page No. 104)

Salah (Prayer), and what are the ones in which one is not allowed recite audibly?

A: It is Sunnah to (supererogatory act of worship following the example of the Prophet) raise the voice with Dhikr (Remembrance of Allah) after Prayer, because the Prophet (peace be upon him) and the Companions used to raise their voices with Dhikr after all the Five Daily Prayers: after Fajr (Dawn) Prayer, Zhuhr (Noon) Prayer, 'Asr (Afternoon) Prayer, Maghrib (Sunset) Prayer, 'Isha' (Night) Prayer and after Jum`ah (Friday) Prayer. One should start by saying: I seek the forgiveness of Allah, I seek the forgiveness of Allah, I seek the forgiveness of Allah. O Allah, You are Peace and from You comes peace. Blessed are You, O Owner of Majesty and Honor! After pronouncing Salam (greeting of peace said to conclude the Prayer) one should audibly recite this supplication so that those around him will hear, and then one should say: None has the right to be worshipped but Allah alone, He has no partner, His is the Dominion and His is the Praise, and He is Able to do all things. If he repeats this three times, then this better, and then he should say: There is no power and no might except by Allah. None has the right to be worshipped but Allah, and we do not worship any other besides Him. His is grace, and His is bounty and to Him belongs the most excellent praise. None has the right to be worshipped but Allah. (We are) sincere in our devotion to Him, even though the disbelievers may detest it. O Allah, there is none who can withhold what You give, and none may give what You have withheld; and the might of the mighty person cannot benefit him against You. This Dhikr should be said by the Imam (the one who leads the congregational Salah), by the Ma'mum (a person being led by an Imam in Salah) and by one praying individually after the Obligatory Five Daily Prayers. As for the Imam, he should say this after he completes Prayer and faces the people. He should seek Allah's Forgiveness three times, and say: O Allah, You are Peace and from You comes peace. Blessed are You, O Owner of majesty and honor, while still facing the Qiblah (direction faced for Salah), and then turn his face towards the people

(Part No. 9; Page No. 105)

and then recite the Adhkar.

The Ma'mum, should say all these Adhkar after Salam, and should add the following: Glory is to Allah, praise is to Allah, and Allah is the Most Great, each said thirty-three times after every Prayer. One should recite this Dhikr audibly so that those around them will hear and thus benefit from it. Then one should complete one hundred by saying: None has the right to be worshipped but Allah alone, He has no partner, His is the Dominion and His is the praise, and He is Able to do all things. In this Dhikr one should raise the voice and should increase the number of saying this last one by ten times after Fajr and Maghrib Prayer. One should say: None has the right to be worshipped but Allah alone, He has no partner, His is the Dominion and His is the Praise, he gives life and causes death, and He is Able to do all things, ten times. In addition to what has been already mentioned, one

should say this last one ten times after Salam. Therefore, the Imam, the Ma'mum and the one praying individually should say it ten times after Fajr Prayer and after Maghrib Prayer in addition to what has been mentioned. If one says: In His Hand is goodness, or says: He is Ever-Living and will never die", ten times, then this is better. It is authentically reported from the Messenger of Allah (peace be upon him) that he used to say this after Fajr and after Maghrib, in addition to what has been mentioned. Thereafter, it is recommended for everyone, the Imam, the Ma'mum and the one praying individually to read Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) inaudibly: ﴿Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists). Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursî extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. [This Verse 2:255 is called Ayat-ul-Kursî]﴾

(Part No. 9; Page No. 106)

This is Ayat-ul-Kursy and it is the greatest Ayah in the Qur'an. It is recommended for the believing man and the believing woman to read it after every Prayer and after the previously mentioned Dhikr. It should be read by both men and women, it is recommended for all. It is also recommended to read: ﴿Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.﴾ and Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) after every Prayer, and thus, the three Surahs: ﴿Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.﴾ ﴿Say: "I seek refuge with (Allâh), the Lord of the daybreak,﴾ ﴿Say: "I seek refuge with (Allâh) the Lord of mankind,﴾ should be read one time after every Prayer, but they should be repeated three times after Fajr Prayer and after Maghrib Prayer. One should repeat these three Surahs three times after Maghrib Prayer and after Fajr Prayer, and thus, one should read: ﴿Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.﴾ three times, ﴿Say: "I seek refuge with (Allâh), the Lord of the daybreak,﴾ three times, and ﴿Say: "I seek refuge with (Allâh) the Lord of mankind,﴾ three times after Maghrib Prayer and after Fajr Prayer. We have already written a short treatise on this subject which should be distributed to brothers, and it is available to whoever wants it. It is a short treatise in which we have explained these Adhkar, and we ask Allah to grant all of us success!



(Part No. 9; Page No. 107)

42 - Supplication and reading Surah Al-Fatihah after Prayer

Q: What is the ruling on offering supplication after Prayer, should we do it or not? And what is the ruling on reciting Surah Al-Fatihah (the Opening Chapter of the Qur'an) after Tasbih (saying: "Subhan Allah [Glory be to Allah]") following Prayer?

A: Supplication is permissible; however, it is better to offer it at the end of the Prayer before Salam (greeting of peace said to conclude the Prayer). This is the best way, because the Messenger (peace be upon him) encouraged the Companions to supplicate at the end of Prayer when he taught them Tashahhud (sitting to invoke Allah's peace upon the Prophet). He said: [\(Then let him choose from supplications what he loves best and let him supplicate \(with it\).\)](#) In another narration, he (peace be upon him) said: [\(Then let him choose from beseeching what he likes.\)](#) The Prophet (peace be upon him) used to offer supplication at the end of his Prayer before making Salam, and this is the best way. It should be noted that the legislated supplication in this case is: O Allah, help me to remember You, to give You thanks, and to offer You worship in the best manner. This supplication is recited after saying: O Allah, I seek refuge in You from the punishment of Hell-fire, from the punishment of the grave, and from the trials of life and death, and from the trial of Al-Masih-ul-Dajjal (the Antichrist). From the supplication ordained in Prayer, during Sujud (prostration) and at the end of Prayer before making Salam is: O Allah, I have greatly wronged myself and no one forgives sins but You. So, grant me forgiveness and have mercy on me.

(Part No. 9; Page No. 108)

Surely, you are Forgiving, Merciful, because when As-Siddiq asked the Prophet (peace be upon him) about his supplication in his Prayer, he (peace be upon him) said: [\(Say: O Allah, I have greatly wronged myself and no one forgives sins but You. So, grant me forgiveness and have mercy on me. Surely, you are Forgiving, Merciful.\)](#)

This great supplication is to be offered during Sujud at the end of Prayer, and between the two Sajdahs. Doing so in all these positions is good, and it is a great supplication. There is also another supplication which is: O Allah, I seek Your Protection from miserliness, I seek Your Protection from cowardice, and I seek Your Protection from being returned to feeble old age. I seek Your Protection from the trials of this world and from the torment of the grave. The Prophet (peace be upon him) used to recite this supplication at the end of the Prayer. Another supplication is: O Allah, forgive me what I have sent before me and what I have left behind me, what I have concealed and what I have done openly, what I have done in excess, and what You are better aware of than I. You are the One Who sends forth and You are the One Who delays. There is none worthy of worship but You. He used to offer this supplication towards the end of his life (peace be upon him), and it is permissible to offer supplications different from this. Moreover, if one offers supplications between him and his Lord after Salam and after completing Dhikr (Remembrances of Allah), then there is no harm in reciting these supplications. However, one should begin with Dhikr, seek the forgiveness of Allah three times and say: O Allah, You are Peace and from You comes peace. Blessed are You, O Owner of Majesty and Honor! Then one should remember Allah by saying: None has the right to be worshipped but Allah

alone, He has no partner,

(Part No. 9; Page No. 109)

His is the Dominion and His is the praise, and He is Able to do all things; There is no power and no might except by Allah. None has the right to be worshipped but Allah, and we do not worship any other besides Him. His is grace, and His is bounty and to Him belongs the most excellent praise. None has the right to be worshipped but Allah. (We are) sincere in our religious devotion to Him, even though the disbelievers may dislike it; O Allah, there is none who can withhold what You give, and none may give what You have withheld; and the might of the mighty person cannot benefit him against You. One should offer this supplication after Zhuhr, after 'Asr, after Maghrib, after 'Isha', after Fajr and after the Friday prayer. All these supplications are reported from the Prophet (peace be upon him).

In addition to these supplications, it is recommended to say: Glory is to Allah, and praise is to Allah, and Allah is the Most Great (each one should be said thirty-three times) after this Dhikr. After each one of the five daily prayers, one should say: Glory is to Allah, and praise is to Allah, and Allah is the Most Great (each one should be said thirty-three times). The Prophet (peace be upon him) taught his Companions to repeat this supplication thirty-three times and he informed them of the great reward for reciting it. Therefore, it is recommended for every believing man and every believing woman after every Prayer and upon completing the mentioned above Dhikr to say: Glory is to Allah, and praise is to Allah, and Allah is the Most Great (each one should be said thirty-three times), and thus, the total number will be ninety-nine times, and then one should complete one hundred by saying: None has the right to be worshipped but Allah Alone, He has no partner, His is the Dominion and His is the praise, and He is Able to do all things! The Prophet (peace be upon him) said that offering these supplications are a means of attaining forgiveness. Besides these supplications, it is recommended to recite Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) after every Prayer. One should

(Part No. 9; Page No. 110)

recite Ayat-ul-Kursy after the mentioned above Dhikr: (Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists).) till His statement: (And He is the Most High, the Most Great.) and should also read Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) as well as: (Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.) after every Prayer. It is desirable to do all this, and after Maghrib (Sunset) Prayer and after Fajr (Dawn) Prayer, one should repeat these Surahs three times: (Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.), (Say: "I seek refuge with (Allâh), the Lord of the daybreak,) And: (Say: "I seek refuge with (Allâh) the Lord of mankind,) It is recommended to repeat these three Surahs three times after the Fajr Prayer, after Maghrib Prayer and before sleeping. This is the Sunnah (supererogatory act of worship following the example of the Prophet), but after Zhuhr (Noon) Prayer, 'Asr (Afternoon) Prayer and 'Isha' (Night) Prayer, these Surahs should be recited one time. It is recommended to do all this, and the believing man and the believing woman should be keen to offer supplications and Adhkar after Prayers, due to the great goodness they include. As for Surah Al-Fatihah, it is not prescribed to read it after Prayer. There is no narration stating that one should recite after Prayer: (All the praises and thanks be to Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).) We have not come across any sound and authentic Hadith proving that Surah Al-Fatihah is to be recited after Prayer. May Allah grant us success!



(Part No. 9; Page No. 111)

43- Ruling on praying the Sunnah Ratibah after the Faridah before reciting Dhikr

that should be recited after Salah Q: **A questioner from the Eastern region asks: "Is it permissible to pray the Salah Nafilah (supererogatory Prayer) immediately after the Faridah (obligatory Prayer) or should we recite Tasbih (saying: "Subhan Allah [Glory be to Allah]") and Tahlil (saying: La ilaha illa Allah [There is no god except Allah]), then pray the Nafilah? I hope you will guide me, may Allah reward you with the best!**

A: The Sunnah (action following the example of the Prophet) guides us to pray the Nafilah after the Dhikr (Remembrance of Allah). When a Muslim finishes Salah, they should recite Dhikr, saying: "Astaghfir Allah [I seek forgiveness from Allah] three times, O Allah! You are Peace, and Peace comes from You; Blessed are You, O Possessor of Glory. La ilaha illa Allah wahdahu la sharika lahu, la hul-mulk walahul-hamdu wa huwa `alakulli shi'in qadir (There is no god but Allah, Alone, with no partner or associate; to Him belongs Sovereignty and Praise and He has power over all things). If they repeat it three times, it would be better. Then they should say: "La hawla wala quwwata illa billah (there is neither might nor power except with Allah!), La ilaha illa Allah. We do not worship any God but Allah, from Him (alone) come all blessings and favours, and all good praise is due to Him. There is no God but Allah and we make our worship purely for Him (alone) however much the disbelievers may hate that. O Allah, none can withhold what You give and none can give what You withhold, and no wealth or majesty can benefit anyone, from You is all wealth and majesty. This Du`a' is recited after the Faridah, except in Maghrib (Sunset) and `Isha' (Night) Prayers, they should recite ten times: "La ilaha illa Allah wahdahu la sharika lahu, la hul-mulk walahul-hamdu yuhyi wa yumit wa huwa `alakulli shi'in qadir (There is no god but Allah, Alone, with no partner or associate; to Him belongs sovereignty and Praise; He gives life and causes death and He has power over all things.) Then, they should recite Tasbih,

(Part No. 9; Page No. 112)

Tahmid (saying, "Alhamdu lillah (all praise is due to Allah) and Takbir thirty three times. Then, they complete one hundred by reciting: "La ilaha illa Allah wahdahu la sharika lahu, la hul-mulk walahul-hamdu wa huwa `alakulli shi'in qadir."

All of these recitations are Mustahab (desirable) after every Faridah, then they may recite Ayat-ul-Kursi (Surah Al-Baqarah, 255) (Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists).) to the end of the Ayah. Then, they may recite: (Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.) (Say: "I seek refuge with (Allâh), the Lord of the daybreak,) And (Say: "I seek refuge with (Allâh) the Lord of mankind,) after Zhuhr (Noon), `Asr (Afternoon) and `Isha' Prayers once, and after Fajr (Dawn) and `Isha Prayers three times. All of these recitations are Mustahab; then, they may offer the Sunnah Ratibah such as the Sunnah of Maghrib, `Isha' and Zhuhr that are performed after the Faridah. However, the Sunnah of `Asr is four Rak`ahs (unit of Prayer) that include two Taslims (salutation of peace ending the Prayer), while the Sunnah of Fajr is two Rak`ahs including one Taslim. May Allah grant all of us success!



Q: The questioner says: "Is it permissible to recite Tasbih (glorification of Allah) and Du`a' (supplication) after the Sunnah Salah (supererogatory Prayer), i.e., after completing Salah or should it be recited after the Faridah Salah (obligatory Prayer)? What

(Part No. 9; Page No. 113)

is the Du`a' Ma'thur (supplication based on transmitted reports) and Tasbihs reported from the Prophet (peace be upon him)?"

A: All of the Tasbihs Ma'thur are recited after the Faridah, as the Companions of the Prophet heard and learnt them from the Prophet. However, after Nafilah Salahs (supererogatory Prayer), nothing is recited except Istighfar (seeking forgiveness from Allah). The Prophet recited after the Nafilah: "Astaghfir Allah (I seek forgiveness from Allah) three times, O Allah! You are Peace, and Peace comes from You; Blessed are You, O Possessor of Glory. The rest of the other Adhkar are recited after the Faridah, but this one is recited after the Faridah and Nafilah. Thawban (may Allah be pleased with him) said: "When the Prophet completed his Salah, he said: "Astaghfir Allah" three times and **(O Allah! You are Peace, and Peace comes from You; Blessed are You, O Possessor of Glory.)** Related by Muslim and others. He did not say the obligatory Salah only. This signifies that he sought Allah's forgiveness after every Salah, either Nafilah or Faridah. As for Adhkar such as: La ilaha illa Allah wahdahu la sharika lahu, la hul-mulk walahul-hamdu wa huwa `alakulli shi'in qadir (There is no God but Allah, Alone, with no partner or associate; to Him belongs Sovereignty and Praise and He has power over all things), La hawla wala quwwata illa billah (there is neither might nor power except with Allah) and La ilaha illa Allah wala na`bud illa iyah (there is no God but Allah, Whom we worship only) to the end of the Adhkar, they are recited after the Faridah Salah. It is reported from the Prophet (peace be upon him) that he recited them after the Faridah Salah only, and it is not reported that he recited them after Nafilahs.



(Part No. 9; Page No. 114)

Q: This questioner asks: "Is it permissible to recite after the Sunnah (supererogatory) Salah the Du`a's (supplications) and Tasbih (saying: "Subhan Allah [Glory be to Allah]") that the Messenger of Allah (peace be upon him) ordered us to recite after every Salah?"

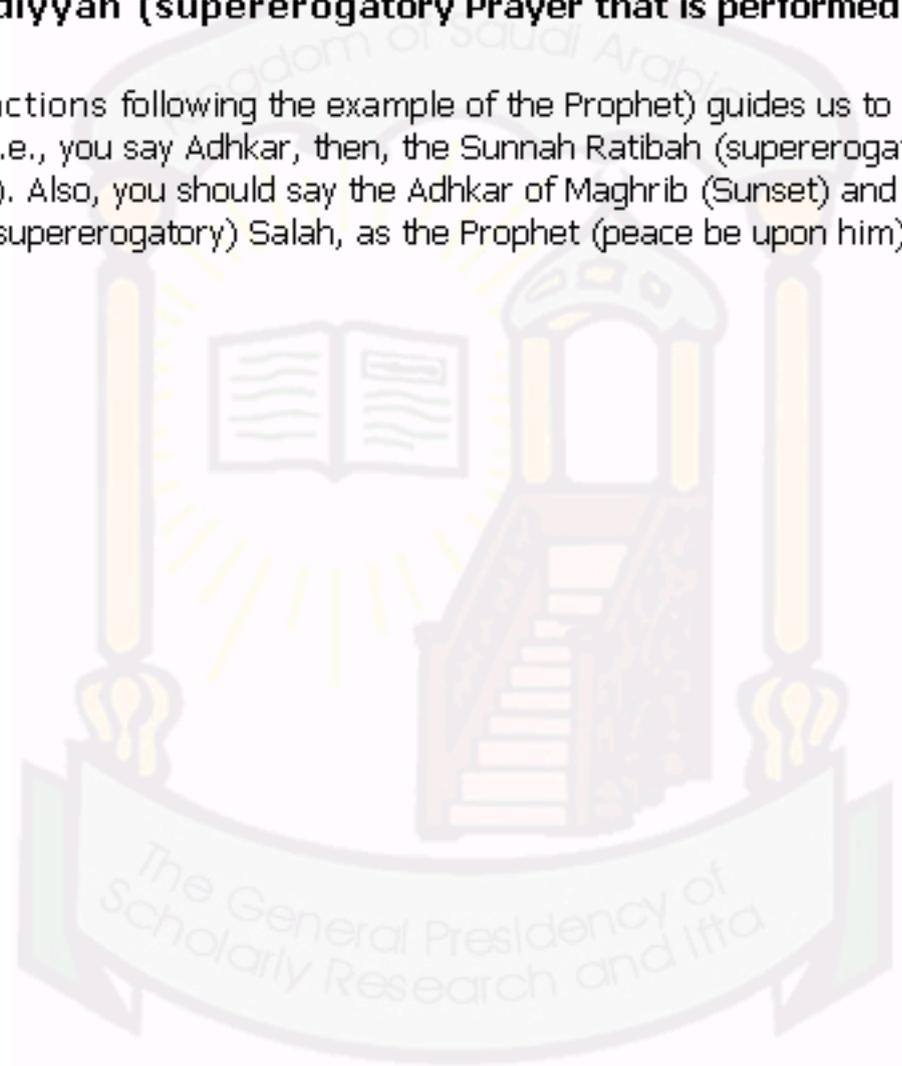
A: This is especially so after the supererogatory Salah that follows the obligatory Salah.





Q: Is it permissible to recite the Adhkar (invocations and Remembrances said at certain times on a regular basis) said after Taslim (salutation of peace ending the Prayer) in the Salah (Prayer) immediately after the obligatory Salah or should I say it after performing the Sunnah Ba`diyyah (supererogatory Prayer that is performed after an obligatory Prayer)?

A: The Sunnah (actions following the example of the Prophet) guides us to say Adhkar before the Sunnah Ba`diyyah, i.e., you say Adhkar, then, the Sunnah Ratibah (supererogatory Prayer performed on a regular basis). Also, you should say the Adhkar of Maghrib (Sunset) and `Isha' (Night) Prayers before the Sunnah (supererogatory) Salah, as the Prophet (peace be upon him) did.





Q: Is it permissible to say the ordained Adhkar (invocations and Remembrances said at certain times on a regular basis) after finishing the Salah (Prayer), i.e., after the Sunnah Ratibah (supererogatory Prayer on a regular basis), and not immediately after the obligatory Salah?

A: No, the Sunnah (action following the example of the Prophet) guides us to say this ordained Adhkar after the obligatory Salah,

(Part No. 9; Page No. 115)

then the Sunnah Ratibah, as the Prophet (peace be upon him) used to do. This is the permissible order.



44- Ruling on making Istighfar (seeking forgiveness from Allah) audibly after Salah

Q: What is the opinion of Your Eminence on making Istighfar audibly after each Salah, taking into account that there are those who come late to Prayers and who might be distracted by the sound?

A: The Sunnah (supererogatory act of worship following the example of the Prophet) is to raise one's voice in Dhikr (Remembrance of Allah) after the prescribed Salah. This has been established in a Hadith narrated by Ibn Abbas (may Allah be pleased with them both) and compiled in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) who said: At the time of the Prophet (peace be upon him), people would raise their voices in Dhikr after the prescribed Salat.' Then he said, ' (and when I heard that, I would know that they (the people) had finished the prayer.) This proves that it was the norm at the time of the Prophet (peace be upon him) for people to raise their voices in Dhikr and the people outside the Masjid (mosque) would hear them, indicating the end of the Salah.



(Part No. 9; Page No. 116)

45- Ruling on performing Tasbih using the right and left hands

Q: The questioner from Yemen asks: "Is performing Tasbih (saying: "Subhan Allah [Glory be to Allah]") with the right hand considered a stressed Sunnah and with the left hand is it considered Bid`ah (innovation in religion)? Did the Prophet (peace be upon him) perform Tasbih with the right hand? What is the evidence for that? May Allah reward you with the best!

A: It is authentically reported from the Prophet (peace be upon him) that it is better to perform Tasbih with the right hand. However, there is nothing wrong if someone performs Tasbih with the left hand or with both of them. Also, it is authentically reported from `Aishah (may Allah be pleased with her) that she said: [\(The Prophet \(peace be upon him\) preferred to start from the right side when putting on shoes, combing his hair, cleaning or washing himself and when doing anything else.\)](#) It is reported about the Prophet [\(\(peace be upon him\) that he performed Tasbih with his right hand.\)](#) He told the women: [\(Count with your fingertips,\)](#) i.e.,

(Part No. 9; Page No. 117)

with the right and left hands. In this matter, there is no restriction, as it is permissible to perform Tasbih with the right hand and the left hand, but performing Tasbih with the right hand is better.



Q: The questioner from Jordan asks: "Is it permissible to perform Tasbih (saying: "Subhan Allah [Glory be to Allah]") with both hands or with the right hand only? If it should be performed with the right hand only, please clarify the reasons. May Allah reward you with the best!

A: There is nothing wrong to perform Tasbih with both hands, as the Prophet (peace be upon him) told the women: [\(Count with your fingertips.\)](#) The right hand is better than the left one, and it is reported that the Prophet (peace be upon him) performed Tasbih with his right hand. `Aishah (may Allah be pleased with her) said: [\(The Prophet \(peace be upon him\) preferred to start from the right side when putting on wearing shoes, combing his hair, cleaning or washing himself and when doing anything else.\)](#) It is better to perform Tasbih with the right hand; however, if it is performed with both hands, as he told some women: [\(Count with your fingertips,\)](#) there will be nothing wrong. There is no restriction in this matter, all praise be to Allah.



(Part No. 9; Page No. 118)

Q: Is it better for woman to perform Tasbih (saying: Subhan Allah [Glory be to Allah]) with the right hand or is it permissible to perform it with the left hand?

A: It is permissible to perform Tasbih with both hands, but performing it with the right hand is better for everyone. If a man and a woman perform Tasbih with both hands, there will be nothing wrong, as this is also right.





Q: When I perform Tasbih (saying: "Subhan Allah [Glory be to Allah]") with my fingers after the Salah (Prayer), is it permissible to perform it as many as the number of the three lines that exist in all of the fingers? Is it permissible to use both hands in performing Tasbih or the right hand only?

A: The Sunnah (action following the example of the Prophet) guides us to count with the five fingers, whether they are opened or closed till we reach thirty-three. It is better to perform it with the right hand, but if you perform it with both hands, there will be nothing wrong. Also, the Sunnah guides us to say Subhan Allah (Glory be to Allah), Al-Hamdu lillah (all praise be to Allah), and Allahu Akbar (Allah is the Greatest) thirty-three times. Then, we finish Tasbih by saying: "La ilaha illa Allah wahdahu la sharika lahu, la hul-mulku walahul-hamdu wahua `ala kulli shai'in qadir (There is no god by Allah Alone, with no partner or associate; to Him belongs Sovereignty and Praise and He has power over all things)". This is what is mentioned in the Hadith Sahih (authentic Hadith). Also, one can say Subhan Allah (Glory be to Allah) thirty-three times, Al-Hamdu lillah (all praise be to Allah) thirty-three times,

(Part No. 9; Page No. 119)

Allhu Akbar (Allah is the Greatest) thirty-three times, and there will be nothing wrong with that. Both cases are correct, although when they are gathered and said all at once, this will be easier and more accurate. Then, one can say, to complete one hundred, Tasbih "La ilaha illa Allah wahdahu la sharika lahu, la hul-mulku walahul-hamdu wahua `ala kulli shai'in qadir (There is no god by Allah Alone, with no partner or associate; to Him belongs Sovereignty and Praise and He has power over all things)". Also, he may add: "yuhyi wa yumit (He gives life and causes death)". All of these wordings of Tasbih are good. La ilaha illa Allah wahdahu la sharika lahu, la hul-mulku walahul-hamdu wahua `ala kulli shai'in qadir (There is no god but Allah Alone, with no partner or associate; to Him belongs Sovereignty and Praise and He has power over all things). He may add: "biyadihi al-khayr wahua `ala kulli shai'in qadir (He grants goodness and He has power over all things)". All these types of Adhkar (invocations and Remembrances said at certain times on a regular basis) are reported from the Prophet (peace be upon him). He mentioned many wordings of Adhkar including: ﴿La ilaha illa Allah wahdahu la sharika lahu, la hul-mulku walahul-hamdu wahua `ala kulli shai'in qadir (There is no god by Allah, Alone, with no partner or associate; to Him belongs Sovereignty and Praise and He has power over all things)﴾

Also: ﴿La ilaha illa Allah wahdahu la sharika lahu, la hul-mulku walahul-hamdu Yuhyi wa yumit wahua `ala kulli shai'in qadir (There is no god by Allah, Alone, with no partner or associate; to Him belongs Sovereignty and Praise; He gives life and causes death and He has power over all things)﴾

Also, he mentioned: ﴿La ilaha illa Allah wahdahu la sharika lahu, la hul-mulku walahul-hamdu biyadihi al-khayr wahua `ala kulli shai'in qadir (There is no god by Allah, Alone, with no partner or associate; to Him belongs Sovereignty and Praise; He grants goodness and He has power over all things)﴾ And:

﴿La ilaha illa Allah wahdahu la sharika lahu, la hul-mulku walahul-hamdu wahua yuhyi wa yumit biyadihi al-khayr `ala kulli shai'in qadir (There is no god by Allah, Alone, with no partner or associate; to Him belongs Sovereignty and Praise; He gives life and causes death; and He grants goodness

(Part No. 9; Page No. 120)

and He has power over all things)» Also, the Prophet (peace be upon him) said: ﴿La ilaha illa Allah wahdahu la sharika lahu, lahu-lmulku walahul-hamdu yuhyi wa yumit wahua hay layamut biyadihi al-khayr (There is no god by Allah, Alone, with no partner or associate; to Him belongs Sovereignty and Praise; He grants life and causes death and He lives eternally).﴾ All of these wordings are good, praise be to Allah.



Q: Some listeners ask: "It is said that performing Tasbih should be done by using the fingers of the right hand, and that it is not permissible to use the left one. What is Your Eminence's opinion? May Allah reward you with the best!"

A: There is no restriction in this matter; if you use both your hands, there will be no blame on you, but if you use your right hand this will be better. [\(It is related about the Prophet \(peace be upon him\) that he performed Tasbih using his right hand.\)](#) `Aishah (may Allah be pleased with her) said: [\(The Prophet \(peace be upon him\) used to like to start from the right side when putting on shoes, combing his hair, cleaning or washing himself and when doing anything else.\)](#) If you use your right hand in performing Tasbih, this will be better. If you use both your hands, there is no problem. It is reported about the Prophet (peace be upon him) that he told some women: [\(Count with your finger tips, for they will be asked and](#)

(Part No. 9; Page No. 121)

[they will be made to speak.\)](#) He (peace be upon him) meant both hands. There is no restriction in this matter, all praise be to Allah.



46: Ruling on talking during Tasbih

Q: An inquirer asks: After praying, I start making Tasbih (Glorification of Allah) and whenever someone speaks to me, I reply. Is there anything wrong with this act? However, when I do this I lose count of the number of my Tasbih. Please direct me to what I should do. May Allah reward you with the best!

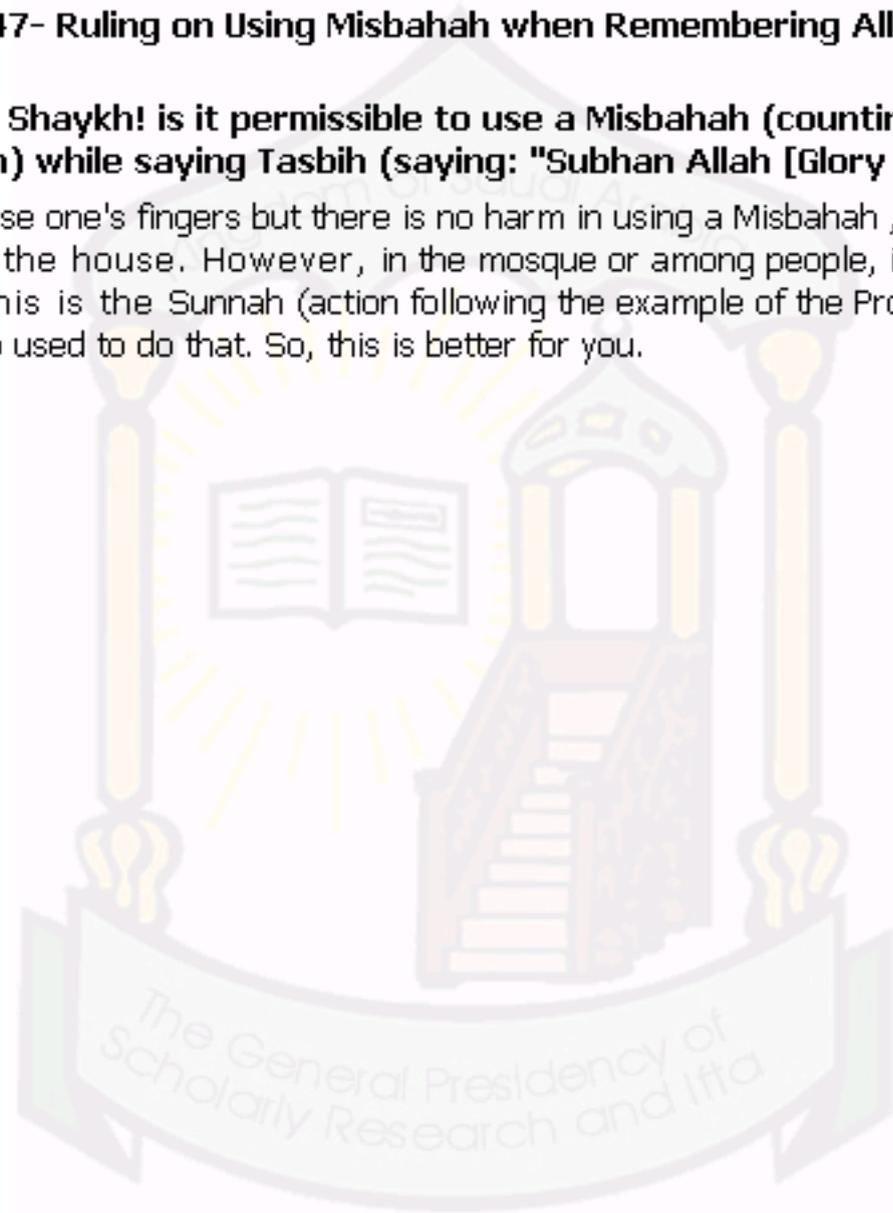
A: There is nothing wrong if a person who is glorifying Allah (Exalted be He) after praying, speaks whenever necessary. If he loses count of the number, he is to start from the beginning until he reaches the prescribed number of Tasbih; if he doubts whether he glorified Allah thirty-three times or less, he is to continue. He is to exercise precaution and continue until he reaches the required number so that he may earn the reward for Tasbih.



47- Ruling on Using Misbahah when Remembering Allah

Q: His Eminence Shaykh! is it permissible to use a Misbahah (counting beads used when remembering Allah) while saying Tasbih (saying: "Subhan Allah [Glory be to Allah]")?

A: It is better to use one's fingers but there is no harm in using a Misbahah , a string, some stones or seeds while in the house. However, in the mosque or among people, it is better to use one's fingers because this is the Sunnah (action following the example of the Prophet) and the Prophet (peace be upon him) used to do that. So, this is better for you.





(Part No. 9; Page No. 122)

48- Ruling on Dhikr in more than the reported numbers of Tasbihs

Q: Is it necessary to adhere to the prescribed number of Tasbih or does any increase effect their validity?

A: The Sunnah (supererogatory act of worship following the example of the Prophet) is to make the legislated number of Dhikr. There is no harm if a person making Dhikr increases the number of Tasbih. For instance, after his Salah, a person may make Tasbih, Tahmid (saying: "Alhamdu lillah [all praise is due to Allah]") and Takbir (saying: "Allahu Akbar [Allah is the Greatest]") and say them thirty-three times each and then complete the number to a hundred by saying: 'La Illah illa Allah, wahdahu la sharika lahu, lahul-mulku wa lahul-hamdu, wa huwa 'ala kulli shai`in qadir (There is no God but Allah who has no partner. To Him belongs all sovereignty and praise and He is Omnipotent over all things)'. Or, he may conclude his Dhikr by uttering Takbir for the thirty-fourth time. Alternatively, he may do neither and restrict himself to ninety-nine times i.e. uttering Tasbih thirty-three times, Tahmid, thirty-three times and Takbir thirty-three times. There is no objection to this. Likewise, there is no objection if a person wishes to increase this number to hundreds of Tasbih but first, he must make the legislated number and have the intention to follow the Sunnah. If he wishes to increase the number, there is no harm in doing int. Yet, if some people are unable to do more, then they are to do the minimum of the legislated number. If for instance, a person suspects that he made Tasbih ninety-nine times, did less or more or has doubts about whether he did eighty or ninety, then he is to consider himself as having done eighty times [the minimum] and complete the number and so on. Or if, for instance, he says: 'O Allah, forgive me.'

(Part No. 9; Page No. 123)

If a person cannot determine whether he made this supplication thirty-three or thirty-two times, it is better if he says it for a thirty-third time. The same applies to saying Subhana Rabbiya Al-`Azhim (Glory be to my Lord, the Most Great) during Ruku` (bowing) and 'Subhana Rabbiya Al-A`la (Glory be to my Lord, the Most High)'. It is obligatory to say it just once: saying 'Subhana Rabbiya Al-`Azhim' once when making Ruku` and saying 'Subhana Rabbiya Al-A`la' once when making Sujud (prostration). However, if a person says either three times, it is better and if he says either five times, it is even better and so on. The greater number of times he utters them, the better. However, the Imam is to take care not to cause the congregation undue hardship by repeating them five, seven or ten times. Those who are praying are to continue making Tasbih and Du`a until the Imam raises himself from Ruku` or Sujud.



49- Some Ayahs and Surahs recited after Salah

Q: Your Eminence Shaykh! Do you recommend reciting some Ayahs (Qur'anic verses) or Surahs (Qur'anic chapter)?

A: After Salah (Prayer), it is desirable to recite the Adhkar (invocations and Remembrances said at certain times on a regular basis) and Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) which begins with: [﴿Allâh, Lâ ilâha illa Huwa \(none has the right to be worshipped but He\)...﴾](#) This is one verse known as Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255). This is reported in a number of authentic and weak Hadiths, which authenticate each other and indicate that

(Part No. 9; Page No. 124)

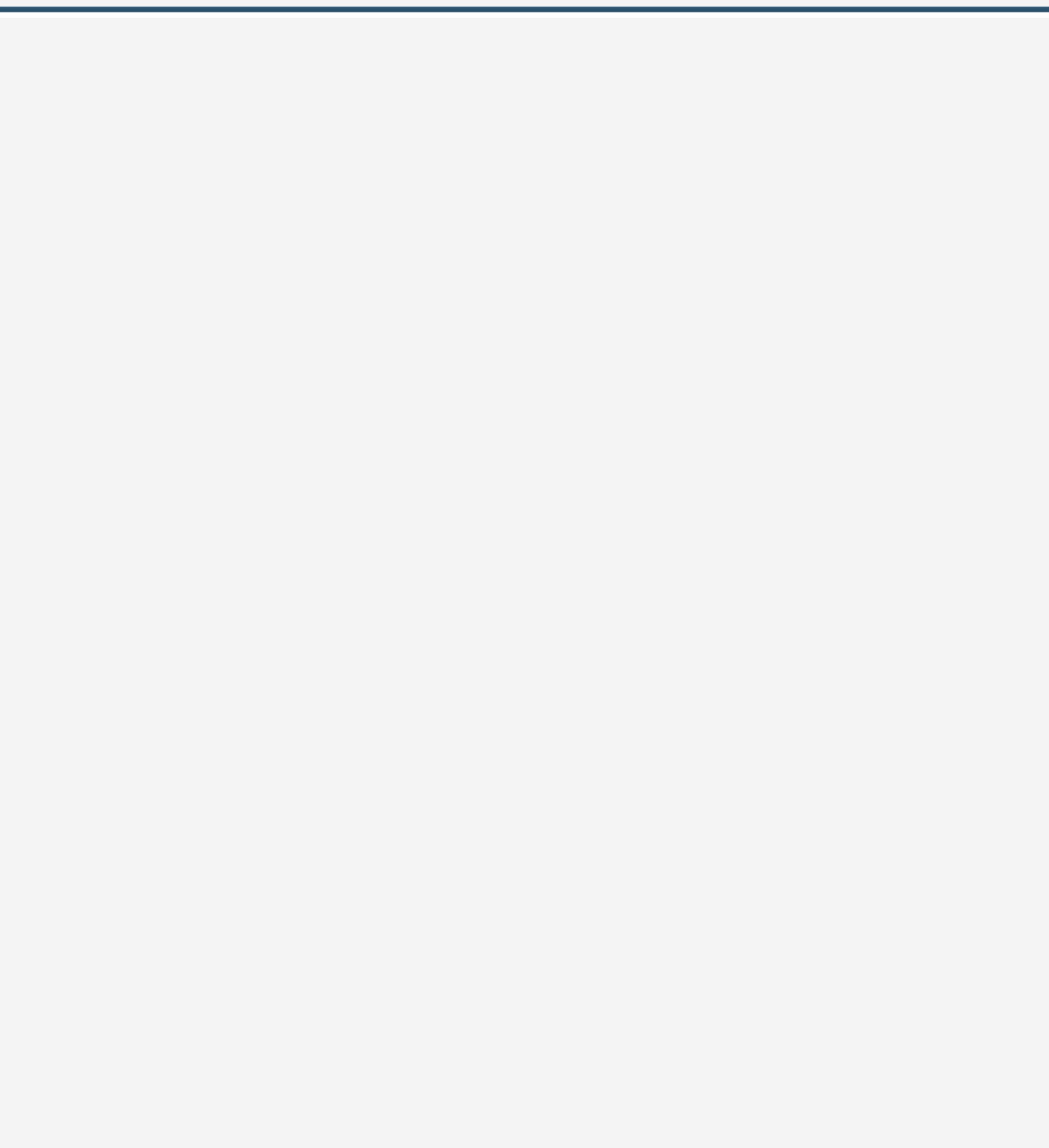
it is prescribed for both men and women to recite this Ayah after all Prayers; after Fajr (Dawn), Zhuhr (Noon), `Asr (Afternoon), Maghrib (Sunset) and `Isha' (Night) Prayers. Also, this Ayah is the greatest one in the Book of Allah and it should be memorized. Every Muslim, male or female, should memorize it and recite it after each Salah after saying the Adhkar and also when going to bed because it is a protection from devil.

The Prophet (peace be upon him) said that whoever recites it upon sleeping will have a guard from Allah (Exalted be He) with him and no Satan will come close to him until he wakes up. If a person is Junub (person in a state of major ritual impurity), it is not permissible for him to recite it because it is not allowed for the Junub to recite the Qur'an until he performs Janabah Ghusl (full ritual bath to cleanse of sexual discharge). A menstruating woman and a woman in postpartum period is permitted to recite it from her memory. She is different from the Junub because the time of Janabah (major ritual impurity related to sexual discharge) is short and she can perform Ghusl. But, a menstruating and a woman in confinement is allowable to recite it from her memory but not from the Mus-haf (copy of the Qur'an) because her period is long and abandoning reciting it involves hardship and missing great goodness. Thus, the correct opinion is that it is permissible to recite this Ayah from memory and from the Mus-haf but with a barrier such as gloves.

Also, it is desirable for a praying person, man or woman, to recite:

(Part No. 9; Page No. 125)

[﴿Say \(O Muhammad صلى الله عليه وسلم\): "He is Allâh, \(the\) One.﴾](#) and Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) after all the Prayers; after Zuhr, `Asr, Maghrib, `Isha' and Fajr Prayers. Again, to recite: [﴿Say \(O Muhammad صلى الله عليه وسلم\): "He is Allâh, \(the\) One.﴾](#) And: [﴿Say: "I seek refuge with \(Allâh\), the Lord of the daybreak,﴾](#) And: [﴿Say: "I seek refuge with \(Allâh\) the Lord of mankind,﴾](#) after each Prayer and repeat them three times after Maghrib and Fajr and when going to bed. This is mentioned in the reported Hadiths from the Messenger of Allah (peace be upon him). We ask Allah to guide all of us to success, grant us a good intention and work and help us in all good!





50- Ruling on reciting Ayat-ul-Kursy and raising one's hands with supplication after Faridah

Q: What is the ruling on reciting Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) after Prayer and raising the hands when supplicating? May Allah reward you with the best!

A: It is recommended for a believing man and woman to recite Ayat-ul-Kursy after the Faridah (obligatory act) in Zhuhr (Noon), `Asr (Afternoon), Maghrib (Sunset), `Isha' (Night) and Fajr (Dawn). It is desirable to recite Ayat-ul-Kursy after each

(Part No. 9; Page No. 126)

Faridah in addition to [\(Say \(O Muhammad صلى الله عليه وسلم\): "He is Allāh, \(the\) One.\)](#) and Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) after each Faridah. These three Surahs (Qur'anic chapters) should be repeated thrice after Maghrib and Fajr and upon sleeping. It is desirable for both men and women to recite Ayat-ul-Kursy after the obligatory Prayers which begins with: [\(Allāh! Lā ilāha illa Huwa \(none has the right to be worshipped but He\), Al-Hayyul-Qayyum \(the Ever Living, the One Who sustains and protects all that exists\).\)](#) up to the end of the verse. And: [\(Say \(O Muhammad صلى الله عليه وسلم\): "He is Allāh, \(the\) One.\)](#) Also, Al-Mu`awwidhatayn but they should be repeated thrice after Maghrib and Fajr and it is also recommended to recite it three times upon going to bed.

One should not raise the hands after the obligatory Prayers because the Prophet (peace be upon him) did not raise his hands after the Faridah (obligatory act). If the Prophet (peace be upon him) did or neglected something, this is counted as an act of the Sunnah (supererogatory act of worship following the example of the Prophet). In other words, if he did something, we should do it and if he neglected something, we should abandon it. So, it is not desirable to raise the hands after the Five Daily Obligatory Prayers because the Messenger of Allah (peace be upon him) did not do that. We should remember Allah (Exalted be He) as previously mentioned and to recite Ayat-ul-Kursy and these three Surahs after each Faridah without raising the hands following the example of the Prophet (peace be upon him). After

(Part No. 9; Page No. 127)

praying, the Muslim should start by seeking forgiveness by saying, "O Allah forgive me, O Allah forgive me, O Allah forgive me. O Allah You are the Peace and from You is peace, all blessings are due to You, O Owner of Glory and Honor" immediately after Taslim (salutation of peace ending the Prayer) for the Imam (the one who leads congregational Prayer), Ma'mum (person being led by an Imam in Prayer) and those offering Prayer alone. After that, the Imam should turn to the people and they all should say: "There is no true god except Allah and He has no partner, for Him is the Kingdom, all praises are due to Him, and He is Omnipotent. There is no might or power except with Allah; there is no true god except Allah, and we worship none but Him. For Him is all favor, grace, and glorious praise. There is no true god but Allah and we are sincere in faith and devotion to Him, although the disbelievers detest it. O Allah! No one can prevent what You have granted and no one can give what You have prevented, and the possession of wealth or majesty does not benefit anyone,

as wealth and majesty come from You." We have clarified this in a previous episode. May Allah grant us success!

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Q: What is the ruling on reciting Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) after each Prayer and wiping over the face after supplicating?

A: Reciting Ayat-ul-Kursy after each Prayer is an act of the Sunnah as related in a number of Hadiths. It is Mustahab (desirable) for a Muslim to recite it after Taslim (salutation of peace ending the Prayer) and Dhikr (Remembrance of Allah) and it should be recited silently. This is better. Scholars have differed about wiping over the face with both hands. There are weak Hadiths to that effect but it is better to abandon it. However, if somebody wipes over his face, there is no harm because

(Part No. 9; Page No. 128)

some scholars considered the Hadith about it as Hadith Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish) by virtue of other Hadiths and so permitted it. So, the matter is wide but many authentic Hadiths indicate that avoiding that is better because the Messenger of Allah (peace be upon him) did not wipe over his face when he supplicated in Salat-ul-Istisqa' (Prayer for rain). No one reported that the Prophet (peace be upon him) wiped his hands over his face after he finished the supplication of Istisqa' while people were listening to him and looking at him. Thus, as far as we know, there are no authentic Hadiths which indicate that the Prophet (peace be upon him) did this. Al-Hafizh ibn Hajar (may Allah have mercy upon him) said in his book Al-Bulugh: "All the Hadiths indicate that this Hadith is Hasan by the virtue of other Hadiths.



Q: A questioner asks: "With regard to reciting Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255), is it related that the Prophet (peace be upon him) used to recite it in the morning and the evening?"

A: Yes, the Prophet (peace be upon him) urged people to recite it upon sleeping, after offering Faridah (obligatory act) and upon going to bed because it guards from Satan and is one of the causes of entering Paradise. So, one should recite it after each Prayer, after Faridah, when a praying person says Taslim (salutation of peace ending the Prayer) and when he recites Dhikr (Remembrance of Allah).





(Part No. 9; Page No. 129)

Q: If I recite Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255), Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) and (Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.) upon going to bed and after Salahs (Prayers), which of them should I start with? May Allah reward you with the best!

A: A: After offering Prayer, one should start by reciting Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) and after that (Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.) and Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) as indicated by the apparent meaning of texts. Also, upon going to bed, one should recite Ayat-ul-Kursy and after that other Surahs (Qur'anic chapters). If you start with other than that, there is no harm because, praise be to Allah, the matter is wide. The same applies to Prayer. However, it is better to start with Ayat-ul-Kursy because it is mentioned in the beginning of the Qur'an, and after that recite the three Surahs because they are in the last part of the Qur'an and in this way the order is observed.



Q: Q: I usually recite Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255), Surah Al-Ikhlâs and Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) and send prayers upon the Messenger of Allah (peace be upon him) ten times. I do this after each Prayer. Is this correct?

A: It is prescribed to say them three times. You should recite Ayat-ul-Kursy once after Tasbeeh (saying: "Subhan Allah [Glory be to Allah]"), Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]") and Takbir (saying: "Allahu Akbar [Allah is the Greatest]"). After that you should recite: (Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.) and Al-Mu`awwidhatayn three times

(Part No. 9; Page No. 130)

after Fajr (Dawn) and Maghrib (Sunset) Prayers. However, after Zhuhr (Noon), `Asr (Afternoon) and `Isha' (Night) Prayers, you should recite them once. This is the Sunnah (action following the example of the Prophet). There is nothing related to sending prayers upon the Prophet (peace be upon him); you may send prayers upon him (peace be upon him) as much as you can without a definite number. Again, the Sunnah is to say Subhan Allah (Glory be to Allah), Alhamdu lillah (All praise is due to Allah) and Allahu Akbar (Allah is the Greatest) thirty-three times and complete one hundred by saying, "La ilah illa Allah wahdau la sharika lah lahu al-mulk wa lahu al-hamd wa huwa `ala kull shayin qadir" (There is no deity except Allah Alone and He has no partner, for Him is the Sovereignty, all praise is for Him, and He is the Omnipotent!) This should be said after reciting the normal Adhkar (invocations and Remembrances said at certain times on a regular basis) after Taslim (salutation of peace ending the Prayer). Then, you should recite Ayat-ul-Kursy and (Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.) and Al-Mu`awwidhatayn once after Zhuhr, `Asr and `Isha', and three times after Maghrib and Fajr. There are no narrations about sending prayers on the Prophet (peace be upon him). However, if a person sends prayer on the Prophet (peace be upon him) once or more at anytime, it is permissible because sending prayers on the Prophet (peace be upon him) is prescribed at any time.



51- The virtue of Reciting the Ayat-ul-Kursy after each Obligatory Salah

Q: Our sister in Islam asks: What is the virtue of reciting the Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) after each Obligatory Salah (Prayer)

(Part No. 9; Page No. 131)

and can it be recited at anytime?

A: Among the things that cause one to enter Paradise is reciting Ayat-ul-Kursy after each obligatory Salah. Consequently, it is Mustahab (desirable) to recite it silently to oneself after each obligatory Salah and the invocations. This has been mentioned in several Hadiths, all of which are ranked as Hasan (a Hadith whose chain of narrators contains a narrator with weak exactitude, but is free from eccentricity or blemish). It is better for a person to recite the Ayat-ul-Kursy after each obligatory Salah and it is recommended to recite them before sleeping. It has been authentically narrated in a Hadith that the Prophet (peace be upon him) said that its recitation is among the things that protect one from devil while sleeping at night.



52- Explaining the meaning of 'the end of each Salah

Q: In many Hadiths, the following phrase is widely used, 'the end of each (Salah) Prayer.' Does it mean after the Prayer or before Taslim (salutation of peace ending the Prayer)?

A: The phrase "The end of Prayer" means before Taslim (salutation of peace ending the Prayer). This is the basic ruling; as the rear end of an animal is its buttocks, so, the end of Prayer is what is before Taslim. It is recommended to say the supplications at this part after saying Tashahhud (testification recited in the sitting position in the second/ last unit of Prayer), sending prayers on the Prophet (peace be upon him)

(Part No. 9; Page No. 132)

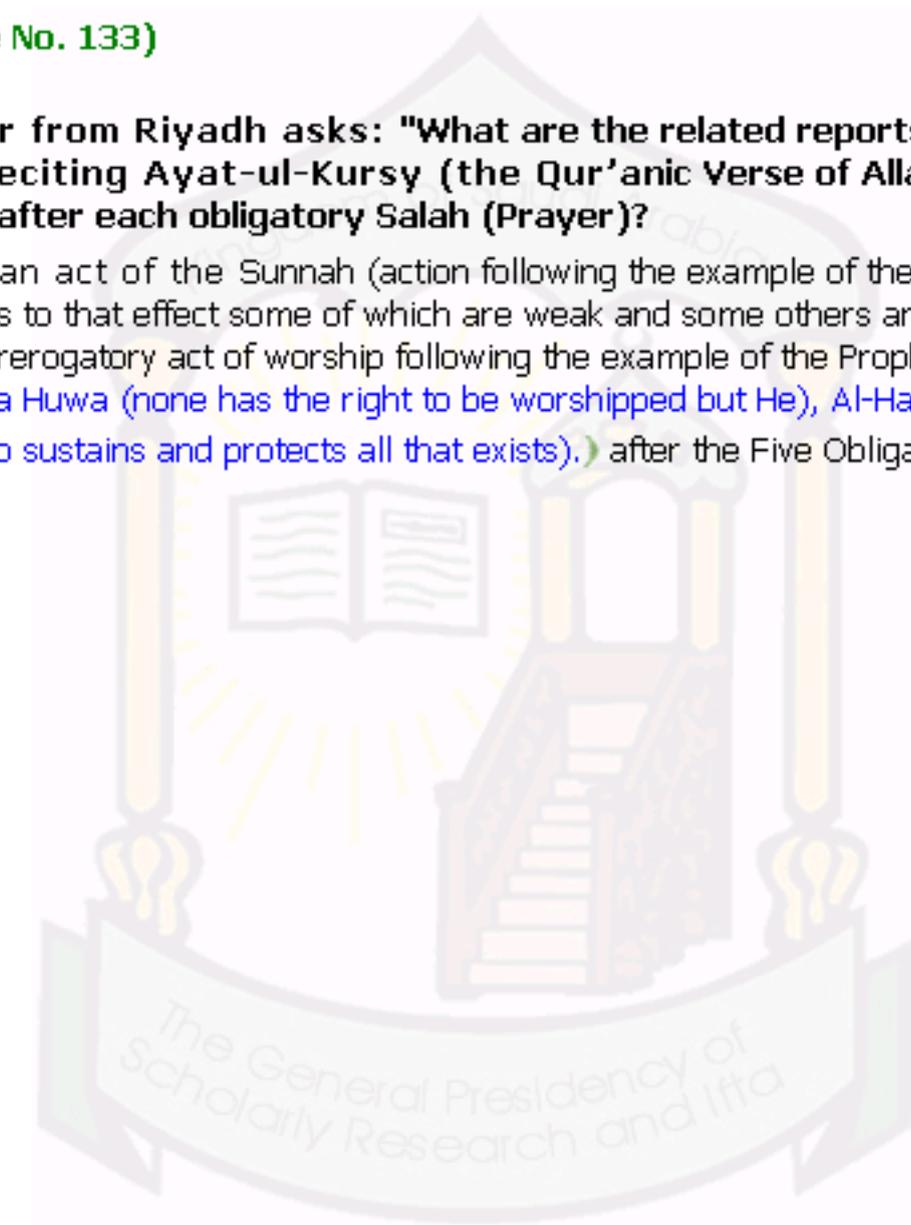
and seeking refuge with Allah (Exalted be He) from the torture of Hell, the punishment in the grave, the trial of life and death and the trial of Al-Masih-ul-Dajjal (the Antichrist). It is desirable to say this supplication before Taslim in obligatory and supererogatory Prayers. If a praying person says this supplication after the Adhkar (invocations and Remembrances said at certain times on a regular basis) silently, there is no harm. However, it is better to supplicate before Taslim after saying Tashahhud and sending prayers upon the Prophet (peace be upon him) and after seeking refuge with Allah (Exalted be He) from the Hellfire, the punishment in grave, the trial of life and death and the trial of Al-Masih-ul-Dajjal. This is because the end of Prayer is before Taslim. The Prophet (peace be upon him) said to Mu`adh: [\(Do not miss supplication at the end of every Prayer, to say: \(Allahumma a'inni 'ala dhikrika wa-shukrika wa-husna 'ibadatika \(O Allah, help me remember You and thank You and enable me to worship You properly.\)](#) This is before Taslim from Prayer. As for the other Hadith that the Prophet (peace be upon him) would say at the end of Prayer after Taslim: [\(La ilaha illa Allah \(There is no deity but Allah\)\)](#) this should be said after Taslim after saying the legal Adhkar (invocations and Remembrances said at certain times on a regular basis) and saying: "O Allah forgive me, O Allah forgive me, O Allah forgive me. O Allah! You are the Peace and from You is peace. Blessed are You, O Possessor of Majesty and Honor! After that he should say, "La ilaha illa Allah" (there is no god but Allah) after Taslim as the Prophet (peace be upon him) used to do.



(Part No. 9; Page No. 133)

Q: A questioner from Riyadh asks: "What are the related reports with regard to the excellence of reciting Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) after each obligatory Salah (Prayer)?"

A: Reciting it is an act of the Sunnah (action following the example of the Prophet). There are a number of Hadiths to that effect some of which are weak and some others are good. So, it is an act of Sunnah (supererogatory act of worship following the example of the Prophet) after each Prayer: ﴿Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists).﴾ after the Five Obligatory Daily Prayers.





53- Ruling on reciting the Ayat-ul-Kursy audibly after Salah

Q: In our village, people, including both the Imam (the one who leads congregational Prayer) and the praying persons, recite Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) audibly after each prescribed Salah (Prayer). Please guide us regarding the ruling on this act?

A: This is not permissible and it is a Bid`ah (innovation in religion). It is a Sunnah (supererogatory act of worship following the example of the Prophet) to recite it silently to oneself after Salah. It is impermissible for either the Imam (one who leads congregational Prayer) or a congregant to recite it audibly. According to the more correct of the two opinions maintained by scholars, it is Mustahab (desirable) for the believer to recite it silently to himself after the Salah without the Imam and congregant either reciting it audibly together as there is no precedent in the Shari`ah (Islamic law) for this.



(Part No. 9; Page No. 134)

54- Ruling on raising hands in Du`a' after the Obligatory Prayers

Q: Is raising the hands reported from the Prophet (peace be upon him) or not? May Allah reward you with the best.

A: We know of no basis in Shari`ah (Islamic law) concerning this. The Prophet (peace be upon him) would seek Allah's Forgiveness thrice after concluding Salah (Prayer) and would then say: ﴿Allahumma anta Al-Salam wa minka Al-Salam, tabarakta ya Dhal-Jalal Wal-Ikram. (Oh Allah, You are Al-Salam (the source of peace) and from You is all peace. Blessed are You, the Possessor of Glory and Honor.)﴾ Then, he would say: ﴿La ilaha illa Allah, wahdahu la shareeka lahu, la hul-mulku wa-lahul-hamdu, wa-huwa `ala kulli shai'in qadeer. La hawla wala quwwata illa billah. La ilaha illa Allah wa-la na`budu illa iyyah, lahun-Ni`matu wa-lahul-Fadl, wa-lahu ath-thanaa'u al-hasan, la ilaha illa Allah mukhliseena, lahud-Deena wa-law karihal-Kafiroon. (None has the right to be worshipped except Allah, alone, without any partner. To Allah belong all sovereignty and praise and He is Omnipotent over all things. There is neither might nor power except with Allah. None has the right to be worshipped except Him and we worship none but Him. For Allah all favor, grace, and praise are due. None has the right to be worshipped but Allah and we are sincere in faith and devotion to Him although the disbelievers detest it.)﴾ ﴿Allahumma la mani`a lima `atait wa-la mu`ti lima mana`t, wa-la yanfa`u dhal-gaddu minkal-gadd (Oh Allah! None can prevent what You have willed to grant and none can grant what You have willed to prevent, and no wealth or majesty can benefit anyone, as from You is all wealth and majesty.)﴾ This is what the Prophet (peace be upon him) used to say after concluding each of the Five Obligatory Daily Prayers, namely, Fajr (Dawn) Prayer, Zhuhr (Noon) Prayer, `Asr (Afternoon) Prayer, Maghrib (Sunset) Prayer, and `Isha' (Night) Prayer. These were the Adhkar (invocations and Remembrances said at certain times on a regular basis) which the Prophet (peace be upon him) used to say. He ordered

(Part No. 9; Page No. 135)

his Ummah (nation based on one creed) ﴿to say: "Subhan Allah (Glory be to Allah)" thirty-three times, "Alhamdu lillah (All praise is due to Allah)" thirty-three times, and "Allahu Akbar (Allah is the Greatest)" thirty-three times and then say: "La ilaha illa Allah, wahdahu la shareeka lahu, la hul-mulku wa-lahul-hamdu, wa-huwa `ala kulli shai'in qadeer (None has the right to be worshipped except Allah, alone, without any partner. To Allah belongs all sovereignty and praise and He is Omnipotent over all things.)" This is the Sunnah (acts, sayings or approvals of the Prophet.)﴾ A person may also say: "Subhan Allah, Alhamdu lillah, La ilaha illa Allah, Allahu Akbar (Glory be to Allah, All praise is due to Allah, None has the right to be worshipped except Allah, Allah is the Greatest.)" twenty-five times after each of the Five Obligatory Daily Prayers. This is an act of obedience that draws a person closer to Allah. Then a person may recite Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255): ﴿Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists).﴾ after each of the Five Obligatory Daily Prayers. Then a person may recite Surah (Qur'anic chapter) Al-Ikhlâs: ﴿Say (O

Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.) And Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas): (Say: "I seek refuge with (Allâh), the Lord of the daybreak.) And: (Say: "I seek refuge with (Allâh) the Lord of mankind) after each Prayer. It is better to repeat each of these three Surahs three times after the Fajr and Maghrib Prayers. Also before sleeping, a person may recite them three times. All this is Sunnah (supererogatory act of worship following the example of the Prophet). As after the supererogatory Prayers, nothing is reported to support that the Prophet (peace be upon him) used to raise his hands. However, a person may sometimes raise their hands in other Du`a',

(Part No. 9; Page No. 136)

for raising the hands is one of the reasons why Du`a' (supplication) is more likely to be answered. But a person should not raise their hands after the Five Obligatory Daily Prayers because it was not reported that the Prophet (peace be upon him) did so. His doing something is Sunnah and not doing something is Sunnah. Similarly, it was not reported that the Prophet (peace be upon him) would raise his hands after performing Taslim (salutation of peace ending the Prayer) in the Jumu`ah (Friday) Prayer or in the Friday Khutbah (sermon) or that of Salat-ul-`Eid (the Festival Prayer). However, if he prayed for rain in the Khutbah of the Jumu`ah Prayer or Salat-ul-`Eid, he would raise his hands. Raising the hands in the situations where the Prophet (peace be upon him) did or did not raise his hands is one of the reasons why Du`a' is more likely to be answered.

As for the situations where the Prophet (peace be upon him) did not raise his hands after the Five Obligatory Daily Prayers, the Jumu`ah Prayer or Salat-ul-`Eid, a person should not raise their hands either. It was not reported that the Prophet (peace be upon him) ever raised his hands after concluding the Five Obligatory Daily Prayers, the Jumu`ah Prayer, or Salat-ul-`Eid. The Sunnah is to follow in the footsteps of the Prophet (peace be upon him).



Q: A sister from Ta'if asks: What is the ruling on raising the hands after concluding the obligatory and supererogatory Salah (Prayer)?

(Part No. 9; Page No. 137)

A: It was authentically reported in the Sunnah (supererogatory act of worship following the example of the Prophet) that raising the hands is one of the reasons why Du`a' (supplication) is more likely to be answered. This is one of the rules of Du`a'. The Prophet (peace be upon him) said: *«Your Lord is modest and generous, and He is so Kind to His Servants that, if His Servants raise their hands to Him, He does not let them take them back empty.»* He (peace be upon him) used to raise his hands in Du`a'. *«When he (peace be upon him) performed Salat-ul-Istisqa' (Prayer for rain), he raised his hands, asking His Lord to relieve the servants.»* It is an act of Sunnah to raise the hands in Du`a'; whenever he (peace be upon him) was asked to supplicate for someone, he (peace be upon him) would raise his hands and make Du`a'. As for the situations where he (peace be upon him) did not raise his hands in Du`a', we should not do this either. He (peace be upon him) did not raise his hands after performing Taslim (salutation of peace ending the Prayer) in the obligatory Salah, so we should not do this either. We should just recite the prescribed Adhkar (Invocations and Remembrances said at certain times on a regular basis) and Du`a' without raising the hands, for the Prophet (peace be upon him) did not do this.

(Part No. 9; Page No. 138)

Similarly, between the two Sujuds (prostrations) and at the end of Salah before saying Taslim, we should make Du`a' without raising our hands, for the Prophet (peace be upon him) did not do this. Similarly, in the Khutbah (sermon) of the Jumu`ah (Friday) Prayer and Salat-ul-`Eid (the Festival Prayer), we should not raise our hands when supplicating in the Khutbah, for the Prophet raised his hands only in Salat-ul-Istisqa' (Prayer for rain). The Sunnah is to abandon this act as the Prophet (peace be upon him) did.

As for the supererogatory Salah, a person may or may not raise their hands as they wish, for neither of the two acts was reported from the Prophet (peace be upon him). A person may sometimes raise their hands after the supererogatory Salah, for if the Prophet used to do this, this would be reported to us, and as it was not reported, this indicates that the matter is open to choice. There is nothing wrong with doing this sometimes after the supererogatory Salah.

As for what some people are used to doing in raising their hands after performing the supererogatory Salah, there is no basis in Shari`ah (Islamic law) concerning this. It is better to abandon this act to be on the safe side. Had this been practiced by the Prophet (peace be upon him), this would have been reported, as people saw him perform supererogatory Salah many times without raising his hands after finishing it. This indicates that it was not his custom to raise his hands after the supererogatory Salah. He might have done that in his home without our knowledge. The general Sunnah should be adopted here, i.e. raising the hands is an act of Sunnah when saying Du`a'. But in the supererogatory Salah, a person may sometimes

(Part No. 9; Page No. 139)

raise the hands and may not at other times The Prophet (peace be upon him) was seen offering supererogatory Salah without raising his hands after finishing it. So a person may do this sometimes and may not do this at other times, acting upon the general Sunnah.



55- Ruling on raising hands in Qunut and after reciting the Qur'an

Q: A Muslim sister asks: What is the ruling on raising one's hands in Qunut (supplication recited while standing after bowing in the last unit of Prayer) and after reciting the Qur'an?

A: Raising both hands is Mustahab (desirable) during the supplication of Qunut (supplication recited while standing after bowing in the last unit of Prayer) because it was authentically reported that the Messenger of Allah (peace be upon him) raised his hands in Qunut supplication." Related by Al-Bayhaqy, may Allah confer mercy upon him!

However, as far as we know, there are no reports regarding supplication after reciting the Qur'an but if someone supplicates there is no harm. Also, if someone raises his hands, there is no harm and if he leaves it there is no harm because the issue is general.



(Part No. 9; Page No. 140)

56- Ruling on collective Du`a`

Q: What is meant by collective Du`a` (supplications)?

Q: Collective Du`a` is when the congregants supplicate together at the same time, i.e. everyone supplicating at once such as by saying 'Allahum ighfir lana [O Allah! Forgive us]', 'Rabbuna ighfir lana [Our Lord! Forgive us]' all at once, 'Rabbuna a`tina fi ad-dunya hasana [Our Lord! Reward us with what is good in this world]' and other such supplications. There is no legislation for congregational supplications. The Sunnah (supererogatory act of worship following the example of the Prophet) is that just one person supplicates and the rest say 'Ameen' such as the Imam (one who leads congregational prayer) says: [\(Guide us to the Straight Way.\)](#) And, when he is done, the congregants are to say 'Ameen'. This is the optimal manner of making congregational supplications otherwise each one is to supplicate on his own, not in congregation and there is no objection to it.

There is nothing legislated with regards to a group making supplications with the same tone from beginning to end. But if each and everyone makes supplications on his own, there is nothing wrong with this. Likewise, there is no objection to just one person making supplications and the rest saying 'Ameen' after he finishes.

If the person utters the supplications and the others repeat the same words after him, there is nothing wrong. Also, if he teaches them supplications for an important matter; making supplications

(Part No. 9; Page No. 141)

for themselves, but without making them in congregation. The Imam can say: Supplicate to Allah that He forgives us' or "supplicate to Allah that we die as Muslims". There is nothing wrong with this.

If the Imam is teaching them the supplications, there is no harm in it like the supplications made during Tawaf (circumambulation of the Ka`bah).



57- Ruling on raising hands in Du`a' after obligatory or non-obligatory Prayer

Q: One of the audience is asking about the ruling on raising hands in Du`a' (supplication) after Prayer, especially the obligatory (Salah) Prayer?

A: Raising hands is undesirable in the obligatory Prayer because the Prophet (peace be upon him) did not use to do that. It has not been reported that after offering Zuhr (Noon), `Asr (Afternoon), (Maghrib), `Isha' (Night) or Fajr (Dawn) Prayers, the Prophet (peace be upon him) would raise his hands in supplication. So, we should not do so because we have to follow the example of the Prophet (peace be upon him). If he (peace be upon him) did or abandoned something, we are required to follow him. Also, in Prayer, we should not raise our hands in the Du`a' between

(Part No. 9; Page No. 142)

the two Sujuds (prostration) or in the Du`a' in the Last Tashahhud (testification recited in the sitting position in the last unit of Prayer) before Taslim (salutation of peace ending the Prayer) because the Prophet (peace be upon him) did not raise his hands in these places. The same is true for the Du`a' of the Friday Khutbah (sermon) and the `Eid (Festival) Khutbah, as the Prophet (peace be upon him) did not raise his hands in these acts of worship. However, in Salat-ul-Istisqa' (Prayer for rain) one should hold up both hands until the Khutbah of Istisqa' is said because the Prophet (peace be upon him) did so. Consequently, if the Imam (the one who leads congregational Prayer) offered Salat-ul-Istisqa' in the Friday Khutbah or elsewhere, it is allowable to raise both hands during the supplication following the example of the Prophet (peace be upon him). The same applies to other Du`a's like the Du`a' at forenoon or in the night when the person is not praying. There is no harm to raise the hands and that is good. It is reported that Du`a' is one of the causes of being answered. The Prophet (peace be upon him) said: [\(Your Lord is munificent and generous, and is ashamed to turn away empty the hands of His servant when he raises them to Him.\)](#) This Hadith is fair. Moreover, in the Hadith of the man who supplicated while traveling, Abu Hurayrah (may Allah be pleased with him) said that the Prophet (peace be upon him) [\(mentioned a man who, after traveling far, was disheveled and dusty and he held up his hands to the sky \[saying\], "O Lord! O Lord!" Even though his food is unlawful, his drink is unlawful, his clothing is unlawful, and he is nourished unlawfully; so how](#)

(Part No. 9; Page No. 143)

[can he be answered!"](#)) How can he be answered when his food is unlawful! The Prophet (peace be upon him) mentioned that among the causes of having one's Du`a' answered is raising the hands but the supplication of this man was unanswered because of his indulgence in unlawful matters. May Allah protect us!

So, the point is that raising hands during Du`a' is one of the causes of having the Du`a' answered but this is limited to the times when the Prophet (peace be upon him) held his hands up and the times when one is free to raise or not to raise the hands. So, one may raise his hands when he supplicates at such times. Finally, it was not reported that the Prophet (peace be upon him) held his hands up after the Five Daily Obligatory Prayers or in the Jumu`ah (Friday) Prayer. So, the Sunnah (action following the example of the Prophet) is not to hold the hands up at these times following the

example of the Prophet (peace be upon him).



Q: A listener asks: "Is it permissible to hold one's hands up while making Du`a' (supplication) after the obligatory or supererogatory Prayers? When is it permissible to do that? Please advise!

A: Raising one's hands while making Du`a' (supplication) is desirable and is one of the causes of answering the Du`a'. The Prophet (peace be upon him) said: [\(Your Lord is munificent and generous, and is ashamed to turn away empty the hands of](#)

(Part No. 9; Page No. 144)

[His servant when he raises them to Him.\)](#) So, it is desirable to hold one's hands up while making Du`a'. A Muslim should supplicate to Allah (Exalted be He) in his house, while traveling or elsewhere and beseech Him for this is useful to have his Du`a' answered. The Prophet (peace be upon him) said: [\(Allah is good and accepts only that which is good. Allah has commanded the believers to do that which He commanded the Messengers to do, as Allah says: \(O you who believe \(in the Oneness of Allâh - Islâmic Monotheism\)! Eat of the lawful things that We have provided you with, and be grateful to Allâh\) And, Allah \(Exalted be He\) also says, \(O \(you\) Messengers! Eat of the Tayyibât \[all kinds of Halâl foods which Allâh has made lawful \(meat of slaughtered eatable animals, milk products, fats, vegetables, fruits, etc.\) and do righteous deeds.\) Then he mentioned a man who, after traveling far, is disheveled and dusty and holds his hands up to the sky \[saying\], "O Lord! O Lord!" although his food is unlawful, his drink is unlawful, his clothing is unlawful, and he is nourished unlawfully; so how can he be answered!"\)](#) It means that his supplication is unlikely to be answered, even if he raised his hands and asked Allah (Exalted be He) urgently because he indulges in unlawful matters, his food, drink, and so on, are unlawful. So, the Prophet (peace be upon him) clarified that raising the hands and persisting in making Du`a' are among the causes of having the Du`a' answered provided that there is no hindrance, such as the Haram (ill-gotten) money.

(Part No. 9; Page No. 145)

Consuming ill-gotten money, heedlessness of Allah (Exalted be He) and turning away from Him along with numerous other sins are causes of being deprived of having one's supplication answered. However, one should not hold both hands up at the times in which the Prophet (peace be upon him) did not raise his hands because we should follow the example of the Prophet (peace be upon him) in what he did as well as what he abandoned. Allah (Exalted be He) says: [\(Indeed in the Messenger of Allâh \(Muhammad صلى الله عليه وسلم\) you have a good example to follow for him who hopes for \(the Meeting with\) Allâh and the Last Day, and remembers Allâh much.\)](#) We are to follow him (peace be upon him) in what he did and what he left. The Prophet (peace be upon him) raised his hands when he recited the supplication of Istisqa' (Prayer for rain) on the Minbar (pulpit) while he was giving the Friday Khutbah (sermon). He asked Allah (Exalted be He) for rain. So, when supplicating to Allah (Exalted be He) for rain, the Imam (the one who leads congregational Prayer) and the Ma'mums (people being led by an Imam in Prayer) should hold their hands up supplicating to Allah and saying amen after the Du`a' of the Imam. Also, if someone supplicates silently while being alone in his home, at the end of the night, in the forenoon or at any other time, he may raise his hands.

The same is true if one supplicates after the supererogatory Prayers, such as Salat-ul-Duha (supererogatory Prayer before noon) and the night vigil. However, after Faridah (obligatory act), one should not raise his hands in Du`a' after Taslim (salutation of peace ending the Prayer) because the Prophet (peace be upon him) did not raise his hands in Faridah.

(Part No. 9; Page No. 146)

It was not reported from the Prophet (peace be upon him) that he raised his hands after the obligatory prayers.

So, we should not raise our hands, following the example of the Prophet (peace be upon him). Also, in the Friday Khutbah (sermon), one should not hold up his hands while making Du`a' because the Messenger of Allah (peace be upon him) did not raise his hands in the supplication of Friday, except if he was offering Salat-ul-Istisqa' (Prayer for rain). So, when one supplicates in the Friday Khutbah or in the festival day Khutbah, he should not raise his hands because the Prophet (peace be upon him) did not hold his hands up at such times. Also, if one says Taslim after Fajr (Dawn), Zhuhr (Noon), `Asr (Afternoon), Maghrib (Dawn) or `Isha (Night) Prayers, he should not raise his hands because the Prophet (peace be upon him) would not raise his hands at those times. The same applies to the sitting between the two Sujuds (prostrations) and at the end of the Prayer before Taslim, because the Prophet (peace be upon him) did not raise his hands at such times. So, we should abandon it, and follow the example of the Prophet (peace be upon him).

However, if someone is in his house at the time of the forenoon or at night and remembers something and raises his hands with supplication, there is no harm in that. All in all, the times in which the Prophet (peace be upon him) did not raise his hands, we should not raise our hands, such as the sitting between the two Sujuds, at the end of the Prayer before Taslim, during the Friday Khutbah and the `Eid (Festival) Khutbah. We only raise our hands in the supplication of Istisqa', but, after an obligatory Prayer, we should hold our hands up. One may supplicate silently after Adhkar (invocations and Remembrances said at certain times on a regular basis) without raising the hands because the Prophet (peace be upon him) did not do so. It is obligatory

(Part No. 9; Page No. 147)

that the believers follow the example of the Prophet (peace be upon him) in all his words, actions, and whatever he abandoned.



Q: Is it permissible to raise one's hands while supplicating after Prayer? We heard from some friends that it is Bid`ah (innovation in religion). What is your opinion about that? May Allah reward you with the best!

A: Raising hands while making Du`a' (supplication) is one of the causes of having them answered. The Prophet (peace be upon him) used to raise his hands when supplicating. He (peace be upon him) held both his hands up when he offered Salat-ul-Istisqa' (Prayer for rain) and when he supplicated in the Friday Khutbah (sermon) for rain. He went out to the desert and led the people in Salat-ul-Istisqa'. Then, he (peace be upon him) raised both his hands when he supplicated in the Khutbah. Raising one's hands is one of the causes of having them answered. The Prophet (peace be upon him) said: [﴿Your Lord is munificent and generous, and is ashamed to turn away empty the hands of His servant when he raises them to Him.﴾](#) Allah (Exalted be He) is the Ever-Bountiful, the Ever-Generous and Modest. He wishes that His Servants beseech and implore Him in Du`a' and raise their hands to answer them. However, if the Prophet (peace be upon him) did not raise his hands in some place or time,

(Part No. 9; Page No. 148)

we should also not raise our hands in it because we should observe the example of the Prophet (peace be upon him), whether in doing or leaving things. If he did not raise his hand in an act of worship, such as the Friday Khutbah and the `Eid (Festival) Khutbah when there was no Istisqa', we should likewise not hold our hands up. The same applies to the Du`a' between the two Sujuds (prostrations), the Du`a' at the end of the Prayer before Taslim (salutation of peace ending the Prayer) and after the obligatory Prayers: the Zhuhr (Noon), `Asr (Afternoon), Maghrib (Sunset), `Isha' (Night) and Fajr (Dawn) Prayers. He (peace be upon him) would not raise his hands at these times, so we should do likewise because the Prophet (peace be upon him) is our example in doing or leaving things.



58- Ruling on raising hands after supplications and shaking hands after Salah

Q: After making Salam at the end of Salahs (Prayers), some people raise their hands in supplication. Is this Mustahab (desirable), permissible or Makruh (reprehensible)? Please take into account that they do not wipe their faces with their hands and after supplicating Allah (Exalted be He) some of them shake hands with those sitting next to them in the row of Prayer because he has not seen him for days. Is this a recommended act or is it a Bid`ah (innovation)?

