

English Translations of

Collection of “Noor ala Al-Darb” Programs

By:

Sheikh `Abdul `Aziz Bin `Abdullah ibn
`AbdulRahman ibn Bazz (May Allah forgive and
reward *al-Firdouse* to him and his parents)

He was The Mufti of **Kingdom of Saudi Arabia**,
Chairman of the Council of Senior Scholars,
and Chairman of Department of Scholarly Research and
Ifta'

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This is file is volume # 11 of 14



(Part No. 11; Page No. 5)

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(Part No. 11; Page No. 7)

Remaining part of the chapter on voluntary Salah

1- Ruling on the Sunnah Salah of Wudu'

Q: The questioner asks: Should the two Sunnah (supererogatory) Rak`ahs (unit of prayer) of Wudu' (ablution) be offered every time when making Wudu' even if it is for reciting the Qur'an or should it only be made when making Wudu' for Salah (Prayer)?

A: It is Mustahab (desirable) for person when making Wudu' to offer two Rak`ahs, whether his Wudu' is for reciting the Qur'an or for offering Salah or for any other reason. When one makes Wudu', it is Mustahab for him to offer two Rak`ahs at any time and no time is excluded because this two-Rak`ah Salah is driven by a cause.



2- Combining the Nafilah Salah into two Rak`ahs

Q: The questioner asks: Is it permissible to combine the Nafilah (supererogatory) Salahs (Prayers) into two Rak`ahs (unit of Prayer) by saying, for instance, "I intend to offer two Rak`ahs before the `Isha' (Night) Salah as Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) and the Sunnah of Wudu' (ablution)?"

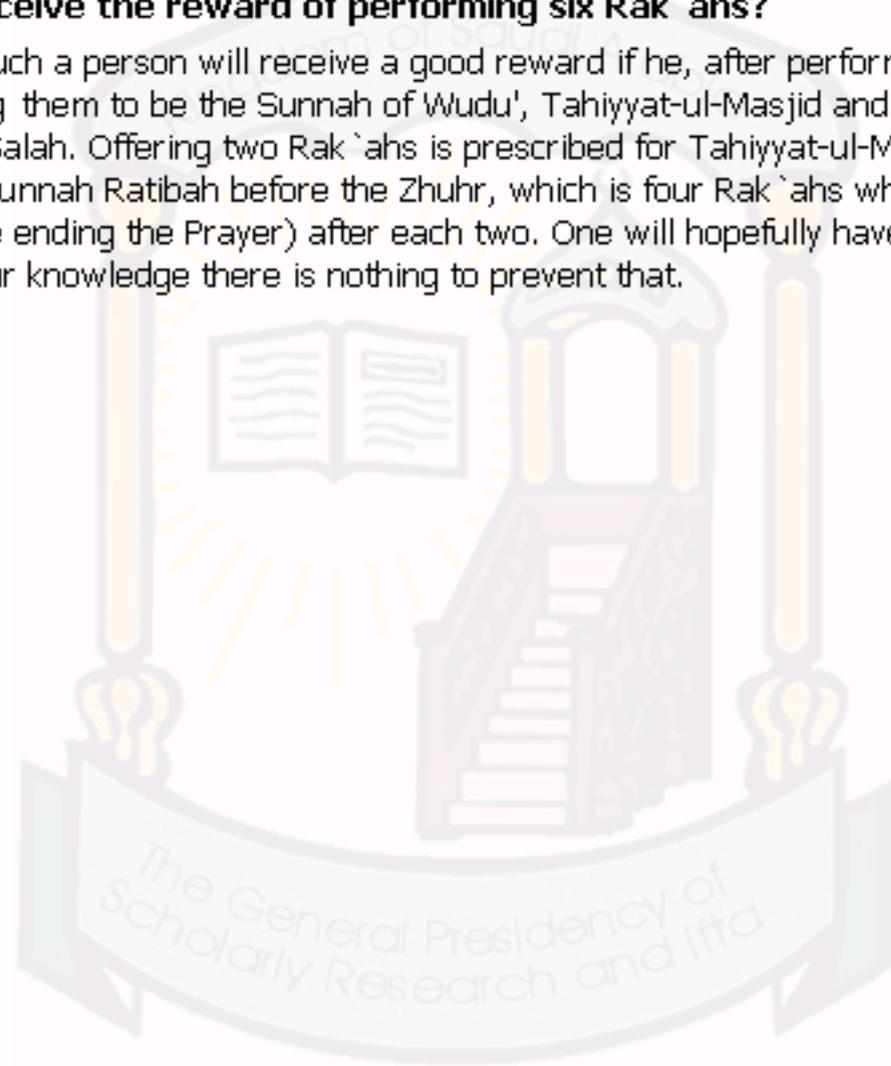
(Part No. 11; Page No. 8)

A: Yes, if one offers two Rak`ahs as Tahiyyat-ul-Masjid it will also be counted as the Sunnah of Wudu'. Likewise, if one makes Wudu' and offers two Rak`ahs as Tahiyyat-ul-Masjid or as Sunnah Ratibah (supererogatory Prayer performed on a regular basis), that will be sufficient, and praise be to Allah. Similarly, if one makes Wudu' to perform the Fajr (Dawn) Salah and then offers the Sunnah of Fajr, it will be counted as the Sunnah of Wudu' and the Sunnah of Fajr at the same time.



Q: If a person combines the Sunnah (supererogatory) Salah (Prayer) of Wudu' (ablution), Sunnah Ratibah (supererogatory Prayer performed on a regular basis) and Tahiyat-ul-Masjid (two-unit-Prayer to greet the mosque) into two Rak`ahs (unit of Prayer), will he receive the reward of performing six Rak`ahs?

A: We hope that such a person will receive a good reward if he, after performing Wudu', offers two Rak`ahs intending them to be the Sunnah of Wudu', Tahiyat-ul-Masjid and the Sunnah Ratibah of the Zhuhr (Noon) Salah. Offering two Rak`ahs is prescribed for Tahiyat-ul-Masjid and after making Wudu' and as a Sunnah Ratibah before the Zhuhr, which is four Rak`ahs where one makes Taslim (salutation of peace ending the Prayer) after each two. One will hopefully have the reward of all that and to the best of our knowledge there is nothing to prevent that.





3- Times for Offering Voluntary Salah

Q: What are the Mustahab (desirable) times for offering voluntary Salah (prayer)? Is it permissible to offer voluntary Salah an hour before the

(Part No. 11; Page No. 9)

Maghrib (sunset; Prayer)?

A: It is permissible to offer voluntary Salah all day and night as Allah (Glorified and Exalted be He) says in His Noble Book: [\(And He it is Who has put the night and the day in succession, for such who desires to remember or desires to show his gratitude.\)](#) However, there are times when it is not permissible to offer supererogatory Salah and such times include: the time between the Fajr (Dawn) Salah until the sun rises and the time between the `Asr (Afternoon) Salah until the sun sets and the time just before the Zhuhr (Noon) Salah when the sun is in the middle of the sky, and this lasts for a short period. All other times are permissible to offer voluntary Salah therein, like Salat-ul-Duha (supererogatory Prayer before noon) after the sun rises and until it is in the middle of the sky, the time after the Zhuhr and until the `Asr and all night. Salat-ul-Duha and the Tahajjud (optional late night Prayer) are a stressed Sunnah as well as prayer at the time between the Maghrib and the `Isha' (Night). The times when it is impermissible to offer voluntary Salah are excluded and no one should pray at such times except for a reason, like in the case of the Tawaf (circumambulation of the Ka`bah) Salah for the one who makes Tawaf after the `Asr or after the Fajr; and also like the Sunnah of Wudu' (ablution) for the one who makes Wudu' even after the `Asr and the Fajr and in case of solar eclipse when it occurs after the `Asr.

(Part No. 11; Page No. 10)

According to the more correct of the two opinions maintained by scholars, one may offer voluntary Salah in such cases. The same applies to Tahiyat-ul-Masjid (two-unit-Prayer to greet the mosque) when one enters the Masjid (mosque) to attend a lesson after the `Asr or to sit therein until sunset. It is permissible for one to offer Tahiyat-ul-Masjid at such a time as an exception. Such types of voluntary Salah are legalized by causes and they are an exception according to the correct opinion maintained by scholars.



4- Times when supererogatory Salah is impermissible

Q: What are the times when it is not permissible to offer supererogatory Salah (Prayer)?

A: The Prophet (peace be upon him) pointed out the five times when it is not permissible to offer supererogatory Salah to be as follows:

1. After the break of dawn until sunrise; at this time it is not permissible to offer any Salah except for Fajr (Dawn) Prayer and the two supererogatory Rak`ahs (units of Prayer) before the Fajr Prayer. If a worshipper misses this supererogatory Salah before the Fajr Prayer, they should offer it after the Fajr Prayer.
2. After sunrise until the sun rises to the height of a spear above the horizon. It is not permissible to offer Salah during this short time, because the sun worshippers prostrate before the sun at sunrise.

(Part No. 11; Page No. 11)

3. When the sun is directly overhead (at its zenith) before noon. This is a short time, for the sun is moving, and when it reaches the middle of the sky it is directly overhead. It is not permissible to offer Salah during this short time until the sun turns westward.
4. After the `Asr (Afternoon) Prayer until the sun turns yellow.
5. After the sun turns yellow until it sets. It is not permissible to offer supererogatory Salah during these five times, with the exception of occasional Salahs offered for specific reasons, such as Salat-ul-Tawaf (two-unit Prayer performed after circumambulating the Ka`bah), which can be offered during these times, according to the correct opinion maintained by scholars. If a person circumambulates the Ka`bah after the `Asr Prayer, the Fajr Prayer, or after the Adhan (call to Prayer) for Fajr Prayer, they should offer Salat-ul-Tawaf. The Prophet (peace be upon him) said: [﴿O Banu `Abd Manaf, do not prevent any person from circumambulating this House \(Ka`bah\) or praying \(therein\) any time; night or day.﴾](#) These occasional Salahs offered for specific reasons are excluded from the times when it is not permissible to offer supererogatory Salah. The same applies to Tahiyat-ul-Masjid (two-unit Prayer to greet the mosque); if a person enters the Masjid (mosque) to sit in it during sunset or after the Fajr Prayer until sunrise,

(Part No. 11; Page No. 12)

it is Sunnah (action following the teachings of the Prophet) to offer Tahiyat-ul-Masjid. The Prophet (peace be upon him) said in the Hadith Sahih (authentic Hadith): [﴿When anyone among you enters the Masjid, they should not sit until they observe two Rak`ahs.﴾](#) When the Prophet (peace be upon him) saw a man enter the Masjid while he was preaching, he (peace be upon him) ordered him to offer two Rak`ahs. Had it not been stressed, he (peace be upon him) would not have ordered him to offer these two Rak`ahs. He (peace be upon him) said: [﴿When anyone of you comes on Friday, while the Imam \(the one who leads congregational Prayer\) is preaching, he should observe two Rak`ahs and should make them short.﴾](#) Likewise, if the sun eclipses after the `Asr Prayer or at sunrise, it is prescribed to offer Salat-ul-Kusuf (Prayer on a solar eclipse), because he (peace be upon him) said:

﴿Verily the sun and the moon are of the Signs of Allah. They do not eclipse either on the death or birth of anyone. So when you see them, hasten to supplicate to Allah. Say: "Allahu Akbar (Allah is the Greatest)", pray, and offer Sadaqah (voluntary charity).﴾ In another narration: ﴿Hasten for the Salah.﴾ This includes

(Part No. 11; Page No. 13)

the times when it is not permissible to offer supererogatory Salah and other times. Likewise, it includes the two supererogatory Rak`ahs after performing Wudu' (ablution); after a person performs Wudu', it is prescribed to offer two Rak`ahs, based on the Sahih Hadiths reported from the Prophet (peace be upon him) in this regard, including: ﴿Anyone who performs Wudu' like this Wudu' of mine and then offers two Rak`ahs, without allowing his thoughts to be distracted, all his previous sins are expiated.﴾ (Agreed upon by Al-Bukhari and Muslim) These occasional Salahs offered for specific reasons can be offered at the times when it is not permissible to offer supererogatory Salah, as they are excluded from the proofs prohibiting supererogatory Salah at these times. May Allah grant us success.

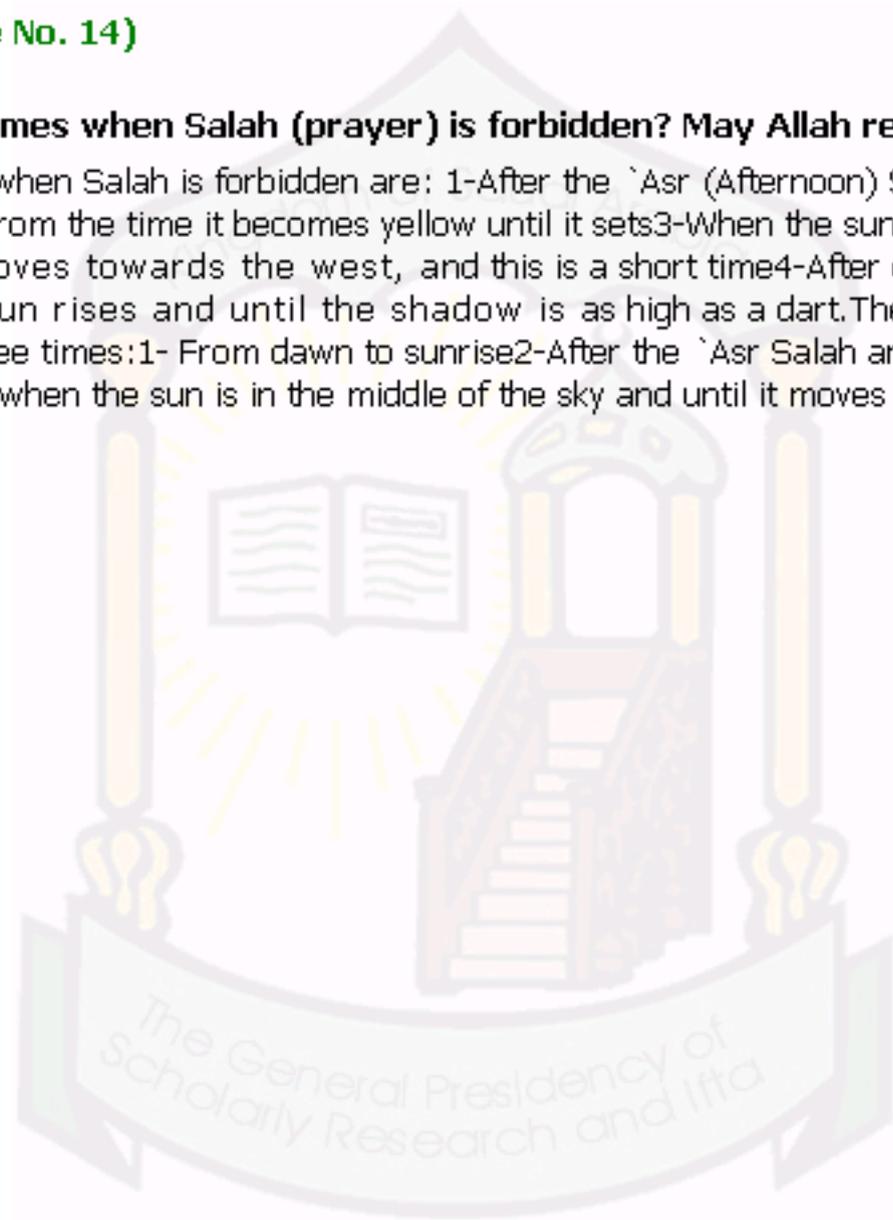
The same applies to making up for missed Salah. If a person sleeps and misses the Zhuhr (Noon) Prayer or `Asr Prayer, they should perform them at the time of `Asr Prayer or even after it. Similarly, if a person remembers after the `Asr Prayer or after the Fajr Prayer that they missed an obligatory Salah, they should perform it after the `Asr Prayer or after the Fajr Prayer. The Prophet (peace be upon him) said: ﴿If a person forgets a Salah or sleeps and misses it, its expiation is to offer it when they remember it.﴾ This is also excluded from the times when it is not permissible to offer supererogatory Salah.



(Part No. 11; Page No. 14)

Q: What are the times when Salah (prayer) is forbidden? May Allah reward you.

A: The five times when Salah is forbidden are: 1-After the `Asr (Afternoon) Salah and until the sun becomes yellow2-From the time it becomes yellow until it sets3-When the sun is in the middle of the sky and until it moves towards the west, and this is a short time4-After dawn and until the sun rises5-After the sun rises and until the shadow is as high as a dart.These five times could be summed up in three times:1- From dawn to sunrise2-After the `Asr Salah and until sunset3-Before Zhuhr (Noon) Salah when the sun is in the middle of the sky and until it moves towards the west, and this is a short time.





Q: Our Eminent Shaykh, what are the times when Salah (prayer) is forbidden? What if someone prays at such times? Why are we forbidden to pray at such times? May Allah reward you.

A: There are five times when Salah is forbidden:1-After dawn and until the sun rises, one can only perform the Sunnah (supererogatory) Salah of the Fajr (Dawn), the Fajr Salah or Tahiyat-ul-Masjid (two-unit-Prayer to greet the mosque).2-After the sun rises and until the shadow is the height of a dart.3- When the sun is in the middle of the sky a little while before the Zhuhr (Noon) Salah and until it moves

(Part No. 11; Page No. 15)

towards the west, which is a short time, almost fifteen or twenty minutes.4- After the `Asr (Afternoon) Salah until the sun becomes yellow.5-When the sun becomes yellow until it sets.It is impermissible for the Muslim to pray at such times anything other than the obligatory prayers that one has missed, which could be prayed at any time. Moreover, it is permissible for one to offer the Fajr Salah with its Sunnah (supererogatory) Salah after dawn. This applies to prayers that are offered for a cause as well like the Sunnah Salah of Tahiyat-ul-Masjid (two-unit-Prayer to greet the mosque), Salat-ul-Kusuf (Prayer on a solar eclipse) if the solar eclipse occurs after the `Asr Salah, and the Sunnah of Wudu' (ablution). Such prayers are offered for a cause. Likewise, if one makes Tawaf (circumambulation of the Ka`bah) after the `Asr or after the Fajr, they can offer the two Rak`ahs (unit of prayer) of Tawaf because, again, it is a prayer offered for a cause.

As for your question why we are forbidden from praying at such times, Allah (Exalted be He) is All-Wise and All-Knowing and there is certainly perfect wisdom behind what He commands and what He forbids. Some Hadiths justify this prohibition by saying that Salah is forbidden at such times to avoid resembling those who worship the sun when it rises and when it sets. Thus, this prohibition comes as an elimination of the means leading to unfavorable consequences, which is resembling the sun worshippers. However, there is nothing wrong in offering a prayer that is driven by a cause or an obligatory prayer at such times, and in this case it is given priority over the elimination of the means that may lead to unfavorable consequences. Nonetheless, offering a prayer at such times without a reason is

(Part No. 11; Page No. 16)

considered an imitation of the sun worshippers, because it has no Shar`y (Islamically lawful) reason.



Q: What are the times during which Salah (prayer) is forbidden?

A: The Nafilah (supererogatory) Salah (offered) for no specific reason is forbidden during the following times: 1- After the break of dawn and until sunrise, except the Sunnah (supererogatory) Salah of the Fajr (Dawn), the Fajr Salah and Tahiyat-ul-Masjid (two-unit-Prayer to greet the mosque) because there is a reason to perform them. 2- After the `Asr (Afternoon) Salah and until sunset. 3- When the sun is in the middle of the sky a short while before the Zhuhr (Noon) Salah and until it begins to decline. These brief three times, which detailed, make up five times that run as follows: 1- From the break of dawn until the sun appears. 2- From the time the sun appears until it rises. 3- When the sun is in the middle of the sky until it moves from that position, which takes a short time. 4- After the `Asr Salah and until the sun becomes yellow. 5- When the sun becomes yellow and until it sets. One is not permitted to offer a voluntary prayer during these times, except when there is a reason for it, such as Salat-ul-Kusuf (Prayer on solar eclipse), Tahiyat-ul-Masjid and Salat-ul-Tawaf (two-unit-Prayer performed after circumambulating the Ka`bah); and this is according to the correct opinion maintained by scholars.



(Part No. 11; Page No. 17)

Q: When can one pray Nafilah (supererogatory) Salah (prayer)? Is there a specific time for performing it?

A: Any time by day or night is suitable for performing the Nafilah except after the `Asr (Afternoon) Salah and until the sun sets, after the break of dawn and until the sun rises and when the sun is in the middle of the sky and until it moves from that position. These are three times: After the break of dawn until sunrise, when the sun is in the middle of the sky and until it moves towards the west, which takes a short time, and after the `Asr Salah and until sunset. All other times, day or night, are permissible to offer the Nafilah therein, except for these three times.



5- Ruling on Tahiyyat-ul-Masjid

Q: Some people say that there is an extended time and a pressed time in Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque). What is your opinion on this?

A: Undoubtedly, the extended time is that after the `Asr (Afternoon) Salah before the sun becomes yellow, and when it becomes yellow, this marks the beginning of the pressed time. The correct opinion maintained by scholars is that it is absolutely permissible to offer Tahiyyat-ul-Masjid whether in the extended or pressed time. The same applies for Salat-ul-Tawaf (two-unit-Prayer performed after circumambulating the Ka`bah)

(Part No. 11; Page No. 18)

and Salat-ul-Kusuf (Prayer on a solar eclipse), and this is the correct scholarly opinion. There is nothing wrong as well with the one who sits in the Masjid (mosque) without performing Tahiyyat-ul-Masjid because of the considerable divergence in opinion and because there should be no conflict between scholars and believers concerning such issues, since each group supports its stance with (solid) argument and evidence.



6- Ruling on praying Nafilah at times when Salah is forbidden

Q: Listener Abu Ahmad asks: What is the ruling on praying the Nafilah (supererogatory) Salah (prayer) at the times when Salah is forbidden?

A: Praying Nafilah at the times when Salah is forbidden is impermissible unless there is a cause for such a prayer, like Salat-ul-Kusuf (Prayer on a solar eclipse) if the solar eclipse occurs after the `Asr (Afternoon) Salah, Tahiyat-ul-Masjid (two-unit-Prayer to greet the mosque) when one enters the Masjid after the `Asr Salah to sit and wait for the Maghrib (Sunset) Salah, as the Prophet (peace be upon him) said: [﴿When anyone among you enters the Masjid, he should not sit until he offers two Rak'ahs.﴾](#) The Prophet (peace be upon him) also said: [﴿The sun and the moon are two of the Signs of Allah. They do not eclipse for the death or birth of anyone. So, if you see that supplicate to Allah, make Takbir \(saying: "Allahu Akbar \[Allah is the Greatest\]"\), offer Salah and give charity﴾](#) This includes the times when Salah is forbidden as well as other

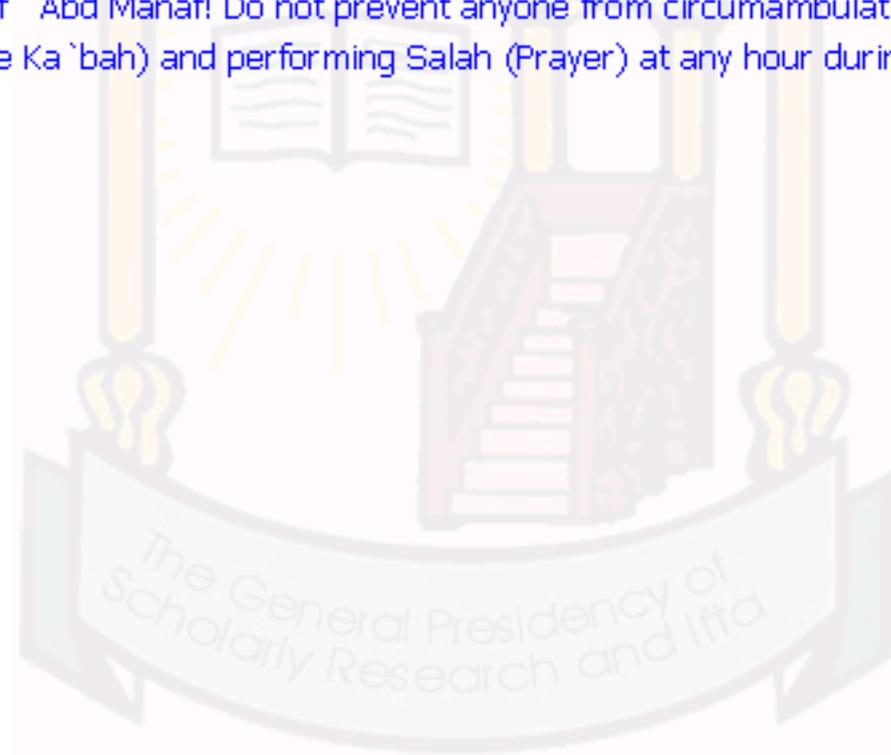
(Part No. 11; Page No. 19)

times. This applies to Tawaf (circumambulation of the Ka`bah) if one makes it after the `Asr or the Fajr (Dawn) Salah. One should then offer Two Rak'ahs after Tawaf (two-unit-Prayer performed after circumambulating the Ka`bah) as the Prophet (peace be upon him) said: [﴿O Banu `Abd Manaf, do not prevent any person from circumambulating this House \(Ka`bah\) or from praying \(therein\) any time; night or day.﴾](#)



Q: Is it permissible to perform Tahiyyat-ul-Masjid (two-unit Prayer to greet the mosque), even if the sun has reached its zenith?

A: Yes, it is permissible to offer Tahiyyat-ul-Masjid whenever you enter the Masjid (mosque), whether it is at sunrise or after the `Asr (Afternoon) Prayer or the Fajr (Dawn) Prayer, for Tahiyyat-ul-Masjid is Sunnah (supererogatory act of worship following the example of the Prophet) related to entering the Masjid. So, whenever you enter the Masjid, you should perform two Rak`ahs (units of Prayer) before you sit, according to the correct scholarly opinion. Likewise, when you circumambulate the Ka`bah in Makkah, you should perform two Rak`ahs after Tawaf (two-unit Prayer performed after circumambulating the Ka`bah), even if this is after the `Asr Prayer or the Fajr Prayer, for this is one of the occasional Salahs that are offered for specific reasons. The Prophet (peace be upon him) said: ﴿O People of `Abd Manaf! Do not prevent anyone from circumambulating Al-Bayt (the House: another name for the Ka`bah) and performing Salah (Prayer) at any hour during the day or night.﴾





(Part No. 11; Page No. 20)

7- Ruling on offering supererogatory Salah (Prayer) fifteen minutes before Zhuhr (Noon) Prayer?

Q: A sister from Riyadh asks: What is the ruling on offering supererogatory Salah (Prayer) fifteen or ten minutes before Zhuhr (Noon) Prayer? Please, clarify this matter, for a fellow Muslim sister told me that it is not permissible to offer supererogatory Salah at this time. May Allah reward you with the best.

A: It is not permissible for a Muslim to offer supererogatory Salah before Zhuhr when the sun is straight overhead, as this is included among the periods during which it is not permissible to offer supererogatory Salah. It is authentically reported that the Messenger of Allah (peace be upon him) said: [\(There are three hours at which the Messenger of Allah \(peace be upon him\) forbade us to pray or bury our dead: when the sun begins to rise until it is fully up, when the sun is at its height at midday until it has passed the meridian, and when the sun inclines to setting until it sets.\)](#)

This means that shortly before noon no Salah should be offered. This is not a long period; rather, it is only the period when the sun reaches the meridian, the highest point reached by the sun when it is directly overhead.

(Part No. 11; Page No. 21)

During this time, it is impermissible to offer Salah until it passes the meridian, i.e. until the Adhan (call) to Zhuhr Prayer is announced. After this time, a person may offer Salah as much as they like. Thus, it is not permissible to offer supererogatory Salah until the sun passes the meridian, a relatively short period; it is almost fifteen or twenty minutes before noon. However, it is better to be on the safe side and stop offering supererogatory Salah thirty minutes before noon. After the sun passes the meridian, the time of impermissibility ends up to the 'Asr (Afternoon) Prayer.



8- Ruling on Tahiyyat-ul-Masjid shortly before sunset

Q: I entered the Masjid (mosque) after the `Asr (Afternoon) Prayer, shortly before sunset, and offered Tahiyyat-ul-Masjid (two-unit Prayer to greet the mosque). Some people may Allah reward them with the best who were present at the Masjid rose in objection that I was about to interrupt Tahiyyat-ul-Masjid. What is your opinion concerning this? May Allah grant you success.

A: If a Muslim enters the Masjid after the Fajr (Dawn) Prayer or the `Asr Prayer to sit in it to recite Qur'an, rest, or wait for the Maghrib (Sunset) Prayer, they have the choice, according to the correct opinion maintained by scholars, either to offer Tahiyyat-ul-Masjid which is preferable or to sit. This should not be a matter of dispute.

(Part No. 11; Page No. 22)

There is no need to admonish him; rather, the ignorant should learn. The Hadiths concerning Tahiyyat-ul-Masjid are Sahih (authentic) and Tahiyyat-ul-Masjid is one of the occasional Salahs offered for specific reasons. The Prophet (peace be upon him) said: [\(When anyone among you enters the Masjid, they should not sit until they observe two Rak`ahs.\)](#) When the Prophet (peace be upon him) was preaching on Friday and saw a man enter the Masjid and sit without offering Tahiyyat-ul-Masjid, he (peace be upon him) ordered him to offer it. This indicates that Tahiyyat-ul-Masjid is stressed. However, the scholars hold different opinions about whether or not Tahiyyat-ul-Masjid should be offered at times when it is not permissible to offer supererogatory Salah; some permit this and others dislike this. According to the more correct of the two opinions maintained by scholars, there is nothing wrong with offering Tahiyyat-ul-Masjid at this time; rather, it is preferable to do so, even if it is shortly before sunset, and then the person can sit. However, there is no wrongdoing if the person sits and does not offer them. There should be no disputes or arguments concerning this matter, as it is a matter of choice. The majority of scholars hold the opinion that the person should sit, while a group of scholars maintain that it is preferable to offer Tahiyyat-ul-Masjid, based on the Sahih Hadiths reported in this respect and this is the preponderant opinion, to follow the Sunnah. By doing so, a person does not resemble the Kafirs (disbelievers); rather, a person acts in accordance with the Sunnah, unlike the person who sits and does not offer it.

(Part No. 11; Page No. 23)

It is not permissible to offer Salah at times when it is not permissible to offer supererogatory Salah but the person in question entered the Masjid, and so should offer Tahiyyat-ul-Masjid and so there is nothing wrong with him doing this; rather, this is preferable. Likewise, if a person circumambulate the Ka`bah after the `Asr Prayer or after the Fajr Prayer before or during sunrise, they should offer two Rak`ahs after Tawaf (two-unit Prayer performed after circumambulating the Ka`bah) because they are among the occasional Salahs offered for specific reasons. This is according to preponderant opinion. Likewise, if the sun eclipses during sunrise or after the `Asr Prayer, it is preferable to offer Salat-ul-Kusuf (Prayer on a solar eclipse) because it is one of the occasional Salahs offered for specific reasons. The Prophet (peace be upon him) said: [\(When you see this, i.e. solar or lunar](#)

eclipse, supplicate to Allah. Say, "Allahu Akbar (Allah is the Greatest)", pray, and offer Sadaqah (voluntary charity).﴾ He (peace be upon him) does not exclude the times when it is not permissible to offer supererogatory Salah, which indicates that the occasional Salaha offered for specific reasons, such as two Rak`ahs after Tawaf, Salat-ul-Kusuf, or Tahiyat-ul-Masjid may be offered even during the time when it is not permissible to offer supererogatory Salah, according to the preponderant opinion. May Allah grant us success.



9- Ruling on performing supererogatory Salah after `Asr Prayer

Q: Is it permissible to perform supererogatory Salah (Prayer) after the `Asr (Afternoon) Prayer?

A: This is not permissible, for after the `Asr and Fajr Prayers is a time when it is not permissible to offer supererogatory Salah, with the exception of Tahiyyat-ul-Masjid (two-unit Prayer to greet the mosque). If a person enters the Masjid (mosque) after the `Asr or Fajr Prayers

(Part No. 11; Page No. 24)

in order to recite Qur'an or something like that, they should perform Tahiyyat-ul-Masjid - which does not fall under the ruling of other supererogatory Salahs that it are not permissible to offer at this time of prohibition -, and then sit for recitation. Similarly, if a person circumambulates the Ka`bah after the `Asr or Fajr Prayers, they should perform two Rak`hs after Tawaf (two-unit Prayer performed after circumambulating the Ka`bah).



10- Ruling on a person who prays a vowed Salah at a time when it is not permissible to offer supererogatory Salah

Q: The period after `Asr (Afternoon) Prayer is one of the times when it is not permissible to offer supererogatory Salah, but I vowed to offer Salah and then I performed this vowed Salah after `Asr and recited two parts [lit. Juz'; the Juz' is a 30th of the Qur'an]. My sister then said to me that this is a time when it is impermissible to offer supererogatory Salah. I then said to her that this is a vowed Salah it is not a case of making up for a missed obligatory Salah. Is it obligatory on me to repeat my Salah or is my Salah valid? May Allah reward you with the best!

A: It is obligatory on you to repeat this Salah, for the time after `Asr is not a proper time for Salah. Similarly, the time after Fajr is not a proper time for Salah unless it is one of the occasional Salahs offered for specific reasons. This is the sound opinion. Examples of the occasional Salahs offered for specific reasons include Salat-ul-Kusuf (Prayer on a solar eclipse), Tahiyat-ul-Masjid (two-unit-Prayer to greet the mosque), and the two Rak'ahs offered after Tawaf (two-unit-Prayer performed after circumambulating the Ka`bah). As for vowed Salah, there are other possible times when you can offer it. You can pray it at night, in the forenoon or at noon. However, if you have specified the time of that vowed Salah, such as by saying: I vow to offer Salah after `Asr, this is an invalid vow and you have to offer a Kaffarah (expiation) for (breaking) an oath instead of this Salah. That is because the vow to offer Salah after

(Part No. 11; Page No. 25)

`Asr and after Fajr Prayers is a sinful vow, because this is not a proper time for Salah; rather it is a time when it is not permissible to offer supererogatory Salah. You have to offer Kaffarah for an oath for this missed vow.



11- Ruling on performing two Rak`ahs before the Maghrib Prayer

Q: Did the Prophet (peace be upon him) perform two Rak`ahs (units of Prayer) before the Maghrib (Sunset) Prayer or after it?

A: It is reported that the Prophet (peace be upon him) used to perform two Rak`ahs of Sunnah Ratibah (supererogatory Prayer performed on a regular basis) after the Maghrib Prayer. It is also reported that he (peace be upon him) performed two Rak`ahs before the Maghrib Prayer. However, it is widely known and authentically reported that he (peace be upon him) would perform two Rak`ahs after the Maghrib Prayer. It is also authentically reported that the Companions (may Allah be pleased with them) used to do so under the command and approval of the Prophet (peace be upon him). The Companions (may Allah be pleased with them) used to perform two Rak`ahs with the Prophet (peace be upon him) looking at them and ordering them: [\(Pray before the Maghrib Prayer; Pray before the Maghrib Prayer.\)](#) Then the third time, he (peace be upon him) said: [\(For anyone who wishes.\)](#) They used to perform these two Rak`ahs while the Prophet was looking at them - which indicates that this is Sunnah (supererogatory act of worship following the example of the Prophet) - after the Adhan (call to Prayer) of the Maghrib Prayer. Thus, these two Rak`ahs before the Maghrib Prayer are well established by the saying and approval of the Prophet (peace be upon him).

(Part No. 11; Page No. 26)

But as for his action, this is a matter that requires consideration; it is regarded as Sahih (authentic) by Ibn Hibban, but it is still questionable. Nevertheless, it is well established on account of the saying and approval of the Prophet (peace be upon him) to his Companions (may Allah be pleased with them).



12- Ruling on Tahiyat-ul-Masjid before the Adhan of Maghrib Prayer

Q: A questioner from Yemen asks: If a person enters the Masjid (mosque) a quarter or ten minutes before the Adhan (call to Prayer) of the Maghrib (Sunset) Prayer, should they perform Tahiyat-ul-Masjid (two-unit Prayer to greet the mosque) or wait until the Adhan is pronounced?

A: The Sunnah (action following the teachings of the Prophet) is to offer two Rak`ahs (units of Prayer) after entering the Masjid, even if this is shortly before sunset, based on the general meaning of the Prophet (peace be upon him) saying: [\(When anyone among you enters the Masjid, they should not sit until they observe two Rak`ahs.\)](#) These two Rak`ahs are of the occasional Salahs offered for specific reasons and so can be offered at times when it is not permissible to offer supererogatory Salah, just like Sujud-ul-Tilawah (Prostration of Recitation) and Salat-ul-Kusuf (Prayer on a solar eclipse). Whenever the sun eclipses, people should offer Salat-ul-Kusuf even if this is after the `Asr (Afternoon) Prayer. Likewise, the ruling on Tahiyat-ul-Masjid is the same as that on the occasional Salahs offered for specific reasons and so the ruling on the times when it is not permissible to offer supererogatory Salah does not apply to it.



Q: Is it permissible for me to perform the two Sunnah (supererogatory) Rak`ahs (units of Prayer) of the Maghrib (Sunset) Prayer before the Adhan (call to Prayer), or is this considered to be within the time period when it is not permissible to offer supererogatory Salah (Prayer)?

(Part No. 11; Page No. 27)

A: Salah should be performed after the Adhan and after sunset, for before sunset is the time when it is not permissible to offer supererogatory Salah. However, if a person enters the Masjid (mosque) before sunset to wait for the Maghrib Prayer, there is nothing wrong with them performing Tahiyat-ul-Masjid (two-unit Prayer to greet the mosque). Similarly, if a person enters Makkah and circumambulates the Ka`bah after the `Asr (Afternoon) Prayer, they are to perform Salat-ul-Tawaf (two-unit Prayer performed after circumambulating the Ka`bah). But to pray before sunset while sitting in one's home or at the Masjid is not permissible, for this is the time when it is not permissible to offer supererogatory Salah. As for Tahiyat-ul-Masjid and Salat-ul-Tawaf, they are supererogatory occasional Salahs offered for specific reasons, and so there is nothing wrong with performing them.



Q: When a person enters the Masjid (mosque) to perform the Maghrib (Sunset) Prayer, should they perform Tahiyyat-ul-Masjid (two-unit Prayer to greet the mosque) first? Or should they perform it after finishing the Maghrib Prayer?

A: The Sunnah (action following the teachings of the Prophet) is to perform Tahiyyat-ul-Masjid upon entering the Masjid (mosque), whether this is before or after the Maghrib Prayer, or even before sunset. This is because Tahiyyat-ul-Masjid is one of the occasional Salahs that is offered for a specific reason and is not like other supererogatory Salahs that are prohibited at certain times.

(Part No. 11; Page No. 28)

If a person enters the Masjid before sunset or before Iqamah (call to start the Prayer), they should perform Tahiyyat-ul-Masjid. As for the Sunnah Ratibah (supererogatory Prayer performed on a regular basis) of the Maghrib Prayer, it is two Rak`ahs (units of Prayer) performed after the Maghrib Prayer. Likewise, the Sunnah of the `Isha' (Night) Prayer consists of two Rak`ahs after the `Isha' Prayer. But Tahiyyat-ul-Masjid is related to the Masjid and not to the Maghrib Prayer. If a person enters the Masjid at any time and performs Wudu' (ablution), they should perform two Rak`ahs, whether this is at the `Asr (Afternoon) Prayer or the Zhuhr (Noon) Prayer, day or night. The same applies to Salat-ul-Kusuf (Prayer on a solar eclipse); if the sun is eclipsed at, before, or after midday, Salat-ul-Kusuf should be performed because it is one of the occasional Salahs that is offered for a specific reason. For the same reason, if a person circumambulates the Ka`bah after the `Asr or the Fajr (Dawn) Prayers, they should perform two Rak`ahs after Tawaf (two-unit Prayer performed after circumambulating the Ka`bah).



Q: In our village, I notice that the people who enter the Masjid (mosque) before the Maghrib (Sunset) Prayer do not perform Tahiyat-ul-Masjid (two-unit Prayer to greet the mosque) before the Maghrib Prayer; is this correct?

A: According to the most correct scholarly opinion, it is permissible to perform Tahiyat-ul-Masjid even after the `Asr (Afternoon) Prayer, though some scholars maintain that it is not permissible to perform Tahiyat-ul-Masjid during the time when it is not permissible to offer supererogatory Salah (Prayer). The preponderant view, however, is that there is nothing wrong with offering it, for the Prophet (peace be upon him) set it as a general ruling when he said: [\(When anyone among you enters the Masjid, they should not sit till they have performed two Rak`ahs \(units of Prayer\).\)](#) Another wording reads:

(Part No. 11; Page No. 29)

[\(they should perform two Rak'ahs before sitting.\)](#) This is a non-restricted ruling that applies to both the time when it is not permissible to offer supererogatory Salah and other times. Similarly, if the sun is eclipsed, it is permissible to perform Salat-ul-Kusuf (Prayer on a solar eclipse), for it is one of the occasional Salahs that is offered for a specific reason. The same applies to Tawaf (circumambulation of the Ka`bah); if a person performs Tawaf in Makkah after the `Asr Prayer, it is prescribed for them to perform Salat-ul-Tawaf (two-unit Prayer performed after circumambulating the Ka`bah), for it is offered for a specific reason. The Prophet (peace be upon him) said: [\(Do not prevent anyone from circumambulating the Ka`bah or offering Salah anytime during the day or night.\)](#) What is meant is that Tahiyat-ul-Masjid, Salat-ul-Kusuf, and Salat-ul-Tawaf are occasional Salahs that are offered for specific reasons. If a person enters the Masjid to listen to a religious lesson or to have a rest after the `Asr Prayer or the Fajr (Dawn) Prayer, they should perform two Rak`ahs before sitting if they are ritually pure, even if this is during the period of time when it is not permissible to offer supererogatory Salah. This is the preponderant opinion, based on the general denotation of the Hadiths reported in this regard, which qualify the ruling of the Hadiths prohibiting Salah at certain times.



Q: If I enter the Masjid (mosque) to wait for the Adhan (call to Prayer) of the Maghrib (Sunset) Prayer, should I offer Tahiyat-ul-Masjid (two-unit Prayer to honor the mosque) before the Adhan or sit?

(Part No. 11; Page No. 30)

A: It is better, according to the correct opinion maintained by scholars, to offer Tahiyat-ul-Masjid, because it is one of the optional Salahs (Prayers) offered for specific reasons. It is Sunnah (action following the teachings of the Prophet) for anyone who enters the Masjid, even at times when it is not permissible to offer supererogatory Salah, to offer two Rak`ahs (units of Prayer) as Tahiyat-ul-Masjid. There is nothing wrong with doing so, because the Prophet (peace be upon him) said: [\(When anyone among you enters the Masjid, they should not sit until they observe two Rak'ahs.\)](#) (Agreed upon by Al-Bukhari and Muslim) When a man entered the Masjid and sat while the Prophet (peace be upon him) was preaching, he (peace be upon him) said: [\(Stand and offer two Rak`ahs.\)](#) This was his command to him, even though he (peace be upon him) was preaching. In a word, when a person enters the Masjid, even at times when it is not permissible to offer supererogatory Salah, such as before sunset, the Sunnah is for them to offer two Rak`ahs as Tahiyat-ul-Masjid, according to the correct opinion maintained by scholars, because Tahiyat-ul-Masjid is one of the optional Salahs offered for specific reasons. However, if a person is already sitting at the Masjid, it is not permissible for them to pray after the `Asr (Afternoon) Prayer. Also, if a person is sitting after the Fajr (Dawn) Prayer, they are not permitted to pray until the sun rises. But if a person enters after the `Asr Prayer to sit until the Maghrib Prayer or after the Fajr Prayer to attend a lesson, they should offer two Rak`ahs before sitting. This is the correct opinion maintained by scholars, based on the general meaning of the Sahih (authentic) Hadiths reported from the Prophet (peace be upon him). By doing so, a person does not resemble the Kafirs (disbelievers); rather, a person acts in accordance with the order of the Prophet (peace be upon him) to offer two Rak`ahs. This is the approved and correct opinion.

(Part No. 11; Page No. 31)

The same applies to Salat-ul-Kusuf (Prayer at the time of a solar eclipse); if the sun eclipses after the `Asr Prayer, people should offer Salat-ul-Kusuf, even though it is during the time when it is not permissible to offer supererogatory Salah. This is because Salat-ul-Kusuf is one of the optional Salahs offered for specific reasons. The Prophet (peace be upon him) said: [\(Verily, the sun and the moon are two of the Signs of Allah. They do not eclipse because of the death or birth of anyone. So when you see that, call upon Allah, magnify Him \(saying: "Allahu Akbar \[Allah is the Greatest\]"\), perform Salah, and offer Sadaqah \(voluntary charity\).\)](#) This includes the times when it is not permissible to offer supererogatory Salah and other times. If the sun eclipses after the `Asr Prayer, people should offer Salat-ul-Kusuf. That is the correct opinion.



Q: If a man enters the Masjid (mosque) shortly before the Adhan (call to Prayer) of the Maghrib (Sunset) Prayer, is it permissible for him to offer two Rak`ahs (units of Prayer) before the Adhan is pronounced? Should he sit or stand until the Adhan is pronounced? Some people claim that it is not permissible to pray before the Adhan is given, while others claim that it is not permissible to sit until a person offers the two Rak`ahs of Tahiyyat-ul-Masjid (two-unit Prayer to honor the mosque). Kindly guide us, may Allah grant you success.

A: It is authentically reported that the Messenger of Allah (peace be upon him) said: [\(When anyone among you enters the Masjid, they should not sit until they offer two Rak`ahs.\)](#) When he (peace be upon him) once saw a man enter the Masjid on a Friday and sit

(Part No. 11; Page No. 32)

without praying, he (peace be upon him) ordered him to offer two Rak`ahs. This indicates that these two Rak`ahs are stressed for anyone who enters the Masjid. However, scholars hold different opinions about whether a person who enters the Masjid at a time when it is not permissible to offer supererogatory Salah - such as after the `Asr (Afternoon) Prayer, at sunset, or after the Fajr (Dawn) Prayer - should offer these two Rak`ahs or sit. There are two opinions, the most correct and preponderant of which is that a person should offer the two Rak`ahs of Tahiyyat-ul-Masjid, even if it is at a time when it is not permissible to offer supererogatory Salah, because Tahiyyat-ul-Masjid is one of the optional Salahs offered for specific reasons. Therefore, the Prophet (peace be upon him) prescribed offering Tahiyyat-ul-Masjid upon entering the Masjid. If a person enters the Masjid after the `Asr Prayer, after the Fajr Prayer, or at sunset, it is preferable for them to offer Tahiyyat-ul-Masjid and then sit. However, if a person sits and does not offer Tahiyyat-ul-Masjid, there is nothing wrong with this, because Tahiyyat-ul-Masjid is Sunnah (supererogatory act of worship following the example of the Prophet) and not Wajib (obligatory), according to the majority of people of knowledge. There is nothing wrong with entering the Masjid and sitting in it without offering Tahiyyat-ul-Masjid, though offering it is preferable, acting upon the Hadith Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude, free from eccentricity and blemish) reported in this regard. Tahiyyat-ul-Masjid is excluded from the Hadiths that prohibit offering Salah after the `Asr Prayer and the Fajr Prayer. Likewise, the optional Salahs offered for specific reasons are also excluded. For example, Salat-ul-Tawaf (two-unit Prayer performed after circumambulating the Ka`bah) in Makkah; if a person circumambulates the Ka`bah after the `Asr Prayer, it is permissible for them to offer Salat-ul-Tawaf. The exception also applies to Salat-ul-Kusuf (Prayer at the time of a solar eclipse); if the sun eclipses after the `Asr Prayer, it is Sunnah for Muslims to offer Salat-ul-Kusuf after the `Asr Prayer, because Salat-ul-Kusuf is one of the optional Salahs offered for specific reasons. This is according to the preponderant opinion, but there is nothing wrong with not offering it. Accordingly, this should not be a matter of dispute and dissension; rather, there should be toleration; we can deduce that a person who offers it does good, while at the same time a person who does not offer it does nothing wrong, in order to avoid the divergent opinions of scholars.



(Part No. 11; Page No. 33)

Q: Some people, when they enter the Masjid (mosque) before the Maghrib (Sunset) Prayer, offer two Rak`ahs (units of Prayer) as Tahiyyat-ul-Masjid (two-unit Prayer to honor the mosque), based on the Hadith that reads: (When anyone among you enters the Masjid, they should not sit until they observe two Rak`ahs.) Other people do not offer these two Rak`ahs, but sit on the basis that before the Maghrib Prayer is a time when it is not permissible to offer supererogatory Salah. Kindly explain this matter to us in detail - may Allah reward you with the best - particularly as Muslims are in doubt and disagreement about this matter.

A: It is authentically reported that the Prophet (peace be upon him) said: (When anyone among you enters the Masjid, they should not sit until they observe two Rak`ahs.) It is authentically reported that he (peace be upon him) also (prohibited offering Salah (Prayer) after the Fajr (Dawn) Prayer until the sun rises and after the `Asr (Afternoon) Prayer until the sun sets.) Therefore, the people of knowledge hold different opinions with regard to this question: Should a person offer Tahiyyat-ul-Masjid after the `Asr or Fajr Prayer or not? According to the correct opinion, a person should offer Tahiyyat-ul-Masjid, because it is not included in the prohibition the Prophet (peace be upon him) mentioned.

(Part No. 11; Page No. 34)

This is the correct and preponderant opinion, because while the Hadiths of prohibition (prohibiting Salah after the Fajr and the `Asr Prayers) are general, they are not applicable in specific circumstances; congregational Salah, for example, is excluded from such Hadiths. If a person thinks that he missed the congregational Salah and offers the Fajr Prayer or the `Asr Prayer at home, and then goes to the Masjid and finds the congregation offering Salah there, he should join them even if he has already offered Salah at home. This exception is made by textual evidence in a Hadith. Likewise, there is nothing wrong with offering Salat-ul-Tawaf (two-unit Prayer performed after circumambulating the Ka`bah) at the time of the `Asr Prayer or Fajr Prayer, according to the correct opinion, because the Prophet (peace be upon him) said: (Do not prevent anyone from circumambulating this House (Ka`bah) or praying (there) any time; night or day.) The same applies to Tahiyyat-ul-Masjid; if a person enters the Masjid after the `Asr Prayer or before sunset, it is preferable for them to offer two Rak`ahs of Tahiyyat-ul-Masjid and then sit. But if a person sits directly, there is nothing wrong with this, because this is an intensely controversial matter among scholars. People should not reproach each other for this; there should be tolerance and lenience in this matter. If a person offers Tahiyyat-ul-Masjid before sunset, this is preferable, because Tahiyyat-ul-Masjid is one of the optional Salahs offered for specific reasons; and at the same time there is nothing wrong if a person does not offer it and sits directly. Likewise, if a person circumambulates the Ka`bah after the `Asr Prayer or the Fajr Prayer and offers Salat-ul-Tawaf, this is preferable, though there is nothing wrong if a person delays offering Salat-ul-Tawaf until the sun sets or until the sun rises high in the sky. The same applies to Salat-ul-Kusuf (Prayer at the time of a solar eclipse); if the sun is eclipsed after the `Asr Prayer or at sunrise, it is prescribed, according to the correct opinion, to offer Salat-ul-Kusuf in this case. This is the preponderant opinion, but if a person does not

offer Salat-ul-Kusuf, there is nothing wrong with this, because this is an intensely controversial matter among scholars.

(Part No. 11; Page No. 35)

Accordingly, Muslims should know that there is latitude in this matter - Alhamdu lillah (All praise is due to Allah) - and so there should not be strictness or dispute about it. It is possible to offer the two Rak`ahs of Tahiyat-ul-Masjid before sunset or after the Fajr Prayer, which is preferable, because Tahiyat-ul-Masjid is one of the optional Salahs offered for specific reasons and because a person does not intend by this to imitate the Mushriks (those who associate others with Allah in His Divinity or worship). However, if a person sits in the Masjid without offering Tahiyat-ul-Masjid, acting upon the Hadiths prohibiting offering Salah before sunset and at sunrise, there is nothing wrong with this, In sha'a-Allah (if Allah wills). The matter is open to choice.



Q: If I enter the Masjid (mosque) before the Maghrib (Sunset) Prayer, should I perform Tahiyat-ul-Masjid (two-unit-Prayer to greet the mosque) or sit?

A: According to the correct scholarly opinion, if this is before sunset, the Sunnah (action following the example of the Prophet) is to perform Tahiyat-ul-Masjid, for it is one of the occasional Salahs (Prayers) offered for specific reasons and thus it can be performed at any time. After you have performed it, you can sit. But if this is after sunset, you should perform Tahiyat-ul-Masjid and then sit, for the time when it is not permissible to offer supererogatory Salah has passed. However, there is controversy among scholars as to whether or not you should perform Tahiyat-ul-Masjid if you enter before sunset. According to the most correct opinion, it is prescribed for you to perform Tahiyat-ul-Masjid if you enter the Masjid after the `Asr (Afternoon) Prayer before sunset, after which you can sit. This Salah is one of the occasional Salahs offered for specific reasons, which in this case is entering the Masjid. So you should perform Tahiyat-ul-Masjid and then sit. Similarly, if the sun is eclipsed after the `Asr Prayer, you should perform Salat-ul-Kusuf (Prayer on a solar eclipse), for it is one of the occasional Salahs offered for specific reasons. Likewise, if a person circumambulates the Ka`bah in Makkah after the `Asr Prayer or the Fajr (Dawn) Prayer, they should perform two Rak`ahs after Tawaf (two-unit Prayer performed after circumambulating the Ka`bah), for it is one of the occasional Salahs offered for specific reasons.



(Part No. 11; Page No. 36)

Q: A questioner from Egypt asks: "If I enter the Masjid (mosque) a few minutes before the Adhan (call to Prayer) of the Maghrib (Sunset) Prayer, should I perform Tahiyyat-ul-Masjid (two-unit Prayer to greet the mosque), and the two supererogatory Rak`ahs (units of Prayer) after performing Wudu' (ablution), or is it prohibited to pray at this time?"

A: According to the most correct scholarly opinion, it is Mustahab (desirable) to perform Tahiyyat-ul-Masjid, even if you enter the Masjid before sunset. This is the time when it is not permissible to offer any supererogatory Salah (Prayer), with the exception of the occasional Salaha that are offered for specific reasons, namely Tahiyyat-ul-Masjid, two supererogatory Rak`ahs after Wudu`, and Salat-ul-Kusuf (Prayer on a solar eclipse). Accordingly, there is nothing wrong with your performing Tahiyyat-ul-Masjid at this time.



Q: When some worshipers enter the Masjid (mosque) before the Maghrib (Sunset) Prayer, while the sun is setting, they offer two Rak`ahs (units of Prayers). When I told one of these worshipers that it is not permissible to offer Salah (Prayer) at this time, because the sun sets between the two horns of Satan, he answered that it is Tahiyyat-ul-Masjid (two-unit Prayer to honor the mosque). Is it permissible for him to offer it or not?

A: If a Muslim enters the Masjid in the afternoon to sit until the Maghrib Prayer, it is Sunnah (action following the teachings of the Prophet) to offer two Rak`ahs. This is preferable, according to the correct opinion maintained by scholars, because the Prophet (peace be upon him) said: [\(When anyone among you enters the Masjid, they should not sit until they observe two Rak`ahs.\)](#) This is Tahiyyat-ul-Masjid,

(Part No. 11; Page No. 37)

which can be offered even at the times when it is not permissible to offer supererogatory Salah. If a person enters the Masjid after the Fajr (Dawn) Prayer or the `Asr (Afternoon) Prayer to sit in it to recite the Qur'an or rest, it is Sunnah for them to offer two Rak`ahs before sitting. This is the preferable and correct opinion. If a person sits without offering Tahiyyat-ul-Masjid, there is nothing wrong with this. But it is preferable to offer Tahiyyat-ul-Masjid, according to the correct opinion maintained by scholars in this regard, because Tahiyyat-ul-Masjid is excluded from the prohibition with regard to offering Salah at the times when it is not permissible to offer supererogatory Salah. The same applies to Salat-ul-Tawaf (two-unit Prayer performed after circumambulating the Ka`bah); if a person circumambulates the Ka`bah in Makkah after the `Asr Prayer or after the Fajr Prayer, they should offer two Rak`ahs of Salat-ul-Tawaf, which is also an exception. Similarly, if the sun eclipses after the `Asr Prayer, a person may offer Salat-ul-Kusuf (Prayer at the time of a solar eclipse), because it is one of the optional Salahs offered for specific reasons. There is nothing wrong with this. But it is not permissible to offer supererogatory Salah after the `Asr Prayer or Fajr Prayer without any reason. But if there is a reason, such as entering the Masjid at a time when it is not permissible to offer supererogatory Salah, circumambulating in Makkah after the `Asr or Fajr Prayer, or having a solar eclipse after the `Asr Prayer, a person may offer Tahiyyat-ul-Masjid, Salat-ul-Tawaf, or Salat-ul-Kusuf, for these Salahs have specific reasons and so there is nothing wrong with offering them; rather, it is prescribed to offer them. If you are sitting in the Masjid and the sun has set, it is prescribed for you to offer two Rak`ahs after the Adhan (call to Prayer) is pronounced. This is a Sunnah that you may do before offering the Faridah (obligatory) Salah; namely, the Maghrib Prayer. The Prophet (peace be upon him) said: [\('Pray before the Maghrib Prayer.' He \(peace be upon him\) said it three times, and at the third time he said, 'This applies to those who wish to do it.'\)](#) The Sahabah (Companions of the Prophet) used to offer two Rak`ahs before offering the Maghrib Prayer and the Prophet (peace be upon him) would see them do that and approve of their action; in fact, he (peace be upon him) ordered them to do so.

(Part No. 11; Page No. 38)

Accordingly, this is Sunnah. If a Muslim enters the Masjid at a time when it is not permissible to offer

supererogatory Salah, they should offer the two Rak`ahs of Tahiyat-ul-Masjid. Similarly, if a person is sitting at the Masjid and the Adhan of the Maghrib Prayer is pronounced, it is permissible to offer two Rak`ahs between the Adhan and Iqamah (call to start the Prayer). It is Sunnah in every Salah to offer two Rak`ahs between the Adhan and Iqamah, except for the Zhuhr (Noon) Prayer, in which case it is preferable to offer four Rak`ahs as Sunnah Ratibah (supererogatory Prayer performed on a regular basis) before the Zhuhr Prayer. However, if a person enters the Masjid after sunset, it is Sunnah to offer two Rak`ahs as Tahiyat-ul-Masjid and two between the Adhan and Iqamah, and there is no controversy about this; the controversy only arises if a person enters before sunset.



Q: I heard on the Nur `Ala Al-Darb (Light on the Path) program that it is Makruh (reprehensible) to pray before the Maghrib (Sunset) Prayer. Does this refer to the supererogatory Salah (Prayer) or the two Rak`ahs (units of Prayer) after performing Wudu` (ablution)?

A: It is forbidden to pray after the `Asr (Afternoon) Prayer until the sun sets, and after the break of dawn until the sun rises. The Prophet (peace be upon him) forbade praying during these two times. But there is nothing wrong with performing the occasional Salahs that are offered for specific reasons, such as Salat-ul-Kusuf (Prayer on a solar eclipse) if the sun is eclipsed after the `Asr Prayer, or Tahiyyat-ul-Masjid (two-unit Prayer to greet the mosque) if a person enters the Masjid (mosque) after the `Asr to sit, attend a learning session or the like, until the sun sets; in this case, a person should perform Tahiyyat-ul-Masjid, according to the most correct scholarly opinion.

(Part No. 11; Page No. 39)

The same applies to the two supererogatory Rak`ahs after performing Wudu'; it is Mustahab for the person who performs Wudu' to pray two Rak`ahs after doing so, even if this is after the `Asr Prayer or the Fajr (Dawn) Prayer. As for other supererogatory Salahs that are offered for no specific reasons, it is forbidden to perform them during these two times, i.e. after the Fajr Prayer until the sun rises and after the `Asr Prayer until the sun sets. As for the obligatory Salahs, they should be performed at any time possible; if a person sleeps through the Fajr Prayer and wakes up just after sunrise, they should perform the Fajr Prayer at this time. Likewise, if a person does not perform the `Asr Prayer at its due time due to oversleep, preoccupation with something else, or forgetfulness and wakes up or remembers it just after the sun turns yellow, they should perform it at once, for it does not fall under the ruling of supererogatory Salahs that are not permissible to be offered at this prohibited time. The Prophet (peace be upon him) said: [\(If a person omits a Salah due to sleeping or forgetting it, they should observe it when they remember it.\)](#) However, it is not permissible for a Muslim to deliberately delay any obligatory Salah beyond its time, be it the Fajr or any other Prayer. Every Muslim should perform the Five Obligatory Daily Prayers, namely Fajr, Zhuhr (Noon), `Asr, Maghrib (Sunset) and `Isha' (Night) Prayers at their due times. If a person is occupied with something else and forgets to perform any of them at its due time, they should perform it as soon as they remember it. Likewise, if a person is asleep and wakes up at or after sunrise, they should perform the Fajr at that time. Similarly, if a person is asleep and wakes up after the sun turns yellow, they should perform the `Asr at this time. The Prophet

(Part No. 11; Page No. 40)

(peace be upon him) said: [\(When anyone of you omits a Salah due to sleep or forgetfulness, they should observe it when they remember it.\)](#) May Allah grant us all success.



13- Ruling on praying at sunset and sunrise

Q: What is the ruling on performing Salah (Prayer) at sunset and sunrise, particularly when the sun is partly hidden? Is it Haram (prohibited) or Makruh (reprehensible) to pray at these times? Are there any conditions? Kindly clarify this matter to me, may Allah reward you with the best!

A: There are five times when it is not permissible to offer supererogatory Salah that the Prophet (peace be upon him) pointed out: First, from dawn and until the sun rises - at this time it is only permissible to perform the Fajr (Dawn) Prayer and its supererogatory Salah, regardless of whether you are on travel or resident; second, after sunrise and until the sun rises the height of a spear above the horizon; third, after the `Asr (Afternoon) Prayer and until the sun turns yellow; fourth, after the sun turns yellow and until it sets; and fifth, shortly before the Zhuhr (Noon) Prayer when the sun is directly overhead (at its zenith) and until the time of Zawal (midday). These are the times when it is not permissible to offer supererogatory Salah with the exception of the occasional Salahs that are offered for specific reasons, such as Salat-ul-Kusuf (Prayer on a solar eclipse),

(Part No. 11; Page No. 41)

Salat-ul-Tawaf (two-unit Prayer performed after circumambulating the Ka`bah), and Tahiyat-ul-Masjid (two-unit Prayer to greet the mosque). According to the more correct of the two scholarly opinions, it is permissible to perform these occasional Salahs that are offered for specific reasons at these times. If a person enters the Masjid (mosque) after the `Asr or the Fajr Prayer to attend a learning circle, recite the Qur'an, or wait for the Maghrib (Sunset) Prayer, it is a Sunnah (supererogatory act of worship following the example of the Prophet) to perform two Rak`ahs (units of Prayer) before sitting, for this Salah has a specific reason. Likewise, if a person circumambulates the Ka`bah after the Fajr or the `Asr Prayer, they should perform two Rak`ahs after Tawaf. Also, if the sun is eclipsed on its rise or after the `Asr Prayer, Salat-ul-Kusuf should be performed, for it is one of the occasional Salahs offered for specific reasons. In a Sahih (authentic) Hadith, the Prophet (peace be upon him) said: [\(The sun and the moon are two of the Signs of Allah; they do not become eclipsed for the death or birth of anyone. If you see that, then hasten to perform Salah.\)](#) Another wording reads: [\(then call upon Allah and glorify Him, offer prayer, and give out charity.\)](#) He (peace be upon him) did not exclude the time when it is not permissible to offer supererogatory Salah. Likewise, he (peace be upon him) said: [\(When anyone among you enters the Masjid, they should not sit till they have observed two Rak`ahs.\)](#) This includes the times when it is not permissible to perform supererogatory Salah and other Salahs.



(Part No. 11; Page No. 42)

14- Performing occasional Salahs offered for specific reasons during prohibited times

Q: If a person performs the supererogatory Salah (Prayer) of the Fajr (Dawn) Prayer at home after the Adhan (call to Prayer) is pronounced, is it not permissible for them to perform Tahiyyat-ul-Masjid (two-unit Prayer to greet the mosque) after that?

A: The scholars hold different opinions as to whether or not it is permissible to perform the occasional Salahs that are offered for specific reasons, such as Tahiyyat-ul-Masjid, Salat-ul-Kusuf (Prayer on a solar eclipse), and Salat-ul-Tawaf (two-unit Prayer performed after circumambulating the Ka`bah) at times when it is not permissible to offer supererogatory Salah. According to the most correct opinion, they may be performed at these prohibited times as they do not come under the ruling of the other supererogatory Salahs that it is not permissible to offer at these prohibited times, because they are performed for specific reasons. As soon as the reason exists, it is prescribed to perform the occasional Salah. If a person enters the Masjid (mosque) before or after the Fajr Prayer, having performed the supererogatory Salah at home, it is Sunnah (action following the example of the Prophet) for them to perform Tahiyyat-ul-Masjid before performing the Fajr Prayer. Likewise, if a person enters the Masjid after the Fajr Prayer or the `Asr (Afternoon) Prayer to sit and rest, recite Qur'an, or study, they should perform Tahiyyat-ul-Masjid, according to the more correct of the two scholarly opinions. The Prophet (peace be upon him) set it as a general ruling when he said: [\(When anyone among you enters the Masjid, they should not sit till they have observed two Rak`ahs \(units of Prayer\).\)](#) This Hadith includes both prohibited times and all other times. Similarly, the Prophet (peace be upon him) said concerning Salat-ul-Kusuf: [\(When you see this, hasten to Salah.\)](#) This includes the time of the `Asr Prayer, so when the sun is eclipsed,

(Part No. 11; Page No. 43)

you should perform Salat-ul-Kusuf. Also, he (peace be upon him) said: [\(O Banu `Abd Manaf, do not prevent any person to circumambulate this House \(Ka`bah\) or pray \(therein\) any time; night or day.\)](#) May Allah grant us success.



15- Explaining the meaning of the Hadith stating: [\(It \(the sun\) rises between the two horns of Satan\)](#)

Q: What is the degree of authenticity of the saying that the sun sets [\(between two horns of Satan\)](#) ?

A: It is reported in the Hadith that [\(It \(the sun\) rises between two horns of Satan and sets between two horns of Satan.\)](#) It is during this time that the disbelievers prostrate to, worship and glorify it (the sun). Those are the sun worshipers. May Allah grant us safety from this!



16- The reason for prohibiting praying during the times Salah is declared prohibited

Q: A questioner from Jordan says: There are three times

(Part No. 11; Page No. 44)

during which it is not permissible to offer supererogatory Salah (Prayer). Why is it Makruh (disliked) to offer supererogatory Salah at these times?

A: Because the Kafirs (disbelievers) prostrate to the sun at sunset, sunrise and when the sun is directly overhead (at its zenith). The Messenger forbade the Muslims to offer Salah at these times so as not to imitate the Kafirs. However, if the Salah has a particular reason such as Tahiyat-ul-Masjid (two-unit Prayer to honor the mosque), when a person enters the Masjid after the `Asr (Afternoon) or Fajr (Dawn) Prayer, it is correct to offer it. According to the correct opinion maintained by the scholars, if the Salah has a particular reason such as Tahiyat-ul-Masjid or Salat-ul-Kusuf (Prayer at the time of a solar eclipse), i.e., if the sun eclipses after the `Asr Prayer, the Sunnah (action following the teachings of the Prophet) is to offer these Salahs. This is the correct opinion. Also, if a person performs Tawaf (circumambulation of the Ka`bah) in Makkah after the `Asr Prayer, they are permitted to offer the two Rak`ahs after Tawaf (two-unit Prayer performed after circumambulating the Ka`bah), because they are optional Salahs offered for specific reasons. The Prophet (peace be upon him) said: [﴿O Banu `Abd Manaf, do not prevent anyone from circumambulating this House \(Ka`bah\) and praying at any time of night or day.﴾](#) He (peace be upon him) also said: [﴿When anyone of you enters the Masjid \(mosque\), he should not sit till he has prayed two Rak`ahs.﴾](#) Moreover, he (peace be upon him) said about the sun and the moon:

(Part No. 11; Page No. 45)

[﴿The sun and the moon are two of the Signs of Allah; they do not become eclipsed for the death or birth of anyone. If you see them \(eclipsed\), call upon Allah and pray until the eclipse is over.﴾](#) Another wording of the Hadith says: [﴿If you see this, call upon Allah, magnify Him, pray, and give charity.﴾](#) This includes the times when it is not permissible to offer supererogatory Salah as well as other times. This is the correct opinion, as these are classed as optional Salahs offered for specific reasons, and therefore, can be performed at the times when it is not permissible to offer supererogatory Salah. Any other supererogatory Salahs should not be offered during these prohibited times.



17- Ruling on making up for Tahiyyat-ul-Masjid after Salah

Q: What is the ruling on a person who prays two Rak`ahs (units of Prayer) after the Fajr (Dawn) Prayer? Is it obligatory on a person who misses praying Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) after entering the Masjid (mosque) before Salah? When should a person pray it?

A: There is no need to make up for Tahiyyat-ul-Masjid. This means that when a person comes while the congregation are praying the obligatory Salah, it is enough to pray it and there is no need to make up for Tahiyyat-ul-Masjid, because the obligatory Salah replaces it. When a person fails to pray the supererogatory prayer performed before the Fajr Prayer, e.g. when a person comes while the Imam is leading the congregation in Salah, then the person may pray this supererogatory prayer after finishing Salah behind the Imam or, if he wills, he may pray it after clear sunrise as is authentically reported from the Prophet (peace be upon him). This ruling applies to the supererogatory prayer prescribed before the Fajr Prayer, which is a two-unit prayer. When a person misses it,

(Part No. 11; Page No. 46)

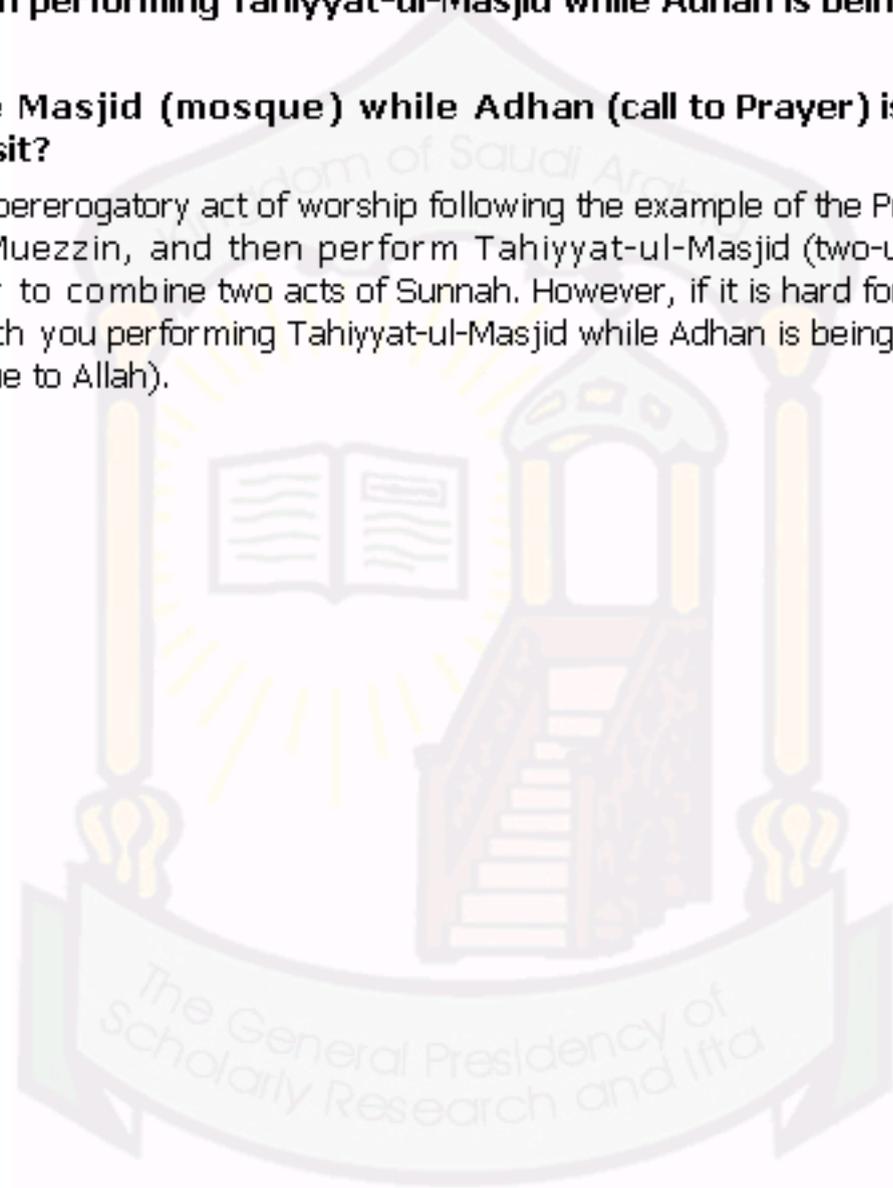
because he comes to the Masjid while people are praying and he has not prayed it at home, then he may pray it after the obligatory Salah, if he so wills, because the Prophet (peace be upon him) approved of a person who prayed it after the obligatory Salah. The servant may also delay praying it until after sunrise, because the matter is flexible; praise be to Allah. As for Tahiyyat-ul-Masjid, there is no need to make up for it, as this is not prescribed.



18- Ruling on performing Tahiyyat-ul-Masjid while Adhan is being pronounced

Q: If I enter the Masjid (mosque) while Adhan (call to Prayer) is being pronounced, should I stand or sit?

A: The Sunnah (supererogatory act of worship following the example of the Prophet) is to stand and repeat after the Muezzin, and then perform Tahiyyat-ul-Masjid (two-unit Prayer to greet the mosque), in order to combine two acts of Sunnah. However, if it is hard for you to stand, there is nothing wrong with you performing Tahiyyat-ul-Masjid while Adhan is being pronounced. Alhamdu lillah (All praise is due to Allah).





Q: If a person enters the Masjid (mosque) and the Adhan (call to Prayer) is pronounced before they start to perform Tahiyyat-ul-Masjid (two-unit Prayer to greet the mosque), should they sit until the Adhan has been pronounced and then stand to pray or should they remain standing until the Adhan is finished? May Allah reward you with the best.

A: It is preferable to combine the two acts of Sunnah (supererogatory act of worship following the example of the Prophet), by repeating the Adhan

(Part No. 11; Page No. 47)

while standing and then performing Tahiyyat-ul-Masjid. If it is hard for them to wait until the Adhan is finished, they should perform Tahiyyat-ul-Masjid even if the Adhan is being pronounced. But if they are able to stand and repeat the Adhan, then perform Tahiyyat-ul-Masjid, the two acts of Sunnah will be combined.



19- Ruling on discontinuing a supererogatory Salah when Iqamah for an obligatory Salah is pronounced

Q: A questioner says: When the Iqamah (call to start the Prayer) of the obligatory Salah (Prayer) is declared while I am praying the supererogatory Salah, should I terminate the supererogatory Salah by Taslim (salutation of peace ending the Prayer) or without Taslim?

A: Terminating the supererogatory Salah does not need Taslim, but one should just leave it, because the Prophet (peace be upon him) says: [«When the prayer commences, then there is no prayer \(valid\), but the obligatory prayer.»](#) Related by Muslim in his Sahih (authentic) Hadith Book. Therefore, when the Iqamah for starting the obligatory Salah commences, the supererogatory Salah that you are praying is invalid and you must join the Imam (the one who leads congregational Prayer), unless you are in the Sujud (prostration), i.e. of the last Rak`ah (unit of Prayer), or are reciting the Last Tashahhud (testification recited in the sitting position in the last unit of Prayer), then you have to complete it, because it is at its end. However, if a full Rak`ah remains, you have to terminate such Salah by intending so and this is sufficient.



20- Ruling on offering Tahiyat-ul-Masjid in the Musalla of `Eid

Q: A sister from Ha'il city asks: Is it permissible to offer two Rak`ahs (units of prayer) of Tahiyat-ul-Masjid (two-unit-Prayer to greet the mosque) when we go to pray Salat-ul-`Eid (the Festival Prayer) in the Musalla (place for Prayer) of `Eid or is it not

(Part No. 11; Page No. 48)

prescribed to pray Tahiyat-ul-Masjid in the Musalla of `Eid?

A: There is no Tahiyat-ul-Masjid required to greet the Musalla of `Eid, because the rulings of a Masjid are not equally applied to a Musalla of `Eid. Rather, a person should sit (in waiting for Salah), because this is a time when it is not permissible to offer supererogatory Salah. This is a Musalla, not a Masjid. However, when Salat-ul-`Eid (the Festival Prayer) is offered in a normal Masjid, then Tahiyat-ul-Masjid is prescribed even if it is a time when it is not permissible to offer supererogatory Salah, according to the correct opinion maintained by scholars, drawing on the general (non-restrictive) denotation of the Prophet's (peace be upon him) saying: [\(When anyone among you enters the Masjid, he should not sit until he has observed two Rak'ahs.\)](#) One day, he (peace be upon him) saw a man who enter the Masjid and sit without offering Tahiyat-ul-Masjid, and so he said to him: [\(Stand up and offer two Rak`ahs\)](#) May Allah's Peace and Blessings be upon him. As for the Musalla of `Eid, which is located in the desert (open place), this is not equal to a normal Masjid in rulings; when a person comes and the sun has not risen yet, they should sit. Besides, the Prophet (peace be upon him) would not pray before or after Salat-ul-`Eid. May Allah's Peace and Blessings be upon him!



21- The times during which it is not permissible to offer supererogatory Salah

Q: My old mother is highly devout, praise be to Allah. She offers the Five Obligatory Daily Prayers at their due times, and praises Allah for that, but she offers the supererogatory Salah at any time. What are the times when it is not permissible for her to offer supererogatory Salah?

(Part No. 11; Page No. 49)

It would be better if you provide us with the exact hours during the day.

A: Anytime throughout the day or night is a valid time to offer the supererogatory Salah (prayer) except for the prohibited times. These times are from daybreak to sunrise, when the sun is on the local meridian, and when it is about to disappear before complete sunset, which is called a time of Wuquf; there is no supererogatory Salah at this time and also after `Asr (Afternoon) Prayer and until sunset. These are the times when it is impermissible to offer supererogatory Salah, unless the Salah is one of the ceremonial Salahs that are offered for specific reasons. When there is a specific reason for the Salah, such as when the Salat-ul-Khusuf (Prayer on a lunar eclipse) takes place after `Asr or when praying Tahiyat-ul-Masjid (two-unit-Prayer to greet the mosque) or circumambulating the Ka`bah after `Asr and praying the Salat-ul-Tawaf, i.e. two Rak'ahs (units of Prayer) performed after circumambulating the Ka`bah. These types of Salah are called ceremonial Salahs that are offered for specific reasons and there is nothing wrong with offering them according to the correct opinion held by scholars.

In conclusion, anytime during the day or night is a valid time to offer supererogatory Salah, except two times: First: The time from daybreak until sunrise, which is a time when it is impermissible to offer supererogatory Salah. Only the Fajr Prayer and the Sunnah (supererogatory) Salah of Fajr or Tahiyat-ul-Masjid may be offered at that time. Second: The time after `Asr Prayer and until sunset, which is longer than the first one. There is a third shorter time, which is at the time when the sun begins to decline below the western horizon.



(Part No. 11; Page No. 50)

22- Ruling on reminding a person to offer Tahiyyat-ul-Masjid

Q: Is it permissible to remind a person to do Tahiyyat-ul-Masjid (two-unit Prayer to honor the mosque) if he forgets and sits without offering it, even though it coincides with a time when it is not permissible to offer supererogatory Salah (Prayer) such as after the Fajr (Dawn) Prayer? A: Yes, it is proper to remind a person to offer Tahiyyat-ul-Masjid, because the Messenger of Allah (peace be upon him) ordered a person who sat without offering it by saying: [\(Stand up and offer two Rak`ahs \(units of Prayer\).\)](#) If a person enters a Masjid (mosque) and sits without offering Tahiyyat-ul-Masjid, he should be guided to the preferable action, even if this happens at a time when it is not permissible to offer supererogatory Salah. According to the more correct of the two opinions maintained by scholars, it is permissible to offer it even during prohibited times. As for non-prohibited times such as the time of Salat-ul-Duha (supererogatory Salah before noon), the Zhuhr (Noon) Prayer, the Maghrib (Sunset) Prayer and after the `Isha' (Night) Prayer, there is no disagreement over the permissibility of offering Tahiyyat-ul-Masjid. The divergent opinions are concerning offering it after the `Asr (Afternoon) Prayer and after the Fajr Prayer before the sun has risen totally above the horizon. The correct opinion is that it is permissible to offer it even after `Asr and Fajr. If a person enters the Masjid and sits, it is preferable to advise him to rise and offer two Rak`ahs. This is the most correct opinion. If this person is a scholar who is of the opinion that one should sit and not perform it (since it coincides with a time when it is not permissible to offer supererogatory Salah), and prefers this scholarly opinion, there is nothing wrong with this. There is latitude in the matter concerning the time when it is not permissible to offer supererogatory Salah, as the scholars have divergent opinions concerning it.

(Part No. 11; Page No. 51)

The majority of scholars opine that a person should not offer Salah at the time when it is not permissible to offer supererogatory Salah, in compliance with the general ruling stated by the Prophet (peace be upon him): [\(There is no Salah after the Fajr Prayer until the sun rises, and there is no Salah after the `Asr Prayer until the sun sets.\)](#) This is a strong opinion based on the general meaning of the relevant Hadiths. Thus, there is nothing wrong with acting upon it, In sha'a-Allah (if Allah wills). However, when we consider deeply the Hadiths mentioned in this regard, it becomes clear that excluding the optional Salahs offered for specific reasons is more correct. The Prophet (peace be upon him) said regarding Tawaf (circumambulation of the Ka`bah) and Salat-ul-Tawaf (two-unit Prayer performed after circumambulating the Ka`bah): [\(O Banu `Abd Manaf, do not prevent anyone from circumambulating this House \(Ka`bah\) and praying \(there\) at any time of night or day.\)](#) He (peace be upon him) permitted them to offer Salah after Tawaf, even if it is after the time of the `Asr or Fajr Prayer, because it is one of the optional Salahs offered for specific reasons. He (peace be upon him) said concerning the eclipse of the sun and the moon: [\(If you see that, hasten to offer Salah.\)](#) This includes the time after `Asr Prayer and other times as well. If the sun eclipses after `Asr Prayer, the Hadith includes this also because it is a Sunnah (supererogatory act of worship following the example of the Prophet), which would otherwise be left unperformed. If the sun

eclipses at the time when it is not permissible to offer supererogatory Salah, it is permissible to offer Salat-ul-Kusuf (Prayer at the time of a solar eclipse) at that time because it is one of the Salahs offered for a specific reason. The Salah is not intended to imitate the Kafirs (disbelievers), but it is offered due to the command of

(Part No. 11; Page No. 52)

the Prophet (peace be upon him). The case is the same for Tahiyat-ul-Masjid. If a person enters the Masjid after the `Asr Prayer to wait for the Maghrib Prayer, or to attend a Halaqah (learning circle), or enters it after the Fajr Prayer to sit at the Masjid until the sun has risen totally above the horizon, he may offer Tahiyat-ul-Masjid.



23- Performing occasional Salahs offered for specific reasons during prohibited times

Q: Is it permissible for a Muslim to perform a supererogatory Salah (Prayer), such as Tahiyyat-ul-Masjid (two-unit Prayer to greet the mosque) shortly before the Maghrib (Sunset) Prayer at the time when it is not permissible to offer supererogatory Salah?

A: This is permissible if the supererogatory Salah is one of the occasional Salahs offered for specific reasons. For example, if a person enters the Masjid (mosque) before the Maghrib Prayer, there is nothing wrong with performing Tahiyyat-ul-Masjid, for the time when it is not permissible to offer supererogatory Salah does not apply to the occasional Salahs offered for specific reasons. The same applies to Salat-ul-Kusuf (Prayer on a solar eclipse) if the sun is eclipsed after the `Asr (Afternoon) Prayer. However, this does not apply to any supererogatory Salah other than the occasional Salahs offered for specific reasons, so it is not permissible to pray after the `Asr Prayer or the Fajr Prayer, whether the person is at the Masjid or at home, for this is a time when it is not permissible to offer supererogatory Salah. But if a person goes to the Masjid early after the `Asr Prayer to offer the Maghrib Prayer, they should offer Tahiyyat-ul-Masjid. Likewise, if a person enters the Masjid after the Fajr Prayer to study, have a rest, or any other reason, they should perform Tahiyyat-ul-Masjid.



(Part No. 11; Page No. 53)

24- Ruling on offering Tahiyat-ul-Masjid for one who has offered the two-Rak`ah supererogatory Salah of Fajr at home

Q: I usually pray the two-Rak`ah (unit of prayer) supererogatory Salah performed before Fajr at home and then go to the Masjid (mosque) to offer the obligatory Salah in congregation. However, I sometimes reach the Masjid before the Iqamah (call to start the Prayer) of the Salah, should I then offer two-Rak`ah Salah intending them to be Tahiyat-ul-Masjid (two-unit-Prayer to greet the mosque), or should I sit until the Iqamah is announced?

A: It is prescribed for you to offer two-Rak`ah Salah before you sit if you perform the Sunnah Ratibah (supererogatory Prayer performed on a regular basis) of Fajr at home and then come to the Masjid while the Iqamah of the obligatory Salah has not been pronounced. This is because the Prophet (peace be upon him) stated: [\(When anyone of you enters the Masjid \(mosque\), they should not sit till after having observed two Rak'ahs.\)](#) This generally applies to the Fajr Prayer and other obligatory prayers, so you should not sit until you offer two Rak`ahs.



25- Ruling on offering Sunnah Ratibah for the Sunnah of Wudu'

Q: A questioner asks: Is it authentically reported from the Prophet (peace be upon him) that he offered Salah as Sunnah (supererogatory act of worship) of Wudu' (ablution)? How many Rak`ahs (units of prayer) are they? Is it sufficient for this Sunnah of Wudu' if the worshiper prays the supererogatory Salah

(Part No. 11; Page No. 54)

of the Zhuhr (Noon) Prayer, for example? May Allah reward you with the best!

A: It is authentically reported from the Prophet (peace be upon him) that he performed Wudu' very well and then offered two Rak`ahs. He then said: [\(Whoever performs Wudu' like this Wudu' of mine and then offers two-Rak`ahs without being distracted by worldly matters while praying will have their previous sins forgiven.\)](#) This reported on the authority of `Uthman and is maintained through other Hadiths. The Sunnah of Wudu' is two Rak`ahs. It is also authentically reported from the Prophet (peace be upon him) that he saw a man in front of him in Paradise when he entered Paradise on the journey of Mi`raj (Ascension to Heaven). He then asked this man, (who was his Companion Bilal): O Bilal, tell me what deed of yours which is most hopeful (for reward) after accepting Islam, for I heard your footsteps in front of me in Paradise. [\(Bilal said: I have not done anything unusual except that whenever I perform Wudu' by day or night, I offer Salah after that, as much as has been decreed for me.\)](#) May Allah be pleased with him. Thus, offering these two-Rak`ah Prayer is a Sunnah and an act of worship after Wudu'. If one offers Tahiyat-ul-Masjid (two-unit-Prayer to greet the mosque) or the Sunnah Ratibah (supererogatory Prayer performed on a regular basis) of the Zhuhr (Noon) or Fajr (Dawn), this is sufficient and its replaces the Sunnah of Wudu'. This fulfills the intended objective and it is sufficient for the two Prayers, i.e. suffices for Tahiyat-ul-Masjid or Sunnah Ratibah and the Sunnah of Wudu'.

(Part No. 11; Page No. 55)

When one performs Wudu' and prays the supererogatory Salah before Fajr Prayer, or Tahiyat-ul-Masjid, or Salat-ul-Duha (supererogatory Prayer before noon), this is sufficient for both of them. All Praise is due to Allah.



Q: A female questioner from Al-Qasim says: Your Eminence, what is the Sunnah (supererogatory Prayer) of Wudu' (ablution)? How should a man prostrate for Sujud-ul-Sahw (Prostration of Forgetfulness)?

A: Wudu' is one of the acts (of worship) laid down by the Shari`ah and a person should perform Wudu' in the manner clarified by Allah in His Book and explained by the Prophet (peace be upon him) (in the Sunnah). Allah (Glorified and Exalted be He) says: *«O you who believe! When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles.»* This is the clarification that the Lord of all servants has provided and this was the practice of the Prophet (peace be upon him). It is a Sunnah (action following the example of the Prophet), when a servant wants to perform Wudu', to mention Tasmiyah (saying, "Bismillah [In the Name of Allah]") upon starting it, then wash the palms three times, then rinse the inner mouth and sniff water and blow it out three times with three handfuls of water, and then wash the face three times. This is the most optimal manner. However, performing the washing one time only is acceptable when the whole part is covered with water, though repeating it three times is better. Then, a servant should wash the forearm up to the elbow three times; this is the best manner. If a person washes it twice or one time only, it will be enough, and then one should wipe the head and ears one time only using the finger to wash inside the ears and the thumb to wipe the outside of it. Finally, one should wash their feet including the ankles three times,

(Part No. 11; Page No. 56)

and if one washes them once or twice, this is sufficient if the water covers all the feet during the washing. However, repeating it three times is better and most perfect. Evidently, when there is urination or defecation, Wudu` must take place after Istinja' (cleansing the private parts with water) that must be complete before Wudu'. This is unlike the case when a person breaks wind, eats camel meat or similar matters, as only Wudu' is required in this case and one should rinse the inner mouth and sniff water and blow it out. This is the legally prescribed manner. Then, the one performing Wudu' should say: *«I testify that no one has the right to be worshiped but Allah and that Muhammad (peace be upon him) is His Slave and Messenger. O Allah, make me among those who always repent and purify themselves.»* These are the legally prescribed words after Wudu'. It is also desirable to say: *«O Allah, all glory and praises be to You. I bear witness that no one has the right to be worshiped but You. O Allah, I seek Your Forgiveness and I repent to You.»* After performing Wudu', it is recommended to offer two-Rak`ahs (units of Prayer) Salah, which is called the Sunnah of Wudu'. This is due to the Hadith reported on the authority of `Uthman (may Allah be pleased with him) that the Prophet (peace be upon him) said: *«Whoever performs Wudu' like this Wudu' of mine and then prays a two-Rak`ah Salah without being distracted by worldly matters during them will have their previous sins forgiven»*



26- Ruling on declaring the intention when combining a supererogatory Salah and the Sunnah of Wudu' in one Salah

Q: What is the ruling when a worshiper declares the intention saying: I intend to pray the supererogatory Salah (Prayer) of this or that [i.e. Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque), Sunnah Ratibah (supererogatory Prayer performed on a regular basis), etc.] and the Sunnah (supererogatory prayer) of Wudu' at the same time, whether they pronounce their intention or tacitly harbor it?

(Part No. 11; Page No. 57)

Would they receive the reward twice; once for the Sunnah of Wudu' and another for the Sunnah (supererogatory Prayer) performed before or after the obligatory Salah, for instance? May Allah reward you with the best!

A: One should not say: I intend to do this or that, because this is not legally prescribed and the declaration of the intention is a baseless Bid`ah (innovation in religion). The Prophet (peace be upon him) and the Sahabah (Companions of the Prophet, may Allah be pleased with them) did not do it. 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.\)](#) He (peace be upon him) also said: [\(Anyone who introduces anything into this matter of ours \(Islam\) that is not part of it will have it rejected.\)](#) This refers to the Bid`ah. A servant should determine the intention in the heart. After performing Wudu', one may offer a two-Rak`ah Salah intending it to be the Sunnah of Wudu' and upon entering the Masjid (mosque) after Wudu', they may offer two-Rak`ah Salah intending it to be Tahiyyat-ul-Masjid and the Sunnah of Wudu'. One will then get the reward of them both; the reward of the Sunnah of Wudu' and that of Tahiyyat-ul-Masjid. All Praise be to Allah, for His Encompassing Bounty. If a person performs Wudu`, enters the Masjid and prays the supererogatory Salah intending it to be the Sunnah Ratibah of the Zhuhr, the Sunnah of Wudu' and Tahiyyat-ul-Masjid, they will get the reward for these three deeds, praise be to Allah. All Thanks and Praises be to Allah, the matter is flexible.



(Part No. 11; Page No. 58)

27- Ruling on performing the Sunnah of Wudu' during a time when it is not permissible to offer supererogatory Salah

Q: Depending on the indication of the Hadith reported by Bilal (may Allah be pleased with him): *(Whenever I perform Wudu' (ablution), I offer a two-Rak`ah (unit of Prayer) Salah after it,)* I sometimes perform Wudu' during a time when it is not permissible to offer supererogatory Salah, such as the times after the `Asr (Afternoon) Prayer, after the Fajr (Dawn) Prayer, or during sunset or sunrise. Will I be blamed if I perform the two-Rak`ah Salah of Wudu' then? May Allah reward you with the best!

A: Wudu' is Mustahab (desirable) and offering Salah is Mustahab, so whenever a person performs Wudu', it is recommended to pray the two-Rak`ah Salah of Wudu' at any time, even during the times when it is not permissible to offer supererogatory Salah, because the Messenger of Allah (peace be upon him) said: *(Whoever performs Wudu` like this Wudu' of mine and then prays a two-Rak`ah Salah without being distracted with worldly matters during them will have their previous sins forgiven.)* This means that whenever he (peace be upon him) performed Wudu', he would pray the two-Rak`ah Salah of Wudu' and would encourage people to pray them, may Allah's Peace and Blessings be upon him. This Salah is called the Sunnah (supererogatory) Salah of Wudu'. Therefore, there is nothing wrong with praying this Salah during the time when it is not permissible to offer supererogatory Salah, because it is a stressed Sunnah.



Q: Um Ahmad from Al-`Aziziyah asks: If I perform Wudu' (ablution)

(Part No. 11; Page No. 59)

15 to 30 minutes before the Maghrib (Sunset) Prayer, and offer two Rak`ahs (unit of Prayer) after Wudu' and then sit to recite the Qur'an and ask Allah for forgiveness until the time of the Maghrib Prayer is due, is this correct?

A: Yes, it is a good deed, because Wudu` is a great act of worship and Allah prescribes that when we perform Wudu' we should offer two-Rak`ahs as Sunnah (supererogatory act of worship) of Wudu'. Thus, if you perform Wudu' after the `Asr (Afternoon) Prayer and perform two-Rak`ah Salah as Sunnah of Wudu', this is a good deed and if you wait until the time of Maghrib Salah is due being occupied with 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]"), this is a great deed. Allah (Glorified be He) also states: ﴿ [So bear with patience \(O Muhammad صلى الله عليه وسلم\) all that they say, and glorify the Praises of your Lord, before the rising of the sun and before \(its\) setting \(i.e. the Fajr, Zuhr, and `Asr prayers\).](#)﴾ Performance of Tasbih in the beginning and end of the day is a great act of worship. So, one should start the day with Tasbih, Tahmid, Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]"), and Istighfar (seeking forgiveness from Allah) and should also end their day with these great deeds of worship. May Allah grant us all success!



28- Illustration of Salahs that are offered for specific occasions during the time when it is not permissible to offer supererogatory Salah

Q: What should be done when one has some specific reasons and wants to offer Salah (Prayer) during a time when it is not permissible to offer supererogatory Salah; for example, one who enters a Masjid (mosque) and wants to perform Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) and a person who performs Tawaf (circumambulation of the Ka`bah) and wants to perform the two Rak`ahs (unit of Prayer) performed after circumambulating the Ka`bah?

(Part No. 11; Page No. 60)

A: There is nothing wrong with performing the Salah for specific reasons, such as Salat-ul-Tawaf (two-unit-Prayer performed after circumambulating the Ka`bah) when performing Tawaf after the `Asr (Afternoon) Prayer, and Tahiyyat-ul-Masjid when entering the Masjid before the Maghrib (Sunset) Prayer - for example - and offering two-Rak`ahs as Tahiyyat-ul-Masjid. The same equally applies to the Salat-ul-Kusuf (Prayer on a solar eclipse) when the solar eclipse takes place after the `Asr Prayer, because this Salah is one of the ceremonial Salahs that are offered for specific reasons.



Q: A questioner from Bahrain asks: Is it permissible for me to offer Salah (Prayer) at the time when it is not permissible to offer supererogatory Salah? For example, I may hasten to perform Wudu' (ablution) and start reciting the Qur'an and supplication, especially on Fridays after the `Asr (Afternoon) Prayer, knowing that I do not perform Wudu' for Salah, but I do it for supplication as mentioned.

A: If one performs Wudu' during the time when it is not permissible to offer supererogatory Salah, one may offer the Sunnah (supererogatory act of worship) of Wudu' (ablution), as there is no forbidden time for it. So, when performing Wudu' after Fajr (Dawn) Prayer or after `Asr Prayer, it is prescribed to offer two Rak`ahs (unit of Prayer) as Sunnah of Wudu'. This applies to both males and females. Similarly, when entering the Masjid after `Asr or Fajr Prayer, it is prescribed to offer two Rak`ahs as Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) and there is no restriction regarding the time of these ceremonial Salahs; it may be offered during the time when it is impermissible to offer supererogatory Salah.

The same equally applies to the Salat-ul-Kusuf (Prayer on a solar eclipse) when a solar eclipse takes place after `Asr Prayer. Muslims should perform Salat-ul-Kusuf, because this Salah is one of the ceremonial Salahs that are offered for specific reasons and there is no restriction imposed regarding the time when these Salahs are offered.

(Part No. 11; Page No. 61)

Thus, it is permissible to perform these ceremonial Salahs that are offered for specific reasons even during the time when it is impermissible to offer supererogatory Salah.



29- Ruling on postponing the Sunnah of Wudu'

Q: A female questioner says: Should the Sunnah (supererogatory Prayer) of Wudu' (ablution) be offered immediately after Wudu' or is it permissible to postpone it due to some affairs while holding the intention of performing it after finishing my work? Which of these two practices is better; to perform it immediately or postpone it until I finish my work? May Allah reward you with the best!

A: It is better to hasten to perform the two-Rak`ah (unit of Prayer) Salah (Prayer) immediately after Wudu', and if a person is occupied with work and thus prays it after that, this is acceptable. Both cases are good, but it is better to perform the Salah immediately.

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30- Salat-ul-Istikharah

Q: Respected Shaykh, I hope that you clarify Salat-ul-Istikharah (Prayer for guidance) for me. If there is no change in the person's intention or the surrounding circumstances, does this mean that the matter involves some good?

A: Salat-ul-Istikharah is prescribed when a person hesitates to do something such as

(Part No. 11; Page No. 62)

marriage, traveling, or trading in certain things. Thus, it is prescribed that they ask Allah for guidance to carry out the best course of action by offering two Rak`ahs (units of Prayer), as the Prophet (peace be upon him) commanded us, and supplicate to Allah while raising their hands, saying: ﴿O Allah, I seek Your guidance [in making the choice] by virtue of Your Knowledge, and I seek ability by virtue of Your Power, and I ask You of Your great Bounty. You are Capable and I am not. You know, and I know not. You are the All-Knower of the Unseen. O Allah, if, in Your knowledge, this matter (it should be mentioned by name, such as getting married to so and so, traveling to such and such a country, or the like) is good for me concerning my religion, my livelihood and the outcome of my affairs (or: in this world and in the Hereafter), ordain it for me, make it easy for me, and bless it for me. And if, in Your knowledge, this matter (the person should name it) is bad for me concerning my religion, my livelihood, and the outcome of my affairs (or: in this world and in the Hereafter), turn it away from me, and turn me away from it, and ordain for me the good wherever it may be and make me pleased with it.﴾ This is Du`a'-ul-Istikharah (supplication for guidance). If they do not know this Du`a', they can say whatever Du`a' they know: "O Allah, if you know that this matter will be good and beneficial for me, make it easy for me. If it does not involve good, turn it away from me, and turn me away from it." What is meant is that they can supplicate to Allah using whatever Du`a' they know holding the same meaning of Du`a'-ul-Istikharah if they do not know its exact wording, as appropriate for the matter they want, there is nothing wrong with this. This Du`a' is a Sunnah (supererogatory act of worship following the example of the Prophet),

(Part No. 11; Page No. 63)

that is prescribed after making Taslim (salutation of peace ending the Prayer) at the end of a supererogatory two-Rak`ah Salah (Prayer). There is nothing wrong with making this Du`a' without offering Salat-ul-Istikharah. It is also permissible to make this Du`a' after the supererogatory Rak`ahs of the Zhuhr (Noon), Maghrib (Sunset), or `Isha' (Night) Prayers or anytime while sitting and supplicating to Allah, as there is nothing wrong with this.



31- Ruling on Salat-ul-Istikharah

Q: What is the ruling on Salat-ul-Istikharah (Prayer for guidance)? Should its Du`a' (supplication) be recited in the final Sujud (prostration), before Taslim (salutation of peace ending the Prayer), or after concluding Salah (Prayer)?

