

**Advice for Prayers in the Correction of Mistakes and Concepts  
And Advice for Imams and Orators In Three Languages (Arabic- English –Urdu)  
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## **In The Name of Allah Most Gracious Most Merciful**

### **Introduction**

Praise be to Allah and peace be upon His prophet and all his followers.

The prophet PBUH said religion is advice . Therefore I write some pieces of advice for prayers ,then after some pieces of advice for imams and orators.

The advice comes from my own observations to the mistakes committed by some of those prayers. I requested the dear prayers to provide me with some of those mistakes. Some of these prayers have accustomed to such mistakes in the legal rules. The advice may amend some of these mistakes . The method followed in such cases is to describe the witnessed mistaken case. They provide the advice and the suitable amendment briefly. I made the prayer advice in three points:

Advice before the prayer

Advice within the prayer

Advice after the prayer

Followed by advice for imams and orators

I beseech Almighty Allah that these pieces of advice would be useful and be accepted and applied by prayers since many of the prophet s precepts have been neglected.

**First : Advice for Prayers**

**A. Advice for pre-prayer Deeds**

**B. Advice within prayer Deeds**

**C. Advice for post- Prayer Deeds**



## **Advice for pre-prayer Deeds**

## 1- Wasting Water during Ablution and Bathing

### Description of the Status

A number of prayers waste water while pouring it during ablution or bathing. One of the aspects of this waste is that he opens the water pipe (tap or shower ) to the utmost or he makes the water flow strongly.

### Advice and Revelation

A. Wasting is repulsive in all cases for Exalted Allah prohibits it. He says ( and waste not by extravagance verily He likes not those who waste by extravagance ( The Cattle 141 ) and eat and drink but waste not by extravagance certainly He ( Allah ) likes not those who waste by extravagance . The Heights ( 31).

Forbidding is used instead of prohibiting . This means that wasting is prohibited. Notice brother prayer that Allah does not like wasters.

B. Wasting in ablution and bathing comes under prohibition in general . It is mentioned in these two ayas .

Special texts regarding prohibiting wasting during ablution are mentioned under this generalization such as Abdullah bin Umr bin Al Aas narrated that the prophet PBUH witnessed Sa' ad doing his ablution . He said what is this wasting Sa' ad ?He said is there a waste in ablution ? He answered yes even if you are at the bank of a current river (1)

And also

What is narrated by ibn Umr . He said that the prophet PBUH saw a man doing his ablution. Don t waste .Don t waste. (2)

C. The prophet PBUH considers that cleaning an organ more than three times is an offence for it comes under

waste of water.

Umr bin Shu'aeb narrated from his father from his grandfather that a man came to the prophet PBUH and asked him regarding ablution . He demonstrated to him by saying three- three. Then he said this is the ablution . He who exceeds this is offending, exceeding and oppressing(1)

D.The prophet PBUH narrated that wasting during the ablution is a devil' s obsession . Ubay bin Ka' ab said ( there is a devil for the ablution called the distracted ( Al- Walhan )

E. Beware of the waster oppressor , the excessive use of water during the ablution and cleaning one' s back.

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(1 ) Narrated by ibn Maja . Tradition No. 4

(2 )Narrated by ibn Maja . Tradition NO. 254

F .On this case , is measured the water spread during bathing.

The Legal Opinion House in Jordan considers the one who wastes water during the ablution something unpleasant if the water is a special property. But if the water is of a public property such as in mosques then wasting is a prohibition because it is an owned water .It is used in the required quantity

## **2- Idleness for the prayer in company in mosques without an excuse**

### **Description of the Status**

Some prayers especially the youths are idle to the attendance of the collective prayer in the mosques without a justifiable excuse such as watching a football match or some other trifles.

I would not add to what has been said by the prophet PBUH in warning the neglecting of the prayers in mosques.

### **Advice and Revelation**

The prophet warns such people by saying :

1. I order to announce the prayer and go to the houses of the idlers then burn these houses ( narrated by abu Hurrayra Al-Bukhari p. 2420

2. I swear by Allah to order people to collect some wood then to announce for the prayer and call for it and then to burn their houses.

Narrator Abu Hurrayra from Al- Bukhari. P. 7224

3-The Heaviest prayer on the hypocrites are the prayer of isha and dawn . Had they known their reward , they would have come to them crawlingly .

Narrator : Abu Hurayra :Sahih Muslim P. 651.

4- The prophet PBUH orders burning the houses of those idlers for prayers . Narrated Abu Hurrayra from Al- Bukhari p. 644.

5- Idle from Friday – the prophet PBUH orders to burn the houses of the heedless of Friday prayer.

Narrated Abdullah bin Mas' ood – Al- Musnad p. 4297

See the discussion of the tradition No. 140111 (1)

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### 3. Delay in Going to the Mosques on Fridays

#### Description of the Status

Many prayers are late to Friday prayer . They do not enter mosque only after the orator has already started his oration . Some of them come in the middle of the oration , some others at the end of it or when the prayer started.

#### Advice and Revelation

A- The prophet PBUH had emphasized the earliness to the mosque on Friday if there is no obstacle.

The prophet PBUH said : he who bathes on Friday then goes to the mosque early is like the one who sacrifices a she- camel. The one who comes in the second hour is as if sacrificing a cow. That one who comes in the third hour is like the one sacrificing a bulky ram. The one comes who comes in the fourth hour is like sacrificing a chicken . Finally the one who comes in the fifth hour is like giving an egg. When the imam goes the angels are present listening to the oration<sup>(1)</sup>

Al-Bukhari narrated that the prophet PBUH said that the angels are there at each entrance of the mosque to write down prayers who come early <sup>(2)</sup>.

B- The first tradition points out the superiority of the prayer who comes early on Friday that ranges from a she-camel to a cow etc.

This means that the reward is according to earliest arrival to attend the Friday prayer.

C- The two traditions show that the angels write down the attendance. Priority is for those who come early . When the orator sits on the pulpit, the angels fold their registers and listen to the oration.

D – It is said that mosques are not open on Friday only before one hour or shortly after that. How is it possible to come early?

The answer

What is meant by earliness is not the temporal hour which is known by us. What is meant is urge to come early if there is no obstacle.

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(1) Al- Bukhari 881 and Muslim 850

(2) Al- Bukhari 929 and Muslim 850

## 4 – Car Parking

### It takes different forms

- A. He may park in a one way passage so there will be narrowness
- B. Some park in the entrance thus blocking the area.
- C. Some park in the entrance of an area closed temporarily
- D. Some park in a prohibited place when there are traffic signs which where to park or through the paint on the pavement.
- E - I came to understand that some prayers park in the areas surrounding the mosques. Thus they block them.

### Advice and Revelation

Almighty Allah says : But do not transgress limits , for Allah loveth not transgressors. The Cow 190.

And But do not take them back to injure them . The Cow 231

And No soul shall have a burden laid on it. The Cow 233

And let neither scribe nor witness suffer harm . The Cow 282

Also the saying of the prophet PBUH No harm and no harmer . Who so ever harms people will be harmed by Allah (1)

Sometimes the prayer may make such a parking in order to be in a hurry to attend the kneeling with the imam, but he should expect that that parking will impede an ambulance or other emergency vehicles such fire brigades. Even the temporarily closed gap would need to be open for emergent cases. So the prayer , in that parking, would be a hindrance to the emergent cases. Dear prayer it is probable that a house might on fire or a person got burnt or there a death of a sick person then you will be the cause of that. This is from one side, and the other the prophet PBUH orders to give the way its right. Bu Said Al- Khadri narrated from the prophet PBUH " Don t sit in the way. They said what should we do if there is no other alternative ? They are our place to sit. The prophet PBUH said the give the way its right . When they were asked about the right of the way he answered lower the eyes, remove the harm and greet the people and forbid the harm.(2)

The prophet PBUH made the removal of the harm as one of the rights of the way. So who so ever parks on that way does not remove the harm. On the contrary he brings the harm.

The prayer should know that his arrival to the mosque early is a precept but if he parks in the places shown here, he makes a mistake .The harm is a taboo, like kissing the black stone in the noble Ka'aba, it is a precept but should not be done if it harms others.

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(1) Narrated by Al- Hakim

(2) Al-Bukhari – Tradition 2465

The prayer may make such a parking in order to be with the imam to attend the kneeling with him. There is no need for this . The prophet PBUH said : He who attends one kneeling with the imam is like the one who attends the kneeling (1) . That is its reward.

## **5. Not to put the shoes in the allotted shelves.**

### **Description of the Status**

Many prayers do not put their shoes in the allotted shelves . Some put them very close to these shelves not inside them.

### **Advice and Revelation**

Islam is a system . It urges the Muslim to obliged by organized work. One of the praised deeds is to put the shoes in the right place.

## **6. Dryness of the Dirt in the Dress , the Body or the Bed**

### **Description of the Status**

Some prayers think that if his body is stained by dirt, such as urine then it dries and the place got cleaned.

### **Advice and Revelation**

Annuwawi said the stained dress by urine is not cleaned by the sun . This dryness is not enough . There should be a removal of the dirt. The Hanafiya went to the cleanliness of earth by the sun , the wind and the fire.

He said in Al Bahr Arraiq 1/237 ( the earth by dryness) i.e. purification of the stained earth. If the spoil of the filth vanishes , it is possible to pay on it.

The dress , mat and the body do not purified by dryness , therefore the walls, trees and grass do not as well, (2)

## **7. Entering the mosque with a stink**

### **Description of the Status**

Some prayer enter the mosque with a strong unpleasant smell because of different reasons.

- A- He does not bathe for a long time.
- B- The stink could be in his clothes , especially the clothe of some craftsmen , such as workers in restaurants.
- C- Eating unripe garlic and onion.
- D- Smoking in all its forms.
- E- The socks

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(1) AL-I- Bukhari 580- Muslim 607

(2) The Islam : question and answer

### **Advice and Revelation**

Stinky prayers should not enter the mosque because stink harms the angels and prayers. The prophet PBUH prohibited eating garlic and onion . He said during Khaybar battle : He who eats from this plant should come close to our mosque.

A man asked Anas about the garlic . The prophet PBUH said he who eats from this plant should not come close to our mosque and should not attend prayer with us.(2)

Al-Bukhari narrated : The prophet PBUH says he who eats garlic or onions should not come to us, and stay at home (3)

The reason for this prohibition is that they harm both the prayers and the angels.

Ibn Hajar said " the reason is that they harm the angels therefore they should leave the prayer(4)

## **8- Walking Quickly Or Running to Attend the Assembly**

### **Description of the Status**

Some prayers go quickly or run when they are outside or inside the mosque to attend the kneeling with the imam.

### **Advice and Revelation**

This quickness is a mistake . The prayer should calmly walk because such a quick walking is against the precept. Abu Hurayra narrated from the prophet PBUH said " if you hear the calling for the prayer, walk calmly , do not haste (5) .Muslim narrated from him , I heard the prophet PBUH if you come the prayer , do not come in a haste manner (6)

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(1)Al-Bukhari 853

(2)Al-Bukhari 856

(3)Al-Bukhari 855

(4) Fath Al- Bari 2/44

(5)Al- Bukhari 636

(6)Muslim 151

## Explanation for the Scientists

Ashafi said that the prophet PBUH orders people to come calmly to the prayer(1).

Assanani said there should be a respect without quickness while coming to the prayer . Assarnfoori adds : don't come quickly ,walk with reassurance (2) . Al-Bahwooti said it is preferable to come with respect (3) . Ibn Taymiya was asked about a man came quickly to the prayer , he denied this act. The man said Almighty Allah says" when the call is proclaimed to prayer on Friday hasten earnestly to the remembrance of Allah" what is the correct one? The answer is that what is meant is walking not running (4) . What is meant by hastening here is the earnest way and leave buying selling . Ibn Baz said that quickness and running are not preferable . The precept is to come walking humbly with reassurance (5).

I would draw the attention of the prayers that prohibition to come quickly to praying is what is explained by the prophet PBUH " be calm and respectful" . The prayer is between the hands of Almighty Allah in the mosque , therefore he should show the highest degrees of respectfulness . Quickness is contrary to this. If a person enters a house of a high rank person he definitely enters it calmly . This is the situation with the created. How is it to be with the creator?

Some scientists see that if such a person dies while walking quickly he would be a disobedient because he contradicts the order of the prophet PBUH . So why this hastiness when it is guaranteed to have assembly prayer ?

## 9. Overstepping the Necks in order to Reach the First Line

### Description of the Status

Some prayers come late when places are occupied by prayers . The prayers try to sit in the front , so they overstep those people who are sitting , and raising his legs over their shoulders to reach the required place. Or overstepping takes place after finishing prayer to be earnest in leaving or he divides with his hands two of the prayers in the line in front of him . Thus he enters between them and upsets the prayers. This act would probably force prayers to retreat to the back line . In this he trespass the prayer.

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(1)1/406

(2)423-3/422

(3)Kashaf Al- Qinaa 3/325

(4)Al –Fatawa Al- Kubra 1/140

(5)Majmoo Farawi ibin Baz 30/145



## Advice and Revelation

There two shapes of this status

The first is that the prayer finds that prayers are dispersed and there are vacancies among them so he can pass through them and does need to raise his legs over their necks . This is an acceptable case and is preferable so to fill vacancies between the prayers.

Or there is a space between a compressed prayers in a line,. In this case it their fault . I see that he should not overstep even when there is a space , because harm still exists , and they do not come to repair the fault. It is probable that the space might be small at the beginning , then it becomes larger afterwards . It is preferable to take the general which is not to overstep . But if he oversteps gently and asking the permission from that prayer it would be alright.(1)

The second is that have already compressed , there are space to pass , so if he oversteps their necks , he raises his legs . In this case is not permissible . A man came to the prophet overstepping the necks of the prayers in the sermon.

The prophet told him sit saying that you do harm .(2) The prophet points out the reason for the overstepping which is doing a harm. If there is no harm then it not forbidden.

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(1) Islam : question and answer

(2)Abo Dawood 1118 - Al- Nasaai 1399 – Ibn Maja 1115

## 10. Separation of the Prayers on Friday before the Sermon and Praying

### Description of the Status

Prayers are habituated to sit randomly before the sermon or prayer. Such a division may lead spaces in the lines and induces a prayer who sees a space in the front line to overstep the necks of the prayers to reach that place. Some of the prayers sit in the right or left side of the mosque to lean his body to the wall . Thus he gives his back to the qibla . There is no necessity for that.

### Advice and Revelation

Prayers should complete the lines because disperse would arise in overstepping , so there will be disorder in sitting . The disorder may addict the prayer to commit a sin . The prophet PBUH warns against such an act. Abdulla bin Bushr narrated from Abu Dawood, Annasaai and Ibn Maja that a person came overstepping on Friday .the prophet PBUH said you do a harm.(1). I attract the attention that overstepping is forbidden if the person has to pass a compact line but if there is a necessity for that it is not forbidden . Leaning on the wall is not forbidden. But is preferable for the prayer to sit pointing to the qibla.

## 11. Speech during the Sermon

### Description of the Status

Some prayers talk with the neighboring prayers during the sermon

### Advice and Revelation

Speech during the sermon is not allowed. Prayers should listen attentively to the orator . Any kind of speech is not permitted neither secretly nor frankly except in cases where there is a necessity such saving a blind from falling . Abu Hurrayra narrated from the prophet PBUH if you say to your companion Listen during the sermon on Friday you talk vain speech(2) . In another tradition the prophet warns those who talk during the sermon by saying when a prayer says another listen no Friday for him . This is narrated by ibn Abbas .(3) Therefore you see dear prayer that the prophet PBUH considers the one who utters one to be deprived From Friday. What is meant by this is that he has no reward of Friday , yet his prayer is correct. (4)

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(1)Abu Dawood 1118- Annasaai1399 Ibn Maja 1115

(2)Narrated by Al-Bukhari and Muslim

(3) Narrated by Ahmed

(4) Subul Assalam for Al- San'aani p. 3 323

The idea behind this prohibition of speech during the sermon is that

- A. To get benefit of what the orator says – preachments and wisdoms
- B. Preventing jumbling during the sermon
- C. Respect during the sermon

## **12- Occupation with the Phone or playing with the Rosary during the Sermon**

### **Case description:**

Some of the worshipers - especially the young - used to be busy with the phone, and some of the worshipers played with the rosary while they were praying

### **Advice and Revelation**

It is not allowed to be preoccupied with anything during the sermon. Prayers should listen to it attentively for those two sermons equal two bows . It is not permitted to be occupied by anything during the sermon . Ibn Qudama said because the two sermons equal two bows , therefore any violation of one of them is a violation of the two bows.(1)

In Sharah Al- Kabir is mentioned that should be two sermons. This is Al-Shafi's approach but Malik, Al-Awzaa'i, Isaac ,and ibn Al-Munzer say that one sermon is enough but imam said the sermon should be as the prophet's

PBUH sermon. Ibn Omar said that the prophet PBUH splits the two sermons . He said pray as you see me pray. Because the two sermons are considered two bows therefore any violation in one of them is a violation to the other. (2) Scientists explained Allah's speech ( when the Quran is read listen to it with attention and hold your peace that ye may receive mercy)The Heights 204. Ibn Kathir said that listening should be on Adha, Al-Fitr and Friday(3)

## **13-The Rising of the Prayer to Pray the Greeting, While the Orator Rises for the Second Sermon**

Some prayers enter the mosque while the orator is in the first sermon . The prayer sits without praying

The greeting of the mosque . When the orator rises for the second sermon, the prayer rises

### **Advice and Revelation**

If the prayer enters while the orator is addressing his sermon , he should pray two light bows( Al Fatiha and one praise and in the bear witnessing till –praise be upon Mohammed . Then he sits to listen to the sermon. If he enters and sits down without praying them he should not stand to pray them for he should listen to the orator till he finishes . If he sits forgetting greeting the mosque , he should pray them.

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(1) Al-Mughani 3/173

(2) Sharh Kabir for ibn Qudama - Al Maqdisi 2/181

(3) Tafseer ibn Katheer 2/267

## 14. The Prayer' s Veil

It is what the prayer puts in front of him to indicate the place of his prostration to point the place of passage in front of him.

### Description of the Status

A . Some prayers think that the veil is a must . One of the peculiarities is that I prayed in a mosque to the imam putting a wooden veil in the niche , it is well known that the niche is closed and nobody can pass.

B. Some believe that the veil is should have a height such as a chair .

### Advice and Revelation

First: Putting the veil is a tradition not an obligation . This is the view of the majority of the jurists . It should not be put in the right way of his face but to the right or left sides.

### A Proof of the Veil to be a Tradition not an Obligation

The traditions of the prophet PBUH indicate that putting the veil is not an obligation for the prophet PBUH prayed without putting a veil . If it is an obligation he should not leave it. Of these traditions:

Al-Bukhari narrated from ibn Abbas said 9 I came riding a donkey and saw the prophet PBUH praying without a veil.(1). Ibas n Hajar narrated from Al-Shaf I what is meant by the speech of ibn Abbas is that it is without a veil(2). And also the speech transmitted by ibn Abdul Barr from ibn Abbas that he has seen the prophet PBUH praying in a space without a veil. And also what was narrated by Abu Dawood that he saw the prophet PBUH praying with us in desert without a veil. His donkey and dog were playing at his hands . He did care for that(1).

And Al-Aeni that Younis had told them that he heard Abdul Mutalib said that he had seen the prophet PBUH praying next to their door and the people passed in front of him .(2)

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(1)Al-Bukhari 493

(2)Fath Al-Barri 1/73

This passage was at the space of his prostration . The door of Bani Sahm is one of the doors of ka' aba. This means that he was praying in the haram mosque.

Al-Aeni said in the discussion of this tradition ( putting the veil is not an obligation for the prayer for if it was an obligation the prophet PBUH would have put it)(3).

It came in the Jami Al-Fawaid that his grandfather that the prophet PBUH was praying at the door of bani Sahm and people were passing in front of him . He did not put a veil(4). Some other jurists said that it is an obligation.