A: Raising hands in supplication is from among the things which cause supplications to be answered. Legal evidence from the Sahih (Authentic) Hadiths

(Part No. 9; Page No. 149)

prove that raising hands in supplication is a Sunnah (supererogatory act of worship following the example of the Prophet) and among the things which causes the supplications to be answered. Among these is the authentic Hadith narrated by Muslim in his Sahih (Authentic Hadith book) in which the Prophet (peace be upon him) said: ﴿Allah is good and accepts only that which is good. He commanded believers to do that which He commanded the Messengers and said: ﴿O you who believe (in the Oneness of Allah - Islamic Monotheism)! Eat of the lawful things that We have provided you with﴾ and, ﴿O (you) Messengers! Eat of the Tayyibât [all kinds of Halâl foods which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits, etc.) and do righteous deeds.﴾ the Prophet then mentioned the case of a man on a long journey, all dishevelled and covered with dust who raised his hands towards the sky in supplication saying: 'O Lord! O Lord!' And his food is unlawful, his drink is unlawful, his clothes are unlawful and his food is unlawful. How can his supplications be answered?﴾ Allah (Exalted be He) therefore made raising hands from among the things that causes supplications to be answered, if not for the unlawful things a person may be doing. Another Hadith alludes to the same meaning; it is ranked as Hadith Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish). The Prophet (peace be upon him) says: ﴿Your Lord is ever generous. He dislikes that His servant raises his arms in supplication and then turns him down﴾ This proves that raising hands in supplication is from among the things that causes supplications to be answered. There are many other Hadiths which all prove that the Prophet (peace be upon him) used to raise his hands in supplication. From among this is his supplication

(Part No. 9; Page No. 150)

asking for rain when he raised his hands up high. In many other Hadiths he (peace be upon him) would ask the people to raise their hands by raising his own to illustrate his point. Therefore, this is a Sunnah.

It is likewise a Sunnah not to raise the hands in supplication at times when the Prophet (peace be upon him) did not raise his, thereby following his example. This is because it is a Sunnah to raise our hands in the postures in which he raised his and it is a Sunnah not to raise them in the postures he

did not raise his hands in. For instance, a person is not to raise his hands when supplicating after making Salam at the end of the prescribed Salah. Even when making supplications after reciting the Tahiyyat before making Salam, a person is not to raise his hands and likewise between the two prostrations when he says: 'Rabbi, ighfir li [O my Lord! Forgive me]'. This is because the Messenger (peace be upon him) did not raise his hands in these postures. Likewise, he (peace be upon him) did not raise his hands in supplication during the Friday sermon or during the `Eid (Festival) sermon. But he only raised his arms when asking Allah (Exalted be He) for rain during his sermon. Therefore, we are to raise our hands in supplication when making the same request from Allah (Exalted be He). As for the Nafilah (supererogatory) Prayer, there is no harm if a person raises his hands in supplication after it; it is better if he does not raise his hands in supplication every time he prays a Nafilah so as not to assume that this is a Sunnah that must always be followed since it has not been recorded that the Prophet (peace be upon him) used to consistently raise his hands in supplication after a Nafilah Prayer. The same applies to shaking hands with those sitting to a person's right and left in the row; it is a Sunnah because the Messenger (peace be upon him) legislated this act to the entire Ummah (nation based on one creed).

(Part No. 9; Page No. 151)

Shaking hands is from among the things that bring about forgiveness of our sins. The Companions used to shake hands upon meeting each other; when one of them would find another sitting in the same row, he would shake hands with him. If one of them joined the row and did not shake hands before praying the prescribed Prayer or the Ratibah (supererogatory Prayer performed on a regular basis), he would shake hands when he finished. This is the Sunnah because it brings about affection, reconciles hearts and removes any ill feelings. A person is to shake hands after praying the prescribed Prayer or Nafilah if he had not already done so before. There is nothing wrong with this. As for wiping hands across the face after making supplications, there are only weak Hadiths that approve of this act and therefore, it is better not to do it. Some scholars conclude that due to the great number of Hadiths about this act, they support one another and are therefore upgraded to fair as mentioned by the Hadith scholar, Ibn Hajar in his book "Al-Bulugh".

But this is controversial since the Hadiths are weak and authentic Hadiths do not mention anything about wiping the face after supplicating. The Messenger (peace be upon him) made supplications for a variety of reasons; including for rain and otherwise, and it has not been recorded that he wiped his face, so it is better not to do this. But if a person does wipe his face after making supplications, relying on the opinion of those who maintain that the Hadiths on this issue are fair, he will not be blameworthy, In sha'a-Allah (if Allah wills).

There is nothing wrong with shaking hands immediately after Salah as an act of worship because it is among the means that bring about affection, reconciling hearts and eliminating ill feelings. The Companions used to shake hands

(Part No. 9; Page No. 152)

upon meeting. Anas (may Allah be pleased with him) said: [\(The Prophet's Companions used to shake hands upon meeting each other and they used to embrace each other upon returning from a journey.\)](#) They used to shake hands with the Prophet (peace be upon him) and he used to shake hands with them. It is a Sunnah to shake hands with another person upon meeting and it is one of the things which promotes love and affection between people; if a person meets his fellow-brother and does not shake his hands, this breeds ill feelings and the person may wonder why that person did not shake hands with him. The purport of this is that shaking hands upon meeting and asking about each other and about each others' families is known to be the norm among Muslims. People may shake hands at any time; in the street, in the row after Salah, and after the prescribed Salah or the Nafilah.

There is no harm if two persons enter the Masjid (mosque), sat down and shook hands after performing the Salah, and if they do shake hands before that there is likewise no harm. But during the Salah a person must be preoccupied with nothing else but Salah since this is a great thing he is doing. For this reason, the Prophet (peace be upon him) said: [\(The Salat](#)

(Part No. 9; Page No. 153)

[entails preoccupation](#)) and in another Hadith it was reported that the Prophet (peace be upon him) returned the greeting of the Bedouin who entered the Masjid and prayed hastily. The Hadith reads: [\("Go back and pray, for you have not prayed."\)](#) After finishing his Salah, the Bedouin greeted the Prophet (peace be upon him) once more and the Prophet (peace be upon him) did not tell him: 'You have already greeted me and this greeting suffices.'



Q: What is the ruling on the praying people who raise their hands after the obligatory Prayer and supplicate collectively? Also, what about holding up one's hands while supplicating alone?

A: Raising hands after obligatory Prayers is not permissible because doing so has not been reported from the Prophet (peace be upon him) or his Companions. The Prophet (peace be upon him) never raised his hands after Zhuhr (Noon), `Asr (Afternoon), `Isha (Night),

(Part No. 9; Page No. 154)

Fajr (Dawn) or after Friday Prayers. So, it is not permissible for a Muslim to raise his hands (after the obligatory Prayers), whether collectively or individually, because doing so is Bid`ah (innovation in religion). Also, it is not allowed for the Imam (the one who leads congregational Prayer) to do so during collective supplication because this is an invention in religion. The Prophet (peace be upon him) said: [\(Anyone who does an action which is not in accordance with this matter of ours \(Islam\) will have it rejected.\)](#) Also, he (peace be upon him) said: [\(Anyone who introduces anything into this matter of ours \(Islam\) that is not part of it will have it rejected.\)](#) It is obligatory on Muslims to adhere to the Shari`ah (Islamic law) and keep away from Bid`ahs (innovations in religion). The Prophet (peace be upon him) used to say in the Friday Khutbah (sermon): [\(“Ama Ba’d \(Now then\), the best of speech is the Book of Allah, the best of guidance is the guidance of Muhammad \(peace be upon him\), the most evil of matters are those which are newly-introduced \(in religion\), and every Bid’ah is a Dalalah \(deviation from what is right\).”\)](#) However, one is allowed to raise his hands in Du`a' (supplication) in pressing times, when supplicating for rain in Friday Khutbah and in Salat-ul-Istisqa' (Prayer for rain).

(Part No. 9; Page No. 155)

It is an act of the Sunnah (action following the example of the Prophet) to hold one's hands up at these times. Also, if a Muslim prays for himself and Muslims in other than the obligatory Prayers, it is permissible for them to raise their hands because this is one of the causes of answering the supplication. However, if the Prophet (peace be upon him) abandoned something, one should follow him. After Taslim (salutation of peace ending the Prayer) and during Friday (i.e. in the Du`a' after the Khutbah), you should not raise your hands. But, at other times or after the supererogatory Prayer, there is no harm to raise the hands. Also, if a mishap takes place, it is permissible to hold one's hands up and supplicate to Allah (Exalted be He) to remove it from Muslims, while you are in your house or elsewhere. The Prophet (peace be upon him) would raise his hands when a mishap took place and when some of his companions asked him for supplication. He (peace be upon him) would hold his hands up and implore Allah (Exalted be He). Moreover, he (peace be upon him) raised his hands during Salat-ul-Istisqa'.



Q: Is it permissible for a Muslim to raise both his hands in Du`a' (supplication) after the supererogatory Prayers offered next to the obligatory Prayers? Some people disapprove of it claiming that it is Bid`ah (innovation in religion). Also, if someone raises both his hands after the obligatory Prayer, should one blame him?

A: It has not been authentically reported that the Prophet (peace be upon him) held his hands up following the obligatory and the supererogatory Prayers. He would remember Allah (Exalted be He) and implore Him after the Five Obligatory Daily Prayers without raising his hands.

(Part No. 9; Page No. 156)

As far as I know, the Prophet (peace be upon him) did not raise his hands after the supererogatory Prayers. However, the general purport of the related Hadiths indicates that raising the hands is among the causes of answering the supplication. This implies that there is no harm in raising the hands from time to time but not all the time. If a Muslim experiences a mishap, it is permissible for him to raise both his hands and supplicate, even outside Prayer. Also in Prayer, it is allowable to raise both his hands seeking forgiveness and asking to be free of the mishap on the condition that a Muslim does not do that regularly; raising the hands whenever offering Prayer. In this case, it will be undesired and should be abandoned. There is a weak Hadith in this regard but it does not serve as evidence. Therefore, raising the hands should be done occasionally and not as a regular act because the Prophet (peace be upon him) did not do it and if it was an act of the Sunnah, he would do it but he abandoned it. This means that this act is not a Sunnah and one should not get accustomed to it. If one does it occasionally when asking for a beneficial matter in this world or the Hereafter or raises his hands in supplication outside the Prayer, it is good because raising the hands is among the causes of having the supplication answered. The Prophet (peace be upon him) said: [\(Your Lord is munificent and generous, and is ashamed to turn away empty the hands of His servant when he raises them to Him.\)](#) In another Hadith, the Prophet (peace be upon him) said after he mentioned that Allah (Exalted be He)

(Part No. 9; Page No. 157)

is good and accepts only that which is good. Then, he mentioned a man who, after traveling far, was disheveled and dusty and held up his hands to the sky [saying], "O Lord! O Lord!" even though his food was unlawful, his drink was unlawful, his clothing was unlawful, and he was nourished unlawfully. He (peace be upon him) said: [\(So how can he be answered?\)](#) This indicated that raising the hands and beseeching urgently are causes of having the supplication answered but because this man was involved in unlawful matters in his drink, food and clothing, his supplication was unanswered. La hawla wala quwwata illa billah (there is neither might nor power except with Allah!)

Therefore, raising the hands is among the causes of having the supplication answered but this should be done in the positions where the Prophet (peace be upon him) raised his hands. As regards the positions about which it was not authentically reported that the Prophet (peace be upon him) raised his hands while supplicating and there were not causes for it at his time, one may raise both his hands in them when supplicating. Yet, with regard to the causes which were found at his time but he did not raise his hands in them, such as the obligatory Prayer, we should not raise our hands in

them. An example of this is in the Friday Khutbah (sermon), in the Du`a' at the end of the prayer before Taslim (salutation of peace ending the Prayer) and between the two Sujuds (prostrations) where we should supplicate while the hands are on the thighs without raising them. The basis of all of this is

(Part No. 9; Page No. 158)

taking the Prophet (peace be upon him) as the rightful example. He (peace be upon him) would raise his hands if it was prescribed. On the other hand, he raised his hands in the supplication of Sa`y (going between Safa and Marwah during Hajj and `Umrah), Arafah and Muzdalifah. So, we should raise our hands at these times following him. The same applies to the Du`a' at the first and the second Jamrat (stone pillars marking the pebble-throwing area, Jamrat-ul-`Aqabah being the closest to Makkah) in the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah). The Prophet (peace be upon him) raised his hands supplicating in them. In the first Jamrah (stone pillar marking the pebble-throwing area), he made the throwing area to his left, raised his hands and supplicated. In the second Jamrah, he made it to his right side, held his hands up, faced the Qiblah (Ka`bah-direction faced in Prayer) and supplicated. All of this is recommended because the Prophet (peace be upon him) did it. As for the positions in which it was not authentically reported that the Prophet (peace be upon him) raised or did not raise both his hands, we have the choice to raise or not because raising the hands is among the causes of having the supplication answered and if we abandoned it there would be no harm. But, with regard to the acts which the Prophet (peace be upon him) observed and did not raise his hands in them, such as Friday Khutbah and the Five Daily Obligatory Prayers, we should not raise our hands after Taslim in them, in the beginning of the Prayer, between the two Sujuds because the Prophet (peace be upon him) did not raise our hands in them and all good is in what the Prophet (peace be upon him) did.

However, if a person does so after the supererogatory Prayer, he should not be blamed whereas after the obligatory Prayer, he should be disapproved because he is doing something which the Prophet (peace be upon him) did not do.

(Part No. 9; Page No. 159)

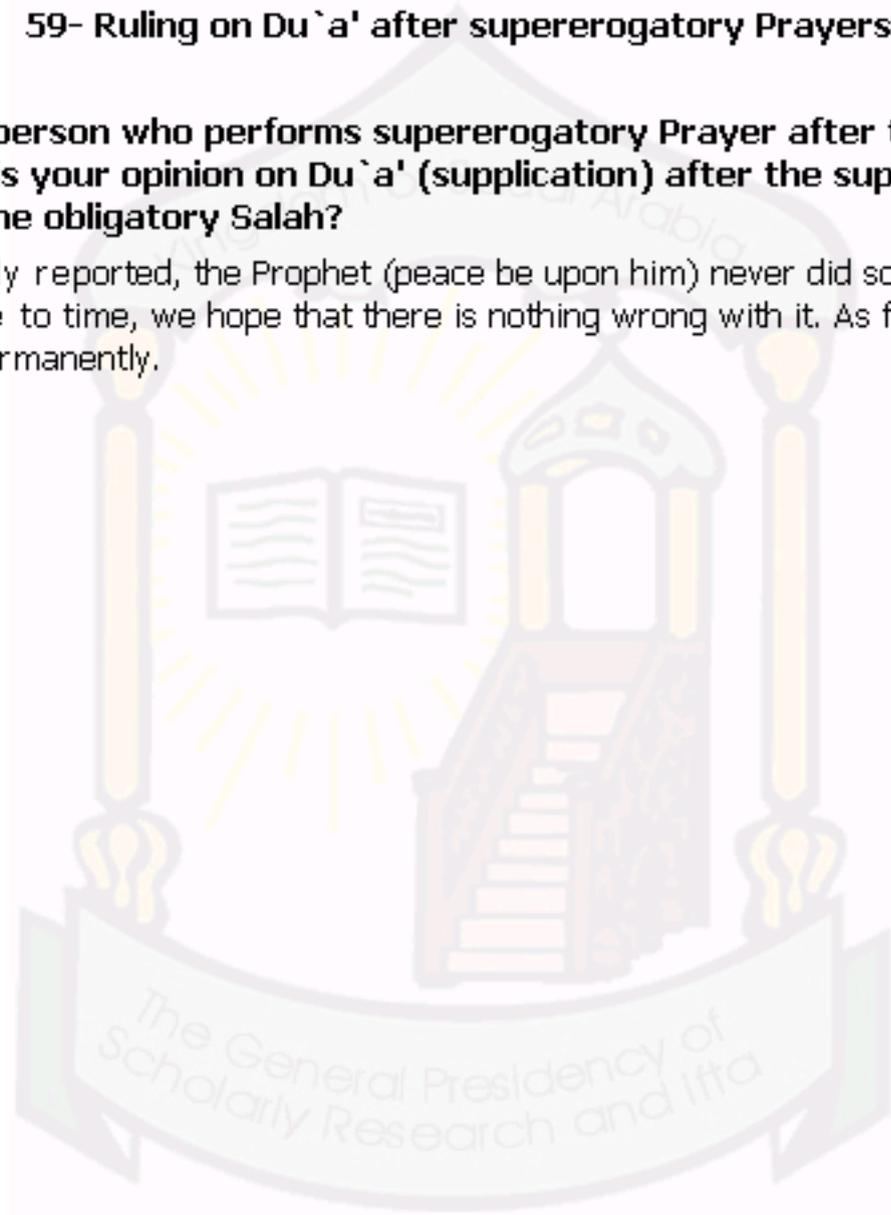
The causes of revelation were at the time of the Prophet (peace be upon him) and he did not raise his hands. If that was an act of the Sunnah, the Prophet (peace be upon him) would have done it. As for the supererogatory Prayers, its matter is wide though we disapprove persisting in it because the Prophet (peace be upon him) did not persist in it and if this happened, it would have been reported by the Companions of the Prophet (peace be upon him).



59- Ruling on Du`a' after supererogatory Prayers

Q: Regarding a person who performs supererogatory Prayer after the obligatory Salah (Prayer), what is your opinion on Du`a' (supplication) after the supererogatory Prayer performed after the obligatory Salah?

A: As authentically reported, the Prophet (peace be upon him) never did so. However, if a person does so from time to time, we hope that there is nothing wrong with it. As for always doing it, it is better not to do it permanently.





60- Ruling on raising the hands for Du`a' after Salah

Q: Is it permissible for the Ma'mum (person being led by an Imam in Prayer) or the Imam (person leading people in Prayer) to raise the hands for Du`a' (supplication) after each Prayer or obligatory Salah (Prayer)? I ask this question as a lot of people persist on doing so. Please give us the ruling on this question. May Allah reward you with the best!

(Part No. 9; Page No. 160)

A: As we know, the habit of raising the hands for Du`a' after the obligatory Salah has nothing to do with the legal way of Du`a'. It has never been reported that the Prophet (peace be upon him) or his Companions (may Allah be pleased with them) used to do so. The Sunnah (action following the example of the Prophet) is not to raise the hands for Du`a' immediately after performing the Zhuhr (Noon) Prayer, the `Asr (Afternoon) Prayer, the Maghrib (Sunset) Prayer, the `Isha' (Night) Prayer or the Fajr (Dawn) Prayer. Dhikr of Allah (Remembrance of Allah) represents a part of the religious Adhkar (invocations and Remembrances said at certain times on a regular basis), so a Muslim can invoke Allah (Exalted be He) to grant him whatever he likes without raising the hands. This is the Sunnah with regard to Du`a' after the obligatory Salah. As for the practice of raising the hands for Du`a' after the supererogatory Prayer, I do not know of any religious evidence about this matter.

It is permissible for a Muslim to sometimes raise the hands for Du`a' after the supererogatory Prayer as it was reported that the Prophet (peace be upon him) sometimes offered the supererogatory Prayers at home and sometimes in the mosque. So, the matter is open to choice. It has never been reported that the Prophet (peace be upon him) consistently raised his hands for Du`a' after offering the supererogatory Prayers. According to the general meanings of Hadiths, raising the hands for Du`a' is a means to have the Du`a' answered, a matter that denotes that there is nothing wrong in raising the hands for Du`a' from time to time.



61- Ruling on saying: "O Allah! You are Peace! Oh our Lord, make us live in peace!" after finishing Salah

Q: A questioner from the Sudan says: An Egyptian Muslim brother lives with me on the working site and we offer congregational Salah (Prayer) together, but we always differ on the Adhkar (invocations) recited after Salah as I say: (All the praises and thanks be to Allāh, the Lord of the 'Alamīn (mankind, jinn and all that exists).)

(Part No. 9; Page No. 161)

Oh Allah, You are Peace and peace comes from You! Oh our Lord, Make us live in peace and admit us into Paradise, Your Abode, the Abode of Peace! You are Glorified and Exalted! I seek forgiveness from Allah, the Greatest, for all sins and I turn to Him in repentance!" My Egyptian Muslim brother says that such a formula of Adhkar is religiously wrong, as a Muslim should say, "I ask Allah's forgiveness" three times as this is the right formula of Adhkar ordained by Islam. I would be grateful if you could give us advice regarding what I say and what my workmate says in this respect, may Allah reward you with the best!

A: The formula of Adhkar recited by your friend is right. It was related in the Sahih (authentic) Book of Hadith by Imam Muslim on the authority of Thawban (may Allah be pleased with him) that when the Prophet (peace be upon him) finished Salah, he would say: (I seek forgiveness from Allah - three times. Oh Allah! You are Peace, and peace comes from You; Blessed are You, Oh Possessor of Glory and Honor.) This is what is prescribed by Islam. As for your saying, "All praise and thanks be to Allah!" and sometimes saying, "You are with Peace" and the other wording you mentioned in your question, they have no basis in Shari`ah (Islamic law) to be said after finishing Salah. The formulas of Adhkar prescribed by Islam in this respect are those mentioned by your workmate; "I seek forgiveness from Allah, I seek forgiveness from Allah, I seek forgiveness from Allah! O Allah! You are Peace and peace comes from you; Blessed are You, O Possessor of Glory and Honor." This is the Sunnah (action following the example of the Prophet) with regard to this matter. If the person reciting such Adhkar is the Imam (person leading people in Prayer), he can turn to face the Ma'mums (people being led by an Imam in Prayer) after saying, "O Allah! You are Peace and peace comes from You!

(Part No. 9; Page No. 162)

Blessed are You, O Possessor of Glory and Honor." He says, "I seek forgiveness from Allah," three times and then says, "You are Peace...etc." He can then turn to face the people if he is the Imam.

As for a Ma'mum (person being led by an Imam in Prayer) or a person offering Salah alone, they should remain facing the Qiblah (Ka`bah-direction faced in Prayer). Afterwards, all people should say, "There is no God but Allah; He is Alone! There is no partner with Him; To him belongs the sovereignty and to Him praise is due and He is Potent over everything. There is no might or power except with Allah. There is no God but Allah and we do not worship but Him Alone. To Him belong all bounties, to Him belongs all Grace, and to Him is worthy praise accorded. There is no God but Allah,

to Whom we are sincere in devotion, even though the unbelievers disapprove of it." This is related by Imam Muslim in his Sahih [Authentic Hadith Book] through the Hadith `Abdullah ibn Al-Zubayr that the Prophet (peace be upon him) would recite this formula of Adhkar when he finished Salah, i.e., after seeking forgiveness from Allah three times and after saying, "You are Peace...etc." As mentioned in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) from the Hadith reported by Al-Mughirah ibn Shu`bah (may Allah be pleased with him) who said, "When the Prophet (peace be upon him) finished Salah, he would say: (There is no God but Allah. He is alone, Who has no partner. To Him belongs the sovereignty and to Him praise is due and He is Potent over everything. O Allah! No one can withhold what You gave, or give what You withheld, and the riches cannot avail a wealthy person with You.)"

It is worth mentioning that Al-Mughirah and Al-Zubayr have the same following wording of Adhkar: (There is no God but Allah. He is alone, Who has no partner. To Him belongs sovereignty and to Him praise is due and He is Potent over everything,) but Al-Mughirah reported some additions

(Part No. 9; Page No. 163)

not mentioned by Ibn Al-Zubayr : (O Allah! No one can withhold what You gave, or give what You withheld, and riches cannot avail a wealthy person with You.) whereas Ibn Al-Zubayr narrated some additions not mentioned by Al-Mughirah: (There is no might or power except with Allah. There is no God but Allah and we do not worship but Him alone. To Him belong all bounties, to Him belongs all Grace, and to Him is worthy praise accorded. There is no God but Allah, to Whom we are sincere in devotion, even though the unbelievers disapprove of it.) Both of the Hadiths are Sahih; consequently, the Sunnah is to act upon both of them, i.e. what is reported by Ibn Al-Zubayr and what is mentioned by Al-Mughirah (may Allah be pleased with both of them) about the Prophet (peace be upon) in this respect, along with what is reported by Thawban on finishing Salah. Therefore, a Muslim begins with what is reported by Thawban, "I seek forgiveness from Allah! I seek forgiveness from Allah! I seek forgiveness from Allah! Oh Allah, You are Peace, and peace comes from You! Blessed are You, Oh Possessor of Glory and Honor!" on finishing Salah. Then the Ma'mum can recite the formulas mentioned above of Adhkar, whereas the Imam recites such Adhkar after turning to face the Ma'mums. After reciting the following, "You are Peace... etc", they recite the formulas of Adhkar mentioned above including some additions such as "He gives life and causes death" and "There is no God but Allah. He is Alone, Who has no partner. To Him belongs the sovereignty and to Him praise is due. He gives life and causes death and He is Potent over everything." It is permissible for a Muslim to add "He gives life and causes death" to the Adhkar mentioned above." All these formulas of Adhkar are good. It is also good to say these additions at times and not to say them at other times.



(Part No. 9; Page No. 164)

62- Issue on raising the hands for reciting Du`a' immediately after the end of Salah

Q: What is the ruling on raising the hands for reciting Du`a' immediately after the end of Salah (Prayer)?

A: It has never been reported that the Prophet (peace be upon him) raised his hands for Du`a' immediately after ending the obligatory Prayers; the Zhuhr (Noon), `Asr (Afternoon), Maghrib (Sunset), `Isha' (Night) and Fajr (Dawn) Prayers. As for supererogatory Prayers, it is permissible for a Muslim to sometimes raise their hands for Du`a' as the matter is open to choice according to the evidence showing that raising the hands is a means for Du`a' to be answered. If a person sometimes raises their hands for Du`a' after the supererogatory Prayers and on other occasions, this is a means for their Du`a' to be answered. As for always raising the hands for Du`a' after the supererogatory Prayers, it is better not to do it permanently as this has never been reported from the Prophet (peace be upon him). Therefore, this denotes that the Prophet (peace be upon him) would not do it permanently. However, it is permissible for a Muslim to do it from time to time according to the evidence on this question.



63- Ruling on raising the hands for Du`a' and wiping the face with the hands after finishing Du`a'

Q: What is the ruling on raising the hands for Du`a' (supplication) after Salah (Prayer)? Also, what is the ruling on wiping the face with the hands after finishing Du`a'? May Allah reward you with the best!

A: Raising the hands on reciting formulas of Du`a' is a means to have a Du`a' answered, but a Muslim should not raise the hands for Du`a' on the occasions when

(Part No. 9; Page No. 165)

the Prophet (peace be upon him) did not raise his hands for Du`a'. The Prophet (peace be upon him) said: *(Your Lord is Most Shy and Most Generous! He is so Shy that He does not send His Servant's supplications back without answering them when His Servant raises his hands on supplicating Him.)*

Therefore, when a person supplicates to Allah (Exalted be He) late at night or at any other time and raises his hands, doing so is a means to have the Du`a' answered. However, it is not permissible for a Muslim to raise his hands for Du`a' after the obligatory Salah. The Prophet (peace be upon him) never raised his hands for any invocation after the obligatory Prayers; the Zhuhr (Noon) Prayer, the `Asr (Afternoon) Prayer, the Maghrib (Sunset) Prayer, the `Isha' (Night) Prayer, the Fajr (Dawn) Prayer or the Friday Prayer or during the Friday Khutbah (Sermon) or the `Eid (Festival) Khutbah. He (peace be upon him) never raised his hands for any invocation except for that of Salat-ul-Istisqa' (Prayer for rain). When the Prophet (peace be upon him) invoked Allah for rain, he would raise the hands even during the Friday Khutbah or on any other occasion. Similarly, the Prophet (peace be upon him) would raise his hands when supplicating to Allah (Exalted be He) in situations other than Salah. He would do the same after performing the supererogatory Prayer. It is permissible for a Muslim to raise his hands for Du`a' after the supererogatory Prayer, but a Muslim is not permitted to do so consistently. This is because it has not been reported that the Prophet (peace be upon him) raised his hands for Du`a' after the supererogatory Prayer. However, it is permissible for a Muslim to raise his hands for Du`a' from time to time. As for wiping the face with the hands after Du`a', Muslim scholars have differed on this point: some think it is desirable, whereas others think it is not permissible. This is because the Sahih (authentic) Hadiths did not report that the Prophet (peace be upon him) rubbed the face with the hands after Du`a'. There are only some Hadiths Da`if (weak Hadiths) relating that the Prophet (peace be upon him) wiped his face with his hands after Du`a'. Therefore, there is nothing wrong in wiping the face with the hands after Du`a' even it is better not to do so. This is because some scholars

(Part No. 9; Page No. 166)

make the Hadiths reported about wiping the face with the hands as supporting one another, regarding them as Hasan Hadiths (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish) and consequently regarding the practice of wiping the face with the hands after Du`a' as desirable. Those scholars include Ibn Hajar (may Allah be Merciful to him) who regards these Hadiths as supporting one another. Others say that these Hadiths are Da`if, so it is not permissible for a Muslim to wipe the face with the hands after Du`a'. To

conclude, the matter is open to choice. There is no sin on whoever wipes his face with his hands after Du`a', but it is better not to do so as the Hadiths Sahih did not report that the Prophet (peace be upon him) wiped his face with his hands after finishing Du`a'.



64- Ruling on supplicating after each Salah and raising the hands

Q: Is it Makruh (reprehensible) to say Du`a' (supplication) after each Salah (Prayer)? And is raising the hands while supplicating considered a Bid`ah (innovation in religion)?

A: Supplicating after each Salah is not Makruh (reprehensible), but it is Mustahab (desirable) for the worshipper to supplicate to his Lord in secret at the end of the Salah or after it, that is, after the Adhkar (invocations) that are to be said after praying, because it was reported in many Hadiths that the Prophet (peace be upon him) used to do so. It is better if the worshipper says Du`a' at the end of the Salah, before Taslim (salutation of peace ending the Prayer). There is also no problem if the worshipper says Du`a' after Taslim and Adhkar. But saying Du`a' by a group of people in unison or with the Imam (the one who leads congregational Prayer) is not permissible and is a Bid`ah. As for raising the hands during Du`a' after the obligatory Salah, it is a Bid`ah, because it was not reported from the Prophet (peace be upon him) that he used to raise his hands after the Five Obligatory Daily Prayers, nor from the Sahabah (Companions of the Prophet) (may Allah be pleased with them) as far as we know. People, therefore, must not innovate

(Part No. 9; Page No. 167)

anything that the Prophet (peace be upon him) or the Sahabah did not do. As for Du`a', however, there is nothing wrong with it if the worshipper says any supplication in secret whether before or after Taslim.

Concerning raising the hands, whether it is done by the congregation performing Salah or the Imam, or all of them together, it is a Bid`ah. Also supplications or invocations done in unison are considered a Bid`ah. Each person must offer invocations individually, and supplicate to Allah on their own, without having anybody raise their voice with him. May Allah guide us all to the right path!



65- Ruling on reciting Al-Fatihah after Salah and intending its reward to be for the dead

Q: What is the ruling on reciting Al-Fatihah (Opening Chapter of the Qur'an) after Salah (Prayer)? A person said: We supplicate to Allah by virtue of it so as to forgive us and our parents, and we dedicate it to the dead, then to the soul of the Prophet (peace be upon him). What is the ruling on this? And does the reward of reciting Al-Fatihah reach the dead? Guide us, may Allah reward you with the best!

A: This has no basis in the Shari`ah (Islamic law), because any worship is considered Tawkifiy (bound by a religious text and not amenable to personal opinion). The only `Ibadah (worship) that is permissible is that which Allah and His Prophet have made it so. There is no lawful evidence upon the permissibility of reciting Al-Fatihah after the Salah and passing its reward to the dead, or upon reciting it in unison to seek reward from Allah. All this has no basis in Shari`ah.

(Part No. 9; Page No. 168)

It is only permissible for the believer to recite Qur'an to reflect upon it, to comprehend it and to benefit from it, in order to gain a reward by this, but innovating something that Allah has not prescribed at a certain time that no Sunnah (whatever is reported from the Prophet) is reported to be done in it is not permissible, because the Prophet (peace be upon him) said: [“Anyone who does an action which is not in accordance with this matter of ours \(Islam\) will have it rejected \(or will be rejected\).”](#) He also said: [“Anyone who introduces anything into this matter of ours \(Islam\) that is not part of it will have it rejected \(or will be rejected\).”](#) It is not reported from the Prophet, as far as we know from the Shar` (law), that he permitted his people to recite Al-Fatihah after each Salah and intend its reward to be given to the dead, or to recite it in unison at any certain time. All this is not reported and has no basis in the Allah's Purified Shar`. It is thus obligatory upon all believers, all Muslims, to find satisfaction in following the example of the Prophet (peace be upon him) and his Companions; and no one is allowed to introduce anything that Allah has not stated. It was also not reported that Qur'an can be read for the dead or that its reward can be intended to be given to them, despite the fact that some scholars have stated this; but the opinions of scholars must be checked against the Qur'an and the Sunnah so that what is compatible with them is only accepted, while anything that is not compatible with them must be rejected. I have reflected upon this issue and I could not find any evidence upon reciting Qur'an for the dead and granting them its reward. It is only permissible to supplicate to Allah to forgive them, grant them His Blessings and entrance into Jannah (Paradise), make them happy and be tolerant with them. We can also give Sadaqah (voluntary charity) on their behalf, perform Hajj or `Umrah (lesser pilgrimage) for them,

(Part No. 9; Page No. 169)

or pay their debts. All this is permissible. But praying, reciting Qur'an, or performing supererogatory Sawm (fast) on their behalf has no basis in the Shari`ah. However, if the dead has missed some days of obligatory Sawm and could not compensate them, it is permissible to fast on behalf of him; such as having neglected the compensation of some days that he had not fasted in Ramadan or had to fast as a Kaffarah (expiation), because the Prophet (peace be upon him) said: [“If anyone dies in a](#)

state (that he had to complete) some days of fasting, his heir must fast on his behalf.) (Agreed upon by Al-Bukhari and Muslim).

A woman, from among a group of people, asked the Prophet (peace be upon him): My mother vowed to perform Hajj, but she died before performing it, can I perform Hajj on her behalf? He said: (Yes, perform Hajj on her behalf; what do you think you would do if you knew that she had a debt to pay? Wouldn't you pay it for her? Give Allah His due rights, for it is His right which deserves fulfillment most.) Such is the prescribed action. It is thus obligatory upon each believer, whether male or female, to abide by the Shar` and not to innovate anything that Allah (Exalted be He) has not prescribed, whether concerning Sawm (Fast), reciting Qur'an, praying or anything else. May Allah lead us all to what He loves and what pleases Him!



(Part No. 9; Page No. 170)

66- Ruling on saying Du`a' in unison after the obligatory Salah

Q: A questioner from Libya asks about saying Du`a' (supplication) in unison after obligatory Salah (Prayer).

A: Saying Du`a' in unison after the obligatory Salah, or at any other time, has no basis in the Shari`ah (Islamic law). It is not permissible for a group of people to supplicate together. Each person can say Du`a' for himself, or for other believers, such as Qunut (supplication recited while standing after bowing in the last unit of Prayer) made by the Imam (the one who leads congregational Prayer), and the Ma'mums (people being led by an Imam in Prayer) saying "Amen" (May Allah respond). But supplicating in unison, especially after Salah, has no basis in the Shari`ah and all this is considered a Bid`ah (innovation in religion). Each person can supplicate to Allah individually at the end of the Salah before or after Taslim (salutation of peace ending the Prayer), without raising both hands. There is no problem with this as long as it is in secret; but the Imam, saying Du`a' while raising his hands, and the Ma'mums raising their hands and supplicating after him has no basis in the Shari`ah, as well as raising their voices while supplicating in unison, whether inside the mosque or outside it.



67- Ruling on Istighfar in a loud voice and saying: recite Al-Fatihah for the soul of the Prophet (peace be upon him)

Q: S. H. J. Al-Yamany (male) from Al-Ta'if asks: Is it permissible

(Part No. 9; Page No. 171)

to offer Istighfar (seeking forgiveness from Allah) in a loud voice and then the Imam (the one who leads congregational Prayer) says: Recite Al-Fatihah (Opening Chapter of the Qur'an) with the intention of having your Du`a' (supplication) and your Salah (Prayer) accepted by Allah, and then giving it to the soul of the Prophet (peace be upon him)?

A: It is prescribed for all Muslims after finishing the obligatory Salah, whether the worshipper is the Imam or a Ma'mum (person being led by an Imam in Prayer), to say after Taslim (salutation of peace ending the Prayer) in a voice that is audible to the people surrounding him: "O Allah, forgive me" three times, "O Allah, You are the Grantor of Peace, and peace comes from You. You are Blessing, O You Who have majesty and nobility". Afterwards, each one says: La ilaha illa Allah wahdahu la sharika lahu, la hul-mulku wa la hul-hamdu wa huwa `ala kulli shai'in qadir (There is no God but Allah, Alone, with no partner or associate; to Him belongs Sovereignty and Praise and He has power over all things); "La ilaha illa Allah (there is no God but Allah), we worship nothing but Him, He possesses grace and favor and He deserves good praise; La ilaha illa Allah, we devote our religion to Him in spite of the disbelievers; there is nothing that can prevent what You bestow, and there is nothing that can bestow what You prevent; and no possessor of wealth can benefit anybody, because wealth is only from You", because it is authentically reported from the Prophet (peace be upon him) that he used to do this after each obligatory Salah. A part of this invocation was narrated by Thawban, another by Ibn Al-Zubayr and another part by Al-Mughirah ibn Shu`bah. This is the Sunnah (action following the example of the Prophet) for every one, along with raising their voice in a way that does not cause distraction for others, nor that is very low; but in a moderate voice that can be heard by the people outside the door of the Masjid (mosque) so that they can realize that the Salah is finished.

(Part No. 9; Page No. 172)

Ibn Abbas (may Allah be pleased with them) narrated that reciting invocations after the obligatory Salah in a loud voice used to happen during the days of the Prophet (peace be upon him). He also said: *(And when I heard that, I would know that they (the worshippers) had finished the Prayer,)* because he was a little boy and might not attend the Salah, so he used to know that the people finished their Salah when he heard that. In another narration, he said: *(I used to know that Allah's Messenger (peace be upon him) had finished his prayer when I heard the Takbir (saying: "Allahu Akbar [Allah is the Greatest]"),)* because it is prescribed for people to say after each of the Five Obligatory Daily Prayers: Allah is the Greatest, Glorified be Allah and all Praise is due to Allah, thirty-three times each. But it is not permissible for the Imam to say: Recite Al-Fatihah to have your Salah accepted, or for the worshippers to raise their voices and supplicate in unison; because this is a Bid`ah (innovation in religion). Each one must say invocations individually, not in unison, and must not oblige others to recite Al-Fatihah to have their Du`a' accepted, because reciting Al-Fatihah after

each Salah is not prescribed. Rather, after each Salah, the worshipper is to recite: [\(Say \(O Muhammad صلى الله عليه وسلم\): "He is Allâh, \(the\) One.\)](#) and Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) individually, but

(Part No. 9; Page No. 173)

there are no authentically reported Hadiths concerning reciting Al-Fatihah. Therefore, reciting it as a kind of supplication has no basis in Shari`ah (Islamic law). But it is Mustahab (desirable) to praise Allah and to invoke Allah's blessings upon the Prophet (peace be upon him) before supplicating, because this is one of the reasons of the Du`a' being fulfilled. It is, therefore, good to praise Allah and invoke His Blessings upon the Prophet (peace be upon him) before supplicating, at any time or during the Salah after reciting the Tashahhud (testification recited in the sitting position in the last unit of Prayer), or during Sujud (prostration); but reciting Du`a' in unison after Salah is considered Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect).

Muslims must adhere to Shar` (law) and not add anything to it or remove anything from it, whether concerning Salah or the invocations that are recited after it, or concerning anything else, because all types of worship, according to all scholars, are bound by religious texts and not amenable to personal opinion, and are bound by what was authentically reported from the Prophet (peace be upon him). Anything other than what was reported from the Prophet, however, is not permissible and is considered Bid`ah, and all Muslims must abide by the Sunnah and avoid Bid`ah. That is why the Prophet (peace be upon him) used to say during the Friday Khutbah (sermon): [\(“Amma Ba`d \(Now then\), the best of speech is the Book of Allah, the best of guidance is the guidance of Muhammad \(peace be upon him\), the most evil of matters are those which are newly-introduced \(in religion\), and every Bid`ah is a Dalalah \(deviation from what is right\).”\)](#)

(Part No. 9; Page No. 174)

He used to say this to warn people against Bid`ah, which means introducing to religion types of worship that Allah has not prescribed. This is also included in the authentic Hadith that was narrated by `Aishah (may Allah be pleased with her): [\(“Anyone who introduces anything into this matter of ours \(Islam\) that is not part of it will have it rejected \(or will be rejected\).”\)](#) (Agreed upon by Al-Bukhari and Muslim). The Prophet (peace be upon him) also said: [\(“Anyone who does an action which is not in accordance with this matter of ours \(Islam\) will have it rejected \(or will be rejected\).”\)](#) It is thus obligatory upon all Muslims, men and women, to abide by the Shar` concerning invocations or anything else, such as Salah, Sawm (Fast) or Hajj, and concerning all types of worship. And Allah is the One sought for help!



86- Ruling on Tasbih in unison after Salah

Q: Is Tasbih (saying: "Subhan Allah [Glory be to Allah]") in unison after Salah (Prayer) permissible?

A: Tasbih in unison after Salah is a Bid`ah (innovation in religion) and is thus not permissible. When the slave makes Taslim (salutation of peace ending the Prayer) at the end of the Salah, he says: O Allah forgive me, O Allah forgive me, O Allah forgive me; O Allah, You are the Grantor of Peace, and peace comes from You. You are Blessing, O You Who have Majesty and Nobility!

(Part No. 9; Page No. 175)

This is to be said by an Imam (the one who leads congregational Prayer), a Ma'mum (person being led by an Imam in Prayer) or a Munfarid (person offering Salah individually) after the Five Obligatory Daily Prayers. Then the worshipper should say: La ilaha illa Allah wahdahu la sharika lahu, la hul-mulku wa la hul-hamdu wa huwa `ala kulli shai'in qadir (There is no God but Allah, Alone, with no partner or associate; to Him belongs Sovereignty and Praise and He has power over all things) once or three times after all the Five Obligatory Daily Prayers, but after Fajr (Dawn) Prayer and Maghrib (Sunset) Prayer, the worshipper should add: La ilaha illa Allah wahdahu la sharika lah, la hul-mulku wa la hul-hamdu, yuhyi wa yumit wa huwa `ala kulli shay'in qadir (There is no god but Allah, Alone, with no partner or associate; to Him belongs Sovereignty and Praise; He gives life and causes death and He has power over all things) ten times. But after Zhuhr (Noon), `Asr (Afternoon) and `Isha' (Night) Prayers, the worshipper should say the following once or three times: La ilaha illa Allah wahdahu la sharika lahu, la hul-mulku wa la hul-hamdu wa huwa `ala kulli shai'in qadir, La hawla wala quwwata illa billah (there is neither might nor power except with Allah!), La ilaha illa Allah (there is no God but Allah), we worship nothing but Him, He possesses grace and favor and He deserves good praise; La ilaha illa Allah, we devote our religion to Him in spite of the disbelievers; there is nothing that can prevent what You bestow, and there is nothing that can bestow what You prevent; and no possessor of wealth can benefit anybody, because wealth is only from You. Then, it is Mustahab (desirable) afterwards to say: Glory be to Allah, and all praise is due to Allah, and Allah is the Greatest, thirty-three times, then to say: La ilaha illa Allah wahdahu la sharika lahu, la hul-mulku wa la hul-hamdu wa huwa `ala kulli shai'in qadir, and to recite Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255): (Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists).) Then to recite: (Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.) And: (Say: "I seek refuge with (Allâh), the Lord of the daybreak,)

(Part No. 9; Page No. 176)

And: (Say: "I seek refuge with (Allâh) the Lord of mankind,) once after Zhuhr, `Asr and `Isha' Prayers. But after Fajr and Maghrib Prayers, the worshipper should repeat these three Surahs three times: (Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.) (Say: "I seek refuge with (Allâh), the Lord of the daybreak,) And (Say: "I seek refuge with (Allâh) the Lord of mankind,)

because this was reported from the Prophet (peace be upon him). Anything other than this, or any invocations that are offered in unison are thus considered a Bid`ah.



Q: A Muslim brother asks: I saw in a Masjid (mosque) in an Islamic country that the worshippers say Tasbih (saying: "Subhan Allah [Glory be to Allah]") in unison after each obligatory Salah (Prayer), which means that the Imam (the one who leads congregational Prayer) says: (Glorified be Allah), then the Ma'mums (people being led by an Imam in Prayer) say: (Glorified be Allah), until they complete thirty-three times, then the Imam says: (All Praise is due to Allah) and the Ma'mums say the same, etc. Please tell us the ruling on such an action, may Allah reward you with the best!

A: The action that the inquirer mentioned, namely the Imam and the Ma'mums saying: Glorified be Allah, All Praise is due to Allah, and Allah is the Greatest, in unison after each Prayer, has no basis in Shari`ah (Islamic law)

(Part No. 9; Page No. 177)

and is not a permissible Sunnah (supererogatory act of worship following the example of the Prophet); rather, it is a Bid`ah (innovation in religion). The Prophet (peace be upon him) encouraged people to say: Glorified be Allah, All praise is due to Allah, and Allah is the Greatest, thirty-three times after each Salah, but he never used to say this with them in unison; rather, each one must say invocations individually, only this is permissible. Each person is to be occupied with himself, whether the Imam or the Ma'mums, and to say after Taslim (salutation of peace ending the Prayer): O Allah forgive me, O Allah forgive me, O Allah forgive me; O Allah, You are the Grantor of Peace, and peace comes from You. You are Blessing, O You Who have majesty and nobility. This is to be said by an Imam, Ma'mum (person being led by an Imam in Prayer), or a Munfarid (person offering Salah individually). This is the Sunnah, because Thawban (may Allah be pleased with him) narrated that the Prophet (peace be upon him) used to say after ending his Salah: "O Allah forgive me" three times, then to say: [\(O Allah, You are the Grantor of Peace, and peace comes from You. You are Blessing, O You Who have majesty and nobility.\)](#)

It was also reported that `Aishah (may Allah be pleased with her) related by Muslim in his Sahih [Authentic Hadith Book] that the Prophet, after saying: [\(O Allah, You are the Grantor of Peace, and peace comes from You. You are Blessing, O You Who have majesty and nobility,\)](#) he used to turn his noble face to the people, which means that the Imam must do this before leaving the mosque after having faced the Qiblah (Ka`bah-direction faced in Prayer), then turn to the people and say: La ilaha illa Allah wahdahu

(Part No. 9; Page No. 178)

la sharika lahu, la hul-mulku wa la hul-hamdu wa huwa `ala kulli shai'in qadir (There is no God but Allah, Alone, with no partner or associate; to Him belongs Sovereignty and Praise and He has power over all things), and he may also add: yuhyi wa yumit (He gives life and causes death), because this was authentically reported from the Prophet (peace be upon him) too; and also to say: La hawla wala quwwata illa billah (there is neither might nor power except with Allah!), La ilaha illa Allah (there is no god but Allah), we worship no one but Him, he possesses grace and favor and He deserves good praise; La ilaha illa Allah, we devote our religion to Him in spite of the disbelievers; there is nothing that can prevent what You bestow, and there is nothing that can bestow what You

prevent; and no possessor of wealth can benefit anybody, because wealth is only from You. All this was authentically reported from the actions of the Prophet (peace be upon him), some narrated by Al-Mughirah ibn Shu`bah, and some narrated by `Abdullah ibn Al-Zubayr (may Allah be pleased with him and his father). The Prophet (peace be upon him) also said: [\(Anyone who says: Glorified be Allah thirty-three times, and Allah is the Greatest thirty-three times, and All praise is due to Allah thirty-three times, which are all ninety-nine, and then says: "La ilaha illa Allah wahdahu la sharika lahu, lahu-lmulku wa lahu-hamdu wa huwa `ala kulli shai'in qadir" once to complete the hundred, will have all his sins forgiven, even if they were like the foam of the sea.\)](#) Related by Muslim in his Sahih [Authentic Hadith Book].

Thus this is considered evidence upon the permissibility of this invocation, and that each person must say it individually and does not need any one to say it with him; and that doing this in unison or with the Imam has no basis in Shari`ah, because

(Part No. 9; Page No. 179)

the Prophet (peace be upon him) said: [\(“Anyone who does an action which is not in accordance with this matter of ours \(Islam\) will have it rejected \(or will be rejected\).”\)](#) He also said: [\(“Anyone who introduces anything into this matter of ours \(Islam\) that is not part of it will have it rejected \(or will be rejected\).”\)](#) (Agreed upon by Al-Bukhari and Muslim). Therefore, I advise everyone who does this to abandon it, and to say invocations each on his own, without sharing this with others. May Allah guide us all to success and to follow the Sunnah.



69- Ruling on the supplication of the Imam while the Ma'mums say "Amen" after each Salah

Q: Some people supplicate after each Salah (Prayer); the Imam (the one who leads congregational Prayer) says Du`a' (supplication) and the Ma'mums (people being led by an Imam in Prayer) say: Amen. What is the ruling on this by Ijma` (consensus of scholars)? **A:** What you are inquiring about has no basis in the Shari`ah (Islamic law), because the Prophet (peace be upon him) did not do it. After praying Fajr (Dawn), Zhuhr (Noon), `Asr (Afternoon), Maghrib (Sunset) or `Isha' (Night) Prayers, he never did what you are asking about, namely, raising the hands and supplicating, whether by the Imam or the Ma'mums. This is not permissible and is considered a Bid`ah (innovation in religion), because if it were permissible, it would have been reported and clarified by the Sahabah (Companions of the Prophet) from the Prophet

(Part No. 9; Page No. 180)

(peace be upon him). Also, if it were permissible, the Prophet (peace be upon him) and the Sahabah, such as the Rightly-Guided Caliphs and others, would have done it; and it was not authentically reported that they did it or that they reported it from the Prophet (peace be upon him), therefore, it must be abandoned. If a person wants to supplicate to Allah, they must do this individually, without raising their hands, and without saying this in unison with the Imam, because the Hadiths reported from the Prophet (peace be upon him) stated that he used to supplicate after Taslim (salutation of peace ending the Prayer), saying the invocations that are authentically reported from him. But it was not reported from the Prophet (peace be upon him) that he ever raised his hands after the obligatory Prayers, or that he supplicated and the Ma'mums said: "Amen" after him. All benefit, therefore, is in following his example, and this is obvious to all people, for if he had done anything of the kind, it would have been reported by the Sahabah (may Allah be pleased with them) who knew him well. It is thus Wajib (obligatory) to abandon this because the Sahabah and the Prophet (peace be upon him) never did it, and all benefit is in following their example and treading their path, may Allah be pleased with them, and peace be upon the Prophet and his Companions.



70- Ruling on saying: "We seek forgiveness from Allah, the Greatest, who is the only God who deserves worship, the Ever Living and the Eternal Guardian", in unison after Salah

Q: In most of the mosques in our region, the worshippers say in unison after finishing Salah (Prayer): "We seek forgiveness from Allah, the Greatest, who is

(Part No. 9; Page No. 181)

the only God who deserves worship, the Ever-Living and the Eternal Guardian" three times. Then they also say in a loud voice: "O You the Most Merciful, have mercy upon us" three times as well, knowing that, after the Imam (the one who leads congregational Prayer) makes the salutation of peace ending the Prayer, some worshippers stand up to complete the units of Prayer that they missed, and this distracts them. We always tell them: Istighfar (seeking forgiveness from Allah) should be said in secret, but they say: the Prophet (peace be upon him) used to say it in a loud voice, that is, he used to say invocations after Salah in a loud voice. What is your advice? And what is the right opinion? May Allah reward you with the best!

A: The action that you mentioned is not permissible. Istighfar is to be said after Taslim (salutation of peace ending the Prayer); after finishing Salah, the worshipper should say: "O Allah forgive me" three times, then say: O Allah, You are the Grantor of Peace, and peace comes from You. You are Blessing, O You Who have Majesty and Nobility. This is to be done in a voice that can be audible to the people surrounding the worshipper, as the Prophet (peace be upon him) used to do. Then, the worshipper should start reciting the prescribed invocation: La ilaha illa Allah wahdahu la sharika lahu, la hul-mulku wa la hul-hamdu wa huwa `ala kulli shai'in qadir (There is no God but Allah, Alone, with no partner or associate; to Him belongs Sovereignty and Praise and He has power over all things); La hawla wala quwwata illa billah (there is neither might nor power except with Allah!); La ilaha illa Allah (there is no God but Allah), we worship nothing but Him, He possesses grace and favor and He deserves good praise; La ilaha illa Allah, we devote our religion to Him in spite of the disbelievers; there is nothing that can prevent what You bestow, and there is nothing that can bestow what

(Part No. 9; Page No. 182)

You prevent; and no possessor of wealth can benefit anybody, because wealth is only from You". This is the prescribed invocation; it must be said in a moderate voice that does not distract other worshippers, because Ibn Abbas (may Allah be pleased with them) narrated that (reciting invocations after the obligatory Salah in a loud voice used to happen during the days of the Prophet (peace be upon him). He also said: When I heard that, I would know that they (the worshippers) had finished the Prayer.) This is considered evidence upon raising voices while reciting invocations in a way that does not cause any harm to others or distract them, but in a way that makes the people outside the mosque hear in order to know that the Salah is finished. It is also desirable to say beside this: Glorified be Allah, All Praise is due to Allah, and Allah is the Greatest, thirty-three times each, which add up to ninety-nine, and then to complete the hundred by saying: La ilaha illa Allah wahdahu la sharika lahu, la hul-mulku wa la hul-hamdu wa huwa `ala kulli shai'in qadir. This has all been prescribed by the Prophet (peace be upon him), who clarified it to his people and said that it is the

cause of forgiving sins. It is also desirable for each; the Imam, the Ma'mum (person being led by an Imam in Prayer) and the Munfarid (person offering Salah individually) to recite Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) in secret, and then to recite: [Say \(O Muhammad صلى الله عليه وسلم\): "He is Allâh, \(the\) One."](#) and Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) after each Salah as well, and to repeat these three Surahs three times after Fajr (Dawn) and Maghrib (Sunset) Prayers

(Part No. 9; Page No. 183)

as reported from the Prophet (peace be upon him). This is what is permissible after the Five Obligatory Daily Prayers.



71- Ruling on saying Du`a' after Salah with the Imam

Q: Tell us about the supplication after performing Salah (Prayer) with the Imam (the one who leads congregational Prayer), may Allah reward you with the best!

A: Each person must supplicate individually during or after Salah, during Sujud (Prostration) and after reciting Tashahhud (testification recited in the sitting position in the last unit of Prayer), for himself and for other Muslims, and for his Muslim parents, etc. All these are states in which Du`a' (supplication) is permissible: during Sujud, before Taslim (salutation of peace ending the Prayer), after invoking Allah's Blessings and Peace upon the Prophet, and between the two prostrations. The worshipper can ask Allah in these states to forgive him and his parents, or say any possible good supplications, especially those that have been authentically reported. He can invoke Allah's Forgiveness between the two prostrations, saying: O Allah forgive me, have mercy upon me, guide me, assist me and provide me with sustenance; during Sujud, he can say any supplication that he wishes, because the Prophet (peace be upon him) said in the authentic Hadith: [\(The nearest a servant comes to his Lord is when he is prostrating himself, so say as many supplications as possible in this state.\)](#)

He also said

(Part No. 9; Page No. 184)

(peace be upon him): [\(As far as Ruku` \(bowing\) is concerned, glorify in it the Lord, and while prostrating yourselves say as many supplications as possible, for it is likely that your supplications will be answered.\)](#) The Prophet (peace be upon him) also used to say during Sujud: [\(O Allah, forgive all my sins; the small sins and the big ones, those I committed in the past and those I will commit in the future, and those I commit in public and those I commit in secret.\)](#) This is one of the best supplications. When the Prophet (peace be upon him) taught his Companions the Tashahhud, he said: [\(Then let him choose from the supplications what he loves best and let him supplicate \(with it\),\)](#) that is, at the end of Salah, before Taslim, after reciting the Tashahhud. Then the worshipper should invoke Allah's Blessings and peace upon the Prophet (peace be upon him) and seeks refuge with Allah, as the Prophet (peace be upon him) used to do, from four things, saying: [\(O Allah, I seek refuge with You from torment in Hellfire, from punishment in the grave, from the Fitnah \(temptation\) of life and death, and from the evil of the Fitnah of Al-Masih-ul-Dajjal \(the Antichrist\).\)](#) The Prophet (peace be upon him) used to seek refuge with Allah from these four things and to order people to seek refuge with Allah from them. It is, therefore, Sunnah (supererogatory act of worship following the example of the Prophet) for the worshipper, whether in the obligatory or the supererogatory Salah, to say: I seek refuge with Allah from the torment of Hellfire, from the punishment of the grave, from the Fitnah (trial) of life and death, and from the evil of the Fitnah of Al-Masih-ul-Dajjal (the Antichrist); or:

(Part No. 9; Page No. 185)

"O Allah, I seek refuge with you", both ways are narrated in the Hadith; then to ask Allah for Jannah

(Paradise) and to seek refuge with Him from Hellfire, saying: O Allah, grant us what is good during our life and in the Hereafter, and protect us from torture in Hellfire, O Allah forgive me and my parents - if they are Muslims - O Allah I have been greatly unjust to myself, and there is no one who forgives sins but You, so grant me forgiveness from You and have mercy upon me, O You the Most Forgiving, the Most Merciful; O Allah, help me to remember You and thank You, and enable me to worship You properly. These are all good supplications. Also from Jawami` Al-Kalim (concise yet most comprehensive expressions) that the Prophet (peace be upon him) told Mu`adh (may Allah be pleased with him): [\(Do not miss supplicating after every Salah saying: \(Allahumma a'inni 'ala dhikrika wa-shukrika wa-husna 'ibadatika \(O Allah, help me to remember You and thank You and enable me to worship You properly\)\)](#) When the Prophet (peace be upon him) finished reciting the Tashahhud, he used to seek refuge with Allah from the torture of Hellfire, punishment in the grave, the Fitnah of life and death, and the Fitnah of Al-Masih-ul-Dajjal. Then, O you servant of Allah, whether man or woman, you can say any Du`a' that you wish, during Sujud, at the end of Salah before Taslim; and if you recite the invocations that are to be said after Salah, you can also supplicate after Taslim in secret, between you and your Lord, without raising your hands after the obligatory Prayer, because the Prophet never raised his hands while supplicating after the obligatory Prayer. However, there is no problem with raising your hands while supplicating after supererogatory Prayers at home, or

(Part No. 9; Page No. 186)

any other time, because supplicating and raising the hands are reasons of fulfillment of Du`a'. But you should not raise your hands when the Prophet (peace be upon him) did not. The Prophet never raised his hands after the obligatory Prayers; he used to supplicate but without raising his hands. You can also supplicate between the two prostrations, but without raising the hands; and during the Friday Khutbah (sermon) too. If the Imam supplicates during the Friday Khutbah or the `Eid Khutbah, he should not raise his hands, unless he is performing Salat-ul-Istisqa' (Prayer for rain).



Q: The inquirer asks: Is it permissible to supplicate in a loud voice after praying? That is, the Imam (the one who leads congregational Prayer) says the Du`a' (supplication) and the worshippers say: Amen?

A: Saying Du`a' by the Imam in a loud voice and then the Ma'mums (people being led by an Imam in Prayer) saying: "Amen" is considered a Bid`ah (innovation in religion). Each worshipper must supplicate to Allah individually after the invocations, or, even better, before Taslim (salutation of peace ending the Prayer), after seeking refuge with Allah from the punishment of Hellfire and of the grave, and from the Fitnah (temptation) of life and death, and the Fitnah of Al-Masih-ul-Dajjal (the Antichrist); the worshipper can say any supplications that are reported in Shari`ah (Islamic law), such as: O Allah, I seek refuge with You from miserliness, and I seek refuge with You from cowardice, and I seek refuge with You from reaching old age,

(Part No. 9; Page No. 187)

and I seek refuge with You from the Fitnah of life and the punishment of the grave; O Allah, help me to remember You and thank You and enable me to worship You properly; O Allah, I have done injustice to myself greatly and there is no one who forgives sins but You, so grant me forgiveness from You and have mercy upon me, O You are the Most-Forgiving, the Most-Merciful. O Allah forgive the sins that I have committed in the past and those I will commit in the future, those I committed in secret and those I committed in public, and all I have exceeded in, and what You know about me more than I do, You are the Advancer and the Deferrer, there is no God who deserves worship but You; O Allah, You are the Pardoner, You love pardoning, so pardon me; O Allah, make my heart and my actions righteous; O Allah, forgive me and my parents (if they are Muslims), etc.



Q: The questioner from Yemen asks: "Some people here, when the Imam finishes the obligatory Prayer, are in the habit of inaudibly reciting Istighfar (seeking forgiveness from Allah) and the Adhkar (invocations and Remembrances said at certain times on a regular basis) said in the wake of Prayers. After this the Imam (the one who leads congregational Prayer) supplicates audibly and those who were led by him in the Prayer say "Amen". Is this practice correct or not? May Allah reward you!

A: This act is Bid`ah (innovation in Islam) and it has no basis in Islam. Neither the Prophet, nor the Companions (may Allah be pleased with them and make them pleased) did it. However, it is permissible to recite the lawful Adhkar and then supplicate to Allah inaudibly.

(Part No. 9; Page No. 188)

Supplicating to Allah before Taslim (salutation of peace ending the Prayer) is preferable, because when Allah's Messenger (peace be upon him) taught his Companions how to recite Tashahhud (testification recited in the sitting position in the second/ last unit of Prayer); invoking Allah's Blessings and Peace upon the Prophet (peace be upon him); seeking refuge in Allah from the torture in the Hellfire, the punishment in the grave, the Fitnahs (trials) of this life and death, and the Fitnah of Al-Masih-ul-Dajjal (the Antichrist), he (peace be upon him) instructed them to beseech Allah. He (peace be upon him), said: ["Then let him choose from supplication what he loves best and let him supplicate \(with it\)."](#) Accordingly, a Muslims are to supplicate to their Lord at the end of the Prayer, but they may also invoke Him after the Adhkar said following Taslim. The Sunnah (action following the example of the Prophet) after the obligatory Prayer is to say thrice: 'Astaghfir-u-llah (I seek forgiveness from Allah. [Allahum anta As-salam wa minka as-salam \(O Allah, You are the Grantor of Peace, and peace comes from You.\) Tabarakta ya dhal-jalal wal-Ikram \(Exalted be You, O You Who have majesty and nobility\)!"](#)) The Prophet (peace be upon him) would do so, as reported by Thawban (may Allah be pleased with him) who said: "When the Prophet (peace be upon him) would finish the Prayer, he used to seek forgiveness from Allah thrice; and would also recite: [Allahum anta As-salam wa minka as-salam. Tabarakta ya dhal-jalal wal-Ikram.](#)) `Aishah (may Allah be pleased with her) said also that when the Prophet would recite: [Allahum anta As-salam](#) , he would go (to speak to) the people. This would take place when he was an Imam of a Prayer. The Imam, the individual performing Prayer, and the congregation offering the Prayer should then recite:

(Part No. 9; Page No. 189)

'La ilaha illa Allah wahdahu la sharika lahu (There is no god but Allah, Alone, with no partner or associate), la hul-mulku wa la hul-hamdu wa huwa `ala kulli shai'in qadir (to Him belongs Sovereignty and Praise and He has power over all things)'. It is preferable to say this three times. Then recites: 'La hawla wala quwwata illa billah (there is neither might nor power except with Allah!) La ilaha illa Allah (there is no god but Allah). La na`bud ila Iyah (We worship none but Him); Lahu an-ni`mah wa la hul-fadl walahul-thana'u l-hasan (His are the blessings and His is the Grace; and to Him be Good Praise.) La ilaha illa Allah. Mukhliseena lahud-din wa law kariha al kafirun (We invoke Him alone, making faith sincere to Him, even if disbelievers detest it.) Allahuma la mani` lima a`tayt wala mu`ti lima man`t (O Allah there is no being who can prevent what You have given, and there is no being

who can give what You have prevented.) Wala yanf`u dha al-jadi minka al-jad (The wealth and good fortune in this world does not benefit people on the Day of Judgment before You.' All these supplications are authentically reported to have been said by the Prophet (peace be upon) after Taslim.

It is also desirable to add to the above Dhikr the following Dhikr ten times after the Maghrib (Sunset) and Fajr (Dawn) Prayers: "La ilaha illa Allah wahdahu la sharika lah, la hul-mulku wa la hul-hamdu, yuhyi wa yumit (He gives life and causes death); wa huwa `ala kulli shay'in qadir". Then one should recite 'Subhan Allah (Glory be to Allah); 'al-hmdu lillah (Praise be to Allah'; and 'Allah-u-akbar (Allah is the Greatest)', each thirty three times; this totals ninety nine after which one completes a hundred by reciting: 'La ilaha illa Allah wahdahu la sharika lahu, la hul-mulku wa la hul-hamdu wa huwa `ala kulli shai'in qadir'. These are the desirable Adhkar to be said by the Muslims, male and female, after the Five Obligatory Daily Prayers, i.e, Zhuhr (Noon) Prayer, `Asr (Afternoon) Prayer, Maghrib (Sunset), `Isha' (Night) Prayer, and Fajr (Dawn) Prayer. In conclusion, after Taslim the Muslim says thrice: 'Astaghfir-u-llah.' Then says: 'Allahum anta As-salam wa minka as-salam. Tabarakta ya dhal-jalal wal-Ikram'.

(Part No. 9; Page No. 190)

Our Lord (Glorified be He) is As-salam who grants peace to His Creation. His name is As-salam, and it is He Who sends peace to His Creation; it is He (Exalted and Glorified be He) Who favors them with peace. 'Tabarakta ya dhal-jalal'; Tabarakta (Exalted be You) is an exaltation adjective that only befits Allah, Exalted be Allah our Lord. We cannot refer to a human being saying, 'Exalted be you, O so-and-so'. This adjective is specific to Allah the Lord of the worlds. Exalted be He in Whose Hand is the dominion. The Muslim then says thrice: "La ilaha illa Allah wahdahu la sharika lah, la hul-mulku wa la hul-hamdu; wa huwa `ala kulli shay'in qadir"; he may also add the phrase: 'yuhyi wa yumit', saying: "La ilaha illa Allah wahdahu la sharika lah, la hul-mulku wa la hul-hamdu, yuhyi wa yumit; wa huwa `ala kulli shay'in qadir". Both versions of Dhikr are reported to have been said thrice by the Prophet (peace be upon him) after the Dhuhur, `Asr, Maghrib, `Isha', and Fajr Prayers

It is desirable also to recite Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255): (Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists).) A Muslim may also recite:: (Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.) and Al-Mu`awwidhatayn (Surahs of Al-Falaq and Al-Nas). It is desirable to recite each of these surahs once after the obligatory Prayers. It is desirable also to repeat Surah of Al-Ikhlâs, which starts with (Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.) and Al-Mu`awwidhatayn three times after the Maghrib and Fajr Prayers. (Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.) , (Say: "I seek refuge with (Allâh), the Lord of the daybreak,)

(Part No. 9; Page No. 191)

and (Say: "I seek refuge with (Allâh) the Lord of mankind,) after the Fajr and Maghrib Prayers thrice is preferable.



Q: Is there a certain invocation which worshippers [Ma'mums (persons being led by an Imam in Salah) should recite along with the Imam (the one who leads the congregational Salah) audibly and immediately after Prayer, because in some Muslim countries when the Imam pronounces Salam (greeting of peace which concludes the Prayer) he begins reciting invocations and the Ma'mums repeat these invocations with him?

A: There is no basis for this practice, and we have not come across a source for it in Islamic Law. Thus, when the Imam and the Ma'mum supplicate together in a loud voice after making Salam upon completing the obligatory Prayer and raise their hands with this invocation, it is baseless. It should not be practiced after 'Asr (Afternoon) Prayer nor Fajr (Dawn) Prayer nor after any other Prayer. After the Imam pronounces Salam he should recite: I seek the forgiveness of Allah, I seek the forgiveness of Allah, I seek the forgiveness of Allah. O Allah, You are Peace and from You comes peace. Blessed are You, O Owner of majesty and honor. Then the Imam should turn around and face the Ma'mums and should recite as others saying: None has the right to be worshipped except Allah (alone) who has no partner, to Him belong all sovereignty and praise, and He is Omnipotent over all things; There is no power and no might except with Allah. None has the right to be worshipped except Allah, and we do not worship any other beside Him. His is grace, and His is bounty and to Him belongs the most excellent praise. None has the right to be worshipped except Allah. We are sincere in our devotion to Him, even though the disbelievers may detest it. O Allah, there is none who can withhold what You give, and none may give what You have withheld; and the might of the mighty cannot benefit against You.

(Part No. 9; Page No. 192)

These are the invocations that have been reported from the Prophet (peace be upon him). Some of which these invocations were reported by Thawban, by Al-Mughirah Ibn Shu`bah and others reported by `Abdullah Ibn Al-Zubayr (may Allah be pleased with all of them). These are all authentic and sound Hadiths reported from the Messenger of Allah (peace be upon him). According to the Sunnah (action following the example of the Prophet), everyone offering Prayer with the Imam including men and women should recite this invocation. After the Imam pronounces Salam, they should say: I seek the forgiveness of Allah, I seek the forgiveness of Allah, I seek the forgiveness of Allah. O Allah, You are Peace and from You comes peace; Blessed are You, O Owner of majesty and honor! Everyone should recite this invocation. Thereafter, the Imam should turn and face the people; if he wishes he can turn towards his right or the left, but eventually he should face them as was practiced by the Prophet (peace be upon him). Then the Imam and the Ma'mum should recite individually: None has the right to be worshipped except Allah (alone) who has no partner, to Him belongs all sovereignty and praise, and He is Omnipotent over all things; There is no power and no might except by Allah; None has the right to be worshipped except Allah, and we do not worship any other besides Him. His is grace, and His is bounty and to Him belongs the most excellent praise; None has the right to be worshipped except Allah. We are sincere in making our religious devotion to Him, even though the disbelievers may detest it. O Allah, there is none who can withhold what You give, and none may give what You have withheld; and the might of the mighty cannot benefit against You.

Thereafter, it is recommended to glorify Allah, to magnify Him and to praise Him thirty-three times by repeating: "Subhan Allah [Glory be to Allah]", "Alhamdu Lillah [All praise is for Allah]" and "Allahu Akbar [Allah is the Greatest]", each should be repeated thirty-three times as taught by the Prophet

(peace be upon him), and thus, completing ninety-nine times. If one recites: "Subhan Allah [Glory be to Allah]", "Alhamdu Lillah [All praise is for Allah]" and "Allahu Akbar [Allah is the Greatest]" thirty-three

(Part No. 9; Page No. 193)

times each, then the total number will be ninety-nine times; namely, thirty-three Tasbihs, thirty-three Tahmids and thirty-three Takbirs, and thus, the total number will be ninety-nine times. Then one should complete a hundred times by saying: None has the right to be worshipped except Allah (alone) who has no partner, to Him belongs all Sovereignty and Praise, and He is Omnipotent over all things. Related by Muslim in his Sahih [Authentic Hadith Book]). This was reported from the Prophet (peace be upon him) who described this Dhikr as a means of the forgiveness of sins. The point is that it is Sunnah to recite this Dhikr after Prayer. It should be recited by the Imam, the Ma'mum, those praying individually, men and women. After these Adhkar, it is recommended to recite Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255): (Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists).) It is also recommended to recite after that Surah Al-Ikhlâs: (Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.) and Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) once after every obligatory Prayer. However, after Fajr (Dawn) Prayer and Maghrib (Sunset) Prayer one should recite Surah Al-Ikhlâs: (Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.) and Al-Mu`awwidhatayn three times. This should be after Fajr Prayer and after Maghrib Prayer according to the Sunnah of the Prophet (peace be upon him), as this is prescribed. As for raising the hands and offering supplication in unison with the Imam and the Ma'mum after Fajr Prayer, 'Asr (Afternoon) Prayer, Maghrib (Sunset) Prayer or after any other Prayer, this has no basis and it is an innovation in Islam which is not permitted. However, if one invokes their Lord inaudibly without raising the hands, then there is no harm in doing so, as there are some Hadiths confirming doing this from time to time. He (peace be upon him) used to offer supplications

(Part No. 9; Page No. 194)

after this Dhikr. Therefore, there is no blame in reciting this Dhikr and then offering supplications within oneself such as: O Allah, grant me forgiveness from the fault which I did in haste or deferred, which I committed in private or in public and whatever You are better aware of (them) than myself. You are the Advancer and the Postponer and none has the right to be worshipped except you. It is reported in some Hadiths that he (peace be upon him) used to recite this supplication after pronouncing Salam.

Another relevant invocation is: "O Allah, help me to remember You, to thank You and to perfect my worship to You", although it is preferable to recite this invocation before pronouncing Salam. Nevertheless, if one recites it after Dhikr, there is no harm. As for the practice of the Imam and the Ma'mum raising their hands after every Prayer, we have not come across any source for this; rather, we believe it is an innovation in Islam as stated by a large number of Muslim scholars, (may Allah be merciful with all of them).



Q: Some people do the following: when the Imam (the one who leads congregational Prayer) makes Taslim (salutation of peace ending the Prayer), he along with the Ma'mums (people being led by an Imam in Prayer) performs collective Dhikr (Remembrance of Allah), and concludes it with Al-Fatihah (Opening Chapter of the Qur'an) over the soul of the Prophet (peace be upon him). What is the opinion of Your Eminence on this act?

A: It is Bid`ah (innovation in religion) to perform collective Dhikr pronouncing it with one voice and finishing it at the same time. Instead, everyone should perform Dhikr individually even if their voices come together at the Masjid (mosque); there is no harm in this. Everyone should pronounce Dhikr individually.

(Part No. 9; Page No. 195)

One may start and the other may end, without intending that their utterances are made at the same time from the beginning to the end; for this is a baseless Bid`ah. One may say: "Astaghfiru Allah (I seek the Forgiveness of Allah)," "Allahumma Anta Al-Salam Wa Minka Al-Salam, Tabarakta Ya Dhal-Jalal Wal-Ikram. (O Allah, You are Al-Salam (the source of peace) and from You is all peace. Blessed are You, the Possessor of Glory and Honor)", while another person ends it and says: "la ilaha illa Allah wa-la na`budu illa iyyah (None has the right to be worshipped except Allah and we worship none but Him)." Each performs the Dhikr he knows without intending it to be literally in agreement with the others. Each one supplicates Allah (Exalted be He) as he wills, as pronouncing Dhikr with one voice from the beginning to the end has no basis in Shari`ah (Islamic law).



Q: Some people say that Du`a' (supplication) is Wajib (obligatory), meaning that the Imam (the one who leads congregational Prayer) performs Du`a' and the Ma'mums (people being led by an Imam in Prayer) say: "Amen" after him; is this right?

A: Du`a' is Mashru` (Islamically permissible), not Wajib. A person should earnestly keep to Du`a' in Salah (Prayer), asking His Lord to grant him forgiveness, mercy, a good intention and good deeds, lawful subsistence, a good and righteous spouse and to admit them to the Jannah (Paradise) and save them from Hell-fire.

(Part No. 9; Page No. 196)

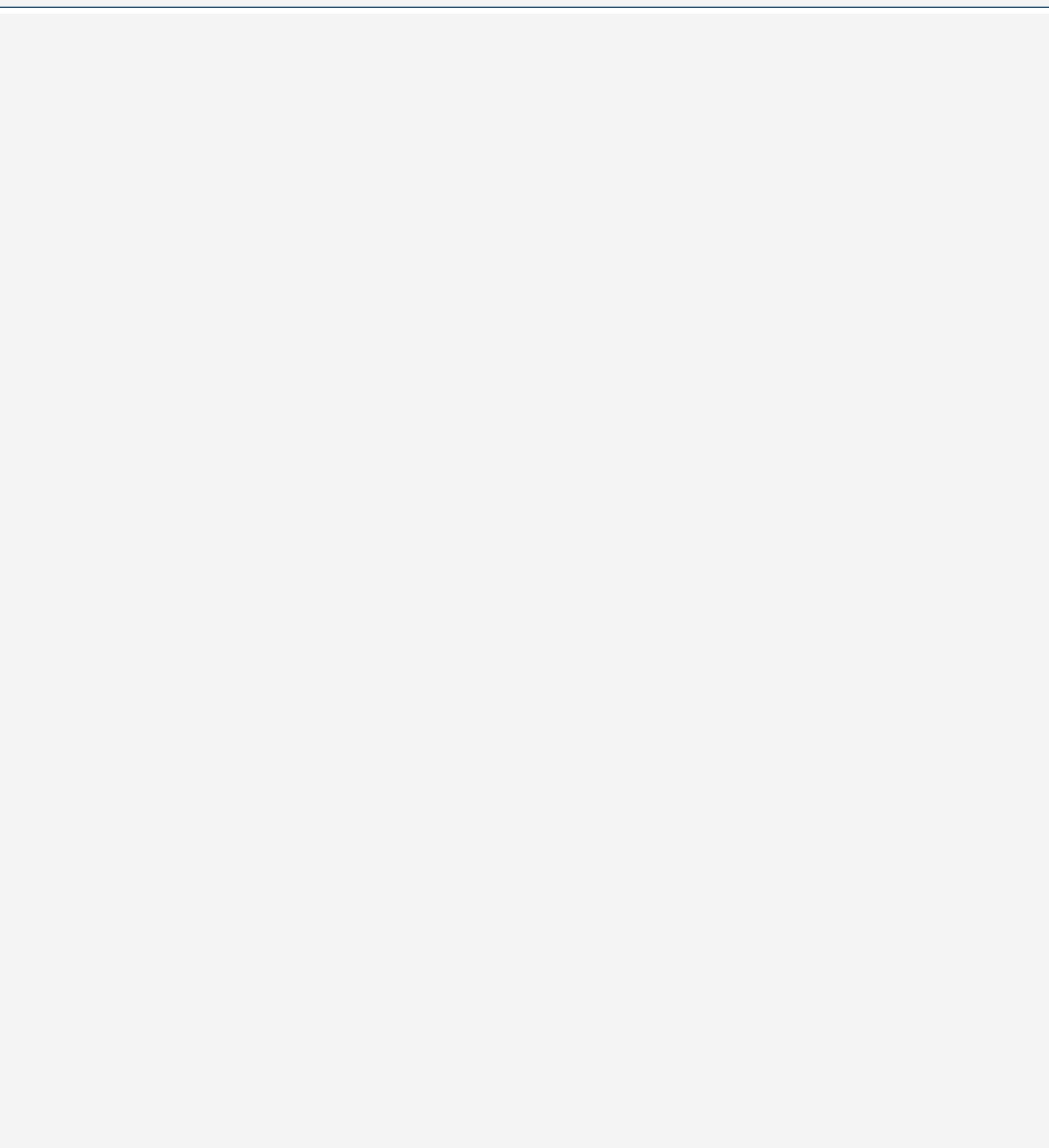
According to a group of scholars, a person should say: "Rabby ighfir li (O Allah, forgive me)" in between the two Sujuds (prostrations). The other Du`a's are Mustahab (desirable) at the end of Salah before making Taslim (salutation of peace ending the Prayer), and in Sujud. It is also Mustahab that a person makes a lot of Du`a' outside Salah, asking Allah (Exalted be He) to give them every good thing in this worldly life and the Hereafter. All this is Mustahab, but not Wajib.