A: Salat-ul-Istikharah is a Sunnah (supererogatory act of worship following the example of the Prophet), which the Prophet (peace be upon him) commended. When a person needs to choose between two permissible alternatives, they should offer two Rak`ahs (units of Prayer) and then raise their hands after Salah, seeking Allah's Guidance until they feel that their heart is composed and comfortable with one of the two alternatives. Salat-ul-Istikharah is composed of two Rak`ahs, in which Al-Fatihah (Opening Chapter of the Qur'an) and whatever is easy to recite of the Qur'an should be recited. Then after Taslim, a person should raise their hands and seek Allah's Guidance, saying: "Allahumma inni astakhiruka bi-'ilmika, wa astaqdiruka bi-qudratik, wa as'aluka min fadlika al-'Azhim, fa-innaka taqdir wa-la aqdir, wa ta`lam wa-la `alam, wa anta `Allamu Al-Ghuyub, Allahumma in kunta ta`lamu anna hadhal-'amra (...) khairun li fi dini wa ma`ashi wa `aqibatu amri (agilihi wa agilihi) fa-aqdirhu li, wa yasirhu li, thumma barik li fih, wa in kunta ta`lamu anna hadhal-'amra sharrun li fi dini wa ma`ashi wa `aqibatu amri (agilihi wa agilihi), fa-asrifhu `anni wa asrifni `anhu, wa aqdir liyal-khaira haithu kan, thumma `irdini bih (O Allah! I ask guidance from Your knowledge, and Power from Your Might, and I ask for Your Great Blessings. You are capable and I am not. You know and I do not, and You are the All-Knower of the Unseen. O Allah, if You know this thing (I am embarking on) [here mention his case] is good for me in my religion, worldly life, and my ultimate destiny (or said: If it is better for my present and later needs), then facilitate it for me, and then bless me in my action. If, on the other hand, You know this thing is bad for me in my religion, worldly life, and ultimate destiny (or said: If it is better for my present and later needs), turn it away from me, turn me away from it, and decree what is good for me, wherever it may be, and make me content with it.)" Then when the person feels at ease with one of the two options, they should choose it. They should seek the advice of people of goodness after Salah, until they feel their hearts are composed with one of the two options.



(Part No. 11; Page No. 64)

32- The way of offering Salat-ul-Istikharah

Q: A questioner from Jazan asks: How can we perform Salat-ul-Istikharah (Prayer for guidance)? What is its prescribed Du`a' (supplication)? When is it offered?

A: Salat-ul-Istikharah consists of two Rak`ahs (units of Prayer); the Prophet (peace be upon him) said: (If one of you is deliberating about a decision he has to make, let him pray two (supererogatory) Rak`ahs, then say: O Allah, I seek Your guidance [in making a choice] by virtue of Your Knowledge, and I seek ability by virtue of Your Power, and I ask You of Your great Bounty. You are Capable and I am not. You know, and I know not. You are the All-Knower of the Unseen. O Allah, if, in Your knowledge, this matter (it should be mentioned by name, such as getting married to so and so, traveling to such and such a country, buying such and such a thing or the like) is good for me concerning my religion, my livelihood and the outcome of my affairs (or: in this world and in the Hereafter), ordain it for me, make it easy for me, and bless it for me. And if, in Your knowledge, this matter (should name it) is bad for me concerning my religion, my livelihood, and the outcome of my affairs (or: in this world and in the Hereafter), turn it away from me, and turn me away from it, and ordain for me the good wherever it may be and make me pleased with it.) This is the Sunnah (action following the teachings of the Prophet). This is Du`a'-ul-Istikharah (supplication for guidance). If a person does not know the wording of this Du`a', any Du`a' that is easy may be said, such as to say: O Allah, ordain this matter for me, make the good things easy for me to obtain, and make me feel relieved about

(Part No. 11; Page No. 65)

this travel if it is good for me. O Allah, make me feel relieved about this marriage if it is good. Any Du`a' which is understandable may be used, after making Taslim (salutation of peace ending the Prayer). The hands should be raised while supplicating after offering the two supererogatory Rak`ahs.



Q: Please guide me to the correct way of offering Salat-ul-Istikharah (Prayer for guidance).

A: Salat-ul-Istikharah is like other Salahs (Prayers). When asking Allah for guidance, people are recommended to offer two supererogatory Rak`ahs (units of Prayer) in which they recite Al-Fatihah (Opening Chapter of the Qur'an) and any other Surah (Qur'anic chapter) easy for them. After finishing the Salah, they are to raise their hands, supplicating to Allah to guide them to the choice that will be better and more beneficial for them, and mention the matter they want by name. If they are asking for guidance about marriage, they may say: "O Allah, make me pleased with marrying so and so if this will bring good." If it is a matter concerning travel, they may say: "O Allah, make me feel relieved about traveling to such and such a country if this is good for me." If they have memorized the Du`a' (supplication) reported from the Prophet (peace be upon him), they should say it, as the Prophet (peace be upon him) taught the person seeking guidance from Allah to say: ﴿O Allah, I seek Your guidance [in making a choice] by virtue of Your Knowledge, and I seek ability by virtue of Your Power, and I ask You of Your great Bounty. You are Capable and I am not. You know, and I know not. You are the All-Knower of the Unseen. O Allah, if, in Your knowledge, this matter (it should be mentioned, such as getting married, traveling, trading or the like) is good for me concerning my religion, my livelihood and the outcome of my affairs (or: in this world and in the Hereafter), ordain it for me, make it easy for me, and bless it for me.

(Part No. 11; Page No. 66)

And if, in Your knowledge, this matter (should name it) is bad for me concerning my religion, my livelihood, and the outcome of my affairs (or: in this world and in the Hereafter), turn it away from me, and turn me away from it, and ordain for me the good wherever it may be and make me pleased with it.﴾ This is the Du`a' Ma'thur (supplication based on transmitted reports) that is reported from the Prophet (peace be upon him). If you have memorized this Du`a', you should say it. If not, you can say whatever Du`a' is easy for you. You may say: "O Allah, make me pleased with this travel, this marriage, this transaction, or this visit if it is good for me." If you doubt the outcome or benefit of something, you may name it and ask Allah to guide you and make you willing to do what is better and more beneficial for you.



Q: An Egyptian citizen resident in the Kingdom of Saudi Arabia, asks: How can we offer Salat-ul-Istikharah (Prayer for guidance)? What is its prescribed Du`a' (supplication)? Is this Du`a' said during the two Rak`ahs (units of the Prayer) or after them?

A: Salat-ul-Istikharah has been clarified by the Prophet (peace be upon him), and entails praying supererogatory two Rak`ahs when a person wants to decide on an issue but is hesitant about it. After offering the Salah (Prayer), the hands are

(Part No. 11; Page No. 67)

raised and Allah is beseeched using the Du`a' which the Prophet (peace be upon him) said and taught his Ummah (nation based on one creed): (O Allah, I seek Your guidance [in making a choice] by virtue of Your Knowledge, and I seek ability by virtue of Your Power, and I ask You of Your Great Bounty. You are Capable and I am not. You know, and I know not. You are the All-Knower of the Unseen. O Allah, if, in Your knowledge, this matter (it should be mentioned by name, such as marriage, traveling, or the like) is good for me concerning my religion, my livelihood and the outcome of my affairs (or: in this world and in the Hereafter), ordain it for me, make it easy for me, and bless it for me. And if, in Your knowledge, this matter (should name it) is bad for me concerning my religion, my livelihood, and the outcome of my affairs (or: in this world and in the Hereafter), turn it away from me, and turn me away from it, and ordain for me the good wherever it may be and make me pleased with it.) This is the Du`a' prescribed by Shari`ah (Islamic law) when seeking guidance from Allah. This Du`a' may be said after the two Rak`ahs at the time of midday, noon, or at night, i.e., at any time except the times when it is not permissible to offer supererogatory Salah. There is a long time before the Fajr (Dawn) Prayer during which it can be offered. Two Rak`ahs are to be offered in which the person is tranquil, then this Du`a' is said after offering Taslim (salutation of peace ending the Prayer), with the hands raised while supplicating, having first praised Allah and invoked His Blessings and Peace upon the Prophet (peace be upon him). The Sunnah (action following the teachings of the Prophet) is to praise Allah first and invoke His Blessings and Peace upon the Prophet (peace be upon him), because this leads to Allah answering the Du`a'. Then, they say: O Allah, I seek Your guidance [in making a choice] by virtue of Your Knowledge, and I seek ability by virtue of Your Power, and I ask You of Your Great Bounty. You are Capable and I am not. You know, and I know not. You are the All-Knower of the Unseen. O Allah, if, in Your knowledge, this matter (it should be mentioned by name, such as traveling to

(Part No. 11; Page No. 68)

a certain place, marrying the daughter of a certain person, purchasing a certain piece of land, or any matter concerning which the person is hesitant, and so for which it is prescribed to ask Allah for guidance) is good for me concerning my religion, my livelihood and the outcome of my affairs, ordain it for me, make it easy for me, and bless it for me. And if, in Your knowledge, this matter (the person should name it) is bad for me concerning my religion, my livelihood, and the outcome of my affairs, turn it away from me, and turn me away from it, and ordain for me the good wherever it may be and make me pleased with it.



Q: What is the manner of Salat-ul-Istikharah (prayer for guidance)? What is the Du`a'-ul-Istikharah (supplication for guidance)? Should this supplication be said during the Salah or after it? May Allah reward you with the best!

A: Salat-ul-Istikharah is a two-Rak`ah (unit of Prayer) Salah that a person should offer, and then after finishing the Salah one should supplicate to Allah and ask Him for guidance. It is reported from the Prophet (peace be upon him) that the supplication should take place after Taslim (salutation of peace ending the Prayer). A servant should raise their hands and say: ﴿O Allah, I seek Your guidance from Your Knowledge and I resort to Your Power and I ask from You Your Great Bounty, because You have the Power and I do not have the power; You Know and I do not know, and You have knowledge of the Unseen. O Allah, if - in Your Knowledge - this action (the matter for which the Salah is being made, e.g. getting married to such a woman, travelling to such a country, or carrying on such a trade) is better for my religion, livelihood and life, (or he said): For the immediate matter of this world and the latter matter of the Hereafter, then make it destined for me and

(Part No. 11; Page No. 69)

make it easy for me and then add blessings in it for me. O Allah, if - in Your Knowledge - this matter is bad for me, bad for my religion, livelihood, and life (or he said): For the immediate matter of this world and the latter matter of the Hereafter, then turn it away from me and turn me away from it; and whatever is better for me, ordain it for me and then make me satisfied with it.﴾ This is the Sunnah (action following the example of the Prophet) in Salat-ul-Istikharah.



33- Du`a'-ul-Istikharah: Text, position and etiquette

Q: A female questioner from Makkah Al-Mukarramah says in her question: Your Eminence Shaykh, there is a supplication for guidance when deciding the proper option. What is the text of this supplication? What is the etiquette of Du`a'-ul-Istikharah (supplication for guidance)?

A: A person should supplicate with what possible for them; for example, 'O Allah, make that matter easy for me'; 'help me do so-and-so'; or 'O Allah, grant me a good wife'. A woman may also say: 'O Allah, grant me a good husband and good children'; 'O Allah, grant me good money and lawful earnings'; and similar supplications according to one's needs. A servant should supplicate to Allah for what they need. When a person seeks guidance from Allah regarding an undecided matter, e.g. to buy this house or not, marry this person or not, Salat-ul-Istikharah (prayer for guidance) is prescribed in this case.

(Part No. 11; Page No. 70)

A servant should offer a two-Rak`ah (unit of Prayer) Salah and raise their hands saying: ﴿O Allah, I seek Your Guidance from Your Knowledge and I resort to Your Power and I ask from You Your Great Bounty, because You have the Power and I do not have power; You Know and I do not know, and You have knowledge of the Unseen. O Allah, if - in Your Knowledge - this action (the matter for which the Salah is being made, e.g. travelling to such a country) is better for my religion, livelihood and the immediate matter of my life, then make it destined for me and make it easy for me and then add blessings in it for me. O Allah, if in Your Knowledge this matter, e.g. getting married to such a woman, travelling to such a country, or carrying on such a trade, is bad for me, bad for my religion, livelihood and life, then turn it away from me and turn me away from it; and whatever is better for me, ordain it for me and then make me satisfied with it.﴾ This is the prescribed supplication as reported in this Sahih (authentic) Hadith, which a person should say when facing some matters that require making decisions, such as travel, trade, marriage, purchase of a new house and similar affairs. A person, male or female, should say this supplication when they are unable to take a decision regarding matters, such as marriage and purchase. This Salah of seeking guidance is necessary in these cases.



Q: What is the proper time for Du`a'-ul-Istikharah? Does it take place during the Salah, like the supplication in the Salah of Witr (Prayer with an odd number of units) or after it?

A: After a person offers a two-Rak`ah (unit of Prayer) Salah and says Taslim (salutation of peace ending the Prayer), they should raise their hands and supplicate, because the Prophet (peace be upon him) guided the person (inquiring about it) to offer two-Rak`ahs and then

(Part No. 11; Page No. 71)

supplicate for guidance. Thus, the supplication takes place after Taslim.





Q: When is Du`a'-ul-Istikharah (supplication for guidance) said? Is it said during Sujud (prostration) or after saying Taslim (salutation of peace ending the Prayer) following the two Rak`ahs (units of Prayer)? Should we start this Du`a' (supplication) by praising Allah and invoking His Blessings and Peace upon the Chosen Prophet (peace be upon him)?

A: It is said after Taslim, and it is preceded by praising Allah (Glorified and Exalted be He) and invoking His Blessings and Peace upon the Prophet (peace be upon him). The Prophet (peace be upon him) said: [\(When any one of you supplicates, let him begin by praising Allah, then let him send blessings and peace upon the Prophet \(peace be upon him\), then let him ask for whatever he wants.\)](#) The person who seeks guidance from Allah for the best course of action in any particular matter should first offer two supererogatory Rak`ahs in the forenoon or at night. After saying Taslim, they should raise their hands, praise Allah, invoke His Blessings and Peace upon the Prophet (peace be upon him), and then say: [\(O Allah, I seek Your guidance \[in making the choice\] by virtue of Your Knowledge, and I seek ability by virtue of Your Power, and I ask You of Your Great Bounty. You are Capable and I am not. You know, and I know not. You are the All-Knower of the Unseen. O Allah, if, in Your knowledge, this matter](#)

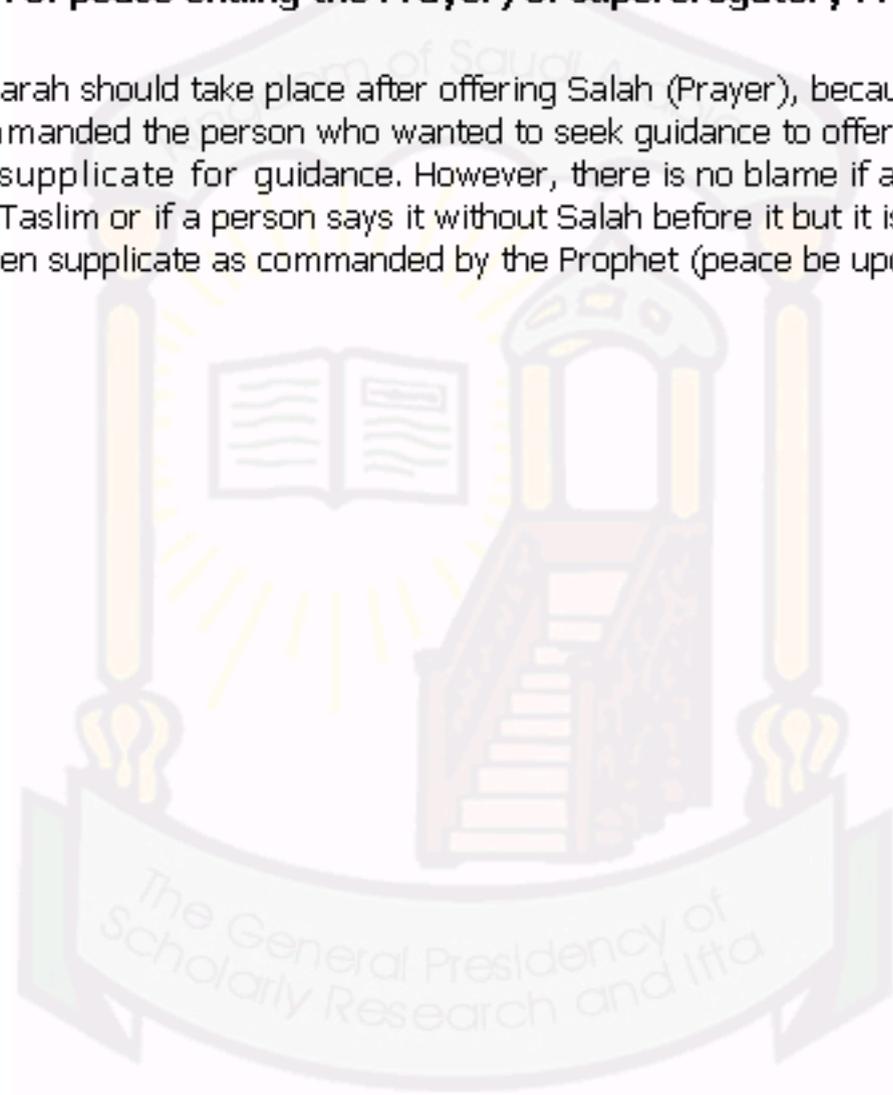
(Part No. 11; Page No. 72)

[\(it should be mentioned by name, such as marrying a certain person, purchasing a certain real property, traveling to a certain country, or the like\) is good for me concerning my religion, my livelihood and the outcome of my affairs \(or: in this world and in the Hereafter\), ordain it for me, make it easy for me, and bless it for me. And if, in Your knowledge, this matter \(should name it\) is bad for me concerning my religion, my livelihood, and the outcome of my affairs \(or: in this world and in the Hereafter\), turn it away from me, and turn me away from it, and ordain for me the good wherever it may be and make me pleased with it.\)](#) This is reported in a Sahih (authentic) Hadith concerning Istikharah.



Q: Is it permissible to say Du`a'-ul-Istikharah (supplication for guidance) during the Last Tashahhud (testification recited in the sitting position in the last unit of Prayer) before Taslim (salutation of peace ending the Prayer) of supererogatory Prayers performed on a regular basis?

A: Du`a'-ul-Istikharah should take place after offering Salah (Prayer), because the Prophet (peace be upon him) commanded the person who wanted to seek guidance to offer two-Rak`ahs (units of Prayer) and then supplicate for guidance. However, there is no blame if a person says Du`a'-ul-Istikharah before Taslim or if a person says it without Salah before it but it is better to offer a two-Rak`ah Salah and then supplicate as commanded by the Prophet (peace be upon him).



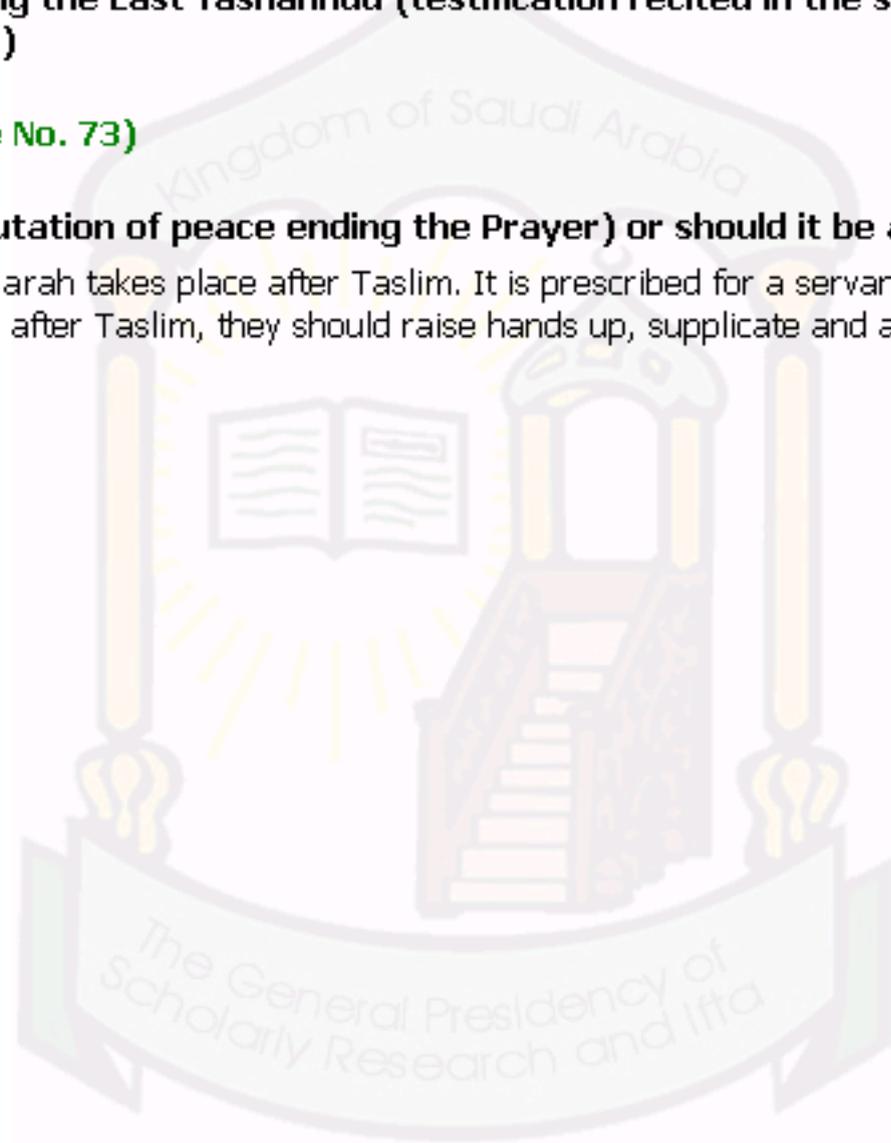


Q: When should a person say Du`a'-ul-Istikharah (supplication for guidance) ? Should he say it after reciting the Last Tashahhud (testification recited in the sitting position in the last unit of Prayer)

(Part No. 11; Page No. 73)

before Taslim (salutation of peace ending the Prayer) or should it be after Taslim?

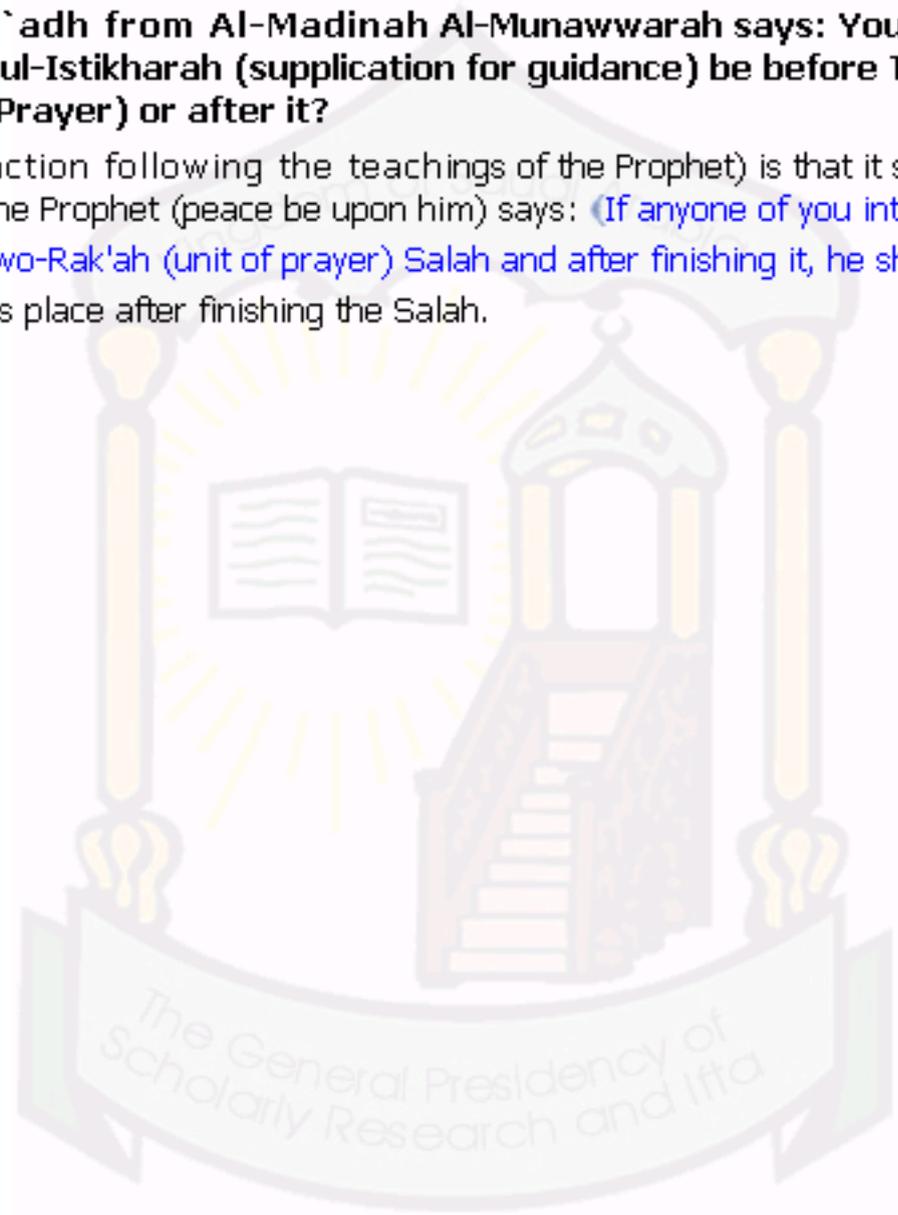
A: Du`a'-ul-Istikharah takes place after Taslim. It is prescribed for a servant to offer two-Rak`ahs (units of prayer) and after Taslim, they should raise hands up, supplicate and ask Allah for guidance.





Q: Sister Um Mu`adh from Al-Madinah Al-Munawwarah says: Your Eminence Shaykh, should the Du`a'-ul-Istikharah (supplication for guidance) be before Taslim (salutation of peace ending the Prayer) or after it?

A: The Sunnah (action following the teachings of the Prophet) is that it should take place after Taslim, because the Prophet (peace be upon him) says: [\(If anyone of you intends to do something, he should offer a two-Rak'ah \(unit of prayer\) Salah and after finishing it, he should say...\)](#) Evidently, the supplication takes place after finishing the Salah.





34- Repetition of Salat-ul-Istikharah

Q: Is it permissible to repeat Salat-ul-Istikharah (prayer for guidance) or is it performed only once?

A: It is permissible to repeat Salat-ul-Istikharah until one's heart is assured and one's breast is opened to the matter intended. A person should also consult their trustworthy brothers, who are noted for their good deeds and who wish them well. A person should consult them after offering a two-Rak`ah Salah seeking the guidance of their Lord as related in the Hadith of Jabir (may Allah be pleased with him). The Hadith is well-known and it is mentioned in the book of Riyadh Al-Salihin [Gardens of the Righteous People, by Imam Al-Nawawy] and other books. After the supplication for guidance, one should also consult good brothers. Thus, if a person's breast is opened i.e. they are ready and assured about the concerned matter,

(Part No. 11; Page No. 74)

this is good; otherwise, they should repeat the Salah and consult their brothers again. This may take place two times, three times, four times or more until one is assured and finds comfort in the intended matter such as marriage, buying a new house, travelling to another country, working in a certain company, and similar affairs that may confuse them. A person should seek guidance from Allah, consult the righteous people, and then do what they feel comfortable with after Salat-ul-Istikharah and consulting good people.



35- Ruling on raising the hands while making Du`a'-ul-Istikharah

Q: A brother from Libya asks: When is the Du`a' (supplication) said in Salat-ul-Istikharah (Prayer for guidance)? Is it said before Taslim (salutation of peace ending the Prayer) or after it? Is it permissible to raise the hands during this Du`a'?

A: Du`a'-ul-Istikharah (supplication for guidance) is said after praying the two supererogatory Rak`ahs (units of Prayer), because the Messenger (peace be upon him) said: [\(Let him pray two Rak`ahs and then make Du`a'\).](#) Salah (Prayer) consisting of two Rak`ahs is first offered, followed by Du`a'-ul-Istikharah. Raising the hands is one of the reasons that leads to Allah answering the Du`a', as is mentioned in the Sahih (authentic) Hadith: [\(Your Lord \(Gloried and Exalted be He\) is Modest and Generous, and He is so Kind to His slave that, if His slave raises his hands to Him, He does not let him take them back empty.\)](#) It is Mustahab (desirable) for a person to raise their hands during Du`a' and to persist in making Du`a',

(Part No. 11; Page No. 75)

in hope for Allah's (Glorified be He) answer, and should expect good from their Lord (Glorified and Exalted be He).



Q: What is Salat-ul-Istikharah (Prayer for guidance)? If I offer it, will I actually be able to choose between two matters?

A: Salat-ul-Istikharah is prescribed for anyone who is going to do something but they are uncertain whether it will be good for them or not. For example, a person may decide to travel to a certain place, marry from a certain family, or the like, but hesitates over whether or not this traveling or marriage proves good for them. So they ask Allah for guidance. It is prescribed that they offer two supererogatory Rak`ahs (units of Prayer), and then make Du`a'-ul-Istikharah (supplication for guidance), which is: [﴿O Allah, I seek Your guidance \[in making the choice\] by virtue of Your Knowledge, and I seek ability by virtue of Your Power, and I ask You of Your Great Bounty. You are Capable and I am not. You know, and I know not. You are the All-Knower of the Unseen. O Allah, if, in Your knowledge, this matter \(it should be mentioned by name, such as marrying so and so, traveling to Makkah, Madinah, or the like\) is good for me concerning my religion, my livelihood and the outcome of my affairs \(or: in this world and in the Hereafter\), ordain it for me, make it easy for me, and bless it for me.﴾](#)

(Part No. 11; Page No. 76)

[And if, in Your knowledge, this matter \(should name it\) is bad for me concerning my religion, my livelihood, and the outcome of my affairs \(or: in this world and in the Hereafter\), turn it away from me, and turn me away from it, and ordain for me the good wherever it may be and make me pleased with it.﴾](#) This is the wording authentically reported from the Prophet (peace be upon him). This Du`a' (supplication) is said after offering the two Rak`ahs. If they raise their hands when making Du`a', this is good, as raising the hands leads to Allah answering the Du`a'. If they feel comfortable about the matter they are deliberating, they may carry it out. If they are still hesitant, they may consult their beloved acquaintances and friends who have sound judgment. If they still do not feel comfortable about it, they may repeat Salat-ul-Istikharah for a second or third time until they are sure whether to carry the matter through or abstain from it. It is also recommended to consult the benevolent, truthful and beloved people who are known for being trustworthy, experienced and truthful. If, after praying Salat-ul-Istikharah and seeking advice, they feel satisfied about going ahead with the matter, they may carry it out. If they do not feel satisfied, they may leave it, and there is no blame on them. All praise be to Allah.



36- The sign of acceptance of Salat-ul-Istikharah

Q: What is the sign of acceptance of Salat-ul-Istikharah (Prayer for guidance)? One year and a half before my engagement, I offered Salat-ul-Istikharah. Then my engagement was broken. Does this mean that what happened is good for me, or should I offer Salat-ul-Istikharah

(Part No. 11; Page No. 77)

again?

A: Salat-ul-Istikharah is an act of Sunnah (supererogatory act of worship following the example of the Prophet), which the Prophet (peace be upon him) commanded us to do for reasons necessitating it, that is, when we hesitate over going ahead with a matter, such as traveling, marrying from a certain family, dealing with a certain person, or the like. Two supererogatory Rak`ahs (units of Prayer) are offered in which Al-Fatihah (Opening Chapter of the Qur'an) is recited and whatever Surah (Qur'anic chapter) that is easy. After Taslim (salutation of peace ending the Prayer), the hands are raised and Allah's Guidance is asked for by saying: **﴿O Allah, I seek Your guidance [in making the choice] by virtue of Your Knowledge, and I seek ability by virtue of Your Power, and I ask You of Your Great Bounty. You are Capable and I am not. You know, and I know not. You are the All-Knower of the Unseen. O Allah, if, in Your knowledge, this matter (it should be mentioned by name, such as getting married to so and so, traveling to such and such a country, or the like) is good for me concerning my religion, my livelihood and the outcome of my affairs (or: in this world and in the Hereafter), ordain it for me, make it easy for me, and bless it for me. And if, in Your knowledge, this matter (should name it) is bad for me concerning my religion, my livelihood, and the outcome of my affairs (or: in this world and in the Hereafter), turn it away from me, and turn me away from it, and ordain for me the good wherever it may be and make me pleased with it.﴾** Then, if possible, the people who are capable of giving advice, the loved ones or experienced people should be consulted. Their opinion should be sought after performing Istikharah. Istikharah should be repeated and others consulted until a decision is made and there is no more uncertainty. Accordingly, if the person feels satisfied with one of the two matters, they should choose it. If they still feel hesitant, they should repeat the Istikharah and consult others until they feel satisfied with one of the two matters.



(Part No. 11; Page No. 78)

37- Explaining the causes for Salat-ul-Istikharah

Q: Should Salat-ul-Istikharah (prayer for guidance) be performed when one determines to do a certain thing or when one is not sure about choosing one of two available options? Please clarify the matter for me.

A: Salat-ul-Istikharah is to be performed when one becomes perplexed about a certain matter or when he is confused about choosing the best of the two options. This is the time of performing Salat-ul-Istikharah. When one is hesitant about marrying so-and-so, traveling to a certain country or not, participating with someone in a business or not, or the like, they should perform two Rak`ahs (units of Prayer) and then supplicate to Allah to guide them to what is better. They should supplicate to Allah according to the famous and authentically reported Du`a' (supplication) from the Prophet (peace be upon him) in his saying: (O Allah! I consult You, for You have all knowledge, and appeal to You to support me with Your Power and ask for Your Great Bounty, for You are able to do things while I am not, and You know while I do not; and You are the Knower of the Unseen. O Allah If You know that this matter (name your matter [for example, marrying so-and-so]) is good for me with regard to my religion, present life or the Hereafter or (he says) for both at present and in the future, then fulfill it for me and make it easy for me, and then bestow Your Blessings on me in that matter. O Allah! If You know that this matter is not good for me in my religion, in this life and in my coming Hereafter (or at present or in the future),

(Part No. 11; Page No. 79)

then divert me from it and choose for me what is good wherever it may be, and make me be pleased with it.) This is Du`a'-ul-Istikharah (supplication for guidance). One should do this and then consult those who are thought to be wiser and more worthy of being consulted with regard to the two options whether it is marriage, travel, partnership, or any other thing that is of concern to them and they cannot reach a final decision concerning it. This is the scope of Istikharah which is a Sunnah (action following the teachings of the Prophet). It is also an act of Sunnah, after performing Istikharah, to consult with those whom one thinks to be more worthy of being consulted in such matters. If one feels ease and delight regarding one of the two options, he should do it. Otherwise, he should repeat Istikharah again for a second or a third time until one feels this ease and delight regarding one of the two or more options.



38- Occasions when Salat-ul-Istikharah is prescribed

Q: A questioner says: With regard to Salat-ul-Istikharah (prayer for guidance), what are the signs of opening the breast i.e. approval of the concerned matter? Should I seek Allah's Guidance in all matters or in certain matters only? You Eminence Shaykh, advise us in this regard, please.

A: Salat-ul-Istikharah is prescribed in doubtful matters that a person is unable to decide whether it is useful to do or better to abandon. This is the occasion of Salat-ul-Istikharah. As for the matters that are evidently good, there is no Salat-ul-Istikharah for them. For example, should you offer Salah (Prayer) or not, there is no Salat-ul-Istikharah in that, because Salah is an obligatory religious duty that must be fulfilled.

(Part No. 11; Page No. 80)

The same ruling is equally applied to Zakah (obligatory charity), Sawm (fasting), and Hajj. Likewise, there is no Salat-ul-Istikharah in the matter of fasting on Mondays and Thursdays, because this is one of the well-known supererogatory religious acts. Salat-ul-Istikharah takes place when a person intends to take a new step regarding matters of life. For example, if you want to marry the daughter of so-and-so and you are undecided, then you are to offer Salat-ul-Istikharah. If you want to travel and you are uncertain regarding the outcome of this step, whether it is good or not, then you should offer Salat-ul-Istikharah. If you want to open a new business in clothes, real estate, and the like but you are undecided, then you should offer Salat-ul-Istikharah. To sum up, whenever you feel doubts and uncertainty about a certain matter, you should seek the guidance of your Lord. After offering Salat-ul-Istikharah and seeking the guidance of your Lord, then if your heart is assured and comfortable about a certain choice, then do it. It is also recommended for you to consult the righteous people whom you trust after Salat-ul-Istikharah. Thus, after Salat-ul-Istikharah, one should seek the advice of good brothers, friends, and parents. Consult the people you have trust in and you feel that they are worthy of giving advice to help you reach the right decision and then when you feel assured, do it.



39- Dreams after Salat-ul-Istikharah

Q: A female questioner says: I have heard that after offering Salat-ul-Istikharah (prayer for guidance), a servant sees a dream heralding the good outcome of this matter. Is this claim true?

A: I do not know of any authentic legal foundation to support the claim of a dream seen after Salat-ul-Istikharah. Salat-ul-Istikharah is an act of Sunnah (supererogatory act of worship following the example of the Prophet).

(Part No. 11; Page No. 81)

It is prescribed when a person intends to do a certain matter which they feel uncertain about its outcome, so they seek guidance from their Lord. One should say Du`a'-ul-Istikharah (supplication for guidance) reported from the Prophet, which is as follows: ﴿Allahumma inni astakhiruka bi-'ilmika, wa astaqdiruka bi-qudratik, wa as'aluka min fadlika al-'Azhim, fa-innaka taqdir wa-la aqdir, wa ta`lam wa-la `alam, wa anta `allamu al-ghuyub, Allahumma in kana hadhal-'amra (...) khairun li fi dini wa ma `ashi wa `aqibatu amri (agilihi wa agilihi) fa-aqdirhu li, wa yasirhu li, thumma barik li fih, wa in kana hadhal-'amra sharrun li fi dini wa ma `ashi wa `aqibatu amri (agilihi wa agilihi), fa-asrifhu `anni wa asrifni `anhu, wa aqdir liyal-khaira haithu kan, thumma `irdini (O Allah, I seek your guidance through Your Knowledge and I resort to Your Power and I ask You from Your Great Bounty, because You have the Power and I do not have the power; You Know and I do not know, and You have knowledge of the Unseen. O Allah, if, in Your Knowledge, this action (the matter for which the Salah is being made e.g. getting married to so and so, traveling to such a country, establishing partnership with a certain person, and similar doubtful matters of uncertain outcome) is better for me in regard to my religion, livelihood and the end of my affair (or he said): the immediate matter of my life and the later matter of my hereafter, then make it destined for me make it easy for me and then add blessings in it for me. O Allah, if, in Your Knowledge, this matter (and he should mention it e.g. getting married to so and so, travelling to such a country, or performing such a trade) is bad for me in regard to my religion, livelihood and life, (or he said): for the immediate matter of my life and the later matter of my hereafter, then turn it away from me and turn me away from it and whatever is better for me, ordain it for me and then make me satisfied with it.)) This is the prescribed manner of Du`a'-ul-Istikharah (supplication for guidance). After Salat-ul-Istikharah, one should seek the advice of righteous people and relatives and when one's heart is comfortable about a certain choice, they should carry out the matter. However, if uncertainty continues, they should repeat the Du`a'-ul-Istikharah again and again until their heart is assured and comfortable about the decision whether to carry out the matter or not.



(Part No. 11; Page No. 82)

Q: A questioner from Al-Madinah Al-Munawwarah says: Is it permissible to raise the hands up during Du`a'-ul-Istikharah (supplication for guidance)?

A: Yes, it is Sunnah (supererogatory act of worship following the example of the Prophet) and raising the hands is a means for supplications to be answered.

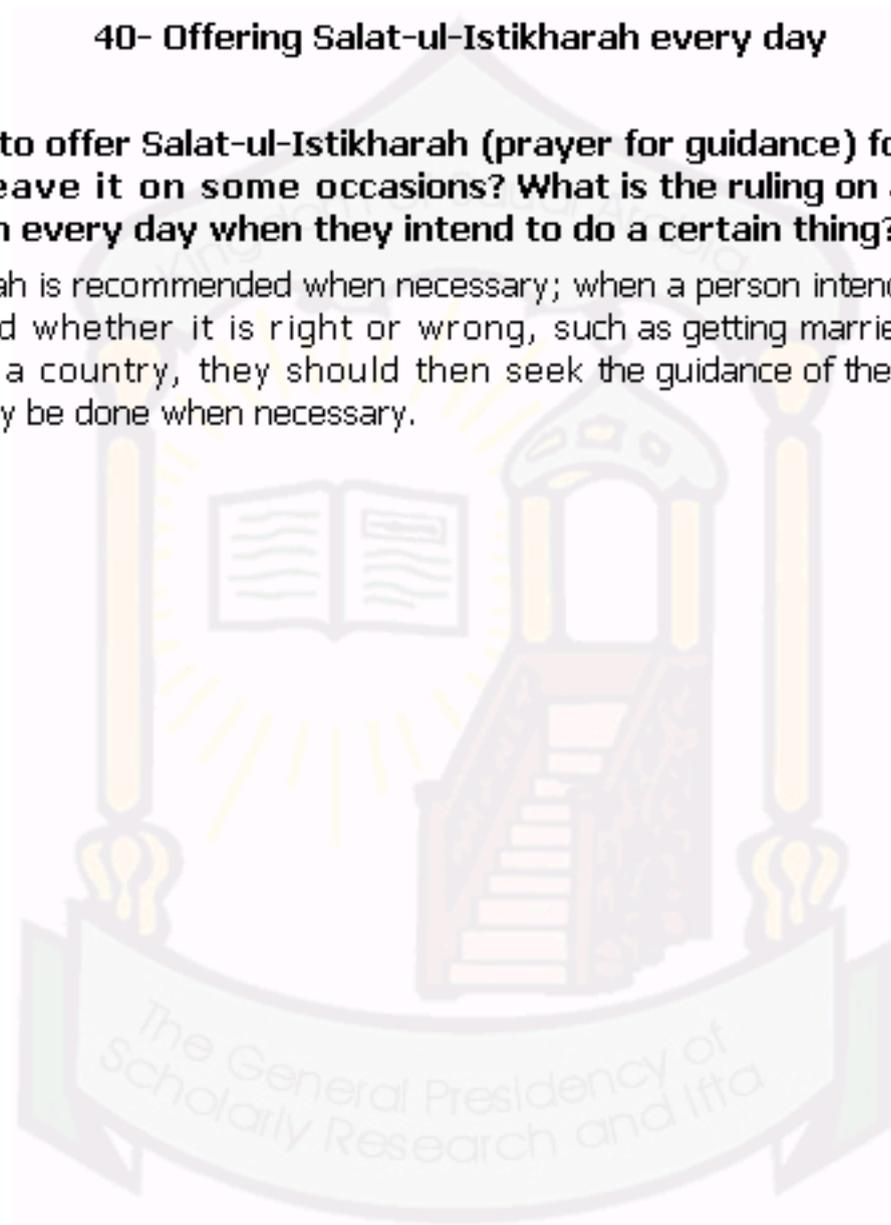




40- Offering Salat-ul-Istikharah every day

Q: Is it obligatory to offer Salat-ul-Istikharah (prayer for guidance) for everything or is it permissible to leave it on some occasions? What is the ruling on a person who offers Salat-ul-Istikharah every day when they intend to do a certain thing?

A: Salat-ul-Istikharah is recommended when necessary; when a person intends to do a certain thing and feels confused whether it is right or wrong, such as getting married to such so and so or travelling to such a country, they should then seek the guidance of their Lord. Thus, Salat-ul-Istikharah should only be done when necessary.





Q: Is it permissible to raise the hands up during the Du`a'-ul-Istikharah (supplication for guidance)?

A: Yes, after offering a two-Rak`ah Salah (two-unit Prayer), one should raise their hands and supplicate. This is better, because raising the hands is a means for supplications to be answered.





(Part No. 11; Page No. 83)

41- Offering Salat-ul-Istikharah on behalf of another person

Q: Is it permissible to offer Salat-ul-Istikharah (prayer for guidance) on behalf of another person and change the formula of Du`a'-ul-Istikharah (supplication for guidance) saying: O Allah, if in Your Knowledge, this action (the matter for which the Salah is made) is better for so and so in regard to their religion, livelihood, and the immediate matter of their life, etc.

A: I do not know of any legal foundation to support this act. The Sunnah (whatever is reported from the Prophet) only speaks of a person who intends to do a certain matter. The words of the Hadith state: *(If anyone of you intends to do something, they should offer a two-Rak`ah Salah (two-unit Prayer) and after finishing it, they should say: O Allah, ...)* Thus, it is Sunnah (action following the teaching of the Prophet) for a person who intends to do a certain matter and is uncertain to seek the guidance of Allah but as for the question that another person offers Salat-ul-Istikharah (prayer for guidance) on behalf of another, this is a baseless act that has no legal foundation to support it. Every person, male or female, should offer Salat-ul-Istikharah (prayer for guidance) for themselves and supplicate using the words of invocation that they know. If a person does not know the reported supplication in the Hadith, they may say: O Allah, make the best easy for me, open my breast for the best choice or for the most beloved to You and most beneficial and useful to me. One should use supplications that befit their case. Alhamdu lillah [All praise is due to Allah].



42- Ruling on Salat-ul-Hajah

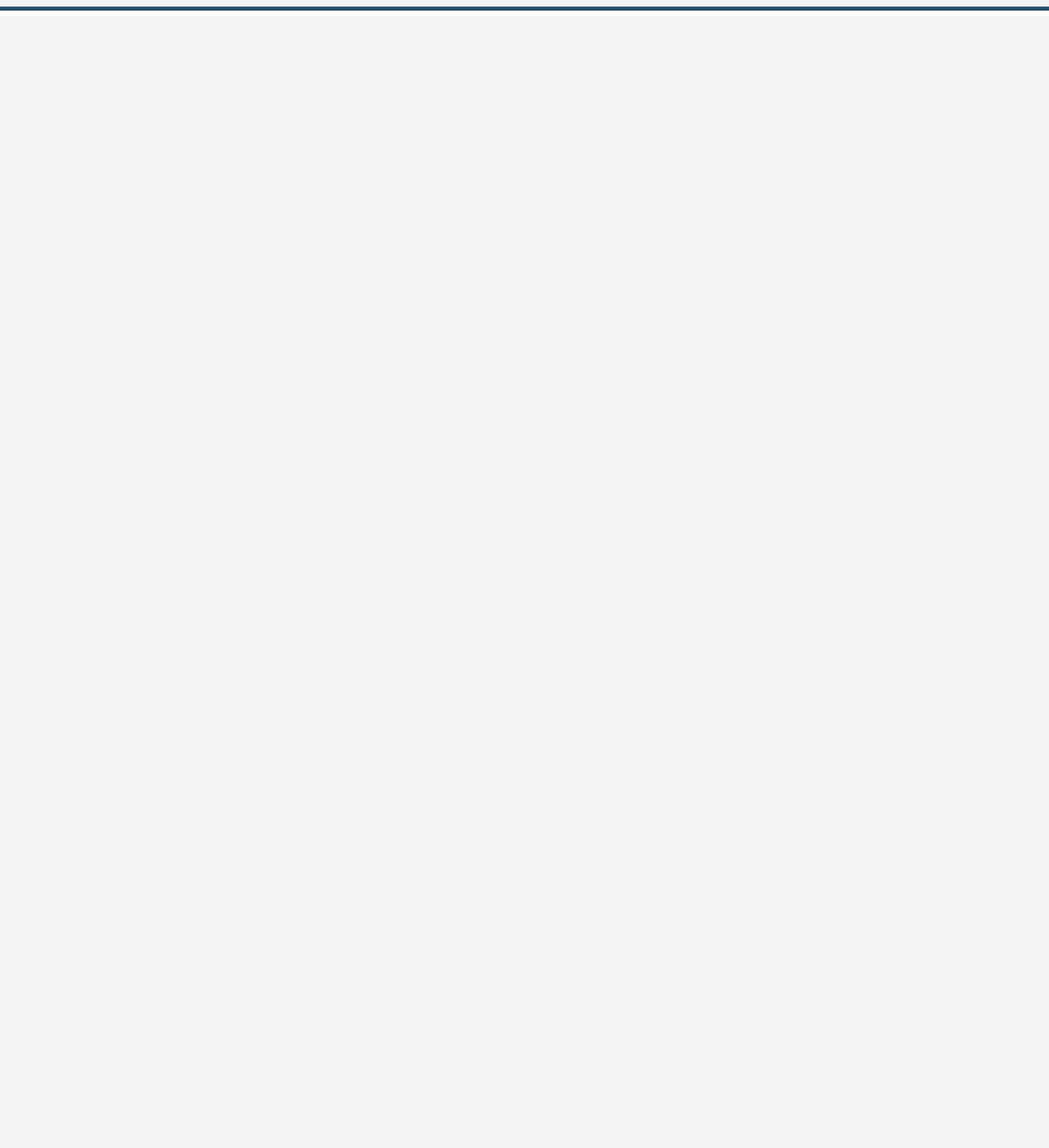
Q: A questioner asks about Salat-ul-Hajah (prayer for need). Are the Hadiths reported in its regard Sahih (authentic)?

(Part No. 11; Page No. 84)

A: This is a known Salah that is mentioned in some Hadiths on the issue of Tawbah (repentance to Allah) and Salat-ul-Istikharah (prayer for guidance), which is also called Salat-ul-Hajah. The Salah of Tawbah is a two-Rak`ah Salah (two-unit Prayer). The worshiper raises their hands and supplicate to Allah regretting their sins and this Salah is a means to forgiveness. Similarly, Salat-ul-Istikharah is prescribed when a person intends a certain matter and is confused whether to do it or not. It is recommended to offer two-Rak`ah and supplicate after them seeking the Guidance of Allah. A person raises their hands and asks Allah for guidance saying: *«Allahumma inni astakhiruka bi-'ilmika, wa astaqdiruka bi-qudratik, wa as'aluka min fadlika al-'Azhim, fa-innaka taqdir wa-la aqdir, wa ta`lam wa-la `alam, wa anta `allamu al-ghuyub, Allahumma in kunta ta`lamu anna hadhal-'amra (...) khairun li fi dini wa ma`ashi wa `aqibatu amri (agilihi wa agilihi) fa-aqdirhu li, wa yasirhu li, thumma barik li fih, wa in kunta ta`lamu anna hadhal-'amra sharrun li fi dini wa ma`ashi wa `aqibatu amri (agilihi wa agilihi), fa-asrifhu `anni wa asrifni `anhu, wa aqdir liyal-khaira haithu kan, thumma `irdini (O Allah, I seek your guidance through Your Knowledge and I resort to Your Power and I ask You from Your Great Bounty, because You have the Power and I do not have the power; You Know and I do not know, and You have knowledge of the Unseen. O Allah, if, in Your Knowledge, this action (the matter for which the Salah is being performed e.g. getting married to such a woman, travelling to such a country, or going ahead with such a trade) is better for me in regard to my religion, livelihood and the end of my affair (or he said): the immediate matter of my life and the later matter of my hereafter, then make it destined for me make it easy for me and then add blessings in it for me. O Allah, if, in Your Knowledge, this matter is bad for me in regard to my religion, livelihood and life, (or he said): for the immediate matter of my life and the later matter of my hereafter, then turn it away from me and turn me away from it and whatever is better for me, ordain it for me and then make me satisfied with it.)»* A servant should say this supplication in word or in meaning if they do not know it by heart

(Part No. 11; Page No. 85)

and ask Allah to guide them to reach a right decision; whether to carry out this matter, if it is good or to turn them away from it, if it bad. This Salah is called Salat-ul-Istikharah. A person offers a two-Rak`ah Salah and then raises their hands and supplicates to Allah after Taslim (salutation of peace ending the Prayer); whenever a person is undecided concerning a certain matter whether to do it or not such as when a person is unable to determine what is better for them; is it better to buy a new house or not, to buy a new car or not, to marry such a woman or not, to travel to such a country or not, and is uncertain, they should seek the Guidance of Allah through Salat-ul-Istikharah.





Q: What is the ruling on Salat-ul-Hajah (prayer of need), Your Eminence Shaykh?

A: There is no textual evidence on the validity of Salat-ul-Hajah. We just know Salat-ul-Istikharah (prayer for guidance) and Salat-ul-Tawbah (prayer of repentance). When a person wants to repent, they should offer a two-Rak`ah Salah (two-unit Prayer) and ask Allah to grant them true repentance and forgiveness. This is acceptable, as reported in the Sahih (authentic) Hadith on the authority of Abu Bakr (may Allah be pleased with him) that the Prophet (peace be upon him) said: **(If anyone amongst you happens to commit a sin, then performs 'Wudu' (ablution) and completes it perfectly and offers two-Rak`ahs and then asks Allah for forgiveness, Allah will forgive them.)** Salah is not

(Part No. 11; Page No. 86)

a prerequisite for Tawbah (repentance). If a person sincerely repents, regrets their past sins, and gives them up, Allah will accept their repentance. And if they further offer two-Rak`ahs and repents, this is an additional good deed and a means to have true and perfect repentance.



Q: What is the ruling on Salat-ul-Hajah (prayer of need)? I heard some brothers saying that it is a Sunnah (supererogatory act of worship following the example of the Prophet), due to the Hadith reported from the Prophet (peace be upon him): (Anyone who performs Wudu' (ablution) and completes it fully, then offers two-Rak`ahs (units of prayer) perfectly and asks Allah for anything, Allah will answer their request sooner or later.)

A: In this regard, I only know Salat-ul-Tawbah (prayer of repentance) and Salat-ul-Istikharah (prayer for guidance). Salat-ul-Tawbah takes place when a person commits a sin, then they should perform ritual purity, offer a two-Rak`ah Salah, and ask Allah for forgiveness. Allah promises to forgive them. With regard to Salat-ul-Istikharah, when a person intends to do a certain matter and they feel confused about it, they should seek the Guidance of Allah by Salat-ul-Istikharah. A person should offer a two-Rak`ah Salah and seek Allah to guide them after Taslim (salutation of peace ending the Prayer). One should raise their hands and say: (Allahumma inni astakhiruka bi-'ilmika, wa astaqdiruka bi-qudratik, wa as'aluka min fadlika al-'Azhim, fa-innaka taqdir wa-la aqdir, wa ta`lam wa-la `alam, wa anta `allamu al-ghuyub, Allahumma in kunta ta`lamu anna hadhal-'amra (...) khairun li fi dini wa ma`ashi wa 'aqibatu amri (agilihi wa agilihi) fa-aqdirhu li, wa yasirhu li, thumma barik li fih, wa in kunta ta`lamu anna hadhal-'amra sharrun li fi dini wa ma`ashi wa 'aqibatu amri (agilihi wa agilihi), fa-asrifhu `anni wa asrifni `anhu,

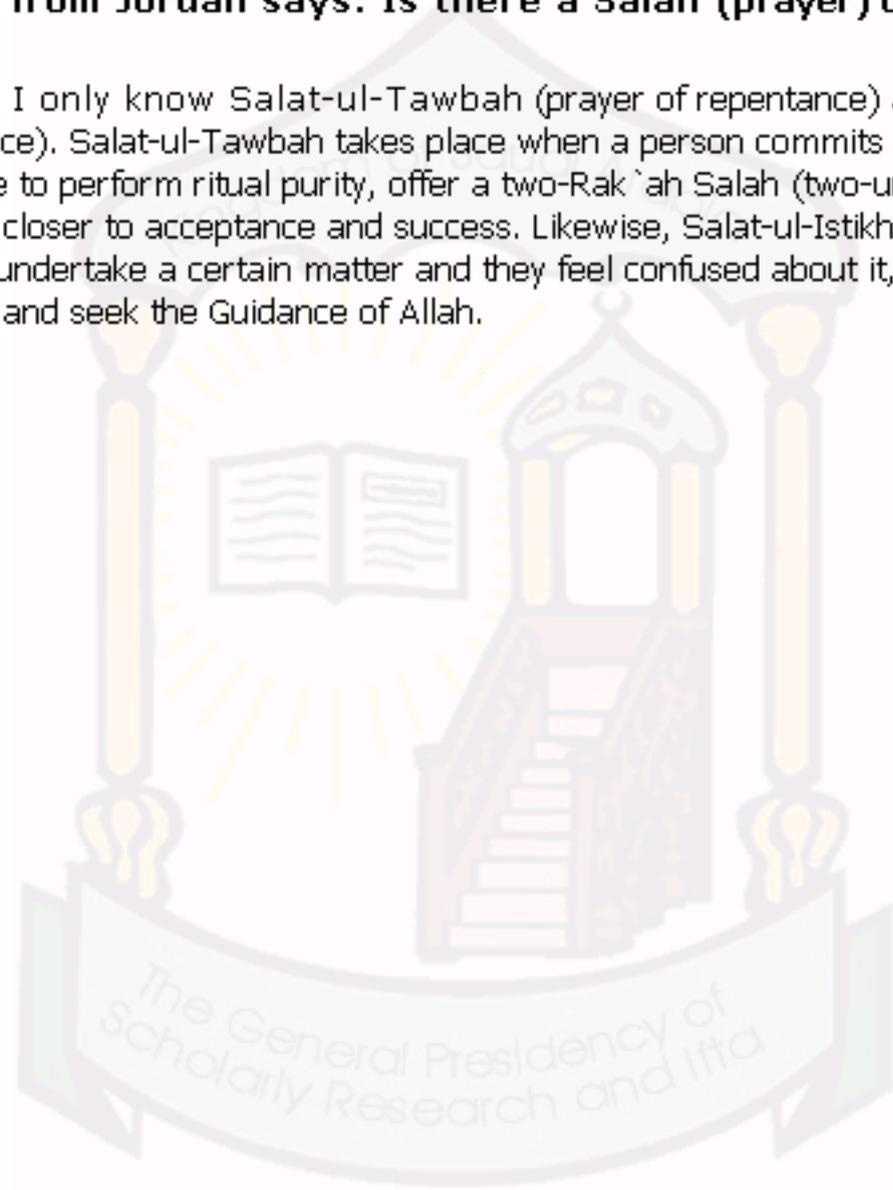
(Part No. 11; Page No. 87)

wa aqdir liyal-khaira haithu kan, thumma `irdini (O Allah, I seek your guidance through Your Knowledge and I resort to Your Power and I ask You from Your Great Bounty, because You have the Power and I do not have the power; You Know and I do not know, and You have knowledge of the Unseen. O Allah, if, in Your Knowledge, this action (the matter for which the Salah is being performed e.g. getting married, travelling, or the like) is better for me in regard to my religion, livelihood and the end of my affair (or he said): the immediate matter of my life and the later matter of my hereafter, then make it destined for me make it easy for me and then add blessings in it for me. O Allah, if, in Your Knowledge, this matter is bad for me in regard to my religion, livelihood and life, (or he said): for the immediate matter of my life and the later matter of my hereafter, then turn it away from me and turn me away from it and whatever is better for me, ordain it for me and then make me satisfied with it.) This is the known formula of Salat-ul-Istikharah but as for every case of need, I do not remember any authentic evidence in this regard.



Q: A questioner from Jordan says: Is there a Salah (prayer) called Salat-ul-Hajah (prayer of need)?

A: In this regard, I only know Salat-ul-Tawbah (prayer of repentance) and Salat-ul-Istikharah (prayer for guidance). Salat-ul-Tawbah takes place when a person commits a sin, then they should repent, so they have to perform ritual purity, offer a two-Rak`ah Salah (two-unit Prayer) and repent. This is perfect and closer to acceptance and success. Likewise, Salat-ul-Istikharah takes place when a person intends to undertake a certain matter and they feel confused about it, thus they should offer a two-Rak`ah Salah and seek the Guidance of Allah.





43- Ruling on offering Salah for relief of distress

Q: Is there a certain Salah (Prayer) that is offered for the relief of distress? It is said that it is a two-Rak`ah Salah (two-unit Prayer) and a person supplicates after them saying: O Allah, the One Who removes distress, the One Who relieves of adversity, answer my invocation or answer the supplication of those who beseech You for succor.

A: I do not know any legal foundation in support of offering a special Salah on this occasion. However, Allah (Glorified and Exalted be He) says: [﴿And seek help in patience and As-Salât \(the prayer\) and truly it is extremely heavy and hard except for Al-Khâshi'ûn \[i.e. the true believers in Allâh - those who obey Allâh with full submission, fear much from His Punishment, and believe in His Promise \(Paradise\) and in His Warnings \(Hell\)\].﴾](#) Thus, if a person seeks relief

(Part No. 11; Page No. 88)

in performance of Salah and asks their Lord in Sujud (prostration) and in the last sitting after Tashahhud (testification recited in the sitting position in last unit of Prayer) and before Taslim (salutation of peace ending the Prayer), that is good and a means for a good outcome. Allah (Glorified and Exalted be He) commands us to seek help in patience and Salah, and the Prophet (peace be upon him) used to hasten to perform Salah when he felt worried about any matter. Therefore, if a person offers a two-Rak`ah supererogatory Salah, Salat-ul-Duha (supererogatory Prayer before noon), or the supererogatory Salah at night, then raises their hands and asks their Lord in Sujud, or after finishing the Tashahhud and before saying Taslim, or after finishing the Salah, this is a means for a good outcome and a way to have relief and success.



Q: A female questioner from Algeria says: Your Eminence Shaykh, is it better for a person, who wants to achieve a certain end, to offer two-Rak`ahs (two-unit Prayer) until Allah fulfils their need or is it better for them to supplicate to Allah only?

A: Anyone who wants to achieve a certain need should first praise Allah and invoke His Peace and Blessings upon the Prophet (peace be upon him). Then, they should raise their hands and supplicate to Allah after the Salah (Prayer). He may also supplicate during the Sujud (prostration). All these acts are good. A person may supplicate outside the Salah raising their hands and supplicating to Allah persistently. This is the legally prescribed manner, because Allah (Glorified and Exalted be He) says: **﴿And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism)] and ask Me for anything] I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islâmic Monotheism)] they will surely enter Hell in humiliation!﴾** The Prophet (peace be upon him) said: **﴿When any of you wants to supplicate to Allah, they should begin with Tahmid (saying: "Alhamdu lillah [All praise is due to Allah])" and glorification of their Lord, and then should invoke Allah's Peace and Blessings upon the Prophet (peace be upon him). Then, they should choose what they like of supplications.﴾** Thus, one should begin with Tahmid

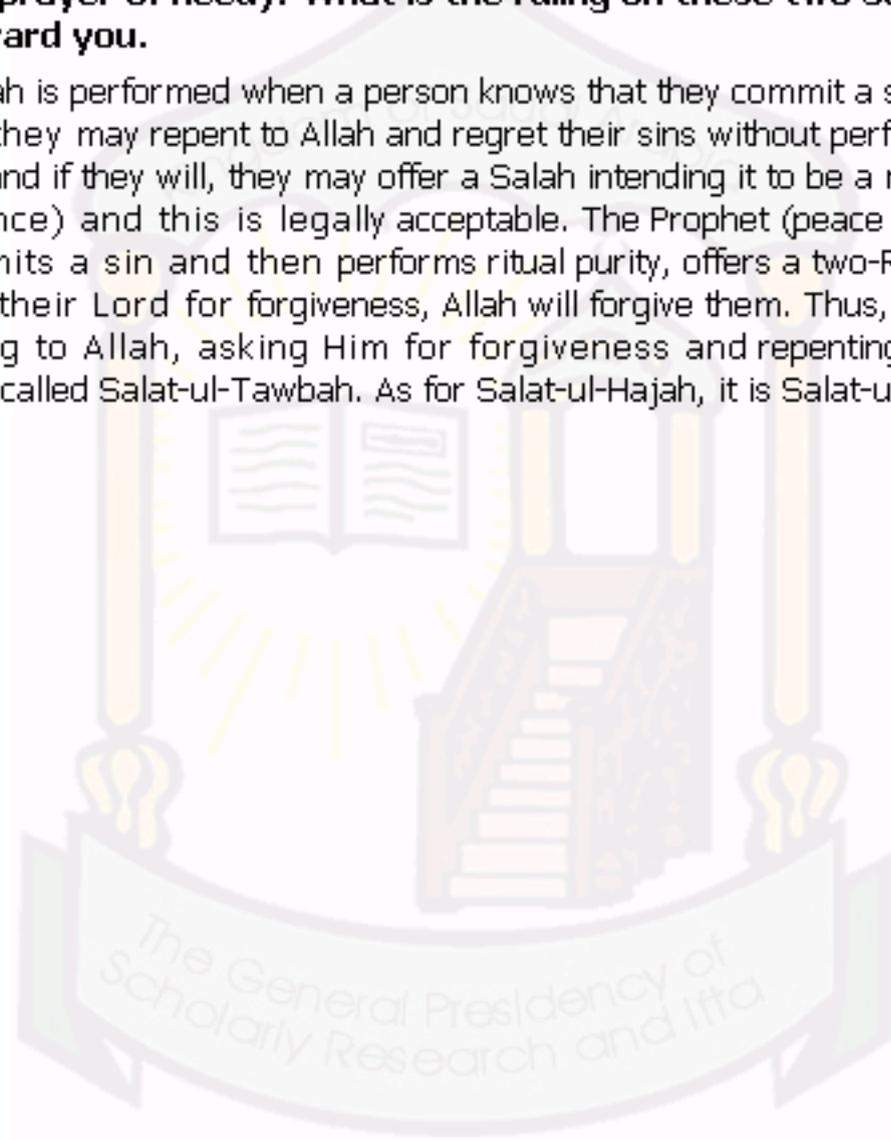
(Part No. 11; Page No. 89)

and invoking Allah's Peace and Blessings upon the Prophet (peace be upon him) whether during Sujud or after the Salah and then one should raise their hands if they are outside the Salah and supplicate to Allah, because this is a means for the supplication being. A person must beware of things that prevent the answer of supplications such as consuming ill-gotten gains, neglect of Allah's Remembrance, Duties and Rights. One should also beware of sins. We ask Allah to grant us all success.



Q: Is there a Salah called Salat-ul-Tawbah (prayer of repentance) and another called Salat-ul-Hajah (prayer of need)? What is the ruling on these two Salahs? Please advise me. May Allah reward you.

A: Salat-ul-Tawbah is performed when a person knows that they commit a sin and want to repent, then if they will, they may repent to Allah and regret their sins without performing a special Salah and this is enough and if they will, they may offer a Salah intending it to be a means of accepting the Tawbah (repentance) and this is legally acceptable. The Prophet (peace be upon him) said that anyone who commits a sin and then performs ritual purity, offers a two-Rak`ah Salah (two-unit Prayer) and asks their Lord for forgiveness, Allah will forgive them. Thus, offering a two-Rak`ah Salah, supplicating to Allah, asking Him for forgiveness and repenting to Him are means for forgiveness. This is called Salat-ul-Tawbah. As for Salat-ul-Hajah, it is Salat-ul-Istikharah (prayer for guidance).





Q: Please address us about the ruling and the manner of Salat-ul-Hajah (prayer of need)? Is it reported from the Prophet (peace be upon him)? May Allah reward you with the best.

A: I do not know any dependable Hadith on Salat-ul-Hajah. Hadiths speak of

(Part No. 11; Page No. 90)

Salat-ul-Tawbah (prayer of repentance) and Salat-ul-Istikharah (prayer for guidance) when a person intends to do a certain matter and is uncertain about its outcome, they should seek the Guidance of Allah. They should offer a two-Rak`ah Salah (two-unit Prayer), ask Allah for guidance, and supplicate to Him to guide them to the right decision through the prescribed formula of Du`a' (supplication): ﴿Allahumma inni astakhiruka bi-'ilmika, wa astaqdiruka bi-qudratik, ... (O Allah, I seek Your guidance from Your Knowledge and I resort to Your Power ...)﴾ Similarly, Salat-ul-Tawbah takes place when a person commits a sin, thus they should perform ritual purity, offer a two-Rak`ah Salah, and repent to Allah sincerely. It should be noted that offering Salah is not a prerequisite for Tawbah but it is only recommended. When a person performs the ritual purity, offers a two-Rak`ah Salah, and repents to Allah sincerely, this is worthier of acceptance. However, if a person repents to Allah while on their way or at home or even in bed or in any condition, their repentance is accepted when the conditions are fulfilled; they should regret their past sins, give up bad deeds, and resolve not to commit them again. Therefore, Allah will accept their repentance whether they are walking on road, standing or even lying down at home or any other place. However, if they perform the ritual purity, offer a two-Rak`ah Salah, and repent to their Lord sincerely to grant them truthful repentance, this is perfect and better.



44- The ruling on Salat-ul-Tasbih

Q: What is ruling on Salat-ul-Tasbih (Prayer of glorification). We read an article in a school magazine, here we cite it briefly: O noble reader! Be attentive and heedful to what the Prophet (peace be upon him) said to his uncle and his cousin Ja`far (may Allah be pleased with them both) as reported on the authority of

(Part No. 11; Page No. 91)

`Ikrimah (may Allah be pleased with him) from Ibn `Abbas (may Allah be pleased with him and his father) that the Prophet (peace be upon him) said to `Abbas ibn `Abdul-Muttalib : ("O Uncle, shall I not give you, shall I not present to you, shall I not donate to you, shall I not tell you ten things which, if you do, Allah will forgive all of your sins; the first and the last of them, the past and the present, the intentional and the unintentional, the private and the public? The ten things are: Offer a four-Rak`ah (unit of prayer) Salah where you should recite in every Rak'ah Al-Fatihah (Opening Chapter of the Qur'an) and a Surah (Qur'anic chapter). After you finish the recitation of the first Rak'ah, say, while standing, 'Subhan Allah (Glory be to Allah), Alhamdu lillah (All praise is due to Allah), La ilaha illa Allah (there is no god but Allah), and Allahu Akbar (Allah is the Greatest) fifteen times. Then perform Ruku' (bowing), and while you are in Ruku', say the same formulas ten times; then stand, and say the same ten times. Then, prostrate and while you are in Sujud (prostration), say the same ten times. Then sit after the first Sujud and say the same ten times. Then, prostrate for the second Sujud and say the same ten times. Then, during the sitting after the second Sujud say the same ten times. These are seventy-five times in each Rak'ah. Do so each of the four Rak'ah. If you can pray it once a day, do so; and if you cannot, then once a week; and if you cannot, then once a year. And if you cannot do this, then once in your life.) **The writer said: This Hadith is related by Abu Dawud, Ibn Majah, Ibn Khuzaymah, Ibrahim ibn Al-Hakam, and Al-Tabarany. The narration of Al-Tabarany adds: Then, your sins will be forgiven even if they are equal in number to the sand of `Alij (a well-known place in the Arab desert noted for its great masses of sand) and the drops of waters. The writer adds: If we know of the authenticity of this**

(Part No. 11; Page No. 92)

Hadith, then we should not abandon this Salah and we should do it at least once in our lifetime. He does on to say: I have performed this Salah several times and I experience relief, the pleasure of addressing Allah, self-assurance, and comfort in my heart. It is an inexpressible feeling, so experience it yourself and you will feel what I experienced, In sha'a-Allah (if Allah wills). Indeed, what is with Allah is better and everlasting!

Please, clarify the ruling on this Salah, the degree of the Hadith reported in this regard, and the opinions of Muslim jurists about it, as it has disappeared. Note that it began to appear widely in our society in the kingdom after the elaboration of this writer on it. He revived it again, may Allah grant him success! Thank you very much.

A: The scholars differed regarding the ruling on the authenticity of the Salah mentioned in the

question; there are two views on this issue. The preponderant view is that the Hadith is unauthentic and it is fabricated. It was not authentically reported from the Prophet (peace be upon him). This is the reliable view on this Salah. All the Hadiths reported from the Prophet (peace be upon him) on the supererogatory Salah and on the encouragement to observe them, differ from the Hadith reported on Salat-ul-Tasbih, which indicates that it is Munkar (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith) and unauthentic. This is the reliable view maintained by the outstanding scholars. It was not reported that the Prophet (peace be upon him) performed it even once, may Allah's Peace and Blessings be upon him. Similarly, this was not authentically reported from the Sahabah (Companions of the Prophet, may Allah please and be pleased with them).

(Part No. 11; Page No. 93)

If the Prophet (peace be upon him) had performed it even once, it would have been widely known among the Sahabah (may Allah please and be pleased with them). Thus, they would have reported it. In conclusion, this narration is unauthentic, according to the outstanding scholars and this Hadith is fabricated as stated by a group of scholars.



**Q: Does the textual evidence of the Sunnah support the validity of Salat-ul-Tasabih?
What is the ruling on the person who takes oaths by divorce of his religion?**

A: This kind of oath is unacceptable and rejected. As for Salat-ul-Tasabih (supererogatory Prayer in which Allah is glorified 75 times in each unit of Prayer), the scholars differed in their judgment on the relevant Hadith reported on this issue; some of them judged it as Sahih (authentic) while others judged it as weak. The sound view is that it is weak and thus this Salah (Prayer) is not legally prescribed or recommended. This is the sound view. As for the person who takes an oath to be divorced from his religion if he does such and such a thing,, this means that he will leave his religion and this is unacceptable. The Prophet (peace be upon him) said: He who takes an oath by a religion other than Islam i.e. saying he will be a Jew, a Christian, and so on, if he does so-and-so or does not do this or that, while he is intentionally telling lies, [\(he is actually as he says.\)](#) This means that this person must repent to Allah (Exalted be He) and beware of this speech. He should not say: I take an oath to be divorced from religion, or will be a Jew or

(Part No. 11; Page No. 94)

a Christian if I do that or if I do not do that and other such formulas. Indeed, a person should use the permissible formulas for oaths such as: 'By Allah, I will do such a thing' or 'By Allah, I will not do such and such.' This is enough. It is impermissible to say: I will be divorced from religion, or will be a Jew or a Christian if I do that or if I do not do that. This is unacceptable or disapproved of by Islamic law, as this is a way of rejecting religion and apostasy from Islam, may Allah save us from that. We have to beware of this and must repent to Allah from it. May Allah grant us safety!



Q: A questioner from Amman, the Hashemite Kingdom of Jordan, asks: What is meant by Salat-ul-Tasabih (supererogatory Prayer in which Allah is glorified 75 times in each unit of Prayer)? How many Rak`ahs (units of Prayer) does it have? What is the ruling on it? How should it be carried out? What is the reward for it? May Allah reward you with the best.

A: Salat-ul-Tasabih has not been authentically reported from the Prophet (peace be upon him). Indeed, all the ways of transmission that mention it are weak and unauthentic. It was not authentically reported from the Prophet (peace be upon him) and thus it is not prescribed to act upon it or call to it. Those who judged the Hadith on it as Sahih (authentic) made a mistake. It is obligatory on the Muslim to abide by the well-known Sunnah (supererogatory act of worship following the teachings of the Prophet) and the authentically reported acts of worship. At the same time, the Muslim should abandon what is against that. All the obligatory and the supererogatory Prayers that the Prophet (peace be upon him) practiced have been authentically reported from him and he did not offer Salat-ul-Tasabih at forenoon or at night, on a journey or at home, so it obligatory to abandon it and refrain from practicing it.



(Part No. 11; Page No. 95)

Q: A questioner from Makkah Al-Mukarramah says in his letter: I would like Your Eminence to elaborate on the ruling of Salat-ul-Tasabih (supererogatory Prayer in which Allah is glorified 75 times in each unit of Prayer)? Is it a legally prescribed Salah (Prayer) or not, as stated in the book of Wasaya Al-Rasul [i.e. Recommendations of the Messenger (peace be upon him)]? If it is a prescribed Salah, please clarify the number of its Rak`ahs (units of Prayer) and the times of Sujud (prostration) in it. May Allah reward you with the best.

A: I have pondered so much on the Salat-ul-Tasabih and have discussed it thoroughly with the Permanent Committee for Scholarly Research and Ifta'. We have unanimously agreed upon the view that it is unauthentic and that all the ways of transmission that speak of it are weak and unreliable, because their text differs from the texts of the Sahih Hadiths and opposes the practice of the Prophet (peace be upon him) in his worship. Thus, it is obligatory to abandon it and be separated from it, because it is one of the newly introduced innovations in religion. There is a Fatwa (legal opinion issued by a qualified Muslim scholar) that I have issued independently on this issue and another Fatwa issued by the Permanent Committee for Scholarly Research and Ifta' in the Kingdom of Saudi Arabia to this effect. To sum up, Salat-ul-Tasabih that is widely known among people is baseless and has no legal foundation in the Shari`ah (Islamic law) to support its validity.



Q: A female listener inquires about Salat-ul-Tasbih (supererogatory Prayer in which Allah is glorified 75 times in each unit of Prayer). She asks: I offer this Salah (Prayer) on a daily basis after `Isha' (Night) Prayer and before going to bed. Are these appropriate times to perform it?

A: The sound view is that this Salah is not legally valid. Salat-ul-Tasbih is not valid.

(Part No. 11; Page No. 96)

You must offer Salah in the manner that the Prophet (peace be upon him) did. Thus, perform the Rak`ahs (units of Prayer) according to the legal rule; namely, you should recite Al-Fatihah (Opening Chapter of the Qur'an) and what is easy for you of the Qur'an and then perform Ruku` (bowing) where you say: Subhana Rabbiya Al-`Azhim (Glory be to my Lord, the Most Great), Subhana Rabbiya Al-`Azhim, and Glory be to You, O Allah, our Lord and all Praises be to You, O Allah, forgive me. You are Gloried and Free from imperfection. You are the Lord of angels and the spirit. Then, after raising from Ruku`, you say: "O our Lord, All Praise is Yours! A blessed and much praise that fills the heavens and the earth, and that which will fill what is between them and that which will please You besides them. You are the One Worthy of all praise and glory. These are the truest words a servant can utter and we are all Your Servants. O Allah, no one can prevent that which You bestow and no one can bestow that which You prevent. And the riches of the rich will not avail him against You." Then, you prostrate and reciting the entire formula mentioned after Ruku` is better when possible, because the Prophet (peace be upon him) did in some occasions. In conclusion, Salat-ul-Tasabih is not valid and this is the correct view.



Q: What is your opinion - may Allah grant you success - regarding Salat-ul-Tasbih (supererogatory Prayer in which Allah is glorified 75 times in each unit of Prayer)? Should we perform or neglect it?

A: There are some weak narrations reported on Salat-ul-Tasabih, but the correct view is that it is not legally prescribed. One should only offer the regular Salah that is practiced by the Prophet (peace be upon him). As for Salat-ul-Tasabih where a person says: 'Subhan Allah (Glory be to Allah), Alhamdu lillah (All praise is due to Allah), La ilaha illa Allah (there is no god but Allah), and Allahu Akbar (Allah is the Greatest) fifteen times

(Part No. 11; Page No. 97)

then performs Ruku' (bowing) and repeats the same formula ten times, then stands and says the same ten times, then prostrates and repeats the same ten times in Sujud (prostration), etc.; this is not valid because it was not authentically reported from the Prophet. The correct view is that all the ways of transmission on this Salah are all weak and unreliable.



45- The scholars' views on Salat-ul-Tasabih

Q: While perusing the book of Tanzih Al-Shari`ah Al-Marfu`ah (Freeing the Lofty Shari`ah from the Fabricated Hadiths), I read that Salat-ul-Tasbih (supererogatory Prayer in which Allah is glorified 75 times in each unit of Prayer) consists of four Rak`ahs (units of Prayer) wherein a worshiper recites Al-Fatihah (Opening Chapter of the Qur'an) and a short Surah (Qur'anic chapter) of the Qur'an and says seventy five times of Allah's Glorification in every Rak`ah during the standing, Ruku` (bowing), and Sujud (prostration). The same is repeated again in the second, third, and fourth Rak`ah. The total number of glorifications is three hundred times during the four Rak`ahs. Is this Hadith authentic? What is your opinion regarding what the author of this book wrote?

A: Salat-ul-Tasbih is well known among the people of knowledge. The scholars disputed over the validity of this Salah (Prayer); some scholars judged it as valid and practiced it for the great reward that the Prophet (peace be upon him) mentioned and the forgiveness of sins. Other scholars judged the Hadith on Salat-ul-Tasbih as a weak and unauthentic classifying it as Shadh (a Hadith narrated by a trustworthy narrator, not in line with the narration of other trustworthy narrators in terms of wording, chain of narrators, or both) because it differs from the authentic Hadiths. The second view is the preponderant one; the Hadith on Salat-ul-Tasabih is Shadh and unauthentic. This is the reliable view

(Part No. 11; Page No. 98)

that it is invalid and the narration reported on it is fabricated and baseless, because all of its Isnads (chains of narrators) are defective and their text is Shadh and Munkar (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith). This is because it opposes the authentic textual evidences reported from Allah's Messenger (peace be upon him). These authentic textual evidences are reported by the trustworthy and reliable narrators in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) and in other dependable collections of Hadiths. It was not authentically reported that the Prophet practiced this Salah, so it is obligatory on the true believers to reject what goes against the well-known proofs of Shari`ah (Islamic law) and abide by the known proofs. The well-known proofs of Shari`ah indicate the manner of the Prophet's (peace be upon him) Salah and they do not mention these repetitions of glorifications. Only this narration speaks of these numbers of glorifications, so the correct view is that this narration is Shadh in terms of text and is weak in terms of Isnads. Thus, no one should depend on these weak narrations or act upon them even if some early and contemporary scholars judged them as authentic. The basic rule is that the Hadith that differs from the authentic Hadiths, even if its Isnad (chain of narrators) is authentic, should be declared as Shadh; then what about the dubious and defective Isnad? scholars of Hadith state that the contradicting reports should be at first collectively interpreted to remove contradictions and if this interpretive reconciliation is possible, they are all accepted; if this reconciliation is not possible, we should examine the exact dates of the textual proofs to determine the abrogated and the abrogating proof, then the earlier is the abrogated evidence and the later is the abrogating evidence. However, if it is impossible to determine the earlier from the later and the conditions of abrogation are not fulfilled and the possibility of interpretive reconciliation is not available, we should refer to a third way of understanding these proofs.

This way is the juristic preference. There is nothing reported on this Salah that indicates the exact time or that it is later than others. Similarly, there is no evidence that the Prophet (peace be upon him) practiced this act of worship in his early or late life. By the same token, there is no way reconcile between this Salah and the other forms of Salah. We thus have to refer to the third way, which is that it is invalid and Shadh, because of its opposition to the authentic Hadiths reported from the Prophet (peace be upon him). It also disagrees with the well-known reported Sunnah of the Prophet (peace be upon him) in his day/night Prayers during his lifetime (peace be upon him). It is not authentically reported that the Prophet (peace be upon him) offered it even for once and there is no authentic Hadith from the Prophet (peace be upon him) indicating that it is a recurrent Sunnah (supererogatory act of worship). It is thus evident that it is Shadh and contrary to the authentic Hadiths. It is baseless and has no legal foundation in the authentic Hadiths of the Prophet (peace be upon him) to support its validity. The same is equally applied to the one-hundred-Rak`ah Salah offered on the night preceding the fifteenth day of Sha`ban, where a person recites Al-Fatihah ten times in each Rak`ah, etc. This is also a Bid`ah (innovation in Islam) and has no legal foundation in the Shari`ah to support it.



46- Examining the authenticity of the Hadith on Salat-ul-Tasabih

Q: What is your opinion on Salat-ul-Tasabih (supererogatory Prayer in which Allah is glorified 75 times in each unit of Prayer)? Did the Prophet (peace be upon him) offer it? How did he pray it? May Allah reward you with the best.

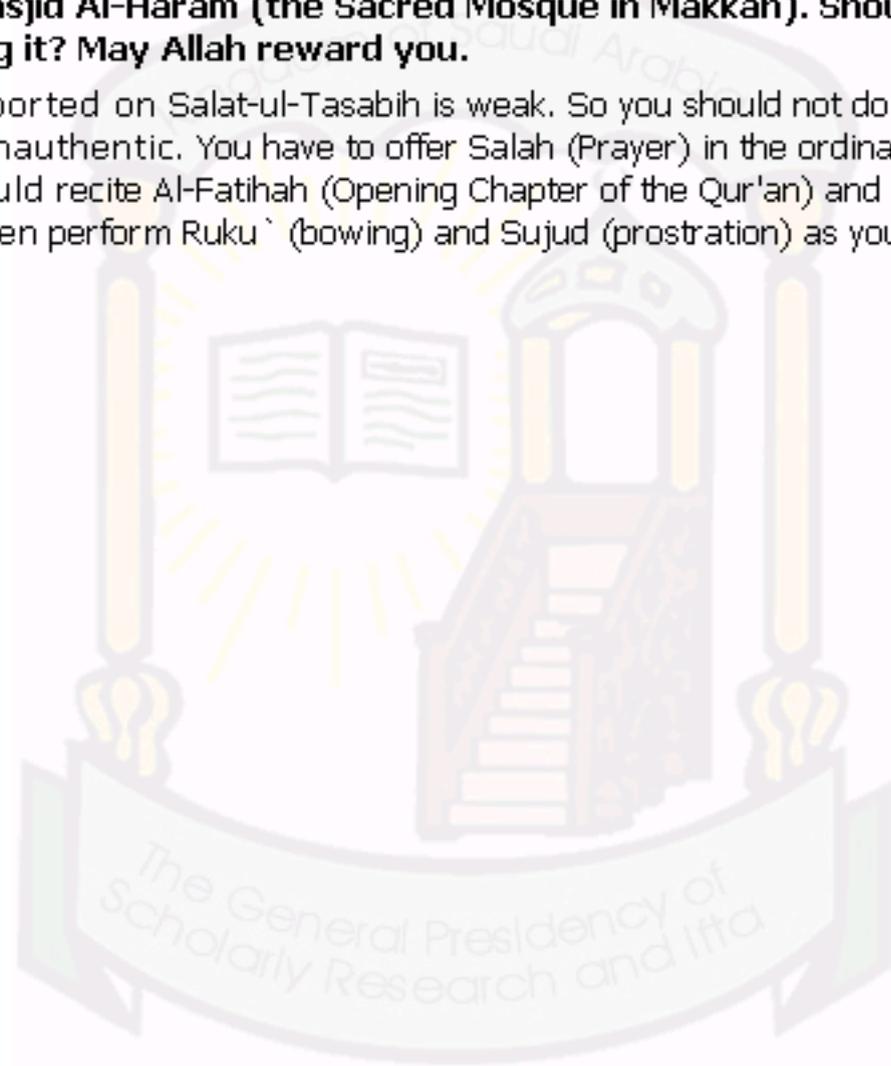
(Part No. 11; Page No. 100)

A: According to the erudite scholars, Salat-ul-Tasabih is not valid. We have examined the relevant Hadiths' ways of transmissions and they are unauthentic and they differ from the Salah (Prayer) described by Shari`ah (Islamic law). The legally prescribed manner of Salah (Prayer) is that a Mu'min (believer) should offer the supererogatory Salah in the manner approved by Shari`ah, as a believer does in Salat-ul-Duha (supererogatory Prayer before noon), and in other regular supererogatory Prayers, and in the obligatory Prayers. In this way, he follows the example of the Messenger of Allah (peace be upon him). He should recite Al-Fatihah (Opening Chapter of the Qur'an) and what is easy for him of the Qur'an and then perform Ruku` (bowing) where he says: Subhana Rabbiya Al-`Azhim (Glory be to my Lord, the Most Great) and Glory be to You, O Allah, our Lord and all Praises be to You, O Allah, forgive me. You are Gloried and Free from imperfection... Then he prostrates like in all the other Prayers. However, the manner reported with regard to Salat-ul-Tasabih that the Prophet (peace be upon him) taught to his uncle Al-`Abbas is unauthentic.



Q: A sister from the Arab Republic of Egypt asks: Should we observe Salat-ul-Tasabih (supererogatory Prayer in which Allah is glorified 75 times in each unit of Prayer) or not, because the Hadith reported on this Salah (Prayer) is not dependable? Indeed, I have offered it in Al-Masjid Al-Haram (the Sacred Mosque in Makkah). Should I keep doing it or should I stop doing it? May Allah reward you.

A: The Hadith reported on Salat-ul-Tasabih is weak. So you should not do it. The relevant Hadith concerning it is unauthentic. You have to offer Salah (Prayer) in the ordinary manner without any addition. You should recite Al-Fatihah (Opening Chapter of the Qur'an) and what is easy for you of the Qur'an and then perform Ruku` (bowing) and Sujud (prostration) as you do in other obligatory Prayers.





Q: Is it permissible to say the Du`a' (supplication) of Salat-ul-Hajah (Prayer of need) or is it Bid`ah (innovation in religion)? What is the relation between Salat-ul-Hajah and the Hadith reported from the Prophet (peace be upon him) that when

(Part No. 11; Page No. 101)

he faced a difficult matter, he used to resort to Salah (Prayer)? Is it permissible to offer Salat-ul-Hajah?

A: Whenever the Prophet (peace be upon him) experienced any difficult matter, he used to resort to (Salah.) This is in conformity with the Ayah (Qur'anic verse) where Allah (Exalted be He) says: **(And seek help in patience and As-Salât (the prayer) and truly it is extremely heavy and hard except for Al-Khâshi'ûn [i.e. the true believers in Allâh - those who obey Allâh with full submission, fear much from His Punishment, and believe in His Promise (Paradise) and in His Warnings (Hell)].)** It is good that a person offers Salah (Prayer) and beseeches the Help of Allah in prostration or at the end of Salah to achieve his needs and overcome his difficulties. I do not know of any Sahih (authentic) Hadith mentioning the name of Salat-ul-Hajah. However, this meaning is evident in Allah's (Exalted be He) Saying: **(And seek help in patience and As-Salât (the prayer) and truly it is extremely heavy and hard except for Al-Khâshi'ûn [i.e. the true believers in Allâh - those who obey Allâh with full submission, fear much from His Punishment, and believe in His Promise (Paradise) and in His Warnings (Hell)].)** It also finds further ground in the Hadith that whenever the Prophet (peace be upon him) experienced any difficult matter, he used to resort to (Salah) **(And seek help in patience and As-Salât (the prayer) and truly it is extremely heavy and hard except for Al-Khâshi'ûn [i.e. the true believers in Allâh - those who obey Allâh with full submission, fear much from His Punishment, and believe in His Promise (Paradise) and in His Warnings (Hell)].)** The Prophet (peace be upon him) also said: If anyone among you happens to commit a sin, then performs Wudu' and completes it perfectly and offer two-Rak`ahs and then asks Allah (Exalted be He) for forgiveness **(Allah will forgive him.)** To sum up, when a person resorts to Salah and seeks the Help of his Lord

(Part No. 11; Page No. 102)

to help him meet his need or repent to Him, this is a means to obtaining forgiveness.



Q: Is there a Salah (Prayer) called Salat-ul-Tasabih (Prayer of glorification)? If the answer is 'yes', how should this Salah be performed? I have heard that it is a four-Rak`ah (unit of Prayer) Prayer. Is it two-Rak`ahs, four-Rak`ahs or more? Are the Rak`ahs offered without separation or not? Please advise, may Allah reward you with the best.

A: Salat-ul-Tasabih is a Bid`ah (innovation in religion) and the Hadith reported on it is unauthentic. Thus, it is impermissible to observe it. A person should offer Salah in the manner that Allah (Exalted be He) legislated as known. When a person wants to enjoy the practice of praying, he should recite Al-Fatihah (Opening Chapter of the Qur'an) and what is easy for him of the Qur'an and then perform Ruku` (bowing) and Sujud (prostration). Then, he should announce Taslim (salutation of peace ending the Prayer) after each two Rak`ahs, whether he is praying during the daytime or at night. This is the prescribed manner of Salah. However, the Hadith reported regarding Salat-ul-Tasabih is weak and unauthentic.



Q: A female listener, Um Mu`adh, from Al-Madinah Al-Munawwarah asks: What is the ruling on Salat-ul-Tasabih (Prayer of glorification)? Is it related in the Prophetic Hadiths?

A: Salat-ul-Tasabih is not valid and the Hadith reported regarding it is weak. It is impermissible to offer it, because it is against the prescribed manner of the ordinary Salah (Prayer) that is reported from the Prophet (peace be upon him) and the Hadith reported regarding it is unauthentic.





(Part No. 11; Page No. 103)

47- Explaining that Salat-ul-Tasbih is Bid`ah

Q: I heard that there is a Salah (Prayer) called Salat-ul-Tasbih (Prayer of glorification) and that whoever offers it receives great reward and forgiveness of sins. I also read a legal indication reported from the Messenger (peace be upon him) lending support to this Salah. Some people, nevertheless, say that it is Bid`ah (innovation in religion). I would like Your Eminence to point out the validity of this issue. May Allah reward you with the best.

A: The basic rule of Shari`ah (Islamic law) proves that Salat-ul-Tasbih is impermissible and is not legally prescribed. All the ways of transmission of the Hadiths reported on Salat-ul-Tasbih are weak and a believer should not depend on them. Some of our brothers among the seekers of knowledge judged these Hadiths as authentic, but the correct view is that it is weak and unauthentic. Indeed, the Hadith reported on Salat-ul-Tasbih is weak, Shadh (a Hadith narrated by a trustworthy narrator, not in line with the narration of other trustworthy narrators in terms of wording, chain of narrators, or both), and Munkar (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith). This is because it opposes the legal proofs of Shari`ah, so it is not permissible to depend on this Hadith, call to adopt it, or believe it is a supererogatory act practiced by the Prophet. It is a Bid`ah that differs from the authentic Hadiths and opposes the Shari`ah of Allah (Glorified and Exalted be He).



48- Explaining the difference between Salat-ul-Tasbih and Salat-ul-Hajah

Q: What is the difference between Salat-ul-Tasbih (Prayer of glorification) and Salat-ul-Hajah (Prayer of need)? Are they permissible?

A: Salat-ul-Tasbih is not valid. There are many Hadiths reported regarding it, but

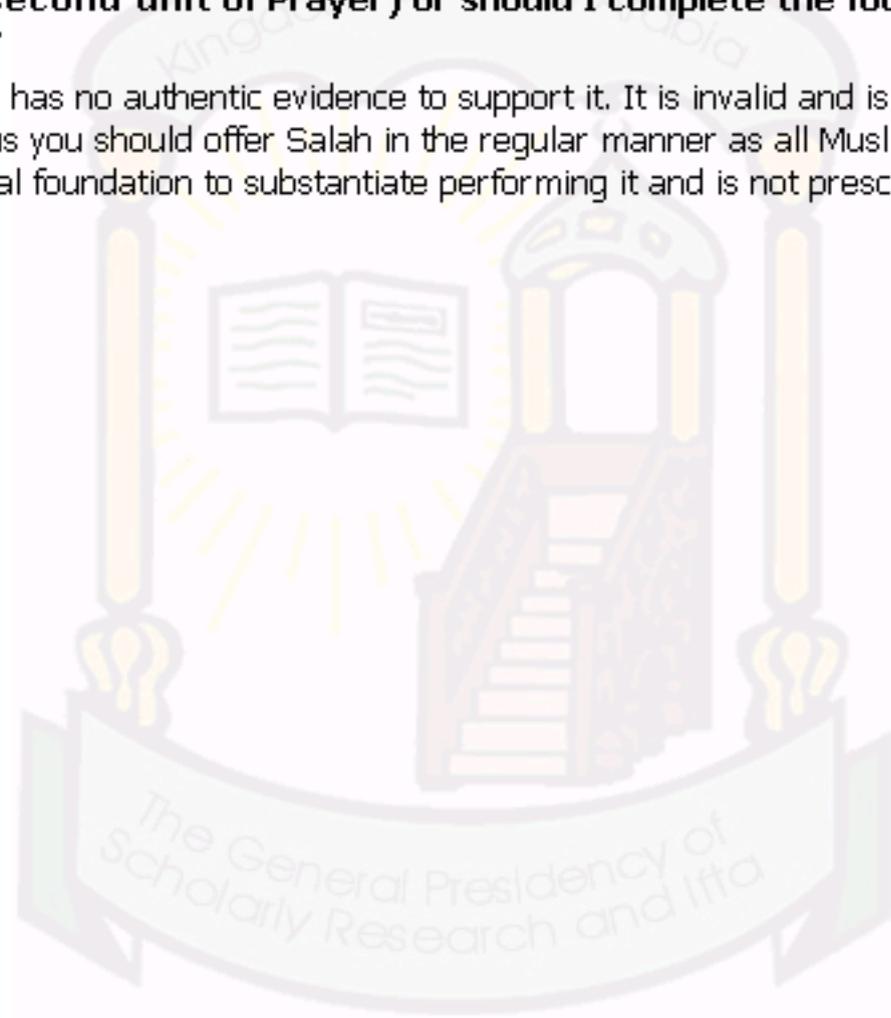
(Part No. 11; Page No. 104)

they are unauthentic. As for Salat-ul-Hajah (Prayer of need), it requires some explanation. If one intends to offer Salat-ul-Istikharah (Prayer for guidance), it is valid. Similarly, if one wishes to perform Salat-ul-Tawbah (Prayer of repentance); such as a person who commits a sin and then offers two-Rak`ahs (units of Prayer) of repentance, this is also valid. If the questioner intends anything else, he should clarify what he means [to provide the proper answer].



Q: A questioner asks about Salat-ul-Tasbih (Prayer of glorification). Is it a four-Rak`ah (unit of Prayer) Salah (Prayer)? Are there certain times for offering this Salah, or is it permissible to offer it at any time? Should the Taslim (salutation of peace ending the Prayer) be pronounced after the First Tashahhud (testification recited in the sitting position in the second unit of Prayer) or should I complete the four Rak`ahs and then pronounce Taslim?

A: Salat-ul-Tasabih has no authentic evidence to support it. It is invalid and is not prescribed. This is the correct view, thus you should offer Salah in the regular manner as all Muslims do, because Salat-ul-Tasbih has no legal foundation to substantiate performing it and is not prescribed.





Q: A brother asks about Salat-ul-Tasbih (Prayer of glorification)

A: Salat-ul-Tasbih has no authentic evidence to support it. It is a four-Rak`ah (unit of Prayer) Salah (Prayer) where a person glorifies Allah three hundred times saying: 'Subhan Allah (Glory be to Allah), Alhamdu lillah (All praise is due to Allah), La ilaha illa Allah (there is no god but Allah), and Allahu Akbar (Allah is the Greatest). However, this Salah has not been authentically reported and the Hadith related regarding it unauthentic.

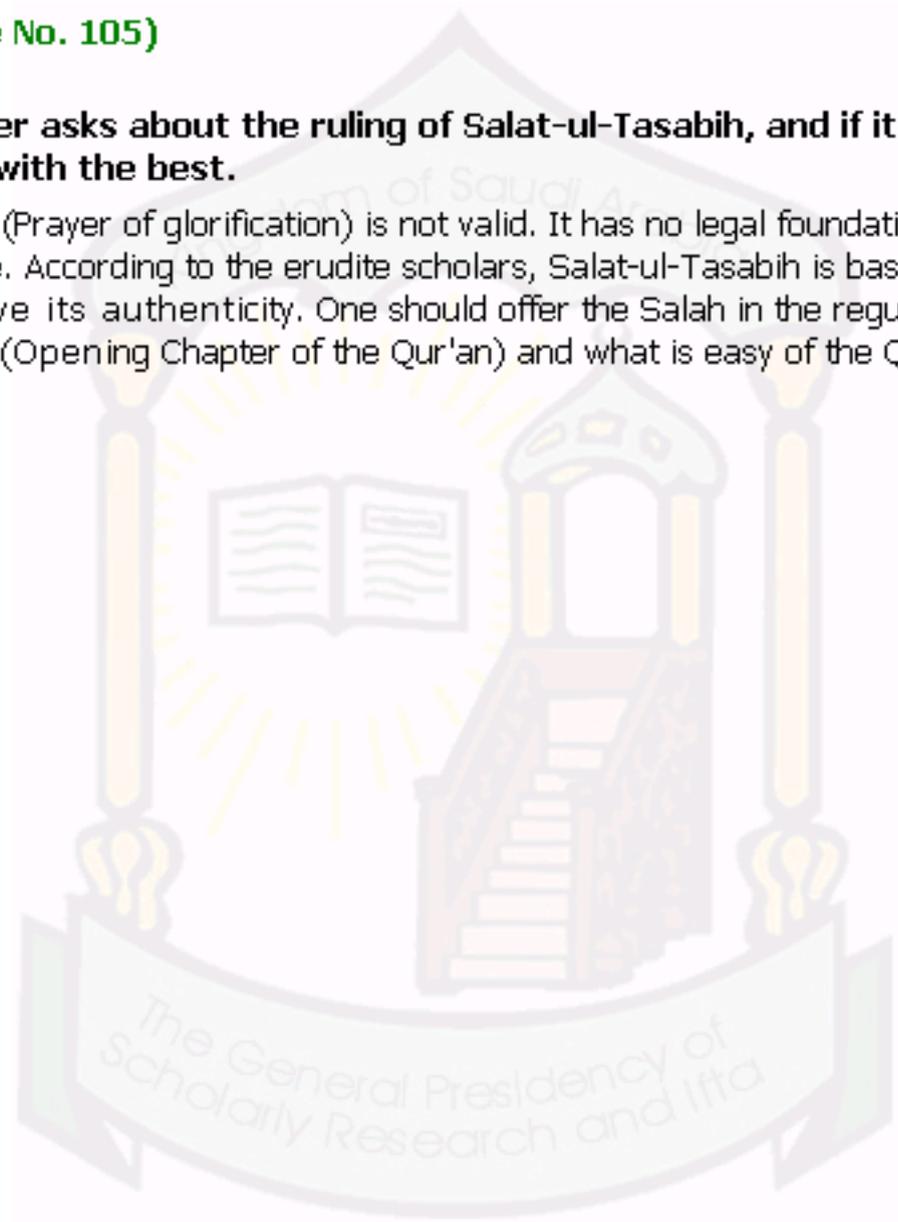




(Part No. 11; Page No. 105)

Q: A Muslim sister asks about the ruling of Salat-ul-Tasabih, and if it is permissible? May Allah reward you with the best.