Some of the tradition s pointed that it was an obligation such as the tradition of the prophet PBUH ( don t pray only on a veil) A-Hakim. These traditions may emphasize its practice not its obligation. It is like saying to his companions when sent to bani Quraydha: do not pray the afternoon only in bani Quraydha . What is meant by this is the urge to be quick in going . The proof of this was that some of the companions had prayed on their way to them, some others

Did not pray only after reaching bani Quraydha. When the subject was displayed to the prophet PBUH he did not deny any of them. The sayings of the scientists in that:

Ibn Sheiba on Khalid bin Abi Bakr said I had seen Al-Qasim and Salim praying without a veil.

He also said that he had seen Al-Hasan praying in the Jibbana with a veil.

He also said the veil of the prayer is something preferable . It is a practice.(5)

Ibn Abdubarr said : the veil in the prayer is a practice(6)

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(1)Sunnan Abu Dawood 718

(2) Al-Aeni 7/129

(3)Ibid 7/132

(4) Jama Al-Fawaid

(5)Alistithkar ibn Abdulbarr 2/ 578-579

(6)Alkafi in the jurisprudence of Madeena 1/ 74

The permanent committee in the general state for iftaa in Saudi Arabia declared that praying to a veil in an urban area , during travelling, in the mosque is considered a practice , There should not be a trouble . The code is forgiving .

The order of the veil is preferable not obliged . The prophet PBUH prayed in Mina without a veil(1)

Sheikh Abdullah Al-Bassam said:

Putting the veil is a practice not an obligation the jurists have unanimously agreed for it does not decompose the prayer. (2)

The proof of putting the veil to the right or to the left is what was narrated by Abu Dawood on Dhubbaa on her father ( I had not seen the prophet PBUH praying to a pole or to a tree only after putting those at the direction of his right or left eyebrow) (3) . The prophet PBUH did not put it in front of him directly.

Second: The Type of the Veil

I mentioned earlier that some prayers think that putting the veil is of a thing which has a height such as a chair or a piece of wood. It is probable that more than a chair is put . Thus jumbling the passage of the prayers.

The right thing is that it is possible to put the veil to the front . The carpets put in the mosque are almost lined according to the rows . The lined row before the prayer is an enough veil or the prayer uses a small mat it is enough for him to be a veil. Abu Dawood narrated from abu Hurrayra that the prophet PBUH said that if somebody prays let put something in front of him , if there is nothing he might use a stick . And if there is no stick he might draw a line . Nothing will harm him.(4)

Ibn Maja said:

If someone prays let him put something in front of him. If he cannot find anything let him use his stick. If there is no stick he might draw a line. Nothing will harm him.(5)

Some others had narrated in different forms.

Some scientists consider this tradition a weak one. But Ashawnaani admitted it .(6)

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(1)Fatwa No. 3599 on 5/4/1401

(2)Tawtheeh Al-Ahkam 2/65

(3)Sunnan abu Dawood 693

(4) Sunnan abi Dawood

(5) Sunnanibn Maja

(6) Neil A-awtar for Ashakani 3/8 – Alistithkar for ibn Abdubirr 2/573 Bathil Majhood for Suhanfoori 3/687

Al- Sanaaa'ni said that it was followed by Ahmed, ibn Maja –corrected by ibn Habban

It was also corrected by Ahmed and ibn Al-Madini (1)

The views of the scientists :

Assanaa'ni mentioned that the tradition is a proof that the veil could be of anything.(2)

Ibn Qudama said ( if there is no veil he drew a line and that was enough. This was followed by Ahmed and Said bin Jubair and Al –Awzaai . But Malik denied the line and Allayth bin Sa ad and Abu Hanifa . Ashafii confirmed the line in Iraq and in Egypt the prayer should not draw a line only if there was a practice to be followed.

Abu Hurrayra narrated that the prophet PBUH said if any of you prayed and there was no stick , so let draw a line . The practice of the prophet PBUH should be followed(3).

It is noticeable that Ashaafii said : only after a practice to be followed. It is possible that he was not acquainted with the tradition of abu Hurrayra.

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(1)Subul Assalam 181-182

(2)Ibid 182

(3)Al Maghni 3/86

## 15- Greeting of the Mosque Prayer during Adhan or Close It and during the Sermon

### Description of the Status

Sometimes a prayer enters the mosque during the adhan (call for prayer) or during the second adhan before the sermon. In such cases he should wait until adhan finishes to pray the practice of greeting prayer.

### Advice and Revelation

If you enter the mosque dear prayer and the adhan has already started or to start very closely in times other than Fridays , it is preferred to follow up the caller then you pray so you bring the two worships together i.e, following the adhan and praying the greeting. It is preferable on Friday to pray greeting the mosque so as you will be ready to listen to the sermon.

Ibn Uthaymain had been asked : if I enter the mosque and the caller is doing the adhan shall I pray or follow up the caller ?

He answered:

This had a detail . If you enter and the caller is calling for Friday prayer we say you pray and do not wait till the caller finish so as to listen to the sermon for listening to the sermon is better than following the adhan. Listening to the sermon is obligatory .

If the adhan is for some other thing other than the Friday it is preferable to remain standing to follow up and call the known call " o Allah pray on Mohammed , oh Allah the owner of this call and prayer bring Mohammed the virtue and to stimulate him for you are not overlooking the appointment. Then you pray the greeting. (1)

According to Muslim the prophet PBUH said " if the caller says Allah is great Allah is great then you say Allah is great Allah is great , I bear witness that there is no god but Allah and I bear witness that Mohammed is the messenger of Allah come to prayer come salvation , Allah is great , there is no god but Allah . The prayer repeats after him the words , he enters paradise . He pointed out that repeating after the caller is a reason for entering paradise.(2)

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(1) Islam site question and answer

(2) Adurrar Asinniya Site



## 16- The Practice Prayer when Calling for Prayer

### Description of the Status

Some of the prayers start their practice before calling for prayer . Thus he prays part of it , then completes to follow the imam.

### Advice and Revelation

Cutting the practice even though a considerable part has been done , other scientists think that the prayer may complete it hastening normally to follow the imam i.e, if he prays a prayer as a work of supererogation he may be quick

Only if he is afraid of losing the assembly . In this case he may cut it because the obligatory prayer is more important This is the most plausible opinion. Abu Hurrayra said from the prophet PBUH said if the prayer is set up , there is no prayer but the obligatory".(1) narrated by Muslim.

Those who cut the practice prayer , they took the appearance of the tradition only, such as the Hanafiya. And

Those who see that the completion of the practice for the prayer who has already begun is alright according to the point of view of most of jurists.

Annuwawi thought that ( the prohibition of setting up a work of supererogation after the setting up of prayer.

These include dawn or noon or afternoon prayer. This is the point of view of Shafi belief(2).

It is narrated in Al- Kafi in the jurisprudence of Imam Ahmed bin Hannbal

Of ibn Qudama al- Maqdisi whether prayer has been set up( moderate it and complete it only if there is fear of losing the assembly, for the obligatory is more important according to the saying of Allah " Don t abolish your deeds) (3)

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(1) Narrated by Muslim 710(1)

(2) Discussion of Annuwawi 5/221-222

(3) The Islamic Library web.

## 17- The Figure of a Creature with a Soul in front of the prayer

### Description of the Status

It has two forms:

The first that there may be figure of a creature other than the animate or a plant in front of the prayer , such as a figure of a human being or animal on a wall or on the table.

The second it is possible that some of the youth are dressed with a figure on his back so that the figure will be front of a prayer behind him.

### Advice and Revelation

A-The prayer is not preferred when pointing to a figure because it is similar to worshipping even though the does not intend to worship it. Moreover it distracts him and he loses reverence . It should be removed or covered.

Ibn Qudama said ( Ahmed said do not pray towards a set up figure, because it will be worshipped instead of Allah. It was narrated from Aa'sha that they had a dress with figure. I put it front of the prophet PBUH while praying . He rejected it. Figures will distract the prayer and forget his praying.(1)

B-What comes under this subject is that some youths wear a dress with a figure of a human being or animal and when he stands for prayer the figure comes in front of the following prayer. The same rule is applied as before. We advise not putting on clothes with such figures. Prayer in the two cases is correct. What is also not preferable is that putting murals on the wall of the mosque from the front. It will distract the Prayer (2).

C-Praying with clothes with figures The majority of jurists confirm praying with clothes of figures for things which have soul. Some others think that such a thing is taboo.(3)

D- It is forbidden to hang figures of humans or animals on the walls of houses.

The prophet PBUH said that angels will refrain from entering a house with a figure or the figure of a dog.(4)

When he PBUH saw a curtain with Aa'sha with figures he became angry. He adds that the owners of such figures would be tortured in doomsday(5)

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(1) Al-Maghni by ibn Qudama

(2)The Islamic jurisprudenceand its proofs for Wahba Al-Zuhaili

(3)The juristic web

(4)Al-Bukhari 3226-4002

(5)The islamic web question and answer

## **18. Setting up the Line**

### **Description of the Status**

A- Some prayers think that the line is complete, so he state setting up a new line. In fact the first line is the line from the left or the right. complete yet.

### **Advice and Revelation**

First: The e in a hurry prayer should not be in a hurry only after making sure that the line is complete. The prophet PBUH emphasized two things : aligning and being straight. The prayer should not start a new line only after seeing that the previous line is complete. Abu Dawood narrated from Abdullah bin Omar that the prophet PBUH said: set up the lines, fill the spaces , do not leave a space for the devil(1) . Muslim narrated from Jaber narrated that once we went with the prophet PBUH .He said line like the angels. We said do they line ? He said they complete the lines making them compact.(2)

Abu Dawood and Annasaa'i narrated that the prophet PBUH said complete the lines . If there is a shortage let it be in the last line.(3)

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(1)Tradition No. 666

(2)Trdition No. 43o

(3)Abu Dawood Tradition No.67136 , Annasai Tradition No. 81

Second : The establishment of a line starts from behind the imam , neither from the right nor from the left i.e.,

From the middle. If the prayers are praying outside the mosque then line begins from the middle of that place. It is preferable that the number is equal in each side for the prophet said be in the middle and cover the spaces(1)

Sheikh bin Baz said that the line begins from the middle after the imam.(2)

Measurement should be done accordingly.

## **19 – How to Stand in a Line and the prayer Is on a Chair**

### **Description of the Status**

This status has different shapes .

The First : Some prayers stand in the line without looking at the alignment of it. He does not look at the prayer beside him. He is probably ahead or behind him.

Second: Some leave a space between him and his neighbor

Third: A considerable number of prayers open his legs too much in an attempt to adhere to his neighbor thinking that it is a matter of adherence of feet. Such a case leads to a space between them especially in the second bow .

Fourth: Standing alone in the line

Fifth: Praying on the chair or a carriage

### **Advice and Revelation**

The First Phase; The prayer should be accurate in his standing with the others . He should be neither ahead nor behind. Many traditions of the prophet PBUH confirm this status . The matter is obligatory. From these:

Al-Bukhari and Muslim narrated that the prophet PBUH said " lines should be in order – the order is of the requirement of the prayer".

And in the narration of Al-Bukhari was that it is a condition for the completion of praying. So lines should be crooked . Annu' man bin Basheer narrated from the prophet that he made us aligned with his hand. Once he witnessed a man with an outstanding chest , and he said you either be in order or Allah shall asunder you(3)

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(1)Abu Dawood 681

(2) Group of Fatawa –ibn Baz 12/ 205

(3)Al-Bukhari 717 and Muslim 436

You notice dear prayer that the prophet PBUH emphasized the order . When seeing that the chest of one prayer was outstanding , he came himself to set the line order. Notice the warning and the strictness required.

#### The second phase

The Muslim should not leave a space between him and his neighbor. The prophet PBUH ordered to bridge the gaps.

Ibn Hajar narrated the prophet PBUH emphasized bridging the gaps . The tradition of ibn Omar when he was at abu Dawood said that the prophet PBUH said set your lines and bridge the gaps and do not a space to the devil. He who joins the line would be joined Allah, who so ever cuts it is cut by Allah(1) . It was narrated also that he said " set up your lines , be compressed , because I see you from my backbone.

The meaning of compact is to come close to each other. The one who is in right should look on his left and the one in the left should look on his right(2)

The assembly prayer might start without any defect. But after setting up there appears many spaces due to the movements in getting up and sitting down for the first bow, therefore it is necessary to bridge the gaps even though they are small . The prayer should move to come close to his neighbor to bridge the gap.

#### The Third Phase

The exaggeration in the opening of legs while standing in the line.

Some players leave a long distance between his legs in order to come close to his neighbor . He gets occupied by this opening . The exaggeration in opening the legs may cause a separation of the shoulders .

#### The Third Advice

The prayer should leave the space between the two feet normal ., not to open them widely nor to bringing them closely.(3)

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(1) Fath Al-Bari 2/269

(2) The Islam Site- Question and Answer

(3) The Islam Site- Question and Answer

The standing of the prayer in the line should be the shoulder to the shoulder, for the prophet PBUH said ( the shoulders should be close to each other). Originally the order in the prayer is that shoulders should be close to each other. Adjacency means shoulders are symmetric . The adhesion of the shoulder to the shoulder was emphasized by the prophet PBUH by saying ( block the spaces) . The adhesion of the feet was the act of the companions of the prophet PBUH . The act of the companions was a virtue . Anas bin Malik said we used to come close each other

That the one sticks his shoulder to the shoulder of his neighbor. (1)

Some prayers understands this as wrongly by coming heavily close to each other . It is possible to twist his legs to that act. This affection and an innovated understanding of the matter. Moreover it does harm to the prayers(2)

Without any doubt this a kind of distraction. Annoying others in not preferable in the praying and outside the praying.

He answered:

Each prayer should not harm his neighbor and keeps blocking the spaces. No order had come from the prophet PBUH nor from the caliphas nor pious which obliges the prayer to adhere his feet . This came in the small encyclopedia with a discussion from Majid Al-Hamawi4/5.

The research was done by a program in the following books: the little encyclopedia, ultra little encyclopedia, the collection of additional and no trace was found.

Adjacency of the feet does not mean adhering them, but putting each against the other. This could be done without adhering them to each other.

The Fourth Phase

Standing alone in the line

Some prayers arrive late . He remained alone in the line and the last line is not yet complete.

If the prayer stands alone and there is a place in the last line , his prayer is invalid. He should repeat it, because the prophet PBUH saw a man standing alone and he ordered him to repeat his prayer(3).

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(1) Fath Albari 2/273

(2) Question and Answer web

(3) Narrated by abu Dawood and al-Tirmidi

Sheikh ibn Baz was asked that some prayers are exaggerating in the space between his legs to an extent that he harms others.

Sheikh Al- Islam ibn Taymiya thinks that repetition is to be done if it is impossible to be with the others.

#### The Fifth Phase

Using the chair or the carriage for the excused. There are two instructions:

The first is that some of the excused prayers enter the mosque with their chairs and carriages and they take their places with the prayers in the line. This may harm other prayers. Therefore we advise the owner of the chair to be in the right or left side . If there is more than one prayer with a chair it is preferable to come together in one place in one of the sides of the line.

The Second: The user of the chair should put it in the line so that the rear legs of the chair should come to the edge of the line on the carpet , not to put his legs in the rear edge , because putting the legs of the chair would bother the prayer behind him . Thus it hinders his bowing.

This means that the excused is a little ahead only if there is a wide space ,it is possible to put the chair aligned or probably pulling the chair or pushing it during the prostration.

It possible to attract the attention of the chair users to two points:

The first is that using the chair is restricted to the injured so there is an excuse . The chair should not be used for slight reasons. Sometimes it is noticed that the prayer came walking to pray but uses a chair.

The second : disperse of chairs in one line leads to spaces between prayers. Chairs should be gathered together In the ends of the lines.

## 20- The Alignment of the Line Is with the End foot or Its Fingers ?

### Description of the Status

Some prayers try to make the lines straight using his foot fingers in parallel with the one on the right or left, some others do this using the end of his foot with the neighboring one.

### Advice and Revelation

Aligning the lines is obligatory for there is an order in that case. The best way to align the lines is by making each

The shoulder of each prayer opposite to the shoulder of his neighbor. Using the shoulders is an obligatory matter since the prophet PBUH said : adjacency with the shoulders and adjacency with the necks, for the neck is the extension to the shoulder. Bringing each shoulder to the other in an adjacent form is more accurate for line alignment. Shoulders differ from each other regarding their length. Even though some prayers are longer, it is possible to make the shoulders opposite to each other . The finger ends differ in their length . The alignment by using the heel is not accurate because they differ according to the man size. What is understood today by coming close to each other followed by the companions is closer to the humility.

Thus it should not to be taken for violence. The Kishmiri scientist said that alignment of the lines is an obligation on the imam as mentioned in the dur Al-Mukhtar, and it is something hateful . Ibn Hazm also pointed out its obligation.

In any case the reverence should be guaranteed.(1)

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(1) Al-Urf Al- Shathi in the Discussion of Sunnan Al-Tirmidhi1/235



Therefore it is noticed that those who adhere his heel with the heel of his neighbor is a kind of disturbance his neighbor . Thus they will reverence.

The committee of the Iftaa in Jordan declared there should be no much stress in this matter nor to exaggerate in this problem. The prophet PBUH said the best are those who are moderate.(1).

Imam Al-Khattabi said that a smooth shoulder is the who is obliged by the peace , reassurance in the prayer so that he should not look around . It is possible the meaning is that he could help another prayer to enter the line for the narrowness of the place (2).

It should be of importance to note that the approach of the prophet PBUH is built on mercy and easiness. The followers of him should look for narrowness. (3).

## **21- Stretching the Legs Towards the Qur'an**

### **Description of the Status**

Some prayer stretch their legs towards the Qur'an when they are in front of him without a necessity.

#### Advice and Revelation

Qur'an contains the speech of Almighty Allah. One should be polite with them to a great extent. Annuwawi said ( the jurist agreed unanimously to maintain and respect the Qur'an.(4)

Stretching the legs towards the Qur'an without a necessity is opposite to the courtesy with the Qur'an. Scientists talked much in this matter, some say it is hateful, others say it is a taboo.

Al-Hanafiya represented by ibn Najeem said ( it is undesirable to stretch the legs towards the Qur'an during sleep or some other reasons only if it is put in a high place.(5)

Some of the followers of Hanabla said that it was a taboo, others believe that it is unpleasant. Abu Al-Naja Al-Maqdisi said ( it is unpleasant to stretch legs towards the Quran or to surpass(6).

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(1) Abu Dawood 672

(2) Ma alim Al-Sunnan 1/1

(3) web of Dar Aliftaa in Jordan

(4)Almajmmoo 2/84

(5)Al Bahr al Raaiq 2/36

(6)Aliqnaa 1/62

Ibn Miflah said It is unpleasant to pad the Qur'an Ibn Hamdan chooses the taboo in this matter as is mentioned in the Maghni . Such is the case in the different books of science.(1)

Some of the followers of Ashafi went to tabooing this act.(2) Question and Answer web:

## **22- Sitting of the Prayer Stretching His Legs towards the Qibla or to the Sitters or through Reciting the Qur'an Cleaning his Nose with His Finger.**

### **Description of the Status**

Some of the prayers sit in the mosque stretching his legs towards the qibla, or towards his companions . This may occur even outside the mosque at the presence of others and some clean their noses using his finger in front of the present people.

### **Advice and Revelation**

There is text prohibiting this deed , but it is not convenient to stretch the legs or to clean the nose in the presence of others. It has some kind of disgust , It harms others, and harming people is a taboo.

The qibla has its sacred position and place with Almighty Allah . It is inconvenient to stretch legs towards it.

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(1)AlAdaab AlShariya 2/285

(2)Tuhfat Al Muhtaj 1/15

(3)See also question and answer web

Abu Abdulrahman Aljazaa'ri said answering such a question

( It is not of courtesy to stretch one's legs in front of people whether it is inside or outside the mosque towards the qibla . This is against manhood . The proof of the taboo is the legal texts of the good manners.