The practice followed by some people that after Taslim the Imam pronounces Du`a' and the Ma'mums raise their hands saying: "Amen", is baseless Bid`ah (innovation in religion). Neither the Prophet (peace be upon him) nor his Companions used to make Du`a' after Taslim, raising their hands and saying Amen. A person, Imam or Ma'mum, should make Du`a' individually. Every Muslim should make Du`a' between himself and his Lord. The Imam raising his hands performing Du`a' and the Ma'mums saying Amen after him is baseless and not permissible. Rather, this is a Bid`ah that should be given up. Every person makes the Du`a' they like after the Dhikr (Remembrance of Allah) of Salah. The Munfarid (person offering Salah individually) who misses the congregational Salah (Prayer) because of being ill or for any other reason is also to make secret Du`a', though it is better to make it while performing Salah in Sujud and before Taslim. Having taught them the way of making Taslim, the Messenger of Allah (peace be upon him) said: [\(Then let him choose the Du`a' that he loves best and let him supplicate \(with it\)\)](#) i.e. before

(Part No. 9; Page No. 197)

making Taslim. He (peace be upon him) also said: [\(While prostrating, be earnest in Du`a', for it is fitting that your Du`a' should be answered.\)](#)

He (peace be upon him) also said: [\(The nearest a servant comes to his Lord is when he is prostrating himself, so make a lot of Du`a' \(in this state\).\)](#) The Mu'min (believer) should make a lot of Du`a' in Sujud, between the two Sujuds, and at the end of Salah before making Taslim. There is nothing wrong with supplicating to Allah (Exalted be He) secretly after Taslim and Dhikr without raising the hands after the Faridah (obligatory act) and Nafilah (supererogatory) Prayer. If a person raises his hands sometimes in Du`a' after the Nafilah Prayer, there is no harm in this. However, supplicating to Allah (Exalted be He) outside Salah at anytime and raising hands is required as this is one of the reasons that make Du`a' more likely to be accepted.





72- The ruling on reciting Ayat-ul-Kursy and Dhikr collectively after Jum`ah Prayer

Q: At Jumu`ah (Friday) Prayer, after the Imam (the one who leads congregational Prayer) and the congregation perform Taslim (salutation of peace ending the Prayer), the Imam recites Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255). He then recites Tasbih (saying: "Subhan Allah [Glory be to Allah]"), Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]") and Takbir (saying: "Allahu Akbar [Allah is the Greatest]") and we, the congregation, repeat after him. We all raise our hands for Du`a' (supplication) and recite Al-Fatihah (Opening Chapter of the Qur'an) in unison.

(Part No. 9; Page No. 198)

Is there anything wrong in doing this, or should every person conclude Salah (Prayer) individually and not with the Imam? May Allah reward you with the best! A:

This practice is Bid`ah (innovation in Islam) and so is not permissible, as it is not Sunnah (action following the example of the Prophet). Your reciting Ayat-ul-Kursy in unison and then performing Tasbih, and raising your hands in Du`a' after Taslim is a baseless Bid`ah. The Sunnah on the part of the Imam, Ma'mum (person being led by an Imam in Prayer), or Munfarid (person offering Salah individually) is to recite after Taslim: Astaghfiru Allah (I seek the Forgiveness of Allah) thrice. ﴿Allahumma Anta Al-Salam Wa Minka Al-Salam, Tabarakta Ya Dhal-Jalal Wa-Ikram. (Oh Allah, You are Al-Salam (the source of peace) and from You is all peace. Blessed are You, the Possessor of Glory and Honor.)﴾

This is what the Prophet (peace be upon him) used to do. He would start with these and then recite: ﴿La ilaha illa Allah, wahdahu la shareeka lah, la hul-mulku wa-lahul-hamdu, wa-huwa `ala kulli shai'in qadeer. La hawla wa-la quwwata illa billah, la ilaha illa Allah, la ilaha illa Allah wa-la na`budu illa iyyah, lahun-N`matu wa-lahul-Fadl, wa-lahu ath-thanaa'u al-hasan, la ilaha illa Allah mukhliseena, lahud-Deena wa-law karihal-Kafiroon (None has the right to be worshipped except Allah Alone who has no partner, to Him belong all sovereignty and praise and He is omnipotent over all things. There is no might nor power except with Allah. None has the right to be worshipped except Allah and we worship none but Him. For Allah all favour, grace and praise are due. None has the right to be worshipped except Allah and we are sincere in faith and devotion to Him although the disbelievers detest it.)﴾ ﴿Allahumma la mani`a lima `atait wa-la mu`ti lima man`t,

(Part No. 9; Page No. 199)

wa-la yanfa`u dhal-gaddu minkal-gadd (Oh Allah! None can prevent what You have willed to grant and none can grant what You have willed to prevent, and no wealth or majesty can benefit anyone, as from You is all wealth and majesty.)﴾ This is Sunnah on the part of the Imam, Ma'mum, and Munfarid (person offering Salah individually) after making Taslim in all of the Five Obligatory Daily Prayers. It is not Mashru` (Islamically permissible) to raise the hands in this case. Everyone should perform Dhikr (Remembrance of Allah) individually not in unison, as collective Dhikr is Bid`ah, as is starting with reciting Ayat-ul-Kursy contrary to the Sunnah. One should begin with: "Astaghfiru Allah" three times and then say: "Allahumma Anta Al-Salam Wa Minka Al-Salam, Tabarakta Ya Dhal-Jalal

Wal-Ikram."

It was authentically reported on the authority of Thawban, Ibn Al-Zubayr, and Al-Mughirah that the Prophet (peace be upon him) used to say after that: ﴿La ilaha illa Allah, wahdahu la shareeka lah, la hul-mulku wa-lahul-hamdu, wa-huwa `ala kulli shai'in qadeer. La hawla wa-la quwwata illa billah, la ilaha illa Allah, la ilaha illa Allah wa-la na`budu illa iyyah, lahun-N`matu wa-lahul-Fadl, wa-lahu ath-thanaa'u al-hasan, la ilaha illa Allah mukhliseena, lahud-Deena wa-law karihal-Kafiroon.﴾
﴿Allahumma la mani`a lima `atait wa-la mu`ti lima man`t, wa-la yanfa`u dhal-gaddu minkal-gadd.﴾

The text of these forms of Dhikr were reported by Ibn Al-Zubayr

(Part No. 9; Page No. 200)

and some were reported by Al-Mughirah (may Allah be pleased with them). All these reports are Sahih (authentic).



73- The ruling on the Imam supplicating and the congregation saying Amen following him after every Salah

Q: What is the ruling on offering collective Du`a' (supplication) after every Salah (Prayer), meaning that the Imam (the one who leads congregational Prayer) performs Du`a' and the Ma'mums (people being led by an Imam in Prayer) say: "Amen" after him?

A: There is no basis in Shari`ah (Islamic law) which allows the Imam to offer Du`a' and the Ma'mums say: "Amen" after him. This practice is baseless and is Bid`ah (innovation in Islam). Neither the Prophet (peace be upon him) nor the Sahabah (Companions of the Prophet) did so. Instead, after making Taslim (salutation of peace ending the Prayer) he would say: "Astaghfiru Allah (I seek the Forgiveness of Allah) thrice." ﴿Allahumma Anta Al-Salam Wa Minka Al-Salam, Tabarakta Ya Dhal-Jalal Wal-Ikram. (Oh Allah, You are Al-Salam (the source of peace) and from You is all peace. Blessed are You, the Possessor of Glory and Honor).﴾ Then he (peace be upon him) would turn to people and say: ﴿La ilaha illa Allah, wahdahu la shareeka lah, la hul-mulku wa-lahul-hamdu, wa-huwa `ala kulli shai'in qadeer. La hawla wa-la quwwata illa billah, la ilaha illa Allah, la ilaha illa Allah wa-la na`budu illa iyyah, lahun-N`matu wa-lahul-Fadl, wa-lahu ath-thanaa'u al-hasan, la ilaha illa Allah mukhliseena, lahud-Deena wa-law karihal-Kafiroon (None has the right to be worshipped except Allah Alone who has no partner, to Him belong all sovereignty and praise and He is omnipotent over all things. There is no might nor power except with Allah. None has the right to be worshipped except Allah and we worship none but Him. For Allah all favour, grace and praise are due. None has the right to be worshipped except Allah and we are sincere in faith and devotion to Him although the disbelievers detest it.))﴾

(Part No. 9; Page No. 201)

﴿Allahumma la mani`a lima `atait wa-la mu`ti lima man`t, wa-la yanfa`u dhal-gaddu minkal-gadd (Oh Allah! None can prevent what You have willed to grant and none can grant what You have willed to prevent, and no wealth or majesty can benefit anyone, as from You is all wealth and majesty.))﴾

This was authentically reported from the Prophet (peace be upon him) on the authority of Thawban by Muslim, and some were reported on the authority of Ibn Al-Zubayr by Imam Muslim, and others were reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Al-Mughirah. These are the forms of Adhkar (invocations) which he (peace be upon him) used to recite after Taslim. It was never reported that he (peace be upon him) would raise his hands after Taslim supplicating with the Ma'mums saying: "Amen" after him. All this is baseless Bid`ah (innovations in religion) that is not permissible to be done.



Q: We are used to performing collective Dhikr (Remembrance of Allah) after offering congregational Salah (Prayer) with the Imam (the one who leads congregational Prayer); is this right? Is it better to perform Dhikr collectively or individually?

A: This is not right; rather, this is Bid`ah (innovation in religion). Everyone should perform Dhikr by himself, but to collectively perform Dhikr with one voice, is Bid`ah. A person should perform Dhikr individually after making Taslim (salutation of peace ending the Prayer).





(Part No. 9; Page No. 202)

74- Ruling on Collective Tasbih after Salah

Q: What is the ruling on making collective Tasbih (saying: "Subhan Allah [Glory be to Allah]") after finishing Salah (Prayer); the Imam (the one who leads congregational Prayer) says Tasbih and the Ma'mums (people being led by an Imam in Prayer) repeat after him?

A: This is a baseless Bid`ah (innovation in religion); everyone should say Tasbih individually. The Imam should make Tasbih individually and so should the others. Making Tasbih collectively is Bid`ah.



75- Issue on collective Dhikr audibly

Q: Some people claim that: raising the voice in Istighfar (seeking forgiveness from Allah) on the part of the Imam (the one who leads congregational Prayer) and the congregation is Mashru` (Islamically prescribed) and permissible, based on what is reported that at the time of the Prophet (peace be upon him) a person knows that Salah (Prayer) is finished if he entered the Masjid (mosque) and saw the Prophet (peace be upon him) and his Companions reciting Tasbih (saying: "Subhan Allah [Glory be to Allah]") out loud. What is your opinion concerning this? May Allah reward you with the best!

A: The correct opinion is that it is Mashru` to recite Dhikr (Remembrance of Allah) after concluding Salah. As for Du`a' (supplication) and Istighfar, it should be kept between the servant and his Lord (Exalted be He). However, Dhikr is to be made following Salah. Ibn `Abbas (may Allah be pleased with him and his father) says:

(Part No. 9; Page No. 203)

"Dhikr was recited in a loud voice when people concluded the Obligatory Salah at the time of the Prophet (peace be upon him)." Ibn `Abbas said, [\(I would know that they left, if I heard that \(Dhikr\).\)](#) It is a Sunnah (action following the example of the Prophet) to say Dhikr out loud after the Five Obligatory Daily Prayers as the Prophet (peace be upon him) and his Companions did, so as to teach the ignorant, remind the forgetful and let people near the Masjid know that Salah is over. Special Du`a' should be between the servant and his Lord, and there is nothing wrong if anyone hears your Du`a'. [\(The Prophet \(peace be upon him\) used to recite Istighfar after Taslim \(salutation of peace ending the Prayer\) saying, "Astaghfiru Allah \(I seek the Forgiveness of Allah\)," three times, then "Allahumma Anta Al-Salam Wa Minka Al-Salam, Tabarakta Ya Dhal-Jalal Wal-Ikram. \(O Allah, You are Al-Salam \(the source of peace\) and from You is all peace. Blessed are You, the Possessor of Glory and Honor.\)"](#)) It was reported by Thawban, Mawla (freed slave) of the Prophet (peace be upon him), that he (peace be upon him) used to do so. Had he not heard this, he would not have reported this. This indicates that Thawban heard the Prophet (peace be upon him) recite this Du`a'; thus, there is nothing wrong with reciting Istighfar so that only the surrounding people can hear. Dhikr should be recited out loud saying, "La ilaha illa Allah, wahdahu la shareeka lahu, lahul-mulku wa lahul-hamdu, wa-huwa `ala kulli shai'in qadeer, la ilaha illa Allah wa-la na`budu illa iyyah, lahun-Ni'matu wa-lahul-Fadl, wa-lahu ath-thanaa'u al-hasan, la ilaha illa Allah mukhliseena, lahud-Deena wa-law karihal-Kafiroon.

(Part No. 9; Page No. 204)

Allahumma la mani`a lima `atait wa-la mu`ti lima mana`t, wa-la yanfa`u dhal-gaddu minkal-gadd. (None has the right to be worshipped except Allah, alone, without any partner. To Allah belong all sovereignty and praise and He is Omnipotent over all things. None has the right to be worshipped except Him and we worship none but Him. For Allah all favor, grace, and praise are due. None has the right to be worshipped but Allah and we are sincere in faith and devotion to Him although the disbelievers detest it. O Allah! None can prevent what You have willed to grant and none can grant

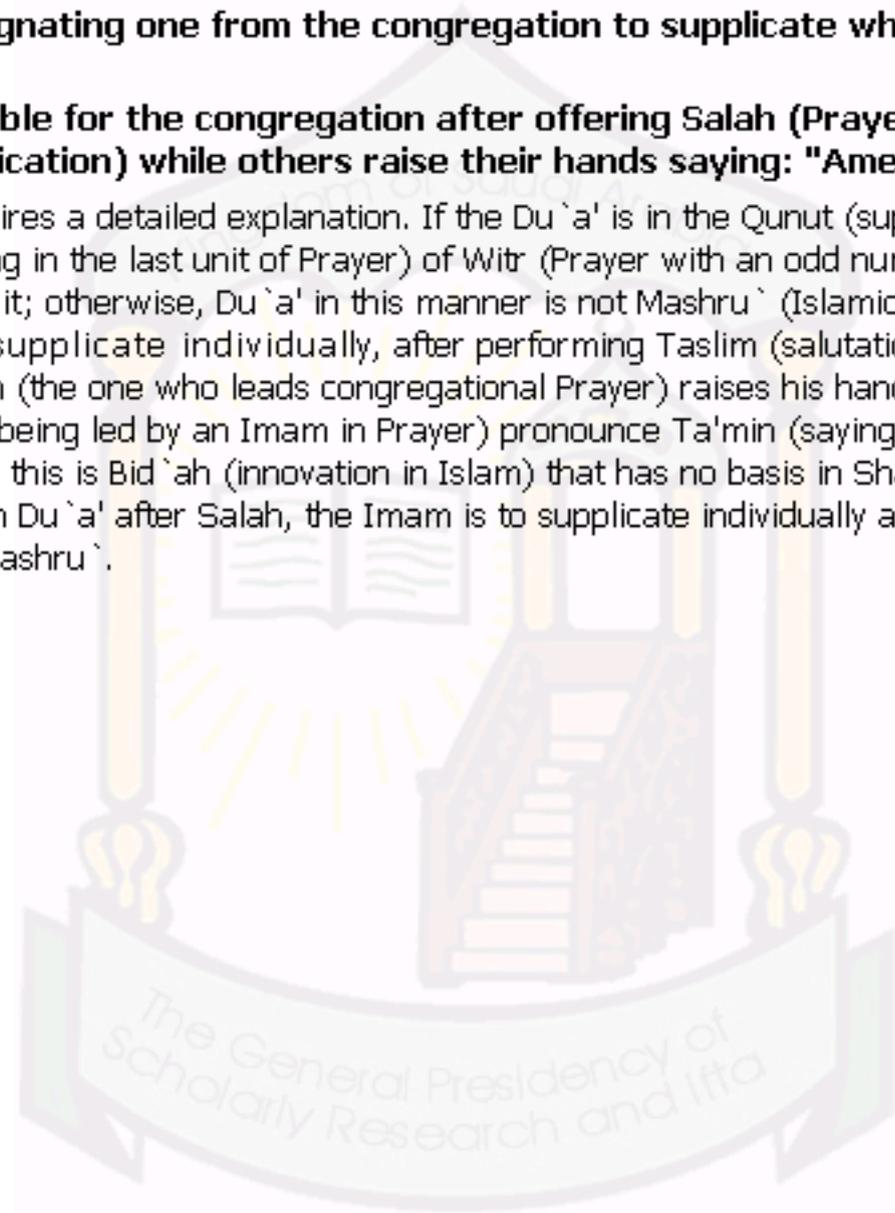
what You have willed to prevent, and no wealth or majesty can benefit anyone, as from You is all wealth and majesty)." It was reported by Ibn Al-Zubayr and Al-Mughirah ibn Shu`bah that the Prophet (peace be upon him) used to raise his voice with this and also when saying, "Subhana Allah Wa Al-Hamdu Li-Ilahi Wallahu Akbar" (Glorified be Allah, all praise is due to Allah and Allah is the Greatest)." All this comes under the Dhikr to be pronounced after Salah. As for Du`a', it is better to recite it so that only those surrounding would hear.



76- Ruling on designating one from the congregation to supplicate while others say amen

Q: Is it permissible for the congregation after offering Salah (Prayer) to choose one to offer Du`a' (supplication) while others raise their hands saying: "Amen"?

A: This issue requires a detailed explanation. If the Du`a' is in the Qunut (supplication recited while standing after bowing in the last unit of Prayer) of Witr (Prayer with an odd number of units), there is nothing wrong with it; otherwise, Du`a' in this manner is not Mashru` (Islamically permissible). Each worshipper is to supplicate individually, after performing Taslim (salutation of peace ending the Prayer). If the Imam (the one who leads congregational Prayer) raises his hands supplicating and the Ma'mums (people being led by an Imam in Prayer) pronounce Ta'min (saying: "Amen" after reciting Surah Al-Fatihah), this is Bid`ah (innovation in Islam) that has no basis in Shari`ah (Islamic law). If they wish to perform Du`a' after Salah, the Imam is to supplicate individually as does every Ma'mum, and this is what is Mashru`.





(Part No. 9; Page No. 205)

77- Ruling on congregational Dhikr before the Fajr and `Isha' Prayers

Q: Some people are used to audible congregational Dhikr (remembrance of Allah), Tasbih (glorification of Allah), and invoking Allah's Blessings and Peace upon the Prophet (peace be upon him) before the Fajr (Dawn) Prayer and the `Isha' (Night) Prayer too. They perform this act on a regular basis. Is it permissible to practice Dhikr in such a manner or not?

A: Congregational Du`a' (supplication), Dhikr, and recitation of the Glorious Qur'an before the Fajr and `Isha' Prayers is a Bid`ah (innovation in religion). However, repeating Dhikr after the Maghrib (Sunset) or `Asr (Afternoon) Prayers is good as an act of obedience to Allah (Exalted be He). Repeating Dhikr is also good after the Fajr Prayer as it was related that the Prophet (peace be upon him) used to keep offering Dhikr after performing the Fajr Prayer until sunrise. Performing Dhikr and Tasbih is prescribed in the morning and evening. However, congregational Dhikr and Du`a' after the `Asr, Maghrib, or Fajr Prayers is a Bid`ah. Prophet Muhammad (peace be upon him) is reported to have said: [\(Anyone who does an act which is not in accordance with this matter of ours \(Islam\) will have it rejected.\)](#) In another place, he

(Part No. 9; Page No. 206)

(peace be upon him) said: [\(Anyone who introduces anything into this matter of ours \(Islam\) that is not part of it will have it rejected.\)](#) He (peace be upon him) used to repeat in the Friday Khutbah (sermon): [\(The most evil affairs are their innovation; and every innovation is an error.\)](#) Thereupon, a Muslim should abide by Allah's Shar` (Law) and the Islamic etiquettes. Whenever one sits to remember Allah and recite the Glorious Qur'an (individually) after the Fajr, Maghrib or `Asr Prayers, it will be good. Also, anyone who remembers, praises, asks for Allah's Forgiveness, and recites the Glorious Qur'an individually gains a great reward. However, saying collectively, "La ilaha illa Allah (there is no deity but Allah)", "Subhan Allah (Glorified be Allah)" or reciting certain Ayaha (Qur'anic verses) has no basis in Shari`ah (Islamic law). Rather, it is a Bid`ah people introduced in religion. It is an act which one must give up and repent to Allah (Exalted be He) from.



78- Saying amen after the Imam's Du`a' following the obligatory Prayers

Q: A questioner from Sudan asks: After ending the obligatory Prayers and reciting Al-Baqiyat Al-Salihah (the prescribed supplications and remembrances recited after the obligatory Prayers) to its end, La illah ila Allah (there is no deity but Allah), the Imam (the one who leads congregational Prayer) raises his hands and makes Du`a' (supplication) in congregation along with the worshippers repeatedly responding with amen. They also recite some parts of the Qur'an such as Al-Fatihah (Opening Chapter of the Qur'an). Please

(Part No. 9; Page No. 207)

guide us whether this deed is a Bid`ah (innovation in religion) or permissible? May Allah reward you with the best.

A: This deed is a Bid`ah and has no basis in the Shari`ah (Islamic law) because it was not reported that the Messenger of Allah (peace be upon him) used to raise his hands and supplicate or recite Surah Al-Fatihah in congregation along with the people repeatedly responding with amen after the obligatory Prayers and the prescribed Tasbih (glorification of Allah) and Dhikr (remembrance of Allah). Had that been true, it would have been reported by the honest Companions (may Allah be pleased with them) who transmitted everything. Thereupon, we come to the fact that it is a Bid`ah and baseless that the Imam raises his hands, supplicates, or recites Surah Al-Fatihah after the obligatory Prayers and the prescribed Tasbih. When a praying person finishes the prescribed Dhikr and Tasbih after the obligatory Prayers, they stand to offer the Sunnah Ratibah (supererogatory prayers performed on a regular basis) after the Zhuhr (Noon), Maghrib (Sunset), and `Isha' (Night) Prayers in the Masjid (mosque) or offer them after going back home where offering Nafilah (supererogatory) Prayers is preferable. As for the Imam and Ma'mums (persons being led by an Imam in prayer) raising their hands and supplicating in congregation after the obligatory Prayers, this has no basis in Shari`ah.



79- Ruling on the Imam saying: "may Allah forgive us and you" aloud after obligatory Prayers

Q: Some Imams (the ones who leads congregational Prayer) turn their faces to the worshippers after offering the obligatory Prayers and say: "may Allah forgive us and you." Was this reported from

(Part No. 9; Page No. 208)

the Prophet (peace be upon him)?

A: The Imam's turning his face to the praying people, after ending the obligatory Prayers, and saying: "may Allah forgive us and you," has no basis in the Shari`ah (Islamic law). It was not reported from the Prophet (peace be upon him) that he practiced this. Thereupon, this is considered a Bid`ah (innovation in religion) and is baseless. However, the Imam, after Taslim (salutation of peace ending the Prayer), should say: [\(Astaghfiru Allah \(I ask for Allah's Forgiveness\) three times and then say: 'Allahumma anta Al-Salam wa minka Al-Salam, tabarakta ya dhal-jalali wal-ikram \(Oh Allah! You are Al-Salam \(the source of peace\) and from You is all peace. Blessed are You, the Possessor of Glory and Honor\).'\)](#) After that he should turn his face to worshippers after all the Five Obligatory Daily Prayers and says one or three times: "La ilaha illa Allah wahdahu la sharika lahu, lahul-mulk wa lahul-hamdu wa huwa `ala kulli shay'in qadir (There is no god but Allah. He is the One. He has no partner. His is the dominion and to Him Alone is the praise. He has power over all things)." He also says: "La hawla wala quwwata illa billah, la ilaha illa Allah, wala na`budu illa iyyah, lahul-ni`mah wa lahul-fadl, wa lahu Al-thana' al-hasan, la ilaha illah Allah, mukhlisin lahudina wa law kariha al-kafirun. Allahumma la mani`a lima `a`tait, wa-la mu`tiya lima man`at wa-la yanf`u dhal-jad minkal-jad (There is neither might nor power except with Allah. There is no god but Allah. We do not worship but Him Alone. To Him Alone belong all bounties, to Him Alone belong all grace and good praise. There is no god but Allah, to Whom we are sincere in devotion, even though the disbelievers may detest it. O Lord! None may withhold what You have given and none may give what You have withheld and riches cannot avail a wealthy person with You)." Like the Imam, the Ma'mums (people being led by an Imam in prayer) recite these supplications and add, ten times, after the Fajr (Dawn) and Maghrib (Sunset) Prayers: "La ilaha illa Allah wahdahu la sharika lahu, lahul-mulku wa lahul-hamdu wa huwa `ala kulli shay'in qadir".

(Part No. 9; Page No. 209)

This is what is reported in the Sunnah (acts, sayings, or approvals of the Prophet). It is also Mustahab (desirable) to say: "Subhan Allah (glorified be Allah)" thirty three times, "Alhamdu lillah (Praise to Allah)" thirty three times, and Allahu Akbar (Allah the Greatest)" thirty three times, those are ninety-nine in all, and say to complete a hundred, "La ilaha illa Allah wahdahu la sharika lahu, lahul-mulk wa lahul-hamdu wa huwa `ala kulli shay'in qadir." They also recite Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255), and recite, only once, [\(Say \(O Muhammad صلى الله عليه وسلم\): "He is Allâh, \(the\) One.\)](#) and Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas). That is preferable after every obligatory Prayer. Yet, one repeats: "Say (O Muhammad peace

be upon him): "He is Allâh, (the) One," and Al-Mu`awwidhatayn three times after the Fajr and Maghrib Prayers as the Sunnah of the Prophet (peace be upon him) illustrates. This is the prescribed remembrances at the end of each obligatory Prayer. Thus, saying out loud expressions like, "may Allah forgive us and you", "may Allah guide you", and "may Allah accept from us and from you" has no basis in Shari`ah. Yet, there is nothing wrong with supplicating silently for oneself and Muslim brethren but not audibly lest it be taken as a habitual act.



80- Ruling on saying: "May Allah, the most Great, accept" after Salah

Q: After offering Salah (Prayer), I hear some people say to their brothers (in Islam): "May Allah, the Great, accept" and the others reply:

(Part No. 9; Page No. 210)

"May Allah accept from you and us the righteous deeds." Is this Sunnah (action following the example of the Prophet)?

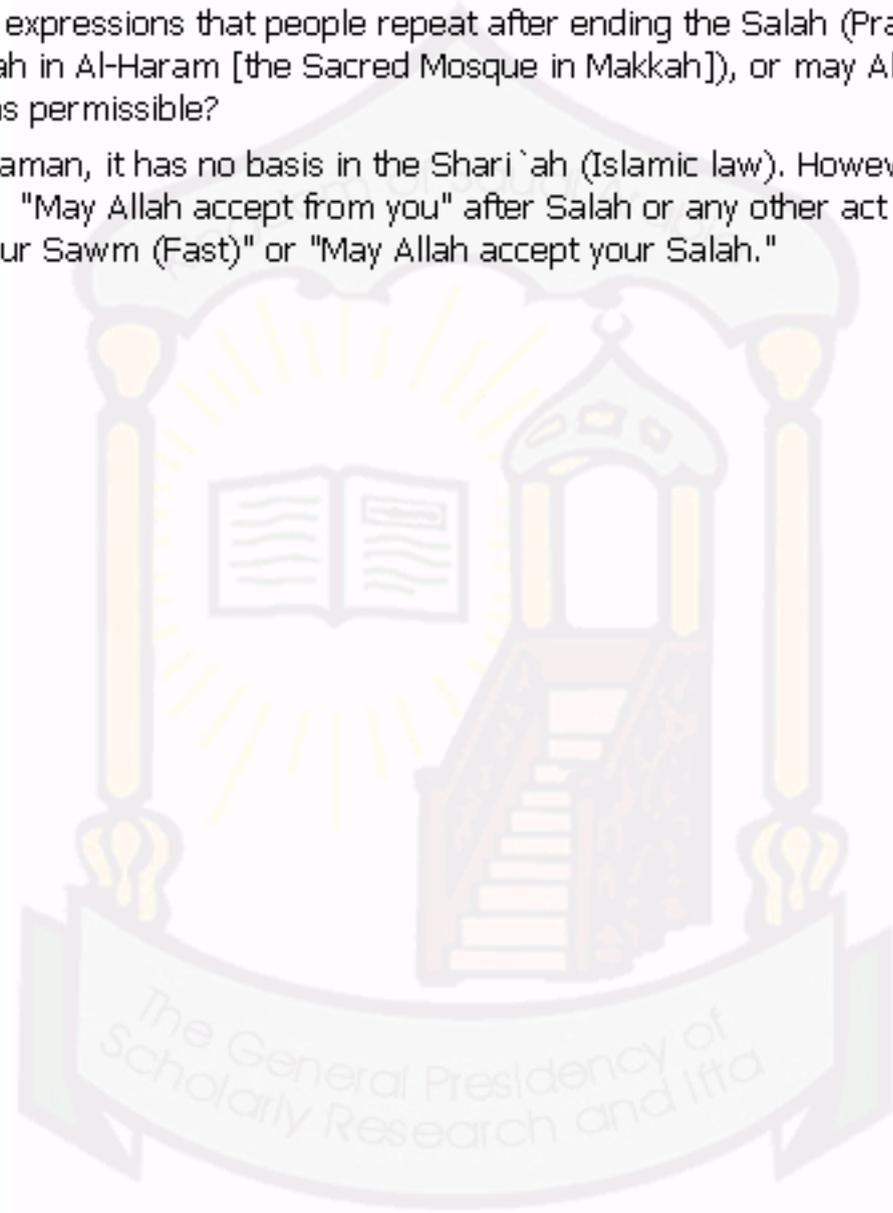
A: This saying has no basis in the Sunnah and Muslims should not repeat it because it is not Mashru` (Islamically permissible).

However, there is nothing wrong with people supplicating to Allah to accept their deeds, such as saying: "May Allah forgive you and us" and "may Allah accept from you and us" whenever they run into or pay a visit to someone. But to be in the habit of doing so after Taslim (salutation of peace ending the prayer) is not Mashru` and is a Bid`ah (innovation in religion).



Q: There are some expressions that people repeat after ending the Salah (Prayer) such as Haraman (may you offer Salah in Al-Haram [the Sacred Mosque in Makkah]), or may Allah accept your Salah; are these expressions permissible?

A: As for saying Haraman, it has no basis in the Shari`ah (Islamic law). However, one may say to his brothers in Islam: "May Allah accept from you" after Salah or any other act of worship like saying: "May Allah accept your Sawm (Fast)" or "May Allah accept your Salah."





(Part No. 9; Page No. 211)

81- Ruling on shaking hands after Salah

Q: Some worshippers shake hands after concluding Salah (Prayer), is this permissible?

A: It is Mustahab (desirable) for those who have offered Salah to shake hands after Adhkar (Invocations and Remembrances said at certain times on a regular basis) if they have not done so before Salah. However, if the worshippers shake hands while standing in row for congregational Salah (Prayer) before starting Salah, this is sufficient-praise be to Allah-for shaking hands when meeting is Sunnah (action following the example of the Prophet) as is Salam (Islamic greeting of peace). If they shake hands upon meeting or after performing the Nafilah (supererogatory) Prayer before offering the obligatory Prayer, this is sufficient and if they shake hands after the obligatory Prayer and Adhkar, this is permissible as well. All this is considered a way of enhancing closeness and following the Sunnah. However, they should not hasten to shake hands upon making Taslim as some people do. It should be after saying the Adhkar that people exchange Salam with those on the right and left out of brotherhood and cooperation, for the Prophet (peace be upon him) used to shake hands with His Companions. It was reported that he (peace be upon him) stated: [\(Whenever two Muslims meet and shake hands, their sins will be forgiven before they leave each other.\)](#) It is Sunnah to shake hands when meeting people. It was authentically reported that Anas (may Allah be pleased with him) said: [\(When the Companions of](#)

(Part No. 9; Page No. 212)

[the Prophet \(peace be upon him\) met each other, they would shake hands; and when they came from travel, they would embrace each other.\)](#) He (peace be upon him) would - [\(whenever his daughter Fatimah \(may Allah be pleased with him\) went to him - stand up, shake hands with, kiss her, and make her sit in his place, and whenever he \(peace be upon him\) went to her, she would stand up, shake hands with, kiss him, and make him sit in her place.\)](#) What is meant is that exchanging Salam, shaking hands, and smiling at others is a means of enhancing closeness and love. But, you should not do this directly following Taslim; rather, this should be after finishing the Adhkar.

Q: After Taslim, people exchange Salam saying, "may Allah accept from you and us," and other expressions; is this permissible?

A: This is baseless. After the obligatory Prayer, one should not make it a habit to shake hands or say, "may Allah accept from you and us." But to do this occasionally, from time to time, is permissible. It is not

(Part No. 9; Page No. 213)

legislated by Allah that after pronouncing Taslim one should say, "may Allah accept from you and us," and shake hands. After Taslim, the Prophet (peace be upon him) used to say: [\(Astaghfiru Allah \(I seek the Forgiveness of Allah\) thrice. Allahumma anta Al-Salam wa minka Al-Salam, tabarakta ya dhal-jalali wal-ikram \(Oh Allah! You are Al-Salam \(the source of peace\) and from You is all peace.](#)

Blessed are You, the Possessor of Glory and Honor).) Then he (peace be upon him) would say: ﴿La ilaha illa Allah wahdahu la sharika lahu, la hul-mulk wa la hul-hamdu wa huwa `ala kulli shay'in qadir. Allahumma la mani`a lima `a` tait, wa-la mu`tiya lima man`at wa-la yanf`u dhal-jad minkal-jad (There is no god but Allah. He is the One. He has no partner. His is the dominion and to Him Alone is the praise. He has power over all things. O Lord! None may withhold what You have given and none may give what You have withheld and riches cannot avail a wealthy person with You).) Then he (peace be upon him) would say: ﴿La hawla wala quwwata illa billah, la ilaha illa Allah, wala na`budu illa iyyah, la hul-ni`mah wa la hul-fadl, wa lahu Al-thana' al-hasan, la ilaha illah Allah, mukhlisin lahudina wa law kariha al-kafirun (There is neither might nor power except with Allah. There is no god but Allah. We do not worship but Him Alone. To Him Alone belong all bounties, to Him Alone belong all grace and good praise. There is no god but Allah, to Whom we are sincere in devotion, even though the disbelievers may detest it.)) ﴿Allahumma la mani`a lima `a` tait, wa-la mu`tiya lima man`at wa-la yanf`u dhal-jad minkal-jad.﴾ After the Maghrib (Sunset) Prayer and `Isha' (Night) Prayer, he (peace be upon him) would say ten times: "La ilaha illa Allah wahdahu la sharika lahu, la hul-mulk wa la hul-hamdu, yuhyi wa yumit, wa huwa `ala kulli shay'in qadir (There is no god but Allah. He is the One. He has no partner. His is the dominion and to Him Alone is the praise. He gives life and causes death. He has power over all things). This is what the Prophet (peace be upon him) used to do after Taslim, without raising his hands or constantly saying to others, "may Allah accept from you." It is permissible to say this from time to time, but to make it a habit as if it is a Sunnah, this is not Mashru`.

(Part No. 9; Page No. 214)

However, there is nothing wrong with raising one's hands after the Nafilah.



82- Ruling on shaking hands after Tahiyat-ul-Masjid or Sunnah Ratibah

Q: I and my friend entered the Masjid (mosque) having been talking all the way there. Stretching out my hands to shake hands with him after offering Tahiyat-ul-Masjid (two-unit-Prayer to greet the mosque), he refused to give me his hand arguing that we have just been together. He also told me that doing so is a Bid`ah (innovation in religion), which was neither practiced by the Prophet (peace be upon him) nor his honorable Sahabah (Companions of the Prophet). He added that people now think of it as an obligatory act which they must do on finishing Tahiyat-ul-Masjid. I was amazed. Who is right: I or my friend?

A: According to my knowledge, it is unobjectionable that a Muslim shakes hands with his fellow Muslim after finishing Tahiyat-ul-Masjid or Sunnah Qabliyyah (supererogatory Prayer performed before an obligatory Prayer on a regular basis) of Zhuhr (Noon) Prayer or Fajr (Dawn) Prayer. I view that there is nothing wrong with doing so even if they come to the Masjid together or have shaken hands before the Salah. However, shaking hands becomes more required if they do not come to the Masjid together. This is because the Sahabah

(Part No. 9; Page No. 215)

would shake hands whenever they met each other and would embrace each other when returning from traveling. Anas (may Allah be pleased with him) and Al-Shu`aby said: [\(The Sahabah used to shake hands when meeting each other and used to embrace each other when returning from traveling.\)](#) Moreover, it is authentically reported that the Prophet (peace be upon him) would shake hands with his Muslim brothers on meeting them. Actually, this is a well-known Sunnah of the Prophet (peace be upon him) and his Sahabah. However, it is sufficient and fulfilling of the Islamic objective that a Muslim brother shakes hands with another Muslim brother while on their way to the Masjid or while getting ready to offer Tahiyat-ul-Masjid. In my viewpoint, it will be also unobjectionable that they shake hands again after offering Tahiyat-ul-Masjid or the Sunnah Qabliyyah. Moreover, I do not think it is so dangerous to be judged as Bid`ah (innovation in religion), for Salam (Islamic greeting of peace) is always good and results in nothing but good. Moreover, it causes affability between both brothers and implies that both supplicate Allah (Exalted be He) for each other. Therefore, it is unobjectionable to do so and cannot be judged as Bid`ah. Evidence of this can be found in the authentically reported Hadith to the effect that the Prophet (peace be upon him) [\(entered the Masjid and a man came in and offered Salah, then he came and greeted the Messenger of Allah \(peace be upon him\). The Messenger of Allah \(peace be upon him\) returned the greeting and said: "Go back and pray, for you have not prayed." The man went back](#)

(Part No. 9; Page No. 216)

[and offered Salah as he had done before, then he came to the Prophet \(peace be upon him\) and greeted him, and the Messenger of Allah \(peace be upon him\) said, "Wa 'alayk al-salaam \[i.e. returned the greeting\]." Then he said: "Go back and pray, for you have not prayed." When he had done that three times, the man said, "By the One Who sent you with the truth, I cannot do more than](#)

that. Teach me." The Prophet (peace be upon Him) said, "When you get up for Salah, perform Wudu' (ablution) properly and then face the Qiblah and say Takbir Allahu Akbar (Allah is the Greatest), and then recite what you know of the Qur'an and then bow, and remain in that state till you feel at rest in bowing, and then raise your head and stand straight; and then prostrate yourself till you feel at rest in prostration, and then sit up till you feel at rest while sitting, and then prostrate yourself again till you feel at rest in prostration; and then get up and stand straight, and do all this in all your Salah." This great Hadith clearly indicates the obligation of tranquility while offering Salah, which means to pause in each position until each part of the body returns to its original position. It also means not to rush while performing Ruku` (bowing) and Sujud (prostration) and to sit straight between the two times of Sujud, which is an important fundamental of Salah. Unfortunately, many people offer Salah so quickly that they do not perform this obligatory act properly, which is a grave mistake that has the effect of invalidating the Salah. However, the Hadith states that the Prophet (peace be upon him) returned the greeting of the man who came to him three times after offering Salah.

(Part No. 9; Page No. 217)

Actually, the Prophet (peace be upon him) returned the greeting in all the three times and did not say the first Salam is enough. Although the man was offering Salah near the Prophet (peace be upon him), who was watching him closely and observing his hastiness, the Prophet (peace be upon him) repeatedly returned the Salam (greeting) of the man and then said to him, "Go back and pray." This indicates that there is nothing wrong with frequently returning the Salam of a person who is near you and whom you are watching and whose actions you are observing. To the same effect, the Prophet (peace be upon him) would repeat Salam thrice. The Prophet's (peace be upon him) repetition of Salam was perhaps for an educational purpose; for drawing people's attention or for other reasons. Actually, people might be occupied by performing Salah - for one should be fully mindful of Salah - and would like to greet each other after finishing it. In fact, there is nothing wrong in doing so, In sha'a-Allah (if Allah wills), and one should not be excessively strict in this regard.

However, it is a mistake for anyone to view Salam as an integral part of Salah. In fact, it has nothing to do with Salah; it is only related to one's relationship with his fellow Muslims, saying Salam to them and supplicating to Allah (Exalted be He) for them after being fully occupied by Salah. As Muslims should say Salam again to each other if a tree or a wall separates them, they should, with greater reason, say Salam to each other after being separated by Salah that entails much occupation and devotion to Allah (Exalted be He) in Ruku` and Sujud. It is stated in the Hadith that if a tree or a wall separates two Muslims, they should say Salam again to each other. Which separates more:

(Part No. 9; Page No. 218)

a tree, a wall or the like or being occupied by Salah? I mean that separation by a tree, a palm tree or something like that, whether it takes half a minute, a quarter of a minute, two or three seconds, takes much less time than separation caused by being occupied by Salah.



83- Ruling on shaking hands and saying "Taqqabala Allah" after Salah

Q: Is it permissible to say, "Taqqabala Allah (may Allah accept [our good deeds])" and shake hands immediately after finishing Salah (Prayer), as this is a common practice among people?

A: There is nothing wrong with shaking hands with a fellow Muslim after saying the Dhikr (Remembrance of Allah) recommended after Salah in case they did not shake hands before Salah. However, proceeding to shake hands immediately after Taslim (salutation of peace ending the Prayer) is impermissible. After Taslim, a person should say, "Astaghfiru Allah (I seek the Forgiveness of Allah)" thrice and then say, "Allahumma anta Al-Salam wa minka Al-Salam, tabarakta ya dhal-jalali wal-ikram. La ilaha illa Allah wahdahu la sharika lahu, la hul-mulk wa la hul-hamdu wa huwa `ala kulli shay'in qadir. La hawla wala quwwata illa billah, la ilaha illa Allah, wala na `budu illa iyyah, la hul-ni `mah wa la hul-fadl, wa lahu Al-thana' al-hasan, la ilaha illah Allah, mukhlisin lahudina wa law kariha al-kafirun. Allahumma la mani `a lima `a `tait, wa-la mu `tiya lima man `at wa-la yanf `u dhal-jad minkal-jad. (Oh Allah! You are Al-Salam (the source of peace) and from You is all peace. Blessed are You, the Possessor of Glory and Honor. There is no god but Allah. He is the One. He has no partner. His is the dominion and to Him Alone is the praise. He has power over all things. There is neither might nor power except with Allah. There is no god but Allah. We do not worship but Him Alone. To Him Alone belong all bounties, to Him Alone belong all grace and good praise. There is no god but Allah, to Whom we are sincere in devotion, even though the disbelievers may detest it. O Lord! None may withhold what You have given and none may give what You have withheld and riches cannot avail a wealthy person with You)." After that, a person can

(Part No. 9; Page No. 219)

shake hands with fellow Ma'mums (people being led by an Imam in Prayer). In fact, this is what the Prophet (peace be upon him) used to do after Taslim. However, it is good to shake hands with a person who prays next to you, with whom one have not already shaken hands before Salah, as it is a means of spreading love and affection. In this regard, the Prophet (peace be upon him) is authentically reported to have said: [\(Shall I not direct you to something that if you do it, you will love each other? Spread Salam \(Islamic greeting of peace\) amongst yourselves.\)](#) Moreover, the Prophet (peace be upon him) would shake hands with his Companions. He (peace be upon him) said: [\(When one of you meets their brother, they should say Salam to them. If a tree, a wall, or a rock comes in between them, and then they meet again, they should again say Salam.\)](#) To the same effect, the Sahabah (Companions of the Prophet) would shake hands when they met each other. Accordingly, saying Salam as well as shaking hands is a stressed Sunnah (action following the teachings of the Prophet), which has the effect of spreading love and affability among Muslims. However, if the worshippers shake hands while standing in the row for congregational Salah before commencing Salah, this is sufficient In sha'a-Allah (if Allah wills). Anyway, there is nothing wrong with shaking hands again after Salah although it is more proper not to repeat it. All praise be to Allah.

Q: A person from Amman, Jordan, asks: "What is the ruling on saying Salam to

(Part No. 9; Page No. 220)

a Muslim brother sitting near by immediately after ending Salah? What is the ruling on saying, "Taqabbala Allah" before or after saying Salam? If someone is persistent in saying this statement, is it permissible to answer him in the same manner, i.e. say "Taqabbala Allah minna wa minkum" (May Allah accept [good deeds] from you and us)? What is the ruling on saying this statement, i.e. "Taqabbala Allah minna wa minkum" after leaving the Masjid (mosque)? Please, Your Eminence Shaykh, answer us."

A: There is nothing wrong with saying, "Taqabbala Allah minna wa minkum" either after Salah, on leaving the Masjid, on meeting at a Janazah (Funeral) Prayer, or after performing the Jumu`ah (Friday) Prayer. It is good and unobjectionable that a Muslim asks acceptance and forgiveness for their fellow Muslims at any time. Moreover, it is a Sunnah, after entering the Masjid and offering Tahiyat-ul-Masjid (two-unit Prayer to greet the mosque), to say Salam to the persons praying on the right or on the left. The Prophet (peace be upon him) commended Muslims to shake hands on meeting each other. Moreover, the Sahabah (may Allah be pleased with them all) would shake hands with the Prophet (peace be upon him) on meeting him and would shake hands on meeting each other. Shaking hands is a Sunnah. It is permissible to shake hands whether while lining up for Salah, after offering Tahiyat-ul-Masjid, or after offering the obligatory Salah in case a person

(Part No. 9; Page No. 221)

comes while people are offering Salah and, thus, could not shake hands with them before it. In such a case, there is nothing wrong with shaking hands after Taslim and Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]"). However, it has no basis in Shari`ah (Islamic law) that one proceeds immediately after finishing an obligatory Salah to shake hands with those on the right and left whom he knows and with whom he had shaken hands before Salah. It will be good that a person who comes to the Masjid while people are offering Salah shakes hands with them after finishing Salah and Dhikr.



84- Ruling on kissing each other's hands after Salah

Q: After finishing Salah (Prayer), some people kiss each other's hands; is this right or not?

A: It is preferable not to do this, for this was not the habit of the Sahabah (Companions of the Prophet) with the Prophet (peace be upon him), it was just done rarely. Therefore, it is better to follow the example of the Sahabah with the Prophet (peace be upon him) in this regard; i.e. shaking hands only. However, if a person does so with their father or an elderly scholar, this is permissible, but they should not make it a habit, for it was not habitually practiced by the Sahabah with the Prophet (peace be upon him). Accordingly, it is better to give up kissing hands and it is sufficient to shake hands.

(Part No. 9; Page No. 222)

If a person returns from a journey, it is permissible to embrace or kiss them between the eyes. But as to make kissing the hands a habit, this is Makruh (reprehensible).



85- Ruling on shaking hands after Salah

Q: Many people shake hands after offering Salah (Prayer); some shaykhs say that this is Bid`ah (innovation in Islam), what is the correct opinion regarding this matter?

A: There is nothing wrong with this as shaking hands is Sunnah (action following the teachings of the Prophet) when meeting whether for offering Salah or not. If two persons meet each other while standing in the row to offer Salah, they may exchange greetings and shake hands with each other. This is Sunnah. The Prophet (peace be upon him) used to shake hands with his Companions when meeting them and they used to do so with each other. Claiming that this is Bid`ah is wrong; rather, it is Sunnah to shake hands when meeting people. If two persons meet before offering Salah, they are to shake hands, but if they meet in Salah while the Imam (the one who leads congregational Prayer) is offering Salah, they are to shake hands after concluding Salah and Dhikr (Remembrance of Allah). They are to supplicate to Allah for each other; all this is Mashru` (Islamically permissible). Similarly, shaking hands when running into people on the street is an act of obedience and worship.

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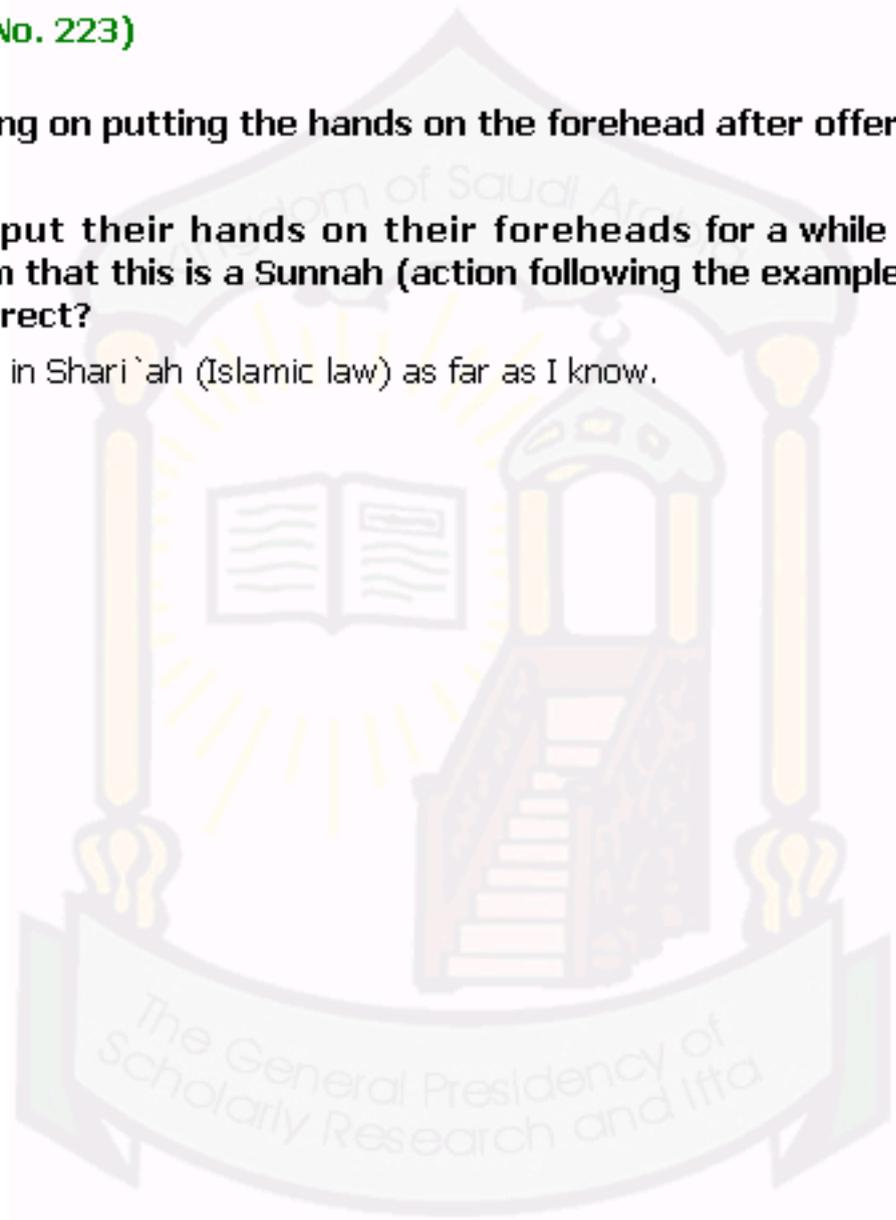


(Part No. 9; Page No. 223)

86- Ruling on putting the hands on the forehead after offering Salah

Q: Some people put their hands on their foreheads for a while after offering Salah (Prayer) and claim that this is a Sunnah (action following the example of the Prophet). Is what they say correct?

A: This has no basis in Shari`ah (Islamic law) as far as I know.





87- Things that invalidate Salah and those that are reprehensible

Q: What are the Makruh (reprehensible) matters that invalidate Salah (Prayer)? May Allah reward you with the best.

A: You can find them in the books of Fiqh (Islamic jurisprudence). It is Makruh in Salah to turn one's head, or to move as excessive movements invalidate Salah. There are many things that are Makruh in Salah, so you should refer to the scholarly books, such as Bulugh Al-Maram, `Umdat Al-Hadith, Zad Al-Mustaqna`, and `Umdat Al-Fiqh. You have to read to know what is Makruh in Salah, at the top of which is fidgeting, as excessive fidgeting

(Part No. 9; Page No. 224)

invalidates Salah. It is so important to perform Salah with Khushu` (the heart being submissively attuned to the act of worship) and tranquility, paying no attention to any thing that might distract the person offering Salah, such as turning right and left, adjusting one's clothes, etc. Allah (Glorified and Exalted be He) states: **Successful indeed are the believers.** **Those who offer their Salât (prayers) with all solemnity and full submissiveness.** Salah should be performed with an attentive heart. It is Allah alone Whose help we seek.



88- The ruling on looking around during Salah

Q: Is it Haram (prohibited) to look around in Salah (Prayer) to take care of children, whether performing Salah at home or at Al-Masjid Al-Haram (the Sacred Mosque in Makkah)? If a child cries and the time of Salah is about to expire, what should I do? Should I let him cry or pick him up? Kindly, advise me!

A: Looking around needlessly during Salah is Makruh (reprehensible). When asked about looking around while performing Salah, the Prophet (peace be upon him) said: [\(It is a quick stealing by which Satan takes away \(a portion\) from the Salah \(by making one glance left and right\)\)](#) (Related by Al-Bukhari in his Sahih [Authentic Hadith Book]) This clearly indicates that one should not

(Part No. 9; Page No. 225)

turn one's head needlessly while performing Salah. However, if there is an excuse, as in the case of a woman looking after her child, or a person who hears fearful sounds on the right or the left, there is nothing wrong with turning one's head. It was authentically reported that the Prophet (peace be upon him) turned his head in Salah for a need and said: [\(Tasbih \(saying: "Subhan Allah \[Glory be to Allah\]"\) is for men and clapping is for women,\) \(for when you would say it, it would attract the attention.\)](#) When people clapped vigorously in Salah at seeing the Prophet (peace be upon him) coming out of his home, as Abu Bakr Al-Siddiq led them in Salah; Abu Bakr looked around to see what was wrong and saw the Prophet (peace be upon him). Abu Bakr stepped backward and the Prophet (peace be upon him) stepped forward and led them all in Salah.

The Prophet (peace be upon him) had gone to negotiate a treaty at Qiba' and when he returned, Al-Siddiq was leading the Salah. The worshippers clapped vigorously to draw the attention of Al-Siddiq, who then glanced behind him.

(Part No. 9; Page No. 226)

When he saw the Prophet (peace be upon him), he stepped back, and though the Prophet (peace be upon him) gestured for him to continue, he did not and stepped back. The Prophet (peace be upon him) then stepped forward to lead them in Salah. When he (peace be upon him) made Taslim (salutation of peace ending the Prayer), he said to Al-Siddiq: "What prevented you from standing (in place) as I ordered you to do?" Abu Bakr said: "It is not the right of the son of Abu Quhafah to lead a Salah attended by Allah's Messenger (may peace be upon him). Then he (peace be upon him) said to the people around him: [\(What is it that I saw you clapping so vigorously? When anything happens in the Salah, say: "Subhan Allah," for it will attract attention, but clapping of the hands is for women.\)](#)

This indicates that usually there is nothing wrong with turning one's head, but the Sunnah (action following the example of the Prophet) when people are in doubt of something in Salah is for men to say: "Subhan Allah," in order that the Imam will take notice if he has forgotten something. As for women, they are to clap, or slap their thighs in order to draw the attention of the Imam.

Q: It is Makruh (reprehensible) in Salah to glance back during Salah. Does this, Your Eminence, nullify the Salah?

A: Salah is not nullified by turning one's head; rather, it is nullified by turning the whole body.

Q: What is your advice concerning a Muslim sister tending to her child during Prayer?

(Part No. 9; Page No. 227)

A: If there is a need to do so, there is no harm in this. She may move the dangerous or hot object away from him.

Q: Does tending to a child while offering Salah not affect the Salah?

A: Yes!

Q: My aging father offers all the Five Obligatory Daily Prayers; however, he sometimes turns his head to the right and left and may even gesture with his hand without realizing how this affects his Salah. I always call this to his attention, but my respect for him prevents me from advising him. What should I do? May Allah reward you with the best!

A: Looking around during Salah is Makruh except if there is a need to do so. If your father turns his head slightly during Salah, his Salah is valid, but he should be warned against this and be informed that this is Makruh. It was reported in the Hadith that the Prophet (peace be upon him) replied, when asked about looking around in Salah: [\(It is a quick stealing by which Satan takes away \(a portion\) from the prayer of a person \(By making him glance left and right\).\)](#) This is what the Prophet (peace be upon him)

(Part No. 9; Page No. 228)

said concerning looking around in Salah. [\(It is a quick stealing by which Satan takes away \(a portion\) from the prayer of a person \(By making him glance left and right\)\)](#) However, there is no harm in doing this if necessary. The Prophet (peace be upon him) looked around in his Salah when necessary and so did Al-Siddiq. What is meant is that there is nothing wrong with turning only one's head in Salah when needed; and the same applies to gesturing to someone, as the Prophet (peace be upon him) did during Salah. There is nothing wrong with gesturing to someone to come in or out, or to close a door while performing Salah.



89- Ruling on a praying person raising their eyes to the sky

Q: Is it permissible for a praying person to raise their eyes to the sky while performing Salah (Prayer)? May Allah reward you with the best!

A: Raising the eyes to the sky while offering Salah is not permissible, for the Prophet (peace be upon him) prohibited and warned against this, and said: [\(The people who lift their eyes towards the sky in Salah should avoid it or they would lose their eyesight.\)](#) In another wording: [\(or their sight may be taken away.\)](#) What is meant is that it is not permissible to raise one's eyes

(Part No. 9; Page No. 229)

to the sky while performing Salah. The Sunnah (action following the example of the Prophet) is to cast one's eyes to the ground at the place of Sujud (prostration), not to the sky.



Ruling on closing one's eyes in Salah

Q: What is the ruling on closing one's eyes while offering Salah (Prayer)? In fact, I keep my eyes closed while performing Salah in order not to look here and there and thus be distracted from Salah.

A: Closing one's eyes while performing Salah is Makruh (reprehensible) and is not a Sunnah (action following the teachings of the Prophet). The Sunnah is to keep one's eyes open and not to close them unless needed, in which case there will be nothing wrong with it. The proper practice is that one should lower one's gaze and look at the place of Sujud (prostration) so that one might reach the stage of Khushu` (the heart being submissively attuned to the act of worship). Actually, the Sunnah is to behave as such. Closing one's eyes is not Mashru` (Islamically prescribed) being Makruh or even, according to some scholars, an act of the Jews.

Q: While offering Salah, I close my eyes, which makes me concentrate more. Seeing me do so, a friend of mine told me that this is impermissible and Salah as such is invalid. Your Eminence Shaykh, what is your opinion?

(Part No. 9; Page No. 230)

A: Closing one's eyes while offering Salah is viewed by scholars to be Makruh. Nevertheless, it does not affect the validity of Salah. In this regard, there is nothing wrong with closing one's eye, which is even viewed by some scholars to be permissible in case it is more likely to lead to Khushu`. However, the more correct view is that you should not close your eyes while offering Salah, an act that is viewed by some scholars to be practiced by the Jews while offering their prayer. To sum up, it is better for you not to close your eyes at all and to try to reach Khushu` without closing your eyes. Actually, this is more preferable to be on the safe side. Either way, your Salah is valid even if you close your eyes, for opening one's eyes is not a condition for the validity of Salah.

Q: While offering Salah, I can only concentrate when I close my eyes, which helps me not to think about worldly affairs. Although I seek refuge with Allah at the beginning of my Salah, I still get distracted, which makes me feel sad. What is your opinion on closing one's eyes?

A: You should do your best to be mindful of your Salah and supplicate to Allah (Exalted be He) to help you do so. Moreover, remember that you are standing before Allah and that He (Glorified and Exalted be He) sees you. In fact, a believer who stands for Salah should know that Allah is watching over him and should be mindful of

(Part No. 9; Page No. 231)

Allah's Greatness (Glorified and Exalted be He). Thus, you should pay much attention to this matter, exerting effort to remember that you are standing before Allah and that Allah directs His Face toward His Servants who offer Salah. So, you have to do your best to be mindful and reach the state of Khushu` without closing your eyes. In fact, closing the eyes is Makruh and thus it is more preferable not to do it. Moreover, some scholars hold that it is an act of the Jews and it is better not to do it. However, you should look at your place of Sujud, show submission to Allah, and remember His

Greatness and that you are standing before Him doing your best in this regard and hoping for the best.

Q: I feel that closing my eyes while offering Salah causes me to be more mindful. Is it permissible for me to do so while offering Salah? Guide me, may Allah reward you with the best.

A: It is better not to close your eyes. You should accustom yourself not to close your eyes doing your best to be mindful.

Q: Is it permissible for me to close my eyes while offering Salah, bearing in mind that I am more mindful when I close my eyes?

A: It is better not to close your eyes. In fact, some scholars are of the opinion that doing so is Makruh.

(Part No. 9; Page No. 232)

Accordingly, it is preferable not to close your eyes. However, there is nothing wrong with closing your eyes, and doing so does not invalidate Salah. As we stated earlier, a group of scholars view it to be Makruh and, thus, it is preferable not to close your eyes. Alhamdu lillah (All praise is due to Allah).

Q: While offering Salah, I close my eyes. Is this correct?

A: It is preferable not to close your eyes. However, some scholars hold the view that closing the eyes is unobjectionable if it leads to a better state of Khushu`. Nevertheless, the majority of scholars are of the opinion that the Sunnah is to open the eyes while doing one's best to concentrate and be mindful while standing before Allah (Exalted be He).



91- The ruling on closing one's eyes and nor covering one's head during Salah

Q: A questioner asks: "Is the Salah (Prayer) of one who closes their eyes during Prayer valid? Is it permissible to perform Sujud (prostration) while wearing a turban covering the forehead?"

A: There is no problem if one closes one's eyes while offering Salah. However, the Sunnah (action following the teachings of the Prophet) is to keep them open. In any case, the Salah is valid even if one closes one's eyes while offering it. The validity of one's Salah in such a case is not affected by doing so.

(Part No. 9; Page No. 233)

The same applies to the turban, in the sense that it is permissible to offer Salah while bareheaded or while the turban hangs loosely on one's shoulder. However, the Sunnah is to adorn oneself, as Allah (Glorified be He) says in the Ayah (Qur'anic verse) that reads: [﴿O Children of Adam! Take your adornment \(by wearing your clean clothes\), while praying \[and going round \(the Tawâf of\) the Ka'bah, \]﴾](#) Thus, it is preferable to offer Salah while wearing the type of clothes generally worn by most people while offering Salah in order not to look conspicuous. In other words, it is preferable not to distinguish oneself as regards to how one dresses in Salah. However, there is a wider range of flexibility regarding offering Salah at home. One may, unobjectionably, offer Salah wearing only a loincloth and a gown or while bareheaded. When offering Salah in congregation, on the other hand, one should wear average, common clothes. One should not wear eye-catching garments, i.e. different from those commonly worn by locals which may arouse their curiosity.



92- Ruling on offering Salah facing a hearth

Q: What is the ruling on offering Salah (Prayer) while facing a hearth or a stove? Is it sinful to do so?

A: It is preferable not to offer Salah while facing any fire as it implies imitating fire worshippers (Magians). Accordingly, if there is any fire facing someone who is offering Salah, one should either extinguish it or place it on his right or left sides. Thus, it is Makruh (reprehensible) to offer Salah while facing such a thing.

(Part No. 9; Page No. 234)

Anyway, Salah is valid although doing so is Makruh as it implies imitating disbelievers.

Q: Should one who offers Salah as such repeat it again?

A: No, such a person does not have to repeat it again. However, it is just preferable not to do so. Thus, one should either move the fireplace facing him elsewhere or move himself elsewhere. In brief, although it is Makruh to offer Salah while facing fire, the Salah will still be valid.



93- Ruling on food remnants in the mouth during Salah

A: A questioner asks: "What is the ruling on food remnants in the mouth while offering Salah (Prayer); should one eject them from the mouth or leave the Salah, rinse the mouth, and then start Salah afresh?"

A: Remnants of food or meat in the mouth do not affect the validity of Salah, whether they are left or ejected during Salah into a handkerchief or such like. In other words, food remnants in the mouth or meat remnants between the teeth do not affect Salah. However, a person should not swallow them while offering Salah; rather, one may eject them. Leaving them between the teeth until Salah is finished is pardonable and does not invalidate Salah, for this is not considered eating or drinking.

(Part No. 9; Page No. 235)

Alhamdu lillah (All praise is due to Allah).

Q: A questioner asks: "After commencing Salah, I sometimes feel that there are food remnants in my mouth or between my teeth. What is the ruling on this and how should I behave in such a case? May Allah reward you with the best."

A: There is nothing wrong with this. However, once you finish the Sunnah Qabliyyah (supererogatory Prayer performed before an obligatory Prayer), you should then eject as many remnants as possible. Anyway, they do not affect the validity of Salah. All praise be to Allah.



94- Ruling on offering Salah with Qat in mouth

Q: I was once offering `Asr (Afternoon) Prayer having some Qat (Khat: leaves and buds that are habituating stimulants when chewed or used as a tea) leaves in my mouth having been told it is permissible. However, I saw in a dream that my father was offering Salah (Prayer) and I wanted to join him. During my Wudu' (ablution), I tried to eject the Qat while rinsing my mouth but it was so sticky that I could by no means eject it in spite of repeated attempts. At this moment, I woke up. Therefore, I do not know whether my previous Salah was valid. If it was not valid, what should I do?

(Part No. 9; Page No. 236)

Instruct me, may Allah reward you with the best!

A: This vision you saw contains a lesson and a warning regarding Qat. Actually, we know, and were told by Yemeni scholars and others, that it is impermissible to chew Qat due to its harmful effects including anesthetization. Thus, it is obligatory not to chew, sell or buy it. Offering Salah, you should not leave anything of it in your mouth so as not to swallow it. Actually, eating and drinking during Salah invalidates it. Accordingly, you have to eject it from your mouth during Salah. If it once happened that you kept it in your mouth during Salah until you swallowed a bit or a flavor thereof, you should repeat this Salah. Likewise, if you eat meat, drink water or the like, you should eject all remnants of these things from your mouth when offering Salah. This precaution is meant to make you fully ready for Salah having nothing in your mouth that might distract you from Salah or cause you to worry about swallowing, chewing or drinking it. In fact, Qat is one of the most noxious plants to be chewed due to its harmful effects. The same applies to tobacco and drugs, against which a believer should be on his guard. Actually, a believer should beware of committing that which Allah forbids and against anything that might cause him any type of harm. We ask Allah to guide us all!

(Part No. 9; Page No. 237)



95- Ruling on offering Salah with cigarettes in one's pocket

Q: A questioner from Egypt asks: "What is the ruling on a person who has tobacco or cigarettes in his pocket while offering Salah (Prayer)? Does smoking invalidate Wudu' (ablution)?"

A: The Salah of such a person is valid. However, he must repent to Allah and stop smoking. Smoking does not invalidate Wudu'. Nevertheless, it should be abandoned as it is prohibited and has many harmful effects. Thus, smoking must be avoided. However, offering Salah while having cigarettes in one's pocket does not invalidate Salah. Although morally impure, tobacco is not as tangibly impure as urine or feces, which have the effect of invalidating Salah. Immaterially impure, it is filthy in this sense as it hurts and causes harm. As previously stated, the Salah of a person who has cigarettes in his pocket is valid, although such a person must repent to Allah and beware of its harm. Indeed, Allah (Glorified and Exalted be He) accepts the repentance of those who are sincere in repentance.



96- The ruling on Ihtiba' while listening to Friday Khutbah

Q: Questioner from Jordan ask: What is the ruling on Ihtiba' (sitting on buttocks with knees

(Part No. 9; Page No. 238)

close to abdomen and feet apart with the hands circling the knees) while listening to the Friday Khutbah (sermon)?

A: It is preferable not to sit in this manner which may cause one to dose off. It is better to sit in another way to keep one alert and prevent drowsiness.



97- The definition of squatting

Q: I once read that squatting during Salah (Prayer) is Makruh (reprehensible). What does this mean? May Allah reward you with the best!

A: The squatting that is Makruh during Salah is the sitting on one's buttocks with the legs drawn up and hands on the ground as a dog or a fox does. It is also called the squatting of the devil as stated in the Hadith reported on the authority of `A'ishah: [\(the Prophet \(peace be upon him\) used to forbid the squatting of the devil.\)](#) In another Hadith: [\(The Prophet \(peace be upon him\) forbade squatting like a dog.\)](#) Squatting in this Hadith means squatting for Tashahhud (testification recited in the sitting position in the second/ last unit of Prayer) or while sitting between the two Sujuds (prostrations), which is to sit one's buttocks with the legs drawn up and with hands on the ground. This is the manner of squatting that is prohibited.

(Part No. 9; Page No. 239)

However, there is a permissible form of squatting, which was referred to by Ibn `Abbas (may Allah be pleased with them both) as Sunnah (action following the example of the Prophet). This manner is to sit on one's heels between the two Sujuds placing the hands on one's thighs. This was referred to by Ibn `Abbas (may Allah be pleased with him and his father) as Sunnah. However, Iftirash (placing the left foot to the side and sitting on it between the two prostrations, keeping the right foot vertical) is preferable when sitting between the two Sujuds or performing the first Tashahhud. Actually, this is best and as it occurs most frequently in Hadith. However, Tawarruk (placing the left foot under the right leg and sitting on the posterior during the last Tashahhud) is the most recommended position of sitting during the last Tashahhud in any four-Rak`ah Salah (Prayer consisting of four units) or three-Rak`ah Salah. But, while sitting between the two Sujuds and during the first Tashahhud the proper practice is Iftirash. In any case, sitting in the squatting position between the two Sujuds, i.e. erecting both feet and sitting on heels, is also a Sunnah although Iftirash was most often practiced by the Prophet (peace be upon him).



98. Ruling on placing the elbows on the ground during Sujud

Q: What is the ruling on placing the elbows on the ground during Sujud (prostration)?

(Part No. 9; Page No. 240)

A: This act is Makruh (reprehensible) because it was related that the Messenger of Allah (peace be upon him) said: *(When you prostrate yourself, place the palms of your hands on the ground and raise your elbows.) (Also, he (peace be upon him) forbade people to spread out their arms like a wild beast.)* The Sunnah (action following the example of the Prophet) for men as well as women is to keep their elbows away from the ground and rest on their palms during Sujud.



99- The meaning of 'Rabd'

Q: Among the attributes of hypocrites is their prostration [during Prayer], they practice "Naqr"; and when they bow, they practice "Rabd". What is meant by "Rubud", so that it can avoided during Prayer, and thus contradict the hypocrites?

A: The hypocrites are known for their practice of Naqr", this is to say they perform Ruku` (bowing) and Sujud (prostration) hastily, and hardly remember Allah while in these positions. As for "Rabd" according to some scholars it refers to the prostration like the "Rabd" (prone position) of animals. The Sunnah (action following the example of the Prophet) is to prostrate properly resting on your hands, knees, toes, forehead and nose; while leaving space between your belly and your thighs, and the latter

(Part No. 9; Page No. 241)

from the legs; and raising the arms from off the ground. This is the correct way of prostration. One must not prostrate in a way in which the limbs touch each other, resting the belly on one's thighs, the latter on the legs, and placing the arms on the ground like the "Rabd" of animals. This is unacceptable, and a Muslim must avoid it. The Sunnah is to prostrate properly, not like "Rabd".



100- The ruling on interlacing the hands in Salah

Q: Please inform us about the ruling on interlacing the hands in the Masjid (mosque).

A: It is Makruh (reprehensible) for the Muslims to interlace their fingers when they go and wait for Salah (Prayer) and during Salah itself. It is reported about the Prophet (peace be upon him) that this act is Makruh. When people go to Salah, it means that they are regarded as if they are in Prayer. Thus, they should not interlace their fingers. Also, they should not do that in the Masjid waiting for Salah or during Salah itself, as this act is Makruh. After offering the Salah, there is nothing wrong with doing that even if they are still in the Masjid. It is authentically reported from the Prophet (peace be upon him) in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that when he offered Taslim (salutation of peace ending the Prayer), he regarded Salah as completed.

(Part No. 9; Page No. 242)

Then, he sat in the front of the Masjid and interlaced his fingers (peace be upon him). Thus, there is nothing wrong with interlacing the fingers after offering the Salah even if in the Masjid.



101- Ruling on repeating Al-Fatihah during Salah

Q: I repeat Al-Fatihah (Opening Chapter of the Qur'an) several times during Salah (Prayer) because I make mistakes when reading it. What is the ruling on doing this?

A: This is not Mashru` (Islamically lawful), since the Sunnah (action following the example of the Prophet) is to read it once with Tartil (slow recitation of the Qur'an) and ponder on it by reading each letter perfectly. Repeating it is Makruh (reprehensible); however, if you read an Ayah (a Qur'anic verse) incorrectly, you should repeat the Ayah and the following one the correct way. However, repeating it out of Waswasah (insinuating thoughts from Satan) is Makruh. It is also Makruh to repeat it as a precaution against mistakes, because the Prophet (peace be upon him) and his Companions (may Allah be pleased with them all) used to read it only once. All goodness is in following the example of the Prophet (peace be upon him) and his Companions. All Bid`ahs (innovations in religion) are evil. If you are sure you made a mistake in an Ayah, you should repeat only that Ayah, correcting the mistake, and should not repeat

(Part No. 9; Page No. 243)

the whole Surah. If, for instance, you say "Iyyaka Ni`budu", you should repeat it to read "Iyyaka Na`budu". Likewise, when you say "Ihdina As-Siratu Al-Mustaqim", you should repeat it to read "Ihdina As-Sirata Al-Mustaqim", though the nominative case in the former one does not change the meaning. Similarly, when you say "Al-Hamdu lillahi Rabba Al-`Alamin" and then realize your mistake, you should read instead "Al-Hamdu Lillahi Rabbi Al-`Alamin" in the genitive case, which is the right inflection of the word (Rabbi), although the accusative case does not change the meaning. Thereupon, Lahn (incorrect recitation due to mispronunciation of letters or grammatical mistakes) that does not change the meaning does not spoil the recitation. There is nothing wrong with repeating the Ayah in order to deliver the perfect recitation. However, you should repeat the Ayah when Lahn changes the meaning. For example, if you say "Ahdina", you must repeat the Ayah to read "Ihdina". If you say "Iyyaki (addressing a female) Na`budu", you should repeat the Ayah and say "Iyyaka Na`budu". Similarly, if you read "Sirata Al-Ladhina An`amati (addressing a female) `Alyahim", you should repeat the Ayah and say "Sirata Al-Ladhina An`amta `Alyahim"

(Part No. 9; Page No. 244)

because you address the Lord (Glorified and Exalted be He), so you should say "An`amta", for "An`amti" addresses a woman and this is a mistake that is not permitted because it changes the meaning. The right recitation is: "Sirata Al-Ladhina An`amta `Alyahim", [\(The Way of those on whom You have bestowed Your Grace.\)](#) It is Allah (Glorified and Exalted be He) Who is the Grantor of grace. Thereupon, when Lahn changes the meaning, the Ayah should be repeated and corrected; but still you do not have to repeat the whole Surah.

Q: Is it permissible to repeat Al-Fatihah in one Rak`ah (unit of Prayer) during Salah more than once? Please take into consideration that I do this to ponder on it. Will I be sinful if I do this?

A: It is preferable not to repeat it because the people of knowledge hold that it is Makruh

(reprehensible) to repeat it. Yet, you may repeat it outside Salah if you wish, because the Prophet (peace be upon him) and the Companions did not used to repeat it (during the same Rak`ah). Thereupon, it should not be repeated unless outside Salah if you like to repeat it to ponder on and understand it. In this case you may repeat it as many times as you wish, as there is nothing wrong with this.

(Part No. 9; Page No. 245)

Q: Is the Salah invalidated if I recite Al-Fatihah twice in on Rak`ah inattentively or attentively?

A: Reading Al-Fatihah twice in the same Rak`ah does not invalidate the Salah; however, it is not permissible to repeat it unless you forget that you have already recited it. Otherwise, one recitation is sufficient without repetition.



102- The ruling on omitting the first Tashahhud or adding an extra Rak`ah out of ignorance

Q: Does making mistakes in some pillars of Salah (Prayer) out of ignorance invalidate it? Some people offer several Rak`ahs (units of Prayer) in one Salah until they think it most likely that in this way they complete the Salah. This is because they ignore that Zhuhr (Noon) Prayer, `Asr (Afternoon) Prayer or `Isha' (Night) Prayer is four Rak`ahs, etc. Also these people may offer four Rak`ahs consecutively with only one Tashahhud (testification recited in the sitting position in the second/ last unit of Prayer). Such acts are still being performed in some desert areas, what is your opinion?

A: If a person, out of ignorance omits the first Tashahhud or adds a fifth Rak`ah thinking that this is permissible or does such acts out of forgetfulness, it does not matter and the Salah is valid. But if it is done out of forgetfulness, they have to perform Sujud-ul-Sahw (Prostration of Forgetfulness). If there is a person who does not know about such matter, although I think it is unlikely that there is still in the Kingdom of Saudi Arabia one who would offer Zhuhr or `Asr Prayers in such a manner and this is

(Part No. 9; Page No. 246)

extremely rare, their Salah is valid. This is because they omit the first Tashahhud or add an extra Rak`ah out of ignorance; however, they have to be taught. If the questioner knows any of these people, he must teach and guide them. Also, we ask the questioner, as a form of helping one another in Al-Birr and At-Taqwa (virtue, righteousness and piety), to inform us or the Ministry of Islamic Affairs about the area where these people live so we may send them some Du`ah (callers to Islam).



103- Ruling on a Musbil offering Salah

Q: What is the ruling on the Salah (Prayer) of a Musbil (one who lengthens and trails clothing below the ankles) of Izar (garment worn below the waist)? Please, provide evidence, may Allah reward you with the best!