A: Salat-ul-Tasbih (Prayer of glorification) is not valid. It has no legal foundation to support it. It is a fabrication and a lie. According to the erudite scholars, Salat-ul-Tasabih is baseless and has no legal foundation to prove its authenticity. One should offer the Salah in the regular manner by reciting Surah Al-Fatihah (Opening Chapter of the Qur'an) and what is easy of the Qur'an in every Rak`ah (unit of Prayer).





Q: Is there a Salah (Prayer) called Salat-ul-Tasbih (Prayer of glorification) as claimed?

A: There is a Hadith reported concerning Salat-ul-Tasbih, but it is unauthentic and fabricated. According to the erudite scholars, it is not authentic and the prescribed Salah is only that known to have been practiced by the Prophet (peace be upon him). As for Salat-ul-Tasbih where a person says, while standing, 'Subhan Allah (Glory be to Allah), Alhamdu lillah (All praise is due to Allah), La ilaha illa Allah (there is no god but Allah), and Allahu Akbar (Allah is the Greatest) fifteen times. Then, repeats the same words of glorification ten times during Ruku` (bowing), ten times after rising from Ruku`, and ten times during Sujud (prostration) and ten times during the sitting between the two times of Sujud. Then, a person repeats the same in every Rak`ah (unit of Prayer) with seventy five times of glorification and three hundred in the four Rak`ahs. This Salah is not valid.

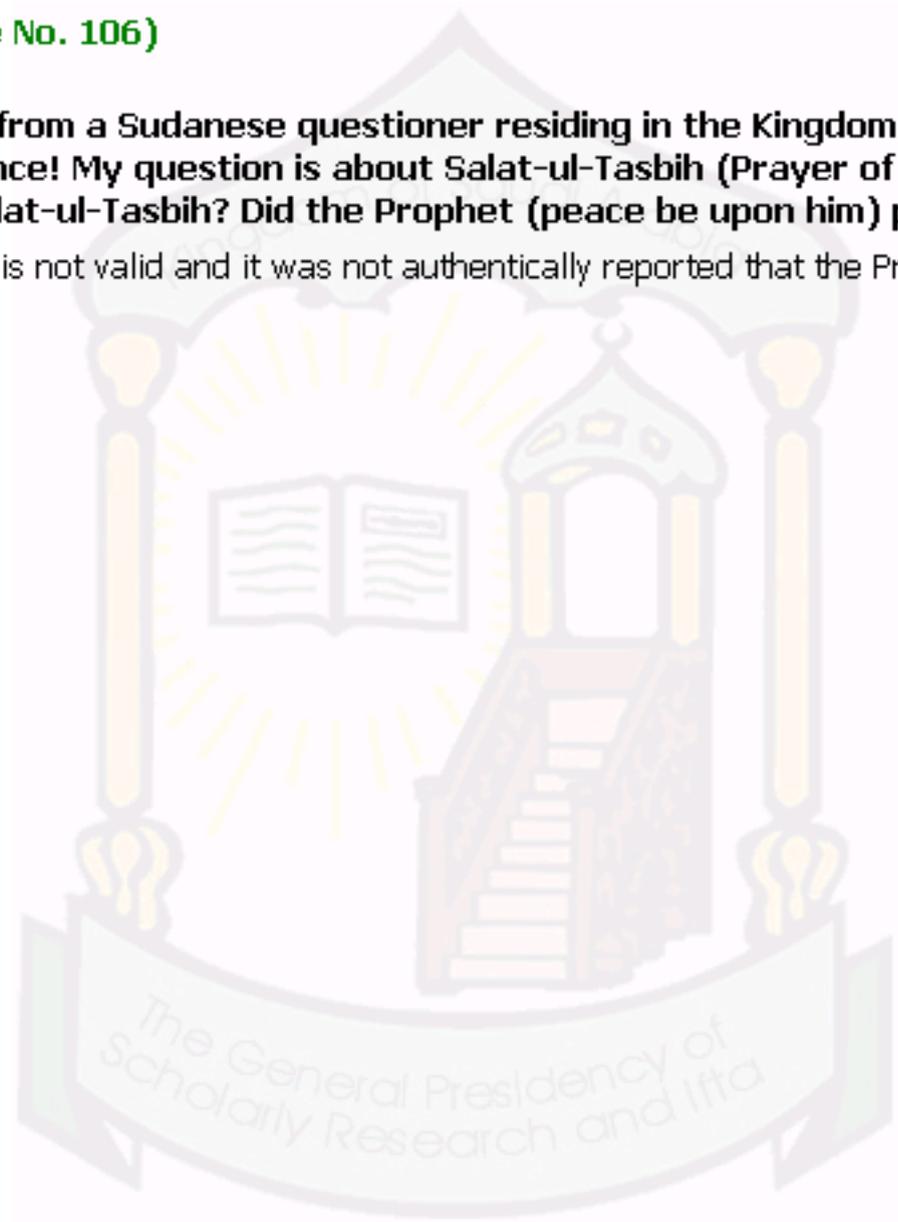




(Part No. 11; Page No. 106)

Q: This is a letter from a Sudanese questioner residing in the Kingdom of Saudi Arabia. He says: Your Eminence! My question is about Salat-ul-Tasbih (Prayer of glorification). What is the ruling on Salat-ul-Tasbih? Did the Prophet (peace be upon him) practice it?

A: Salat-ul-Tasbih is not valid and it was not authentically reported that the Prophet (peace be upon him) practiced it.





49- Explaining that the Salah called Nafilah is Bid`ah

Q: A female questioner asks: I read in the book of Tanbih Al-Ghafilin (Awakening the Heedless) that there is a Salah (Prayer) called Al-Nafilah (lit. supererogatory) which is offered after the `Isha' (Night) Prayer. It is a four-Rak`ah Salah (Prayer consisting of four units) that begins with reciting the words of Iqamah (call to start the Prayer) and then one recites Al-Fatihah (Opening Chapter of the Qur'an) and a short Surah (Qur'anic chapter). After that, a person says: Subhan Allah (Glory be to Allah) and La hawla wala quwwata illa billah (there is neither might nor power except with Allah) three times; and then pronounces Takbir (saying: "Allahu Akbar [Allah is the Greatest]") fifteen times when in Ruku` (bowing), fifteen times after it, and fifteen times upon Sujud (prostration). The same is repeated during the four Rak`ahs. Then, one repeats the same formula fifteen times during the Last Tashahhud (testification recited in the sitting position in the last unit of Prayer). These equal seventy five times of Takbir. Is this Salah valid? Did the Prophet (peace be upon him) practice it? Are we blamed for practicing it for two months? May Allah reward you with the best.

(Part No. 11; Page No. 107)

A: This Salah is Bid`ah (innovation in Islam) and has no legal foundation to support it. Thus, it is not permissible to perform it or call to it. You must repent to Allah for what you have done in the past, because the Salah you mentioned is groundless and has no basis in the Purified Shari`ah. It is a Bid`ah and a baseless act. Thus, it is obligatory to abandon it.



50- Ruling on vowing to perform two-Rak`ahs before every obligatory Salah

Q: A female questioner from Al-Ta'if asks: Your Eminence, I made a vow to Allah to offer two-Rak`ahs (units of prayer) for thanking Allah before every obligatory Salah (Prayer), if Allah were to bless in a certain matter. When Allah granted me success in this matter out of His Bounty, I began to fulfill my vow. After a period of time, some brothers gave me a Fatwa (legal opinion issued by a qualified Muslim scholar), though they are not scholars, that there is no Salah called the Salah of thankfulness. There is only Sujud-ul-Shukr (Prostration of Thankfulness to Allah), so I began to practice it. Is performing this Sujud sufficient to fulfill my vow? What is the ruling on the period when I performed Sujud-ul-Shukr only?

A: You have to fulfill your vow and offer two-Rak`ahs before every obligatory Salah, because the Prophet (peace be upon him) said: [\(Anyone who makes a vow to obey Allah should obey Him\)](#) The performance of two-Rak`ah Salah is an act of worship and the Sujud-ul-Shukr is different from the vow you made, so you must perform the two-Rak`ah Salah you vowed.

(Part No. 11; Page No. 108)

You should fulfill your vow and offer the two-Rak`ah Salah before every obligatory Salah to abide by your vow. You should also count the days that you discontinued the Salah, and make up for them.



(Part No. 11; Page No. 109)

Chapter on congregational Salah

51- Ruling on stipulating congregation for the validity of Salah

Q: Is performing Salah (Prayer) in congregation a condition for the validity of Salah? Please, mention the evidence for us if it is possible. May Allah grant you success.

A: This issue was a bone of contention among scholars. Some were of the view that performing Salah in congregation is a condition and whoever performs it alone without a legal excuse, his Salah will be invalid. Others said that performing Salah in congregation is a Wajib (obligatory, based on a speculative text, according to the Hanafy School of Jurisprudence) and that people should head for it and perform it in Masjids (mosques). This viewpoint is the soundest one. Moreover, a group of scholars said that it is a collective obligation that if a sufficient number of people does, it is regarded as a Sunnah (supererogatory act of worship following the example of the Prophet) on the part of others. Another group of scholars held the view that performing Salah in congregation is a Sunnah. As we have mentioned, the soundest viewpoint in this regard is the one that deems it as a Wajib. Performing Salah in congregation is Wajib especially in Masjids because of the saying of the Prophet (peace be upon him): [\(Whoever hears the caller for Prayer and has no legal excuse that prevents him from answering him, the Salah that he offers will not be accepted.\)](#) They said: "What is

(Part No. 11; Page No. 110)

[the excuse?" He said: "It is a fear or sickness.\)](#) (Related by Ibn Majah, Al-Hakim, and a group of Hadith compilers through a good Isnad (chain of narrators)). Al-Hafizh [Ibn Hajar] said in his book "Bulugh [Al-Maram]" that the conditions stipulated by Muslim in his Sahih are applicable to this Hadith. It was related also by Muslim in his Sahih on the authority of Abu Hurayrah (may Allah be pleased with him) that he said: [\(A blind man said: "O Messenger of Allah! I do not have a guide that accompanies me regularly to the Masjid. Can I have a permission to perform Salah at my home?" The Prophet \(peace be upon him\) said: "Do you hear the call for Salah?" The man said: "Yes." He \(peace be upon him\) said: "You have to answer him \(go to the Masjid.\)](#) Though this is a blind man who has no guide, the Prophet (peace be upon him) asked him to go to the Masjid, finding for him no Rukhsah (concession) to pray at home. Another narration reads: [\(I do not find any Rukhsah for you.\)](#) In this narration, the Prophet (peace be upon him) declared openly that the blind man who has no guide who accompanies him regularly to the Masjid has no Rukhsah not to go to the Masjid to perform congregational Salah.

(Part No. 11; Page No. 111)

It was authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that the Prophet (peace be upon him) intended to burn the houses of those who stay at

home leaving congregational Salah. He (peace be upon him) said: [\(I was about to order someone to pronounce Iqamah \(call to start the Prayer\) and then order someone to lead the Salah. Afterwards, I would go along with a group of people who carry a package of firewood to those people \(in another wording men\) who do not attend congregational Salah to burn their houses.\)](#) Unless they had committed a grievous sin, the Prophet (peace be upon him) would not have intended to burn their houses. This is because the Prophet (peace be upon him) would not intend to do except what is right. Had they not committed a grievous crime that deserved this punishment, he would not have intended to lag behind and ask someone to lead Salah on his behalf in order to burn their houses at the times when Salah is performed. He was about to come to them at the time when Salah is performed so that they might have no excuse for not coming to the Masjid. It was reported also that he (peace be upon him) said: [\(Were it not for the women and children in the houses, I would order the Iqamah \(call to start the Prayer\) for `Isha' \(Night\) Prayer to be announced and order my young men \(the strongest men from among the Companions\) to burn the houses, i.e., of those who neglect the Salah in the Masjid.\)](#) All these narrations denote the Wujub of performing Salah in congregation. However, it is not a condition for the validity of Salah as the Prophet (peace be upon him) did not ask them to pray it again. Had it been a condition for the validity of Salah,

(Part No. 11; Page No. 112)

he would have said that he who performed Salah at home or alone should perform it again. As he (peace be upon him) did not ask them to repeat their Salah and threatened them only for not attending congregational Salah, this denotes only that attending it is only a Wajib. This is because the basic rule is that orders are Wajib and threatening denotes the Wujub of what he has threatened them against neglecting. This is the truth and the soundest viewpoint. Performing Salah in congregation at Masjids is Wajib. One of the great calamities that inflicts many people nowadays is negligence in performing Salah which is the pillar of Islam. It is also the first thing that a person will be held accountable for on the Day of Judgment. It was authentically reported that the Prophet (peace be upon him) said: [\(That which differentiates us from them \(disbelievers and hypocrites\) is our performance of Salah. He who abandons it, becomes a Kafir \(disbeliever\).\)](#) And: [\(What makes one a Kafir and a Mushrik \(one who associates others with Allah in His Divinity or worship\) is abandoning Salahs.\)](#) (Related by Muslim in his Sahih (authentic book of Hadith). He (peace be upon him) also said: [\(The head of this matter \(religion\) is Islam,](#)

(Part No. 11; Page No. 113)

[its pillar is Salah, and the top of it is struggling in the cause of Allah.\)](#)

It is incumbent upon all Muslims whether males or females to pay great attention to this matter. Women should keep performing Salah in their due times with serenity, sincerity, and presence of mind. They should also feel tranquility in Ruku` (bowing), Sujud (prostration), recitation, sitting between the two Sujuds, and standing after Ruku`. All these things should receive much care and attention. The praying person should have tranquility as it is a great matter. Therefore, men should perform it in congregation at Masjids along with their fellow Muslim brothers as it was done by the Prophet (peace be upon him) and Sahabah (Companions of the Prophet) out of obedience to the Prophet and complying with his orders.

It is also well known that performing Salah at home is an imitation of the hypocrites and disobedience to the Messenger (peace be upon him). Also, doing so leads to being negligent in performing it, since one performs it at home, then he may delay it from its due time and finally may abandon it

all together. This is because if he held Salah in high esteem, he would not perform it at home. `Abdullah ibn Mas`ud (may Allah be pleased with him) said: [\(I have witnessed the time when no one stayed away from it, except a hypocrite, who was well known for his hypocrisy, whereas a man would be brought swaying \(due to weakness\) between two men till he was set up in a row.\)](#) This is out of concern for the congregational Salah. The Sahabah used to bring the weak or the sick person swaying and leaning on two men until he stood in the row. This means that they paid great attention to congregational Salah. Also a great calamity that afflicts many people is being negligent in performing Fajr (Dawn) Prayer in congregation in particular. People may neglect it more than any other Salah because of staying up most of the night. They may also delay it until after sunrise when they wake up to go to work. This is one of the great calamities and Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). Therefore, a Muslim should beware of that and should not stay up most of the night, which leads to neglecting the performance of Fajr Prayer in congregation at the Masjid. So avoid it even if the aim of staying up late at night is for permissible things or even desirable ones such as reciting the Qur'an, Tahajjud (optional late night Prayer), or the like if it makes him miss Fajr Prayer in congregation. Since this is the case, what about staying up late at night for impermissible things such as listening to songs and musical instruments.



(Part No. 11; Page No. 115)

52- Ruling on congregational Salah

Q: Is the congregational Salah (Prayer) obligatory or only an act of Sunnah (supererogatory act of worship following the example of the Prophet)? What is the Tafsir (explanation/exegesis of the meanings of the Qur'an) of the following Ayah (Qur'anic verse): (And perform As-Salât (Iqâmat-as-Salât), and give Zakât and bow down (or submit yourselves with obedience to Allâh) along with Ar-Raki'ûn.) Many people neglect the congregational Salah, although they hear the call to Prayer and live near Masjids (mosques). What is the ruling in this regard? Is the Salah of a person, who hears the call to prayer and neglects to go to the Masjid, accepted?

A: The congregational Salah is an obligatory act and it is incumbent upon whomever hears the call to prayer, to respond and go to the Masjid for Salah. It is not permissible for one to pray alone or at home even in congregation. It is obligatory to offer Salah in congregation with Muslims in the Masjids, which are the Houses of Allah (Glorified and Exalted be He). The Noble Prophet (peace be upon him) said: (Whoever hears the call to Salah and does not come to it, then there is no (reward for the) Salah for him except with an excuse.) A blind man asked the Prophet (peace be upon him) saying: O Messenger of Allah, (I have no one to guide me to the Masjid. Do I not have a permission to offer Salah at home? The Prophet (peace be upon him) said:

(Part No. 11; Page No. 116)

Do you hear the call to prayer? He said: 'Yes'. He then said: 'Then respond.' (Related by Muslim in his Sahih) According to another narration: (I do not find any exemption for you.) It is also reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that Prophet (peace be upon him) (contemplated setting fire to the houses of those who neglected the congregational Salah.) This indicates that offering Salah in the Masjid with Muslims is obligatory and it is not permissible for males to offer the obligatory Salah alone or in their homes. Rather, they should perform it with their Muslim brothers and must respond to the caller to prayer. A person who neglects the Salah in the Masjid resembles the hypocrites. The scholars (may Allah be merciful to them) differed in their answer to the question: Is the Salah performed individually valid or not? The majority of scholars maintain that it is valid but the person commits a sin. Some scholars hold the view that it is invalid, because he does it alone and neglects the congregational Salah. It is thus obligatory on the believer to beware of abandoning the congregational Salah and to be keen on observing the Salah with his Muslim brothers, as a believer should keep away from the behavior of the hypocrites. Allah is the One sought for help.



53- Ruling on offering Salah in congregation

Q: Is the congregational Salah (Prayer) obligatory or only an act of Sunnah (supererogatory act of worship following the teachings of the Prophet) that is rewarded when observed and no punishment is expected when neglected? Many men argue that performing the Salah in congregation is superior to praying individually by twenty-seven times.

(Part No. 11; Page No. 117)

However, they do not regard a person who leaves Salah in congregation and prays at home as sinful. What is the opinion of Your Eminence ?

A: Performing Salah in congregation is obligatory and the mentioned reward is expected, for the Prophet (peace be upon him) said: [\(Whoever heard the call to Salah and he did not come to it, then there is no \(reward for the\) Salah for him except with an excuse.\)](#) A blind man came to the Prophet (peace be upon him), and said: O Messenger of Allah, [\(I have no one to guide me to the Masjid. Do I not have permission to offer Salah at home? The Prophet \(peace be upon him\) said: Do you hear the call to prayer? He said: 'Yes'. He then said: Thus, respond!\)](#) The Prophet (peace be upon him) also said: I was about to command that the Iqamah (call to start the Prayer) of Salah should be announced and to order a man to lead people in Prayer, and then I accompany some men with bundles of fuel [\(and go to the persons who do not join the congregational Salah and order their houses to be burnt.\)](#) Moreover, Ibn Mas`ud (may Allah be pleased with him) says: [\(I saw us i.e. the Companions of the Prophet, while no one abandons the Salah with congregation except a hypocrite, who is notorious for his well-known hypocrisy.\)](#) The fact that Salah in congregation is superior to praying individually twenty-seven times does not

(Part No. 11; Page No. 118)

entail the permissibility of offering the obligatory Salah at home. Salah in congregation is better and also obligatory and it is impermissible to neglect it unless there is a legal excuse, such as sickness.



Q: What is the ruling on offering Salah in congregation in the Masjid? What is the punishment of those who neglect it?

A: Offering Salah (Prayer) in congregation in the Masjid (mosque) is obligatory, according to the more correct of the two opinions maintained by scholars. People should not pray at their houses and they must offer Salah in the Masjids with the congregation, because the Messenger (peace be upon him) used to offer Salah with people in the Masjid and he said: [\(Pray as you have seen me praying.\)](#) This lends further explanation to the Ayah (Qur'anic verse) where Allah (Exalted be He) says: [\(and perform As-Salât \(Iqâmat-as-Salât\)\)](#) The Prophet (peace be upon him) also commanded the Muslims to respond the Mu'adhin (caller to Prayer) i.e. come to the Salah. He said: [\(Whoever heard the call to Salah and did not come to it, then there is no \(reward for the\) Salah for him except with an excuse.\)](#) When a blind man asked for the Prophet's permission, saying: O Messenger of Allah, [\(I have no one to guide me to the Masjid. Do I not have permission to offer Salah at home? The Prophet \(peace be upon him\) said:](#)

(Part No. 11; Page No. 119)

[Do you hear the call to prayer? He said: 'Yes'. He then said: Thus, respond!](#) Related by Muslim in his Sahih (authentic) Hadith Book. According to another narration: [\(I do not find any permission for you\)](#) Consequently, if the blind person, who has no one to guide him, has no permission, then the one, who can see and is sound and healthy, is, to a greater extent, worthy of having no permission.



54- Punishment for those who neglect offering Salah in congregation in the Masjid

Q: What is the punishment for those who neglect offering Salah (Prayer) in congregation in the Masjid (mosque) ?

A: The ruler, the officials of Hisbah (regulation of economic, commercial, and public matters), who undertake the enjoinder of right and the forbiddance of wrong, or the court should apply Ta`zir (discretionary punishment) and disciplinary punishment to those who neglect offering Salah in congregation in the Masjid. This takes place when a person neglects the Salah without excuse, because he leaves a religious obligation and resembles the hypocrites. So, he should be punished. However, if the ruler sees it sufficient to reprimand him the first time so he will not do this again, this is acceptable but if he repeats this neglect, he becomes liable to physical punishment, i.e. beating or imprisonment. This form of neglect incurs the same threat incurred upon the wrongdoers, because the person who neglects Salah in congregation resembles the hypocrites. May Allah grant us safety and salvation!



(Part No. 11; Page No. 120)

55- The Dhikr prescribed upon going out for Salah

Q: What should a Muslim recite upon leaving home and going out for Salah (Prayer)?

A: It is prescribed for a Muslim to recite: ﴿Bismillah, Tawakaltu `ala Allah, La hawla wala quwwata illa billah i.e. in the Name of Allah. I put my trust in Allah. There is neither might nor power except with Allah!﴾ ﴿Allahumma inni a`udhu bika an adilla aw udalla, aw azilla aw uzalla, aw azhlama aw uzhlama, aw ajhala aw yujhala `alay i.e. O Allah, I take refuge with You, lest I should go astray or be led astray; or fall to error or be seduced to fall into error, or wrong others or be wronged, or do injustice or be afflicted with others' injustice.﴾ This is the Hadith related from the Messenger of Allah (peace be upon him). It is commendable when going to the Masjid (mosque) or any other place such as the market and the like, to recite this formula upon leaving home to the market, to visit another Muslim, or when headed to the Masjid: ﴿In the Name of Allah. I put my trust in Allah. There is neither might nor power except with Allah! O Allah, I take refuge with You, lest I should go astray or be led astray; or fall in error or be seduced to fall into error, or wrong others or be wronged, or do injustice or be afflicted with others' injustice.﴾ It is also recommended for a person, who leaves to the Masjid, to recite: ﴿O Allah,

(Part No. 11; Page No. 121)

grant me light in my heart, grant me light in my ears, grant me light in my sight, grant me light in my tongue, grant me light in my hair, grant me light in my face, grant me light in my bones, grant me light in my flesh, and grant me light in my blood. O Allah, grant me light in front of me and behind me, to my right and to my left, and above me light and beneath me. O Allah, bestow upon me light, increase me of light and magnify my light!﴾ All this was related from the Prophet in the Hadith reported on the authority of Ibn `Abbas (may Allah be pleased with him). The last Du`a' (supplication) is related by Al-Bukhari in the Sahih (authentic) Hadith Book. It is a great Du`a' when a person goes out intending to offer the Salah.



56- Ruling on neglecting congregational Salah

Q: Is it true that not attending congregational Salah (Prayer) removes blessings from a man's affairs and property? What is the evidence for that?

A: There is no doubt that Salah is the pillar of Islam and the greatest obligation

(Part No. 11; Page No. 122)

after pronouncing the Two Shahadahs (Testimonies of Faith). This fact is denoted by many Ayahs (Qur'anic verses) and authentic Hadiths that were reported from Allah's Messenger (peace be upon him). Allah (Exalted and Glorified be He) says: **Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât (i.e. the best prayer - 'Asr). And stand before Allâh with obedience [and do not speak to others during the Salât (prayers)].** , **And perform As-Salât (Iqâmat-as-Salât), and give Zakât and bow down (or submit yourselves with obedience to Allâh) along with Ar-Raki'ûn.** , **Recite (O Muhammad صلى الله عليه وسلم) what has been revealed to you of the Book (the Qur'ân), and perform As-Salât (Iqamât-as-Salât). Verily, As-Salât (the prayer) prevents from Al-Fahshâ' (i.e. great sins of every kind, unlawful sexual intercourse) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed) and the remembering (praising, etc.) of (you by) Allah (in front of the angels) is greater indeed [than your remembering (praising, etc.) Allah in prayers, etc.]. And Allah knows what you do.** , **Successful indeed are the believers.** **(Those who offer their Salât (prayers) with all solemnity and full submissiveness.)** till His Saying: **(And those who strictly guard their (five compulsory congregational) Salawât (prayers) (at their fixed stated hours).)** **(These are indeed the inheritors)** **(Who shall inherit the Firdaus (Paradise). They shall dwell therein forever.)** And: **(And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salât (Iqâmat-as-Salât) and give Zakât, and that is the right religion.)** Allah (Exalted be He) associates it with Tawhid (monotheism) in His Saying: **(And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him).)**

(Part No. 11; Page No. 123)

This is the Tawhid which is La ilaha illa Allah (there is no god but Allah). Then, Allah says: **(...and perform As-Salât (Iqâmat-as-Salât).)** Moreover, Allah (Exalted be He) says: **(But if they repent)** i.e, from Shirk (associating others with Allah in His Divinity or worship), **(But if they repent and perform As-Salât (Iqâmat-as-Salât), and give Zakât, then leave their way free.)** This denotes the great status of Salah and that it is similar to Tawhid. Allah (Glorified be He) says: **(But if they repent, perform As-Salât (Iqâmat-as-Salât) and give Zakât, then they are your brethren in religion.)** The Prophet (peace be upon him) said: **(I have been commanded to fight against people till they testify that there is no god but Allah, and that Muhammad is the Messenger of Allah, perform the Salah, and pay Zakah. If they do that, their blood and property are guaranteed protection on my behalf except when justified**

by law, and their affairs rest with Allah.) One of the greatest obligations of Salah upon men is performing it in congregation to the extent that Allah makes it obligatory during cases of great awe. Allah (Exalted and Glorified be He) says:

(Part No. 11; Page No. 124)

﴿When you (O Messenger Muhammad صلى الله عليه وسلم) are among them, and lead them in As-Salât (the prayer), let one party of them stand up [in Salât (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed, and let them pray with you taking all the precautions and bearing arms.﴾

Allah (Exalted be He) makes congregational Salah obligatory in cases of fear when Muslims are in confrontations with their enemies. He (Exalted be He) asked them to pray in congregation and to take their arms with them lest they should be attacked by their enemies. The Prophet (peace be upon him) said: ﴿Whoever heard the call (to salah) and he did not come to it, then there is no (reward for his) Salah except with an excuse.﴾ It was reported that a blind man came to the Prophet (peace be upon him) and said: ﴿O Messenger of Allah! I do not have a suitable guide that leads me to the Masjid (mosque). Can I have a Rukhsah (concession) to perform Salah at my home?﴾ The Prophet (peace be upon him) said: "Do you hear the call for Salah?" The man said: "Yes." He (peace be upon him) said: "You have to answer him (go to the Masjid).﴾ (Related by Muslim in his Sahih). Though this is a blind man, the Prophet (peace be upon him) did not give him a permission to be absent from congregational Salah. Another narration reads: ﴿I do not find any Rukhsah for you.﴾ The Prophet (peace be upon him) declared that the blind man has no Rukhsah to be absent from congregational Salah though

(Part No. 11; Page No. 125)

he has no guide who accompanies him regularly to the Masjid. Thus, if the blind man who has no guide to care for him has no Rukhsah to be absent from congregational Salah, but he has to exert his effort to reach the Masjid, then what about the healthy and strong person? This means that he is more worthy of attending. Moreover, being absent from congregational Salah is one of the major means that lead to being negligent in performing it. It may also lead to abandoning it altogether. Today, one will be absent and the next day he will abandon it completely. This is because his carelessness about Salah leads him to stay at home and be absent from congregational Salah at Masjids whereof Allah (Glorified be He) says: ﴿In houses (mosques) which Allâh has ordered to be raised (to be cleaned, and to be honoured), in them His Name is remembered [i.e. Adhan, Iqamah, Salât (prayers), invocations, recitation of the Qur'ân etc.]. Therein glorify Him (Allah) in the mornings and in the afternoons or the evenings,﴾ This is a tried and tested matter. Those who are accustomed to being absent from congregational Salah may easily neglect Salah for any reason. Then, they may abandon it completely due to its lower status in their hearts and their unawareness of its value. Abandoning Salah in congregation is a well-known means leading to abandoning it completely. It was reported in a Sahih (authentic) Hadith that the Prophet (peace be upon him) said: ﴿That which differentiates us from the Kafirs and hypocrites is our performance of Salah. He who abandons it, becomes a Kafir.﴾ (Related by Imam Ahmad in his Musnad (Hadith compilation), Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and

(Part No. 11; Page No. 126)

Ibn Majah through an authentic Isnad (chain of narrators) on the authority of Buraydah ibn Al-Hasib,

may Allah be pleased with him). Muslim related in his Sahih (authentic book of Hadith) on the authority of Jabir ibn `Abdullah Al-Ansary (may Allah be pleased with them both) that the Prophet (peace be upon him) said: [\(What makes one a Kafir and a Mushrik \(one who associates others with Allah in His Divinity or worship\) is abandoning Salah.\)](#) This denotes that it is a major Kufr (Disbelief) and Shirk. Thus, whoever abandons Salah commits this well known Shirk and Kufr. Moreover, some scholars were of the view that this act is a minor Kufr (disbelief that is not tantamount to taking the Muslim out of Islam) if its doer does not deny the obligation of Salah, rather they are lenient in performing it though they know that it is an obligation. This is the viewpoint that is adopted by the majority of scholars. However, the soundest viewpoint that is supported by proofs is that this act is a major Kufr (disbelief that takes the Muslim out of Islam). This viewpoint appears also to be the consensus of the Sahabah before those who contradicted them of the later generations. `Abdullah ibn Shaqiq Al-`Uqayly, the noble Tabi`y (Follower, one of the generation after the Companions of the Prophet) narrated: [\(The Sahabah did not consider abandoning any act to be a Kufr except abandoning Salah.\)](#) They considered abandoning Salah to be Kufr; meaning the major one. This is because there are other acts that were regarded as Kufr, but not the major one, as defaming others by doubting their lineage, and wailing over the dead as these acts were called by the Prophet (peace be upon him) and the Sahabah as Kufr. But these acts are minor Kufr. Thus, when he said that the Sahabah did not consider abandoning anything to be Kufr except abandoning Salah,

(Part No. 11; Page No. 127)

we came to know that they intend by it the major Kufr as it was mentioned in the Hadith.

Considering this sin to be a remover of blessings and a cause of a lot of evil and troubles in one's health and behavior is not a strange matter. This is because sins have a lot of misfortune and bad outcomes on one's soul, heart, behaviors, and sustenance. This is not a strange matter as it has been proven through evidence that sins have evil outcomes. It was authentically reported that the Prophet (peace be upon him) said: [\(The servant is deprived of the Rizq \(sustenance\) because of the sin they commit.\)](#) It is well known that sins cause aridity, drought, and hardship. All these things spring from sins as in Allah's (Glorified and Exalted be He) Saying: [\(And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. \(See the Qur`ân Verse 35:45\).\)](#) And: [\(Whatever of good reaches you, is from Allâh, but whatever of evil befalls you, is from yourself.\)](#) This matter is well known through legal texts and incidents. Therefore, a Muslim should beware of the evil outcomes of sins and should stay away from them. Muslims should also be keen to do what Allah (Exalted be He) has ordained upon them and to hasten to righteous acts

(Part No. 11; Page No. 128)

as they are good in this life and the Hereafter. On the contrary, sins are evil in this world and in the Hereafter. May Allah grant us all well-being and safety.



57- Ruling on abandoning Salah in the Masjid due to disliking some worshipers

Q: What is your opinion concerning a person who does not offer Salah (Prayer) in the Masjid (mosque) so as not to see some persons that he dislikes?

A: This is not a legal excuse and he should offer congregational Salah in the Masjid with the Muslims even if he sees those whom he dislikes. A person has to obey Allah and His Messenger and abide by the Commands of Allah and His Messenger, even if he is to see some people that he does not like. The Messenger (peace be upon him) stated: [\(Whoever hears the call to Salah and does not come to it, then there is no \(reward for\) Salah for him except with an excuse.\)](#) (Related by Ibn Majah, Al-Daraqutny, Al-Hakim, and others with a good Isnad chain of narrators]) When Ibn Um Maktum (may Allah be pleased with him) asked the Prophet (peace be upon him): [\(O Messenger of Allah, I have no one to guide me to the Masjid. Do I not have Rukhsah \(concession\) to offer Salah at home? The Prophet \(peace be upon him\) asked him: 'Do you hear the call to Salah?' He said: 'Yes.'](#)

(Part No. 11; Page No. 129)

[He then said: 'Then, respond!'](#) (Related by Muslim in his Sahih) This was a blind man who had no one to guide him and yet the Prophet commanded him saying: "Respond" i.e. come to Salah. In another narration: [\(I do not find any Rukhsah for you.\)](#) Consequently, if the blind person, who had no one to guide was not granted Rukhsah, then one who can see and is sound and healthy is to a greater extent, unworthy of being granted any Rukhsah.

It is also reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that the Prophet (peace be upon him) stated: [\(I contemplated ordering that the Iqamah \(call to start the Prayer\) of Salah be announced and have someone lead people in Salah, while I and some men with bundles of wood go to those who do not attend congregational Salah and order their houses to be burnt down.\)](#) This indicates the greatness of this Islamic obligation. It is also reported in the Musnad of Ahmad that the Prophet stated: [\(Were it not for the women and children in the houses, I would order the Iqamah of Salah to be announced and have my men set fire to the houses, i.e. of those who neglect the Salah in the Masjid.\)](#)

In conclusion, the proofs clearly indicate that offering Salah in the Masjid with the congregation is obligatory and avoiding those whom one dislikes is not a legal excuse for not attending congregational Salah. The person should fear Allah and be mindful of Him; he must

(Part No. 11; Page No. 130)

offer Salah in congregation even if he sees those whom he does not like.



58- The ruling on offering Salah in a Musalla although a Masjid is located nearby

Q: We have a Musalla (place for Prayer) in our workplace where we offer the Zhuhr (Noon) Prayer and there is a Masjid (mosque) close to us. Is it permissible to offer the Salah in this Musalla or must we offer the Salah in the Masjid?

A: You have to offer the Salah in the nearby Masjid, because the Prophet (peace be upon him) said: [\(Whoever hears the call to Salah and does not come to it, then there is no \(reward for\) Salah for him, except with an excuse.\)](#) Once, a blind man came to the Prophet (peace be upon him) and asked: [\(O Messenger of Allah! I have no one to guide me to the Masjid. Do I not have permission to offer Salah at home? The Prophet, may Allah's Peace and Blessings be upon him, asked: Do you hear the call to prayer? He said: 'Yes'. He then said: Thus, respond!\)](#) It was authentically reported that the Prophet (peace be upon him) contemplated [\(setting fire to the houses of those who neglected the Salah in the Masjid.\)](#) This punishment was for their neglect of congregational Salah in the Masjid. So it is obligatory on the believer and all Muslims to offer Salah in the Masjids when the Masjids are near to them. However, when the Masjids are far away and they do not hear the call to Prayer

(Part No. 11; Page No. 131)

during the quiet and proper times, then they are not obligated to offer the Salah in the Masjid. There is no blame in their offering the Salah in their locations. Note that the call to Prayer over the microphone is heard from afar, but only those who can hear the Mu'adhin (caller to Prayer) who calls to Prayer regularly at the due times should respond to by offering the Salah in the Masjid.



59- The ruling on praying in a Musalla due to remoteness of a Masjid

Q: We are far away from the village Masjid (mosque), but we offer the congregational Salah (Prayer) in a place we set up as a Musalla (place for Prayer). Are we wrong for not going to the Masjid?

A: If you hear the call to Prayer when announced without a microphone, then the Masjid is near and you have to attend the congregational Salah in the Masjid, because the Prophet (peace be upon him) said: [\(Whoever hears the call to Salah and does not come to it, then there is no \(reward for\) Salah for him, except with an excuse.\)](#) Once, a blind man came to the Prophet (peace be upon him) and asked: O Messenger of Allah, I have no one to guide me to the Masjid. Do I not have permission to offer Salah at home? The Prophet (peace be upon him) asked: [\(Do you hear the call to prayer? He said: 'Yes'. He then said: Thus, respond!\)](#)

It is thus obligatory upon you to offer the Salah with the congregation in the Masjid if you hear the call to Prayer and

(Part No. 11; Page No. 132)

can go to the Masjid. However, if the Masjid is far away from and it is difficult for you to attend Salah as it is far from you or if you are sick or disabled due to old age and the like, then: [\(So keep your duty to Allâh and fear Him as much as you can\)](#) In conclusion, it is obligatory upon you to offer the Salah with the congregation in the Masjid if you hear the call to Prayer. If you are able to hear the call to Prayer when announced without a microphone, then you have to go for Salah. However, if the Masjid is far away and it is difficult for you to attend Salah there and you do not hear the call to Prayer, then there is nothing wrong with offering Salah in your location and this is acceptable.



60- The ruling on the Hadith: (There is no valid Salah for a one living near a Masjid unless he offers it in the Masjid.)

Q: Sometimes we are away from the Masjid (mosque) on some occasions, is it permissible for us to announce the Iqamah (call to start the Prayer) and Adhan (call to Prayer) and offer Salah at our location or is it necessary to attend the Salah in the Masjid, for the Messenger (peace be upon him) says: (There is no valid Salah for one living near a Masjid unless he offers it in the Masjid?)

A: This Hadith is weak, but there are other Sahih (authentic) Hadiths reported in this regard such as the statement of

(Part No. 11; Page No. 133)

the Prophet (peace be upon him): (Whoever hears the call to Salah and does not come to it, then there is no (reward) Salah except with an excuse. They asked: What is the legal excuse? He said: Actual fear or sickness.) Similarly, when a blind man asked the Prophet (peace be upon him) saying: O Messenger of Allah, (I have no one to guide me to the Masjid, i.e. do I not have permission to offer Salah at home? The Prophet, may Allah's Peace and Blessings be upon him, asked: Do you hear the call to prayer? He said: 'Yes'. He then said: Then, respond!) Attending the Salah with the congregation in the Masjid is obligatory unless there is a legal excuse. Thus, if you are in a place where you can hear the call to Prayer, you have to offer the Salah in congregation if you are away from the Masjid and can hear the call to Prayer when announced without a microphone, because the sound of microphone is heard from remote distances, then there is no blame if you offer Salah in your location due to your being away from the Masjid. In conclusion, if you can attend the Salah in congregation at a nearby Masjid, you should attend the Salah. However, if the Masjid is far away you may miss the Salah due to the remote distance and your being unable to hear the call to Prayer when announced without a microphone. As such, you are not to blame for offering Salah in congregation at your location.



(Part No. 11; Page No. 134)

61- Offering Salah in a Masjid where no Adhan is announced

Q: Is it permissible to perform Salah (Prayer) in a Masjid (mosque) where the Five Obligatory Daily Prayers are offered without announcing the Adhan (call to Prayer)?

A: Yes, it is permissible to offer the Salah in it and it is obligatory to announce the Adhan. They should be taught until one of them announces the Adhan. The Salah is permissible in this Masjid so long as there is no other Masjid where they can offer the Salah and they need to offer the Salah in it. However, if they have another Masjid, it is sufficient for them i.e. they should offer the Salah in it, but if they need it, they are permitted to offer the Salah in it and one of them should announce the Adhan.



62- The obligation of building Masjids for congregational Salah

Q: We have no Masjid (mosque) in our village for performing the congregational Salah, so we offer the Maghrib (Sunset) Prayer and the `Isha' (Night) Prayer in congregation near to our houses; is this permissible?

A: Yes, this is permissible, but you must offer the Salah in congregation in one of your houses or nearby, until you can establish a place to offer the Salah. It is obligatory on you to cooperate in building a Masjid even if you have to buy the land and build the Masjid on it. Construction of Masjids is obligatory on the Muslims. Thus, if you do not have a Masjid nearby, you should build a Masjid at your expense according to your means

(Part No. 11; Page No. 135)

in a suitable, centralized location. If you seek the Help of Allah and then ask some wealthy Muslim brothers to help you, there is no blame in this. It is impermissible for you to neglect this matter. Meanwhile, so long as there is no Masjid, you may offer the Salah in congregation at any suitable place where you can gather and pray. If there is no such place, you may offer the Salah in one of your homes until the Masjid is built. All Praise is due to Allah.



63- The ruling on going to the Masjid before the Adhan

Q: A questioner from Bahrain asks: Is it better to go to the Masjid (mosque) early and hear the Adhan (call to Prayer) there, or is it best to wait until I hear the Adhan and offer the Nafilah (supererogatory) Salah in my house and then go to the Masjid to perform the obligatory Salah in congregation? May Allah reward you with the best.

A: All these acts are good; if you go early to the Masjid before Adhan, this is acceptable and if you sit at home until the Adhan is announced and then you go to the Masjid, this is fine. However, you have to hasten to Salah when you hear the Mu'adhin (caller to Prayer) saying: Come to Salah. Before this, you are free to choose; if you see it better to go to the Masjid for Salah early lest something may hinder you, this is a cautious step and is acceptable; and if there are causes that necessitate waiting and it is better for you to wait, such as for performing some work that benefits you, your house

(Part No. 11; Page No. 136)

or your family, then this is acceptable as well. Once the Mu'adhin begins the Adhan, you should hasten to the Masjid and have good tidings of great reward. In conclusion, going early before the Adhan requires some clarification. When there is a benefit for going early before the Adhan, then hasten and achieve this benefit. For example, one may fear that someone may prevent him from reaching the Masjid or hindering him from going to the Salah after the Adhan, or one may fear other reasons. However, if there are no reasons for going early, one may wait until he hears the Adhan at which time he must hasten to Salah after tending to the family.

Answering the call to Prayer and going to the Masjid early are good deeds and this is a form of hastening to Salah and going early to it as Allah (Glorified and Exalted be He) says: [﴿And go forth towards the forgiveness from your Lord﴾](#) Allah (Glorified and Exalted be He) also says: [﴿So hasten towards all that is good.﴾](#) This is a way of hastening to good deeds: [﴿If people know what good reward is in store for those announcing the Adhan and those joining the first row, \(they would hasten to them\).﴾](#) This Hadith refers to the reward of Adhan and hastening to the Salah so that one can join the first row of worshipers, thus receiving the reward of the first row.

(Part No. 11; Page No. 137)

However, if one delays and misses the first row, he only gets the reward of the second or the third row when the Masjid is big and has many people and then several rows. As for Adhan, hastening to it means that everyone desires to announce the Adhan saying: "Let me be the one who announces the Adhan" until they may need to make a toss to choose the caller to Salah.



64- The obligation of advising a person who neglects Salah

Q: A questioner asks: Your Eminence, may Allah safeguard you, many people abandon Salah (Prayer) these days; what is the role of Imams (the ones who lead congregational Prayer) and Mu'adhins (callers to Prayer) in advising people, calling it their attention, and commanding them to offer the Salah with the congregation?

A: It is obligatory on Imams, Mu'adhins, the leading figures and neighbors to advise those who neglect the Salah because the Muslims are brothers. Allah (Glorified be He) says: ﴿Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety)﴾ And: ﴿By Al-'Asr (the time).﴾ ﴿Verily, man is in loss,﴾ ﴿Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd).﴾ Allah (Glorified be He) also says: ﴿The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden)﴾

(Part No. 11; Page No. 138)

This is obligatory on them. In addition, they may also visit those who abandon the Salah at home. This is also necessary and a great duty. Overlooking this is impermissible and mutual advice and cooperation in piety and righteousness is obligatory. The Prophet (peace be upon him) says: ﴿Faith is based on advising one another. Upon this we said: For whom? He replied: For Allah, His Book, His Messenger and for the leaders and the general Muslims.﴾ Jarir ibn `Abdullah Al-Bajaly (may Allah be pleased with him) said: ﴿I pledged allegiance to the Prophet (peace be upon him) on the observance of Salah, payment of Zakah (obligatory charity), and giving advice to every Muslim.﴾ (Agreed upon by Al-Bukhari and Muslim)



65- Ruling on performing obligatory Salah at home

Q: What is the ruling on performing obligatory Salah (Prayer) at home, particularly if the Masjid (mosque) is far away and there is no means of transport to reach it? May Allah reward you with the best.

A: It is not permissible for men to perform the obligatory Salah at home, if they are able to perform it in congregation in the Masjid. It is obligatory for men to perform congregational Salah. The Prophet

(Part No. 11; Page No. 139)

(peace be upon him) said: [\(Anyone who hears the caller \(for Salah\) and does not respond to it, then their Salah will not be accepted except for those who have an excuse. It was said: 'What is the excuse'? He said: 'Fear or illness.'](#)) He (peace be upon him) told the blind man who came asking for his permission to perform Salah at home: [\(Do you hear the call for Salah? The man said: Yes. The Messenger said: Then respond.\)](#) He (peace be upon him) threatened those who do not attend congregational Salah with fire. It is obligatory upon every male Mukallaf (person meeting the conditions to be held legally accountable for their actions) to attend congregational Salah with Muslims in the Masjid, unless the Masjid is far away and the person is unable to hear the call for Salah, in which case there is nothing wrong with praying at home. Nevertheless, if the person performs Salah in the Masjid, enduring the difficulty involved, this is much better and they will be greatly rewarded. However, it is not obligatory upon you to attend the congregational Salah in the Masjid if you do not hear the call to Salah given in an ordinary tone and volume of voice without the use of loudspeakers, as the loudspeakers can be heard from far away and not every person can walk a long distance. To sum up, you do not have to go to the Masjid if it is far away and you are unable to hear the call to Salah when it is made in an ordinary tone and volume of voice. However, if you endure the difficulty and go to the Masjid, this is much better.



(Part No. 11; Page No. 140)

66-The ruling on offering the Salah at home without a legal excuse

Q: What is the ruling on offering Salah (Prayer) at home without a legal excuse, except that one fears that people may say he is going to the Masjid (mosque) so that people know of his observance of Salah?

A: It is obligatory on Muslims to offer the Salah in the Masjid with their Muslim brothers in compliance with the Ayah (Qur'anic verse) in compliance with Allah's (Exalted be He) Saying: **﴿And perform As-Salât (Iqâmat-as-Salât), and give Zakât and bow down (or submit yourselves with obedience to Allâh) along with Ar-Raki'ûn.﴾** Allah (Glorified and Exalted be He) also says: **﴿In houses (mosques) which Allâh has ordered to be raised (to be cleaned, and to be honoured), in them His Name is remembered [i.e. Adhan, Iqamah, Salât (prayers), invocations, recitation of the Qur'ân etc.]. Therein glorify Him (Allah) in the mornings and in the afternoons or the evenings,﴾** **﴿Men whom neither trade nor sale (business) diverts from the Remembrance of Allâh (with heart and tongue), nor from performing As-Salât (Iqâmat-as-Salât), nor from giving the Zakât. They fear a Day when hearts and eyes will be overturned (out of the horror of the torment of the Day of Resurrection).﴾** The Prophet (peace be upon him) also said: **﴿Whoever hears the call to Salah and does not come to it, then there is no (reward) Salah for him, except with an excuse. They asked: What is the legal excuse? He replied: Actual fear or sickness.﴾** The fact that a person fears that others might say that he goes to Salah and becoming known for observance of Salah is not a legal excuse, praise be to Allah. Praising a person who performs Salah is a good thing and has no harmful impact on the person; indeed, it is a merit and a noble practice to be known for.

(Part No. 11; Page No. 141)

Thus, this should not prevent one from going to the Masjid even if some people may accuse him of showing-off, because this has no harmful affect on him and they are at fault. A worshiper should purify his intention and go to the Masjid in sincere obedience to Allah and His Messenger (peace be upon him). It does not harm him if people say that he is showing off or intends so and so. This has no affect on him. He should devote his deeds sincerely to his Lord and follow in the footsteps of His Messenger (peace be upon him) and then people's insolent accusations of his showing-off and the like will not harm him in the least.

It is authentically reported that a blind man asked the Prophet (peace be upon him) saying: **﴿O Messenger of Allah, I have no one to guide me to the Masjid. Do I not have a permission to offer Salah at home? The Prophet (peace be upon him) inquired: Do you hear the call to Prayer? He said: 'Yes'. He then said: Then respond!﴾** Therefore, if a blind person, who has no one to guide them to the Masjid, has no permission and the Prophet told him to 'respond', how about one who can see and is sound and healthy? Indeed, the obligation is greater on him, so one should fear Allah and observe the Salah in congregation and never pay attention to people's false talks. May Allah grant you and all Muslims success!



67- The ruling on offering Salah at home although a Masjid is nearby

Q; A brother from Iraq says: Is it permissible to offer the Salah (Prayer) at home though the Masjid (mosque) is not far from my house where I go to perform the Jumu`ah (Friday) Prayer,

(Part No. 11; Page No. 142)

Tarawih (special supererogatory night Prayer in Ramadan), and some other Prayers? Is my Salah valid?

A: It is impermissible for a Muslim to offer Salah at home while he is able to go to the Masjid and hears the call to Prayer. He must respond and offer the Salah with Muslims in congregation, because the Prophet (peace be upon him) said: [\(Whoever hears the call to Salah and does not come to it, then there is no \(reward\) Salah for him except with an excuse. They asked: What is the legal excuse? He replied: Actual fear or sickness.\)](#) Once a blind man came to the Prophet (peace be upon him) and asked: [\(O Messenger of Allah! I have no one to guide me to the Masjid, so do I not have a permission to offer Salah at home? The Chosen Prophet \(peace and be upon him\) inquired: Do you hear the call to Prayer? He said: 'Yes'. He then said: Then respond!\)](#) According to another narration: [\(I do not find any permission for you\)](#) If a blind person, who has no one to guide them to the Masjid, has no permission; how about one who can see and is sound and healthy? In conclusion, it is obligatory on Muslim men to offer Salah in the Masjid and they should not offer it in houses. Scholars differ on whether the Salah offered at home is valid or not? The majority of scholars

(Part No. 11; Page No. 143)

are of the view that the Salah is valid but the person is sinful. Others are of the opinion that it is invalid, because it is a prerequisite for the validity of Salah that it be offered in congregation when a person is able to do so.

O brother, it is obligatory on you to be keen on offering the Salah in the Houses of Allah (Glorified and Exalted be He) and beware of neglecting this. It is authentically reported that the Prophet (peace be upon him) contemplated setting fire to the houses of those who neglected the congregational Salah. This is a clear indication of the gravity of this sin. O brother! Praise Allah for the health and safety that He has bestowed upon you. Hasten to perform the Salah in congregation if the Masjid is near and you can hear the call to Prayer when announced without a microphone, as it is compulsory to attend the Salah in this case. As for the microphone, it reaches far distances and when it is far from you, you may miss the Salah if you go after hearing the call to Prayer. Thus, when the Masjid is far away, you can offer the Salah with your neighbors in another place until a Masjid is built nearby. However, if you hear the call to Prayer when announced without a microphone, then you have to respond and go to Salah; and when you hear the call to prayer announced via the microphone and you are able to go, it is better to go for the great reward promised. If it is difficult for you, then it is permissible for you to offer the Salah individually until a Masjid or congregation is available. Allah says: [\(So keep your duty to Allāh and fear Him as much as you can\)](#) The Prophet

(peace be upon him) also said: [\(Whoever hears the call to Salah..\)](#) Therefore, if you hear the call to Prayer when it is announced without microphone because you are near, then you must attend the Salah with your Muslim brothers.



68- The obligation and merit of congregational Salah

Q: Is my Salah (Prayer) offered at home, after hearing the Adhan (call to Prayer) and refraining from going to the Masjid (mosque), valid or is it necessary to offer Salah in the Masjid?

A: It is obligatory to offer Salah in the Masjid with your Muslim brothers, because the Messenger says: [\(Whoever heard the call to Salah and did not come to it, then there is no \(reward for\) his Salah except with an excuse.\)](#) Once a blind man came to the Prophet, may Allah's Peace and Blessings be upon him, and said: [\(O Messenger of Allah, I have no one to guide me to the Masjid. Do I not have permission to offer Salah at home? The Prophet, may Allah's Peace and Blessings be upon him, said: Do you hear the call to Prayer? He said: 'Yes'. He then said: Thus, respond!\)](#) This is a blind person, who has no one to guide him to the Masjid, but the Prophet commanded him to respond and did not give him permission to neglect Salah in the Masjid. How about a person who can see and is sound and healthy? So, you should fear Allah and observe Salah in congregation

(Part No. 11; Page No. 145)

and beware of neglect of Salah and resemblance of the hypocrites.

Scholars differed whether the Salah offered at home is valid or not. There are two juristic opinions in this regard. First: The Salah is valid and the doer is sinful. Second: It is invalid and a person must offer the Salah with the congregation, because it is a prerequisite for the validity of Salah to be offered in congregation. The preponderant view is that it is valid and the doer is committing a mistake and should repent to Allah and keep to offering it in congregation. Allah is the One sought for help.



69- The ruling on the abandonment of congregational Salah

Q: A questioner says: My brother does not offer the congregational Salah (Prayer) regularly and he offers the Salah at home. What is your advice to me in this regard? I have advised him several times.

A: It is obligatory on him to fear Allah and offer Salah with the congregation, because Salah with the congregation in the Houses of Allah is mandatory. This is the correct view according to the scholars and the legal indications of the Sunnah (whatever is reported from the Prophet, peace be upon him) support it. It is authentically reported that the Prophet (peace be upon him) said: [\(Whoever heard the call to Salah and he did not come to it, then there is no \(reward for\) his Salah except with an excuse. They said: What is the legal excuse? He said: Actual cause of fear or sickness.\)](#) It is also related in the Sahih (authentic) Hadith Book of Muslim that

(Part No. 11; Page No. 146)

a blind man came to the Prophet (peace be upon him) to ask him for permission to leave the Salah in congregation. He said: [\(O Messenger of Allah, I have no one to guide me to the Masjid. Do I not have permission to offer Salah at home? The Prophet \(peace be upon him\) said: Do you hear the call to Prayer? He said: 'Yes'. He then said: Thus, respond!\)](#) He did not give him permission to neglect Salah in the Masjid with the congregation while he is blind and has no one to guide him to the Masjid, how about a person who can see and is sound and healthy? Indeed, his case is more serious and dangerous, so it is obligatory upon every believer to offer Salah in congregation, fear Allah and hasten to offer Salah. O questioner! You should advise him always, guide him to goodness, and warn him against the likeness of hypocrites. Perhaps, Allah would guide him at your hand and then you will have a reward similar to his. Do not become bored or hopeless and seek the help of others such as your father and other brothers and neighbors to advise him and help you direct him to the right way. May Allah grant you, us and him guidance!



70- The ruling on those who offer Salah at home even though they hear the Adhan

Q: There are many people, who hear the Adhan (call to Prayer) at their homes but do not offer Salah in the Masjid, and pray at their homes. They have no legal excuse. Is their Salah valid?

A: This act of offering Salah (Prayer) at home after hearing the Adhan, as some people do,

(Part No. 11; Page No. 147)

is unacceptable and disapproved of by Islamic law, according to the more correct of the two opinions maintained by the scholars. It is impermissible for them to offer Salah at home after hearing the Adhan when the Masjid is close by. It is obligatory on every male Muslim to offer Salah in the Masjid if he can and there is nothing that prevents him such as sickness or fear. That is because the Messenger (peace be upon him) and his Companions (may Allah be pleased with them) offered Salah in the Masjid and he (peace be upon him) said: [\(Pray as you have seen me praying.\)](#) Peace be upon him. He also says: [\(Whoever hears the call to Salah and does not come to it, then there is no \(reward for\) his Salah except with an excuse. They said: What is the legal excuse? He said: An actual cause of fear or sickness.\)](#) Only a sick person who cannot come to the Masjid and a person who fears a beating or murder at times of lack of security, are excused. When `Abdullah ibn Um Maktum asked the Prophet (peace be upon him) to give him permission to offer Salah at home and he was a blind man, he said to the Prophet: O Messenger of Allah, I have no one to guide me to the Masjid. Do I not have a permission to offer Salah at home? The Prophet (peace be upon him) said: [\(Do you hear the call to prayer? He said: 'Yes'. He then said: "Thus, respond!"\)](#) Related by Muslim in his Sahih. Consequently, if a blind person, who has no one to guide him to the Masjid, has no permission, how about a person who can see, is sound and healthy, and has no excuse? To sum up, men must offer Salah with the congregation in the Masjid and beware of obeying Satan by offering Salah at home.

(Part No. 11; Page No. 148)

The Glorious Qur'an and the Purified Sunnah (whatever is reported from the Prophet) indicate that the act of abandoning Salah in the Masjid is one of the acts of the hypocrites, who do not think of eternal reward with Allah and have no belief. In other words, this is one of the acts of hypocrites. Thus, Allah (Glorified be He) says: [\(Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for As-Salât \(the prayer\), they stand with laziness and to be seen of men, and they do not remember Allâh but little.\)](#) `Abdullah ibn Mas`ud (may Allah be pleased with him) says: [\(I saw us i.e. the Companions of the Prophet, when no one abandoned Salah with the congregation except a hypocrite, who is notorious for his well-known hypocrisy.\)](#) It is thus obligatory upon a believer to fear Allah and hasten to offer Salah and beware of being similar to the hypocrites in the abandonment of offering Salah in the Masjid. This is equally applied to all times of obligatory Salah including Fajr (Dawn) Prayer, Zhuhr (Noon) Prayer, `Asr (Afternoon) Prayer, Maghrib (Sunset) Prayer, and `Isha' (Night) Prayer and is not restricted to a certain Salah. All adult

men must offer Salah in the Masjid, beware of the wrath and punishment of Allah, and avoid being similar to the hypocrites. It is a great disaster that many people do not pay attention to this matter nowadays and this is a means that will lead to the total abandonment of Salah. That is because the more a person abandons Salah in congregation and offers it at home, the worse his case will get, until he deviates and is overcome by evil and laziness and then he abandons it completely. There is neither might nor power except with Allah! How can a believer be satisfied with being similar to those exempted from congregational Salah such as women

(Part No. 11; Page No. 149)

and offer it at home? How can a believer be satisfied with the sick and disabled people while Allah grants him health and bestows ability on him? It is obligatory to hasten to offer Salah in the Masjid and fear Allah (Glorified and Exalted be He). A believer should not be satisfied with the degree of those exempted from this duty such as women and the disabled or with the degree of the hypocrites. May Allah save us from this!



Q: A questioner says: I- praise be to Allah- like to offer Salah (Prayer) at its due time but sometimes I can not go to the Masjid when the Mu'adhin (caller to Prayer) announces the Adhan, due to certain matters. Should I offer the Salah after the Mu'adhin ends the Adhan or should I wait until the Iqamah (call to start the Prayer) is announced?

A: You should go to the Masjid (mosque), if you are sound and able. If you are sick or unable to go, such as a person in prison or anything similar, you should offer the Salah after the Adhan (call to Prayer). You have nothing to do with Imamah (leading people in congregational Prayers) and Iqamah. You should offer the Salah when the time is due whether before or after the people and you should not wait for Iqamah. You are permitted to offer Salah before or after it, if you are unable to go to the Masjid due to sickness and the like. However, if you are able, you have to go and respond positively to the Mu'adhin by offering the Salah with the people, because the Prophet (peace be upon him) says: [\(Whoever heard the call to Salah and he did not come to it, then there is no \(reward for\) his Salah except with an excuse.\)](#) Moreover, when a blind man came to the Prophet (peace be upon him)

(Part No. 11; Page No. 150)

and said: I have no one to guide me to the Masjid. Do I not have permission to offer Salah at home? [\(The Prophet \(peace be upon him\) said: Do you hear the call to Prayer? He said: 'Yes'. He then said: Thus, respond!\)](#) Related by Muslim in his Sahih. According to another narration reported by Hadith compilers other than Muslim: [\(I do not find any permission for you.\)](#) To conclude, if the blind person, who had no one to guide him, did not have permission, then how about others, i.e. those who can see and are sound and healthy? Indeed, it is obligatory on you, brother, to keep to the performance of Salah in congregation but if you are legally excused, you can offer the Salah before or after the congregation and there is no blame on you in that, praise be to Allah.



71- The ruling on deferring the 'Isha' Prayer

Q: A brother from Sudan asks: I usually defer offering the `Isha' (Night) Prayer but I offer it before the passing of the due time; am I to blame for that?

A: O Brother, you have to offer the Salah (Prayer) in congregation with the Muslims in the Houses of Allah; the Masjids (mosques). You should not offer the Salah at home, and it is obligatory on you to go to the Masjid as the Muslims did with their Prophet (peace be upon him).

(Part No. 11; Page No. 151)

The Prophet (peace be upon him) stated in the Sahih (authentic) Hadith: *(Whoever hears the call to Salah and does not come to it, then there is no (reward for) his Salah except with a legal excuse. They asked: What is the legal excuse? He replied: An actual cause of fear or sickness.)* Similarly, when a blind man came to the Prophet (peace be upon him) and asked: *(O Messenger of Allah, I have no guide to lead me to the Masjid. Would you give me a permission to offer Salah at home? The Prophet, may Allah's Peace and Blessings be upon him, said: Do you hear the call to prayer? He said: 'Yes'. He then said: Then respond, i.e. come to prayer!)* The Prophet did not give him permission although he was blind man who had no guide to lead him to the Masjid, how about the one who can see and is sound and healthy? Indeed, the obligation is greater on him. It is authentically reported that the Prophet (peace be upon him) said: *(“I contemplated ordering the Salah (prayer) to commence, and have one lead the people in Salah, then I would go with some men carrying bundles of wood to those who do not join the Salah and set their houses on fire.”)* This is a serious admonishment indicating that attending the Salah in the Masjid with the Muslim congregation is obligatory. Ibn Mas`ud (may Allah be pleased with him) said in the Sahih Hadith: *(Indeed, I have seen us, i.e. the Companions of the Prophet, when no one abandoned the Salah in congregation except a hypocrite, who was notorious for his well-known hypocrisy; whereas a man would be brought swaying between two men (due to weakness) until he was set up in the row i.e. of worshipers.)*

(Part No. 11; Page No. 152)

However, a person who misses the congregational Prayer should offer the Salah during its due time. For example, if a person is sick or incarcerated, he should offer the Salah at the due time and this equally applies to all Prayers. It is a must to offer the Salah at the due time and it is impermissible to offer it before or after the due time. Rather, one should offer it exactly at its due time and it is best to do so at the first part of the due time.



72-The ruling on delaying Salah without a legal excuse

Q: Am I to blame if I delay the Salah (Prayer) without a legal excuse?

A: If you are physically sound, you have to offer the Salah with others in the Masjid (mosque). This is an duty upon you. The Prophet (peace be upon him) said: [\(Whoever hears the call to Salah and does not come to it, then there is no \(reward for\) his Salah except with a legal excuse.\)](#) You must offer the obligatory Salah with other worshipers and it is impermissible for you to delay it or offer at home. If you are sick, you may delay the Salah until midnight but it is unacceptable to delay it until after midnight. Offer the Salah at midnight or approximately at this time, and this is acceptable and even better when no hardship is incurred. However, you should not delay the Salah until after midnight. This ruling is applied when you are sick, and thus have a legally accepted excuse; however, if you are able, you must offer the Salah with others in the Masjid and it is impermissible to delay the Salah.



(Part No. 11; Page No. 153)

73- The ruling on offering Salah at home after hearing the Adhan

Q: Is it permissible to offer the Salah (Prayer) at home? It should be noted that I am physically sound and able, and I hear the Adhan (call to Prayer) and the Iqamah (call to start the Prayer). Please, advise!

A: It is impermissible for you to offer the Salah at home. You should offer the Salah with other worshipers. He who hears the call to Prayer must offer the Salah with the congregation, because the Prophet (peace be upon him) said: *«Whoever hears the call to Salah and does not come to it, then there is no (reward for) his Salah except with a legal excuse. They asked: What is the legal excuse? He replied: An actual cause of fear or sickness.»* Once a blind man came to the Prophet (peace be upon him) and asked: *«O Messenger of Allah, I have no one to guide me to the Masjid. Do I not have a permission to offer Salah at home? The Prophet (peace be upon him) replied: Do you hear the call to Prayer? He said: 'Yes'. He then said: Thus, respond, i.e. come to Prayer!»* This was a blind man and the Prophet commanded to come to Prayer. Ibn Mas`ud (may Allah be pleased with him) said: *«Indeed, I have seen us, i.e. the Companions of the Prophet, when no one abandoned the Salah in congregation except a hypocrite, who was notorious for his well-known hypocrisy.»*

(Part No. 11; Page No. 154)

It is obligatory upon the able Muslim to offer the Salah with the congregation if he hears the call to Prayer wherever he may be. Only when one is far away and does not hear the call to Prayer, can he offer the Salah with his local congregation in their location.



74- The ruling on one who wakes up but misses the Salah in the Masjid

A: Upon waking up I hear the Adhan (call to Prayer) of Fajr (Dawn) Prayer, but I rarely do I join the Salah in congregation. Is it permissible for me, when I know that I will miss the Salah in congregation, to offer it at home or should I go to the Masjid (mosque) whether I arrive on time for the congregational Prayer or not?

A: You should hasten to join the Salah in the Masjid, because the Prophet (peace be upon him) said: *«Whoever hears the call to Salah and does not come to it, then there is no (reward for) his Salah except with a legal excuse. They asked: What is the legal excuse? He said: An actual cause of fear or sickness.»* Once a blind man came to the Prophet (peace be upon him) and asked: *«O Messenger of Allah, I have no one to guide me to the Masjid. Do I not have a permission to offer Salah at home? The Prophet (peace be upon him) replied: Do you hear the call to Prayer? He said: 'Yes'. He then said: Then respond, i.e. come to Prayer!»*

(Part No. 11; Page No. 155)

Therefore, you must respond and hasten to Prayer. If the worshipers offer the Salah immediately after the coming of the due time, you also have to go early and join them. Prepare yourself for Salah early before the Adhan (call to Prayer) to be able to join the Salah with your Muslim brothers. So long as you hear the Adhan and the Masjid is near, you have to hasten and offer the Salah with your Muslim brothers and beware of being lazy.



75- Ruling on a person who does not offer Salah in the Masjid although he lives near to it

Q: There is a man who does not offer the Salah in the Masjid even though he lives near to it. He is a religiously committed man but he offers the Salah with his children at home. This man argues that the people who offer the Salah in the Masjid, bear envy, hatred and rancor in their hearts. What is the ruling on this act? May Allah grant you success.

A: This man is doing an unacceptable act, because offering Salah at home is impermissible. Rather, it is obligatory on the believing (man) to offer Salah in congregation in the Masjid. The Prophet (peace be upon him) said: [\(Whoever hears the call to Salah and does not come to it, then there is no \(reward for\) his Salah except with a legal excuse.\)](#) Once a blind man came to the Prophet (peace be upon him), and said: O Messenger of Allah, I have no one to guide me to the Masjid. [\(Do I not have permission to offer Salah at home? The Prophet \(peace be upon him\) said: Do you hear the call to prayer? He said: Yes. The Prophet then said: Then respond \(i.e. come to prayer\)!\)](#)

(Part No. 11; Page No. 156)

Related by Muslim in his Sahih (authentic) Hadith Book. If a blind person who has no one to guide him to the Masjid, has no permission and the Prophet (peace be upon him) said to him: 'Respond', how about the one who can see and is sound and healthy! Moreover, the Prophet (peace be upon him) was about to set fire to the houses of those who neglected the congregational Salah. It is reported that he (peace be upon him) said: [\(If women and children were not in the houses, I would have commanded the Iqamah \(call to start the Prayer\) of Salah to be announced and ordered my Companions to set fire to the houses \(i.e. of those who neglected congregational Salah in the Masjid\).\)](#) To sum up, it is impermissible to offer Salah at home and neglect to come to the Masjid. Rather, a person should offer Salah in congregation, even if some of the congregation bear envy and other such vices. Such matter does not constitute a legal ground for neglecting Salah in the Masjid with the congregation. A Muslim should offer Salah with his Muslim fellows and when he knows of some vices, he should advise the people and guide them to the right way; but he should by no means neglect Salah in congregation, as this is impermissible. Offering Salah in congregation is a religious duty. It is reported that Ibn Mas`ud (may Allah be pleased with him) said in an authentic Hadith: [\(Indeed, I have seen us, i.e. the Companions of the Prophet, when no one abandoned Salah in congregation except a hypocrite who is notorious for his hypocrisy.\)](#) This is a kind of hypocrisy. Indeed, neglect of congregational prayer is a form of hypocrisy, as stated by `Abdullah ibn Mas`ud. Thus, advice and good admonition should be extended to this man. He should also be warned about his bad deed, which is his neglect of congregational prayer and offering Salah at home. Allah is the One sought for help.



(Part No. 11; Page No. 157)

76- Ruling on offering Salah at home for a mentally disordered man

Q: A listener from Makkah Al-Mukarramah says: I am thirty years old and I enjoy good health, praise be to Allah. Sixteen years ago, my father died and then I started suffering from a psychiatric disorder. I lived away from people and did not leave the house. I always offer the Salah at the due time but I offer it at home. Is it permissible for me to offer Salah at home when I experience this state? Am I to blame when I offer Salah at home? May Allah reward you with the best.

A: You should offer Salah with Muslims in the Masjid unless you have a legally acceptable excuse, such as sickness that prevents you from attending the Salah. However, the memories of the death of loved ones, such as your father, and the like do not prevent a person from offering Salah in the Masjid. Thus, you have to offer Salah with the Muslims in the Masjid. You should go to the Masjid and supplicate to Allah (Exalted be He) to forgive your father and grant him mercy. All praise is due to Allah. You should also repent to Allah and regret your past sins.



77- Evidence supporting the obligation of attending congregational Salah

A man who is about thirty years old observes Salah (Prayer) usually at home. However, he, sometimes, attends the Congregational and Jumu`ah (Friday) Salah, but he does not seem to be keen to be regular in attending the Congregation. In fact, his mother strongly urges him

(Part No. 11; Page No. 158)

to regularly attend the Salah in congregation. Moreover, some people advised her to forsake him to make him feel her discontent, perhaps he may repent. Yet, she fears for him and prefers to advise him. Please, provide me with the detailed evidence supporting the obligation of performing Salah in Congregation, and the obligation of obeying Allah and thanking Him for His great bounties, such as health, youth, and plentiful sustenance, praise be to Allah. What is the Shar`y (Islamically legal) ruling on accompanying and eating with such a person? I would also like that you advise the mother on how she should deal with this man to make him respond to her.

A: There is no doubt that offering the Salah in congregation at Masjids (mosques) is one of the most important Fara'id (pl. of Faridah; obligatory act). It is one of the rituals of Islam that should be strictly observed by every Mukallaf (person meeting the conditions to be held legally accountable for their actions) who should hasten to perform the Salah in congregation with other Muslims and keep away from following the behavior of hypocrites. Ibn Mas`ud (may Allah be pleased with him) said: [Whoever likes to meet Allah tomorrow \(i.e., after death\) as a Muslim, let them maintain these Salaha when the call for them is announced, for they are among the ways of guidance which Allah has prescribed for your Prophet. If you pray at your homes, like those who do so, you will have abandoned the way of your Prophet. And if you abandon the way of your Prophet, you will go astray. Moreover, if one performs Wudu' \(ablution\) perfectly at home and then comes to a Masjid to offer Salah, every step they walk will cause them to be rewarded, raised a degree and have a sin obliterated. Furthermore, I saw us \(at the time of the Prophet \(peace be upon him\)](#)

(Part No. 11; Page No. 159)

[when none would fall behind them \(i.e., the congregational Salah\) except a hypocrite who was known for his hypocrisy. A man - namely one of the Prophet's Companions - would come supported by two others - i.e. because he is sick or old - so that he could stand in the row, which indicates their keenness to perform Salah in congregation.\)](#) In another narration: [If you forsake the Sunnah of your Prophet, you will be disbelievers.\)](#) In addition, the Prophet (peace be upon him) also said: [Anyone who hears the call \(for Prayer\) but does not come, has no Salah \(i.e., his individual Prayer will not count\), unless he has a \(lawful\) excuse. Asked: "What excuse could there be?" He said: "It is either fear or illness."](#) Fear in the Hadith indicates a case of unsecure country where one is likely to be killed, imprisoned, or beaten in case they go out, or a case of illness disabling one from going out. Abu Hurayrah (may Allah be pleased with him) is authentically reported as saying: [A blind man came to the Prophet \(peace be upon him\) and said: "O Messenger of Allah! I have no one to guide](#)

me to the Masjid. Do I have a Rukhsah (concession) to perform Salah in my house? The Prophet (peace be upon him) told him: "Can you hear the call to Salah?" He said: "Yes." He (peace be upon him) said: "Then respond (to it).") (Related by Muslim in his Sahih.) In another narration, other than that related by Imam Muslim, the Prophet (peace be upon him) also said: (I do not find any permission for you.) According to the Hadith, the Prophet (peace be upon him) said that he gives no permission to a blind man, who has no one to guide him, to offer Salah at home enjoining him to offer

(Part No. 11; Page No. 160)

Salah at the Masjid like any other person. With this in mind, so what about a person who is endowed with a good eyesight? No doubt, he, with greater reason, has to offer Salah at the Masjid. In addition, the Prophet (peace be upon him) was about to burn the houses of those who do not attend congregational Salah, as it is related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that he (peace be upon him) said: (I was about to order the Iqamah (call to start the Prayer) of Salah (to be announced), and when it was announced, I would then order a man to lead the people (in Salah), and go with some men carrying bundles of firewood to people who did not attend the Salah and burn their houses down over them.) This is what he (peace be upon him) said. According to the narration of Imam Ahmad, the Prophet (peace be upon him) said: (If it were not for the women and children in the houses, I would have burned them (i.e., their houses) over them (i.e., those who do not attend congregation).) In brief, offering Salah in congregation at Masjids is obligatory. It is also an essential Islamic ritual and denotes adhering to Haqq (truth). Therefore, missing congregational Salah and offering it at home is one of the characteristics of hypocrites. Accordingly, a Muslim should avoid being likened to hypocrites, about whom Allah (Exalted be He) says: (Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for As-Salât (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little.) ((They are) swaying between this and that, belonging neither to these nor to those; and he whom Allâh sends astray, you will not find for him a way (to the truth - Islâm).) In these Ayahs (Qur'anic verses), Allah (Glorified be He)

(Part No. 11; Page No. 161)

described hypocrites as having five bad characteristics:

First: they seek to deceive Allah and those who believed, for they are characterized by neither faithfulness nor honesty, and are, rather, characterized by deceit, trickery, and cunningness in dealing with others.

Second: when they stand up for Salah, they stand with laziness, since they do not have any vigor as they lack in faith. Rather, they just offer Salah out of showing off.

Third: they do not remember Allah except a little out of their heedlessness.

Fourth: they always show off, and do all their acts out of showing off and seeking people's praise without having a tinge of sincerity or devotion to Allah (Glorified and Exalted be He).

Fifth: they are shaky and hesitant without a clear vision or an obvious objective; sometimes they accompany the believers and sometimes they are inclined to the disbelievers. They have neither rules, strong belief, nor true faith. On the contrary, whenever the believers gain victory, they show their support for them, and if the disbelievers overpower, they tend to take their side. This is how the hypocrites behave. So, how should a believer accept to be likened to them in failing to attend the congregational Salah!

Apart from this, the mother who has advised her son to offer the Salah in congregation has done

well as this is her duty. Moreover, she should continue advising him

(Part No. 11; Page No. 162)

or otherwise abandon him if he refuses to obey her. To do so, she should seek Allah's support then seek the assistance of any righteous relatives of her son such as his father, elder brother, uncles, and so on. To sum up, whoever is known for failing to regularly attend the Salah in congregation should be abandoned and punished by authorities until they become upright and start to be regular in observing congregational Salah. It is well known that failing to offer the Salah in congregation is one of the greatest reasons leading to abandoning Salah altogether - I seek refuge in Allah. This is because the sickness in hearts which motivates a person not to offer the Salah in congregation will mostly lead them to take the Salah lightly and then abandon it altogether or at least intermittent observance of it. This will result in showing off in the sense that such a person will offer Salah only when seen by influencing people, and abandon it when seen by nobody. This is how hypocrites would behave - I seek refuge in Allah. Therefore, people should be on their guard against doing so. Finally, it is obligatory upon the mother, relatives, and companions of this man to advise him and support the mother in this respect. However, if he continues not to accept advice, they should abandon him. We ask Allah to guide us all!



78- Ruling on sitting with a son who does not offer Salah

Q: A mother asks about the religious ruling on sitting with her son who does not offer Salah. What is your advice in this regard? May Allah reward you with the best.

A: She should decide the best possible way to treat him; if eating and sitting with this son will help her

(Part No. 11; Page No. 163)

advise him to observe the religious obligation and perform Salah, she should do her best to achieve that. However, if this way is useless and has no effect on him, she should not eat or sit with him. She should also seek the help of other relatives and righteous people to guide him to the right way or deter him from his wrong way. May Allah save us from this vice. All Muslims should care for and attend the congregational prayers and the Friday Prayer.



79- Ruling on a person who does not offer Salah in the Masjid except the Jumu`ah Prayer

Q: A sixty-year old man offers the five obligatory Salah (Prayer) at home and does not offer any Salah in the Masjid (mosque) except Jumu`ah (Friday) Prayer. Is his Salah valid and acceptable? It should be noted that his home is close to the Masjid.

A: This man has committed a grave sin that is against the Shari`ah, because it is legally obligatory to attend the congregational Prayer in the Masjid with the Muslim congregation. However, the Salah is valid according to the more correct of the two opinions maintained by scholars and he does not need to make up for it. He should repent to Allah (Exalted be He) for neglecting Salah in the Masjid and congregational Prayer.

(Part No. 11; Page No. 164)

«Whoever hears the call to Salah and does not come to it, then there is no (reward for his) Salah except with an excuse. They (Companions) said: What is the legal excuse? He said: Actual cause of fear or sickness.» Once a blind man came to the Prophet (peace be upon him) and said: «O Messenger of Allah, I have no one to guide me to the Masjid. Do I not have permission to offer Salah at home? The Prophet (peace be upon him) said: Do you hear the call to Salah? He said: Yes. He then said: Then respond (i.e. come to Prayer)!» That was a blind person who had no one to guide him to the Masjid, and the Prophet (peace be upon him) commanded him to respond and come to Prayer, as he had no permission. A believer who can go to the Masjid should attend the Salah with people, and he should not neglect the Salah in the Masjid and offer it at home.



80- Ruling on eating before going to Salah after hearing Adhan

Q: A questioner says: Some members of my family offer the Salah (Prayer) at home and do not go the Masjid (mosque). On some occasions, the time of Salah becomes due at the time of eating, what should we do? May Allah reward you with the best.

(Part No. 11; Page No. 165)

A: It is obligatory to offer the Salah before eating when the food has not yet been served. You should offer the Salah first and after returning from the Salah e.g. of `Asr (Afternoon) Prayer or Zhuhr (Noon) Prayer, you can eat. However, if the food is served and you are eating, you should complete your meal. Note that you should not intentionally prepare the food and start eating at the time of Salah. Rather, you should offer the Salah at first but if the Adhan (call to Prayer) is announced while you are eating, you can eat first, because the Prophet (peace be upon him) said: [\(When dinner is served, then finish it before you offer the Maghrib \(Sunset\) Prayer.\)](#) The Prophet (peace be upon him) said: [\(No prayer can be \(rightly said\) when the food is there \(before the worshipper\) or when a person is prompted by the call of nature\)](#) Thus, when the food is served, it is prescribed to begin with it but if the food has not been served, a person should begin with the Salah and then they can eat.



81- Ruling on leaving congregational Salah due to extreme coldness

Q: My neighbor and I are approximately 600 meters away from the Masjid (mosque) and we go to the Masjid for every Salah (Prayer). However, during the winter, I suffer extreme coldness because it is very cold here. Is it permissible for us to build a Masjid near to us, my neighbor and I, and offer the Salah in it during the winter? Please advise us. May Allah reward you with the best.

(Part No. 11; Page No. 166)

A: We advise you not to build this Masjid and to offer Salah with your brothers in the winter and summer. Have glad tidings, endure, and be more patient, because the way of the Hereafter needs patience. You should be patient and seek the reward with Allah (Exalted be He), because your Salah with the congregation is greatly rewarded. 600 meters is not a long distance, so endure it patiently and seek the reward of Allah (Exalted be He).



82- Ruling on a person who offers the obligatory Salah at home though he hears the Adhan announced in the Masjid

Q: A man offered the `Asr (Afternoon) Prayer in his house and went to the market to find that people were still offering the `Asr Prayer in the Masjid (mosque); should he offer the Salah with them again or is his first (performance of) Salah enough? Please advise. May Allah reward you with the best.

A: It is obligatory on this person to offer Salah in congregation and he should not offer it at home. Offering Salah in congregation is obligatory and a person should beware of the traits of the hypocrites. The Prophet (peace be upon him) said: [«Whoever hears the call to Salah and does not come to it, then there is no \(reward for his\) Salah except with a legal excuse. They said: What is the legal excuse? He said: An actual cause of fear or sickness.»](#) When a blind man came to the Prophet (peace be upon him) and said: [«O Messenger of Allah, I have no guide to lead me to the Masjid. Would you give me permission to offer Salah at home? The Prophet \(peace be upon him\) said:](#)

(Part No. 11; Page No. 167)

[Do you hear the call to prayer? He said: 'Yes'. He then said: Then respond \(i.e. come to prayer!\)\)»](#)

That was a blind man who had no guide to lead him to the Masjid, and the Prophet (peace be upon him) did not give him permission, and commanded him to come to prayer. Thus, when a person offers Salah at his house and goes to the Masjid while the worshipers are still offering the same Salah, it is prescribed for him to offer the Salah with them. However, his first Salah is valid and acceptable but he is to blame for leaving the congregational prayer without a legal excuse. If he offers Salah in congregation, it will be supererogatory Salah for him, as the Prophet (peace be upon him) approved of this Salah when he commanded the person who offered the Salah in his house and then came to the Masjid to offer it again with the congregation, because it is supererogatory Salah for him.



83- Ruling on a person offering Salah at home for a legal excuse

Q: A questioner asks: All praise is due to Allah, my house is close to the Masjid (mosque) and I observe the Five Obligatory Daily Prayers there. However, on some occasions, I may suffer some physical crises and then it is too difficult to go to the Masjid (mosque) and attend the congregational Prayer. Is my Salah (Prayer) acceptable when I offer it at home? May Allah reward you with the best.

(Part No. 11; Page No. 168)

A: If the crisis from which you suffer, is a legally accepted excuse such as sudden deterioration because of a disease, then you are excused if it is evidently difficult for you to attend the congregational prayer. However, easy matters such as neglecting Salah because of looking after one's wife and children is not a legal excuse. You have to fear Allah (Exalted be He) and hasten to offer the congregational prayer based on the previous Hadiths that you heard. The Prophet (peace be upon him) said: [\(Anyone who hears the call \(to Salah\) and does not come to it, then there is no \(reward for his\) Salah except with a legal excuse. They said: What is the legal excuse? He said: An actual cause of fear or sickness.\)](#) Similarly, imprisonment is a legal excuse and a prisoner is excused for leaving the congregational Salah. The same ruling also applies to someone who is crippled, because he is like a sick person and it is difficult for him to go to the Masjid. You heard the account of the blind man who came to the Prophet (peace be upon him) and he said to him: Respond i.e. come to prayer. He did not give him Rukhsah (concession) to offer Salah at home just because he was blind and had no one to guide him. Rather, he ordered him to come to the congregational prayer. Another narration reads: [\(I do not find any Rukhsah for you.\)](#)

O Servant of Allah, it is obligatory upon you to offer Salah in congregation and beware of groundless reasons. You should hasten to the congregational prayer. Fear Allah, be keen on observing your duties to Him, and beware of being similar to the hypocrites, who neglect congregational prayer. Describing the hypocrites, Allah (Exalted be He) says: [\(Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for As-Salât \(the prayer\), they stand with laziness and to be seen of men, and they do not remember Allâh but little.\)](#)

(Part No. 11; Page No. 169)

O Muslim brother, beware of being like the enemies of Allah (Exalted be He). Be active and keen to perform all the obligatory prayers in congregation. May Allah grant us all success.



84- The Islamic stance towards those who neglect and abandon Salah

Q: What is the Islamic stance towards those who neglect and abandon Salah (Prayer)?

A: According to the Islamic stance, such people are accused of hypocrisy due to their abandonment of Salah. If they are known for neglecting Salah, this is a sign of hypocrisy and Islam dispraises and condemns this flaw. A believer should dispraise those who neglect or abandon the Five Obligatory Daily Prayers. Describing the hypocrites, Allah disgraces them for their standing lazily for Salah: *«Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for As-Salât (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little.»* Let every believer look to his weaknesses and repent to Allah of them; if the flaw is laziness when standing for Salah, one should know that this is a trait of the hypocrites. One must hasten to repent to Allah and beware of the morals of hypocrites. Similarly, if a person is given to cheating or fraud, these are

(Part No. 11; Page No. 170)

the characteristics of hypocrites: *«the hypocrites seek to deceive Allâh, but it is He Who deceives them.»* The Prophet (peace be upon him) also said: *«Three are the signs of a hypocrite: when he speaks he lies, when he makes a promise he acts treacherously, and when he is trusted he betrays.»* These three flaws are signs of hypocrites, we seek refuge in Allah from them and from them and their actions. Also, among the signs of a hypocrite is their not remembering Allah and their being heedless. Allah (Exalted be He) says: *«And they do not remember Allâh but little.»* They delight in showing off when reciting the Qur'an or when speaking to others. Thus, one must beware of these traits and devote all deeds sincerely to Allah seeking the Noble countenance of Allah without the least trace of showing off or seeking a reputation.



85- The characteristics of one who leads people in congregational prayer

Q: What is the ruling on one who offers Salah (Prayer) in his room while the building he lives in has a large room allocated for congregational Salah where students offer the Salah together? They regard this room as a Masjid (mosque), but they have no regular Imam (one who leads the congregational Prayer on regular basis). Those who neglect congregational Prayer argue that the Imam may be beardless, or that they lengthen the Salah more than necessary.

A: They must all offer the Salah in the Masjid if there is a Masjid close to them and they

(Part No. 11; Page No. 171)

hear the Adhan (call to Prayer). If there is no near Masjid to their location, those who offer the Salah in their rooms must join the congregation of students and others. The best and most knowledgeable among them regarding the Qur'an should lead them in Salah. A beardless person should not lead them, even if he is a professor or a teacher. The best among those who grow their beards and are noted for their piety from among the teachers and others should lead them. Those around them should join them in congregational Prayer, because the Messenger (peace be upon him) said: [\(Whoever hears the call to Salah and does not come to it, then there is no \(reward\) Salah for him except with a legal excuse.\)](#) Offering the Salah in congregation is obligatory and the Prophet once considered setting fire to the houses of those who neglected the congregational Salah.



86- The ruling on sitting with a person who offers the obligatory Prayers at home

Q: My roommate performs Salah (Prayer), but he does not offer it in the Masjid (mosque). He is more knowledgeable in Islam than I; however, I offer the Salah in the Masjid, am I to blame for that? Am I sinful for living in the same place with him?

A: You have to advise him for the sake of Allah. Remind him that offering the Salah with the Muslim congregation is obligatory and that Salah is the most important Islamic obligation. It is authentically reported that the Prophet (peace be upon him) said: [\(Whoever hears the call to Salah and does not come to it, then there is no Salah \(reward\) for him except with a legal excuse.\)](#) Once, a blind man came to the Prophet (peace be upon him) and asked: O Messenger of Allah, I have no one to guide me to the Masjid; do I not have permission to offer Salah at home? The Prophet (peace be upon him) replied: [\(Do you hear the call to prayer?\)](#)

(Part No. 11; Page No. 172)

[He said: 'Yes'. He then said: Then respond, i.e. come to prayer!](#) This was a blind man who had no one to guide him and the Prophet commanded him to come to prayer and did not permit him to offer the Salah at home. Another narration states that his house was at a remote distance from the Masjid. However, the Prophet (peace be upon him) commanded him to come to congregational Prayer. In conclusion, all Muslim men must offer the Salah with the congregation in the Masjid as the Prophet and his Companions did. The Prophet (peace be upon him) and his Companions (may Allah be pleased with them) offered the Salah in the Masjid. The Prophet commanded men to offer the Salah in the Masjids. He said: [\(Whoever hears the call to Salah and does not come to it, then there is no Salah \(reward\) for him except with a legal excuse.\)](#) e.g. sickness and similar excuses. You must advise, admonish, and remind him to fear Allah (Glorified and Exalted be He). Say to him, "O brother, fear Allah, offer the Salah with the congregation, and do not abandon congregational Prayer". If he insists on not joining the congregational Prayer and abandoning the Salah with Muslims, then you should separate yourself from him and keep away from him lest he affect you negatively.

(Part No. 11; Page No. 173)

Indeed, sins are like scabies and the carrier of this contagious disease may infect people and spread the disease among others. A person who commits sins openly and does heed advice is worthy of abandonment; no one should accompany, befriend, or sit with him. Similarly, his invitation to a bequest and the like should be neglected to know of the grace vice that he commits. His righteous Muslim brothers should keep away from him when he discloses his sin and neglect people who abandon the congregational Prayer in the Masjids openly, drink wine, shave their beards, ignore advice, disobey parents and offend them, practice Isbal (lengthening and trailing clothing below the ankles) or smoke in public. Smoking is one of the worst evils and trials. These sins should be abandoned and one should beware of them. There is nothing wrong with forsaking evildoers who commit these sins after their neglect of advice and insistence on doing them. Only when leaving them may cause worse evil such as their deterioration into worse evils, should one not leave them; rather

one should keep advising and guiding them until Allah grants them and those like them guidance.



87- The ruling on dealing with a father, who offers the obligatory Salah at home

Q: A listener asks: My father, may Allah grant him guidance, does not offer the Salah (Prayer) in the Masjid and prays at home. I have advised him many times. Am I to blame for that?

(Part No. 11; Page No. 174)

What is your advice to me? May Allah reward you with the best.

A: You should advise him in the best manner using kind speech and good admonition, but you should not stop visiting him, because his right on you is great. Emphasizing the right of the disbelieving parents on their children, Allah says: **(But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly)** The father's right is great and you should ask Allah to grant him success and guidance. Advise him to perform the Salah in the Masjid and have glad tidings. Do not do anything that may offend him such as bad words or frowning at him. Rather, you should smile and speak to him kindly. Offer him good advice and supplicate to Allah to grant him guidance and success. Do not stop visiting him, because the rights of parents; the father and mother, is great.



88- The ruling on dealing with a husband that forbids me to wake him up for the Salah

Q: A female questioner Um Sarah from Al-Madinah Al-Munawwarah says: My husband sometimes neglects the congregational Salah in the Masjid and offers it individually at home, especially the Fajr (Dawn) Prayer and `Asr (Afternoon) Prayer. Allah knows that I've done my best many times to wake him up for the Salah, but to no avail. I was keen to wake him up to go to the Masjid for the Salah and he did well at first responding positively, but later he began refusing to wake up instructing me not to wake him up before sleeping.

(Part No. 11; Page No. 175)

However, I wake him up seeking the reward of Allah, and an argument always follows due to this matter. I have become so tired of the many marital disputes and discussions that take place after he wakes up. If I ask his daughters to wake him up, he rebukes them and forbids them to do that. Consequently, these last few months I have left him alone and have not awakened him. If he wakes up on time for Salah, he offers the Salah in the Masjid; otherwise, he offers the Salah at home. Am I to blame for not waking him up due to the many marital disputes that disappoint me? Please, advise. May Allah reward you with the best. Indeed, these disputes affect my health and spirit badly.

A: It is obligatory upon all believers, men and women, to denounce the doer of Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), whether the doer is the husband, wife, or anyone else, for Allah (Glorified be He) says: ﴿The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden)﴾ Allah (Glorified and Exalted be He) also says: ﴿You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad صلى الله عليه وسلم and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh.﴾ Allah (Glorified be He) also says: ﴿Those among the Children of Israel who disbelieved were cursed by the tongue of Dâwûd (David) and 'Isâ (Jesus), son of Maryam (Mary). That was because they disobeyed (Allâh and the Messengers) and were ever transgressing beyond bounds.﴾ ﴿They used not to forbid one another from Al-Munkar (wrong, evil-doing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do.﴾

(Part No. 11; Page No. 176)

Allah (Glorified and Exalted be He) cursed them for their evildoings including their neglect of forbidding one another from doing the evil matters.

It is obligatory on you to wake him up and endure patiently the harm that may follow. Have glad tidings and expect great reward from Allah. If he delays the Fajr (Dawn) Prayer until after sunrise

purposefully or delays the `Asr Prayer until after sunset, this is a form of major Kufir (disbelief that takes the Muslim out of Islam). This is because delaying the Salah beyond the due time is a form of major disbelief according to the correct opinion of maintained by scholars. The Prophet (peace be upon him) said: [\(What makes one a disbeliever and a polytheist is the abandonment of Salah.\)](#) The Prophet (peace be upon him) also says: [\(That which differentiates us from the disbelievers and hypocrites is our performance of Salah. He who abandons it, becomes a disbeliever.\)](#) If he wakes up and offers the Salah individually at the due time, this is a sin and he has to repent to Allah from that. You have to admonish him and do your best patiently to make him leave this evil. Similarly, his daughters and parents, if they are alive, should also help in this pursuit, because cooperation in piety and righteousness is obligatory. Allah says: [\(Help you one another in Al-Birr and At-Taqwâ \(virtue, righteousness and piety\); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.\)](#)

(Part No. 11; Page No. 177)

Moreover, you should supplicate Allah to grant him guidance, seek the reward of Allah, and ask Allah during your Sujud (prostration), at the end of your Salah and at other times, saying: O Allah, grant him sincere repentance. It may be that Allah will guide him by virtue of your supplications. Have glad tidings and expect the great reward of Allah!



89- The ruling on a husband who offers some obligatory Prayers at home

Q: Sister Um Ahmad from Al-Zulafy says: My husband, may Allah grant him guidance, does not offer the obligatory Prayer. I have advised him many times, so he neglects some obligatory Prayers and offers the others in the house. Would you please give some advice in this regard? May Allah safeguard you!

A: It is obligatory upon every Muslim to fear Allah, observe His Duties, and offer the Five Obligatory Daily Prayers with the congregation in the Masjid. It is impermissible to neglect any obligatory Prayer or to offer the obligatory Prayers in the house, because this is unacceptable. The Prophet (peace be upon him) says: [\(Whoever hears the call to Salah and does not come to it, then there is no \(reward for the\) Salah for him except with an excuse.\)](#) A blind man

(Part No. 11; Page No. 178)

came to the Prophet (peace be upon him) and said: [\(O Messenger of Allah! I have no one to guide me to the Masjid. Do I not have permission to offer Salah at home? The Prophet \(peace be upon him\) said: Do you hear the call to Prayer? He said: 'Yes'. He then said: Thus, respond i.e. come to Prayer!\)](#) The Prophet (peace be upon him) also says: [\("I was going to order that the Salah \(Prayer\) be commenced, then order a man to lead the people in Salah, then I would go with some men having with them bundles of wood to the people not attending the Salah and burn their houses down on them with fire."\)](#) It is impermissible for a believer to offer Salah at home; rather, he should offer Salah with people in the Masjid. A person who abandons Salah is a disbeliever. May Allah save us from that! The Prophet (peace be upon him) says: [\(That which differentiates us from the disbelievers and hypocrites is our performance of Salah. He who abandons it, becomes a disbeliever.\)](#) The Prophet (peace be upon him) also says: [\(What makes one a disbeliever and a polytheist is abandoning Prayers.\)](#) If your husband abandons some obligatory Prayers, leave him and go to the house of your family; do not live with him, because abandonment of Salah is an act of disbelief. May Allah grant us safety from that! If your husband is as you mentioned and he does not obey your advice, leave him and go to the house of your family until Allah guides him or he divorces you.



(Part No. 11; Page No. 179)

90- The ruling on a person who offers the obligatory Prayers together at the same time

Q: My sister's husband offers the obligatory Prayers in his house and does not offer them at the due time. He offers them at the same time after he returns from work.

A: This is unacceptable and this is impermissible. It is necessary to offer the obligatory Prayers with the congregation at the due time. It is impermissible to delay the Prayers beyond the proper time, as it is obligatory to offer them at the due time. A person should offer the obligatory Salah (Prayer) in congregation with his Muslim brothers, because Allah specifies the due times of Prayers. Allah (Glorified and Exalted be He) says: [﴿Verily, As-Salât \(the prayer\) is enjoined on the believers at fixed hours.﴾](#) I.e. the Prayers are obligatory at certain times, specifically fixed. [﴿Perform As-Salât \(Iqamât-as-Salât\) from mid-day till the darkness of the night \(i.e. the Zuhr, 'Asr, Maghrib and 'Ishâ' prayers\), and recite the Qur'ân in the early dawn \(i.e. the morning prayer\). Verily, the recitation of the Qur'ân in the early dawn is ever witnessed \(attended by the angels in charge of mankind of the day and the night\).﴾](#) It is necessary to perform the Prayers at the due times fixed by the Shari`ah (Islamic law) and it is impermissible to delay them beyond the due time. A Muslim should offer the Prayers with the congregation, because the Prophet (peace be upon him) says: [﴿Whoever hears the call to Salah and does not come to it, then there is no \(reward for\) his Salah except with an excuse. They said: What is the legal excuse? He said: Actual cause of fear or sickness.﴾](#) Once a blind man came to the Prophet (may Allah's Peace and Blessings be upon him) and said: O Messenger of Allah, [﴿I have no one to guide me to the Masjid.﴾](#)

(Part No. 11; Page No. 180)

Would you give me permission to offer Salah at home? The Prophet (may Allah's Peace and Blessings be upon him) said: [﴿Do you hear the call to prayer? He said: 'Yes'. He then said: Thus, respond i.e. come to prayer!﴾](#) The Prophet commanded him to respond and did not give him permission, although he is a blind man, who has no guide to lead him to the Masjid, how about the one who can see? Indeed, the obligation is greater on him. Delaying Salah beyond the proper time is a form of major Kufr (disbelief that takes the Muslim out of Islam) according to a group of scholars. Thus, if a person delays the Fajr (Dawn) Prayer until after sunrise purposefully or delays the `Asr (Afternoon) Prayer until after sunset on purpose, this is a form of major kufr, according to a group of scholars. That is because the Prophet (peace be upon him) says: [﴿What makes one a disbeliever and a polytheist is the abandonment of Salah.﴾](#) Related by Muslim in his Sahih. It is obligatory to beware of overlooking this matter. May Allah grant us safety and protection!



91- Ruling on accepting gifts from a person who combines Salahs together at one time

Q: Is it permissible to eat from the food which the person who combines Salahs (Prayers) together at one time brings us like vegetables and other similar gifts?

A: Gifts have a different ruling; if the earnings of this person are lawful, there is no blame in accepting their gifts, because gifts are to be accepted, even from the disbelievers unless there is a reason for refusing it. The matter of gifts is flexible and tolerable;

(Part No. 11; Page No. 181)

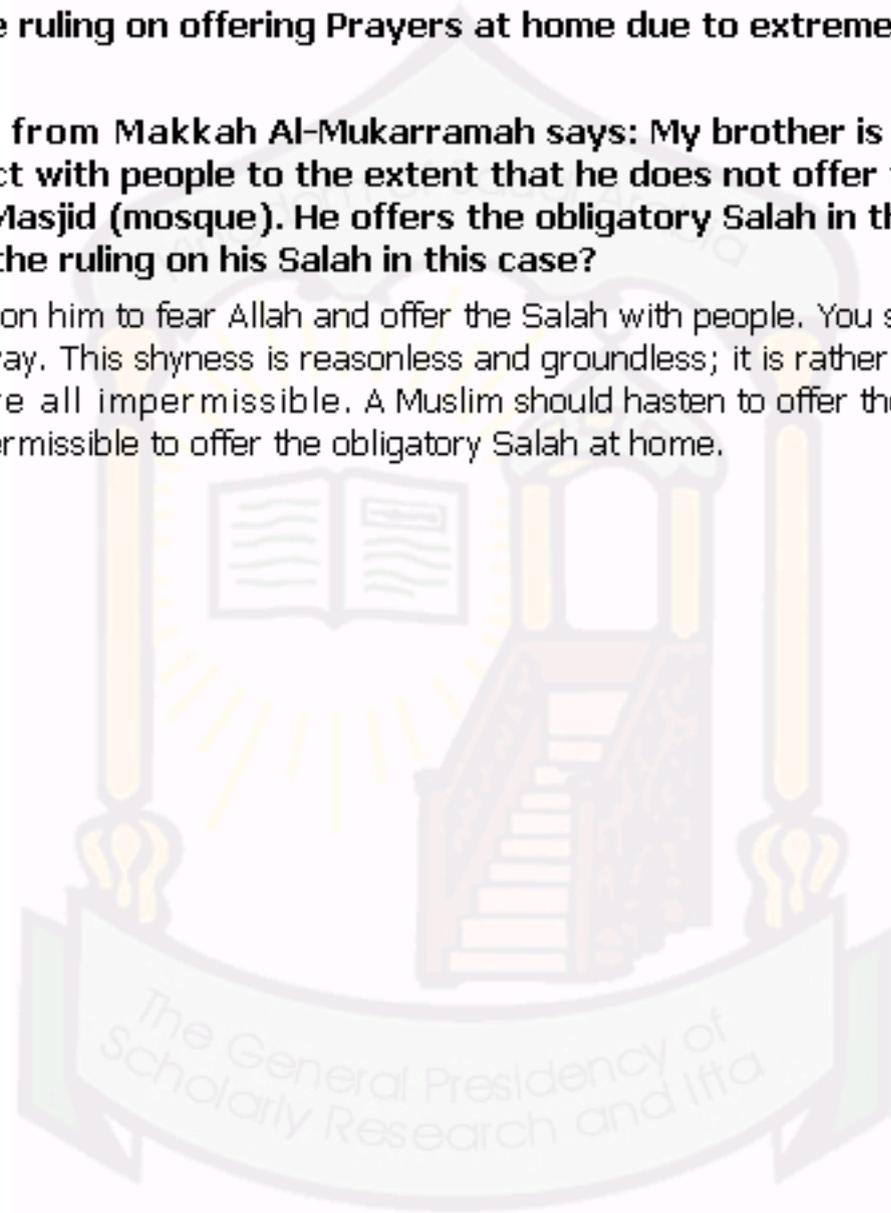
but if you refuse the gift of a person who combines Salah together at the same time, to rebuke them as a way of paying attention to their faults, so they may repent, this is acceptable and better. It is a form of encouragement of the performance of Salahs at the fixed time. Thus, if a person refuses their gifts, stops visiting them, and forsakes them, this is acceptable when a benefit is expected. However, if accepting their gifts and visiting them may be a way to guide and benefit them, this is also acceptable.