According to the majority of the jurists stretching the legs without an excuse or necessity is against manhood as Abu Bakr Muhammed<sup>232</sup> and Annuwawi in his Riyadh Altaalibayn 39 as transmitted from Al-Qadi p. 14/152 , Zaad Almustanqaa and the discussion of ibn Uthaimayn 1and Taha Al-Jazaari , and Al-Bahooti 166-167and sheikh Mashhoor bin Hasan 98. We mention certain instructions

The First

It is not preferable to stretch the legs in front of the public . If the person is among his brothers or companions or students or being alone , there is no prohibition in that case, because the scientists differentiate a case from another.

The Second

There is no objection of stretching the legs in front of the people for a necessity or an excuse , such as the sick but keeping the courtesy as far as possible.

The Third

There are some acts which can be only done the individual , he does not do it before his relatives such is putting the finger in the nose to clean it or something like that.(1)

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(1) Archive web of Ahl Al-Hadeeth

## **23- Checking the Children Inside the Mosque and Their Standing in the Line**

### **Description of the Status**

For this status there are two matters

#### **The First**

Some prayer accompany their children to the mosque . This is excellent to accustom going to it. It is possible that some of them play or trifle or move between the lines in the mosque and make some distraction to the prayers

#### **The Second**

Some of the prayers put their children who are not matured in the first line.

### **Advice and Revelation**

#### **The First Matter**

First: accompanying the children to the mosque is something good. The child who of seven years and more is accompanied , but those who under seven years are not. The father or the mother should tolerate his behavior and check his movements gently without scolding him . He may teach him the good manners , and make him accustom going to the mosque and listening to the preaches .

Second: Some will prevent the children from entering the mosque or he may chase them following the tradition which said that mosques are to be guarded against children and the insane. This is against the approach of Islam because the prophet PBUH encouraged that children to come to the mosque: a- Burayda said the prophet PBUH was addressing his speech , AL Hasan and Husain came to him wearing red dresses . He descends from the pulpit and took them then he ascended . He said it is true that your children and wealth are a charm . I saw these and I cannot wait. Then the sermon went on(1)

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(1)Sahih abu Dawood 1109

The little sons of the companions such as Anas bin Malik and Abdulla bin Al-Zubair and the sons enter the mosque and they were not prevented by the prophet PBUH . As for the tradition which prevents children from entering the mosques is a weak one and has no origin. But if the child is very little and cannot be disciplined , it is preferable not to bring him to the mosque.

The father should not bring the child in the first line, but he expands that for the mature people. Applying the rules of the code surpass sympathy . The prophet PBUH used to arrange men first , then children then women. It is probable that some of the imams are embarrassed from the fathers of some children . Thus they let them be in the first line.

## **24- The Disposal of the Air Conditions or some other Apparatus or Putting off the lights before Doing the Practice**

### **Description of the Status**

The mosque contains many kinds of apparatus such as air-conditions . Some prayers behave in these apparatus according to his own interest regardless of the others, especially the air conditions during summer. The imam or the person in charge switches on these appliances before the prayer . The prayer who wants his interest comes and switches them off regardless of the others.

Some prayers go on switching off these appliances even before the completion of the practice by all prayers.

### **Advice and Revelation**

It is not allowed to switch off these appliances because are put for the benefit of the whole . The who does this will commit a sin if he harms others. Generally he harms them especially during the hot summer. Everything is common

Therefore they should not be used for own benefit in switching off or on before taking the permission of all participants.

He may claim that the air condition is harmful to him . We say that he should put on appropriate clothes Or to take a suitable place in the mosque .

There are many evidences in this status:

A- I said that everything used in common by people should be under an individual behavior only after taking the consent of the others. It is natural that he cannot take the consent of all prayers , so if he switches off this apparatus , he does this for his benefit . The prophet PBUH said that ( Only sinners would monopolize)(1). Monopoly is on all things of the general good of the majority. This is the opinion of the Malikiya, Dahiriya, and the point of view of abu Yousif from the Hanafiya , Al-Shawkani and Al-San'aani.(2)

B- Stopping the air conditions is a harmful and disturbs the prayers because they will be harmed by the hot summer. Harm is prohibited legally. The prophet PBUH ordered to delay the prayer when it is very hot. He said ( when it gets hot, be cool by the prayer)(3)

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(1)Muslim 1605

(2)Monopoly: A comparative Study . Ahmed Arafa . web sayed al fawaaid

(3)Muslim 6

C- Abu said Al-Khadri narrated from the prophet PBUH and he said (no harm and no injury) (1), that is to say a muslim should do any harmful thing whether for himself or the others.

D- Abu Said Al-Khadri said the prophet PBUH said ( no harm for oneself nor for others , whosoever harms Allah, Almighty Allah harms him , who is hard , Almighty Allah is hard with him)(2).

E- Switching off or on from people other the ones working in the mosque may lead to damages . The one who does this damage will endure the responsibility.

F- If that prayer got harmed by the air conditioning , it is a private harm, but stopping them is a general harm. The legal rule says: we should endure the private harm for the purpose of the general one.

Many texts mention the general harm such as the ones mentioned earlier concerning trespassing the prayer . The prophet PBUH asked him to sit down because he harmed others.

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(1)A good tradition narrated by ibn Maja and Al Darqutni

(2) Al –Mustadrik tradition No. 2345 library of Nizar Mustafa A-Baz Holy Mecca.

The prophet PBUH prohibits prayers from eating garlic and onions and he prevented them from entering the mosque and do their prayers .

All these do harm the prayers, and it is measured on them.

Putting off the lights before doing the practice prayer is not plausible . No one has right to do that. . This may lead to quickness in doing prayers and that he will not do the pillars of the prayer properly. Thus

The prayer is defective or abolished due to this quickness . Moreover it is of the responsibility of people in charge .

## **25- The Former Practice Prayer for Those Coming Late**

### **Description of the Status**

The prayer comes shortly before calling for the praying and he does he prays in the first line , then it is called for prayers and he is still in his practice . The imam starts ordering the lines, therefore that prayer does disturbance .

### **Advice and Revelation**

If the one doing that knows that prayer will be set up , he will do that in the farthest angle of the mosque, in order to avoid being in the middle of the line. If it is a n obligatory practice such as those of dawn and noon practices, he can do it after praying



## 26-Reciting the Qur'an during the Sermon

### Description of the Status

Some prayers recite Qur'an during the sermon

### Advice and Revelation

There is no clear text preventing reciting the Qur'an during the sermon , but is of the obligations to listen to the sermon and to listen attentively for the orator . No other things should be done . If that does not hear the orator he may recite the Qur'an .

What makes listening to the orator are the following:

Abu Hurayra narrated that the prophet PBUH said that whoever bathes and comes to the Friday praying , and listens to the imam is forgiven to what has been done between the Friday and the next and the reward of three days.(1)

He said ( Listen till the imam finishes) . He who recites the Qur'an cannot listen attentively , for he was busy reciting the Qur'an.

In another narration ( to come to Friday and comes close and listens , he is forgiven for what had been done between the two Fridays ) . He mentioned ( Listen ) . Almighty Allah says (when the call is proclaimed to prayer on Friday hasten earnestly to remembrance of Allah ) Friday/ 10

Some interprets that to mean the sermon and the order of (hasten) means obligation. Thus listening to the sermon is obligatory . Al-Qurtubi interprets ( remembrance of Allah) was what was said by the prophet PBUH and his praise to the honored companions and the pious .(2)

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(1) Muslim 857

(2)Al-Qurtubi Interpretation

## 27- Raising the Hands for Invoking and Rubbing the Face after the Completion

### Description of the Status

It is understood by prayers that it is prohibited to raise hands during the sermon or after the obligatory or the practice , because they heard from some preachers that this is prohibited or it is an innovation . number of invocers used to rub their faces with their hands.

### Advice and Revelation

It is agreed that raising the hands for invocation is one of the practices of the prophet PBUH in all the cases . Al-Bukhari narrated that abu Musa Al-Ash'ari said ( the prophet invoked Allah raising his hands I saw the whiteness of his armpit . Ibn Omar said that the prophet raised his hands saying oh, Allah of Khalid had done.(1)

Yahya bin Said and Shurayk listened to the prophet PBUH invoking Allah till the whiteness of his armpit appeared(2).

B- Those said that invoking raising the hands during the Friday sermon believed by what Anas said: the prophet was not raising his hands only for praying for water , and he had raised until the whiteness of his armpits appeared(3)

It was narrated from him that a man from the desert came to him on Friday and said o messenger of Allah the cattle is dying , the family are dying , the people are dying , the prophet PBUH raised his hands and the people raised theirs invoking.(4)

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(1)Al-Bukhari 6341

(2) ibid 1031

(3) ibid 1029

I would say in that:

The traditions mentioned in item (1) together with other traditions pointed out the prophet PBUH used to raise his hands when invoking .

The tradition mentioned on Anas that the prophet PBUH did not raise his hands shows that he raised his hands during asking for water to fall . Al-Hafidh bin Hajar in Fath Al –Bari pointed out the method of collecting them that the negated one is a special case.

A-Exaggeration in using the hands till they come close the face , while in invoking they come close the shoulders. The idea behind raising the hands till the appearance of the whiteness of his armpits is more eloquent.

B- The palms in the calling for water are opposite to the ground and in the invocation they are opposite to the heaven.

C- The prophet PBUH was pointing using his forefinger during the sermon . It was narrated by Amara bin Roeiba that the prophet PBUH was doing that- he pointed to the rosary.

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(1) Fath AlBari 11/170-171

(2) Muslim 2016

From what has been pointed out it appears:

A- It appeared that the speech of ibn Omar that the prophet did not raise his hands only in asking for water and the speech of Amara bin Ruayba came in the form of negation .

B- Some of the interpreters think that raising the hands during the invocation indicated the hatefulness of the raising on the pulpit when invoking.

C- The tradition mentioned by Amara means raising the hands of the orator only. The orator is the one on the pulpit , not the listeners.

D-The speech of Amara did not indicate that Bishr bin Marwan was raising his hands . It is probably that he had seen Bishr raising his hands during the sermon not on the invocation ,such the natural pointing used by the orator when speaking. The prophet used his forefinger when speaking . This confirmed what had been told by Al- Saharnfoori when discussing the tradition in his book ( Bathel Al-Majhood fi hal sunnan abi Dawood . He said:

The prophet PBUH was addressing on the pulpit and pointed with his forefinger. Pointing by the hands is not favorite.

E- There is expansion in the matter for raising the hands of the orator during the sermon not to be understood as an innovation or not allowed. Whosoever wants to raise his hands or not to raise them, there is no embarrassment in that.

As regarding rubbing the face with the hands, ibn Baz said:

The scientists are not in agreement in this case : some agree others do not, because the right traditions did not mention rubbing the face . It is mentioned in weak traditions that he rubbed his hands, rubbed his face with his two hands. If he does there no problem in that , for scholars consider it something preferable . These traditions support each other .

The result is that the subject is wide , the one who rubs is alright , that who did not there in trouble in that  
(1)

Rubbing the face after the invocation after the prayer, not through it.

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(1) Ibn Baz web

## **28- The Practice Afternoon Prayer before the Obligatory**

### **Description of the Status**

Some prayers think that there is practice in the afternoon prayer

### **Advice and Revelation**

There is a practice for the afternoon prayer but it is not confirmed because the prophet PBUH did it sometimes and left it sometimes. Ibn Omar narrated that the prophet PBUH said " Mercy on a person who prayed four before the afternoon ". It is possible to pray it four in one salam or two – two.(1)

## **29- Prayer between the Poles of the Mosque in the Assembly Prayer**

### **Description of the Status**

A-When the mosque is being furnished with striped carpets a line is established between the poles of the mosque or comes very closely to them.

B-Some prayers establish a line between the poles without any necessity for that. He can be in another line.

### **Advice and Revelation**

First: The person in charge of the mosques should make a line between the poles.

Second: Prayers in the prayer of assembly should not make a line between the poles, if there is no necessity . If there is a necessity such as when there are many prayers, it will be alright.

Muawiya bin Qurra narrated from his father that " we were forbidden to pray between the poles at the time of the prophet PBUH . We banished from them.(2)

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(1) Fatawa Archive web

(2) Islam : question and answer web

### **30- Not Cleaning the Palms when Cleaning the Hands in the Ablution**

#### **Description of the Status**

Some prayers clean the arms to the elbows but not clean the palms, because he thinks that cleaning the two palms at the beginning of the ablution is enough

Cleaning the palms at the beginning of the ablution is a practice . If the one wants to clean the hands after cleaning the face the two palms should be included with the cleaning of the arms to the elbows.

Almighty Allah says (your hands to the elbows ) . The hand involves from the ends of the fingers to the shoulders. This means that cleaning should be from the ends of the fingers to the elbows, the two palm are included. It is not enough to clean them in the beginning of the ablution. The one leaves the two palms would have a defect in his ablution. If the ablution defective, prayer will be rejected.

### **31- Raising the Sleeve to the Half of the Forearm Only in the Ablution**

#### **Description of the Status**

Some of the prayers raise their sleeves during the ablution to the half of the forearm or a little more and raise them to a position not exceeding the elbows, for laziness, coldness, or due to the tightness of the dress, then he cleans the hands.

#### **Advice and Revelation**

This ablution is defective , for it is obligatory to clean the hands from the ends of the fingers to the elbows. It is necessary to raise the sleeves to the elbows. Ablution is incorrect if the water does not reach the elbows ( your hands to the elbows)

## **32- Rubbing the Socks Which Do Not Cover the Heels**

### **Description of the Status**

A number youths use short socks which do not cover the heels. They probably rub on them in the ablution instead of cleaning

### **Advice and Revelation**

The majority of jurists say that one of the conditions of rubbing is that they should be covering the heels.

Sheikh Al- Munjid says

( the four doctrines agree that one of the conditions of the rubbing on the socks is they should be covering the heels – the two heels are from the foot . See the discussion of the Brief of Khalil Al-Kharshi 179 and the margin of the Qalubi and Aumayra and the jurists encyclopedia . Some jurists say that it is possible to do that. Taking the view of the majority is better especially in the worships.

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(1) Islam web- Question and Answer



### **33- Keeping the Correct Instructions during the spread of Diseases**

#### **Description of the Status**

Diseases may afflict people which require the not gathering and keeping away as the case of Covid-19 or Corona which started in 1441-1442 A.H 2019-2020 A,D

Instructions are issued by the concerned parties regarding the prayer in the mosques or in the assembly or to abandon the prayer or the Friday prayer. Some Muslims contradict these instructions to keep praying in the mosque or in assembly.

#### **Advice and Revelation**

If an instruction is issued by the health authorities through a Muslim physician or a group of physicians it is necessary to follow be obliged by their instructions even if it leads to the abandonment of a practice previously done by the Muslims, such as abandoning the assembly prayer in the mosques or the abandonment of Friday prayer or the two Ids as well as the sick who is harmed by fasting because this obligation is for the general good as well as for individual.

### **34- Making the Ringing of the Phone as a Sign to the Adhan or Invocation**

#### **Description of the Status**

A big number of Muslims make the ringing of their phones either a verse from the Qur'an or adhan or invocation.

#### **Advice and Revelation**

There is no doubt that this is a good intention, but if the phone rings while the man is in the bath and the sound is that of the Qur'an or invocation which has the name of Almighty Allah, it is hateful because the Muslim with the ringing has some verses of the Qur'an, they will be cut before the completion. Moreover the owner of the phone will be obliged to cut ringing of the phone for a necessary matter and if the ringing has Qur'an verses they will be cut before the completion of the meaning. There is a legal warning in this case,

It is said in the juristic encyclopedia on the Al- Durrar Assiniyan webthat

9 it is unpleasant to mention Almighty Allah in the tongue while one is in the WC, such as repetition of the adhan a reply to the sneezer. This is according to the agreement of the four doctrines. Ibn Omar said that a man passed by the prophet PBUH while he was urinating. He greeted him .He did not answer him . It is of courtesy not to mention the places of these matters of such dirtiness . Abstaining from mentioning them is better to His name pure.(1)

### **35- The Sitting of Those Whose Portion is Wrath**

#### **Description of the Status**

Some prayers occasionally sit in the prayer or outside it putting his left hand behind and putting his palm to the ground and leans on it.

Ashshareed bin Asswayd said the prophet PBUH passed by him and sitting thus putting my left hand behind me and leaning on the palm of my hand , he said ( do you sit like those whose portion is wrath)(2)

Sheikh bin Utheymem said that this sitting is the described by the prophet PBUH as the of the one of those whose portion is wrath. If he puts both hands behind and lean on them ,it will be alright. The sitting described by the prophet PBUH is the one of those who are in wrath(3)

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(1) Addurar Assiniya web

(2) This is a correct tradition narrated by Ahmed 18960 and abu Dawood 4848 and ibn Habban 5674

(3) The Islam question and answer web

### **36- Leaning against the Wall during the Sermon and the Sitting at the Doors of the Mosque**

#### **Description of the Status**

Some of the prayers sit leaning to the wall during the sermon . It is possible that his direction is not to the qibla . Some others sit close to the door of the mosque when there are vacant places in the front so as to leave quickly after finishing his prayer.

#### **Advice and Revelation**

If there is a need to lean on the wall such a disease or something else it is alright , if there is no need for , it is preferable to sit towards the direction of qibla.

The proof of this preference is what was narrated by ibn Maja from Udday from his father from his grandfather said that the prophet PBUH standing on the pulpit towards the direction of qibla . Annuwawi said in the Majmooa it is preferable that people come to the orator listening . They should not be busy with anything else(1).

It was narrated by Al-Tabrani in Al-Awsat (2354) from abu hurrayra that he said that prophet PBUH the sublime of the assembly is the qibla(2).

The sitting close the doors of the mosques in order to be in a hurry to leave, the doers of that act will not reach the virtue which was mentioned by the prophet PBUH ( the best pieces of land is the mosques and the best among the people are those who enter first and leaves last.

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(1) Tareeq Al-Islam web

(2) Al-Islam web –Question and Answer

### **37- Greeting the Prayer , or the Reciter of the Qur'an an or that who Praises**

#### **Description of the Status**

Some prayers enter the mosque and find some people doing a practice prayer or praising , he greets them. The same thing occurs after finishing the prayer when the prayer tries to leave and there are some people doing their practice , he greets them or to the reciter of the Qur'an.

#### **Advice and Revelation**

It is preferable not to greet the prayer or the reciter of the Qur'an or the who is busy praising Allah. But if someone greets the prayer that prayer could answer him by pointing without speech.

Ibn Hajar in Fath Al-Bari the one is occupied by reciting the Qur'an , said Al-Wahidi the best thing is to leave the greeting . If he greets then he answers him by pointing. Imam Annuwawi pointed out that ( what is the rule in greeting one who is reciting the Qur'an ?) It is possible to greet him too. But if he is occupied by invocation it is not preferable to greet . Sheikh Al-Fozan lists the situations that it is hateful to greet. These are:

- Greeting the person who busy with praising and reciting the Qur'an
- Greeting the prayer if he is praying

It was narrated that the prophet PBUH was pointing to a companion who greeted him(1)

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(1) Al-Ajiri web

### **38- Putting the Qur'an on the Ground or the Phone Containing the Qur'an on the Ground and Read from It**

#### **Description of the Status**

Some persons put the Qur'an or the phone which contains the Qur'an on the ground and recite from it.

#### **Advice and Revelation**

Putting the Qur'an on the ground during reciting means the Qur'an will be in the direction of the legs . This is inconvenient . It should be carried by the hand for glorification.

### **39-Prayer of the Guided behind the Imam Who Prays Sitting**

#### **Description of the Status**

If the imam prays sitting for an excuse does the guided pray standing or sitting ?

The imam who is unable to pray should bring one on behalf of him. But if prays sitting the guided behind him should pray sitting for the prophet PBUH said " the imam is to guide" to his saying if he sits down you sit down too.