A: Isbal (lengthening and trailing clothing below the ankles) is prohibited in all cases; whether one is wearing pants, Izar, shirt, Bisht (a traditional Arabic men's flowing outer cloak) or anything else. This ruling applies only to men. In this respect, the Prophet (peace be upon him) is authentically reported to have said: [\(Whatever hangs below both ankles from the Izar is in the Fire.\)](#) Related by Al-Bukhari in his Sahih (Authentic Hadith Book). To the same effect, the Prophet said: [\("Three \(kinds of people\) will neither be spoken to by Allah on the Day of](#)

(Part No. 9; Page No. 247)

[Resurrection, nor looked at, nor purified \(from their sins\), and shall receive a painful torment."](#) He repeated that three times, so Abu Dhar said, "They are failures and losers. Who are they, Messenger of Allah?" The Prophet (peace be upon him) replied, "Al-Musbil (the one dragging his lower garment), the one who reminds people of his generosity towards them, and the one who sells his goods through false swearing." Related by Muslim in his Sahih. However, it will be even more sinful to do so out of conceit. In this regard, the Prophet (peace be upon him) said: [\(Allah will not look, on the Day of Resurrection, at a person who drags his garment \(behind him\) out of conceit.\)](#) If it is done out of conceit, this act is more sinful. If this is done, however, out of mere neglect, it will be sinful and impermissible, according to the more correct of two opinions, although to a lesser degree than the case of conceit. In most cases, garments are usually dragged out of conceit. Even if garments are dragged out of mere neglect, it will, in most cases, lead to conceit and arrogance. Moreover, doing so implies extravagance in clothes and exposing them to be soiled by impurities, which is absolutely impermissible. As for women, there is nothing wrong with lengthening their garments by a cubit or a span of the hand because by doing so

(Part No. 9; Page No. 248)

women conceal their feet. Back to the question, the Salah in this case is valid although the man is sinful. This is because the Prophet (peace be upon him) did not order the Musbil to repeat Salah and thus Salah is valid. Likewise, committing any sinful act regarding clothes, such as wearing a garment bought by ill-gotten money, an usurped garment or a garment lowered below the ankles, does not affect the validity of Salah in spite of the sin. The same applies to offering Salah in an usurped land. This is based on the more correct of the two opinions maintained by scholars. However, some scholars hold the view that Salah offered in anything usurped is invalid as well as that of a Musbil. As I said before, the more correct opinion is that Salah is valid and need not be repeated. This is because prohibition in this regard is general and not specific to Salah or any other situation in particular and applies to all situations. As for Salah, it is invalidated only by its own invalidators such as impurity of the garment as well as uncovering the `Awrah (private parts of the body that must be covered in public) and the like. In other words, only such invalidators can affect the validity of Salah.

Accordingly, offering Salah wearing a garment intentionally uncovering the `Awrah or one that is impure invalidates Salah. The same applies to talking with others during Salah and deviation from the Qiblah (Ka`bah-direction faced in Prayer).

Q: Your Eminence Shaykh! Muslims now lead an unprecedented luxurious life. Many Muslims like to show off such bounty through lengthening garments and Bishts. Is this behavior correct? Actually, this can clearly be seen during Salah where some people drag heir garments behind them. What is the ruling on Isbal during Salah in particular and in other

(Part No. 9; Page No. 249)

situations in general?

A: Isbal is strictly prohibited and is a major sin whether regarding Izar, pants, shirts, turbans or Bishts. Actually, it is prohibited on the part of men. As for women, they may lengthen their garments to cover their feet being part of their `Awrah (private parts of the body that must be covered in public). Concealment, rather than conceit, is intended in such a case. As for men, they have to shorten their garments to above their ankles. This is based on the Hadith that reads: [\(Whatever hangs below both ankles from the Izar is in the Fire.\)](#)

Related by Al-Bukhari in his Sahih. Moreover, the Prophet (peace be upon him) said: [\(Three \(kinds of people\) will neither be spoken to by Allah on the Day of Resurrection, nor looked at, nor purified \(from their sins\), and shall receive a painful torment: Al-Musbil, the one who is used to reminding people of his generosity towards them, and the one who sells his goods through false swearing.\)](#)

These Hadiths indicate that doing so is a great sin and that a Muslim must shorten his garment or any kind of clothing, such as a Bisht, pants and Izar, to above their ankles. Validity of lengthening clothes ranges between the mid-calf and down to the ankles. This is stated in the Hadith reported on the authority of Jabir ibn Salim and others that reads: [\(The Izar of a believer should come to his mid-calf, although there is nothing wrong](#)

(Part No. 9; Page No. 250)

[if it comes between there and his ankles.\)](#) This is the range between which lengthening clothes is permissible: from the mid-calf to the ankles. However, lowering clothes beneath the ankles is impermissible and should be warned against. Furthermore, doing so out of conceit and arrogance is a graver sin. The Prophet (peace be upon him) said: [\(Allah will not look, on the Day of Resurrection, at a person who drags his garment \(behind him\) out of conceit.\)](#) He (peace be upon him) also said: [\(Allah will not look at the one who drags his garment out of conceit.\)](#) Accordingly, those who lower their garments letting them go down below their ankles are divided into two types:

First: Those who do so out of conceit, pride and arrogance. Those who fall into this category are more sinful and threatened of graver punishment.

Second: Those who do so out of neglect intending no arrogance. This is also prohibited and falls under the general purport of authentically reported Hadith of the Prophet (peace be upon him). In fact, there is no exception to this rule but a person who is overcome, such as if his garment slips down and he raises it once he pays attention to it. Such a person is pardonable as was

(Part No. 9; Page No. 251)

the case with Abu Bakr (may Allah be pleased with him) who said, "O Messenger of Allah my Izar slips down if I do not pay attention to it." The Prophet replied: [\(You are not one of those who do it](#)

out of pride.) This is because Abu Bakr would take notice of it. As for those who drag their clothes, they are included under the general meaning of the Hadith as long as they drag their shirts, pants, Izars or Bishts. As for the opinion that it is unobjectionable to do so not out of conceit, it is weakly based and even void as it runs counter to the concept of the authentic Hadith. Actually, the Prophet's statement about those who drag their clothes out of conceit does not indicate that doing so not out of conceit is permissible. Rather, it indicates that those who do so out of conceit are threatened with a special graver punishment. As for those who do not do so out of conceit, they are threatened with some other punishment, namely they will neither be spoken to by Allah, nor looked at, nor purified (from their sins), and shall receive a painful torment. Therefore, a believer has to be on his guard against negligently committing such a heinous act and should shorten his clothing to above the ankles whether while offering Salah or otherwise. To sum up, a believer's clothes should be as long as the mid-calf and down to the ankles. In the Hadith reported on the authority of Jabir ibn Salim, the Prophet (peace be upon him) said: [\(Beware of wearing one's lower garment below the ankles,](#)

(Part No. 9; Page No. 252)

[because this is a kind of showing-off, and Allah does not love showing-off.\)](#) Thus, a believer has to be on his guard against this shameful behavior and not to be negligent in this regard. In this respect, his clothes should be no longer than the ankle never letting them go below it. This is regardless whether he wears a garment, a shirt, an Izar, pants or a Bisht. Actually, all Muslims should behave in this manner and never be negligent in this respect. However, regarding Isbal during Salah there is a special warning too. Whilst a man was offering Salah with his Izar was hanging below his ankles, the Messenger of Allah (peace be upon him) ordered him twice or three times to repeat Wudu' (ablution). Asked about it, the Prophet (peace be upon him) said: [\(and Allah does not accept the Salah of a man who lets his Izar hang below his ankles.\)](#) Moreover, it is reported on the authority of Ibn Mas'ud (may Allah be pleased with him) that the Prophet (peace be upon him) gave the following answer to a question about a man who was Musbil during Salah: [\(This is neither lawful nor unlawful in the eyes of Allah.\)](#)

In brief, Isbal during Salah is more sinful and heinous. Thus, one should avoid Isbal during Salah and otherwise. As for the ruling on Salah, it is valid in such a case as the Prophet (peace be upon him) did not order the repetition of Salah in spite of the sin and

(Part No. 9; Page No. 253)

the heinous act committed. A Muslim thus has to be on his guard against Isbal whether during Salah or at any other time. More properly, a Muslim should wear moderate clothing and never let them go below the ankles but it is better to shorten them to the mid-calf. We have thus highlighted the obligatory practice in this regard and stressed the prohibition of letting clothing go down below the ankles as stated by the Prophet (peace be upon him) in his saying: [\(The part of an Izar which hangs below the ankles is in the Fire.\)](#) This is a grave threat indeed! The Hadith is related by Al-Bukhari-may Allah be pleased with him- in his Sahih. We have also given account of many other Hadiths to the same effect. Allah is the One sought for help and there is neither might nor power except with Allah! We ask Allah to guide Muslims to that which might satisfy Him and grant them success in this regard!

Q: A listener asks: "Is the Salah of a Musbil valid?"

A: Although Isbal is impermissible, their Salah is valid. However, such a person's Salah is liable to be unaccepted. In fact, Isbal is neither permissible during Salah nor otherwise while going home, to the market or anywhere else. Isbal, in fact, is absolutely impermissible and it is impermissible to offer Salah in such a case or to do it at all. Isbal means lengthening and trailing clothes,

including shirts, pants or Izars, below the ankles. The Prophet (peace be upon him) is authentically reported to have said: [\(What is below the ankles is in the Fire.\)](#) Consequently, Isbal is permissible neither during Salah nor at any other time. Anyway, the Salah of a Musbil is valid although he is sinful for doing so.

Q: A questioner asks: "Is the Salah of a Musbil valid?"

A: Although this is very dangerous, Salah is valid and discharges the obligation. This is because the Prophet (peace be upon him) did not order a Musbil to repeat Salah. However, Isbal has the effect of decreasing the reward of Salah. Besides, Isbal is neither permissible during Salah nor at any other time.



104- The ruling on the Salah of one who does not remove armpit hair and pubic hair

Q: Is the Salah (Prayer) invalid if a Muslim does not remove the hair of the armpit and pubic area? Advise us in this regard!

A: The Salah is valid because removing the hair of armpit and pubic is not one of Salah's conditions, but it is Sunnah (action following the teachings of the Prophet)

(Part No. 9; Page No. 255)

for a Muslim to remove pubic hair and armpit hair and not leave it more than forty days. Anas (may Allah be pleased with him) said: [\(A time limit was set for us with regard to trimming the moustache, cutting the nails, plucking the armpit hairs, and shaving the pubic hair – we should not leave it for more than forty days\)](#) According to another version: [\(The Messenger of Allah \(peace be upon him\) set a time limit for us...\)](#) Thus, the Sunnah for the Mu'min (believer) is to always do so before forty days pass.



105- The ruling on praying with long nails

Q: What is the ruling on praying with long nails ?

A: In all cases, nails should not be grown long. The Prophet (peace be upon him) ordered people to cut them, which indicates that it is obligatory to do so. It is obligatory to cut the nails, trim the moustache, pluck the armpit hair and shave the pubic hair. It was reported in a Sahih (authentic) Hadith that the Prophet (peace be upon him) set a time limit for Muslims to cut their nails,

(Part No. 9; Page No. 256)

trim their moustaches, pluck their armpit hair and shave their pubic hairs: they are not to leave it any longer than forty days. Thus a Muslim should not leave any of those things for more than forty days. It is Sunnah (action following the instructions of the Prophet) for a man to trim his moustache, and for both men and women to cut their nails, pluck their armpit hair and shave their pubic hair (a woman may also remove it by any medical means) before forty days pass. All these acts should be observed and kept done before forty days pass because they are a stressed Sunnah. It also may be said that they are Wajib (obligatory) because the Prophet set a time limit for not leaving any of them longer than forty days. Since the Prophet ordered us to trim the moustaches, cut the nails and pluck the armpit hair, it seems that this is obligatory. Thus this should not be let to grow long in a way that disfigures its appearance for it goes against the Sunnah that is proven from the Prophet (peace be upon him). What some people do of letting their nails grow long is an evil act, it has no basis in Shari`ah (Islamic law) and it is imitation of some of Allah's Enemies.

Q: Is letting the nails grow long Haram (prohibited)? What is the ruling on a woman who prays with long nails ?

(Part No. 9; Page No. 257)

A: It is permissible to let nails, moustache, armpit hair and pubic hair grow for a period of forty days. This is according to the Hadith of Anas (may Allah be pleased with him) where he said: [\(A time limit was set for us with regard to trimming the moustache - and he said this is cleanliness- and plucking armpit hair, and shaving pubic hair – we should not leave it for more than forty days.\)](#) According to another version: [\(The Prophet set a time limit for us to...\)](#) Thus when it reaches forty days, a person has to trim the moustache, cut the nails, pluck the armpit hair and shave the pubic hair. If nails are left for a period shorter than that, there is nothing wrong in sha'a-Allah (if Allah wills). The same applies to moustaches, armpit hair and pubic hair.

Q: Some women color their nails with nail polish and consider this act a sort of beautification !

A: This is not permissible. Besides, when reaching forty days, a woman should cut her nails.



106- Ruling on moving during Salah

Q: What is the ruling on making movements during Salah (Prayer)? Does this invalidate the Salah?

(Part No. 9; Page No. 258)

A: If the movements made during Salah are occasional and not continuous, they do not invalidate the Salah. If they are many and consecutive, the scholars hold that they invalidate the Salah. However, there are no grounds for putting the number of movements that invalidate the Salah at three. If a praying person makes many actions by hand or moves forward or backward repeatedly without a Shar`y (Islamically lawful) excuse, the Salah is invalidated. But if the movements are made for a Shar`y reason, such as moving forward to close a gap in a row for congregational Salah or as the Prophet (peace be upon him) did - offering Salat-ul-Kusuf (Prayer on a solar eclipse) - moving forward upon seeing the Jannah (Paradise), and backward upon seeing the Hell-Fire, then there is nothing wrong with doing this. This is permissible if movement is done for a Shar`y objective. However, repeated and frequent movements without a Shar`y reason invalidate the Salah, so the praying person should beware of this.

Q: Some people claim that anyone who makes three movements (other than the acts of Salah) during Salah, will have their Salah invalidated. Is this true?

A: Though some people of knowledge hold this view, it is not true. Other scholars hold that if movements are customarily many and frequent, they invalidate the Salah such as when the praying person fidgets with

(Part No. 9; Page No. 259)

his clothing and hair or takes and throws something repeatedly. It is the movements that are considered many and repeated, according to customs, which invalidate the Salah. A Mu'min (believer) should perform their Salah with tranquility, doing their best to avoid fidgeting and making many movements during Salah. However, small and occasional movements are exempted. It was authentically reported that the Prophet used to pray while carrying his granddaughter Umamah, daughter of Zaynab. [\(When he would prostrate, he would put her down and when he stood up, he took her up.\)](#) Also, it was authentically reported that when [\(the Jannah appeared to the Prophet \(peace be upon him\) during Salat-ul-Kusuf, he moved forward and when the Hell-Fire appeared to him, he moved backward some steps.\)](#) Moreover, it was authentically reported that [\(he opened the door to `Aishah \(during Salah\). \)](#)

These small movements and the like do not invalidate the Salah; however, repeated movements should be avoided. Similarly, small movements should be avoided if there is no need for them.

(Part No. 9; Page No. 260)

The Mu'min should keep calm and silent while praying until the Salah is finished. This is the Mashru`

(Islamically prescribed) for all Mu'mins.

Q: This question for your Eminence is about the etiquette that should be observed during Salah: "Sometimes, I itch my body, fidget with my hair, clean my clothing, or look at my watch during Salah. What is the ruling on doing this?"

A: Offering Salah with Khushu` (the heart being submissively attuned to the act of worship) and tranquilly is an obligation that should be met until the end of Salah. One should not make many movements during praying, though small and occasional ones are excused. The praying person should be tranquil in Ruku` (bowing), Sujud (prostration), the sitting position between the two Sujuds, and when standing erect from Ruku` until each part of the body returns to its position. However, there is nothing wrong with looking at one's watch, touching one's hair or beard, dusting one's forehead, fixing one's turban, or the like one or twice, if there is a need to do so, without making too many movements. The Prophet (peace be upon him) [\(was praying one day on the pulpit.](#)

(Part No. 9; Page No. 261)

[He then raised \(his head from prostration\) and stepped back \(on his heels\) till he prostrated himself at the base of pulpit, and then returned \(to the former place and this movement of one or two steps continued\) till the Salah was complete.\)](#) [\(It is reported also that he \(peace be upon him\) was praying while carrying Umamah, daughter of Zaynab. When he \(peace be upon him\) prostrated, he put her down and when he stood up, he took her up.\)](#) Accordingly, small movements that are not continuous or frequent are excused. Yet, if this can be avoided and tranquility observed throughout the whole Salah, this is best.



107- Ruling on adjusting the Ghutra or playing with one's beard, watch or the like

Q: What is the ruling on a person who does actions while offering Salah (Prayer) such as adjusting the Ghutra (a traditional cotton headdress worn by men in some Arab countries) and playing with one's beard, nails, watch or the like?

A: The Sunnah (action following the example of the Prophet) is to observe Khushu` (the heart being submissively attuned to the act of worship) and calmness while offering Salah. A Muslim should be calm, observe Khushu` and stop external movement while offering Salah. In this regard, a Muslim should stand calm putting his right hand over his left hand on his chest. as for performing Ruku` (bowing), one should put his hands (fingers separated) on his knees calmly and solemnly while keeping his back straight and his head parallel to his back. Standing up after Ruku`, one should be straight and calm putting his right hand over his left hand on his chest

(Part No. 9; Page No. 262)

while being fully calm and solemn. Performing Sujud (prostration), one should after Takbir (saying: "Allahu Akbar [Allah is the Greatest]") prostrate oneself putting his hands on the ground with his fingers closed together and directed straight toward the Qiblah (Ka`bah-direction faced in Prayer) while being completely submissive to Allah. Hands in this position should be put next to the ears. Moreover, there should be a distance between the belly and the thighs and between the thighs and the legs. Then, one should say Subhana Rabbiya Al-A`la (Glory be to my Lord, the Most High) and supplicate to Allah. Thereafter, one should sit erectly and submissively to Allah placing the left foot to the side and sitting on it while keeping the right foot vertical. Hands in this position should be put on the knees and the thighs. One should say then Rabbi Ighfir Li (O Allah! Forgive me!) twice and supplicate to Allah, after which he should prostrate and so on. While performing any of these acts, one should observe Khushu` avoiding any external movement. As for playing with the Ghutra, the beard, the watch or nails, it is Makruh (reprehensible). However, repeating such actions in a successive manner as may be considered customarily too much has the effect of invalidating Salah. Repeated in a non-successive manner, such actions do not invalidate Salah. Shown the Jannah (Paradise) while performing Salat-ul-Kusuf (Prayer on a solar eclipse), the Prophet (peace be upon him) is authentically reported to have moved forward and: [\(moved backward on being shown Hellfire.\)](#) Moreover, the Messenger of Allah (peace be upon him) led people in Salah while standing on the pulpit. He recited and performed Ruku`. [\(Then he raised his head, stepped back, descended and prostrated on the ground.\)](#)

(Part No. 9; Page No. 263)

Actually, such and other similar slight movements do not affect the Salah. By the same token, he (peace be upon him) was offering Salah and Umamah bint Zaynab was on his neck [shoulder]. [\(When he performed Ruku`, he put her down, and when he got up from his Sajdah \(prostration\), he would place her back on his neck.\)](#) This clearly indicates that such and other similar movements do not invalidate Salah as they are few and non-successive. As we stated earlier, movements as

customarily seen to be many and successive invalidate Salah, whether they are playing with a watch, a beard or a Ghutra or otherwise. To sum up, a Muslim has to observe Khushu` and be on his guard against frivolity while performing any act of Salah such as standing, Sujud, or Ruku`.



108- Ruling on moving and fidgeting during Salah

Q: Concerning making movements during Salah (Prayer), some people claim that this invalidates Salah. Please advise us, may Allah reward you with the best.

A: It is not permissible to fidget frequently while performing Salah. However, what is commonly known to be a little movement is pardoned. But making a lot of repeated and frequent movements invalidates Salah. The Mu'min (believer) should be keen to do what keeps their Salah intact and avoid what invalidates it. Little movements such as fixing one's clothing or

(Part No. 9; Page No. 264)

turban, or dusting the Sujud spot once or twice does not invalidate one's Salah. However, it is preferable to dust it once, for the Prophet (peace be upon him) said concerning this: "Do it once or leave it." To sum up, the Mu'min should be mindful and offer Salah with an attentive heart. Fidgeting or moving frequently should be avoided. Allah (Glorified be He) says: **(Successful indeed are the believers.) (Those who offer their Salât (prayers) with all solemnity and full submissiveness.)** However, fidgeting a little does not invalidate one's Salah. Taking or throwing something, simple itching of one's head or doing what people occasionally do does not invalidate one's Salah. If the movements are commonly frequent and repeated, they invalidate one's Salah, so the praying person should be aware of this.



Q: If a man while praying makes three consecutive movements such as itching his head, nose, etc., does this invalidate his Salah (Prayer)?

A: There is no evidence to support this view and this does not invalidate Salah. However, a Mu'min (believer) should try hard to be tranquil and submissive during Salah and not to fidget or move unless there is a need to do so without exaggerating. Some scholars (may Allah be merciful to them) mentioned

(Part No. 9; Page No. 265)

that frequent and consecutive movements invalidate Salah without specifying the minimum or maximum numbers of movements. Putting the number of movements that invalidate the Salah at three is a weak opinion with no evidence to support it. If a praying person moves their hands three times or itches their head three times, their Salah is not invalidated. Likewise, if the movements are not continuous, they do not invalidate Salah. It is authentically reported that the Prophet (peace be upon him) was once praying on the Minbar (pulpit), then he stepped back and prostrated at the base of the Minbar. Then returned to the Minbar where he recited while standing and then performed Ruku` (bowing). After performing Taslim (salutation of peace ending the Prayer), he (peace be upon him) said: [\("O people! I have done this so that you may follow me and learn my Salah."\)](#) It is also authentically reported that he (peace be upon him) used to pray carrying his granddaughter Umamah bint Zaynab (may Allah be pleased with her). [\(When he \(peace be upon him\) prostrated, he put her down and took her up when he rose.\)](#) This movement does not invalidate Salah because it is not continuous. It is also authentically reported that when the Prophet (peace be upon him) was praying Salat-ul-Kusuf (Prayer on a solar eclipse) and Jannah (Paradise) appeared to him, he moved forward and the rows for congregational Salah followed him. He even wanted to have a cluster of grapes, but he could not. Similarly, when the Hell-Fire appeared to him, he (peace be upon him) moved backward and so did the people praying behind him. This indicates that such movements do not invalidate Salah.



(Part No. 9; Page No. 266)

109- Amount of movements invalidating Salah

A: A questioner from Jordan asks: What is the degree of movement that invalidates the Salah (Prayer)? What are the sorts of movements? What is the advice of Your Eminence for those who move frequently in Salah?

A: Movements that are commonly small do not invalidate Salah. However, it is Mashru` (Islamically prescribed) for the praying person to be calm, tranquil, and wary of making frequent movements. Allah (Glorified and Exalted be He) says: **(Successful indeed are the believers.) (Those who offer their Salât (prayers) with all solemnity and full submissiveness.)** The praying person should be tranquil in Ruku` (bowing), Sujud (prostration), the sitting position between the two Sujuds, and when standing erect from Ruku` until each part of the body returns to its position. This is an indispensable Rukn (integral pillar) of Salah. However, small movements are pardoned; but if they are commonly many and frequent, they invalidate Salah. The praying person should beware of making frequent movements; however, small movements are pardoned.



Q: I often notice that some people make frequent movements while performing Salah (Prayer), such as moving a foot forward

(Part No. 9; Page No. 267)

and the other backward, fidgeting with beards, fixing clothing, etc. I think these movements invalidate Salah. I hope Your Eminence can guide us, may Allah reward you with the best.

A: Undoubtedly, some people fidget and make frequent movements while performing Salah. We advise all our Muslim brothers and sisters to keep Khushu` (the heart being submissively attuned to the act of worship) in Salah and avoid unnecessary movements such as fidgeting with their clothing, beards, watches, etc. The Sunnah (action following the example of Prophet) is to keep to Khushu` and tranquility in Salah and avoid making many movements. Allah (Glorified and Exalted be He) says: **«Successful indeed are the believers.» «Those who offer their Salât (prayers) with all solemnity and full submissiveness.»** Khushu` is to surrender to Allah, come to Salah with an attentive heart, and avoid fidgeting. There is nothing wrong if the praying person moves forward to close a gap in a row in congregational Salah, fixes his turban lest it should fall or other necessary movements. There is nothing wrong with making small movements as little as possible according to their necessity. The Prophet (peace be upon him) sometimes prayed while carrying his granddaughter, Umamah bint Zaynab **«When he prostrated, he put her down and**

(Part No. 9; Page No. 268)

took her up when he rose.» Once, he (peace be upon him) prayed on the Minbar (pulpit) and **«after making Ruku` (bowing) there, he stand erect and when the time came to Sujud (prostration), he stepped back, and prostrated at the base of Minbar.»** He (peace be upon him) did so to set an example for the people to follow and to teach them that this act is permissible. While performing Salat-ul-Kusuf (Prayer on a solar eclipse), Jannah (Paradise) appeared to him and he moved forward to have a cluster of grapes, but he could not. Then when the Hell-Fire appeared to him **«he moved backward and so did the people praying behind him.»** There is nothing wrong if there is some need to move; otherwise, the praying person should be tranquil, offering Salah with Khushu` and not rushing. They should make as little movements as possible to have Salah performed in the perfect way.



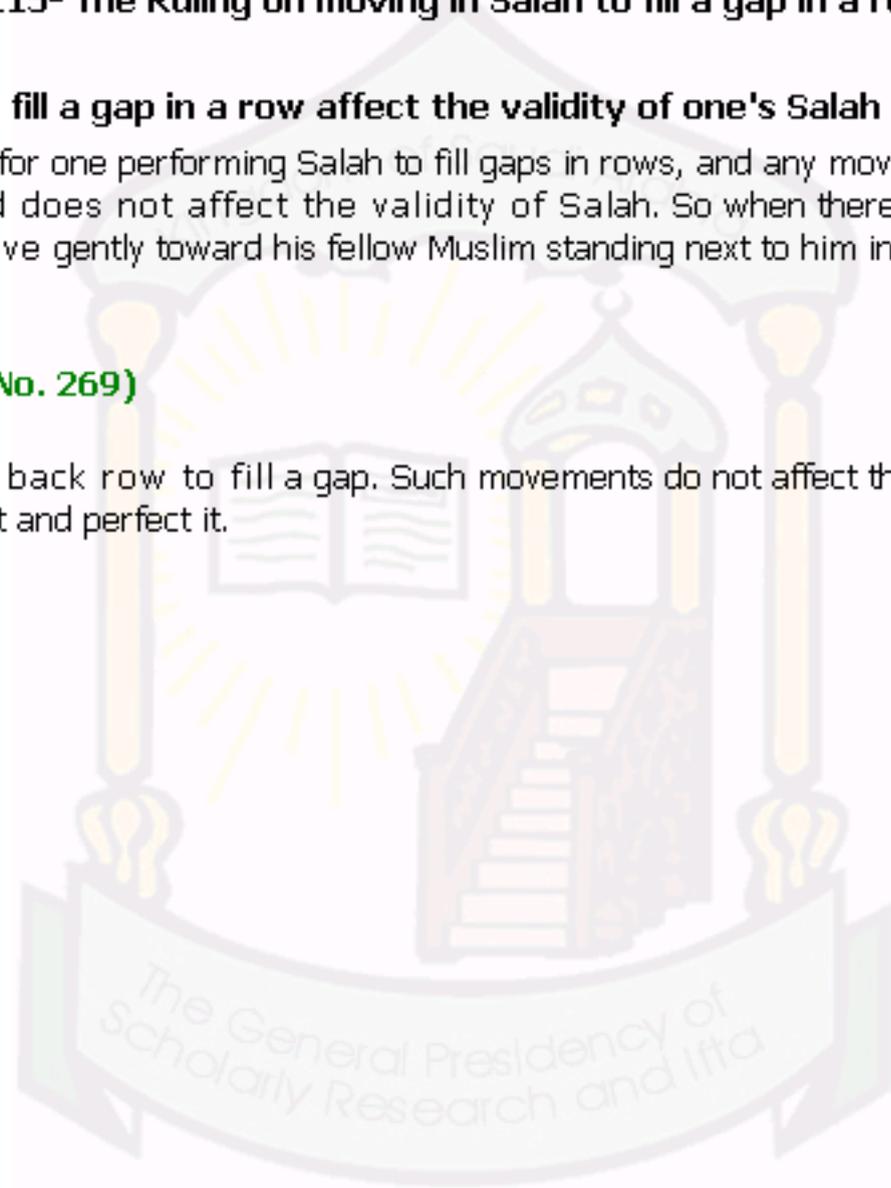
115- The Ruling on moving in Salah to fill a gap in a row

Q: Does moving to fill a gap in a row affect the validity of one's Salah (Prayer)?

A: It is permissible for one performing Salah to fill gaps in rows, and any movement for this purpose is permissible and does not affect the validity of Salah. So when there is a gap in a row, it is permissible to move gently toward his fellow Muslim standing next to him in the row in order to fill the gap,

(Part No. 9; Page No. 269)

or move from the back row to fill a gap. Such movements do not affect the validity of Salah; but rather complement it and perfect it.

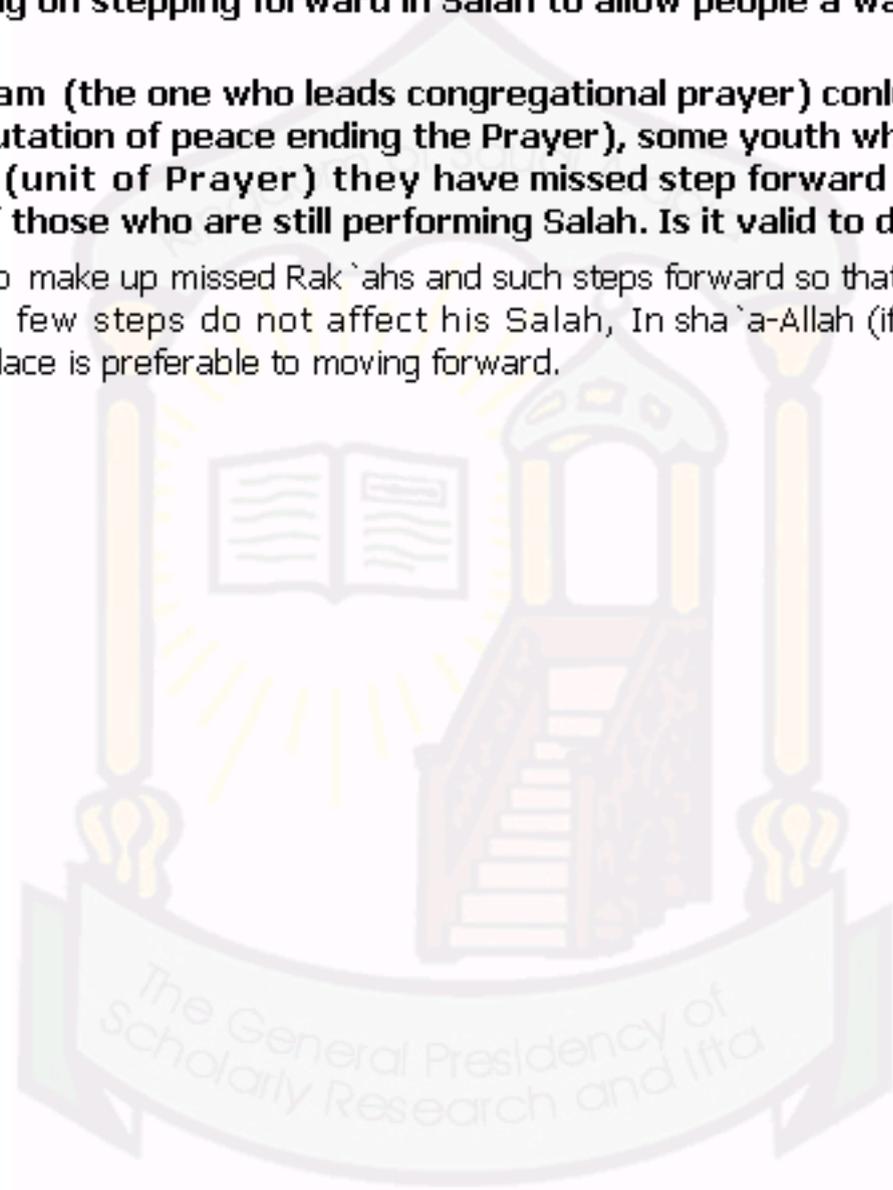




The ruling on stepping forward in Salah to allow people a way to pass

Q: When the Imam (the one who leads congregational prayer) concludes Salah (Prayer) with Taslim (salutation of peace ending the Prayer), some youth who still have to make up the Rak`ahs (unit of Prayer) they have missed step forward to stop people from passing in front of those who are still performing Salah. Is it valid to do so?

A: If one needs to make up missed Rak`ahs and such steps forward so that people can pass from behind him, these few steps do not affect his Salah, In sha`a-Allah (if Allah wills). However, remaining in one's place is preferable to moving forward.





112- Ruling on taking something out of the pocket during Salah

Q: What is the ruling on taking out keys, or other contents from the pocket while performing Salah (Prayer)?

(Part No. 9; Page No. 270)

A: This is considered fidgeting with one's belongings, which should be avoided. It is Mashru` (Islamically prescribed) for the praying person to avoid this, unless there is a reason necessitating it, such as taking a key or something else from the pocket for a family member. There is nothing wrong with doing this out of necessity, but needless fidgeting is Makruh (reprehensible). If a member of the family asks a praying person for a key, there is nothing wrong with getting it out of one's pocket and giving it to them. (It was reported that the Prophet (peace be upon him) used to open the door for `Aishah (during Salah).) Also, in Salat-ul-Kusuf (Prayer on a solar eclipse), (when Jannah (Paradise) appeared to the Prophet (peace be upon him), he moved forward and when the Hell-Fire appeared to him, he moved backward.) Also, it was reported that the Prophet (peace be upon him) (prayed on the Minbar (pulpit), then descended, and prostrated at the base of the Minbar.) There is nothing wrong with making small movements.



113- Ruling on changing the place of Sujud after Salah

Q: What is the ruling on changing the place of Sujud (prostration) after finishing Salah (Prayer)?

A: There is nothing wrong if the praying person moves to their right or left after finishing the obligatory Salah.

(Part No. 9; Page No. 271)

Though there is no clear evidence to support this, there is no harm in doing so. However, there is also nothing wrong if the praying person continues praying in their original place.



114- Advice for praying persons

Q: Some praying persons fidget frequently while performing Salah (Prayer). I hope Your Eminence can guide them, may Allah reward you with the best.

A: It is Sunnah (action following the example of the Prophet) for a praying person to keep Khushu` (the heart being submissively attuned to the act of worship) and avoid fidgeting with their clothes, beard, nose, etc. during Salah. Allah (Glorified and Exalted be He) says: [\(Successful indeed are the believers.\)](#) [\(Those who offer their Salât \(prayers\) with all solemnity and full submissiveness.\)](#) Also, the Prophet (peace be upon him) said to a Companion of his when he saw him raise his hands: [\(Be tranquil in Salah.\)](#) A Mu'min (believer) is commanded to be tranquil and submissive while performing obligatory or supererogatory Salah. However, there is nothing wrong, insha'a-Allah (if Allah wills), with quickly fixing something if there is a reason necessitating this, provided that it is done

(Part No. 9; Page No. 272)

without excessive movements.



115- Ruling on moving frequently during Salah due to a noisy mosquito

Q: We live in the countryside where water and fields are abundant with mosquitoes, especially in summer. When we perform Salah, the mosquitoes bite us. If we let them bite us, we will be distracted from concentrating during Salah, recitation, and Tasbih (Glorification of Allah). If we slap them away, we will make frequent movements, resulting in killing them during Salah. What is the ruling of Shari`ah (Islamic law) in this regard? What is your advice for us?

A: It is Mashru` (Islamically prescribed) to deal with this problem before commencing Salah. You can spray insecticides in the praying area so that when it is time to perform Salah, you will be relieved of these noisy mosquitoes and will not be distracted by them during Salah. Small and infrequent movements are pardoned, but it is not permissible for the praying persons to be overly occupied with the mosquitoes. You should either put up with this or use insecticides to get rid of them before starting Salah.

(Part No. 9; Page No. 273)

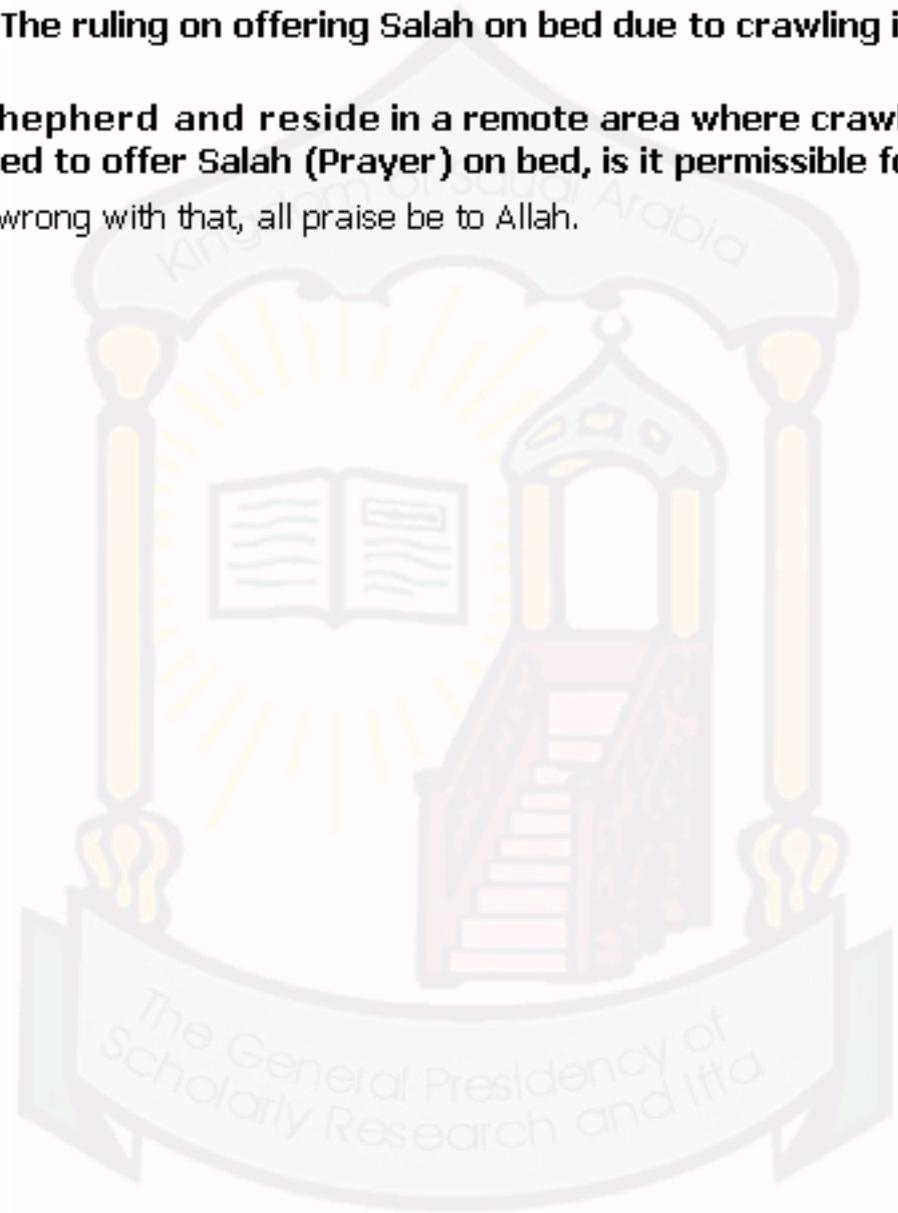
Small movements to protect one's feet and hands from the mosquitoes are permissible, Alhamdu lillah (All praise is due to Allah). It is reported that the Prophet (peace be upon him) was once praying while carrying Umamah bint Zaynab. [\(When he rose, he took her up, and when he prostrated, he put her down.\)](#) [\(He \(peace be upon him\) was once praying on the Minbar \(pulpit\), and ascended once and descended once while praying.\)](#) Once, during Salah-ul-Kusuf (Prayer on a solar eclipse), [\(he led the people and when Jannah \(Paradise\) appeared to him, he moved forward and when the Hell-Fire appeared to him, he moved backward and so did the people.\)](#) Such things that the praying persons encounter are minor and thus pardoned.



116- The ruling on offering Salah on bed due to crawling insects

Q: I work as a shepherd and reside in a remote area where crawling insects abound. Thus, I am compelled to offer Salah (Prayer) on bed, is it permissible for me to do that?

A: There is nothing wrong with that, all praise be to Allah.





(Part No. 9; Page No. 274)

117- Clarifying what a praying person should do if someone knocks at his door

Q: What should the praying person do if the door is knocked, and they are alone at home? Is it permissible for them to open the door, taking into consideration that I read that they may take a few steps to open it? However, if there is a wall and they will take many steps, what should they do?

A: If someone asks their permission while they are offering Salah (Prayer), they should clear their throat or say: "Subhan Allah (Glorified be Allah)" to make them wait, as they offer Salah. They should not interrupt the Salah unless the door is close to them, as they can take few steps forward to open it. In this case, there is nothing wrong with that. It is authentically reported from the Prophet (peace be upon him) [\(that he opened the door for `A'ishah while he was offering Salah.\)](#)



Q: What should I do if the doorbell rings while I am offering Salah (Prayer) and I am alone at home? If I end the Salah, is there any sin on me?

A: This matter differs according to the Salah; if it is a Nafilah (supererogatory), it is open to choice and there is no objection to interrupt it to know who the person at the door is.

(Part No. 9; Page No. 275)

However, if it is Faridah (obligatory Salah), you should not be in a hurry, unless you fear to miss something. If possible, a man may say: "Subhan Allah (Glory be to Allah) and a woman may clap to draw the attention of the one at the door that they are offering Salah; this will be enough. The Prophet (peace be upon him) said: [\(If something happens to anyone during his prayer he should say Subhan Allah. If he says so he will be attended to, for clapping is for women.\)](#) If a man can say: "Subhan Allah (Glory be to Allah)" and a woman can clap during Salah to inform the person at the door that they are offering Salah, it is permissible for them to do that. But, if this will not help, as they will not be heard or due to the remote distance, there is nothing wrong with ending it, especially if it is a Nafilah (supererogatory). As for the Faridah, they may end it and repeat it again from the very beginning, if there is something important, all praise be due to Allah.



118- Clarifying what a praying person should do to respond to the phone

Q: The questioner Um Khalid says: "Is it permissible for the person offering Salah (Prayer) to respond to the phone by picking it up to indicate to the caller that there are people at home?"

A: No, there is nothing wrong with picking up the phone, but

(Part No. 9; Page No. 276)

they should not speak except during Nafilah (supererogatory) Salah, as it may be interrupted if necessary and if the caller has important information to deliver. Otherwise, they should complete their Salah and use the phone afterwards. As for the Faridah (obligatory Salah), they should not interrupt it, but they may pick up the phone to indicate to the caller to wait.



119- How to return the greeting of peace during Salah

Q: How should a person return the greeting of peace during Salah (Prayer)?

A: A person may do so by signaling with the hand. When a person is greeted while he or she is praying, they may return the greeting by waving the hand.





120- The ruling on responding during Prayer by gesturing

Q: What is the ruling on responding to a question while one is praying by shaking one's head to give the meanings of yes or no? For example, I may nod approval to a person in a hurry requiring an answer from me whether to wait for me or not, while I am performing Prayer; does this invalidate the Prayer?

(Part No. 9; Page No. 277)

A: Making gestures during Prayer is permissible; there is nothing wrong with it as it does not invalidate the Prayer. The Prophet (peace be upon him), the master and teacher of creation, and his Companions (may Allah be pleased with them) did so. Accordingly, there is no problem in doing so. If a person asked you while you were praying: 'Do I wait?', or asked about a legal ruling and you nodded approval or signaled refusal, there is no problem about this. The Prophet (peace be upon him) did so; **he (peace be upon him) would make gestures while praying to reply to (the questioners).**



121 - Sticking Fingers in the Ears During Salah To Avoid Disturbance

Q: A Muslim sister with the initials A. 'A. from Ha'il says: When I pray and I hear the children's screams and noise, I thrust my fingers into my ears and carry on my prayer. Am I allowed to do that ?

A: It is preferable not to do that, since, according to the Sunnah (action following the teachings of the Prophet), a Muslim woman should put her hands on her chest during Prayer. If it becomes difficult for her to offer the Prayer due to this disturbance and she fears that she might not be able to complete her prayer in the perfect manner, then she may stop the prayer until the children become quiet

(Part No. 9; Page No. 278)

and then she should restart the Prayer all over again. However, if she can complete her Prayer quietly without needing to put her fingers in her ears, then she should complete it and put her hands on her chest, and all praise be due to Allah.



122 - Listening to the Radio During Prayer

Q: Does turning the radio on while offering Prayer invalidate prayer, keeping in mind that we do not pay attention to it during Prayer? Sometimes I may hear simple things on the radio, but without paying attention to them.

A: Hearing something on the radio does not invalidate the Prayer, however, it might disturb the person who is offering prayer. Therefore, it should not be turned on during prayer. But, if it is on and the person is fully occupied with the Prayer, his prayer is valid. However, it is better if you turn it off because it might broadcast things which disturb the one offering prayer. The believing man and the believing woman are required to turn it off until the prayer is finished.



123 - Resisting the Urge to Break Wind During Prayer

Q: This questioner says: Is it allowed to resist the urge to break wind during Prayer?

(Part No. 9; Page No. 279)

A: Yes, it is allowed to resist the urge to break wind, if the person can control it. But if it is too strong to hold, then one should interrupt the Prayer and relieve himself. In general, if the wind is not strong and one can resist it without hardship and without losing concentration in the prayer, then there is no harm if one resists it. This is similar to the situation where one resists the need to urinate or evacuate his bowels, if one can hold on to them, in which case one should complete his prayer. But if resisting the need to break wind, to urinate or to defecate will cause distraction in prayer, then one should stop his prayer to pass the wind, to urinate or to defecate so that one will offer prayer with a present heart. This ruling is based on the Prophet's (peace be upon him) saying: [\(No prayer should be offered while food is ready or when one is resisting the urge to urinate or to defecate\)](#) This ruling also applies to the one resisting strong wind that causes him inconvenience during prayer, in which case one should interrupt his prayer and relieve himself.



124 - Saying: "Ista`anna Billahi" While Listening to Al-Fatihah Being Recited by the Imam

Q: A questioner says: While the Imam is reciting Allah's (Exalted be He) Saying: (You (Alone) we worship, and You (Alone) we ask for help (for each and everything).) I hear many people say following this: "Ista`anna Billahi" (we seek Allah's Help), and when the Imam recites: (nor of those who went astray.) they say: "My Lord, forgive me my sins and forgive my parents their sins". Is their saying so after the Imam accepted in Islam ?

(Part No. 9; Page No. 280)

A: There is no basis in Islam for saying so, and therefore it should be abandoned. If the Imam recites: (You (Alone) we worship, and You (Alone) we ask for help (for each and everything).) the Ma'mum (a person being led by an Imam in Salah) should continue in his recitation of Al-Fatihah and should not say: "Ista`anna Billahi", since there is no basis in Islam for saying so. However, it will not invalidate the prayer if the person says it, though the statement is not ordained during prayer. By the same token, when the Imam recites: (nor of those who went astray.) The Ma'mum should not say: My Lord, forgive me my sins and forgive my parents their sins. This saying is not reported in the Sunnah (acts, sayings or approvals of the Prophet) of the Prophet (peace be upon him) in this regard. The Ma'mum should only say: Ameen (O Allah, accept) after the Imam recites: (nor of those who went astray.) This is what Allah (Glorified and Exalted be He) has ordained regarding the form of prayer.



125 - Seeking Refuge From Satan During Prayer

Q: Is it permissible for a person who makes a sigh during Prayer to say: I seek Your Forgiveness, O Allah, and I repent to You? Is it allowed for one to seek refuge with Allah from Satan during Prayer? Is it permissible for the one offering Prayer to say: Glorified be He, or to say: Glory be to Allah, when some verses which have the glorification of Allah are recited?

A: According to the Sunnah (action following the teachings of the Prophet), during prayer the believer should behave as Allah (Glorified and Exalted be He) has ordained: to humble himself and reflect on what he recites. However, there is no harm in glorifying Allah or asking Him for anything during prayer when reciting or listening to a verse contains glorification, hope or fear. But

(Part No. 9; Page No. 281)

this is legislated only during the late night prayer in the light of the Prophet's (peace be upon him) Sunnah (action following the teachings of the Prophet) during his late night prayer. It was not reported that he (peace be upon him) did this during the obligatory prayer. Nevertheless, if one does it, there is no sin in this and his prayer is valid, though it is more preferable to abandon it following the example of the Messenger (peace be upon him) who did not do that except during his Tahajjud (optional late night prayer) prayer. He (peace be upon him) used to continue in his recitation in Fajr (Morning) prayer, Maghrib (Sunset) prayer, 'Isha' (Night) prayer while people behind him in prayer were listening to his recitation. He did not stop to make Tasbih (saying: "Subhan Allah [Glory be to Allah]") or to supplicate Allah. As far as we know, it is not reported from the Prophet (peace be upon him) that he did that except in his Tahajjud prayer. Therefore, it is more appropriate in such situation not to stop at verses of Tasbih, or verses of hope and fear, but one should continue on offering the obligatory prayer. As for the Tahajjud prayer or during other optional prayers, there is room in religion to stop for this purpose, and all praise is due to Allah.



126 - Invoking Allah's Blessings and Peace upon the Prophet During Prayer

Q: If a Muslim is offering Prayer and he hears the name of "The Messenger" - peace be upon him - being mentioned, should he say: (peace be upon him), while offering Prayer ?

A: There is no blame if one says this supplication while offering an optional prayer. As for the obligatory prayer, if one does not say it,

(Part No. 9; Page No. 282)

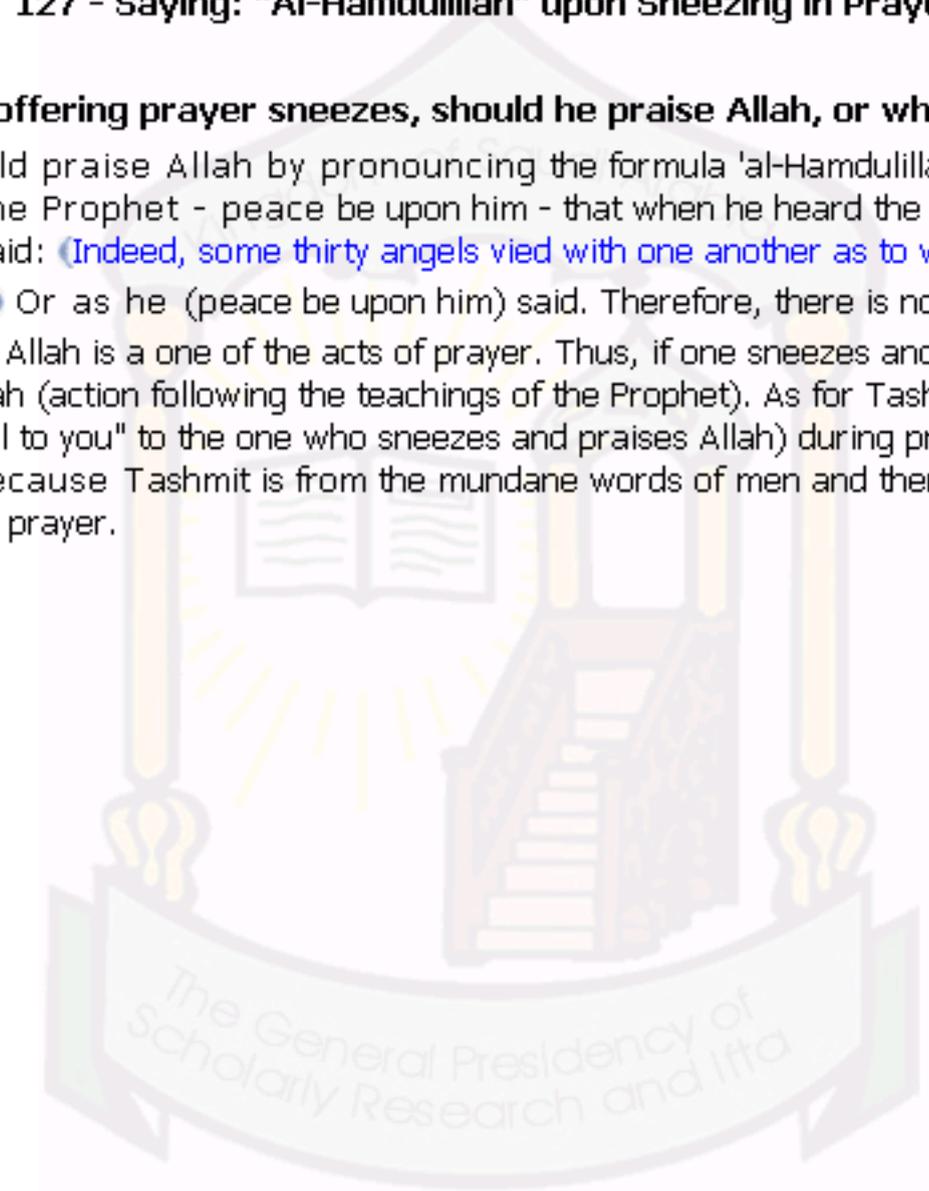
there is no harm. And if one says it quietly there is no blame on him, Allah Willing, due to the generality of the Prophet's (peace be upon him) saying: [\(May his nose be soiled with dust, the one in whose presence mention is made of me and he does not supplicate for me.\)](#)



127 - Saying: "Al-Hamdulillah" upon Sneezing in Prayer

Q: If one who is offering prayer sneezes, should he praise Allah, or what should he do ?

A: Yes, he should praise Allah by pronouncing the formula 'al-Hamdulillah'. It was authentically reported from the Prophet - peace be upon him - that when he heard the one who sneezed and praised Allah he said: [\(Indeed, some thirty angels vied with one another as to who will ascend with it first to Heaven.\)](#) Or as he (peace be upon him) said. Therefore, there is no blame in saying that, because praising Allah is a one of the acts of prayer. Thus, if one sneezes and praises Allah, he has followed the Sunnah (action following the teachings of the Prophet). As for Tashmit (i.e. saying: "May Allah be merciful to you" to the one who sneezes and praises Allah) during prayer, it is not allowed say it. This is because Tashmit is from the mundane words of men and therefore it should not be pronounced during prayer.





(Part No. 9; Page No. 283)

128 - Tashmit of the One who Sneezes During Prayer

Q: What is the ruling on pronouncing Tashmit (i.e. saying: "May Allah be merciful to you" to the one who sneezes) during prayer ?

A: It is not allowed to make Tashmit during prayer. The one who sneezes during prayer should not make Tashmit for anyone and no one should make Tashmit for him. This is because it is not allowed to engage in mundane talk during prayer. Tashmit is from the people's mundane speech, and thus, the one offering Prayer should not say it. Likewise, no one should say to him: May Allah be merciful to you". But, only the one who sneezes should praise Allah within himself.



Q: I read in a book that the one who sneezes while offering prayer is permitted to praise Allah and this will not render his prayer invalid and so he is not required to repeat it. Is this true? May Allah reward you well.

A: Yes, what you read is correct. It was authentically reported from the Prophet - peace be upon him - that he heard someone who sneezed during Prayer and praised Allah after sneezing. Upon the completion of the Prayer, the Prophet (peace be upon him) informed him (that he (peace be upon him) saw such and such number of angels vying with one another as to who will record it first. The Prophet (peace be upon him) did not disapprove such an act of him.)

(Part No. 9; Page No. 284)

This is an indication that if one sneezes while offering prayer and praises Allah, then there is no blame on him in doing that. It is ordained for a Muslim to praise Allah, and this is not disapproved for him during prayer.



Q: If I hear someone frequently overcome by sneezing during prayer, what should I say to him in this regard? Does this invalidate his prayer? May Allah reward you well.

A: Sneezing does not invalidate the prayer of the Muslim as long as he does not do it deliberately. Allah (Glorified and Exalted be He) says: [\(Allâh burdens not a person beyond his scope.\)](#) However, if you think that he does it willingly and recklessly, then you should advise him after the prayer not to be careless about it. However, mostly likely this matter does not occur deliberately, and we do not think that someone will do it carelessly.





129 - Clearing One's Throat from Sputum During Prayer

Q: What is the ruling on the one who clears his throat from sputum during prayer? Is it allowed to do that ?

A: If there is an urgency for one to clear his throat, then there is no harm in doing so. If one finds phlegm in his throat and he expectorate it in order to remove that discharge, or if someone asks permission to enter and the person offering prayer makes this sound so as to inform the incomer

(Part No. 9; Page No. 285)

that he is busy offering prayer, then there is no blame on him in doing that. However, it is more appropriate if he says: "Glory be to Allah" in order to draw the attention of the person asking permission that he is praying. It is reported from 'Aly (may Allah be pleased with him) that he [\(Had two entryways to enter upon the Prophet \(peace be upon him\), and that whenever he came to him \(peace be upon him\) while he was offering prayer, he \(peace be upon him\) used to make the sound as of the one who clears his throat from sputum in order to inform 'Aly that he is offering prayer\)](#)

Therefore, the point is that if there is a reason to make the sound of clearing the throat from sputum then there is no blame in doing that. However, one should not do it very often; one may do it only when necessary. But if there is a need to do this act, such as when having something stuck in one's throat and thus one clears it, then there is no blame whatsoever on him, Allah Willing. Nevertheless, if one does it unnecessarily excessively without reason, it will be a form of frivolous play which invalidates prayer.



Q: M. 'A. from Yemen, Sana'a asks: What is the ruling on clearing one's throat during prayer ?

A: There is no harm if there is a need for doing that. The Prophet (peace be upon him) used to clear his throat during prayer whenever 'Aly asked his permission to enter. Therefore, there is no harm in clearing one's throat during prayer, if it is necessary.



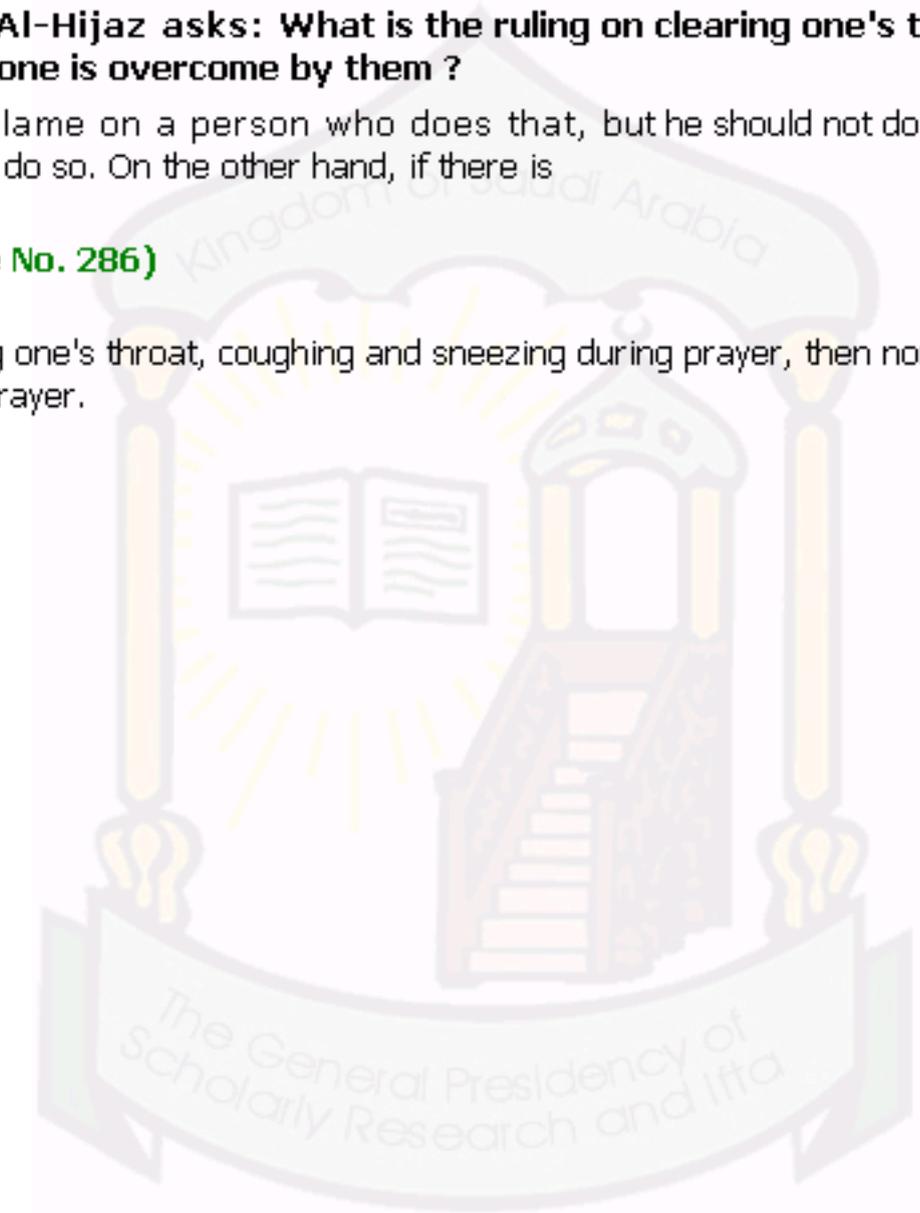


Q: 'A. M. from Al-Hijaz asks: What is the ruling on clearing one's throat and coughing during prayer, if one is overcome by them ?

A: There is no blame on a person who does that, but he should not do it recklessly without a compelling need to do so. On the other hand, if there is

(Part No. 9; Page No. 286)

a need for clearing one's throat, coughing and sneezing during prayer, then none of these acts affect the validity of the prayer.





130- Yawning During Prayer

Q: Abu `Abdullah asks: What is the ruling on yawning during Salah (Prayer) ? Does it make Salah imperfect ?

A: Yawning is Makruh (reprehensible) and it is caused by Satan, as stated by the Prophet (peace be upon him). Thus, when a person yawns, he should suppress it as much as he can. If he fails, he should put his hand over his mouth. It is a sign indicating laziness, tiredness or drowsiness. The Sunnah (action following the example of the Prophet) for a Mu'min (believer) when praying, is to suppress yawning by entering into the state of Khushu` (the heart being submissively attuned to the act of worship) and attaining humility when standing before Allah. One should constantly remember that he is in a great spiritual atmosphere, so that he may get away from yawning. Since yawning comes from Satan, then having Khushu` during Salah is the greatest means to keeping Satan away and being protected against yawning.



Q: A questioner asks: Is it allowed for the person offering prayer to put his hand over his mouth if he yawns ?

(Part No. 9; Page No. 287)

A: According to the Sunnah (action following the teachings of the Prophet), if one yawns, he should put his hand over his mouth, whether this happens during or outside Prayer. One should not make the sound "Haa" (yawning sound), but he should inhibit it as much as he can. The Prophet (peace be upon him) said: [\(If one of you yawns during prayer, let him suppress it as much as he can, because Satan enters \(the mouth\)\)](#) In another Hadith, he (peace be upon him) said: [\(When one of you yawns, let him restrain it as much as he can, because if one of you says "Haa", Satan will laugh at him\)](#) Thus, according to the Sunnah (action following the teachings of the Prophet), if a person yawns, he should restrain it as much as he can; one should put his hand over his mouth and should not say "Haa". One should remain silent.



Q: I am frequently overcome by yawning and slumber during prayer. What is your advice to me regarding this? May Allah reward you.

A: My advice to you is to be proactive when you come to prayer. If you feel lazy, then make Wudu' (ablution), even by way of refreshing your already valid Wudu'. It would be useful if you perform Wudu' for the sake of refreshing yourself, make your heart present knowing that you are standing before Allah (Exalted be He) and that you are performing a

(Part No. 9; Page No. 288)

great act of worship. Remember that prayer is the cornerstone of Islam and that it is the most important article of faith after Shahadah (Testimony of Faith), in order to be active and steadfast in your Prayer. If one is overcome by slumber and laziness during prayer, he should remember that he is performing a great act of worship and that he is standing before Allah (Glorified and Exalted be He). This will give him power, refresh him and help him avoid lethargy.



Q: A questioner from Syria, Halab says: When I start the obligatory prayer I am often overcome by yawning. I strive to restrain it, but I fail. Moreover, I often get distracted during the prayer that I sometimes forget the number of Rak'ahs (units of Salah) I have performed. Therefore, I hope you could guide me so that I can get rid of this inappropriateness.

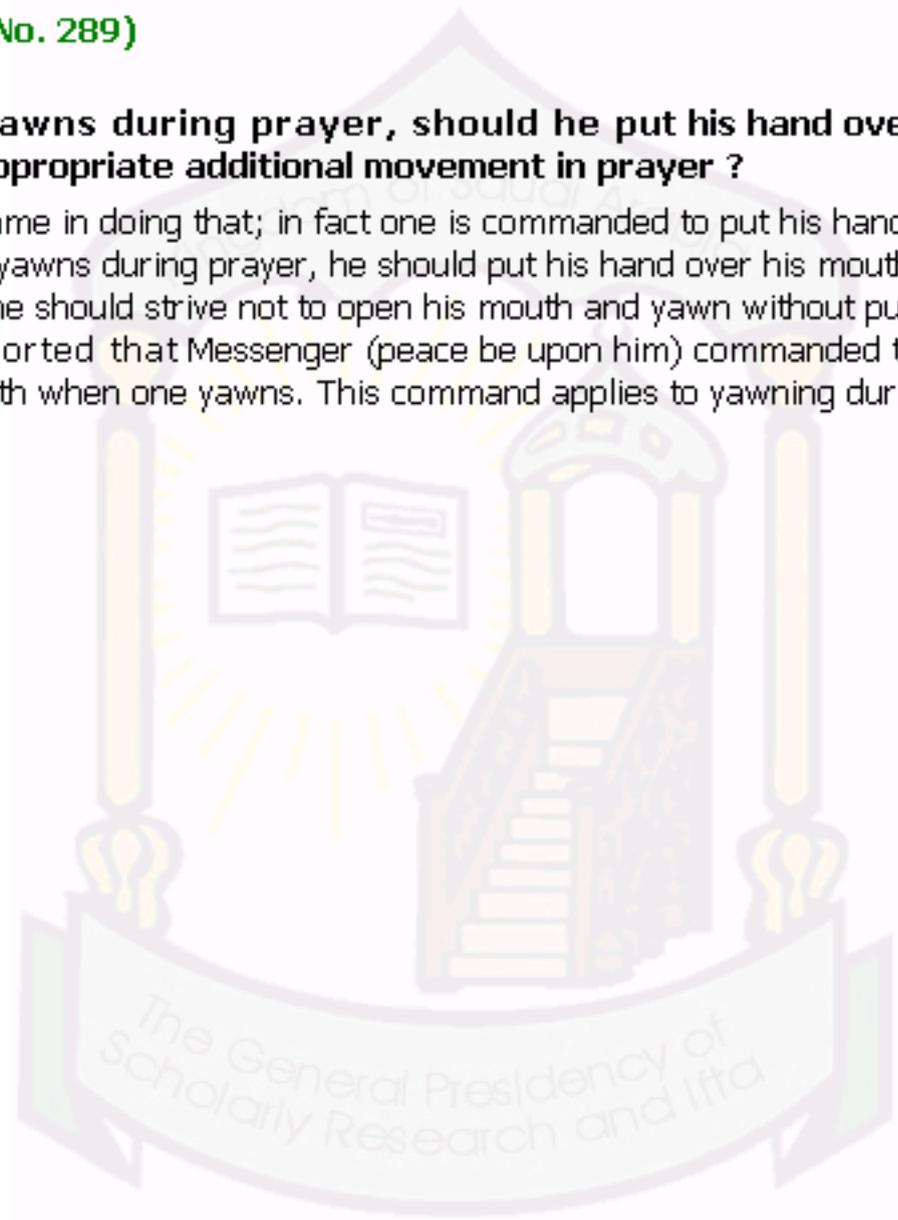
A: What you experience is an act caused by Satan. Thus, you should seek refuge with Allah (Exalted be He) from Satan and seek the causes of activeness. In your prayer, recite what Allah wills you to recite from the Qur'an, do not prolong the prayer in a way that makes it difficult for you and makes you overtaken by sleep. Ask your Lord to help you, to grant you success and to provide you with vitality and energy. This is because Satan is the avowed enemy of Allah's servant. He strives to make Muslims lazy and doubtful through his devilish delusion and incitement. Therefore, it is an obligation to fight one's insinuating self and Satan. Disciplining one's inclined-to-evil self is done by pursuing the causes of vitality that dismiss evil, through Wudu' (ablution) and other causes of achieving this. Besides, one should seek refuge with Allah (Exalted be He) when evil whisperings occur to him.



(Part No. 9; Page No. 289)

Q: If someone yawns during prayer, should he put his hand over his mouth? Is this considered an inappropriate additional movement in prayer ?

A: There is no blame in doing that; in fact one is commanded to put his hand over his mouth when he yawns. If one yawns during prayer, he should put his hand over his mouth and should not leave his mouth open. One should strive not to open his mouth and yawn without putting his hand over his mouth. It was reported that Messenger (peace be upon him) commanded that one should put his hand over the mouth when one yawns. This command applies to yawning during prayer and outside it.





131- Carrying a Baby During Prayer

Q: Sometimes I perform 'Isha' (Night) prayer at home with my wife. During Ruku' (bowing) and Sujud (prostration) my young daughter comes and rides on my back, and when I stand up to read Suratil-Fatihah (The Opening Chapter) for the second Rak'ah (unit of the Salah) I must hold her tight on my back with my hands lest she falls down. Does this invalidate my prayer or diminish its reward ?

A: As for the obligatory prayer, it is an obligation to offer it in the Masjid in congregation as a matter of priority. Abandoning the congregational Prayer is one of the signs that befit the behavior of hypocrites. It is reported that `Abdullah ibn Mas`ud (may Allah be pleased with him) said:

(Part No. 9; Page No. 290)

(I lived at a time when no one was neglecting it - namely, offering prayer in congregation - except a definite hypocrite.) Moreover, in the answer of the previous question there was a mention of the Prophet's (peace be upon him) saying: *(Whoever hears the call (to prayer) and he does not come to it, then there is no (reward for the) prayer for him except with an excuse.)* There is also his (peace be upon him) saying to the blind companion who sought exemption from attending congregational prayer on account that he had no guide to lead him to the Masjid: *(Do you hear the call for prayer? The man said: "Yes". The Messenger replied: "Then respond to it".)* Therefore, you should offer the obligatory prayers with the congregation and stop praying individually in your house, even if your family offer prayer with you. It is authentically reported from the Prophet (peace be upon him) that he said: *(I was going to order that the prayer be processed, then order a man to lead the people in prayer. Then I would go with some men having with them bundles of wood to the people not attending the congregational prayer and burn their houses on them.)* This proves the obligation

(Part No. 9; Page No. 291)

of hastening to offer prayer in congregation. However, if you missed the congregational prayer or you have a valid legal excuse, such as a disease, and you offer the prayer at home, then there is no harm in doing that. If your wife, your daughters, your mother or other women offer prayer with you, they should line up behind you; they should not stand on the same line as you. Even if only one woman is offering prayer with you, she should take a step back behind you. And if your young daughter rides on your back during prayer, her behavior does not render your prayer invalid, but you should get her off your back quietly as you have done, and know that you will get the reward from Allah for your prayer. It was authentically reported from the Prophet (peace be upon him) that one day he was offering prayer and when he (peace be upon him) made Sujud, one of his grandchildren, Al-Hasan or Al-Husayn, rode on his back. Accordingly, the Prophet (peace be upon him) prolonged his Sujud so as not to disturb his grandchild who rode on his back (peace be upon him) during his Sujud. Thus, this is an indication that carrying a baby does not invalidate the prayer and that it is an obligation to be gentle, compassionate and kind with the children. In this circumstance, one should get the child off one's back with kindness, and then one may complete the prayer.



132 - Being Disturbed by Children During Prayer

Q: During prayer my children play in front of me and pull off my head cover, and this may make my hair disclosed. I even sometimes have to pull the head cover from underneath them in order to put it back and be able to complete my prayer. This causes me to make several odd movements, such as keeping them away from me,

(Part No. 9; Page No. 292)

putting my head cover back on my hair and on my body and waiting until they get off my back. Sometimes, they push me and this causes me to move back and forward. They do such odd acts despite me telling them off and my warning to keep quiet. But children in this young age are fond of playing and odd actions, though they do not mean to disturb my prayer. Sometimes, I get very angry during prayer and I push them away so that I can complete my prayer. What is the ruling on that? Guide me, may Allah reward you well.

A: Your handling of this issue is ok. It is good that you are striving hard in meeting your obligation. However, if you can pray in a separate place away from them and avoid their disturbance, such as praying in a separate room, that will be better. Nevertheless, what they do in pushing them away from you does not invalidate your prayer. By the same token, if your hair is revealed and then you get the cover back on your head, it does not invalidate the prayer. It is authentically reported from the Prophet - peace be upon him - that in some of his prayers while he was making Sujud (prostration) Al-Hasan or Al-Husayn rode on his back. Given that, the Prophet (peace be upon him) prolonged his Sujud a little bit because the child was on his back and he might fall off. In that situation, he (peace be upon him) said: [\(I did not like to hasten him \(in getting of\).\)](#)

(Part No. 9; Page No. 293)

The point is that dealing with the children's nuisance during prayer by pushing them away so that they would not disturb the one who is offering prayer or lest they may harm themselves, does not affect the validity of one's prayer, Allah Willing, and there is no blame in doing that.



Q: Is it allowed to carry a baby during prayer, although the birth hair of that baby has not been shaved yet ?

A: There is no harm in doing that, because the Prophet (peace be upon him) (prayed while he was carrying Umamah bint Zaynab. He was carrying her during prayer and whenever he made Sujud (prostration), he put her on the floor and whenever he stood up, he (peace be upon him) carried her.) However, if you know that this baby has some filth, then you should not carry him until this filth is cleaned.





133 - Carrying a Baby and his Sitting in the Spot of Sujud During Prayer

Q: Brother 'A. F. M. from Ebb province asks: What is the Islamic ruling on a woman offering prayer while her child is holding her hand. Also, he sits in the spot where she makes Sujud (prostration) and when she makes Sujud she has to hold his arm in order to be able to make Sujud? Is her prayer valid in this way ?

(Part No. 9; Page No. 294)

A: Yes, there is no harm in doing that. Holding his hand so as not to fall over or in order to protect him from a harm does not affect prayer. If he sits in the place where she makes Sujud, she should move him a bit away from it and make Sujud. There is no harm in doing that at all, as long as there is no wet filth in his hand or in his sitting place which makes the Sujud place impure. Dry filth will not harm in this case. It is reported that [\(the Prophet \(peace be upon him\) used to carry Umamah bint Zaynab, his granddaughter, and offer prayer while carrying her, and people were praying behind him \(peace be upon him\). Whenever he made Sujud, he used to put her on the floor and whenever he stood up, he \(peace be upon him\) used to carry her again.\)](#) The Prophet (peace be upon him) did so in order to point out to people that there is compassion in religion expressed in such an act and that this religion has ease. All praise is due to Allah.



134 - Removing Dust from One's Forehead During Prayer

Q: A questioner asks: If, while I am offering prayer on clean earth, some dust sticks to my forehead and nose and I removed it, is it true that the angels pray on the dust which sticks to the forehead and the nose of the one offering prayer? If this is true, am I sinful for removing this dust ?

A: You are not sinful if you remove it after finishing the prayer. As for the saying that angels pray on this dust,

(Part No. 9; Page No. 295)

there is no sound proof in Islam for that claim, and it is pure fabrication. However, it is better to leave this dust until you make Taslim (salutation of peace ending the Prayer). After you make Taslim, then there is no harm in removing it. [\(The Prophet \(peace be upon him\) used to make Taslim while the traces of dust were still seen on his forehead.\)](#) If there was rain, he (peace be upon him) used to make Taslim and the traces of the mud were still seen on his face. Therefore, you should not fiddle with this dust and you should not try to remove it from your forehead or from your nose while offering prayer. When you have finished the prayer and made Taslim, there is no harm in removing it.



135 - Talking to a Worshipper Offering Prayer Due to a Necessity

Q: Is it allowed for someone to talk to a worshipper offering prayer if there is a compelling need to do so, such as advising him to do or not to do something ?

A: There is no harm in doing that, if there is a compelling need, such as saying: Fear Allah and do not hasten your prayer; be tranquil in your prayer. Or one may say to the worshipper in his prayer: "After you finish prayer do not leave, because so and so will come", or other similar necessary notifications.

(Part No. 9; Page No. 296)

Thus, there is no harm in talking to a worshipper while he is offering prayer.



136 - Clapping During Prayer Due to a Necessity

Q: A questioner asks: Is clapping during prayer allowed when necessary ?

A: Yes, clapping is Sunnah (action following the teachings of the Prophet) for women, if there is a need for it. As for men, they should make Tasbih (saying: "Subhan Allah [Glory be to Allah]"). The Prophet (peace be upon him) stated in a sound and authentic Hadith: [\(If something unusual happens in the prayer it must be pointed out: men should say, 'Subhan Allah \(Glory be to Allah\)' and women should clap.\)](#) This is the Sunnah of the Prophet (peace be upon him).

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137- The ruling on counting Rak`ahs with one's fingers at Salah

Q: In order not to forget how many Rak`ahs (unit of Prayer) I have performed, I count them on my fingers. So, as I finish one Rak`ah, I flex my finger and as I finish the second I flex another finger, and I do so until I finish my Salah. Is it permissible to do so, or is it regarded redundant and unnecessary rendering that Salah invalid or

(Part No. 9; Page No. 297)

affects its perfection?

A: There is nothing wrong in doing so, if it is only a slight movement. It is not much to flex one or two fingers, so there is nothing wrong in doing this if one forgets, as it is not much movement and is an aid in the Salah.



38- The legal ruling on repeating an obligatory act of Salah on purpose

Q: A questioner from Riyadh says: "If a person repeats a Wajib (obligatory) act of Salah (Prayer) intentionally, such as repeating a Rukn (integral pillar) of Salah, does this invalidate the Salah?"