92- The ruling on offering Prayers at home due to extreme shyness

Q: A questioner from Makkah Al-Mukarramah says: My brother is very shy and draws back from contact with people to the extent that he does not offer the obligatory Salah (Prayer) in the Masjid (mosque). He offers the obligatory Salah in the house due to this shyness. What is the ruling on his Salah in this case?

A: It is obligatory on him to fear Allah and offer the Salah with people. You should teach and direct him to the good way. This shyness is reasonless and groundless; it is rather timidity, disability, and laziness, which are all impermissible. A Muslim should hasten to offer the obligatory Salah with people and it is impermissible to offer the obligatory Salah at home.





93- It is obligatory on family members to offer Salah in congregation if they miss offering it at the Masjid

Q: My father, brothers, and I sometimes offer the obligatory Salah (Prayer) in the house

(Part No. 11; Page No. 182)

but we offer it individually. We do not offer it in congregation behind one Imam (the one who leads congregational Prayer). Are we to be blamed if we do not offer the Salah in congregation while praying in the same house?

A: Yes, it is impermissible for you, because it is obligatory on you to offer the Salah in congregation. Offering the Salah in congregation is obligatory and offering it in the Masjid (mosque) is also compulsory. These two acts are obligatory. Thus, it is obligatory upon you to offer the Salah in congregation when you miss offering it in the Masjid. The best among you in reciting and understanding the Qur'an should lead the rest. If you are able to go to the Masjid, it becomes obligatory on you to go to the Masjid if you hear the Adhan (call to Prayer), and to offer Salah with the Muslim congregation, due to the Hadith stated above. The Prophet (peace be upon him) says: *«Whoever hears the call to Salah and does not come to it, then there is no (reward for the) Salah for him except with an excuse.»* Similarly, Ibn Mas'ud (may Allah be pleased with him) said: *«Indeed, I have seen us i.e. the Companions of the Prophet, when no one abandoned the Salah with the congregation except a hypocrite, who is notorious for his well-known hypocrisy.»* It is thus obligatory on the believer to offer Salah in congregation and be keen to do that. He should not offer the obligatory Salah in the house unless he is far away and does not hear the call to Prayer, then his Salah at home is acceptable. However, he should do his best in cooperation with his neighbors to build a Masjid at their location to offer Salah

(Part No. 11; Page No. 183)

in it. If they are financially able, they should build a Masjid at their location and offer Salah in it.



94- An invitation and admonition to the one who abandons Salah in congregation

Q: I am a member of a family that has more than twenty members. When I encourage them to offer the Salah (Prayer) in congregation, they do not comply with my advice. I thus offer Salah in my house alone. Please, advise me, what should I do? May Allah reward you with the best.

A: You have to enjoin what is right and forbid what is wrong; it is a form of enjoining right that they offer Salah in the Masjid with the Muslim congregation. It is also wrong that they neglect this duty, so you have to admonish and order them to do what is right. Offer constant advice to them and tell them that this act is impermissible and unacceptable, as it is similar to the deeds of hypocrites. Allah (Exalted be He) says: [﴿Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for As-Salât \(the prayer\), they stand with laziness and to be seen of men, and they do not remember Allâh but little.﴾](#) Allah makes it obligatory on men to offer Salah in the Masjid with the Muslim congregation. The Prophet (peace be upon him) says: [﴿Whoever heard the call to Salah and he did not come to it, then there is no \(reward for his\) Salah except with an excuse.﴾](#) The legal excuse admitted here refers to sickness or fear that prevents a person from leaving his place.

(Part No. 11; Page No. 184)

Once, a person sought to have the Prophet's permission to offer Salah at home, then the Prophet (peace be upon him) said: [﴿Do you hear the call for prayer? The man said: Yes. The Messenger said: Then respond.﴾](#) This was a blind man and the Prophet (peace be upon him) said to him: [﴿Do you hear the call for prayer? The man said: Yes. The Messenger said: Then respond.﴾](#) Consequently, if a blind person, who has no one to guide him to the Masjid, has no permission and is commanded to respond and attend Salah in the Masjid, then it is more compulsory on a person who can see and is sound and healthy, to offer Salah in the Masjid. You must offer Salah with the congregation in the Masjid, not in your house. You must offer Salah with the congregation and keep advising those who stay with you in the same house to offer Salah in congregation, because this is obligatory on all Muslim men.



95- Ruling on a person who plays cards and delays Salah

Q: Sometimes my father plays cards and delays the Salah (Prayer). Is he blameworthy for that?

A: Yes, he should offer the Salah in congregation with Muslims and beware of neglecting that, because offering Salah in congregation is obligatory upon every Muslim man. Thus, upon hearing the call for prayer, he should respond and attend the Salah in congregation. If he offers the Salah individually, he is sinful.

(Part No. 11; Page No. 185)

It is obligatory on him to fear Allah (Exalted be He), offer Salah with the Muslims, and beware of neglecting the congregational prayer because of playing cards or anything else. Playing cards is not permissible and unacceptable, because it is a means of wasting time and it is obligatory to leave playing cards and stand up to offer the Salah. This is obligatory on your father and others. You should advise him continuously and patiently. It may happen that Allah (Exalted be He) guides him by virtue of your advice.



96- Ruling on dealing with neighbors who do not offer Salah in the Masjid

Q: My neighbors, may Allah guide them, do not offer Salah (Prayer) in congregation in the Masjid (mosque). However, the Masjid is very near to their house and the Imam (the one who leads congregational Prayer) advised them several times but they did not respond. What should we do regarding them? May Allah reward you with the best.

A: You should advise them wisely and frequently using good speech and do not give up hope, because offering Salah in congregation is obligatory. The Prophet (peace be upon him) said: *«Anyone who hears the call (to Salah) and does not come to it, then there is no (reward for his) Salah except with an excuse. They said: What is the legal excuse? He said: Actual cause of fear or sickness.»* Similarly, a blind man came to the Prophet (peace be upon him), to ask him for permission to leave the congregational Salah. The blind man said: *«O Messenger of Allah, I have no one to guide me to the Masjid, do I not have Rukhsah (concession) to offer Salah at home?»*

(Part No. 11; Page No. 186)

The Prophet (peace be upon him) said: *Do you hear the call to prayer? He said: 'Yes'. He (peace be upon him) then said: Thus, respond (i.e. come to prayer).»* Consequently, if a blind person who has no one to guide him to the Masjid, has no Rukhsah and the Prophet (peace be upon him) said to him: 'Respond', how about the one who can see, is sound and healthy, and hears the call for prayer? Indeed, he must attend the congregational Salah. When giving advice proves useless, his case should be presented to the Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV), to the house of the Emir, or to the court to punish him.



97- Ruling on living with a person who does not offer Fajr Prayer

Q: I am living with a group of people and upon hearing the Adhan (call to Prayer) of Fajr (Dawn) Prayer, I wake them up at the due time of Salah (Prayer) but they do not wake up for Salah. What should I do? Am I blameworthy for that? May Allah reward you with the best.

A: You have to advise them and warn them against this sin; if they answered positively, that is all right; otherwise, leave them and live in another place. Do not sleep with them, because abandonment of congregational prayer is a sin and delaying the Salah beyond the due fixed time is even graver, so you should advise them and denounce their sin. If they respond and wake up for Salah at the due time, this is good; otherwise, you have to separate yourself from them and leave their place. Do not accompany them or sit with them, lest they seduce you to follow their evil way. May Allah grant us safety and salvation.



(Part No. 11; Page No. 187)

98- Ruling on considering the Adhan pronounced at a nearby Masjid sufficient

Q: When a group of people hear the Adhan (call to Prayer) announced in a Masjid (mosque), should one of them repeat the Adhan or is the one which they heard sufficient?

A: When a group of people hear the Adhan announced in any Masjid, they must go to the Masjid and respond to the Adhan. They should not offer the Salah in their location and there is no need to announce the Adhan. Rather, they should go to the nearby Masjid from where they heard the Adhan if it is possible for them to do so, in order to join the congregational Salah there. If the Adhan is announced without a microphone, the Masjid is most likely near but if it is announced with a microphone, they might hear the sound but it may be far away and so they may not be able to reach the Masjid before the end of the Salah. To sum up, it is obligatory on them to go to the Masjid when possible. However, if the Masjid is far away but they can hear the Adhan because of the microphone and they cannot reach it until after the end of the Salah, it is enough for them to announce the Iqamah (call to start the Prayer), and the Adhan that they heard is sufficient. The objective of the Adhan is to alert people to the time of Salah and call them to offer it. In this case the objective is achieved and thus, the Iqamah is sufficient. If a person is unable to offer Salah with people due to sickness, his work as a guard, and other such excuses, he should only announce the Iqamah without the Adhan. If he is in a nearby location and he can reach

(Part No. 11; Page No. 188)

the place where the Adhan is pronounced he, and all those who hear the Adhan, should respond and go to the Salah, for the Prophet (peace be upon him) said: [\(Anyone who hears the call to Salah and did not come to it, then there is no \(reward for the\) Salah for him except with an excuse.\)](#) Thus, it is obligatory on those who hear the Adhan to respond to the muezzin and go to the Masjid or the place where the congregational Prayer is offered and join the congregation, gathering together in obedience to Allah (Glorified and Exalted be He) and in conformity with the command of the Prophet (peace be upon him) to attend the congregational Salah. However, if legal excuses are verified such as sickness, actual fear of danger, work in the field of security such as people who guard property who cannot leave their duty, or because of far distance between the worshiper and the Masjid and he cannot reach the Masjid except after missing the congregational Prayer even if he hears the Adhan announced by the microphone, he should offer the Salah in his place. The Adhan that is declared in a far away Masjid is sufficient for him and if he announces the Adhan, this is acceptable and undoubtedly good, especially when he is away from the Masjid. He should only announce the Iqamah, and the Adhan that is declared from far away is sufficient for him, praise be to Allah. As for the worshiper who is excused because of sickness, fear and other such legal excuses, he should only announce Iqamah for Salah and the Adhan declared in the Masjid is sufficient for him.



99- Ruling on praying at home after hearing the Adhan announced from afar by microphone

Q: Am I blameworthy if I do not offer the obligatory Salah in the Masjid? It should be noted that I do not hear the Adhan (call to Prayer) unless it is announced by microphone. The Masjid is approximately one kilometer from me and I find it difficult to attend

(Part No. 11; Page No. 189)

the Five Obligatory Daily Prayers in the Masjid. A: It is obligatory on a person who hears the Adhan to respond to the Mu'adhin (caller to Prayer) with the congregation, because the Prophet (peace be upon him) said: [\(Whoever heard the call to Salah and did not come to it, then there is no \(reward for\) his Salah except with an excuse. They said: What is the legal excuse? He said: Actual cause of fear or sickness.\)](#) Similarly, when a blind man asked the Prophet (peace be upon him), saying: O Messenger of Allah, [\(I have no one to guide me to the Masjid i.e. do I not have permission to offer Salah at home? The Prophet \(peace be upon him\), said: Do you hear the call to prayer? He said: 'Yes'. He then said: Thus, respond!\)](#) This is a blind person who has no one to guide him to the Masjid and the Prophet (peace be upon him) commanded him to respond and come to Prayer if he hears the Adhan when it is announced by the usual sound without a microphone. However, if he only hears the Adhan when announced by a microphone, he is excused if he offers Salah at home or with his neighbors in any place until they have a Masjid and can hear the Adhan when it is declared without a microphone. If a person only hears the Adhan when it is announced by microphone, he is far away and it is difficult for him to attend the Salah in the Masjid. However, it is better if he endures the hardship patiently and goes by car or on foot. This is a great and good deed and reward but it is not obligatory when it incurs hardship.

(Part No. 11; Page No. 190)

In this case, he is not obliged to go but if he endures the hardship patiently for the sake of taking part in this goodness, doing so will be a great good deed. It is reported in the Sahih (authentic) Hadith Book that: [\(There was a man whose house was the farthest of all worshipers from the Masjid and he used to come to the Masjid of the Prophet \(peace be upon him\) on foot during the lifetime of the Prophet \(peace be upon him\). Some people said to him: If you were to buy a donkey, you could ride it on the dark nights and in the burning sand. He said: I eagerly desire that my steps to and from the Masjid should be recorded when I return to my family. When the account of this man was related to the Messenger of Allah \(peace be upon him\), he said: Allah has gathered all the rewards of that for you.\)](#) Allah (Exalted be He) will reward him for his steps during his going and returning from the Masjid, and his house was far away. Despite the hardship, he patiently endured because of his keenness to obtain the reward. However, if a person cannot endure this hardship, there is no blame on him if he offers the Salah at home or with his local congregation, when possible. They may offer the Salah in congregation in any of their houses. If they can build a Masjid, they must do that and offer the Salah in it at their location, because building Masjids is obligatory on Muslims when they can

afford to do so.



100- Ruling on eating an animal slaughtered by anyone who does not pray in the Masjid

Q: A questioner asks: what is the ruling of Shari`ah (Islamic Law) on a man who only prays the Jumu`ah (Friday) Prayer in the Masjid? Is it permissible to eat the meat of an animal he slaughtered?

(Part No. 11; Page No. 191)

A: It is obligatory on the Muslim to offer all the obligatory prayers in the Masjid and to denounce the person who does not offer Salah in the Masjid. Education and guidance are necessary for those who do not offer Salah in the Masjid. They should not resemble the hypocrites. If a person persists on his sin and does not offer Salah in the Masjid, he deserves to be abandoned and his invitation should be rejected, as we should not eat with him until he repents to Allah (Exalted be He). If you guide him and he accepts the advice and offers Salah in congregation, praise be to Allah.



101- Ruling on dealing with a son who only prays in the house

Q: A female questioner says: My son offers the obligatory prayers at home and does not go to the Masjid (mosque) except for Jumu`ah (Friday) Prayer. Please advise me in this regard.

A: This is impermissible and it is obligatory on the Mukallaf (person meeting the conditions to be held legally accountable for their actions) to offer the obligatory prayers in the Masjid with the Muslims. It is impermissible for a Mukallaf or for a ten-year-old boy to offer the obligatory Salah at home. Rather, he should offer the Salah (prayer) with people and should be beaten when he neglects doing so, because the Prophet (peace be upon him) said in a Sahih (authentic) Hadith: *«Anyone who hears the call (to Salah) and does not come to it, then there is no (reward for his) Salah except with an excuse. They said: What is the legal excuse? He said: Actual cause of fear or sickness.»* It is also authentically reported in the Sahih Muslim that a blind man came to the Prophet (peace be upon him) and said: *«O Messenger of Allah, I have no guide to lead me to the Masjid. Would you give me Rukhsah (concession) to offer Salah at home? The Prophet (peace be upon him) said: Do you hear the call to prayer? He said: 'Yes'. He (peace be upon him) then said:*

(Part No. 11; Page No. 192)

Thus, respond (i.e. come to prayer).» This is a blind person who has no one to guide to the Masjid, and the Prophet (peace be upon him) commanded him to respond and to come to prayer. According to another narration: *«I do not find any Rukhsah for you.»* It is obligatory on Mukallaf Muslim men to fear Allah (Exalted be He), pray with the congregation in the Masjid and beware of neglecting that, as it is impermissible and a form of being similar to the hypocrites.



102- The ruling on a man who prays at home to urge his womenfolk to pray

Q: What is the ruling on a man who prays the Five obligatory Daily Salahs (Prayers) at home with his sons and daughters on the pretext that his womenfolk take the performance of Salah lightly in his absence when he goes to the Masjid (mosque); despite the fact that he hears the Adhan (call to Prayer)? What is the ruling on the sons whom he prevents from going to the Masjid although they desire to perform Salah in congregation but they fear disobeying their father?

A: This man must fear Allah and perform Salah with his sons in the Masjid. As for his womenfolk, he must teach them to pray either before or after he goes to the Masjid, the matter is flexible. They may pray after

(Part No. 11; Page No. 193)

his return from the congregational Salah or while he is at the Masjid. In conclusion, there is no excuse for him to abandon the congregational Salah. He could teach his women and stress the importance of performing the Salah because this is their duty. Salah is the pillar of Islam and this applies to both men and women and whoever abandons it becomes a Kafir (disbeliever), may Allah grant us safety. It is obligatory upon this man and his sons to offer the Salah at the Masjid as the Prophet (peace be upon him) said: [\(Whoever hears the caller to prayer and has no excuse which prevents him from responding to the call \(should respond by going to attend the prayer in congregation\). They asked: What is considered an excuse? He \(peace be upon him\) said: Fear or sickness. Otherwise, his Salah will not be accepted from him.\)](#) In the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim), it was reported from the Prophet (peace be upon him) that a blind man came to him and asked: [\(O Messenger of Allah, I have no leader to guide me to the Masjid, is there a Rukhsah \(concession\) for me to pray at home? The Prophet \(peace be upon him\) said: Do you hear the Adhan? The man said: Yes. Thereupon, the Prophet \(peace be upon him\) said: Then respond \(to the Adhan\).\)](#) Another narration reads: [\(I do not find any Rukhsah for you\)](#) The Messenger of Allah (peace be upon him) said to this blind man: [\(I do not find any Rokhsah for you\)](#) He (peace be upon him) said: Respond (to the Adhan by going to the Masjid to attend the congregational Prayer). If this was the case with the blind man, then what about a healthy man who can see? It was authentically reported in the two Sahih that the Prophet (peace be upon him) said: [\(I contemplated commanding people to start the Salah and have a man lead them, then set out with a group carrying firewood to burn down the houses of those who do not attend](#)

(Part No. 11; Page No. 194)

[the Salah \(in congregation\) with them inside.\)](#) This indicates how grave this matter is and that those who abandon the congregational Prayer deserve to be punished. My advice to this man and his sons is to fear Allah and offer Salah in congregation at the Masjid and to beware of the punishment and Wrath of Allah.



103- Ruling on praying at home to follow up children's Salah

Q: There is a man who prays with his children at home. We often advise him to pray at the Masjid (mosque) with his children. But he insists on praying at home to make sure that his children have prayed. Is what this man does right? Or should he pray at the Masjid and after that pray with his children at home? Guide us, may Allah reward you with the best.

A: He and his children should pray at the Masjid with the congregation. He should bring them to account and seek Allah's Help to guide them to pray with him at the Masjid. The Messenger of Allah (peace be upon him) said: [«Command your children to pray when they reach the age of seven years. When they become ten years old, then hit them \(lightly\) for Salah \(Prayer\).»](#) He should exert his utmost efforts to instruct them to go to

(Part No. 11; Page No. 195)

the Masjid with him. It is not permissible for him to pray at home. Any of his children who are ten years of age or more and do not attend congregational Salah (Prayer) should be disciplined, but if they are between seven and ten years of age, no discipline should be imposed. Rather, they should be guided through mild speech and advice, until they reach ten years of age and then should be hit (lightly) to keep on performing Salah at the Masjid.



104- Ruling on regularly praying at the Masjid and not ordering children to do the same

Q: Many fathers go to offer Salah (Prayer) at the Masjid (mosque), while their grown-up children are at home, either sleeping or occupied with something else. They do not order their grown-up children to offer Salah. Would Your Eminence give a piece of advice for those people?

A: It is not permissible for those adults to do this. Parents and older brothers should order and compel their children and younger brothers to offer Salah; they may hit them as well, in order for them to offer congregational Salah at the Masjid. The Prophet (peace be upon him) said: [«Command your children to pray when they reach the age of seven years. When they become ten years old, then hit them \(lightly\) for Salah.»](#)

(Part No. 11; Page No. 196)

If children are ten years of age or more, their parents and older brothers should order and urge them and may even punish them if they do not attend congregational Salah.



105- Urging children to offer congregational Salah

Q: A questioner from Kuwait asks: What is the proper way to deal with my children so that they grow up committed to the purified religion? Should I compel them to go to the Masjid (mosque) to offer the obligatory Salahs (Prayers)? Please bear in mind that some of them have reached the age of puberty and offer most of the obligatory Salahs at the Masjid, yet, sometimes sleep overtakes them and other times they delay Salah beyond its appointed time. How can I instill in them a love for the correct Islamic religion and the good companionship?

A: You should order and compel them to offer Salah with the congregation at the Masjid and not at home. The Prophet (peace be upon him) said: [«Command your children to pray when they reach the age of seven years. When they become ten years old, then hit them \(lightly\) for Salah and separate between them in beds.»](#) If they have reached the age of puberty, the matter is more pressing. You should order and compel them to attend congregational Salah and discipline those who do not attend it. You should not take this matter lightly;

(Part No. 11; Page No. 197)

rather, you should advise, admonish, and remind them of the Qur'an and Hadith. You should urge them to befriend the good and righteous persons who can help you in this matter. You should not overlook this matter, for it is so important and the responsibility of those children lies with you.



106- Fathers' duty toward their children who do not pray

Q: Many fathers do not advise their children to offer Salah (Prayer); are such fathers sinful?

A: Yes, the fathers who do not order their children to offer Salah are sinful and so are their older brothers, uncles, and mothers. All are sinful if they leave the children and do not order them to offer Salah. Enjoining the Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) and forbidding the Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) is obligatory upon all Mu'mins (believers). Allah (Glorified be He) says: *«The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden)»* The Prophet (peace be upon him) said: *«Anyone among you sees something abominable should rectify it with his hand; and if he has not strength enough to do it, then he should do it with his tongue; and if he has not strength enough to do it, (even) then he should (abhor it) from his heart.»* The mother, father, older brothers, uncles,

(Part No. 11; Page No. 198)

and others are able to deny with their tongues. This comes under cooperating with regard to piety and righteousness. Allah (Exalted and Glorified be He) says: *«Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety)»* And: *«By Al-'Asr (the time).» «Verily, man is in loss,» «Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd).»* It is necessary to cooperate with regard to piety and righteousness. Undoubtedly, admonishing those who abandon Salah is considered cooperating with regard to piety and righteousness and calling to Allah (Exalted and Glorified be He).



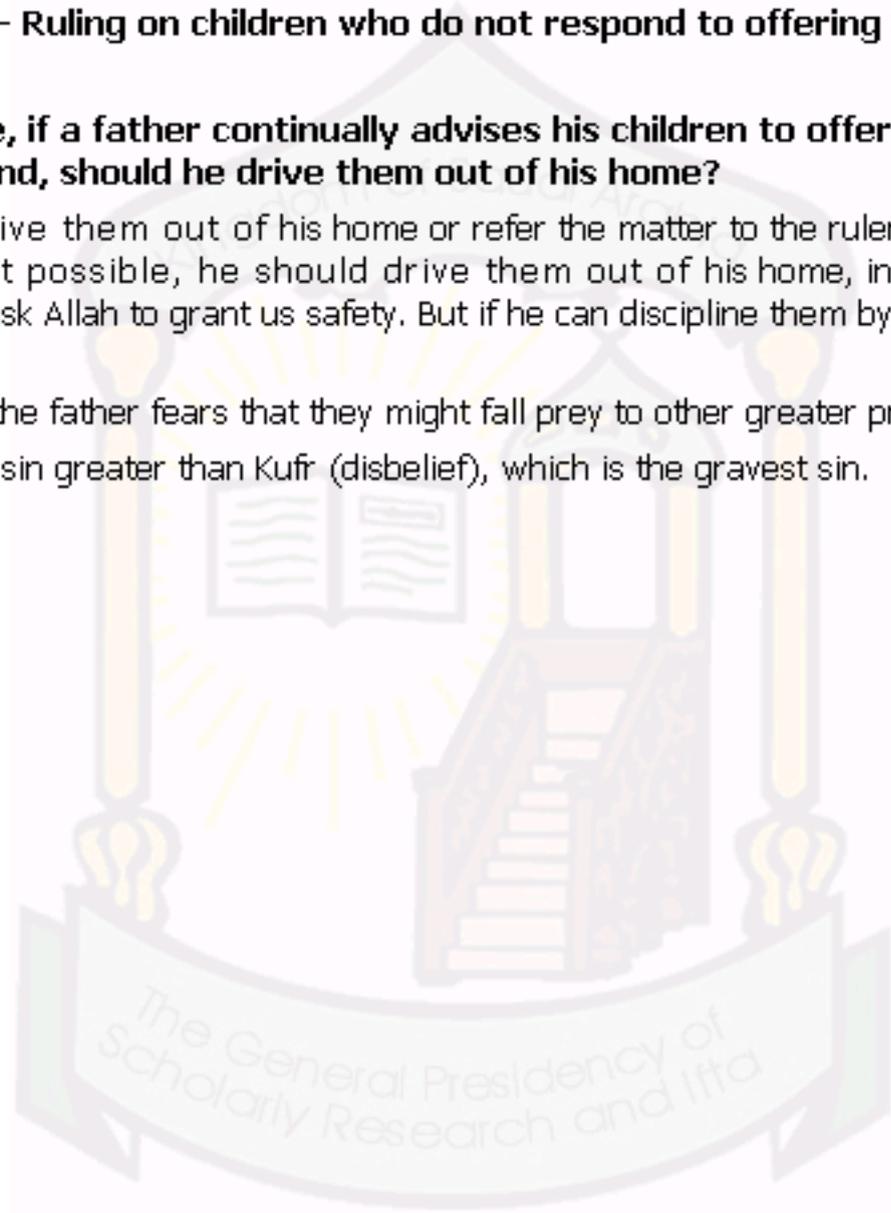
107- Ruling on children who do not respond to offering Salah

Q: Your Eminence, if a father continually advises his children to offer Salah (Prayer), but they do not respond, should he drive them out of his home?

A: Yes, he can drive them out of his home or refer the matter to the rulers in order to discipline them. If this is not possible, he should drive them out of his home, in order to discharge his responsibility. We ask Allah to grant us safety. But if he can discipline them by way of the rulers, this is better.

Announcer: What if the father fears that they might fall prey to other greater problems?

Shaykh: There is no sin greater than Kufr (disbelief), which is the gravest sin.





(Part No. 11; Page No. 199)

108- Ruling on overlooking urging children to offer Salah

Q: A questioner from Al-Dammam asks: Many parents - may Allah guide them - are not keen on advising their children to offer the obligatory Salahs (Prayers). They take this matter lightly. Would Your Eminence please advise them regarding this matter? Are they sinful for this?

A: Yes. All Muslims should take care of Salah and should advise their children to offer it. The parents should take care of this matter and should instruct their children. So should the older brothers and uncles. All should cooperate with regard to piety and righteousness. Allah (Exalted be He) says: ﴿Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety)﴾ And: ﴿The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden)﴾ And: ﴿By Al-'Asr (the time).﴾ ﴿Verily, man is in loss,﴾ ﴿Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd).﴾ If they overlook this matter, they will be sinful. Allah (Exalted and Glorified be He) says: ﴿And enjoin As-Salât (the prayer) on your family, and be patient in offering them [i.e. the Salât (prayers)].﴾

(Part No. 11; Page No. 200)

And: ﴿O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allâh, but do that which they are commanded.﴾ And: ﴿You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad صلى الله عليه وسلم] and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh.﴾

Parents, brothers, and others should cooperate with regard to this matter. They should adhere to Al-Haqq (the Truth), compel their children to offer Salah regularly, and discipline those who do not offer it.



109- The obligation of teaching children the sanctity of the Masjid and Salah

Q: I have two educated brothers; however, they do not care about Salah (Prayer) and they take it lightly and play while praying. When I finish the Salah, I order them to repeat it but they refuse and run away. When I beat them for this, my mother becomes angry. How can I deal with this problem, knowing that my youngest brother is ten years old and the older one is fifteen years old?

(Part No. 11; Page No. 201)

A: Disciplining your brothers and teaching them is obligatory on you because the Prophet (peace be upon him) said: [\(Command your children to perform Salah when they are seven years old and spank them for \(abandoning\) it when they are ten years old\)](#) If your father is not present, then you must take his place and if he is there, he must be the one doing this job and your mother must help and support you in this matter. Moreover, she has to talk to them and rebuke them for what they do because Allah (Exalted and Glorified be He) says: [\(Help you one another in Al-Birr and At-Taqwâ \(virtue, righteousness and piety\)\)](#) Hence, you and your mother must cooperate in what is good and you have to explain the matter to her gently and kindly so as to make her realize that this is an obligation and she will hopefully respond to what is right. If it is possible to accompany them to the Masjid (mosque), that will be good. It is a must to drive them to the Masjid to attend the congregational Salah. They must pray with people in the Masjid even they must be spanked or presented before the council if need be because this is essential. They must not be left to pray at home; rather, they must pray with people and their brother must use all possible means, even if he must spank them as disciplinary measure.



(Part No. 11; Page No. 202)

110- Ruling on a woman leading children in Salah

Q: My father does not care whether my brothers perform Salah (Prayer) or not, and so I lead them in Salah in order for them to get accustomed to performing it. But I sometimes do that during my menses, so as not to let them know about the monthly cycle of women. What is your opinion on my doing so?

A: Is it obligatory upon your father to take care of them and to compel them, if they are boys, to offer Salah with the congregation at the Masjid (mosque), even if he has to hit them (lightly) until they abide by it. The Prophet (peace be upon him) said: [\(Command your children to pray when they reach the age of seven years. When they become ten years old, then hit them \(lightly\) for Salah and separate between them in beds.\)](#) The father is responsible for his children and has to exert his utmost efforts until they get accustomed to offering Salah regularly with the congregation at the Masjid. However, if the children are girls, he also has to teach and compel them to offer Salah and even discipline them when they neglect it. As for you, there is nothing wrong with you praying with your sisters and standing in the middle to teach them Salah, for they are girls. But the boys have to go to the Masjid and it is not permissible for a woman to lead men in Salah. However, you can guide and instruct your brothers to offer Salah in congregation at the Masjid, even if you are to reproach them, if necessary, and even if you are to hit them lightly, if you are their older sister

(Part No. 11; Page No. 203)

and their father neglects them. You are not permitted at all to lead your brothers in Salah. You can order and help them to offer Salah in congregation. You can encourage your father to take care of them as a way of cooperating with regard to piety and righteousness. As for the girls, there is nothing wrong with you leading them in Salah to teach them to get accustomed to it. When a woman leads women in Salah, she should stand in the middle of them, not in front of them. However, it is not permissible at all to pray with them while you are in your menses. This is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). It is not permissible for you to pray with them during your menses or post-partum period, even if you mean to do good. The menstruating woman is not permitted to pray or to do the acts of Salah, and nor is a woman in her post-partum period. It is Haram (prohibited) and Munkar for her to do this. May Allah grant us safety.



111- Teaching and bringing up children to perform Salah

Q: Our Eminent Shaykh! A questioner asks how children should be brought up and how can they be taught Salah (Prayer) if they were not given a righteous upbringing?

A: Their father or old brother must strive until they start adhering to the right path and obedience to Allah. He must try by using kind words and must discipline them until they start performing Salah promptly and begin adopting good morals. This matter requires patience and perseverance. Allah (Exalted and Glorified be He) says:

(Part No. 11; Page No. 204)

﴿As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allāh's religion - Islāmīc Monotheism). And verily, Allāh is with the Muhsinūn (good doers).﴾ Allah (Exalted and Glorified be He) also says: ﴿O you who believe! Ward off yourselves and your families against a Fire (Hell)﴾ The Prophet (peace be upon him) said: ﴿All of you are caretakers and all of you are responsible for those under your care. The ruler is a caretaker and is responsible for his subjects, and the man is a caretaker of his household members and is responsible for his subjects﴾ Hence, patience is essential in this case.



112-The ruling on praying in shops in spite of having Masjids

Q: A questioner from Sudan asks: What is the ruling on praying in congregation in shops despite the existence of Masjids (mosques)? Are these Prayers valid or not?

A: It is obligatory upon the Muslims to pray in the Masjids in congregation, as the Prophet (peace be upon him) said: [\("Whoever hears the call \(to Salah\) and does not come to it, then there is no \(reward for the\) Salah for him except with an excuse."\)](#) Moreover, the Prophet (peace be upon him) ordered the

(Part No. 11; Page No. 205)

blind man who asked: [\(I have no one to guide me to the Masjid, is there a Rukhsah \(concession\) for me to pray at home? The Prophet \(peace be upon him\) replied: Do you hear the call to Salah? The man answered in the affirmative, thereupon, the Prophet \(peace be upon him\) said: Then respond \(to the call and go to the Masjid to perform the Salah in congregation\).\)](#) The Prophet (peace be upon him) commanded the man to respond to the call to Prayer even though he was blind and had no one to guide him to the Masjid. Hence, it is obligatory upon Muslims to offer Salah in the Masjid in congregation. If one prays in his shop or at home, his Salah will be valid but he will be guilty and will have to repent to Allah and hasten to offer the Salah in congregation in the future. His Salah will be valid according to the opinion maintained by the Jumhur (dominant majority of scholars), but he will be committing an error. The same applies to those who pray in their shops, they are in error as well and they must pray with people in the Masjids and have no excuse to pray in their shops. Rather, they should close their shops and pray in congregation because the right of Allah must be given precedence over everything else and the times of selling and buying can be extended. We seek refuge in Allah from obeying our personal desires and from obeying the devil.



113- The ruling on praying in one's place of work

Q: A questioner from Jordan asks: I work in a grocery store all day and when the Adhan (call to Prayer) is announced, I cannot go to the Masjid (mosque) because I work alone and it is difficult for me to close the shop and go pray in the Masjid. It is almost half a kilometer away and even if the Mu'adhin (caller to Prayer) calls at the top of his voice, we cannot hear him.

(Part No. 11; Page No. 206)

What is the ruling on my offering Salah (Prayer) in my grocery store?

A: It is obligatory upon you to offer the Salah in congregation and close the grocery whenever the time of Salah is due. This should not be taken lightly because Allah made the performance of Salah in congregation an obligation for men. Hence, you must hasten to carry out this command in obedience to Allah and His Messenger (peace be upon him) as Allah says: **«Guard strictly (five obligatory) As-Salawât (the prayers)»** He also says: **«And seek help in patience and As-Salât (the prayer) and truly it is extremely heavy and hard except for Al-Khâshi'ûn [i.e. the true believers in Allâh - those who obey Allâh with full submission, fear much from His Punishment, and believe in His Promise (Paradise) and in His Warnings (Hell)].»** A blind man came to the Prophet (peace be upon him) and asked: **«O Messenger of Allah, I have no one to guide me to the Masjid, is there a Rukhsah (concession) for me to pray at home? The Prophet (peace be upon him) asked: Do you hear the call to Salah? The man replied in the affirmative, thereupon, the Prophet (peace be upon him) said: Then respond (to the call be going to the Masjid and praying in congregation)»** So, it is your duty and the duty of those like you to hasten to the congregational Salah and close their shops, whether it is a grocery store or anything else, to pray with your Muslim brothers and perform what Allah has made obligatory upon you without taking this lightly in any way because this is impermissible.



(Part No. 11; Page No. 207)

114- Ruling on offering Salah at the workplace

Q: I notice that many people offer Salah (Prayer) at their workplace rather than at a Masjid (mosque) and say that they are obliged to do so because they are busy working. What is the ruling on their doing so? May Allah reward you with the best. I heard a Hadith that reads: (Anyone who hears the Nida' (i.e. Adhan; call to Prayer) and he does not come to it (the Masjid), then there is no prayer (counted) for him.)

A: It is obligatory upon men everywhere to offer Salah in congregation. The Prophet (peace be upon him) said: (Anyone who hears the Nida' (i.e. Adhan; call to Prayer) and he does not come to it (the Masjid), then there is no prayer (counted) for him except if he has a valid excuse. It was said: 'What is a valid excuse?' He answered: 'Fear or illness.') It is authentically reported that a blind man came to him and said: (O Messenger of Allah! I do not have anyone to guide me to the Masjid, so is there any Rukhsah (concession) for me to perform Salah at my house? The Prophet said: "Can you hear the call to Salah?" He said, "Yes." He (peace be upon him) said, "Then respond (to it).") It is also authentically reported that he (peace be upon him) said: (I was about to give orders for the call to be made for the Salah. I would then appoint a man to lead the people (in Salah), and then I would set out with some men carrying bundles of wood and go to (the houses of) those who do not come to perform the Salah,

(Part No. 11; Page No. 208)

and set their houses on fire with them inside.) This indicates that it is obligatory upon men to offer Salah in congregation. All able men should offer Salah in congregation at the Masjid, not at the workplace, if there is a nearby Masjid from which they can hear the Adhan (call to Prayer). However, if the Masjid is far away and they do not hear the Adhan, there is no blame on them if they offer Salah in congregation at their workplace. It is a condition that they hear the Adhan being pronounced without loudspeakers, for the loudspeakers can be heard from far away.



115- Ruling on physicians and male nurses offering Salah at the hospital

Q: There is a Musalla (place for Prayer) in the hospital, but because the hospital is very large, few people gather to offer congregational Salahs (Prayers) there behind one of them who acts as an Imam (the one who leads congregational Prayer). They do not attend Salah at the Masjid (mosque); rather, a small group attends Salah at the Masjid. We, the physicians, pray behind an Egyptian physician in a corridor in the hospital. After a period of time, we found out that this physician raises troubles, talks badly about people, and observes Namimah (tale-bearing). Is it permissible for us to continue offering Salah behind him or should we go to the Masjid? In any case, I have already started to offer Salah at the Masjid. Should I make up for the Salahs which I performed behind him? Kindly guide me.

(Part No. 11; Page No. 209)

A: Anyone in the hospital - whether he is a physician, nurse, visitor, or patient - who is able to attend Salah in a Masjid close to the hospital should offer Salah there. This is because Allah (Glorified and Exalted be He) prescribed building Masjids for offering Salah therein. Allah (Glorified be He) says: **﴿In houses (mosques) which Allâh has ordered to be raised (to be cleaned, and to be honoured), in them His Name is remembered [i.e. Adhan, Iqamah, Salât (prayers), invocations, recitation of the Qur'ân etc.]. Therein glorify Him (Allah) in the mornings and in the afternoons or the evenings,﴾** Accordingly, if anyone in the hospital is able to go to the Masjid, he should do so. The Prophet (peace be upon him) was reported to have said: **﴿If anyone hears the call (to Salah) and does not come to it, there is no Salah for him except with an excuse.﴾** (Related by Ibn Majah, Al-Daraqutny, and others through a good Sanad [chain of narrators]) Likewise, when a blind man asked the Prophet (peace be upon him): **﴿O Messenger of Allah! I do not find a person to accompany me to the Masjid. Is there any Rukhsah (concession) for me to pray at home?﴾** The Messenger (peace be upon him) said: 'Do you hear the call (to Prayer)?' He said: 'Yes.' The Messenger (peace be upon him) said: 'Then respond.' The Prophet (peace be upon him) ordered him to respond to the call to Salah and did not allow him to pray at his home even though he was blind and had no one to lead him to the Masjid.

(Part No. 11; Page No. 210)

Another narration says: **﴿My home is very far from the Masjid.﴾** This gives evidence to that fact that it is obligatory to perform all obligatory Salahs at the Masjid. There is no difference between the people in the hospital and others with regard to this ruling. Those who offer Salah at the hospital contradict the Sunnah (acts, sayings or approvals of the Prophet) and do not fulfill the obligation.

As for offering Salah behind a physician who observes Namimah and causes some harm, the Salah is valid, as the Salah behind a sinner is valid. However, the one who leads people in Salah should be the best among them; people should choose the most faithful and righteous person to be the Imam. The one chosen to be Imam should be the best of people, most versed in the recitation of the Qur'an, most knowledgeable of the Sunnah, etc. It is reported that the Prophet (peace be upon him) said:

«The one who is most versed in Allah's Book should act as Imam for the people, but if they are equally versed in reciting it, then the one who is most knowledgeable in Sunnah. Again, if they are equal regarding the Sunnah, then the earliest immigrant; if they emigrated at the same time, then the earliest one to embrace Islam.» In other words, the Imam chosen should be the best among the people and then the next best, and so on. Anyone who is notorious for Namimah or any act of Fisq (flagrant violation of Islamic law) should not lead people in Salah. Such a person should be deposed and not approved of. A better person should be sought, if this is available. But if anyone has offered Salah behind him, their Salah is valid, because

(Part No. 11; Page No. 211)

the Salah of those behind the Fasiq is valid. However, only the person who is known for uprightness and Istiqamah (integrity) should be approved to be Imam. It is not permissible to offer Salah behind the Kafir (disbeliever) or behind a person who is judged to be Kafir. However, with regard to the sinful Fasiq (someone flagrantly violating Islamic law) who is not a Kafir, it is permissible to offer Salah behind him if there is no other person fit to be Imam or if there is a need to offer Salah behind him due to the other Masjids being far away or the like.

What is meant is that while Salah behind such a person is valid, it is preferable to offer Salah behind a person who is better than him to avoid the divergent opinions of scholars who maintain that Salah behind the Fasiq is invalid. Ibn `Umar (may Allah be pleased with him and his father) offered Salah behind Al-Hajjaj - the most Fasiq and unjust person - during Hajj.



116- Ruling on offering Salah at a farm though there is a nearby Masjid

Q: We are a group working at a farm and the Masjid (mosque) is a bit far away from us, so we spread rugs and offer Salah on them at the farm. Is our Salah valid? Please take into consideration that we hear the Adhan (call to Prayer) when it is pronounced at the Masjid. May Allah reward you with the best.

A: It is obligatory upon you to offer Salah with the congregation at the Masjid as long as you hear

(Part No. 11; Page No. 212)

the Adhan when it is pronounced in an ordinary voice without loudspeakers at the appointed time of Salah. However, if the Masjid is so far away that you cannot hear the Adhan, it is not obligatory upon you to offer congregational Salah at the Masjid, unless it is easy for you to get to the Masjid by car. It is preferable for you to offer Salah with the congregation. However, it is not incumbent upon you to offer Salah at the Masjid unless it is close to you and you can hear the Adhan without loudspeakers at the times when there is no noise that prevents the sound from reaching you.



117- Ruling on praying congregationally on a farm due to the remoteness of the Masjid

Q: A questioner from the Arab Republic of Egypt asks: We are seven persons who work on a farm. We offer congregational Salah (Prayer) on the farm, because the nearest Masjid (mosque) is about ten kilometers away. There is only one driver who goes daily to Riyadh to deliver the vegetables. There is a car on the farm but there is no other driver who can drive us to the Masjid. We hope Your Eminence can advise us if this is acceptable.

A: If the reality is as you mentioned, that the Masjid is far away from you and there is no car available to drive you to it, there is nothing wrong with your praying on the farm. Congregational Salah should be offered in the Masjid if you hear the Adhan (call to Prayer) and you can go to the Masjid. However, if

(Part No. 11; Page No. 213)

the Masjid is so far away that you can hear the Adhan only through loudspeakers or if you have an excuse such as being ill, for example, and cannot reach the Masjid, there is nothing wrong with your not praying in the Masjid. Alhamdu lillah (All praise is due to Allah).



118- The ruling on praying at home in congregation, although the Masjid is close by

Q: We are a group of workers who pray at the place where we live, although the Masjid (mosque) is only one kilometer away. Is our Salah (Prayer) valid or not?

A: Your Salah is valid. However, you are being negligent by abandoning congregational Salah in the Masjid. It is your duty to perform Salah there as Allah (Exalted and Glorified be He) says: ﴿In houses (mosques) which Allâh has ordered to be raised (to be cleaned, and to be honoured), in them His Name is remembered [i.e. Adhan, Iqamah, Salât (prayers), invocations, recitation of the Qur'ân etc.]. Therein glorify Him (Allah) in the mornings and in the afternoons or the evenings,﴾ Moreover, the Prophet (peace be upon him) said in the Sahih (authentic) Hadith: ﴿Whoever hears the call (to Salah) and does not come to it, then there is no (reward for the) Salah for him except with an excuse.﴾ Hence, it is obligatory upon you to hasten to offer the Salah in congregation in the Masjid. As with regard to your past Salah, it is valid but you must repent to Allah and ask for His Forgiveness if you can hear the Adhan (call to Prayer). In all cases, however, you have to hasten to perform Salah in congregation and beware of

(Part No. 11; Page No. 214)

taking this matter lightly and performing the Salah at the place where you live. Usually people can hear the Adhan when the surroundings are quiet and the Mu'adhin (caller to Prayer) has a good voice that can be heard from a distance, and we seek help from Allah.



119- The ruling on missing the Zhuhr or the Jumu`ah Prayer because of work

Q: The questioners ask: We are a group of young men from the Arab Republic of Egypt and living in the Saudi Kingdom. We work almost twelve hours on an evening shift, from seven pm. to seven am, and sometimes we miss the Zhuhr (Noon) Salah (Prayer) especially on Friday. We work at night continuously and we, consequently, sleep during the day for long hours. What should we do about this? Are we sinful for missing Salat-ul-Jumu`ah (Friday Prayer) and the Zhuhr Salah?

A: Yes, you have to offer Salat-ul-Jumu`ah and the Zhuhr Salah with people and it is impermissible to agree to a job that prevents you from praying promptly. The Prophet (peace be upon him) said: [\(There is no obedience in matters involving disobedience to Allah, obedience is obligatory only in what is good \(and reasonable\).\)](#)

(Part No. 11; Page No. 215)

Hence, it is obligatory upon you to offer Salat-ul-Jumu`ah in congregation and your employer should allow you to do this and should exclude the times of Salah. This is your duty as well as the duty of your employer. It is impermissible for anyone to take this matter lightly, rather it is obligatory upon you to give this matter great attention and make it a condition that the Salah times should be excluded because it is obligatory upon all Muslims. Allah (Glorified and Exalted be He) says: [\(Guard strictly \(five obligatory\) As-Salawât \(the prayers\) especially the middle Salât \(i.e. the best prayer - 'Asr \). And stand before Allâh with obedience \[and do not speak to others during the Salât \(prayers\)\].\)](#) He also says: [\(And perform As-Salât \(Iqâmat-as-Salât\), and give Zakât and bow down \(or submit yourselves with obedience to Allâh\) along with Ar-Raki'ûn.\)](#) The Prophet (peace be upon him) said: [\(Whoever can hear the caller to prayer and no excuse prevents him from responding, his Salah that he offers will not be accepted. They said: What is the excuse? He \(peace be upon him\) said: Fear or sickness.\)](#) A blind man came to the Messenger of Allah (peace be upon him) and asked: [\(I have no one to guide me to the Masjid \(mosque\), is there a Rukhsah \(concession\) for me to pray at home? The Prophet \(peace be upon him\) asked: Do you hear the call to Salah? The man replied in the affirmative, thereupon the Prophet \(peace be upon him\) said: Then respond \(by going to the Masjid and praying in congregation\)\)](#) The Prophet (peace be upon him) even commanded the blind man who had none to guide him to the Masjid to respond to the call to Salah. It was obligatory on him to seek someone to show him the way to the Masjid.



(Part No. 11; Page No. 216)

120- The ruling on a worker's Salah who is prevented from going to the Masjid

Q: A questioner says: If someone can hear the Adhan (call to prayer) and does not go to the Masjid to offer the Salah in congregation because employers do not permit him to go, are they sinful? Can he continue working with them despite this?

A: One should not agree to this; rather, one should make it a condition that they are allowed to pray in the Masjid and it is impermissible to obey the employers. The Prophet (peace be upon him) said: **«No one is to be obeyed except in Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect).»** Hence, this person must clarify to his employers that he has to go to the Masjid and offer Salah in congregation whether it is a work in a government or private agency because the Salah in congregation is an obligation.



121- The obligation of performing Salah in congregation

Q: The questioner asks: I am always assigned tasks to do at the time of the Adhan (call to Prayer) and I am so tired of these tasks that arise at that specific time. I have lost my temper many times because they assign me tasks only at the time of the Adhan or at the time of Salah (Prayer). I always complain and clarify to them that Salah

(Part No. 11; Page No. 217)

is of a great virtue when performed in congregation and that it is impermissible to delay for something that may be done at another time. Nonetheless, they do not respond to me. Please advise me and others may Allah reward you. Actually, Your Eminent Shaykh! I have another similar message tackling the same issue. What is your advice regarding this? May Allah grant you success and reward you with the best.

A: There is no doubt that it is obligatory upon Muslims to give the Salah great attention and perform it at its due time. This applies to both males and females, simply because the Salah is the cornerstone of Islam and the most important pillar after the Two Shahadahs (Testimonies of Faith). Moreover, the Salah is the first thing one will be accountable for on the Day of Judgment. If one's Salah is valid, all other deeds will be valid as well and vice versa. Hence, Muslims must fear Allah regarding this issue and must cooperate to perform the Salah at its due time in congregation and respond to the Mu'adhin (caller to Prayer). They must not distract each other with things that might prevent them from performing the Salah in congregation or at its due time. This applies to both men and women. Those who live in the same house must do their best to offer the Salah at its due time and must be keen on this. As for men, they must perform the Salah in congregation. They should hasten to the Masjid (mosque) once they hear the Adhan. The Prophet (peace be upon him) said: **Whoever hears the caller (to prayer) and no excuse prevents him from responding, his Salah will not be accepted from him. They asked:**

(Part No. 11; Page No. 218)

What is the excuse? He (peace be upon him) said: Fear or sickness.) It was proven from the Prophet (peace be upon him) that a blind man came to him and asked: **(O Messenger of Allah, (I'm blind and) I don't have anyone to lead me to the mosque. Is there any Rukhsah (concession) for me to pray at home? The Prophet (peace be upon him) said: Do you hear the call for prayer? He said: Yes. The Prophet (peace be upon him) said: Then respond.)** Related by Muslim in his Sahih. So, if the blind man who had none to lead him to the Masjid was commanded to respond to the caller to Salah to offer his Prayer in congregation, then how about those that are healthy? It is obligatory upon all men who have the ability to pray in the Masjid and respond to the Mu'adhin to leave their homes and work for that purpose, except for those who have an excuse such as those that are ill who are permitted to pray any way they can. Allah (Glorified and Exalted be He) says: **(So keep your duty to Allâh and fear Him as much as you can)** Ibn Mas`ud (may Allah be pleased with him), the great Companion, said: **(I witnessed the time when none missed it (the congregational Salah) but a**

[hypocrite known for his hypocrisy](#) It is impermissible for a department manager or a parent to distract his employees or children with tasks that prevent them from the congregational Salah. Rather, they should

(Part No. 11; Page No. 219)

cooperate to hasten to the congregational Salah and postpone other tasks that could be delayed until after the Salah, or to carry them out before the Salah. However, it is a grave evil to assign employees tasks at the time of the Salah with the intention of making them miss its performance in congregation and this evil must be stopped. May Allah grant us all success and guidance!



122- The ruling on being assigned a task at the time of Salah

Q: What should a worker, driver or servant do if he is assigned a task, Your Eminent Shaykh, at the time of Salah (Prayer)? Is it permissible for him to comply or do you advise him to move to another job where he can perform the Salah in congregation?

A: A driver, worker or any other employee must give precedence to the right of Allah and offer the Salah in congregation. He may stop the car and pray in congregation because the times of Salah are not included in the work hours unless one works as a guard. In this case, he may pray at the place he is guarding without abandoning his duty. One who is sick is excused as well and one who has something valuable in his car and fears it may be stolen. It is permissible for him to pray after delivering the item and avoid this from happening in the future.

(Part No. 11; Page No. 220)



123- The ruling on working with an employer that does not allow employees to offer Salah at its due time

Q: What is your advice to an employee, who is obliged by his employer to delay the Salah (Prayer) although it is possible to pray and resume work?

A: He should postpone the work and offer the Salah. If the employer does not permit him to postpone the work until he offers the Salah, he should move to another place or resign and seek another proper employer. May Allah make it easy for him to find other work, as He (Glorified be He) says: [﴿And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out \(from every difficulty\).﴾](#) He (Glorified and Exalted be He) also says: [﴿and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.﴾](#) The Prophet (peace be upon him) said: [﴿There is no obedience to anyone in disobedience to Allah \(Glorified and Exalted be He\).﴾](#) The Prophet (peace be upon him) also said: [﴿Obedience is only required in the legally accepted matters.﴾](#)

It is impermissible to obey any authority, department, chairman or any other employer that prevents employees from congregational Prayers.

(Part No. 11; Page No. 221)

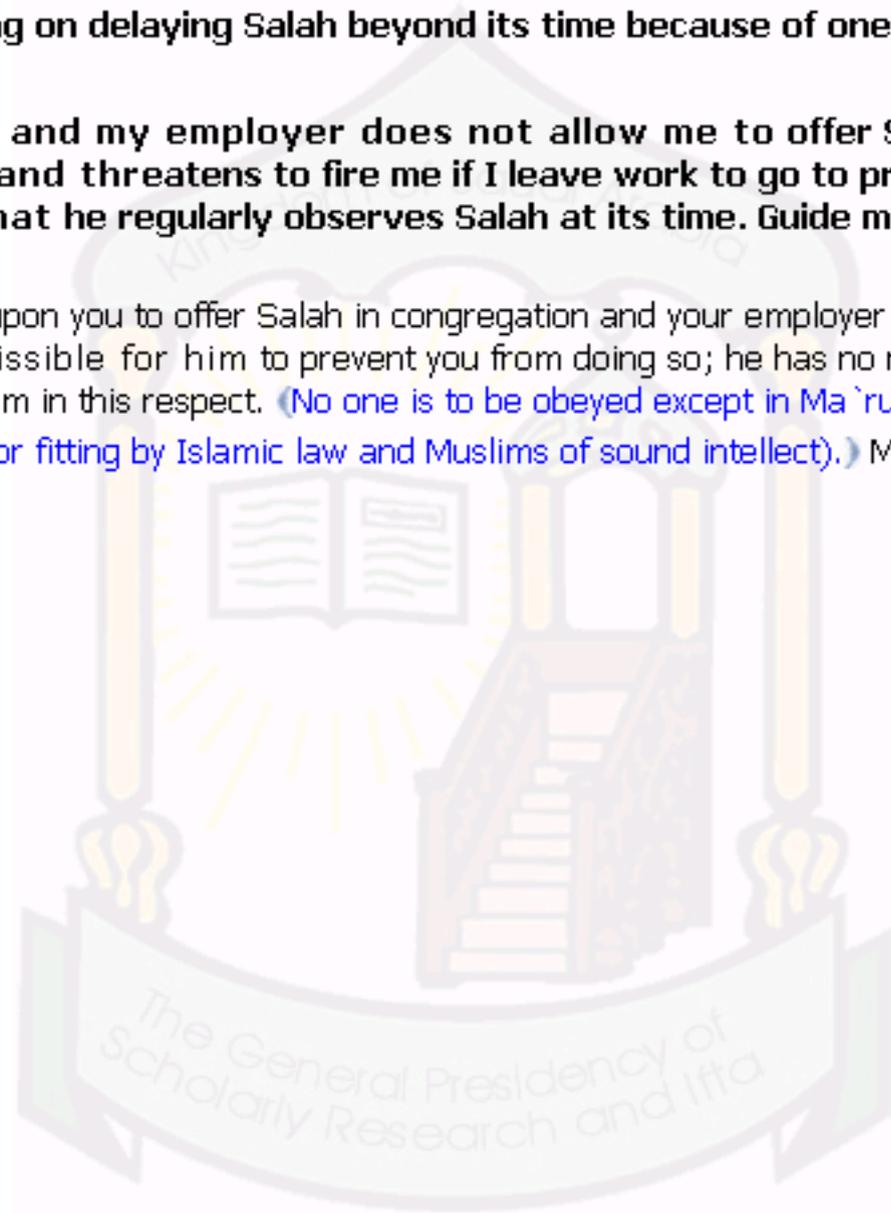
Similarly, this applies to the family man, because [﴿Obedience is only required in the legally accepted matters.﴾](#) The Mukallaf (person meeting the conditions to be held legally accountable for their actions) should not obey anyone in disobedience to Allah (Glorified and Exalted be He).



124- Ruling on delaying Salah beyond its time because of one's employer

Q: I am a driver and my employer does not allow me to offer Salah (Prayer) at its appointed time and threatens to fire me if I leave work to go to pray. Please take into consideration that he regularly observes Salah at its time. Guide me, may Allah reward you with the best

A: It is obligatory upon you to offer Salah in congregation and your employer should allow you to do so. It is not permissible for him to prevent you from doing so; he has no right to do this and you should not obey him in this respect. (No one is to be obeyed except in Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect).) May Allah guide us all.





125- Ruling on praying in the store for fear of theft

Q: An Egyptian who resides in the Kingdom asks: I am a guard

(Part No. 11; Page No. 222)

of equipment at a store where I work alone. There is a Masjid (mosque) about three kilometers away from my workplace. Should I leave my workplace and go to pray at the Masjid, or should I offer the Zhuhr (Noon) Prayer at my workplace?

A: If you have been ordered to keep alert and you fear that the store may be robbed if you go to the Masjid, pray at your workplace. But if the store is not in danger of being robbed, you can close it and go to pray in congregation and then return. However, if the store is in danger of being robbed and you are ordered to keep guarding it at all times, including the time of Salah (Prayer), you are excused and can pray at your workplace.



126- Ruling on praying at home when the Adhan is not heard from a far away Masjid

Q: It takes about twenty minutes to get to the Masjid (mosque) from my home. I can only hear the Adhan (call to Prayer) through loudspeakers if it is calm outside and there is no noise. Is my Salah (Prayer) at home valid? Please take into consideration that there is nothing that frightens me.

A: If you live some distance from the Masjid and do not hear the Adhan, you are not obliged to pray at the Masjid. The Prophet (peace be upon him) said: [\(Anyone who hears the Nida' \(i.e. Adhan \[call to Prayer\]\) and does not come to it \(Masjid\),](#)

(Part No. 11; Page No. 223)

[there is no Salah \(valid\) for him except if there is an excuse.\)](#) He (peace be upon him) said to the blind man: [\(Do you hear the call to Prayer? The man said: 'Yes.' The Messenger said: 'Then respond.'\)](#) If you are some distance from the Masjid and can only hear the regular Adhan through loudspeakers, you are not obliged to go to the Masjid. However, if you practice patience, anticipate the reward from Allah, and endure the hardship involved in going to the far-away Masjid, this is good and involves great virtue for you.



127- Ruling on praying on a farm due to not hearing the Adhan

Q: A questioner asks: I am a married person without children and I work on a farm, which is about two or three kilometers away from the Masjid (mosque). Is it permissible for me to offer Salah (Prayer) on the farm, bearing in mind that the farm is detached from the village where the Masjid is located?

A: There is nothing wrong with your praying alone on the farm if you are about two or three kilometers away from the Masjid and do not hear the Adhan (call to Prayer). However, if you practice patience and endure the hardship involved in going to the Masjid, this is good and involves a great virtue. But if you pray alone, there is nothing wrong with that. The Messenger of Allah (peace be upon him) said: [\(Anyone who hears the Nida' \(i.e. Adhan \[call to Prayer\]\)...](#)) If you hear the Adhan, when it is calm and there is no noise, without loudspeakers, you should offer Salah at the Masjid. But if you are far away and do not hear the Adhan, you are not obliged to pray at the Masjid.



(Part No. 11; Page No. 224)

128- The ruling on the Salah of one who works in the desert

Q: I work in the desert away from urban areas, so I always offer the Salah (Prayer) at my place of work throughout the week. I also recite the Qur'an, but my recitation does not comply with the rules of recitation. Please, advise me. May Allah grant you success!

A: There is no blame on you as long as you are away from urban areas and do not hear the Adhan (call to Prayer) in your workplace. You should do your best to recite the Qur'an properly even by reading from the Mus-haf (copy of the Qur'an). Reciting Al-Fatihah (Opening Chapter of the Qur'an) is the most important, so it must be recited properly because it is a pillar of the Salah. What is beyond Al-Fatihah is only recommended. You have to do your best to pronounce Al-Fatihah in a correct manner of recitation. Learn how to recite it by reading it at the hand of a person who knows it better until you recite it properly and memorize it.



129- The ruling on taking an oath not to offer Salah behind a certain Imam

Q: A questioner asks: A discussion took place between my cousin and me, who led us in Salah (Prayer), and I took an oath by Allah that I would not offer the Salah behind him. During the days of Ramadan, I moved forward to serve as their Imam (the one who leads congregational Prayer); however, when I was about to begin the Salah, he asked that I come back to the row, so I went to the rear and offered the Salah individually, because I had taken an oath by Allah. What is the ruling on what I did; is it permissible? What is the ruling if I want to offer the Salah behind him? May Allah reward you with the best.

(Part No. 11; Page No. 225)

A: It is obligatory on you to offer the Salah in congregation and you should not offer the Salah alone. You should also offer the expiation required for breaking the oath. You may feed ten needy persons, provide for them clothes, or free a bonds. However, it is impermissible to offer the Salah individually, because praying with the congregation is obligatory on you and on all other Muslim men. All Muslims must attend congregational prayer in the Masjid with their brothers. The Prophet (peace be upon him) said: [\(Whoever hears the call to Salah and does not come to it, then there is no Salah \(no reward\) for him unless he has a legally acceptable excuse.\)](#) Once a blind man came to the Prophet and asked: O Messenger of Allah, [\(I have no one to guide me to the Masjid. Do I not have a permission to offer Salah at home? The Prophet \(peace be upon him\) said: Do you hear the call to Prayer? He said: 'Yes'. He then said: Thus, respond!\)](#) Consequently, if a blind person who has no one to guide him and needs someone to lead him has no permission, then how about others? So, fear Allah, beware of neglecting congregational Prayer, repent to Allah for what you did, and expiate for the oath that you took. You must offer the Salah behind the Imam. Ask your Lord to forgive your past sins and repent to Him. You should also expiate for the oath. The expiation is to feed ten needy persons giving each of them half a Sa` (1 Sa` = 3 kg. approx.) of the common food of your location, or provide clothes for them that cover the parts necessary to be covered in the Salah, e.g. Izar (garment worn below the waist) and Rida' (garment worn around the upper part of the body (or Qamis (long shirt).



(Part No. 11; Page No. 226)

130- The ruling on leaving the congregational Prayer because there is no Imam for the Masjid

Q: There is a Masjid (mosque) near me that does not have a regular Imam (the one who leads congregational Prayer). Is it obligatory on me to offer the Salah (Prayer) there? If there is an Imam in this Masjid, would I be blamed for offering the Salah at home?

A: It is obligatory to offer the Salah in congregation and you should not offer the Salah in your house. If there is no Imam in the Masjid, worshipers should choose one from among them to lead the Salah. They should choose the best and most qualified in reciting the Qur'an. You should not pray at home and if they choose you to lead the Salah because you are the best among them and the most qualified in reciting the Qur'an, you must lead them in Salah. You and all others should not offer the Salah at home and abandon the congregational Salah. The Prophet (peace be upon him) said: [\(Whoever hears the call to Salah and does not come to it, then there is no Salah \(no reward\) for him unless he has a legally acceptable excuse.\)](#) A legally acceptable excuse refers to sickness, expected fear, and similar situations that prevent one from reaching the Masjid. It is authentically reported that when a blind man [\(came to the Prophet \(peace be upon him\) seeking his permission to offer the Salah at home. He said that he had no one to guide him to the Masjid and asked for permission to offer Salah at home. The Prophet \(peace be upon him\) replied: Do you hear the call to Prayer? He said: 'Yes'. He then said: Thus, respond, i.e. come to Prayer!\)](#) Consequently,

(Part No. 11; Page No. 227)

if a blind person who has no one to guide him is not excused and has to come to prayer, then how about others who are sound and healthy?



131- The ruling on building a Masjid even though another Masjid is nearby

Q: We have a Masjid Jami` (a large mosque where Jumu`ah (Friday) Prayers are held) in the village, which is approximately 300 meters from us; however, we do not offer the Salah there although we hear the call to Prayer. Only those who built this large Masjid (mosque) pray in it. My father built a Masjid by our house seeking the reward of Allah, and he, my brothers, their children and I offer the congregational Prayers in it. However, some people say that Salah is not valid in this Masjid, because the large Masjid is near to us. Should we leave this small Masjid that my father built and pray in the large Masjid, or should we offer the Obligatory Five Daily Prayers in it in congregation? Your Eminence! It should be noted that we offer the Jumu`ah (Friday) Prayer in the large Masjid. Please, advise us. May Allah reward you with the best.

A: You should offer the Salah in the large Masjid, because it is near to you. If there are other reasons that prevent you from attending Salah there, such as any expected danger, there is nothing wrong with offering the Salah in your small Masjid. However, if the way is secure and the distance is 300 meters as mentioned, and there is nothing preventing you from offering Salah there, thus you should offer the Salah in the large Masjid and demolish the small Masjid, because there is no need for it. So, it is obligatory

(Part No. 11; Page No. 228)

on you to offer the Jumu`ah Prayer and congregational Prayers with your brothers in this large Masjid which is near to you; unless, there is something that prevents you or if the way is dangerous and you are in fear. This is a legal reason for offering the Five Obligatory Daily Prayers in the small Masjid but you have to offer the Jumu`ah Prayer in the large Masjid. However, if the way is safe and there is no danger or other reason for abandoning the Salah with the congregation in the large Masjid, you should offer the Salah with the congregation to increase the number of worshipers. It is legally required to increase the number of Muslims in the congregation, gather them in the Houses of Allah, cooperate in righteousness and piety, and help one another in what is of benefit in this world and in the Hereafter. Disunity should be avoided.



132- The ruling on offering Salah in a distant Masjid to gain greater reward

Q: A man offers the Salah (Prayer) in the Masjid (mosque) adjacent to him and another man offers the Salah in the large Masjid leaving this adjacent Masjid to get more reward due to the larger congregation when praying in the bigger one. Also, the further a person walks to the Masjid, the more reward he gets equivalent to his steps. Therefore, who gets more reward of these two men?

A: There is no doubt that a person who seeks the distant Masjid and endures the hardship gets greater reward, because the Prophet (peace be upon him) said: [\(The people who will earn the greatest reward for Salah are those who walk the farthest to reach it \(the Masjid\), then the next farthest and so on.\)](#) However, if his attending the congregational Prayer in

(Part No. 11; Page No. 229)

the near Masjid brings people together and he can admonish and remind them, then a great benefit follows and offering Salah with them is better. If his offering Salah in the distant Masjid has no effect on the one nearby, then offering the Salah at the distant Masjid yields more reward commensurate with the number of steps. This is a good deed, In sha'a-Allah (if Allah wills) according to the terms of the Hadith which reads: [\(The people who will earn the greatest reward for Salah are those who walk the farthest to reach it \(the Masjid\), then the next farthest and so on.\)](#)



133- The ruling on traveling to non-Muslim countries where no Masjid exists

Q: What is the ruling on traveling to a non-Muslim country for study or work and remaining there for several years? Does the ruling differ from a big city where thousands of Muslims live and there are Masjids (mosques) and Islamic centers to a small town where no Muslims or Masjids exist? Is one excused for not performing the congregational Prayer in this case? Please, advise.

A: A Muslim should not travel to these non-Muslim countries for study or for work, if he finds the opportunity to study or work in another place. This is because one may be exposed to constant danger while living there. However, if the city where he lives has Islamic centers and Muslims whom he can join and cooperates with, this is easier than living in a place where there are no Muslims.

(Part No. 11; Page No. 230)

If he has Islamic knowledge and insight and travels to call others to Allah and education, this is acceptable. As for the student that has no Islamic knowledge to protect him from their misconceptions and false arguments, he is at risk. First, he should learn in his Muslim country or seek a proper place for study, but he should not travel to a non-Muslim country. Similarly, a Muslim should not travel to work in the non-Muslim countries, because he exposes his faith to dangers and may be allured to their false beliefs. It is related in the Sahih (authentic) Hadith that the Prophet (peace be upon him) said: [\(I am not responsible for any Muslim who stays among polytheists.\)](#) Living among disbelievers exposes a Muslim to dangers, as he is not safe from their evils and plots, unless he is knowledgeable and able to express his Islam.



(Part No. 11; Page No. 231)

Chapter on the rulings of Imamah

134- The ruling on reciting Al-Fatihah for the Ma'mum joining the Imam after Takbirat-ul-Ihram

Q: What should a worshiper do when he misses Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer)? For example, a worshiper may join the Imam (the one who leads congregational Prayer) while reciting the Surah (Qur'anic chapter) after Al-Fatihah (Opening Chapter of the Qur'an); should he then begin with Du`a'-ul-Istiftah (opening supplication when starting the Prayer) or with Al-Fatihah?

A: He should pronounce Takbirat-ul-Ihram and begin reciting Al-Fatihah if he fears the Imam will perform Ruku` (bowing) before he completes Al-Fatihah. If he knows that the Imam's recitations are long and he has time to say Du`a'-ul-Istiftah and then recite Al-Fatihah, there is no harm in this. However, it is more preponderant - and Allah knows best - that he not recite Du`a'-ul-Istiftah, especially in the Jahri Salah (Prayer recited aloud), because one is commanded to remain silent and only reciting Al-Fatihah is sufficient. Thus, he should only recite Al-Fatihah and not Du`a'-ul-Istiftah. However, if it is Sirri Salah (Prayer with inaudible recitation) and he thinks that he has time to recite Al-Fatihah and Du`a'-ul-Istiftah, he may do so.



135- The ruling on reciting Du`a'-ul-Istiftah during the recitation of the Imam

Q: Should one who joins the Imam (the one who leads congregational Prayer), while he is reciting, say Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) and listen or recite both

(Part No. 11; Page No. 232)

Du`a'-ul-Istiftah (opening supplication when starting the Prayer) and Al-Fatihah (Opening Chapter of the Qur'an) and then listen?

A: After saying Takbirat-ul-Ihram, one should recite Al-Fatihah and listen. Reciting Du`a'-ul-Istiftah is Mustahab (desirable). So it can be overlooked but one must recite Al-Fatihah and listen if the Imam recites without pausing.



136- The ruling on one who joins the Imam during Ruku` and does not recite Al-Fatihah

Q: What should a latecomer do when joining the congregational prayer during Ruku` (bowing) without reciting Al-Fatihah (Opening Chapter of the Qur'an)?

A- If a latecomer joins the Prayer during Ruku`, he has caught the full Rak`ah (unit of Prayer) according to the correct view, which is held by the majority of scholars. This is because it is authentically reported from the Hadith of Abu Bakrah Al-Thaqafy (may Allah be pleased with him) that [\(once he came while the Prophet \(peace be upon him\) was in Ruku`, so he bowed before joining the ranks of worshipers and joined the row. After Taslim \(salutation of peace ending the Prayer\), the Prophet \(peace be upon him\) said: May Allah increase your keenness to perform good deeds, but do not repeat this again.\)](#) He did not command him to repeat the Rak`ah. This Hadith is related by Imam Al-Bukhari in the Sahih (authentic) Hadith Book. It indicates that missing the standing for recitation of Al-Fatihah before Ruku` does not annul the Rak`ah when one joins the congregation before rising from Ruku`, because one is excused for missing Al-Fatihah if one does not attend the standing. This is the correct view, and the view held by the Four Imams (Abu Hanifah, Malik, Al-Shafi, and Ahmad)

(Part No. 11; Page No. 233)

(may Allah be merciful with all of them), based on the Hadith of Abu Bakrah as mentioned above. According to a group of scholars, reciting of Al-Fatihah behind the Imam is not obligatory. This is also ascribed to the majority of scholars that reciting behind the Imam is not obligatory, but the preponderant view is that it is obligatory, based on the generality of the Hadiths related in this regard. For example, the Prophet (peace be upon him) said: [\(Do you recite behind your Imam? We said: Yes. He thus said: Do not do that except reciting Al-Fatihah, because there is no Salah for a person who does not recite it.\)](#) This is a good Hadith. However, if a person misses the standing and joins the Ruku`, their Ruku` is acceptable, based on the abovementioned Hadith related by Abu Bakrah. Similarly, if one forgets to recite Al-Fatihah or is unaware of the obligation of reciting Al-Fatihah, there is no blame and the Rak`ah is valid. In conclusion, reciting Al-Fatihah is obligatory on the Ma'mum (person being led by an Imam in Prayer) and is overlooked in cases of forgetfulness and unawareness, or when one misses the pillar of standing. As for the Imam and Munfarid (person offering Salah individually), recitation of Al-Fatihah is obligatory and necessary and the Salah is invalid without it. The Prophet (peace be upon him) said: [\(The prayer of whoever does not recite Surat Al-Fatihah is invalid\)](#) Scholars agree that this Hadith is authentic.



(Part No. 11; Page No. 234)

137- The number of Takbirs to be performed upon joining the Imam in Ruku`

Q: Should a person who joins the Imam (the one who leads congregational Prayer) during Ruku` (bowing) pronounce Takbir (saying: "Allahu Akbar [Allah is the Greatest]") once or twice: Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) and Takbir for Ruku`?

A: Yes, when a worshipper joins the Imam during Ruku`, they should pronounce Takbirat-ul-Ihram while standing and then again for Ruku` while beginning to bow. This is the proper manner that should be adopted. It is the basic rule that one should pronounce Takbir twice: First: Takbirat-ul-Ihram, which is obligatory and a pillar of Salah according to scholars; and second: Takbir for Ruku`, which is obligatory according to some scholars and only recommended according to the majority of scholars. Imam Ahmad, a group of the early, and the late scholars held the view that it is obligatory because the Prophet (peace be upon him) pronounced Takbir and commanded worshipers to do so. He said: [\(Pray as you have seen me praying.\)](#) This is equally applied to Ruku` and Sujud. It indicates that pronouncing Takbir, including the number of Takbirs when moving from one position to another, is obligatory to follow the manner of the Prophet (peace be upon him) and to obey his command. As for Takbirat-ul-Ihram, it is obligatory according to all scholars and one cannot commence the Salah without pronouncing it. Thus, whoever enters into Salah by the mere intention without Takbir, the Salah is invalid. It is necessary to pronounce Takbir upon starting the Salah. This Takbir is called Takbirat-ul-Ihram. It is mentioned in

(Part No. 11; Page No. 235)

the Hadith wherein the Prophet (peace be upon him) said: [\(The key to prayer is purification; its beginning is Takbir and its end is Taslim \(salutation of peace ending the Prayer\).\)](#) This refers to the first Takbir, i.e. Takbirat-ul-Ihram. However, when one joins the Imam during Ruku`, there is very little time, so only pronouncing Takbirat-ul-Ihram is sound and acceptable according to a group of scholars, due to the lack of time. It is, nonetheless, better and safer to pronounce the Takbir for Ruku` to reconcile between the two opinions and abide by the original manner of Salah. Thus, one pronounces Takbirat-ul-Ihram while standing and then the Takbir for Ruku` upon beginning to bow for Ruku` when possible. This is better and safer. If one omits the Takbir for Ruku`, the Rak`ah is valid according to the soundest of the two opinions maintained by scholars. All praise is due to Allah!



138- Illustration of the number of Takbirs to be performed upon joining the Imam in Ruku`

Q: How many times should a Ma'mum (person being led by an Imam in Prayer) pronounce Takbir (saying: "Allahu Akbar [Allah is the Greatest]") upon joining the Imam (the one who leads congregational Prayer) in Ruku`? Please, clarify this point in detail.

A: First: One should pronounce Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer), which is the first time of Takbir.

(Part No. 11; Page No. 236)

It is obligatory and a prerequisite for the validity of the Salah. Second: Takbir for Ruku`. If one fears missing the Rak`ah (unit of prayer), one may only pronounce the first Takbir and it is enough for both times of Takbir according to the correct opinion maintained by scholars. This is based on the point that these two times of Takbir are two acts of worship that happen to come together at the same time and place. Thus, the greater of them, which is Takbirat-ul-Ihram, is sufficient for them both. However, it is necessary to pronounce it while standing before Ruku` (bowing) and to intend that it is Takbirat-ul-Ihram. It is however, better to perform the second Takbir for Ruku` while beginning to bow for Ruku`. This is more perfect, but if it is impossible due to the lack of time, the first Takbir, which is Takbirat-ul-Ihram, is sufficient.



139- How one should perform Takbir upon joining the Imam in Ruku` or Sujud

Q: If I join the congregational prayer during Ruku` (bowing) or Sujud (prostration), is it enough to pronounce the Takbir (saying: "Allahu Akbar [Allah is the Greatest]") for Ruku` or Sujud only, or is it necessary to pronounce Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) and then Takbir for Ruku` or Sujud?

A: When a worshiper joins the congregation during Ruku`, they should pronounce Takbirat-ul-Ihram first, and then Takbir for Ruku` upon beginning to bow for Ruku` when possible; otherwise, the Takbirat-ul-Ihram is sufficient according to the correct view. However, it is better and more perfect to pronounce both Takbirs to reconcile the differences of scholars.

(Part No. 11; Page No. 237)

One should then follow the Imam (the one who leads congregational Prayer) and thus, the Rak`ah is acceptable; one is not required to make up for it. The Rak`ah in which one joins the Imam during Ruku` is valid. However, when joining the Imam during Sujud, one should only pronounce Takbirat-ul-Ihram while standing and prostrate without saying Takbir as the Rak`ah is not counted, because one has missed the Ruku` and the standing.



140- Ruling on joining Ruku` with Takbirat-ul-Ihram

Q: What is the ruling on joining the Imam (the one who leads congregational Prayer) in Ruku` (bowing) and pronouncing only Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) without Takbir (saying: "Allahu Akbar [Allah is the Greatest]") for Ruku`? If this is done, is Salah (Prayer) valid or not?

A: According to the more correct of the two opinions maintained by scholars, if a person joins the Imam in Ruku`, it is sufficient for him to pronounce the first Takbir, namely, Takbirat-ul-Ihram, for it is obligatory and the greatest pillar of Salah without which Salah is not valid. As for Takbir for Ruku`, some maintain that it is obligatory, while other maintain that it is supererogatory; it is less important than the first Takbir. If there is no time, the first Takbir suffices for the second Takbir of Ruku`. To pronounce the two Takbirs is preferable to be on the safe side, meaning that a person makes the first Takbir while standing and then the second Takbir while bowing. This is the perfect way of joining the Imam in Ruku`. But if a person does not pronounce the second Takbir, the first is sufficient, according to the correct opinion.



(Part No. 11; Page No. 238)

141- Ruling on catching Ruku` without reading Al-Fatihah

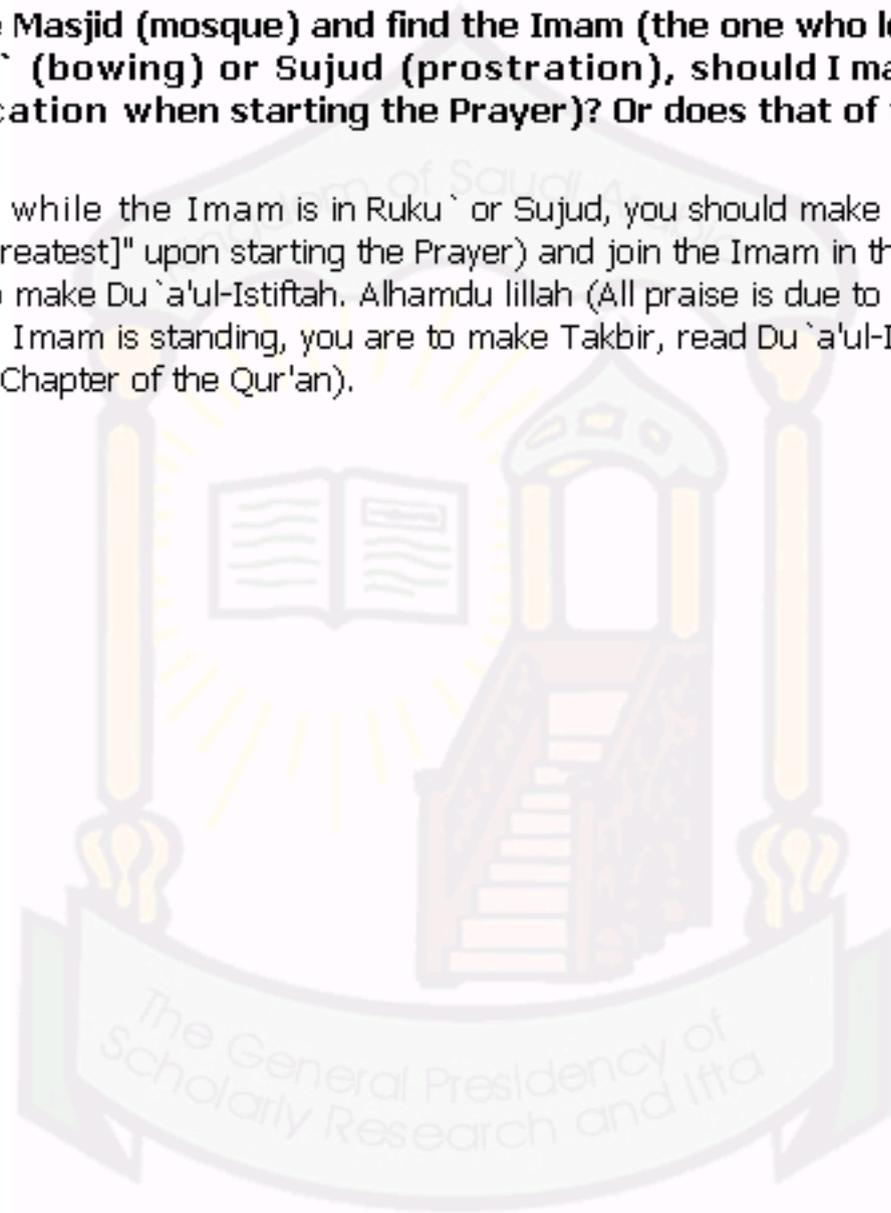
Q: A questioner from Yemen asks: Your Eminent Shaykh! Does a person who joins the Imam (the one who leads congregational Prayer) in Ruku` (bowing) catch this Rak`ah (unit of Prayer) even if they do not recite Al-Fatihah (Opening Chapter of the Qur'an)?

A: Yes; if a person catches the Ruku` with the Imam, the Rak`ah will be counted for them. The Prophet (peace be upon him) commanded Abu Bakrah, who told him that he joined him in Ruku`, not to repeat this action as Abu Bakrah made the Ruku` before reaching the row for congregational Salah (Prayer). Yet, the Prophet (peace be upon him) did not command him to redo the Rak`ah, which implied that the Ruku` sufficed him. The Prophet said to him: *(May Allah increase your eagerness (caring to join the Salah) but do not repeat (doing it again).)* This is because Abu Bakrah entered in Ruku` before reaching the row for congregational Salah as he was afraid of missing the Rak`ah.



Q: If I enter the Masjid (mosque) and find the Imam (the one who leads congregational Prayer) in Ruku` (bowing) or Sujud (prostration), should I make Du`a'-ul-Istiftah (opening supplication when starting the Prayer)? Or does that of the Imam suffice for me?

A: If you come in while the Imam is in Ruku` or Sujud, you should make Takbir (saying: "Allahu Akbar [Allah is the Greatest]" upon starting the Prayer) and join the Imam in the Ruku` or Sujud, and you do not need to make Du`a'-ul-Istiftah. Alhamdu lillah (All praise is due to Allah). However, if you come in while the Imam is standing, you are to make Takbir, read Du`a'-ul-Istiftah, and then recite Al-Fatihah (Opening Chapter of the Qur'an).





(Part No. 11; Page No. 239)

142. Catching a Rak`ah with the Imam

Q: If a person enters the Masjid (mosque) and makes Takbir (saying: "Allahu Akbar [Allah is the Greatest])" for Ruku` (bowing) and the Imam (the one who leads congregational Prayer) rises from Ruku` while he is bowing, does that person catch the Rak`ah (unit of Prayer)? If not, how can a person catch the Rak`ah?

A: If a person performs Ruku` with their back leveled before the Imam rises from the Ruku`, that person has caught the Rak`ah. Also, if a person reaches the Ruku` position before the Imam raises his head from Ruku`, that person has caught the Ruku`. However, if the Imam starts to rise before the person reaches the Ruku` position, that person has not caught this Rak`ah and should redo it as they did not join the Imam in Ruku`. The same applies if a person doubts whether they caught the Ruku` with the Imam or not. But if the person is certain of having caught the Ruku` with the Imam, this Rak`ah is counted for that person even if their saying Subhana Rabbiya Al-`Azhim (Glory be to my Lord, the Most Great) and tranquility came after that, as long as they reached the Ruku` position before the Imam rose from Ruku`.



143- Catching the Rak`ah with the Imam

Q: A questioner asks: I entered the Masjid (mosque) while the Imam (the one who leads congregational Prayer) was in Ruku` (bowing). I made Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) while the Imam was still in Ruku`. However, the Imam rose from Ruku` before I was able to perform it with him. Did I catch this Rak`ah (unit of Prayer) or not?

A: If a person enters the Masjid to find the Imam in Ruku` and then makes Takbirat-ul-Ihram, but before taking the position of Ruku` finds the Imam has risen from Ruku`,

(Part No. 11; Page No. 240)

that person misses the Rak`ah because they do not catch Ruku` with the Imam. However, a person catches the Rak`ah if they reached the Ruku` position before the Imam rises from the Ruku` even if the person says Subhana Rabbiya Al-`Azhim (Glory be to my Lord, the Most Great) after that. But if a person makes Takbirat-ul-Ihram and then finds the Imam has risen from the Ruku` before they reach the Ruku` position, this Rak`ah is not counted for them and they have to make up for it.



144- Catching the Ruku` with the Imam

Q: If a person enters the Masjid (mosque) while the Imam (the one who leads congregational Prayer) is in the position of Ruku` (bowing) and the Imam rises from it while the person is performing Ruku`, what is the ruling?

A: If a person joins the Ruku` before the Imam rises from it, this Rak`ah (unit of Prayer) will be counted for them. But if the Imam rises from Ruku` before the person reaches the position of Ruku`, this Rak`ah will not be counted for that person and they have to make up for it. The Rak`ah is to be counted if the person reaches the position of Ruku` before the Imam rises from it, and there is no harm if the Imam rises from Ruku` immediately after that. But if the person bows while the Imam is rising, this Rak`ah is not counted for that person and they have to make up for it.



145- Ruling on a latecomer when coming to Prayer while the Imam is prostrating

Q: What should a latecomer (to Prayer) do if he attends the congregational Prayer while the Imam (one who leads congregational Prayer) is prostrating? Should he prostrate with him or wait till he (the Imam) rises (from prostration)?

A: It is Sunnah (action following the example of the Prophet) for the latecomer to offer Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) while standing and then prostrate with the Imam.

(Part No. 11; Page No. 241)

The Prophet (peace be upon him) was reported to have said in some Hadiths: [\(When you come to prayer while we are prostrating, prostrate with us but do not consider this \(prostration\) a Rak`ah.\)](#)

The Prophet (peace be upon him) was also reported to have recommended that the Ma'mum (person being led by an Imam in Prayer) should join the Imam in the state the latter is assuming, e.g. if the Imam is in a state of bowing, the latecomer should bow with him; if he (the Imam) is standing, the latecomer should stand with him; if he is prostrating, he should prostrate; if he is sitting down for Tashahhud (testification recited in the sitting position in the second/ last unit of Prayer), he should join him in Tashahhud as well. This is preferable, even if the Imam is in the sitting position for the last Tashahhud. The Prophet (peace be upon him) said: [\(When the Iqama \(call to start Prayer\) has been pronounced, do not go running to it, but go walking in tranquillity and pray what you are in time for, and complete what you have missed.\)](#) He (peace be upon him) also said: [\(Pray what you are in time for.\)](#) This includes those who catch all or any part of the Prayer, even the last Tashahhud.



146- Explaining how to complete Prayer for a latecomer who has joined the Imam in only three Rak`ahs in a four-Rak`ah Prayer

Q: If a latecomer joined the Imam (one who leads congregational Prayer) in three Rak`ahs (unit of Prayer) only in Zhuhr (Noon) or `Asr (Afternoon) Prayer, how should he complete his Prayer?

(Part No. 11; Page No. 242)

A: When the Imam offers Taslim (salutation of peace ending the Prayer), the latecomer should stand up and pray the Rak`ah he has missed, in which it is preferable to recite Surah Al-Fatihah (Opening Chapter of the Qur'an) only. Sitting down with the Imam at the end of the Prayer is due to the necessity of following the Imam. In this part it is preferable to recite Tashahhud (testification recited in the sitting position in the second/ last unit of Prayer) and invoke Allah's Blessings and Peace upon the Prophet. After that, the latecomer stands up and prays the fourth Rak`ah and recites Surah Al-Fatihah. There is nothing wrong with reciting other Ayahs (Qur'anic Verses) along with Al-Fatihah, but it is preferable to recite Al-Fatihah only. The Prophet (peace be upon him) was reported to have recited only Surah Al-Fatihah in the third Rak`ah of Maghrib (Sunset) Prayer and in the third and fourth Rak`ahs of Zhuhr, `Asr and `Isha' (Night) Prayers, and then he would sit down for Tashahhud and invoke Allah's Blessings and Peace upon the Prophet and then offer Taslim.



147- Explaining How to make up for a missing Rak`ah in a four-Rak`ah Prayer

Q: If I joined a group of people offering a four-Rak`ah (unit of Prayer) Prayer and I missed the first Rak`ah only, how should I make up for it?

(Part No. 11; Page No. 243)

A: When a person misses one Rak`ah in a four-Rak`ah Prayer, i.e. Zhuhr (Noon), `Asr (Afternoon) or `Isha' (Night) Prayer, he should stand up after the Imam (one who leads congregational Prayer) offers Taslim (salutation of peace ending the Prayer) and make up for the missing Rak`ah, in which he has to recite only Surah Al-Fatihah (Opening Chapter of the Qur'an). This is because it is considered the last part of Prayer. Once the Imam offers Taslim, the latecomer should stand up and recite Al-Fatihah, and then bow, stand up, offer two prostrations, recite the full Tashahhud (testification recited in the sitting position in the second/ last unit of Prayer) and offer Taslim. As for sitting down with the Imam in the last Tashahhud, it is not obligatory on the latecomer to recite Tashahhud; rather, he should only sit down as an act of following the Imam. Still, there is nothing wrong with reciting Tashahhud and invoking Allah's Blessings and Peace on the Prophet while sitting down with the Imam. The obligatory Tashahhud the latecomer has to recite, however, is after making up for the missing Rak`ah.



148- Ruling on reciting the First Tashahhud for a person who has missed the first Rak`ah

Q: If a latecomer joined the Imam (one who leads congregational Prayer) in the second Rak`ah of Zhuhr (Noon) Prayer, should he recite the first Tashahhud (testification recited in the sitting position in the second unit of Prayer), though he would then have prayed only one Rak`ah?

(Part No. 11; Page No. 244)

A: When a latecomer joins the Imam in the second Rak`ah of Prayer, he does not have to recite the first Tashahhud, for this Tashahhud is normally recited after the second Rak`ah. Therefore, only those who have attended the Prayer from the beginning should recite it. However, if the latecomer recited it, there would be nothing wrong with this. Reciting Tashahhud will be better than keeping silent, for it is an act of Dhikr (Remembrance of Allah) which is of a great value.



149- The manner of completing the four Rak`ah Prayer for those who catch only the last two Rak`ahs

Q: I would like to ask about the ruling on a person who joined congregational Salah (Prayer) of `Asr (afternoon) Prayer in the last two Rak`ahs (units of Prayer). After performing the first Tashahhud (testification recited in the sitting position in the second unit of Prayer), the Imam (the one who leads congregational Prayer) stands up to perform the last two Rak`ahs. How can this person complete his Salah? Please, advise. May Allah reward you with the best.

A: When the Imam performs Taslim (salutation of peace ending the Prayer), this person should stand up to make up for the two Rak`ahs they missed. The last two Rak`ahs one performs alone should be the last of their Salah and the two Rak`ahs they performed with the Imam should be the first of their Salah. Thus, if one is able to recite some Ayahs (Qur'anic verses) other than Al-Fatihah (Opening Chapter of the Qur'an) in the first two Rak`ahs

(Part No. 11; Page No. 245)

if the Imam prolongs his standing, it will be desirable. The rule is that what one prays behind the Imam is the first of their Salah and what is made up for of the Salah they missed is considered to be the last of their Salah. This is because the Prophet (peace be upon him) said: [\(Pray what you are in time for, and complete what you have missed.\)](#) Islam makes it obligatory for them to make up for what they missed of Salah. The two Rak`ahs that one should make up for if one misses the first two Rak`ahs of Salah, should be the last of their Salah.



150- Ruling on making up for the missing first two Rak`ahs of `Isha' Prayer

Q: If a person missed the first two Rak`ahs (units of Prayer) of Zhur (Noon), `Asr (Afternoon) or `Isha' (Night) Prayers, should he make up for them without Tashahhud (testification recited in the sitting position in the second/ last unit of Prayer) in between or should he offer Tashahhud between the two Rak`ahs? And, what should a person do if he missed three Rak`ahs in a four-Rak`ah Prayer ?

A: When a person misses two Rak`ahs in Maghrib (Sunset) Prayer, he should pray one Rak`ah and sit down for Tashahhud and then pray the last Rak`ah. It is Sunnah (action following the example of the Prophet) that Tashahhud is offered after the first two Rak`ahs in Maghrib Prayer. When the Imam (one who leads congregational Prayer) offers Taslim (salutation of peace ending the Prayer), the latecomer should stand up and pray one Rak`ah, whereby he reaches two Rak`ahs and, hence, offers Tashahhud, and then prays the last Rak`ah with subvocal recitation. In `Isha' Prayer, on the other hand, the two missing Rak`ahs are offered

(Part No. 11; Page No. 246)

successively without Tashahhud in between, for it is well-known that the last Tashahhud in `Isha' Prayer is offered after the fourth Rak`ah.



151- Ruling on a latecomer reciting Tashahhud three times for Maghrib Prayer

Q: When a person joins the Imam (one who leads congregational Prayer) in the second Rak`ah (unit of Prayer) of Maghrib (Sunset) or Fajr (Dawn) Prayer, he offers Tashahhud (testification recited in the sitting position in the second/ last unit of Prayer) three times in Maghrib and twice in Fajr. What should he do in the extra sitting position? And, what is the ruling on reciting Tashahhud in it ?

A: In the sitting position where the Imam offers Tashahhud, the latecomer sits with him only out of necessity to follow the Imam, for the second Rak`ah of the Imam is considered the first for the latecomer. The same is true of catching one Rak`ah (with the Imam) in Zhuhr (Noon), `Asr (Afternoon) and `Isha' (Night) Prayers. After the Imam offers Taslim (salutation of peace ending the Prayer), the latecomer stands up to make up for the missing Rak`ahs, praying one Rak`ah and then sitting for Tashahhud and standing up for the remaining two Rak`ahs. All in all, if the latecomer joins the Imam in the last Rak`ah of Maghrib or Fajr Prayer and follows him in sitting down for Tashahhud, he will be free to recite or not to recite Tashahhud with him, for this is not

(Part No. 11; Page No. 247)

the normal position of Tashahhud for the latecomer. However, there is nothing wrong with reciting Tashahhud with the Imam. After the Imam offers Taslim, the latecomer has to pray one Rak`ah, which is the second, and offer the first Tashahhud, and then pray the third Rak`ah and offer the last Tashahhud and Taslim. This applies to Maghrib Prayer. As for Fajr Prayer, on the other hand, the latecomer has to make up for the missing Rak`ah and offer Tashahhud and Taslim. That is, sitting down with the Imam after the first Rak`ah, which is the second Rak`ah for the Imam, is done out of following the Imam, but the latecomer is not obliged to recite Tashahhud with the Imam in this sitting position, though they can do so.



152- Explaining how to complete Maghrib Prayer when missing one Rak`ah of it

Q: If the Ma`mum (person being led by an Imam in Prayer) missed one Rak`ah (unit of Prayer) of Maghrib (Sunset) Prayer, how should he complete his Prayer?

A: When the Imam (one who leads congregational Prayer) offers Taslim (salutation of peace ending the Prayer), the Ma`mum (who has missed one Rak`ah) should stand up to pray one Rak`ah and sit down for the first Tashahhud (testification recited in the sitting position in the second unit of Prayer)

(Part No. 11; Page No. 248)

and invoke Allah's Blessings and Peace for the Prophet, and then stand up again to pray the last Rak`ah in which he only recites Surah Al-Fatihah (Opening Chapter of the Qur'an). It is well-known that Maghrib Prayer contains two acts of Tashahhud; the first is offered after the first two Rak`ahs and the latter after the third Rak`ah. As for the Ma'mum sitting down for Tashahhud with the Imam after the first Rak`ah, which is the second one for the Imam, it is done out of necessity to follow the Imam. The Tashahhud he has to offer is after the second Rak`ah. Therefore, after praying the second Rak`ah, he sits down for the first Tashahhud.



Q: A questioner asks: If I join the Imam (one who leads congregational Prayer) in the last Rak`ah (unit of Prayer) of Maghrib (Sunset) Prayer, can I recite in the last Rak`ah one Surah of the Qur'an along with Surah Al-Fatihah?

A: When you are making up for the missing Rak`ahs, it is preferable to recite another Surah with Al-Fatihah (Opening Chapter of the Qur'an) in the first missing Rak`ah. In the second missing Rak`ah, which is the last Rak`ah of the Prayer, you are recommended to recite only Surah Al-Fatihah. However, there is nothing wrong with reciting another Surah along with Al-Fatihah. Abu Bakr Al-Siddiq (may Allah be pleased with him) was reported to have recited in the third Rak`ah of Maghrib Prayer Allah's (Exalted be He) Saying: [﴿\(They say\): "Our Lord! Let not our hearts deviate \(from the truth\) after You have guided us, and grant us mercy from You. Truly, You are the Bestower.﴾](#) It was also reported that a leader from among the Ansar (Helpers, inhabitants of Madinah who supported the Prophet), who had been appointed leader by the Prophet (peace be upon him), used to lead the people in Prayer and recite after Al-Fatihah Surah Al-Ikhlâs which reads: [﴿ Say \(O Muhammad صلى الله عليه وسلم\): "He is Allâh, \(the\) One.﴾](#) and add more Surahs in the first and second Rak`ahs.



(Part No. 11; Page No. 249)

153- Ruling on reciting more Surah(s) of the Qur'an along with Surah Al-Fatihah in the third and fourth Rak`ahs of Prayer

Q: If a latecomer joins the Prayer in the third or fourth Rak`ah (unit of Prayer), should he recite Surah(s) of the Qur'an other than Surah Al-Fatihah?

A: Surah Al-Fatihah (Opening Chapter of the Qur'an) will be quite enough in such a case. However, if the latecomer is able to recite any more Surahs, there will be nothing wrong with that, for the third and fourth Rak`ahs of the Imam (one who leads congregational Prayer) are considered the first and second Rak`ahs for the latecomer. Therefore, if the Imam waits, after reciting Al-Fatihah, for a certain period of time so much so that the latecomer can recite any more Surah(s) other than Al-Fatihah, it is preferable for the latter to recite another Surah. If he could not, Al-Fatihah would suffice. Then the latecomer should make up for the missing Rak`ahs.



154- Explaining how a latecomer, who has joined in the last Rak`ah, completes Maghrib Prayer

Q: A questioner asks: If I join Maghrib (Sunset) Prayer in congregation in the last Rak`ah (unit of Prayer), how should I make up for the two missing Rak`ahs? May Allah reward you with the best.

A: In this case, when the Imam (one who leads congregational prayer) offers Taslim (salutation of peace ending the Prayer), you should stand up and pray one Rak`ah, in which you recite Surah Al-Fatihah (Opening Chapter of the Qur'an) and any other Surah of the Qur'an aloud, and then sit down for the first Tashahhud (testification recited in the sitting position in the second unit of Prayer) and invoke Allah's Blessings and Peace for the Prophet. Afterwards, you should stand up again for the third Rak`ah.



155- If a Latecomer joins the Imam in one or more Rak`ahs, these are considered the first part of his Prayer

Q: Please clarify the following issue that is crucial to me: How should a latecomer

(Part No. 11; Page No. 250)

make up for the missing Rak`ah(s) in Maghrib (Sunset) or `Isha' (Night) Prayer? Should he recite them aloud or not? May Allah reward you with the best.

A: When the Imam (one who leads congregational Prayer) offers Taslim (salutation of peace ending the Prayer), the latecomer should stand up to make up for the missing Rak`ah(s), in which he only recites Surah Al-Fatihah (Opening Chapter of the Qur'an). This is preferable, for the part he has prayed with the Imam is considered the first part of his Prayer, while the part he makes up for is considered the last one, according to the correct opinion. It is Sunnah (action following the example of the Prophet) to recite Surah Al-Fatihah aloud when making up for the missing Rak`ahs in Maghrib and `Isha' Prayers. There is nothing wrong with reciting more Surah(s) of the Qur'an along with Surah Al-Fatihah, but then recitation should be subvocal. The missing Rak`ah in Fajr (Dawn) Prayer is made up for by reciting Surah Al-Fatihah and some other Surah of the Qur'an aloud, provided that loud recitation does not disturb others.