Regarding that case when Abu Bakr was the imam , it was he stated till the arrival of the prophet PBUH then he prayed with them sitting. But it is possible to stand after a sitting imam, though there it is possible to pray sitting . The two situations are alright. There is no embarrassment in that if Allah so wills.(1)

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(1) Encyclopedia of Fatwa

## **40- Booking a Place in the Mosque**

### **Description of the Status**

Some prayers book their places in the first line by leaving their mats there especially during the prayers which are close to each other such as mughrib to isha

### **Advice and Revelation**

This done with good intention to get the reward of the first line. But it is legally forbidden as scientists said . They emphasized that it is not permissible to book a place in the mosque.

Sheikh El Islam ibn Taymiya said

This act is forbidden with the agreement of all the Muslims also it is a taboo. The idea behind preferring

The line is coming early. He who books a place shall prevent others who come early from the reward.

All the places of the mosque are right to the prayer to pray . He who does this act confiscates the right of others. Some jurists say that his prayer is not accepted. I advise the one who books a place to quit doing it.

## **41- Abolishing the Ablution**

### **Description of the Status**

Sometimes the prayer sits in the mosque leaning on something so that if that thing was removed hewill fall down, or he may raise his knees or any of those sittings which will end in the emergence of something if he sleeps.

### **Advice and Revelation**

If the one with ablution sits such sittings his ablution is abolished. It is better to sit appropriately i.e., on his hips closing his legs to the ground. This is called squatting (1)

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(1) Al-Jamhara web

## 42- Allotment of One Place for Praying

### Description of the Status

Some prayers allot a place in the mosque . He does not pray only in that place.

### Advice and Revelation

This act is not of the sunna , but it contradicts it. The prophet PBUH rejects this act . Ahmed and Abdulrahman bin Shibil said " the prophet PBUH rejects the raven ditch, and the allotment of one place in the mosque as the camel does"

Al- Bani modified it in the correct Silsila 1168

The man has to select a special place is like that of the camel does not leave the place where his little camel is i.e., he takes it as a place not to be changed.

Sheikh al-Islam ibn Taymiya said in the Fatawi 22/195

" no one should allot anything from the mosque so that he prevents the others. The prophet PBUH prohibits this act. It like the act of the camel , which means that he takes that place for praying (1)

It is discussed in the Durrar Assiniya ( the prophet PBUH refuses the raven ditch and the place of the beast

And to allot a place in the mosque as does the camel. That was narrated by Abdulrahman bin Shibil

And to take a certain place in the mosque and settle in it like the camel . He refuses taking a certain place

In the mosque . The places will bear witness that that person prayed on them.(2)

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(1) Daleel Almasjd web

(2) Addurar Assiniya web

### **43-Extension of the Alif between the Lam and Ha in the Glorious Allah Too Much**

#### **Description of the Status**

Some callers extend the alif which is between the lam and the ha from the Exalted Allah a long extension. Some imams may do this also.

#### **Advice and Revelation**

The origin in that alif is to be extended for two movements. If he stops at the expression of the Exalted Allah as at the end of adhan ( there in no god but Allah) it is possible to extend it within the length of six movements. But if he connects it with the following , it is not extended only for two movements. Extending it for than two movements is unpleasant.(1)

Extending the pronunciation of ba in the expression ( akbar ) in ( Allah akbar ) in the adhan or in other places.

#### **Description of the Status**

Some of the callers extend the sound to a large extent when they pronounce the expression ( akbar) akbaar)

#### **Advice and Revelation**

Sound should not be extended to the ba because the expression –akbar- differs in the pronunciation Allah akbar as a description to Almighty Allah, not be describes as akbaar.

Al-Jiziri enumerated the conditions of the correct pronunciation of this:

( the ba should not be extended . It is unacceptable to say akbaar . If he says this his prayer will not be accepted, because akbaar is the plural of kabar which the name of the large drum or a name for menstruation . He who does on purpose is cursing his God . Also he should not emphasize the ba more than is required.(2)

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(1) Salah Lahn al-Muadhin –Abdulsalam Alshuwair p. 87-88

(2) Fiqh ala al-mudahib al arbaa1/248



#### **44- Distribution of Water to the Prayers during the Sermon**

##### **Description of the Status**

Some prayers distribute water for the prayers when the orator is still doing his oration.

##### **Advice and Revelation**

It is beyond doubt the distributing water for the prayers while the orator is still orating is a good tradition, but this act contradicts the teachings of the prophet PBUH . There should be a complete devotion to the sermon and to be occupied with something else.

See the previous item related to the occupation with the phone during the sermon (12) and item (26) related to reciting the Qur' an during the sermon.

#### **45- Interlacing the Fingers while Sitting and Waiting for the Prayer**

##### **Description of the Status**

Some prayers interlace their fingers when they are waiting for the prayer.

##### **Advice and Revelation**

Interlacing fingers in or out the prayer is unpleasant( question and answer web). From the morals of the mosque is not to interlace the fingers. Abi Thumama Al-Hannat that he met Ujrah while going to the mosque and found me interlacing my fingers. He forbade me from this act. The prophet PBUH him said when one does his ablution and goes to the mosque , he must not interlace his fingers , because he is in

Praying – narrated by Abu Dawood .

This tradition shows the forbidding of interlacing the fingers during walking to the prayer in the mosque, because he who intends to go to the mosque is like the prayer.

AlKhatabi said that interlacing the fingers is joining the fingers together . It might done frivolously . It might bring drowsiness

The previous talk regarding the interlacing does not comply with good conduct.

Abu Hurayra in the story of the two hands , he came to a wooden piece and prostrates unintentionally . He had put his right hand on the left hand and interlaced his fingers- narrated by Al-Bukhari(573) and Muslim(482).

There is no contradiction between this and the previous state , because the interlacing occurred after the prayer. Forbidding is on the prayer or the one coming to the mosque for interlacing is of trifling.

Imam Al-Bukhari said that there are traditions which permit this interlacing in and out the mosque. Al-Hafidh ibn Hajar saw the collection of these traditions. Al-Ismaili thought that the forbidding is restrained ,

Since the one who goes to pray is like the prayer himself . Al-Hafidh said the narration of the forbidding as far as the person is in the mosque , is weak.

Fath Al-Bari (1/565)

It is to be noted that some prayers are playing with their fingers cracking them , which not plausible and is not of reverence . If the heart is reverent the other parts are reverent as well.

Shuba the slave of ibn Abbas narrated that he was praying with ibn Abbas and I cracked my fingers , He scolded me. Narrated by ibnabi Shaiba (2/344) .

The conclusion : interlacing the fingers is unpleasant when one goes to pray, till he finishes. There is no embarrassment to the one who sits in the mosque , only if he is waiting for the prayer. It is unpleasant to interlace.

See the rules of attending the mosques for Abdullah bin Saleh Al-Fowzan p. 67-68(1)

#### **46- Going out of the Mosque after the adhan –before the Prayer**

##### **Description of the Status**

Some prayers go out of the mosque after the adhan before the prayer.

##### **Advice and Revelation**

If this going out for a necessity or a need or when the prayer goes out with the intention of coming back , it will be alright. If it is not for a need or necessity, it is prohibited . Nasir bin Suleyman al- Omar said ( abu Al –Sha' tha said that they were sitting in the mosque with abu Hurayra , and the caller called for the prayer

And one person left the mosque . Abu Hurayra saw him leaving the mosque .He said that that man did not obey the prophet PBUH – narrated by Muslim.

In the narration of Shuraik bin Abdulla Al- Nikhi at imam Ahmed , he said " the prophet PBUH ordered us to be in the mosque when it was called for the prayer, till the end of praying.

The scientists agreed that if somebody has an excuse he may go out after the adhan . Al-Tirmidhi said commenting on the narration of abu Hurrayra that the person should not go out only of an excuse. They agreed that the person who goes out after the adhan with the intention of coming back to do the prayeris permitted.

Uthman said that the prophet said " he who is in the mosque after the adhan and goes out for a need and does not come back is a hypocrite . They differ in the matter whether it is prohibition or unpleasantness .

There are two views : The First View It is the forbidding . This is the view of Hanafiya(12) , Hanabla(i3) and ibn Hazm chose it.

The Second View

It is unpleasant to leave the mosque . This is the view of Malikiya,Shafia and abu Al-Wafaa, and Abu Maali from Hannabla(1)

#### **47- Reciting the Qur'an while Calling for the Prayer**

##### **Description of the Status**

The person recites the Qur'an then the adhan begins, should he continue or quit ?

##### **Advice and Revelation**

Ibn Baz said:

It is a practice that when he recites and hears the adhan to listen to the calling, For the prophet PBUH said ( when you hear the adhan you say like it then asking peace upon me. The one who asks once for peace will rewarded by ten, then seek the means for me , for it is a place in paradise which is given only for a worshipper of Allah . I wish to be that one. Whosoever seeks me the means, intercession will be placed on him. In al-Sahihain from the narration of abu Said Al-Khadri said that the prophet PBUH said ( if you hear the caller saying ,say as said)

In Sahih Al-bukhari from Jabir bin Abdulla said that prophet PBUH said ( he who says when hearing the call Bring Muhammed the means and virtue you have promised, intercession will await him). Al-Baihaqi added ( you do not overlook the appointment)

Thus replying the caller is a practice which will be lost in the continuation of reciting , and the reciting does not missed, quitting is preferable.

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(1) Al-Islam web

## **PIECES OF ADVICE WITHIN THE PRAYER**

## 1- Praying with wearing the flannel or in the night gown 'Pyjamas or galabia

### Description of the Status

This has two phases :

The first:

Some of prayers pray with the flannel with sleeves and covers the private parts (awra)

The second :

Some pray with the night gowns , even some of them come the prayer the two lds wearing the night gown,

### Advice and Revelation

The First Phase :

It is preferable for the prayer to cover his shoulders while praying, for it is decent . Almighty Allah says( wear your beautiful apparel at every time and place of prayer) The Heights 31 i.e. at each prayer Showing the shoulder is against beauty . The prophet PBUH said ( you should not pray with one dress only if there is some cover on his shoulders.

It was narrated from ibn Omar that the prophet PBUH said ( when one prays , let him dress with two dresses, for Allah has the right to see you are beautiful )(2)

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(1) Muslim 516

(2) Al-Tabarani 10/170

Some jurists concentrated on this matter and say that prayer is abolished for those who do not cover their Shoulders.(1)

But the majority of jurists say it only indecent. The obligation is to cover the private (awra) only.

Similar to the case of the flannel is putting on the gown of ihram during the pilgrimage or umra that when he prays he puts half of the dress on his neck and his shoulders are uncovered , as well as his belly and back . This a violation of the beauty.

#### The Second Phase

It is not preferable to pray with night gowns . Almighty Allah says( wear your beautiful apparel at every time and place of prayer). The night gowns are not of that beauty.

It is an obligation for the prayer to be tidy because he at the hands of Almighty Allah. If he meets an important personnel he will not wear clothes. Almighty Allah is above all creators.

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(1) Al-Maghni for ibn Qudama 2/290

(2)Al- Jamaa fi ahkam al-salat

## **2-Raising the Voice in the Secret Prayer**

### **Description of the Status**

Some prayers raise their voices in the secret prayers( noon, afternoon, or the third bow in mughrib and the third and fourth bows in isha). Some others raise their voices during the praise . Thus he makes other prayer distracted

### **Advice and Revelation**

Raising the voice in the secret prayer is against the practice-sunna. If that reaches the degree of jumbling It would be prohibited.

The prophet PBUH prohibited this act ( Do not raise your voices on each other in reciting or praying)(1)

Some scientists allow raising the voice in the secret prayer with words of what he reads , but without a high voice . It is audible by himself, the prophet PBUH did that.

## **3- Looking during the prayer**

### **Description of the Status**

Many prayers when entering in the praying , fix his look to the front or looks right and left, or looking to things in front of him.

### **Advice and Revelation**

The practice in the prayer is that looking should be at the prostration place in all the movements of the prayer. This is the view of the majority of jurists. Some think that looking during the sitting should be towards the forefinger. As regarding looking at the place of prostration , Al-Baihaki narrated from ibn Abbas from Anas that the prophet PBUH (2) used to look at the place of prostration in the preface of the prayer.

In a tradition from ibn Seereen said the prophet PBUH used to look at the sky till Allah says to him : Successful indeed are the believers those who humble their prayers.. He looked down (3) .

The looking at the forefinger , Abdulla bin Azzubayer said when the prophet PBUH sits , he put his left palm

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(1) Abu Dawood332

(2) Narrated by Al-Hakim stretching to abu Hurrayra

(3) Arrested by Ahmed and abu Dawood and Annisa'i and corrected by Annuwawi in the discussion of Muslim

#### **4- The utterance of the expression –Amen- after completing the Fatiha**

##### **Description of the status**

Some prayers utter the expression-amen with an emphasis on the meem.

##### **Advice and revelation**

Uttering it with the emphasis on the meem is incorrect. The correct pronunciation is without emphasis with a hamza after the alif , because amen without emphasis on the meem means reply oh Allah. The prayer who says it after the fatiha invokes Allah.

As for am meen with an emphasis on the meem , means –heading for- because amma means amm the thing which means heads for. It is mentioned by Almighty Allah ( o ye who believe violate not the sanctity of the rites of Allah nor of the sacred month nor the animals brought for sacrifice nor the garlands that mark out such animals nor the people resorting to the sacred house) . Al- Maida/2

Which means heading for the sacred house.

#### **5- Movement in the prayer**

##### **Description of the Status**

Most of the prayers especially the youths make many movements when they enter for the prayer. It is unnecessary for these movements.

Some are moving from the beginning till the end tidying himself , or looking at his watch or cleaning his nails, or making some other unnecessary movements. Some who do not tidy his clothes plays with his

Beard . The amount of these movements may annoy his neighbors, thus he loses reverence.

##### **Advice and Revelation**

The movement which is inside the prayer without any necessity will not abolish the prayer if it is little.

If is much it leads to the abolition of the prayer, yet it does not abolish the prayer even though it is much if there is necessity , or it is dispersed . The jurists limit the measurement of the movement by three movements onwards . Some others believe that there are no limits for that, but the one makes the movement when observed by the prayers , they think that they are much.

N Abbas said that he slept one night in the prophet s PBUH home with his maternal cousin ( Maymoona) . He was still a child . The prophet was doing a night prayer , he said that he came beside him . The prophet PBUH pressed his ear to play with him so as not to be afraid from the darkness . The prophet PBUH used to

Carry Ummama the daughter of his daughter Zainab from abi Al-As bin Abd Shams in kneeling and standing up.(2)

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(1)Al- Bukhari No. 1198

(2) narrated by Al- Bukhari No. 516



Ibn Qudama said

" it is alright if the act is little for the necessity, but the estimation of the abundance or fewness is to be done according to the custom . If he does different deeds when gathered together look that they are much

The prophet PBUH carried Ummama in each bow , for it was much he would not do that. Too much work in the prayer would abolish it.(1). Ibn Baz was asked about a man moving too much in his prayer, He said:

( If the trifling was much , it would abolish the prayer. If is little according to the custom the prayer does not abolish by it. The believer should keep the reverence and leaves trifling with such frivolous things to keep his prayer correct.(2)

I advise those people who accustom moving in the prayer to abandon this to keep the correct prayer, and To keep the reverence . Almighty Allah praises those who are revered in their prayer by saying ( those who humble themselves in their prayers) The Believers/2 and to upset the neighbor prayers.

## **6- The Precedent in the Assembly Prayer Puts the First Takbeera in His Prostration**

### **Description of the Status**

Some of the prayers come late and finds the imam prostrating , and in order to reach prostration with him he makes the first takbeera in his falling down .

### **Advice and Revelation**

The first takbeera would be correct only if it brought by the prayer standing.

Abu Bakr narrated that he heard abu Hurriyra saying ( the prophet PBUH was saying Allahu akbar , he also did the same thing in prostration. (3)

Abu Hameed Assaadi said ( the prophet PBUH raised his hands till they reach his shoulders. He then said Allahu akbar when coming into alignment . (4)

The mentioning that he was straight indicates that he brought it in his standing . It is incorrect if it is brought from prostrating . Annuwawi said (the takbeera should fall wholly in his standing. If he loses one character , his prayer is incorrect).(5)The Kuwaiti Encyclopedia of Jurisprudence 13/220 says ( takbeera should not be done when sitting or leaning)

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(1) Al-Maghni 3/94-96

(2) The Islam Question and Answer web

(3) Al-Bukhari789

(4) Mukhtasar Snnun abi Dawood p. 49 No. 730

(5) Al-Majmoo' 3/29

## 7- Bowing during Kneeling

### Description of the Status

There are two sides of this status:

The First: Some of the prayers who are not sick slightly bow their bodies .

The Second: Others exaggerate in bowing making his back as bow.

### Advice and Revelation

The First Status

If the prayer is sick and cannot bow he may bow as he could, if he is not sick he puts his hand palms on leaving a space between his fingers putting his hands away from sides as far as possible, making his back

Not Moderately straight .

The Second Status:

The bowing of the back is not moderate . The prayer should make his back moderately straight. Al-Bukhari narrated that the prophet PBUH was bowing then cracking his back.(1)

He said in Taj Al-Aroos : cracked his back means twisting it to the ground.(2)

Zaid bin Wahab said ( he saw a man who did not complete his bowing and prostration , he said to him that he had not prayed. If you die , you die on a different path of the prophet PBUH .(3)

Al-Baihaki narrated that when the prophet PBUH bowed, he makes his back straight.(4)

He described his bowing that water will be settled on while bowing. Al-Tabarani narrated that the prophet PBUH said, when you bow put the hand palms on your knees and stretch your back.(5)

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(1) Al-Bukhari 12/271

(2) Taj Al-Aroos for Al-Zabeedi

(3) Al-Bukhari 791

(4) Al-Baihaki

(5) Narrated by Ahmed and abu Dawood

## **8- Sighting Up during the Prayer and Raising Head**

### **Description of the Status**

Some prayers are looking up towards the sky as if he looks to the sky.

### **Advice and Revelation**

The practice ( sunna ) is that the prayer should look to the place prostration . Raising the head upwards is a mistake, because the prophet prohibited that.

Al-Bukhari narrated on Anas saying ( what is the problem with peoples raising their heads to the sky during their prayers, he confirmed that they either finish or their sights will be snatched .(1)

## **9- Putting Something Worn by the Prayer on the Ground and Prostrates on It.**

### **Description of the Status**

Some people put their worn by them on the ground and pray on it . Thus it becomes a deterrent .

### **Advice and Revelation**

The prostration of the prayer on his worn clothes is possible such as:

- Praying on a muddy ground
- Very hot or cold weathers
- The land is coarse or there is something harmful on it.

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(1) Al-Bukhari 75

Or such things which could do mischief to the prayer while putting his front and nose on the ground directly.

But in cases when it was necessary, he must not put any of these . In our age it is rare find such cases

Because prayer is often done on beds whether in or outside mosques, ibn Abbas narrated ( the prophet PBUH was praying in rainy day and avoided the mud with a cloth )(1)

Anas narrated that ( we were praying with the prophet PBUH during a hot weather . If one could not endure the heat, he put his dress and prayed on it)(2)

These two traditions pointed out that putting something to pray on it is to done where there is a necessity.

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(1) Narrated by Ahmed

(2) Narrated by Al-Bukhari and Muslim

## 10- Putting the Two Arms on the Ground and Sticking Them to the Ground or to His Sides in Prostration

### Description of the Status

Some prayers stick their arms to the ground in prostration, some others stick them to his sides.

The Muslim should be obliged by the prayer of the prophet PBUH because he PBUH said ( pray you see me pray)

The prophet PBUH did not use to stick his arms to the ground nor to his sides in prostration . Abu Hameed Al-Sa'adi narrated the prophet PBUH used to put his arms in that way and the fingers of his feet towards the qibla.(1).