A: The answer to this question requires some details. If a person adds a second Ruku` (bowing) or a third Sujud (prostration) during the same unit of Salah on purpose, the Salah is invalid; but if they repeated Tasbeeh: saying: "Subhan Allah Al `Adhim [Glory be to Allah the Greatest]" [during Ruku`] many times or "Subhan Allah Al A`la [Glory be to Allah the Most-Exalted]" [during Sujud] many times, this is good, not blameworthy. As for repeating a Rukn that is not lawful to be repeated or Wajib (obligatory) act that is not permissible to be done over, this invalidates Salah. For instance, the First Tashahhud (testification recited in the sitting position in the second unit of Prayer) is Wajib, so if one intentionally sits in the third or first unit of Prayer (before standing up for the following unit) without this sitting position being Jalsat-ul-Istirahah (a brief sitting after prostration and before standing during the Prayer), but rather considers it an extra sitting other than Jalsat-ul-Istirahah, the Salah becomes invalid. The same ruling applies to the intentional repeating of Ruku`

(Part No. 9; Page No. 298)

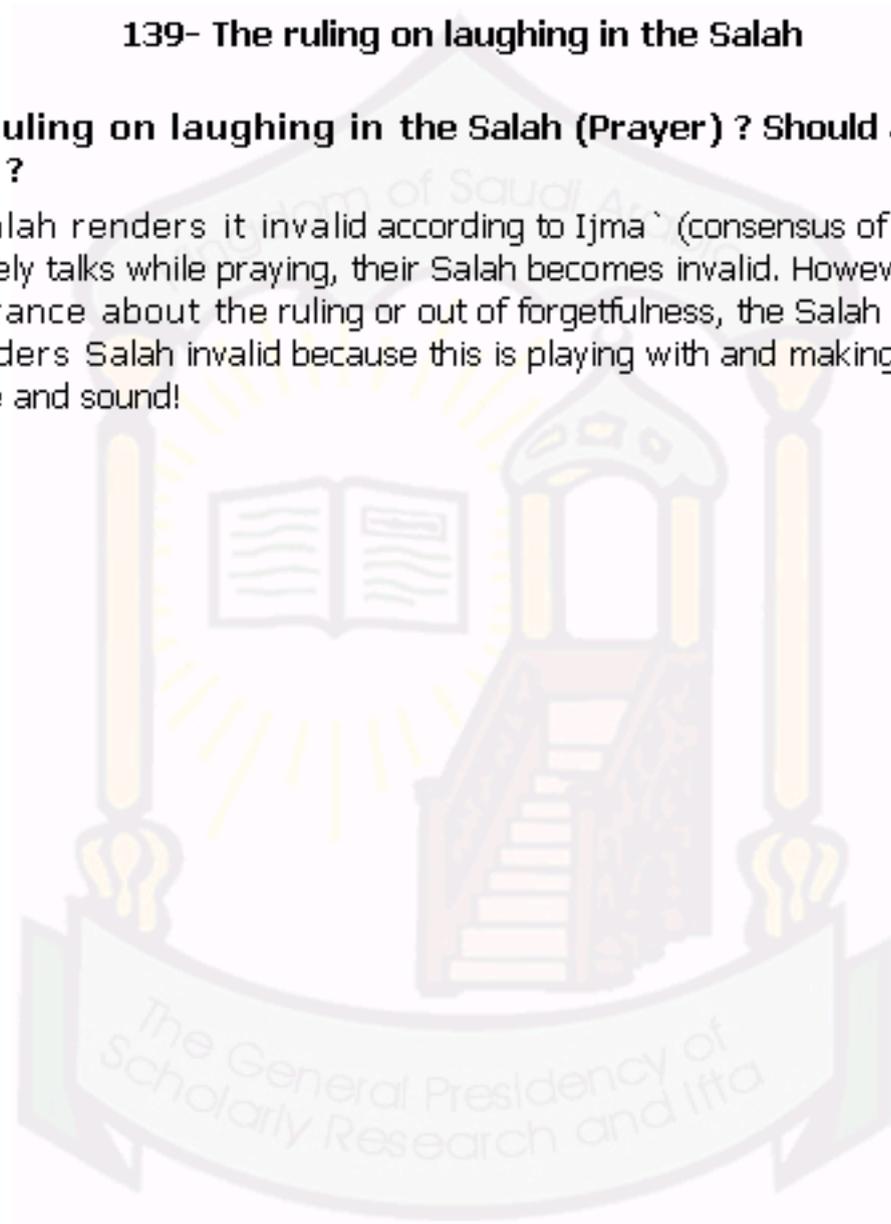
or prostrating for a third Sujud during the one and same unit of Prayer.



139- The ruling on laughing in the Salah

Q: What is the ruling on laughing in the Salah (Prayer) ? Should a person repeat the Salah in this case. ?

A: Laughing in Salah renders it invalid according to Ijma` (consensus of scholars). Thus, if one laughs or deliberately talks while praying, their Salah becomes invalid. However,, if a person talks in Salah out of ignorance about the ruling or out of forgetfulness, the Salah is not invalid. Laughing while praying renders Salah invalid because this is playing with and making light of Salah; we ask Allah to keep us safe and sound!

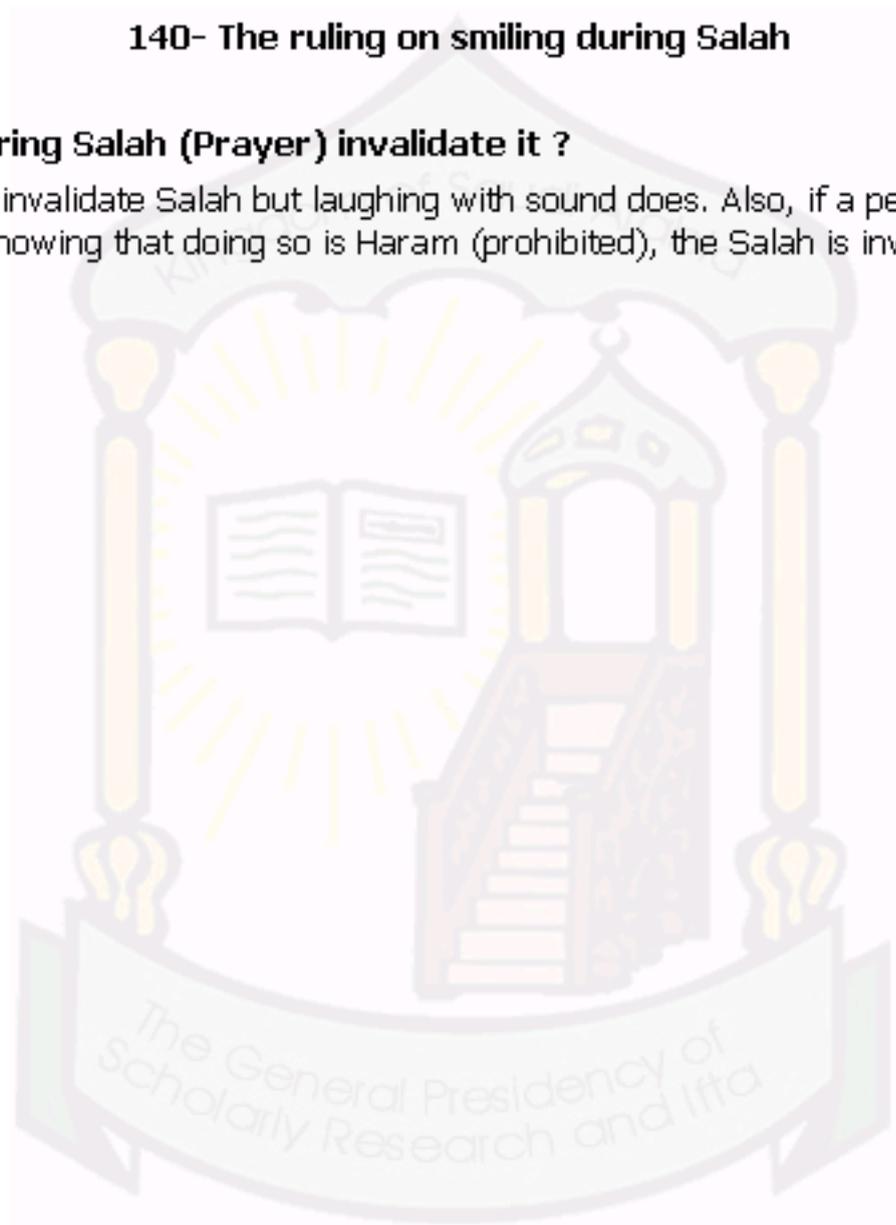




140- The ruling on smiling during Salah

Q: Does smiling during Salah (Prayer) invalidate it ?

A: Smiling does not invalidate Salah but laughing with sound does. Also, if a person deliberately talks during Salah while knowing that doing so is Haram (prohibited), the Salah is invalidated.





(Part No. 9; Page No. 299)

141- The legal ruling on committing some unlawful acts during Salah

Q: A questioner from Yemen, Ta`ez, asks: "Is Salah (Prayer) invalidated by committing some unlawful acts?"

A: This question needs to be tackled in detail: if someone does unlawful acts while praying this invalidates the Salah. For example, if a person speaks, laughs, or insults somebody while he or she is praying, this invalidates the Salah. On the other hand, committing unlawful acts outside the Salah does not affect its validity. If a person committed a sin outside the Salah such as insulting somebody, or committing Ghibah (backbiting), or - Allah forbid- committed adultery or had intoxicating drinks, this does not invalidate the Salah. The unlawful acts which invalidate the Salah is that which is done during it. Should a Muslim, who is performing a Salah, intentionally speak to another person, laugh, eat, or drink, his or her Salah would be invalidated. But committing a sin that does not take the Muslim out of Islam before or after the Salah does not affect the Prayer's validity.

Humming during the Salah is permissible if there is a need for it. It is related, according to some Hadiths, that `Aly (may Allah be pleased with him) said: [\(There were two times in which I entered upon the Prophet;](#)

(Part No. 9; Page No. 300)

[once at nighttime and once during the daytime. When I would go to him while he was praying, he used to hum for me.\)](#) This is to say, he would say "hem! hem", so that `Aly would know he was praying. Accordingly, a person may 'hem' or say Subhan Allah (Glory be to Allah) during the Salah; but he or she should not do this many times (per one Prayer); he may only do it a little.



142- Ruling on moving and having obsessions during Salah

Q: Does moving and having obsessions during Salah (Prayer) invalidate it?

A: Movement during Salah needs to be explained in detail: If movements and obsessions during Salah are little, this does not invalidate it. But if they are successive and many, they, according to some knowledgeable scholars, invalidate Salah. This is so whether or not they are done deliberately or forgetfully, because this takes the person who is performing Salah out of it. So the believer ought to beware of this and avoid obsessions which cause many movements, so that their prayer would not be invalidated. Instead, the Muslim should concentrate, heart and soul, in their Salah to avert making many movements.





(Part No. 9; Page No. 301)

143- Ruling on interrupting Salah in case of accident or drowning

Q: Is it permissible for me to interrupt my Salah (Prayer) when I hear about a fire or drowning accidents and the like?

A: Yes; if someone is drowning or there is a fire that you fear for your children or for other Muslims, for example, you may interrupt the Salah, share in delivering the Muslims or your family, then go back to Salah, and perform it anew. But if the fire or drowning accident would not harm you or the Muslims, like the burning or drowning of some things which you cannot avert or which would cause no harm if left burnt or drowned, you should, rather, continue your Salah. In a word, if interrupting the Salah would benefit the Muslims or your family by saving the life of a drowning person or subject to burning, it is permissible to interrupt it, and then you can perform it again. Praise be to Allah that the Salah can be postponed [in that situation], as you can make up for it at a later time, while the danger of drowning or fire cannot be postponed.

By Qiyas (analogy), any occurrence involving danger like seeing a blind person about to fall into a hole or someone is in danger of being killed by a wolf, lion, or wild dog, for example, while you are performing Salah, you may interrupt it to save their life, and then perform your Salah from the beginning. The same ruling applies if there is a scorpion or snake threatening somebody's life; but if you can kill such animals

(Part No. 9; Page No. 302)

while you are still in your Salah because you are close to the creature, it is permissible to kill it without interrupting your Salah even by stepping forward toward the Qiblah (Ka`bah-direction faced in Prayer). The Prophet (peace be upon him) was reported to have said: [\(Kill the two black animals during Salah: the snake and scorpion.\)](#)



144- Ruling on interrupting Salah to repel danger

Q: We were performing congregational Salah (Prayer) at a farm and there was in front of us a machine for lifting water from a well to pour it into a basin beside us. Suddenly, while we were still performing Salah, we saw smoke coming from all sides of the machine. Had we left it, it would have caused great harm. Was it permissible for one of us to interrupt his Salah to switch off the machine, or what should we have done?

A: Yes; if there is an accident like this, a person from the congregation who is performing Salah may interrupt his Salah to remove the danger, and then return to the Salah with the congregation to perform the remaining part of the Salah. Praise be to Allah [for the possibility of averting such danger]; the danger

(Part No. 9; Page No. 303)

of such things is great, and so it is permissible to interrupt Salah for an important cause such as for avoiding the risk of a fire or drowning, repelling an assailant, or the like. The accident mentioned in the question might have caused a fire that could have damaged the machine or led to other damage and harm. So there is no problem if one of the congregation interrupts his Salah and then he can return to the congregational Salah to perform the remaining part with the Imam (the one who leads congregational Prayer) or make up for it if they ended the Salah before he returned to it. There is also no problem if all members of the congregation performing the Salah interrupted it to cooperate with one another to repel the danger if the latter is immense; and then they may perform Salah anew.



Q: A questioner from Jeddah asks: "We would like to know everything about Sutrah (barrier placed in front of a person praying) during Salah (Prayer). Am I required to place a Sutrah in front of me if I am performing Salah individually and there is no fear of somebody passing in front of me?"

A: Having a Sutrah is a stressed Sunnah (action following the teachings of the Prophet) whether the person is performing Salah individually or in congregation. The Prophet (peace be upon him) used to place a Sutrah in front of him while praying and said: [\(When a person prays, they should face a Sutrah and keep close to it.\)](#) The Prophet (peace be upon him) also said: [\(When a person prays](#)

(Part No. 9; Page No. 304)

[while facing a Sutrah separating them from the other people, and somebody wants to pass closely before them, they are to push the passing person with their hands; and if they insist on passing, let them struggle them, as the latter is a devil.\)](#) So the Sunnah is to face a Sutrah, whether it is a wall, a pillar, a chair, a walking stick, and the like while praying. If having something that stands is not possible, you may lay a stick on the ground or draw a line in front of you, and there is no problem if somebody passes behind such barrier. But it is to be noted that putting a Sutrah is not obligatory, because it is proved that he (peace be upon him) sometimes prayed with no Sutrah placed in front of him. This indicates that it is not obligatory. It is only a stressed Sunnah. If a person is praying in a place where there is no fear of someone passing in front of them, there is no problem if they have not placed a Sutrah in front of them. But if the Sutrah is available, placing it in front of the person performing prayer is to be given priority and considered more preferable in order to abide by the Sunnah.



145- Ruling on placing a Sutra for Salah

Q: What is the ruling on placing a Sutra (barrier placed in front of a person praying)? If a person is to offer Salah (Prayer) and does not fear that someone will pass in front of them, like in the desert for example, what is the ruling on placing a Sutra in such a case?

(Part No. 9; Page No. 305)

A: It is a Sunnah (action following the teachings of the Prophet) to place a Sutra as the Prophet (peace be upon him) used to do so, even in the desert while traveling. The size of the Sutra should be equal to the back of a saddle, estimated as a cubit. A person that is to offer Salah should place in front of them anything such as a chair, a stick, a saddle, or a container that it is equal to about a cubit. Asked about the Sutra, the Prophet (peace be upon him) said: [\(Equal to the back of a saddle.\)](#) In another narration: [\(The Salah of a Muslim man is invalidated if he does not have in front of him something like the back of a saddle, by \(the passage in front of him of\) a woman, a donkey, or a black dog.\)](#) The Hadith means that if there is a Sutra that is equal to about a cubit, the validity of Salah will not be affected by the passage of anything beyond it. However, if a woman, a donkey or a black dog passes in the distance between the one offering Salah and the Sutra, the Salah is invalidated. This is confirmed by the authentically reported Hadith that reads: [\(The Salah of a Muslim man is invalidated if he does not have in front of him something like the back of a saddle, by \(the passage in front of him of\) a woman, a donkey, or a black dog.\)](#) Actually, the Prophet (peace be upon him) is authentically reported to have stated this meaning.

If the Sutra is a wall or a column,

(Part No. 9; Page No. 306)

it is permissible to prevent one from trying to pass in front of the person offering Salah. In this regard, the Prophet (peace be upon him) said: [\(When any one of you prays facing something which conceals him from people and a person tries to pass in front of him, let him push him away, and if he insists then let him fight him, for he is a devil.\)](#) (Agreed upon by Al-Bukhari and Muslim) Not only a donkey, a dog, or a woman, but also a man, a boy, or an animal - a sheep or otherwise - should be prevented from passing so long as this is possible. If the person offering Salah cannot prevent a passer-by from passing, the Salah will not be invalidated unless the passer-by is a woman, a donkey, or a black dog. However, the passing of a young girl does not invalidate Salah as the Prophet (peace be upon him), according to another narration, specified the "menstruating woman" (mature woman). To conclude, it is a Sunnah to place a Sutra.



Q: Is Sutrah (barrier placed in front of a person praying) Wajib (obligatory) in Salah (Prayer)? What distance should be between it and the worshipper? Is not taking a Sutrah a sin?

A: The Sunnah (action following the example of the Prophet) for the worshipper is to take a Sutrah. The Prophet (peace be upon him) said: [\(When one of you offers Salah, they should face a Sutrah and keep close to it.\)](#) The distance between the worshipper and the Sutrah during Sujud (prostration) should be three or less cubits so that the worshipper would not collide with it. This is a Sunnah and not a Wajib because it has been authentically reported from the Prophet (peace be upon him) that he

(Part No. 9; Page No. 307)

sometimes performed Salah without facing a Sutrah.



Is having a Sutra (barrier placed in front of a person praying) necessary during Salah (Prayer)? Does the carpet suffice in this regard?

A: Having a Sutra is a stressed Sunnah (action following the example of the Prophet) in Salah. The Prophet (peace be upon him) said: [\(When one of you offers Salah, they should face a Sutra and keep close to it.\)](#) An example of a Sutra could be a wall, a pillar, a column or a chair and the like. The Prophet (peace be upon him) also said: [\(If there is nothing in front of the worshipper like the post of a saddle, then their Salah will be severed by \(the passing of\) a donkey, a woman or a black dog.\)](#) The distance in front of the worshipper is about one cubit or less and it will be a Sutra for them if they put something erect in front of them, such as a chair, a stick, a pillow or the like as the Prophet (peace be upon him) used to do: al-'Anzah, a short stick with a spearhead, was placed in front of him. However, it is not Wajib (obligatory) but a Sunnah. The Salah of the worshipper without having a Sutra is valid and there is nothing wrong in that.



(Part No. 9; Page No. 308)

Q: I have learnt that it is a Sunnah (action following the example of the Prophet) to put a Sutra (barrier placed in front of a person praying) in front of the worshipper during Salah (Prayer). Is it permissible to put a short Sutra, whose length is one span? If not, how long should it be?

A: Putting a Sutra in front of the worshipper is a stressed Sunnah (The Prophet (peace be upon him) used to do that during his journeys. Al-'Anzah, a small stick with a spearhead, used to be fixed in front of the Prophet (peace be upon him) and he offered Salah facing it.) and at Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah) the Prophet (peace be upon him) had a Sutra. Therefore, it is a Sunnah for each worshipper to offer Salah facing a Sutra. The Prophet (peace be upon him) said: (When one of you offers Salah, they should face a Sutra and keep close to it.) (Hadith Sahih [authentic] related by Abu Dawud and others on the authority of Abu Sa'id [may Allah be pleased with him]). When the Prophet (peace be upon him) offered Salah in the Ka'bah, he got so close to the Western wall that the distance between him and the wall was only three cubits. It is a Sunnah for the Mu'min (believer), male or female, to have a Sutra, such as a wall, a column or a chair

(Part No. 9; Page No. 309)

in front of them or a similar thing having an erect body, the least of which would be like the back of a saddle.

Scholars said that if the Sutra is about one cubit or two-thirds of it, it will suffice. Otherwise, the worshipper should offer Salah facing even a stick lying on the ground or they can draw a line as in the Hadith of Abu Hurayrah (may Allah be pleased with him) in which the Prophet (peace be upon him) said: (If one of you offers Salah, they should face something. If they find nothing, they should erect a stick. If they do not have a stick, they should draw a line. (Afterwards) Whatever passes in front of them will not harm them (i.e. sever their Salah).) The Mu'min, male or female, should exert effort. If there is a wall, they should offer Salah facing it. If they find a column, a chair or something to lean on, they should put it in front of them. If they find a stick with a spearhead or a similar thing whose length is one cubit or two-thirds of a cubit or closer to such length, they should fix it in the ground. If it is not easy to find such things, the worshipper should put a pillow or a stick in front of them. (So keep your duty to Allâh and fear Him as much as you can) If the worshipper happens to be in the desert and has nothing to place in front of them, they should draw a line

(Part No. 9; Page No. 310)

according to the correct scholarly opinion. There is nothing wrong with this Hadith as al-Hafiz ibn Hajar said: "Its Isnad (chain of narrators) is good. It was related by Ibn Majah and Ahmad and a group of Hadith scholars through a good Isnad." The conclusion is that there is nothing wrong with this Hadith in which a line is mentioned according to the correct scholarly opinion: when there is a need and there is no available wall or erected stick, the worshipper can draw a line. The Sutra is

not Wajib (obligatory) in the sense that if the worshipper offers Salah without facing a Sutra, their Salah is valid but they are not following the Sunnah. If a donkey, an adult woman or a black dog passes between the Sutra and the worshipper, this would sever (the reward of) Salah, according to the Sahih (authentic) Hadith in which the Prophet (peace be upon him) said: [\(If there is nothing in front of the worshipper like the post of a saddle, then their Salah will be severed by \(the passing of\) a donkey, a woman or a black dog.\)](#) In the Hadith of Ibn Abbas (may Allah be pleased with him) the woman mentioned is [\(The menstruating woman.\)](#) This means an adult woman. This indicates that the female youngster, man, camel, sheep and other animals, except the donkey, do not sever Salah.

(Part No. 9; Page No. 311)

Likewise, dogs, except those which are black do not. However, nothing should be allowed to pass in front of the worshipper. The Prophet (peace be upon him) said: [\(When one of you offers Salah facing a Sutra and someone wants to pass in front of them, you should push them. If they refuse, you should fight them because they are a devil.\)](#) The worshipper, then, should push anyone or anything that may want to pass in front of them during Salah if this is possible, even if it is a sheep or a child. However, if it passes, it would not make your Salah invalid except for the adult woman, the donkey or the black dog with a distance of less than three cubits. However, if something, even a woman, a black dog or a donkey passes from behind the Sutra, it would not cause any harm.



Q: What is the ruling on putting a Sutra (barrier placed in front of a person praying) inside the Masjid (mosque) and in front of the Mihrab (Prayer niche)? What is the ruling on the worshipper who offers Salah (Prayer) without facing a Sutra inside the Masjid? Did the Prophet (peace be upon him) offer Salah facing a Sutra inside the Masjid? I hope you benefit us and explain the Hadiths proving this. May Allah reward you with the best.

(Part No. 9; Page No. 312)

A: It is a stressed Sunnah (action following the example of the Prophet) for the worshipper to offer Salah facing a Sutra. The Prophet (peace be upon him) offered Salah facing a Sutra at the Masjid and while travelling, al-'Anza (a small stick with a spearhead) was fixed into the ground in front of him. Likewise, the Munfarid (person offering Salah individually) should offer Salah facing a Sutra as per the Sunnah. As for the Ma'mum (person being led by an Imam in Prayer), the Sutra of the Imam (the one who leads congregational Prayer) is sufficient for them. Therefore, the Ma'mum has no need to have a Sutra and this is a stressed Sunnah as well. The Prophet (peace be upon him) said: [\(When one of you offers Salah, they should face a Sutra and keep close to it.\)](#) (Related by Abu Dawud through an authentic Isnad (chain of narrators) on the authority of Abu Sa`id [may Allah be pleased with him]) It was authentically reported from the Prophet (peace be upon him) that he sometimes [\(offered Salah without facing a Sutra.\)](#) This was mentioned by Ibn Abbas and his brother Al-Fadl ibn `Abbas. An-Nasa'iy and others also related that the Prophet (peace be upon him) offered Salah and led Sahabah (Companions of the Prophet) in congregational prayer without facing a Sutra. This proves that having a Sutra is not Wajib (obligatory). This is also related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Ibn Abbas [\(That he came to the Prophet \(peace be upon him\) while he was offering Salah on a journey without facing a wall.\)](#) He did not say

(Part No. 9; Page No. 313)

there was a Sutra. This Hadith clearly indicates that the Prophet (peace be upon him) offered Salah without facing a Sutra. In other words, having a Sutra is a Sunnah. The Salah of whoever offers Salah without facing a Sutra, whether an Imam or a Munfarid, is valid. However, it is preferable and the Sunnah for the worshipper to offer Salah while facing a Sutra, such as a wall, a chair, a column or a stick which they erect in front of them. If they do not find anything, they can draw a line on the ground.



Q: When I want to offer some Nawafil (supererogatory prayers) at home, I sometimes forget to put a Sutra (barrier placed in front of a person praying) in front of me and I do not remember until I have already begun Salah. However, I make the intention that the place of my Sujud (prostration) would serve as a Sutra. Is there any basis for my action in Shar' (Islamic Law)?

A: Having a Sutra is a stressed Sunnah (action following the example of the Prophet). The worshipper may offer Salah while facing a wall, a column, a pillar, a fixed thing or a box. Nonetheless, neither the area that surrounds the location of Sujud nor the edge of the prayer rug is a Sutra. A Sutra is something to be placed in front of the worshipper.





146- Ruling on offering Salah while facing a bed on which a person is sleeping

Q: Is it permissible for the worshipper to offer Salah (Prayer) in front of a bed with a person sleeping on it?

Does a Sutrah (barrier placed in front of a person praying) mean to place any barrier even if it is a simple one,

(Part No. 9; Page No. 314)

and Salah shall not be invalidated by anybody moving or sleeping behind that Sutrah?

A: The Prophet (peace be upon him) was reported to have said: [\(When one of you offers Salah, they should face a Sutrah and keep close to it.\)](#) He (peace be upon him) used to face al-'Anzah, a short stick with a spearhead, installed in front of him while offering Salah on journeys. He (peace be upon him) also said: [\(When one of you offers Salah facing a Sutrah and someone wants to pass in front of them, you should push them. If they refuse, you should fight them because they are a devil.\)](#) He (peace be upon him) was also reported to have said that it suffices the worshipper to place a Sutrah before them equal in length to the post of a saddle so that if a woman, donkey, or dog passes behind it, Salah would not be severed. He (peace be upon him) said: [\(If there is nothing in front of the worshipper like the post of a saddle, then their Salah will be severed by \(the passing of\) a donkey, a woman or a black dog'. It was said to him: 'O Allah's Messenger! Why is a black dog specified here rather than others?' He \(peace be upon him\) said: 'The black \(dog\) is a devil.\)](#) Accordingly, the Prophet (peace be upon him) clarified that the Sutrah should be equal to the length of the cover put on the back of a mount, which is known as Shadad or Masamah on which the person rides;

(Part No. 9; Page No. 315)

this is equal to about two-thirds of a cubit or almost a cubit. Therefore, it suffices to place in front of you, for instance, a stick, no matter if it is thin, of about a cubit or two thirds of a cubit. Moreover, facing a pillar, a column, a wall, a bed, or a chair would suffice in this regard. The Prophet (peace be upon him) was reported to have offered Salah while `Aishah (may Allah be pleased with her) was lying on a bed in front of him. Accordingly, it is permissible to offer Salah in front of a bed even if there is somebody sleeping on it as the Prophet (peace be upon him) did.



147- The distance one passing in front of a worshipper should obtain

Q: It was narrated that the Messenger of Allah (peace be upon him) stated that we are not permitted to pass in front of a worshipper even if one must wait for 'forty', so what is the space that a worshipper should be given if we have to pass in front of them?

A: The Messenger of Allah (peace be upon him) said: [\(If the person passing in front of the worshipper knew the magnitude of their sin, they would prefer to wait for forty \(days, months or years\) than to pass in front of them.\)](#) This is a Sahih (authentic) Hadith and we should beware of passing in front of

(Part No. 9; Page No. 316)

the worshipper unless the latter has a Sutra (barrier placed in front of a person praying) in front of them, in which case one can pass from behind it. The Sutra is something similar in size to the post of a saddle, about one cubit or less in length or one cubit less one quarter, more or less. Therefore, one is allowed to pass from behind a Sutra or at a distance adequately far from the worshipper if there is no Sutra. In other words, if there is no Sutra, the distance between the worshipper and the passing person should be three cubits or more. Furthermore, one is not allowed to pass between the worshipper and the Sutra as the Prophet (peace be upon him) said: [\(When one of you offers Salah facing a Sutra and someone wants to pass in front of them, you should push them. If they refuse, you should fight them because they are a devil.\)](#) The Messenger of Allah (peace be upon him) also stated: [\(If there is nothing in front of the worshipper like the post of a saddle, then their Salah will be severed by \(the passing of\) a donkey, a woman or a black dog.\)](#) Therefore, it is Wajib (obligatory) on the Muslim not to pass in front of the worshipper and beware of falling into what Allah and His Messenger have forbidden. On their part, the worshipper should always use a Sutra so as not to make it hard for their fellow Muslims. The Sutra may be a chair, a column or an erected stick. If none of these is available, the worshipper should place their staff in front of them or draw a line on the ground if possible.



(Part No. 9; Page No. 317)

Q: It is said that if the worshipper performs Salah (Prayer) without drawing a line or placing a barrier in front of them and someone passes even at a distance of a hundred meters or more, their Salah is invalidated. I do not believe that, so I seek your counsel on this issue. May Allah reward you!

A: It is an act of Sunnah (action following the example of the Prophet) for the Mu'min (believer), male and female, to use a Sutraḥ (barrier placed in front of a person praying) if they want to offer Salah whether as a Munfarid (person offering Salah individually) or as an Imam (the one who leads congregational prayer). The Prophet (peace be upon him) said: [«When one of you offers Salah, they should face a Sutraḥ and keep close to it.»](#) (Related by Imam Abu Dawud [may Allah be merciful to him] and others through an authentic Isnad [chain of narrators]) Therefore, the Sunnah is to be close to the Sutraḥ, and to have the Sutraḥ erected like a stick or a chair, or to face a wall or a column using it as a Sutraḥ. In another narration with a different wording, the Prophet (peace be upon him) said: [«If anyone of you wants to offer Salah, let them stand close to something in front them \(as a Sutraḥ\). If nothing is available, let them erect a stick; if it is not available, let them draw a line, then whoever passes in front of them will not harm them \(i.e., will not invalidate their Salah\).»](#) (Related by Imam Ahmad and Ibn Majah with a good Isnad) However, if the worshipper offers Salah without using a Sutraḥ, the one passing should not pass close to them,

(Part No. 9; Page No. 318)

but rather at a distance. If the distance between the worshipper and the passing person is more than three cubits, then it will not affect the validity of Salah. When the Prophet (peace be upon him) offered Salah at the Ka`bah, he made between himself and the Western wall a space of three cubits, which indicates that this distance is enough. If there is a Sutraḥ, one should not pass between it and the worshipper but rather from behind it. However, only the passing of a woman, a donkey or a black dog would render Salah invalid whether the worshipper is male or female. The Prophet (peace be upon him) stated in the Sahih (authentic) Hadith: [«If there is nothing in front of the worshipper like the post of a saddle, then their Salah will be severed by \(the passing of\) a donkey, a woman or a black dog'. It was said to him: 'O Allah's Messenger! Why is a black dog specified here rather than others?' He \(peace be upon him\) said: 'The black \(dog\) is a devil.' »](#) In another wording of the Hadith of Ibn `Abbas (may Allah be pleased with them) it is mentioned as [«The menstruating \(adult\) woman;»](#) namely, the pubescent woman. Girls who have not yet reached puberty do not invalidate one's Salah, but only the pubescent woman who is Mukallaf (person meeting the conditions to be held legally accountable for their actions) does that when she passes in front of the worshipper, and likewise the donkey and the black dog. However, nothing and no one other than the abovementioned should still be allowed to pass in front of the worshipper, and if they insist and do pass they do not render one's Salah invalid. The Messenger of Allah (peace be upon him)

(Part No. 9; Page No. 319)

restricted the invalidation of Salah to the three mentioned before. It is generally prohibited for one to pass in front of the worshipper even if the passing person is a man. Therefore, the worshipper should prevent anyone from passing in front of them whether a man, an animal, a boy, a girl, a dog or whatever else even if their passing does not invalidate Salah, for the Prophet (peace be upon him) said: [\(When one of you offers Salah facing a Sutra and someone wants to pass in front of them, you should push them. If they refuse, you should fight them because they are a devil.\)](#) In another wording of the Hadith: [\(So if anyone tries to pass in front of them, they should repel them, and if they insist \(on passing\), they should then fight them for this is surely a devil.\)](#) The point is that the one trying to pass should be prevented in a gentle manner, but if to no avail, the worshipper should force them not to pass without intending to hurt to hit them; rather, they should repel the passing person with some force that sends the message that the worshipper is resolved not to let them pass even if it requires using force. This is based on the Prophet's (peace be upon him) statement: [\(They should then fight them.\)](#) In other words, the worshipper should repel them but without injuring or striking them with an object that may cause death. Therefore, the worshipper should repel anyone trying to pass in front of them until they step back as the Prophet (peace be upon him) commanded us to do so as related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim).



(Part No. 9; Page No. 320)

148- Objects whose passing in front of the worshipper invalidates Salah

Q: Shall the worshipper's Salah (Prayer) be invalid if someone passes in front of them?

A: It is impermissible to pass in front of the worshipper as the Prophet (peace be upon him) said: [\(If the person who passes in front of the worshipper knew the magnitude of their sin, they would prefer to wait for forty \(days, months or years\) than to pass in front of them.\)](#) Some other narrations of the Hadith read as: [\(forty autumns;\)](#) namely, forty years. This Hadith provides evidence that passing in front of the worshipper is forbidden. Furthermore, one is not permitted to pass between the worshipper and their Sutra (barrier placed in front of a person praying). The issue of severing one's Salah needs some detail: if the one passing is a woman, a donkey or a black dog, the Salah shall be severed, as the Prophet (peace be upon him) is reported to have said: [\(If there is nothing in front of the worshipper like the post of a saddle, then their Salah will be severed by \(the passing of\) a donkey, a woman or a black dog.\)](#) It was said to him: "O Allah's Messenger! Why is a black dog specified here rather than others?" He (peace be upon him) said: "The black (dog) is a devil." Those three things do sever Salah if any of them passes closely in front of the worshipper at a distance of less than three cubits, or passes between the worshipper and the Sutra.

(Part No. 9; Page No. 321)

Therefore, passing between the worshipper and the Sutra, whether it is a wall, a column, a chair or a staff, renders it invalid when the passerby is one of these three: a mature woman, a donkey and a black dog. In contrast, little girls, men and dogs that are not black do not sever Salah, and likewise are cats and other animals. However, the worshipper should not let anyone pass in front of them as the worshipper has the right to prevent whoever tries to pass because the Prophet (peace be upon him) said: [\(When one of you offers Salah facing a Sutra and someone wants to pass in front of them, you should push them. If they refuse, you should fight them because they are a devil.\)](#) The point is that the Sunnah (action following the example of the Prophet) for the worshipper is to prevent whoever tries to pass in front of them even if the passerby is one that does not invalidate Salah because mere passing distracts the worshipper. Therefore, old men, young men and animals like sheep and camels should all be prevented from passing if possible; yet, if any of them passes, Salah shall not be severed unless the passerby is one of the three mentioned in the Hadith: a woman, a donkey, or a black dog. This is according to the correct opinion maintained by scholars. May Allah grant us success.



Q: Should I repeat or interrupt my Salah (Prayer) when someone passes in front of me given that I found difficulty

(Part No. 9; Page No. 322)

having a Sutra (barrier placed in front of a person praying)? What is the proper height of a Sutra? What is the distance at which passing in front of the worshipper does not constitute a sin?

A: If the worshipper has a Sutra, it shall be Haram (forbidden) to pass between them and the Sutra which may be a chair or some other object like a stone or a cushion. If a donkey, a black dog or a woman passes between the worshipper and the Sutra, Salah shall be Batil (null and void) as understood from the Sahih (authentic) Hadith in which the Prophet (peace be upon him) said: **'If there is nothing in front of the worshipper like the post of a saddle, then their Salah will be severed by (the passing of) a donkey, a woman or a black dog'. It was said to him: 'O Allah's Messenger! Why is a black dog specified here rather than others?' He (peace be upon him) said: 'The black (dog) is a devil.'** (Related by Muslim in his Sahih [authentic] Book of Hadith) Other Hadiths proving the authenticity of this Hadith have been narrated on the authority of Abu Hurayrah and Ibn `Abbas (may Allah be pleased with them). The length of the Sutra should approximately be two thirds of a cubit, as the Messenger of Allah (peace be upon him) said: 'If there is nothing in front of the worshipper like the post of a saddle...'

The post of the saddle is the rod at the rear of a rider's seat which is used on camels' backs. The length of this rod is about two thirds of a cubit. Therefore, the Sutra is any object

(Part No. 9; Page No. 323)

whose length is about two-thirds of a cubit like an erected staff, a large stone or a chair placed in front of the worshipper. Such a Sutra should be placed close to the place where the worshipper performs Sujud (prostration). The distance beyond which one can pass in front of the worshipper with no Sutra and without severing their Salah is three cubits because after the Liberation of Makkah, the Messenger of Allah (peace be upon him) offered Salah inside the Ka `bah and left three cubits space between himself and the Western wall of the Ka `bah. Scholars have deduced that this incident specifies the space that should be left between the worshipper's feet and the place of the Sutra. Therefore, if the space in front of the worshipper is more than three cubits and someone passes in front of them (beyond this distance), their Salah shall not be severed and the passerby shall not be held guilty. However, Salah shall be severed if the person passes at a distance of less than three cubits. Still, passing between the worshipper and the Sutra severs Salah if the passerby is a woman, a donkey or a black dog. Any passerby other than these three, such as a man, a dog that is not black, a camel, a ewe, or a cow, shall not sever Salah but should be prevented from passing as the Prophet (peace be upon him) ordered so. He (peace be upon him) is reported to have said: **'When anyone of you offers Salah, they should not let anyone pass in front of them.'** The point is that one should not allow anyone to pass in front of them so as not to

(Part No. 9; Page No. 324)

be distracted in Salah, even if the one passing is not among the three mentioned above. Whether the passerby is a man or an animal, they should be prevented so as not to cause distraction to the worshipper; yet, if any of them passes out of the worshipper's control, Salah shall remain valid, and it shall be deemed valid if the one passing is a man, an animal or a boy. But if a woman, a donkey or a black dog passes between the worshipper and their Sutra or passes within the three cubits - namely close to the worshipper - and there is no Sutra, then Salah shall be considered as severed and invalid. This is in brief the purport of the Hadiths on this issue.



149- The view adopted by `Aishah, mother of the believers, (may Allah be pleased with her) on the issue of a woman passing in front of the worshipper

Q: Your Eminence Shaykh, the issue of joining women with black dogs and donkeys has posed ambiguity to one of the female Sahabah (Companions of the Prophet); maybe she was one of the Prophet's wives. Therefore, it would be convenient in this connection to remove this ambiguity, if you please.

A: Yes, it has been reported on the authority of `Aishah, mother of the believers (may Allah be pleased with her), that she did not view that a woman's passing in front of the worshipper severs their Salah (Prayer). She did not come across the Hadith in this regard, so she said: [\(What a bad similarity you draw between us and donkeys and dogs. I used to lie in front of the Prophet \(peace be upon him\) while he](#)

(Part No. 9; Page No. 325)

[was offering Salah.\)](#) `A'ishah (may Allah be pleased with her) thought that lying is equal to passing, a view not held by scholars who indicate that passing is totally different from being in the lying position that `Aishah assumed in front of the Prophet (peace be upon him). Therefore, it is permissible that a woman lies on a bed or on the ground and her husband offers Salah in her direction as the Prophet (peace be upon him) used to do so while his wife was between him and the Qiblah (Ka`bah-direction faced in Prayer). Again, there is nothing wrong with that and in such a case a woman does not sever Salah. However, Salah shall be severed if a woman passes from one side to the other in front of the worshipper either between them and the Sutra (barrier placed in front of a person praying) or within a distance that is shorter than three cubits. These are the states where Salah is severed. As for the wisdom behind joining women with donkeys and black dogs, only Allah (Glorified and Exalted be He) knows though it may be said that men's hearts are attached to women and consequently their thoughts and emotions may be moved towards the woman passing in front of them. Therefore, a woman's passing is a reason for severing Salah and it has thus been absolutely forbidden so that she may never make light of passing. Once a person knows that this sort of passing severs Salah, then this very knowledge becomes a reason for the absolute forbidding of passing. This may be the wisdom behind involving women with donkeys and black dogs, and Allah knows best. Wisdom may or may not be clear.

(Part No. 9; Page No. 326)

In this regard, Muslims are commanded to accept Allah's Purified Shar` (Law) in its entirety and to put it into practice even if they could not understand the wisdom behind any of its precepts. They should hold deep conviction that Allah (Glorified be He) is The Ever-Wise and The All-Knowing. Allah (Glorified and Exalted be He) says: [\(And Allâh is Ever All-Knower, All-Wise.\)](#) [\(Certainly your Lord is All-Wise, All-Knowing.\)](#) In many Ayahs (Qur'anic verses), Allah (Exalted be He) informs His worshippers that He is The Ever-Wise in His enactments as regards inheritance, Salah and others. His Wisdom also manifests in the variable conditions He decrees for His worshippers like illness, death, wealth, war and peace and so forth. Allah (Glorified be He) is The Ever-Wise and The All-

Knowing in each and every single matter of life even if He does not make the wisdom behind it clear to us. As such, we have to believe that Allah is The Ever-Wise and The All-Knowing whether we know the wisdom or not. This is exactly like Allah's Purified Shar` (Law) regarding the Fajr (Dawn) Prayer being two Rak`ahs (units of Prayer), Maghrib (Sunset) Prayer being three Rak`ahs, and Zhuhr (Noon), `Asr (Afternoon) and `Isha' Prayers being four Rak`ahs. What is the wisdom behind these variant numbers of Rak'ahs? Why does Maghrib Prayer consist of three Rak`ahs, Fajr Prayer two, Jumu`ah (Friday) Prayer two, and Zhuhr, `Asr and `Isha' Prayers four? Why is Ramadan, and not Muharram or Rajab, the month of Sawm (Fast)? Why has Sawm not been prescribed for more than one month? The wisdom for that may be facilitation and mercifulness but only Allah knows why this month between Sha`ban and Shawwal has been particularly selected.

(Part No. 9; Page No. 327)

Allah (Exalted be He) has also prescribed Zakah (obligatory charity) to be taken from a particular amount and sort of money and this has deep wisdom which may or may not appear to His Worshipers. There are many such issues whose wisdom may be hidden. However, one must believe that the Law-giver (Allah) is The Ever-Wise and The All-Knowing. The same applies to creatures. One may say: Why has Allah created the fly, the beetle, the scorpion and the snake? Why has He created such and such? We say (as Allah says about Himself in the Qur'an): {Certainly your Lord is All-Wise, All-Knowing}, {verily, your Lord is the All-Knowing Creator}, {And He is the All-Wise, the All-Knower.} Therefore, Allah (Exalted be He) has created these beings for perfect wisdom. This very creation provides proof that Allah (Exalted be He) is The Omnipotent and He does whatever He wills and His decrees and ordinances are irresistible, Glorified and Exalted be He. The same should be said for all other matters with hidden wisdom like woman being a reason for the invalidation of Salah.

Therefore, there is no need to raise suspicions. We are Allah's worshippers and subject to His Will. We have to obey Him and abandon whatever He has prohibited simply because He is our Lord, our Deity, the One Who showers us with blessings, our Creator, our Superb Provider and He knows best what is good for us even more than us. Therefore, we must yield to His will without the least objection. Imagine a slave and his master, and whenever the master asks his slave, the slave answers: 'I will not do such and such until you tell me why'. His master says: 'Bring me such and such!'

(Part No. 9; Page No. 328)

If the slave answers: 'I will not bring such and such until you tell me why you need it', shall his master be pleased with him? Shall such a slave be well-mannered? Of course the master shall not be pleased with him nor will he be considered well-mannered. Rather, his master may punish him and sell him for a paltry price because of his bad manners. He is duty-bound to obey his master and bring him whatever he wants unless it is harmful to him or involves disobedience to Allah, and this is actually another issue. In brief, a servant or a slave should obey his master as much as possible and as far as his obedience to his master does not involve disobedience to Allah (Glorified and Exalted be He). Therefore, if a slave or a servant objects, he shall be labeled as ill-mannered. This being said, how does a worshipper show objection to the will of His Lord, Who is the Creator, the All-Knowing and the best One to know what is good for His Worshipers? How can a worshipper say: 'I shall not obey until I know the wisdom behind Sawm, Salah, passing in front of such and such, Tawaf (circumambulation of the Ka`bah), drinking as standing or sitting and so on.' This is actually refused as good manners and `Ubudiyyah (worshipful servitude and obedience to Allah) entail complete submission to Allah's Will without waiting until the wisdom behind that becomes clear.



150- The distance beyond which one can pass in front of the worshipper

Q: Your Eminence Shaykh, would you please specify the worshipper's Qiblah (Ka`bah-direction faced in Prayer) distance beyond which one can pass in front of them?

(Part No. 9; Page No. 329)

A: Scholars are divided on this issue but the preferable opinion on this subject maintains that one is permitted to pass in front of the worshipper at a distance of more than three cubits. If the worshipper wants to repel the passerby in such a case they should take some steps forward. In addition, when the Prophet (peace be upon him) offered Salah (Prayer) inside the Ka`bah, he made [\(between himself and its wall a distance of three cubits.\)](#) Therefore, it is permissible for one to pass in front of the worshipper at a distance of three cubits or more. However, it is preferable for the worshipper to take a Sutra (barrier placed in front of a person praying) if possible. The Sutra may be a column, a wall, an erected staff, and the like and is taken with the purpose of making it easy for people to pass without the least sin. Those who can see the Sutra are not allowed to pass between it and the worshipper; they can rather pass beyond it. The Prophet (peace be upon him) used to take a Sutra whenever he offered Salah both on travel and in residence as well. He (peace be upon him) further said: [\(When one of you offers Salah, they should face a Sutra and keep close to it.\)](#) Therefore, taking a Sutra and keeping close to it is a stressed Sunnah (action following the example of the Prophet) and not Wajib (obligatory).

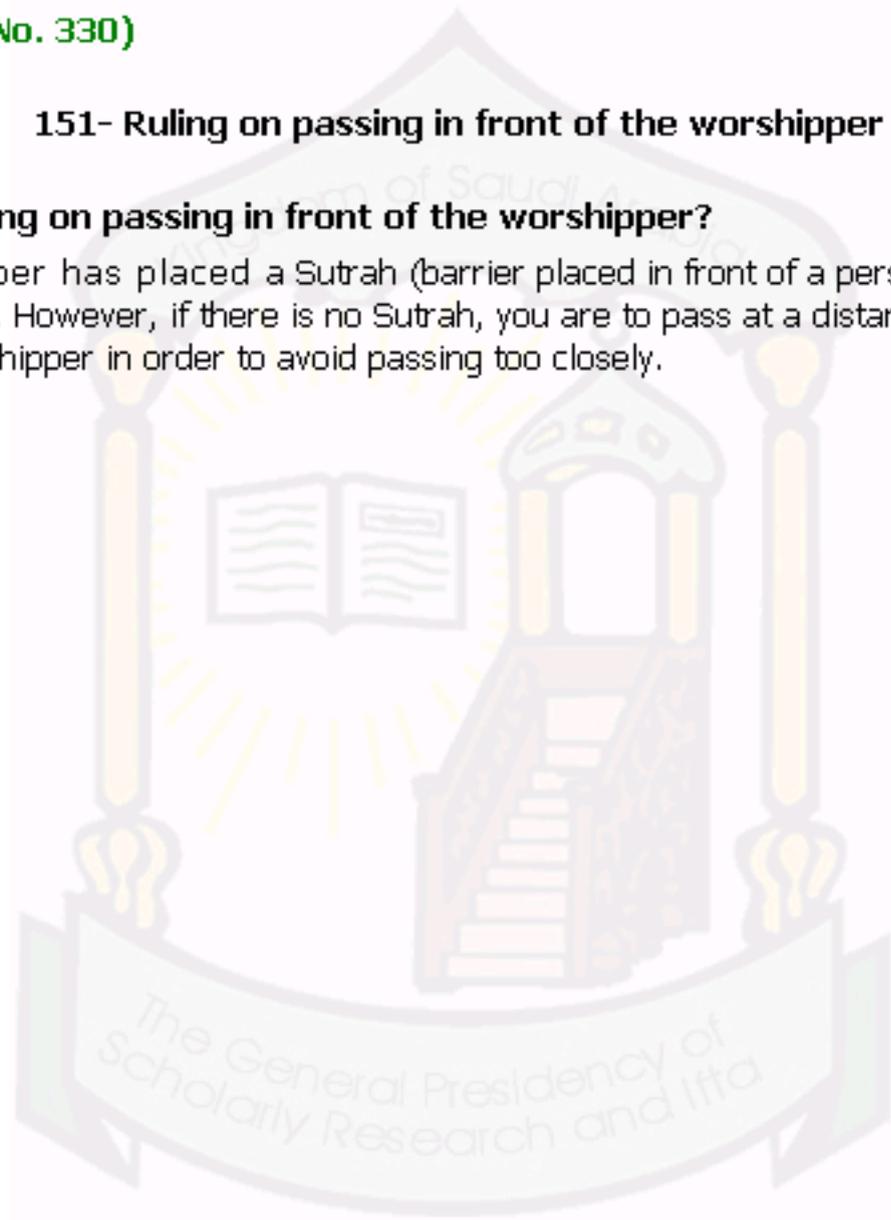


(Part No. 9; Page No. 330)

151- Ruling on passing in front of the worshipper

Q: What is the ruling on passing in front of the worshipper?

A: If the worshipper has placed a Sutra (barrier placed in front of a person praying) in front of them, you may pass. However, if there is no Sutra, you are to pass at a distance of more than three cubits from the worshipper in order to avoid passing too closely.





Is it permissible to pass in front of the worshipper who has placed a box, a small piece of wood or the like in front of them while offering Salah (Prayer)?

A: The Sunnah (action following the example of the Prophet) is that it is impermissible to pass between the worshipper and the Sutra (barrier placed in front of a person praying). Accordingly, if the worshipper has placed a Sutra like a chair, a stick, a rod, a pillow or the like before them, no one is permitted to pass between that Sutra and the worshipper. One may, however, pass in front of the Sutra. This is what the Prophet (peace be upon him) taught in this respect. He (peace and blessings be upon him) said: *«When one of you offers Salah facing a Sutra and someone wants to pass in front of them, you should push them. If they refuse, you should fight them because they are a devil.»*

(Part No. 9; Page No. 331)

(Agreed upon by Al-Bukhari and Muslim) He (peace be upon him) also said: *«If there is nothing in front of the worshipper like the post of a saddle, then their Salah will be severed by (the passing of) a donkey, a woman or a black dog'. It was said to him: 'O Allah's Messenger! Why is a black dog specified here rather than others?' He (peace be upon him) said: 'The black (dog) is a devil.'»* (Related by Muslim in his Sahih [Authentic] Hadith Book) In conclusion, it is impermissible for a Muslim to pass between the worshipper and their Sutra. The Prophet (peace and blessings be upon him) stated: *«If the person who passes in front of the worshipper knew the magnitude of their sin, they would prefer to wait for forty (days, months or years) than to pass in front of them.»* This indicates how great the sin is in passing closely in front of the worshipper. If the worshipper does not place a Sutra in front of them, the person desiring to pass should not cross closely before them. However, they may pass at a distance from the worshipper. If the worshipper has a Sutra in front of them, the person desiring to pass should not pass between the worshipper and the Sutra; rather, they may pass in front of the Sutra or from behind the worshipper.



152- Ruling on the validity of the worshipper's Salah if a man passes in front of them

Q: If a man passes closely in front of the worshipper during Salah (Prayer), does this invalidate their Salah?

A: If a man passes in front of the worshipper, Salah is not invalidated by this. What invalidates Salah in this case

(Part No. 9; Page No. 332)

is one of three: the woman, the donkey, and the black dog. The Prophet (peace be upon him) said: [\(If there is nothing in front of the worshipper like the post of a saddle, then their Salah will be severed by \(the passing of\) a donkey, a woman or a black dog.\)](#) If there is a Sutra (barrier placed in front of a person praying) like a stick, a column, or a chair, etc. in front of the worshipper and a woman, a donkey, or a black dog passes behind it or at a distance of more than three cubits, this does not affect the validity of Salah. Accordingly, the man, the dog (other than the black dog), and other animals do not sever Salah. Nevertheless, no one should pass closely in front of the worshipper. The person desiring to pass should be prevented from doing so, as the Prophet (peace and blessings be upon him) said: [\(When one of you offers Salah facing a Sutra and someone wants to pass in front of them, you should push them. If they refuse, you should fight them because they are a devil.\)](#) The Prophet (peace be upon him) also stated: [\(If the person who passes in front of the worshipper knew the magnitude of their sin, they would prefer to wait for forty \(days, months or years\) than to pass in front of them.\)](#) This means that the worshipper should do their best to prevent any object from passing in front of them during Salah,

(Part No. 9; Page No. 333)

even if it is an animal. However, no being will sever Salah except one of these three: the woman, the donkey, and the black dog. Therefore, the worshipper should, if possible, prevent the man, child, or animal passing in front of them based on the Sahih (authentic) hadith of the Prophet (peace and blessings be upon him): [\(When one of you offers Salah facing a Sutra and someone wants to pass in front of them, the worshipper should push them. If they refuse to obey the worshipper, the latter should fight them because they are a devil.\)](#)



Q: If one is offering prayer and another person passes in front of him, does this invalidate his prayer if this happens in a place other than Al-Haramayn (the Two Sacred Mosques: the Sacred Mosque in Makkah and the Prophet's Mosque in Madinah) ?

A: There are some details related to this issue: if a person is offering prayer and a woman, a donkey or a black dog passed in front of him or between him and the Sutra (barrier placed in front of a person praying), then his prayer will be invalidated, whether one is offering an obligatory prayer or a voluntary prayer as long as the passer-by passes between him and the Sutra. The prayer also becomes invalid if a person is offering prayer and takes a wall, or chair as a Sutra or takes another person's Sutra while a donkey, a black dog, or a woman passes in between him and the Sutra. This is due to the Prophet's (peace be upon him) saying: [\(If one who offers prayer does not have in front of him something as high as the back of the saddle and a donkey, a woman or a black dog has passed in front of him, then his prayer will be invalidated.\)](#)

(Part No. 9; Page No. 334)

By the same token, if he does not have a Sutra and a woman, donkey or black dog passes in front of him close to his feet, then his prayer becomes invalid. But if the passer-by is very far away from the one offering prayer, such as a woman who passes in front of him but far away from him and there is no Sutra, then the prayer is valid. The same ruling applies to a person who passes behind the Sutra, in which case the prayer is valid. However, if the passer-by is not one of the above three categories, i.e. it was a man, a dog that is not black, a sheep or any other creature, then the prayer is valid, though its reward is diminished. All praise be to Allah.



153 - A Child Passing in Front of a Person Offering Prayer

Q: The sender M. 'A. Sh. asks: Is it an obligation upon a person offering prayer to stop a child from passing in front of him while praying?

A: Yes, he should not let anything pass in front of him and stop it if he could do that. If he could not stop it, then there is no blame on him. If a child, a sheep or something similar rushed to pass in front of the worshipper, then he should stop it if it is possible for him to do that. However, if he failed to do so, his prayer is still considered valid and he should not interrupt his prayer except if one of three beings passes in front of him: an adult woman, a donkey or a black dog. If one of these three beings passes

(Part No. 9; Page No. 335)

between the worshipper and his Sutra (barrier placed in front of a person praying) or close to him in a distance of three arms length or less, then his prayer becomes invalid. However, if any of these three beings passes in front of him but far away from him by a distance exceeding three arms or passes behind the Sutra, then this will not invalidate the worshipper's prayer. As for anything other than these three beings, such as a camel, a sheep, a child or a dog which is not black, they should be stopped from passing, though their passage will not invalidate the prayer. But if one could stop them from passing or could push them away, then he should do that. The Prophet's (peace be upon him) said: [«When any of you prays facing something which marks his prayer place off from people and anyone rushed to pass in front of him, the worshipper should stop him from passing. But if the person refuses, the worshipper should forcibly restrain him from passing, for he is a devil.»](#) This is a general command in which the Prophet (peace be upon him) enjoined the stopping of a passer-by in front of the worshipper, whether the passer-by is a being that causes the invalidity of the prayer or not. It is recommended and ordained to stop and prevent the passer-by from passing in front of the person offering prayer in a good and polite manner. But, if one could not stop the passer-by from passing, then his prayer is valid, unless the passer-by is a black dog, a donkey or a woman who is Mukallafah (the woman meeting the conditions to be held legally accountable for her actions), in which case the prayer becomes invalid, due to the hadith of the Prophet (peace be upon him).



154 - Passing in Front of a Worshipper in Al-Masjid Al-Haram

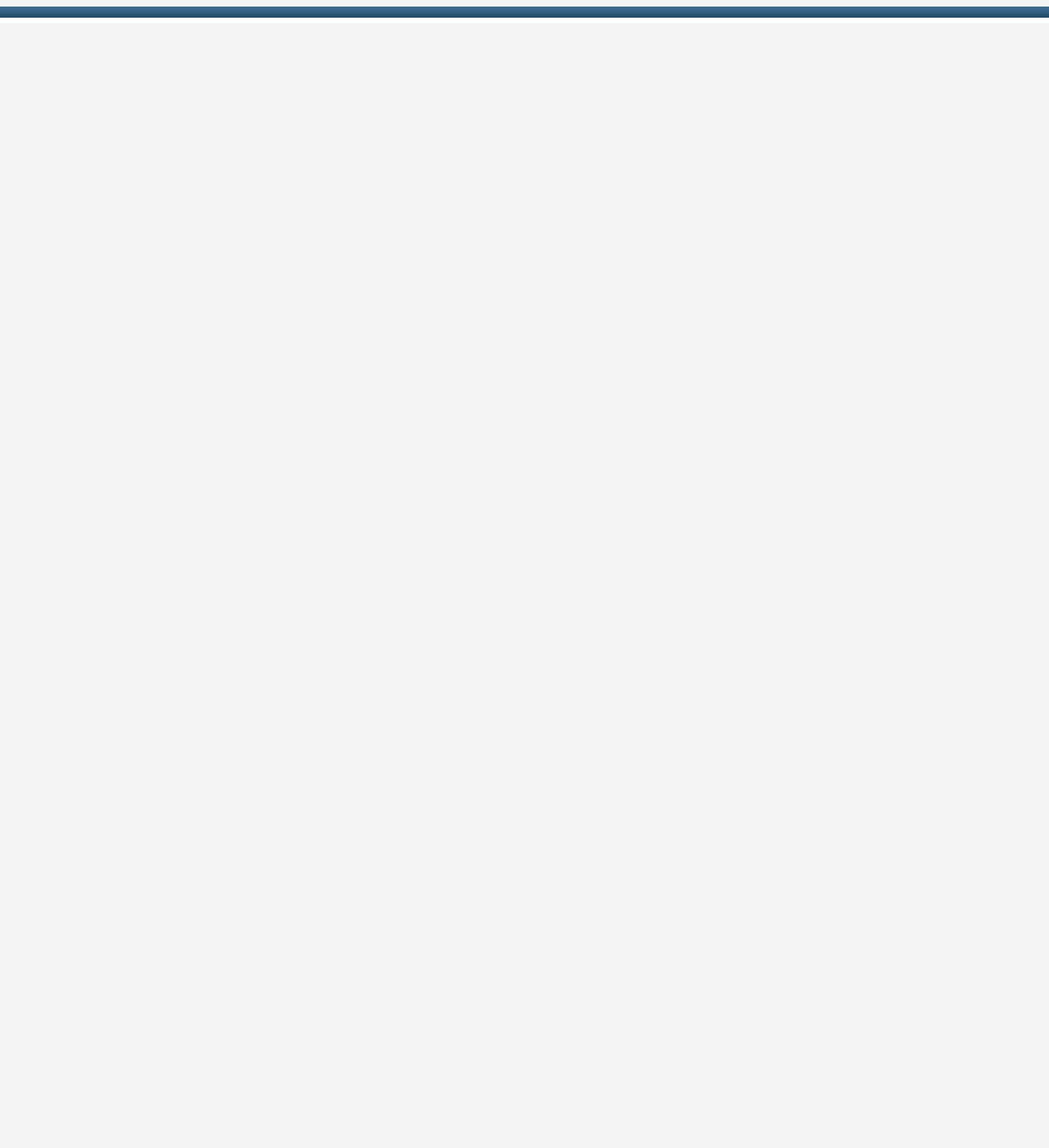
Q: What is the ruling on passing in front of a person offering prayer in Al-Masjid Al-Haram? Does the Hadith apply exclusively to Al-Masjid Al-Haram, or does it include Makkah and all its Masjids? Does a person who unintentionally passes in front of a person offering prayer commit a sin by his passing?

(Part No. 9; Page No. 336)

A: As for Al-Masjid Al-Haram, which includes all the area around the Ka`bah, it is agreed upon by the people of knowledge that there is no sin in passing in front of a person offering prayer there, if there is a necessity for passing. This is because the place is often packed with people and therefore it would be difficult to put a Sutra (barrier placed in front of a person praying) and hence it will be hard to prevent people from passing in front of the person offering prayer. Therefore, there is some flexibility in this matter for people's convenience. The same ruling applies when there is crowdedness in Al-Masjid Al-Nabawy and other Masjids when they get very crowded by a large number of people and there is no choice left for the Muslim except to pass in front of the worshippers. In this case, it seems - and Allah knows best - that there is no sin in doing that, due to necessity and because of the considerable difficulty in putting restrictions on this matter. On the other hand, a person offering prayer should look for a place in which he will not likely get people passing in front of him, such as praying opposite to one of the pillars of the Masjid and other similar places in order to avoid people passing in front of him. As for the Masjids of Makkah and its territories, it seems that they take the same ruling of other Masjids. This is the reason for the Prophet's (peace be upon him) putting a goat in front of him as a Sutra when he offered prayer at Al-Abtuh. Thus, the goat was a Sutra in front of him while He (peace be upon him) prayed at Al-Abtuh in Makkah, not in Al-Masjid Al-Haram. This indicates that the wide area of Al-Masjid Al-Haram is like other places - namely, the rest of the Haram (the Sacred Mosque in Makkah) - in putting a Sutra in front of a person offering prayer. This is because the entire area of al-Haram is called Al-Masjid Al-Haram. But, with regard to the area around the Ka`bah, the matter is flexible and it is treated with more leniency, because of the overcrowdedness and due to the reported Athar (narrations from the Companions) with respect to the difficulty in avoiding the passage of people in front of the person offering prayer, since it is a place usually packed with people and it might not be possible for a person offering prayer to avoid getting people passing in front of him. Moreover, putting a Sutra and pushing people away

(Part No. 9; Page No. 337)

makes it difficult for those who are performing Tawaf (circumambulation of the Ka'abh) and others. Therefore, the preferable, closer to the true concept and preponderant opinion is that there is no harm in doing so, Allah Willing, and there is no need to take a Sutra. But in the rest of Makkah; namely, the rest of the Haram, which is called Al-Masjid Al-Haram, a person offering prayer should put a Sutra in front of him and should stop the passers-by as the Prophet (peace be upon him) took a Sutra at Al-Abtuh.





Authenticity Degree of the Hadith: "A Muslim's Prayer is Invalidated by the Passage of a Donkey, a Woman or a Black Dog"

Q: I learnt from some scholars that three things invalidate the prayer of a person, and these are if any of the following has passed in front of him: a black dog, a menstruating woman, and a donkey. Is this true? Please provide evidence if this is true.

A: Yes, this is true. It was recorded by Imam Muslim (may Allah be merciful with him) in his Sahih on the authority of Abu Dhar (may Allah be pleased with) who narrated that the Prophet (peace be upon him) said: [\(If one of you stands up to offer prayer his Sutra \(barrier placed in front of a person praying\) is that he has in front of him something as high as the back of a saddle. If he does not have something as high as the back of a saddle in front of him, then his prayer will be invalidated if a donkey, a woman or a black dog has passed in front of him.\)](#) In another narration he (peace be upon him) was reported to have said: [\(A person's prayer will be invalidated by \(the passage\) of a woman, a donkey or a dog.\)](#) Recorded by Imam Muslim in

(Part No. 9; Page No. 338)

his Sahih. It is also reported in the Hadith of Abu Hurayrah (may Allah be pleased with him) in which there is no mention of the word "black". However, the basic Islamic ruling is that the Mutlaq Hadith (a Hadith free from being associated with any conditions or circumstances) is specified by the Muqayyad (a Hadith bound by or associated with special conditions or circumstances), since Abu Dhar asked the Prophet (peace be upon him): O Messenger of Allah, what is the difference between a black dog, a red dog and a yellow one? He (peace be upon him) replied: [\(The black dog is Satan\)](#) Thus, he (peace be upon him) explained that it is the Satan of that race; namely, a black dog is the Satan from the dog's race, and therefore it invalidates the prayer, with the exclusion of the rest of other dogs. The same ruling applies to any donkey in general. As for a woman, it was reported in the Hadith narrated on the authority of Ibn 'Abbas as recorded by Abu Dawud and Al-Nasa'y through a good Isnad (chain of narrators) that it is a menstruating woman. Therefore, the narration of Ibn 'Abbas specifies the narration of Abu Dhar and Abu Hurayrah. This explains that 'a woman' as mentioned in the Hadith refers to an adult woman - namely, a woman who started getting the monthly period - like the other Hadith in which the Prophet (peace be upon him) said: [\(Allah does not accept the prayer of a menstruating woman except with Khimar \(veil covering to the waist\).\)](#) Thus, a menstruating woman has a special case; she is the one who attained the age of puberty and has become desired by men. Accordingly, an adolescent woman who passes in front of a person offering prayer does not invalidate his prayer, but the prayer is invalidated by the passage of an adult woman, who has reached the age of puberty

(Part No. 9; Page No. 339)

and has started getting the monthly period, Thus, the passage of these three beings in front of the person offering prayer invalidate his prayer. It is noted that this ruling was ambiguous to `Aishah (may Allah be please with her) who said: [\(How evil that you liken us to donkeys and dogs. I used to](#)

lie on the bed in front of the Prophet (peace be upon him) while he was performing prayer.) What she (may Allah be pleased with him) said was based on her own Ijtihad (juristic effort to infer expert legal rulings), although she was known to have been among the best women jurists. However, there were some rulings which she did not understand thoroughly, and this ruling was one of them. The truth is that sleeping on the bed in front of the Prophet (peace be upon him) is not considered as passing in front of him. Only passing in front of a person invalidates the prayer, but sleeping in front of a person offering prayer or sitting before him is not passing and therefore does not invalidate the prayer. As for `A'ishah (may Allah be pleased with her), this ruling was unclear to her. Moreover, the clear words of the Prophet (peace be upon him) take priority over her Ijtihad and over the Ijtihad of others. He (peace be upon him) was the legislator and the teacher (peace be upon him). Therefore, it is an obligation to obey him and to follow his legislation and to explain to women and others the exact meaning of his command.



156 - Mahram and Non-Mahram Women Invalidating the Prayer When Passing in Front of a Worshipper

Q: Is there a difference in the ruling concerning the invalidation of prayer if a woman passes in front of one of her Mahram (spouse or unmarriageable relative) who is offering prayer and in front of a man who is not her Mahram ?

(Part No. 9; Page No. 340)

A: There is no difference in the ruling regarding a woman's passage in front of a person offering prayer, whether the person offering prayer is a Mahram, a Non-Mahram or simply another woman. If a donkey, a woman, or a dog passes in front of a person offering prayer, whether the person offering prayer is a man or a woman, a relative or non-relative, a husband or not a husband, all of them are included within this ruling, since the Hadith of the Prophet (peace be upon him) has a general effect.



157 - Woman's Passage Before a Person Offering Prayer in Al-Haram

Q: It is known that if an adult woman passes in front of a worshipper while he is offering prayer, his prayer becomes invalid. But, what is the ruling if this happens in Al-Haram (the Sacred Mosque), whether it is Al-Haram Al-Makky (the Sacred Mosque in Makkah) or Al-Haram Al-Madany (the Sacred Mosque in Madinah) ? May Allah reward you well.

A: If this happens in Al-Haram Al-Makky, it will not invalidate the prayer. This is exclusive to Al-Haram and there is evidence confirming this ruling. Among the reasons for this ruling is the possibility of over-crowdedness and the inability to push the passer-by away. Indeed, it is a mercy from Allah (Glorified and Exalted be He) that He waived this ruling in this situation. It is noteworthy that this ruling is not suspended in any other overcrowded place, whether it is Al-Haram Al-Madany or any other Mosques, if the place is overcrowded to the point that a worshipper will not be able to stop a passer-by from passing in front of him. The ruling pertaining to all these places is one and the same. This the correct ruling, because the worshipper

(Part No. 9; Page No. 341)

is engaged in the prayer and unable to stop the passer-by from passing in front of him. However, if the worshipper is able to stop the passer-by from passing, but he was neglectful and did not care about it, then an adult woman, a donkey or a black dog invalidate the prayer if they pass close in front of the him. These three beings invalidate the prayer by passing in front of the person offering prayer, as reported in the Hadith from the Messenger of Allah (peace be upon him) in which he said: [\(If the one offering prayer does not have something as high as the back of a saddle in front of him, then his prayer will be invalidated by the passage of a donkey, a woman or a black dog.\)](#) In another narration, he said: [\(A menstruating woman\)](#) . But if there is a barrier in front of the person offering prayer as high as the back of a saddle, something one arm's high or near that hight, something erect, such as a wall, a pillar, a chair or a similar object, and a woman passes behind that barrier, then the prayer will not be invalidated. By the same token, if she passes far away from his prayer spot by a distance of three arms or greater, then this does not invalidate the prayer. This is because the Messenger (peace be upon him) said: [\(in front of the one offering prayer\)](#) and the one who passes far away from the worshipper by a distance of three arms or greater is not considered as passing in front of him.



158 - Woman Passing Behind a Worshipper's Sutrah

Q: I listened to an episode of this program in which his Eminence Sheikh `Abdul-`Aziz ibn Baz answered the questions of the audience. One of his answers to a question was regarding the passing of a black dog

(Part No. 9; Page No. 342)

and a woman in front of the person offering prayer, in which he stated that this invalidates the prayer. I request you to ask his Eminence Shaykh about the nature of this passing. If a man offers prayer while having a Sutrah (barrier placed in front of a person praying) in front of him and a woman passes behind the Sutrah, is he obligated to repeat the prayer? What is the ruling on a woman passing in front of men when it is very crowded, particularly, in Al-Haramayn (the Two Sacred Mosques: the Sacred Mosque in Makkah and the Prophet's Mosque in Madinah)? Please answer these questions. Thank you.

A: The ruling on passing in front of the person offering prayer has been previously stated more than once in this program. The Messenger (peace be upon him) said: **(If the one offering prayer does not have something as high as the back of a saddle in front of him, then his prayer becomes invalid by the passing of a donkey, a woman and a black dog.)** Recorded by Imam Muslim in his Sahih, in the Hadith narrated on the authority of Abu Dhar (may Allah be pleased with him). He also recorded to the same effect a Hadith narrated on the authority of Abu Hurayrah (may Allah be pleased with him), in which the word "black" is not mentioned while talking about the dog. It is also recorded by Abu Dawud and Al-Nasa'y and a group of narrators from the Hadith of Ibn 'Abbas as a Hadith Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration), in which the woman is specified as **(the woman)** who has reached the age of puberty. Therefore, it is concluded from these Hadiths

(Part No. 9; Page No. 343)

and from others denoting the same meanings that the prayer will be invalidated by the passing of any of these three: an adult woman who has reached the age of puberty; any type of donkey; namely, the domesticated donkey which people used to bring water, to ride and to load it with their goods; and the third one is a black dog. It was said: O Messenger of Allah, what is the difference between a red dog, a yellow dog and a black dog? He (peace be upon him) replied: **(Indeed, the black dog is a Satan)** This is evidence that this ruling applies only to these three categories, and that if one of them passes between the person offering prayer and his Sutrah, then the prayer will be invalidated, whether it is an optional prayer or an obligatory prayer. If this happens between a man and his Sutrah or between a woman and her Sutrah, the prayer will be invalidated. But if the passage was in front of the Sutrah; namely, in front of it in the direction of the Qiblah (Ka`bah-direction faced in Prayer), then the prayer will not be invalidated. The prayer will be invalidated if it happens between the one offering prayer and the Sutrah. By the same token, if there is no Sutrah and the passing happens far away from the person who is offering the prayer by a distance of more than three arms,

then the prayer will not be invalidated. The invalidation of the prayer happens if the passing happens within a distance of three arms or less in front of the person who is offering prayer, if there is no Sutrah. This is the most reliable opinion of the scholars. However, some people of knowledge differed in this case and said that the prayer will not be invalidated, but its perfection will not be achieved, but it will still be valid.

(Part No. 9; Page No. 344)

This opinion is weak and the statement of the Messenger (peace be upon him) is quite clear that this passing invalidates the prayer. The ground meaning is that it invalidates the prayer - namely, it makes the prayer null and void - and this is the sound and recognized opinion. As for the time of crowdedness in which the person offering prayer cannot avoid this passing, like that which happens in Al-Masjid Al-Haram (the Sacred Mosque in Makkah), then a woman's passing in front of the people in the area of Tawaf (circumambulation of the Ka'bah) and in other areas does not invalidate their prayer. This is the opinion of the majority of Muslim scholars, and some scholars considered it a unanimous opinion of the scholars. The reason is that avoiding the passing in this place is difficult and it is often impossible. Indeed, it is also a mercy from Allah (Glorified and Exalted be He) that a woman passing in front of a worshipper offering prayer in Al-Masjid Al-Haram in the area of Tawaf or in other areas does not invalidate the prayer. Moreover, this ruling is reported in some Hadiths whose authenticity is disputed and it is narrated that some companions did that. It is also reported that Ibn Al-Zubayr used to pray while woman were in front of him in the area of Tawaf and he was not affected by that, due to his knowledge that this does not invalidate his prayer. Allah is the Grantor of success.



159 - Passage of non-black dogs in front of a praying person

Q: A questioner from Riyadh asks: If someone offers Salah (Prayer) on land or in the desert and a dog of any color other than black passes in front of them,

(Part No. 9; Page No. 345)

is their Salah invalidated in this case?

A: Salah will be invalidated only by the passage of a black dog, according to the Prophet's (peace be upon him) Hadith related by Muslim in his Sahih (authentic) Book of Hadith: [\(Then his Prayer will be invalidated by the passage of the donkey, the woman and the black dog. It was asked: "O Messenger of Allah, what is the difference between the black dog and that of another color?" He replied: "It is a devil."\)](#) A person in Prayer should not allow a black dog to pass in front of them, but to stop it, if possible. If it is possible, one should step forward so that the black dog will pass behind him in order not to invalidate his Prayer. In addition to these three, one should not let anything such as a man or a non-black dog to pass in front of them. If possible, one should stop anything that passes in front of them, because it interrupts the worshiper. The Prophet (peace be upon him) said: [\(When any one of you prays facing something which conceals him from people and anyone tries to pass in front of him, he should be turned away, but if he refuses, he should be forcibly restrained from it, for he is a devil.\)](#) The point is that when someone is offering Salah and facing something, then it is ordained not to let anyone pass in front of them at all. However, if one of these three: a black dog, a donkey or an adult woman passes in front of someone in Prayer, their Prayer will be invalidated; unless it passes at a distance or in front of the Sutrah (barrier placed in front of a person praying) of more than three-arm lengths. In this case the Prayer will not be invalidated.

(Part No. 9; Page No. 346)

Q: Has the wisdom behind this been explained, as it has regarding the black dog, dear Eminent Shaykh? We might research this subject, particularly as there are many people asking about it.

A: I do not recall anything regarding this. However, the general rule as agreed upon by the people of knowledge, is to accept what the Prophet (peace be upon him) stated with an open and magnanimous heart, whether we know the wisdom behind it or not, because we assert and decisively determine that our Lord is All-Wise and All-Knowing. He does not command except with wisdom and does not prohibit except for some wisdom. Therefore, the wisdom might be manifested to the seeker of knowledge and it might be concealed, or part of it might be concealed and the rest might be manifested. Thus, to whomsoever wisdom has been given, he is on light upon light and it is from the Grace of Allah; and to whomsoever the wisdom has not been manifested, they should not object. Rather, a Muslim should follow and abide by Allah's Command and should not ask about the wisdom behind it. For example, the Five Obligatory Daily Prayers: Zhuhr (Noon) prayer is a four-Rak`ah Salah (Prayer consisting of four units), `Isha' (Night) Prayer is a four-Rak`ah Salah, `Asr (Afternoon) Prayer is a four-Rak`ah Salah, Maghrib (Sunset) Prayer is a three-Rak`ah Salah, and Fajr (Dawn) Prayer is a two-Rak`ah Salah. People may dispute about this and ask about the wisdom

behind this. Your Lord is the All-Wise and the All-Knowing (Glorified and Exalted be He). One may claim that Zhuhr, `Asr and `Isha' are suitable times for lengthening Salah, and that we should offer more Rak`ahs. Another may claim that one is more active in Fajr Prayer especially if he slept early, and thus, one may be more active to offer the Fajr Prayer as a four-Rak`ah Salah and will be more active to offer Maghrib as a three-Rak`ah Salah

(Part No. 9; Page No. 347)

if they are comfortable at Zhuhr and `Asr Prayers. The point is that there should be no objection, but we are obligated to show submission, surrender and obedience to Allah and to His Messenger in this. The same argument might be raised with regard to Sawm (Fast). Someone may argue about the wisdom behind making Sawm in Ramadan thirty days in winter and in summer time. If Sawm falls in winter, there is no difficulty therein, since the weather is cold; but if it comes in summer, it becomes a hardship and, therefore, it should be fifteen days in summer and thirty days in winter. All these are mere conjecture which a servant of Allah should not dwell on; rather, one should be pleased, surrender and accept Allah's Legislation regarding Sawm. Similarly, Hajj (pilgrimage) might fall in winter or in summer, and thus, there will be difficulties therein. Nevertheless, Allah (Glorified and Exalted be He) establishes it at a certain time, and therefore, we must follow, surrender to Allah's Command and Wisdom. However, if something of the wisdom behind any legislation is manifested to us, it is from the Grace of Allah (Glorified and Exalted be He).



160 - Extending Hands Before the Person Offering Prayer for Salam

Q: `Abdullah asks: "Sometimes I offer supererogatory Prayer and it might happen that the person sitting on my right side extends his hand to make Salam (shaking hands) with the person sitting on my left side, while I am offering Salah (Prayer). Does this act invalidate my Salah?"

(Part No. 9; Page No. 348)

A: This act does not affect your Salah. Only passing in front of the one who is performing Salah invalidates his prayer. However, stretching one's hand in front of the worshipper to shake hands with another person does not nullify the Salah and there is no blame in doing that.