156- Whatever part of the Prayer the Ma'mum catches with the Imam is the first part of the former's Prayer

Q: A questioner asks: If the Ma'mum (person being led by an Imam in Prayer) joins the Imam (one who leads congregational Prayer) in the second or third Rak`ah (unit of Prayer), which Rak`ah should the Ma'mum start with when making up for the missing Rak`ahs?

A: According to the preponderant opinion and for the sake of preserving order, the part that the Ma'mum prays with the Imam is considered the first part of the former's Prayer, and the missing part is the last part. Therefore, if the Ma'mum joins the Imam

(Part No. 11; Page No. 251)

in the last two Rak`ahs, these two Rak`ahs will be considered the first part of their Prayer, and the missing Rak`ah(s) the last part. This applies to all the Five Obligatory Daily Prayers. Hence, the Ma'mum should recite in the first part (i.e. the part which they pray with the Imam) Surah Al-Fatihah (Opening Chapter of the Qur'an) and any other possible Surah of the Qur'an. The Prophet (peace be upon him) was reported to have said: [\(When the Iqama \(call to start Prayer\) has been pronounced for prayer, do not go running to it, but go walking in tranquillity and pray what you are in time for, and complete what you have missed.\)](#) In still another Hadith, he (peace be upon him) said: [\("... make up for what you have missed."\)](#) The meaning of the phrase "... make up for..." is to complete the missing Rak`ahs. This Hadith is considered unchallengeable evidence in this regard. This order is more suitable for the status of Prayer. It also applies to all other obligatory acts (in religion).



Q: If a person joins the Imam (one who leads congregational Prayer) in some Rak`ahs (unit of Prayer) of congregational Prayer, which Rak`ahs are considered the first part of their Prayer; the ones they have prayed with the Imam or the missing ones?

(Part No. 11; Page No. 252)

A: It has been previously stated that whatever part of the Prayer a person catches with the Imam is considered the first part of their Prayer, and the missing part (for which they have to make up) is the last one. The Prophet (peace be upon him) was reported to have said: [\(Pray what you are in time for, and complete what you have missed.\)](#) And in another narration: [\(... make up for what you have missed.\)](#) The meaning of the phrase "... make up for ..." is to complete the missing Rak`ah(s). All in all, what the Ma'mum (person being led by an Imam in Prayer) catches with the Imam is considered the first part of his Prayer, and what he misses is the last one. Therefore, if the Ma'mum joins the Imam in the last two Rak`ahs, he should recite Surah Al-Fatihah and any other possible Surah of the Qur'an. But only Al-Fatihah is recited in making up for the missing Rak`ah(s), for this is considered the last part of Prayer.



Q: When I come late to the congregational Prayer and miss some Rak`ahs, should I consider the Rak`ahs I pray after the Imam (one who leads congregational Prayer) offers Taslim (salutation of peace ending the Prayer) to be the ones I have missed, or the ones I have prayed with the Imam? May Allah reward you with the best.

A: According to the correct opinion, what the latecomer prays with the Imam is considered the first part of his Prayer, in which he recites Surah Al-Fatihah (Opening Chapter of the Qur'an) and any other possible Surah of the Qur'an, and what he makes up for is the last part of Prayer. The Prophet (peace be upon him) was reported to have said: [\(Pray what you are in time for, and complete what you have missed.\)](#) Therefore, making up for the missing Rak`ahs is done to complete the Prayer.





(Part No. 11; Page No. 253)

157- Ruling on loud recitation in making up for the first two Rak`ahs of Jahri Salah

Q: If a person misses the first two Rak`ahs (units of Prayer) of Jahri Salah (Prayer recited out loud) and stands up after the Imam (one who leads congregational Prayer) has offered Taslim (salutation of peace ending the Prayer), should he make up for the missing Rak`ahs with loud or subvocal recitation? And, if he recites subvocally, would his Prayer be valid ?

A: According to the correct opinion, what a person prays with the Imam is considered the first part of their Prayer, and what they make up for later is the last part of it. Therefore, if a latecomer joins the Imam in the last two Rak`ahs of Prayer, these two Rak`ahs will be considered the first part of his Prayer, in which he should recite subvocally as does the Imam. When the latecomer makes up for the two missing Rak`ahs, he should also recite subvocally, for these are the last two Rak`ahs of Prayer. The same is true of Maghrib (Sunset) Prayer, where it is Sunnah (action following the example of the Prophet) to make up for the missing Rak`ah, which is the last Rak`ah of the Prayer, with subvocal recitation. This is more suitable for preserving order in Prayer and avoiding any disturbance.



158- How to complete `Isha' Prayer

Q: In a letter from Makkah Al-Mukarramah, King `Abdul-`Aziz Hospital in Al-Zahir it was asked: If a person joins the Imam (one who leads congregational Prayer) in the fourth Rak`ah of `Isha' (Night) Prayer, how should they complete the Prayer?

(Part No. 11; Page No. 254)

Should they recite a Surah (Qur'anic chapter) along with Surah Al-Fatihah (Opening chapter of the Qur`an), and should they recite it audibly or inaudibly?

A: According to the preponderant opinion, what a worshiper catches (of Prayer) with the Imam is considered the first part of their Prayer, and what they make up for is the last part. Therefore, if a latecomer joins the Imam in the last Rak`ah (unit of Prayer) of any Prayer, they should recite in this Rak`ah Surah Al-Fatihah and any other Surah of the Qur'an. Then, when they make up for the missing Rak`ahs, they are to recite in the second Rak`ah Surah Al-Fatihah and any other Surah as well. In the third and fourth Rak`ahs, however, it is preferable to recite Surah Al-Fatihah only. Al-Fatihah suffices even in the first two Rak`ahs, which are the last two for the Imam, if a latecomer is not able to recite any other Surah before the Imam bows. It is Sunnah (action following the example of the Prophet) to recite only Al-Fatihah in the third and fourth Rak`ahs. Abu Qatadah Al-Ansary (may Allah be pleased with him) reported that the Prophet (peace be upon him) [\(used to recite in the third and fourth Rak`ahs Surah Al-Fatihah only.\)](#) It was also reported that he (peace be upon him) sometimes recited another Surah along with Al-Fatihah in the third and fourth Rak`ahs of Zhuhr (Noon) Prayer. This was reported by Muslim on the authority of Abu Sa`id Al-Khudry (may Allah be pleased with him) on the authority of Imam Muslim. However, he most often recited only Al-Fatihah in the third and fourth Rak`ahs in Zhuhr and other Prayers.



(Part No. 11; Page No. 255)

Q: I joined the Imam (one who leads congregational Prayer) in the last two Rak`ahs of Prayer, which are recited inaudibly. What should I do in the two Rak`ahs I missed? Should I recite them audibly or inaudibly?

A: According to the preponderant opinion, what a Ma'mum (person being led by an Imam in Prayer) catches (of Prayer) with the Imam is considered the first part of their Prayer, and what they make up for is the last part. The Prophet (peace be upon him) said: [\(When the Iqama \(call to start Prayer\) has been pronounced for prayer do not go running to it, but walk in tranquillity and pray what you are in time for, and complete what you miss.\)](#) In another narration, the Hadith reads: [\(... make up for what you have missed.\)](#) The phrase "... make up for ..." means to complete the missing Rak`ah; hence, the two narrations of the Hadith carry the same meaning. The wording of the first narration is more common and its meaning more obvious. This conforms with the meaning of Allah's (Exalted be He) saying: [\(When you have finished As-Salât \(the congregational prayer\), remember Allâh\)](#) Allah (Exalted be He) also says: [\(So when you have accomplished your Manâsik, remember Allâh\)](#) Based upon this, if one misses two Rak`ahs of `Isha' (Night) or Maghrib (Sunset) Prayer, they have to make up for them according to the Prayer they are offering. If the Prayer is Maghrib,

(Part No. 11; Page No. 256)

the second Rak`ah is recited audibly and the third inaudibly. On the other hand, if the Prayer is `Isha', the two missed Rak`ahs are recited inaudibly with Surah Al-Fatihah only, for they are the last part of the Prayer.



Q: A questioner from Sudan, asks: If one joins the Imam (one who leads congregational Prayer) in the last two Rak`ahs of `Isha' (Night) Prayer, should they recite in the missed Rak`ahs audibly or inaudibly? And should they recite in these Rak`ahs Surah Al-Fatihah (Opening Chapter of the Qur`an) only?

A: According to the preponderant opinion, what a Ma'mum (person being led by an Imam in Prayer) catches (of Prayer) with the Imam is considered the first part of their Prayer, and what they make up for is the last part. The Prophet (peace be upon him) said: [«Pray what you are in time for, and complete what you miss.»](#) The complete Hadith reads: [«When the Iqama \(call to start Prayer\) has been pronounced for prayer, do not go running to it, but walk in tranquillity and pray what you are in time for \(i.e. with the Imam\), and complete what you have missed.»](#) In another wording of the Hadith, it reads: [«... make up for what you have missed.»](#) Making up for the missed Rak`ahs means to complete the Prayer. This suggests that what a worshiper catches with the Imam is the first part of their Prayer. Therefore, if the Ma'mum joins the Imam in the last two Rak`ahs

(Part No. 11; Page No. 257)

of `Isha' Prayer, these two Rak`ahs are considered the first part of their Prayer. When the Imam pronounces Taslim (salutation of peace ending the Prayer), the Ma'mum is to stand and pray the two missed Rak`ahs, in which they recite only Surah Al-Fatihah inaudibly for they are the last part of the Prayer. When missing the last two Rak`ahs of Maghrib (Sunset) Prayer, the Ma'mum makes up for the first missed Rak`ah, which is the second in the Prayer, by reciting Al-Fatihah and another Surah or some Ayahs (Qur`anic verses) of the Qur'an audibly; provided that reciting audibly does not disturb others. In the last Rak`ah of Maghrib Prayer, Al-Fatihah only is recited inaudibly.



159- What a Ma'mum is to do when they know that the Imam has added something to the Prayer

Q: If a latecomer misses one Rak`ah in a congregational Prayer, and the Imam (one who leads congregational Prayer) forgetfully adds an additional Rak`ah to the Prayer, should the latecomer end the Prayer with the rest of the congregation or make up for the missed Rak`ah ?

A: In this case, everyone attending the Prayer, including the latecomer, should not follow the Imam in praying the superfluous Rak`ah. Instead, when the Imam stands up for that Rak`ah, they should remain seated and remind him by saying "Subhana Allah (Glorified and Exalted be He)". If the Imam does not respond to them and completes the Rak`ah, they have to remain sitting, if they are certain that he is wrong, till he offers Taslim (salutation of peace ending the Prayer); for he may think that he is correct, then offer Taslim with him. As for the latecomer, he has to make up for the missed Rak`ah after the Imam pronounces Taslim.

(Part No. 11; Page No. 258)

In any case, making up for the missed Rak`ahs is done after the Imam pronounces Taslim. If the latecomer forgetfully stands up with Imam for the additional Rak`ah, it will not compensate for the missing one, according to the correct opinion. Therefore, he should make up for it after the Imam ends the Prayer.



160. Ruling on saying: "Allah is with the patient" while the Imam is in Ruku`

Q: Some people are used to saying, "Allah is with the patient" when they enter the Masjid (mosque) while the Imam (the one who leads congregational Prayer) is in the Ruku` (bowing) position, hinting to the Imam to remain in the Ruku` position until they catch him. Some Imams do actually wait for them even though that may cause hardship to other worshippers. What is the ruling on their saying this? And what is the ruling on the Imam waiting for them?

A: Their saying: "Allah is with the patient" in this situation has no basis in Shari`ah (Islamic law); nevertheless, we do not find anything wrong with it. Some people of knowledge hold that it is Mustahab (desirable) for the Imam to wait for those who come late to catch the Ruku` with him, on the condition that this does not cause hardship to the other Ma'mums (people being led by an Imam in Prayer). There is nothing wrong with the Imam waiting a little for the latecomers in a way that does not involve hardship for the other Ma'mums. Rather, it is Mustahab for the Imam to consider the latecomers who want to catch the Rak`ah. On the other hand, it is Mustahab for those who come late not to rush to catch the Ruku` and to observe Khushu` (the heart being submissively attuned to the act of worship). If they catch the Ruku`, this is good Alhamdu lillah (All praise is due to Allah); otherwise,

(Part No. 11; Page No. 259)

they should make up for what they miss without the need to rush. To say: "Be patient" or "Allah is with the patient", has no basis in the Shari`ah as far as I know; however, there is no impediment to saying it to get the attention of the Imam.



Q: While the Salah (Prayer) is being performed, a worshiper may come late and, in order to get the attention of the Imam (the one who leads congregational Prayer) so that they can catch the Rak`ah (unit of Prayer) with him, they say: "Allah is with the patient", or they make a sound. Is this permissible?

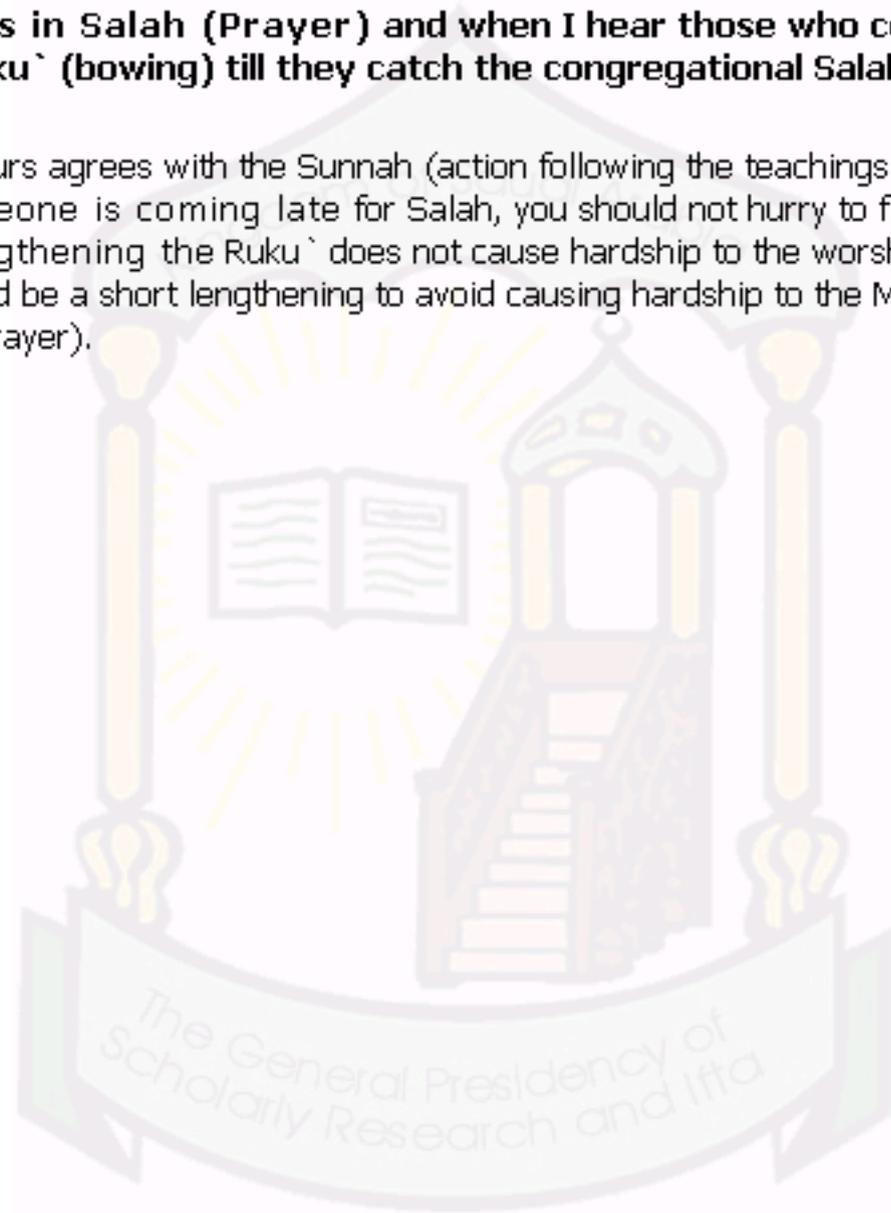
A: This has no basis in Shari`ah (Islamic law) as far as I know. If a person can join the Ruku` (bowing) with the Imam, this is good; otherwise, the person should make up for the Rak`ahs they missed. Alhamdu lillah (All praise is due to Allah). There is no need to make noise or say: "Allah is with the patient" because there is no evidence to support this action. A person, however, should walk tranquilly till they join the row for congregational Salah. If they catch the Ruku`, this is good and the Rak`ah is counted for them; otherwise, they are to make Sujud (prostration) with the Imam and make up for the Rak`ah they missed after finishing Salah with the Imam.





Q: I lead Muslims in Salah (Prayer) and when I hear those who come late for Salah, I lengthen the Ruku` (bowing) till they catch the congregational Salah. Is this permissible or not?

A: This action of yours agrees with the Sunnah (action following the teachings of the Prophet). When you feel that someone is coming late for Salah, you should not hurry to finish the Ruku`, on the condition that lengthening the Ruku` does not cause hardship to the worshipers who are praying after you. It should be a short lengthening to avoid causing hardship to the Ma'mums (people being led by an Imam in Prayer).





(Part No. 11; Page No. 260)

161. Ruling on rushing to catch the Ruku`

Q: What is the ruling on rushing to catch the Ruku` (bowing) with the Imam (the one who leads congregational Prayer) while he is reading Al-Fatihah (Opening Chapter of the Qur'an)?

A: The Sunnah (action following the teachings of the Prophet) is to walk with tranquility, modesty, and reverence. A person should not rush, even if the Imam is in the Ruku`. Alhamdu lillah (All praise is due to Allah). If the person misses the Rak`ah, they should make up for it after that; the Prophet (peace be upon him) was reported to have said: *«When you hear the Iqamah (call to start the Prayer), do not come to it hurryingly; rather, come to it walking.»* In another wording: *«And you should be tranquil and dignified. Pray as much as you catch and complete anything you have missed.»*

It is prescribed for the Mu'min (believer) to obey the commands of the Messenger of Allah (peace be upon him) and abide by the Shar`y (Islamically lawful) etiquettes to which he guided us. A person should not hurry even if they may miss the Rak`ah.



162- The ruling on running to Salah

Q: It is permissible to go running to the Salah (Prayer) ?

A: It is Makruh (reprehensible) to run to the Salah, for the prophet (peace be upon him) said: [\(When](#)

(Part No. 11; Page No. 261)

[the Iqama \(call to start Prayer\) has been pronounced for prayer, do not go running to it, but walk in tranquility and pray what you are in time for, and complete what you have missed.\)](#) Therefore, when going to pray one should walk quietly and avoid rushing.



163- Ruling on catching the last Tashahud with the Imam

Q: A worshiper enters the Masjid (mosque) to perform the Fajr (Dawn) Prayer, joins the Imam (the one who leads a congregational Prayer) in the Sujud (prostration) of the second Rak`ah (unit of Prayer), and then he makes up for what he missed after the Imam makes Taslim (salutation of peace ending the Prayer). After that, if the worshiper finds another congregational Salah being held, is it permissible for him to join them and count the two Rak`ahs (units of Prayer) of the Fajr Prayer he performed as Sunnah (supererogatory act)? May Allah reward you with the best.

A: The first Salah the worshiper performed will be counted for him as a Faridah (obligatory act). Alhamdu lillah (All praise is due to Allah). And the other congregational Salah the worshiper attended will be counted as Nafilah (supererogatory). It was reported on the authority of Abu Dhar (may Allah be pleased with him) that the Prophet (peace be upon him) said: [﴿You would soon find after me leaders \(Imams\) who would make their Salah dead \(delay it\). So perform Salah at its due time, then if you prayed it \(with them\), it will be Nafilah for you. Otherwise, \(if you did not join them\) you saved your Salah.﴾](#) Your Salah with the others will be counted as a Nafilah for you. It was also reported: [﴿When he \(peace be upon him\) offered the Salah at Mina](#)

(Part No. 11; Page No. 262)

[in the Farewell Hajj and made Taslim, he found out that there were two men who did not offer the Salah with him. He summoned them and asked: "What has prevented you from praying with us?" They replied: "We prayed in our camp with our group." Thereupon, he said: "Do not do it. Whenever you pray in your camp and come to the Masjid where a congregational Salah is being held, attend it for it will be counted as a Nafilah for you.﴾](#) Accordingly, if a believer comes to pray in the Masjid or any other place and finds a congregational Salah being held and offers the Salah with them, it will be counted as a Nafilah for them.



162- The ruling on joining the Imam in Salah after standing upright from the last Ruku`

Q: The questioner asks: If I enter the Masjid (mosque) after the Imam (the one who leads congregational Prayer) has stood upright from the last Ruku` (bowing), is it permissible to join the congregational Salah (Prayer)? or should I wait till another worshiper comes to start another congregational Salah with them after the Imam pronounces Taslim (salutation of peace ending the Prayer)?

A: When you join the Salah behind the Imam, you should continue with him till the end, and then make up for the entire Salah. Joining the Imam during the last Ruku` before he stands upright means that you have caught the last Rak`ah (unit of Prayer). However,

(Part No. 11; Page No. 263)

if the Imam stands upright before you join him during Ruku`, this means that you have not been caught any Rak`ah with the Imam, and thus you should make up for the whole Salah after the Imam pronounces Taslim.



165- The ruling on performing a second congregational Salah while the Imam is about to pronounce Taslim

Q: I went to perform the obligatory `Asr (Afternoon) Prayer, and I found that the Imam (the one who leads congregational Prayer) was about to finish the last Tashahhud (testification recited in the sitting position in the last unit of Prayer), and also some brothers arrived, so I suggested that we perform another congregational Salah (Prayer) together as the Imam was about to pronounce Taslim (salutation of peace ending the Prayer). They agreed and we announced the Iqamah (call to start the Prayer) and started the Salah as we were about three or four people. But after the Salah, the Imam, together with some other brothers from among the worshippers, objected to our action and said that we were to have joined their congregation even though the Imam was reciting the last Tashahhud. They offered as evidence the Hadith which means: "Pray what you catch, and make up for what you miss". I told them that my knowledge about this Hadith is that if one comes to the mosque, he must walk with tranquility and solemnity and follow the Imam in what he catches with him, and then compensate for what he misses. I also told them that whoever does not catch the last Rak`ah (unit of Prayer) of an obligatory Salah receives the Thawab (reward from Allah) of joining the congregational Salah, but is not considered to have attended the Salah as a whole and should make up for it individually. Our case, therefore, was different because we managed to get the virtue of arriving before the obligatory Salah ended and of performing the congregational Salah. Please clarify this matter to us according to the ruling of Allah and his Prophet (peace be upon him). May Allah grant you

(Part No. 11; Page No. 264)

success and safeguard you!

A: There is no doubt that the Prophet (peace be upon him) stated what you mentioned; he said: **(If you hear the Iqamah, you should walk towards the mosque with tranquility and solemnity, and not hasten; then pray what you attend and make up for what you miss.)** According to this Hadith, whoever arrives while the Imam is reciting the Tashahhud should join the Imam, because he arrived while the Imam is still praying, but he will not acquire the virtue of the congregational Salah except by attending at least one Rak`ah, because another Hadith reads: **(Whoever attends one Rak`ah (in congregation) is considered to have attended the entire Salah (in congregation).)** Thus, the literal meaning of the Hadith necessitates that the latecomer join the Imam whenever he arrives, even if the Imam is reciting the Tashahhud. A latecomer, therefore, should join the Imam before he offers Taslim, because this is better and nearer to the general meaning of the Hadith; however, there is no problem if some latecomers perform another congregation as far as I know, because they have already missed the virtue of attending the congregational Salah with the Imam, and there is but a small part of the Salah remaining for them to join. However, I think that in order to be more polite with the Sunnah (whatever is reported from the Prophet) abiding by the literal meaning of the Hadith and to be on the safe side, it is preferable for the believer who arrives while the Imam is

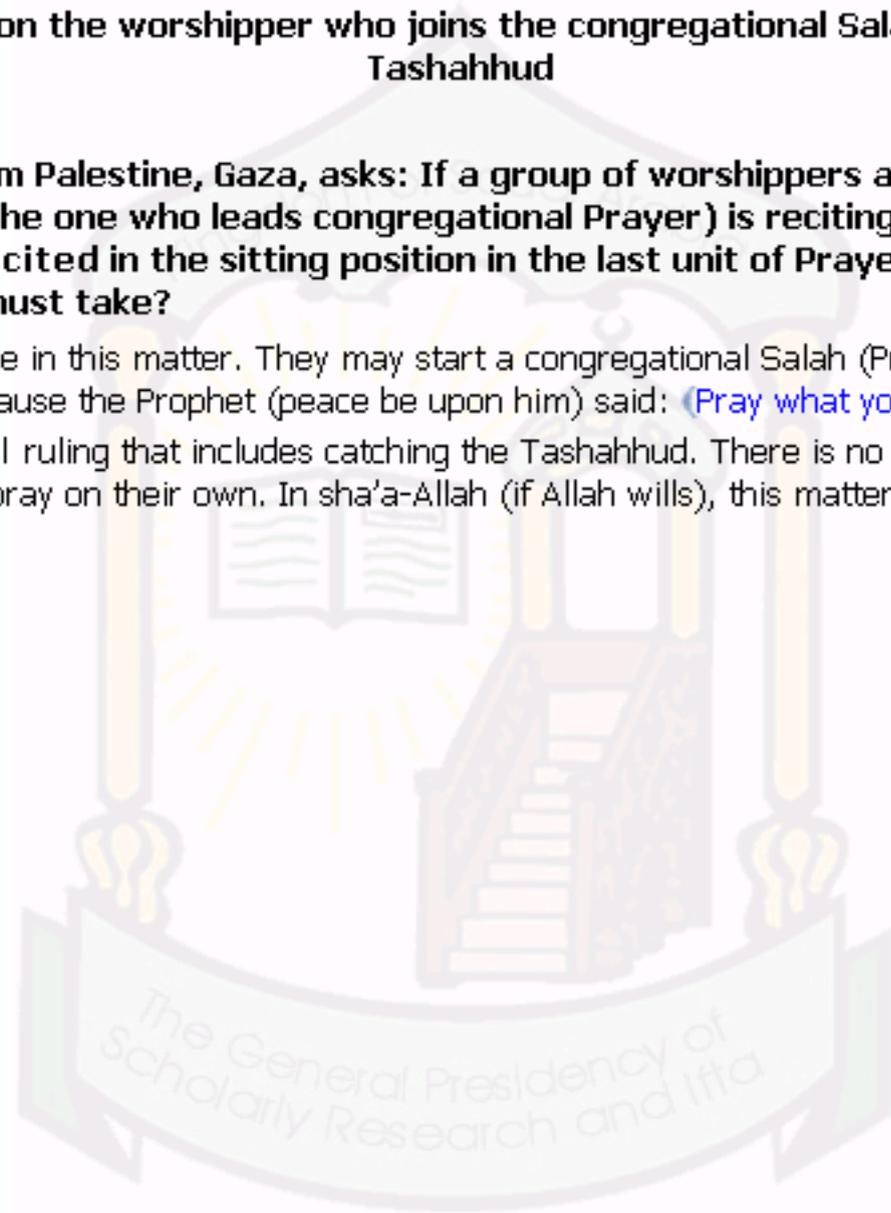
reciting the Tashahhud to join him. Even if it is a group of latecomers, they should join the Salah with the Imam, sit down, recite any part they catch of the Tashahhud, and then stand after the Imam pronounces Taslim to make up for what they missed. This is the opinion that seems most correct and keeps the latecomer on the safe side, because it is in accordance with the general ruling of the Hadith. However, there is no need to prevent those who do not join the Imam and formed another congregational Salah, because their opinion is based on a doubtful matter, which is that the Salah of the Imam has almost been finished, and there is only a small part of it left for them to join; therefore, there is no evidence for preventing them from this without leniency. And Allah is the One sought for help



166- The ruling on the worshipper who joins the congregational Salah during the last Tashahhud

Q: A brother from Palestine, Gaza, asks: If a group of worshippers arrive at the mosque while the Imam (the one who leads congregational Prayer) is reciting the last Tashahhud (testification recited in the sitting position in the last unit of Prayer), what is the right action that they must take?

A: There is latitude in this matter. They may start a congregational Salah (Prayer) on their own, or join the Imam, because the Prophet (peace be upon him) said: [\(Pray what you catch of the Prayer,\)](#) which is a general ruling that includes catching the Tashahhud. There is no blame on this group of worshippers if they pray on their own. In sha'a-Allah (if Allah wills), this matter is open to choice.





(Part No. 11; Page No. 266)

167- The ruling on the latecomer who arrives while the Imam is reciting the first Tashahhud

Q: If I arrive at the mosque while the Imam is reciting the first Tashahhud, should I offer Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), and then sit? Or should I wait till he stands up?

A: It is best for a latecomer to offer Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) while standing, and then to sit, because it has been stated in many Hadiths that the latecomer is ordered to join the Imam and not to wait. Whenever he arrives, he should follow the Imam, that is, if he arrives while the Imam is offering Sujud (prostration), he should prostrate; if he arrives while the Imam is offering Ruku` (bowing), he should bow; and if he arrives while the Imam is sitting, he should sit. This is the Sunnah (supererogatory act of worship following the example of the Prophet). Thus a latecomer should offer Takbir while standing, that is, Takbirat-ul-Ihram, and then sit down. And whoever arrives at the mosque while the Imam is prostrating should offer Takbir with the Imam while standing, and then prostrate.



168- Stating the limit of Rak`ahs by which Salah is attended

Q: What part of the Salah (Prayer) must a latecomer catch up with to fall under the ruling of having attended the congregational Salah?

A: The latecomer falls under the ruling of having attended the congregational Salah if they catch one Rak`ah (unit of Prayer). The Prophet (peace be upon him) said: [\(Whoever attends one Rak`ah is considered to have attended the entire Prayer \(in congregation\).\)](#) Whoever misses the last Rak`ah is considered to have missed the congregational Salah,

(Part No. 11; Page No. 267)

unless they are excused by having done their best to attend and were hindered by an impediment such as an illness or an accident that occurred on the way, or an urgent need to relieve oneself. In these cases, one will receive the reward of the congregational Salah, because there is an excuse, even one misses the Salah. The Prophet (peace be upon him) stated in the Sahih (authentic) Hadith: [\(When a servant of Allah suffers from an illness or sets out on a journey, all the good actions that they used to do when they were healthy or at home are recorded for them.\)](#) Related by Al-Bukhari, in his Sahih. This means that the good actions that one used to perform will be recorded because of the good intention to perform them but is hindered by travel or an illness. In another authentic Hadith, the Prophet (peace be upon him) stated during the Battle of Tabuk: [\(Some people who are in Madinah are with you whenever you march or cross a valley. They asked: O, Messenger of Allah, even though they are in Madinah? He said: Yes, despite the fact they are in Madinah, because they have an excuse which hinders them from joining you.\)](#)

Another narration of the same Hadith reads: [\(are sharing the reward with you.\)](#)



(Part No. 11; Page No. 268)

169- The ruling on joining the Imam during the last Tashahhud

Q: If a latecomer arrives at the mosque while the Imam (the one who leads congregational Prayer) is reciting the last Tashahhud (testification recited in the sitting position in the last unit of Prayer), should he sit to join the worshippers, or wait till another congregational Salah (Prayer) is formed?

A: It is best for a latecomer to join the worshippers and not to wait, because the Prophet (peace be upon him) said: [\(When you hear the Iqamah \(call to start the Prayer\), proceed to offer the Salah with tranquility and solemnity and do not hasten. And pray whatever you attend and make up for what you have missed.\)](#) This general ruling includes attending any part of the last Rak`ah (unit of Prayer) or the last Tashahhud. Therefore, a latecomer should join the Imam. And all praise is due to Allah!



170- The ruling on the Salah of the worshipper who sits to recite Tashahhud without offering Takbirat-ul-Ihram

Q: If I enter the mosque and find the worshippers reciting the last Tashahhud (testification recited in the sitting position in the last unit of Prayer) and then I sit with them till they perform Taslim (salutation of peace ending the Prayer), should I pronounce the Iqamah (call to start the Prayer) once again because I have not offered Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer)? May Allah reward you with the best.

A: If you sit to recite the Tashahhud without offering Takbirat-ul-Ihram, your Salah (Prayer) is not valid, because you must offer Takbir (saying: "Allahu Akbar [Allah is the Greatest]") upon starting the Salah. It is better for you; however, now that you joined the congregational Salah while the worshippers are reciting the last Tashahhud, to offer Takbir -while you are standing- that is, Takbirat-ul-Ihram,

(Part No. 11; Page No. 269)

and then sit down with them and recite Tashahhud, because you should follow the Imam (the one who leads congregational Prayer). Then after the Imam offers Taslim, you should stand up and repeat the entire Salah. The Prophet (peace be upon him) said: *«When the words of Iqamah are pronounced, none of you should hasten to catch the Salah, rather you should walk with tranquility and dignity, and pray what you are in time for and compensate for what you miss (what the Imam has completed before your arrival).»* Therefore, the Sunnah (action recommended by the Prophet) for the latecomer who arrives while the Imam is sitting for the last Tashahhud is to join the Salah by offering Takbirat-ul-Ihram while standing and then sit; one may also offer Takbir while sitting. Then after the Imam pronounces Taslim, a latecomer should stand and make up the Salah.



171- The least amount by which one catches congregational Salah

Q: The questioner says: "If I join congregational Salah (Prayer) in the last Tashahhud (testification recited in the sitting position in the last unit of Prayer), will I attain the reward of performing this Salah in congregation? Or should I wait for other late comers to perform Salah in congregation with them to acquire the reward of the congregation? Please, advise. May Allah reward you with the best."

A: It was authentically reported that the Prophet (peace be upon him) said: [\(Do not come to \(Prayer\) running, but go with tranquility and pray what you are in time for,](#)

(Part No. 11; Page No. 270)

[and complete \(what you have missed\).](#)) Thus, his saying: [\("Pray what you are in time for,"](#)) includes all those who join congregational Salah even if they catch Salah with the Imam in the last Tashahhud. However, the reward of congregational Salah is not attained except by joining at least one Rak`ah with the Imam because of the Prophet's saying: [\(Whoever attends one Rak`ah \(in congregation\) is considered to have attended the whole Salah \(in congregation\).](#)) Congregational Salah is attained by attending only one Rak`ah. However, if one has an excuse for being late for Salah, they will get the reward of the congregation even if they do not attend Salah at all. If one has a legal excuse for being late for congregational Salah such as having to answer the call of nature upon going to the Masjid (mosque), or any other legal excuse, they will get the reward of congregational Salah. One will not get the reward of congregational Salah by attending only the last Tashahhud unless they have a legal excuse as the reward of congregational Salah can be acquired only by attending at least one Rak`ah. Moreover, if they are a group of late comers and performed Salah together, there will be nothing wrong with doing so as there is much flexibility in this regard. This is because the Prophet (peace be upon him) said: [\(Pray what you are in time for.\)](#) Thus, if late comers perform Salah together, there will be nothing wrong in doing so when nothing remains of the Salah except the Tashahhud.



(Part No. 11; Page No. 271)

172- Clarification of what latecomers should say if they arrive while the Imam is reciting the last Tashahhud

Q: The questioner asks: Concerning the latecomers who arrive during the last Tashahhud (testification recited in the sitting position in the last unit of Prayer), should they recite the first part of the Tashahhud, or all of it? If they are supposed to recite the first part of it, what about the time in which they will be silent until the Imam offers Taslim (salutation of peace ending the Prayer)?

A: Latecomers should recite the Tashahhud to follow the Imam (the one who leads congregational Prayer). After the Imam offers Taslim, they should stand up and make up for the parts of Salah they have missed. Meaning they should recite the Tashahhud, invoke Allah's Blessings and Peace upon the Prophet (peace be upon him), make Du`a' (supplication) and then stand up after the Imam offers Taslim, because the Prophet (peace be upon him) said: [﴿Pray as you have seen me praying.﴾](#) [﴿The Imam is to be followed.﴾](#) Thus, the latecomers should recite the Tashahhud to follow the Imam although it does not count for them. For example, if a latecomer arrives after the Imam has finished one Rak`ah (unit of Prayer), he should sit like the Imam in the second Rak`ah for reciting the first Tashahhud (testification recited in the sitting position in the second unit of Prayer), although this is not the position in which he is supposed to recite Tashahhud, because he has only performed one Rak`ah. He only does this to follow the Imam. The purpose is just following the Imam. All praise is due to Allah!



(Part No. 11; Page No. 272)

173- Ruling on the Salah of one who finds reciting with Tajwid difficult

Q: A questioner asks: During the Sirri Salah (Prayer with inaudible recitation), I find difficulty with Tajwid (reciting the Qur'an following the rules of recitation), unlike the the Jahri Salah (Prayer recited audibly), what can I do? Also, is it obligatory upon me to follow these rules while reciting Qur'an?

A: There is flexibility in this matter, because following the rules of Tajwid is not obligatory but Mustahab (desirable). It is permissible for you, therefore, to recite the Qur'an without Tajwid if you can read it in correct Arabic language, and all praise is due to Allah!



174- What a latecomer must do when catching the last Tashahhud

Q: What is the ruling on the latecomer who joins the congregational Salah (Prayer) while the Imam (the one who leads congregational Prayer) is reciting the last Tashahhud (testification recited in the sitting position in the last unit of Prayer)? Should they recite the Tashahhud with the Imam, or remain silent until the Imam offers Taslim (salutation of peace ending the Prayer), and then stand to complete the Salah?

A: It is better for the latecomer who arrives while the Imam is reciting the last Tashahhud to recite the Tashahhud too, because of the general ruling based on the statement of the Prophet (peace be upon him) in the Hadith: [\(The Imam must be followed,](#)

[\(Part No. 11; Page No. 273\)](#)

[so you should not be at variance with him.\)](#) It is therefore better to recite the Tashahhud knowing that it is not obligatory to do so because it is not the time in which the latecomer is supposed to recite Tashahhud. Thus, the opinion that seems most correct is that it is not obligatory, but it is preferable because it is an invocation, a good action and is also considered an act of following the Imam. It is not obligatory; however, because it is not the time to recite Tashahhud, as Tashahhud is to be recited after performing two Rak`ahs (units of Prayer) or after the last Rak`ah. This Rak`ah in which one joins is not the last Rak`ah according to one's own Salah; rather, it does not count as it is considered an aspect of following the Imam. One should perform two Rak`ahs, sit to recite the first Tashahhud (testification recited in the sitting position in the second unit of Prayer), and then complete the rest of the Salah: one Rak`ah if it is Maghrib (Sunset) Prayer, and two Rak`ahs if it is Zhuhr (Noon), `Asr (Afternoon) or `Isha' (Night) Prayers, and also two Rak`ahs if he is praying Fajr (Dawn). This means that sitting while the Imam is reciting Tashahhud does not count according to the latecomer's Salah, so it is good to recite Tashahhud as an invocation and an act of following the Imam, but the opinion that seems most correct is that it is not obligatory to recite it.



Q: A questioner asks: If I enter the Masjid (mosque) while the worshippers are reciting the last Tashahhud (testification recited in the sitting position in the last unit of Prayer), should I sit with them, or should I await the start of another congregational Salah (Prayer)?

A: If you enter the Masjid, join the congregation, because the Prophet (peace be upon him) stated: [﴿Pray what you are in time for, and make up for what you have missed.﴾](#) Thus, if you arrive at the Masjid while they are sitting

(Part No. 11; Page No. 274)

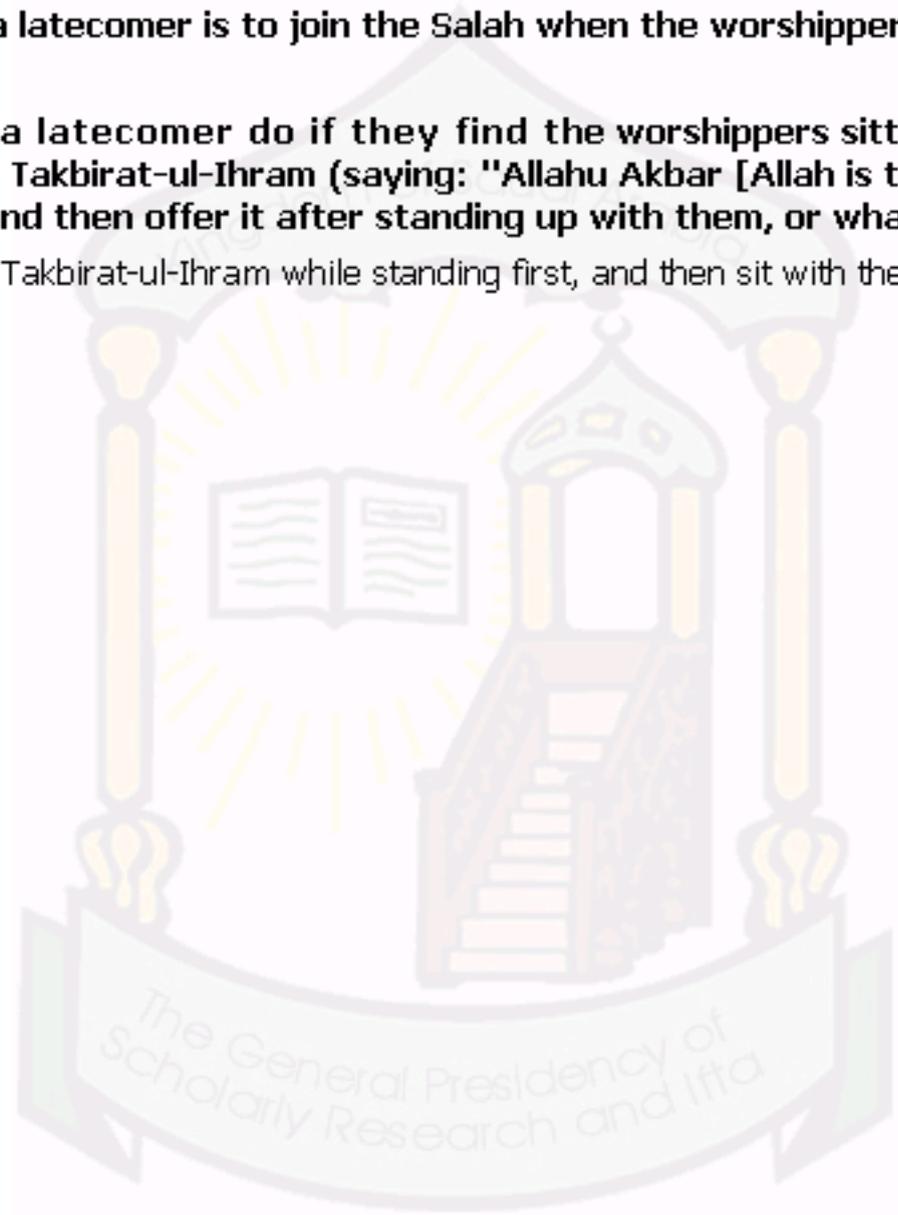
for recitation of the Tashahhud, you should sit with them, and then stand after they pronounce Taslim (salutation of peace ending the Prayer) to make up for the entire Salah.



175- How a latecomer is to join the Salah when the worshippers are sitting

Q: What should a latecomer do if they find the worshippers sitting? Should they sit without offering Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) and then offer it after standing up with them, or what should be done?

A: One should offer Takbirat-ul-Ihram while standing first, and then sit with the other worshippers.





176- Ruling on joining a congregational Salah that starts after the first one has ended

Q: Is it valid, when the first congregational Salah has ended, to perform a (second) congregational Salah (Prayer) with more than three people ?

A: If you join a congregational Salah performed after the first one has ended, you will be rewarded even if you pray with only one person to form a congregational Salah. And all praise is due to Allah!





(Part No. 11; Page No. 275)

177- Ruling on performing the Salah by two persons if they arrive during the last sitting

Q: What should a latecomer, who is accompanied by another person, do if he arrives while the worshippers are performing the last sitting? Is it better for them to sit with the worshipers or wait till they finish so as to perform another congregational Salah (Prayer)?

A: There is latitude in this matter In sha'a-Allah (if Allah wills); it is permissible for them to join the congregation, because of the general ruling stated in the Hadith: [\(Pray what you attend;\)](#) Furthermore, there is nothing wrong with them performing another congregational Salah on their own In sha'a-Allah.



178- Ruling on the latecomer's joining the Imam in congregational Salah whenever he catches it

Q: I notice that some worshippers who arrive while the Imam (the one who leads congregational Prayer) is reciting Tashahhud (testification recited in the sitting position in the second/ last unit of Prayer) do not join the Imam until they make sure whether he is reciting the first Tashahhud (testification recited in the sitting position in the second unit of Prayer) or the last Tashahhud (testification recited in the sitting position in the last unit of Prayer). If they find that it is the first Tashahhud, they join the congregation, but if they find that it is the last Tashahhud they pray individually. Please, I want you to clarify the ruling on this, and to explain whether it is obligatory upon the latecomer who enters the Masjid (mosque) and finds the worshippers praying to join them in any part of the Salah or not; and how many times should one offer Takbir (saying: "Allahu Akbar [Allah is the Greatest]") if the worshippers are in Ruku` (bowing) or Sujud (Prostration)? And is it permissible

(Part No. 11; Page No. 276)

to recite Du`a'-ul-Istiftah (opening supplication when starting the Prayer) before Ruku` or Sujud?

A: The Sunnah (action following the teachings of the Prophet) for the latecomer is to join the Salah, because many Hadiths were reported from the Prophet (peace be upon him) showing that whoever arrives at any time during the congregational Salah should join it. That is if one finds the Imam standing, one should stand; if one finds the Imam bowing, one should perform Ruku`; if one finds the Imam prostrating, one should perform Sujud; and if one finds him sitting, one should sit like him. The Prophet (peace be upon him) stated: [﴿Pray what you attend, and make up for what you have missed.﴾](#) Thus, a latecomer should perform Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) while standing, recite Al-Fatihah (Opening Chapter of the Qur'an) if possible, and then listen to the recitation of the Imam if it is a Jahri Salah (Prayer recited out loud) until the Imam performs Ruku`. One should then offer Ruku` with him; and if it is a Sirri Salah (Prayer with inaudible recitation), such as Zhuhr (Noon) or `Asr (Afternoon) Prayers, the latecomer should recite Al-Fatihah (Opening Chapter of the Qur'an) with the Imam and then recite whatever is easy from the Qur'an in the first and second Rak`ahs (units of Prayer), because it is a Sirri Salah. So if a worshipper arrives while the Imam is bowing, the latecomer should perform Ruku` as well. Abu Bakrah (may Allah be pleased with him) arrived while the Prophet (peace be upon him) was offering Ruku`, so he offered Ruku` outside the row for congregational Salah, and then he joined the ranks. After the Prophet (peace be upon him) pronounced Taslim (salutation of peace ending the Prayer), he told him: [﴿May Allah increase your eagerness \(to do good deeds\). But do not repeat this again;﴾](#) this means: do not repeat bowing outside the row in that way, which shows that his Ruku` counted

(Part No. 11; Page No. 277)

and that his Salah was valid. However, one should not join the Salah as a Munfarid (person offering

Salah individually), but should stand in the row and bow with the worshippers if possible, or else make up for what was missed. It is also prescribed for the latecomer to offer Takbir twice; the first is Takbirat-ul-Ihram, which is obligatory, and the second is the Takbir offered before Ruku`, if one manages to catch the Ruku`. However, if one fears missing Ruku`, the first Takbir, which is Takbirat-ul-Ihram, is sufficient according to a group of scholars - all praise is due to Allah - because if two acts of worship coincide and one of them has priority over the other, the lesser act is subordinated to the greater one, as is the case in this respect.

As for Du`a'-ul-Istiftah, it is desirable to recite it if the worshipper arrives while the Imam is standing upright and there is enough time to recite it. One can then say: "Glory be to You, O Allah, and Praise be to You, Blessed is Your Name, Exalted is Your Sublimity, and There is no god but You", or any other authentically reported opening supplication, and then recite Al-Fatihah (Opening Chapter of the Qur'an). But if there is not enough time and the worshipper fears that the Imam is about to offer Ruku`, they should recite Al-Fatihah and leave the recitation of Du`a'-ul-Istiftah, because it is supererogatory and the obligatory act takes priority; thus Al-Fatihah is more important, and one should start by reciting it until bowing for Ruku` with the Imam.



Q: A questioner asks: If I enter the Masjid (mosque) with a group of people while worshippers are reciting the last Tashahhud (testification recited in the sitting position in the last unit of Prayer), which is better for us to do then; should we pray a second congregational Salah, or join

(Part No. 11; Page No. 278)

the worshippers and perform the rest of the Salah with them?

A: Insha'a-Allah (if Allah wills), this matter is open to choice, but the opinion that seems most correct - and Allah knows best - is to join the Imam (the one who leads congregational Prayer), because the Prophet (peace be upon him) stated: [\(Pray what you attend, and complete what you have missed.\)](#) He did not exclude anything, which means that if a latecomer catches the last Rak`ah (unit of Prayer) after Ruku` (bowing), during Sujud (prostration) or during reciting the last Tashahhud, they should join the Imam. It is also permissible to perform another congregational Salah on their own. There is latitude in this matter. This is because the congregational Salah is considered to have been attended by catching at least one Rak`ah, according to what the Prophet (peace be upon him) stated: [\(Whoever attends one Rak`ah is considered to have attended the entire congregational Salah.\)](#) Thus, latecomers will miss the congregational Salah if they arrive during the Ruku` of the last Rak`ah, so it is prescribed for them to join the Imam; abiding by the general ruling stated in the Hadith in which the Prophet (peace be upon him) stated: [\(Pray what you attend.\)](#) But if latecomers perform another congregational Salah, it is better to perform it after the first congregation performs Taslim (salutation of peace ending the Prayer). If the Imam has not yet pronounced Taslim, however, one is free to choose to join the Imam, which is the opinion that seems most correct according to the general ruling stated in the Hadith: [\(Pray what you attend,\)](#) or to perform another congregational Salah, and nothing is wrong with this, Insha'a-Allah.



(Part No. 11; Page No. 279)

179- The manner of getting the reward of congregational Salah

Q: A person entered the Masjid (mosque) while the worshippers were sitting in the last Tashahhud (testification recited in the sitting position in the last unit of Prayer) and he joined them. After the Imam (the one who leads congregational Prayer) ended the Salah with Taslim (salutation of peace ending the Prayer), he completed his Salah. Will he get the reward of congregational Salah? If he does not get the reward of congregational Salah, what is the reward he will get?

A: The Prophet (peace be upon him) said: [\(When the Iqamah \(call to start Prayer\) is announced, do not come to it running, but go with tranquility, and pray what you are in time for, and complete \(what you have missed\).\)](#) If one comes to the Masjid while they are in the last Tashahhud, they should join them. They should announce Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) while they are standing and then sit to recite the Tashahhud. If the Imam announces Taslim, they should stand up and make up for what they missed. As for getting the reward of performing Salah in congregation, it needs more detail. If one has a legal excuse for being late for Salah as answering the call of nature, performing Taharah (ritual purification), or being busy by something that is out of their control, they will get the reward of the congregational Salah. This is because the one who has legal excuse or is busy with something urgent is the same as the one who attended the whole Salah. The Prophet (peace be upon him) said: [\(When a slave of Allah suffers from illness or sets on a journey, he is credited with the equal of whatever good works he used to do when he was healthy or at home.\)](#)

(Part No. 11; Page No. 280)

He (peace be upon him) said also during the battle of Tabuk: [\(There are some people in Madinah who were with you all the time, you did not travel any portion of the journey nor crossed any valley, but they were with you. They \(i.e. the people\) said: "O Allah's Messenger! Even though they were at Madinah?" He said: "Yes, because they were stopped by a genuine excuse."\)](#) Another narration reads: [\(They have been detained by illness.\)](#) There is another wording that reads: [\(They will share with you the reward.\)](#) This denotes that if a legal excuse prevents someone from doing a certain deed; they will receive the reward of that deed exactly as those who did it in the legally desired way. Thus, if one comes late to Salah due to their carelessness, they will not get the reward of congregational Salah. The Prophet (peace be upon him) said: [\(Whoever attends one Rak`ah \(in congregation\) is considered to have attended the whole Salah \(in congregation\).\)](#) Therefore, if one attends one Rak`ah in congregation, they will get the reward of the congregation. Also, if one does not attend at least one Rak`ah due to his carelessness and there is no legal excuse for that, they will not get the reward of the congregational Salah. Allah is the One sought for help.



(Part No. 11; Page No. 281)

180- What part of the Salah must a latecomer attend to fall under the ruling of having attended the congregational Salah

Q: Is the worshipper who offers Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) before the Imam (the one who leads congregational Prayer) pronounces Taslim (salutation of peace ending the Prayer) considered to have attended the congregational Salah (Prayer) or not?

A: The Sunnah (acts, sayings or approvals of the Prophet) shows that attending the congregational Salah is achieved by attending at least one Rak`ah (unit of Prayer). The Prophet (peace be upon him) stated: [\(Whoever attends one Rak`ah \(in congregation\) is considered to have attended the entire Prayer.\)](#) Thus, the virtue of performing the congregational Salah is earned by attending at least one Rak`ah, but if a worshipper misses the Salah due to an excuse, they will also receive the reward although they could not attend the Salah; such as the patient who is hindered by an illness, and then feels better and aspires to attend the congregational Salah but could not, or a person who heads for the Masjid (mosque) to perform the congregational Salah but is hindered by something, such as an urgent need to relieve oneself and then goes to perform Wudu' (ablution), or any other similar impediment. In all these cases, a latecomer can expect the reward of attending the congregational Salah as long as negligence is not involved. But if someone arrives while the Imam is reciting Tashahhud (testification recited in the sitting position in the last unit of Prayer), they should join the Salah and will obtain a reward too, because the Prophet (peace be upon him) stated: [\(Pray what you attend, and make up for what you have missed.\)](#) This is a general ruling which includes any part of the Salah that the Ma'mum (person being led by an Imam in Prayer) catches, even if it is the Tashahhud. Thus, one should join the Imam while reciting Tashahhud, and then perform Taslim and compensate for what was missed; however, one will not receive the reward of attending the congregational Salah unless

(Part No. 11; Page No. 282)

one Rak`ah is attended, as previously mentioned. Any believer, therefore, should seek to attend the Salah and to head for it after hearing the Adhan (call to Prayer) in order to attend the entire Salah and supererogatory Prayers Allah has prescribed before it; such as the Sunnah Ratibah (supererogatory Prayer performed on a regular basis) of Zhuhr (Noon) Prayer, or to perform as many Rak`ahs as possible before `Asr (Afternoon), Maghrib (Sunset) or `Isha' (Night) Prayers. Thus, a believer should hasten to perform this great Faridah (obligatory act) after hearing the Adhan, or before the Adhan, so as to be able to reach the Masjid in tranquility and pray what Allah makes easy for them with a peaceful mind before the Salah starts. This is Wajib (obligatory) upon every believer so as not to miss the congregational Salah; and this also applies to Fajr (Dawn) Prayer. Everyone should estimate the period of time needed to prepare oneself before Salah starts so as to be able attend the whole Salah. It is good if one can manage to arrive before time so as to perform Tahiyat-ul-Masjid (two-unit-Prayer to greet the mosque) or the Sunnah Ratibah.



Q: I always pray at the Masjid (mosque), but sometimes I do not catch the whole Salah (Prayer). So if I attend the last Tashahhud (testification recited in the sitting position in the last unit of Prayer) only, am I considered to have attended the congregational Salah?

A: To be considered having joined the congregational Salah, a latecomer should offer at least one Rak`ah with the Imam (the one who leads congregational Prayer), because the Prophet (peace be upon him) said: [\(Anyone who catches one Rak`ah from Salah \(in congregation\) has caught the \(congregational\) Salah.\)](#) It is, therefore, obligatory

(Part No. 11; Page No. 283)

to hasten to perform the congregational Salah after hearing the Adhan (call to Prayer), so as not to miss any part of the Salah. If you miss something, you should make up for it. Catching the congregational Salah is not achieved except by attending at least the last Rak`ah. But if the latecomer arrives while the Imam is reciting the last Tashahhud, he should join him, yet he has missed the congregational Salah but still he should join the worshippers, because the Prophet (peace be upon him) said: [\(Whatever \(part of Salah\) you arrive at, pray \(with the Imam\), and whatever \(part\) you have missed, make up for it.\)](#) Thus the Prophet (peace be upon him) issued a general ruling: [\(Whatever \(part of Salah\) you arrive at,\)](#) which comprises attending any part of the Salah, such as the last Rak`ah, the last Tashahhud or the Sujud (prostration).



Q: If I arrive while the Imam is reciting the last Tashahhud (testification recited in the sitting position in the last unit of Prayer), do I fall under the ruling of having attended the congregational Salah (Prayer)?

A: One is considered to have attended the congregational Salah by catching at least one Rak`ah (unit of Prayer). The Prophet (peace be upon him) stated: [\(Whoever attends one Rak`ah \(in congregation\) is considered to have attended the entire congregational Salah.\)](#) So if you do not attend the last Tashahhud only, you have missed the virtue of attending the congregational Salah. You should always

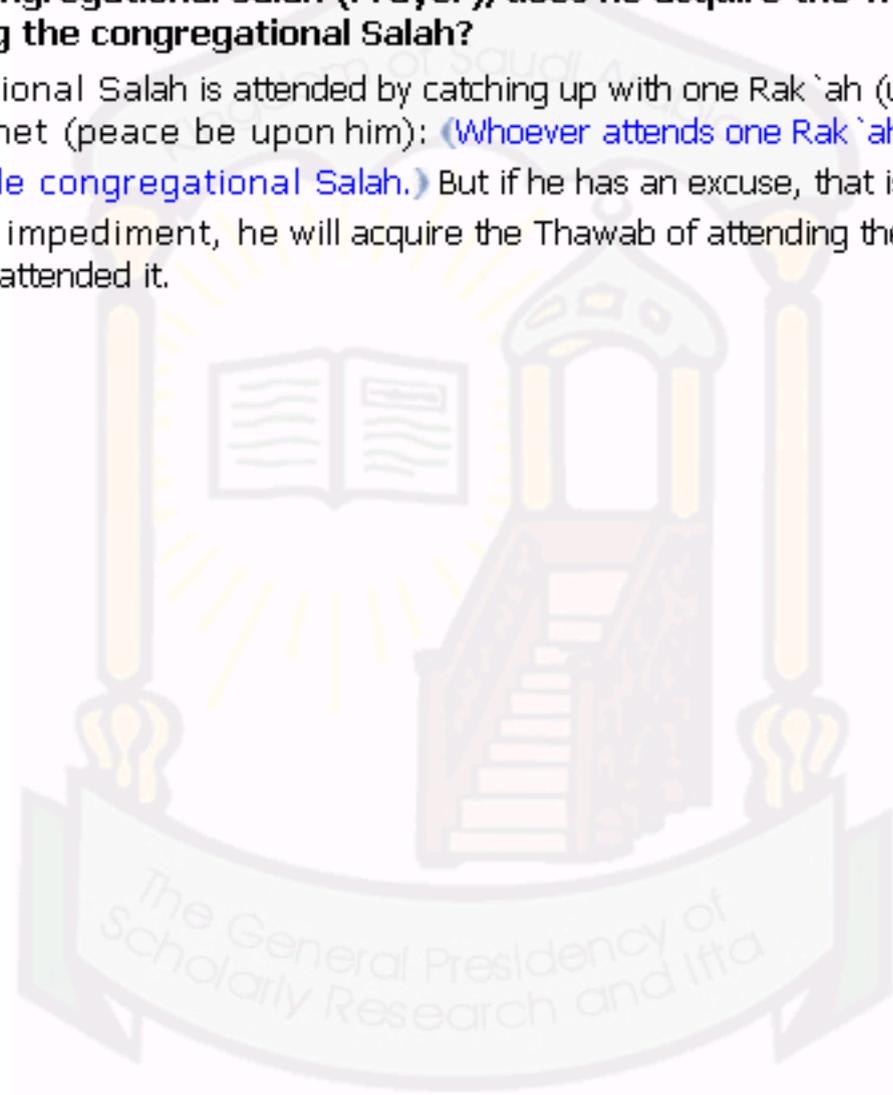
(Part No. 11; Page No. 284)

- In sha'a-Allah (if Allah wills) - head for the Masjid (mosque) before the Salah starts, so as not to miss the congregational Salah.



Q: If the latecomer arrives while the Imam (the one who leads congregational Prayer) is reciting the last Tashahhud (testification recited in the sitting position in the last unit of Prayer) in the congregational Salah (Prayer), does he acquire the Thawab (reward from Allah) of attending the congregational Salah?

A: The congregational Salah is attended by catching up with one Rak`ah (unit of Prayer) at least, because the Prophet (peace be upon him): [\(Whoever attends one Rak`ah is considered to have attended the whole congregational Salah.\)](#) But if he has an excuse, that is, he is hindered by an Islamically lawful impediment, he will acquire the Thawab of attending the congregational Salah although he has not attended it.





181- What a latecomer should do when arriving after the congregational Salah has ended

Q: Please, I want to know the ruling on one who goes to the Masjid to perform the congregational Salah (Prayer), but finds that the Salah has ended. Should one pray as a Munfarid (person offering Salah individually), or form another congregational Salah with other worshippers who are in the Masjid? Please tell us the legal opinion, may Allah reward you with the best!

A: It is prescribed for a latecomer, who arrives after the congregational Salah has ended, to perform another congregational Salah if there are others in the Masjid to pray with.

(Part No. 11; Page No. 285)

It was authentically reported that the Prophet (peace be upon him) said concerning a person who arrived after the congregational Salah had ended: [\(Who can offer this man Sadaqah \(voluntary charity\) by praying with him?\)](#) The Prophet (peace be upon him) also stated in another Hadith: [\(A man's Salah offered along with another is better than performing Salah on his own.\)](#) It is therefore prescribed for the latecomer who arrives after the people have finished their Salah to look for someone to pray with; or else it is prescribed for some of the worshippers who have attended the congregational Salah to pray with him so that he can attend a congregational Salah, according to the previous Hadith.

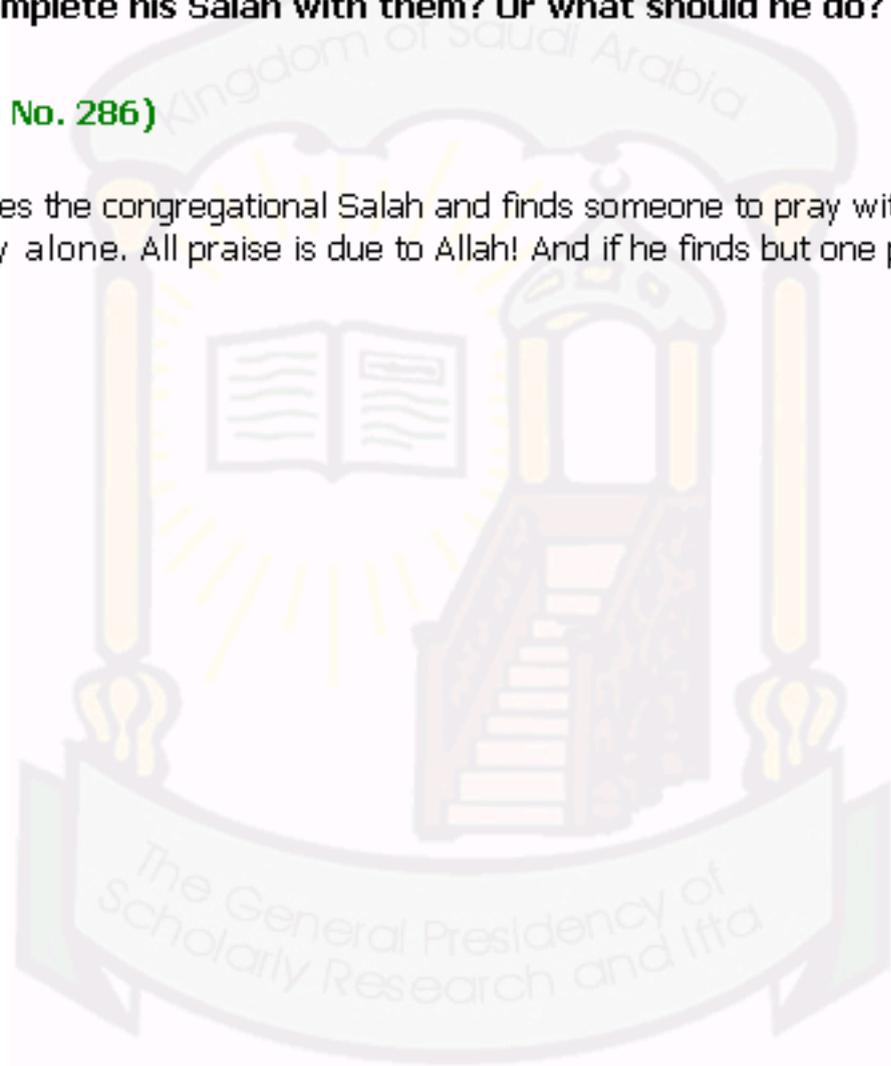
According to some scholars, however, the latecomer who arrives after the Salah has been finished should pray individually and go home, which is a weak, less correct opinion. The sound opinion is that one should perform a congregational Salah as long as it is possible, and it is better if some worshippers who have attended the first congregational Salah pray with the latecomer, which is a supererogatory Salah for them and follows what the Prophet (peace be upon him) recommended and guided to in the Hadith: [\(Who can offer this man a Sadaqah \(voluntary charity\) by praying with him?\)](#)



Q: M. M. Sh. asks: What should a man who has missed the congregational Salah (Prayer), i.e. who arrives after the Imam (the one who leads congregational Prayer) has pronounced Taslim (salutation of peace ending the Prayer), do? Should he join the latecomers and complete his Salah with them? Or what should he do?

(Part No. 11; Page No. 286)

A: Yes, if he misses the congregational Salah and finds someone to pray with, he should pray with them, or else pray alone. All praise is due to Allah! And if he finds but one person, he should pray with him.





182- Ruling on a worshipper who performs the Sunnah Salah after the Iqamah has been announced

Q: If the Muezzin announces the Iqamah (call to start the Prayer) while I am performing the Sunnah (supererogatory) Salah (Prayer), should I perform Taslim (salutation of peace ending the Prayer), or continue my Salah and then join the congregational Salah?

A: According to the most preponderant opinion maintained by scholars, you should discontinue your Salah, after making the intention to do so, and then join the congregational Salah. The Prophet (peace be upon him) stated: [«When the Salah commences, no Salah is considered valid except the obligatory.»](#) Related by Muslim. When the Prophet (peace be upon him) saw someone praying after the Iqamah had been announced, he disapproved of his action. Therefore, if you hear the Iqamah while you are praying, you should discontinue your Salah and join the congregational Salah, because the obligatory Salah is more important than the supererogatory Salah. On the other hand, some scholars said that one should complete the Salah quickly; but the correct opinion is that one should not complete it, but should stop without performing Taslim; and it is enough to break it by intention. And all praise is due to Allah!



(Part No. 11; Page No. 287)

183- Ruling on breaking one's supererogatory Salah to catch up with Takbirat-ul-Ihram

Q: One of the questions posed by this listener is: What does Your Eminence think about breaking one's Sunnah (supererogatory) Salah (Prayer) while performing the last Rak`ah (unit of Prayer) upon hearing the Iqamah (call to start the Prayer) in order to catch up with Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer)?

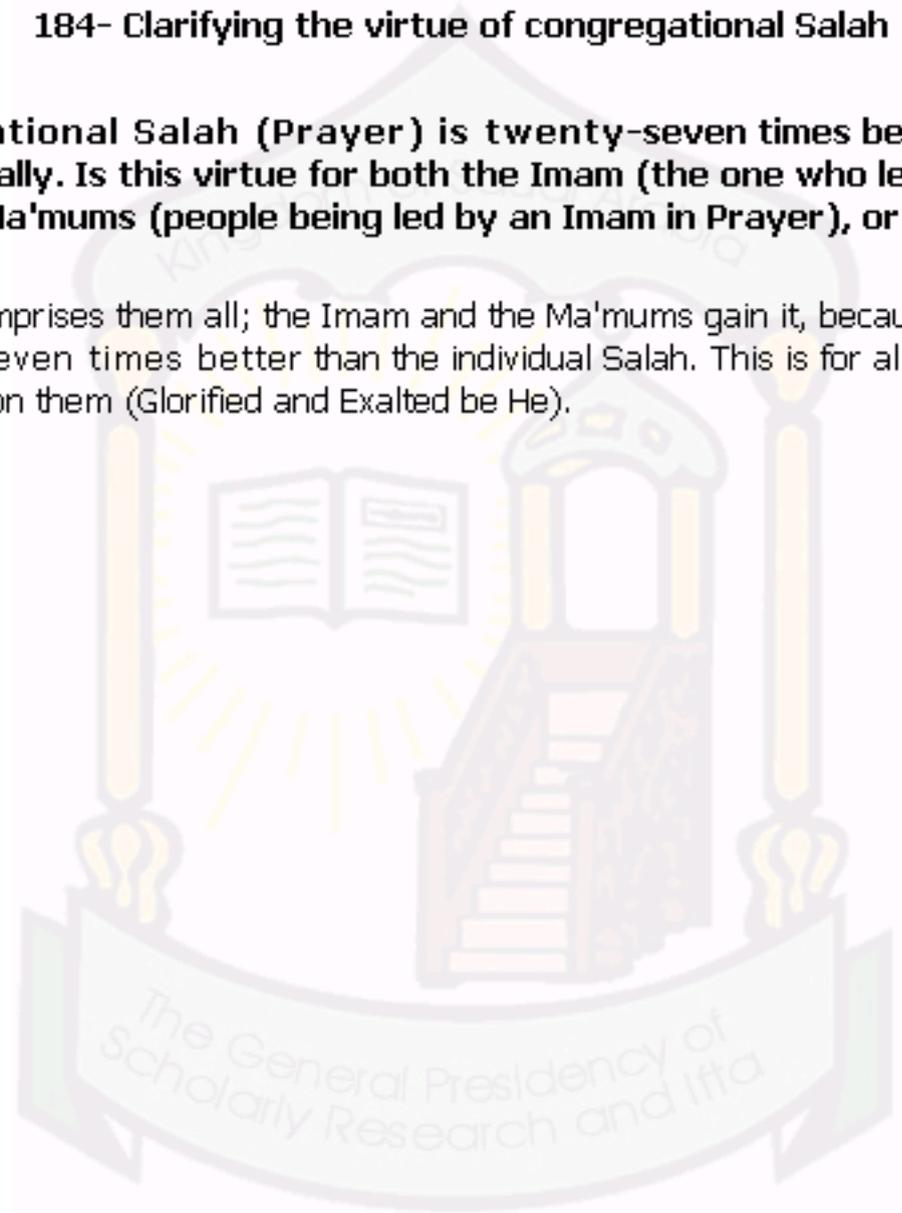
A: What you mentioned is obligatory, because the Prophet (peace be upon him) said: [\(When the Salah commences, no Salah is considered valid but the obligatory one.\)](#) Thus if the Iqamah is announced while the worshipper is performing the last Rak`ah of the supererogatory Salah, he should break it and join the Imam (the one who leads congregational Prayer). But if the Iqamah is announced while he is about to perform the last Sujud (prostration) and the last Tashahhud (testification recited in the sitting position in the last unit of Prayer), he may complete his Salah.



184- Clarifying the virtue of congregational Salah

Q: The congregational Salah (Prayer) is twenty-seven times better than the Salah offered individually. Is this virtue for both the Imam (the one who leads congregational Prayer) and the Ma'mums (people being led by an Imam in Prayer), or is restricted to the Ma'mums only?

A: This virtue comprises them all; the Imam and the Ma'mums gain it, because the congregational Salah is twenty-seven times better than the individual Salah. This is for all of them, from Allah's Favor and Mercy upon them (Glorified and Exalted be He).





(Part No. 11; Page No. 288)

185- The virtue of praying in Al-Masjid Al-Haram within the borders of the Haram

Q: This listener asks: Which is better: praying in Al-Masjid Al-Haram (the Sacred Mosque in Makkah), or praying within the borders of Al-Haram (the Sacred Mosque in Makkah)? May Allah reward you with the best!

A: A Salah (Prayer) in Al-Masjid Al-Haram around the Ka`bah is better, because it is equal to a hundred thousand Salahs according to an authentic Hadith. It is also correct that the reward of the Salah is also multiplied if performed in any of the areas within the Sacred Sanctuary of Makkah according to the opinion of some scholars. Multiplying the reward of the Salah performed in Al-Masjid Al-Haram around the Ka`bah is agreed upon by scholars, therefore it is better for the Muslim to pray in Al-Masjid Al-Haram around the Ka`bah if possible, but if he prays in any Masjid (mosque) in Makkah, he is expected to gain the reward according to the correct opinion maintained by scholars, because the Hadith comprises the whole area within the Sacred Sanctuary of Makkah, even if one prays the supererogatory Salah at home, because praying the supererogatory Salah at home is better; thus the virtue comprises this as well. This virtue also comprises women's Salah at home in Makkah Al-Mukarramah (Makkah, the Honored). The obligatory Salah, however, must be performed in congregation in the Masjid. Thus if it is possible for any believer to pray in a mosque within the area around the Ka`bah, it will be better because it is a matter of Ijma` (consensus of scholars).



(Part No. 11; Page No. 289)

186- The virtue of multiplying the reward of praying in Al-Masjid Al-Nabawy

Q: A brother from Al-Madinah Al-Munawwarah asks: Is praying supererogatory Salah (Prayer) in Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah) equal to a thousand Salahs? Or is multiplying the Thawab (reward from Allah) restricted to performing the obligatory Salah only? May Allah reward you with the best.

A: Multiplying the Thawab is general. It comprises performing both the obligatory and the supererogatory Salahs at the Masjid of the Prophet (peace be upon him) and Al-Masjid Al-Haram (the Sacred Mosque in Makkah), because the Prophet (peace be upon him) did not limit it to the obligatory Salahs; rather, he (peace be upon him) said: [«A Salah in my Masjid is a thousand times better than a Salah in any other Masjid, except Al-Masjid Al-Haram.»](#) He (peace be upon him) also said: [«And a Salah in Al-Masjid Al-Haram is a hundred times better than a Salah in the Masjid of the Prophet \(peace be upon him\),»](#) which means that it is equal to a hundred thousand Salahs performed at any other Masjid. This applies to both the obligatory and the supererogatory Salahs. But performing the supererogatory Salah at home is better and deserves more Thawab. Also, all women's Salah at home is better and deserves more Thawab. Therefore, if a man performs

(Part No. 11; Page No. 290)

an obligatory or a supererogatory Salah in Al-Masjid Al-Nabawy, he will have a multiplied reward, but it is prescribed for him to pray the supererogatory Salahs at home. Meaning, the Sunnah (supererogatory) Salahs of Zhuhr (Noon), Maghrib (Sunset), `Isha' (Night) and Fajr (Dawn) Prayers are better performed at home and this results in more multiplication of Thawab. The Prophet (peace be upon him) told the people: [«The best Salah offered by a man is that which he performs at home, except the obligatory Salah.»](#) He (peace be upon him) told them this while he was in Madinah, which means that their Salah at home (the supererogatory Salah) is better and its Thawab is multiplied more. The same applies to Al-Masjid Al-Haram.



187- Some instructions concerning sitting inside the Honored Rawdah

Q: In fact, Your Eminence, a lot of people like to stay inside the Honored Rawdah (area between the Prophet's pulpit and grave); and they stay for hours reciting Qur'an. What is Your Eminence's advice about this?

A: If this causes harm to others, we recommend that people should pray and then leave the place, that is, they should move to another place so as to make room for others who wish to do what they did, that is, praying inside the Rawdah. I also recommend that one should not pray in this place at the time of the obligatory Prayers; rather, one should go and join the row of congregational Prayer.

(Part No. 11; Page No. 291)

He should complete the rows and not leave an empty space in the first or the second rows. Rather, he should complete the rows one by one, even if he has to stand outside the Rawdah and not to sit inside it at all. He has to pay more attention to completing the rows one by one first. It is not permissible for those who sit in the Honored Rawdah to stay in it for a long time and recite Qur'an if they are hindering others to reach it or imposing hardship upon others. They should rather move to some other place.



118- The virtue of praying at Masjid Quba'

Q: A questioner from Riyadh asks: Is praying at the Masjid (mosque) of Quba' (a town near Madinah where the Prophet established the first mosque) equal to the Thawab (reward from Allah) of performing `Umrah (lesser pilgrimage)? Or is it conditioned by leaving home after performing Wudu' (ablution) with the intention of going to Masjid Quba' and praying two Rak`ahs (units of Prayer) there?

A: The Prophet (peace be upon him) used to visit Masjid Quba' and pray in it every Saturday. He (peace be upon him) said: [\(Whoever performs Taharah \(ritual purification\) at home and goes to Masjid Quba' and prays there will have the Thawab of performing `Umrah.\)](#) Thus it is better to leave home with the intention of going to Masjid Quba', that is, to perform Taharah

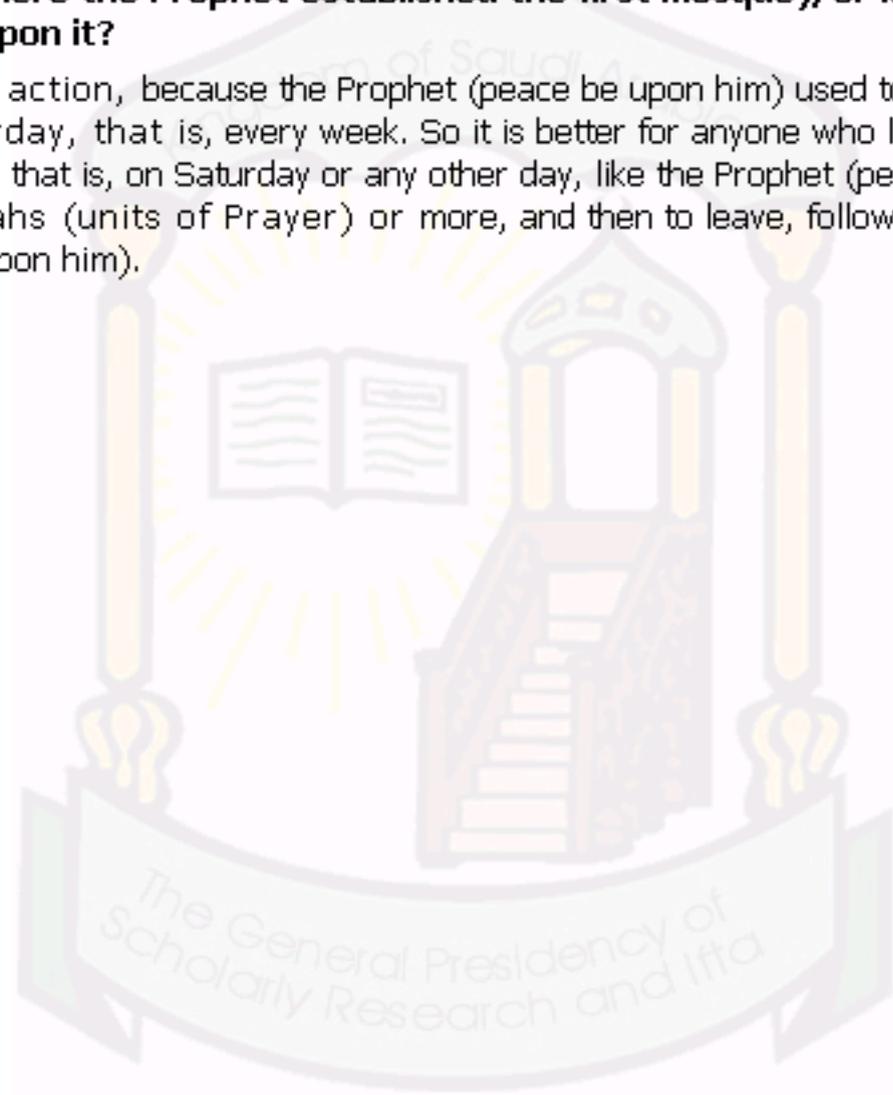
(Part No. 11; Page No. 292)

at home and then head for Masjid Quba' to pray. It is also an act of obedience and Qurbah (a good deed by which Allah's Pleasure is sought) to pray in it if one passes beside it, but performing Taharah at home and heading for the Masjid is better. Praying two Rak`ahs in it is equal to performing `Umrah according to what the Prophet (peace be upon him) said.



Q: Is it a Sunnah (action following the example of the Prophet) for the one who lives in Al-Madinah Al-Munawwarah to go every week to the Masjid (mosque) of Quba' (a town near Madinah where the Prophet established the first mosque), or is this an action that has no evidence upon it?

A: This is a good action, because the Prophet (peace be upon him) used to do it; he used to visit Quba' every Saturday, that is, every week. So it is better for anyone who lives in Madinah to visit Quba' once a week, that is, on Saturday or any other day, like the Prophet (peace be upon him), and to pray two Rak`ahs (units of Prayer) or more, and then to leave, following the example of the Prophet (peace be upon him).





189- Rulings on the Musalla

Q: The questioner asks: "Should we offer the two Rak`ahs (units of Prayer) of Tahiyyat-ul-Masjid (two-unit Prayer to greet the mosque) when entering the Musalla (place for Prayer) or are they only offered when entering a Masjid (mosque)? Do the same rulings of the Masjid concerning buying and selling apply to the Musalla?"

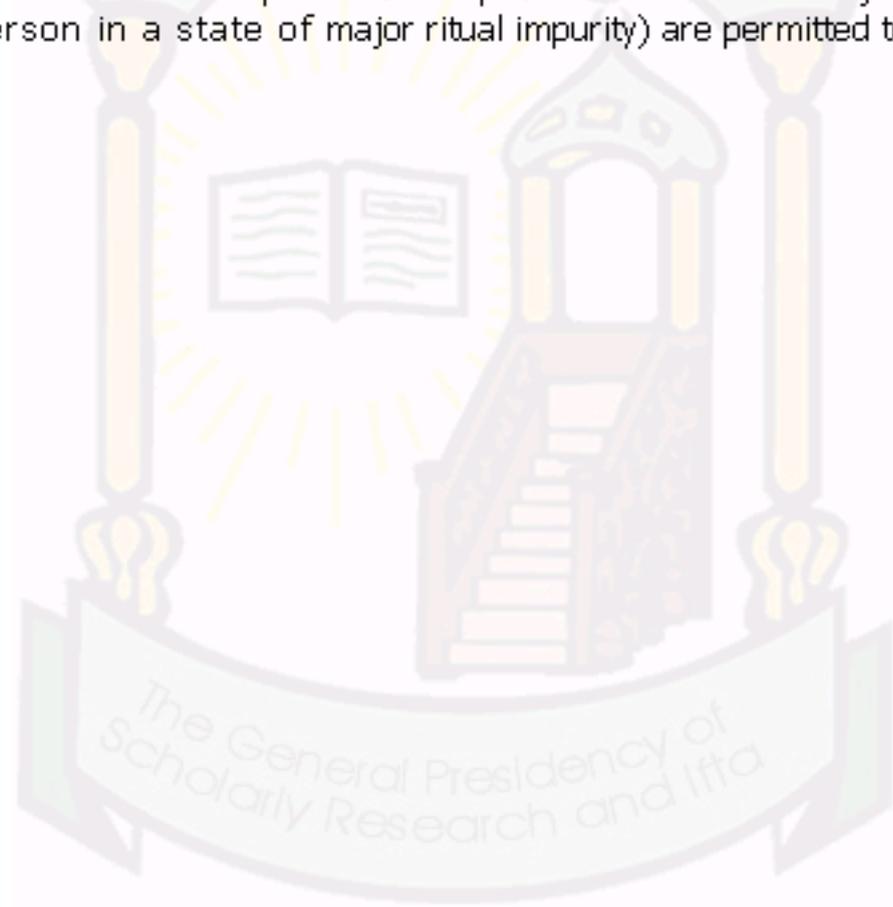
(Part No. 11; Page No. 293)

A: The ruling on the Masjids do not apply to the Musalla, as it is not prescribed to offer two Rak`ahs when entering the Musalla. There is nothing wrong with buying and selling in the Musalla, as it is a place for Salah (Prayer) in case of necessity, not a Masjid. The Masjid is a place dedicated for offering Salah, and it is considered as Waqf (endowment). However, the Musalla is a place where Salah is offered by a group of people who are in the same place or came to a place for a certain period of time and then leave. It is not regarded as a Masjid; thus, there is nothing wrong with buying and selling in it. Tahiyyat-ul-Masjid is not offered for the Musalla, but it is offered for the Masjid, which is built as a Waqf for the sake of Allah (Glorified and Exalted be He) as a place to offer Salah.



Q: O Your Eminence, there is a Musallah (place for Prayer) in our university, where we enter, sit, break our Sawm (fast), and sometimes sleep. Sometimes, a student may enter without performing Wudu' (ablution). What is your opinion concerning this matter?

A: You should perform Salah (Prayer) at the Masjids (mosques) that are near you, and from which you hear the Adhan (call to Prayer). If it is not available for you to offer Salah in a Masjid, you offer it in any Musallah you choose. The rulings on the Masjid concerning sleeping and entering do not apply to the Musalla. It is permissible for a person to sleep in it as well as the Masjid. Menstruating women and the Junub (person in a state of major ritual impurity) are permitted to enter it, as it is not a Masjid.





(Part No. 11; Page No. 294)

Q: A questioner from Riyadh asks: "In the Masjid (mosque) that is located in our district, there is a school for memorizing the Noble Qur'an specifically for girls. It is in the rear part of the Masjid, and is separated from it by a wall and a closed door. There are menstruating girls studying at this school due to its separation from the Masjid. The question is: If one of their relatives dies, the girls offer Janazah (Funeral) Prayer at the school, following the Imam (the one who leads congregational Prayer) in both the Janazah Prayer and the obligatory Prayer. What is the ruling on this act? Is this Salah (Prayer) valid?"

A: As long as they see the Imam and the Ma'mums (persons being led by an Imam in Prayer), there is nothing wrong with their Salah. As this school does not belong to the Masjid and is outside the walls of the Masjid, there is no harm in the menstruating women attending the school. There is nothing wrong with the women offering Salah at the school, being led by the Imam of the Masjid in the Janazah or obligatory Prayer, as long as they see the Imam, Ma'mums, or some of the rows in congregational Salah. Alhamdu lillah (All praise is due to Allah)



190- Ruling on menstruating women's entering the Musalla

Q: A questioner asks: "My sister has a question; she is a student in the secondary stage. The school, worthy of thanks, assigned a class for girls in which seminars

(Part No. 11; Page No. 295)

and lectures are given from time to time. The teacher asks all of the students to attend these seminars. Is it permissible for the menstruating girls to enter this place?

A: Yes, it is a Musallah (place for Prayer) and not a Masjid (mosque). Thus, there is no harm in entering this place during menstruation or the postpartum period. The Musalla is a temporary place for `Ibadah (worship). However, Masjids are designated for `Ibadah and performing the Five Obligatory Daily Prayers. Thus, the menstruating woman, the woman who has recently delivered and the Junub (one in a state of major ceremonial impurity) are not permitted to enter the Masjids. The ruling regarding Masjids does not apply to Musallas in common departments. Thus, a school Musalla, which is located in a room, passage or yard where Salah is offered, is not regarded as a Masjid.



191- Ruling on the menstruating woman's entering the Masjid in case of necessity

Q: A questioner asks: It rained heavily while we were in school. Thus, we were forced to enter the Masjid (mosque) located in the school while I was menstruating. Is there any sin on me? Does the ruling on the Masjid located in the school apply to the Musallah (place for Prayer)? May Allah grant you success.

(Part No. 11; Page No. 296)

A: If a menstruating woman or a woman in her postpartum period enters a Masjid due to some need, such as fearing for her safety outside the Masjid or for any other necessity, there is nothing wrong in doing so. As for the Masjid that is located inside the school, if it is a Musallah, the ruling regarding the Masjid does not apply. The menstruating woman or one who has recently delivered are permitted to stay in the Musalla to listen to a speech or a beneficial lesson.



192- The ruling on imposing fines for delaying borrowed books

Q: A questioner from Jordan asks: Some Masjids (mosque) lend books on the condition that whoever fails to return these books at the specified time will pay a certain fine for each day thereafter. The money is spent on the Masjid or for the benefit of the Masjid. Is this permissible Your Eminence Shaykh?

A: Yes, this is permissible because it is considered Ijarah (a lease for a lawful identified use or a hiring agreement). If one does not return the book at the time specified, this means that he continues enjoying the book beyond the time of lease that is specified. Hence, he has to continue paying the rental fee. To the best of my knowledge, nothing is wrong with doing this for the sake of urging people to fulfill conditions and not to take them lightly and keep the borrowed items with them. So, if one keeps such books for five or six more days, for instance, he has to pay such-and-such money for the delay. Nothing is wrong with this and there is a great benefit in applying this.



(Part No. 11; Page No. 297)

193- Ruling on borrowing books from the Masjid

Q: Is it permissible to borrow books from the Masjids (mosques) or not?

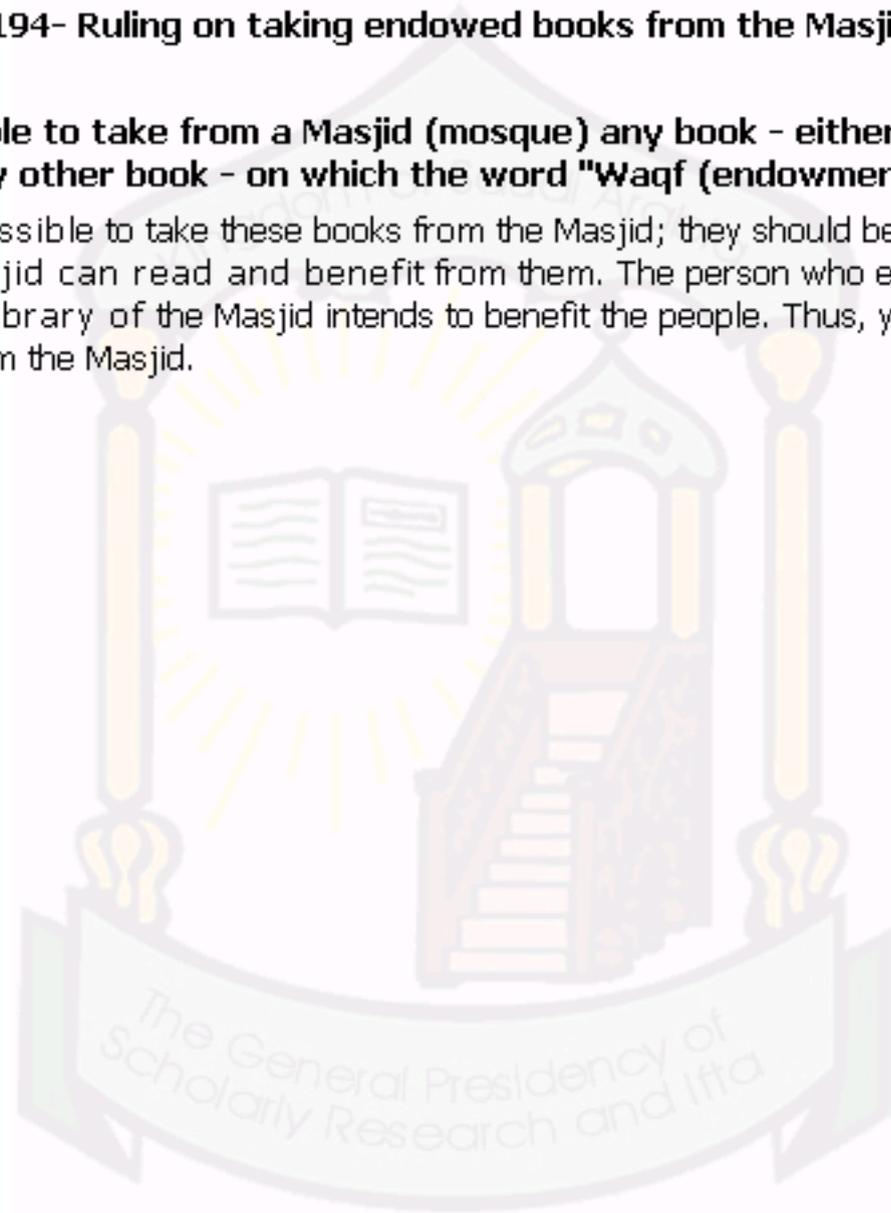
A: It is not permissible to borrow books from the Masjids. There is nothing wrong with borrowing books from libraries, if both the library manager and the person responsible for lending the books allow it. However, the books and Mus-hafs (copies of the Qur'an) that are in the Masjids are not to be borrowed, but only to be read on the premises.



194- Ruling on taking endowed books from the Masjids

Q: Is it permissible to take from a Masjid (mosque) any book - either a Mus-haf (copy of the Qur'an) or any other book - on which the word "Waqf (endowment)" is written?

A: It is not permissible to take these books from the Masjid; they should be left there so all of the people in the Masjid can read and benefit from them. The person who endows this book to the Masjid or to the library of the Masjid intends to benefit the people. Thus, you should not take any Mus-haf or book from the Masjid.





195- Ruling on taking a Mus-haf from the Masjid and replacing it with another one

Q: The questioner asks: "Is it permissible to take Mus-hafs (copies of the Qur'an) and books from the Masjid (mosque) and replace them with other Mus-hafs or books, i.e. to replace the books existing in the Masjid with

(Part No. 11; Page No. 298)

books of other editions or colors?"

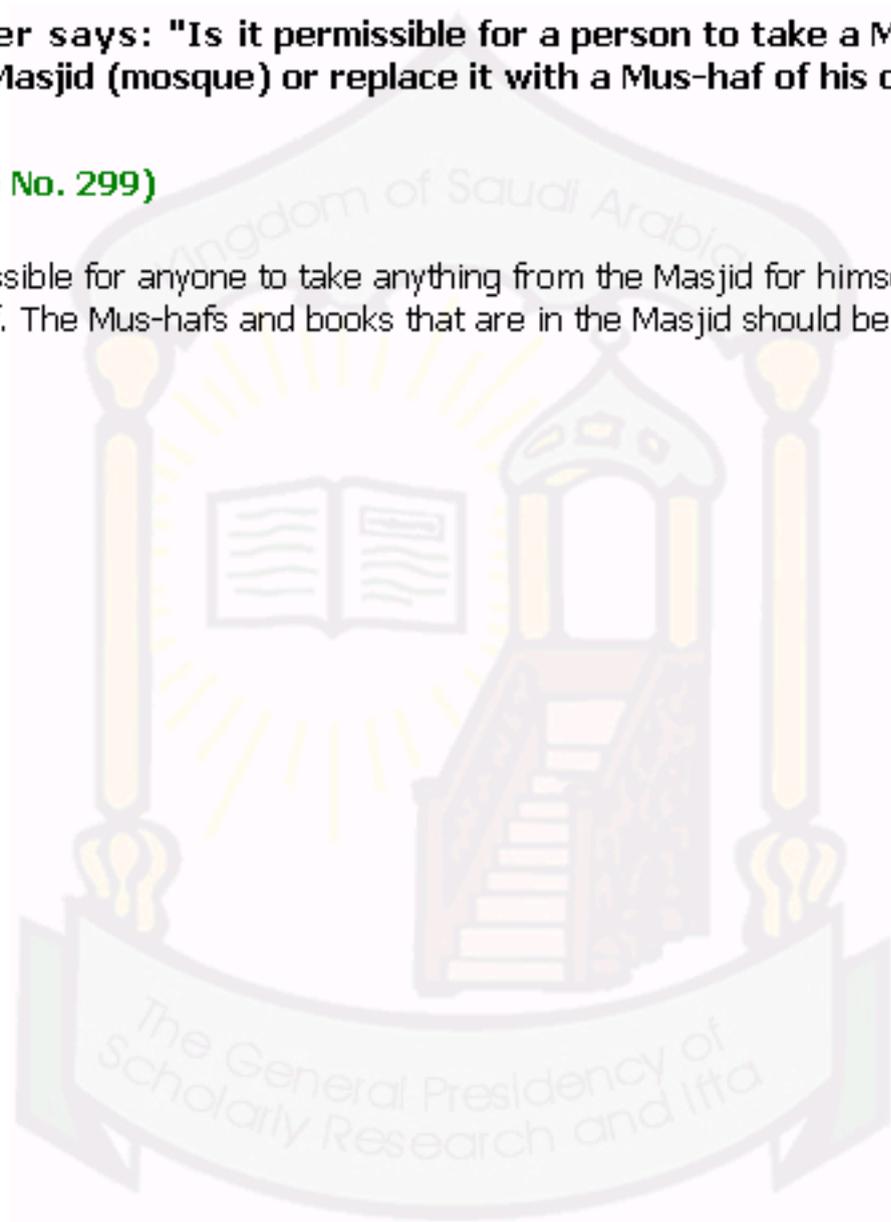
A: It is not permissible for any Muslim to take any Mus-haf or book from the Masjid, because the person who endows them to the Masjid intends to benefit the Muslims in this Masjid. Thus, it is not permissible for anyone to take any book from the Masjid or its library; they should be left in the Masjid for the Muslims and the persons coming to the library. If a person wants to add another book or Mus-haf to the library, may Allah reward them with the best. However, it is not permissible to take a Mus-haf from the Masjid for its good edition or for its large letters, and replace it with another Mus-haf or book. Muslims should leave the books and Mus-hafs that are in the Masjid for the people coming to it and to its library. If there are a large number of Mus-hafs, there is nothing wrong with transferring them to the libraries of other Masjids, if they need them. However, if the owner of the book wants to leave his book in a certain library, it should be left there.



Q: The questioner says: "Is it permissible for a person to take a Mus-haf (copy of the Qur'an) from the Masjid (mosque) or replace it with a Mus-haf of his own?"

(Part No. 11; Page No. 299)

A: It is not permissible for anyone to take anything from the Masjid for himself or to replace it with any other Mus-haf. The Mus-hafs and books that are in the Masjid should be left for the Masjid and the Muslims.





Q: Is it permissible to take Mus-hafs (copies of the Qur'an) and books from the Masjid (mosque) or replace them with other Mus-hafs and books?

A: It is not permissible to take anything from the Masjid including Mus-hafs, books, lamps, furniture, or anything else from the Masjid, as all of these things are Waqfs (endowments). Thus, they should be left. No one is permitted to take a Mus-haf or any of the books existing in the Masjid for himself. They should return the books to their places after reading them, because taking any of these books is regarded as Zhulm (injustice), which is not permitted. These books and Mus-hafs should be left in their places in the Masjid to benefit the worshippers and the persons visiting the Masjid.





Q: A brother asks: I entered a Masjid (mosque) and I had a Mus-haf (copy of the Qur'an) with me. In the Masjid, I saw Mus-hafs that had clearer printing than mine, so I replaced it with one of those Mus-hafs in the

(Part No. 11; Page No. 300)

Masjid. Am I entitled to do this or not?

A: No one is entitled to take anything of what is dedicated to the Masjid, whether Mus-hafs or anything else, unless it is put there for the purpose of distribution. If the item placed in the Masjid was put there for distribution, then there is nothing wrong with taking it if it is declared by the Imam (the one who leads congregational Prayer) or the Mu'adhin (caller to Prayer). However, if such Mus-hafs are put there so that those visiting the Masjid will benefit from them, then none has the right to take them or replace them with what is less because it is dedicated for people who recite the Qur'an in the Masjid. Hence, they must stay like that. Nothing good should be taken or replaced with what is lesser in quality. Rather, what is good should be kept for the Masjid visitors so that the Masjid will not be lacking Mus-hafs with good printing and that is the main objective.



Q: Some worshipers leave their old Mus-hafs (copy of the Qur'an) in the Masjid mosque and take new ones instead from the same Masjid, is this permissible?

A: No one is entitled to take any Mus-haf from the Masjid (mosque). Such Mus-hafs are to remain in the Masjid. None has the right to take anything or replace it with anything else. Rather, it is obligatory to leave them in the Masjids because those who put them there wanted to dedicate them to the Muslims in the Masjids to benefit from them.





(Part No. 11; Page No. 301)

196- Ruling on accepting a Mus-haf taken from a Masjid

Q: A friend of mine gave me a Mus-haf (copy of the Qur'an), which he took from the Masjid (mosque), and I took it from him. Is this permissible? If it is impermissible, what should I do? May Allah reward you.

A: You have to return the Mus-haf to the Masjid because it is impermissible for anyone to take anything from the Masjid whether he takes it himself or through anyone else. The Mus-hafs in the Masjid should remain therein for the benefit of those who visit it and no one is entitled to take any and give it to others or use it himself at home. Such Mus-hafs should only be used in the Masjid. Accordingly, you have to return the Mus-haf to the same Masjid from where it was taken and inform your friend that he should not take anything else from the Masjid.



197- Ruling on taking a Mus-haf on which the word "gift" is written

Q: I set out with some brothers to make `Umrah (lesser Pilgrimage) and on our way back, we passed by Al-Madinah and we took Mus-hafs (copies of the Qur'an) upon which the following was written: A gift for the pilgrims of the Sacred House of Allah. We did this after having received the approval of one of the people who work there. He said that this is permissible as long as nothing was written on it like its being dedicated to Allah (Glorified be He). After our return to Kuwait we were told that we should not have taken them

(Part No. 11; Page No. 302)

because those who put such Mus-hafs there were seeking the reward granted for reciting them. What is your opinion, our eminent Shaykh, on that? Should we return them? May Allah reward you with the best.