PBUH narrated that he used to put his arms in that form till the whiteness of his armpit appeared(2)

Thus ibn Qudama said ( it is of the practice-sunna- to avert the arms from the thighs when prostrating

Because the prophet PBUH was doing that in his prostration)(3)

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(1) Al- Bukhari 828

(2) (20 Saheeh Muslim 497

(3) al-Maghni 1/306

## 11- Extending the Two Arms during the Prostration

### Description of the status

Some prayers open their arms and apart them from his sides to a large extent . Thus he harms his Neighbor.

### Advice and Revelation:

Some prayer open his arms to a large extent during the assembly prayer, he harms his neighbor.

### Advice and Revelation

Opening the arms is one the practices of the prayer came from the prophet PBUH to us. Al-Bukhari and Muslim narrated from Abdulla bin Buhaita ( when the prophet PBUH prostrates , he inclined till the whiteness of his armpits appear). Inclining means separating his arms from his sides i.e, not sticking

Them. If the prayer is an imam or prays individually he may open his arms widely. But if he prays in assembly , he separates them so as not to harm his neighbor . If he harms the one beside him , this will be a taboo, because harm is tabooed . The prophet PBUH said ( no harm to oneself, no harm to others). If the prayer opens his arms slightly, he will do no harm to others . thus he applies the practice-sunna. The prophet PBUH recommended not to place the arms on the ground, not to raise his legs from the ground , He should put his front and nose on the ground. Prostration is invalid if otherwise. The prophet PBUH said ( I was ordered to prostrate on seven bones. He pointed to the front , his nose, the two hands, the two knees, and the ends of the feet). He referred to the nose

to point out that the nose should be placed on the ground with the front.

## 12-Raising the Two Legs from the Ground or Putting One on the Other

### Description of the Status

Some prayers raise their legs from the ground during the prostration . Some others raise one leg. Still some others put the feet one on the other unconsciously .

### Advice and Revelation

Prostration is done on seven bones as mentioned in the previous tradition narrated by ibn Abbas ( I was ordered to prostrate on seven bones : the front –he points to his nose-the two hands, , the ends of the feet) , narrated by Al-Bukhari 812.

Annuwawi said " if he overlooks one organ, his prayer is incorrect".

Completion means the use of the whole organ in prostration . He prostrates on it completely . the prophet PBUH , when prostrating, direct his finger feet toward qibla. Narrated by Al- Bukhari785. And from the tradition narrated by abu Dawood from Rifaa bin Rafi that the prophet PBUH said to the mistaken of his prayer ( when you prostrate let your prostration be restrained)(1). According to this prayer is not correct if the two legs are raised from the ground , or the putting the two feet one on the other because prostration is abolished . If prostration is invalid, prayer is too. Feet should be placed on the ground.

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(1) Islam : Question and Answer web.

### **13- Stretching the Two Hand Palms to the Front for Those Who Pray in Chairs**

#### **Description of the Status**

I have witnessed some of the prayers who use chairs bowing and prostrating gesturing. When he prostrates , he uses a gesture the front making a similarity of the natural prostration.

#### **Advice d Revelation**

Those who pray in the chairs using gestures puts his on his knees in bowing and prostrating . He should not stretch to the front in the vacuum . But the one who prays.

on the ground ,puts his hands on the knees while prostrating , and on the ground during the prostration.

### **14- Bowing of the Precedent while the imam raises his head from bowing**

#### **Description of the Status**

The prayer comes late while the imam is bowing, then he raises from bowing. During the raising of the imam, the precedent prostrates .

#### **Advice and Revelation**

If the precedent bows when the imam does not raise his head yet , the prayer of the precedent is correct

And he counts one kneeling, if he makes sure that he bows with the imam.

But if the imam raises his head and the precedent bows it is not counted for him. Thus he missed one

Kneeling . He should bring one in lieu of it , because the bowing which was not reached by him is one of the pillars of the prayer if this bowing is lost with the imam, because guiding does not occur with the imam- he bows alone. The prophet PBUH said ( the imam should be imitated )



## 15- The Number of Praises in the Bowing and Prostration

### Description of the Status

Some of prayers and imams occasionally do not equate the number of praises in the bowing and prostrating. He praises three in the bowing and five in the prostrating for example or less or more, or he Praises in the first bowing three or more and three or more or less some elsewhere .

### Advice and Revelation

Praising in bowing prostration is a practice as it is well known. It should be done as odd either three five or any number chosen by the prayer. It is preferable the number of praises is equal in bowing and prostrating . Al –Bukhari narrated from al-Barra ( the praising of the prophet PBUH in his bowing and sitting is almost equal) (1)

The equation of the bowing and prostrating should contain equal praises.

Ibn Hajar transmitted that the interpretation of his speech that the praising should be proportional with the other pillars)(2)

This means the pillars are equal in the number of praises. This equality leads to the equal bowing and Prostrations . In the Kharqi discussion, ( he says pray be The Great Allah three times which is the lowest And if he says it once it is enough) . Ibn Qudama said:

( Aquba bin Amir narrated when it comes-praise in the name of your Almighty Allah – The prophet BPUH said include it in your prostration ) . Ibn Mas'ood narrated that the prophet said when you bow , say praise be Almighty Allah three times . Narrated by Al-Ashram ) . Abu Dawood also narrated it but he said not three times but only one is enough. The prophet PBUH ordered praising, but did not mention three times . The prophet said in the speech of ibn Mas'ood , he said three times is the lowest . Ahmed said in his message that the complete praising is seven times , the medium is five and the lowest is three. The *Qadi said that the complete praise is what does not bring him to distraction. The imam should not bring*

The prayer to a state of fatigue.(3)

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(1) Al-Bukhari 801/821

(2) Fath Al Barri 2/374

(3) The Maghni of ibn Qudama2/178-179

## 16- The Movement of Fingers in the Bear-Witnessing

### Description of the Status

Some prayers follow imam Malik a narration from imam Ahmed in moving the forefinger when bear-witnessing. He moves it quickly up and down.

### Advice and Revelation

The move his finger to the north or movement of the forefinger should not be upwards or downwards . it should not be quick. The prayer should move his finger to the right and left. Sheikh Abdulsamee Al-Abbi

That one of the virtues .is to put the little finger, the ring finger and the middle of the right hand

Who bear witnessing to the ball of the thumb of the right hand except the forefinger and the thumb )(1)

According to the doctrine of Malikiya: the three fingers little finger, ring finger and the middle of the right hand should be gathered together in bear-witnessing . the forefinger should be stretched and moved

From the beginning of the bear- witnessing till the end gently to the right or left ,not upwards or downwards(2)

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(1) Bdulsamee Al-Dabbi p.155

(2) A-Khasa Alfiqhiya of Madhhab Assada Al-malikya Mohammed Al-Qurawi

## 17- Quickness in the Pillars of the Prayer

### Description of the Status

Some prayers are quick in doing the pillars of the prayer. Quickness will affect trust. Some trust in Rising and prostration and bowing he does not trust in the sitting between the two prostrations, but He is quick in it.

### Advice and Revelation

One of the pillars of the prayer is the trust which abolishes the prayer if it violated. The meaning of trust is that the prayer should be fixed in all the pillars of the prayer. Doing otherwise will abolish the prayer .

The is not against the light prayer , because what is required from him is to perform it completely with

Lengthening . A-Bukhari narrated from Abu Hurrayra that ( the prophet PBUH entered the mosque , then

A man entered and greeted the prophet PBUH and prayed . The prophet PBUH told him to repeat his prayer . The prophet PBUH told him to repeat the prayer . Then for the third time he was told to the same thing. He told the prophet that he did know how to pray. The prophet to stand up, read some ayas

Of the Qur'an , the bow , then you raise your head and say Allah Akbar , then you prostrate . You should secure trust all the time in your prayer as a whole. (1)

When the prophet PBUH told him to repeat his prayer , he meant that his prayer was incorrect , it was

As if you pray unless you secure trust.

Non-trust is very dangerous thing , because if you do not do it , the prayer abolished . I emphasize advising

Brother prayers to trust in their prayer to abandon doing that . If they do not the prayer is incorrect as

Mentioned in the tradition of the prophet PBUH

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(1) Al-Bukhari 793

## **18- The Mistake in the Reciting in the Prayer**

### **Description of the Status**

Some prayers may mistake in reciting Al-Fatiha or in some of the ayas which follow it. Some commit Mispronunciation , such as saying ( Almustaghem) . Thus qaf is mispronounced by ghain or similar mistakes.

### **Advice and Revelation**

He who forgets in the prayer or mistakes in it : if the mistake occurred in Al-Fatiha , it should be Corrected, because praying is incorrect without it. If the mistake occurs elsewhere , the prayer is correct Because reciting which occurs after Al-Fatiha is a practice not obligatory.(1) The one who commits Mistakes in reciting does not fit to be an imam .

## **19- The prayer of the Women in a Thin Veil When Hair or Any Organ of the Body Is Visible**

### **And the Appearance of Her Two Feet during the prayer**

### **Description of the Status**

I was told that some women put on thin veils on their heads or bodies, so that the hair or the body could Be seen, or sometimes the suit is thick but there are locks of hair visible from both sides.

### **Advice and Revelation**

The woman should cover all of her body, except the face and the hands. The veil should not be soft So that any part of the body or hair could not be seen.

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(1) Islam web: Question and Answer

If she prays with a soft veil , her prayer is incorrect. Also if the veil is thick , but the hair appears from both sides or from the front the prayer is incorrect. This applicable on the male when putting on thin clothes

Which describes his private parts the prayer is incorrect too. Private parts of the male are those between his navel and the knee.

Imam Al-Shafi said ( if he prays in describing clothes, his prayer is incorrect)(1)

Annuwawi in Shah Al- Muhathab said ( covering should be to what is not visible to the seer and the color of the complexion . It is not enough for a thin cover through which the blackness or the whiteness are seen.(2)

Veiling the whole body of the woman is obligatory except for the face and the hands. Jurists are not

In agreement regarding the two feet . The majority say they should be covered as well. Abu Yousif from the Hanafiys allow , and the Muzni from the Shafiya as well. Also outside the prayer they should be covered , for the prophet PBUH said ( praying of the menstruating is not accepted by Almighty Allah only

In veil)(3)

What is meant by menstruating is the woman who reaches puberty. It called veil because it veils

And not to see the body or the hair. If the veil is thin and does not prevent seeing the body or the hair,

The prayer is incorrect and should be repeated. The tradition prescribed ( Almighty Allah does not accept

The prayer of the menstruating ). This is a text in incorrectness.

Ibn Qudama said ( Veil must cover the color complexion )(4)

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(1) Alum for Ashafi 1/111

(2) Sharh Al- Muhathab 3/170

(3) Abu Dawood, Attirmidhhi, inn Maja, and Ahmed

(4) Al-Magni 1/651

## 20- The Appearance of the Private Part or Part of It from behind during Bowing and Prostration

### Description of the Status

Some prayers wear tight trousers . If he bows or prostrates part of his private parts appear unconsciously . This is for the male. It is possible that part of the appears as far as the woman is concerned not the face or The two hands while praying.

### Advice and Revelation

The private part of the male is between his navel and knees . As for the woman all her body is considered Private parts except the face and the hands. One of the conditions of the prayer is to veil the body of both males and females. If any part got uncovered while praying and they settle it quickly, the prayer is correct. If, on the other hand there a long time for this state, or the prayers completes one pillar of the prayer , The matter is controversial among the jurists about the correctness of the prayer.

A-Shaiyat say that the prayer is abolished ( if some part of the private parts are uncovered , his prayer Is invalid, whether little or much appearance occurred , whether the prayer in assembly or alone and whether the prayer is obligatory or practice. If he prays covering the private parts, then he discovers later on that some parted appear his prayer is incorrect and should be repeated.(1)

There are some views y some other jurists regarding the validity or the invalidity of the prayer . Annuwawi Had mentioned some of them. We advise the prayer to repeat praying if it takes a longer time. We also advise him not to wear such a kind of trousers, or he puts something which covers him.

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(1) Sharh Al-Muhathab Yahya bin Sharaf Annuwawi 3-172

## **21- The Prayer Covers the Private Parts of Another Prayer**

### **Description of the Status**

The private parts of a prayer might be uncovered while praying and there in another prayer behind him.

The prayer behind moves in praying to cover the parts . As for the women it is possible to uncover her body or her hair , and got covered by the woman behind.

### **Advice and Revelation**

Covering of the private parts of the prayer by the prayer who is just behind is an obligation, even though it

Requires walking to him , because it leads to the correctness of a prayer . The movement is alright, but

It should as little as possible. The little movement does not abolish the prayer as mentioned earlier .

The prophet PBUH used to carry Umama , the daughter of his daughter during praying, and placed her when he prostrated and carried her because her mother was busy . It was also narrated that he opened

He opened the door for A'isha during praying . The movements which abolish the prayers are the

Aimless and recurrent movements.

## **22- Too Much Delay after the Imam or Preceding Him**

### **Description of the Status**

Some prayer delay themselves in doing the pillars such as in bowing or in prostration . This occurs when

The prayer gets delayed for a long time so that he fails to follow up the imam . Some others do the

Pillars with the imam or precede him.

## Advice and Revelation

The prayer should wait until the imam enters in praying , and does as the imam does . The prophet PBUH said ( the imam is to be imitated, if he bows you bow, if on the other hand raises, you raise, if he sits in his Praying you do so.(1)

You notice that he said ( if he prostrates) and ( if he raises) , because imam will not enter considered Bowing nor raising only if he enters bowing and prostration . If the prayer violets the imam ,he violates the order of the prophet PBUH.

As regards delay performing the pillars , if the delay is a short term one , the prayer is correct. If it too much which leads to miss the pillars of praying , the prayer is incorrect, if the delay is without an excuse.

Sheikh Mohammed bin Uthaymen said:( the appropriate saying that if he gets delayed for a pillar Without an excuse the prayer will be abolished- whether it is bowing or prostration)(2)

Some jurists say that if the prayer gets delayed in two pillars, his prayer abolished . The prophet PBUH said ( when he bows, you bow too).

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(1) Al-Bukhari 688

(2) Islam web: Question and Answer



## **23- Helping the Imam in Reading When Necessary**

### **Description of the Status**

When the imam stops reading as a kind of forgetfulness or when he commits a mistake many prayers try to correct quickly not leaving a space for him to remember or correct the mistake.

### **Advice and Revelation**

Correcting the errors of the imam is legitimate according to the views of the majority of jurists. Abu

Dawood said (I witnessed a prayer with the prophet PBUH reading in prayer. He left something

unreadable. A man said you missed aya so and so. The prophet said you must remind me).

Ibn Khuzaima corrected it. Abdullah bin Omar narrated (the prophet prayed and got confused, when

he finished, he said to Ubbay bin Ka'ab were you with us? He said yes. The prophet PBUH said what prevents you from correcting?)

Amended by Ibn Habban.

However the form of the correction is the I have just mentioned represented by quick correcting

and the nature of it.

Amendment should be like the following:

A- It is preferred the prayer standing behind the imam directly from those who memorize the Qur'an and of science for two reasons:

First to make the correction by himself.

Second if the imam is affected by anything he will replace him to complete the prayer. Therefore the persons behind the imam is the one who makes the correction.

B - If thing of the item mentioned above does not , it is possible any of the prayers may be the one responsible for correction ,He should not be quick . He respites the imam possibly he corrects himself

C - Collective correction will confuse the imam and mix up the sounds which makes him incapable Of concentration.

D - Correction should done calmly , it is as if the prayer recites for himself.

E - He should not make the correction while is still reading . He should take the appropriate time of Silence to make the act of correction.(1)

F . He should make the correction if the imam has already read what is required in the prayer.

G . If the imam replaces one by another or he leaves certain ayas or words the correction should be done only when meaning got changed, otherwise he should not make the correction.(2)

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(1) The Muslim web Abdulmajeed Al-Mansoor

(2) Al- umma Al-Wasat web Prof, Dr. Abdulmalik Assaadi.

## **24- Voice of the Imam After the First Assembly**

### **Description of the Status**

Some prayers when became the imam of the second assembly or what follows in the mosque raises his voice more than required . There some prayers from the first assembly doing their practice-sunna prayer-. Thus he gets them confused when raising his voice.

### **Advice and Revelation**

Confusing the prayer is generally unacceptable whether it occurs in praying or anything else. Abu Said A-Khadri said : the prophet PBUH was in recluse in the mosque and heard them raise their voices . He Uncovered the demarcation and said ( each confides a secret to his Lord . Never to harm each other. Not To raise the voices on each other in reading or the prayer.(1) . The imam of the second assembly Should be far away from the prayers and make his voice audible by the prayers after him only – not To raise it.

## **25- Imitation of the Precedent from the First Assembly or Imitation a prayer Doing His Practice**

### **Description of the Status**

The prayer enters the mosque and finds the assembly finishes . He prayed alone. There is a preceded Prayer from the first prayer or to pray the practice( sunna).

### **Advice and Revelation**

A- It is possible for that prayer wait until what the time of the prayer and his circumstances allow.

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(1) Narrated by abu Dawood 1332

B- If he gets desperate , i.e., nobody comes to pray with him to the Obligatory prayer with him, he imitates any of the precedent from the first prayer and prays with him.

C-If he does not find a prayer precedent from the first praying , he may imitate any of the practice prayers and never to pray alone so as not to lose the reward of the assembly .

If he prays after a precedent he is of the obligatory prayer , but he prays after a practicing prayer he is in this case an obliged prayer after a practiced one . This possible according to the opinions of

Many jurists. Mua'th bin Jabal narrated was praying the obligatory after the prophet PBUH then he returns to pray as an imam for his people. His prayer was a practice, but theirs is obligatory.

Shu' ba bin Umru said that he heard Jaber bin Abdulla said that ( Mu' ath bin Jabal was praying with the prophet PBUH the he retreated to be an imam for his people. He prayed the night prayer and narrated from the Cow then the man left. The prophet said that that man was a persecutor .he repeated if three times. He ordered two moderate surat . Omar said he did not memorize them)(1).

This indices that the prayer of Mu ath was a practice . It was repeated , and the prophet PBUH did not deny it.

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(1) Narrated by Al-Bukhari , Muslim ,abu Dawood, ibn Habban and ibn Khuzaima

## **26- The Number of Bowings of the Tarawih Prayer**

### **Description of the Status**

Some prayers think that the number of bowings of the tarawih in Ramadan is eight only. Others think Exceeding the number is an innovation . This understanding comes from some of the jurists who see that They are only eight ones basing their knowledge on what they heard from the narration of Al-Bukhari ( that he asked Aa'shi how was the prayer of the prophet PBUH in Ramadan ? She said he dis not exceed eleven )(1)

I understood that some of those in charge told the imams not to exceed eight. They prevent them from Exceeding that number . On the contrary some of Awqaf offices leave the matter to the imam whether he Makes them eight or twenty.

### **Advice and Revelation**

I find that is enough to bring the points of view of two of the contemporary jurists : they say that The restriction of the prayer with eight or twenty bows is a narrow or extended matter. The subject is wider than that.

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( 1) Al-Bukfari 1147

The first : Prof . Dr Abdulmalik Al-Sa'adi he says:

( There is no definite opinion for the number of bowings done by the prophet PBUH . Narrations differ

Regarding their number, Therefore ibn Taymiya said it was not fixed in Ramadan – the prophet PBUH did

Not fix a certain number ...the majority of jurists said that it was twenty . These were: Hanafiyat , Ashafiyat, and the tentative narration with Ahmed , and the speech of Athawri . They got the evidence

From :

A- What Al-Bayhaqi narrated from Assa'ib bin Yazeed that people at the time of Omar prayed twenty bowings – they used to recite two hundred ayas in them.

B- Al-Hafidh bin Hajar narrated it was twenty one bowings .

C- The predecessors of the companions used to pray more than eight bowings . If the number is fixed, they would not add it , because it is a violation to his path.

D- There are some narrations of the predessors that they prayed it of more than twenty bowings . Some prayed 46, some prayed 41 , some 36, others 34 some 24 and some other narrations of 16 or 12 bowings.