Q: A female listener asks: When I stand up for Salah (Prayer) my three-year daughter and two-year son start moving around as children usually do. How should I deal with them in this situation? Is my Prayer still valid if they pass in front of me and play around me?

A: Your Prayer is valid, and if it is possible to stop the children from doing this, then you should do so. It is ordained to stop anyone from passing in front of you; be it a child, an animal or anything else, due to the Prophet's (peace be upon him) statement: [«When any one of you prays facing something which conceals him from people and anyone tries to pass in front of him, he should be turned away, but if he refuses, he should be forcibly restrained from it, for he is a devil.»](#) The point is that if it is possible to stop a child or an animal from passing in front of you, then you should do so according to your ability. If they overpower you, there is nothing wrong with you. However, if the passer-by is a woman, a donkey or a black dog, then these three invalidate your Prayer, based on a Prophetic Hadith: [«A woman, a donkey and a black dog disrupt the Prayer of the Muslim,](#)

(Part No. 9; Page No. 349)

[but something like the back of a saddle guards against that.»](#) (Related by Muslim in his Sahih). As for the passage of other than these three beings, it does not invalidate the Prayer, but the reward will be decreased. If a man passes in front of a praying person, the reward will be decreased, and the same ruling applies if a child passes in front of you and you do not stop him while you are able. Moreover, if an animal other than a black dog passes in front of a praying person, it will decrease the reward. Nevertheless, the Prayer will not be invalidated except by the passage of these three: an adult woman, a donkey or a black dog. As for the female child who is still under age, her passage does not invalidate the Prayer.



Q: A female questioner asks: When I stand for Prayer, my young children stand in front of me while I am offering Prayer. Is my Prayer be invalid, taking into consideration that they are young, about two years and three months old?

A: No, there is no blame on you. Your Prayer is not invalidated. However, you should turn them away from you. You may hint to them with your hand to move back so that they do not disrupt your Prayer. Otherwise, your Prayer is valid. If young children stand in front of you, this will not harm you; however, you should turn them away or let someone else, such as their older sisters or brothers who notice them, move them away from you so that

(Part No. 9; Page No. 350)

they can keep them away from your Qiblah (Ka`bah-direction faced in Prayer) in order not to disrupt your Prayer. However, your Prayer is still valid.



161 - Ruling on using Siwak while standing up for Prayer

Q: An inquirer from Al-Ta'if, King Faysal's Hospital, asks: I noticed some brothers using Siwak (tooth-cleansing stick) while standing to pray. What is the ruling on using Siwak in this particular position? Is it not recommended to use Siwak before Prayer and before Wudu' (ablution)?

A: It is recommended to use Siwak at Wudu' while performing Madmadah (rinsing the mouth), and it is also recommended to use Siwak ahead of starting Prayer before Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer). Thus, one can use Siwak and then pronounce Takbirat-ul-Ihram, whether he is an Imam (the one who leads congregational Prayer), a Ma'mum (person being led by an Imam in Prayer), or praying individually. This is based on the Prophet's (peace be upon him) saying: [\(Were it not for the fear that it might be hard for my Ummah \(nation\), I would have ordered them to use Siwak \(tooth-cleansing stick\) with every ablution.\)](#) In another narration, he (peace be upon him) said: [\(with every Prayer.\)](#) This is evidence that it is recommended to use Siwak with

(Part No. 9; Page No. 351)

Wudu' and Prayer, whether it is obligatory or voluntary Prayer.



162 - The Ruling on using the Siwak in case of having bleeding gums

Q: The questioner says: I use Siwak (tooth-cleansing stick) upon every prayer, and however I notice that sometimes my gums bleed. Does this bleeding affect my Wudu' (ablution) and prayer?

A: Using Siwak is a Sunnah and it is a means of getting closer to Allah for all men and women. The Prophet (peace be upon him) said: [\(The Siwak \(tooth-cleansing stick\) cleanses and purifies the mouth and pleases Allah.\)](#) Reported by Al-Nasa'y. He (peace be upon him) also said: [\(Were it not for the fear that it might be hard for my Ummah \(nation\), I would have ordered them to use Siwak for every prayer.\)](#) Moreover, he (peace be upon him) said: [\(Were it not for the fear that it might be hard for my Ummah \(nation\), I would have ordered them to use Siwak with every ablution.\)](#) It is also reported that `Aishah (may Allah be pleased with her) said:

(Part No. 9; Page No. 352)

[\(Whenever the Prophet \(peace be upon him\) entered the house, he used to start with Siwak\)](#) (peace be upon him). Therefore, Siwak is always recommended and it is recommended with Wudu' and with prayer, and thus we advise everyone to use it. It is noted that the Siwak which is taken from Al-Arak tree is better than that taken from other trees and one should choose a soft one that does not crumble or break in the mouth. This is the good type of Siwak, and if a little blood or other things come out of the teeth or gums as a result of using the Siwak, there is no harm in that. Anything that is little is forgiven. However, if much blood is emitted, then one should rinse their mouth and wash it off. Here, little bleeding is forgiven because such is likely, and all praise is due to Allah. On the other hand, if much blood comes out, then one should repeat Wudu' to be on the safe side, despite the difference among scholars regarding that. A little amount is that which is customarily known as little, and it is forgiven, but if one considers the amount as large, then he should rinse their mouth and perform Wudu', if it is possible, in order to be on the safe side and to avoid the difference among the scholars with respect to this issue. For, the Prophet (peace be upon him) said: [\(Leave that which causes you doubt in favor of that which does not cause you doubt.\)](#) He also said: [\(Thus, whoever avoids](#)

(Part No. 9; Page No. 353)

[doubtful matters clears himself with regard to his religion and his honor,\)](#) because scholars say: If much blood comes out, it will invalidate Wudu', drawing on the Hadith of Al-Mustahadah (the woman who has abnormal vaginal bleeding outside the menstrual or post-partum period) to whom the Prophet (peace be upon him) said: [\(Perform ablution for every prayer.\)](#) However, the Hadith of Al-Mustahadah relates to the blood which comes out of the woman's pudendum, and there is no difference among the scholars regarding this case. But the difference relates to the case when blood comes out of a man, from his head or mouth. This is the case regarding which scholars have differences, and thus whoever performs Wudu' in this case will be on the safe side if much blood comes out. And whoever does not perform Wudu', we hope that his purity will still be valid. However,

it will be better and more cautious that one performs Wudu'. As for the little amount of blood that comes out of a small wound or of the teeth or nose, such is forgiven. All praise is due to Allah.



163- Offering Salah While Wearing Shoes

Q: Addressing His Prophet Musa (Moses, peace be upon him), Allah (Exalted be He) says: [﴿Verily! I am your Lord! So take off your shoes, you are in the sacred valley, Tuwa.﴾](#) **Is this order a sign of glorification to Allah or to the sacred valley? If it is in glorification of Allah, how is it permissible**

(Part No. 9; Page No. 354)

that Muslims stand before their Lord in Salah (Prayer), while wearing shoes?

A: This matter is related to the Shari`ah (Divine law) of Musa when Allah ordered him to take off his shoes. Apparently, this indicates that the sacred valley should not be walked on with shoes; There is a possibility that Musa's shoes were not clean, or it was for any other reason. Allah (Glorified be He) ordered His Prophet Muhammad (peace be upon him) to take off his shoes when offering Salah. Jibril (Gabriel) came to the Prophet (peace be upon him) while offering Salah (Prayer) and commanded him to take off his shoes and he (peace be upon him) complied to the order. Upon making Taslim (salutation of peace ending the Prayer), he (peace be upon him) said to his Companions: [﴿Jibril came to me and told me that there was dirt - or he said: something harmful on them, so I took them off. Therefore, when any of you go to the Masjid \(mosque\), let them look at their shoes, and if they see any dirt on them - or he said: something harmful -, let them wipe them and pray in them.﴾](#) He (peace be upon him) would offer Salah with his shoes on; so the Shari`ah of Musa concerns him and not us. Allah (Exalted be He) says: [﴿To each among you, We have prescribed a law and a clear way.﴾](#) As for our Shari`ah, it allows us to offer Salah while wearing one's shoes or Khuffs (leather socks) as the Prophet (peace be upon him) did; rather, this is

(Part No. 9; Page No. 355)

Sunnah (action following the example of the Prophet). He (peace be upon him) said: [﴿Act differently from the Jews, for they do not pray wearing their shoes or their Khuffs.﴾](#) Thus, it is Sunnah for us to act different from the Jews, following the example our Prophet Muhammad (peace be upon him) in this regard. He (peace be upon him) would offer Salah with his shoes on, so it is permissible for us to offer Salah wearing our shoes and Khuffs, if they are clean. When going to the Masjid, Muslims should make sure that their shoes or Khuffs are clean in order not to enter the Masjid with any dirt on them, as the Prophet (peace be upon him) did, upon which Jibril ordered him to take them off. If the shoes or Khuffs are clean, there is nothing wrong with offering Salah wearing them in the Masjid, if its floor contains sand or pebbles. If the Masjid is fitted with carpets, it is also permissible to offer Salah with one's shoes on, though it is better to take them off, for fear of bringing dirt into the Masjid or annoying people who are offering Salah. As for the Khuffs that are wiped, it is permissible to offer Salah wearing them, for taking them off nullifies the Wudu' (ablution). But, a person should take enough care to wipe any dirt off them, if there is any, before entering the Masjid. It is not permissible to enter the Masjid with them unless they are clean. As for normal shoes, they can be taken off,

for they can not be wiped. If a person wearing shoes is in a state of Taharah (ritual purification), they are free to take them off when entering the carpeted floor of the Masjids or to keep them on. If one is to take them off so that his act would not be disapproved of by people and he would not dirty the floor covering, this is more preferable. Otherwise, it is permissible to offer Salah with one's shoes on, even if the Masjid is furnished, as long as the shoes are clean, for the Prophet (peace be upon him) did and said so. However, taking people's taste into consideration, it is better to take one's shoes off in the furnished Masjids in order to be on the safe side and keep oneself safe from people's behaving foolishly against him without knowledge, In sha'a-Allah (if Allah wills). And Allah knows best.



164- Offering Salah while Wearing Shoes and Khuffs in Furnished Masjids

Q: Your Eminence, I need some explanation regarding offering Salah (Prayer) while wearing shoes. Please advise me. May Allah reward you with the best!

(Part No. 9; Page No. 357)

A: Offering Salah while wearing one's shoes is Mashru` (Islamically permissible), for the Prophet (peace be upon him) occasionally offered Salah with his shoes on, as reported in the Two Sahih (authentic) collections of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Anas who said: "The Prophet (peace be upon him) would offer Salah with his shoes on." So, there is nothing wrong with offering Salah wearing clean shoes. Once the Prophet (peace be upon him) was offering Salah with his shoes on and Jibril (Gabriel) came and told him that there is dirt on them. Immediately, he (peace be upon him) took them off and people did the same. Upon making Taslim (salutation of peace ending the Prayer), he (peace be upon him) asked his Companions, "Why did you take your shoes off?" They said: "We saw you take your shoes off, so we took off ours." He (peace be upon him) said: [\(Jibril came to me and informed me that there was dirt on them, so I took them off. Therefore, when any of you goes to the Masjid \(mosque\), let him look at his shoes, and if he sees any dirt on them, let him wipe them and pray wearing them.\)](#) In another wording of this narration, he (peace be upon him) said: "He should turn his shoes; if he finds filth on them, he should wipe them off and pray wearing them." This is a Sahih (authentic Hadith) Hadith which indicates that it is better to offer Salah wearing shoes and Khuffs (leather socks). He (peace be upon him) also said: [\(Act differently from the Jews, for they do not pray wearing their shoes or their Khuffs.\)](#) This indicates that it is Mashru` to offer Salah with one's shoes on. However, if the Masjid is furnished, it is better to pray barefooted in order not to dirty it. Some people may not take enough care to look at their shoes, and this may turn people away from going to the Masjid.

(Part No. 9; Page No. 358)

One should put people's interests into consideration. Many people do not take care to keep their shoes clean, so it is better for them to take off their shoes and keep them aside or between their legs. This is the most commendable act, In sha'a-Allah (if Allah wills) so as to keep the Masjid neat and clean and not to keep the people away from the Masjid, as many people may dislike to turn up to the Masjids that are entered with shoes on. The floor covering may get stained with anything, unlike the Masjids whose floor are sand and pebbles that are not affected if entered with shoes on. The matter is flexible as in the time of the Prophet (peace be upon him) and his Companions (may Allah be pleased with him).



Q: I read in Al-Liwa' Al-Islaami newspaper that it is permissible to offer Salah (Prayer) while wearing shoes, bearing in mind that one may walk on dirt and filth. What is your opinion concerning this? May Allah reward you with the best!

A: It was authentically reported that the Prophet (peace be upon him) used to offer Salah while wearing shoes. Once while he was offering Salah with his shoes on, Jibril (Gabriel) came to him and informed him that there was some dirt on them, so he (peace be upon him) took them off

(Part No. 9; Page No. 359)

and placed them on his left side and resumed Salah. After Taslim (salutation of peace ending the Prayer), he (peace be upon him) said to the people who took off their shoes following him, "Why did you take off your shoes?" They replied: "O Messenger of Allah! We saw you take your shoes off, so we took off ours." He (peace be upon him) said: [\(Jibril came to me and told me that there was dirt - or he said: something harmful on them, so I took them off. Therefore, when anyone of you goes to the Masjid \(mosque\), let him look at his shoes, and if he sees any dirt on them - or he said: something harmful - let him wipe them and pray while wearing them.\)](#) This indicates that it is Mashru` (Islamically permissible) to offer Salah with one's shoes on as long as they are clean. When entering the Masjid, every Mu'min (believer) should make sure that his shoes are clean and if so he may offer Salah wearing them. The original ruling is to do so following the example of the Prophet (peace be upon him). At the time of the Prophet (peace be upon him), the floor of Masjids were sand and pebbles, unlike today's carpeted Masjids. Therefore, it is better nowadays to remove one's shoes in carpeted Masjids lest they become soiled by the dusty shoes and people may dislike going to the Masjids in which worshippers enter wearing shoes.

(Part No. 9; Page No. 360)

This is considered as giving up the Mustahab (desirable) act, for fear of falling in grave sins. According to the most preponderant scholarly opinion, it is Mustahab to offer Salah with one's shoes on if they are clean. However, doing this in carpeted Masjids may lead to what is worse, i.e., defiling the Masjid floor and turning people away from offering Salah, especially when we see that most people do take enough care in keeping their shoes clean. This may lead to serious errors, while the rule of the purified Shari`ah (Islamic law) is Sadd-ul-Dhara'i` (blocking the means leading to sins). Our recommendation is to avoid offering Salah wearing shoes in carpeted Masjids, lest they should become unclean and people will keep away from going to the Masjids, which is not favoured or accepted by Allah from the Mu'min.



Q: Is it permissible to perform prayer while wearing shoes? May Allah honour you.

A: Yes, it is permissible to offer prayer in one's shoes. In fact, it is even desirable because the Prophet (peace be upon him) used to pray while wearing his shoes and commanded people to perform prayer while wearing their shoes, which is also a sign of being different from the Jews. He said: [\(They \(the Jews\) do not pray while wearing their shoes or Khuffs\)](#) However, this concession is benefited from after

(Part No. 9; Page No. 361)

checking the shoes before entering the mosque to make sure of their cleanliness. If the shoes are clean and contain no dirt, people are commanded to pray while wearing them. However, in view of the fact that today mosques are furnished with carpets and the shoes may be dirty or have something harmful to the worshippers, the shoes are to be left in a place beside the entrance of the Masjid so that people would not be harmed and the mosques would be free from dust, dirt and so on. This will protect the worshippers and the carpeted floor of the mosques from dirt and any disgusting thing. Thus, the worshippers will not turn away from prayer.



Q: I see some people praying while wearing their shoes. Some Hadith scholars state that their prayer is invalid. What is your guiding advice to both parties? May Allah reward you with the best and bestow His Favours on you.

A: To perform prayer while wearing shoes does not invalidate prayer, rather, it is a desirable act. (The prophet (peace be upon him) used to pray while wearing his shoes. When some Sahabah (Companions of the Prophet) took off their shoes, the Prophet (peace be upon him) asked them: "Why have you taken off your shoes?" They answered: Because we have seen you taking off your shoes." He replied: "Jibril (Gabriel) came to me and informed me that they (my shoes) had some dirt on them" - or he said: something harmful - "and thus I took off my shoes. When anyone of you comes to the mosque, he should check his shoes for dirt or anything harmful. If he sees on them

(Part No. 9; Page No. 362)

any dirt or harmful thing, he should rub it off and offer prayer while wearing them (his shoes).)

Hence, it is acceptable and even desirable to offer prayer while wearing shoes. Those who claim that performing prayer while wearing shoes is invalid, are not right in their say. Their claim is baseless, especially when the shoes are clean and there is nothing wrong with them. If the mosques are fitted with carpets and people disapprove that the worshippers enter the mosques while wearing their shoes, then one should leave his shoes by the entrance or at any other place and offer prayer barefooted. This will not make the carpets dirty and will spare the worshipper any disputation with others. If mosques are not affected by shoes because they are sandy or have pebbles, the worshipper should check and make sure of the cleanliness of his shoes before entering the mosque. For, it is preferable to offer prayer while wearing shoes. It was narrated that the Prophet (peace be upon him) said: (Be different from the Jews who do not pray while wearing their shoes or Khuffs') However, the Prophet (peace be upon him) sometimes used to offer prayer barefoot. Hence, there is flexibility and leniency in this matter.



Q: A debate took place between us and a group of people about performing prayer while wearing shoes. Some people said that it is permissible while others said otherwise. Please direct us. May Allah reward you with the best.

(Part No. 9; Page No. 363)

A: To offer prayer while wearing shoes is an act complying with the Sunnah (action following the example of the Prophet). The Prophet (peace be upon him) used to pray while wearing his shoes and Khuff. To pray while wearing clean Khuff and shoes is a Sunnah. The Prophet (peace be upon him) used to do so and say: [\(Be different from the Jews who do not pray while wearing their shoes or Khuffs\)](#) What is meant is that it is a Sunnah (action following the example of the Prophet). The Prophet (peace be upon him) used to pray while wearing his shoes. When the believer approaches the mosque, he should check his shoes or Khuff for any thing harmful and remove it, if there is any stuck to them. Then he can pray while wearing his shoes. Thus, the mosque and his clothes are kept clean and neat. Nowadays, mosques are furnished with carpets and thus, it is preferable to take off one's shoes and leave them by the door or at any other place so that the mosques would not become dirty and stained with dust or any other dirty thing, especially when we see that many people are careless about this matter. Nowadays, people are disgusted by trivial things. Owing to change in life conditions and the existence of carpets (in the mosques), I advise people to take off their shoes and leave them in a place until the prayer is over. This will not make the carpets dirty or disgusting and will not turn people away from performing prayer while wearing their shoes.



(Part No. 9; Page No. 364)

(Part No. 9; Page No. 365)

Chapter on Sujud-ul-Sahw

165. Ruling on Sujud-ul-Sahw

Q: Is Sujud-ul-Sahw (Prostration of Forgetfulness) obligatory or Sunnah (supererogatory act of worship following the teaching of the Prophet)?

A: Sujud-ul-Sahw (Prostration of Forgetfulness) is obligatory because the Prophet (peace be upon him) commanded Muslims to do it when neglecting a Wajib (obligatory) [based on a speculative text, according to the Hanafy School of Jurisprudence] or performing a prohibited action (of prayer) out of forgetfulness. For example, if the worshipper left out the first Tashahhud (testification recited in the sitting position in the second unit of Prayer), sat before offering the fourth Rak`ah (unit of Prayer) of a prayer and was reminded of his forgetfulness and stood up to complete the prayer, or added a third Rak`ah to the Fajr (dawn) Prayer or a fourth Rak`ah to the Maghrib (sunset) Prayer or a fifth Rak`ah to the `Ishaa (night) Prayer and so on, in all these cases it is obligatory on him to do Sujud-ul-Sahw.



166. Types of Sujud-ul-Sahw

Q: What is the ruling on forgetfulness while performing prayer?

A: People and even prophets are liable to forgetting while praying. But the Prophet

(Part No. 9; Page No. 366)

(peace be upon him) explained the ruling on forgetfulness during prayer. It is divided into different types: If the worshipper forgot to perform the first Tashahhud (testification recited in the sitting position in the second unit of Prayer) or to say the takbirat (saying: "Allahu Akbar [Allah is the Greatest]"), i.e. some takbirat other than the Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer), e.g. takbir upon Ruku` (bowing), takbir upon Sujud (prostration) and so on, the worshipper should make Sujud-ul-Sahw (prostration of Forgetfulness) before saying Taslim (salutation of peace ending the Prayer). The worshipper is obliged to do so if he is the Imam (the one who leads congregational Prayer) or he performs prayer individually. But if he is Ma'mum (person being led by an Imam in Prayer), he should not prostrate himself to make Sujud-ul-Sahw but he must follow his Imam in all his acts. If forgetfulness took place out of doubt while praying, whether the worshipper is a man or a woman, the Imam or an individual, and he/she doubts the number of performed Rak`ahs (units of prayer) (two or three) while praying Zhuhr (Noon), `Asr (Afternoon), Maghrib (Sunset) or `Isha' (Night) Prayer, he/she should make the number of Rak`ahs he is most sure he has performed as the basis, i.e. the less number, and then complete the rest of Rak`ahs of the prayer and make two extra prostrations for Sujud-ul-Sahw before saying Taslim (salutation of peace ending the Prayer). If the worshipper was unsure about the number of performed Rak'ahs, i.e. three or four, while offering Zhuhr (Noon), `Asr (Afternoon) or `Isha' (Night) Prayer he should consider the less number, i.e. three, and offer one more Rak`ah to make the number four. Then after finishing his prayer, he should make two extra prostrations as Sujud-ul-Sahw before saying Taslim (salutation of peace ending the Prayer). This is what is Mashru` (Islamically prescribed). If one, being the Imam or an individual, forgot to say the first Tashahhud - i.e. he stood up to perform the third Rak`ah without saying the first Tashahhud out of forgetfulness - then he should make Sujud-ul-Sahw after completing (the units of) his prayer and before saying Taslim. If he is Ma'mum (person being led by an Imam in Prayer), he should strictly follow his Imam in all his acts, whether the Imam offers Sujud-ul-Sahw or not.



Explanation of What is Preferable To Do in Most Types of Sahw

Q: What is Sujud-ul-Sahw (Prostration of Forgetfulness)? When should it be offered? How is it performed? Is it offered before

(Part No. 9; Page No. 367)

or after Taslim (salutation of peace ending the Prayer)? What should I do if I can not remember the number of Sujud (prostration) I have performed, or reciting Al-Tahiyyaat ([testification recited in the sitting position in the second/ last unit of Prayer]) before invoking Allah's Blessings and Peace upon the Prophet? As you know, assumption takes place in most of these conditions.

A: Sujud-ul-Sahw is obligatory for those who neglect a Wajib (obligatory) act [based on a speculative text, according to the Hanafy School of Jurisprudence] (in prayer). If he (the worshipper) did something extra or failed to do something obligatory deliberately, whose intentional negligence makes Salah invalid, it will be compulsory for him to make Sujud-ul-Sahw because it makes up for the committed error in the prayer. The Prophet (peace be upon him) ordered the performance of Sujud-ul-Sahw as a completion of prayer. If, he, for example, omitted the Tasbih (saying: "Subhan Allah [Glory be to Allah]") while making Ruku' (bowing) bowing or Sujud (prostration) out of forgetfulness, it would be obligatory for him to make Sujud-ul-Sahw, according to the most correct opinion maintained by scholars. The correct opinion is that these Tasbihat (plural of Tasbih) are obligatory, and one must say a minimum of one Tasbih. Likewise, if he omitted the first Tashahhud (testification recited in the sitting position in the second unit of Prayer) forgetfully, it is obligatory for him to make Sujud-ul-Sahw, according to the most correct opinions of scholars. This is in line with what the Prophet (peace be upon him) had practiced. For instance, if he (the worshipper) forgot to make Ruku' and prostrated himself and then came back to make Ruku', he should complete his prayer and make Sujud-ul-Sahw. Likewise, if he forgot one or two units of prayer and then made Taslim (salutation of peace ending the Prayer) and then remembered or was reminded (of what he forgot), he should complete his prayer and make Sujud-ul-Sahw too. This is obligatory. The rule is that if any thing whose intentional negligence invalidates the prayer is done forgetfully, it becomes obligatory for the worshipper to perform Sujud-ul-Sahw. In this case the worshipper may do it before

(Part No. 9; Page No. 368)

or after Taslim (salutation of peace ending the Prayer), as he desires. If he has completed Tashahhud and supplication, it is valid for him to make sujud-ul-Sahw before saying Taslim or after it. However, it is preferable in most types of Sujud-ul-Sahw to do it before saying Taslim. However, if the worshipper ended his prayer after he had offered only two Rak'ahs or more of the prayer, e.g. he ended his prayer after praying three Rak'ahs of the Zuhr (Noon) prayer, 'Asr (Afternoon) prayer or 'Ishaa (Night) prayer, or ended his prayer after he offered two Rak'ahs of the Maghrib (Sunset) prayer or one Rak'ah of the Fajr (Dawn) prayer or Jum'ah (Friday) prayer, and then he was reminded of his mistake, he is to stand up and complete his prayer and make Sujud-ul-Sahw after Taslim, as the Prophet (peace be upon him) did. This is the preferable manner. If he ended his prayer while he had offered only two Rak'ahs or more, and he remembered that after the prayer or

he was reminded of his mistake and he completed his prayer, then his Sujud (i.e. Sujud-ul-Sahw) is to be after saying Taslim. After ending his prayer, he is to make two prostrations for Sujud-ul-Sahw and then say another Taslim. This is preferable. If he forgot to perform some Rak'ahs of prayer, then Sujud-ul-Sahw is preferably to be made after saying Taslim, but in the case of other types of forgetfulness, Sujud-ul-Sahw is preferably to be made before saying Al-Salaam. For example, if the worshipper omitted the first Tashahhud, Ruku' or Sujud, or performed extra two Rak'ahs in a prayer and then was reminded of his mistake and sat down, he should complete his prayer and then make Sujud-ul-Sahw before saying Taslim. But if he performed it after saying Taslim, it is also acceptable. If one feels unsure of the number of Rak'ahs he has performed, three or four, and he thinks that he has most probably completed his prayer and performed four Rak'ahs of prayer and then completed his prayer, he is to say Taslim and then make Sujud-ul-Sahw and then say Taslim. This is because he followed his most probable assumption in what he has performed. Likewise, if he doubted

(Part No. 9; Page No. 369)

whether he has performed one or two Sajdahs (prostration), he should consider it as one Sajdah and go on to perform the second one and then make Sujud-ul-Sahw before saying Taslim. For instance, the worshipper made a Sajdah and doubted whether it was the first or second Sajdah, in which case he should consider it as the first sajdah and then make the second one so that he would make sure of the completion of his prayer. If he completed his prayer, he is to make two prostrations for Sujud-ul-Sahw. This is Al-Mashru' (what is Islamically prescribed). If he postponed performing the prostration of forgetfulness until after saying Taslim, it would be acceptable. But it is preferable in two cases to perform prostration of forgetfulness after saying Taslim. First, if he said Taslim while he has left out one or more Rak'ahs of the prayer and he was reminded of or remembered his mistake, he should complete his prayer and then perform prostration of forgetfulness after saying Taslim. Second, if he followed his most probable assumption of the number of Rak'ahs of prayer he has performed, he should complete his prayer and say Taslim and then perform prostration of forgetfulness and then say Taslim. Any other prostration is to be performed before saying Taslim. This is the most complying manner to the apparent meaning of the reported Sunnah.



168 - Explanation of the Manner of Sujud-ul-Sahw

Q: A female questioner asks: How is Sujud-ul-Sahw performed?

A: Sujud-ul-Sahw (prostration of forgetfulness) is performed like normal Sujud (prostration) of Salah (Prayer), i.e. to perform two Sajdahs like that performed during Salah.





(Part No. 9; Page No. 370)

169- Causes for Sujud-ul-Sahw

Q: What are the causes for Sujud-ul-Sahw (Prostration of Forgetfulness) in Salah (Prayer)? Please discuss this subject in detail. May Allah reward you.

A: The reasons for Sujud-ul-Sahw may be because an addition to Salah or a omission therefrom. The Prophet (peace be upon him) offered Sujud-ul-Sahw in a number of cases in which some acts relating to Salah slipped his mind (peace be upon him). For instance, he (peace be upon him) offered Sujud-ul-Sahw when he forgot to sit for the first Tashahhud (testification recited in the sitting position in the second unit of Prayer) and stood directly for the third Rak`ah (unit of Prayer); at that time, he offered two Sujuds before Taslim (salutation of peace ending the Prayer). He (peace be upon him) also offered Sujud-ul-Sahw after Taslim when he performed a four-Rak`ah Prayer as a two- Rak`ah one out of forgetfulness. In that situation, when he was notified of that slip, he completed Salah and then offered Sujud-ul-Sahw after Taslim. At other time, he forgot and offered a three-Rak`ah Salah instead of a four-Rak`ah one, and when he was reminded of that, he performed the fourth Rak`ah and then offered Sujud-ul-Sahw after Taslim. Sometimes, he (peace be upon him) obliviously added a fifth Rak`ah to the four-Rak`ah Salah, and when his attention was directed to this, he offered Sujud-ul-Sahw after Taslim. He (peace be upon him) said in this regard: [\(I am a human being like you and liable to forget like you. Therefore, if I forget, remind me.\)](#) Accordingly, Sujud-ul-Sahw

(Part No. 9; Page No. 371)

is attributed either to a reduction from Salah or an addition thereto as referred to above. If an Imam (the one who leads congregational Prayer) has added a Rak`ah, Ruku` (bowing), or Sujud (prostration) out of forgetfulness, the Ma'mums (persons being led by an Imam in Prayer) should draw his attention to that mistake, and the Imam should respond to their notice by offering Sujud-ul-Sahw before or after Taslim, unless he is certain of the correctness of what he has done. It is preferable that Sujud-ul-Sahw be offered before Taslim in all cases of forgetfulness, unless the latter is related to reducing one or more Rak`ah. In this case, Sujud-ul-Sahw is to be preferably offered after Taslim. Likewise, when the worshipper has forgotten how many Rak`ahs they has offered and completed Salah according to the number of Rak`ahs they are surer they have offered, they should also offer Sujud-ul-Sahw preferably after Taslim. It is reported on the authority of Ibn Mas`ud (may Allah be pleased with him) that the Prophet (peace be upon him) said: [\(If one of you has doubts their Salah \[how many Rak`ahs they have offered\], they should follow what they think to be right, complete Salah accordingly, make Taslim, and then offer two Sujuds \[of forgetfulness\].\)](#) This means Sujud-ul-Sahw is to be done after Taslim in this case. In light of the above, it becomes clear that it is Mashru` (Islamically prescribed) to offer Sujud-ul-Sahw when they absentmindedly adds or omits anything from Salah. If they, for instance, forget to offer Sujud, Ruku`, or one or more Rak`ahs, they are to be notified of their mistake, return to what is right, complete their Salah accordingly,

(Part No. 9; Page No. 372)

and then offer Sujud-ul-Sahw before Taslim, except in two cases in which it should be offered after Taslim: when the worshipper makes Taslim before they have offered one Rak`ah or more they have obviously omitted and when the worshipper has doubts about how many Rak`ahs they have offered but mostly think of a certain number of Rak`ahs to have preponderance over another number. In this case, they have to complete their Salah according to that thought, offer Taslim, and then perform Sujud-ul-Sahw. However, if the worshipper has doubts about how many Rak`ahs they have performed without thinking mostly of a certain number to have preponderance in this regard, they have to complete Salah according to the lesser number and then offer Sujud-ul-Sahw before Taslim, as the Prophet (peace be upon him) said in the Hadith narrated on the authority of Abu Sa`id (may Allah be pleased with him) that: [\(If one of you has doubts during their Salah and does not know if they have offered three or four \[Rak`ahs\], let them remove their doubt, complete Salah accordingly and then make two Sujuds before Taslim. If they have offered five Rak`ahs, they \[i.e., the two Sujuds\] would make their Salah even and if they have completed the four Rak`ahs \[when they have finished\], they \[i.e., the two Sujuds\] would be in defiance of the devil.\)](#) (Related by Muslim in his Sahih [Authentic Hadith Book]) This is Mashru` and Wajib (obligatory) on each Mu`min (believer), male and female, to do upon forgetting any act of Salah. If the worshipper has some doubts during Salah and does not side with a certain thought related to what exactly they have performed, they should build on the amount they are certain to have performed, i.e., the lesser amount,

(Part No. 9; Page No. 373)

and complete their Salah accordingly to be on the safe side. For example, if the worshipper does not know whether they have performed one or two Sujuds or two or three Rak`ahs, they should consider it to be just one in the former and two in the latter, offer the second Sujud or the third Rak`ah and complete their Salah as usual. Building on the lesser amount puts the worshipper on the safe side regarding Salah. If the worshipper has realized the mistake and made up for it during Salah (before Taslim), they should say Takbir (saying: "Allahu Akbar [Allah is the Greatest]") and offer Sujud-ul-Sahw exactly like the normal Sujud performed during Salah, saying thrice in each Sujud: 'Subhana Rabbiya Al-A`la (Glory be to my Lord, the Most High)' and supplicating Allah as done in the ordinary Sujud, and then say Taslim. However, if the worshipper sides with a certain thought in preponderance over the other regarding the doubt about how many Rak`ahs or Sujuds they have performed, they should build their Salah on the thought they side with. For instance, if the worshipper has doubts whether they have offered two or three Rak`ahs, but they think performing three has preponderance over two, they should make it three, complete their Salah accordingly, and offer Sujud-ul-Sahw after Taslim, unless he is an Imam whose attention has been drawn by the Ma'mums that he has forgotten some act of Salah, in which case, the Imam should respond, as the belief of a group is more certain than his belief. If the worshipper has forgotten to do something that is Mustahab (desirable) and not Wajib to be done during Salah, they are not required to offer Sujud-ul-Sahw. If, for instance, the worshipper has forgotten to raise their hands on Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) or upon Ruku`, or if they have performed Tawarruk (placing the left foot under the right leg and sitting on the posterior during the last Tashahhud) in the first Tashahhud, or Iftirash (placing the left foot to the side and sitting on it between the two prostrations, keeping the right foot vertical) in the last Tashahhud in the four- or three - Rak`ah Prayers, they are not required to offer Sujud-ul-Sahw, as it is not Wajib in such cases. However, there would be no problem if they offer it.



(Part No. 9; Page No. 374)

Q: When does Sujud-ul-Sahw (Prostration of Forgetfulness) become Wajib (obligatory)? How is it performed?

A: Sujud-ul-Sahw is Wajib when the worshipper absentmindedly misses a Wajib act of Salah or performs an act that is forbidden to be done therein. However, if the worshipper misses a Mustahab (desirable) act of Salah, this does not necessitate offering Sujud-ul-Sahw. For instance, if the worshipper forgets to say Du`a-ul-Istiftah (opening supplication when starting the Prayer), supplicate during Sujud (prostration), or raise their hands, they are not required to offer Sujud-ul-Sahw which is Wajib only when the worshipper does not perform a Wajib act out of forgetfulness, such as when the worshipper leaves the First Tashahhud (testification recited in the sitting position in the second unit of Prayer), forgets to perform the second Sujud and stands for the following Rak`ah (unit of Prayer), or completes Salah and increases one more Rak`ah. In other words, when the worshipper absentmindedly fails to perform a Wajib act of Salah, such as, saying 'Subhana Rabbiya Al-A`la (Glory be to my Lord, the Most High)' during Sujud, 'Subhana Rabbiya Al-`Azhim (Glory be to my Lord, the Most Great)' during Ruku` (bowing), 'O our Lord! All Praise be to You' upon raising from the Ruku`, Takbir (saying: "Allahu Akbar [Allah is the Greatest]") upon Sujud and upon rising from the same position, the worshipper should offer Sujud-ul-Sahw at the end of Salah, preferably before Taslim (salutation of peace ending the Prayer). The same applies to forgetting the First Tashahhud. However, if the worshipper has not performed a Rukn (integral pillar) of Salah like Sujud or Ruku` without remembering it before standing for the following Rak`ah, the following Rak`ah will substitute the Rak`ah in which they have forgotten to perform Sujud or Ruku`, and the latter will not be counted. The worshipper should then perform an extra Rak`ah after which they should offer Sujud-ul-Sahw and then make Taslim. Sujud-ul-Sahw here is also Wajib. The worshipper may forget to offer Ruku`

(Part No. 9; Page No. 375)

or Sujud, then realize this on their own [after standing for the following Rak`ah] or is notified by others. In such case, the worshipper should offer a whole Rak`ah as a substitution for the one in which they have forgotten to offer Sujud or Ruku`. However, if the worshipper has immediately realized, for example, that they have not performed Ruku` while leaning to make Sujud, they should go back immediately to the standing position and then perform Ruku`. This is also the case when the worshipper realizes immediately that they have forgotten the second Sujud. If the worshipper has realized this upon rising for the following Rak`ah, they should sit and say: 'O Allah, forgive me' twice, offer the second Sujud, and then offer Sujud-ul-Sahw at the end of Salah.



Q: Tell us about the reasons for performing Sujud-ul-Sahw (Prostration of Forgetfulness) and how it is performed.

A: Sujud-ul-Sahw is like the regular Sujud (prostration) of Salah (Prayer), in which the worshipper says: 'Subhana Rabbiya Al-A`la [Glory be to my Lord, the Most High]' thrice and 'Subhaanaka Allaahumma Rabbana wa bi hamdika Allaahumma ighfir li [Glory and praise be to You our Lord; O Allah, forgive me]'. Moreover, in Sujud-ul-Sahw, the worshipper says Du`a' (supplication), just like in the regular Sujud and says Takbir (saying: "Allahu Akbar [Allah is the Greatest]") when going down to Sujud, when raising their head, and when performing the second Sujud and raising their head. The same rules that apply to regular Sujud also apply to Sujud-ul-Sahw, such as saying Takbir, not to be hasty, saying Tasbih (saying: "Subhana Rabbiya Al-A`la"), making Du`a', etc. Sujud-ul-Sahw is performed if the worshipper increases or omits some act in Salah out of forgetfulness. It is also performed when the worshipper omits some Wajib (obligatory) parts or Rukns (integral pillars) of Salah out of forgetfulness and then does it, or when the worshipper offers an extra Rak`ah (unit of Prayer) or Sujud out of forgetfulness. Therefore, if an Imam (the one who leads congregational Prayer) or a Munfarid (person offering Salah individually), for example, gets up for a fifth Rak`ah in Zhuhr (Noon) or `Asr (Afternoon) Prayers, gets up

(Part No. 9; Page No. 376)

for a fourth one in Maghrib (Sunset) Prayer or gets up for or performs a third one, out of forgetfulness, in the Fajr (Dawn) or Jumu`ah (Friday) Prayers, then people tell them about that or they remember and leave that off, they have to perform Sujud-ul-Sahw. The same applies when adding Ruku` (bowing) out of forgetfulness or when omitting 'Subhana Rabbiya Al-`Azhim [Glory be to my Lord, the Most Great]' in Ruku` or 'Subhana Rabbiya Al-A`la' in Sujud out of forgetfulness. However, it is not Wajib to perform Sujud-ul-Sahw when omitting what is Mustahab (desirable) in Salah, such as saying: 'Subhana Rabbiya Al-`Azhim (Glory be to my Lord, the Most Great)' or 'Subhana Rabbiya Al-A`la' just once or twice or not reciting a Surah (Qur'anic chapter) after Al-Fatihah (Opening Chapter of the Qur'an) because these are Sunnah (supererogatory act of worship following the example of the Prophet) and Mustahab. Moreover, if the Ma'mum (person being led by an Imam in Prayer) forgets to say: 'Rabbana wa laka'l-hamd [Our Lord, and to You be praise]' or 'Rabbi ighfir li [My Lord, forgive me]' between the two Sujuds, they do not have to do anything. However, if the Imam forgets one of the Wajib acts of Salah, he has to perform Sujud-ul-Sahw. If worshipper says: 'Rabbana wa laka'l-hamd' and forgets to say: 'hamdan katheeran tayyiban [abundant good praise]' or forgets to repeat: 'Rabbi ighfir li' and only says it once, they do not have to do Sujud-ul-Sahw because these acts are not Wajib, all praise be to Allah, and the person has fulfilled what is Wajib. In addition, if the Ma'mum forgets a Wajib part of Salah such as saying: 'Rabbi ighfir li', 'Subhana Rabbiya Al-A`la' or 'Subhana Rabbiya Al-`Azhim', they do not have to perform Sujud-ul-Sahw because they are following the Imam. If an Imam, Munfarid or Ma'mum omits what is Mustahab in Salah, they do not have to do anything. Therefore, when omitting reciting a Surah after

(Part No. 9; Page No. 377)

Al-Fatihah or omitting reciting out loud, for example, in Maghrib and `Isha' Prayers out of

forgetfulness, the worshipper does not have to do anything. Moreover, when reciting out loud in Sirri Salah (Prayer with subvocal recitation), such as Zhuhr or `Asr Prayers out of forgetfulness, the worshipper does not have to perform Sujud-ul-Sahw because all these acts are Mustahab. The conclusion is that it is Wajib to perform Sujud-ul-Sahw only when omitting a Wajib part or a Rukn of Salah out of forgetfulness. Wajib acts are waived in the case of forgetfulness but the worshipper has to perform Sujud-ul-Sahw. However, in case of omitting a Rukn, the worshipper should do it and perform Sujud-ul-Sahw as well. Therefore, if the worshipper, for example, omits a Sujud, they have to go back and perform it and also perform Sujud-ul-Sahw. In the same manner, if they forget to perform Ruku` and go straight down for Sujud, they have to go back and perform Ruku` and also perform Sujud-ul-Sahw. The Rukns should be performed, so if a person omits one of them, they have to go back and do it. However, if the worshipper completely forgets a Rukn in some Rak`ah until they start a second one, the former is waived and the latter serves as a substitute for it because here a Rukn is omitted and should be performed. As for the Wajib parts of Salah such as Tasbih (glorification of Allah) recited in Ruku` and Sujud and saying: 'Rabbi ighfir li' between the two Sujuds, 'Rabbana wa laka'l-hamd' or 'Sami`a Allahu liman hamidah [Allah hears the one who praises Him]', they are waived if the Imam, Munfarid or Ma'mum omits them by mistake. However, the Imam and Munfarid have to perform Sujud-ul-Sahw while the Ma'mums do not have to do so because they are following the Imam. Therefore, if the Imam or the Munfarid forgets to say 'Rabbi ighfir li', 'Subhana Rabbiya Al-A`la' in Sujud or 'Subhana Rabbiya Al-`Azhim' in Ruku`, they have to perform Sujud-ul-Sahw as said earlier.



(Part No. 9; Page No. 378)

170- Ruling on Sujud-ul-Sahw and how to make Taslim after it

Q: What is the ruling on Sujud-ul-Sahw (Prostration of Forgetfulness)? What should be said during it? When should it be before Taslim (salutation of peace ending the Prayer), and when after Taslim? When it is after Taslim, should Taslim be on the right side only, or on both the right and left sides?

A: Sujud-ul-Sahw is Wajib (obligatory) when the worshipper absentmindedly does not perform a Wajib act of Salah or performs a prohibited act therein because Allah's Messenger (peace be upon him) ordained the same and did it himself. He (peace be upon him) said: [\(Offer Salah as you have seen me offering Salah.\)](#) The worshipper offering Sujud-ul-Sahw says what is usually said during the regular Sujud: 'Subhana Rabbiya Al-A`la (Glory be to my Lord, the Most High)' twice, 'Subhanak allahum rabana wa-bihamdika (Glory be to You our Lord and all Praise be to You)', and 'Allahum ighfir li (O Allah, forgive me)'. Then, the worshipper should supplicate Allah (Exalted be He). Sujud-ul-Sahw is permissible before and after Taslim, but it is preferable to be offered before Taslim except in two cases:

when the worshipper makes Taslim while they have not performed one Rak`ah (unit of Prayer) or more, in which case they should offer Sujud-ul-Sahw after Taslim [after making up for the missed Rak`ah] because Allah's Messenger (peace be upon him) offered Sujud-ul-Sahw after Taslim when he absentmindedly forgot to perform one Rak`ah or two in another narration. Taslim after Sujud-ul-Sahw is made on both the right and left sides.

Likewise, the worshipper should offer Sujud-ul-Sahw after Taslim when they side with a certain thought in preponderance over the other regarding how many Rak`ahs they have performed. If, for example, the worshipper mostly thinks they have performed three or four Rak`ahs and accordingly completed their Salah,

(Part No. 9; Page No. 379)

they should offer Sujud-ul-Sahw after Taslim. In all instances of Sujud-ul-Sahw, the worshipper should make Taslim from it on both the right and left sides. This is what the Prophet (peace be upon him) used to do.



171- How to Offer Sujud-ul-Sahw in Cases of Addition to or Reduction from Prayer

Q: Please tell me about Sujud-ul-Sahw (Prostration of Forgetfulness) with respect to both addition to and omission from Salah.

A: Sujud-ul-Sahw is permissible before and after Taslim (salutation of peace ending the Prayer) in all instances of forgetfulness but it is preferable before Taslim except in two cases:

when the worshipper is not certain of the number of Rak`ahs (units of Prayer) they have offered, whether two or three, but they think mostly that they are two, or vice versa. In this case, the worshipper should continue Salah accordingly, and then offer Sujud-ul-Sahw after Taslim

and when the worshipper makes Taslim while they have absentmindedly omitted one Rak`ah, making the four- Rak`ah Salah, for example, a two- or three- Rak`ah, then they realize the mistake and make up for the missed Rak`ah; in which case Sujud-ul-Sahw is to be offered, preferably after Taslim.

(Part No. 9; Page No. 380)

In cases other than those, Sujud-ul-Sahw is preferable before Taslim. However, offering Sujud-ul-Sahw before or after Taslim in all instances of forgetfulness is permissible, and all Praise be to Allah.



172- Cases when Sujud-ul-Sahw is Wajib

Q: When do Sujud-ul-Sahw (Prostration of Forgetfulness) and Sujud-ul-Tilawah (Prostration of Recitation) become Wajib (obligatory)?

A: Sujud-ul-Sahw is Wajib when the Imam (the one who leads congregational Prayer) absentmindedly forgets to perform a Wajib act of Salah (Prayer) or performs a forbidden act during it because the Prophet (peace be upon him) said: [\(These two Sujuds \(i.e., Sujud-ul-Sahw\) are for the worshipper who does not know whether they have omitted from or added to their Salah. They have to follow the number they are certain about \(i.e., the lesser\), continue Salah accordingly, and then offer two Sujuds.\)](#) The Sunnah (action following the example of the Prophet) here for the Imam and the Munfarid (person offering Salah individually) when they obviously do something forbidden during Salah, is to offer Sujud-ul-Sahw. If the worshipper, for example, has spoken absentmindedly during Salah or offered an additional Rak`ah (unit of Prayer) or Sujud (prostration) out of forgetfulness, they should offer Sujud-ul-Sahw before Taslim (salutation of peace ending the Prayer), that is, after completing the Last Tashahhud (testification recited in the sitting position in the last unit of Prayer) and offering the related Du`a' (supplication). If the worshipper offers Sujud-ul-Sahw after Taslim, there would be no problem. This is also the case when the worshipper absentmindedly omits a Wajib act of Salah like saying: 'Subhana Rabbiya Al-A`la (Glory be to my Lord, the Most High)' during Sujud, 'Subhana Rabbiya Al-`Azhim (Glory be to my Lord, the Most Great)' during Ruku` (bowing), or 'Rabi ighfir li (O Allah forgive me)'

(Part No. 9; Page No. 381)

between the two Sujuds. In these cases, the worshipper should offer Sujud-ul-Sahw before Taslim. Likewise, if the worshipper forgets to perform the First Tashahhud (testification recited in the sitting position in the second unit of Prayer) and immediately stands for the third Rak`ah, they should offer Sujud-ul-Sahw before Taslim but it is also permissible after Taslim.



Q: Your Eminence, when should Sujud-ul-Sahw (Prostration of Forgetfulness) be offered before Taslim (salutation of peace ending the Prayer), and when should it be offered after Taslim? May Allah reward you.

A: Sujud-ul-Sahw is to be preferably offered before Taslim except in two cases:

when the worshipper makes Taslim and then realizes that they have obviously not offered one or more Rak`ahs; in this case, the worshipper should complete their Salah [by offering the missed Rak`ah(s)], offer Taslim and then Sujud-ul-Sahw as the Prophet (peace be upon him) did according to the Hadith reported by `Imran and Dhul-Yadayn (may Allah be pleased with them).

The second case is when the worshipper has doubts about how many Rak`ahs they have already offered but mostly thinks of a certain number of Rak`ahs to have preponderance over another number and continues their Salah accordingly; in this case, the worshipper should offer Sujud-ul-Sahw after Taslim. If the worshipper bases their continuance in Salah on the lesser number according to their doubt, it is preferable that they offer Sujud-ul-Sahw before Taslim on the basis of the Hadiths reported on the authority of Ibn `Abas and Ibn Mas`ud that the Prophet (peace be upon him) ordered that [\(If one of you has doubts their Salah \[how many Rak`ahs they have offered\], they should follow what they think to be right, complete Salah accordingly, make Taslim, and then offer two Sujuds \[of forgetfulness\].\)](#) This means that Sujud-ul-Sahw here is after Taslim. However, if the worshipper continues their Salah according to the number of Rak'ahs they are certain to have performed [the lesser amount], it is preferable for them to offer Sujud-ul-Sahw before Taslim on the basis of the Hadith reported on the authority of Abu

(Part No. 9; Page No. 382)

Sa`id (may Allah be pleased with them): [\(If one of you has doubts during their Salah and does not know if they have offered three or four \[Rak`ahs\], let them remove their doubt, complete Salah accordingly and then make two Sujuds before Taslim.\)](#) Accordingly, when the worshipper completes their Salah according to the number of Rak'ahs they are certain to have performed [the lesser amount], thereby removing the doubt in this regard, they should offer Sujud-ul-Sahw before Taslim. On the other, if they continue their Salah on the basis of what they mostly think to be the right number like when they doubt whether they have offered two or three Rak`ahs but mostly believe it to be three and complete their Salah accordingly, they rather should recite the Last Tashahhud (testification recited in the sitting position in the last unit of Prayer), make Taslim and then offer Sujud-ul-Sahw.



Q: When should Sujud-ul-Sahw (Prostration of Forgetfulness) be performed before Taslim (salutation of peace ending the Prayer) and when after Taslim? Please advise us, may Allah reward you.

A: Sujud-ul-Sahw should be performed before Taslim except in two cases.

If the worshipper finishes Salah (Prayer) and offers Taslim while missing a Rak`ah (unit of Prayer) or more out of forgetfulness, and then is told about that or remembers, they have to complete the Salah, say the Last Tashahhud (testification recited in the sitting position in the last unit of Prayer), offer Taslim and then do the two Sujuds of Sujud-ul-Sahw after Taslim. This is best following the example of the Prophet (peace be upon him) when he finished Salah and did Taslim before he had completed the required number of Rak'ahs.

(Part No. 9; Page No. 383)

The second case is if the worshipper has doubts during Salah and acts upon what they think is most likely, such as, if they doubt whether they have offered three or four Rak`ahs and think it most likely that they have offered four, they have to do Taslim after finishing Salah and then do Sujud-ul-Sahw. If they think it is most likely they have offered only three Rak`ahs, then they have to complete Salah based upon that and then do Sujud-ul-Sahw after Taslim. However, if the worshipper has doubts during Salah and acts upon what they are entirely certain of, then they have to do Sujud-ul-Sahw before Taslim.

The conclusion is that there are two cases where Sujud-ul-Sahw is performed after Taslim. The first one is when the worshipper finishes their Salah and does Taslim while missing a Rak`ah or more, then it is better to do Sujud-ul-Sahw after Taslim just as the Prophet (peace be upon him) did. The second one is when the worshipper has doubts during Salah and acts upon what they think is most likely, then they have to delay Sujud-ul-Sahw until after Taslim.



Q: When should Sujud-ul-Sahw (Prostration of Forgetfulness) be performed before Taslim (salutation of peace ending the Prayer) and when after it?

A: The Sunnah (action following the example of the Prophet) is to perform Sujud-ul-Sahw before Taslim because it is a part of Salah (Prayer) except in two cases: if the worshipper finishes Salah and performs Taslim while missing a Rak`ah (unit of Prayer) or more and then is told about that or remembers, they have to complete Salah, perform Taslim and then

(Part No. 9; Page No. 384)

perform Sujud-ul-Sahw just as the Prophet (peace be upon him) did in the story of Dhul-Yadayn when he completed Salah, offered Taslim, and then performed Sujud-ul-Sahw; this is best. However, if the worshipper, in this case, does Sujud-ul-Sahw before Taslim, it still counts. But when the worshipper finishes Salah and does Taslim while missing a Rak`ah or more, then is told about that or remembers and makes up for what is missed, it is better to complete Salah, do Taslim and then perform the two Sujuds of Sujud-ul-Sahw in which they say Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), make Sujud (prostration), raise their heads, make Sujud again, raise their heads again, then say Takbir. This is the description of Sujud-ul-Sahw: saying Takbir upon Sujud, upon raising the head, upon doing the second Sujud, upon raising the head and then upon offering Taslim.

The second case is when the worshipper thinks it most likely that they have added or missed parts of their Salah, then it is better to perform Sujud-ul-Sahw after Taslim according to what is reported in the Sahih (i.e. the Authentic Hadith Book of Al-Bukhari) in the Hadith of Ibn Mas`ud (may Allah be pleased with him) that the Prophet (peace be upon him) said: [\(If one of you has doubts their Salah \[how many Rak`ahs they have offered\], they should follow what they think to be right, complete Salah accordingly, make Taslim, and then offer two Sujuds \[of forgetfulness\].\)](#) This is how it is narrated in Sahih Al-Bukhari. Therefore, if the worshipper has doubts during their Salah, they should try to discern the more certain and correct case, then complete Salah based upon it, and perform Taslim followed by the two Sujuds of Sujud-ul-Sahw. Moreover, if the worshipper doubts whether they have performed three or four Rak`ahs or think it most likely that they have performed four Rak`ahs and then they complete Salah based upon that, it is better for them to perform Sujud-ul-Sahw after Taslim. In the same manner, if the worshipper, in Fajr (Dawn) Prayer, thinks it

(Part No. 9; Page No. 385)

is most likely that the Rak`ah they are performing is the second, they have to complete it whether it is the first or the second and then do Sujud-ul-Sahw after Taslim. In addition, if the worshipper, during the Maghrib (Sunset) Prayer, doubts after performing the second Rak`ah, whether it is the third or the second Rak`ah, they have to complete the Salah and then do Sujud-ul-Sahw after Taslim. What is meant is that Sujud-ul-Sahw is performed after Taslim when the worshipper doubts during Salah and acts upon what they think is most likely. This applies to the Five Daily Prayers. However, if the worshipper doubts during Salah and acts upon what they are entirely certain of, then it is better to do Sujud-ul-Sahw before Taslim. If they act upon what they think is most likely, then it is better for them to do Sujud-ul-Sahw after Taslim but there is nothing wrong if they do it before Taslim.



Q: Is Sujud-ul-Sahw (Prostration of Forgetfulness) performed before Taslim (salutation of peace ending the Prayer) in the last Rak`ah (unit of Prayer) or after it? May Allah reward you with the best.

A: The Sunnah (action following the example of the Prophet) is to perform Sujud-ul-Sahw before Taslim except in two cases:

if the worshipper finishes Salah (Prayer) and performs Taslim while the Salah is lacking, such as performing only three Rak`ahs (units of Prayer) in Zhuhr (Noon), `Asr (Afternoon) or `Isha' (Night) Prayer, performing only two Rak`ahs in Maghrib (Sunset) Prayer or performing only one Rak`ah in

(Part No. 9; Page No. 386)

Fajr (Dawn) or Jumu`ah (Friday) Prayer. In such cases, it is best for the worshipper to perform Sujud-ul-Sahw after Taslim as the Prophet (peace be upon him) did.

However, if the worshipper has doubts during Salah and acts upon what they think is most likely, then it is better to perform Sujud-ul-Sahw after Taslim according to the Hadith of Ibn Mas`ud (may Allah be pleased with him) that the Prophet (peace be upon him) said, [\(If one of you has doubts their Salah \[how many Rak`ahs they have offered\], they should follow what they think to be right, complete Salah accordingly, make Taslim, and then offer two Sujuds \[of forgetfulness\].\)](#) Therefore, if the worshipper acts upon what they think is most likely, they must perform Sujud-ul-Sahw after Taslim according to this Hadith. This means that if the worshipper doubts whether they are performing the third or the fourth Rak`ah in Zhuhr, `Asr or `Isha' Prayers and thinks it is most likely that it is the fourth Rak`ah, then they must complete Salah and perform Sujud-ul-Sahw after Taslim. Also in Maghrib, if the worshipper doubts whether they are performing the second or the third Rak`ah and are not informed of this, they may act upon what they think is most likely and perform Sujud-ul-Sahw after Taslim. However, if there is no strong probability, then a person should act upon what is certain. Therefore, if they doubt whether they are performing the second or the third Rak`ah and there is no strong probability, they should assume that they are performing the second. If they doubt whether they are performing the third or the fourth Rak`ah and there is no strong probability, then they should act upon what is certain considering it the third Rak`ah, continue Salah based upon that and then perform Sujud-ul-Sahw before Taslim.



Q: What are the cases in which Sujud-ul-Sahw (Prostration of Forgetfulness) is performed before Taslim (salutation of peace ending the Prayer) and those in which it is performed after Taslim? What is

(Part No. 9; Page No. 387)

the ruling on the worshipper who forgets something necessitating Sujud-ul-Sahw before Taslim and something necessitating Sujud-ul-Sahw after Taslim?

A: First of all, Sujud-ul-Sahw can be performed both before and after Taslim. All praise be to Allah this matter is open to choice. However, it is better to perform it before Taslim as it is part of Salah (Prayer) except in two cases.

First: If the worshipper ends Salah with Taslim before completing Salah; for example, when the worshipper ends Salah after the second Rak`ah (unit of Prayer) in a third-Rak`ah Prayer, or after the third Rak`ah in a four-Rak`ah Prayer and their mistake is brought to their attention, they should complete their Salah and perform Sujud-ul-Sahw after Taslim as the Prophet (peace be upon him) did.

Second: If the worshipper thinks that the Salah is most probably complete, they can perform Sujud-ul-Sahw after Taslim. Moreover, if the worshipper thinks that Salah is not complete and consequently adds one Rak`ah or more without being aware of this mistake, they should perform Sujud-ul-Sahw after Taslim. This is better according to the Hadith narrated by Ibn Mas`ud (may Allah be pleased with him) that the Prophet (peace be upon him) stated: [«If one of you has doubts their Salah \[how many Rak`ahs they have offered\], they should follow what they think to be right, complete Salah accordingly, make Taslim, and then offer two Sujuds \[of forgetfulness\].»](#)

(Part No. 9; Page No. 388)

Therefore, Sujud-ul-Sahw is performed after Taslim when the worshipper follows what they think to be correct, except in the two cases mentioned above. However, it is preferable to perform Sujud-ul-Sahw before Taslim.

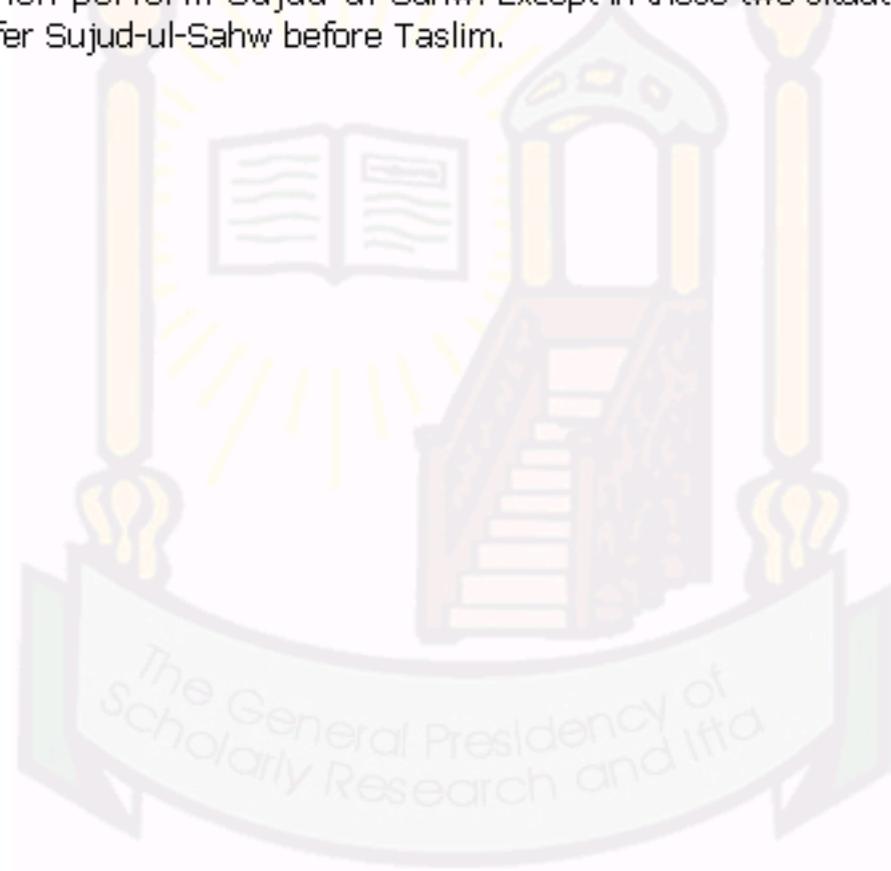
If the worshipper performs Sujud-ul-Sahw because of the two abovementioned cases before Taslim for its preferability, they will be rewarded. If the worshipper performs Sujud-ul-Sahw for the other cases after Taslim, it fulfills the purpose. All praise be to Allah that the matter is open to choice as all the Hadiths reported on this issue support such ruling.

When the worshipper forgets something necessitating Sujud-ul-Sahw before Taslim and another necessitating Sujud-ul-Sahw after Taslim, one may perform Sujud-ul-Sahw before Taslim and this shall suffice and all praise be to Allah. However, it is permissible to perform Sujud-ul-Sahw after Taslim in this case.



Q: When should Sujud-ul-Sahw (Prostration of Forgetfulness) be performed after Taslim (salutation of peace ending the Prayer) and when before Taslim?

A: It is better to perform Sujud-ul-Sahw before Taslim except in two situations: firstly, when the praying person who experiences Sahw completes the Salah based upon the number of (extra or missing) Rak`ahs they are more certain of, it is better to perform Sujud-ul-Sahw after Taslim. Secondly, when the praying person ends Salah with Taslim without having performed one or more Rak`ahs and then remembers they have not completed the Salah, they complete Salah and end it with Taslim and then perform Sujud-ul-Sahw. Except in these two situations, it is better for the person praying to offer Sujud-ul-Sahw before Taslim.





Q: Is Sujud-ul-Sahw (Prostrations of Forgetfulness) performed before or after Taslim (salutation of peace ending the Prayer)?

(Part No. 9; Page No. 389)

If it is performed before Taslim, as I know, should one recite any part of the Tashahhud (testification recited in the sitting position in the second/last unit of Prayer) after Sujud-ul-Sahw before one ends Salah with Taslim, or should one conclude Salah directly with Taslim after Sujud-ul-Sahw?

A: Sujud-ul-Sahw is performed before Taslim in some cases and after Taslim in other cases. However, it is preferable to be performed before Taslim without reciting anything after it. In such case, one recites the last Tashahhud (testification recited in the sitting position in the last unit of Prayer), the prescribed formula of Du`a' (supplication) and then the worshipper should perform Sujud-ul-Sahw before ending Salah with Taslim. This applies to most cases when the worshipper forgets something in Salah. It is permissible to perform Sujud-ul-Sahw after Taslim in two cases.

First: If the worshipper ends Salah with Taslim before completing it; for example, when the worshipper ends Salah after the second Rak`ah (unit of Prayer) in a third-Rak`ah Prayer or after the third Rak`ah in a four-Rak`ah Prayer and the mistake is brought to their attention, it is preferable for them to complete their Salah and perform Sujud-ul-Sahw after Taslim; however, it is permissible to perform it before Taslim.

Second: if the worshipper follows what they think to be correct, i.e., they complete their Salah depending on what they think is most probably correct, they can perform Sujud-ul-Sahw after Taslim. If the worshipper doubts whether their Salah is complete or not, and they think that their Salah is most probably correct, it is Wajib (obligatory) on them to perform Sujud-ul-Sahw but it is better to do so after Taslim as it was reported in the Hadith narrated by Ibn Mas`ud concerning the worshipper who forgets something in Salah and the Prophet (peace be upon him) said:

(Part No. 9; Page No. 390)

﴿If one of you has doubts their Salah [how many Rak`ahs they have offered], they should follow what they think to be right, complete Salah accordingly, make Taslim, and then offer two Sujuds [of forgetfulness].﴾ When the Prophet (peace be upon him) forgot something in Salah and people brought the mistake to his attention, he completed Salah, concluded it with Taslim then performed Sujud-ul-Sahw after Taslim. In another situation, when the Prophet (peace be upon him) ended Salah with Taslim after the third Rak`ah in a four-Rak`ah Prayer and the mistake was brought to his attention, he completed Salah and then performed Sujud-ul-Sahw.



173- When to perform of Sujud-ul-Sahw

Q: When I forget something in Salah (Prayer), I know that I should perform Sujud-ul-Sahw (Prostration of Forgetfulness). I want to know when Sujud-ul-Sahw is performed, may Allah reward you with the best!

A: The answer to this question requires some elaboration. If the worshipper forgets the number of Rak`ahs (units of Prayer) they have performed, they should follow what they think to be correct and perform Sujud-ul-Sahw before Taslim (salutation of peace ending the Prayer). This means that if the worshipper doubts whether they have performed two or three Rak`ahs, they should deem it as two Rak`ahs and complete the Salah accordingly. If the worshipper doubts whether they have performed three or four Rak`ahs in `Isha' (Night), Zhuhr (Noon) or `Asr (Afternoon) Prayers, they should consider it three Rak`ahs and complete Salah accordingly. Finally, they should perform Sujud-ul-Sahw before pronouncing Taslim. If the worshipper forgets to sit for reciting the first Tashahhud (testification recited in the sitting position in the second unit of Prayer)

(Part No. 9; Page No. 391)

and stands for the third Rak`ah or forgets to say 'Subhana Rabbiya Al-A`la (Glory be to my Lord, the Most High)' in Sujud (prostration) or to say 'Subhana Rabbiya Al-`Azhim (Glory be to my Lord, the Most Great)' in the Ruku` (bowing) or forgets to recite some Takbirs (saying: "Allahu Akbar [Allah is the Greatest]") other than Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) while performing Salah as a Munfarid (person offering Salah individually) or an Imam (person leading people in Prayer), the worshipper should perform Sujud-ul-Sahw before pronouncing Taslim because when the Prophet (peace be upon him) forgot to sit for reciting the first Tashahhud in some Prayers, he performed Sujud-ul-Sahw before pronouncing Taslim. On the other hand, there are some cases of forgetfulness in Salah that have their own rulings. For example, if the worshipper performs an extra Rak`ah, it is Wajib (obligatory) on them to sit for the Tashahhud as soon as they become aware of this mistake or someone calls it to their attention. Otherwise, their Salah shall be invalid because they have intentionally performed an extra Rak`ah. If two or more worshippers call the Imam's attention to his mistake and he insists on continuing, his Salah is invalid unless he is sure he is right and they are wrong and in this case there is no sin on the Imam. However, those who think he is incorrect should not follow him in performing the extra Rak`ah and they can sit for the Tashahhud to wait for the Imam to end the Salah with Taslim and they end Salah with Taslim after him. If the Ma'mums (persons being led by an Imam in Prayer) think the Imam is performing a fifth Rak`ah in Zhuhr, `Asr or `Isha' Prayer or a fourth Rak`ah in Maghrib (Sunset) Prayer or a third Rak`ah in Fajr (Dawn) or Jumu`ah (Friday) Prayer, they should sit for the Last Tashahhud and not follow him. They should wait until he ends the Salah with Taslim and end it with Taslim after him. If the Imam stands for an extra Rak`ah out of forgetfulness and then people draw his attention to his mistake and he sits again for the last Tashahhud, the Imam should recite the Tashahhud and perform Sujud-ul-Sahw before or after Taslim though it is preferable to be performed before Taslim. Accordingly, Salah becomes complete with Sujud-ul-Sahw because the Prophet (peace be upon him) stated in some Hadiths: [\(If they have offered a complete four Rak`ahs \[when he had finished\], they would be in defiance of the devil.](#)

› If Salah is incomplete, the performance of Sujud-ul-Sahw completes it. This means that though there is nothing missing in Salah, one will be rewarded for Sujud-ul-Sahw as it is regarded as a sort of aversion to the devil. If there is something missing in Salah, the performance of Sujud-ul-Sahw completes it. Moreover, there is another form of forgetfulness in Salah when the worshipper ends Salah with Taslim after the third Rak`ah in a four-Rak`ah Prayer such as the Zhuhr, `Asr or `Isha' Prayer, or after the second Rak`ah in Maghrib Prayer, or after the first Rak`ah in the Fajr Prayer and this worshipper is made aware of this mistake. The worshipper should stand and complete Salah, after which they can end Salah with Taslim and perform Sujud-ul-Sahw afterwards because when the Prophet (peace be upon him) ended Salah with Taslim before completing it and people called the mistake to his attention, he completed Salah and performed Sujud-ul-Sahw after Taslim. In such case, it is preferable to perform Sujud-ul-Sahw after Taslim. However, it will suffice if the worshipper performs Sujud-ul-Sahw before Taslim. If the worshipper seeks to follow the example of the Prophet (peace be upon him) in such case and performs Sujud-ul-Sahw after Taslim, this is better and more preferable.



174- Ruling on forgetting to sit for the First Tashahhud

Q: If the worshipper, for example, offers Maghrib (Sunset) Prayer and performs the first two Rak`ahs (units of Prayer) but does not sit to recite the first Tashahhud (testification recited in the sitting position in the second unit of Prayer)

(Part No. 9; Page No. 393)

out of forgetfulness, what should they do in this case?

A: If the worshipper forgets to sit for the first Tashahhud, whether in Maghrib, Zhuhr (Noon) Prayer, `Asr (Afternoon) or `Isha' (Night) Prayer, they must perform Sujud-ul-Sahw (Prostration of Forgetfulness). In other words, if the worshipper forgets the first Tashahhud out of forgetfulness, they must perform Sujud-ul-Sahw and this applies to Zhuhr, `Asr, Maghrib and `Isha' Prayers. However, if they are informed about it or remember before getting up for the third Rak`ah, they should sit and recite Al-Tahiyyaat (i.e. saying: "Al-Tahiyyaat Lillaahi wa'l-salaawaatu wa'l-tayyibaat. Al-salaamu `alayka ayyuha'l-Nabiyyu wa rahmat-Allahi wa barakaatuhu. Al-salaamu `alayna wa `ala `ibaad-Illaah il-saaliheen. Ash-hadu an laa ilaaha ill-Allah wa ash-hadu anna Muhammadan `abduhu wa rasooluhu [All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the Mercy and Blessings of Allah. Peace be upon us and upon the righteous servants of Allah. I bear witness that there is no god except Allah, and I bear witness that Muhammad is the Servant and Messenger of Allah]"). If they get up for the third Rak`ah and they are not informed of this or do not remember, they may continue with Salah (Prayer), all praise be to Allah. This happened with the Prophet (peace be upon him). When he stood for the third Rak`ah forgetting to sit for the first Tashahhud, he continued with Salah and completed it by performing Sujud-ul-Sahw before Taslim (salutation of peace ending the Prayer). The Ummah (nation based on one creed) should follow the example of the Prophet (peace be upon him) because Allah (Exalted be He) says: [\(Indeed in the Messenger of Allâh \(Muhammad صلى الله عليه وسلم\) you have a good example to follow\)](#) If the Imam (the one who leads congregational Prayer) or Munfarid (person offering Salah individually) forgets the first Tashahhud and is not made aware or does not remember until they stand for the third Rak`ah, they may proceed with Salah and perform Sujud-ul-Sahw before Taslim. If they are made aware and thus go back to sit for the first Tashahhud before starting the third Rak`ah, there is no problem and this suffices along with Sujud-ul-Sahw. However, it is better not to go back and continue with Salah. If they start reciting in the third Rak`ah, it is Haram (prohibited) for them to go back to sit for the first Tashahhud. Rather, they should continue with Salah until they finish and then perform Sujud-ul-Sahw. As for the Ma'mums (persons being led by an Imam in Prayer),

(Part No. 9; Page No. 394)

they do not have to do anything because they are following the Imam. Thus, if the Ma'mum is not a latecomer and offers Salah after Imam from its beginning and out of forgetfulness gets up for the third Rak`ah while the Imam is sitting for the first Tashahhud, they have to go back and sit for the first Tashahhud with the Imam. Besides, they do not have to perform Sujud-ul-Sahw. In addition, if

the Ma'mum adds an extra Sujud (prostration) or Ruku` (bowing) out of forgetfulness, their Salah is valid. They may continue with it and do not have to perform Sujud-ul-Sahw because they are following the Imam. In the same manner, if they forget to say 'Subhana Rabbiya Al-A`la (Glory be to my Lord, the Most High)' in Sujud or 'Subhana Rabbiya Al-`Azhim (Glory be to my Lord, the Most Great)' in Ruku`, they do not have to perform Sujud-ul-Sahw because they are following the Imam and he carries the responsibility for them.



Q: If the worshipper forgets the first Tashahhud (testification recited in the sitting position in the second unit of Prayer), gets up, says Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), and then they remember, should they sit to recite the first Tashahhud or should they complete the third Rak`ah (unit of Prayer)? How should they complete it? May Allah reward you with the best.

A: If the Imam (the one who leads congregational Prayer) or the Munfarid (person offering Salah individually) forgets the first Tashahhud and does not remember until after completely getting up, then it is better for them to complete Salah (Prayer) and then perform Sujud-ul-Sahw (Prostration of Forgetfulness) before Taslim (salutation of peace ending the Prayer) as the Prophet (peace be upon him) did. However, if they remember or are told about that while getting up, they have to go back, sit, recite the first Tashahhud, then get up and continue Salah and after that do Sujud-ul-Sahw. If they go back to sit for the first Tashahhud out of ignorance that it is better not do so, there is nothing wrong in doing so ,

(Part No. 9; Page No. 395)

their Salah is valid and they have to do Sujud-ul-Sahw. If the worshipper remembers after getting up that they have forgotten the first Tashahhud or if they doubt whether they did it or remember that they have forgotten it, then they have to do Sujud-ul-Sahw. If the worshipper doubts whether they have sit for the first Tashahhud or not and there is no strong probability, the basic principle is that they do Taslim without performing Sujud-ul-Sahw.



Q: If the worshipper during Zhuhr (Noon) Prayer does not sit to recite the first Tashahhud (testification recited in the sitting position in the second unit of Prayer) after the first two Rak`ahs, do they have to sit again to recite it or should they complete their Salah (Prayer)?

A: The Sunnah (action following the example of the Prophet) is to complete Salah and perform Sujud-ul-Sahw (Two Prostrations of Forgetfulness) before Taslim (salutation of peace ending the Prayer) if the worshipper stands upright and does not remember that until they have already stood up. The Sunnah here is to complete Salah and perform Sujud-ul-Sahw after reciting the last Tashahhud (testification recited in the sitting position in the last unit of Prayer) and the prescribed formula of Du`a' (supplication) and before Taslim as was done by the Prophet (peace be upon him) when he forgot the first Tashahhud in Zhuhr or `Asr (Afternoon) Prayer and stood up for the third Rak`ah and the people followed him. When he (peace be upon him) completed Salah, he performed Sujud-ul-Sahw before Taslim because he forgot the first Tashahhud. However, if the worshipper sits again to recite the first Tashahhud after standing for the third Rak`ah, there is nothing wrong in doing so, but the Sunnah is to complete Salah and this is more preferable.



Q: If the worshipper who forgets something in Salah (Prayer) and stands for the third Rak`ah (unit of Prayer) before reciting the first Tashahhud (testification recited in the sitting position in the second unit of Prayer) and does not

(Part No. 9; Page No. 396)

remember except during the third Rak`ah, should they sit again to recite the Tashahhud? If the worshipper becomes aware of this unintentional mistake before standing upright, can they sit again to recite the Tashahhud? In both cases, should Sujud-ul-Sahw (Two Prostrations of Forgetfulness) be performed?

A: If the worshipper forgets to sit for the first Tashahhud and becomes aware of this unintentional mistake upon standing for the third Rak`ah, it is Wajib (obligatory) on them to sit again to recite the Tashahhud and then perform Sujud-ul-Sahw before Taslim (salutation of peace ending the Prayer) as was done by the Prophet (peace be upon him). When the Prophet (peace be upon him) forgot to sit for reciting the first Tashahhud and stood for the third Rak`ah, he did not sit again for the first Tashahhud; rather, he performed Sujud-ul-Sahw before Taslim. If the worshipper is not aware of their oversight except after starting recitation for the third Rak`ah, it is impermissible to sit again for the Tashahhud. They should complete their Salah and perform Sujud-ul-Sahw before Taslim, and all praise and thanks be to Allah!



Q: During `Asr (Afternoon) Prayer, the Imam (the one who leads congregational Prayer) did not sit for the first Tashahhud (testification recited in the sitting position in the second unit of Prayer). The Ma'mums (people being led by an Imam in Prayer) tried to get his attention by saying 'Subhaan Allah (Glorified be Allah)'. Therefore, after getting up for the third Rak`ah (unit of Prayer), he went back and sat to recite the first Tashahhud. After reciting the last Tashahhud (testification recited in the sitting position in the last unit of Prayer), he performed Sujud-ul-Sahw (Prostration of Forgetfulness) and then did Taslim (salutation of peace ending the Prayer). The Ma'mums differed as to the validity of their Salah (Prayer). Some said that it was valid while others said it was invalid because the Imam went back from a Wajib (obligatory) part of Salah to a Sunnah (supererogatory act of worship following the example of the Prophet) and thus some of them repeated their Salah. What is the opinion of Your Eminence? Please inform us about the cases

(Part No. 9; Page No. 397)

in which Sujud-ul-Sahw is performed and when is it performed before Taslim and when is it performed after it? May Allah reward you with the best.