A: If it is written on these Mus-hafs that they are gifts, then there is nothing wrong with taking them. However, if it is written that they are a gift for the reciters in the Masjid (mosque) of the Messenger of Allah (peace be upon him) or in Al-Masjid Al-Haram (the Sacred Mosque in Makkah) or in a specific Masjid, then they should not be taken. Rather, they should remain where they are to be recited in the designated or named Masjid. If what is written on these Mus-hafs, however, indicates that they are gifts for the pilgrims in general without naming a certain Masjid, then taking them is permissible and there is nothing wrong with that and Allah knows best.



198- Ruling on donating Mus-hafs to Masjids

Q: A questioner from Kuwait asks: Is it permissible to put Mus-hafs (copies of the Qur'an) in Masjids (mosques)? Would the one who puts them have the reward of every letter recited from that Mus-haf? Is it permissible to put a Mus-haf in the Masjid with the intention of making the reward of its recitation granted to a dead person?

A: It is permissible to put Mus-hafs in the Masjids because this helps people who go to the Masjid to recite the Qur'an and the one who does this will hopefully be granted a great reward because he has, by this, cooperated in goodness. The Messenger of Allah (peace be upon him) said: [Allah will help one as long as](#)

(Part No. 11; Page No. 303)

[he helps his brother](#)) The Prophet (peace be upon him) also said: [Whoever fulfills the needs of his brother, Allah will fulfill his needs](#)) If Mus-hafs or books of knowledge were dedicated to bringing reward for deceased people, they will receive a reward for that. If one, for instance, puts a Mus-haf in the Masjid so that the reward of its recitation would go to his deceased father or mother, he will receive a reward as well as the deceased person for whose sake he put the Mus-haf. Giving the Mus-haf as a gift is something good included in cooperation in goodness and piety. So, if you do that, you will be rewarded and there is nothing wrong with that.



199- Ruling on taking children to Masjids

Q: What is your opinion, our eminent Shaykh, on taking children to the Masjid (mosque)? Is doing so Haram (prohibited), Makruh (reprehensible), or permissible? I hear many people repeating a Hadith saying that it was reported from the Messenger of Allah (peace be upon him): (Keep your children and the insane people away from your Masjids.)

A: It is Mustahab (desirable); rather, it is Mashru` (Islamically prescribed) to take children to the Masjids if the boy reaches the age of

(Part No. 11; Page No. 304)

seven or more and he should be beaten for abandoning Salah (Prayer) if he reaches ten years of age because at this age he becomes qualified to perform Salah and learns how to perform it. When he reaches maturity, he will be familiar with Salah and will be accustomed to performing it with his fellow Muslims.

It is preferable not to take the children who are below seven years of age to the Masjid because they may disturb the congregational Salah, distract the praying people, and play there. Hence, it is preferable not to take them to the Masjid as Salah is not prescribed for them yet. The following Hadith: (Keep your children away from your Masjids,) is Da`if (weak) and is not authentically reported from the Prophet (peace be upon him). Rather, seven-year old boys and those who are older should be commanded to attend the congregational Salah in order to get accustomed to performing Salah. The Prophet (peace be upon him) said: (Command your children to pray when they become seven years old, and beat them for (neglecting) it when they become ten years old; and separate them in bed.) This indicates that the believers should bring their boys with them to the Masjid to help them get accustomed to performing Salah. In this way when they reach puberty, they will be already familiar with performing Salah in congregation with the Muslims, which is likely to make it easier for them and make them keener to maintain it.



Q: What is the ruling on taking children to the Masjid (mosque)? Is that a Sunnah (action following the teachings of the Prophet) as

(Part No. 11; Page No. 305)

some people say or is it impermissible because of the disturbance that children cause?

A: Taking children to the Masjid can be detailed as follows: If the child is seven years old, he should be commanded to perform Salah (Prayer) and his father or brother should take him to the Masjid so that he will get used to performing Salah. However, if the child is not yet seven years old, there will be no need to take him to the Masjid; rather, it will be impermissible to take him there because he may annoy the praying people and distract them with his play and talk. Hence, it is preferable not to take him to avoid annoying the praying people.



Q: What is your opinion, our Eminent Shaykh, on those who bring their children to the Masjid (mosque) to perform Salah (prayer), knowing that these children cannot read and have not memorized any part of the Qur'an, not even Al-Fatihah (Opening Chapter of the Qur'an)? Please advise us. May Allah reward you with the best.

A: If it is possible to leave such children at home so they will not annoy anyone, that will be good; otherwise, it is permissible for the father, who likes to pray with people, attend a lesson, or listen to a Khutbah (sermon) to bring his children along with him to the Masjid even if they are young. This is because the Messenger of Allah (peace be upon him) said in a Sahih (authentic) Hadith that sometimes he would start the Salah and feel a desire to elongate it, however, he would hear the cries of a child so he would lighten the Salah in order not to make things difficult for the mother. This indicates that

(Part No. 11; Page No. 306)

they used to pray with their children and the Prophet (peace be upon him) did not forbid them from bringing their young children. Moreover, in another Sahih Hadith when the Prophet (peace be upon him) delayed the `Isha' (Night) Salah one night, `Umar (may Allah be pleased with him) said: "O Messenger of Allah, the women and children have already slept." This indicates that children used to attend the Salah with them. Hence, it is permissible for children to attend the Salah with their mothers or fathers in the Masjid even if they are not yet required to perform Salah and that is if the parent wants to make sure that the children are fine and wants to listen to the Khutbah. However, if there is anyone who can look after the children at home, that will be preferable and better so as not to annoy anyone in the Masjid.



Q: A questioner from Hawtah Banu Tamim asks about the presence of children in the Masjids (mosques) and the distraction they cause and how you would advise people regarding this, especially that they listen to advice and refrain from bringing their children, but after a few days, they start bringing them once again. May Allah reward you with the best.

A: Children are divided into two categories: First, those who are seven years of age or older and they should be directed to perform Salah (Prayer) and to maintain Khushu` (the heart being submissively attuned to the act of worship). They could be distributed among the rows so they will not play together and there should be someone to look after them

(Part No. 11; Page No. 307)

whether it is the Mu'adhin (caller to prayer) or anyone else. They must make sure that these children will not play or cause any distraction. Second, children who are less than seven years of age, and it is preferable to keep them at home and if they are brought to the Masjid, their parents must make sure they do not cause any distraction and the Imam (the one who leads people in prayer), Mu'adhin, and people in the Masjid must take care of such issues. They must advise people and direct them to goodness because this comes under cooperating in goodness and piety.



200- Ruling on letting a boy, capable of discerning, pray in the first row in congregational Salah

Q: What is your opinion on letting a boy, capable of discerning, pray in the first row in congregational Salah (Prayer)? I am asking this, as many people - may Allah guide them - move the young boys to the last row, which makes them gather and play in the Masjid (mosque).

A: Boys ought to be encouraged to pray; they are not to be made to dislike Salah. So, if some boys proceed to stand in the first or second rows in congregational Salah, they should be left in that row without anyone making them assemble in one place, because this discourages them from advancing to the rows and praying, and, second, causes them to play and consequently distract the adults who are performing Salah. So, the people of the Masjid should not do this; rather, they are to pay attention

(Part No. 11; Page No. 308)

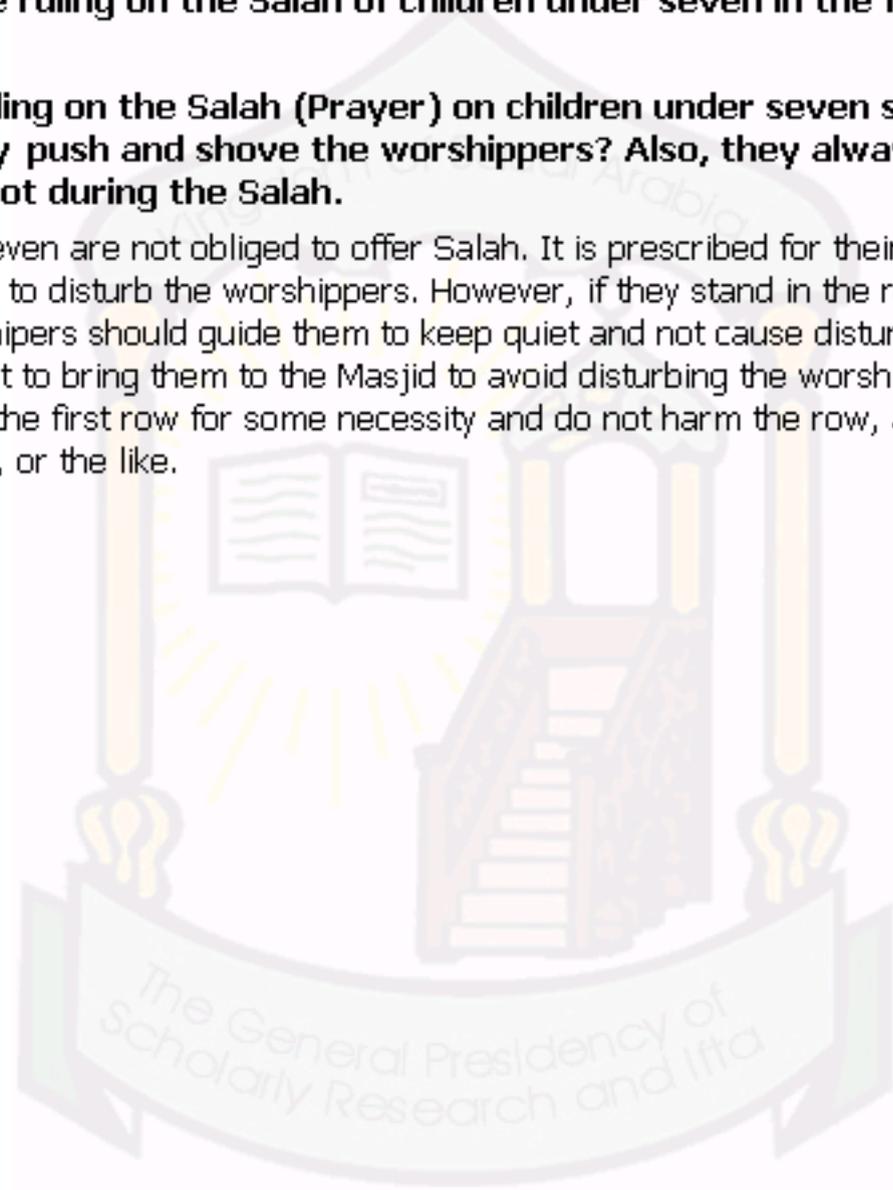
to distributing the boys in different rows during the Salah in a way that makes the boys stand separately from one another, so that they do not play and divert the attention of the adults who are praying. So, if a boy has proceeded to stand in the first row, he is to remain there, because he is most entitled to the place he reached first.



201- The ruling on the Salah of children under seven in the front rows

Q: What is the ruling on the Salah (Prayer) on children under seven standing in the front rows, while they push and shove the worshippers? Also, they always leave gaps in the rows and move a lot during the Salah.

A: Children under seven are not obliged to offer Salah. It is prescribed for their fathers to leave them at home so as not to disturb the worshippers. However, if they stand in the rows, they do not harm the row. The worshippers should guide them to keep quiet and not cause disturbance. It is prescribed for their fathers not to bring them to the Masjid to avoid disturbing the worshippers and the rows. If they must stand in the first row for some necessity and do not harm the row, as they are considered as a chair, a column, or the like.





(Part No. 11; Page No. 309)

Q: When children in the ranks who are more or less than seven, many worshipers who come to the Masjid (mosque) to offer the congregational Prayer move these children to the end of the row. Others move them to next row, disturbing their Salah (Prayer). Is there any sin on them for doing so? What should we do upon seeing this? Is it permissible to move children under seven to another row? Please guide us, may Allah reward you with the best.

A: It is prescribed to leave children who reach seven years of age in their places and not to move them, because they have come earlier than the other Muslims. Thus, the child is more deserving of his place, and this encourages him to hasten to perform righteous acts. As for children who are less than seven years old, they are subject to further consideration. If they are left in their places, this is fine so as not to harm them and make them play around and go to any other place where they may be harmed. Thus, leaving them in their places is preferable. Also, if they are moved from their row to the next one, they may harm other worshippers by disturbing them. The children should be cared for; if they are moved to the next row, they may be harmed or may go elsewhere or play around in a way that will harm them and others as well.

(Part No. 11; Page No. 310)

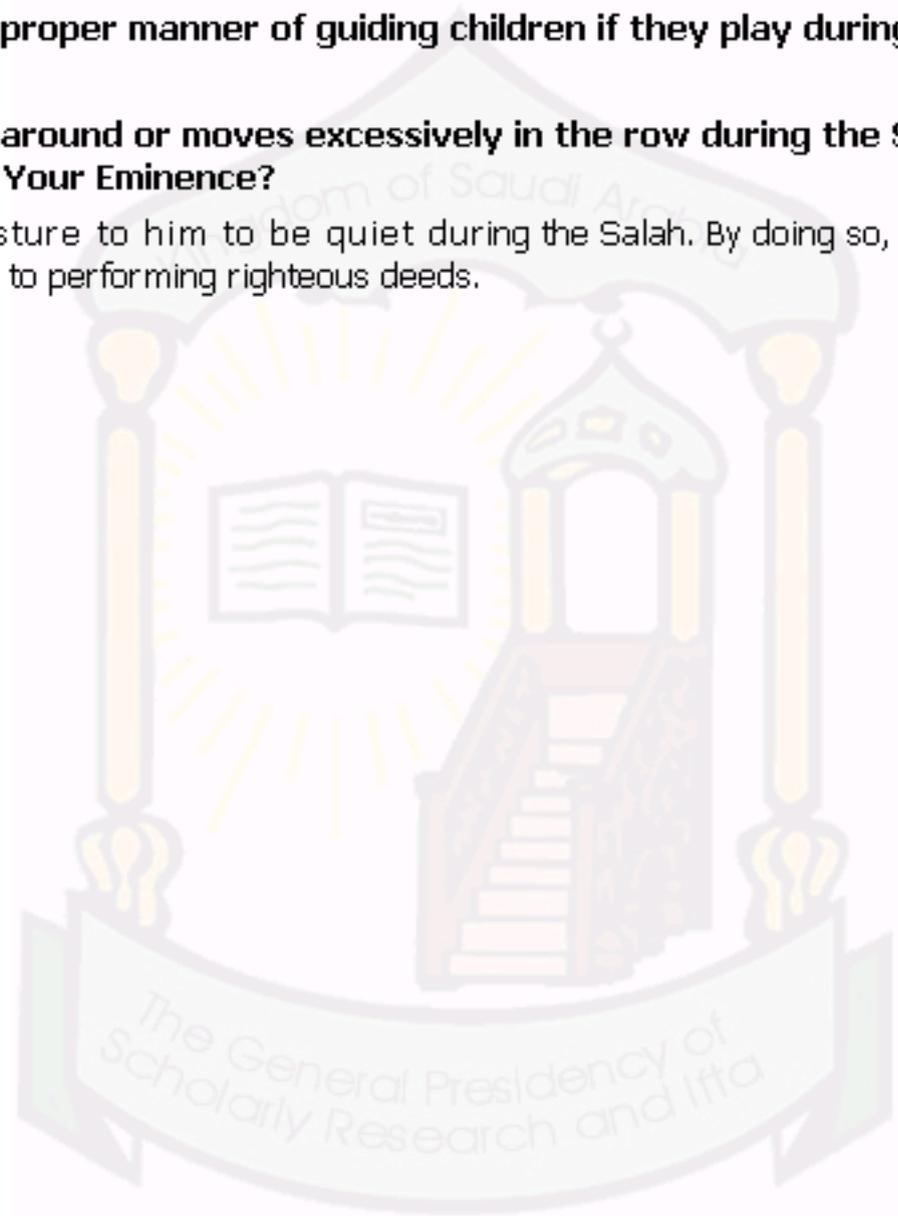
When you leave them in their places in the row, they become accustomed to come early to offer Salah. When they reach the age of seven, they will already be in the habit of attending the congregational Salah.



202- The proper manner of guiding children if they play during the Salah

Q: If a child looks around or moves excessively in the row during the Salah (Prayer), how can we guide him, Your Eminence?

A: You should gesture to him to be quiet during the Salah. By doing so, children learn and will become accustomed to performing righteous deeds.





203- The ruling on one who offers Salah in the same place in the Masjid

Q: What is the ruling on a one who offers Salah (Prayer) in the same place in the Masjid (mosque)?

A: A group of scholars stated that it is Makruh (reprehensible) to constantly offer Salah in the same place in the Masjid. There are many Hadiths regarding this issue stating that a believer should not offer Salah in the same place in the Masjid. Whenever he comes, he should seek to pray near to the Imam (the one who leads the congregational Prayer) and not stand in the same place.

(Part No. 11; Page No. 311)

Muslims should compete with each other and hasten to do goodness. If one is able to stand right behind the Imam, this is preferable, even if it is not possible. It is not prescribed to offer Salah beside a certain column, wall or a specific place. Muslims should compete with each other in doing goodness. If it is possible to offer Salah in the first row, one should stand there. If it is possible to be near the Imam, he should stand near him. If it is not possible to do so, he should stand in the next row, and so on. However, choosing a certain column or place to stand in, even if there is a place near the Imam, is incorrect and contradictory to the Sunnah (action following the teachings of the Prophet) and at the very least it is Makruh.



Q: Is offering Salah (Prayer), either the obligatory or the Nafilah (supererogatory), in the Masjid (mosque) in the same place considered Makruh (reprehensible) or not?

A: Yes, a worshipper should not get used to this, as it is reprehensible. The Sunnah (whatever is reported from the Prophet) is to compete to offer Salah (Prayer) in the first row and be near to the Imam (the one who leads the congregational Prayer). However, choosing a certain place to stand in even if one comes early and finds a better place, this is not prescribed and not supported by the Sunnah. The Sunnah is that believers should compete with one another and hasten to offer Salah. Also, they should seek to be in the first row and near the Imam.

(Part No. 11; Page No. 312)

One should not choose a certain place to stand in, while ignoring a better one. Allah is the One sought for help.



Q: Brother `Abdullah from Riyadh asks: I read a Hadith to the effect that the Prophet (peace be upon him) forbade [praying hastily as if] pecking like a crow, imitating a lion's manner of sitting, and a man picking a special place in the Masjid [to pray] like a camel has his own place [to sit]. My question, your Eminence, is that when I enter the Masjid to perform Salah (Prayer), I always situate myself in a special place at all times. Does the Hadith mentioned above apply to me and this behavior of mine?

A: Yes, it is preferable for you to position yourself where the last row for congregational Salah ends, without having a special place for yourself. If you come to the Masjid and find the first row complete, sit in the second; if the first row is not finished yet, sit in it. Do not position yourself at the end of a row regardless of how it is arranged. Do not make your movements during Salah rapid like a crow pecking the ground; be serene and avoid hastiness during Salah. When prostrating, do not lay your forearms flat like a lion; rather, lift your arm above the ground and rest on your hands only. Lions and dogs lay their arms down, while the Sunnah (action following the teachings of the Prophet), for believers, is to lift their arms up and rest on their hands only during Sujud (prostration).



(Part No. 11; Page No. 313)

204- Ruling on eating garlic before going to the Masjid

Q: What is the ruling on a person who eats a lot of garlic, because he likes it very much? Should he go to the Masjid (mosque) to pray there? Or is it sufficient for him to pray at home, using the bad odor caused by eating garlic as an excuse for this?

A: It is not lawful for a person who eats garlic, onion or leek to go to the Masjid because the resulting bad odor annoys other people. The Prophet (peace be upon him) forbade going to the Masjid in such a state. He (peace be upon him) said: [\(Anyone who eats garlic or onion should keep away from us - or he \(peace be upon him\) said - keep away from our Masjid and stay at his home.\)](#) It has been authentically reported that he (peace be upon him) would order a man who ate these types of food to leave the Masjid. He (peace be upon him) also said: [\(Angels get annoyed from that which the offspring of Adam gets annoyed.\)](#) Accordingly, it is not lawful for a Muslim to pray with other Muslims in congregation while he has eaten leek, onion or garlic, because the odor resulting annoys them. If there is no need for a person to eat these types of food, he should refrain from eating them

(Part No. 11; Page No. 314)

so that he is not deprived from performing congregational Salah with the Muslims. Should there be a need for this, such as being hungry or having a certain disease, there is no problem in eating them; but if he always has an appetite for them, he should give it up, so that he is not deprived from offering the congregational Salaha. If he eats them as a pretext for avoiding the congregational Salah and refraining from coming, this is unlawful and Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). May Allah guard us against committing this.



205- Ruling on smokers' going to the Masjid

Q: A questioner from Al-Jubayl says: As far as my knowledge is concerned, the Messenger of Allah (peace be upon him) forbade people who had eaten garlic or onion from going near the people who perform Salah (Prayer) or are going to congregational Salahs at the Masjid (mosque) so that they would not annoy the angels and the people praying by the resulting bad odor. What is your legal opinion on those whose lungs have become full of the smell of cigarettes even if they did not smoke immediately before going to the Masjid? It is well known that the odor of cigarettes is detestable. I myself get annoyed by the smell if I stand beside a smoker during Salah. In addition, the forbiddance mentioned was regarding something lawful, i.e., garlic and onion; what about cigarettes? Is it forbidden? Does the Hadith mentioned apply also to smokers?

A: Yes, smoking is forbidden. There is no doubt about this, because of its greatly harmful effects. Believers ought to avoid smoking,

(Part No. 11; Page No. 315)

especially before going to the Masjid, as the cigarette odor annoys the people who smell it; its odor may be worse than that of garlic and onion to non-smokers. Believers are to avoid it, for it is forbidden, implies much harm, and causes a bad odor that annoys non-smokers. Allah is the One sought for help.



206- Ruling on going to the Masjid wearing unclean clothes

Q: There are some people who work at a vehicle workshop; when the time of Salah (Prayer) comes, they go to the Masjid (mosque) with their work uniform which is usually stained with oils, paints and the like. What advice can you give them? May Allah reward you.

A: Their Salah is correct. There is no problem with their doing so, but it is preferable for them to prepare neat, good-looking clothes for Salah, as Allah (Glorified and Exalted be He) says: ﴿O Children of Adam! Take your adornment (by wearing your clean clothes), while praying and circumambulating the Ka`bah, and eat and drink but waste not by extravagance, certainly He (Allah) likes not Al-Musrifun (those who waste by extravagance).﴾ The Prophet (peace be upon him) also said: ﴿Allah is Beautiful and He loves beauty.﴾ They should wear clean clothes so that they do not annoy their brothers

(Part No. 11; Page No. 316)

who stand beside them during Salah. The Sunnah (action following the teachings of the Prophet), and advice I can give them, in this concern, is that they should prepare handsome clothes to wear for Salah. When the Salah time comes, they are to take off their work uniforms and wear the good clothes they have prepared. This is my counsel to them.



Q: I work in a workshop. I hear the Adhan (call to Prayer) while I am there. I used to go to pray at a Masjid (mosque) near the workshop, but the Imam gave a sermon on Friday and said that it is not lawful for the workers to come and pray at the Masjid with their unclean clothes because they annoy other people performing Salah (Prayer) by doing this. So I, my brother, and colleague pray congregationally at the workshop. Is our Salah at the workshop lawful, while there is a Masjid close to us?

A: What the Imam said is wrong and reflects ignorance. It is obligatory on the workers to attend the congregational Salahs at the Masjid and be earnest in doing that. They should not be deceived by the speeches of the ignorant. The workers must attend the congregational Salahs at the Masjid even if there are oil stains or others on their clothes. But they ought to pay attention to their personal hygiene, and take care not to have hateful odors like smoke or sweat odors. They are to perform Wudu' (ablution) and cleanse themselves from what may annoy the other people who perform Salah at the Masjid.

(Part No. 11; Page No. 317)

It is not lawful for them to show negligence in this matter. When the time of Salah becomes due, every worker should stop working, and prepare himself for Salah, taking the means that help him attend the congregational Salah at the Masjid, without annoying his brothers at the congregation by bad odors, whether of smoke or others.



Q: I work as a mechanic. What should I do when the time of Salah (Prayer) is due while I am working? Is it lawful for me to pray in my work uniform, while it is stained with oil and gas? Some people say it is not lawful to offer Salah in such clothes. There is not much time for me to change my clothes before the congregational Salah. What should I do if I want to attend the congregational Salah? Please advise, may Allah reward you.

A: It is obligatory for you to observe the congregational Salahs with your Muslim brothers at the Masjid (mosque). The Prophet (peace be upon him) said: [\('Anyone who hears the call to Salah and there is no excuse for him not to answer the call \[for a Congregational Salah\]...'](#) The Companions asked, 'What is the excuse - here.' He (peace be upon him) said, 'Fear or disease.' The Prophet (peace be upon him) continued, 'The Salah he offered would not be accepted from him.')

Moreover, when a blind man went to the Prophet (peace be upon him) and asked him: [\('O Messenger of Allah, I do not have anyone to lead me to the Masjid,'](#) and he asked the Messenger of Allah (peace be upon him) to grant him a concession allowing him to pray in his house. He (peace be upon him) granted him that concession, then when the man turned to leave he (peace be upon him) called him back, and said, 'Do you hear the call to Salah?' He said, 'Yes.' He (peace be upon him) said, 'Then answer it.')

Mind: Although this was a blind man who had no guide to lead him to the Masjid, the Prophet (peace be upon him) ordered him to answer the call to Salah and attend the congregational Salah.

(Part No. 11; Page No. 318)

Therefore, my brother, you have to change the clothes which annoy your fellows if such clothes contain an offensive smell. But if there is no bad odor emitting from them, you can pray wearing them - praise be to Allah - as they are Tahir (pure). If such clothes smell bad or contain filth that may be transmitted to the worshippers standing beside you in the row while praying, you have to change them before going to the Masjid. Prepare other clothes and when you hear the call, wear them and go to Salah. You have to be mindful of Allah with regard to preparing yourself for Salah. It is an important matter; it is the backbone of Islam. Salah is the backbone of Islam. You have to be earnest in observing it. It is the most important obligation after the Shahadah (Testimony of Faith). The Prophet (peace be upon him) said about it: [\('The peak of the matter is Islam and its pillar is Salah \(Prayer\).'\)](#) The Prophet (peace be upon him) also said: [\('Anyone who observes it \(Salah\) regularly, it will be a light, proof and salvation for them on the Day of Resurrection, and anyone who does not observe it regularly, it will not be a light or proof or salvation for them, and on the Day of Resurrection they will be with Pharaoh, Haman, Qarun \(Korah\), and Ubay ibn Khalaf.'\)](#) This is indeed a grave warning. A person who neglects Salah will join such Kafirs (disbelievers) on the Day of Judgment. A person who neglects Salah because of presidency and dominion resembles Pharaoh - Allah forbid, and so they will join him on the Day of Judgment. A person who neglects it due to a ministry or other worldly post is like Haman, who was the minister of Pharaoh, and so will join him on the Day of Judgment and go with him to Hellfire.

(Part No. 11; Page No. 319)

A person who neglects Salah because of wealth and worldly desires is like Qarun, the merchant of the Children of Israel, whose Kufir (disbelief) and oppression made him refuse what is right, and so

will go to Hellfire with Qarun on the Day of Judgment. Likewise, a person who neglects it because of business and selling and purchase is similar to Ubay ibn Khalaf, the disbelieving merchant of Makkah whom the Prophet (peace be upon him) killed on the Day of Uhud (the second battle between Muslims and the disbelievers of Makkah), and so that negligent person will join him and go with him to Hellfire on the Day of Resurrection.

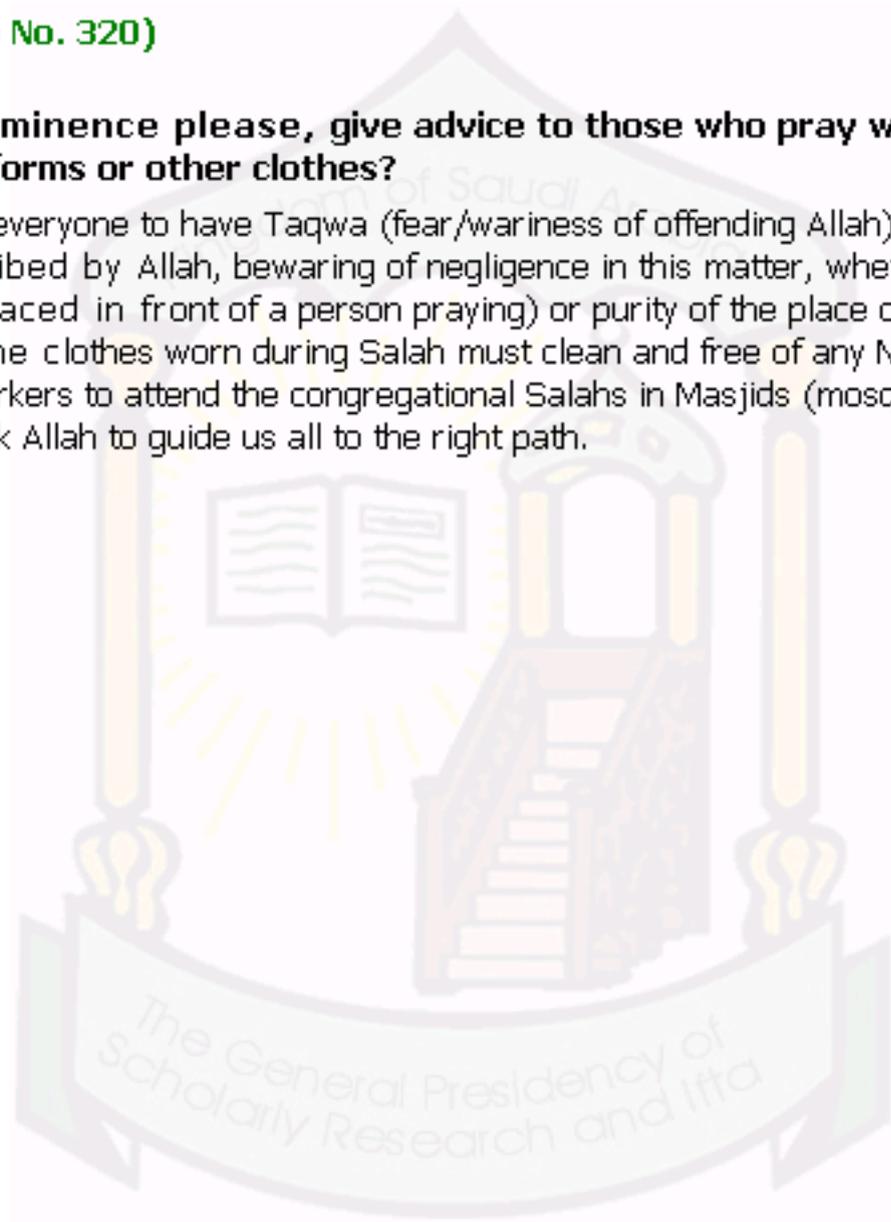
Based on this, it is obligatory on workers, a mechanic or other, to observe the Congregational Salah, wearing clothes that are not disgusting to people, and avoid being a source of bad odors resulting, for instance, from having garlic or onion or from smoking. But if their uniforms are clean and do not contain disgusting filth, there is no problem in praying wearing them. It is preferable, however, to put on good-looking clothes for Salah. Allah (Glorified be He) says: [﴿O Children of Adam! Take your adornment to every Masjid \(i.e. Salah\) and eat and drink but waste not by extravagance, certainly He \(Allâh\) likes not Al-Musrifûn \(those who waste by extravagance\).﴾](#) 'To every Masjid' hear means for each Salah. Therefore, Muslims are required to wear pure good-looking clothes when going to the Masjid to offer congregational Salah. They should not stand praying before Allah while wearing clothes that are detestable to others. May Allah grant us success.



(Part No. 11; Page No. 320)

Q: Would Your Eminence please, give advice to those who pray wearing dirty clothes whether work uniforms or other clothes?

A: Yes, we advise everyone to have Taqwa (fear/wariness of offending Allah) and to pray according to the way prescribed by Allah, beware of negligence in this matter, whether with regard to the Sutra (barrier placed in front of a person praying) or purity of the place of praying. It must be a clean place and the clothes worn during Salah must be clean and free of any Najasah (impurity). It is obligatory on the workers to attend the congregational Salahs in Masjids (mosques) and then go back to their work. We ask Allah to guide us all to the right path.





Q: Brother H., from Jordan asks: Is it lawful to pray individually in the Masjid (mosque) wearing a work uniform, like the butchers who pray wearing clothes stained with blood, and other workers? Please advise us in light of this question.

A: It is obligatory on believers to pray wearing pure clothes. Butchers should not pray with clothes stained with blood, because blood is Najis (ritually impure). The same applies to other occupations. Every worker must wear pure clothes when praying; they must put on clothes that are free of any filth. This is because it is a necessary condition for the validity of Salah to wear pure clothes and pray at a pure place.

(Part No. 11; Page No. 321)

Accordingly, neither butchers nor others are allowed to pray wearing clothes stained with blood, urine, or other types of Najasah (ritual impurity). Believers must be mindful of the purity of their bodies and clothes when it comes to praying.



207- Ruling on performing an obligatory Salah individually at the Masjid due to an excuse

Q: A person entered the Masjid (mosque) to perform the `Isha' (Night) Prayer but noticed that there are stains on his clothes; then he said to himself, 'I will perform Salah (Prayer) individually before the people gather for congregational Salah'; he did what he said and then left the Masjid. Is this an accepted excuse for performing Salah individually? May Allah reward you.

A: This is not permissible to do as long as one is in the Masjid. A Muslim man must observe the congregational Salah even if there are stains on his clothes. However, if it is possible for him to go to a bathroom near the Masjid or go home, if the latter is nearby, and remove the stains before observing the congregational Salah, this is permissible, as long as the stains are of pure substance. If they are of impure substance, he is required to remove them and change his clothes before observing the Salah even if he will miss the congregational Salah in this case. Should a person notice an impure stain on his clothes before praying, he must go home, remove the impurity by washing it off, or change his clothes altogether. But if the stains are not impure in themselves, he may pray wearing the clothes containing them - praise be to Allah. As long as there is a congregational Salah to be offered, he is required to attend it first and then he can change his clothes or wash off the stains.



(Part No. 11; Page No. 322)

208- Ruling on wearing trousers while praying

Q: Your Eminence, what is the legal ruling on workers praying at the Masjid (mosque) while wearing trousers?

A: A man's attire must cover what is between his navel and knees. As for trousers, if they are not worn as an imitation of the disbelievers' style of dress, but, rather, as a Muslim type of dress, with them covering what is between the navel and knees, it is permissible to wear them while praying, as well as covering one or both shoulders with a Rida' (garment worn around the upper part of the body).



Q: Is it lawful to enter the Masjid (mosque) wearing shoes, especially for children?

A: Yes; this is permissible, if the shoes are clean. The person wearing the shoes or the parent accompanying the child who is wearing the shoes must make sure of the purity of the shoes. If the shoes are clean, there is no problem entering the Masjid wearing them.





Q: What is your opinion, Your Eminence, after the Masjids (mosques) have become furnished with carpets, and entering wearing shoes has become a detestable attitude? What advice can Your Eminence give here?

A: It is preferable to take off the shoes before entering the Masjid, putting them at the door of the Masjid

(Part No. 11; Page No. 323)

or in a safe place, so that the shoes do not alter the purity of the carpets in the people's view. A person entering the Masjid with shoes may neglect to examine the purity of his or her shoes, and so may disgust the other people in the Masjid. Accordingly, my opinion is that it is preferable to take off the shoes before entering the Masjid, considering the interest of the Muslims and not causing disgust and disagreement among them.



209- Ruling on raising voices in Masjids

Q: We came to know that the Prophet (peace be upon him) prevents raising voices in the Masjids (mosques) even if one is reciting the Qur'an. I have noticed that most of our Muslim brothers in my country raise their voices while reciting the Qur'an especially at the times between Adhan (call to Prayer) and Iqamah (call to start Prayer) in a way that in most cases distracts me while performing Salah (Prayer). What should I do? I hope, if these behaviors are incorrect, to advise those brothers thoroughly as this matter becomes rampant in all Masjids to the extent that if someone of them is advised concerning this matter, they may be astonished upon knowing that or they may listen and then go on with these behaviors.

A: There is no doubt that this behavior exists in some Masjids and that it is better to lower voices while being in Masjids.

(Part No. 11; Page No. 324)

Those who recite the Qur'an should do so in a low voice in order not to distract other reciters and those who perform Salah. This is the Sunnah (action following the teachings of the Prophet). It was authentically reported that the Prophet (peace be upon him) once went out to the Masjid and found people reciting Qur'an in a loud voice. He (peace be upon him) said: [﴿Verily, each of you is in a private conversation with his Lord, so you should do so in a suitable way. And you are not to raise your voices against each other in the recitation.﴾](#) The Sunnah means that one should pay attention to the circumstances of those who are around them. One should not raise their voices in recitation in order not to distract them. One should recite in a soft voice that does not disturb others. One can also recite in a loud voice that does not harm anyone. In brief, one should pay attention to other worshipers. Thus, one should not recite loudly in a way that distracts a worshiper or a reciter. However, if those who are around this person are listening to his recitation, there will be nothing wrong with doing so as long as it does not cause harm to anyone. In general, one should lower their voice in a way that does not disturb others as there are in general those who pray and those who recite Qur'an.



210- Ruling on reciting Qur'an loudly in the Masjid

Q: What is the ruling on reciting the Qur'an loudly in the Masjid (mosque) before Salah (Prayer) as

(Part No. 11; Page No. 325)

many people are reciting Qur'an individually?

A: Lowering voices in the Masjid is a Sunnah (action following the teachings of the Prophet) as raising voices may be Makruh (reprehensible) or Haram (prohibited) when causing harm to praying persons or those who recite the Qur'an. All people in the Masjid may desire to pray or recite the Qur'an. Thus, if those who are around this person recite Qur'an loudly, they will distract them from their Salah or recitation. The Sunnah in this regard is to lower one's voice in a way that neither causes them harm nor distracts those who are around them. Lowering voices while reciting the Qur'an should be in a suitable way that does not disturb others. It was authentically reported that the Prophet (peace be upon him) came out when people were at his Masjid performing Salah while others were reciting Qur'an loudly. He (peace be upon him) said: [\(Verily, each of you is in a private conversation with his Lord, so you should do so in a suitable way. And you are not to raise your voices against each other in the recitation.\)](#) This means that you should lower your voices in order not to cause harm to each other. This is a logical matter. If the one beside you raises his voice, he will distract you whether you are reciting Qur'an or praying. You will either listen to him or be distracted from your Salah or recitation. Therefore, it is incumbent upon those in the Masjid to lower their voices

(Part No. 11; Page No. 326)

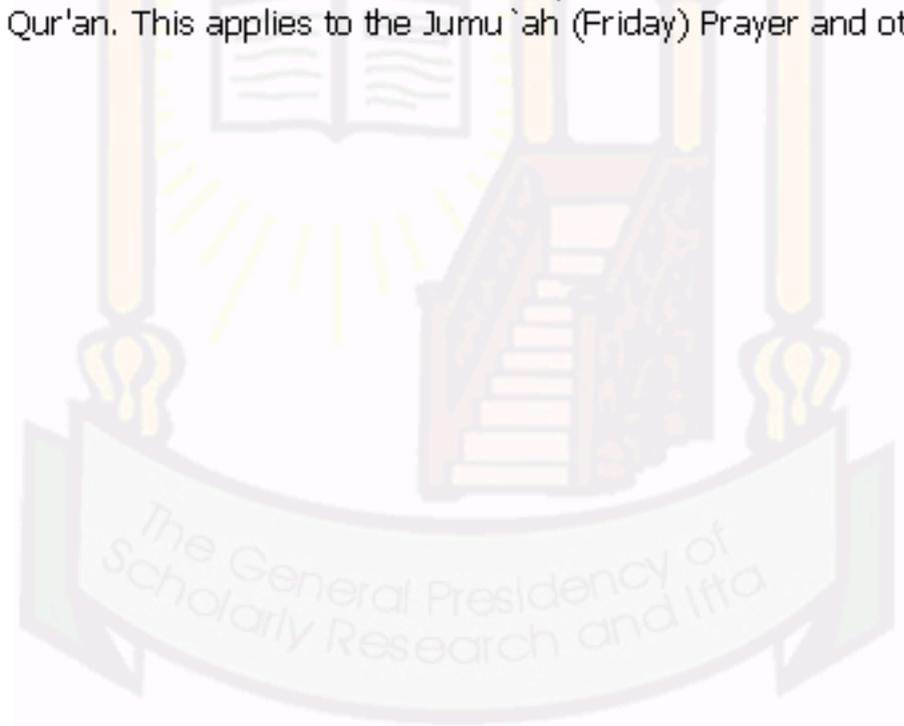
in recitation in order not to cause harm to praying persons or reciters who are around him. However, if there is a group around this person who are listening to his recitation, there will be nothing wrong with raising the voice. If they are a small group who are waiting for Salah and desire to listen and no body recites or prays, it will be permissible to raise one's voice in recitation. Rather, if there are some persons reciting Qur'an while others are performing Salah, one should not raise his voice.



Q: What is the legal ruling on the people who raise their voices with recitation, making it difficult for others to recite the Qur'an in the Masjid (mosque)? **A:** This should not happen in

the Masjid. A person who recites the Qur'an in the Masjid is to do so keeping their voices low, so that they do not distract the other people who are performing Salah or reciting the Qur'an too. The Prophet (peace be upon him) went out one day heading toward his Mosque while the people there were offering Tahajjud (optional late night Prayer) in different congregations, raising their voices; upon this the Prophet (peace be upon him) said what is to the effect that: **(Each person performing Salah is privately speaking to his Lord (Exalted and Glorified be He), so let each of you pay attention to the words he speak to his Lord, and do not raise your voices above one another while reciting.)**

The Sunnah (action following the teachings of the Prophet) is that every person praying in a row for congregational Salah is to lower their voice so that they do not distract the other people performing Salah or reciting the Qur'an. This applies to the Jumu`ah (Friday) Prayer and other Salahs.



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Q: Please, give advice to people who recite the Qur'an loudly,

(Part No. 11; Page No. 327)

while the worshippers around them in the Masjid (mosque) are offering supererogatory Salahs (Prayers)?

A: We advise the people who recite the Qur'an in the Masjid not to raise their voices in a way that may distract the other people around them who are offering Salahs or reciting the Qur'an. They should recite quietly, in a way that does not distract the other people who are praying or reciting the Qur'an in the Masjid. This is the Sunnah (action following the teachings of the Prophet). The Prophet (peace be upon him) went out one night heading toward his Masjid, while the people there were offering Salah in different congregations loudly; he (peace be upon him) said words to the effect that: [﴿Let each of you pay attention to the words he speaks to his Lord, and do not raise your voices above one another while reciting.﴾](#) So believers are to be earnest not to annoy their fellows who pray or recite the Qur'an in the Masjid; they are to lower their voices in such a way that does not distract the other worshippers present.



Q: Is it lawful to recite the Qur'an loudly in the Masjid (mosque), while there are some worshippers performing supererogatory Salah (Prayer), while waiting for the Iqamah (call to start the Prayer)? May Allah reward you.

A: A person should not raise his or her voice while reciting in the Masjid; they should, rather, lower their voices, so that they do not distract the people performing Salah or reciting the Qur'an around them.





(Part No. 11; Page No. 328)

211- Ruling on reciting the Qur'an before the Adhan in a microphone in the Masjid

Q: What is the legal ruling on operating a recorded Qur'anic recitation a quarter of an hour before the Adhan (call to Prayer)? Is it lawful to do so in a microphone in the Masjid (mosque)?

A: This should not be done in the Masjid. People should, rather, recite the Qur'an in the Masjid as is appropriate for each of them. But if they do so in their homes or on travel or the like, there is no problem with this. They may also gather sometimes in the Masjid and listen to a recorded recitation of the Qur'an. But doing this in a microphone at the time when people are waiting for the congregational Salah, this distracts those who are reciting the Qur'an individually or performing supererogatory Salah at the time; so it is preferable not to do it. I know no grounds for this in Islam. It distracts the people in the Masjid, a person there may wish to recite the Qur'an, another person may offer Tahiyat-ul-Masjid (two-unit Prayer to greet the mosque), or perform the Sunnah Ratibah (supererogatory Prayer performed on a regular basis).

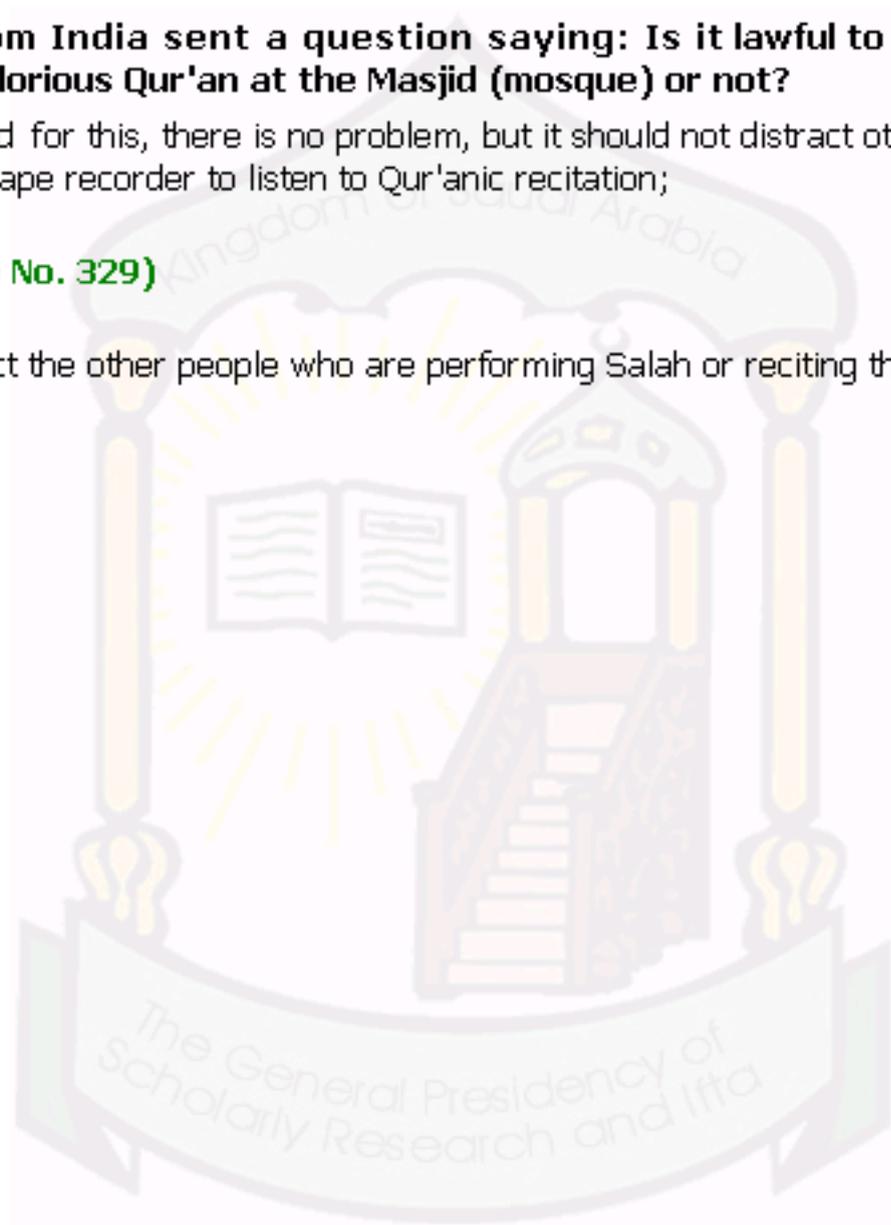


Q: A brother from India sent a question saying: Is it lawful to listen to a recorded recitation of the Glorious Qur'an at the Masjid (mosque) or not?

A: If there is need for this, there is no problem, but it should not distract other people. A group of people may bring a tape recorder to listen to Qur'anic recitation;

(Part No. 11; Page No. 329)

but if this will distract the other people who are performing Salah or reciting the Qur'an, it should not be done.





212- Ruling on operating a recitation of the Qur'an through a microphone at the Masjid before Adhan

Q: A brother from the Arab Republic of Egypt says: There is a Masjid (mosque) close to my home. By Allah's Grace I open this Masjid for the Fajr (Dawn) Prayer along the year except in Ramadan, in which another person appointed by the Ministry of Awqaf (Islamic Endowments) is charged with opening the Masjid. In Egypt we operate loud recitations of the Qur'an through the radio and transmit it through the microphones of Masjids on the pretext that this wakes up the people for Salah (Prayer). I know this is a Bid`ah (innovation in religion), but if I do not operate the radio for this purpose, the people would say, 'You are an extremist who complicates the religion' and other similar things which they use to describe people who abide by their religion. Please, instruct me with regard to this subject, may Allah reward you.

A: You are right, my brother. Your attitude is on conformity with the Sunnah (action following the teachings of the Prophet), praise be to Allah.

(Part No. 11; Page No. 330)

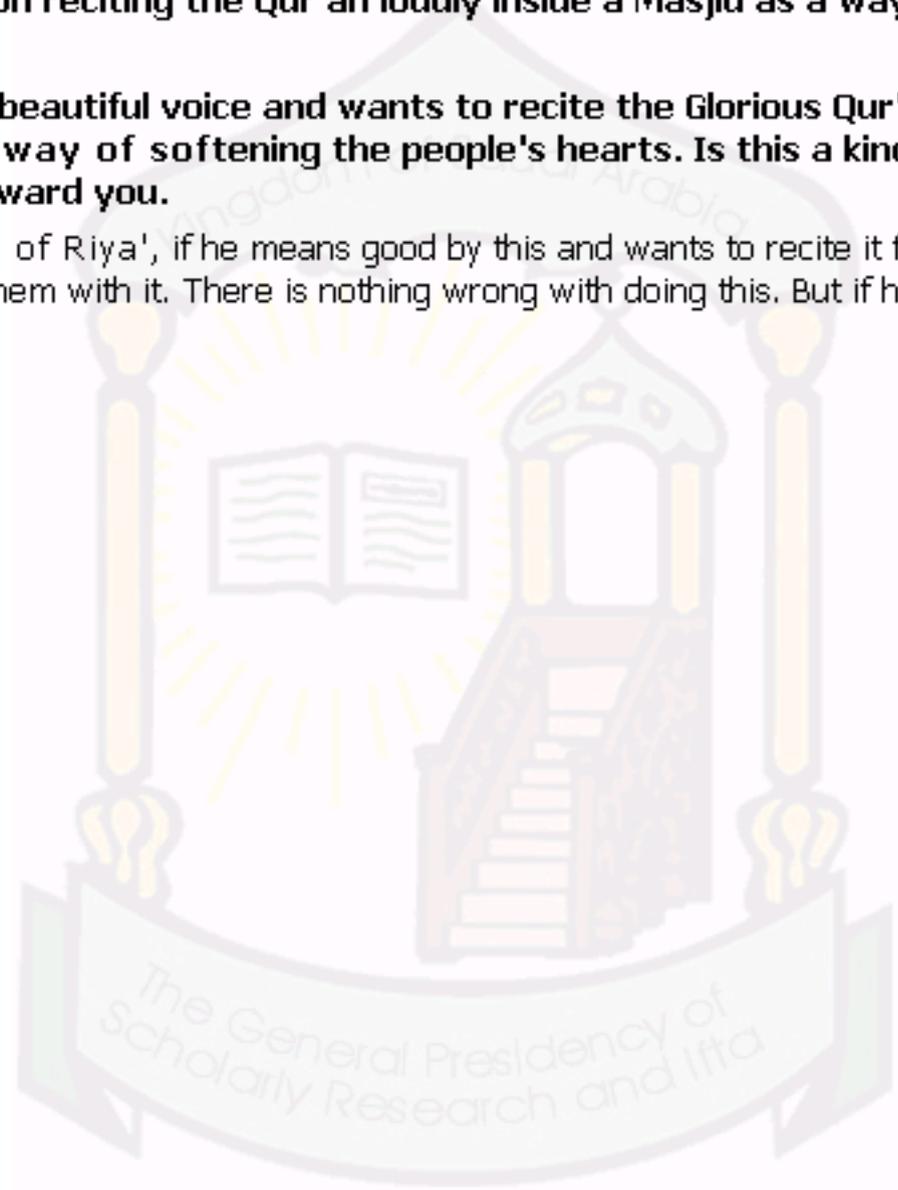
Do not mind what people say. When dawn breaks, call the people to Salah, praise be to Allah. Adhan (the call to Prayer) is sufficient for this. Transmitting recitations of the Qur'an late at night before Adhan using microphones has no grounds in religion. It may also annoy the people who are sleeping. Basically, this is not lawful. It was not done by the Prophet (peace be upon him) or by the Sahabah (Companions of the Prophet). They did not recite the Qur'an loudly to wake the people up for Salah; Adhan alone was sufficient in this respect at the time of the Prophet (peace be upon him) and the time of his Sahabah. When the time of Fajr Prayer comes, the muezzin or his deputy is to say Adhan through the microphone to wake people up and call them to pray at the Masjid. Allah is the One sought for help.



213- Ruling on reciting the Qur'an loudly inside a Masjid as a way of preaching

Q: A man has a beautiful voice and wants to recite the Glorious Qur'an loudly in Masjids (mosques) as a way of softening the people's hearts. Is this a kind of Riya' (showing-off)? May Allah reward you.

A: It is not a kind of Riya', if he means good by this and wants to recite it for them to affect their hearts and benefit them with it. There is nothing wrong with doing this. But if he harbors Riya', this is not lawful.

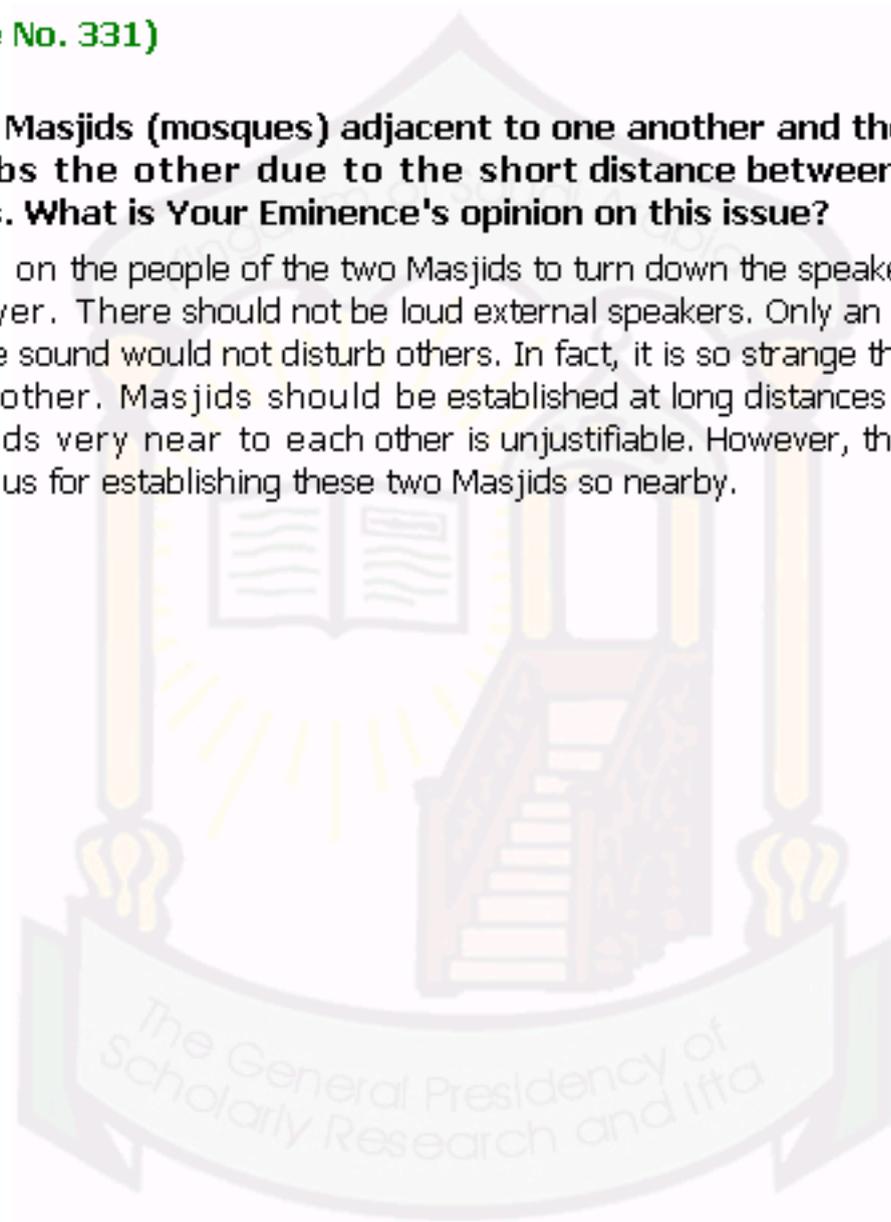




(Part No. 11; Page No. 331)

Q: There are two Masjids (mosques) adjacent to one another and the sound of Prayer in each one disturbs the other due to the short distance between them, which is only about fifty meters. What is Your Eminence's opinion on this issue?

A: It is obligatory on the people of the two Masjids to turn down the speakers so as not to disturb each other in Prayer. There should not be loud external speakers. Only an internal speaker would suffice, so that the sound would not disturb others. In fact, it is so strange that the two Masjids are so near to one another. Masjids should be established at long distances according to the need. Establishing Masjids very near to each other is unjustifiable. However, there may be acceptable reasons unknown to us for establishing these two Masjids so nearby.





214- Explaining the wisdom behind establishing Masjids at long intervals

Q: A questioner from Hawtah Banu Tamim asks: There are three Masjids (mosques) in our alley with only about 150 meters separating them, bearing in mind that one Masjid only would suffice

(Part No. 11; Page No. 332)

for the congregation of all the people of the alley. What do you advise us to do regarding this issue?

A: You should refer the matter to the judiciary to consider and judge it. Generally speaking, however, Masjids should not be established so near to each other. Instead, every alley should have one Masjid, if they are far away from each other so as not to cause any difficulty for the people. But if they (the alleys) are near to each other, one Masjid will suffice for them all. It is preferable that as many people as possible congregate for Salah (Prayer) in the Masjid. So it is not recommended to establish Masjids at short intervals, e.g. one or two hundred meters between them. However, there may be some reasons for this as due to legal matters, whereupon, the matter has to be referred to the ruler to take a decision concerning it.



215- Ruling on saying: "We seek Allah's Help" upon hearing the Imam reciting Allah's Saying: ﴿You (Alone) we worship, and You (Alone) we ask for help (for each and everything).﴾

Q: When the Imam (one who leads congregational Prayer) recites Allah's Saying: ﴿You (Alone) we worship, and You (Alone) we ask for help (for each and everything).﴾ some Ma'mums (persons being led by an Imam in Prayer) say: "We seek Allah's Help." What is the ruling on such words?

(Part No. 11; Page No. 333)

A: I know nothing suggesting the permissibility of saying these words upon hearing the Ayah (verse) mentioned above. It is preferable for the Ma'mum to keep silent and listen carefully to the recitation of the Imam. However, if they say it, there will be nothing wrong with their Salah (Prayer). Still, it is preferable not to say it, for there is no evidence justifying it. The Ma'mum should listen carefully and think deeply about what the Imam is reciting. Allah (Exalted be He) says: ﴿So, when the Qur'ân is recited, listen to it, and be silent that you may receive mercy. [i.e. during the compulsory congregational prayers when the Imâm (of a mosque) is leading the prayer (except Sûrat Al-Fâtihah), and also when he is delivering the Friday-prayer Khutbah]. (Tafsir At-Tabari).﴾ The Prophet (peace be upon him) said: ﴿When he (the Imam) recites (the Qur'an), keep silent.﴾



216- Ruling on saying "O Allah, forgive me and my parents" upon hearing the Imam reciting: [﴿nor of those who went astray﴾](#)

Q: In a Jahri Salah (Prayer recited out loud), we hear some people saying "O Allah, forgive me, my parents, and all deceased Muslims" when the Imam (one who leads congregational Prayer) recites: [﴿nor of those who went astray﴾](#) And then they say "Amen" with the Imam. Is this Sunnah (action following the teachings of the Prophet), bearing in mind that they say it aloud in a way that confuses others?

(Part No. 11; Page No. 334)

A: This is not permissible. It is only permissible after hearing Allah's Saying: [﴿nor of those who went astray﴾](#) to say "Amen". As for saying: "O Allah, forgive me, and my parents" in this part of the Prayer, it is not permissible.



217- Ruling on invoking Allah's Blessings and Peace for the Prophet whenever he is mentioned in the recitation of the Imam

Q: In some Masjids (mosques), I hear some of the Ma'mums (persons being led by an Imam in Prayer) raising their voices when the Imam (one who leads congregational Prayer) recites: ﴿Muhammad (صلى الله عليه وسلم) is the Messenger of Allâh. And those who are with him.﴾ by saying "May Allah's Peace and Blessings be upon him [i.e. the Prophet]." At the end of Surah (Qur'anic chapter) Al-Tin, they say in a loud voice "Bala [Yes], we bear witness to this". Please tell us the ruling on this issue. May Allah reward you with the best.

A: It is Sunnah (action following the teachings of the Prophet) for the Ma'mum to keep silent and listen carefully to the Qur'anic recitation and not to raise their voices whether by invoking Allah's Blessings and Peace for the Prophet or saying "Bala". Allah (Exalted be He) says: ﴿So, when the Qur'ân is recited, listen to it, and be silent that you may receive mercy. [i.e. during the compulsory congregational prayers when the Imâm (of a mosque) is leading the prayer (except Sûrat Al-Fâtihah), and also when he is delivering the Friday-prayer Khutbah]. (Tafsir At-Tabari).﴾ It has never been reported from the Prophet's Companions (may Allah be pleased with them) that they raised their voices in Salah (Prayer) with such words. So, it is legally recommended for the Ma'mum to keep silent and think deeply about what is being recited. They are not allowed to raise their voices upon hearing: ﴿Muhammad (صلى الله عليه وسلم) is the Messenger of Allâh. And those who are with him.﴾

(Part No. 11; Page No. 335)

When a person prays alone, the matter is open to choice, i.e. there is nothing wrong with saying such things; however, abandoning it is preferable. The Prophet (peace be upon him) has not been reported to have invoked Allah's Blessings and Peace for himself or supplicated to Allah (Exalted be He) when reciting certain Ayahs (Qur'anic verses) in obligatory Salah. He only did so in Tahajjud (optional late night Prayer). The same is true about reciting: ﴿Is not Allâh the Best of judges?﴾ When this is recited, a person should not say "Bala" or "We bear witness to this" because the Hadith suggesting to say so is a Da`if (weak) one. Instead, one can say "Subhanahu wa bi-hamdihi (Glory be to Allah, and all praise is His)" or "Subhanahu wa ta`ala (Exalted and Glorified be Allah)" in a low voice. As for the last Ayah of Surah Al-Qiyamah: ﴿Is not He (Allâh Who does that) Able to give life to the dead? (Yes! He is Able to do all things).﴾ there is an authentic Hadith allowing us to say "Bala" upon hearing this Ayah. However, concerning the last Ayahs of Surah Al-Tin and Surah Al-Mursalat, there is no authentic Hadith that deems it permissible to say anything when they are recited. So, the Ma'mum should listen with presence of mind without speaking, for this was adopted by the Prophet's Companions. Allah (Exalted be He) says: ﴿So, when the Qur'ân is recited, listen to it, and be silent that you may receive mercy. [i.e. during the compulsory congregational prayers when the Imâm (of a mosque) is leading the prayer (except Sûrat Al-Fâtihah), and also when he is delivering the Friday-prayer Khutbah]. (Tafsir At-Tabari).﴾ However, there is nothing wrong with offering Tasbih (saying: "Subhan Allah [Glory be to Allah]") or supplicating to Allah in a low voice,

because the Prophet (peace be upon him) did so in Qiyam-ul-Layl (optional Prayer at night).



218- Ruling on saying: "Bala" when the Imam recites: [\(Is not Allâh the Best of judges?\)](#)

Q: The Imam (one who leads congregational Prayer) recites Surah (Qur'anic chapter) Al-Tin, and when he reaches the last Ayah (Qur'anic verse) that reads: [\(Is not Allâh the Best of judges?\)](#) I hear some people saying, "Bala [Yes], we bear witness to this". Is this permissible?

A: In a Da`if (weak) Hadith, it was reported that when the Prophet (peace be upon him) recited: [\(Is not Allâh the Best of judges?\)](#) he would say "We bear witness to this", and when he recited: [\(In what message after this will they then believe?,\)](#) he would say, "We believe in Allah", and when he recited the last Ayah of Surah Al-Qiyamah that reads: [\(Is not He \(Allâh Who does that\) Able to give life to the dead? \(Yes! He is Able to do all things\).\)](#) he would say "Subhanaka, Bala (Yes, Exalted be You)". Anyway, this is a Da`if Hadith, except for what is mentioned concerning Surah Al-Qiyamah, which is authentic. That is, when reciting: [\(Is not He \(Allâh Who does that\) Able to give life to the dead? \(Yes! He is Able to do all things\).\)](#) it is permissible to say "Subhanaks, Bala". As for Surah Al-Tin and Surah Al-Mursalat, there is no authentic Hadith concerning them.



(Part No. 11; Page No. 337)

219- Ruling on saying "Yes, indeed" when the Imam recites:

(Is not He (Allâh Who does that) Able to give life to the dead? (Yes! He is Able to do all things).)

Q: When the Imam (one who leads congregational Prayer) recites an Ayah (Qur'anic Verse) that refers to aspects of Allah's Might such as the last Ayah of Surah Al-Qiyamah which reads: (Is not He (Allâh Who does that) Able to give life to the dead? (Yes! He is Able to do all things).) some people say "Bala (Yes, indeed)". What is the ruling on this matter?

A: The Prophet (peace be upon him) was reported to have said: "When a person recites: (Is not He (Allâh Who does that) Able to give life to the dead? (Yes! He is Able to do all things).) they should say "Bala, Subhanak (Yes, Exalted be You)." So, saying "Bala" in response to this Ayah is permissible, and there is nothing wrong with doing so for the Imam, the Ma'mum (person being led by an Imam in Prayer), or the Munfarid (person offering Prayer individually).



220- Ruling on the Ma'mum saying aloud "Rabbana walaka al-hamd"

Q: What should the Ma'mums (persons being led by an Imam in Prayer) do when the Imam (one who leads congregational Prayer) says "Allahu Akbar [Allah is the Greatest]" or "Sami`a Allahu liman hamidah [Allah listens to those who praise Him]"? Should they respond aloud in a low voice, in the Jahri Salah (Prayer recited out loud) or Sirri Salah (Prayer recited in a low voice)?

(Part No. 11; Page No. 338)

A: When the Imam says "Sami`a Allahu liman hamidah", the Ma'mum should say "Rabbana walaka al-hamd [Our Lord, for You is all praise]" in a way audible only to oneself. There is no need to say it aloud. The Prophet (peace be upon him) said: [\(When the Imam says 'Sami`a Allahu liman hamidah', say 'Rabbana walaka al-hamd'.\)](#) This is the example of the Prophet that should be followed. Thus, in response to the Imam the Ma'mum should say: "Rabbana walaka al-hamd", "Allahumma Rabbana walaka Al-Hamd [Our Lord! All praise is due to You]", or "Rabbana laka Al-Hamd" upon rising from Ruku` (bowing). The matter is open to choice, Alhamdu lillah [All praise is due to Allah].



221- Ruling on reciting Islamic songs in the Masjid

Q: There is an Islamic group that permits reciting Islamic songs loudly in the Masjid (mosque). What is your opinion about this issue?

A: There is nothing wrong with reciting Islamic poetry and songs which are of moral and didactical value in the Masjid. The preacher is allowed to recite some good and useful poetry in the course of teaching the people and preaching to them in the Masjid. Hassan ibn Thabit (may Allah be pleased with him) used to recite poetry

(Part No. 11; Page No. 339)

in the Masjid of the Prophet (peace be upon him) [in Madinah], satirizing the disbelievers. The Prophet (peace be upon him) said to him: [\(Satirize the disbelievers with the support of Jibril \(the Angel, Gabriel\).\)](#) [\(By Whom in Whose Hands is my soul, the poetry of Hassan is more unbearable for the disbelievers than throwing arrows at them.\)](#) The Prophet (peace be upon him) also said: [\(O Allah! Help him \(i.e. Hassan\) with the Holy Spirit.\)](#) This indicates that there is nothing wrong with reciting good and useful Islamic poetry and songs during Halaqahs (learning circles) or religious sermons in the Masjid. However, it is impermissible to recite immoral poetry or listen to songs that are disapproved of in Islam, whether in the Masjid or anywhere.



222- Making an announcement in a Masjid concerning an item one lost

Q: Is it permissible to make an announcement in a Masjid (mosque) concerning an item one lost?

A: it is not permissible to do so in a Masjid for the Prophet (peace be upon him) said: [\(If you hear someone](#)

(Part No. 11; Page No. 340)

[announcing in the Masjid that they lost an item, say 'May Allah not restore it to you'.\)](#) It is not permissible to ask people in a Masjid about a lost object as it was not established for that purpose. There is nothing wrong with making an announcement of a lost item outside the door of the Masjid, but it is not acceptable to do so inside it.



223- Explaining the meaning of the Prophetic Hadith that reads: [\("May Allah not restore your lost object back to you."\)](#)

Q: When a person went to the Masjid (mosque) to look for something he had lost, the Prophet (peace be upon him) said to him: [\("May Allah not restore your lost object back to you."\)](#)

Why did the Prophet say this? May Allah benefit you.

A: Masjids are not established for the purpose of calling or looking for lost items or buying and selling. Instead, they are established for performing Salah (Prayer), Dhikr (Remembrance of Allah), reciting the Ever-Glorious Qur'an, learning circles, I`tikaf (seclusion for worship in a Masjid) and similar acts of worship. Therefore, the Prophet (peace be upon him) warned us of using Masjids for purposes other than what they are intended for, so much so that he said: [\("If you hear someone calling for a lost thing in the Masjid,](#)

(Part No. 11; Page No. 341)

[say 'May Allah not restore it back to him'."\)](#) When he (the Prophet) heard someone calling "Who can tell me where is my camel?", he said: [\("I hope you may not find it."\)](#) This is an act of warning and deterring the people from calling for lost objects in the Masjids, which is not allowed. It is equally impermissible to buy and sell in the Masjids. The Prophet (peace be upon him) said: [\("When you see someone buying or selling in the Masjid, say to him: 'May Allah not make your bargain profitable!'"\)](#)

This does not imply any hostility or hatred against someone, but it is only intended for warning and determent, so that people may not do so in the Masjid or take it as a usual activity. Condemning words such as [\("I hope you may not find it,"](#) [\(or "May Allah not restore it back to you"\)](#) are intended only for warning and deterring to keep us away from such acts. Indeed, Allah (Exalted be He) entitled His Prophet (peace be upon him) to warn people of what is harmful for them. This entitlement is passed on to scholars of Islamic Law, who are considered the Prophets' successors. So, they are assigned with the duty of warning people of harmful and Islamically disapproved things, even by means of determent or supplicating against them

(Part No. 11; Page No. 342)

when needed.



224- Ruling on greeting the people sitting in the Masjid before offering Tahiyyat-ul-Masjid

Q: What is the ruling on greeting the people sitting in the Masjid (mosque) before offering Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) ?

A: It is Sunnah (action following the example of the Prophet) to greet the people present in the Masjid on entering it, even if they are praying. The Islamic greeting is: "As-salamu `alaykum (May Allah's Peace be upon you)" or rather better "As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)" Those who are praying respond as signing by their hands, and those who are not praying should respond as saying "Wa `alaykum as-salam warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you too!) This is quite acceptable and not Makruh (reprehensible), for the Sahabah (Companions of the Prophet) used to greet the Prophet (peace be upon him) while he was praying, and he responded to them by sign. Some common people consider it impermissible to greet the people who are praying, but this opinion is wrong and contrary to the example of the Prophet (peace be upon him). Rather, a person should greet the people in the Masjid, and they should respond to them with the same or better words, even if they were reciting the Qur'an. Allah (Exalted be He) says: [﴿When you are greeted with a greeting, greet in return with what is better than it, or \(at least\) return it equally. Certainly, Allāh is Ever a Careful Account Taker of all things.﴾](#) If the greeter says "As-salamu `alaykum",

(Part No. 11; Page No. 343)

the responders must say "Wa `alaykum as-salam" or preferably add to it "warahmatullah wabarakatuh". But if the greeter says "As-salamu `alaykum warahmatullah wabarakatuh", the responders have to return the greeting in the same words; "Wa `alaykum as-salam warahmatullah wabarakatuh". If they (the responders) were reciting the Qur'an, they should stop recitation to respond to the greeting and then resume recitation again. If they were praying, even an obligatory Prayer, they should respond by sign.



225- Explaining how to greet people in the Masjid

Q: What is the ruling on greeting people in the Masjid (mosque), i.e. saying "As-salamu `alaykum (May Allah's Peace be upon you)", and in response to this they will say "Wa `alaykum as-salam (May Allah's Peace be upon you too)"? May Allah reward you with the best.

A: Greeting people in the Masjid or anywhere else is a Sunnah (action following the example of the Prophet) and Qurbah (a good deed by which Allah's Pleasure is sought). It is to say "As-salamu `alaykum" or more preferable "As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you)", to which they respond with the same words or more. Allah (Exalted be He) says: [﴿When you are greeted with a greeting, greet in return with what is better than it, or \(at least\) return it equally.﴾](#) Responding to the greeting is as Wajib (obligatory) as the greeting itself and responding with more words is Mustahab (desirable). Therefore, if a person greets people by saying "As-salamu `alaykum", it is Wajib on them to respond by saying "Wa `alaykum as-salam", but it is much more better for them to add "warahmatullah wabarakatuh".

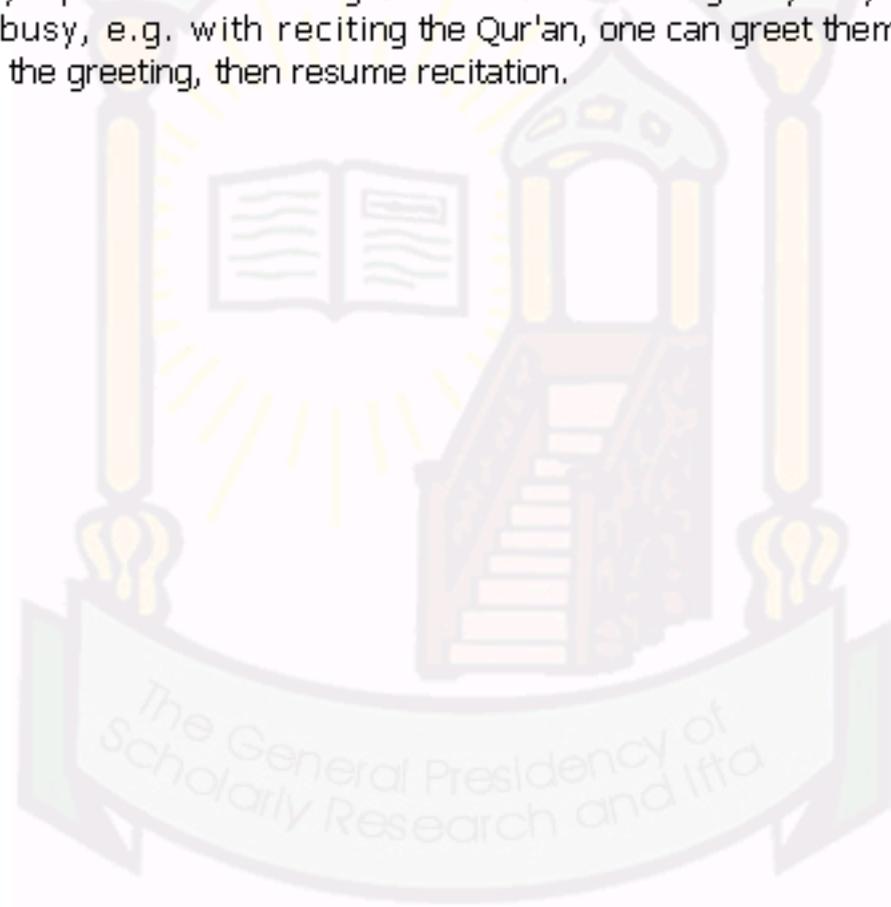
(Part No. 11; Page No. 344)

If the person says "As-salamu `alaykum warahmatullah", it is Wajib on the responders to say "Wa `alaykum as-salam warahmatullah" and it is better for them to add "wabarakatuh". Still if he says "As-salamu `alaykum warahmatullah wabarakatuh", they have to respond saying, "Wa `alaykum as-salam warahmatullah wabarakatuh". This is how to return greetings, as Allah (Exalted be He) commands: [﴿... greet in return with what is better than it, or \(at least\) return it equally.﴾](#) The formula "As-salamu `alaykum warahmatullah wabarakatuh" is the best greeting in Islam. Thus they should return it the same way. If they add any other greeting after that, e.g. How are you?, May Allah bless you?, How are the kids? etc, this will be good.



Q: Is it allowed to greet people in the Masjid (mosque) when entering it?

A: A: Yes, it is preferable to greet the people in the Masjid before starting your Salah (Prayer). It is Mustahab (desirable) to greet the people sitting in the Masjid and then offer Tahiyat-ul-Masjid (two-unit Prayer to greet the mosque) or Sunnah Qabliyyah (supererogatory Prayer performed on a regular basis before an obligatory Prayer), as in Fajr (Dawn) and Zhuhr (Noon) Prayers. The former of which has Sunnah Qabliyyah, while the latter has both Sunnah Qabliyyah and Sunnah Ba`diyyah (supererogatory Prayer performed on a regular basis after an obligatory Prayer). If the people sitting in the Masjid are busy, e.g. with reciting the Qur'an, one can greet them and they have to stop recitation and return the greeting, then resume recitation.





226- Ruling on greeting the one who is praying or reciting the Qur'an in the Masjid

Q: If I enter the Masjid (mosque) while people in it are busy with reciting the Qur'an, can I

(Part No. 11; Page No. 345)

greet them or not?

A: It is permissible when entering the Masjid to greet the people praying or reciting the Qur'an in it. As for those in Prayer, they can return the greeting by sign, while those reciting the Qur'an should greet in return by words. It is reported that a Bedouin entered the Masjid and offered two Rak`ahs (unit of Prayer) and then came to the Prophet and greeted him. The Prophet (peace be upon him) returned the greeting and said to him: ["Go back and pray, for you have not prayed."](#) The Sahabah (Companions of the Prophet) used to greet him while he (peace be upon him) was in Salah, and he would return the greetings by sign.



227- Ruling on speaking of worldly matters in the Masjid

Q: What is the ruling on speaking in the Masjid (mosque), i.e. of ordinary matters such as meeting a friend or a relative in the Masjid before or after the Salah (Prayer) and greeting him, asking him how he is, inviting him for a visit, etc?

A: There is nothing wrong with speaking of worldly matters in the Masjid for brothers or friends, provided that it is not much.

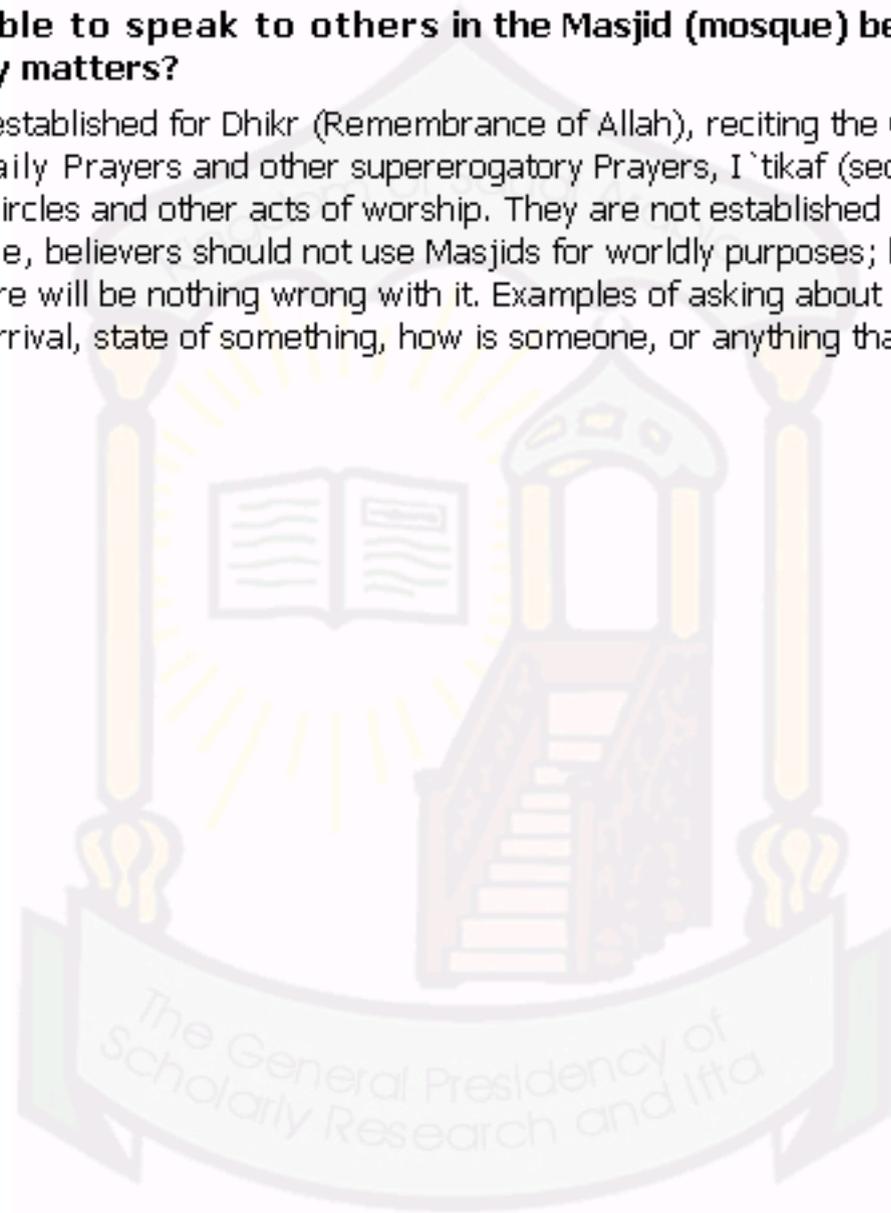
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However, if it is much talk, it will be Makruh (reprehensible), for it is Makruh to make use of Masjids in worldly matters. Masjids are established for Dhikr (Remembrance of Allah), reciting the Qur'an, performing the Five Obligatory Daily Prayers or other supererogatory ones, I`tikaf (seclusion for worship in a Masjid), learning circles, and other acts of worship. They are not intended for speaking of worldly matters. However, when need arises to speak for a little while with a friend and greet them, there is nothing wrong with doing so.



Q: Is it permissible to speak to others in the Masjid (mosque) before Salah (Prayer) concerning worldly matters?

A: A: Masjids are established for Dhikr (Remembrance of Allah), reciting the Qur'an, performing the Five Obligatory Daily Prayers and other supererogatory Prayers, I`tikaf (seclusion for worship in a Masjid), learning circles and other acts of worship. They are not established for speaking of worldly matters. Therefore, believers should not use Masjids for worldly purposes; however, if speaking is for a little while, there will be nothing wrong with it. Examples of asking about a worldly act are: time of travel, time of arrival, state of something, how is someone, or anything that would not take much time.





(Part No. 11; Page No. 347)

228- Ruling on laughter and speaking of worldly matters in the Masjid

Q: There are some people (including the muezzin) who speak of worldly matters in al-Rawdah (the front area of the mosque) and sometimes they laugh loudly in a way that offends those praying in the Masjid. When I advised them, they started to overdo it. Is their act permissible?

A: A: There is no doubt that Masjids are not established for gossip, foul worldly talks, laughter or any similar acts. Instead, they are established for Dhikr (Remembrance of Allah), reciting the Qur'an, performing the Five Obligatory Daily Prayers and other supererogatory Prayers, learning circles and other acts of worship. Building upon this, those who sit in Rawdah or any other part of the Masjid must abide by regulations and avoid things which Masjids are not intended for. However, there is nothing wrong with speaking for a little while about worldly matters, for it is at least Makruh (reprehensible) to speak too much of such matters in the Masjid. Laughter also falls under the same ruling. If it is a mere smile or little laugh, it will do no harm. The Sahabah (Companions of the Prophet, may Allah be pleased with them) used to speak to the Prophet (peace be upon him) in the Masjid about the Pre-Islamic period and they would laugh while the Prophet would smile. So, there is nothing wrong with laughter so long as it is for acceptable reasons, e.g. laughing at the absurdities of the Pre-Islamic period or any other things that usually arouse laughter without degrading the sanctity of the Masjid. Nevertheless, if the Masjid is taken as a place for gossip,

(Part No. 11; Page No. 348)

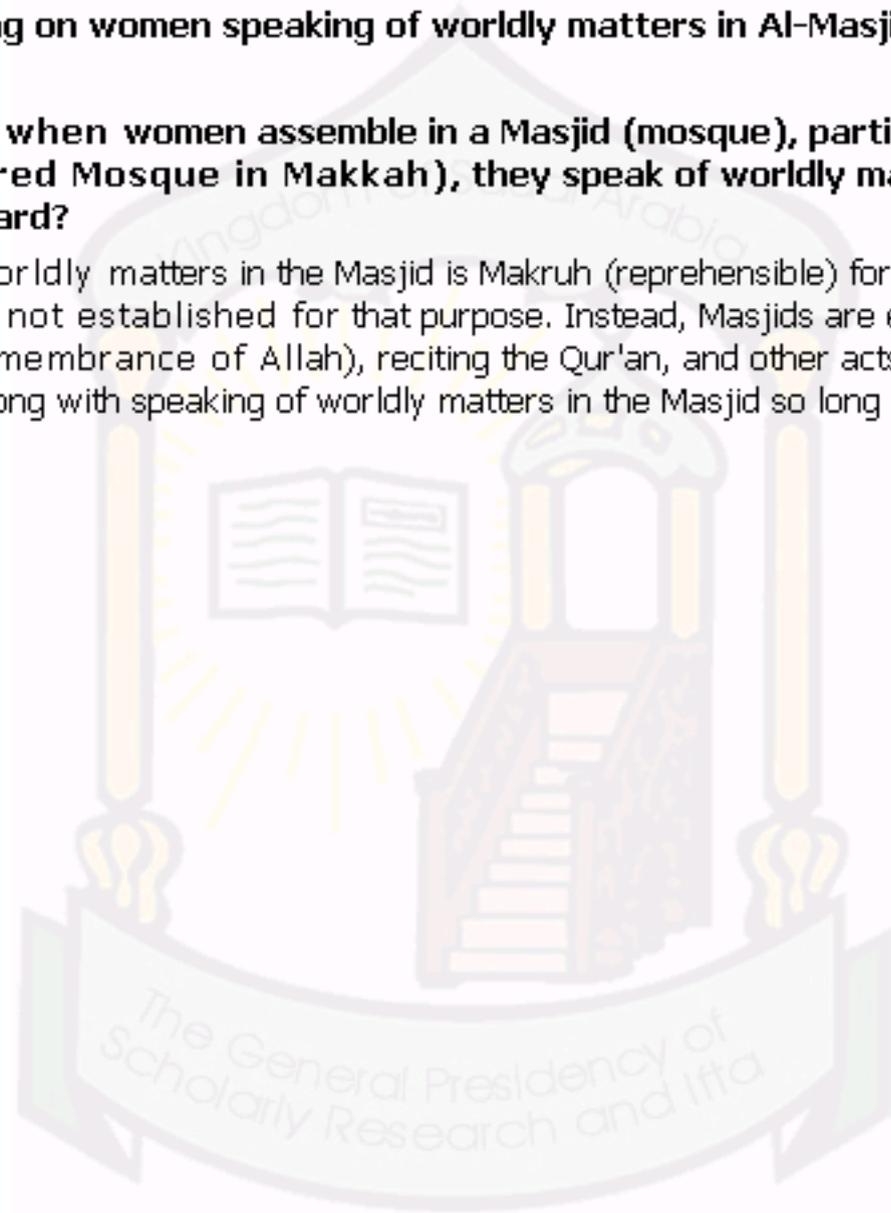
making fun or speaking of worldly matters, this is considered at least Makruh. Laughter in the Masjid is only acceptable when it is incidental or casual that is usually aroused by ordinary talk or speaking of funny historical events. These people are wrong to overdo this when you advised them. They should thank you and supplicate to Allah for your advice instead. They should not offend you by any means. But, unfortunately, ignorance sometimes causes people a great deal of troubles due to the lack of deep insight and good manners.



229- Ruling on women speaking of worldly matters in Al-Masjid Al-Haram

Q: I notice that when women assemble in a Masjid (mosque), particularly Al-Masjid Al-Haram (the Sacred Mosque in Makkah), they speak of worldly matters. What is your opinion in this regard?

A: Speaking of worldly matters in the Masjid is Makruh (reprehensible) for men and women alike since Masjids are not established for that purpose. Instead, Masjids are established for offering Prayer, Dhikr (Remembrance of Allah), reciting the Qur'an, and other acts of worship. However, there is nothing wrong with speaking of worldly matters in the Masjid so long as it is for a little while and not too much.





230- A piece of advice regarding children making noise in the Masjid

Q: I listen to the Adhan (call to Prayer) from Al-Masjid Al-Haram (the Sacred Mosque in Makkah); and in spite of the long distance, I hear children crying and making noise in Maghrib (Sunset) and `Isha' (Night) Prayers. Is this permissible in Al-Masjid Al-Haram or

(Part No. 11; Page No. 349)

any other Masjid?

A: There is nothing wrong with this, for it is of the nature of children to do such things. The Prophet (peace be upon him) heard children crying in the Masjid, but he would not prevent their mothers from attending the Salah (Prayer). He (peace be upon him) said: [\("I stand for Salah and tend to prolong it; but when I hear the cry of a child, I shorten the Salah so as not to cause any hardship to the child's mother."\)](#) This implies that the Prophet (peace be upon him) approved of the presence of children in the Masjid with their mothers and even took care of them. In fact, preventing children from attending the Masjid would result in preventing their mothers from attending Salahs, and attending Salah in the Masjid for women can be of value, for they can learn to offer it with tranquility and presence of mind due to following the Imam (one who leads congregational Prayer). They may also learn some lessons from the Imam or any knowledgeable person in the Masjid.

All in all, attending the Masjid for women is of value, provided that they wear Hijab (veil), adhere to decency and do not wear perfume. If they attend the Masjid with Tabarruj (woman's public display of her adornment or charms), this is considered impermissible and they should pray at home, not in the Masjid.

(Part No. 11; Page No. 350)

Offering Salah at home is preferable for women, except when attending the Masjid is useful for a woman, e.g. keeping her active for offering Tarawih (special supererogatory night Prayer in Ramadan), learning to pray with tranquility and presence of mind, deriving lessons, listening to sermons and Dhikr (Remembrance of Allah). This would make attending the Masjid preferable for her. Otherwise, she is recommended to pray at home. It is utterly impermissible for a woman to go out for Salah in a state of Tabarruj or wearing perfume that would tempt men she passes by. In such a case, she must stay at home and not go out in a manner that would tempt or harm others. As for children, there is nothing wrong with them attending the Masjid with their mothers, provided that they are kept in a place as not to dirty the Masjid or disturb others. If need arises, there is nothing wrong with carrying children in Salah. The Messenger (peace be upon him) was reported to have carried Umamah bint Zaynab (may Allah be pleased with them both) while he was praying. So there is nothing wrong with children attending the Masjid and carrying them during Salah, but they must be clean so as not to dirty their mothers.



(Part No. 11; Page No. 351)

231- Ruling on sleeping in the Masjid

Q: What is the ruling on sleeping in the Masjid (mosque)?

A: There is no harm in sleeping in the Masjid, as it is the house of Allah that is established for the purpose of `Ibadah (worship). Sleeping does not contradict that purpose, as it may be a form of `Ibadah if it is required to strengthen oneself to worship Allah. The Sahabah (Companions of the Prophet) slept in the Masjid of the Prophet (peace be upon him). `Aly (may Allah be pleased with him) slept in the Masjid for a while when something happened between him and his wife. The Prophet (peace be upon him) awakened him and said: [﴿Get up, covered with dust; get up, covered with dust.﴾](#) when he saw dust on him. Ibn `Umar (may Allah be pleased with him) occasionally slept in the Masjid. Thus, there is nothing wrong with sleeping in the Masjid.



232- Ruling on sleeping in the Masjid to offer the Fajr Prayer

Q: We are a group of youth who observe the Five Obligatory Daily Prayers in the Masjid (mosque), all praise be to Allah. After offering the `Isha' (Night) Prayer, we go home and then come back to the Masjid to stay overnight. Some of us offer Salah at night and others recite the Qur'an. We wake up before the Fajr (Dawn) Prayer and pronounce the first Adhan (call to Prayer) for Fajr.

(Part No. 11; Page No. 352)

The reason why we spend the night at the Masjid is to guarantee that we will offer the Fajr Prayer as we fear that we may miss it if we sleep at home. Some of people mock us saying: "Why do you sleep at the Masjid? Do you not have homes and beds to sleep in?" We ask, is it permissible to stay overnight at the Masjid?"

A: There is nothing wrong with your spending the night at the Masjid if you fear that you may sleep and miss the Fajr Prayer. If there is someone to awaken you at home, or you can set an alarm clock beside your bed and in this way everyone can offer Tahajjud (optional late night Prayer) at the last part of the night at home, this is preferable. This is what the Prophet (peace be upon him) and the Sahabah (Companions of the Prophet) used to do. If this is not available to you and you sleep at the Masjid to awaken each other to offer the Fajr Prayer with the Muslims, this is a great act and a good intention. You are excused for spending the night at the Masjid; however, everyone should strive to offer supererogatory night Salah at home and spend the night in their homes, as this is preferable. The alarm clock is useful, all praise be to Allah, if adjusted to a suitable time before the Adhan of the Fajr Prayer.



233- Ruling on non-Muslims entering the Masjids

Q: Is it permissible for non-Muslims; Mushriks (those who associate others with Allah in His Divinity or worship) and communists to enter Masjids (mosques)? There are some people who say that it is permissible for them to enter Masjids hoping that Allah

(Part No. 11; Page No. 353)

may guide them and others say that it is not permissible for them to enter Masjids at all.

A: As for Al-Masjid Al-Haram (the Sacred Mosque in Makkah), it is not permissible for all Kafirs (disbelievers) whether Jews, Christians, idol worshippers, communists, or others to enter it. This is because Allah (Glorified be He) says: **﴿O you who believe (in Allāh's Oneness and in His Messenger Muhammad صلى الله عليه وسلم)! Verily, the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allāh, and in the Message of Muhammad صلى الله عليه وسلم) are Najasun (impure). So let them not come near Al-Masjidil-Harâm (at Makkah) after this year.﴾** Allah (Glorified be He) ordered us to prevent them from entering Al-Masjid Al-Haram. If the word Mushriks is mentioned in general, it includes the Jews, and Christians. Therefore, it is not permissible to permit any Mushrik to enter Al-Masjid Al-Haram whether they are Jews, Christians, or Communists. This place is for Muslims only. As for other Masjids, it is permissible to let them enter these Masjids if there is a need and an interest for that. As for Madinah, it is not included in this prohibition even though it has a special privilege. However, there is no difference between Madinah and other Masjids in this respect. This is because the Prophet (peace be upon him) tied Thumamah ibn Athal who is a Mushrik in his Masjid. Moreover, he (peace be upon him) permitted the delegation of Tha'qif to stay in the Masjid before embracing Islam. He (peace be upon him) also permitted the Christian delegation to enter his Masjid. This denotes that it is permissible for Mushriks to enter Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah) or any other Masjid if there is an interest for doing so, like

(Part No. 11; Page No. 354)

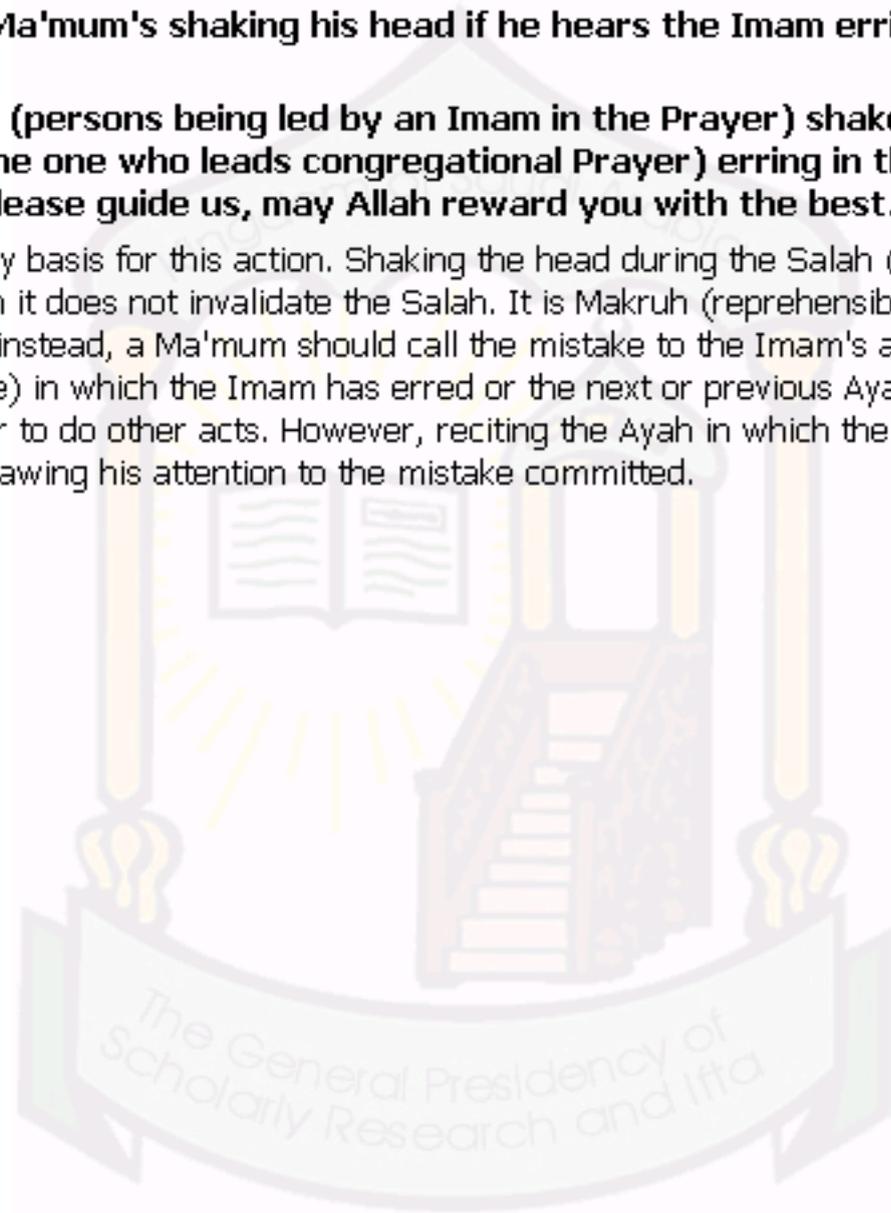
asking a question, listening to a knowledge circle, announcing Islam, or the like. In brief, it is permissible to let Mushriks enter Masjids if there is an interest in doing so. If there is no interest in permitting them to enter the Masjid, they should not be given license to enter them. Moreover, they should be denied access if we fear that they may do mischief or soil the Masjid.



234- Ruling on a Ma'mum's shaking his head if he hears the Imam erring in the recitation

Q: Some Ma'mums (persons being led by an Imam in the Prayer) shake their heads if they hear the Imam (the one who leads congregational Prayer) erring in the recitation. Is this act permissible? Please guide us, may Allah reward you with the best.

A: I do not know any basis for this action. Shaking the head during the Salah (Prayer) is wrong; as it is fidgeting although it does not invalidate the Salah. It is Makruh (reprehensible) to fidget needlessly during the Salah; instead, a Ma'mum should call the mistake to the Imam's attention by reciting the Ayah (Qur'anic verse) in which the Imam has erred or the next or previous Ayah. There is no need to shake one's head or to do other acts. However, reciting the Ayah in which the Imam has erred is the proper manner of drawing his attention to the mistake committed.





(Part No. 11; Page No. 355)

**235- Ruling on those who collect donations in Masjids
on Fridays and the other days**

Q: There is a charity box for the Masjid (mosque) and a person responsible for this box moves through the rows of worshipers seeking donations before the Salah (Prayer), especially the Jumu`ah (Friday) Prayer. What is the ruling on this practice, taking into consideration that some worshipers are embarrassed by this?

A: This practice - moving around people performing Salah and asking them for money for the benefit of the Masjid - is subject to question, because it may embarrass and harm the praying persons by asking them to give donations. It is best that he discontinues this practice. Yet there is latitude in this matter. If the Imam (the one who leads congregational Prayer) announces that the Masjid needs the help and cooperation of the worshipers, there is nothing wrong with that, because it is a charitable act. However, moving through the rows carrying a money box may embarrass worshipers. I think that it is preferable that this person stops doing this, and it is enough to inform worshipers that this money box is in the interest of the Masjid, so that any person has the choice whether to donate or not.



(Part No. 11; Page No. 356)

236- Ruling on informing worshipers in the Masjid that a wedding ceremony will be held

Q: The questioner is Yemeni residing in the Kingdom of Saudi Arabia, he asks: "There is a Masjid (mosque) in our village where people perform the Five Obligatory Daily Prayers and those from neighboring villages gather to offer the Jumu`ah (Friday) Prayer. The people have a certain custom that when anyone intends to hold a wedding ceremony, he informs the people in the Masjid after the Jumu`ah Prayer. Is this act permissible?"