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(1) Abdulmalik Assa'adi Al-Budaa and its Precise Islamic Concept171-ed. 7 2o14 Dar Annoor Al-Mubeen – Amman-Jordan

The second : is Sheikh Mohammed Saleh A-Munjid . He said when asked the question in his web ( the Islam : Question and Answer ) . :

( The question ; I have been asked this question and I want an answer , because I received an Unsatisfactory answer . The question is about tarawih whether they are eleven or twenty .

Assuna says they are eleven , and Sheikh Al-Albani said the book Qiyam watarwih that they are 11 Some go to the mosque to pray 11 , others 24 . There was a big persecution in this matter. Even in The Masjid Al-Haram they do twenty bowings.

Why does the prayer differs in the Masjid Al-Haram and Masjid Annabawi from the practice ? Why do they pray 20 bowings in Al- Masjid Al-Haram and Al-Masjid Annabawi?

The exact answer , praise be to Allah. We should not make the Muslim abide by such matters so as to Make division and persecution among Muslims.

Sheikh ibn Uthaymin said that they are ten bowings for those who pray with the imam , Then he sits to Wait for the odd prayer. He does not complete praying. It is a pity to find in our Islamic nation people Who look for tentative matters. The make the diversity a reason for the divergent hearts. Diversity in the Nation does exist since the time of the pious companions , yet their hearts remain unified.

The duty of the youth is to be a unified hand , because they have enemies who lurk for them.

Asharh Al-Mumta 'l 4/225

In this matter, two exaggerating groups , The first denies that is not correct to have more than ten.

It is an innovated act. The second deny those who restrict the number to be eleven I.e., they violated the company. Ibn Uthaymin said:

We should neither exaggerate nor make it surplus . Some people exaggerate the number. It should not exceed the number prescribed by the sunna . He severely denies this act : he said he is a sinful disobedient. This is doubtless a mistake, how is it possible to be sinful and disobedient who the prophet

PBUH said that for example the night prayer was two-two . He did not limit . Surely the who asked about

The number did not know the number for he did not know the form so was ignorant to the number .

Also he did use to be a servant to the prophet PBUH to know what was going on in his house . If the prophet PBUH told us the form of the prayer without mentioning its number, the matter is wide

So the person may pray a hundred of bowings , but one odd .

As regards his tradition of saying " pray as see me pray" this means the form of the prayer not the number except when limited by a text.

As for saying pray as you see pray, it is not a generalized one. Thus they do not oblige to pray five in the odd prayer , nor seven nor nine . Thus what is meant by the tradition" pray as you see pray" is the form not the number, only when is limited by a text.

One should not press the people in a wide matter. We notice that some of those who stress accuse

The jurists be innovators in exceeding eleven . They leave the mosque . Thus they lose the reward

When the prophet PBUH said : " He who is with the imam until he leaves , a reward of one night is for

Him " , narrated by Al-Tirmidi (806) and modified by AlAlbani (646) . It is possible to sit after praying ten

And the lines are cut by this sitting. They may murmur on the prayers.

There is no doubt that they seek virtue and they are pious, but not every pious is correct.

The second party ; are opposite to them in that they do not accept the restriction heavily . They say that

It is against the whole.Almighty Allah says" if any contends with the messenger even after guidance has been plainly conveyed to him and follows a path other than becoming to men to faith we shall leave him in the path he has chosen . And land him in Hell-what an evil refuge). The Women-115



All those before you did not know only for twenty three bowings and they too much emphasize which is incorrect. Ashah AlMumtia4/73-75.

The evidence they followed for not exceeding the number of the bowings to eight was the tradition of abi Salama bin Aburahman that he asked Aa'sha " how was the prayer of the prophet PBUH in Ramadan? She Answered that he did not exceed eleven in Ramadan or elsewhere . He prayed four bowings

Not to ask about their length or their beauty. Then he prayed three . She said did you sleep before you Pray the odd prayer, he said I sleep but my heart did not". Narrated by Al-Bukhari (1909) and Muslim (738).

They said that this tradition means the habituation of praying of the prophet PBUH in Ramadan and elsewhere , Jurists rejected this by saying that what the prophet PBUH acted and the action was not

An obligation . The evidence of the non- restrain put on the number of the tarawih bowings was that a man once asked the prophet regarding the night prayer . The prophet answered that it two-two . Narrated By Al-Bukhari (946) and Muslim ( 749).

A look at the speech of the jurists that the subject is wide and there in no embarrassment in the increase Al-Sarkhasi , who was a Hanafiyat imam said that it iwas twenty – Al-Mabsoot 2/145. Ibn Qudama said

And Al-Mukhtar abu Abdulla " he meant imam Ahmed"it was twenty bowings. This was the view of Ahhawri and abu Haneefa and Al-Shafi . Malik said thirty –six. Al-Magni 1/457.

Annuwawi said that the prayer tarawih according to the jurists and our faith was twenty . It could be Done privately or in group 4/31.

These are points of view of the four faith regarding the number of bowings . They all agreed that it exceeds eleven . The reasons which made them exceeded eleven are :

A-They found out that the narration of Aashi did not oblige the limitation of the numbering . Her speech in which she said that neither in Ramadn nor elsewhere meant the continuous night praying . He might make it thirteen bowings . The eleven was the number he stuck to .

B- The increase was mentioned in the writings of the pious . See Al-Maghi 2/604 , And Al-Majmoo4/32.

C- The prophet PBUH was praying eleven but that they were very long . One day the prophet PBUH did not leave the mosque only shortly before the dawn. Therefore jurists say that if the imam lengthens the prayer it will be hard to the prayers . I will probably lead to their detest .

As a result the one who prays eleven in the same quality of the prophet PBUH has done well , who so ever Prays light more bowings is also truthful.

Sheikh ibn Taymiya said that if tarawih being prayed according to abu Hanifa faith or Ashafi , and Ahmed as twenty bowings or thirty six as with Malik faith thirty six or thirteen had done well.

Al-Ikhtiyarat p. 64

Assayooti said:

What had been mentioned in the traditions pointed out that praying the tarawih with a desire , nothing Came to us which indicated that it was twenty bowings , but the prophet PBUH prayed it without a Limitation . Al-Mawosooa Al-Fiqhiya 27/142-143

Therefore dear questioner do not be surprised of attarawih prayer that it is twenty bowings. There Virtue in all, Allah knows. (1)

Al-Hafidh bin Hajar transmitted a tradition from ibn Abbas ( the prophet PBUH used to pray twenty Bowings in Ramadan and the odd ( witr). It is a weak tradition.(1)

The tradition could be followed together with the other evidences.(2) From what has been mentioned no One should restrict in this matter. It is left to the desire of the Muslim , if he increases it for the sake Of Almighty Allah and it will approaches him from Him.

Some of the jurists have licensed the following of the weak tradition in the virtuous deeds , such ibn Hajar Al-askalani ,Annuwawi, Attibi, and Al-Hafidh Al-Iraqi, ibn Daqeeq , ibn Hajar Al-Haytami , Assanaani . Ibn Baz chose it.(3)

## **27- Pertaining the Final Prostration with Length**

### **Description of the Status**

Some of the imams pertain the final prostration with without other prostrations by the number of Praise or evocation . This is the practice of some prayer when pray singly in an obliged or practical prayer.

### **Advice and Revelation**

Lengthening the final prostration is against the practice , because the prophet PBUH used to make Equality in them. It has been his practice . If the imam wants to lengthen evocation he may do this in the Last bear-witnessing before the salutation, putting into consideration that he should not lengthen So as not to harm the prayers.

A- Al-Bukhari and Muslim narrated that the prophet said ( the prophet PBUH used to bow and prostrate leaving a short space between them. Al-Bukhari 792 and Muslim 471.

B- The prophet PBUH taught ibn Masood the evocation and said they might choose whatever he wanted. This indicates that evocation can be long or short .(4)

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(1) Fath Al-Bari 4/322

(2) Sharh Fath Al-Qadeer –House of Al-Ilmiya Books . Beirut 6/138

(3) Ahmed Askeneed - Ahl ul Bayt web

(4) Islam: question and answer web.

## 28- Saying Amen during the Devout of the Imam

### Description of the Status

Devout of the dawn prayer, or in the odd (witr) prayer or during some other hardships has an evocation To Almighty Allah. If the imam reads the devout , the prayer says amen . Some prayers continues saying Amen with the phrases which contain evoking Almighty Allah.

In the phrases in which the prayer says amen are( O, Allah show us the path of those whom you bestowed ,he whom you be his sponsor , bless us with what you give , exalted you are , you have the praise And thank for what you do , we praise you and repent to you).

Annuwawi said in Al-Majmoo' 3/502 ( the majority have faith with these five words which are praise

And the prayer , either stops or shares the imam with other words. Sharing is better.

## **29- Praying with Short Trousers or Pyjamas**

### **Description of the Status**

1- Some of the prayers , especially the youth, pray while they wear what is called the permoda

2-Some of the prayers put on night gowns when they come pray in the mosque or with dirty clothes

With the ability to wear other clothes.

### **Advice and Revelation**

1- If some parts of the body over the knee are visible , the prayer is incorrect.

2- As regards the praying with the night gowns or the dirty clothes , if the prayer cannot wear other

Clothes he is not to be blamed, such in cases which the prayer is in work and cannot change them. If he can wear other clothes, the prayer is correct, except if there is impurity in them . It is not

Competent to pray in them. The prayer is standing at the hands of Almighty Allah . Almighty Allah says " wear your beautiful apparel at every time and place prayer".

I ask those who pray with such clothes : is it possible to meet a man in charge of such clothes . Exalted Allah is more deserving .

## **30- The Non-Completion of the Precedent His Prayer After the Salutation of the Imam**

**Some of precedent prayers make the salutation with the imam thinking that it is alright to do so.**

### **Advice and Revelation**

The precedent of one bowing or more should not Salute with the imam. He should rise after end of the prayer to complete what has been missed. The prophet PBUH said when come pray come calmly , and whatever you reach, you pray and complete what is lost .(1)

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(1) Sahih Bukhari 636

### **31- The Prayer of the Imitator Behind the Imam Who Prays Sitting**

#### **Description of the Status**

If the imam prays sitting for an excuse does the prayer prays standing or like the imam?

#### **Advice and Revelation**

The imam who is unable to pray should depute another one . If he does not and prays sitting , those who are behind him should pray sitting for the prophet PBUH said the imam is to lead" until he said " in he prays sitting pray like him".

The story of his praying sitting and the prayer behind him standing is because abu Bakr had started with them standing and the prophet came prayed with sitting . Some jurists say that it is possible to pray stand after a sitting one . Some other traditions mentioned that it sitting was preferable if he sat . Both view are correct. There is no embarrassment in that.(1)

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(1) Encyclopedia Fatawa web.

Mohammed Al-Munjid said :

First

It is correct to pray behind the sitting imam. Aashi said the prophet PBUH complained , and some of his companions entered to see him. The prophet prayed sitting , they pray with him standing . He pointed to them to sit down . They sat down. When they left he told that the imam leads ,you bow with him when he bows and when he raises you raise . If he prays sitting , pray sitting after him. Narrated by Al-Bukhari 647 and Muslim 623. It better for them not to be led by an imam who is not able . Annuwawi said that Ashafi said if the imam is not able he should appoint an imam instead of him. The standing is better than the sitting ( 4/162)-from Sharh Al-Mhathab.

Ibn Qudama said that is preferable for the imam who is incapable to pray standing to appoint one on his behalf. People got confused about the correctness of his leadership " Al-Maghni 2/28

Second

If we say that the imam sits and the prayer behind him are doing their prayers , they should sit down . This is the Addahiriya belief and a narration from Ahmed chosen by ibn Uthaymin .

Ibn Hazm said " abu Sulymam and our companions said that the sick can be an imam sitting , prayers behind him should sit too. 2/104 " . We take by rhis, Ali narrated –Al-Muhalla.

One of their proofs is what was mentioned by abu Zubayer . He said " The prophet PBUH complained and we prayed after him while sitting . When he realized that we were standing he pointed that we should sit down ." When finished he told us you

Wanted to do as the Firas or the Romans did . They used to stand to their kings who were sitting . You should imitate your imam. Narrated by Muslim 624.



Anas narrated ( when he prayed sitting you should pray sitting as well). Abu Hurrayra narrated ( if he prays standing , pray standing . If he prays sitting , pray sitting as well. Sheikh ibn Uthaymeen said that origin is obligation especially the prophet PBUH discussed it at the beginning of his narration. When he prayed once incapable , he pointed to them that they should sit down. They sat down. It is an obligation since he pointed to them during the prayer . This is the correct saying that should pray sitting when he sat down and standing when he stood. 4/230. Asharh Al-Mumtia.

The second narration by imam Ahmed : preference of sitting behind but is not an obligation.

It was narrated in Al-Insaf 2/261" they prayed sitting after him", this a doubtless belief . The majority followed it. ( if they pray standing, their prayer is correct) .

This means that they pray sitting . There were two narrations mentioned by in Al-Maghni, Al-Faiq , Al-Nudhum, one of them is that it is correct.

The third saying : the obligation of the prayer behind the sitting imam standing . He who prays sitting with the ability to stand , his prayer is incorrect. This is view of Al-Ahnaf and Ashfia.

Annuwawi narrated " we mentioned that in our belief that it is possible to pray standing behind the sitting incapable , and that it is not possible to pray sitting. This is the view of Athawri, abu Haneefa, abu Thawr, Al-Hameedi and some of the Malikiya. Al-Awzaai , Ahmed , Isaak, and ibn Al-Munthir the prayer after him sitting and it not acceptable standing. Malik mentioned in a narration that it is incorrect to pray behind him sitting down.

Ashafi and the companions took the tradition of Aashi when the prophet PBUH ordered abu Bakr to be the imam , but the Prophet PBUH discovered a kind of swiftness so he became the imam praying sitting and abu Bakr standing following the praying of the prophet PBUH.

narrated by Al-Bukhari and Muslim.(1)

Those who said that sitting was obligatory answered the narration from abu Bakr that abu Bakr started with them.

Sheikh ibn Uthaymin said " collecting is quite possible. Ahmed pointed out that the companions were standing , because abu Bakr started with them standing . Thus it is possible to say that if the imam becomes sick through praying which makes him incapable of praying , he might pray sitting from the beginning of the prayer. If , on the other hand , he became sick during praying and sat down , they pray standing . Thus juxtaposition occurs between the two proofs. 4/233- Shah Al-Mumti

Third

What had been done by the prayers , i.e they stood up after the imam who prayed sitting was correct for their ignorance with legal rule. The moment they know the legal rule they should abandon the act. They should sit down after a sitting down imam if he began the prayer with them.(2)

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(1) Sahih Al-Bukhri 635 and Muslim 603

(2) The Islam Question and Answer web.

## 32- Presenting the Lad for the Leadership( Imama )

### Description of the Status

Some people present the lad to be their imam in the prayer for different reasons.

### Advice and Revelation

Asheikh Al-Munjid said

#### First

Jurists are not in agreement regarding the imama of the lad . It was said in Al-Musooa Al-Fiqhiya 6/203-204 " the majority of jurists , Hanafiya, Malikiya,and Hanabila, that one of the conditions of the correct obligatory prayer is that the imam should be mature . It is unacceptable to have a lad as being the imam . The matured is characterized by puberty while lad is not , the imam is guaranteed while the lad is not and that he may violations in reading in the secret prayer.

As regards the prayer of eclipse or taraweh it is possible to an imam as it agreed by the majority of the jurists( Malikiya, Shafia, Hanbaliya, and some Hanafiya). What is chosen by the Hanafiya the rejection of the imama of the lad, but the Shafie do not have such a condition . Thus the imama of the lad to the matured is absolutely acceptable whether in the obligatory or practice prayers for the tradition of Umru bin Ausama that he was the imam of his people while he was six or seven years old. But they said the matured was better in reading and jurisprudence . The imama of the lad to his peers is acceptable unanimously . Al-Hafidh bin Hajar said " to the imama of the lad , Al-Hassan Al-Basri , Ashafi and Isaak approved it , while it is unpleasant with Malik and Athawri . There are two narrations on abu Hunifa and Ahmed that it was possible in the practice not the obligatory. Fath Al-Bari 2/186 . See also Alum for Shafi'e 1/193.

Here it is tentative that if it is correct to have the imama of the lad , he should do the prayer properly , yet the matured is better if he is a reader . Al-Bukhari 4302, abu Dawood 585, Annasai 767 from Umru bin Selma , he said when my people returned...

from the prophet PBUH they said let it be your imam the one who more reciting of Qur' an . They called me to be their imam.

Abu Hajar said

The plea of Ashafie in the imama of the lad is much controversial. It is a well-known matter.

Sheikh bin Baz said

" It is possible to accept the imama of the lad if he completed seven years and he is a well-reader . It is proved that the prophet PBUH accepted it. It better to choose the one who is more –reader . If they are equal in this matter, the one who is all-knowing in the sunna , if they are equal in that, yhe one who came first in Hijra. If they are the same , the one who elder. Fatawa bin Baz 30/166, and the fatawa of the permanent committee 7/389.

Sheikh ibn Uthaymeen said it was possible to have the lad as an imam for that who is elder than him, but if the elder becomes an adult , it is incorrect.. Fatawa ibn Uthaymeen 15/81.

If he is accepted to an imam, it is also accepted to be an orator, because he can do it with all its pillars. The condition of praying is stronger than that of orating.

Ibn Abdeen in his margin said(2/176)"

In Al-Dahiriya if the lad orates , which is controversial, it is possible".

See the pillars of the Friday oration, the answer of the question 115854 , to know the more apt for the oration, see the answer of the question 20219:

## **Second**

As for the devout in the dawn prayer : the correct thing is that the dawn is not characterized by the devout. The imam may devout people during calamities in the five prayers . It is not specified for the dawn prayer. See question and answer No. 20031, 101015.

## **Third**

I wish to advise you not to be quick in the subject of this lad , and accelerate in showing him in the mass media or making him an imam while is still young. He should be made busy teaching things which are more important of the valuable

Learning, get him to be disciplined well to accustom the virtuous deeds . He should be addressed to one of those learned persons to teach him the sunna , the danger of hurrying of demonstrating the lad is great for fear of any fault which may occur later on . We beseech Allah for the safety . Allah is All-Knowing (1)

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(1) Islam : Question and Answer web

### **33- Beginning to Say the Takbeer when Moving to the Pillars of Prayer .**

#### **Description of the Status:**

Some worshipers and some imams do not say the takbeer when moving from one corner to another until after he approaches the completion of that corner.

Some imams argue for that: so that the followers do not precede them in the corner.

#### **Advice and Revelation**

The Sunnah for this case is that the takbeer for each corner begins with the beginning of the cornering action and ends before the completion of the entire corner. For example, he begins to say the takbeer for bowing with the beginning of the bowing, and concludes the takbeer before completing the bowing, and begins by saying the takbeer for prostration with the beginning of the bowing for him and ends before the face reaches the ground.

As for the ijtiḥād of some imams delaying the takbeer so that the followers do not precede them, this is an inappropriate ijtiḥād, as it is supposed to point out that the followers should be taught that it is not.

This was explained by Sheikh Muhammad Al-Munajjid, who said: permissible to compare the imam or precede him in performing the pillars.)Allah Thank

What is prescribed for each worshiper (the imam, the congregation, and the one who is praying alone) is that his takbeer for bowing should be compared to his movement, so he begins the takbeer as soon as he is bent, and ends it before he reaches the point of bowing, because its takbeer falls between the two pillars, standing and bowing..

The Sunnis showed that magnification compares the intended movement from Knick, and the prostration, and in the right of Abu Hurayrah, may be said: "The Messenger of Allaah)PBUH said: : Allah heard of Hamadah when he raises his crucifixion from the craft, then he says, and he is our Lord, praise. He should say the takbeer when he gets up from two times after sitting) Narrated by al-Bukhari (789) and Muslim (392).)