A: If the Imam forgets to recite the first Tashahhud, gets up and then is told about that or remembers and thus goes back to recite it, there is nothing wrong with this. Besides, the Ma'mums have to also go back and sit to recite the first Tashahhud with him. Then he has to complete Salah and Sujud-ul-Sahw before Taslim. The Prophet (peace be upon him) did this. When he (peace be upon him), in some of his Prayers, got up for the third Rak`ah, forgetting to recite the first Tashahhud, he performed Sujud-ul-Sahw before he did Taslim. However, if the Imam completely gets up, then it is better for him not to go back. If he goes back, there is nothing wrong with him doing so and the Ma'mums have to go back with him and their Salah is valid and they do not have to repeat it. If the Imam starts reciting in the third Rak`ah, he should not go back but should continue with Salah and do Sujud-ul-Sahw after finishing the last Tashahhud (testification recited in the sitting position in the last unit of Prayer) and Du`a' (supplication) following it and before Taslim, as the Prophet (peace be upon him) did. If the Imam goes back to recite the first Tashahhud after he starts reciting in the third Rak`ah out of ignorance about the ruling, his Salah is valid and he is excused due to ignorance. Besides, the Ma'mums have to go back with him, recite the first Tashahhud and get up if he gets up. The basic principle in such matters is that Ma'mums have to follow the Imam's example and not act against him unless they are certain that it is not permissible to

(Part No. 9; Page No. 398)

follow him in a certain matter such as if he gets up for the a fifth Rak`ah and they are certain that it is a fifth Rak`ah, they do not have to get up with him. The same applies when he gets up for a fourth Rak`ah in Maghrib (Sunset) Prayer or when he gets up for a third Rak`ah in Fajr (Dawn) or Jumu`ah (Friday) Prayer and they know that. As for the worshipper who does not know that, they should follow the Imam.

As for Sujud-ul-Sahw, the Sunnah (action following the example of the Prophet) is to perform it before Taslim because it is a part of Salah, except in two cases.

The first case if the worshipper finishes Salah and does Taslim while Salah is lacking a Rak`ah or more, they have to do Sujud-ul-Sahw after Taslim and this is what is best. (That is because when the Prophet (peace be upon him) finished Salah and did Taslim while missing two Rak`ahs, as stated in the Hadith of Dhul-Yadayn from Abu Hurayrah, he did Sujud-ul-Sahw after Taslim.) Also in the Hadith of `Imran : (When the Prophet (peace be upon him) finished Salah and performed Taslim while missing a Rak`ah, he continued Salah and performed Sujud-ul-Sahw after Taslim.) This is best. If the worshipper does Sujud-ul-Sahw before Taslim, it counts for them, all praise be to Allah.

The second case: If the worshipper acts upon what they think is most likely and do their best to discern the more certain and correct case,

(Part No. 9; Page No. 399)

they have to do Sujud-ul-Sahw after Taslim. This is what is best according to the Hadith of Ibn Mas`ud (may Allah be pleased with him) in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) from the Prophet (peace be upon him) that he said: (If one of you has doubts their Salah [how many Rak`ahs they have offered], they should follow what they think to be right, complete Salah accordingly, make Taslim, and then offer two Sujuds [of forgetfulness].) The Prophet (peace be upon him) stated that Sujud-ul-Sahw in such a case is to be performed after Taslim. If the Imam acts upon what he thinks is most likely, does his best to discern the more certain and correct case and completes Salah, he should perform Sujud-ul-Sahw after Taslim. In any other case, except the two mentioned above, Sujud-ul-Sahw should be performed before Taslim; this is what is best. If the worshipper in any case does Sujud-ul-Sahw before or after Taslim, it counts for them because this matter is broad in scope. If the person does Sujud-ul-Sahw after Taslim in a case where they have to do it before Taslim, it counts for them. Also, if the worshipper does Sujud-ul-Sahw before Taslim in a case where they should do it after Taslim, it counts for them because it is good to do what is better and thus there should be no severe restriction in such a matter. Rather, there should be dispensation as the scholars (may Allah be merciful to them) permitted it according to what is stated in the Nusus (Islamic texts from the Sunnah) concerning Sujud-ul-Sahw performed by the Prophet (peace be upon him).



Q: While we were performing a four-Rak`ah Prayer, we forgot the first Tashahhud (testification recited in the sitting position in the second unit of Prayer). However, when the Imam (person leading people in Prayer) stood up for the third Rak`ah and on reciting Surah Al-Fatihah (the Opening Chapter of the Qur'an), he remembered that and sat down again and recited the first Tashahhud. He then stood up and performed the other two Rak`ahs. What is the ruling on this? May Allah reward you with the best.

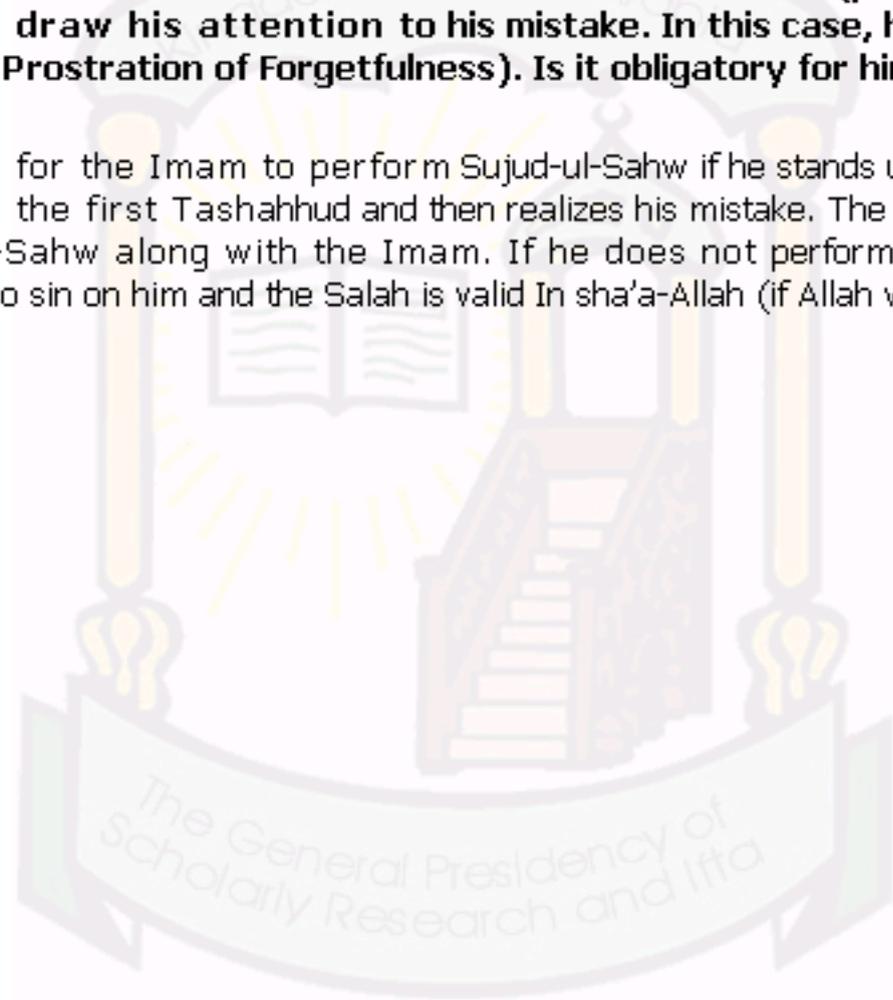
(Part No. 9; Page No. 400)

A: The Imam made a mistake as it is impermissible for him to sit down again to recite the first Tashahhud after beginning the recitation for the third Rak`ah. However, your Salah is valid as he did so out of ignorance. In such a case, the Imam has to perform Sujud-ul-Sahw because he forgot the first Tashahhud.



Q: Some Imams (persons leading people in Prayer) make some mistakes during Salah (Prayer). I mean that the Imam may stand up for the third Rak`ah (unit of Prayer) without sitting for the first Tashahhud (testification recited in the sitting position in the second unit of Prayer) due to forgetfulness. On standing up for the third Rak`ah, he remembers and sits for the first Tashahhud before the Ma'mums (people being led by an Imam in Prayer) draw his attention to his mistake. In this case, he does not perform Sujud-ul-Sahw (Prostration of Forgetfulness). Is it obligatory for him to perform Sujud-ul-Sahw or not?

A: It is obligatory for the Imam to perform Sujud-ul-Sahw if he stands up for the third Rak`ah without sitting for the first Tashahhud and then realizes his mistake. The Ma'mums also have to perform Sujud-ul-Sahw along with the Imam. If he does not perform Sujud-ul-Sahw due to ignorance, there is no sin on him and the Salah is valid In sha'a-Allah (if Allah wills).





175-Waswasah and doubts in Salah should not be heeded

Q: I often have doubts while offering Salah (Prayer) regarding the right number of Rak`ahs (units of Prayer) or Sujuds (prostrations). Should I pay attention to these doubts or consider them mere Waswasah (insinuating thoughts from Satan)?

A: If this occurs frequently, you should consider it no more than Waswasah which should be ignored. However, if this happens only occasionally,

(Part No. 9; Page No. 401)

you should do what is in accordance with the Mashru` (Islamically prescribed). For example, if you doubt whether you have performed three or four Rak`ahs, you should consider that you performed three, offer the fourth Rak`ah and then offer Sujud-ul-Sahw (Prostration of Forgetfulness). Likewise, if you doubt whether you have performed one or two Sujuds, offer a second Sujud to be on the safe side and then offer Sujud-ul-Sahw to end Salah therewith. In fact, Sujud-ul-Sahw should be before Taslim (salutation of peace ending the Prayer) and consists of two Sujuds. Moreover, if there is much doubt, you should regard it as no more than Waswasah and pay no attention to it.



176- Ruling on the worshipper who forgets and ends Salah with Taslim before completing it

Q: If the worshipper forgets and ends Salah (Prayer) with Taslim (salutation of peace ending the Prayer) after the second Rak`ah (unit of Prayer) in a four-Rak`ah Prayer a four-Rak`ah Salah (Prayer consisting of four units) or during Maghrib (Sunset) Prayer and becomes aware of this oversight after Taslim, should they complete Salah by performing the other Rak`ah or two Rak`ahs, or perform the whole Salah again?

A: If the worshipper ends Salah with Taslim after the second Rak`ah during Zhuhr (Noon), `Asr (Afternoon), `Isha' (Night) or Maghrib (Sunset) Prayer out of forgetfulness and then they become aware of this unintentional mistake, they should complete Salah by standing for the third Rak`ah and complete the remaining part thereof. They should then perform Sujud-ul-Sahw (Two prostrations of forgetfulness) after Taslim preceded by reciting the formula of Tashahhud (testification recited in the sitting position in the second/ last unit of Prayer) and Du`a' (supplication) and perform Sujud-ul-Sahw after Taslim. This is better and more preferable as was done by the Prophet (peace be upon him). It was reported that when the Prophet (peace be upon him) ended Salah with Taslim after the second Rak`ah in Zhuhr or `Asr Prayer and the worshippers drew his attention to that oversight, he stood up for the third Rak`ah and completed Salah. After he completed Salah and ended it with Taslim, he performed Sujud-ul-Sahw.

(Part No. 9; Page No. 402)

forgetfulness. If a person performs Sujud-ul-Sahw before Taslim in this case, this will suffice and there is nothing wrong with doing so, but it is more preferable to be done after Taslim as was done by the Prophet (peace be upon him). It is worth mentioning that Sujud-ul-Sahw is like any other Sujud of Salah as one can say; 'Subhana Rabbiya Al-A`la (Glory be to my Lord, the Most High)' thrice Subhana and recite formulas of Du`a'. Similarly, if the worshipper ends Salah with Taslim after the first Rak`ah in Fajr (Dawn), Friday or `Eid (Festival) Prayer and they become then aware of or their attention is drawn to this oversight, they should stand for the second Rak`ah and perform Sujud-ul-Sahw after reciting Tashahhud and Du`a' and ending Salah with Taslim. This is more preferable, but it will suffice if the worshipper performs Sujud-ul-Sahw before Taslim, and all praise and thanks is due to Allah! Moreover, if the worshipper is doubtful whether they performed three or four Rak`ahs, they should follow what they think to be correct. This means they should consider it three Rak`ahs and perform a fourth Rak`ah. In this case, it is better to perform Sujud-ul-Sahw after Taslim because the Prophet (peace be upon him) commanded a worshipper who was doubtful about his Salah, followed what they think to be correct, and completed Salah accordingly to perform Sujud-ul-Sahw after Taslim. In the following two cases, it is better and more preferable to perform Sujud-ul-Sahw after Taslim.

First: If the worshipper ends Salah one Rak`ah or two Rak`ahs before completing Salah, they should complete Salah, end it with Taslim and finally perform Sujud-ul-Sahw as this is more preferable.

Second: If the worshipper is doubtful about their Salah, they should follow what they think to be most probably correct, complete Salah, end it with Taslim and finally perform Sujud-ul-Sahw after Taslim as this is more preferable though it is permissible for the worshipper to perform Sujud-ul-Sahw before Taslim. As for other cases,

(Part No. 9; Page No. 403)

Sujud-ul-Sahw is preferably to be performed before Taslim. It is more preferable for the worshipper to perform Sujud-ul-Sahw before Taslim except in the two cases mentioned above; for example, if the worshipper is doubtful whether they have performed two or three Rak`ahs, they should follow what they think to be correct, regard it as two Rak`ahs and complete Salah accordingly. In addition, if the worshipper is doubtful whether they have performed three or four Rak`ahs in a four-Rak`ah Prayer such as Zhuhr, they should follow what they think to be correct, regard it as three Rak`ahs and complete Salah accordingly. When they finish the Tashahhud and the Du`a', they should perform Sujud-ul-Sahw before Taslim. If the worshipper forgets to recite the First Tashahhud (testification recited in the sitting position in the second unit of Prayer) and stands for the third Rak`ah in Zhuhr, `Asr, Maghrib or `Isha' Prayer, they should complete Salah and perform Sujud-ul-Sahw before Taslim as done by the Prophet (peace be upon him) because this is more preferable. Similarly, if the Imam (person leading people in the Prayer) or the Munfarid (person offering Prayer individually) forgets to say 'Subhana Rabbiya Al-`Azhim (Glory be to my Lord, the Most Great)' during Ruku` (bowing), 'Subhana Rabbiya Al-A`la' during Sujud (prostration), 'Rabana walak Al-Hamd (Oh our Lord, all praise be to You)', "Sami`a Allahu liman Hamidahu (Allah hears whoever praising Him)", or "Oh my Lord, forgive me" between the two Sujuds, it is more preferable for them to perform Sujud-ul-Sahw before Taslim though there is nothing wrong in performing it after Taslim. Sujud-ul-Sahw is like any other Sujud, which means that the worshipper can say 'Subhana Rabbiya Al-A`la! Subhana Rabbiya Al-A`la!' and recite the prescribed formulas of Du`a' such as "Oh Allah! Forgive all my sins; both the minor sins and the major ones...etc." As for the Ma`mums (persons being led in the Prayer), if they forget to say the Tasbih (glorification of Allah) of Ruku`,

(Part No. 9; Page No. 404)

Tasbih of Sujud, "Oh my Lord, forgive me!", "Rabana walak Al-Hamd (Oh our Lord, all praise be to You!)" or recite the First Tashahhud because of Waswasah (insinuating thoughts from Satan), they should follow the Imam and they are not required to perform Sujud-ul-Sahw. As for Al-Fatihah (Opening chapter of the Qur'an), the Ma`mums are required to recite it according to the correct opinion maintained by scholars. However, if the Ma'mums forget it or come while the Imam is performing Ruku`, they are excused from this obligation. In addition, if they think that recitation of Al-Fatihah is not incumbent on the Ma'mums as maintained by many scholars, they do not recite it depending on this opinion or they imitate those adopting this opinion, there are not required to do anything. The correct opinion is that they should recite Al-Fatihah along with the Imam both in the Jahri Salah (Prayer recited out loud) and the Sirri Salah (Prayer with subvocal recitation). This is the correct opinion with regard to the Sirri Salah and the Ma'mums should follow Al-Fatihah with some few Qur'anic Ayahs (verses of the Qur'an) during the first and second Rak`ahs of Zhuhr and `Asr Prayers. As for the Jahri Salah, the Ma'mums should recite Al-Fatihah only during the first and second Rak`ahs of the Maghrib, `Isha', Fajr and Friday Prayers even during the pauses made by the Imam as the Prophet (peace be upon him) is reported to have said: [\(You may recite \(some Ayahs\) your Imam. We said, 'Yes.' He said, 'Do not do so except with Al-Fatihah as there is no Salah for this who does not recite it."\)](#) This applies to the Jahri Salah, the Sirri Salah, the obligatory Prayers and the supererogatory Prayers

(Part No. 9; Page No. 405)

such as Tahajjud (optional late night Prayer) and Tarawih (special supererogatory night Prayer in Ramadan). However, if the worshipper forgets to say, 'Oh my Lord, forgive my sins!' or 'Subhan Rabbiya Al-A`la', they are excused from this obligation as it is a Wajib (obligatory) act and not a Rukn

(integral pillar) for the Ma'mum as proven by the Hadith reporting that the Prophet (peace be upon him) did not order Abu Bakrah to make up for the Rak`ah when the latter joined Salah while the Prophet was performing Ruku` as the Rak`ah he performed without recitation before Ruku` was regarded as a complete Rak`ah. This denotes that recitation for the Ma'mum is Wajib act waived due to ignorance or forgetfulness. It is also waived when the worshipper joins Salah while the Imam is performing Ruku` as it was authentically reported by Abu Bakrah that he joined Salah while the Prophet was in Ruku` and he too performed Ruku` before joining the row, so the Prophet said to him, [\(May Allah increase your love \(for what is good\) but do not repeat it again \(performing Ruku` in that way\).\)](#) The Prophet ordered him to wait until he join the row, but he did not command him to make up for the Rak`ah. Therefore, this means that recitation of Al-Fatihah is waived when the Ma'mum does not realize it with the Imam. Accordingly, it is also waived for the forgetful and ignorant Ma'mums as they take the same ruling as those who come while the Imam is performing Ruku`. This is the correct opinion maintained by scholars. Most scholars think that recitation of Al-Fatihah is not Wajib for the Ma'mums, but it is a Sunnah (supererogatory act) during the pauses made by the Imam in the Jahri Salah and during the Sirri Salah. However, the correct opinion maintained by scholars is that recitation of Al-Fatihah is Wajib

(Part No. 9; Page No. 406)

for the Ma'mums according to most Hadiths reported in this respect, but it is waived in cases of forgetfulness, ignorance or if the Ma'mum joins Salah while the Imam is performing Ruku`, i.e., after missing the time dedicated for reciting Al-Fatihah. There is no doubt that this issue is very important; therefore, we recommend those who have been taught this Hadith to pay attention to this matter and teach people about it of which a lot of people are ignorant, particularly those who join Salah while the Imam is performing Ruku` and do not recite Al-Fatihah and those who forget to recite Al-Fatihah while they are standing behind the Imam. Allah (Glorified and Exalted be He) has made this matter easy for everyone, and all praise and thanks be to Allah!



Q: If a person came before the Imam (the one who leads congregational Prayer) recited Taslim (salutation recited ending the Prayer) in a four-Rak`ah Salah (Prayer consisting of four units), and after Taslim, he stood up and performed two only Rak`ahs, as he forgot, should he offer another two Rak`ahs and perform Sujud-ul-Sahw (Prostration of Forgetfulness) or repeat the four Rak`ahs again?

A: He should complete Salah of four Rak`ahs, if he remembers after a short while. He should perform two Rak`ahs, complete his Salah and perform Sujud-ul-Sahw after Taslim, which will be better.





177- Ruling on the worshipper who forgets to recite Al-Fatihah in the second Rak`ah

Q: If the worshipper forgets to recite Al-Fatihah (Opening Chapter of the Qur'an) in the second or third Rak`ah (unit of Prayer), should

(Part No. 9; Page No. 407)

they repeat Salah (Prayer), or does the ruling of forgetfulness apply only to the first Rak`ah?

A: If the worshipper is an Imam (the one who leads the congregational Prayer) or a Munfarid (person offering Salah individually), their Rak`ah becomes Batil (null and void), and they should offer another one and perform Sujud-ul-Sahw (Prostration of Forgetfulness). However, if the worshipper is a Ma'mum (person being led by an Imam in Prayer), the Imam bears it in the case of forgetfulness. When Abu Bakrah came to the Messenger of Allah (peace be upon him) and he did not perform Ruku` (bowing) with the row for congregational Salah while the Prophet (peace be upon him) was in the state of Ruku`, then he entered the row, the Messenger did not order him to make up for the Rak`ah. He said: [\(May Allah increase your love \(for what is good\) but do not repeat it again \(performing Ruku` in that way.\)\)](#) This means that the person who misses the standing up is excused from Al-Fatihah if he is a Ma'mum, comes while the Imam was in the state of Ruku` and performed the Rak`ah (all praise be to Allah).



178- Ruling on forgetting twice in Salah

Q: If I forget twice while offering Salah (Prayer), should I perform Sujud-ul-Sahw (Prostration of Forgetfulness) only once, or should I repeat Salah?

(Part No. 9; Page No. 408)

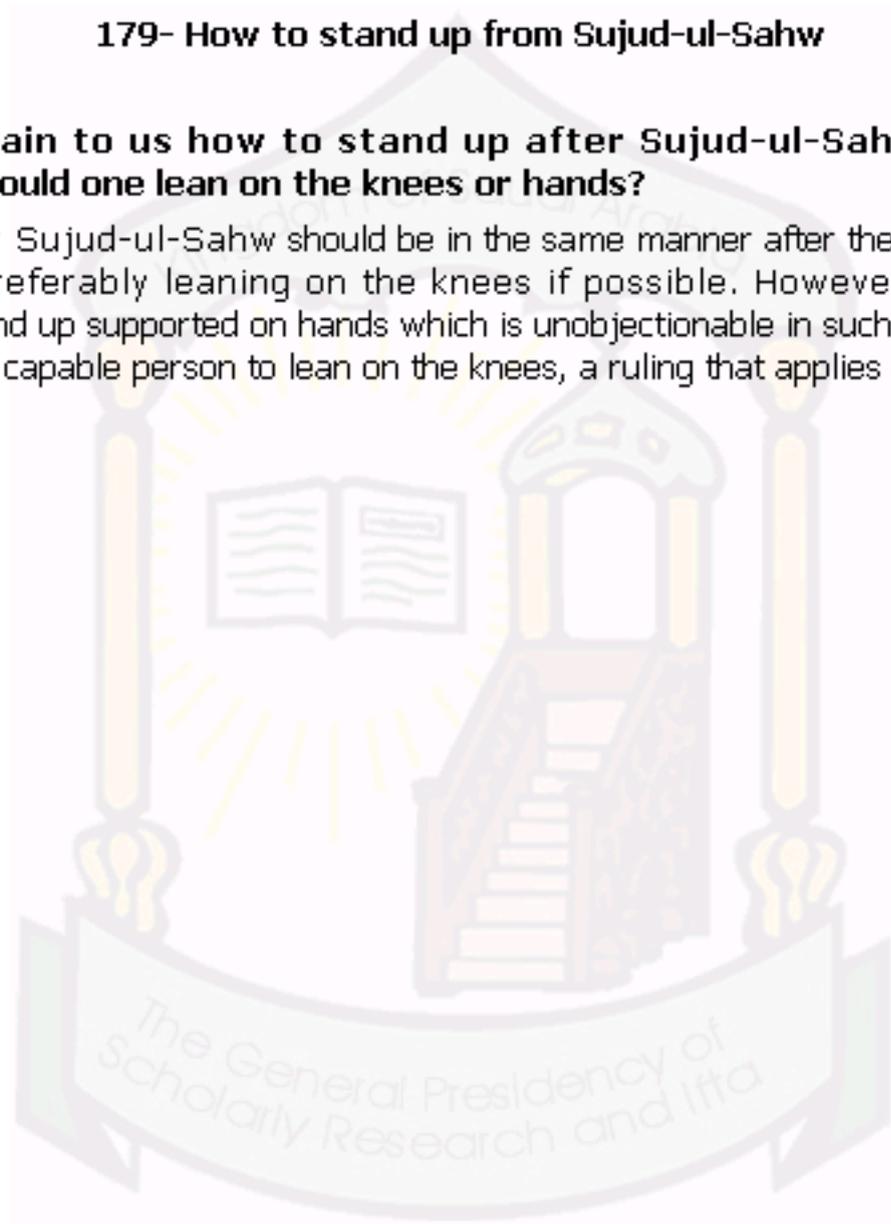
A: If the worshipper forgets twice or more, they should perform Sujud-ul-Sahw only once, which consists of two Sujuds. If they forget and stand up after the first Tashahhud (testification recited in the sitting position in the second unit of Prayer) in the four-Rak`ah Salah (Prayer consisting of four units) or the three-Rak`ah Salah (Prayer consisting on three units), then sits before completing the number of Rak`ahs or if they increase a Rak`ah (unit of Prayer), they should perform one Sujud-ul-Sahw, even if forgetfulness occurred more than once.



179- How to stand up from Sujud-ul-Sahw

Q: Please, explain to us how to stand up after Sujud-ul-Sahw (Prostration of Forgetfulness); should one lean on the knees or hands?

A: Rising up after Sujud-ul-Sahw should be in the same manner after the Sujud (prostration) of Salah (Prayer), preferably leaning on the knees if possible. However, if unable or sick, the worshipper can stand up supported on hands which is unobjectionable in such a case. In any case, it is preferable for a capable person to lean on the knees, a ruling that applies equally to the Sujud of Salah.





180- Sujud-ul-Sahw consists of two Sujuds

Q: Does Sujud-ul-Sahw (Prostration of Forgetfulness) consist of one or two Sujuds (prostration)?

(Part No. 9; Page No. 409)

A: Sujud-ul-Sahw consists of two Sujuds, as the Prophet (peace be upon him) did. Anyone who forgots a Rukn (integral pillar) of Salah (Prayer) or does an impermissible act therein should perform them. They can be performed either before or after the Taslim (salutation of peace ending the Prayer). It is better to perform them before Taslim, except in two cases: if the worshipper recites Taslim while they forget to offer one Rak`ah (unit of Prayer) or more, they should complete Salah, and perform Sujud-ul-Sahw after Taslim.

In addition, if they think that they most probably have forgotten in Salah, but they sought the right performance and completed Salah, they should perform Sujud-ul-Sahw afterwards.

In these two cases, it will be better to perform Sujud-ul-Sahw after Taslim. However, if they perform it before Taslim, there will be nothing wrong, all praise be to Allah.



181- Ruling on saying 'Subhana Rabbiya Al-A`la' in Ruku` out of forgetfulness

Q: Should the worshipper who forgets and says 'Subhana Rabbiya Al-A`la (Glory be to my Lord, the Most High)" in Ruku` (bowing) or 'Subhana Rabbiya Al-`Azhim (Glory be to my Lord, the Most Great)' in Sujud (prostration) perform Sujud-ul-Sahw (Prostration of Forgetfulness)?

(Part No. 9; Page No. 410)

A: Yes, they should perform Sujud-ul-Sahw because 'Subhana Rabbiya Al-`Azhim' should be said in Ruku`, while 'Subhana Rabbiya Al-A`la' should be said in Sujud. However, if the worshipper forgets, they should perform Sujud-ul-Sahw which consists of two Sujuds before Taslim (salutation of peace ending the Salah).



182- How to perform Taslim after Sujud-ul-Sahw if it is after Taslim

A: Should we pronounce Taslim (salutation of peace ending the Prayer) after Sujud-ul-Sahw (Prostration of Forgetfulness) that is performed after Taslim of Salah (Prayer)?"

A: Yes, after performing Sujud-ul-Sahw after the Taslim of Salah, the worshipper should repeat Taslim twice, once turning the head toward the right side and another to the left side.





183- Ruling on Jalsat-ul-Istirahah upon performing Sujud-ul-Tilawah

Is it permissible to perform Jalsat-ul-Istirahah (a brief sitting after prostration and before standing during the Prayer) upon performing Sujud-ul-Tilawah (Prostration of Recitation) during Salah (Prayer)?

A: Jalsat-ul-Istirahah should be performed after the first and the third Rak`ah (unit of Prayer) of a four-Rak`ah Salah (Prayer consisting of four units), and after the first Rak`ah only in a two-Rak`ah Salah. The Prophet (peace be upon him) would sometimes sit briefly

(Part No. 9; Page No. 411)

and sometimes would not.



184- Ruling on reciting Tashahhud after Sujud-ul-Sahw

Q: Is it prescribed to recite Tashahhud (testification recited in the sitting position in the second/ last unit of Prayer) after Sujud-ul-Sahw (Two Prostrations of Forgetfulness) ?

A: No. Sujud-ul-Sahw consists of only two Sujuds not followed by Tashahhud. It is permissible for the worshipper to perform Sujud-ul-Sahw either before or after Taslim (salutation of peace ending the Prayer), but it is more preferable to be done before Taslim except in two cases in which it is preferable after Taslim: first, when one ends Salah with Taslim before completing Salah and is then aware of this mistake, or if one's attention is drawn to this mistake.

Second, when the worshipper follows what they think to be correct because the Prophet (peace be upon him) ordered that if the worshipper forgets anything in Salah, they can follow what they think to be correct and complete Salah. Then, the worshipper should end Salah with Taslim and perform Sujud-ul-Sahw after Taslim. Therefore, when someone follows what they think to be correct and complete Salah, they should end Salah with Taslim and then perform Sujud-ul-Sahw without following it with recitation of Tashahhud.



(Part No. 9; Page No. 412)

185- Ruling on performing Sujud-ul-Sahw in Al-Sunan Al-Rawatib

Q: Is it permissible to perform Sujud-ul-Sahw (Prostration of Forgetfulness) in Al-Sunan Al-Rawatib (supererogatory acts that were stressed and regularly performed by the Prophet)?

A: Yes, if the worshipper forgets to perform any part of Al-Sunan Al-Rawatib, Salat-ul-Duha (supererogatory Prayer before the noon) or Witr (Prayer with an odd number of units), they should perform Sujud-ul-Sahw.



186- Ruling on Saying 'Allahu Akbar' instead of 'Sami'a-l-lahu liman hamidah'

Q: What is the ruling if the worshipper says 'Allahu Akbar (Allah is the Greatest)' instead of 'Sami'a-l-lahu liman hamidah (Allah listens to whoever praises Him)'?

A: This is forgetfulness and Salah (Prayer) is valid. If the Imam (the one who leads congregational Prayer) or the Munfarid (person offering Salah individually) does that in their Salah, they should perform Sujud-ul-Sahw (Prostration of Forgetfulness). However, if the Ma'mum (person being led by an Imam in Prayer) says 'Allahu Akbar' instead of 'Rabbana walaka al-hamd (Our Lord, all Praise is due to You)', they are not obliged to do anything because the Imam bears this forgetfulness instead of them. If the Ma'mums forget to perform any part of Salah they offer individually - in case they missed a part of the congregational Salah- or end with Taslim (salutation of peace ending the Prayer) with the Imam, then notice their forgetfulness, they should perform Sujud-ul-Sahw. However, if they offer congregational Salah from the beginning, the Imam bears their forgetfulness in case it does not

(Part No. 9; Page No. 413)

break the action itself such as forgetting to say 'Subhana Rabbiya Al-A`la (Glory be to my Lord, the Most High)', 'Subhana Rabbiya Al-`Azhim (Glory be to my Lord, the Most Great)', or saying Sami'a-l-lahu liman hamidah' instead of 'Rabbana walaka al-hamd'. This type of forgetfulness does not render Salah invalid and the Ma'mums are not obliged to perform Sujud-ul-Sahw because they are followers. However, if they forget to perform Ruku` (bowing) or Sujud (prostration), they should perform Sujud-ul-Sahw. If they were thinking and the Imam performed Ruku` but they did not, then they noticed, they should perform Ruku` and catch up with the Imam. The same ruling applies to Sujud, as these are necessary Rukns (integral pillars). If the Ma'mums forget any of the Wajib (obligatory) recitations, they are not obliged to do anything, as they follow the Imam. However, the necessary Rukns such as the last Tashahhud (testification of recited in the sitting position in the last unit of Prayer) should be done. If the Ma'mums forget to recite it with the Imam, then they notice, they should recite it before Taslim. If they notice after Taslim, they should resume the intention of Salah, recite the missed Tashahhud and then pronounce Taslim. If the Munfarid forgets any of the Wajib sayings such as 'Subhana Rabbiya Al-A`la' or 'Subhana Rabbiya Al-`Azhim' in Ruku`, 'Rabbana walaka al-hamd' or if they rise to perform the third Rak`ah (unit of Prayer) without reciting the first Tashahhud (testification recited in the sitting position in the second unit of Prayer), they should perform Sujud-ul-Sahw before Taslim, as the Prophet (peace be upon him) did. However, if they substitute recitations for other ones, there is nothing wrong. If they perform Sujud-ul-Sahw and say the permissible recitations in Salah such as reciting

(Part No. 9; Page No. 414)

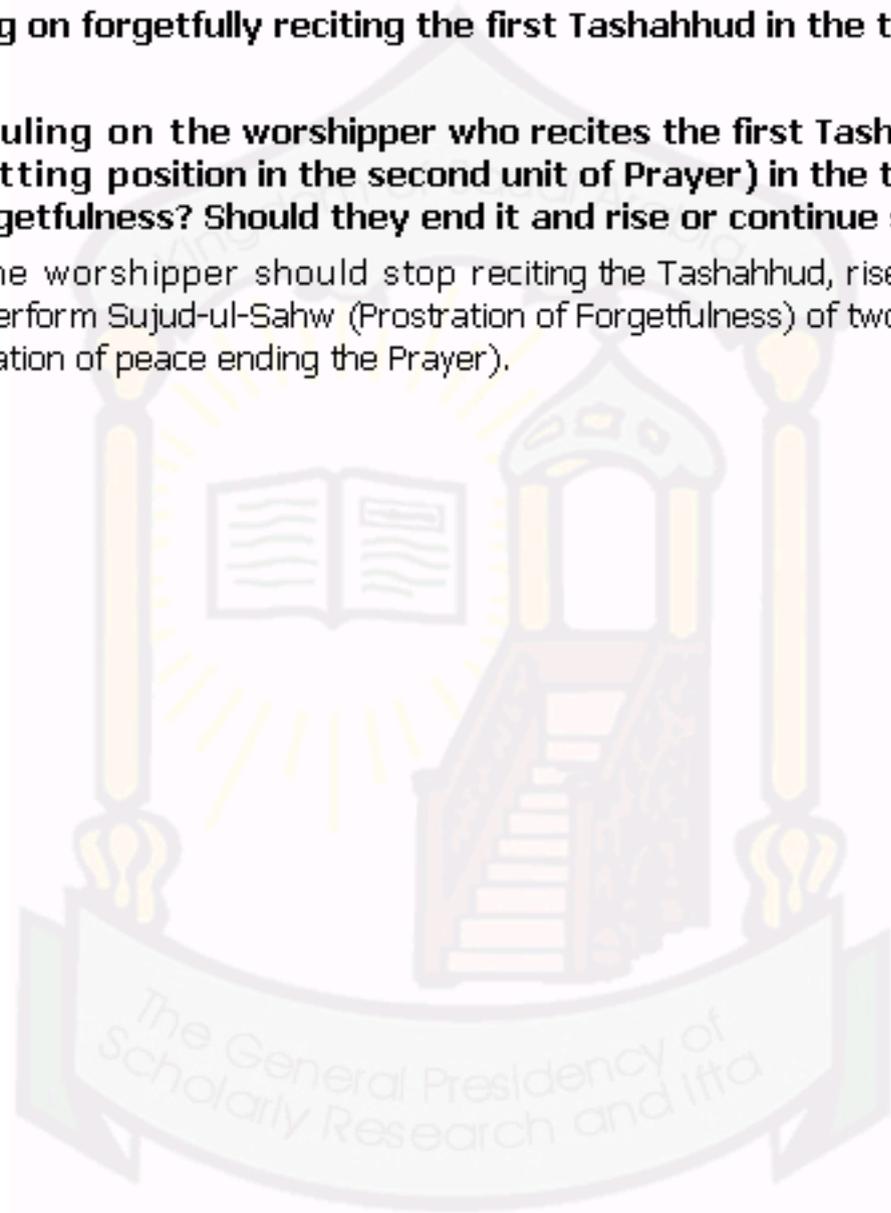
Al-Fatihah (Opening Chapter of the Qur'an) in the sitting position, performing Sujud-ul-Sahw will be better and there is nothing wrong with it. This type of forgetfulness does not render Salah invalid and is not Wajib because such sayings are Mashru` (Islamically permissible) to be said in other than their places. In other words, this is not a Munkar (an action that is unacceptable or disapproved of by the Islamic law and Muslims of sound intellect).



187- Ruling on forgetfully reciting the first Tashahhud in the third Rak`ah

Q: What is the ruling on the worshipper who recites the first Tashahhud (testification recited in the sitting position in the second unit of Prayer) in the third Rak`ah (unit of Prayer) out of forgetfulness? Should they end it and rise or continue sitting?

A: In this case, the worshipper should stop reciting the Tashahhud, rise to perform the fourth Rak`ah and then perform Sujud-ul-Sahw (Prostration of Forgetfulness) of two Sujuds (prostrations) before Taslim (salutation of peace ending the Prayer).





188- Ruling on adding a Rukn to Salah

Q: I was offering Zhuhr (Noon) Prayer and I performed Ruku` (bowing) in the fourth Rak`ah (unit of Prayer). I rose and performed Ruku` again instead of Sujud (prostration) and then remembered and performed Sujud. Should I repeat my Salah (Prayer)?

A: You are not obliged to repeat your Salah. You are only obliged to perform Sujud-ul-Sahw (Prostration of Forgetfulness) because you forgot and added a Ruku`.

(Part No. 9; Page No. 415)

When you complete the last Tashahhud (testification recited in the sitting position in the last unit of Prayer) and Du`a' (supplication), you should perform Sujud-ul-Sahw, that is two Sujuds like the normal Sujud of Salah, in which you say: 'Subhana Rabbiya Al-A`la (Glory be to my Lord, the Most High)'. When you sit between the two Sujuds, you say: 'Rabbi Ighfir Li (O Allah! forgive me)' and perform Taslim (salutation of peace ending the Prayer). Moreover, if you forget and add a Sujud or a fifth Rak`ah to Zhuhr, `Asr (Afternoon) or `Isha' (Night) Prayer, a fourth Rak`ah to Maghrib (Sunset) Prayer or a third Rak`ah to Fajr (Dawn) Prayer, then you remember, you should perform Sujud-ul-Sahw.



189- Ruling on remembering after Taslim that Salah is incomplete

Q: If the worshipper remembers after Taslim that their Salah (Prayer) is incomplete, should they go back and complete it, and how should this be done?

A: This issue requires some elaboration. If the worshipper remembers that their Salah is incomplete because of missing one of its Rukns (integral pillars), they must complete it. However, if it is incomplete because of missing a Sunnah (supererogatory act of worship following the example of the Prophet) or Mustahab (desirable) act, then it does not matter because Nafilahs (supererogatory Prayers) make up for the shortcomings of Salah. If the worshipper remembers they have performed only three Rak`ahs (units of Prayer) for Zhuhr (Noon), `Asr (Afternoon) or `Isha' (Night) Prayer, they should rise, perform a fourth Rak`ah and offer Sujud-ul-Sahw (Prostration of Forgetfulness) before Taslim (salutation of peace ending the Prayer) or after it, which is better.

(Part No. 9; Page No. 416)

If the worshipper performs Taslim then remembers that they have performed only three Rak`ahs (units of Prayer) for Zhuhr, `Asr or `Isha' Prayer, only two Rak`ahs for Maghrib (Sunset) Prayer or only one Rak`ah for Fajr (Dawn) Prayer, they must straighten up and complete their Salah. After Tashahhud (testification recited in the sitting position in the second/ last unit of Prayer) and Du`a' (supplication) following it, they should perform Taslim and then Sujud-ul-Sahw. This is what the Prophet (peace be upon him) did when he finished Salah and performed Taslim while missing one Rak`ah or two according to some narrations. When he was informed about that, he rose and completed his Salah, recited Tashahhud and Du`a' following it, offered Sujud-ul-Sahw, and then offered Taslim. However, if the worshipper performs Sujud-ul-Sahw before Taslim, it is valid. If the worshipper remembers after Taslim that their Salah is incomplete because of missing one Sujud or Ruku` (bowing), what is Mashru` (Islamically permissible) is that they have to rise, offer a full Rak`ah, recite Tashahhud and related Du`a', perform Taslim, offer Sujud-ul-Sahw and then Taslim once more. If the worshipper remembers that their Salah is incomplete because of rising for the third Rak`ah, forgetting to sit for the first Tashahhud, forgetting to say 'Subhana Rabbiya Al-A`la [Glory be to my Lord, the Most High]' in Sujud, or 'Rabbi Ighfir Li (O Allah! forgive me)' between the two Sujuds, it suffices to offer Sujud-ul-Sahw. Moreover, if the worshipper forgets to say 'Rabbana walaka al-hamd [Our Lord, all praise is due to You]' after Ruku`, it is sufficient

(Part No. 9; Page No. 417)

to perform Sujud-ul-Sahw, all praise be to Allah. When the Prophet (peace be upon him) rose for the third Rak`ahs while forgetting to sit for the first Tashahhud, he performed Sujud-ul-Sahw before Taslim. If the worshipper remembers that their Salah is incomplete due to missing a Mustahab act, such as saying Du`a'-ul-Istiftah (opening supplication when starting the Prayer): 'Subhaanaka Allaahumma wa bihamdika, wa tabaaraka ismuka wa ta`aala jadduka, wa laa ilaaha ghayruka [Glory is to you Allah and praise. Blessed be Your Name, exalted be Your Majesty and Glory. There is none worthy to worship but You]' or any other version of it and just recites Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), utters Isti`adhah (saying: "A`udhu-Billahi mina Al-Shaytan -ir-Rajim [I seek refuge with Allah from the accursed Satan]") and then starts the recitation, they do not have to do

anything because this is Sunnah. Moreover, if the worshipper remembers that they have forgotten to offer Du`a' during Sujud and only said: 'Subhana Rabbiya Al-A`la', they do not have to do anything because this is Mustahab and not Wajib (obligatory). In the same manner, if the worshipper remembers that they have said: 'Subhana Rabbiya Al-`Azim (Glory be to my Lord, the Most Great)' just once or twice, they do not have to do anything. The same applies when the worshipper remembers that after invoking Allah's Blessings and Peace upon the Prophet in the second part of the final Tashahhud, they have not recited the Du`a' in which they seek refuge with Allah from the four things (i.e. the torment of Hell, the torment of the grave, the trials of life and death and the evil of the trial of the Al-Masih-ul-Dajjal (the Antichrist)]"). In addition, the worshipper does not have to do anything when they remember after rising from the first Sujud that they have said, 'Rabbi Ighfir Li' only once before the second Sujud. The reason is that all these things are Nafilahs and not Wajib. Therefore, if the worshipper forgets or deliberately ignores to do one of them, it does not matter and their Salah

(Part No. 9; Page No. 418)

remains valid. May Allah help and guide us all.



190- Ruling on the worshipper who remembers after Taslim they have not recited Al-Fatihah

Q: What should the worshipper do if they remember after Taslim (salutation of peace ending the Prayer) or Ruku` (bowing) that they have not recited Al-Fatihah (Opening Chapter of the Qur'an)?

A: If the worshipper is a Ma'mum (person being led by an Imam in Prayer), they are not obliged to do anything, because the matter is easier with the Ma'mum. If they join the Imam (the one who leads congregational Prayer) during Ruku` this will suffice. The Ma'mums who forget or do not know this ruling are excused from Al-Fatihah, such as the Ma`mums who join the Imam during Ruku`. However, if the worshipper is the Imam, he should offer a Rak`ah (unit of Prayer) instead of the one in which he has not recited Al-Fatihah. If he remembers that after completing his Salah, he should offer a Rak`ah and perform Sujud-ul-Sahw (Prostration of Forgetfulness). If he remembers after performing Ruku`, he should straighten up, recite Al-Fatihah, repeat Ruku` and perform Sujud-ul-Sahw afterwards. This is the case if the worshipper is an Imam or a Munfarid (person offering Prayer individually). However, the Ma'mum is excused.



191- Ruling on the worshipper who remembers during Sujud they have not recited Al-Fatihah

Q: What is the ruling on the worshipper who remembers during Sujud that they have not recited Al-Fatihah (Opening Chapter of the Qur'an)?

(Part No. 9; Page No. 419)

A: They must continue with their Salah (Prayer) and offer an extra Rak`ah (unit of Prayer) in which they recite Al-Fatihah instead of the one in which they have forgotten to recite Al-Fatihah. The reason is that the Rak`ah in which they have not recited Al-Fatihah is invalid, and thus they have to offer another one. Moreover, if the worshipper is an Imam (the one who leads congregational Prayer), he should perform Sujud-ul-Sahw (Prostration of Forgetfulness) and attract the attention of the worshippers behind him by making a gesture, so that they follow suit.



192- Ruling on forgetting an Ayah of Al-Fatihah

Q: If the Imam (the one who leads congregational Prayer) forgets to recite an Ayah (Qur'anic verse) of Al-Fatihah (Opening Chapter of the Qur'an), what is the ruling on his Salah (Prayer) and that of the Ma'mums (people being led by an Imam in Prayer)?

A: The Imam should offer a Rak`ah (unit of Prayer) before Taslim (salutation of peace ending the Prayer) in place of the one in which he has forgotten to recite an Ayah of Al-Fatihah and then do Sujud-ul-Sahw (Prostration of Forgetfulness). If a long time has passed, he and the Ma'mums have to repeat their Salah. However, if the Imam remembers shortly after Taslim, they have to offer a Rak`ah, do Sujud-ul-Sahw and then do Taslim. However, it is better if they perform a Rak`ah, do Taslim and then perform Sujud-ul-Sahw.

The General Presidency of
Scholarly Research and Ifta'



193- Ruling on making a mistake in reciting the Qur'an during Salah

Q: A questioner asks: "If a person makes a mistake in reciting the Qur'an during Salah (Prayer),

(Part No. 9; Page No. 420)

should they perform Sujud-ul-Sahw (Prostration of Forgetfulness)?

A: Mistakes differ and vary; if it is a mistake that doing it on purpose invalidates Salah, but the person forgot and made it by mistake, they should perform Sujud-ul-Sahw. However, if making this mistake on purpose does not invalidate Salah such as Lahn (incorrect recitation due to mispronunciation of letters or grammatical mistakes), which is excused, the praying person does not have to perform Sujud-ul-Sahw. If, for instance, a praying person said "Alhamda lillahi Rabbi Al-`Alamin" instead of "Alhamdu lillahi Rabbi Al-`Alamin", or "Al-Rahmana Al-Rahim", or "Al-Rahmanu Al-Rahim" instead of "Al-Rahmani Al-Rahim", these ways of recitation do not invalidate the Salah, because they are syntactically correct. If they say "Maliku Yawmi Al-Din or Malika Yawmi Al-Din" in the accusative or nominative case, instead of "Maliki Yawmi Al-Din", this Lahn does not change the meaning.

However, if they forgot and recited something that invalidates the Salah on purpose, they should perform Sujud-ul-Sahw, such as reciting "Sirata Al-Ladhina An`amtu `Alyhim (The Way of those on whom I have bestowed my grace)", this is a serious Lahn that changes the meaning, as Allah is the only One Who bestows Grace. It should be recited as "Sirata Al-Ladhina An`amta `Alyhim". ([The Way of those on whom You have bestowed Your Grace](#)) meaning Allah (Glorified and Exalted be He). This is a repulsive Lahn, which if done on purpose, the Salah becomes Batil (false). But If the praying person forgot and made this mistake, they should perform Sujud-ul-Sahw and repeat the correct recitation of the Ayah (Qur'anic verse): "Sirata Al-Ladhina An`amta `Alyhim ([The Way of those on whom You have bestowed Your Grace](#)) Also, if they pronounce "Iyyaki (addressing a female) Na`budu Wa Iyyaki Nasta`in", this will change the meaning,

(Part No. 9; Page No. 421)

as it is a speech for a female, while one should be addressing Allah and says "Iyyaka Na`budu Wa Iyyaka Nasta`in" ([You \(Alone\) we worship, and You \(Alone\) we ask for help \(for each and everything\).](#)) If this way of recitation is done on purpose, their Salah is Batil and they would be Murtads (apostates), if they realize that they address a female. If they deliberately address Allah as a female, they are regarded as mockers, Kafirs (disbelievers) and scornful of their Lord (Glorified and Exalted be He). However, if they recite this Ayah by mistake, they should perform Sujud-ul-Sahw.

Q: A questioner from the Arab Republic of Egypt says: If the Imam (the one who leads the congregational Prayer) makes a mistake during the reading of an Ayah, should they perform Sujud-ul-Sahw or not?

A: No, it is not necessary to perform Sujud-ul-Sahw. If they made a mistake in any Surah (Qur'anic chapter) other than Al-Fatihah (Opening Chapter of the Qur'an), they do not have to perform Sujud-

ul-Sahw, all praise be to Allah, because the recitation of any additional Surah to Al-Fatihah is not obligatory. However, if they made a mistake in Al-Fatihah by missing an Ayah, they should recite Al-Fatihah entirely and any of the Ma'mums (persons being led by an Imam in Prayer) should draw the Imam's attention to the mistake. If the Imam did not repeat Al-Fatihah, they should perform a Rak`ah (unit of Prayer) instead of it. Thus, if the Imam forgot an Ayah in Al-Fatihah and did not notice, the Rak`ah become Batil and the other Rak`ah substitutes it. If they noticed and recited it at once, there is nothing wrong with that, all praise be to Allah. However, if

(Part No. 9; Page No. 422)

they made a mistake in any Surah other than Al-Fatihah, there is no problem, all praise be to Allah.



194- Ruling on the Imam who proceeds to Sujud without performing Ruku`

Q: What is the ruling on the Imam (the one who leads congregational Prayer) who proceeds to perform Sujud (prostration) without performing Ruku` (bowing)? Is his Salah valid?

A: If he is immediately made aware, he should straighten up again, pronounce Takbir (saying: "Allahu Akbar [Allah is the Greatest]") and then perform Ruku` (bowing). However, if he is informed only after Taslim (salutation of peace ending the Prayer), he should rise, perform a complete Rak`ah (unit of Prayer), end it with the complete form of Tashahhud (testification recited in the sitting position in the last unit of Prayer) - including invoking blessings on the Prophet (peace be upon him) - and then perform Sujud-ul-Sahw (Prostration of Forgetfulness) before Taslim. If he is notified after a long break following Taslim, he should begin Salah anew and order all the Ma'mums (people being led by an Imam in Prayer) to follow suit for their Salah is as invalid as his due to the long break. As mentioned previously, if the Imam remembers or is notified by the Ma'mums immediately after Taslim, he should stand up to perform a complete Rak`ah and then perform Sujud-ul-Sahw after Tashahhud and before Taslim.



195- Ruling on forgetting to perform Sujud in the first Rak`ah

Q: If the worshipper forgets to perform Sujud (prostration) in the first Rak`ah (unit of Prayer) and does not remember until

(Part No. 9; Page No. 423)

they are about to perform the second Rak`ah, should they perform another Rak`ah before the last Tashahhud (testification recited in the sitting position in the last unit of Prayer) or after it and before Taslim (salutation of peace ending the Prayer)?

A: If the worshipper remembers this missed Sujud before starting the second Rak`ah, they must perform it. If they only offer one Sujud out of forgetfulness and intend to rise thinking that they have performed both Sujuds and then remember, they must offer the second Sujud and not rise. If they rise, they have to go back for the second Sujud, whether they are reminded by the Ma'mums (people being led by an Imam in Prayer) or remember on their own be they Imams (who lead congregational Prayer), Ma'mums or Munfarids (persons offering Salah individually). However, if the worshipper commences the recitation of the second Rak`ah, they must continue their Salah and offer an additional Rak`ah to make up for the one in which they have forgotten to offer Sujud as if it were not performed at all. They must also offer Sujud-ul-Sahw (Prostration of Forgetfulness) whether they are Imams or Munfarids. However, if they are Ma'mums, they have to rise after the Imam pronounces Taslim and perform one Rak`ah in place of the one in which they have not performed Sujud and then pronounce Taslim. They do not have to perform Sujud-ul-Sahw because they followed the Imam from the beginning of Salah. However, latecomers who do not catch one or two Rak`ahs have to complete Salah first and then perform Sujud-ul-Sahw. If the worshipper follows the Imam from the beginning of Salah, forgets one Sujud and does not remember it until the Imam begins reciting, then they must perform one Rak`ah after the Imam performs Taslim. In this case, they do not have to perform Sujud-ul-Sahw because they have offered Salah behind the Imam from

(Part No. 9; Page No. 424)

the beginning and thus the Imam carries Sujud-ul-Sahw for them.

Q: If the worshipper performs a four-Rak`ah Salah (Prayer consisting of four units) and offers Sujud (prostration) only once in one of the Rak`ahs (units of Prayer), is Sujud-ul-Sahw sufficient or should they perform another Rak`ah and then Sujud-ul-Sahw?

A: If the worshipper forgets one Sujud out of forgetfulness, they have to do it straightaway. If they do not remember until they rise and commence recitation, then they have to carry on with their Salah and it is permissible in this case not to make the missing Sujud. Moreover, they have to perform another complete Rak`ah in place of the one in which they have not performed Sujud and offer Sujud-ul-Sahw before Taslim. If they remember immediately upon rising from Sujud, they have to go back, perform the second Sujud and then offer Sujud-ul-Sahw. However, if they remember before rising, they must offer the second Sujud and need not perform Sujud-ul-Sahw. If they recite the last Tashahhud (testification recited in the sitting position in the last unit of Prayer) after Sujud-ul-Sahw, there is nothing wrong in that.

Q: We offered Maghrib (Sunset) Prayer behind an Imam and in the second Rak`ah he only performed one Sujud and rose for the third Rak`ah. We tried to get his attention by saying: 'Subhana Allah [Glory be to Allah]' but he did not respond. We carried on with our Salah after him until he concluded with Taslim. When we informed him of what happened, he rose, offered one Rak`ah and then performed Sujud-ul-Sahw before Taslim. Was this correct?

(Part No. 9; Page No. 425)

A: There is no problem and nothing wrong with what the Imam did, for the Rak`ah in which he forgot to perform one Sujud became invalid and he offered another one instead. Moreover, he performed Sujud-ul-Sahw, all praise be to Allah, and there is nothing wrong with that. When you tried to get his attention, he might not have been convinced or he might not have noticed and thus he did nothing.

Q: Once during the fourth Rak`ah in `Asr (Afternoon) Prayer, the Imam performed only one Sujud and no one noticed that thinking he performed two Sujuds. After Salah, one of the worshippers informed him about the missed Sujud. The Imam only performed Sujud-ul-Sahw and did not perform the missed Sujud. Shaykh, is the `Asr Prayer incomplete because of missing one Sujud because it is a Rukn (integral pillar) of Salah or is it considered valid? May Allah reward you with the best.

A: If the Imam remembers that he has forgotten one Sujud, he should repeat it and so should the Ma'mums because Sujud-ul-Sahw does not suffice for a missed Sujud. He must

(Part No. 9; Page No. 426)

perform one Sujud, recite the Tashahhud, perform Taslim and then offer Sujud-ul-Sahw. If he does Sujud-ul-Sahw before Taslim, there is nothing wrong with this. Some scholars hold that he has to rise and perform another full Rak`ah, but the correct opinion is that it suffices if the Imam only performs one Sujud. He is to go back, perform Sujud, then sit and recite: 'Rabbi Ighfir Li, Rabbi Ighfir Li [My Lord, forgive me, my Lord, forgive me]', then perform the second Sujud and recite Tashahhud. After that, he must perform Taslim and then Sujud-ul-Sahw. If he performs Sujud-ul-Sahw before Taslim, there is nothing wrong with this.



196- Ruling on not performing Sujud on the seven organs

Q: I notice that some people perform Sujud (prostration) without using all the seven organs that should be used in Sujud. I hope that you will draw their attention to that. May Allah reward you with the best.

A: All Muslims should perform Sujud using the seven organs: the face, forehead, nose, hands, knees and the edges of the two feet (i.e., toes), as doing so is authentically reported from the Prophet (peace be upon him) who said: [﴿I have been commanded to perform Sujud on seven bones: on the forehead - and he pointed to his nose - both hands, both knees and the edges of both feet \(i.e., the toes\).﴾](#) All Muslims, men

(Part No. 9; Page No. 427)

and women, should be keen on performing that as it is one of the necessary Rukns (integral pillars) of Salah (Prayer). Therefore, it is impermissible to be lenient in that matter. The worshipper should perform Sujud on these seven organs in all of the Faridah (obligatory) and Nafilah (supererogatory) Salahs because the Salah of whoever intentionally does not perform this is Batil (null and void). If the worshipper forgets to do that in their Salah and was able to do it at once, they should do so. If they have not remembered until the following Rak`ah (unit of Prayer), they should offer another Rak`ah instead of it. The second Rak`ah compensates for the previous one in which they have not performed Sujud on one or two of the seven organs. Therefore, Sujud should be performed using all the seven organs, and it is impermissible to leave any of these organs in Sujud either in Faridah or in Nafilah Salah. If the worshipper forgets and raises his hand and does not perform Sujud on it or on either of their knees, then they remember while performing the following Rak`ah, they should perform another Rak`ah instead of it and perform Sujud-ul-Sahw (Prostration of Forgetfulness) before Taslim (salutation of peace ending the Prayer).



(Part No. 9; Page No. 428)

Chapter on Voluntary Salah

197- Virtue of Tarawih and the recitation of Qur'an in Ramadan

Q: Shaykh `Abdul-`Aziz, please tell us about Tarawih (special supererogatory night Prayer in Ramadan), Qur'an recitation and completing a Khatmah (one complete reading of the entire Qur'an) throughout this Salah (Prayer) in this blessed month. What is your opinion concerning this matter?

A: Undoubtedly, Tarawih is a great form of `Ibadah (worship) and Qurbah (a good deed by which Allah's Pleasure is sought). The Prophet (peace be upon him) performed it for several nights, being the Imam (the one who leads the congregational Salah) of the Muslims. However, when he feared that it would be prescribed as Wajib (obligatory) on them he stopped performing it in congregation and told them to offer this Salah (Prayer) at home. When the Prophet (peace be upon him) died and `Umar (may Allah be pleased with him) assumed the office of Caliphate after as-Siddiq (may Allah be pleased with him), he found people offering it separately, i.e., one worshipper on his own or an Imam of two or more persons. He suggested that they should offer it behind one Imam and they started to offer it in congregation. He proved his opinion with the saying of the Prophet

(Part No. 9; Page No. 429)

(peace be upon him): [\(Whoever observes Sawm \(Fast\) during Ramadan with sincere faith and hoping for their reward from Allah will have their past sins forgiven.\)](#) [\(Whoever performs Salah at night during Ramadan with sincere faith and hoping for their reward from Allah will have their past sins forgiven.\)](#) He also proved his opinion with the actions the Prophet (peace be upon him) did during these nights. `Umar said: "Wahy (Revelation) stopped and fear (that this Salah becomes Wajib on Muslims) ended after the death of the Prophet (peace be upon him)". In other words, the Muslims offered Tarawih for some nights at the time of the Prophet (peace be upon him), then they offered it at the time of `Umar, then they continued to offer it in congregation ever since. It is reported in one Hadith Sahih (authentic) that the Prophet (peace be upon him) said: [\(Whoever offers Qiyam-ul-Layl \(optional Prayer at night; in this case Tarawih\) with the Imam until he concludes, Allah will record for them as if they spent the whole night in Salah.\)](#) (Related by Imam [initiator of a Madh-hab] Ahmad and Ahl-ul-Sunan [authors of Hadith compilations classified by jurisprudential themes] through authentic Isnad [chain of narrators])

(Part No. 9; Page No. 430)

This indicates the permissibility of offering Tarawih in congregation in Ramadan and that this is the Sunnah (action following the example of the Prophet) followed by caliphs such as `Umar Al-Faruq and his successors. This has many benefits, such as gathering the Muslims to listen to the Qur'an, as

well as exchanging advice, remembering, communicating and meeting each other during these blessed nights. This results in great goodness. In addition, Qur'an recitation in the morning and at night is one of the best forms of `Ibadah. During Ramadan, the Salaf (righteous predecessors) in general devoted themselves to reciting the Qur'an and left the study of Hadith, Fiqh (Islamic jurisprudence) and Halaqahs (learning circles). Therefore, the believers should devote themselves to the recitation, contemplation and reflection on the Qur'an as well as referring to the books of Tafsir (explanation of the meaning of the Qur'an based on transmitted reports) and other forms of devotion to the Qur'an. Although there is nothing wrong if the Muslims listen to some lessons at Masjids (mosques) or study some scientific issues, devotion to the Qur'an in Ramadan should have priority and this is the way of the good Salaf (may Allah be pleased with them). Moreover, they should recite the Qur'an a lot to complete more than one Khatmah (one complete reading of the entire Qur'an). Some of the Salaf used to complete a Khatmah daily, others in three days, but it is better

(Part No. 9; Page No. 431)

to complete it in not less than three days, as the Prophet (peace be upon him) guided us. When `Abdullah Ibn `Amr (may Allah be pleased with him) asked the Prophet (peace be upon him) about that, the Prophet (peace be upon him) guided him to complete a Khatmah in seven days, but when `Abdullah told him that he could complete in less than that, the Prophet (peace be upon him) told him to complete it in three days or more. It is better to complete a Khatmah in three days or more to recite with Tartil (slow recitation of the Qur'an), care, and meditation. Some Salaf thought that it is permissible to complete a Khatmah in Ramadan in less than three days. However, adhering to the Hadith is better even if in Ramadan. If the person completes a Khatmah ten, nine, or eight times with tranquility, quietude, Tartil and care, this is very good, especially that each one of us may have many other interests and things to do. In addition, it is feared that completing Khatmahs many times may lead to jabbering, hastiness, and ostentation. Therefore, the person should recite the Qur'an with quietude and tranquility in a way that does not lead to imperfection in recitation, hypocrisy or showing off. In light of this, a Khatmah should be completed in three or more days. It should be recited clearly and with contemplation on the meanings of the Qur'an, and revision of the meanings that may be ambiguous to the reciter. This is better even in Ramadan.

Q: Shaykh, may Allah bless you. Many Imams (the ones who lead congregational Prayer) are keen on

(Part No. 9; Page No. 432)

completing a Khatmah in Tarawih and Tahajjud (optional late night Prayer). What is more suitable?

A: They do so to enable the people to listen to the recitation of the entire Qur'an if it is possible. They recite a Juz' (a 30th of the Qur'an) or less every night, while in the last ten days, they increase their recitation until they complete a Khatmah. This is better if it takes place without hardship. In addition, they recite Du`a' Khatm Al-Qur'an (supplication upon completing the reading of the entire Qur'an) so the people may say Ta'min (saying: "Amen" after Du`a'). The Salaf did the same. Therefore, there is nothing wrong if we do that. The scholar, Ibn Al-Qayyim (may Allah be merciful to him) allocated an entire chapter in his book "Jala'-ul-Afham fi As-Salah wa-Salam `Ala Khayr-i-Al-Anam (Clear Understanding in Invoking Peace and Blessings on the Best Human Being [i.e. Prophet Muhammad])" in which he dealt with the Salaf's care to complete a Khatmah. May Allah grant us success.

Q: Shaykh, the people who could not complete a Khatmah of the Qur'an feel pain. What do you say to them?

A: There is nothing wrong in that as there is latitude in this matter. If they could complete a

Khatmah, this will be better to enable the people to listen to the recitation of the Qur'an and to have a great reward in this blessed month. However, if they are Imams and could not complete it, either to simplify matters for the Ma'mums (persons being led by an Imam in Prayer), as

(Part No. 9; Page No. 433)

they may have work or for any other reason, they are not to blame. There is latitude in this matter, all praise be to Allah. The Imam should take into consideration the circumstances of the Ma'mums, be kind with them and should not complicate matters for them. If the Ma'mums find it difficult to elongate Salah and they only leave it for that, it will be better if the Imam offer only eleven or thirteen Rak`ahs with Tartil and tranquility in Ruku` (bowing) and Sujud (prostration). This is better than reciting a lot and offering twenty or more Rak`ahs. The Imams may follow the Prophet (peace be upon him) in offering ten or thirteen Rak`ahs. Moreover, offering eleven Rak`ahs is better than thirteen because this is more authentically reported from the Prophet (peace be upon him), as `Aishah (may Allah be pleased with her) said that he sometimes offered thirteen Rak`ahs or less. The Sahabah (Companions of the Prophet) offered twenty Rak`ahs of Witr (Prayer with an odd number of units). There is open choice in this matter, all praise be to Allah. There is nothing wrong if someone offers more or less Rak`ahs, as the Prophet (peace be upon him) said: [\(The optional night Salah is offered as two Rak`ahs followed by two Rak`ahs and so on.\)](#) He (peace be upon him) did not set a certain number, as he said: [\(The optional night Salah is offered as two Rak`ahs followed by two Rak`ahs and so on.\)](#) Then, he said: [\(If one of you fears that dawn is about to break, let them offer one Rak`ah to make what they have offered odd-numbered.\)](#) This applies to Ramadan and the other months. The person who claims that these Rak`ahs are limited to eleven or thirteen Rak`ahs or does not like adding more Rak`ahs to this number is mistaken and the person who regards adding more Rak`ahs as Haram (prohibited) is more mistaken. However, it is better to

(Part No. 9; Page No. 434)

to offer eleven Rak`ahs so as to be able to elongate the recitation, Ruku` and Sujud and to enable the Ma'mums to do the same. In addition, it is better to adhere to the Sunnah (action following the example of the Prophet). However, there is nothing wrong if the worshipper offers more than eleven Rak`ahs.



198- Ruling on reciting from the Mus-haf during Tarawih

Q: Is it permissible to recite from the Mus-haf (copy of the Qur'an) during Tarawih (special supererogatory night Prayer in Ramadan)?

A: There is nothing wrong if the worshipper needs to recite from the Mus-haf because they have not memorized the Qur'an. It is authentically reported that (`Aishah (may Allah be pleased with her) was led in congregational Salah by her servant Dhakwan, who recited from the Mus-haf,) and this is related by Al-Bukhari (may Allah be merciful to him). Therefore, there is nothing wrong in doing so and the one who prohibits that should provide evidence and there is no such evidence. The basis in this matter is the permissibility of reciting either by heart or from the Mus-haf.

(Part No. 9; Page No. 435)

It is permissible to recite from the Mus-haf during Salah, as the Mother of the Believers, who is one of the most familiar people with Fiqh (Islamic jurisprudence) did the same.



199- Ruling on sitting while offering Tarawih

Q: Is it permissible to for the worshipper to sit while offering Tarawih (special supererogatory night Prayer in Ramadan)? May I recite Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), Al-Fatihah (Opening Chapter of the Qur'an) and perform Ruku` (bowing) when the Imam (the one who leads congregational Prayer) performs Ruku` taking into consideration that I cannot endure standing all throughout the Rak`ah (unit of Prayer) as I feel tired?

A: There is nothing wrong in that because Tarawih is a Nafilah (supererogatory Prayer), either in the first twenty days or in the last ten days of Ramadan. It is called Qiyam (optional Salah) in the last ten days, and it is called Tarawih in the first twenty days. Both are regarded as Qiyam and Nafilah in Ramadan. If the worshipper performs Salah while sitting, there is nothing wrong, and they will gain half the reward. If the worshipper is old or weak in a way that they cannot endure standing, there is nothing wrong in their sitting. If they sit during the recitation then stand up

(Part No. 9; Page No. 436)

to continue the recitation and perform Ruku` with the Imam, there is no problem. It is open to choice in this matter, all praise be to Allah. However, it is better to stand up during recitation if the worshipper is able to do so. If they recite while in the sitting position until Ruku` is about to be performed, then, they should stand and perform Ruku` when the Imam recites Takbir. There is nothing wrong in that, all praise be to Allah.



200- Ruling on not performing the entire Tarawih after commencing it

Q: We were informed through your program Nur `Ala Al-Darb that offering Tarawih (special supererogatory night Prayer in Ramadan) is Sunnah (supererogatory act of worship following the example of the Prophet). However, must the worshipper offer it in full after commencing it or can one offer as much as possible then leave?

A: There is no doubt that Tarawih, Qiyam-ul-Layl (standing for optional Prayer at night), Salat-ul-Duha (supererogatory Prayer before noon) and Sunnah Ratibah (supererogatory Prayer performed on a regular basis) are Sunnah, that is, supererogatory acts of `Ibadah (worship) that may or may not be performed, although doing them is better than not. However, if the worshipper commences Tarawih with the Imam, they may - if they so wish - leave it before the Imam pronounces Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) [the next pair of Rak`ahs (units of Prayer)]. Nevertheless, completing the Tarawih with the Imam till the end is much better as its reward equals that of offering Salah throughout the entire night. The Prophet (peace be upon him) stated: [Whoever offers Qiyam with the Imam until he concludes, Allah will record for them](#)

(Part No. 9; Page No. 437)

[as if they spent the whole night in Salah.](#)) Accordingly, if the worshipper offers Tarawih with the Imam until he finishes, they earn the reward of offering Salah during the rest of that night. However, there is nothing wrong with leaving the Masjid (mosque) after offering a part of Tarawih, for it is a Nafilah.



201- Ruling on offering twenty Rak'ahs or more in Tarawih

Q: A sister is asking: I read in some books that offering twenty Rak'ahs (unit of Prayer) in the Tarawih (special supererogatory night Prayer in Ramadan) was not reported from the Prophet (peace be upon him) or from 'Umar ibn Al-Khattab as some people claim. So, is that a Bid'ah (innovation in religion) or is it permissible and nothing is wrong with it? May Allah reward you with the best !

A: There is no specific limit for the number of Rak'ahs that could be offered in the Tarawih Salah. There is nothing wrong with offering twenty, thirty or even forty Rak'ahs. Moreover, there is nothing wrong with offering eleven or thirteen Rak'ahs. It is permissible to pray more than that or less; it is open to choice as the Prophet (peace be upon him) said:

(Part No. 9; Page No. 438)

«The (optional) night Salah is offered as two Rak'ahs followed by two Rak'ahs and so on.» He (peace be upon him) did not mention a specific number as mentioned in the the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) from the Hadith of Ibn 'Umar as he said: «The (optional) night Salah is offered as two Rak'ahs followed by two Rak'ahs and so on.» This includes Ramadan and other times as well. «If anyone of you fears (the arrival of) the Subh (morning) (prayer) let him pray one Rak'ah as the Witr (Prayer with an odd number of units) of what he has already prayed» So, the Prophet (peace be upon him) clarified that the night Salah is to be offered two Rak'ahs by two. If one prays ten Rak'ahs, let him offer one Rak'ah as a Witr after that. Similarly, if he prays twenty, thirty, forty or even hundred, he may offer one Rak'ah as a Witr thereafter. There is no specific limit. He (peace be upon him) did not say that the night Salah should be ten or twenty Rak'ahs; rather, he said: «The night rak'ahs followed by two Rak'ahs (and so forth), if anyone of you fears (the arrival of) the Subh.» It means, if when starting the Night Salah, one fears that the Fajr (Dawn) Prayer would be due «let him offer one Rak'ah as a Witr (Salah)» So, if one starts praying (voluntarily) at night, he can pray any number of Rak'ahs and then end them with one Rak'ah as a Witr. The Prophet (peace be upon him) sometimes offered seven, five or nine Rak'ahs as a Witr. He, most often, used to offer eleven Rak'ahs, two Rak'ahs followed by another two and so on. Sometimes he prayed thirteen Rak'ahs, twelve divided into twos and one as Witr.

(Part No. 9; Page No. 439)

Sometimes, he offered seven, nine, five or three Rak'ahs but he most often offered eleven Rak'ahs and sometimes thirteen. Anyway, he did not prohibit increasing the number of Rak'ahs. Whoever wants to pray more than that is permitted to offer as many Rak'ahs as he wishes. It was authentically reported from 'Umar, (may Allah be pleased with him) and from the Companions that they did that; they offered eleven, and sometimes twenty-three Rak'ahs. Both are authentically reported from 'Umar, (may Allah be pleased with him). Whoever denies the fact that it was authentically reported from 'Umar is wrong. It was, indeed, authentically reported from 'Umar that he offered twenty-three, and sometimes eleven, Rak'ahs in his night Salah. It is open to choice. There is nothing wrong if someone offers more Rak'ahs as some Companions did. Some of the Salaf (righteous predecessors)

used to pray thirty-six Rak'ahs and offer three more as Witr to be thirty-nine all in all. Some of them used to offer forty-one Rak'ahs. There is no limit prescribed. However, they should be offered two followed by two. This is the Sunnah in Ramadan and any other time. Moreover, offering thirteen or eleven Rak'ahs is better because this is easier and conforms to what the Prophet (peace be upon him) did. Nonetheless, if one offers twenty-three Rak'ahs, as 'Umar did sometimes, that would be permissible. It is also permissible to add to that number if he and his group wish so. However, he should make things easy for those who pray with him and must be reassured in his Ruku' (bowing) and Sujud (prostration) and recite the Qur'an slowly because that is more beneficial for the Muslims. It is impermissible for him to pray in a rush. If he offers eleven Rak'ahs with reassurance

(Part No. 9; Page No. 440)

and while reciting the Qur'an slowly, it will be better than offering twenty Rak'ahs. If that is difficult for him, he may pray only seven with reassurance and while reciting the Qur'an slowly. That would be better, it all depends on one's ability (So keep your duty to Allâh and fear Him as much as you can) The most important thing is to maintain one's reassurance and recite the Qur'an slowly to benefit himself and those praying behind him. May Allah grant us all success!

Q: The questioner asks: What is the ruling on the one who offers twenty-four Rak'ahs in Ramadan and makes Qunut (supplication recited while standing after bowing in the last unit of Prayer) in the Fajr (dawn) Salah and offers it hastily so as not to make things difficult for those praying behind him ?

A: The night Salah is open to choice. However, nothing supports the number of twenty-four Rak'ahs. The Companions offered twenty-three and sometimes eleven and at other times twenty Rak'ahs. They used to offer them in twos and then wind them up with three or one as a Witr.

(Part No. 9; Page No. 441)

However, offering twenty-four Rak'ahs would make it a Shaf` (two units of Prayer, particularly before the final unit of the odd-number Prayer). Rather, one may pray twenty-three, thirty-one, thirty-three, forty-three or thirty-nine as long as they are Witr. There is no limit prescribed. The Prophet (peace be upon him) said: (The night Salah is to be offered two Rak'ahs followed by another two (and so forth) and if you fear (the arrival) of the Subh (morning Salah), then offer one Rak'ah as a Witr) So, if one offers ten Rak'ahs, he should offer one as a Witr to make them eleven as the Prophet (peace be upon him) used to do more often in his Tahajjud (optional late night Prayer). The Prophet (peace be upon him) said: (The (optional) Salah during the night should consist of pairs of Rak`ahs, but if one of you fears morning is near, he should pray one Rak`ah, which will make his Salah an odd number.) It is better to offer eleven or thirteen Rak'ahs because that is what the Prophet (peace be upon him) used to do most often. If one wishes to add to that number, it will be permissible as the Companions sometimes did that offering twenty-three Rak'ahs in the era of 'Umar. However, one must offer the night Salah two by two and the least number of Rak'ahs for making Witr is one. In Ramadan, it is preferable to offer eleven or thirteen Rak'ahs,

(Part No. 9; Page No. 442)

and if one offers twenty-three, there will be nothing wrong with that, but he must offer them in pairs. All is good and all praise be to Allah!



202- Ruling on offering ten long Rak'ahs for Tarawih

Q: In Ramadan, the Imam (the one who leads congregational Prayer) of our Masjid (mosque) offers ten long Rak'ahs (unit of Prayer) for the Tarawih (special supererogatory night Prayer in Ramadan) Salah all throughout Ramadan. Has he completed the Salah by doing this or has he only performed half of it ?

A: This is better because the Messenger of Allah (peace be upon him) used to offer ten Rak'ahs and then offer one as Witr (Prayer with an odd number of units) in Ramadan and in any other month. He used to offer eleven or thirteen Rak'ahs. There is nothing wrong with offering less or more Rak'ahs. There is also no problem if one offers twenty-three Rak'ahs as reported from 'Umar and the Companions. Again, it is permissible to offer more Rak'ahs than the twenty-three; the matter is open to choice because the Prophet (peace be upon him) did not specify the number of Rak'ahs that should be offered. Rather, when he (peace be upon him) was asked about the Qiyam-ul-Layl (standing for optional Prayer at night), he said: [\(The night prayer is offered as two Rak'ahs followed by two Rak'ahs and so on and if anyone is afraid of the approaching Fajr \(dawn\) Prayer, he should pray one Rak'ah and this will be a Witr for all the Rak'ahs which he prayed .\)](#) He (peace be upon him) did not say ten or twenty and hence it indicated that

(Part No. 9; Page No. 443)

the matter is open to choice. Thus, whoever offers ten Rak'ahs with the eleventh as the Witr is right, and whoever offers thirteen Rak'ahs as Witr or twenty-three is right as well. Nevertheless, the best choice here is to offer eleven or thirteen Rak'ahs because that complies with what the Prophet (peace be upon him) did. If anyone offers less Rak'ahs as Witr, there will be no blame on him as well because the Prophet (peace be upon him) sometimes offered nine, seven or even less Rak'ahs as Witr. All this indicates that the matter is open to choice. As for those who are inflexible and claim that it is obligatory to offer eleven, thirteen or twenty-three Rak'ahs as Witr, they are wrong and it is impermissible to be inflexible regarding this issue since Allah has made it open to choice. So, offering eleven or thirteen Rak'ahs out of following the steps of the Prophet (peace be upon him) is better. Moreover, there is no blame on a person who offers twenty-three Rak'ahs because his group wants that. In addition, there is nothing wrong with offering thirty-three, thirty-nine or forty-one Rak'ahs because the Salaf (righteous predecessors) did both. The matter is open to choice and no one is permitted to be inflexible regarding something that Allah has made open to choice.



203- Ruling on staying up all night praying and reciting the Qur'an after Tarawih

Q: The questioner says: I stay up all night, during Ramadan and after finishing the

(Part No. 9; Page No. 444)

Tarawih (special supererogatory night Prayer in Ramadan) Salah and returning home, reciting the Qur'an and praying until the dawn of the next day. I say: I am praying two Rak'ahs (unit of Prayer) in obedience to Allah (Exalted be He), then I make Takbir (saying: "Allahu Akbar [Allah is the Greatest]"). I keep doing this all night and all throughout Ramadan. Is my act valid ?