A: There is nothing wrong with that, as it is not a wrong act, but an invitation to attend a banquet. This took place in the time of the Prophet (peace be upon him), as some of the Sahabah (Companions of the Prophet) invited him to a banquet. He told the attendees to go to the person who invited them to the banquet, without disapproving of his act. Abu Talhah sent Anas sometimes to invite the Prophet to a banquet. He (peace be upon him) would tell the attendees: [Respond to the invitation of Abu Talhah.](#) The intended meaning is that if someone invites the others to dinner or lunch, there is nothing wrong in doing so.



(Part No. 11; Page No. 357)

237- Ruling on inviting people after Salah in the Masjid to drink coffee

Q: We perform Salah (Prayer) in Al-Masjid Al-Jami` (the large mosque where Jumu`ah [Friday] Prayers are held) in our village; after we finish the Dhikr (Remembrance of Allah), one of us invites others to drink coffee in his house. Is this invitation permissible or Makruh (reprehensible) if offered in the Masjid (mosque)? May Allah reward you with the best.

A: There is nothing wrong with inviting people for drinking coffee or having lunch or a Walimah (wedding dinner), etc; for it does not fall under the same ruling as buying and selling in the Masjid. Rather, it is an act of charity.



238- Ruling on establishing Mihrab in the Masjid

Q: Is the Mihrab (a praying place specified for the Imam of the mosque) Bid`ah (innovation in religion)?

A: The Mihrab is not Bid`ah at all, for the Salaf (righteous predecessors) established it towards the end of the first century A.H, and it is still established. It has some benefits; for it makes clear the direction of Qiblah (Ka`bah-direction faced in Prayer) and it may help add one more row in the Masjid (mosque) if

(Part No. 11; Page No. 358)

the Imam (one who leads congregational Prayer) enters it leaving a space for an additional row when need arises. So, it is not Bid`ah but, rather, of great value.



239- Ruling on building Masjids in a circular form

Q: A questioner asks: There are some Masjids (mosques) built in a circular form much similar to a ball that the first row may consist of five people only, while the next ones are larger, and the rear rows are similar to the front ones. Is this style of building permissible for Masjids? What do you recommend in this regard?

A: I know no origin for this style in building Masjids and what is legally approved of is to build Masjids wide, so that rows can be straight for the good of the people. Therefore, it is preferable to build Masjids in a square form. Otherwise, it will be contrary to what is preferable and conventional; however, it cannot be labeled impermissible for sure. If the front and rear rows are small and the middle ones large, this may do without any harm.

(Part No. 11; Page No. 359)

But it seems to be preferable to make the Masjids square in form, whereby the rows will be equal or at least approximate in length. This is preferable for the good of Muslims. Allah (Glorified and Exalted be He) knows best. On the other hand, if the style mentioned in the question is bound for imitating the style used in establishing churches, it must be avoided. The Prophet (peace be upon him) said: [\("Anyone who imitates a people is one of them."\)](#) Therefore, Masjids must not be built in a style similar to that of churches and it is impermissible for Muslims to imitate the enemies of Allah whether in an architectural style or in anything else.



Q: Your Eminence Shaykh, it is well known that Masjids (mosques) are established in a square or rectangular form; but what is the ruling on Masjids built in a circular form, which is common as well?

A: What is to be taken into account is that Masjids should not be similar in form to Christian churches or Jewish temples. Instead, they should be built in an Islamic style, meaning plane in form, whereby rows (in Prayer) would be equal or approximate in length, unless there is an acceptable reason to do otherwise, i.e. the land on which the Masjid is established on may be narrow from one of its ends. However, if it is for a mere architectural style, it is the Islamic style that should be followed. Muslims should avoid imitating the enemies of Allah in their architectural styles used in establishing churches.





(Part No. 11; Page No. 360)

240- Ruling on establishing Masjids in a square or rectangular form

Q: Is it permissible to establish a Masjid (mosque) in a square or rectangular form?

A: There is nothing wrong with this, provided that it is established in the regular style of Masjids with Mihrab (a praying place specified for the Imam of the mosque) and the rows straight, complete and comfortable. It is important for the Masjid to be wide enough for the people praying in it and the rows should be suitable and well organized. As for the form to follow in building Masjids, it is open to choice, provided that the rules mentioned above are taken into account. This is so that it becomes clear for the people once they enter it that it is a Masjid with its Islamic style being crystal clear.



241- Ruling on praying in a Masjid not directed to Qiblah

Q: There is a Masjid (mosque) not directed to the Qiblah (Ka`bah-direction faced in Prayer); is it permissible to pray in it?

A: If it is too much away from the direction of the Qiblah, it must be adjusted at least by directing the rows (in Prayer) to Qiblah. However, if it is diverted a little

(Part No. 11; Page No. 361)

from the Qiblah, it can do without adjustment.



242- Ruling on a person preventing the widening of the Masjid that would result in harm for his own house

Q: A questioner asks: There is a person who prays with us in the Masjid (mosque) and resides next to the Masjid, but he stands against widening the Masjid on the pretext that this will harm him, though, in fact, there is no harm on him at all. How can we deal with this person and find a solution to this problem? Keep in mind that he is sixty years old and has been acting in this manner for three years. Tell us, please.

A: The question is not clear enough. Anyway, if the Masjid is narrow and they want to widen it but this person stands against that, they have to widen it as much as possible from any of its sides without caring about his rejection. This is in consideration to the Imam (one who leads congregational Prayer) and the group of people praying in the Masjid. On the other hand, if the question means that the Masjid has been already widened but this person refuses to pray in the additional area, this is a wrong act on his part.

(Part No. 11; Page No. 362)

If the people stand for Salah (Prayer) in rows in the additional area, he has to stand with them, whether this area is south, north, east or west of the Masjid. So, the question had to be asked in clearer words.



243- Ruling on taking money endowed for the Masjid

Q: A questioner residing in Emirates asks: I work as an Imam (one who leads congregational Prayer) and teacher voluntarily (no salary); and a charitable person gave me a sum of money in the name of the Masjid (mosque). Is it permissible to take the money for myself?

A: If the charitable person gave you the money for the sake of furnishing or lightening the Masjid or helping the poor, you should not take anything of it. Instead, you should spend it for the purpose it was dedicated to. On the other hand, if he gave you the money as a present or charity for you, there is nothing wrong with you taking the money for yourself. Still, if he deputed you to spend the money for any charity purposes you see, you should not take anything of it for yourself.

(Part No. 11; Page No. 363)

Instead, you should spend it for the purposes he referred to, for in such a case you are acting for him.



244- Ruling on offering Salah in a Masjid where there is a grave

A group of youths ask: What is the ruling on offering Salah (Prayer) in a Masjid (mosque) where there is a grave? Also why has the Prophet's Grave ended up inside his Masjid? May Allah reward you with the best.

A: Offering Salah in a Masjid where there is a grave is invalid and it is impermissible to bury the dead in the Masjid, for it is of the acts of Christians and Jews. The Messenger (peace be upon him) cursed them for doing so. He said: [“May the Curse of Allah be upon the Jews and Christians, for they have taken the graves of their Prophets as places of worship.”](#) (The narrator said), “He was warning against (doing) what they did.”

So, it is Wajib (obligatory) on Muslims to avoid imitating them and to bury the dead in graveyards away from Masjids. Burial is not allowed to be done in the Masjid and it is impermissible to offer Salah in a Masjid where there is a grave. This is because the presence of a grave in the Masjid

(Part No. 11; Page No. 364)

would make way for Shirk (associating others with Allah in His Divinity or worship) by seeking help from the dead or supplicating to them. Therefore, Muslims must bury their dead in a graveyard away from Masjids as the Prophet (peace be upon him) did in Madinah, where the dead were buried in Al-Baqi`. The martyrs of the Battle of Uhud were buried in the place where they had been martyred. As for the grave of the Prophet (peace be upon him), it is in his house not in the Masjid. The Sahabah (Companions of the Prophet) buried him in the house of `Aishah for fear of exceeding proper limits if he had been buried in Al-Baqi` in a visible place. They buried him in his house lest people exceed proper limits and make of his grave a Masjid. Later on, when the Masjid was widened at the hands of Amir Al-Mu'minin (Commander of the Believers) Al-Walid ibn `Abdul-Malik towards the end of the first century A.H, the chambers of the Prophet's house were added to the Masjid, including the chamber of `Aishah where the Prophet had been buried. Scholars of the time advised Al-Walid ibn `Abdul-Malik against this, but he saw no harm in widening the Prophet's Masjid by including his house in it. This is relying on the fact that it is well known that this part is the house of the Prophet. `Abdul-Malik mistook that matter, but we invoke Allah's Forgiveness for him and for all Muslims. All in all, the Prophet (peace be upon him) was buried in his house, which came later to be added to the Masjid. So, he is now in his house and not in the Masjid. The act of `Abdul-Malik should not be taken as an example to follow and bury the dead in the Masjid, assuming that the Prophet's grave is in his Masjid. Nevertheless, the Prophet (peace be upon him) had been buried in a chamber in his house that was later included completely in the Masjid

(Part No. 11; Page No. 365)

for the purpose of widening it. Muslims should beware burying the dead in the Masjids and adhere to the teachings of the Prophet (peace be upon him), who said: [“May the Curse of Allah be upon the Jews and Christians, for they have taken the graves of their Prophets as places of worship.”](#) The narrator said, “He was warning against (doing) what they did.” Masjids, in fact, are intended for offering Salah, reciting the Qur'an and other acts of worship. So, no burial should be done in them.



245- Ruling on performing Salah in Masjids that are built over graves

Q: The questioners from Libya ask: "What is the ruling on performing Salah (Prayer) in Masjids (mosques) that are built over graves if one does not intend to do it for the dead buried in this grave? Please, advise. Is Salah acceptable in spite of the burial of so-and-so Waliy (pious person) there?"

A: Performing Salah in Masjids that are built over graves is not permissible. Moreover, this Salah is invalid because of the saying of the Prophet (peace be upon him): [\(May the Curse of Allah be upon the Jews and Christians, for they have taken the graves of their prophets as places of worship.\)](#) (The narrator said): ["He was warning against \(doing\) what they did."](#) (Agreed upon its authenticity from the Hadith narrated by `Aishah, may Allah be pleased with her). This Hadith was said by the Prophet (peace be upon him) at the end of his life.

(Part No. 11; Page No. 366)

He (peace be upon him) also said: [\(Beware of those who preceded you and used to take the graves of their prophets and righteous men as places of worship, but you must not take graves as mosques; I forbid you to do that.\)](#) (Related by Muslim in his Sahih (authentic) book of Hadith on the authority of Jundub ibn `Abdullah Al-Bajaly, may Allah be pleased with him). Therefore, it is not permissible for a Muslim to build Masjids over graves, bury a dead person in a Masjid, or perform Salah in Masjids that contain graves. Moreover, Muslims should advise each other to avoid such practices. Rulers in all Muslim states should prevent this. The dead should not be buried in Masjids and Masjids should not be built over graves. Masjids should be completely separated from graves. No one should be buried in graves in masjids even those who are called Awliya' (pious people) or others. Awliya' are the true believers. No one should be buried in graves in masjids whether Muslims or non-Muslims. This is an obligation that was stated by the Prophet (peace be upon him). The cause behind this prohibition is, as stated by some scholars, fearing that the existence of graves inside Masjids is a means for worshipping them besides Allah. Building Masjids over graves may lead to worshipping the dead, invoking them besides Allah, seeking blessings at their graves, and asking them for intercession, help, and support. Therefore,

(Part No. 11; Page No. 367)

Allah (Exalted be He) prohibits building Masjids over graves and burying the dead in Masjids to block all avenues leading to Shirk (associating others with Allah in His Divinity or worship). A wise person should not be deceived by these evil practices. This is wrong and evil and no one should imitate others in this respect. Thus, it is incumbent upon Muslim rulers everywhere to remove this evil whether they are in Al-Sham (the Levant), Egypt, Iraq, or other states. Muslim rulers should keep Masjids away from the graves and that graves should be removed from Masjids. If the Masjid is built over the grave; meaning that the grave existed before the Masjid, then the Masjid should be removed. Graves should be devoid of any Masjid.

In brief, if the grave existed before the Masjid, then the Masjid should be removed and the place should be dedicated to graves only. Also, if the Masjid was built firstly and then a dead person is

buried in the Masjid, the grave should be disinterred and moved to the graveyard. Moreover, people should not pray in the Masjid where there is a grave. This is a Bid`ah (innovation in religion) and Salah in these Masjids are invalid. Moreover, if Salah or Sujud (prostration) is performed as a way of drawing closer to the dead, it will be a major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam) which is a great calamity. Also, if one asks the dead for help or support by saying: "O master so-and-so, O Waliy so-and-so, O my master Al-Badawy, O Husayn, O Shaykh Abdul-Qadir, help me, enrich me, or grant me victory," all these things are considered a major Shirk.

(Part No. 11; Page No. 368)

Allah (Glorified and Exalted be He) says: [﴿But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.﴾](#), [﴿And whoever invokes \(or worships\), besides Allâh, any other ilâh \(god\), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn \(the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters\) will not be successful.﴾](#) And: [﴿And those, whom you invoke or call upon instead of Him, own not even a Qitmîr \(the thin membrane over the date-stone\).﴾](#) [﴿If you invoke \(or call upon\) them, they hear not your call; and if \(in case\) they were to hear, they could not grant it \(your request\) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you \(O Muhammad صلى الله عليه وسلم\) like Him Who is the All-Knower \(of everything\).﴾](#) Allah (Glorified and Exalted be He) called their invocations to anyone other than Allah to be a Shirk, in His Saying: [﴿And on the Day of Resurrection, they will disown your worshipping them.﴾](#) He (Exalted be He) considered invoking the dead and asking them for help to be a Shirk and called it in another Ayah (Qur'anic verse) to be a Kufr (Disbelief). He (Exalted be He) says: [﴿And whoever invokes \(or worships\), besides Allâh, any other ilâh \(god\), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn \(the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters\) will not be successful.﴾](#) (Surah Al-Mu'minun). And: [﴿And the mosques are for Allâh \(Alone\): so invoke not anyone along with Allâh.﴾](#) And: [﴿"And invoke not besides Allâh, any such that will neither profit you nor harm you, but if \(in case\) you did so, you shall certainly be one of the Zâlimûn \(polytheists and wrong-doers\).﴾](#) The Prophet (peace be upon him)

(Part No. 11; Page No. 369)

said: [﴿Supplication is worship.﴾](#) He said to ibn `Abbas: [﴿If you ask, ask of Allah and if you seek help, seek help from Allah alone.﴾](#) It is incumbent upon the people of Islam to beware of this Shirk and to warn people against it. They should also exhort one another with truth and endurance. It is incumbent upon scholars everywhere to point out these matters to people and to guide them to Tawhid (monotheism) and sincerity. They should also inform people about the types of Shirk in order to beware of them. Moreover, it is incumbent upon rulers to remove the traces of Shirk and move graves that exist after the building of the Masjid. Rather, if Masjids are built over graves; meaning that dead persons were buried in this place before the construction of Masjids, the Masjids should be removed and these graves should be kept as a graveyard with no Masjid therein. Some people may be deceived by the existence of the grave of the Prophet (peace be upon him) and his two Companions in Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah). The Prophet (peace be upon him) was not buried in the Masjid. He was buried in the house of `Aishah (may Allah be pleased with her). Similarly, the same was applied also concerning the case of Abu Bakr and `Umar (may Allah be pleased with them). They were buried along with the Prophet (peace be upon him) in the house of `Aishah (may Allah be pleased with her). They were not buried in the Masjid. This has happened when Al-Walid ibn `Abdul-Malik widened the Masjid before

the end of the first century. At that time, the grave was included in the Masjid in this process. However, this was a mistake. Therefore, people should not be deceived by this. Neither the Prophet (peace be upon him) nor his two Companions were buried in the Masjid. They were buried in the house of `Aishah. The Prophet (peace be upon him) forbade praying while facing the graves. He (peace be upon him) said: [\(Do not pray facing towards the graves, and do not sit on them.\)](#) He (peace be upon him) cursed those who build Masjids over graves. What should be relied upon is his commands, and prohibitions. As for the wrong behaviors and practices, it should not be relied upon whether it was done by Al-Walid, or others. People should be warned against these things. Scholars should warn those who are around them concerning these matters in order to spread goodness and truth. By doing so, people can avoid committing Shirk unknowingly. May Allah grant us all guidance and success.



Q: Is it permissible to offer Salah (Prayer) in a Masjid (mosque) that contains a grave?

A: It is not permissible to offer Salah in Masjids that contain graves and the Salaha offered in such Masjids are not valid. The Messenger of Allah (peace be upon him) said: [\(May the Curse of Allah be upon the Jews and Christians; they have taken the graves of their prophets as places of worship.\)](#)

(Part No. 11; Page No. 371)

He (peace be upon him) also said: [\(Those who preceded you used to take the graves of their prophets and righteous men as places of worship, but you must not take graves as Masjids; I forbid you to do this.\)](#) (Related by Muslim in his Sahih) It is authentically reported that Um Habibah bint Abu Sufyan and Um Salamah, Mothers of the Believers, told the Prophet (peace be upon him) about a church that they had seen in Abyssinia (Ethiopia) and the pictures that were inside it. He (peace be upon him) said: [\(Those are people who, when a righteous man among them died, would build a place of worship over his grave and put those pictures in it. They are the worst of creatures in the Sight of Allah.\)](#) He (peace be upon him) considered them the worst creatures before Allah, due to their actions, namely, building Masjids over graves and decorating them with pictures. Muslims should beware of this; they should not build any construction over their graves, nor should they take their graves as Masjids. They should not have any building or dome over their graves; rather, their graves should be left clear. This is the Mashru` (Islamically prescribed) and obligatory.

Building a dome or Masjids over graves is a Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). Therefore, the Prophet (peace be upon him) said: [\(May the Curse of Allah be upon the Jews](#)

(Part No. 11; Page No. 372)

[and Christians; they have taken the graves of their prophets as places of worship.\)](#) `Aishah (may Allah be pleased with her) said: "He warns against what they did." He (peace be upon him) said: [\(Those who preceded you used to take the graves of their prophets and righteous men as places of worship, but you must not take graves as Masjids; I forbid you to do this.\)](#) The Prophet (peace be upon him) forbade them to build Masjids over graves and cursed those who did so, which indicates that this act is one of the major sins. To forbid something necessitates that the forbidden thing is invalid, i.e. Salah offered at graves or at Masjids built over graves is invalid. The Prophet (peace be upon him) said: [\(Do not pray toward graves, and do not sit on them.\)](#) It is reported on the authority of Jabir by Muslim in his Sahih: [\(The Messenger of Allah \(peace be upon him\) forbade plastering, sitting on, or building over graves.\)](#) He (peace be upon him) prohibited plastering graves, building over them, or sitting on them.

It is obligatory upon Muslims to beware of all that Allah and His Messenger (peace be upon him) prohibited.

(Part No. 11; Page No. 373)

Muslims are not permitted to offer Salah at Masjids that are built over graves, because the Messenger (peace be upon him) prohibited this and cursed those who did so. Offering Salah at graves implies taking them as Masjids, even if no Masjid is actually built there. Undoubtedly, offering Salah at graves and seeking to supplicate or recite the Qur'an there is one of the means that leads to Shirk (associating others with Allah in His Divinity or worship). So Muslims should beware of this; they can visit graves to supplicate to Allah for the dead people and for themselves, saying: "Peace be upon you, O dwellers of the abodes among the believers and Muslims. Verily, we shall, In sha'a-Allah (if Allah wills), follow you. We pray to Allah for our and your well-being. May Allah have mercy upon those who have preceded us in death and those who will follow us. May Allah forgive us and you." In these supplications, Muslims pray for their dead people and for themselves. After visiting graves, Muslims should leave and not sit there to recite Qur'an or to circumambulate graves, for such acts are a Munkar. Circumambulating graves with the intention of drawing closer to the dead is considered major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). Likewise, supplicating to the dead, saying, "O my master", "Help me", "Grant me victory", or "Cure me," falls under the category of Major Shirk. In many Islamic countries, there are graves with Masjids built over them, so it is obligatory to beware of this. It is the obligation of the rulers to remove these Masjids and to leave graves uncovered with no buildings over them, as was the case during the lifetime of the Prophet (peace be upon him) in Al-Baqi` and in all other Muslim graves

(Part No. 11; Page No. 374)

in the Islamic countries. This practice started in the second Islamic century and has continued in the subsequent ones, because of the extremist Rafidah (a Shi`ah group denying the caliphates of Abu Bakr Al-Siddiq and `Umar ibn Al-Khattab and making accusations against them and many other Companions of the Prophet) and those who imitated them by building Masjids or domes over graves. This results in associating the dead with Allah in worship, asking them for help, and making vows for them. May Allah grant us all safety and guidance.



246- Ruling on praying in Masjids that contain graves

Q: What is the ruling on offering Salah (Prayer) in Masjids (mosques) that contain graves? Kindly bear in mind that I live in a country where this phenomenon is increasing. Kindly advise me, particularly taking into account that there is no nearby Masjid without a grave.

A: It is authentically reported that the Messenger of Allah (peace be upon him) said: [\(May the Curse of Allah be upon the Jews and Christians, for they have taken the graves of their Prophets as places of worship.\)](#) `Aishah (may Allah be pleased with her) said: "He warns against what they did." He (peace be upon him) also said: [\(Those who preceded you used to take the graves of their prophets and righteous men as places of worship, but you must not take graves as Masjids; I forbid you to do this.\)](#) He (peace be upon him) prohibited

(Part No. 11; Page No. 375)

offering Salah at graves, which indicates that it is not permissible to offer Salah in a Masjid in which there is a grave. If a Masjid is built over one, two, or more graves, no Salah should be offered in it. Salah should be offered in the Masjids that do not have graves. If there is no nearby Masjid that is free of graves, a person should offer Salah in his home or along with other fellow Muslims in their homes; but when they find a Masjid in which there is no grave, they should offer Salah in it. It is not permissible to keep a grave in a Masjid; rather, if the grave was built after the Masjid was built, the grave should be dug up, and the remains should be interred in the public graveyard. But if the grave existed in this place before the Masjid, and the Masjid was built over it, it is obligatory to demolish the Masjid because it was not founded for righteousness; the building of it involved a sin, and it should be removed in obedience to Allah and His Messenger (peace be upon him). So it is obligatory upon the rulers and officials to demolish and remove such a Masjid because it is built over a grave, and the Prophet (peace be upon him) cursed the Jews and Christians because they take their graves as places of worship. Rulers and officials should take care of such matters, in all Islamic countries; they should keep Masjids above having graves in them. Muslims should beware of offering Salah in Masjids where there are graves, because this leads to Shirk through associating the dead with Allah in worship and supplicating to them instead of Allah, as is happening in many countries.

(Part No. 11; Page No. 376)

La hawla wala quwwata illa billah (there is neither might nor power except with Allah!)



Q: What is the ruling on offering Salah in Masjids (mosques) where there are graves?

A: It is not permissible to offer Salah in a Masjid that contain a grave, because the Prophet (peace be upon him) said: [\(May the Curse of Allah be upon the Jews and Christians, for they have taken the graves of their Prophets as places of worship.\)](#) He (peace be upon him) also said: [\(Those who preceded you used to take the graves of their prophets and righteous men as places of worship, but you must not take graves as Masjids; I forbid you to do this.\)](#) Thus, the Prophet (peace be upon him) prohibited taking graves as Masjids, and dispraised the previous generations who did so. His saying "Those who preceded you," refers to the Jews, Christians, and others. His saying "used to take the graves of their prophets and righteous men as places of worship" means that they would pray at and around graves. Finally, by saying "but you must not take graves as Masjids; I forbid you to do this," he (peace be upon him) prohibited Muslims from doing the same. His prohibition is expressed in three ways: his dispraising the previous generations for doing so, his saying "but you must not take graves as Masjids," and his saying "I forbid you to do this." He warned Muslims against building a dome or a Masjid over graves

(Part No. 11; Page No. 377)

and against offering Salah, supererogatory or obligatory, there except for the Janazah (Funeral) Prayer. When a person dies and is brought to be buried or has already been buried, people may offer the Janazah Prayer for them at their graves. Also, there is nothing wrong if a person who misses the Janazah Prayer offers it at the grave of the deceased within a month after burial. In a word, it is not permissible to offer Salah, apart from the Janazah Prayer, at graves or to build a Masjid or any other construction over graves. Those people in some Islamic countries who build over graves are doing wrong. The Muslim rulers should demolish any construction built over graves and should prevent people from supplicating to, seeking help from, or making vows for the dead. All this is considered Shirk (associating others with Allah in His Divinity or worship). To supplicate to the dead saying, "O my lord, cure my dear sick fellow", "Support me", "Fulfill my need", or "Tell me about such-and-such", is considered major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). This is because no one except Allah knows the Unseen. The dead do not know the Unseen nor can they fulfill one's needs; rather, they will be brought to account according to their deeds. A person who asks the dead to fulfill their needs, heal the sick, or grant them victory over their enemies commits a grave Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and major Shirk. Allah (Glorified be He) says: [\(And the mosques are for Allâh \(Alone\): so invoke not anyone along with Allâh.\)](#) And: [\(Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr \(the thin membrane over the date-stone\).\)](#)

(Part No. 11; Page No. 378)

And: [\(If you invoke \(or call upon\) them, they hear not your call; and if \(in case\) they were to hear, they could not grant it \(your request\) to you. And on the Day of Resurrection, they will disown your worshipping them\)](#) Allah calls their actions Shirk. [\(And none can inform you \(O Muhammad صلى الله عليه وسلم\) like Him Who is the All-Knower \(of everything\).\)](#) He (Exalted and Glorified be He) tells us

that the dead do not hear our supplications, nor do the idols, trees, or stones. Had they supposedly heard, they would not have answered their supplicants, for they do not have the ability to do so and on the Day of Resurrection, they will disown and deny such actions. Allah (Glorified be He) says: **﴿And whoever invokes (or worships), besides Allāh, any other ilāh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kāfirūn (the disbelievers in Allāh and in the Oneness of Allāh, polytheists, pagans, idolaters) will not be successful.﴾** Allah (Exalted be He) calls those who invoke other than Him Kafirs (disbelievers). He (Glorified be He) also says: **﴿And they worship besides Allāh things that harm them not, nor profit them, and they say: "These are our intercessors with Allāh." Say: "Do you inform Allāh of that which He knows not in the heavens and on the earth?" Glorified and Exalted is He above all that which they associate as partners (with Him)!﴾** Allah replies to them: **﴿And they worship besides Allāh things that harm them not, nor profit them, and they say: "These are our intercessors with Allāh." Say: "Do you inform Allāh of that which He knows not in the heavens and on the earth?" Glorified and Exalted is He above all that which they associate as partners (with Him)!﴾** Allah considers their actions as associating others with Him in worship. At the beginning of Surah (Qur'anic chapter) Al-Zumar, Allah (Exalted and Glorified be He) says: **﴿And those who take Auliyā' (protectors, helpers, lords, gods) besides Him (say): "We worship them only that they may bring us near to Allāh." Verily, Allāh will judge between them concerning that wherein they differ. Truly, Allāh guides not him who is a liar, and a disbeliever.﴾**

(Part No. 11; Page No. 379)

Allah calls them liars and Kafirs, because the dead do not bring anyone nearer to Allah; rather, the dead will themselves be brought to account according to their deeds. Allah (Glorified be He) says: **﴿Every person is a pledge for that which he has earned.﴾** The dead do not have the ability to bring a person nearer to Allah, to support a person, or to heal the sick. Allah (Exalted be He) says: **﴿Do they attribute as partners to Allāh those who created nothing but they themselves are created?﴾** **﴿No help can they give them, nor can they help themselves.﴾** The dead cannot benefit their supplicants and cannot support them or themselves, so how can they be supplicated to beside Allah? How can they be sought for help? That is all the more reason to realize that idols made of stones or any other material do not hear or speak. Likewise, the stones, planets, stars, sun, and moon should not be worshipped beside Allah; anyone who does so commits Shirk. What some people do in some countries, such as calling Al-Badawy, Al-Husayn, Shaykh `Abdul-Qadir, Abu Hanifah, or Al-Shafi`y (may Allah be merciful to them all), is considered falsehood. Al-Husayn (may Allah be pleased with him) will disown anyone who worships him, and so will `Aly and all prophets and righteous people.

(Part No. 11; Page No. 380)

Our Prophet Muhammad and all other prophets are dissociated from those who worship them. Likewise, all righteous people such as `Aly (may Allah be pleased with him), Al-Husayn, Al-Hasan, Nafisah, and Zaynab will disown those who worship them beside Allah and will not accept this, because worshipping them is Shirk. Likewise, Shaykh `Abdul-Qadir Al-Jilany and Imam Abu Hanifah stay clear of those who worship them beside Allah, because supplicating to them, seeking their help, making vows for them, or asking them to heal the sick is considered Shirk. Similarly, anyone who supplicates to any dead person in any place in the Arabian Peninsula, Egypt, Syria, Iraq, Africa, America, or anywhere else commits Shirk. It is not permissible to worship other than Allah. `Ibadah (worship) is Allah's Exclusive Right. Allah (Glorified be He) says: **﴿And your Lord has decreed that you worship none but Him.﴾** And: **﴿And they were commanded not,﴾** meaning people **﴿And they were commanded not, but that they should worship Allāh, and worship none but Him Alone (abstaining from ascribing partners to Him)﴾** Allah (Glorified and Exalted be He) says: **﴿O mankind! Worship your**

Lord (Allâh)﴾ And: ﴿And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh).﴾

(Part No. 11; Page No. 381)

And: ﴿Worship Allâh and join none with Him (in worship)﴾ The Prophet (peace be upon him) said: ﴿Allah has cursed anyone who sacrifices to other than Allah.﴾ Allah (Glorified and Exalted be He) says: ﴿And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.﴾ It is obligatory upon all Muslims to advise each other to follow Al-Haqq (the Truth) and warn each other against this kind of Shirk. It is also obligatory upon scholars everywhere to fear Allah, teach people the Din (religion) of Islam and Tawhid (belief in the Oneness of Allah/monotheism), and warn them against worshipping graves, grave dwellers, idols, trees, stones, stars, etc. This is the duty of scholars in every country and state. Scholars should instruct and guide people to Tawhid. `Ibadah and Du`a' (supplication) are Allah's Exclusive Rights. People should rather supplicate to Allah: "O Allah, forgive me", "O Allah, support me", "O Allah, cure my dear sick fellow", "O Allah, the Most Gracious, the Most Merciful. To You belongs Sovereignty, and You have power over everything."

But to say, "O my lord `Abdul-Qadir, O my lord Al-Husayn, or

(Part No. 11; Page No. 382)

O my lord Al-Badawy, cure my dear sick fellow" is major Shirk. Supplicating to `Abdul-Qadir, Abu Hanifah, or any other person entails a Munkar and major Shirk. This is considered one of the gravest sins.

It is obligatory upon scholars to condemn this kind of Shirk and to preach and guide people. It is obligatory upon Muslim rulers to warn people against this matter and to demolish Masjids - and any other type of construction - that are built over graves. Graves should be apparent and uncovered like the ones in Baqi` (the graveyard of Madinah, near the Prophet's Mosque), as was observed during the time of the Prophet (peace be upon him) and the Sahabah (Companions of the Prophet). This is the duty of all Muslims everywhere, both in Islamic countries and elsewhere. Graves should not have constructions over them nor should they be worshipped, supplicated to, sought for help, circumambulated beside Allah, or used as a retreat for worship. No Salah should be offered at graves (except for Janazah Prayer). However, graves of Muslims should be visited to supplicate to Allah for them, because the Messenger of Allah (peace be upon him) said: ﴿Visit graves, for they remind you of the Hereafter.﴾ He (peace be upon him) taught his Sahabah, when they would visit graves,

(Part No. 11; Page No. 383)

to say: ﴿Peace be upon you, dwellers of the abodes; believers and Muslims. Verily, we shall, In sha'a-Allah (if Allah wills), join you. I ask Allah for our and your well-being.﴾ In another narration: ﴿May Allah have mercy upon those who have preceded us in death and those who will come after us.﴾ When a person visits the graves in Madinah, they should say: ﴿Peace be upon you, O dwellers of graves. May Allah forgive us and you. You have preceded us and we are to follow you.﴾ The Prophet (peace be upon him) taught his Sahabah to visit and supplicate to the dead and greet them with the Du`a' Ma'thur (supplication based on transmitted reports) mentioned above. If the graves visited belong to Kafirs, a person should not supplicate to Allah for them, but a person may visit them just to take lessons. When the Prophet (peace be upon him) visited the grave of his mother, he (peace be

upon him) did not ask Allah to forgive her, because Allah did not allow him to do that, so he (peace be upon him) visited her to take lessons. There is nothing wrong if a person passes by the graves of Christians and others and stands there to take lessons and be reminded of the Hereafter, death, Hellfire, and Paradise. There is nothing wrong with visiting the graves of non-Muslims without greeting them or supplicating to Allah for them. But when people visit the graves of Muslims, they should greet them and supplicate to Allah for them. May Allah grant Muslims all success, guide us to that which pleases Him, grant us knowledge of Din,

(Part No. 11; Page No. 384)

and guide all Muslim scholars to do what serves the interests of Muslims and discharge them of obligation.



Q: A questioner from Kirkuk, Iraq, asks: Is it permissible to offer Salah (Prayer) in Masjids (mosques) where there are graves? If not, what is the reason? May Allah reward you with the best.

A: It is not permissible to offer Salah in Masjids that have graves, because the Prophet (peace be upon him) said: [\(May the Curse of Allah be upon the Jews and Christians, for they have taken the graves of their prophets as places of worship.\)](#) He (peace be upon him) cursed them for praying at graves and taking them as places of worship. This indicates that offering Salah at graves is a major sin, because any act in which the Messenger (peace be upon him) curses the person who does it constitutes a sin; therefore, it can neither be valid nor accepted by Allah. The Prophet (peace be upon him) also said: [\(Those who preceded you used to take the graves of their prophets and righteous men as places of worship, but you must not take graves as Masjids; I forbid you to do this.\)](#) (Related by Muslim in his Sahih) The first Hadith was related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim).

The Prophet (peace be upon him) cursed those who take graves as Masjids, and forbade

(Part No. 11; Page No. 385)

doing so or praying there. This indicates that Salah offered at graves is invalid, because the Prophet (peace be upon him) cursed those who do so and forbade it. The reason is that taking Masjids as graves and offering Salah there is a means leading to Shirk (associating others with Allah in His Divinity or worship), as a person may worship the dwellers of graves by seeking their help, making vows for them, or slaughtering sacrifices for them and in this way a person commits major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). If a Masjid is built over a grave, people may excessively venerate the deceased person buried in the grave, mistakenly thinking that the Masjid is built because the deceased is able to benefit the sick, fulfill a need, or intercede for them with Allah, and so they supplicate to the dead beside Allah. Likewise, offering Salah at graves, even if no Masjid is built there, is considered to be taking graves as Masjids. The Prophet (peace be upon him) said: [\(The earth has been made for me \(and for my followers\) a place of prostration and a means of purification.\)](#)

A person who intentionally offers Salah at graves takes them as Masjids. A person is only permitted to greet the deceased with Salam (Islamic greeting of peace) and supplicate to Allah for them and not to take graves as a place for offering Salah or for reciting the Qur'an. The Mu'min (believer) is not permitted to build a Masjid or a dome over graves. All this is considered to be Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). When Um Salamah and Um Habibah (may Allah be pleased with them both) told the Prophet (peace be upon him) that they saw a church with statues and pictures in Abyssinia, he (peace be upon him) said: [\(Those - the Christians- are people who, when a righteous man among them died, they would build a place of worship over his grave and put those pictures in it. They are the worst of creatures](#)

(Part No. 11; Page No. 386)

[in the Sight of Allah.\)](#) The Prophet (peace be upon him) told us that those people are the worst of

creatures because they built over graves, took them as Masjids, and offered Salah there. Some would even make a statue or a picture of the deceased person and put it over their graves; certainly this is much worse. The Prophet (peace be upon him) cursed those who make pictures and statues, as it was authentically reported that he (peace be upon him) [\(cursed the one who takes or gives Riba \(usury/interest\), the one who tattoos and who gets tattooed, and the Musawwir \(one who makes pictures and statues of living beings\).\)](#) (Related by Al-Bukhari in his Sahih) The Prophet (peace be upon him) also said: [\(Those who will be most severely punished on the Day of Resurrection will be the Musawwirs.\)](#) He (peace be upon him) also said: [\(The makers of these pictures will be punished on the Day of Resurrection, and it will be said to them, 'Give life to what you have created \(i.e., these pictures\).'\)](#)

It is obligatory upon Muslims to beware of building over graves,

(Part No. 11; Page No. 387)

taking them as Masjids, plastering them, or building domes over them. All this is considered to be Munkar. Graves should be - like the graves of the Sahabah (Companions of the Prophet) in Madinah and Makkah - bare, with no buildings or domes over them. This is an obligation. That people now innovate and build domes over graves is a prohibited Bid`ah (innovation in religion) that should be rejected. Consequently, it is obligatory upon the Muslim rulers to abide by the Shari`ah (Islamic law) and remove any domes or buildings that are made over graves. Every Muslim should worship Allah Alone and dedicate `Ibadah (worship) to Allah Alone (Exalted and Glorified be He) with no partners.



247- Ruling on performing Salah in a Masjid whose Mihrab was built on a grave

Q: Is it permissible to pray in a Masjid (mosque) whose Mihrab (a praying place specified for the Imam of the mosque) was built on two old graves?

A: It is impermissible to build Mihrab or any other part of the Masjid on a grave. The two graves must be removed from the Masjid and be placed outside it. As for the Mihrab that is built on the grave, it is impermissible to pray in it. Rather, it should be broken down and completely demolished. The Prophet (peace be upon him) cursed the Jews and Christians for making Masjids on the graves of their prophets. He said: ["Those who preceded you used to take the graves of their prophets as places of worship."](#) He (peace be upon him) also

(Part No. 11; Page No. 388)

said: ["Beware of those who preceded you and used to take the graves of their prophets and righteous men as places of worship, but you must not take graves as mosques; I forbid you to do that."](#) The Prophet (peace be upon him) forbade building Masjids over graves or to pray in the place of burial, for praying there is much like making it a Masjid. If the two graves prove to be under the Mihrab, it must be demolished or the graves exhumed and corpses moved outside the Masjid. It was reported that the Prophet (peace be upon him) established his Masjid in place of the graves of polytheists, ruins and palm trees, where he ordered the graves to be exhumed, ruins to be adjusted and trees cut. That is, if need arises to establish a Masjid in place of graves, the graves must be exhumed and moved to the public graveyard or any other place, especially if they are the graves of disbelievers. As for the graves of Muslims, they should not be exhumed. Instead, we have to look for another suitable place free from graves to establish the Masjid on it. However, if there is need to widen the Masjid that is in a suitable place and there is no other more suitable one, there is nothing wrong with exhuming some graves next to the Masjid and move them to the public graveyard so as to widen the Masjid.



(Part No. 11; Page No. 389)

248- Ruling on praying in a Masjid with a shrine

What is the ruling on praying in a Masjid (mosque) containing a shrine which is placed behind the worshipers and not in front of them with a pane of glass placed between the shrine and the worshipers?

A: It is not permissible to perform Salah (Prayer) in any Masjid which contains a grave, whether this grave is in front of, behind, to the right of, or to the left of the worshipers. Praying is not allowed in any Masjid that is built on a grave, because the Prophet (peace be upon him) said: [\(May the Curse of Allah be upon the Jews and Christians, because they used to build places of worship over the graves of their prophets.\)](#) He also said: [\(Verily, those who preceded you used to build places of worship over the graves of their prophets and pious people. But you should not build Masjids over graves. I forbid you to do so.\)](#) It is thus absolutely forbidden to pray in any of these Masjids and the Salah offered in them is considered Batil (null and void). All believers should be cautious of this in any country, because it is not permissible to pray in any Masjid that is built on a grave at all. The Masjid of the Prophet (peace be upon him), on the other hand, was not built on a grave. The Prophet (peace be upon him) was buried at his own house and not in the Masjid. But when Al-Walid ibn `Abdul-Malik, Amir Al-Mu`minin (Commander of the Believers) at that time, enlarged the Masjid during the late 100 A.H.,

(Part No. 11; Page No. 390)

he annexed the room which includes the grave to the Masjid. Therefore, it is not considered part of the Masjid and the Prophet (peace be upon him) was not buried inside the Masjid. Rather, he was buried at home and then the room in which he was buried was annexed to the Masjid as a result of the expansions. Afterwards, some changes were made to the room to distinguish it from the Masjid and to keep it outside. Thus the presence of the room must not cause any concern on part of the worshipers because the Prophet (peace be upon him) is buried in it beside the Masjid, not inside it. There is nothing wrong, therefore, with praying in the Masjid of the Prophet (peace be upon him). The prohibitions and the warnings, however, are meant for the graves that are buried inside Masjids on purpose, or those upon which Masjids are built; and these are the places in which the Prophet (peace be upon him) cursed their builders. May Allah protect us.



Q: Is it permissible to pray in a Masjid (mosque) which contains the grave of its owner surrounded by a wire fence?

What is the ruling on the one who does this on purpose? May Allah reward you with best.

A: It is not permissible to pray in any Masjid which contains a grave, because the Salah (Prayer) in it is not valid. If the Masjid is built first and then its owner was buried in it, the body should be exhumed and its remains should be moved to the public cemetery, so that it will be permissible to pray in the Masjid. On the other hand, if the grave is built first and then the Masjid was established over it, the Masjid should be removed; because it was established on the basis of a Dalalah (deviation from what is right). The Prophet (peace be upon him) said in the Sahih (authentic) Hadith: [﴿May Allah curse the Jews, for they built places of worship on the graves of their prophets.﴾](#) The Hadith was also narrated as:

(Part No. 11; Page No. 391)

[﴿May the Curse of Allah be upon the Jews and Christians, for they have built places of worship on the graves of their prophets.﴾](#) The Prophet (peace be upon him) also said: [﴿Verily, those who preceded you used to build places of worship over the graves of their prophets and pious people. But you should not build Masjids over graves. I forbid you to do so.﴾](#) Then when Um Salamah and Um Habibah emigrated to Habashah, they told the Prophet (peace be upon him) that they had seen a church which contains statues and pictures in Habashah, so the Prophet (peace be upon him) said: [﴿When a pious person among those people died, they used to build a place of worship on his grave, and to decorate it with these pictures. They will be considered \(by Allah\) the worst of creatures \(on the Day of Judgment\).﴾](#) Thus the Prophet (peace be upon him) stated that they will be the worst of creatures because they used to build on these graves and to draw pictures and carve statues in it. May Allah protect us.

It is therefore obligatory not to build any domes or Masjids, etc., on graves. Nothing should be built on them at all, as was the case during the days of the Prophet (peace be upon him) with Al-Baqi`. They should be plain with nothing added on them except their earth and then they should be raised for slightly, so as to be distinguished as graves. Then no Salah should be performed on them or toward them and no domes, rooms, or Masjids should be built on them.

(Part No. 11; Page No. 392)

They should also not be covered, because all this is considered Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and can lead to Shirk (associating others with Allah in His worship) which must be avoided. No Salah, therefore, should be performed inside a Masjid which contains a grave. However, if the grave was built after the Masjid, the body inside it should be exhumed and moved to the graveyard, then the worshipers can pray in the Masjid. If, on the other hand, the graves were built earlier than the Masjid, the Masjid should be eliminated and no one should pray in it. As for the wire fence which surrounds the grave, it should be removed if it is meant to glorify the dead or to manifest its presence and so on, because there is no need for

it. It must be removed because those who have put it up have a creed that the one surrounded by it is to be glorified.



Q: This questioner asks: If it is time for the obligatory Salah (Prayer), is it permissible to pray in a Masjid (mosque) in which there is a grave? Considering that all Masjids have graves in the area in which I work, where should I pray?

A: It is not permissible to pray in a Masjid in which there is a grave because the Prophet (peace be upon him) cursed the Jews and the Christians for building places of worship on the graves of their prophets. `Aishah (may Allah be pleased with her) said: The Prophet (peace be upon him) warned against their actions. The Prophet (peace be upon him) also said: [\(Verily, those who preceded you used to build places of worship over the graves of their prophets and pious people. But you should not build Masjids over graves. I forbid you to do so.\)](#)

(Part No. 11; Page No. 393)

He also prohibited performing Salah facing a grave, which shows that it is not permissible to pray in a Masjid where there is a grave. Therefore, if a Masjid is built on one or more graves, it is not permissible to pray in it. One should rather pray in Masjids that do not contain graves; and if one does not find a Masjid without a grave, he should pray at home or with his brothers in their homes. If they find a Masjid without a grave, they should pray in it. It is also not permissible to keep graves inside Masjids; they must be exhumed and removed away from the Masjid. If the dead is buried inside the Masjid after building it, the body should be exhumed and the remains moved to the public cemetery, without removing the Masjid. If the Masjid is built upon a grave, then it was not established on the basis of piety and it must be removed. Rulers must remove it and destroy it because it was built on a grave, as the Prophet (peace be upon him) cursed the Jews and the Christians for building places of worship on graves. It is therefore obligatory upon the rulers to keep this in mind anywhere including in Islamic countries. They should glorify Masjids by removing graves from them. That is, if the grave is more recent than the Masjid, the body inside it should be exhumed and moved to the public cemetery. If the Masjid is built over the grave, the Masjid should be removed in order to obey Allah and His Prophet (peace be upon him). All Muslims, therefore, should take care and they should avoid praying in Masjids where graves exist, because praying in these Masjids leads to Shirk (associating others with Allah in His worship), meaning that it leads to associating the dead inside the graves with Allah in His worship and invoking them instead of

(Part No. 11; Page No. 394)

Allah, as is the case in many countries. And La hawla wala quwwata illa billah (there is neither might nor power except with Allah!)



Q: We pray with a group of grave worshippers who have a creed that the deceased can harm, benefit, or bless people, and the place in which we pray contains a lot of domes under which many people whom they call righteous men and Awliya' (pious people) are buried. Also the Musalla (place for Prayer) is not far from the place where we perform Salah (Prayer). Is it permissible to pray in this place? And is this place considered part of the graveyard because of the presence of these graves which are inside the domes near it, or attached to it? And is the Masjid (mosque) also considered part of this graveyard as it is located in this place? And is it permissible to pray in it, as there is no other Masjid in the village except this one. Please benefit us, may Allah benefit you.

A: It is not permissible to pray in this place - we seek refuge with Allah from this - these are graves, and praying in graves is Batil (null and void), because the Prophet (peace be upon him) said: [\(Do not pray facing the graves, and do not sit on them.\)](#) He also said: [\(Verily, those who preceded you used to build places of worship over the graves of their prophets and pious people. But you should not build Masjids over graves. I forbid you to do so.\)](#) (Related by Muslim in his Sahih)

(Part No. 11; Page No. 395)

The Prophet (peace be upon him) also said: [\(May the Curse of Allah be upon the Jews and Christians, for they have built places of worship over the graves of their prophets.\)](#) (Agreed upon by Al-Bukhari and Muslim) You should not, therefore, visit these places or build Masjids on them or between them. Rather, Masjids should be built in places that are away from graves, not beside them. They should be built in any place in front of, behind, to the right of, or to the left of the graves, and they should be separated from the graves. Additionally, it is not permissible to perform Salah in the cemetery or to build Masjids in it; all this is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and Batil - may Allah safeguard us from it - and it is also considered an act of Shirk (associating others with Allah in His worship). Offering supplications to the dead and seeking their help is considered major Shirk (associating others with Allah in His worship that takes the Muslim out of Islam); and making vows for them is also major Shirk according to the opinion maintained by all scholars.

All Muslims; therefore, should avoid this; and anyone who visits the graves for this purpose must offer repentance to Allah, because this is considered major Shirk and is one of the actions that belong to Jahiliyyah (pre-Islamic time of ignorance); Offering supplication to the dead, seeking their help, making vows for them or slaughtering for their sake are the actions of Mushriks (those who associate others with Allah in His worship), because Allah (Glorified be He) says: [\(But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.\)](#) He also says (Glorified be He): [\(And We shall turn to whatever deeds they \(disbelievers, polytheists, sinners\) did, and We shall make such deeds as scattered floating particles of dust.\)](#) This is the result of their Shirk and Kufr (disbelief). May Allah safeguard us. All Muslims

(Part No. 11; Page No. 396)

all over the world; therefore, should build their Masjids away from graves, and should avoid praying

on graves, sitting on them, or building over them. Graves should rather be kept in open spaces, with no buildings over them, and nobody should pray around them or build a Masjid near them, because all this is considered Munkar, which the Prophet (peace be upon him) disapproved of and warned against. Therefore, they must be removed and eliminated, and Masjids should be built away from the graves. Muslims should pray in places that are far from graves, in some pure land, even if they have to pray in tents until Allah assists them to build Masjids. They can also use some palm leaves instead of tents. This is in fact obligatory upon them; and it is better than praying in Masjids where graves exist. Masjids, which contain graves are considered Munkar, Batil, and are prohibited.



Q: All the Masjids (mosques) in our country have graves in them and are named after the dead who are buried in them. There is but one wall that separates the grave from the place in which the Salah (Prayer) is performed. Is it permissible to pray in these Masjids? Please note that our Imams (the ones who lead congregational Prayer) believe in these dead people, consider them Awliya' (pious people), and associate them with Allah by offering Du`a' (supplication) to them.

A: It is not permissible to pray in Masjids where graves exist if the grave is inside the borders of the Masjid, because the Prophet (peace be upon him) said: [\(May Allah curse the Jews](#)

(Part No. 11; Page No. 397)

[and the Christians, because they used to build places of worship over the graves of their prophets.>\)](#) (Agreed upon by Al-Bukhari and Muslim) The Prophet (peace be upon him) also said: [\(Those who preceded you used to build places of worship over the graves of their prophets and righteous men as. But you must not build Masjids over graves; I forbid you to do so.\)](#) Thus the Prophet (peace be upon him) prohibited building Masjids over graves and praying near these graves. So, if the Masjid is built over the grave on purpose so as to pray in it, it is not permissible to perform Salah in it and it is not permissible to build a Masjid over the grave, because the Prophet (peace be upon him) said: [\(May the Curse of Allah be upon the Jews and Christians, for they used to build places of worship over the graves of their prophets.\)](#)

On the other hand, if the grave is outside the Masjid; that is, to the right, to the left, or in front of the Masjid and separated from it by walls, there is nothing wrong with praying in this Masjid, because the grave is not inside it. Additionally, if the grave is built inside the Masjid, it is obligatory to exhume the remains which exist inside it and to move them to the public cemetery, so that the worshipers may offer Salah in this Masjid. If, on the other hand, the grave is built first and the Masjid was built over it with the purpose of glorifying the one buried inside the grave, this Masjid should be removed and no Salah should be performed in it. The grave should be kept as it is without any Masjids built over it and no Salah should be offered near it or over it, because the Prophet (peace be upon him) cursed those who did that and warned against this. This is because praying near these graves or building Masjids over them lead to associating the people buried inside these graves with Allah in His worship, offering Du`a' (supplication) to them instead of Allah, and worshiping them instead of Allah (Exalted and Glorified be He).

(Part No. 11; Page No. 398)

That is why the Prophet (peace be upon him) prohibited this in order to block all the means leading to Shirk (associating others with Allah in His worship). It is also not permissible to pray with the Imams who supplicate to, seek help from, and glorify the dead, because they are considered Mushriks (those who associate others with Allah in His worship). Rather, one should pray with Imams who follow the right path of Allah, and who are known by their Tawhid (monotheism) and Iman (faith), not by their Shirk. May Allah guide us all.



Q: There is only one Masjid (mosque) in our village in Sudan and it contains five graves. I asked some scholars about this and some of them told me that it is not permissible to pray in this Masjid, while others told me that this is permissible. Please benefit us, may Allah reward you with the best.

A: It is not permissible to pray in any Masjid containing graves, because the Prophet (peace be upon him) cursed those who did that, saying: [﴿May the Curse of Allah be upon the Jews and the Christians, for they used to build places of worship over the graves of their prophets.﴾](#) He also said: [﴿Those who preceded you used to build places of worship over the graves of their prophets and righteous men. But you must not build Masjids over graves; I forbid you to do so.﴾](#) Thus he forbade Muslims from building Masjids over graves and considering graves as places of worship

(Part No. 11; Page No. 399)

by offering Salah (Prayer) in them. Praying in any place means that place is considered a Masjid. The Prophet (peace be upon him) said: [﴿The whole earth has been made a Masjid and a Tahur \(pure and purifying\) place for me.﴾](#) A Muslim, therefore, should not pray in a Masjid where graves exist, even if it has only one grave. All Muslims should avoid this. They should keep their graves outside Masjids, in a separate cemetery, as the Prophet (peace be upon him) did in Madinah. He never used to bury the dead inside Masjids. Rather, the graves were in a known separate place, which was Al Baqi` (the graveyard of Madinah, near the Prophet's Mosque). Muslims all over the world should follow the example of the Prophet and keep the graves in a separate place, because burying the dead inside Masjids is not permissible, as well as building Masjids over graves. No Masjid should be built over a grave; and no one should be buried inside a Masjid after establishing it. Rather, graves should be built far from Masjids, not inside them. Also no Salah (Prayer) should be performed in a Masjid where graves exist because the Salah in it will not be valid. This is considered an aspect of imitating the bad deeds of the Jews and the Christians. That is why the Prophet (peace be upon him) cursed those who did that, which shows that performing the Salah in these places is Batil (null and void). That is, the Salah in these Masjids is not valid because the Prophet (peace be upon him) dispraised and blamed those who did so. May Allah safeguard us.



249- An advice prohibiting burying the dead inside Masjids

Q: A letter from the listener A. S., from Aden, reads as follows: Our Masjid (mosque) is very big but it is built over a grave, and people pray in it. And some

(Part No. 11; Page No. 400)

expansions were made to this Masjid, but the grave is still inside it. What is your advice to us and to the people in our country? May Allah reward you with the best.

A: Graves should not be built inside Masjids. They should rather be outside Masjids in specified cemeteries, following what the Prophet (peace be upon him) and his Companions used to do with Al Baqi` (the graveyard of Madinah, near the Prophet's Mosque), and with other similar places. Praying in the Masjids in which graves exist is not permissible, because the Prophet (peace be upon him) said: [﴿May the Curse of Allah be upon the Jews and Christians, for they used to build places of worship over the graves of their prophets.﴾](#) He also said: [﴿Those who preceded you used to build places of worship over the graves of their prophets and righteous men. But you must not build Masjids over graves; I forbid you to do so.﴾](#) Thus the Prophet (peace be upon him) prohibited building Masjids over graves and then performing Salah (Prayer) and I`tikaf (seclusion for worship in a Masjid) in them, because praying in Masjids built on graves is not permissible. Rather, the dead bodies inside these graves should be exhumed and buried outside the Masjids in public cemeteries, if building the graves is more recent than the establishment of the Masjids. In this case, the remains of the dead bodies should be moved to a separate hole in the public cemetery, so as to save the Masjid in order to be able to offer Salah in it; and this matter should be treated without leniency,

(Part No. 11; Page No. 401)

because the Prophet (peace be upon him) cursed those who did this as it is an aspect of imitating the Jews and the Christians, and Muslims are forbidden from imitating them in this matter. Additionally, performing Salah in a Masjid where a grave exists is Batil (null and void), whether it is in Aden or outside Aden. On the other hand, if the Masjid was built more recently than the grave, or it was built over the grave, it should be removed, because it was established on the basis of impiety. Thus what was built before the other is to be left as it is; that is, if the grave was built before the Masjid, the grave is to be left as it is and the Masjid should be removed, and if, on the other hand, the Masjid was built first, the dead in the grave should be exhumed and removed. It is not permissible for a Muslim to pray in a Masjid where a grave exists, and the Salah offered in these Masjids is not valid, because of the authentic Hadiths which have been reported from the Prophet (peace be upon him) which state this. And when Um Salamah and Um Habibah (may Allah be pleased with them) told the Prophet (peace be upon him) that they saw a church in Habashah containing statues and pictures, he said: [﴿When a pious person among those people died, they used to build a place of worship on his grave, and to decorate it with such pictures.﴾](#) Then he said: [﴿They will be considered \(by Allah\) the worst of creatures \(on the Day of Judgment\).﴾](#) He called them the worst of creatures because of this bad action, namely, building Masjids over graves, praying in them, and decorating them with statues

and pictures. It is, therefore, obligatory upon Muslims everywhere to avoid doing this bad action. Rulers in Egypt, Levant (the region covering Syria, Lebanon, Jordan, and Palestine), Yemen, and other countries should remove these graves if they were built after the Masjids; and if the Masjids were

(Part No. 11; Page No. 402)

established after the graves, they (the Masjids) should be removed, and no Masjid is to remain established over a grave, because this is an action that the Jews and the Christians used to do, and Muslims should not imitate them, and also because it leads to Shirk (associating others with Allah in His worship). Building Masjids over graves and performing Salah in these Masjids, together with decorating them with pictures lead to Shirk and to exceeding the proper limits of glorifying the people who are buried in these graves by supplicating to them instead of Allah, seeking their assistance, making vows, and slaughtering for them. And all these actions are considered major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). An example of this major Shirk is to make a vow for the dead and to tell him: "Please help me", "Please grant me victory", and so on. This is an aspect of major Shirk and of worshipping others instead of Allah (Glorified and Exalted be He). All Muslims, therefore, should advise each other to eliminate this Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), and Muslim rulers should prevent this vice. Additionally, all scholars must guide people and teach the rulers as well as the people so as to eliminate these evils from Masjids and to keep people away from associating others with Allah (Glorified and Exalted be He) in His worship. May Allah grant us all success and righteousness.



250- Ruling on praying in a Masjid surrounded by graves

Q: There is a Masjid (mosque) in our village beside which five graves exist, and whenever one of the shaykhs of this village dies, the people in the village bury his body inside the fence surrounding the Masjid. When I am present in the country, I do not perform any Salah (Prayer) with them in this Masjid, even Jumu`ah (Friday) Prayer,

(Part No. 11; Page No. 403)

because of the belief that they have in their shaykhs. Is what I am doing concerning the Salah, especially Jumu`ah Prayer, correct or not? I need Your Eminence's guidance, please. May Allah reward you with the best.

A: If the graves are inside the Masjid, it is not permissible to offer any Salah in it, whether Jumu`ah Prayer or any other Prayer; and you did well by not praying with them. But if the graves are outside the Masjid, that is, within the fence surrounding the Masjid but not inside it, or are away from the Masjid, you must perform with them the Jumu`ah Prayer and other Salahs as well. Thus building Masjids over graves or praying in Masjids that are built over them is not permissible, and no dead bodies should be buried inside Masjids. Therefore, if a Masjid contains a grave, it is not permissible to perform Salah in it, whether it is Jumu`ah or any other Salah, and you should not join others in praying in this Masjid. On the other hand, if the graves are outside the Masjid, that is, to the East or the South, etc., of the Masjid, and not inside it, you may join people in praying in it, and you must do this with regards to Jumu`ah Prayer or any other Prayer. It was authentically reported that the Prophet (peace be upon him) said: [\(May the Curse of Allah be upon the Jews and Christians, for they used to build places of worship over the graves of their prophets.\)](#) He also said in the Sahih (authentic) Hadith: [\(Those who preceded you used to build places of worship over the graves of their prophets](#)

(Part No. 11; Page No. 404)

[and pious people. But you should not build Masjids over graves. I forbid you to do so.\)](#) Thus the Prophet (peace be upon him) prohibited building Masjids over graves, praying near the graves, and burying dead bodies inside Masjids.



Q: There is a Masjid (mosque) in which the obligatory Salahs (Prayers), Jumu`ah (Friday) Prayer, and the `Eid Prayers are performed, but there are a number of graves around it. What is your advice concerning this Masjid? May Allah reward you with the best.

A: There is nothing wrong with this as long as the graves are around the Masjid, whether they are to the right or to the left of it. The prohibition is meant for the graves that are built inside the Masjid. But being outside it represents no harm to the Masjid or to Muslims who pray in it, as long as there is a wall, a road, a valley, etc, that separates the worshipers from the graves, which means that the Masjid is far from the graves and that they are not built beside it on purpose. Thus being near the Masjid causes no harm to it or to the worshipers.





251- Ruling on praying in a Masjid built on a grave

Q: Is it permissible to pray in a Masjid (mosque) that is built on the grave of a pious man, as people bring animals and slaughter them beside this grave, which is right beside

(Part No. 11; Page No. 405)

the Masjid?

A: It is not permissible to perform Salah (Prayer) in this Masjid, because it is built upon a grave. No Salah should be offered in a Masjid in which there is a grave, or that is built on a grave, because the Prophet (peace be upon him) cursed the Jews and Christians because they used to build places of worship over the graves. He said: [\(May the Curse of Allah be upon the Jews and Christians, for they used to build places of worship over the graves of their prophets.\)](#) He also said: [\(Those who preceded you used to build places of worship over the graves of their prophets and pious people. But you should not build Masjids over graves. I forbid you to do so.\)](#) Thus the Prophet (peace be upon him) prohibited Muslims from this and warned against it. So, if the Masjid contains one or more graves, no Salah should be offered in it. Additionally, slaughtering animals beside the grave is considered major Shirk (associating others with Allah in His worship that takes the Muslim out of Islam). We seek refuge with Allah from this. In short, performing Salah in Masjids where graves exist is not permissible, whether the people slaughter animals for the sake of the dead ones buried in these graves or not. If slaughtering animals for these dead people is done so as to seek refuge from their evil deeds, this is considered major Shirk. May Allah safeguard us from it. These Masjids; therefore, should be removed; Muslim rulers should remove these Masjids as well as the graves. These graves should be kept uncovered, that is, with no buildings over it, and no Salah should be performed in them. And even if there are no buildings over these graves, no Salah should be performed near them, even if

(Part No. 11; Page No. 406)

there is nothing built on them.



Q: This questioner, who is an Egyptian who resides in the Kingdom of Saudi Arabia, asks: What is the ruling on praying in a Masjid (mosque) which does not contain a shrine, but which was built on a grave? Is it permissible to perform Salah (Prayer) in it? Or is praying in it considered Batil (null and void)?

A: It is not permissible to pray in any Masjid which was built over a grave, because performing Salah in this Masjid is considered Batil if the grave exists inside it, whether its presence precedes the establishment of the Masjid or follows it. If the Masjid was established before the grave, the dead body inside the grave should be exhumed and moved to the graveyard; but if the Masjid was established after the grave, that is, the Masjid was built over the grave, the Masjid should be removed as no Masjid should be built over a grave, because the Prophet (peace be upon him) said: [﴿May the Curse of Allah be upon the Jews and Christians, for they used to build places of worship over the graves of their prophets.﴾](#) He also said: [﴿Those who preceded you used to build places of worship over the graves of their prophets and pious people. But you should not build Masjids over graves. I forbid you to do so.﴾](#) Therefore, the Prophet (peace be upon him) prohibited covering the graves with plaster, sitting on them, or building over them.



Q: The questioner M. says: There is a Masjid (mosque) in our village in which a grave exists. Should we remove the Masjid or the grave? And is

(Part No. 11; Page No. 407)

praying in a Masjid in which a grave exists valid?

A: Praying in Masjids in which graves exist is not permissible, as well as building Masjids over graves or making domes over them, because all this leads to Shirk (associating others with Allah in His worship). Thus no Salah (Prayer) should be offered in a Masjid containing a grave, and the Salah in it is not valid. And if the Masjid was established a long time ago and then the dead were buried inside it, the dead should be exhumed and moved to the cemetery, and then the Salah may be performed in it. But if the grave was built before the Masjid, and then the Masjid was built over it, the Masjid should be destroyed, it is not permissible to keep it as it is. In all cases, Muslims are forbidden to perform Salah in Masjids which are built over graves, because this Salah is not valid since establishing Masjids over graves and praying in them lead to Shirk, and that is why the Prophet (peace be upon him) said: [\(May the Curse of Allah be upon the Jews and Christians, for they used to build places of worship over the graves of their prophets.\)](#) And he said: [\(Do not pray facing the graves, and do not sit on them.\)](#) He also said: [\(Those who preceded you used to build places of worship over the graves of their prophets and pious people. But you should not build Masjids over graves. I forbid you to do so.\)](#) Thus, the Prophet (peace be upon him) prohibited the establishment

(Part No. 11; Page No. 408)

of Masjids over graves, performing Salah near the graves or sitting on them. Muslims, therefore, should not tread on them, sit on them, pray facing them, build Masjids or domes over them, or decorate them, because all these actions are considered Shirk.



Q: A questioner from India asks: There is a Masjid (mosque) in which there are four graves at one of its rear corners. Is it permissible to pray in this Masjid? And should one abandon performing Jumu`ah (Friday) Prayer and the congregational Salah (Prayer) in this Masjid? Or what should one do? May Allah reward you with the best.

A: It is not permissible to perform Salah in any Masjid which contains graves, whether these graves are at the front, the right, the left, or at the back of the Masjid; and the Salah performed in this Masjid is not valid, because the presence of graves inside the Masjid leads to Shirk (associating others with Allah in His worship), as is stated in the Sahih (authentic) Hadiths. The Prophet (peace be upon him) said: [\(May the Curse of Allah be upon the Jews and Christians, for they used to build places of worship over the graves of their prophets.\)](#) He (peace be upon him) also said: [\(Do not pray facing the graves, and do not sit on them.\)](#) The Prophet (peace be upon him) also said: [\(Those who preceded you used to build places of worship over the graves of their prophets and pious people. But you should not build Masjids over graves. I forbid you](#)

(Part No. 11; Page No. 409)

[to do so.](#)) Thus the grave over which a Masjid is established can be situated at the front of the Masjid, the right, the left, or at the back of it. It is therefore obligatory to exhume the dead bodies inside these graves and to move them to the public cemetery if the graves were situated in the Masjid after the Masjid was established. On the other hand, if the Masjid was built over the graves with the purpose of glorifying the dead who are buried inside them and obtaining blessings from them, the Masjid should be destroyed and the graves should be left as they are. But if the graves are more recent than the Masjid, the dead must be exhumed and moved to the public cemetery, and then the worshippers may perform Salah in the Masjid.



Q: A questioner from Al-Dammam says: I am from the Arab Republic of Egypt and in the village where I used to live, there is a Masjid (mosque) that contains a grave in a room in the corner of the Masjid, with a door separating them. I would sometimes offer Salah (Prayer) at this Masjid, but some people admonished me for offering Salah in this Masjid because it contains a grave. I would like to know your opinion on this matter, may Allah reward you with the best.

A: If the grave is outside the walls of the Masjid, there is no harm in offering Salah in this Masjid. But regardless, this grave should be relocated to the graveyard, so that people will not be confused about this matter. However, if the grave is inside the Masjid,

(Part No. 11; Page No. 410)

you should not offer Salah in the Masjid, because the Prophet (peace be upon him) said: [\(May the Curse of Allah be upon the Jews and Christians, for they have taken the graves of their Prophets as places of worship.\)](#) (Agreed upon by Al-Bukhari and Muslim) He (peace be upon him) also said: [\(Verily, those who preceded you used to take the graves of their prophets and righteous men as places of worship, but you must not take graves as Masjids; I forbid you to do this.\)](#) (Related by Muslim in his Sahih) The Messenger of Allah (peace be upon him) forbade using graves as Masjids, so we should not take graves as Masjids, regardless of whether they are graves of prophets, righteous people, or unknown people. Graves should be in a separate place and Masjids should not contain graves. However, in this question, the ruling needs to be explained in detail: If the grave existed in this place before the Masjid, and then the Masjid was built over it, the Masjid should be demolished because it was not founded according to Allah's Purified Shar` (Law) and so should be removed. But if the grave was built after the Masjid was built, the grave should be dug up, and the remains should be interred in the public graveyard; the remains of every grave should be interred in a separate hole and the surface should be leveled like other graves, so that they will not be abused or desecrated. In this way, Muslims will avoid falling in Fitnah (trial) because of graves. When the Messenger of Allah (peace be upon him) prohibited taking graves as Masjids,

(Part No. 11; Page No. 411)

he (peace be upon him) meant to block the means that may lead to Shirk (associating others with Allah in His Divinity or worship), because if graves are put in Masjids, the laypeople may excessively honor these graves, make vows for them, supplicate to them, or seek help from their dwellers, mistakenly thinking that they may benefit, and in this way they will fall in Shirk. So people should beware of this and should keep graves in a separate place and far away from Masjids. Masjids should be free from graves.



252- Ruling on praying in a Masjid beside which a grave exists

Q: This questioner says: Respected Shaykh, there is a Waliy (pious person) buried beside a Masjid (mosque) and some people keep visiting his grave. Is it permissible to perform Salah (Prayer) in this Masjid?

A: There is no problem if the grave is outside the Masjid; and people can greet the dead and supplicate to Allah for him if he was a Muslim, but moving his body to the cemetery is preferable and keeps the matter away from being doubtful. That is, the body should be moved to the cemetery to avoid the occurrence of sins. On the other hand, if the grave is inside the Masjid, it is not permissible to pray in this Masjid, and it must be destroyed because it is the one that was built over the grave; but if the grave was built after the Masjid, the dead body inside it should be exhumed and moved to the cemetery.



253- Ruling on praying in a Masjid established over the debris of a graveyard

Q: There is a place in our village where there was a graveyard. But this graveyard was removed

(Part No. 11; Page No. 412)

about twenty five or thirty five years ago, and a big Masjid (mosque) was built instead. What is the ruling on our Salah (Prayer) in this Masjid?

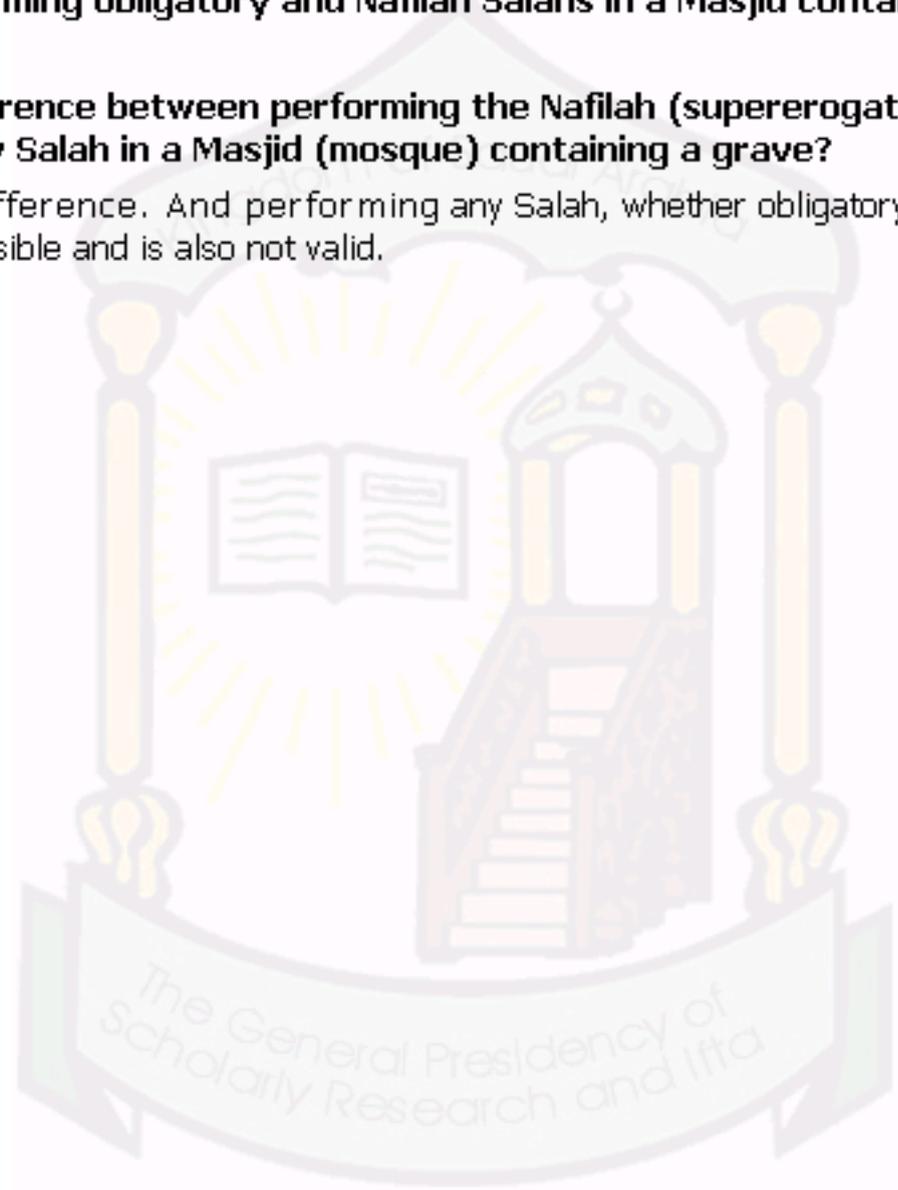
A: If the graveyard was removed according to Shari`ah (Islamic law) and a Fatwa (legal opinion issued by a qualified Muslim scholar), and the dead bodies were exhumed and moved to another place, there is no problem with praying in the Masjid, because the place over which the Masjid of the Prophet (peace be upon him) was established used to contain graves in it. And when the Prophet (peace be upon him) decided to build the Masjid, he ordered people to exhume the dead bodies from the graves of the Mushriks (those who associate others with Allah in His Divinity or worship) and to move them to another place, and then to level all the holes and the waste land, and to cut all palm trees that were in that place. Finally the Masjid was built. Thus if the graveyard is made in an unsuitable place, and the ruler sees that it must be exhumed and that the graves must be moved to an appropriate place, it is permissible to build a Masjid or houses in its place for a Shari`ah-based benefit.



254- Performing obligatory and Nafilah Salahs in a Masjid containing a grave

Q: Is there a difference between performing the Nafilah (supererogatory) Salah (Prayer) and the obligatory Salah in a Masjid (mosque) containing a grave?

A: There is no difference. And performing any Salah, whether obligatory or Nafilah, in such as Masjid is not permissible and is also not valid.





(Part No. 11; Page No. 413)

255- Ruling on praying in Masjids where Bid`ahs occur

Q: Brother T. M. S., from Sudan, asks: In Sudan, there is hardly any Masjid (mosque) where Bid`ahs (innovations in religion) do not occur. For example, a building can be established for a Waliy (pious person), and sometimes there are graves inside Masjids. What can I do concerning these evils? Is it permissible for me to pray in these Masjids?

A: Yes. If you are in a Masjid where some Bid`ahs occur, you may pray with the people and you should resist this evil by telling others: This is not permissible, my brothers, may Allah guide you to the right path! And you should cooperate with scholars and pious people, and also with the Rulers, princes and others, to eliminate these Bid`ahs. You should all cooperate with each other in righteousness and piety. But you should not perform Salah (Prayer) in a Masjid in which there are graves, because the Prophet (peace be upon him) cursed the Jews and the Christians saying: [\(They used to build places of worship over the graves of their prophets.\)](#) Thus you should not pray in a Masjid containing a grave. Rather, you should look for a Masjid where there are no graves. On the other hand, if Bid`ahs occur in the Masjid, and there are other Masjids where no Bid`ahs occur, you should pray in them. But if you are not able to find any Masjid without Bid`ahs or you manage to resist these Bid`ahs, you may pray in the Masjid and resist the Bid`ah by teaching people and guiding them, so as to be both a guide for others and to be on the right path yourself, and also to save them from these Bid`ahs. But if they do not

(Part No. 11; Page No. 414)

respond to you, and you find a Masjid where no Bid`ahs occur, you should abandon them and pray in the other Masjid. Or else you should pray with them, but you should continue with resisting their Bid`ahs and with teaching them without losing hope. May Allah assist you and grant you success to achieve this good!



Q: Please advise Muslims to keep their Masjids (mosques) free from Bid`ahs (innovations in religion), because I have read that there are many Masjids in which Bid`ahs occur. May Allah reward you with the best!

A: Muslims should purify their Masjids from all Bid`ahs and sins that Allah prohibited. These Bid`ahs include building Masjids over graves, burying the dead inside Masjids or pronouncing the intention of Salah (Prayer) out loud by saying: I intend to pray so and so. All these Bid`ahs must be eliminated from Masjids. Additionally, it is not permissible to perform Salah in the graveyard or in a Masjid built on a grave. Rather, this Masjid should be destroyed, because it is a Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), a Bid`ah and it leads to Shirk (associating others with Allah in His worship).





256- Warning against keeping graves in Masjids

Q: We have a Masjid Jami` (the large mosque where Jumu`ah [Friday] Prayers are held) and there is a room adjacent to the courtyard of the Masjid in which there are two graves. People offer financial vows and others in kind to the dwellers of these two graves, thinking that they are descended from the family of the Prophet (peace be upon him). What is the ruling on offering Salah (Prayer) in this Masjid? There is also a Musalla (place for Prayer) within the walls of the Masjid; what is the ruling on offering Salah in this place? Kindly take into consideration that I want to call those people to Allah (Glorified and Exalted be He),

(Part No. 11; Page No. 415)

but I stopped calling to Allah in this Masjid because of the presence of the two graves. What should I do? Kindly guide me, may Allah reward you with the best.

A: If the two graves are outside the walls of the Masjid, there is nothing wrong with offering Salah in this Masjid. However, you should ask the people in charge of the Masjid to transfer the remains of the two graves to the public cemetery, so that the Masjid will be free from the suspicions that make some people stop offering Salah in it. However, if the two graves are inside the Masjid and the Masjid was built over them, it is not permissible to offer Salah in this Masjid. The Messenger of Allah (peace be upon him) said: [\(May the Curse of Allah be upon the Jews and Christians, for they have taken the graves of their Prophets as places of worship.\)](#) If the two graves are outside the Masjid, i.e., to the right, left, west, or east of the Masjid, there is nothing wrong with offering Salah in this Masjid. But if they are inside the walls of the Masjid, it is not permissible to offer Salah in it, if it was built over the two graves to glorify them. But if the two graves were built in this place after the Masjid was built, they should be dug up and the remains should be interred to the public cemetery, after which people can offer Salah in the Masjid. However, if the Masjid was built over the graves, the Masjid should be demolished and the graves should remain clear with no buildings over them and no one should offer Salah around them. The Messenger of Allah (peace be upon him) forbade offering Salah at the graveyard

(Part No. 11; Page No. 416)

and said: [\(Do not pray facing the graves, and do not sit on them.\)](#) He (peace be upon him) also said: [\(Verily, those who preceded you used to take the graves of their prophets and righteous men as places of worship, but you must not take graves as Masjids; I forbid you to do this.\)](#) He (peace be upon him) also said: [\(May the Curse of Allah be upon the Jews and Christians, for they have taken the graves of their Prophets as places of worship.\)](#) Muslims should beware of this; they should not build graves inside the Masjids, nor should they bury the dead inside the Masjids. Dead people should be buried in the graveyard, and the Masjid should be free from the dead and from suspicions. This is obligatory upon all Muslims. However, if the grave is outside the Masjid, the Salah offered in this Masjid is valid; but if the grave is inside the Masjid, no Salah should be offered in this Masjid and any

Salah offered in it will be invalid. As for calling to Allah in this Masjid, there is nothing wrong with this, if the two graves are outside the Masjid. But if the two graves are inside the Masjid, you should call the people not to offer Salah in this Masjid. You should call the officials to demolish the Masjid if it was built over the two graves. But if the two graves were built after the Masjid was built,

(Part No. 11; Page No. 417)

they should be dug up and their remains should be moved to the public cemetery, and after that you can offer Salah in the Masjid and there is no sin on you.



257- Ruling on praying in a Masjid separated from the grave by a wall

Q: There is only one Masjid (mosque) in our country, but there is a shrine beside it in the direction of the Qiblah (Ka`bah-direction faced in Prayer), and there is a wall that separates the Masjid and the shrine. And there is no door between the shrine and the Masjid. Is it permissible to pray in this Masjid or not?

A: If the Masjid is not inside the graveyard, and if it is not built over it or over graves, performing Salah (Prayer) in it is permissible as long as the graves are separated from the Masjid by a wall. If, on the other hand, the graves are in front of the Musalla (place for Prayer), performing Salah in it is not permissible, because the Prophet (peace be upon him) said: [\(Do not pray in the direction of the graves, and do not sit on them.\)](#) Thus there should be a wall separating the Masjid and the graves, so as not to pray in their direction. And if the Masjid is established on a part of the graveyard so as to glorify these graves, the Masjid should be removed. But there is no problem if it is built over a land where no graves exist, or if the graves are placed in front of it. However,

(Part No. 11; Page No. 418)

any believer should keep himself away from the means which lead to Fitnah (temptation) as much as possible. Therefore, if the believer fears that someone might think that this Masjid is established for glorifying the graves, he should build it in another place which is far from the causes of Fitnah. This is because many people are illiterate and they might think that the Masjid is built for the graves around it. All believers and pious people, therefore, should keep themselves in the safe side by establishing Masjids away from graves, so as no one might think that they are built for the purpose of glorifying the graves.



Q: A letter from T. M., from Sudan, reads as follows: There is a Masjid (mosque) that is established about fifty meters from the cemetery, and one of the worshippers abandoned performing Salah (Prayer) in it because of the Hadith: Do not turn your Masjids into graves. Please benefit us in this respect.

A: There is no problem with praying in this Masjid if it is built on a land that is free from graves, and as long as there is something, such as a wall or a road, that separates the Masjid and the graves, and all praise is due to Allah! Graves should not be used as Masjids, because the Prophet (peace be upon him) said: [\(May the Curse of Allah be upon the Jews and Christians, for they used to build places of worship over the graves of their prophets.\)](#) And he also said: [\(Do not](#)

(Part No. 11; Page No. 419)

[pray in the direction of the graves, and do not sit on them.\)](#) So, if the Masjid is outside the graveyard and not in its direction, with a wall or a road separating them, there is nothing wrong with it.



Q: A questioner from Nile governorate, Sudan, asks: What is the ruling on praying behind the cemetery if it is about thirty meters from the worshippers? Is this permissible?

A: It is permissible to offer Salah (Prayer) in this Masjid as long as it does not contain any graves and has not been built on a graveyard. In other words, as long as the grave lies outside the boundaries of the Masjid. But it is not permissible to pray in any Masjid that is built over graves, because the Prophet (peace be upon him) said: [\(May the Curse of Allah be upon the Jews and Christians, for they used to build places of worship over the graves of their prophets.\)](#) He also said: [\(Those who preceded you used to build places of worship over the graves of their prophets and righteous men. But you must not build Masjids over graves; I forbid you to do so.\)](#) Therefore, if the Masjid is built over graves, or graves are put inside it, the worshippers should not pray in it; but there is no problem if the graves are outside the Masjid, whether to the right, to the left, or in front of the Masjid, as long as they are not inside it or

(Part No. 11; Page No. 420)

under it. As for the presence of the grave of the Prophet (peace be upon him) in his Masjid, it is not actually inside the Masjid, but it is in `Aishah's house; the Prophet (peace be upon him) was buried in `Aishah's house, together with his two Companions, Abu Bakr and `Umar, (may Allah be pleased with them). But when expansions were made to the Masjid, by Al-Walid Ibn `Abdul-Malik Ibn Marwan, the room was annexed to the Masjid, and this aroused doubt in some people who do not understand the reality of the matter. It was a mistake made by Al-Walid, and his action must not be taken as evidence in this respect, because the Prophet (peace be upon him) was not buried inside the Masjid; rather, he was buried in his house, but the room was later annexed to the Masjid. Therefore, this action is not evidence that it is permissible to bury the dead inside Masjids or to build Masjids over graves and perform Salah in them, because all this is contrary to Allah's Shar` (law).



Q: The listener A. asks: If a grave is annexed to a Masjid (mosque) and it is outside the Masjid, not inside it, is it permissible to pray in this Masjid? And in case it is necessary to perform Salah (Prayer) in it, should I pray in it or not?

A: It is permissible to pray in this Masjid if the grave is outside it, and the grave should be moved to the cemetery to keep the matter beyond doubt, and also to prevent exceeding the limits with the dead buried inside it if he is considered a righteous person. People in charge must move the remains of his body to the public cemetery. And if moving the body is feared to cause a Fitnah (sedition), it should be done in secret at night so as nobody knows about it but the ones who bury the remains. This is to be done following the example of what 'Umar (may Allah be pleased with him) did with the grave of Daniel, when he feared the occurrence of Fitnah,

(Part No. 11; Page No. 421)

so he dug thirteen graves at night and buried him in one of them, and then leveled them all so that no one could know anything about the matter. Thus the grave beside the Masjid should be moved to the public cemetery if possible so that people are not tempted by its presence, and this is the duty of the scholars or the princes who are in charge. So if moving the dead without causing any temptation to people becomes possible, he should be moved, or else he should be left as he is, but people should not invoke him instead of Allah, perform circumambulation around his grave, seek his assistance or rub their bodies against his grave. On the other hand, performing Salah in the Masjid should not be prevented if the grave is outside it, but if it is inside it, the body should be exhumed and moved to the public cemetery. However, if the grave was built first and then the Masjid was established over it, the Masjid is to be removed because it was not established on the basis of righteousness and Taqwa (fear of offending Allah).

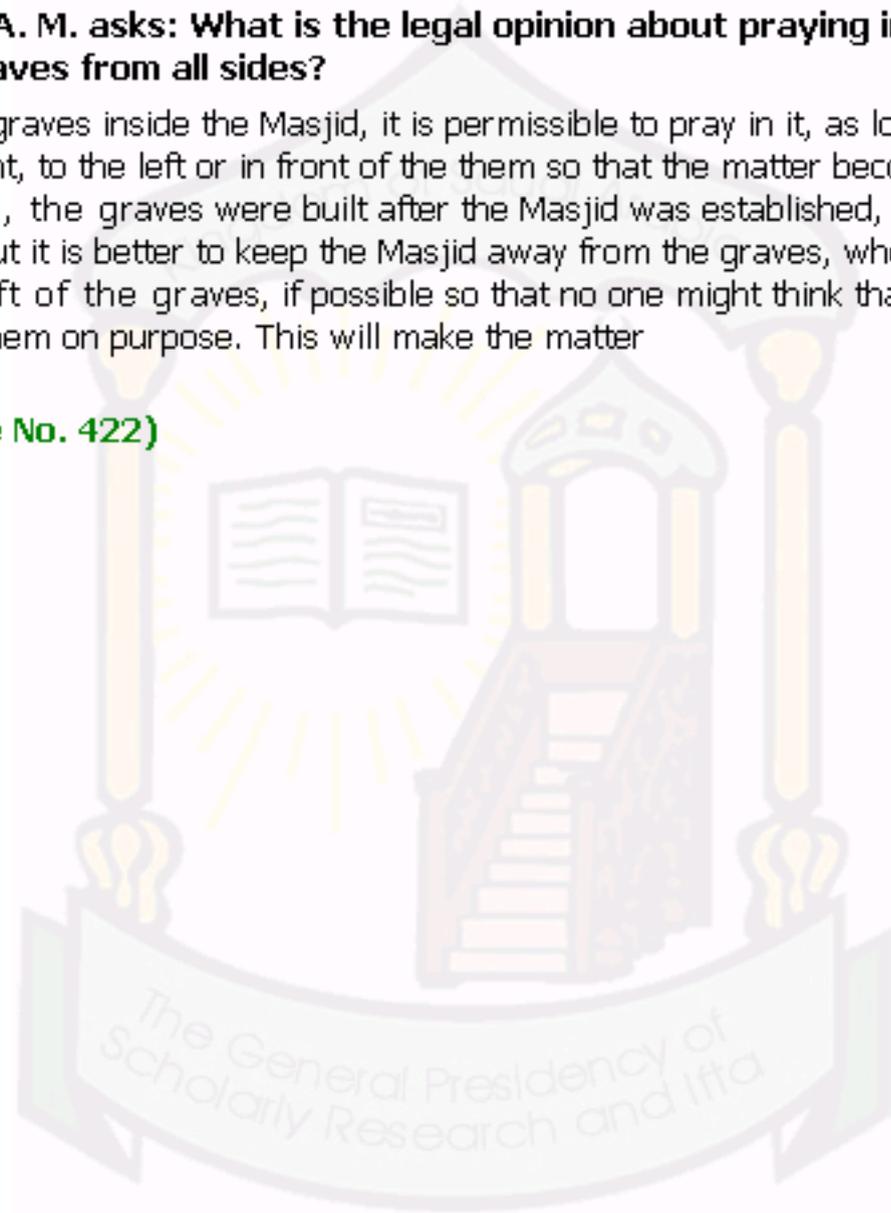


Q: The listener A. M. asks: What is the legal opinion about praying in a Masjid (mosque) surrounded by graves from all sides?

A: If there are no graves inside the Masjid, it is permissible to pray in it, as long as it is far from the graves, to the right, to the left or in front of the them so that the matter becomes beyond doubt. If, on the other hand, the graves were built after the Masjid was established, there is nothing wrong with praying in it. But it is better to keep the Masjid away from the graves, whether in front of, to the right, or to the left of the graves, if possible so that no one might think that the Salah (Prayer) is performed toward them on purpose. This will make the matter

(Part No. 11; Page No. 422)

beyond doubt.





Q: There is a Masjid Jami` (a large mosque where Jumu`ah [Friday] Prayers are held) in our village, and this Masjid is surrounded by graves to the north and the south. The distance between the Masjid and the graves to both the north and the south is two meters. Additionally, expansions are about to be made to this graveyard, and some worshippers - may Allah grant them righteousness - use this graveyard to park their cars. Please give us a ruling on this, may Allah reward you with the best. With all our gratitude and appreciation.

A: The opinion that seems right is that there is nothing wrong with this, because burying the dead around Masjids has become a habit in many countries. Thus, because many people have become accustomed to doing this in many countries, it does not pose a problem. They find it easier to take the dead bodies out of the Masjid and then bury them beside it. This practice has nothing to do with the Salah (Prayer) performed by the worshippers in the Masjid. But if there are graves in front of the Masjid, it is preferable to build a wall between the Masjid and the graves in order to be on the safe side, so that the worshippers do not face the graves while praying. However, there is no problem if the graves are to the right or the left of the Masjid and, in turn, of the worshippers, because they do not face them; but

(Part No. 11; Page No. 423)

if the graves are in the direction of the Qiblah (Ka`bah-direction faced in Prayer), a wall must be built between the Masjid and the graves if possible, because this keeps the Masjid from facing the graves.

As for parking the cars, it is not permissible to park them over the graves; they should be parked on land that is free from graves, because degrading the graves by parking cars over them is a Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and is not permissible. Worshippers should thus keep their cars away from the graves, in places where no graves exist.



Q: We have a Masjid (mosque) that has graves beside it, and it is the only Masjid in our village. I have abandoned performing Salah (Prayer) in this Masjid because of these shrines beside it. Please advise me if what I have done is correct.

A: If the graves are outside the Masjid, there is nothing wrong with praying in it. Your action is not correct; you should pray in the Masjid. If the graves are inside the Masjid, on the other hand, it is not permissible to pray in it, because the Prophet (peace be upon him) said: [\(May the Curse of Allah be upon the Jews and Christians, for they used to build places of worship over the graves of their Prophets.\)](#) Thus the Prophet (peace be upon him) warned Muslims against building Masjids over graves. No Salah should be performed at the graveyard,

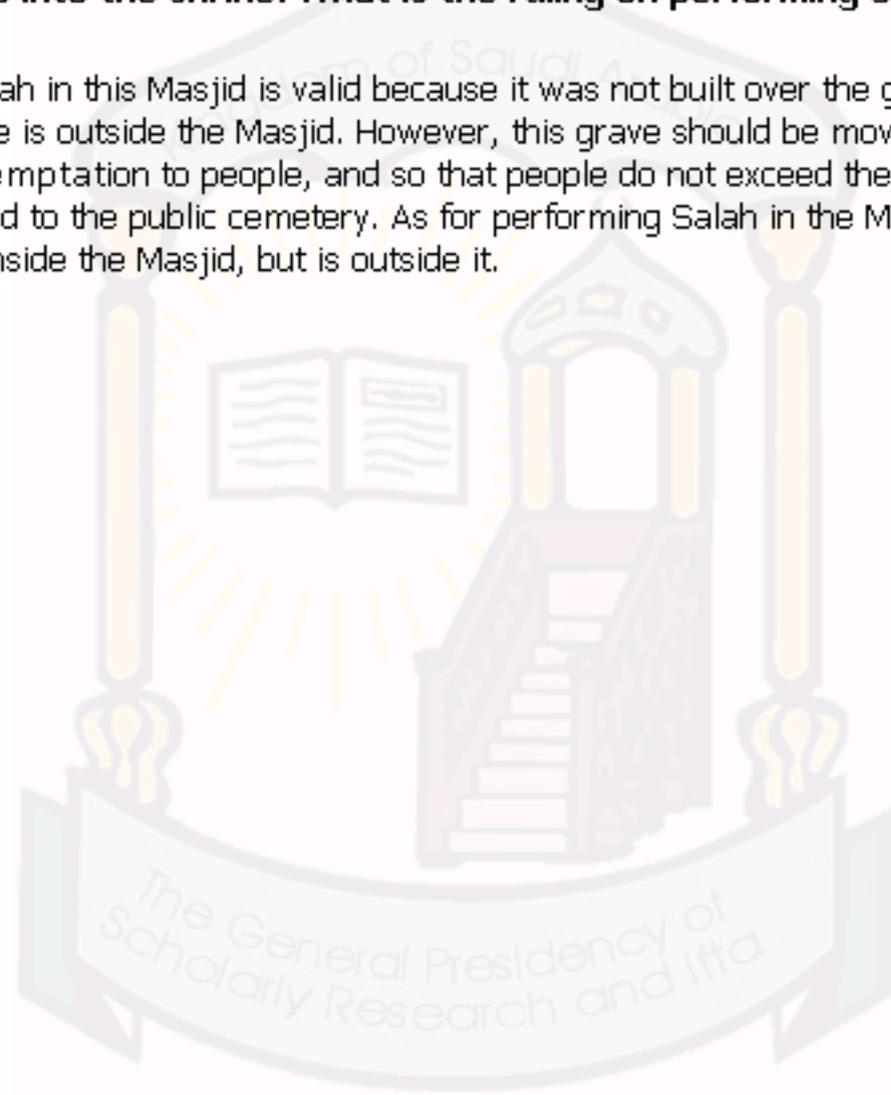
(Part No. 11; Page No. 424)

or in any Masjid containing graves. Rather, if the Masjid was built first, the graves should be exhumed and the bodies moved to the cemetery; but if the Masjid was built more recently than the graves, it should be demolished, because the Prophet (peace be upon him) cursed those who built Masjids over graves.



Q: In our village there is there is a Masjid (mosque) that has grave of a righteous man behind it. There is a wall between the Masjid and the grave, but there is a door in the Masjid that opens into the shrine. What is the ruling on performing Salah (Prayer) in this Masjid?

A: Performing Salah in this Masjid is valid because it was not built over the grave; that is, it is valid as long as the grave is outside the Masjid. However, this grave should be moved to the cemetery, so as not to cause temptation to people, and so that people do not exceed the limits with it. It should therefore be moved to the public cemetery. As for performing Salah in the Masjid, it is valid as long as the grave is not inside the Masjid, but is outside it.





Q: There is a Masjid (mosque) in our village that used to contain a grave facing the direction of the Qiblah (Ka`bah-direction faced in Prayer). When the people in the village found out that this is not permissible, they moved the grave out of the Masjid by

(Part No. 11; Page No. 425)

moving the wall of the Masjid facing the Qiblah inward so that the grave is now outside the Masjid, but it is still facing the direction of the Qiblah. Is this sufficient?

A: Yes, it suffices, but it will be better if they move the grave to the public cemetery. But it suffices to move it to the right of, to the left of, in front of, or behind the Masjid, as long as it is not inside the Masjid.



Q: A questioner, who is from Yemen, and resides in Riyadh, says: We have a small Masjid (mosque), which is old and built on a small piece of land in a place of considerable importance in the village. There is a fenced cemetery, which is eight meters long and four meters wide, immediately beside the Masjid facing the direction of the Qiblah (Ka`bah-direction faced in Prayer). Is performing Salah (Prayer) in this Masjid valid? Or is it better to change its place, respected Shaykh?

A: There is nothing wrong with praying in this Masjid as long as the cemetery is outside it, and there is a fence separating the Masjid and the cemetery. There is nothing wrong with praying in any Masjid that has a graveyard in front of it, as long as the latter is walled in and separated from the Masjid. All praise is due to Allah. What is not permissible is the building of graves inside Masjids. This is considered Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). However, there is nothing wrong with the graveyard

(Part No. 11; Page No. 426)

being outside the Masjid and separate from it.



Q: In Jordan, we have a Masjid (mosque) that has a grave beside it. This Masjid is named after the person who is buried in the grave. Additionally, the Imam (the one who leads congregational Prayer) of this Masjid, together with some other people, visit this grave and offer some unknown supplications beside it while beating the Duff (a tambourine-like instrument without bells). What is the ruling on praying in this Masjid? May Allah reward you with best.

A: There is no problem if the grave is outside the Masjid. As for standing by the grave and offering unknown supplications while beating the Duff, this is a Bid`ah (innovation in religion), and is one of the superstitions of Sufis, which is not permissible. Rather, when visiting the graves, one should offer the Shar`y (Islamically lawful) Salam (Islamic greeting of peace), with a normal voice, saying: As-salamu `alaykum dar qawm mu`minin, wa inna in sha'a- Allah bikum lahiqun, as'alu Allah lana wa-lakum al-`afiyah (Peace be upon you, the residence of believers, and if Allah wills we will follow you; I invoke Allah to grant us all well-being). The Prophet (peace be upon him) used to teach his Companions to say the following when they visited the graves: **(As-salamu `alaykum ahl al-diyar min al- mu`minin wal Muslimin, wa inna in sha'a Allah bikum lahiqun, as'alu Allah lana wa-lakum al-`afiyah. Allahumma la tahrimna ajrahum, wala taftina ba`dahum, wa ighfir lana wa lahum, yarham Allah al-mustaqdimin mina wal musta'khrin (Peace be upon you, inhabitants of the residence of believers and Muslims; and we will In sha'a-Allah follow you; may Allah grant us all well-being; Please Allah, do not deprive us from their reward, do not tempt us after them, and forgive them and us; May Allah have mercy upon those among us who preceded and those who will follow).)** That is what the Prophet (peace be upon him) used to do; but greeting them with unknown supplications causes the person doing this to be accused of wrong-doing and is also not permissible.

(Part No. 11; Page No. 427)

As for beating the Duff while offering Salam, this is a Bid`ah which has no basis in Shari`ah (Islamic law).



258- Ruling on requesting in the will to be buried in the Masjid that one built

Q: There is a Masjid (mosque) in our country that was built by one of the people who live in the country. While this man was dying, he requested that he be buried in this Masjid, and he is now buried in it. What is the ruling on this? And is it permissible for us to perform Salah (Prayer) in this Masjid? May Allah reward you with the best.

A: This is not permissible; this is considered ignorance on the part of this dead man, and his body should be exhumed and moved to the cemetery to be buried with other people in a desert land, and then the worshippers may perform Salah in the Masjid. Nobody should offer Salah in the Masjid unless the body is exhumed and moved to the public cemetery, because burying the dead inside Masjids is not permissible, and the graves inside Masjids should be exhumed and moved to another location. However, if the grave was built first and then the Masjid was established over it, the Masjid should be demolished; but as this man was the one who built the Masjid and populated it, and was then buried inside it, he is the one who should be moved and buried in the public cemetery. All praise is due to Allah.



259- Clarifying which is more preferable: observing Salah at a nearby or far Masjid

Q: We have two Masjids (mosques) in our village, one is close to our house and the other is a little far away. Please note that the congregational Salah (Prayer) at the former is not attended by the people

(Part No. 11; Page No. 428)

who live nearby, while a considerable number of people attend the congregational Salaha at the other Masjid. The brother who is responsible for this nearby Masjid and I usually observe the Salaha in it. Should I continue to do this, or leave this Masjid and go to the other remote one where a great number of people attend the Salaha, noting that by doing this there would be only one person to observe the Salaha at that nearby Masjid? Please benefit us with an answer. Please also advise our brothers who live close to this Masjid but do not observe the Congregational Salaha there.

A: Observing the Salaha at the remote Masjid where a considerable number of people attend the Salaha is preferable. The Prophet (peace be upon him) said in a Sahih (authentic) Hadith: [\(A man's Salah offered along with another is better than his Salah offered alone, and his Salah with two men is better than his Salah with one, and the more there are \(for Congregational Prayer\), the more this is pleasing to Allah.\)](#) The Prophet (peace be upon him) also said: [\(The people who will earn the greatest reward for Salah are those who walk the farthest to reach it \(the Masjid\), then the next farthest and so on.\)](#) There should be a reason why the people do not go to the nearby Masjid; they are to be asked about this. It may be small or there is a lack of utilities,

(Part No. 11; Page No. 429)

or there might be other reasons that ought to be known. If the required prerequisites are available at the nearby Masjid, why don't its neighbors attend Salaha there? These reasons are to be clarified to the knowledgeable scholar at your village or to the concerned court. In short, the remote Masjid in which a great number of people attend the congregational Salaha is preferable to observe Salaha in.



Q: I live near a small Masjid (mosque) where people gather for the obligatory congregational Prayers of `Asr (Afternoon) and Maghrib (Sunset); while only two or three people attend to observe the other obligatory Salahs. Is it lawful for me to go to another Masjid where a great number of people attend the congregational Salahs and give up performing Adhan (call to Prayer) and Iqamah (call to start the Prayer) in this small Masjid?