This hadith is apparent in that the takbeer for bowing is done while bowing, and the takbeer for prostration while descending into prostration, and the takbeer for raising from prostration while rising..... and so on, mentioned by al-Nawawi in "Sharh Muslim", and he stated that it is the view of the majority of scholars.

Al-Mardawi said in "Al-Insaaf" (2/59): Al-Majd and others said: The takbeer of lowering, raising and rising should begin with the beginning of the movement, and end with its end because it does not deviate from its place without dispute.

And if he started it before it, or completed it after it, and some of it fell outside of it, then it is like leaving it; because he did not complete it in its proper place, so it is more like one who completed his recitation while bowing, or took the tashahhud before sitting down.

It is possible that he will be forgiven ; because avoiding it is difficult, and forgetting about it is a lot, so it is difficult to avoid it or to prostrate. It ended in a nutshell..

And Sheikh Ibn ‘Uthaymeen, may Allah have mercy on him, said: The fuqaha’, may Allah have mercy on them, said: If he begins by saying the takbeer before he falls, or completes it after he reaches bowing, then it does not suffice. It is not valid, and if he inserted it into the second pillar, it is not valid, because it is a place in which this dhikr is not prescribed, so standing up is not prescribed takbeer, and bowing is not prescribed takbeer, rather the takbeer is between standing and bowing.

Undoubtedly, this view has one point of view because magnification is a sign of transition; it should be in transit.

But to say that completing it after reaching the bowing, or starting it before bowing, invalidates the prayer, because it is difficult for people, because if you contemplate the conditions of people today, you will find many people who do not do this. Complete.

if ; we say: Grow up from the moment you fall, and make sure that it ends before you reach the bowing, but if you reach the bowing before you finish, then there is nothing wrong with you..

The correct view is that if he begins the takbeer before bowing to bowing, and completes it afterwards, there is nothing wrong with it. This is how it is said in: “Allah listens to the one who praises Him” and all the takbeers of transition. But if it does not start until after reaching the corner that follows it, then it is not counted. End quote from al-Sharh al-Mumti.’

Allah knows best)( (1)

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(1) Website (Islam Question and Answer

### **34-Crackling - crackling - fingers during prayer.**

#### **Case description:**

Some worshipers crack their fingers during prayer.

#### **Advice and Revelation**

Sheikh Muhammad Al-Munajjid said:

Cracking the fingers not preferable in prayer, not always, but rather it is disliked during prayer, because it either distracts the person from prayer, or confuses other worshipers.

The hadeeth mentioned in that is not from the words of the Prophet, may Allah's prayers and peace be upon him, rather it is based on Abdullah bin Abbas, Allah be pleased with them, from his saying:

On the authority of Shu'bah Mawla Ibn Abbas, he said: "I prayed next to Ibn Abbas and my fingers cracked, and when I had finished the prayer, he said: You have no mother! Your fingers crackle while you are in prayer!" Narrated by Ibn Abi Shaybah (2/344), and Al-Albani said in "Irwa' al-Ghalil" 2/99): Its chain of transmission is good.

Sheikh Ibn Uthaymeen, may Allah have mercy on him, was asked: Does cracking the fingers during prayer inadvertently invalidate the prayer?

He replied: Cracking the fingers does not invalidate the prayer, but the cracking of the fingers comes from tampering, and if that is during the congregational prayer, it will cause confusion for the one who hears its crackling, and that will be more harmful than if there was no one around him. End quote from "Fataawa Arkan al-Islam" (p.: 341).

The Standing Committee for Issuing Fatwas was asked Fatwa No. (21349): The Prophet, may Allah bless him and grant him peace, forbade interlacing the fingers in the mosque, so does cracking the fingers come under the prohibition? Note that there was no hadith prohibiting it.

They replied: A group of scholars stated that cracking of the fingers is abhorred in the mosque, in addition to interlacing, because they are tampering. End quote from Fatwas al-Lajnah al-Daa'imah - 2

.(266/5) (1)

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(1) Website (Islam Question and Answer)



## **ADVICE FOR POST-PRAYER DEEDS**

**1- The completion of ten times ( there is no god but Allah . He has the dominion and praise , He is able to let the people live or die ), before dawn and before sun setting ( mughrib).**

### **Description of the Status**

It is of the practice ( sunna ) that the prayer repeats for ten times after the dawn and after the sun setting ( mughrib) the saying : there is no god but Allah. He has the dominion and praise , He is able to let

People live or die) ,and he able to everything.

### **Advice and Revelation**

It is out of practice do say this on the part of the prayer before changing his place which he had at the time of bear- witnessing , because the prophet PBUH made it desirable before changing the place.

Abdulrahman bin Ghanam narrated that prophet said " whosoever says before leaving or folding his legs after the prayer of dawn and mughrib : there is no god Allah, He has the dominion and praise He is able to let people live or die for ten times , Allah has written each time by ten charities and erase ten disadvantages , raises him by ten degrees and they are the protection from any mischief and the damned devil . He is one of the favorites .(1)

The meaning of before folding his legs i.e, before putting them on each other. (2)

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(1) Narrated by Ahmed in Al-Misnad 29/512

(2) Al-Qaamus Al-Muheet – Fairuzabadi p.126Arrisala Establishment – Beirut 1434 A.H , 2003 A.D

## **2- Making Room for His Neighbor After Completing the Obligated Prayer**

### **Description of the Status**

After completing the obligatory prayer , each person is sitting folding his legs for the second bear-witnessing . Some prayer find it difficult to the long duration of sitting , it an indirect vacancy occurs to that prayer. His neighbor remains motionless to the place which became vacant . There is a prayer behind him , so he is forced to stay at the sitting of bear-witnessing.

### **Advice and Revelation**

The prayer should pay attention to the difficulties which his companions bear. He should move immediately to the place which became vacant . This will assist the prayer to completes his praises comfortably . This is involved in Allah 's speech ( oh ye who , when you are told to make room in the assemblies , make room , room will Allah provide for you). The Woman Who Pleads/11

Sheikh Abdulrahman Assa'di said ( this is a discipline from Allah for His believers that when are in their places of assembly , one needs the other , it is of morals to make rooms . Thus he does a favour without doing harm . Those who make room , Allah will provide room for them.(1)

Making room in the session should be done soon . It may be difficult for the prayer to tell his neighbor to make room.

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(1) P. 846 Tayseer Al-Kareem Arrahman fi Tafseer Kalaam Al-Minaan by Abdulrahman Assa'di -invest, Abdulrahman Alluwaihiq 1<sup>st</sup> edition 1420 A.H -2000 A.D- Arisala Establishment –Beirut.

### **3- Praising Allah Loudly**

#### **Description of the Status**

Some prayers raise their voices in the praise

#### **Advice and Revelation**

If the voice confuses the prayers or those praying the practice , it is not admissible , for the prophet PBUH said ( do not raise your voices on each other in the reading or prayer ).

Ibn Taymiya said , no one has the right to make a sonorous voice in reciting the Qur'an during prayer or not in the prayer . Others are praying and he will do them harm by his sonorous voice. (1)

AL-Bukhari narrated( raising the voice after the departure of the prayers , he will be under the protection of the prophet PBUH .(2)

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(1) Majmoo' Al-Fatawi 23/64

(2) Al-Bukhari 841

#### 4- Do We Use the Right Hand in Praising or Both?

##### Description of the Status

Some prayers understand that should do praising with the right hand only. It is not permissible to use the left hand . Sometimes a controversy occurs.

##### Advice and Revelation

It is agreed that the prophet PBUH used to prefer the right in all his duties. Aashi said that ( the prophet PBUH liked the right in everything)(1)

This does not mean that the left is not used. He used with the right in certain cases especially in praise after the prayer . There two narrations in this subject: The first narration is that the expression "the hand" is used comprehensively for both hands.

The second narration , Mohammed bin Qudama added the expression " right hand" .

The summary of this is:

First : all the traditions mentioned the use of the hand in praising without restriction, except the narration of Mohammed bin Qudama who increased the expression " the right". In order to be brief the narration of using the hand in praising , then I present the views of the narrators who unanimously agreed about it.

Attirmidi said:

Assanaani narrated from his father that Abdulla bin Omar said ( I saw the prophet PBUH praising )(2)

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(1) Al-Bukhari 418

(2) Tuhafat Al-Ahwadi be Sharh Jamma Attirmidi 9/333

In another narration of Attirmithi ;

Mohammed bin Abdulla narrated that the prophet said ( I saw the prophet doing his praises with his hand)(1).

Similar things appeared in:

- 1- Sunnan Annisaai 3/79
- 2- Assunan Al-Kubra LilBaihaqi-1278
- 3- Narration on Sufan bin Aueena from Al-Hmaidi- 583
- 4- Al-Bukhari Fi Al-Adab Al-Mufrad 1216
- 5- Annisaai fi Ammal Alyoom walayla 819
- 6- Jareer an Ahmed 2/160
- 7- Shu'ba an Ahmed 2/204
- 8- Mu'ammam bin Abd bin Hameed 356
- 9- Sh'ba an abu Dawood 5065
- 10- Ismael bin Aulaya an ibn Maja 926, wa Tirmithi 3410
- 11- Mohammed bin Fadeel , abu Yahya Attimi, Abdulla bin Ajllah an bin Majja 926
- 12- Hammad bin Zeyd an Nissai 3/74, wa, Sunnan Al-Kubra 1271
- 13- Ismael bin abi Khalid an Nissai fi Ammal Alyoom wal Layla 813

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(1) Tuhfat Al-Ahwadi 9/424-425

As regards the narration of ibn Qudama from abi Dawood :

Ubeidulla bin Omar bin Maysara , Mohammad bin Qudams said ( the prophet PBUH was seen doing his praises –and ibn Qudama said by his right)(1)

Assabki commented in his discussion :

( Mohammed bin Qudama said praising occurs with the right hand –it was not mentioned by others)(2)

These narrations mention the praise absolutely , except that of ibn Qudama in which he added " his right" . Therefore these narrations are more probable , because he disagreed with his fellow as well those who were mentioned earlier.

Second : The order of praising comes in another tradition which strengthens the absolute use of the hand without specifying the right.

Yiseera bint Yasir –a woman from people who forsook their homes-( the prophet PBUH oh ye group of women praise with your fingertips, because they will questioned and responsible.

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(1) Awn AL-Ma'bood fi Sharh Sunnan abi Dawood 4/271

(2) Al-Manhal Al-Athib Almoorood Sharh Sunnan abi Dawood 8/166

(3) In the tradition narrated by Attirmidi Tuhfat Al-Alahawadi 9/424-425 emitted by Annasa'i, wal Hakim

It appeared in the narration of abu Dawood :

( the prophet PBUH ordered them by glorification, and saying there is no god but Allah and use their fingertips because they will be interrogated (1).

In Mussanaf bin abi Sheiba :

Yahya bin Said –Al-Qattan narrated from a women from bani Kulaib . She said

Aa'sha saw me doing the praises . She said where were the evidences? i.e., the fingers(2). The human organs will witness his deeds in Doomsday.

These narrations tell us to use the fingertips absolutely without any restriction to the right hand.

In the narration of ibn abi Sheiba from Aa'sha that she called " the witnesses " , which were interpreted by the fingers as an absolute not restricted .

Third: It is clear from what has been mentioned earlier that the expression " right" is an additional use by Mohammed bin Qudama. There is a rule by the innovators which prescribes that too much trust is acceptable . Is it for its absolute?

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(1) Sunnan abi Dawood 1501 . The item related to praising by stones

(2) Musanaf ibn abi Sheiba 7542



Annuwawi divided the excessive trust to three parts:

It falls in contradiction to what was narrated by other trusted , it should be rejected.

-I differs from the view of the most trusted people.

- It has no contradiction originally from what is narrated , such as a tradition who never contradicts other things , it is originally accepted ,such as the addition of word to a tradition not mentioned the other narrators.(1)

Our problem in the third part what is mentioned by Mohammed bin Qudama " in his right hand" not narrated by others. Disagreement occurred among such an addition . Some postponed its acceptance such as imam Ahmed bin Hanbal . It was narrated that he said in imam Malik :

If he possessed alone , he was a trust, but when he possessed the expression " from the Muslims " alone , I found that he was of the Omareyeen . He was reassured to the possession alone in the increase and did not resort to it he was followed by the Omareyeen"(3)

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(1) Irrshad Tillab Al-Khala'q ila Mu'rifat Sunnan khair al Khalaa'iq PBUH of Annuwawi p. 98-99 .invest. Dr. Nooriddin Itir

(2) Tadreen Arrawi fi Sharh Taqreeb Annuwaawi 1/346-347

(3) Illal Al-Hadith fi Kitaab Bayan Al-Wahan wal Ihaam fi Kitaab Alakam Li abu Hassan AlQattan Al-Fasi 2/145-146

The tradition of Al-Fitra was that the prophet PBUH imposed zakat Al-Fitr of Ramadan on every Muslim- male or female-

Malik is the only among other trusted to add " from the Muslims" . Among those who stopped accepting the addition ibn Rajab Al-Hannbali . He said ( there are many memorizers and they say that the tradition is possessed alone by one even if they do not find among the trusted who do follow it. They make it as a cause to its non- memorizing such as Azzahri)(1)

Siibn Assalah milar opinion ibn Hajar said in his book Annukat ala kitaab

He narrated :

( I do protest for those who accepted the addition of the trust from the narrator –if trusted- it I will be accepted . The possession of the trusted tradition between the narrator and the addition . His being alone with the tradition does not oblige him for this inattention . There is no objection of his narration to them . Assumption is to prefer . The matter is built upon the assumption)(2)

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(1) Sharh Illal Attirmidi for ibn Rajab p.264

(2) Annukat on Kitaab ibn Assalah of Ibn hajar Al-Askalaani 2/690-691

Abu Al-Khateeb Al-Baghdadi said ( some people of the tradition said that excessive trust if is taken by some people who possessed it , is not acceptable if it is not narrated by the memorizers)(1).

He gave reason to this :

( the refrain of the memorizers to transmit it and their departure from it weakens it )(2).

Azzarkashi rejected this idea.(3)

Fourth : If it is said , according to the opinion of those who accept the excessive trust : the narration of Mohammed bin Qudama restrains the narrations . The answer to this :

The addition of ibn Qudama " his right hand " does not have an absolute restrain : it has no concept of difference . It is not obliged that " his right hand" , that he does use the left hand . Ibn Qudama might have heard the praising narration in the right hand only. Other narrators had heard it " the hand" in general. It is without any doubt that what is narrated by the group if they are trusted is better than the narration of the individual.

It is possible to work with the two traditions , but to consider the one with the absolute . Ashawkaani fi Irshad Al-Fuhood narrated that among the conditions of favoring the absolute to the restrained is that we cannot gather them together except in bearing . Thus it is possible to gather them together .( 4)

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(1) Al-Kifaya fi Ilm Arriwaya p.465

(2) Al-Kifaya p.465

(3) Al-Bahr Al-Muheet 4/332

(4) Irrshaad Al-Fuhood 249

So whosoever wishes to do the praise with the right hand according to the narration of ibn Qudama , or he wishes to do it with both of his hands it is acceptable according to the narration of the others.

This problem should not be taken as a matter of difference among the Muslims: religion is easy and the code is pardoned . It is convenient to point out some of the views of the jurists in this matter:

The jurists of the permanent committee in Saudi said:

It is preferred to the praise with the right hand , it is possible in the left hand. It is a wide subject . There is no embarrassment to all the fingers , but it is preferable to use the fingers of the right hand.(1)

The reply of Mohammed Al-Munjid on his site : Islam- question and answer said:

" all the matter is in the circle of the preferred and the favourite , as Annuwawi said in the part of Ahl Ilm . It is not in the circle of difference . he said " in the fingers involve the hands altogether . We should not look for violence in this matter so as to abolish the work of that uses both of the hands."

Dr. Shawki Allam, the mufti of Egypt on the tradition of Yusaira " use the forefinger , because they are examined ".

What this noble tradition indicates is the more organs used, the better so as to increase the witnesses in Doomsday)(2)

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(1) Islam ; question and answer web

(2) Ajjareeda Al-Kuwaitiya web

## **5- Quickness of the Prayer to Rise Up After the Salutation Immediately**

### **Description of the Status**

Some prayer accelerate in rising up after the completion of the assembly before doing the praises inherited by the practice

### **Advice and Revelation**

If there is a need for this rising up after the completion of the prayer, it is permissible, but if there is no need it is better to stay doing the (adkar) remembering Allah until he finishes.

## **6 - Snot and Sneeze at the Presence of a Group of Prayers**

### **Description of the Status**

The prayer may unconsciously sneeze. It is out of his control. It is sometimes as if he has a flu, therefore he blows his nose or he blows his nose due to a disease.

### **Advice and Revelation**

Flu or he blows his nose should stay away in the rear of the prayers. If he is afflicted with a contagious disease, he should not come to the mosque, such as the disease which has spread in the world known as Covid 19 or Corona in 1440

A.H -2019 A.D. If a prayer wants to sneeze he should put his arm on his clothes and on his nose and mouth to conceal the voice and to prevent the scattering from his mouth or nose. The sound of sneezing and the emergence of something from his nose disturbs the other prayers. This may do them harm, when the Muslim should not harm his brother.

He who wants to blow his nose should go outside the mosque. If he needs to blow his nose while praying, then he should conceal this as far as possible.

Abu Hurayra narrated from the prophet PBUH , when he sneezed he used to cover his face using his hand or clothes and lowered his voice.(1)

Al-Hakim narrated from abu Hurayra that the prophet PBUH said ( if any one of you got sneezing , he should put his hands on his face , and lower his voice)(2)

Ibn Arabi said that the idea behind lowering the voice was that it was disturbing and covering the face was to avoid harming his neighbor .(3)

If the afflicted with the flu will harm or disturb others , he should not attend praying in the mosque till he recovers . The prophet PBUH prevents eating garlic and onions and coming to the mosque due to their harm. The matter should be a measure for other things.

Ibn Abdulbir said:

If the idea behind his leaving the mosque ( the one who eats garlic and onions) is doing a harm to the others, it is by measuring to do so with anyone who harms others or a contagious disease such leprosy . When he recovers from that disease , he returns to the mosque. (4)

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(1) Narrated by Attirmidi wa abu Dawood

(2) Multaqa ahlil Bayt web

(3) Fath Al-Bari 10/60

(4) Attamheed 60/422

## 7- Vain Talk in the Mosque

### Description of the Status

1- Some of the prayer accustomed vain talk after finishing the prayer in the mosque , it is possible to vain talk before the prayer, but mostly after it. Sometimes they make circles to vain talking standing or sitting. It is possible for that to occur outside the mosque but very close to it. This will affect the prayers and gets them confused mostly after The Friday prayer.

2- Sometimes two or more persons meet after a long absence in travel or anything else. They salute each other inside the mosque , but a high voice and they talked with each other in a disturbing voice for the prayers.

### Advice and Revelation

Speech inside the mosque related to the obedience of Almighty Allah is permissible on condition that it does not disturb other prayers.

As regarding the two statutes of vain talk and shaking hands in the way just mentioned are not allowed . The prophet PBUH prevented disturbing the reciter of the Qur'an , and how is the case with the vain talk. Abu Dawood narrated that the prophet prevented disturbing the prayers or Qur'an reciters . He said ( do not raise on each other in reciting or praying)(1).

If the prayer and Qur'an reciter should not raise their voices, how is it with those who vain talk ?

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( 1) Abu Dawood 1332

Al-Hakim narrated that the prophet PBUH said ( a time will come people when they circle in the mosques , their major concern is the worldly life. Allah has need with them . Do not mix with them )(1).

Al-Bukhari narrated from Assayib bin Yazeed . He said (I was doing my prayer and a man throw me with small stones . I looked to see the man . He was Omar bin Al-Khattab . Told to run and bring them back . He asked them who were you? They answered that they were from Atta'if . He said if you were from here I would have harmed

You raised your voices at the mosque of the messenger of Allah?)(2)

## **8- Rising of the Precedent to Complete the Prayer After the Imam's Salutation**

### **Description of the Status**

Some of precedents haste to complete what has been missed with the imam. He immediately rises when the imam is still in the first salutation.