A: There is nothing wrong with doing this on the last ten nights of Ramadan as the Prophet (peace be upon him) used to spend those last ten nights in performing acts of worship. Moreover, he (peace be upon him) used to awaken his wives to do that as well. However, it is preferable for you not to do that during the first ten nights of Ramadan. You should, rather, sleep for some time to be able to perform your daytime tasks. So, pray as much as you can with the Muslims in the Masjid (mosque) and then sleep after that. As for the last ten nights, it is Mustahab (desirable) to spend them in performing acts of worship like reciting the Qur'an and praying. Nonetheless, a believer should not verbally express his intention by saying: I am praying now such-and-such. Rather, he should have the intention in his heart and that would be sufficient whether in the Tarawih, obligatory or the Sunnah (supererogatory Prayer) Salah. There is no need to express the intention verbally. All this has no basis in Shari`ah (Islamic law). One should also not say: I intend to make Wudu' (ablution), or to make Tawaf (circumambulation of the Ka`bah) or Sa`y (going between Safa and Marwah during Hajj and `Umrah). The heart is the place of the intention and that is it, and all praise be to Allah.

(Part No. 9; Page No. 445)



204- Ruling on offering eight Rak'ahs for Tarawih

Q: The questioner says: We offered eight Rak'ahs (units of Prayer) for Tarawih (special supererogatory night Prayer in Ramadan) in the Masjid (mosque). Some people, however, accuse us of destroying what Caliph `Umar ibn Al-Khattab (may Allah be pleased with him) built. Is that true? We need clarification for this and may Allah reward you with the best!

A: What you did complies with the Sunnah (action following the example of the Prophet) of the Prophet (peace be upon him), which should be given precedence over what `Umar, (may Allah be pleased with him) did. It should be noted that `Umar (may Allah be pleased with him) did both; he offered eleven and at other times twenty-three Rak`ahs with the Companions. The matter is open to choice. There is nothing wrong with offering twenty-three or more Rak`ahs. Offering thirteen or eleven Rak`ahs is a Sunnah (action following the example of the Prophet). Anyway, all options are good and the best among them is offering eleven or thirteen Rak`ahs because this is what was authentically reported from the Prophet (peace be upon him). If people offer twenty-three Rak`ahs, including three as Witr (Prayer with an odd number of units), there will be no blame on them as `Umar did that sometimes. `Umar actually did both. He ordered the Imam ((the one who leads congregational Prayer) to offer eleven Rak`ahs and sometimes he offered twenty-three Rak`ahs. As we said before, the matter is open to choice, all praise be to Allah. However, the Sunnah

(Part No. 9; Page No. 446)

of the Prophet (peace be upon him) should be given precedence. It was authentically reported from him (peace be upon him) that he used to offer eleven Rak`ahs and sometimes would offer thirteen Rak`ahs, in Ramadan and during other months as well. There is nothing wrong with offering more Rak`ahs than that because the Prophet (peace be upon him) said: [\(The \(optional\) night Salah is offered as two Rak`ahs followed by two Rak`ahs and so on.\)](#) He (peace be upon him) did not say eight or ten, or less or more and this indicated the fact that the matter is open to choice, all praise be to Allah. [\(The \(optional\) night Salah is offered as two Rak`ahs followed by two Rak`ahs and so on.\)](#) Then he (peace be upon him) said: [\(If any of you fear the Fajr \(dawn\) \(prayer would be due while performing the night Salah\), let him offer one Rak`ah as a Witr for what he prayed.\)](#) This is what is Mashru` (Islamically prescribed) regarding this issue. One may offer eight Rak`ahs and three as Witr, ten Rak`ahs and three as Witr, twenty Rak`ahs and three as Witr or more than that; it is, all praise be to Allah, open to choice.

Q: The questioner says: I saw some people offering eight Rak`ahs in Tarawih, whereas others offered twenty Rak`ahs. What is your opinion on that, Your Eminence Shaykh?

A: The matter is, all praise be to Allah, open to choice. Whoever offers eight, ten or twenty Rak`ahs, then

(Part No. 9; Page No. 447)

prays the Witr is doing the right thing. There is nothing wrong with that at all. However, it is

preferable to offer eight Rak`ahs and three as Witr to make eleven, or ten Rak`ahs and three as Witr to make thirteen because that was authentically reported from the Prophet (peace be upon him) in most cases. Hence, it is better for the Imam or the one praying alone to offer that number of Rak`ahs, although there is no blame on a person who offers twenty Rak`ahs or more. It was authentically reported from `Umar, and the Companions (may Allah be pleased with them) that they offered twenty Rak`ahs and three as Witr and that they offered eleven Rak`ahs. They did both. It is open to choice because the Prophet (peace be upon him) did not specify a number of Rak'ahs for the Tarawih, rather, he said: [\(The \(optional\) Salah during the night should consist of pairs of Rak`ahs, but if one of you fears morning is near, he should pray one Rak`ah, which will make his Salah an odd number for him.\)](#) This indicates that it is permissible for one to offer any number of Rak`ahs, be it twenty, thirty or even forty, then offer one as Witr, and all praise be to Allah.



205- The number of Rak'ahs in Tarawih

Q: What is the number of Rak'ahs (unit of Prayer) in the Tarawih (special supererogatory night Prayer in Ramadan) Salah (Prayer); is it eleven or thirteen, and what is better, may Allah reward you ?

(Part No. 9; Page No. 448)

A: It is better to offer eleven or thirteen Rak'ahs because that was authentically reported from the Prophet (peace be upon him). He (peace be upon him), most frequently, used to offer eleven Rak'ahs as reported by `Aishah (may Allah be pleased with her) and sometimes he offered thirteen Rak'ahs as reported by `Aishah as well as ibn `Abbas. However, there is nothing wrong with offering twenty-one, twenty-three or more Rak'ahs because the Prophet (peace be upon him) said: **(The (optional) Night Salah should be offered two Rak'ahs followed by two and so on. If any of you fears the Fajr (dawn) (prayer would be due while praying), let him offer one Rak'ah as Witr for all that he prayed)** So, he (peace be upon him) did not specify a limit. Hence, if one offers twenty, thirty, forty or more Rak'ahs then offers one as Witr, there will be no blame on him. Nevertheless, what is better and easier for Muslims is to offer eleven or thirteen Rak'ahs as the Prophet (peace be upon him) did.



206 - In Tarawih the matter is open to choice

Q: The questioner says: I would like to know the number of Rak'ahs (unit of Prayer) in the Tarawih (special supererogatory night Prayer in Ramadan) Salah (Prayer). Is it eight or ten? I see people in some Masjids (mosques) offering eight Rak'ahs, whereas others offer twenty Rak'ahs.

(Part No. 9; Page No. 449)

Please advise and may Allah reward you!

A: There is no specific number for the Rak'ahs of Tarawih. Rather, it is open to choice. One may offer twenty-one, eleven, thirteen, forty-one or fifty-one Rak'ahs including the Witr (Prayer with an odd number of units) as the Prophet (peace be upon him) said: [\(The \(optional\) Salah during the night should consist of pairs of Rak`ahs, but if one of you fears morning is near, he should pray one Rak`ah, which will make his Salah an odd number for him.\)](#) He (peace be upon him) did not specify a number, but he said: [\(The \(optional\) night Salah is offered as two Rak`ahs followed by two Rak`ahs and so on.\)](#) Then, he (peace be upon him) said: [\(If any of you fears the Fajr \(prayer would be due while praying\), let him offer one Rak'ah as Witr for what he prayed\)](#) This shows that there is nothing wrong if one offers eight, ten, twenty, thirty or more Rak'ahs and then performs Witr. However, it is preferable to do what the Prophet (peace be upon him) did by offering eleven or thirteen Rak'ahs. If one offers seven, nine, five, or three Rak'ahs, there will be no blame on him, whether in Ramadan or in any other month. It is better, in Ramadan, to offer eleven or thirteen Rak'ahs as the Companions did in

(Part No. 9; Page No. 450)

the era of 'Umar, (may Allah be pleased with him). They, sometimes, offered twenty-three Rak'ahs including three of them as Witr. The matter is open to choice. Though it is preferable to offer thirteen or eleven Rak'ahs, as the Prophet (peace be upon him) did. Yet there is nothing wrong with offering more or less Rak'ahs than that. There should be neither denial nor inflexibility regarding this because, as previously mentioned, the matter is open to choice.



207- What the Imam should recite during Tarawih

Q: The questioner says: What should be recited during Tarawih (special supererogatory night Prayer in Ramadan), the short or long Surahs (Qur'anic chapter)?

A: It is preferable for the Imam (the one who leads congregational Prayer) to consider the state of the Ma'mums (people being led by an Imam in Prayer) and not make things difficult for them. He may start his recitation from the beginning of the Qur'an until he finishes it by the end of the month. There is no blame on him if he chooses to recite the short Surahs as well. What matters is to keep in mind that he should recite only what they can take without hardship. Moreover, if he recites once

(Part No. 9; Page No. 451)

some of the long Surahs and does not finish them in one Rak'ah but in two or more, that will be permissible for him. What counts is to recite what fits the state of the Ma'mums, what is not difficult for them and what benefits them. It is better, yet, to finish the whole Qur'an during that month while observing Tartil (slow recitation of the Qur'an) and avoiding rushing it and clarifying the recitation to benefit those praying behind him so that they may have a chance to think and contemplate.

Q: Some Imams recite only the short Surahs in Tarawih and never finish the Qur'an. What is the ruling on that?

A: The matter, all praise be to Allah, is open to choice. Everyone may recite as much of the Qur'an as they are able to. One may recite the whole Qur'an, the short Surahs of the Mufassal (the last 65-70 chapters of the Qur'an) or some of the Surahs that he memorizes; there is nothing wrong with that. However, it is preferable to recite the whole Qur'an if possible, even if it is from the Mus-haf (copy of the Qur'an). He may put a chair somewhere near him and when he wants to make Ruku' (bowing) or Sujud (prostration), he may put it on the chair and pick it up again when he stands. Dhakwan the Mawla (freed slave) of `Aishah (may Allah be pleased with her) used to lead her in Salah in Ramadan by reciting from the Mus-haf. According to the correct opinion maintained by scholars, there is nothing wrong with that. This

(Part No. 9; Page No. 452)

is the sound opinion. Nonetheless, there is no blame on the Imam if he does not do this and recites Surahs from the last Juz' (a 30th of the Qur'an) or any other Juz'. It is optional. It is not obligatory for him to finish the whole Qur'an, rather, it is permissible for him to recite only some short or long Surahs throughout Ramadan; even though what is better is to finish it all.

Q: A brother asks: Is it permissible in Ramadan to recite only the short Surahs in Tarawih or should the whole Qur'an be recited from memory (as he puts it)? In our village, they do not finish it, rather, they recite the shortest Surahs only. What is your advice in this regard, may Allah reward you with the best?

A: In Ramadan, the blessed month, the believers need encouragement, instruction and brief advice. In the Tarawih, the Imam must not prolong it too much, however, if it is possible to finish the Qur'an once during that month, that will be preferable so that people may hear all of the Qur'an. In every

Rak'ah of the Tarawih, he must recite a number of Ayahs (Qur'anic verse) that fits the state of the Ma'mums without making things difficult for them. However, it is not preferable to recite the short Surahs on purpose while being able to

(Part No. 9; Page No. 453)

recite other ones. If the Imam does not memorize other Surahs beside the short ones, there is no blame on him if he repeats them. He may also start his recitation from the beginning of the Qur'an until its end without prolonging the time of Salah, even if he recites from the Mus-haf. Dhakwan the Mawla (freed slave) of `Aishah (may Allah be pleased with her) used to lead her in Prayer and recite from the Mus-haf. This is permissible according to the correct opinion maintained by scholars. If the Imam does not memorize the Qur'an, he may recite from the Mus-haf but without prolonging the Salah. He must consider the conditions of the Ma'mums for they may have things to do that could prevent them from prolonging their Salah. People vary; some of them can prolong the Salah while others can't. The Prophet (peace be upon him) said about the Imams: [\(Whoever leads people in Salah must not prolong it for behind him there is the weak, the old and the one who has a need to fulfill\)](#) If he (peace be upon him) said that about the obligatory Salah, then how about the supererogatory Salah, which includes the Tarawih. Thus, the Imam must be aware of the extent that could make things difficult for those praying behind him and avoid it.

(Part No. 9; Page No. 454)

He must observe what could help them follow him, pray with him and feel comfortable and submissive while performing this act of worship. He must not do what makes them averse and willing to leave the Masjid and pray only a short while behind him. The Prophet (peace be upon him) said: [\("If a man prays with an Imam until he leaves, it will be recorded for him as if he spent a whole night in prayer."\)](#) This is a great virtue. However, if the Imam prolongs the Salah, the Ma'mums may not be averse to completing the Salah behind him. The Imam is, rather, required to consider their state and he may offer two light Rak'ahs in the middle, without rush or excessive brevity, to make things easy for them. May Allah grant us all success!



208- The Ruling on reciting from the Mus-haf in Salah

Q: Is it permissible for the one who has not memorized the whole Qur'an to recite from the Mus-haf (copy of the Qur'an) in the Tarawih (special supererogatory night Prayer in Ramadan) Salah (Prayer) in Ramadan, knowing that this is done smoothly without making any move that might nullify the Salah? We are seeking an adequate answer regarding this issue. May Allah reward you with the best!

A: There is nothing wrong with reciting from the Mus-haf in Tarawih, in Qiyam-ul-Layl (standing for optional Prayer at night) in Ramadan or in the regular Salah if there is a need for that. This is so, whether

(Part No. 9; Page No. 455)

one is young or old because not everyone has memorized the Qur'an. So, if one leads people in Tarawih or Qiyam-ul-Layl and recites from the Mus-haf, there will be no blame on him. It was authentically reported that Dhakwan the Mawla (freed slave) of `Aishah used to lead her in prayer in Ramadan while reciting from the Mus-haf. Whoever prohibits that is acting without evidence. The sound opinion states that the Imam (the one who leads congregational Prayer) and the one who is praying Tahajjud (optional late night Prayer) may recite from the Mus-haf if there is a need for that. For the obligatory Prayers, it is sufficient to recite what one has already memorized. However, if one recites from the Mus-haf in the Fajr (Dawn) Prayer or any other Prayer, his Prayer will be valid and there will be no blame on him. Nevertheless, in most cases one does not need the Mus-haf when performing the obligatory Prayers because it is easy to recite from memory. In case one needs to recite from the Mus-haf because he has not memorized the Surah (Qur'anic chapter) of As-Sajdah and Al-Insan and wants to recite them in the Friday Fajr Prayer, there will be nothing wrong with that and all praise be to Allah.



Q: One of the listeners asks: Is it permissible to hold the Mus-haf (copy of the Qur'an) in Salah (Prayer)? Please clarify that and also how I should put it down during Sujud (prostration). May Allah reward you with the best!

(Part No. 9; Page No. 456)

A: If there is a need to recite from the Mus-haf, like in Qiyam-ul-Layl (standing for optional Prayer at night) in Ramadan and the like, there is nothing wrong with that. It is preferable for one to recite from memory; however, there will be no blame on him if he needs to recite from the Mus-haf. It was authentically reported that the Mawla (freed slave) of 'A'ishah (may Allah be pleased with her) used to lead her in Salah in Ramadan while reciting from the Mus-haf.



Q: Is it permissible for me to recite from the Mus-haf (copy of the Qur'an) during the Nafilah (supererogatory) Salah, like in Qiyam-ul-Layl (optional Prayer at night) for instance?

A: It is permissible for a Muslim man or woman to recite from the Mus-haf in Qiyam-ul-Layl and Tahajjud (optional late night Prayer) in Ramadan because that helps him recite more of the Qur'an.





Q: Is it permissible to hold the Mus-haf Mus-haf (copy of the Qur'an) in the Salah (Prayer) of Qiyam-ul-Layl (standing for optional Prayer at night) and Tarawih (special supererogatory night Prayer in Ramadan) to recite from it?

A: There is nothing wrong with reciting from the Mus-haf in the Tarawih and Tahajjud (optional late night Prayer). The Mawla (freed slave) of 'A'ishah, Dhakwan, used to lead her in Salah while reciting from the Mus-haf (may Allah be pleased with them).





(Part No. 9; Page No. 457)

Ruling on following the Imam in the Mus-haf in Salah

Q: Some of the Ma'mums (people being led by an Imam in Prayer) follow the Imam (the one who leads congregational Prayer) in the Mus-haf (copy of the Qur'an) during his recitation. What is your opinion regarding this act?

A: Several people asked me about this. The opinion that seems correct to me is that this should not be done as it is preferable to be fully attentive in Salah and maintain the state of Khushu' (the heart being submissively attuned to the act of worship). One should put both hands on his chest, with the right one over the left hand, wrist and forearm. One must also listen to and contemplate what the Imam recites. Allah (Exalted Be He) commanded us to do that as He says: *﴿So, when the Qur'ân is recited, listen to it, and be silent﴾* The Prophet (peace be upon him) said: *﴿If the Imam starts to recite (the Qur'an), listen (to him)﴾* The Sunnah (action following the example of the Prophet) is, thus, to listen and avoid being distracted, whether it is because of holding the Mus-haf or anything else. One should, rather, put his right hand over his left hand on his chest, maintain Khushu', listen and contemplate what the Imam recites. As for following the Imam in the Mus-haf, the least that could be said about it is that it is Makruh (reprehensible).



(Part No. 9; Page No. 458)

210- Ruling on reciting Al-Fatihah by the Ma'mum

Q: The listener asks: Is it obligatory upon the Ma'mum (person being led by an Imam in Prayer) to recite Al-Fatihah (Opening Chapter of the Qur'an) with the Imam (one who leads congregational Prayer) in every Rak'ah (unit of Prayer) of the Tarawih (special supererogatory night Prayer in Ramadan) or is it sufficient for him to listen to the Imam's recitation, knowing that the Imam starts reciting the Quran immediately after Al-Fatihah?

A: This is a controversial matter among scholars. Some of them said that the Imam's recitation is sufficient. However, the preponderant and sound opinion is to make the Ma'mum recite Al-Fatihah as well, then listen to the Imam as the Prophet (peace be upon him) said: [«Do you recite \(the Qur'an\) after your Imam? They said: Yes. He \(the Prophet \(peace be upon him\)\) said: Do not do that; only recite Al-Fatihah for no Salah is counted for the one who does not recite it.»](#) This is a general rule that includes the obligatory and supererogatory Salah and this is a Sahih (authentic) Hadith. In addition, there is another Hadith that implies a general rule as well: [«The prayer of whoever does not recite Al-Fatihah is invalid»](#) Thus, the Ma'mum should recite Al-Fatihah then listen to the Imam, whether it is a Jahri Salah (Prayer recited out loud) or a Sirri Salah (Prayer with subvocal recitation). That is the sound opinion.

(Part No. 9; Page No. 459)



211- The merit of completing Qiyam-ul-Layl with the Imam during Ramadan

Q: There is a Hadith that reads (what means): "Whoever prays `Isha' (Night) Prayer and Qiyam-ul-Layl (standing for optional Prayer at night) with the Imam until he concludes, Allah will count it as if they have spent the whole night in Salah (Prayer)." Is this exclusive to Ramadan, or general to all other months? May Allah reward you with the best!

A: Actually, offering Qiyam-ul-Layl (optional Prayer at night) in congregation during Ramadan, being permissible based on the Prophet's (peace be upon him) practice, is deserving of reward equal to that of standing the whole night in Salah if one does not leave until the Imam concludes. This is an exhortation to perform Salah in congregation, especially Tarawih (special supererogatory night Prayer in Ramadan) and Qiyam-ul-Layl during the last ten days of Ramadan. As for other nights, I know no indication to any extra merit for doing so. However, it is hoped that offering Salah in congregation is greatly rewarded as it indicates cooperation in good and piety. Therefore, it is hoped that those who do so are included under the general wording of the Hadith even if not during Ramadan. There is another Hadith regarding the merit of offering the `Isha' Prayer that reads as follows: [\(Whoever offers `Isha' in congregation will have the reward of staying up half the night in Salah, and one who offers the Fajr \(Dawn\) Prayer in congregation will have the reward of staying up the whole night in Salah.\)](#) This Hadith highlights the excellence of offering Salah in congregation,

(Part No. 9; Page No. 460)

which is obligatory and deserving of a great reward.



Q: If one offers Tarawih (special supererogatory night Prayer in Ramadan) with the Imam (the one who leads congregational Prayer) and does not offer Tahajjud (optional late night Prayer), will he attain the reward for praying the whole night?

A: Anyone who performs Qiyam-ul-Layl (optional Prayer at night) with the Imam until he finishes, it will be counted as spending the whole night in prayer - if the Imam prays with them from the beginning of the night and offers the Witr (Prayer with an odd number of units). If one prays again at the end of the night, this is permissible, but one should not offer two Witr, i.e. if one performs the Witr with the first Imam, one should not offer it once again. One may offer any number of Rak`ahs (units of Prayer) without performing Witr after that. If the second Imam offers the Witr, one may offer it with him and add a single Rak`ah to make them even-numbered. The Prophet (peace be upon him) said: [«\(There are\) no two Witr \(to be offered\) during one night.»](#) This is the instruction of the Prophet (peace be upon him). Accordingly, if one offers the Witr with the first Imam in Al-Haram (the Sacred Mosque in Makkah) or elsewhere, they should not offer it again with the second Imam; rather, one may offer as much Rak`ahs as they wish with the second Imam, without repeating the Witr. If the first Imam does not offer it, one may offer it with the second. But if, after having performed it with the first Imam, one offers it again with the second Imam in the last Rak`ah (offered in congregation), they should offer an additional single Rak`ah (individually) to make it Shaf` (Prayer with an even number of units).

(Part No. 9; Page No. 461)

This is because the Prophet (peace be upon him) said: [«\(There are\) no two Witr \(to be offered\) during one night.»](#) May peace and blessings be upon our Prophet Muhammad.



212- The ruling on praying in the last part of the night after offering Tarawih

Q: Some people who offer Tarawih (special supererogatory night Prayer in Ramadan) in congregation, leave the Masjid (mosque) when it is time to offer the Shaf`i (two units of Prayer, particularly before the final unit of the odd-number Prayer) and Witr (Prayer with an odd number of units). If a Muslim offers Tarawih in congregation, is it better for them to offer the Witr with the congregation or to offer it individually at the end of night?

A: It is better to complete Prayer with the Imam, as Allah prescribed. The Prophet (peace be upon him) said: [\(Whoever prays Qiyam-ul-Layl \(standing for optional Prayer at night\) with the Imam until he finishes, it will be counted as spending the whole night in prayer.\)](#) The Prophet (peace be upon him) offered Qiyam-ul-Layl with his Companions sometimes until the end of the night and other times until half of the night, they said:

(Part No. 9; Page No. 462)

"O Messenger of Allah! We wish that you would lead us in Nafilah (supererogatory) Prayer for the rest of the night." He then said: [\(Whoever prays Qiyam-ul-Layl \(standing for optional Prayer at night\) with the Imam until he finishes, it will count as spending the whole night in prayer.\)](#) It is better to continue offering Prayer with the Imam until he offers the Witr. Then, if one wants to pray again at the end of the night, the first Witr they offered with the Imam will be sufficient, praise be to Allah. One may finish with the Imam and then pray as much as they like at the end of the night in even numbers without offering Witr. If a person prays with the Imam and after the Imam performs Taslim (salutation of peace ending the Prayer) they stand up to offer one more Rak`ah and delay the Witr until the end of the night, this is permissible. However, this may be hard for some people may fall into Riya' (showing-off). Thus, if one concludes their prayer with the Imam with Witr, this is sufficient and if they add one more Rak`ah to make it even-numbered, there is no harm in this. If a person finishes Prayer with the Imam and then wants to pray at the end of the night, they can offer two, four, six, eight, etc. Rak`ahs without offering Witr as the Witr they performed with the Imam is sufficient.



213- The ruling on not saying Taslim with the Imam ending the Witr, in order to delay it till the end of night

Q: A questioner asks: "When offering the Witr (Prayer with an odd number of units) with the Imam at the end of Tarawih (special supererogatory night Prayer in Ramadan), we do not say Taslim (salutation of peace ending the Prayer) following him. Rather, we get up to offer an additional Rak`ah (unit of Prayer) so that it will not be Witr as we like to delay offering it till after getting up from sleep. Which is

(Part No. 9; Page No. 463)

better, following the Imam or delaying the Witr?"

A: There is a wide range of flexibility in this regard. It is preferable to follow the Imam and repeat Taslim after him. Doing so is deserving of the reward specified for offering Salah (Prayer) with the Imam till he concludes. However, it is also permissible to add a Rak`ah turning Witr into a two-Rak`ah Salah and then offer Witr at the end of night. It is open to choice, praise be to Allah. Nevertheless, it is preferable to say Taslim following the Imam and, thereafter, offer as many Rak`ahs of Qiyam-ul-Layl (standing for optional Prayer at night) as possible without repeating Witr. In this case, one can offer two, four or eight Rak`ahs or more or less separating each pair of Rak`ahs by Taslim. Also, one is not to repeat Witr as the Prophet (peace be upon him) said: [«\(There are\) no two Witr \(to be offered\) during one night.»](#) As previously stated, one may, in such a case, offer as many Rak`ahs as possible separating each pair of Rak`ahs by Taslim. However, saying Taslim following the Imam is better and avoids the likelihood of Riya' (showing-off).



214- The ruling on reciting certain short Surahs or one Ayah or two in the Tarawih

Q: Some Imams (the ones who lead congregational Prayer) offer the Tarawih (special supererogatory night Prayer in Ramadan) in a short period of time and recite only certain Surahs (Qur'anic chapters). They offer Surah Al-Ikhlâs in the second of each two Rak`ahs (units of Prayer). Therefore, we do not attend Prayer with them; rather, we pray with a group of youth. What is your advice to us?

(Part No. 9; Page No. 464)

May Allah reward you with the best!

A: There is no harm in any of this, as Tarawih is Sunnah (supererogatory act of worship following the example of the Prophet) and Mustahab (desirable). It is better for the Imam to recite from the beginning of the Qur'an and if he can conclude the whole Qur'an, this is good so that all the congregation hears the entire Qur'an. The Imam should recite in a good voice with Tartil (slow recitation of the Qur'an) and should not only recite the short Surahs. It is better to recite the whole Qur'an if possible, so that the congregation will not feel bored. However, if he cannot do this, he may recite what he wishes, even the short Surahs. All praise is due to Allah! [﴿So keep your duty to Allâh and fear Him as much as you can﴾](#) If he can recite the whole Qur'an, he should start with Al-Fatihah (Opening Chapter of the Qur'an), then Al-Baqarah, until concluding the whole Qur'an in the last ten nights of Ramadan, even if reading from the Mus-haf (copy of the Qur'an) so that all the congregation will hear it. All praise is due to Allah!



Q: Is it permissible to offer more than eight Rak`ahs (units of Prayer) in the Tarawih (special supererogatory night Prayer in Ramadan), and if so,

(Part No. 9; Page No. 465)

what is the maximum number of Rak`ah one can offer?

A: The Messenger of Allah (peace be upon him) did not specify a specific number of Rak`ahs; rather, he (peace be upon him) said: [\(Night Prayer should be performed two by two \(two Rak`ahs at a time\). If any of you fears that the time of dawn is approaching then let them pray one Rak`ah as Witr \(Prayer with an odd number of units\).\)](#) There is no particular number in this regard; so it is permissible to offer any odd number of Rak`ahs, nine, five, seven Rak`ahs or more, but it is best to offer eleven or thirteen Rak`ahs, for this is what the Prophet (peace be upon him) mostly did. If one offers twenty-three or more, there is no harm in this, though it is better to offer eleven or thirteen Rak`ahs, with Taslim (salutation of peace ending the Prayer) after each two Rak`ahs. This is what the Prophet (peace be upon him) did most of the time.



Q: In some small villages, the Imam (the one who leads congregational Prayer) recites only one or two Ayahs (Qur'anic verses) at most in the Tarawih (special supererogatory night Prayer in Ramadan). Some recite Surah (Qur'anic chapter) Al-Ikhlâs, (Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.) in all Rak`ahs. Is Salah considered valid in this case?

A: The Salah is valid, but it is better to recite from the beginning of the Qur'an and read as much as they can.

(Part No. 9; Page No. 466)

If they can conclude the whole Qur'an in Ramadan, this is better and more perfect. However, if they recite one or two Ayahs or some short Surahs, this is permissible as well. (So keep your duty to Allâh and fear Him as much as you can) Allah (Glorified be He) says: (So, recite you of the Qur'ân as much as may be easy for you.) There is no specific number of Rak`ahs required for Tarawih; rather, it is permissible to recite whatever can be easily recited from the Qur'an after Al-Fatihah (Opening Chapter of the Qur'an). As for reciting Surah Al-Ikhlâs in each Rak`ah, there is no harm in this if one has not memorized any other Surah. If one has memorized other Surahs, it is better to recite any of them and to keep Surah AL-Ikhlâs, (Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.) for the Witr in the last Rak`ah. This is best.

Q: Your Eminence, some Imams who have not memorized the Qur'an, recite from the Mus-haf (copy of the Qur'an) and lead people in the Tarawih. Is this permissible?

A: Yes, those who have not memorized the Qur'an can recite from the Mus-haf. All praise is due to Allah! Mawla (freed slave) of `A'ishah (may Allah be pleased with her) used to recite from the Mus-haf while leading her in Prayer.

(Part No. 9; Page No. 467)

There is no harm in this.



215- Ruling on performing Tarawih in twos and in a three-Rak`ah Witr one Taslim

Q: The questioner from Riyadh asks: "Once the Imam ended Tarawih (special supererogatory night Prayer in Ramadan) having pronounced Taslim (salutation of peace ending the Prayer) four times, once per each pair of Rak`ahs (units of Prayer), and then ended the three-Rak`ah Witr (Prayer with an odd number of units) by saying Taslim only once. Is this act correct?"

A: Actually, this is the best, i.e. to offer a total of eleven Rak`ahs, three of whom are the Witr, ending them by saying Taslim four times, once per each pair of Rak`ahs, and once for Witr. This was the practice of the Prophet (peace be upon him) in most cases. He (peace be upon him) would offer eight Rak`ahs two by two, and then two other Rak`ahs during which he would recite Surah Al-A`la and Surah Al-Kafirun. He would then conclude with one Rak`ah in which he would recite the Surah of: (Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.) This is the better practice; however, it is also permissible to offer thirteen Rak`ahs. Moreover, it is also permissible to offer the three-Rak`ah Witr Salah as one unit reciting in it Surah Al-A`la, the Surah of: (Say: (O Muhammad صلى الله عليه وسلم to these Mushrikûn and Kâfirûn): "O Al-Kafirûn (disbelievers in Allâh, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in Al-Qadar)! and Surah Al-Ikhlâs respectively. However, this should not be performed in the same form of the Maghrib (Sunset) Prayer; rather, it should be ended by one Taslim. It is preferable to end each pair of Rak`ahs by Taslim as is the case with Tarawih. Thus, one should offer the first two Rak`ahs reciting Surah Al-A`la and Surah Al-Kafirun and ending them by Taslim. Thereafter, one should perform a single separate Rak`ah reciting (after Al-Fatihah) the Surah that reads: (Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.) and ending with Taslim.

(Part No. 9; Page No. 468)

In fact, this is the preferable practice. However, there is nothing wrong with joining the single Rak`ah with the previous two Rak`ahs in one Salah, for the Prophet (peace be upon him) would do both.



216- The ruling on offering only four Rak`ahs of Tarawih with the Imam and not completing it with him

Q: A questioner asks: "Does one who offers four, six or more Rak`ahs (units of Prayer) of Tarawih (special supererogatory night Prayer in Ramadan) with the Imam and does not wait to complete it with the Imam, receive the reward of spending the whole night in Salah; as is the case with one who does? What is the ruling on offering Witr (Prayer with an odd number of units) only during Ramadan?"

A: Such a person will only receive the reward of the amount of Salah (Prayer) he offers. He will not receive the reward of spending the whole night in Salah, unless he completes Salah with the Imam. Thus, whoever offers only two or four Rak`ahs with the Imam will receive the reward of performing two or four supererogatory Salah. Therefore, it is better to complete the Salah with the Imam so that one will be deserving of the reward of spending the whole night in Salah.

The General Presidency of
Scholarly Research and Ifta'



217- The number of Rak'ahs in Tarawih

Q: We, a group of Muslims, offer Tarawih (special supererogatory night Prayer in Ramadan)

(Part No. 9; Page No. 469)

as eleven Rak`ahs (units of Prayer). However, we were criticized by some Muslims who told us that Tarawih should consist of twenty one Rak`ahs following the practice of `Umar (may Allah be pleased with him). Please explain, may Allah reward you with the best!

A: There is a wide range of choice regarding the number of Tarawih. In fact, the Prophet (peace be upon him) offered it as eleven Rak`ahs as reported by `Aishah (may Allah be pleased with her). He (peace be upon him) offered it also as thirteen Rak`ahs and sometimes less than that number. Thus, it is permissible to offer it in any of these manners as there is a wide range of flexibility in this regard. Offering Tarawih as twenty three Rak`ah which was the practice of `Umar (may Allah be pleased with him) and the Sahabah (Companions of the Prophet) is permissible. However, offering it as eleven or thirteen Rak`ahs following the example of the Prophet (peace be upon him) is even better and was practiced sometimes by `Umar (may Allah be pleased with him) and the Sahabah. It is thus open to choice. In addition, there is nothing wrong with offering more than twenty three Rak`ahs, even if as many as forty, plus the Witr (Prayer with an odd number of units). Nevertheless, it is preferable to follow the example of the Prophet (peace be upon him) offering Tarawih as eleven or thirteen Rak`ahs ending each pair of Rak`ahs by Taslim (salutation of peace ending the Prayer) with a concluding single Rak`ah as Witr. This is regardless whether this takes place early in the night, at midnight or late at night, for it is, praise be to Allah, open to choice.

(Part No. 9; Page No. 470)

Q: During Ramadan, we offer twelve Rak`ahs after `Isha' (Night) Prayer including the Witr. Is this the correct practice of Qiyam-ul-Layl (standing for optional Prayer at night)?

A: Yes. This is the best manner, i.e. as eleven Rak`ahs, for performing Qiyam-ul-Layl. The Prophet (peace be upon him) did so throughout the year in most cases. However, he would sometimes offer thirteen Rak`ahs and sometimes less than that number as reported by `Aishah (may Allah be pleased with her). Thus, he would often offer eleven Rak`ahs ending each pair of Rak`ahs by Taslim whether during Ramadan or otherwise. Nevertheless, there is nothing wrong with offering more than thirteen or twenty Rak`ahs as it is open to choice, praise be to Allah. To this effect, the Prophet (peace be upon him) said: [\(The \(supererogatory\) night Salah \(Prayer\) should be offered as two Rak`ahs followed by two Rak`ahs and so on; if you fear that dawn is approaching, finish it by offering Witr, even if it be one Rak`ah.\)](#) This last statement means that offering one Rak`ah serves as a Witr for all the Rak`ahs which one offers before. According to the Hadith, the Prophet (peace be upon him) did not assign a specific number of Rak`ahs, which indicates the permissibility of offering thirteen, fifteen or twenty Rak`ahs ending each pair of Rak`ahs by Taslim. However, it is better to offer eleven or thirteen Rak`ahs which was the usual practice of the Prophet

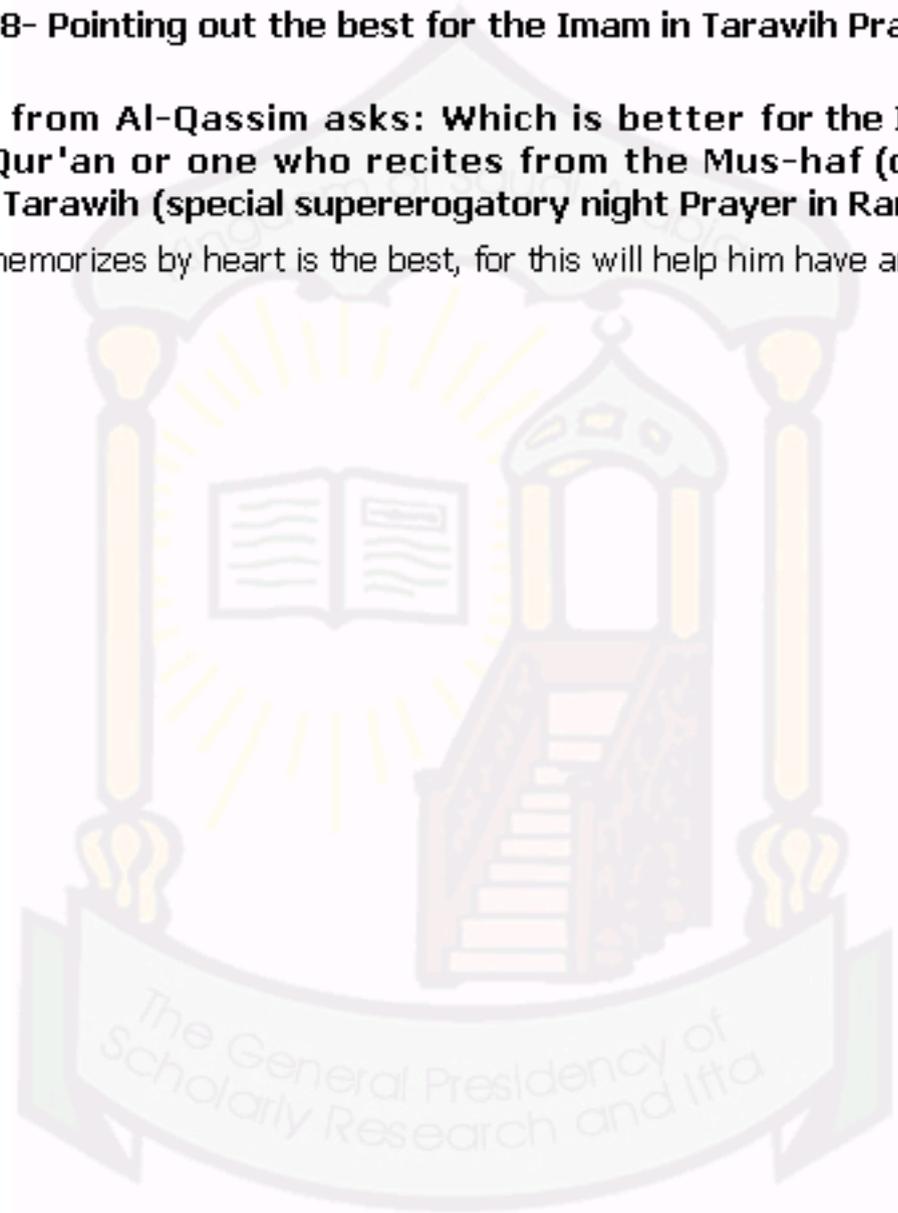
(peace be upon him).



218- Pointing out the best for the Imam in Tarawih Prayer

Q: A questioner from Al-Qassim asks: Which is better for the Imam who perfectly memorizes the Qur'an or one who recites from the Mus-haf (copy of the Qur'an), particularly in the Tarawih (special supererogatory night Prayer in Ramadan)?

A: The Imam who memorizes by heart is the best, for this will help him have an attentive heart while he is reciting.





219- The ruling on correcting the Imam during Salah

Q: The questioner ask: Your Eminence Shaykh! I offer Tarawih (special supererogatory night Prayer in Ramadan) and other Jahri Salah (Prayer recited out loud) behind an Imam (the one who leads congregational Prayer) who has memorized the Book of Allah (Glorified and Exalted be He). I correct him when he errs, but he tells me not to correct him with regard to small mistakes. I hope Your Eminence will guide me in this regard.

A: It is prescribed that you correct the Imam, even if he tells you not to do so. When he errs, you should correct him, in order for worshippers to know the Ayah (Qur'anic verse) or the letter he misses.

(Part No. 9; Page No. 472)

Correcting the Imam falls under cooperation in righteousness and piety. He should not object to this; rather, he should thank you for doing so.



Q: Crying out of fear of Allah is a commendable, but in the Tarawih (special supererogatory night Prayer in Ramadan), we hear loud crying that disturbs those offering Salah (Prayer). What is the ruling on this extremely loud crying? May Allah reward you with the best!

A: It is Mashru` (Islamically permissible) for the believers to earnestly keep themselves from crying, in order not to disturb worshippers offering Salah around them; their crying should be controlled. This is what is permissible. Therefore, when the Prophet (peace be upon him) recited the Qur'an (his chest sounded like a boiling kettle due to his weeping.) But crying should not be so loud that disturbs people. His eyes may fill with tears without crying out. In brief, believers should strive against themselves in order not to harm anyone with their crying. However, if a person is overcome with emotion, there is no harm in this.



(Part No. 9; Page No. 473)

220- Going to distant Masjids

Q: In Ramadan, many people-may Allah guide them- go to Masjids (mosques) that are far away from their homes to offer the Tarawih (special supererogatory night Prayer in Ramadan), seeking Imams (the ones who lead congregational Prayer) with good voices. The problem, Your Eminence, is that they reach the Masjids late and so miss the `Isha' (Night) Prayer and make up for it in congregation with other groups at the rear of the Masjid. Would Your Eminence offer a word of advice for these people?

A: Yes, I advise everyone to fear Allah and be keen to offer the Faridah (obligatory act), i.e. `Isha' Prayer on time. There is nothing wrong with going to Masjids far away, after the Faridah or early enough to catch the Faridah, in order to pray behind an Imam with a good voice and whose recitation brings about Khushu` (the heart being submissively attuned to the act of worship). However, one should take care not to miss the Faridah by either offering it first in a nearby Masjid before going to offer the Tarawih in a distant Masjid, or go early to the distant Masjid in order to catch the Faridah with the Imam. They should not risk missing the Faridah for the sake of a Mustahab (desirable) act, since the `Isha' Prayer is Faridah, while the Tarawih is Mustahab. They should take care to offer the Faridah in congregation with Muslim brothers.

(Part No. 9; Page No. 474)

If they wish to pray behind another Imam, they should go early before the `Isha' Prayer is due so as to catch the Faridah with the Imam; or can go `Isha' Prayer if they offer it before.



221- The ruling on offering the Tarawih Prayer at home

Q: Is it permissible to offer the Tarawih (special supererogatory night Prayer in Ramadan) at home if the Imam (the one who leads congregational Prayer) has not memorized the entire Qur'an or only a few Surahs (Qur'anic chapters) and errs in the others?

A: There is nothing wrong with offering the Tarawih at home, though it is better to be offered in the Masjid (mosque). The Sunnah (action following the example of the Prophet) is to offer it in the Masjids, as the Prophet (peace be upon him) and his Companions did. The Tarawih is Nafilah (supererogatory), but it is better to offer it in the Masjids. If the Imam's recitation is not good, he should be replaced with another suitable Imam, even if he recites from the Mus-haf (copy of the Qur'an). Offering Tarawih in the Masjid is the Sunnah which the Salaf (righteous predecessors) practiced. However, if you wish to offer it at home, there is no harm in this.



(Part No. 9; Page No. 475)

222- The ruling on offering Tarawih individually

Q: Is it permissible to offer the Tarawih (special supererogatory night Prayer in Ramadan) individually?

A: Offering the Tarawih in congregation is better, for the Prophet (peace be upon him) offered it with the Sahabah (Companions of the Prophet) in congregation for some nights, then he stopped doing so and said: [\(But I feared night Prayer may be made obligatory upon you, and you would not be able to do it.\)](#) Later on, when he (peace be upon him) passed away and the Wahy (Revelation) stopped, `Umar gathered people to offer Tarawih behind one Imam at Al-Masjid Al-Nabawi (the Prophet's Mosque in Madinah) in Ramadan. He (peace be upon him) said: [\(If a person prays with an Imam until he leaves, it will be recorded as having spent a whole night in prayer.\)](#) It is better to offer the Tarawih in congregation, for this is a great favor. However, there is nothing wrong with offering it at home, as it is Nafilah (supererogatory). Whoever offers it in congregation will attain the reward of congregational Salah (Prayer) and the reward of the offering night Prayer, if they offered it with the Imam until he leaves.



(Part No. 9; Page No. 476)

Q: What is the ruling on men offering the Tarawih (special supererogatory night Prayer in Ramadan) individually at home? How many Rak`ahs (unit of Prayer) does it consist of? May Allah reward you with the best!

A: Offering Qiyam-ul-Layl (standing for optional Prayer at night) in Ramadan at the Masjid (mosque) is Sunnah (supererogatory act of worship following the example of the Prophet). The Prophet (peace be upon him) said: [\(Whoever offers night Prayer during Ramadan, out of Iman \(Faith\) and Ihtisab \(confident anticipation of Allah's Recompense\), will have their previous sins forgiven.\)](#) It is preferable to offer Tarawih in the Masjid; though there is nothing wrong with offering it at home. There is no specific number of Rak`ahs for the Tarawih, but it is better to offer it as eleven, or thirteen Rak`ahs. If one wishes to offer more than that, i.e., twenty Rak`ahs and the Witr (Prayer with an odd number of units), thirty Rak`ahs and the Witr, or forty Rak`ahs and the Witr, all this is permissible; all praise is due to Allah! However, the best is what the Prophet (peace be upon him) observed which is to offer eleven or thirteen Rak`ahs. He (peace be upon him) used to offer two by two and conclude with one Rak`ah Witr. This is the best, whether it is entirely or partially offered at the beginning, middle, or end of the night. There is nothing wrong with any of these ways of offering Tarawih. The same applies to offering it at the Masjid; one may offer all or some of it at the beginning, middle or end of the night. All is permissible, all praise is due to Allah.

(Part No. 9; Page No. 477)

The matter is flexible, for the Prophet (peace be upon him) did not set any conditions regarding it. He (peace be upon him) said: [\(Whoever offers the night Prayer during Ramadan\)](#) When the last ten nights of Ramadan began, the Prophet (peace be upon him) would stay up in all of them. The matter is flexible. If one stays up at night during all the ten nights, this is the best; and if they rest in-between them, this is permissible as well. If they agree to offer Tarawih at the beginning or the end of night, all this is permissible. All praise is due to Allah!



Q: I hope Your Eminence will guide me concerning Tarawih (special supererogatory night Prayer in Ramadan). Is it better to offer it individually or in congregation? Should it be recited audibly? May Allah reward you with the best.

A: Offering Tarawih in congregation during Ramadan as the Prophet (peace be upon him) and the Sahabah (Companions of the Prophet) did is better and it should be recited aloud, though there is nothing wrong with offering it inaudibly. The Sunnah (action following the example of the Prophet) is to recite aloud as the Prophet (peace be upon him) and his Sahabah did. All night Prayers should be performed audibly and all daytime Prayers should be performed inaudibly, except for the Fajr (Dawn) Prayer, Jumu`ah (Friday) Prayer, the Two `Eid Prayers,

(Part No. 9; Page No. 478)

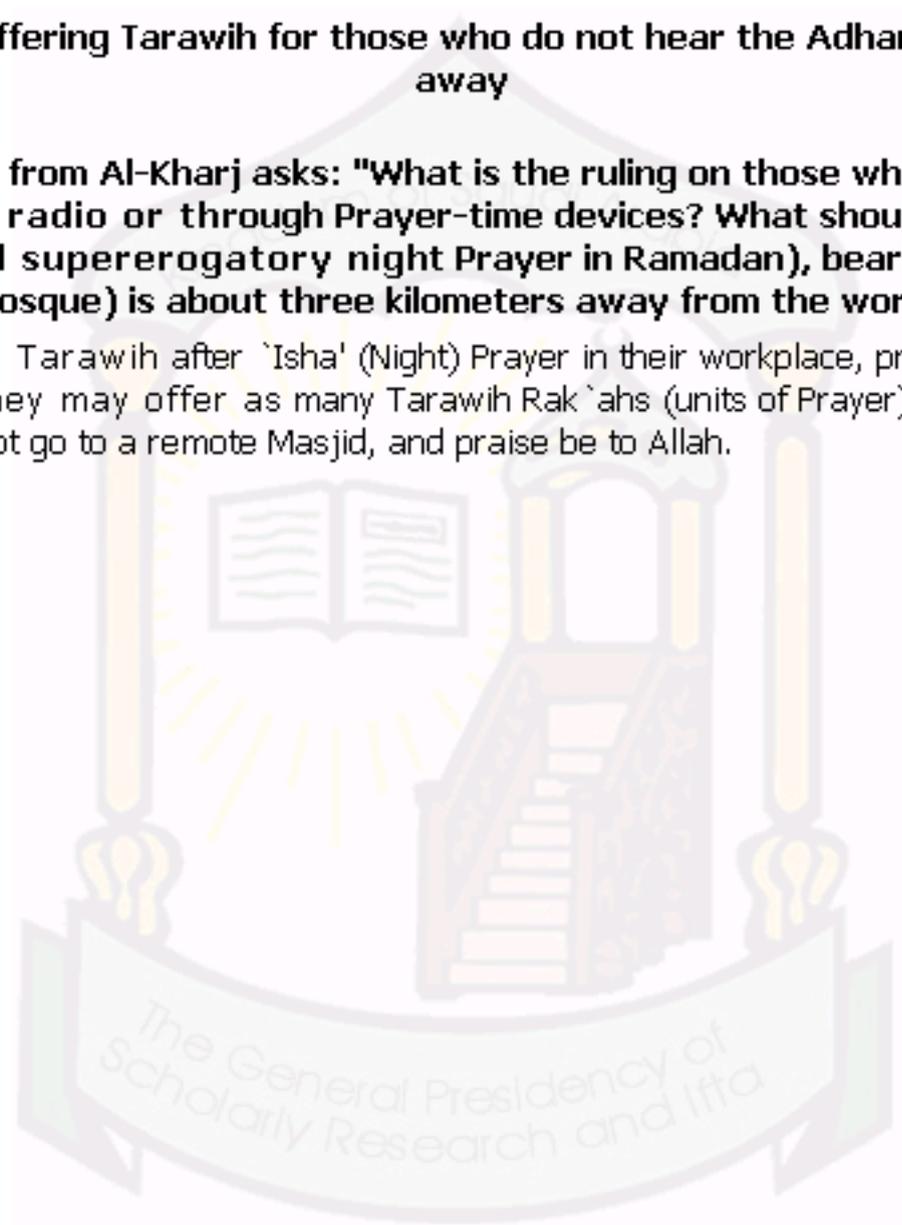
Salat-ul-Kusuf (Prayer on a solar eclipse), and Salat-ul-Istisqa' (Prayer for rain) which are recited audibly even if they are performed during the day. As for the Zhuhr (Noon) Prayer and `Asr (Afternoon) Prayer, they should be recited inaudibly. It is Sunnah to offer Tarawih in congregation in the Masjid (mosque), following the example of the Prophet (peace be upon him) and the Sahabah (may Allah be pleased with them). The Sunnah for the Imam (the one who leads congregational Prayer) is to recite Tarawih aloud. If you offer it at home, there is nothing wrong in this as it is Sunnah to recite it audibly.



223- Ruling on offering Tarawih for those who do not hear the Adhan due to being far away

Q: A questioner from Al-Kharj asks: "What is the ruling on those who can only hear the Adhan over the radio or through Prayer-time devices? What should one do regarding Tarawih (special supererogatory night Prayer in Ramadan), bearing in mind that the nearest Masjid (mosque) is about three kilometers away from the workplace?"

A: They can offer Tarawih after `Isha' (Night) Prayer in their workplace, praise be to Allah. After offering `Isha', they may offer as many Tarawih Rak`ahs (units of Prayer) in their workplace as possible and need not go to a remote Masjid, and praise be to Allah.



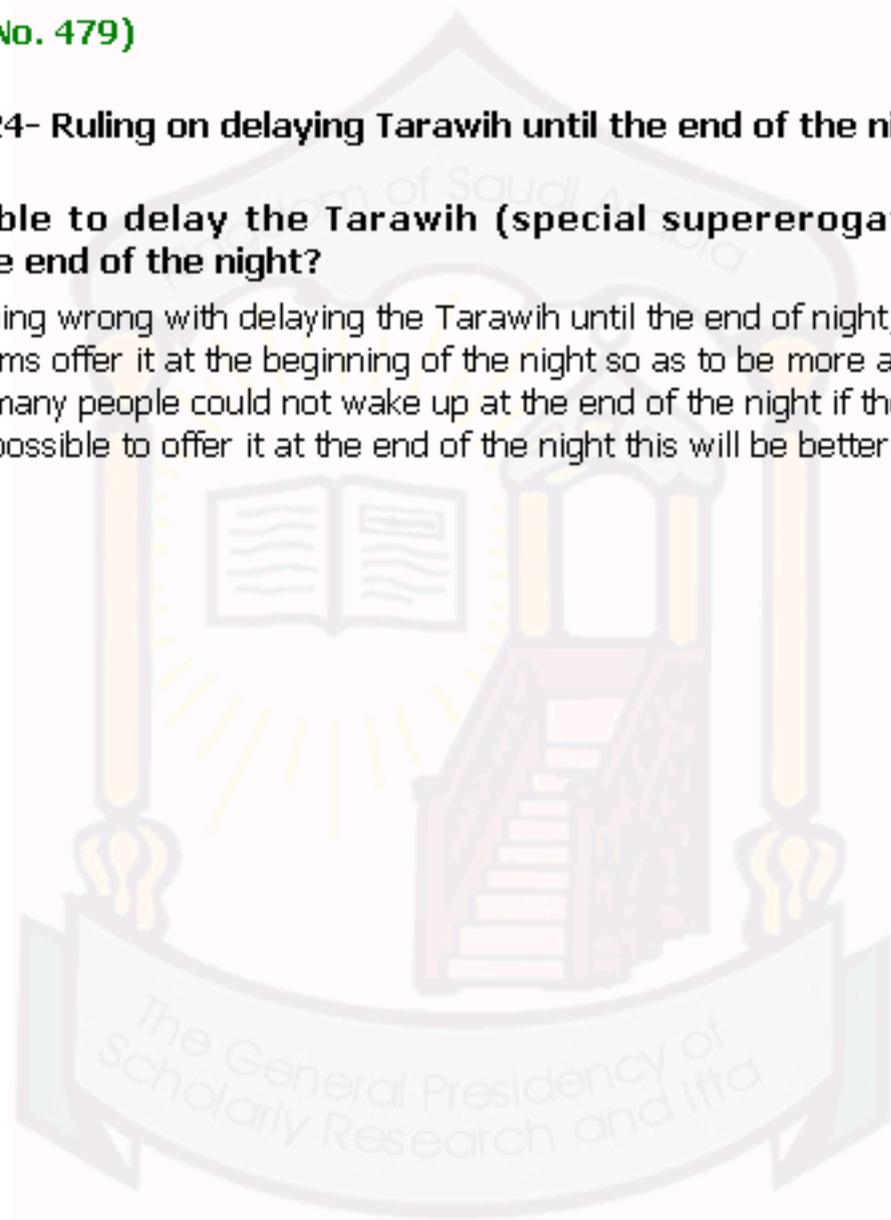


(Part No. 9; Page No. 479)

224- Ruling on delaying Tarawih until the end of the night

Q: Is it permissible to delay the Tarawih (special supererogatory night Prayer in Ramadan) until the end of the night?

A: Yes, there is nothing wrong with delaying the Tarawih until the end of night; if this is possible, it is better. Most Muslims offer it at the beginning of the night so as to be more active and more able to wake up for it, for many people could not wake up at the end of the night if they sleep early. What is meant is that if it is possible to offer it at the end of the night this will be better.





Q: I work in a clothing store whose owner objects when I offer Tarawih (special supererogatory night Prayer in Ramadan) in the Masjid (mosque), on the pretext that the store will be closed and will not sell any goods throughout this period. Is it permissible for me to offer the Tarawih individually at home after I finish work?

A: Night Prayer is optional, praise be to Allah; you can offer it at home or in congregation. If your working hours coincide with the time of Tarawih, you have to perform your work for which you take a wage, while the Tarawih is Nafilah (supererogatory).

(Part No. 9; Page No. 480)

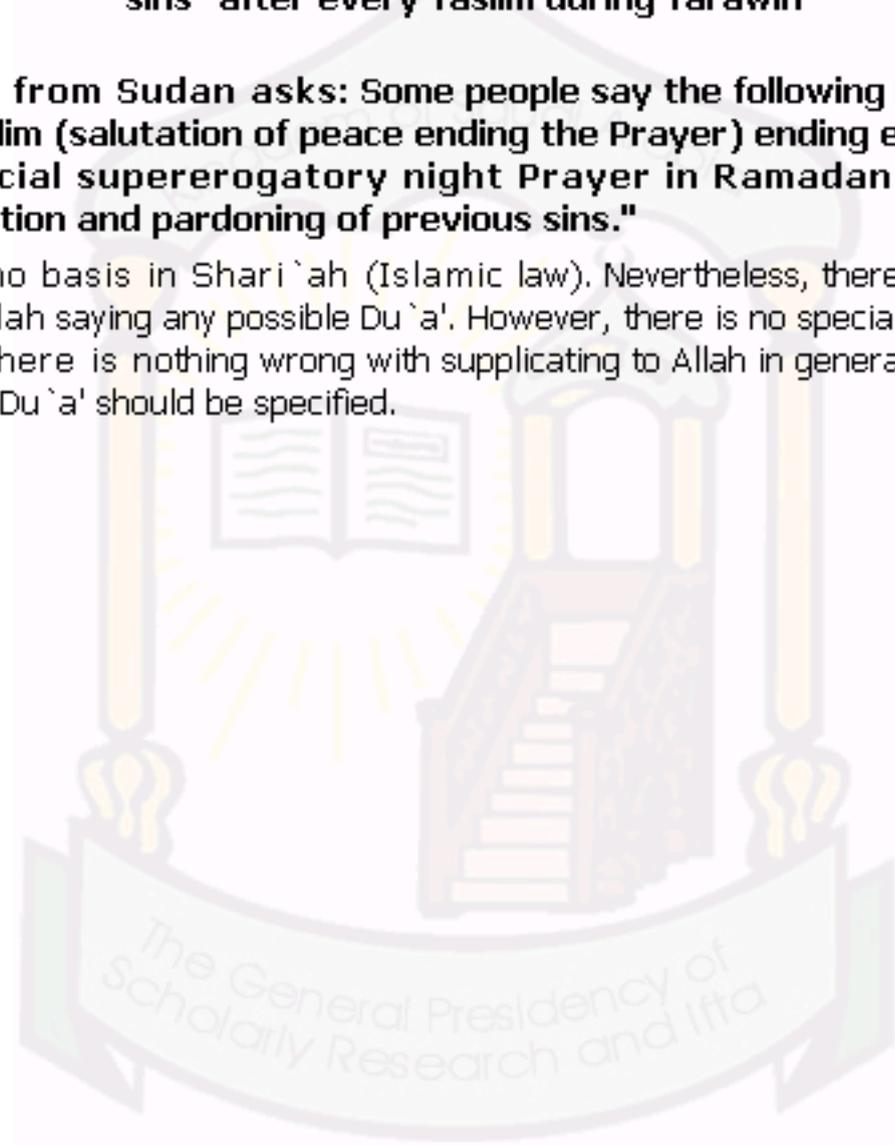
Therefore, you have to abide by your employment contract; if it states that you work after the Faridah (obligatory act) of `Isha' (Night) Prayer, you have to undertake your work and not leave it except after taking permission from your employer. However, you can offer Tahajjud (optional late night Prayer) at your home. All praise is due to Allah.



225- Ruling on saying: "We ask Allah for guidance, satisfaction and pardoning of previous sins" after every Taslim during Tarawih

Q: A questioner from Sudan asks: Some people say the following Du`a' (supplication) after saying Taslim (salutation of peace ending the Prayer) ending each pair of Rak`ahs of Tarawih (special supererogatory night Prayer in Ramadan): "We ask Allah for guidance, satisfaction and pardoning of previous sins."

A: Doing so has no basis in Shari`ah (Islamic law). Nevertheless, there is nothing wrong with supplicating to Allah saying any possible Du`a'. However, there is no special Du`a' to be said after Taslim although there is nothing wrong with supplicating to Allah in general. Anyway, neither this Du`a' nor any other Du`a' should be specified.





Q: A brother from Al-Dammam, Zhahran, asks: I work for a commercial complex consisting of a service station, a grocery store and a fuel dispenser where I work.

(Part No. 9; Page No. 481)

There is a small neighboring Masjid (mosque) where Tarawih (special supererogatory night Prayer in Ramadan) is not offered. Only `Isha' (Night) Prayer is offered, after which people return to their work. What should I do? Should I offer Tarawih individually after `Isha'? Please, guide me.

A: You have a free choice either to offer it alone, at the Masjid or at home. In either case you will be rewarded by Allah for doing so, In sha'a-Allah (if Allah wills), since there is no congregational Salah (Prayer) being performed. Also, there is nothing wrong with going to another Masjid. Since Tarawih is supererogatory and not obligatory, it is tolerated, thanks to Allah. Thus, you may offer Tarawih either in that Masjid, at home or at another Masjid.



Q: A questioner asks: What is the Sunnah (action following the example of the Prophet) regarding the number of the Rak`ahs (units of Prayer) of Tarawih (special supererogatory night Prayer in Ramadan)?

A: The Prophet (peace be upon him) would offer, whether during Ramadan or otherwise, no more than eleven Rak`ahs and sometimes up to thirteen Rak`ahs as reported by `Aishah (may Allah be pleased with her). Although this is the authentically reported practice of the Prophet (peace be upon him), there is nothing wrong with offering more Rak`ahs. The Prophet (peace be upon him) stated: [\(The \(supererogatory\) night Salah \(Prayer\) should be offered as two Rak`ahs followed by two Rak`ahs and so on.\)](#) According to the Hadith, the Prophet (peace be upon him) did not specify a certain number. He (peace be upon him) would offer eleven and sometimes

(Part No. 9; Page No. 482)

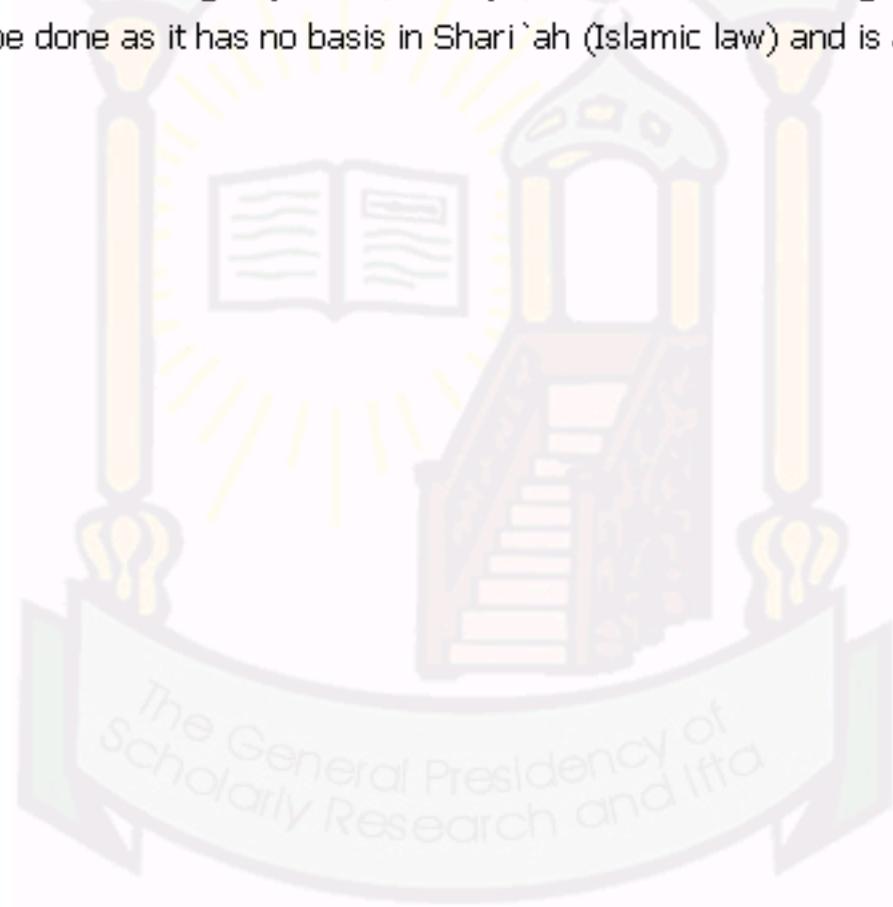
thirteen Rak`ahs ending each pair of Rak`ahs with Taslim (salutation of peace ending the Prayer) and concluding with a single Rak`ah as Witr (Prayer with an odd number of units) whether during Ramadan or others. Nevertheless, there is nothing wrong with offering twenty Rak`ahs plus three Rak`ahs as Witr, or thirty or forty Rak`ahs plus one Rak`ah or three Rak`ahs as Witr. In conclusion, any number is permissible based on the general wording of the Hadith that reads: [\(The \(supererogatory\) night Salah should be offered as two Rak`ahs followed by two Rak`ahs and so on; if you fear that dawn is approaching, offer one Rak`ah, which will be a Witr for all the Rak`ahs that have been offered before.\)](#)



226- Ruling on invoking Allah's Blessings upon the Prophet (peace be upon him) and supplicating to Allah for the caliphs after every pair of Rak`ahs of Tarawih

Q: It is our practice during Tarawih (special supererogatory night Prayer in Ramadan) that after the Taslim (salutation of peace ending the Prayer) ends the first two Rak`ahs of Tarawih he invokes Allah's Blessings on the Prophet (peace be upon him) and supplicates to Allah for the Rightly-Guided Caliphs. What is the ruling on this?

A: This should not be done as it has no basis in Shari`ah (Islamic law) and is a Bid`ah (innovation in religion).





227- Ruling on reciting Surah Al-Ikhlâs three times following Taslim during Tarawih

Q: A brother from the Arab Republic of Egypt says that he noticed

(Part No. 9; Page No. 483)

that their Imam recites Surah Al-Ikhlâs that begins with: ([Say \(O Muhammad صلى الله عليه وسلم\)](#): "He is Allâh, (the) One.") three times during the pause following each four Rak`ahs (units of Prayer) of Tarawih (special supererogatory night Prayer in Ramadan) and that people repeat it in congregation after him. Is this permissible?

A: This act is an impermissible Bid`ah (innovation in religion). However, there is nothing wrong with having a short break during the interval following Taslim (salutation of peace ending the Prayer) after each two Rak`ahs. As for reciting Surah Al-Ikhlâs: ([Say \(O Muhammad صلى الله عليه وسلم\)](#): "He is Allâh, (the) One.") or any other Surah in a loud voice whether congregationally or otherwise, this is Bid`ah. The Imam may sit for a while to rest and then stand up again without committing any Bid`ah, be it reciting Surah Al-Ikhlâs or anything else. In general, there must be no baseless practices, especially in congregation, or said aloud by the Imam to teach to people. In brief, the Imam may sit for a while only to rest and then stand up again. As for reciting Surah Al-Ikhlâs or any other Surah, Hadith or whatever statement congregationally, this has no basis in Shari`ah (Islamic law).



228- Ruling on reciting Du`a' in congregation after Tarawih

Q: Following the Tarawih (special supererogatory night Prayer in Ramadan), we recite Du`a' (supplication) in a collective way to finish Salah (Prayer):

(Part No. 9; Page No. 484)

What is the ruling on this?

A: This is Bid`ah (innovation in religion); neither Dhikr (Remembrance of Allah) nor Du`a' should be performed collectively. Everyone should supplicate to Allah (Exalted be He) privately for themselves and other Muslims, not in congregation.



229- Ruling on rising from the second prostration in Salah to the third one out of forgetfulness

Q: What is the ruling if the Imam (the one who leads congregational Prayer) stands up after the second Rak`ah (unit of Prayer) in Tarawih (special supererogatory night Prayer in Ramadan)? Should he sit down again or continue until he completes four Rak`ahs?

A: If the performs Tarawih intending to perform it in two Rak`ahs, but he forgets and stands up for a third Rak`ah, people should draw his attention to that and he has to sit down exactly as he has to do if he had done so in Fajr (Dawn) Prayer. This is because the Prophet (peace be upon him) said: [\(The \(optional\) night Prayer is offered as two Rak`ahs followed by two Rak`ahs and so on.\)](#) Thus, if he intends to pray two Rak`ahs, as is the usual case in Tarawih conforming with the Sunnah (action following the example of the Prophet), and when he stands up to perform a third Rak`ah and then he is alerted or he himself realizes that he erred, he must sit down, even if he had started recitation or even after Ruku` (bowing) of the Rak`ah, he must return to the sitting position and recite Tashahhud (testification recited in the sitting position in the second/ last unit of Prayer), then perform Taslim (salutation of peace ending the prayer). Then, he can rise once more

(Part No. 9; Page No. 485)

to perform another two Rak`ahs. He has to do so exactly as if he is performing Fajr or Jumu`ah (Friday) Prayer.



230- How to recite Tashahhud in Tarawih

Q: Should we recite in the Sunnah (supererogatory) Prayers like the Tarawih (special supererogatory night Prayer in Ramadan) the second part only or both parts of Tashahhud (testification recited in the sitting position in the second/ last unit of Prayer)?

A: A praying person should recite both the first and second parts of Tashahhud after the two Rak`ahs (units of Prayer) of Tarawih and supererogatory Prayers. He is to recite the Tashahhud, invoke Allah's Blessings and Peace upon the Prophet, then seek refuge with Allah (Exalted be He) from four matters: the torment of Hellfire, the torment of the grave, the trials of life and death and tribulation of Al-Masih-ul-Dajjal (the Antichrist), and then ask his Lord to grant him all good, and keep him away from all evil. The Tashahhud is a moment for Du`a'. After finishing Tashahhud and invoking Allah's Blessings and Peace upon the Prophet, it is better for a praying person to earnestly perform Du`a' both in the obligatory and supererogatory Prayers, as the Prophet (peace be upon him) used to do this and he encouraged people to supplicate. The Prophet (peace be upon him) said: [«...then choose whatever speech \(i.e. supplication\) you wish.»](#) It is a Mashru` (Islamically prescribed) Sunnah (supererogatory act of worship following the example of the Prophet) in all obligatory and supererogatory Prayers to

(Part No. 9; Page No. 486)

supplicate to Allah (Exalted be He) before performing Taslim (salutation of peace ending the Prayer) and in Sujud (prostration). It is prescribed to supplicate in Sujud as the Prophet (peace be upon him) said: [«Glorify your Lord in Ruku` \(bowing\) and exert yourself in supplication in prostration. Thus your supplications are liable to be accepted.»](#) The Du`a' is to be observed after saying: "Subhana Rabbiya Al-A`la (Glory be to my Lord, the Most High)" three times. The Prophet (peace be upon him) said: [«A servant becomes nearest to his Lord when he is in prostration.»](#)



231- Ruling on Tarawih when combining Maghrib and `Isha' Prayers at sunset

Q: A questioner from Al-Qasim asks: If there is rainfall, is it permissible to combine the Maghrib (Sunset) and `Isha' (Night) Prayers at the former's due time along with the Tarawih (special supererogatory night Prayer in Ramadan) if we are in Ramadan?

A: Yes, if there is rainfall or some hardship wherein people may slip and fall on the streets, it is better to combine the two Prayers as this is easier for them. If they combine the Maghrib and `Isha' Prayers, they can also offer Tarawih after the `Isha' Prayer for it is its time. If they combine the two Prayers at the time of the Maghrib, they can offer the Tarawih afterwards. All praise is due to Allah.





(Part No. 9; Page No. 487)

232- Tarawih and Qiyam-ul-Layl are not obligatory

Q: Is the Tarawih (special supererogatory night Prayer in Ramadan) obligatory upon women? Is Qiyam-ul-Layl (optional Prayer at night) obligatory in Ramadan and other months? Please guide us. May Allah reward you with the best.

A: The Tarawih is not obligatory, neither is Qiyam-ul-Layl, in Ramadan or in any other month; it is a stressed Sunnah (supererogatory act of worship following the example of the Prophet) that the Prophet (peace be upon him) observed and urged people to observe. He (peace be upon him) used to offer the Witr (Prayer with an odd number of units) whether he was traveling or in residence, but it is not obligatory. It is at least one Rak`ah (unit of Prayer) after the `Isha' (Night) Prayer or at the end of the night, but it is better to offer more than one Rak`ah as the Prophet (peace be upon him) would usually offer eleven Rak`ahs; two by two and the Witr one Rak`ah; he would sometimes offer thirteen Rak`ahs or less. It is a Sunnah for each believing man and woman to offer Tahajjud (optional late night Prayer) even with one or three Rak`ahs. Likewise, Salat-ul-Duha (supererogatory Prayer before noon), Tarawih and Qiyam-ul-Layl are Sunnah.



(Part No. 9; Page No. 488)

233- Ruling on women's prayer in the Masjid in Ramadan and other months

Q: Is it permissible for a woman to offer Salah (Prayer) at the Masjid (mosque) for example, in Ramadan? Is it permissible for her to wear perfume and incense?

A: A woman is permitted to offer Salah in the Masjid along with people, provided that she is covered and wears Hijab (veil) and keeps away from the causes of Fitnah (temptation). She should not wear perfume or incense as she walks in the street so that she may not cause Fitnah. The Prophet (peace be upon him) prohibited the woman who wears perfume from attending Salah in the Masjid, and said: "Any woman who applies perfume should not attend Salah with us." In another wording: **(Any woman who fumigates herself with perfume should not join us in the `Isha' (Night) Prayer.)** What the Prophet (peace be upon him) meant is that if a woman wants to go out to offer Salah along with people, she should not wear perfume or incense and should cover herself with Hijab and avoid any dress that is likely to cause Fitnah for people. In another Hadith, the Prophet (peace be upon him) said: **(Unadorned)** meaning not wearing perfume or wearing adornments that may cause Fitnah

(Part No. 9; Page No. 489)

for people; otherwise, it is better for her to offer Salah at home.



Q: Is it permissible for a woman to offer Tarawih (special supererogatory night Prayer in Ramadan) in the Masjid (mosque)?

A: Yes, it is Mustahab (desirable) for her to do so if she fears that she may be lazy to offer it if she stays at home; otherwise, it is better for her to offer it at home. However, if there is a need to offer it in the Masjid, there is nothing wrong in this. Women used to offer the Five Obligatory Daily Prayers with the Prophet (peace be upon him), but he used to say: [\(Their homes are better for them.\)](#) However, when some women stay at home they feel too lazy to offer the Tarawih, so if they want to go out to offer it in the Masjid, provided that they go out wearing Hijab (veil) and avoiding Tabarruj (woman's public display of her adornment or charms), for the purposes of attending the Tarawih and attaining knowledge from scholars, they will be rewarded for this, since this is a good intention.

Q: Your Eminence, people talk a lot about women offering Tahajjud (optional late night Prayer)

(Part No. 9; Page No. 490)

or Tarawih in the Masjid, would you please give a word of advice in this respect?

A: There is nothing wrong with women offering the Tarawih and Tahajjud in the Masjid along with the Muslim congregation, provided that they take care of Hijab and avoid Fitnah (temptation) and wearing perfume. They should avoid wearing perfume, dressing immodestly, or showing their adornments; rather, they should be covered, keeping away from the causes of Fitnah; otherwise, their homes are better for them. However, if there is a need to go out to offer Tarawih in the Masjid, because they may feel too lazy to offer it at home or because they want to listen to sermons and Dhikr (Remembrance of Allah), there is nothing wrong on them on this condition: they wear Hijab, and keep away from the causes of Fitnah, including perfume, immodest clothing and adornments.



234- Ruling on women incensing Masjids during Tarawih

Q: Some women bring incense to the Masjids (mosques) during Tarawih (special supererogatory night Prayer in Ramadan) and tend to incense the Masjids and praying mats. What is your advice to those women who do so? May Allah reward you with the best.

(Part No. 9; Page No. 491)

A: They should not do so, because after praying they leave the Masjid wearing the smell of the incense on them. Women should quit such a habit, so as to avoid causing Fitnah (temptation) among men when they come out of Masjids. It is best that they pray without using any kind of scent, neither when they enter the Masjid nor when they exit from it, pursuant to the Sahih (authentic) Hadiths reported in this regard.



235- Ruling on women performing Tarawih at home

Q: Can a woman perform Tarawih (special supererogatory night Prayer in Ramadan) at home by listening to the Imam reciting Qur'an on the radio, instead of reciting it herself, without performing the rest of the Salah (Prayer) behind the Imam, just following his recitations of the Qur'an?

A: It is best for a woman to perform Salah, whether obligatory or supererogatory, at home and whether during Ramadan or at any other time. However, if a woman prays with men in congregational Prayers for the sake of activating herself, she can do it. For example, she can perform Tarawih Prayer or in an obligatory Salah in congregation with me, so that she may avail herself of the sermons and lessons delivered by the Imam, provided that she abides by Hijab (veil), covers herself with proper attire, and avoids causing any kind of Fitnah (temptation), then there is nothing wrong in this. A group of women used to perform obligatory Salahs behind the Prophet (peace be upon him), covering themselves with the proper Hijab and attire. They listened to his sermons and availed themselves of his knowledge, and they returned

(Part No. 9; Page No. 492)

home in the most chaste manner and form, avoiding any kind of Fitnah. The same applies to Salah during Ramadan; if a woman is able to pray vigorously and spiritedly at home, it is best for her. Yet, if she is in need to pray in congregational Salah with men to listen to Qur'an being recited and encourage herself in praying and worshiping and benefit from the sermons of the Imam, then there is nothing wrong in doing so. The point is that she should avoid causing any kind of Fitnah to men, whether by wearing any kind of scent, or revealing any kind of adornment. If a woman abides by such rules and abides by wearing chaste attire and the proper Hijab, there is nothing wrong in her praying in the Masjid (mosque) to achieve the benefits mentioned above.



236- Ruling on a woman leading other women in Tarawih at home

Q: A questioner asks: Is it permissible for a woman to lead a group of women in the Tarawih (special supererogatory night Prayer in Ramadan) at home, where there are no men?

A: Yes, a woman is allowed to do so and perform Tarawih or Qiyam-ul-Layl (optional Prayer at night) during the last ten nights of Ramadan individually or in congregation with other women; both are acceptable. It is also permissible for a woman to pray behind men, provided that she is modestly dressed. When leading women, she is to recite out loud as long as no one hears her recitation but the women praying behind her, and she should stand amidst them, not

(Part No. 9; Page No. 493)

in front of them.

Q: A sister asks: I want to know how a woman can offer Tarawih without an Imam (the one who leads congregational Prayer); that is, if she is at her home, does she perform it out loud? Can women perform congregational Salah (Prayer) at home?

A: Yes, women can offer congregational Salah at their homes, performing Taslim after each two Rak`ahs (units of Prayer). A woman leading Prayer should stand amidst other praying women and not in front of them, and raise her voice in recitation so that other women can hear her. This is Mashru` (Islamically permissible). It was reported that `Aishah and other wives of the Prophet (peace be upon him) performed congregational Salah at home. Furthermore, the Prophet (peace be upon him) ordered Um Waraqah to lead the women of her family in Salah. It is alright and acceptable if women perform congregational Salah at home, either during the Tarawih in Ramadan, or during any of the Five Obligatory Daily Prayers.