A: The more correct opinion - and Allah knows best - is that you remain in this Masjid, as this is a means for gathering the people for Salah (Prayer) there and prevents disregard of that Masjid. If you are the muezzin, you are to perform Adhan at this Masjid and pronounce Iqamah for those who attend the Salah with the Imam. Praise be to Allah. But if there are other Masjids where many people gather for the congregational Salahs and there is no longer a need for this Masjid, it may be closed. So you are to refer to the Awqaf (endowments) authority and the knowledgeable people in your town to consider this matter.

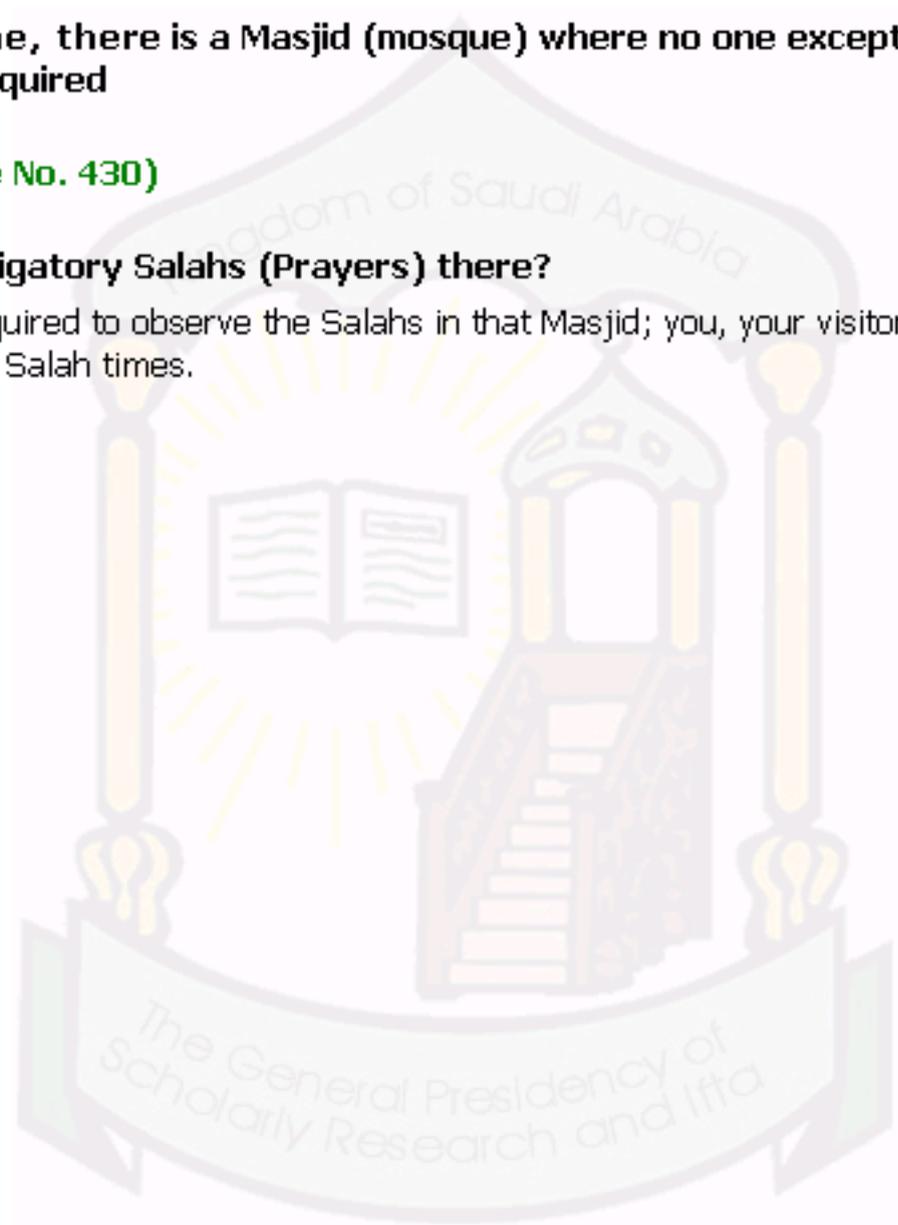


Q: Near our home, there is a Masjid (mosque) where no one except us and our visitors pray in; are we required

(Part No. 11; Page No. 430)

to offer all the obligatory Salahs (Prayers) there?

A: Yes, you are required to observe the Salahs in that Masjid; you, your visitors and those who pass by the Masjid during Salah times.

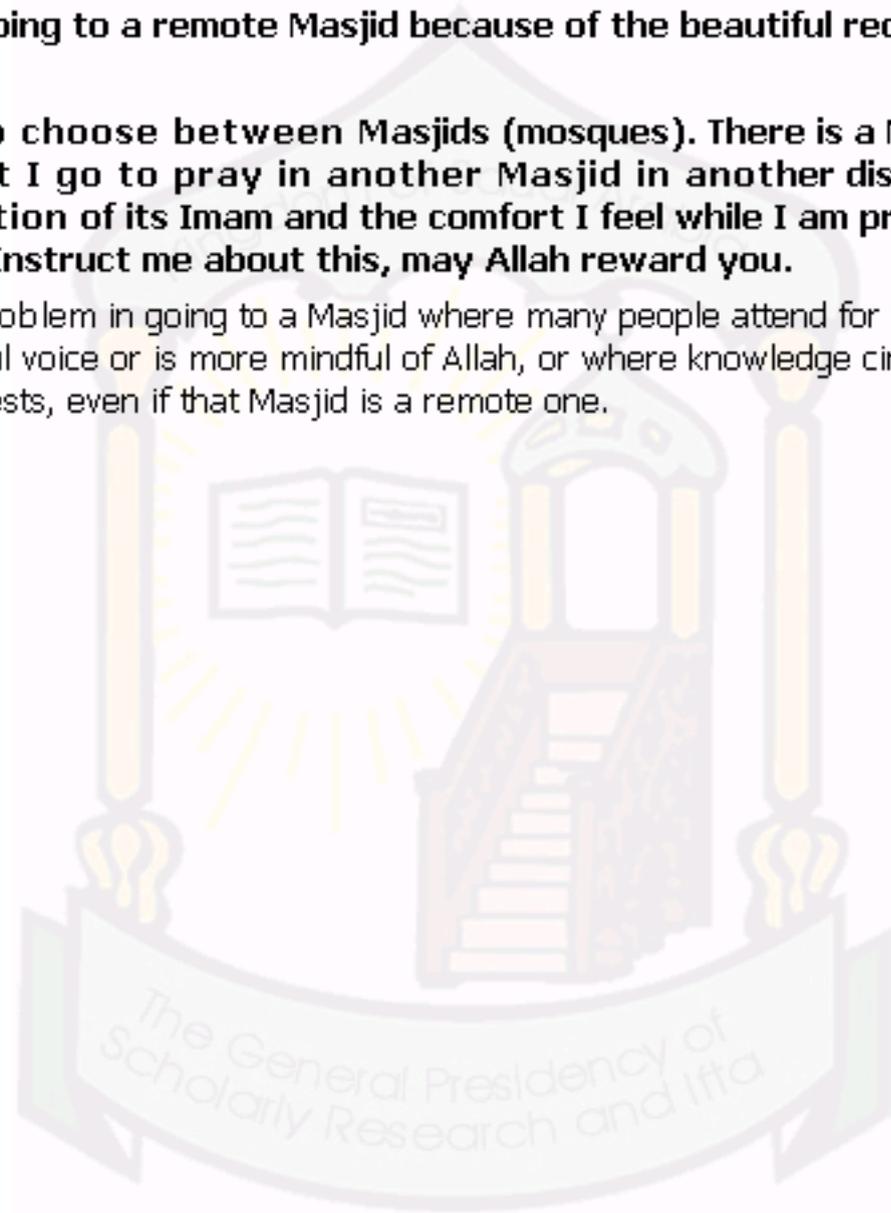




260- Ruling on going to a remote Masjid because of the beautiful recitation of its Imam

Q: Is it lawful to choose between Masjids (mosques). There is a Masjid in the district where I live, but I go to pray in another Masjid in another district because of the beautiful recitation of its Imam and the comfort I feel while I am praying behind him. Is this right or not? Instruct me about this, may Allah reward you.

A: There is no problem in going to a Masjid where many people attend for Salah, or whose Imam has a more beautiful voice or is more mindful of Allah, or where knowledge circles are held, or other similar Islamic interests, even if that Masjid is a remote one.





261- Ruling on praying in a deserted Masjid

Q: Is it lawful to pray in a Masjid (mosque) that has been deserted for more than four months? What are we required to do if our Salahs (Prayers) there were incorrect? Are we required

(Part No. 11; Page No. 431)

to repeat Jumu`ah (Friday) Prayer? What should we do?

A: People should pray at the Masjid that is most appropriate for them. If there is a deserted Masjid that is suitable for them to pray in, close to their dwellings, and incorporates no impediments for Salah, they may pray there, praise be to Allah for this. People living in a certain district have to construct a Masjid if they can. If this is not possible, they may allocate a certain plot of land to be a Musalla (place for Prayer) where they can gather for congregational Salahs. This is because observing congregational Salahs is obligatory; Allah has ordained this and so did His Messenger (peace be upon him). Allah (Glorified be He) says: **«And perform As-Salât (Iqâmat-as-Salât), and give Zakât and bow down (or submit yourselves with obedience to Allâh) along with Ar-Raki'ûn.»** With regard to Salat-ul-Khawf (Prayer in times of fear) Allah (Glorified be He) says: **«When you (O Messenger Muhammad صلى الله عليه وسلم) are among them, and lead them in As-Salât (the prayer), let one party of them stand up [in Salât (prayer)] with you»** Note here that Allah has ordained that the congregational Salah be observed even for Salat-ul-Khawf. If there is a deserted Masjid close to the people of a certain district and it is suitable for Salah, they can pray in it - praise be to Allah; they should not forsake it. If the Masjid of the district is remote from them and there is a nearby available place where they can gather for Salah, it is good for them to offer congregational Salahs in this available place. Meaning, they should do whatever

(Part No. 11; Page No. 432)

helps them gather to perform congregational Salahs, whether this is to be performed in a deserted or non-deserted Masjid. If the available Masjid in the district is far away from them and difficult to get to, they can allocate a place of Salah near them so that they can gather for Salah in it.



262- Ruling on regularly praying in a Masjid where only passers-by pray

Q: A female questioner says: We live at a remote town where there is a Masjid (mosque) in which only passers-by offer Salahs (Prayers). There is no muezzin appointed for this Masjid, as it is a private one built by some person. Also, no Tarawih (special supererogatory night Prayers in Ramadan) are offered there in Ramadan. Sometimes, my husband goes to that Masjid, pronounces Adhan (call to prayer) and Iqamah (call to start prayer) and observes the Salah alone. We advised some fellows to observe Salahs at that Masjid but to no effect. Should my husband go to pray in that Masjid alone? Or what should we do? Should he pray at home individually?

A: The act performed by the questioner's husband is a good one, worthy of thanks. We advise him to continue to go to that Masjid, and pronounce the call to Salah, so that Allah may cause some passers-by or inhabitants nearby to come to pray with him. If no one comes to pray, he can observe the Salah alone - praise be to Allah. We advise him to continue doing this, and not to offer the obligatory Salahs at home, as Masjids are built to pray in. A believing man must go to the Masjid to perform the congregational Salah if he finds some people to pray with; if there is no one to pray with in the Masjid, he is to observe the Salah alone - praise be to Allah. It is not lawful to perform the obligatory Salahs at home while there are available Masjids.

(Part No. 11; Page No. 433)

As for having no one to pray with him, there is nothing wrong with this. He will receive the great reward for Adhan. The Prophet (peace be upon him) said in this regard: [\(No Jinn, human being, or thing within range of hearing the voice of the muezzin hears his call to Salah but they \(the Jinn, human beings, or things that heard the Adhan of that muezzin\) will bear witness for him on the Day of Judgment.\)](#) This is bountiful grace. Moreover, by his calling people to the congregational Salah, he will receive an additional reward equal to that of the people who observe the Salah with him, as he has called them to doing good. [\(The one who guides to something good will have a reward similar to that of its doer.\)](#) So we advise your husband to continue performing this good deed; he is required to go to that Masjid even if the neighboring people or others will not observe Salah with him.



263- Clarifying the requirements to be met by a person to act as an Imam

Q: There is a Masjid (mosque) near our home for which no Imam (the one who leads congregational Prayer) is appointed; when a congregational Salah (Prayer) is observed, any of the people attending the Salah leads the rest in praying, but the majority among them do not recite the Qur'an in the correct way. They asked me to be their Imam, but I refused, although I am a scholar, as I do not go there frequently. Is there a sin involved in my doing this?

(Part No. 11; Page No. 434)

A: If you are the best among them in the correct recitation of the Qur'an, you should answer their request. The Messenger of Allah (peace be upon him) said: [\(The people should be led in Salah by the one who is most versed in the recitation of the Book of Allah; if they are equal in recitation of the Qur'an, then by the one who has most knowledge of the Sunnah; if they are equal in knowledge of the Sunnah, then the earliest one to emigrate \(to Madinah\); if they emigrated at the same time, then the oldest one in age.\)](#) Consider the time when you are present at the Masjid for Allah's Sake and proceed to lead the people there in Salah. When you are absent, you have an excuse for this. You should also name someone whom you see to be worthy of leading them in Salah. Do your best so that a person from Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream) can be their Imam in Salah. If you are present, lead them in Salah, do it in the best way, and expect good from Allah.



264- Ruling on taking a place for Salah other than the village's Masjid

Q: A questioner from Sudan says: If most people in a certain village are ignorant of religion, is it lawful to take a Musalla (place for Prayer) other than the village's Masjid (mosque)? What is the legal ruling if advising the people of that village to continue to observe Salah at that Masjid may discourage some of them from attending Salah there?

A: It is obligatory on all people of the village to observe the congregational Salahs at the Masjid (mosque) of the village and to cooperate in doing what is right and observing Taqwa (fear/wariness of offending Allah). Their congregational Salah at the Masjid of the village will help them do good, know one another, mutually recommend one another to what is right, and advise one another. This also makes it easy for the person who wants to give them counsel collectively

(Part No. 11; Page No. 435)

to do this. But if the village is a big one, there is nothing wrong with having two Masjids in it. [\(Allâh burdens not a person beyond his scope.\)](#) If it is difficult for all the inhabitants of the village to go to one Masjid, more than one Masjid may be established; for example, a Masjid can be situated at one side of the village and another on an opposite side, or construct one at its eastern side and another at the western side. But if they are distant from one another in a way that makes it difficult for them to gather at one Masjid, then there is nothing wrong with taking a Musalla. They should cooperate in doing good, observe Taqwa, recommend one another to what is right, advise one another, and beware of the causes of disagreement. Allah is the One sought for help.



265- Ruling on praying with a congregation who combines Zhuhr and `Asr Prayers without an excuse

Q: A questioner from Sudan, who resides at the Kingdom of Saudi Arabia, asks: In my workplace, some people offer congregational Salah (Prayer), but I do not attend it with them because they always combine the Zhuhr (Noon) Prayer and the `Asr (Afternoon) Prayer. Is it permissible to offer Salah with them? Guide us, may Allah reward you with the best.

A: It is not permissible for the Muslim to combine two Salahs while in residence unless there is an excuse, such as an illness or Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period). Every Salah should be offered at its due time; the Zhuhr Prayer should be offered at its due time and so should the `Asr, Maghrib (Sunset), and `Isha' (Night) Prayers.

(Part No. 11; Page No. 436)

It is not permissible to combine two Salahs without a Shar`y (Islamically lawful) excuse. It was reported that in Al-Madinah the Prophet (peace be upon him) offered eight Rak`ahs (units of Prayer) in combination and seven Rak`ahs in combination, i.e. the Zhuhr, `Asr, Maghrib, and `Isha' Prayers, and this was for an `Illah (effective cause), according to the people of knowledge. Some scholars said that there was an epidemic disease and it would have been difficult for Muslims to offer each Salah at its due time, so he (peace be upon him) combined every two Salahs. However, it was reported that he (peace be upon him) did that once; it was not reported that he (peace be upon him) always or even occasionally did so. It was reported on the authority of Ibn `Abbas (may Allah be pleased with him and his father) that the Prophet (peace be upon him) did so for only once. Other scholars said that the combination of Salahs was not real; rather, the Prophet (peace be upon him) offered the Zhuhr Prayer at its time, but a bit late, and offered the `Asr Prayer at its time, but a little earlier, and he offered the Maghrib at the end of its time and the `Isha' at the beginning of its time. It was reported by Al-Nasa'iy through an authentic Isnad (chain of narrators) on the authority of Ibn `Abbas (may Allah be pleased with him and his father) that he said: [\(I offered Salah with the Prophet \(peace be upon him\) in Al-Madinah eight \(Rak`ahs\) together and seven \(Rak`ahs\) together; he delayed the Zhuhr Prayer and hastened the `Asr Prayer and delayed the Maghrib Prayer and hastened the `Isha' Prayer.\)](#) Ibn `Abbas referred to this as a combining of Salahs, though in reality he offered each Salah at its due time. This combination is stated in the narrations reported authentically on the authority of Ibn `Abbas, and so it should be accepted that the combining of Salahs was not real and accordingly no one should offer this narration as a pretext to claim that it is permissible to combine two Salahs without an excuse.

(Part No. 11; Page No. 437)

As for the questioner's specific question: you can offer the Zhuhr Prayer and Maghrib Prayer at their respective times with this congregation, but you should not combine the `Asr Prayer with the Zhuhr Prayer or the `Isha' Prayer with the Maghrib Prayer, and so you should not offer the `Asr Prayer or `Isha' Prayer with them. This is if they are among the people of Ahl-ul-Sunnah (adherents to the

Sunnah). But if they are not of Ahl-ul-Sunnah, you should not offer Salah with them, unless you know for sure that they do not do any act related to Shirk (associating others with Allah in His Divinity or worship), such as those who supplicate to Al-Badawy, Shaykh `Abdul-Qadir Al-Jilany, or others. Supplicating to the dead, "O my lord, help, help", "Cure my dear sick fellow", "Support me", "Protect me", falls under the category of major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). No one should offer Salah behind or with people who do these forbidden acts; rather, they should be advised, admonished, and guided to the right path. In conclusion, Muslims should be dedicated in their Salahs; they should not offer Salah behind a person suspected of Shirk or committing a Bid`ah (innovation in religion) that necessitates Kufr (disbelief). Muslims should seek to offer Salah behind good Imams (the ones who lead congregational Prayer) who are known for their Istiqamah (integrity) and should follow the doctrine of Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream) who are the people of Tawhid (belief in the Oneness of Allah/ monotheism) and Iman (faith/belief). Muslims should be dedicated with regard to their Salah and Din (religion) of Islam. Muslims should not offer Salah behind the grave worshippers who excessively glorify the graves and supplicate to those who are buried in them, such as those people who glorify, supplicate to, or seek help from Al-Badawy, Shaykh `Abdul-Qadir Al-Jilany, or other righteous persons. This is considered major Kufr (disbelief that takes the Muslim out of Islam). May Allah grant us safety. No one should offer Salah behind people who do these acts; rather, these people should be called upon to repent to Allah, and should be admonished and guided to the right path. ﴿Religion is a name of sincerity and well-wishing.﴾ Allah (Glorified be He) says: ﴿Invite (mankind, O Muhammad صلى الله عليه وسلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur`ân) and fair preaching, and argue with them in a way that is better.﴾

(Part No. 11; Page No. 438)

He (Glorified be He) also says: ﴿And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims."﴾ In the Hadith Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish), the Prophet (peace be upon him) said: ﴿Anyone who leads a person to do a good deed, then he will be have the same reward as its doer.﴾ The Prophet (peace be upon him) said to `Aly (may Allah be pleased with him) when he sent him to Khaybar: ﴿By Allah, if Allah guides aright even one person through you, that is better for you than to possess the most valuable of the camels.﴾ The people who commit Bid`ahs should be called upon to repent to Allah and no one should offer Salah behind them until they repent to Allah for Shirk and abandon these Bid`ahs that necessitate Kufr. We ask Allah to guide us all.



266- Ruling on praying at a Masjid where Bid`ahs are practiced

Q: There is a Masjid (mosque) near our home. Praise be to Allah, I am regular in observing the congregational Salahs (Prayers) there, but in this Masjid

(Part No. 11; Page No. 439)

there are many Bid`ahs (innovations in religion). What is the legal ruling on my praying there? Should I avoid this Masjid, or pray at home? Is it lawful to offer Jumu`ah (Friday) Prayer at that Masjid, or should I search for another Masjid which will be far away from my home? Please instruct me about this.

A: You are required to pray with the people at that Masjid and denounce the Bid`ahs they do as much as you can, if such Bid`ahs are not tantamount to Kufr (disbelief); you are to advise them as much as lies in your power, and observe Jumu`ah Prayer and other congregational Prayers with them - praise be to Allah. If they positively respond to your advice, this is what is incumbent upon them as believers; and if they do not respond, you may go to another Masjid where no Bid`ahs are committed. But your Salah with the people at the mentioned Masjid involves some Islamic interests like denouncing the wrong that they commit, and calling them to do goodness. Denouncing Bid`ahs here is to be by directing both the Imam (the one who leads congregational Prayer) and Ma'mums (people led by an Imam in Prayer) in a good manner that is appropriate to be acceptable; if they do not respond you can move to another Masjid, this is permissible for you.



267- Ruling on praying at a Masjid where graves were exhumed

Q: I heard that performing Salah (Prayer) at Al-`Abas Masjid (mosque) in the city of Al-Ta'if is not lawful, considering that there were graves beneath and in front of it.

(Part No. 11; Page No. 440)

Is this right or not? Please give us a Fatwa on this.

A: This is not correct. The graves that were at Al-`Abas Masjid have been exhumed and it has been prepared for Salah. The knowledgeable scholars have enjoined the rulers to do this and the latter gave orders to that effect. So it is permissible to observe Salahs at that Masjid - praise be to Allah.



268- Ruling on offering Salah in a Masjid built from ill-gotten money

Q: A brother from Riyadh asks: What is the ruling on offering Salah (Prayer) in a Masjid (mosque) built by a person whose money is mostly ill-gotten? Does the ruling on offering Salah in usurped land apply to offering Salah in this Masjid? If not, what is the reason? I hope that you discuss this issue. May Allah reward you with the best.

A: There is nothing wrong with offering Salah in Masjids that are built from ill-gotten money. The ruling on offering Salah in usurped land does not apply to offering Salah in these Masjids, because the money that is partially or wholly ill-gotten should be spent on public interests, and it is to be neither left nor burnt. These public interests include paying Sadaqah (voluntary charity) to the poor, building Masjids and public toilets, helping the Mujahids (one striving/fighting in the Cause of Allah), building barrages and other areas of Muslims' interests. The ruling on usurping does not apply to these Masjids,

(Part No. 11; Page No. 441)

because a usurped thing is taken by force and oppression. As for those who gain money in an unlawful way, they should spend it on lawful ways and repent to Allah (Glorified and Exalted be He). The money spent on these lawful ways allows its owner to escape its danger, and he should repent to Allah (Glorified and Exalted be He). Also, the Muslims benefit from it instead of burning or damaging it.



269- Requirements for the imamate

Q: Your Eminence, I love you for the sake of Allah and I ask Him to join us and those He loves in Paradise. Your Eminence, what are the characteristics that must be present in a person who wishes to become a mosque imam (the one who leads congregational prayers)?

A: First, may Allah love you as you loved me for His sake. It has been authentically reported that the Prophet (peace be upon him) said: [\(Allah \(Exalted be He\) said: 'My Love becomes an entitlement for two who love one another for My sake, and two who visit one another for My sake, and two who sit with one another for My sake, and two who are generous to one another for My sake.'\)](#) It has been confirmed that the Prophet (peace be upon him) said: [\(Allah will say on the Day of Ressurrection: Where are those who have mutual love for My Glory's sake? Today I shall shelter them in My shade when there is no other shade but Mine.\)](#)

As for the characteristics that must be present in an imam, the Prophet (peace be upon him) clarified them by

(Part No. 11; Page No. 442)

saying: [\(The person who leads people in Salah \(Prayer\) is he who is most well versed in the Qur'an; if more than one person are on an equal level, then the one who is most well versed in the Sunnah; if more than one person are equal, then the one who emigrated first; if equal then the one who is older.\)](#) In another narration of the same Hadith, the Prophet said: [\(The one who embraced Islam earlier.\)](#)

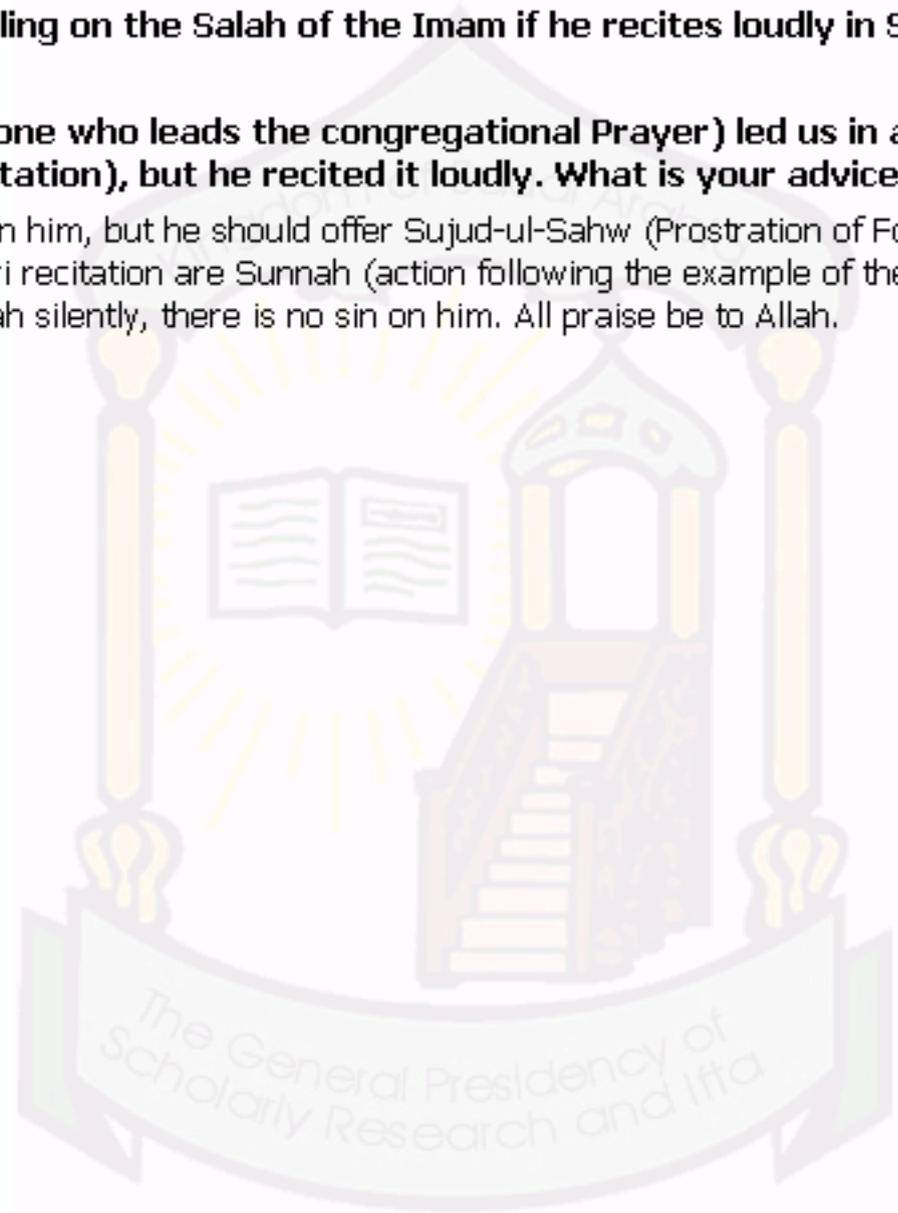
You must strive to perfect your knowledge of the Qur'an, memorize what is facilitated for you, become learned in religion and continue to learn until you become acquainted with the rulings of Salah, the rulings of Sujud-ul-Sahw (Prostration of Forgetfulness) and so forth of the things that an imam may need, all the while being mindful of Allah, walking on the path of the religion of Allah and being careful not to disobey Him (Glorified and Exalted be He). If you strive for the above, then you are suitable for undertaking the office of the imamate. The most important thing an imam must possess is knowledge of religion and the Qur'an, memorize what is facilitated for him and be upright in regards to obeying Allah. In addition, a person who wishes to become an imam must take care not to disobey Allah (Glorified and Exalted be He).



270- Ruling on the Salah of the Imam if he recites loudly in Sirri Salah

Q: An Imam (the one who leads the congregational Prayer) led us in a Sirri Salah (Prayer with subvocal recitation), but he recited it loudly. What is your advice?

A: There is no sin on him, but he should offer Sujud-ul-Sahw (Prostration of Forgetfulness), because Jahri (loud) or Sirri recitation are Sunnah (action following the example of the Prophet). If a person recites the Jahri Salah silently, there is no sin on him. All praise be to Allah.





(Part No. 11; Page No. 443)

271 - Ruling on stipulating un-Islamic conditions for a Masjid's imamate

Q: We have some villages which stipulate very strange conditions for imamate. In these villages it is required to know the origin of the Imam (the one who leads congregational Prayer) and that he has to be from the indigenous residents of the village, regardless of his memorization of the Qur'an and his qualifications for imamate. Are these two conditions required for imamate, or are they Bid`ahs (innovations in religion)? Please advise and guide us. May Allah reward you with the best.

A: There is no basis for these two conditions. What is important is that the Imam should be known for his justice, straightforwardness and his proficiency in reciting the Qur'an. Being from the indigenes of the village is not a required condition. If he is not from the indigenes of the village and is known for his righteousness and straightforwardness, then all praise is due to Allah. The most important condition is that he should be qualified for imamate, as the Prophet (peace be upon him) said: [«The one who is most versed in Allah's Book should act as Imam for the people, but if they are equally versed in reciting it, then the one who is most knowledgeable in Sunnah»](#) till the end of the Hadith. He (peace be upon him) also said: [«Let the one who is most versed in the Book of Allah lead you in the Salah.»](#) Thus, the Imam should be chosen from the best people, regardless of whether he is from the indigenes of the town who resides therein and was born therein, or from those who came to the town and resided therein, even if he is not originally from its people, but is qualified for imamate.



(Part No. 11; Page No. 444)

272- Ruling on offering Salah behind a non-Arab Imam

Q: I wish to inform Your Eminence that we work in a business that is located in the east of Aramco areas in the Eastern area. There are many Masjids (mosques) in this area, one of which is a Masjid where Jumu`ah (Friday) Prayers are held. Most of the worshippers, who offer Salah (Prayer) in this Masjid, are non-Arabs due to the lack of the Arabs. They say Du`a' (supplication) after the Salah without Tasbih (glorification of Allah), and say Taslim (salutation of peace ending the Prayer) with the Imam (the one who leads congregational Prayer). Is it permissible for us (the Arabs) to offer Salah with them, while most of the Imams, especially the Imam of the Masjid where Jumu`ah Prayers are held, are non-Arabs, and there is no Arab Imam to lead the Salah, especially the Jumu`ah Prayer? I hope that you guide us. May Allah reward you with the best.

A: It is not a prerequisite that the Imam should be an Arab, but he should be of sound `Aqidah (creed) and a monotheist. As long as the person is of sound `Aqidah, either he is an Arab or a non-Arab, but he can speak Arabic, it is permissible for him to be an Imam and to be followed. If you find a group of persons praying congregationally, and you do not know their Imam, you should not leave the Salah, but you should offer Salah with them, either the Jumu`ah Prayer or any other congregational Prayer. The Muslims are one whole entity, and the rituals should be established. Also, the person who establishes them should be supported. If it becomes known that

(Part No. 11; Page No. 445)

he is not qualified to be an Imam, you should seek to replace him with another one, who is marked by sound `Aqidah. Also, you should consult with the prominent figures who perform the congregational Prayer in the Masjid to assign a better Imam with regard to `Aqidah and knowledge, who is qualified for this position. It does not matter to which race of Muslims he belongs; and the people are permitted to offer Salah behind him. As for what you mentioned regarding that they do not say Adhkar (invocations and remembrances said at certain times on a regular basis), but they say Du`a', this action contradicts the Sunnah (action following the example of the Prophet). The Sunnah is to say "Astaghfiru Allah (I seek forgiveness from Allah)" three times, followed by "O Allah: You are Peace, and peace comes from You, blessed are You, Possessor of Glory and Honor". These Adhkar are said by the Imam, the Munfarid (person offering Salah individually) and the Ma'mum (person being led by an Imam in Prayer) after the obligatory Salah. Then, the Imam turns his face to the Ma'mums, being in the direction of the Qiblah (Ka`bah-direction faced in Prayer), as it is reported in the Hadith of `Aishah recorded by Muslim. This meaning is also indicated in the Hadith related by Thawban: [\(When the Prophet \(peace be upon him\) said Taslim, he said "Astaghfiru Allah" three times, followed by "O Allah: You are Peace, and peace comes from You, blessed are You, Possessor of Glory and Honor".\)](#) (Narrated by Muslim in the Sahih [Authentic Hadith Book]) `Aishah (may Allah be pleased with her) said: [\(The Prophet sat at the direction of the Qiblah until he said: "O Allah: You are Peace, and peace comes from You, blessed are You,](#)

(Part No. 11; Page No. 446)

Possessor of Glory and Honor"; then, he faced the people.) (Narrated by Muslim) Then, he was preoccupied with Adhkar, as he used to 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. There is no might nor power except with Allah. None has the right to be worshipped except Allah \(alone\) 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 none worthy of worship \(in truth\) but Allah, to Whom we are sincere in devotion, even though the unbelievers should disapprove it."\)](#) [\(O Allah! No one can withhold what You give, and none can give what You withhold, and the fortune of a man of means is useless before You \(i.e., only good deeds are of value\).\)](#) If the praying person says Du`a' silently after these Adhkar, there is nothing wrong with that. It is preferable that they say afterwards: Subhan Allah (Glory be to Allah), Alhamdu lillah (All praise is due to Allah), Allahu Akbar (Allah is the Greatest) thirty-three times respectively, according to the Sunnah. Then, they complete 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, He gives life and causes death, and He is Omnipotent over all things\).\)](#) These Adhkar were authentically reported from the Messenger of Allah (peace be upon him), as he guided the Muslims to say them. Also, it was authentically reported from the Prophet (peace be upon him) that he prescribed saying: [\("Subhan](#)

(Part No. 11; Page No. 447)

[Allah, Alhamdu lillah, La ilaha illa Allah, and Allahu Akbar" twenty-five times respectively.\)](#) There are many forms of Adhkar such as saying: "Subhan Allah, Alhamdu lillah, La ilaha illa Allah, and Allahu Akbar" twenty-five times respectively. Thus, all of them complete one hundred. Also, the praying persons may say: "Subhan Allah, Alhamdu lillah, and Allahu Akbar" thirty-three times respectively and no more, so that they count ninety-nine in all. They may say: "Subhan Allah and Alhamdu lillah" sixty-six times and "Allahu Akbar" thirty-four times, so they count one hundred in all. Another form of Adhkar is saying: "Subhan Allah, Alhamdu lillah, and Allahu Akbar" thirty-three times respectively, so as they count ninety-nine in all, and complete 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. All of these forms of Adhkar are reported in a Hadith Sahih (authentic Hadith). The Muslim should say them often after Salah and one can alternate between the above mentioned formulae since all of them are good.

As for saying Taslim simultaneously with the Imam, it is preferable to say it after the Imam according to the Sunnah. The Prophet (peace be upon him) said in a Hadith Sahih: [\(I am your Imam, so do not precede me in bowing and prostration and in standing and](#)

(Part No. 11; Page No. 448)

[turning \(faces, i. e. in pronouncing Taslim\).\)](#) The Sunnah is that the Imam says Taslim first, and the Ma'mums follow him. The Imam says the two Taslims first, and the Ma'mums follow him. However, if the Imam says the first Taslim, and the Ma'mum follows him in the first Taslim; then, he says the second Taslim, and the Mamum says the second one, there is nothing wrong with that. It is preferable that he says Taslim after the Imam, and this is according to the Sunnah.



273 - Hadith (Are you putting people off, O Mu`adh?)

Q: A questioner says: It is reported that Ibn Al-Qayyim said that the Messenger of Allah (peace be upon him) blamed Mu`adh for his recitation of Surah Al-Baqarah and said to him: ﴿O Mu`adh, are you putting people off?﴾ Those who perform their Salah (Prayer) too hastily refer to this statement of the Prophet (peace be upon him), but they have not paid attention to what precedes it and what follows it. What is the meaning of his saying: What precedes it and what follows it? Who are those who perform their Salah (Prayer) too hastily? May Allah reward you with the best.

A: The Prophet (peace be upon him) guided the Imams to be lenient with the people.

(Part No. 11; Page No. 449)

He (peace be upon him) said: ﴿When one of you leads the people in Salah, he should make it easy for those behind him, since among them there is the young, the old, the weak and the sick.﴾ Thus, it is Wajib (obligatory) on the Imam to consider the condition of those behind him and not to make the Salah difficult for the people. Our role model in all things is the Messenger (peace be upon him), and thus, the Imam should follow the example of the Messenger (peace be upon him) in all his actions, due to His (Glorified and Exalted be He) Saying: ﴿Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow﴾ The Prophet (peace be upon him) used to perform a moderate Salah in which there was no prolongation which makes it difficult for the people. Therefore, it is incumbent upon the Imams to follow the example of the Messenger (peace be upon him) and to adopt his way of performing all the Five Obligatory Daily Prayers so as not to repel the people or discourage them from performing the congregational prayer. If the Imam performs a moderate Salah in which he does not cause hardship to the people, they will respond, will perform the Salah in congregation, will be eager to perform the Salah in congregation and will advise one another to do so. Therefore, he (peace be upon him) said: ﴿O people, some of you are putting the people off - namely, they discourage the people from performing Salah in congregation - so whoever leads people in Salah, let him make it easy for those behind him.﴾ That is why he (peace be upon him) said to Mu`adh: ﴿Are you putting the people off, O Mu`adh ?﴾ Thereafter, he (peace be upon him) said: ﴿Why do not you read Surah Al-A`la: ﴿Glorify the Name of your Lord, the Most High,﴾ Surah Al-Layl: ﴿By the night as it envelops.﴾ Surah Al-Shams: ﴿By the sun and its brightness.﴾

(Part No. 11; Page No. 450)

or Surah Al-`Alaq: ﴿Read! In the Name of your Lord Who has created (all that exists).﴾﴾ He (peace be upon him) said this after he had previously said: ﴿Whoever amongst you leads the people in Salah should make it easy for those praying behind him.﴾ Then, he (peace be upon him) said: ﴿Why do not you read Surah Al-A`la: ﴿Glorify the Name of your Lord, the Most High,﴾ Surah Al-Inshiqaq: ﴿When the heaven is split asunder,﴾ or Surah Al-Shams: ﴿By the sun and its brightness.﴾ ﴿By the moon as it follows it (the sun).﴾﴾ This means that one should be moderate in his recitation while leading the

Salah, since he (peace be upon him) used to read these Surahs in the `Isha' (Night) Prayer, in the Zhuhr (Noon) Prayer and in the `Asr (Afternoon) Prayer. In the Fajr (Morning) Prayer, he (peace be upon him) used to recite more than these Surahs. For instance, he (peace be upon him) used to recite in the Fajr Prayer Surah Al-Tur: [\(By the Tûr \(Mount\)\)](#) [\(And by a Book Inscribed\)](#) Surah Al-Qamar: [\(The Hour has drawn near\)](#) and Surah Al-Waqi`ah: [\(The Event \(i.e. the Day of Resurrection\)\)](#) and other similar Surahs. Thus, one should make the Fajr Prayer a little bit longer, but in the Zhuhr Prayer, in the `Asr Prayer, in the Maghrib (Sunset) Prayer and in the `Isha' Prayer he should recite moderate Surahs and sometimes in the Maghrib Prayer one should recite short Surahs and sometimes long Surahs as was done by the Prophet (peace be upon him); however, short Surahs should be recited often in the Maghrib Prayer.



274- Explaining the Prophet's manner in performing Salah

Q: A fellow brother asks about the words of Ibn Al-Qayyim (may Allah be merciful to him). Ibn Al-Qayyim stated: "Keeping the Salah (Prayer) brief is a relative matter. It depends upon the actions of the Prophet (peace be upon him) not upon the wishes of the Ma'mums (people being led by an Imam in Prayer)." What is meant by a 'relative matter'? What is meant by the 'wishes of the Ma'mums'?

(Part No. 11; Page No. 451)

A: What has been mentioned above in reference to following the example of the Prophet (peace be upon him) in keeping the Salah brief is as follows: One is to recite as the Prophet (peace be upon him) used to recite, perform Ruku` (bowing) as the Prophet used to perform it, perform Sujud (prostration) as the Prophet used to perform it and keep the Salah to a moderate length without being either too brief or too long such that it causes hardship to the Ma'mums. This is the manner of following the example of the Prophet (peace be upon him). A person is not to follow the example of those who are overly brief and quick in Salah so that the Ma'mums cannot keep up with him and cannot perform what has been legislated in Salah. Likewise, a person is not to follow the example of those who prolong Salah, putting people off, but should follow the example of those who maintain a moderate position. One must follow the example of the Prophet (peace be upon him) because he said: [﴿Pray as you have seen me praying.﴾](#) And Allah Almighty says: [﴿Indeed in the Messenger of Allâh \(Muhammad صلى الله عليه وسلم\) you have a good example to follow﴾](#) Following the example of the Prophet is maintaining moderation.



A piece of advice concerning Imam elongating Salah

Q: A questioner asks: "I disputed with a colleague at work, who once offered Salah (Prayer) behind me, and said that I elongated the Salah. Please take into consideration that he has good health and does not complain about anything. What is your advice for me and for other Muslims? May Allah reward you with the best."

A: You should consider the state of the Ma'mums (persons being led by an Imam in Prayer). The Imam (the one who leads congregational Prayer) should consider the state of the Ma'mums, according to the Sunnah (whatever is reported from the Prophet), and should not make Salah difficult for them. His Salah should be moderate and not long,

(Part No. 11; Page No. 452)

so as not to make it difficult for the people, as the Prophet (peace be upon him) said: [﴿When anyone of you leads the people in the Salah, he should be brief, for among them are the young and the aged, the weak and the sick.﴾](#) It is prescribed for the Imam to consider the state of the Ma'mums, for among them are the sick, the aged and those who have needs to fulfill. He should not offer Salah hastily, as he may miss an important element in it. Also, he should not elongate the Salah in a way that renders it difficult for the Ma'mums. His Salah should be brief, as he should recite Al-Fatihah (Opening Chapter of the Qur'an) and any other Ayahs (Qur'anic verses) in the first and second Rak`ahs (units of Prayer) and recite Al-Fatihah in the last two Rak`ahs. He should maintain tranquility in Ruku` (bowing), Sujud (prostration), and between the two Sujuds. Also, he should maintain tranquility and be moderate while standing from Ruku` and after Ruku`. However, he should not elongate the Salah in a way that makes it difficult for the people.



276- Ruling on prolonging the Salah for Ma'mums

Q: What is the ruling of Islam on an Imam (the one who leads congregational prayer) who prolongs Salah (Prayer) more than is necessary? We advised him but he rejects our advice and when we point out to him that he lengthens Salah, he says: "You can go and pray in other Masjids (mosques)."

A: Such a person is to be advised and the Sunnah (action following the example of the Prophet) should be made clear to him. He is to be given Ibn al-Qayim's book on Salah and also the books containing the manner of the Salah of the Prophet (peace be upon him). Perhaps he may be persuaded In sha'a-Allah (if Allah wills). The objective is that he be given advice and directed by scholars

(Part No. 11; Page No. 453)

from among the pious people whom he respects and whose knowledge and scholarship he is aware of. They should be asked to advise him so as not to prolong Salah so much to the extent that he causes the aversion of the congregation; the advice offered by the lay-men will not be of any benefit to him. Scholars must be approached and asked that they advise him if his acts repel the congregation and include prolonging Salah. The aim is that he benefits from his fellow brothers In sha'a-Allah.



277- Ruling on praying behind a boy who has reached the age of discernment

Q: An inquirer from Al-Jubayl asks: In the Maliki jurisprudence and in the book Fath al-Bari on Sahih al-Bukhari, it says that it is impermissible for a boy to lead others in Salah (Prayer) except for his peers. It is likewise impermissible to pray behind a person praying supererogatory Salah or a latecomer . What is the ruling on this and what are your directions in reference to what was mentioned?

A: There are authentic Hadiths from the Prophet (peace be upon him) that boys are commanded to pray once they reach seven years of age and are to be beaten if they neglect Salah once they reach ten years of age. It has been confirmed that the Prophet (peace be upon him) led people in Salah; he was praying Salat-ul-Khawf (Prayer in times of fear) while the congregation was performing an obligatory Salah behind him. He also led another group in a two unit Salah that was a supererogatory Salah for him and an obligatory Salah for the congregation. This demonstrates that there is no harm in offering an obligatory Salah behind an Imam offering a supererogatory Salah. It has been confirmed from Mu`adh (may Allah be pleased with him) that he used to pray `Isha' (night) Prayer with the Prophet (peace be upon him)

(Part No. 11; Page No. 454)

which was an obligatory Salah for him and then return to his people and lead them in `Isha' Prayer which was an obligatory Salah for them but a supererogatory Salah for him. In Sahih al-Bukhari `Amr ibn Salamah Al-Jarmy (may Allah be pleased with him) narrated that he used to lead his people in Salah when he was just seven years old because he was the most well versed in the Qur'an and following the words of the Prophet (peace be upon him) who said: [\(When the time of the Salah starts, one of you should make Adhan \(call to Prayer\) and the one who memorizes more Qur'an amongst you should lead you in the Salah.\)](#) `Amr was the one who had memorized the most Qur'an and so he would lead them in Salah. This demonstrates that there is no objection in a boy leading adults in Salah if he is seven years or older, comprehends Salah and is the one who has memorized the most Qur'an, based on the words of the Prophet (peace be upon him): [\(The person who leads others in Salah is he who is the most well versed in Qur'an; if they are equal, then the one who is the most well versed in the Sunnah; if they are equal, then the one who migrated first; if they are equal, then the one who embraced Islam first.\)](#) In another phrasing of the Hadith, the Prophet says: "The eldest." In a Hadith reported by `Amr ibn Salamah through his father who said that the Prophet (peace be upon him) said: [\(When the time of the Salah starts, one of you should make Adhan \(call to Prayer\) and the one who memorizes more Qur'an amongst you should lead you in the Salah.\)](#)

(Part No. 11; Page No. 455)

What is meant is that if a boy is the most well versed in the Qur'an, comprehends Salah and performs it as it should be done, then there is no objection to him leading adults in Salah. This is due to what was mentioned in this authentic Hadith about `Amr ibn Salamah as well as the words of the

Prophet (peace be upon him) who said: [\(The one who is most versed in Allah's Book should lead people in Salah.\)](#)



Q: The questioner says: Is a child who is thirteen years of age allowed to lead the people in Salah (Prayer)?

Is he allowed to deliver the Khutbah (Sermon) on Friday?

A: There is no harm in having a child lead the people in Salah if he recites the Qur'an properly. The Prophet (peace be upon him) said: [\(The one who is most versed in Allah's Book should act as an Imam for the people.\)](#) This ruling applies to children as well as others. Moreover, it is authentically reported in the Sahih from the Hadith of `Amr ibn Salamah that he heard the Prophet (peace be upon him) saying: [\(When the time for the Salah starts, one of you should make Adhan \(call to Prayer\) and the one who memorizes more Qur'an amongst you should lead you in the Salah.\)](#) He said: Therefore, they chose me to be their Imam (the one who leads congregational Prayer) and I was seven years old, because I memorized more Qur'an than them. This is evidence that if the child recites the Qur'an properly, then he should be given preference to be the Imam, due to the purport of his (peace be upon him) saying: [\(The one who is most versed in Allah's Book should act as Imam for the people.\)](#) It means that

(Part No. 11; Page No. 456)

he knows how to perform the Salah properly when he becomes seven years old or more.



Q: If I enter the Masjid (mosque) and I have already missed the congregational Prayer, but I found young children performing the Salah (Prayer) in congregation and their Imam (the one who leads congregational Prayer) is about ten years old, can I pray with them?

A: Yes, perform the Salah with them. It is permissible to have an Imam who is ten years old or less or more, since it is authentically reported that `Amr ibn Salamah, the honorable companion, led his people in Salah while he was still seven years old, because he was the one who memorized more Qur'an amongst them. Therefore, there is no harm if the Imam is still underage such as one who is ten years old, one who is eight years old, one who is eleven years old, etc. It is to be noted that Taklif (meeting the conditions to be held legally accountable for actions) is not a condition for the imamate. The point is that the one who leads the people in Salah should know how to perform the Salah properly and how to recite the Qur'an perfectly. Thus, if you find an Imam who has not reached the age of Taklif and he leads the people in Salah, then pray with them and do not say: He is still young. It is authentically reported in the Sahih of al-Bukhari from `Amr ibn Salamah (may Allah be pleased with him) that he reported from the Prophet (peace be upon him) that he said: [\(When the time for the Salah starts, one of you should make Adhan \(call to Prayer\) and the one who memorizes more Qur'an amongst you should lead you in the Salah.\)](#) He said that they; namely, his people, looked for someone to lead them in the Salah, but they did not find anyone who memorized more Qur'an than me, and accordingly, they made me their Imam while I was still six years or seven years old. The narration should be understood as that he was seven years old, because the Messenger (peace be upon him) said: [\(Command your children to pray when they become seven years old, and beat them for \(neglecting\) it when they become ten years old.\)](#) Therefore, the minimum age

(Part No. 11; Page No. 457)

for the Imam at which he is commanded to pray and to make Wudu' (ablution) is seven years old, and this Hadith is supporting evidence in this situation.



Q: He asks by saying: I am a student in the third grade of a junior high school and I am fifteen years old, and sometimes, I lead my father and some friends in Salah (Prayer). Is there any harm in doing that, taking into consideration that they are uneducated and they do not know how to read?

A: There is no harm in doing that, due to the Prophet's (peace be upon him) saying: **(The one who is most versed in Allah's Book should act as an Imam (the one who leads congregational Prayer) for the people.)** Therefore, if you lead them in the Nafilah (supererogatory) Prayer or in the Tahajjud (optional late night Prayer) or in the Fajr (Dawn) Prayer, if you miss it in the Masjid (mosque), then there is no harm to lead them in these Salahs. It is reported that `Amr ibn Salamah used to lead his people in the Salah while he was still seven years old, because he was the most versed amongst them in the Book of Allah. Therefore, the point is that if you are the most versed amongst them in the Qur'an, then you are more deserving of the imamate, however, you should not perform the Salah at home, but you should do it in the Masjid with Muslims. It is an obligation upon your father and the men in the family to perform the Salah in the Masjids, but as for the optional prayers, the night prayer and Salat-ul-Duha (supererogatory Prayer before noon), there is no harm if you lead them sometimes in these Salahs as there is no harm if you lead them in the obligatory Salahs if you miss praying them in the Masjid.



Q: Am I allowed to lead the people in Salah (Prayer) while my father is there?

(Part No. 11; Page No. 458)

A: Yes, if you are the most versed amongst them in the Book of Allah, then you lead them in Salah, even if your father is there. The Prophet (peace be upon him) said: **(The one who is most versed in Allah's Book should act as Imam (the one who leads congregational Prayer) for the people, but if they are equally versed in reciting it, then the one who is most knowledgeable in the Sunnah should do it. Again, if they are equal regarding the Sunnah, then the earliest immigrant; if they migrated at the same time, then the earliest one to embrace Islam.)** Meaning: The one who accepted Islam first. In another narration: **(Then the oldest amongst them.)** Therefore, if you are more knowledgeable than your father, then you should lead them in the Salahs.



278 - Ruling on stipulating marriage for the Imam

Q: Am I and my brother allowed to perform congregational Salah (Prayer), taking into consideration that he is not married, since in our town it is said that the Imam (the one who leads congregational Prayer) has to be married? Is this true?

A: This condition has no basis in the Shari`ah (Islamic law), and thus, it is permissible for the Imam to be married or unmarried, and there is no harm in that. This saying of the people is false, since being married is not a condition of the Imam. If you perform Salah with your brother, stand behind him and do not stand with him in the same row, since women are not allowed to be in the same row with men. For example, if you pray with him in the Tahajjud (optional late night Prayer), you should stand behind him. It should also be noted that he should not perform the obligatory Prayers at home, but he has to perform the obligatory Prayers with the people and should not perform them at home. However, if he misses the Salah due to sleeping or due to another reason, and thus, performs it at home or performs the optional Prayer of the night at home and you pray with him, there is no harm in doing that.

(Part No. 11; Page No. 459)

However, you should not stand to his right side, but stand behind him, because the Messenger (peace be upon him) commanded women to line up behind men in the Salah. It is reported that Um Sulaym and her son Anas prayed with the Messenger (peace be upon him) and Anas stood in the same row with the Messenger (peace be upon him) whereas Um Sulaym stood behind them. In the other Hadith it is reported that Anas and the orphan lined up behind the Prophet (peace be upon him) and Um Sulaym stood behind them.



279- Ruling on reciting Basmalah audibly

Q: Some Imams (Those who lead the congregational Prayer) recite Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]") out loud in the obligatory Salahs (Prayers). What is the ruling on this act? Is this act Makruh (reprehensible), as the Messenger of Allah (peace be upon him) did not recite it audibly and did not instruct the Muslims to do so, as it is reported from him? Is one who follows the Imam in this act considered sinful? Please inform us of your ruling, may Allah reward you with the best.

A: Reciting Basmalah aloud contradicts the Sunnah (action following the example of the Prophet). The Sunnah is to recite it inaudibly, according to what is reported from the Prophet (peace be upon him), and as narrated by Anas and others from the Prophet (peace be upon him). However, if he sometimes recites it aloud, so that the people may learn that it is recited, there is nothing wrong with that. But reciting it aloud constantly contradicts the Sunnah, and at the very least, it is Makruh. Whoever recites Basmalah aloud should be advised and guided to what is correct.



280- Ruling on performing Salah behind an Imam who recites Basmalah aloud

Q: What is the ruling on performing Salah (Prayer) behind the Imam (the one who leads the congregational Prayer) who recites Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]") aloud before Al-Fatihah (Opening Chapter of the Qur'an) in the Jahri Salah (Prayer recited audibly)?

(Part No. 11; Page No. 460)

Is it permissible to perform Salah behind him?

A: There is nothing wrong with this because some scholars regard reciting Basmalah audibly as an Islamically lawful act. However, it is preferable to recite it inaudibly, as the Prophet (peace be upon him) did so in the Jahri Salah. It is narrated that some of the Sahabah (Companions of the Prophet) recited it aloud. It is permissible to perform Salah behind the Imam who recites Basmalah aloud, since this opinion is well known to be adopted by some scholars.



281- How to avoid having Waswasah while performing Salah

Q: A Sudanese brother working in Yemen asks: "Does Waswasah (insinuating thoughts from Satan) affect the Salah (Prayer) of the Ma'mum (person being led by an Imam in Prayer)?"

A: It is prescribed that the believer - be he the Imam (the one who leads the congregational Prayer), Ma'mum or Munfarid (person offering Salah individually) - should be mindful of their Salah (Prayer) and perform it sincerely. They should perform it with solemnity and Khushu` (the heart being submissively attuned to the act of worship) and avoid the Waswasah that preoccupies one's mind. Allah (Exalted be He) describes the believers saying: [\(Successful indeed are the believers.\)](#) [\(Those who offer their Salât \(prayers\) with all solemnity and full submissiveness.\)](#) The believer should concentrate during Salah. The eyes are to be focused on the spot where one will prostrate and be preoccupied with the recitations and Shar`y (Islamically lawful) Adhkar (invocations and remembrances said at certain times on a regular basis) that Allah has prescribed in Ruku` (bowing) and Sujud (prostration).

(Part No. 11; Page No. 461)

When sitting between the two Sujuds, one should be preoccupied only with the Adhkar that Allah has prescribed and try to focus on them with solemnity. Also, one should strive to offer it with full submissiveness, maintain tranquility and avoid fidgeting. One should remember that they are standing before Allah, and that Allah (Glorified and Exalted be He) sees them. Also one should perform Salah as if one is seeing Allah, according to the Hadith of the Messenger of Allah (peace be upon him) who said: [\(Ihsan is to worship Allah as if you are seeing Him; and although you do not see Him, He sees you.\)](#) The believer should worship Allah, as if they are seeing Him to be able to perform Salah sincerely and with Khushu`. If one is not able to do so, one should know that Allah sees them, and that Allah approaches His praying slave; therefore when one approaches Him (Glorified be He), one must not be preoccupied with Waswasah. If they cannot get rid of this Waswasah, their Salah is not nullified, but its reward decreases. The more Waswasah increases, the less reward one gets.



282- Clarifying the way of maintaining Khushu` in Salah

Q: What is the cause of not feeling Khushu` (the heart being submissively attuned to the act of worship) in Salah (Prayer)? I am the Imam (the one who leads congregational Prayer) of the inhabitants of my district in the Five Obligatory Daily Prayers, all praise be to Allah. However,

(Part No. 11; Page No. 462)

with all the attempts to memorize the Noble Qur'an, and to recite it with Tajwid (reciting the Qur'an following the rules of recitation), I feel that I dissemble the people by doing that, especially in the Jahri Salaha (Prayer recited out loud), as I recite well and elongate the recitation. I feel that I do that to make the people believe that I deserve to be an Imam, what is the ruling on this situation? If I get used to this behavior, is my Salah valid? Can I abandon leading the people in the Salah, although in the Sujud (prostration) I seek refuge with Allah from hypocrisy, and I ask Him to render my Salah and all of my deeds purely for His (Exalted be He) sake? What is your advice, Your Eminence? May Allah reward you with the best and bless you.

A: You should persevere in your deeds along with asking Allah to grant you success and sincerity. Also, you should seek refuge with Allah from hypocrisy. Be of good cheer and repel the Waswasah (insinuating thoughts from Satan) that you intend to dissemble the people and that you better your voice, seeking their praise and to make them say that you deserve to be their Imam. You are obliged to better your voice in the recitation, so the Ma'mums (persons being led by an Imam in Prayer) will benefit from you. Do not pay attention to the Waswasah of Satan, but try to refute it by seeking refuge with Allah from Satan and asking Allah to grant you success and guidance, and to help you continue your righteous deeds. You do great deeds, and you should continue

(Part No. 11; Page No. 463)

leading the people in the congregational Prayer. Treat your Muslim brothers kindly and strive to better your voice in the recitation. It was reported that the Messenger of Allah (peace be upon him) said: [“He is not of us, the one who does not intone the Qur'an \(i.e., recite it in a melodious voice\).”](#) Others added that 'intone' meant, [“Reciting it aloud.”](#) This means improving the voice in reciting the Qur'an, as it is one of the greatest means for understanding, reasoning and contemplating at the meanings of the Qur'an as well as enjoying listening to it. The Prophet (peace be upon him) said in a Hadith Sahih (authentic Hadith): [“Allah does not listen to anything as He listens to the recitation of the Qur'an by a Prophet who recites it in attractive audible sweet sounding voice.”](#) This means that Allah does not listen to anything as He listens to a prophet. The attribute of listening that befits Allah does not resemble the attribute of listening of the creatures, as the Attributes of Allah (Glorified and Exalted be He) befit Him, and do not resemble those of His creatures. Allah (Glorified be He) says: [“There is nothing like Him; and He is the All-Hearer, the All-Seer.”](#) This indicates that Allah (Glorified and Exalted be He) likes bettering the voice in the recitation of the Qur'an, and likes that the readers strive to better their voices in its recitation to benefit themselves and their listeners. The insinuations

that come to your mind are caused by Satan. Thus, do not consider them and fight the enemy of Allah by

(Part No. 11; Page No. 464)

seeking refuge with Allah from him. Continue improving your voice in the recitation, and maintain Khushu` in your Ruku` (bowing), Sujud (Prostration), and the other parts of Salah. You are doing well, all praise be to Allah. May Allah grant you success and steadfastness in adhering to the truth.

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283- Ruling on performing Salah behind an Imam who does not recite the Qur'an correctly

Q: What is the ruling on performing Salah (Prayer) behind an Imam (the one who leads congregational Prayer) who makes Lahn (incorrect recitation due to mispronunciation of letters or grammatical mistakes) in Al-Fatihah (Opening Chapter of the Qur'an)?

A: If he makes Lahn that changes the meaning, no one should offer Salah behind him except those who pronounce and change the meaning like him. However, he may make Lahn that does not change the meaning such as saying "Alhamda lillah (praise be to Allah)", putting the last letter of "Alhamda" in the accusative case, "Alhamdi lillah", putting the last letter of "Alhamdi" in the genitive case, "Alrahmanu Al-Rahim (Most Gracious, Most Merciful)", "Alrahmana Alrahim", "'Iyyaka Na`buda" or "Na`budu". These recitations are said by the people living in the deserts, and these recitations do not change the meaning. However, there is harm in saying "An`amti (one whom you [for female addressee] have bestowed Your Grace)" or "An`amtu (on whom I have bestowed my grace)", because the reciter changes the meaning in this way. He should be taught and guided. If teaching and guiding are useless, no one should perform Salah behind him except a person who recites like him. However, it is not permissible for him to lead one who knows the correct pronunciation and recitation. He should be taught and change his incorrect recitation. It is Haram (prohibited) to recite the Qur'an in a way that changes the meaning. A person in most cases does not say

(Part No. 11; Page No. 465)

"'Iyyaki Na`buda" or "An`amtu" except by mistake. When someone calls the mistake to his attention, he should take notice, because its meaning is clear. It is not difficult to say [\(those on whom You have bestowed Your Grace\)](#) This is the way in which the reciter should address his Lord. However, saying "An`amti" means that he addresses a woman and saying "An`amtu" means that he addresses himself. This is an extreme Lahn. Everyone can change his way of pronunciation and learn. Also, saying "'Iyyaki" is wrong because it means that he addresses a woman. However, there is Lahn that does not change the meaning such as saying "Alhamda lillah Raba Al-`Alamin Alrahmana Alrahim", which does not harm or change the meaning.



284 - Praying behind an Imam making Lahn in Al-Fatihah

Q: One of the audience asks about the ruling on praying behind an Imam (the one who leads congregational Prayer) who makes clear Lahn (incorrect recitation due to mispronunciation of letters or grammatical mistakes) in reciting Al-Fatihah (Opening Chapter of the Qur'an) such as reading: Nasta`inu: (we ask for help (for each and everything)) which has a Dammah (vowel point that sounds like "u") on the letter 'Nun', but the Imam reads it with a Kasrah (vowel point that sounds like "i") or with a Fat-hah (vowel point that sounds like "a") instead of a Dammah, and reading: Al-Maghdubi: (Those who earned Your Anger) which has a Kasrah underneath the letter 'Baa', but the Imam reads it with a Fat-hah instead and so on and so forth. Will his Salah (Prayer) and that of those behind him be invalid? Please guide us, may Allah reward you with the best.

A: This type of Lahn does not change the meaning, and thus, the Salah is valid. His Salah and the Salah of those

(Part No. 11; Page No. 466)

behind him with this type of Lahn in I`rab (desinential inflection) which does not change the meaning is valid, and very few of the public or the educated people get saved from this type of Lahn. Therefore, if one reads: (Al-Hamda Lillahi Rabbal-`Alamin) with a Fat-hah on the letters 'Dal' and 'Baa' or reads (Al-Hamdu Lillahi Rabbal-`Alamin) with a Dammah on the letter 'Dal' and Fat-hah on the letter 'Baa' or reads (Iyyaku Na`budu Wa Iyyaku Nasta`in) with a Dammah on the letter 'Kaf' in the two positions in the Ayah (Qur'anic verse) and other similar types of Lahn such as reading: (Ghayril-Maghduba `Alayhim) with a Fat-hah on the letter 'Baa', this Lahn will not harm since it will neither distort, nor change the meaning. What changes the meaning is reading (Siratal-Ladhina An`amati `Alayhim) with a Kasrah underneath the letter 'Ta' or (An`amtu `Alayhim) with a Dammah on the letter 'Ta'. This is the type of Lahn which changes the meaning. What also changes the meaning is reading: (Iyyaki Na`budu Wa Iyyaki Nasta`in) with a Kasrah underneath the letter 'Kaf' in the two positions in the Ayah, in which case one will be addressing a woman. This type of Lahn changes the meaning of the Ayah. As for the change of the Dammah, Fat-hah and Kasrah, if they do not change the meaning as has been previously mentioned, then they do not invalidate the Salah, but the person who makes this Lahn should be taught and directed. His Muslim brothers should teach him and guide him after completing the Salah.



285 - Ruling on praying behind an unqualified Imam

Q: Is the Salah (Prayer) in congregation valid behind a regular Imam (the one who leads congregational Prayer) who does not recite the Qur'an properly, whereas there is someone from the Ma'mums (people being led by an Imam in Prayer) whose recitation of the Qur'an is better than his?

A: There is no objection to pray behind him even though he does not recite the Qur'an properly if his recitation of Al-Fatihah (Opening Chapter of the Qur'an) and other than Al-Fatihah suffices the purpose while another's recitation is more perfect than his. If his recitation does not have Lahn (incorrect recitation due to mispronunciation of letters or grammatical mistakes) with respect to the meaning, then there is no harm in praying behind him. However, if it is possible to get another Imam who is more qualified than him and it becomes easy to appoint another Imam in his place without causing disturbance, this will be better. However, if doing so will cause a disturbance or Fitnah (sedition), then he should not be changed. If that Imam does not recite the Qur'an properly such as making Lahn which changes the meaning, then it is not permissible

(Part No. 11; Page No. 467)

to appoint him as an Imam and Salah is not to be performed behind him except by those similar to him from the illiterate who do not know how to read; rather, he should be relieved of his duties and another Imam should be appointed in his place. Thus, for instance, one who reads: Ihdinas-Siratal-Mustaqima ([Guide us to the Straight Way.](#)) by pronouncing the word 'Ihdinah' as 'Ahdinah' giving it the meaning of: 'gift us', instead of 'guide us', this type of Lahn changes the meaning. The same ruling applies to one who reads: Iyyaki Na`budu Wa Iyyaki Nasta`in with Kasrah (vowel point that sounds like "i") underneath the letter 'Kaf' in the two positions or reads: An`amtu or An`amti with Dammah (vowel point that sounds like "u") on the letter 'Ta' or with Kasrah underneath the letter 'Ta'. All these are types of Lahn with respect to the meaning, we ask Allah for protection. Such a person should not be appointed as an Imam and should be taught until he knows how to read. On the other hand, if he is Ma'mum (person being led by an Imam in Prayer), he should be taught until he learns the proper way to recite the Qur'an; however, he should not act as the Imam and should be removed and another Imam who is better than him should be appointed to lead the people in Salah.

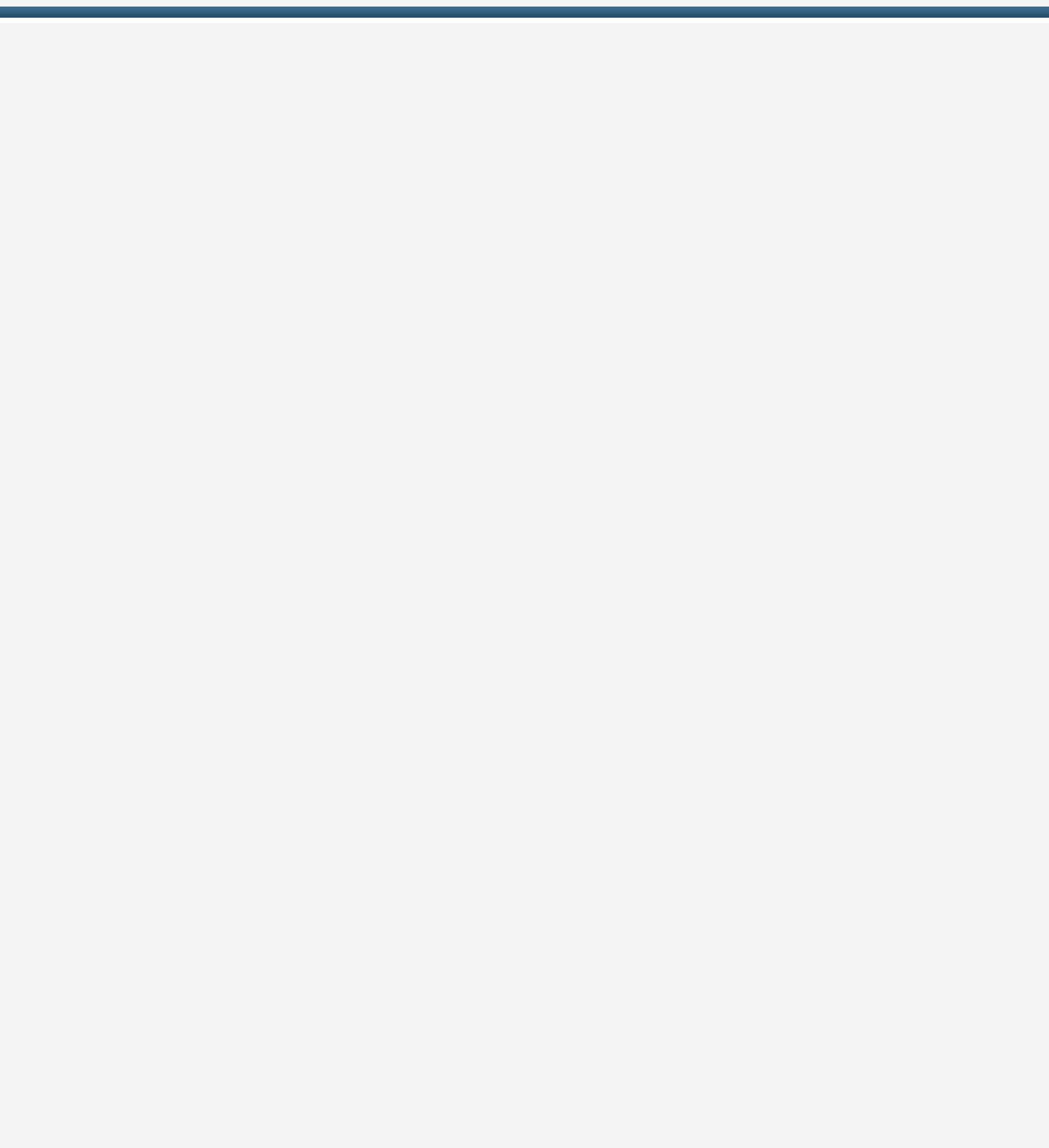


Q: A questioner asks: We live in a village in Egypt and there is a small Masjid (mosque) near our house, but the Imam (the one who leads congregational Prayer) does not read the Qur'an properly, and we advised him many times about that, but in vain. Is it allowed for us to pray at homes, since he commits mistakes in his recitation of the Noble Qur'an?

A: There are details about this subject: if the Lahn (incorrect recitation due to mispronunciation of letters or grammatical mistakes) does not change the meaning, then you are obligated to pray behind him and you should perform the congregational Prayer with him. If this Lahn changes the meaning, then it is an obligation to advise him in order to correct this, otherwise, he should be replaced with another Imam. In this situation, people should cooperate to replace him and seek an Imam better than him. For example, if his Lahn is in verses such as: Al-Hamdu Lillahi Rabbal-'Alamin or Al-Hamdu Lillahi Rabbul-

(Part No. 11; Page No. 468)

`Alamin with Fat-hah (vowel point that sounds like "a") following the letter 'Baa' in the first one and Dammah (vowel point that sounds like "u") following the letter 'Baa' in the second one, then there is nothing wrong in this, since the meaning will still be acceptable as it is linguistically correct. By the same token, if he recites: Ar-Rahmanar-Rahima or Ar-Rahmanur-Rahimu with Fat-hah following the letter 'Mim' in the two positions in the first example and Dammah following the letter 'Mim' in the two positions in the second example, and other similar Lahn which does not change the meaning, then there is nothing wrong in praying behind such an Imam. The same ruling applies to his recitation of the verse: Ihdina-as-Sirat-il-Mustaqim with the Kasrah (vowel point that sounds like "i") following the letter 'Taa' or Ihdina-as-Sirat-ul-Mustaqim with Dammah following the letter 'Taa', since this Lahn does not change the meaning. But, if such Lahn changes the meaning, then this Imam should be advised until he corrects his recitation. For example, if he reads: Iyyaka as Iyyaki with Kasrah following the letter 'Kaaf' which changes the meaning; or reads: Sirat-al-Ladhina An `amt-u `Alyhim with Dammah following the letter 'Taa' making the pronoun for the first person, in which case the meaning will be changed; or reads it: An `amt-i with the Kasrah following the letter 'Taa', turning the pronoun as second person singular feminine. This is not acceptable, since it changes the meaning. In such cases this should be brought to the attention of those in charge so as to change the Imam until he recites the Qur'an properly, because this Lahn changes the meaning and the recitation thus will not be correct. Accordingly, the Imam should repeat the recitation to make it in accordance with the ordained way. He should repeat the recitation and read it: An `amt-a (You have bestowed Your Grace) with the Fat-hah following the letter 'Taa' and should repeat the recitation of: Iyyaka (You Alone) with the Fat-hah following the letter 'Kaa' in order to make the recitation correct. If he cannot correct himself, then he should be replaced. The same ruling applies to the Qur'anic verses other than Al-Fatihah (Opening Chapter of the Qur'an) in which one should pay attention to the meaning: if the Lahn does not change the meaning, then the matter is open to choice. If the Imam who recites the Qur'an properly will be a better choice, and if the Lahn changes the meaning, then it is an obligation to replace this Imam with another one who is qualified for this task. Moreover, it is not allowed for you to offer Prayer at home, but you have to offer it in the Masjid and do your best to correct the Imam's way of recitation or to replace him with another one.





(Part No. 11; Page No. 469)

286 - Praying behind a person who commits clear Lahn in his recitation

Q: A questioner describing some Imams (the ones who lead congregational Prayer) by saying: Many of the Imams make clear Lahn (incorrect recitation due to mispronunciation of letters or grammatical mistakes) such as substituting one letter with another or one vowel with another, or leaving out the original lengthening of the letters or the compulsory lengthening, or neglecting Izh-har (pronouncing every letter clearly without a nasal twang) in its due place or neglecting Idgham (merging letters) in its due position. We read some of the writings of the people of knowledge in which they said that no one should pray behind a person who commits clear Lahn. Please provide us with Fatwa (legal opinion issued by qualified Muslim scholar) regarding this subject, may Allah be merciful with you. Can we pray behind such people, or can this be an excuse making it permissible for us to pray at home, even individually? Note that we have advised them many times, but in vain.

A: Lahn falls into two types: Lahn that changes the meaning. In this case the Imam should be advised and guided until he corrects his recitation. For example, if the Imam reads: Siratal-Ladhina An`amtu `Alayhim ([The Way of those on whom You have bestowed Your Grace](#)) with Dammah (vowel point that sounds like "u") following the letter 'Taa'; or readsit: An`amti `Alayhim with Kasrah (vowel point that sounds like "i") following the letter 'Taa'. This is a grave mistake regarding which the Imam should be advised and directed until he corrects his recitation. By the same token, if he reads: Iyyaka ([You \(Alone\)](#)) as Iyyaki with a Kasrah following the letter 'Kaaf', turning the pronoun as second person singular feminine, he should be advised until he corrects his recitation.

As for the Lahn that does not change the meaning, such as replacing Ikhfa' (pronouncing a letter with nasal twang) or Idgham (merging letters) with Izh-har, or replacing Izh-har with Idgham. Such kinds of mistakes are tolerated, since they do not change the meaning and, therefore, do not make it permissible to stay away from the congregational Prayer, because this Lahn is related to the perfection of one's reading.

(Part No. 11; Page No. 470)

The same ruling applies to the connected lengthening or the compulsory lengthening of vowels, which if observed by the one reciting the Qur'an, will make his recitation perfect; otherwise there is nothing wrong that may distort the meaning. Therefore dear questioner, you should not go to the extreme or exaggerate with regard to these issues, since Tajwid (reciting the Qur'an following the rules of recitation) is related to the perfection of one's recitation and is not of obligatory status. It is applied in order to improve and perfect one's recitation. Thus, if the Imam recites the Qur'an in Arabic in a way that does not change the meaning, then there is nothing wrong in this. For example, if the Imam reads: Al-Hamdul Lillahi Rabbul-`Alamin, with the Dammah following the letter 'Baa', there is nothing wrong in reading it this way. It is still linguistically acceptable, since the meaning would be: "He is the Lord of the `Alamin (mankind, jinn and all that exists)." By the same token, if the Imam recites: Al-Hamdul Lillahi Rabbal-`Alamin, with the Fat-hah (vowel point that sounds like "a")

following the letter 'Baa', still it is linguistically acceptable, because in this case the meaning would be: "(I mean) the Lord of the 'Alamîn (mankind, jinn and all that exists)," as the word will be in the accusative case assuming a hidden verb: 'I mean'. Note that the regular recitation of this verse is: Al-Hamdu Lillahi Rabbil-`Alamin: ﴿the Lord of the 'Alamîn (mankind, jinn and all that exists).﴾ with the Kasrah following the letter 'Baa', and thus, making the word 'Rabb' a modifier for what comes before it; namely, the word 'Allah'. Thus, Al-Hamdu Lillahi Rabbi: ﴿All the praises and thanks be to Allâh, the Lord﴾ is the well-known recitation which the reciter of the Qur'an should follow. However, if a Qur'an reciter reads it in the nominative case or in the accusative case, it will not distort the meaning. By the Same token, if one reads Ihdinas-Siratil-Mustaqim with the Kasrah following the letter 'Taa' or Ihdinas-Siratul-Mustaqim, with the Dammah following the letter 'Taa', this does not affect the meaning. Moreover, if one makes Iz-har in the place of Idgham or Idgham in the place of Iz-har, or makes Iz-har in the place of Ikhfa', it does not affect or distort the meaning. Therefore, a believer should not be very strict with regard to these issues, but should exert his efforts to guide his brother to correct his recitation. He should improve his recitation in accordance with the well-known rules of Qur'an recitation.



(Part No. 11; Page No. 471)

287 - Ruling on praying behind an Imam committing many mistakes in his recitation of the Qur'an

Q: A questioner from Al-Ahsa' says: What is ruling on praying behind an Imam (the one who leads congregational Prayer) who commits many mistakes in his recitation of Surah Al-Fatihah (Opening Chapter of the Qur'an) and other Surahs (Qur'anic chapters) of the Noble Qur'an; whereas, there are other people who have memorized more Qur'an than him? Please guide us with regard to this issue.

A: It is preferable that the one who is most versed in the Book of Allah should lead the people in Prayers. The Prophet (peace be upon him) said: [\(The one who is most versed in Allah's Book should act as Imam for the people.\)](#) It means: the one who is best in recitation among them. This is the Sunnah (action following the teachings of the Prophet) and it is the ordained ruling. However, if the one leading worshippers in Prayer makes minor Lahn (incorrect recitation due to mispronunciation of letters or grammatical mistakes), then his Prayer is valid. If his Lahn does not change the meaning, then his Prayer is valid, such as reading: Al-Hamdu Lillahi Rabbil-`Alamin (All praise and thanks are Allâh's, the Lord of the `Alamin (mankind, jinn and all that exists) as: Al-Hamda Lillahi Rabbil-'Alamin or Al-Hamdi Lillahi Rabbil-'Alamin, or reading: Ar-Rahmani Ar-Rahim (The Most Gracious, the Most Merciful) as: Ar-Rahmanu Ar-Rahim, or reading: Maliki Yawmid-Din (The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection) as: Malika Yawmad-Din. This type of Lahn is tolerated, since it does not change the meaning. On the other hand, if it is a major Lahn that changes the meaning, such as reading: Iyyaka Na`budu (You (Alone) we worship) as: Iyyaki Na`budu, or reading: Siratal-Ladhina An`amta `Alyhim (The Way of those on whom You have bestowed Your Grace), as: Siratal-Ladhina An`amti `Alyhim or Siratal-Ladhina An`amtu `Alyhim, in which case it is not allowed to read it this way, and thus, he should not lead the people in congregational Prayer. But if it is a minor Lahn that does not change the meaning, such as reading: Al-Hamdu Lillahi Rabbil-`Alamin, as: Al-Hamdi Lillahi Rabbil-`Alamin or Al-Hamda Lillahi Rabbil-`Alamin, or reading: Ar-Rahmani Ar-Rahim as: Ar-Rahmana Ar-Rahim or Ar-Rahmanu Ar-Rahim, then it is tolerated. However, it is preferable to choose the one who is better than him in recitation. The people in the Masjid (Mosque)

(Part No. 11; Page No. 472)

should choose the one who is most versed in the Book of Allah to lead them in the Prayer. This is based on his (peace be upon him) saying: [\(The one who is most versed in Allah's Book should act as Imam for the people.\)](#) By the same token, the one who is most versed in Allah's Book should lead the worshippers in congregational Prayer.



288 - Ruling on Imam who recites Al-Fatihah improperly

Q: Is it allowed for a person, who does not recite Al-Fatihah (Opening Chapter of the Qur'an) and other Surahs properly, to lead worshipers in congregational Prayer, whereas there is another one who recites better than him?

A: It is authentically reported from the Messenger of Allah (peace be upon him) that he said: *(The people should be led in the Prayer by the one who is most versed in the recitation of the Book of Allah; if they are equal in their recitation of the Book of Allah, then the one who is most versed in the Sunnah (whatever is reported from the Prophet); if they are equal in the knowledge of the Sunnah, then the one who migrated first; and if they are equal in their migration, then the one who reverted to Islam first.)* In another narration the Prophet (peace be upon him) said: *(Then the oldest amongst them.)* Thus, the Sunnah (action following the teachings of the Prophet) is to give preference to the one who is better and is more versed in the recitation of the Qur'an to others. However, if the one who is less versed in the recitation of the Qur'an leads the people in the Prayer, the Prayer will be valid. If that person knows how to recite Al-Fatihah and to perform the Prayer, then there is nothing wrong in this, yet he has not followed the Sunnah in this regard, since it is preferable and more deserving to let the one who is better than him

(Part No. 11; Page No. 473)

in the recitation of the Qur'an to lead the worshipers in the Prayer. If there is a clear difference in the perfection of the recitation, then the Sunnah is to give preference to the one who is most versed in recitation and then the next. This is the Sunnah of the Prophet (peace be upon him), and thus, the one who is less versed in recitation should not be given preference to lead the Prayer; whereas, there is someone who is more versed in the recitation of the Qur'an than him. This is the proper way in this regard, unless the less versed is the appointed Imam of the neighborhood or the ruler, in which case there is nothing wrong if he leads the Prayer. The point is that if one knows how to recite Al-Fatihah; namely, he recites it properly and does not make Lahn (incorrect recitation due to mispronunciation of letters or grammatical mistakes) which changes the meaning, then his Prayer is valid if he establishes it properly, does not peck it out or commit an act that invalidates it. However, it is preferable to give preference in leading the Prayer to the one who is more versed than him in accordance with what the Prophet (peace be upon him) said. This is what should be followed by Muslims. They should give preference to the one who is given preference by the Messenger (peace be upon him) and not to give preference to the one who is not given preference by the Messenger (peace be upon him). This is what should be done in such cases.



Q: In more than one Masjid (mosque) in the village of Al-Baha and other villages, there are Imams (the ones who lead congregational Prayer) who do not recite the Qur'an properly. They make many mistakes, particularly, in vowelization and the way of reading and reciting. Please take into consideration that there are those who are better than them in knowledge, Fiqh (Islamic jurisprudence) and the recitation of the Qur'an, especially when we know that the Imam is the example for the worshippers in everything. Please explain this issue for us. Is it allowed for those whom we mentioned who are better than those Imams to stay away from these Masjids?

A: There are different types of people who make some mistakes in the recitation of the Qur'an.

(Part No. 11; Page No. 474)

Sometimes, the mistake does not affect or change the meaning; in this case, this issue can be tolerated. Sometimes the mistake changes the meaning and sometimes the mistakes are more and at other times the mistakes are less. In this case, the one who is most versed in Allah's Book and masters Tajwid (reciting the Qur'an following the rules of recitation) should take the right of acting as an Imam. This is the Sunnah (action following the teachings of the Prophet). The (peace be upon him) said: **(The one who is most versed in Allah's Book should act as Imam for the people)** It is a Sunnah to have the one who is the most versed among them in Allah's Book, who masters Tajwid and memorizes more portions of the Qur'an to act as an Imam. This is the responsibility of those in charge of the Masjids and the leaders to appoint an Imam who is the best one in recitation, knowledge, religion and justice. If the people in the Masjid find that their Imam makes Lahn (incorrect recitation due to mispronunciation of letters or grammatical mistakes), then it is possible for them to advise him to resign or teach him so that his Lahn might disappear and his recitation might be corrected. They might also talk to the officials in the Ministry of Endowment to fire him and appoint someone else. Anyway, it is the duty of the people in the Masjid to pay more attention to this issue and not to neglect it. If it is possible to teach the man, guide him and educate him until he knows how to recite properly and to remove his mistakes in recitation, then all praise is due to Allah. If he insists on his Lahn and on making mistakes, and if his mistakes change the meaning, then he should be fired and his Salah is invalid if his mistakes are in the recitation of Surat Al-Fatihah (Opening Chapter of the Qur'an) such as reading: Siratal-Ladhina An'amta 'Alyhim (The Way of those on whom You have bestowed Your Grace), as: Siratal-Ladhina An'amtu 'Alyhim or Siratal-Ladhina An'amti 'Alyhim, which is a bad Lahn that causes the Salah to be invalid if he makes this Lahn intentionally. But, if he makes mistakes out of ignorance, he should be taught and guided even during the Salah. If he corrects himself, recites it as: Siratal-Ladhina An'amta 'Alyhim **(those on whom You have bestowed Your Grace)** and avoids the mistake, then his Salah will be valid. If he reads Iyyaka as:

(Part No. 11; Page No. 475)

Iyyaki and they taught him to say: Iyyaka **(You (Alone))** and he reads it as they taught him and corrects himself, then there is no harm in that. But if he only knows An'amti or An'amtu, then this Imam should be fired, since his recitation is invalid and his leading the Salah is not valid and his own

individual Salah is incorrect. If he is unable to do that, he should be left in the position, but he should learn and exert effort until he performs his message and his recitation is corrected. Minor Lahn such as saying: (Al-Hamda Lillahi Rabbi) or saying: (Al-Hamdi Lillahi Rabbil-'Alamin) does not affect the Salah. By the same token, if one reads: (Al-Hamdu Lillahi Rabbal-'Alamin) or: (Ar-Rahmana Ar-Rahim), this does not affect the meaning, however, he should be taught and guided to the proper way of recitation. If he is corrected, then all praise is due to Allah. Otherwise, those in charge should be informed to change him, or if the Masjid is not under the Ministry of Endowment, then the people of the Masjid should agree to replace him with an Imam who is better than him. If the one who is better in recitation is needed for this position, he should not refuse, but he should agree to act as an Imam. It might become an obligation upon him to accept it if he is needed for that position.



289- An Imam missing an Ayah of a Surah out of forgetfulness

Q: A questioner says: When I was leading a group of my friends in Salah (Prayer), I made a mistake as I missed an Ayah (Qur'anic verse) and no one corrected me. I remembered this after I had finished the Salah. What is the ruling in this case?

A: There is nothing wrong with that, and all praise is due to Allah, as long as you recited Surat Al-Fatihah (Opening Chapter of the Qur'an) as it should be recited.

(Part No. 11; Page No. 476)

Reciting other than Al-Fatihah is recommended, and thus, if an Ayah from the part you read other than Al-Fatihah is left out or you forget it, then there is nothing wrong with that.



Q: I am on the right path, and all praise is due to Allah. I have memorized some Surahs (Qur'anic chapters) of the Holy Qur'an and most of the time I lead the people in the Prayer. However, I make some mistakes in the recitation and I do not find anyone to correct me during the Prayer. What is your advice?

A: There is no blame in that, and all praise is due to Allah. If you recite Al-Fatihah (Opening Chapter of the Qur'an) properly, then making mistakes in the other Surahs or verses is tolerated, and the absence of one who can correct you during the Prayer does not affect you, either.





290 - Ruling on offering Salah behind an Imam who does not distinguish between Sad and Sin

Q: A questioner from Abha says: When the Imam (the one who leads congregational Prayer) recites Surat Al-Fatihah (Opening Chapter of the Qur'an), we notice that he does not distinguish between the letter Sad and the letter Sin in the verse which reads: **Ihdina Al-Sirat-al-Mustaqim** ([Guide us to the Straight Way.](#)), since he pronounces the letter Sad as Sin. Is there any sin on us (for praying behind him)?

A: There is nothing wrong with that. There is nothing wrong with pronouncing the letter Sin instead of the letter Sad by saying: As-Sirat-al-Mustaqim, even though, he did not pronounce it very clearly. This is because the letter Sin might replace the letter Sad in this position, and thus he should be careful about this issue. If there is some kind of ambiguity and the letter Sad becomes similar in pronunciation to the letter Sin, there is no harm in that.



(Part No. 11; Page No. 477)

291- Ruling on praying behind an Imam who memorizes Al-Fatihah only

Q: An inquirer asks: Is it permissible for a man who has memorized only Al-Fatihah (Opening Chapter of the Qur'an) to be an Imam (the one who leads congregational Prayer)?

A: It is permissible for such a person to be an Imam in the presence of another one who memorizes more Surahs (Qur'anic chapters) and is more knowledgeable than him. Since Al-Fatihah is an integral part of Prayer, it fulfills the obligation. Prayer is valid with only Al-Fatihah for an Imam, an individual praying person, and congregational worshipers. However, the presence of an Imam who memorizes more Qur'anic chapters than Al-Fatihah to lead his fellow brothers in the Prayer is better and should be given precedence if he is upright and just. But if an upright and just person cannot be found to lead people in the Prayer but only a person memorizing Al-Fatihah only is present, he may lead a congregational Prayer. Praise be to Allah, the matter is easy. This Imam may recite and memorize other short Surahs and Qur'anic verses; if he exerts efforts the matter will be made easy for him. And if he does not recite any Qur'anic chapter except for Al-Fatihah, this would fulfill the obligation, praise be to Allah! However, people should seek a person from among the pious, who has memorized more than Al-Fatihah to lead them in Prayer; this is preferable for them to listen to more Surahs than Al-Fatihah, following the example of the Prophet (peace be upon him), his Companions (may Allah be pleased with them) and Muslim scholars. This is the Sunnah (action following the example of the Prophet).



292 - Ruling on offering Salah behind an Imam who memorizes a few Surahs

Q: If a person memorizes only a small portion of the Qur'an such as Surah Al-Fatihah (Opening Chapter of the Qur'an) and Al-Mu`awwidhat (Surahs Al-Ikhlās, Al-Falaq, and Al-Nas), is it allowed for him to act as an Imam (the one who leads congregational Prayer) ?

(Part No. 11; Page No. 478)

A: It is allowed for such a person to act as an Imam and he can read these Surahs in his (Salah) Prayer. However, if there is another person who is better than him in memorization, he will be a better choice, because the Prophet (peace be upon him) said: [\(The one who is most versed in Allah's Book should act as an Imam for the people.\)](#) But, if the person who memorizes Al-Fatihah and Al-Mu`awwidhat is the only one who memorizes Qur'an among the group, he can lead them in the Salah, and all praise is due to Allah. If they find someone who is better than him in memorization, he should lead them in the Salah, and Allah is the One sought for help.



Q: A questioner from Yemen asks: Is the prayer behind someone who does not recite the Qur'an properly; namely, the recitation of Surat Al-Fatihah (Opening Chapter of the Qur'an), Makruh (reprehensible)?

A: If there is no other Imam (the one who leads congregational Prayer) available, then there is nothing wrong with praying behind him. If his Lahn (incorrect recitation due to mispronunciation of letters or grammatical mistakes) does not change the meaning because it is minor Lahn, then there is no harm in praying behind him. But if his Lahn changes the meaning, then it is an obligation to fire him and to keep him away from the Imamate in the Masjid (Mosque). If he does not understand and does not learn, his case should be submitted to those in charge in order to replace him with someone who recites the Qur'an properly.





Q: Sometimes the Imam (the one who leads congregational Prayer) is absent and some people who do not know how to recite the Qur'an properly lead us in the Prayer. Those people have only memorized some Surahs (Qur'anic chapters) and I am sure that I am better than them in recitation, since I have memorized about six Juz's (Juz' is a 30th of the Qur'an). However, I feel shy to lead the people in the Prayer and I tremble. Is there a sin on me or on the other worshipers if a man leads us in the Prayer, whereas, among the Ma'mums (people being led by an Imam in Prayer)

(Part No. 11; Page No. 479)

there is another one who is more versed in the recitation of the Qur'an?

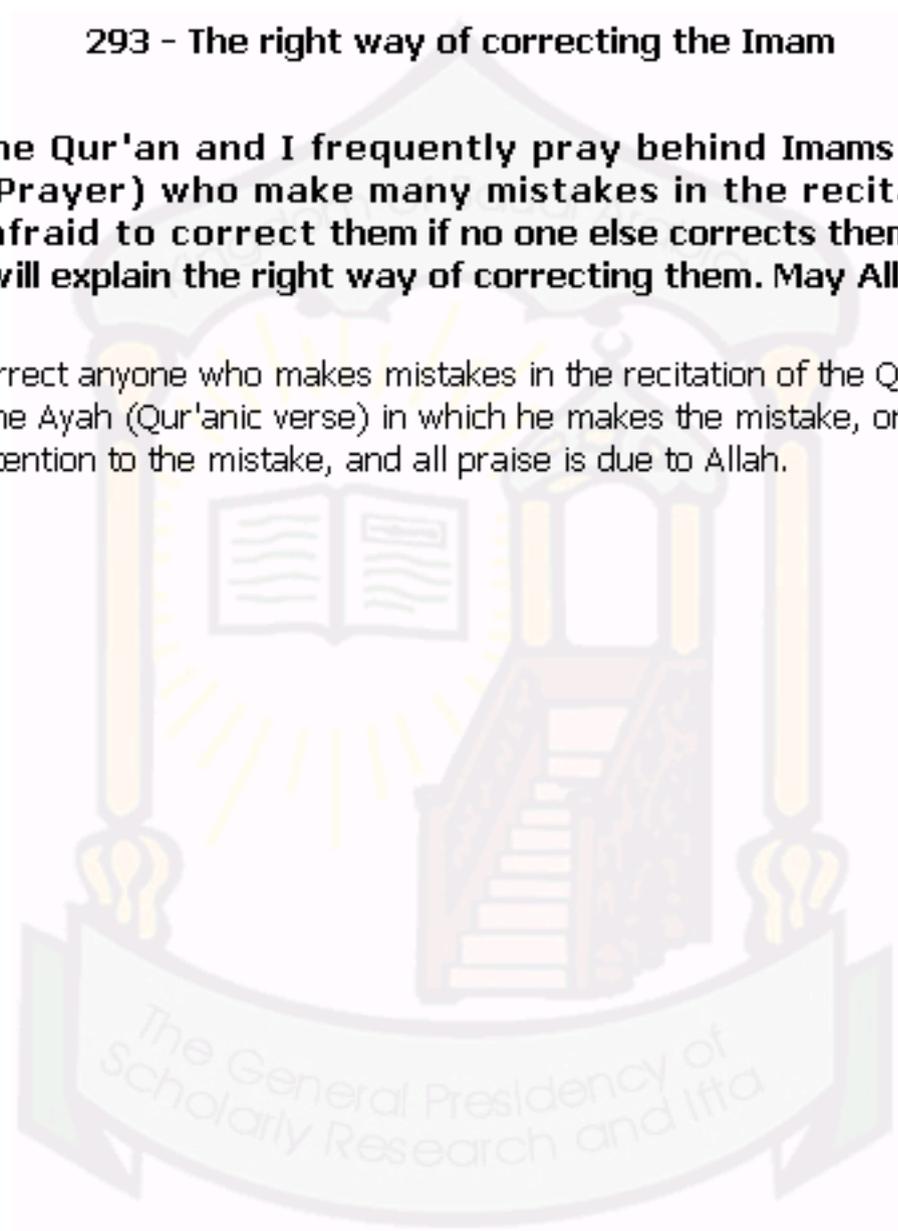
A: There is nothing wrong with that In sha'a-Allah (if Allah wills). Nevertheless, if the Ma'mums know of someone who is more versed in the recitation of the Qur'an, they should ask him to lead them in Prayer. However, if someone leads them in the Prayer and his recitation of Al-Fatihah (Opening Chapter of the Qur'an) is correct, then there is nothing wrong in this. However, they should consider the issue from the Sunnah (whatever is reported from the Prophet) perspective, and thus, if they know that there is a person who is more versed in the recitation of the Qur'an among them, they should ask him to lead them in the Prayer if he is just, kind and of good character. But if the person who leads worshipers in congregational Prayer does not recite Al-Fatihah properly and commits Lahn (incorrect recitation due to mispronunciation of letters or grammatical mistakes) that changes, he should be taught until he corrects his recitation; otherwise, he should not be allowed to lead the Prayer. The one who reads the Qur'an properly should lead the people in the Prayer instead. As for your being shy of leading the people in the Prayer, there is no blame on you in avoiding leading the people in the Prayer because of that, particularly as you tremble. In this case you may not lead the people in the Prayer and let other confident people to lead the Prayer.



293 - The right way of correcting the Imam

Q: I memorize the Qur'an and I frequently pray behind Imams (the ones who lead congregational Prayer) who make many mistakes in the recitation of the Qur'an. However, I am afraid to correct them if no one else corrects them. Therefore, I hope your Eminence will explain the right way of correcting them. May Allah reward you with the best.

A: You have to correct anyone who makes mistakes in the recitation of the Qur'an during the Salah (Prayer). Recite the Ayah (Qur'anic verse) in which he makes the mistake, or at which he stops, so that he might pay attention to the mistake, and all praise is due to Allah.





(Part No. 11; Page No. 480)

294 - Ruling on performing Salah behind an Imam who frequently makes Lahn

Q: I pray behind an Imam (the one who leads congregational Prayer), but he frequently makes Lahn (incorrect recitation due to mispronunciation of letters or grammatical mistakes) and does not master Tajwid (reciting the Qur'an following the rules of recitation). Is it allowed to pray behind him ?

A: Yes, it is allowed to pray behind this Imam. If he does not master Tajwid or makes Lahn that does not change the meaning, his Salah (Prayer) is valid. However, if his Lahn changes the meaning, i.e. he recites the Qur'an in a way that distorts the meaning, then it is not allowed to pray behind him. Also, there is no need to have him as an Imam. Rather, he should be replaced with someone else, and no one should pray behind him.



Q: In a message from the Hashemite Kingdom of Jordan, someone asks: I am an Imam (the one who leads congregational Prayers) and lead a congregational Prayer in a Masjid (mosque), but I admit that I do not recite the Qur'an properly. Am I sinful for doing this, considering that there is no one to lead the people in the Prayers except me? Please advise me, may Allah reward you with the best.

A: If you know how to read the Qur'an, even if you do not read it with Tajwid (reciting the Qur'an following the rules of recitation), then this is fine, since Tajwid is not an obligation, but rather Mustahab (desirable). Therefore, if you know how to read the Qur'an and you can articulate the sounds properly, then there is nothing wrong in this, even though you do not read with Tajwid. As long as you read the verses in Arabic clearly and the sounds are clearly articulated, then you are allowed to lead people in congregational Prayers, and all praise is due to Allah.





(Part No. 11; Page No. 481)

Q: A questioner from Badiyah Al-Zahrah says: I work in the desert with my guarantor. He is illiterate yet memorizes a number of short Surahs (Qur'anic chapters). However, he does not recite properly. My question is: He insists on being the Imam (the one who leads congregational Prayer), and I feel that I recite the Qur'an better than him, what is your advice? May Allah reward you with the best.

A: There is nothing wrong in his serving as the Imam if he recites Al-Fatihah (Opening Chapter of the Qur'an) properly, and if he does not recite Al-Fatihah properly, then advise him so that he perhaps will allow someone else who recites better than him to lead the Prayer. You and the other brothers with you should advise him, but if he recites Al-Fatihah properly, then his leading the Prayer is permissible and all praise is due to Allah, even if he makes mistakes in the recitation of the other Surahs.



295 - The Imam who makes Ruku` upon forgetfulness

Q: Our Imam (the one who leads congregational Prayer) recites a Surah (Qur'anic chapter) after reciting Al-Fatihah (Opening Chapter of the Qur'an), but if he forgets an Ayah (Qur'anic verse), he says Allahu Akbar (Allah is the Greatest) and makes Ruku` (bowing), and thus, does not give a chance to the Ma'mums (people being led by an Imam in Prayer) to prompt him. He sometimes stops in the middle of the Ayah and then says Allahu Akbar for the Ruku`. One time he recited a long Ayah, and he did not complete it. Is his action correct?

A: There is nothing wrong with that, and all praise is due to Allah. However, if he awaits until someone prompts him, there will be no problem. There is nothing wrong with that, particularly, if this happens in the beginning of recitation, since

(Part No. 11; Page No. 482)

the Sunnah (action following the teachings of the Prophet) is to have a suitable recitation after Al-Fatihah. Every Salah (Prayer); Zhuhr (Noon), `Asr (Afternoon), Maghrib (Sunset), `Isha' (Night) and Fajr (Dawn) Prayers should have recitation. On the other hand, if the Imam does not make Ruku` and awaited for the Ma'mums to prompt him, this is better. And if he has already recited a sufficient portion (of the Qur'an after reciting Al-Fatihah), this is sufficient and all praise is due to Allah.

(Part No. 11; Page No. 483)

Praise be to Allah (Exalted be He), the Eleventh Part has been completed,

Following is the Twelfth Part,

Seventh Section on Salah,

First is completion of the Chapter on Leading Salah