### **Advice and Revelation**

The precedent should not be in a hurry in rising after the completion of the first salutation . He

Should wait until the imam completes the second salutation or even after it. The imam may have a forgetfulness prostration . The precedent should follow the imam in his prostration for forgetfulness . It is probable that

The imam keeps this prostration after first salutation. Thus the precedent follows him up and never do the missed prostration.

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(1)Sahih Al-Mustadarak 4/359

(2) Al-Bukhari 470



## 9- Doing of the Ascertained Practice ( Sunna)

### Description of the Status

It is well-known fact that there are some certain practices , such as adduahir ( noon), al-fajr(dawn), and the odd (al-witr), and the taraweeh . Some of the prayers think that these practices , if not prayed in their time they will not prayed afterwards.

### Advice and Revelation

The ( sunna) if not prayed in time could be prayed at any time afterwards.

Sheikh Mohammed Al-Munjid said:

( Sunnan should be prayed afterwards when they are missed , because of a certain excuse such sleep or forgetfulness . They can be done at any time according to the narration of Al-Baukhari (1233) and Muslim (834), narrated from um Salama that the prophet PBUH prayed two bows after ( al-asr) the afternoon

Prayer . When asked about them , he said some people of Abd Ul-Qees had come to me and they

Made me busy from not doing them in time.

And also according to them that the prophet PBUH witnessed a man praying two bows after the dawn.

He knew later on that that man had not prayed them in time. The prophet PBUH remained silent. And

Also in the narration of Attirmidi from Aai'sha ( the prophet was praying the four bows of the pre-noon time , he prayed them afterwards.

Annuwawi said that it was preferable for us to compensate the sunnan . But abu Haneefa, Malik, and abu Yousif said that that they had not been prayed afterwards.Al-Majmoo 4/43.

Al- Mardawi Al-Hanbali said ( whosoever missed some of these sunnan could do them afterwards)Al-Insaf 2/187.

Sheikh Al-Islam ibn Taymiyah said that they could be either not done afterwards, This is the view of Abu Hanifa and Malik , and that were done later which was the belief Ashafi which was stronger.(23/127)

Majmoo' Al-Fatawi.

## **ADVICE FOR THE IMAMS AND ORATORS**

Preamble:

I do not in these precepts advising the imams and orators , for are all- knowing , but it comes from the speech of Almighty Allah (Be remind for reminding benefits the believers ) The Winds that Scatter, 55,

From his PBUH saying ( religion is advice. We said to whom o, the messenger of Allah . He said for Allah, His Book, His Messenger, the Muslim imams and their general) –narrated by Muslim. Muslim imams are those who take care of Muslims. It involves rulers, because they lead Muslims in rule and jurisprudence and the imams of prayer because they and guide people in praying.

The pious , the virtuous used to remind each other for forgetfulness is cannot be avoided. I wish that

They would accept them since they are for the genera good of all .Allah assists all.

Important precepts before the advice I wish that the imams and orators read them.

The first one is that they must not disdain from the advice offered to him from any person and that his breast must wide.

1- The imam should pay attention to the weakest prayer among his group even though the imam has his own method .

2- These precepts are for official imams, volunteers, or imams of second groups or any others.

3-These precepts are also for prayers as well.

4 -Some of the imams may why aren't we asked by the prayers about such advice?

The Answer:

The majority of the prayers are shy to ask their imam such questions and they look at him reverently . I taught an imam certain advice , but he did not work with it though he had promised to do so.

5-The imam and the orator shoulder the responsibility of making the prayer abhor praying especially the youths Because he does not take these precepts into consideration.

6- Some understand the texts according to his private understanding . This reflected in the application. He wants impose his comprehension on the others. The texts should be taken both linguistically and legally, putting into consideration the cause of their revelation and the status in which occurred.

7- If the legal problem has many interpretations and views each is based on proofs . Choosing one view and trying to impose it on the others is not convenient .

8- Certain prayers may be faced with certain pressures from certain prayers to lengthen praying. He should follow the sunna and not listen to them.

The imam should follow the sunna, not to listen to such people.

## **The first advice is moral advice.**

The mission of the imama and oration is a moral one , before being an official one. Therefore I would like imams and orators to look at it through this perspective. They deal with it thus in all the spheres . The mosque has an Important mission in the amendment of the society . You are the poles of this mission. Our pious predecessors used to made imams or orators without a wage . When the determination weaken , they began taking wages and it

gave reasons to that by saying to assist the obedience . Muslims need the imam, and it is possible not to find volunteers. So if the wage is not paid, it is possible to postpone the Musim affairs. The treasury is found to fund

The imama .(1)

Sheikh bin Baz said answering a question:

( Jurists said paying the imams from the treasury is an assistance and acceptable matter. The treasury is for all people , similar to the Awqaf which funds the callers, and the imams. If you take from the treasury-you the questioner- what helps you , there is no embarrassment , and contrary, you will leave the work for livelihood .(2)

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(1) Addurar Assiniya web

(2) Imam bin Baz web

The origin in imama, oration and adhan is that are for the Exalted Allah . But is licensed to take wages on them for the reasons just mentioned . The look at these jobs should remain of the hereafter so as to get the wage of both the worldly and the hereafter lives . Deeds are by intentions.

## **1- Elongation of the prayer and the oration**

### **Description of the Status**

Some imams elongate praying to a great extent in its pillars , others do not elongate in the pillars, but elongates the

Final bear-witnessing . Other orators make their orations very long.

### **Advice and Revelation**

#### **First ; Elongation of the Imam**

Elongation in reciting, praise of bowing and prostration, or during the reassurance between the pillars

Elongation in Reciting I remind dear brothers of imams about they have already known in that the imam has no right to elongate the prayer so as to direct the prayer into weariness which leads to their refrain from coming to the assembly prayer; others abandon praying in the mosque for this reason. I came to understand from certain youths that they do not go to the mosque , because the imam elongates. Some imams decides with himself to recite certain

Interrelated ayas which probably deal with a compact story ; then finds himself elongate . He becomes in a hurry to

Complete the ayas. This state makes violation in reciting.

The imam should not forget that many of the prayers are of certain diseases and they cannot endure the

Elongation . The imam has the right to recite, praise , and beseech when alone , but with the needy prayers the

Matter is different. I emphasize the case with the young imams to be brief ; not to forget that behind them are many prayers

Who get weary of elongation.

Elongation is a rule which is either abhorred or a taboo. I remind the dear brothers imams of the forbidden status of the elongation in the prayer.

What is strange that some of the imams elongate in the openly prayer and be in a hurry in the secret one or when alone. A- Ibn Jaber said ( Mu'aath used to pray Al-Isha with the prophet PBUH , then came to be an imam for his people repeating the prayer he had already performed with the prophet PBUH . One day he prayed with the prophet PBUH , and came back to be the imam . He started with the cow . A man swerved and prayed alone saying are you

A hypocrite? By Allah I will go to the prophet PBUH and inform him . The prophet said to Mu'aath are you a Persecutor : read in this and this . Sufyaan said that if he had read The Sun, The Night, and The Most High or similar surat.(1)

B- Ibn Mas'ood said that a man told the prophet that he had delayed the noon prayer because of a person who he elongated . The prophet PBUH was so angry saying of you were banishers . When you pray with the people be concise there were some weak with them and elder, and had certain needs. When he prayed for himself he could elongate as he wished.

C- Abu Hurayra narrated that the prophet PBUH said if any of you prayed for people let lighten , because among them there people who were weak, sick, and old, when he prayed for himself he might elongate as he wished.

The traditions were numerous in this matter.

The evidence of forbidding the elongation are:

A-The tradition of Ibn Mas'ood " falatajawaz" meams " lighten" , the imperative means the obligation.

B- In the tradition of ibn Mas'ood ( I had never seen the prophet as such angry then today). The prophet PBUH never got angry only when the matter is related to the forbidden.

C- The prophet PBUH told Ma'ath were you a persecutor ? Do you want to persecute people and prevent them from the prayer?

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(1) Agreed unanimously

Those who said elongation is not preferable they took these traditions on the repulsion . There are some traditions which that the prophet PBUH elongated in his prayer.

The most convenient view is that elongation is repulsive and make the prayer weary of the praying . The traditions which pointed out to the elongation are interpreted thus:

A- The prophet PBUH prayed some of the prayers with elongation to point the possibility if there were no excuses for the prayers behind him. His continuous habit is the lightening.

B- This elongation could be by the consent of the prayers behind him and their desire . The companions used to like praying behind the prophet PBUH , therefore he elongates.

There is another matter which should be noticed : life of people changed , their way of living changes and differs from what they used to do. The things which affect their people changed . This requires a look into their state and lighten accordingly.

Thus the jurist say that the imam should not elongate only if he prayed with a special group of him who accept elongation and it is not expected for a new prayer might come who is not one of this group.(1)

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(1) The Muslim web



As regards elongation in the bowing and the prostration , some of the imams elongate the praises in all of his bowings and prostrations .

Some do not make a balance in this subject. Once he elongates , the other he lightens . I have already pointed out this matter in the advice (35) under ( the balance of praises in bowings and prostrations and pointed out that the prostration of the prophet PBUH and his bowing between the two prostrations was very close (1).

Probably some imams elongate the final bear-witnessing . Prohibiting the elongation is applied on any imam who prays in the mosques or elsewhere . The call for the lightening on the part of the imam the spread of the diseases and the contagious sicknesses such as the disease which is spread in 1441 A. H -2019 A.D called corona or covid-19 in places where thr majority of the prayers are preoccupied . This calls for lightening , such as:

- 1- Prayers in the market places
- 2- The prayers in the hospitals
- 3- Mosques in the educational establishments
- 4- Prayers in official and non-official establishments
- 5- High way mosques
- 6- Those who pray assembly in one of the occasions

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(1) Al-Bukhari 801-821

Because the precedent is of needs . Traditions say that there should be lightening for the sake of those needy prayers.

If you are a young , abled orator or imam , not occupied by anything remember those who pray behind you a very old man, the occupied by a problem or sickness in the joints or sick with his abdomen , or gases or he is obliged to put on certain appliances which affect his breathing such as the obligation of putting on the masks with the spread of the disease in (covid-19 or corona) which was spread all over the world in 1441 A.H -2019 A.D . All those are affected by the elongation in the

Prayer and in the oration .

## **Second; elongation of the sermon**

### **Description of the Status**

Some of the orators elongate the sermon to a large extent which causes boredom of the hearers . We beseech him the excuse if he wants to convey the preaching to the other people as far as he can.

### **Advice and Revelation**

Elongation of the sermon to a high degree is not desired . The prophet PBUH exhorted the shortness of the sermon , because purpose of the sermon is the benefit from it . If it is too long , the wisdom of it will be lost . Moreover the shortness of the sermon leads to much comprehension .

I always want the orator to know that among the listeners are prayers of certain diseases , which make incapable to endure sitting. Some of them are people of certain needs , he thinks of the need

And some similar reasons which make him shorten the sermon.

The prophet PBUH said ( the length of the prayer and the shortness of the sermon is a privilege , therefore lengthen praying and shorten the sermon)(1)

I hope not to misunderstand ( lengthen the prayer) the undesired lengthening of the prayer , what is meant by it is the appropriate lengthening for the sake of many people who come to the mosque . The tradition of Jabir bin Sumra in which he mentioned that the prayer of prophet PBUH as an imam was medium , neither too long nor too short.

Ammar bin Yasir the prophet PBUH ordered them the shortness of the sermon) . He used certain beautiful less words.

1- Jabir bin Sumra narrated ( I prayed with the prophet PBUH , his prayer and oration were neither long nor short.)

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(1) Narrated by Muslim 869

(2) Muslim 1433

## 2- Observation of Halting and Commencing

### Description of the Status

Some imams halts on an inappropriate point . He commences the inappropriate reading . This may lead to the changing of the meaning.

Example : some imams would read (we send down of the Qur'an that which is a healing and a mercy to those who believe) Isra -82. He halts, then commences-which is a healing – this will make matter obscure .

Some halt at a certain part of the aya , then commences - this is leads to obscurity . As an example an imam halts on the speech of the exalted Allah( but Lut believed him)The Spider/26 then he returns to it and connects ( I will leave home for the sake of my Lord), their connection to the following speech obscures the hearer that the speaker is Lut while he is Abraham,

Some read certain ayas which are connected to sentences with many ayas before it, such as (Those for whom the good from us has gone before , will be removed far therefrom ) . The hearer will misunderstand that you are banished from this charity. This item is connected to the previous ayas . They are( Verily ye (unbelievers) and the false gods that ye worship besides Allah are fuel to Hell, to it ye will come) The Prophets /98-101.

I prayed behind an imam who says( Say we believe in Allah , and in what has been revealed to us and was revealed to Abraham , Isma'il , Isaac , Jacob and the tribes) .He halted on ( was revealed to Abraham ) then he commences from it ( and what was revealed to Abraham, Isma'il ). This leads to a misconception that (what was revealed to Abraham) is a negative while in reality it is connected. Family of Imran.

Another imam reads ( By how much the wombs fall short or do exceed)-Thunder-8. He halts on (wombs fall short) , then he starts again ( by how much the wombs fall short or do exceed) .This again changes the meaning from a connector to a negative particle.

I advise those imams to learn the correct way of halting and commencing , either by a specialist or by reading the books which teach halting and commencing , such as:

1- Al-Waqif wal Ibtidaa in the book of Almighty Allah –Mohammed Sa'adan Adhareer, Invest. Mohammed Khalil Azzarook

2- Manaar Al-Huda fi Bayaan Alwaqif wal Ibtidaa – Ahmed bin Mohammed Al-Ashmooni

-3Al-Muktafa fi Alwaqif wal Ibtidaa- Abu Umru Addani –invest. Abdulrahman Al-Mar'shli

4- Al-Qati' wa Al-I'tinaf – Abu Jaffar Al-Nahaas- invest. Abdulrahman Al-Matroodi

5- Al-Waqif wal Ibtida'i – lessons of Dr. Ayman Sweedweb.

### **3- Too Much Closeness of the Imam and Orator from the Microphone , and Switching on the Sound Inside the Mosque during Adhan and Prayer**

#### **Description of the Status**

First: Many imams make the mike which is inside the mosque high . It annoys the prayers. In addition to that the imam comes very close to the receiver of the mike. Some exaggerate the closeness to a degree that his lips may touch the mike. What confirms the closeness is that when he wants to bow he averts by some steps to prostrate . It is natural that the sound of the mike is high –I found in some mosques that the mike is very high and it has an echo called(the stereo) . Thus the sound of the imam mixes with the sound of the mike.

Second:

All the imams and the callers –as I understand-open the mike inside the mosque during the adhan

#### **Advice and Revelation**

First:

The imam should lower the sound of the mike and be a little far away of 50 centimeters , for the purpose of that is to let people hear . This can be done with little sound , even if there is a private place for women .Raising the voice in the high way harm the prayers and leads to non-reverence , Some get disturbed with the high sound , others will be affected especially the sick, others who are outside the mosque and asleep get affected by the sound , those

Students studying in the mosque or others who are harmed by raising the sound. Moreover the adherence of the imam to the mike will result in jamming and understandable sentences uttered by the orator.

Almighty Allah says ( Neither speak thy prayer aloud , nor speak it in a low tone but seek a middle course between )-Isra, 110. And He said ( Bring thy Lord to remembrance and in thy soul with humility without loudness in words in mornings and evenings and be not thou of those who are heedless ).The Heights -205.

Sheikh Al-Islam ibn Taymiya ( no one is to have his voice loud so that he could do harm to others)(1)

2-Abdulrazzaq bin Jurayeh said that he had told Atta' did he use to be loud while reading the Qur'an ? He said yes-the Zubair used to raise his voice in reading and I said had you ever being a man imam who could not add anything ?

Al-Msanaf –Abdul razzaq Al-Sanaani – invest,Ayman Nasurddin Al-Azhawi 2/267

No. 3870 Dar Al-Kutub Al-Almiya – Beirut.

The imam who makes so much loud voice may say nobody objects to the closeness of the mike .

I say to him :

The prayer are shy to mention what annoys them to the imam . I heard one prayer in one the mosques saying

( our heads are split ). There is another saying that (some of the imams are delighted with their voices)

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(1) Majmoo' Alfatawa 23/64

**Second:**

Of the devotion of some of the imams by the high voice , many loudspeaker were placed on the walls of the mosque. I entered to pray in one of the mosques. I was inquisitive to count the number of the mikes placed on the walls. I found 16 mikes or 18 mikes . I entered another mosque to find 20 ones.( Oh Gracious Goodness) . What is stranger that some mikes are placed in the front of the mosque which makes them very close to the imam. What more stranger than this is that I discovered an imam placing a mike on the floor near the mat he prays on. I can't find a justification.

Some imams put three receivers : one close to raising, one in the middle and one for prostration. When he falls down for prostration he stops before prostrating at the middle receiver , this leads that many prayers prostrate before him. Some imams pay much attention to the voice rather than the mikes placed on the pulpit whose sound is low or it is not working . So the voice does not reach only to a close distance. It should be on the contrary ; raising the external voice is more important than raising the internal one.

**Third:**

It is proved that, except with the very large mosques or those which have special places for women, that there is no need to the internal mikes . The imam is heard from the farthest distance of the mosque. The evidence of this:

- The voice of the imam is heard when he gets away from the mike.
- I entered one of the mosques in the evening to pray Al-Mughrib and there was no electricity , which means there is no mike, but the voice of the imam was audible .
- After this revelation I advise the brother imams not to switch on the inner mikes, only if there is a pressing need for that. Using them aimlessly has much consumption of electricity and damage to the apparatus itself, and sincerity to Almighty Allah .

Keeping away from the receiver for a distance of half a meter is more appropriate. I was happy with one imam who left a space of one meter between the receiver and himself. If they do not accept the advice, it means that he is one of two things:

- either do not accept the advice or
- one who rejoices at his voice

#### **4- Shaking the Hands of Some Prayer with the Imam**

##### **Description of the Status**

Some prayers like to shake hands of the imam after praying, when the imam is sitting. He does not rise up to those who want to shake hands with him. Some of the imams may be old or sick. But the majority do not rise thinking that it is not permitted for reverence basing their knowledge on tradition of the prophet PBUH (he who likes to be proud, should look at his place in hell-fire)

##### **Advice and Revelation**

Imam should not shake hands while he is sitting, for he should respect the one who wants to shake hands with him. Respect is not done on the spot. This matter is enrolled under the preference of the deeds of respect of the old, scientists, or a highly positioned personnel at each place and time for:

1-The prophet PBUH told the supporters when Sa'ad came to be the ruler at bani Quraydha (stand up to your lord)

2- It is mentioned in two Sahihis that Talha bin Aubeidullah Al-Taymi when Ka'ab bin Malik (one of the people who stayed behind of Tabuk battle) and Allah has a repent on him, Talha hurried to him and congratulated him. The prophet PBUH did not deny this.

3- He, PBUH when his daughter Fatima entered to him, he rose up and shook his hands with her. She also used to rise up and shake hand with him.

Ibn Baz web.

4-The imam who remains sitting while the prayer is standing will force the prayer to lean, and leaning is prohibited.

5- The evidence of the non-rising according to the tradition of the prophet PBUH just mentioned, is a proof out of its place. This tradition means the standing for sanctity of persons such as some presidents do, and we notice the soldiers stand motionless like statues. This means that is not the concept of the tradition.



## 5- The Preach After the Imposed Prayer

### Description of the Status

Preach of imam and teach them the rules is an important matter

Some imams say their preach to the prayer immediately after praying , it may be a voluntary act or a duty imposed by the awqaf . This preach is often done by the mike, so as to gain a lot of prayers before their departure . This will disturb some of the prayers and those who pray the practice ( sunna) and to the successive arrivals following the first group.

### Advice and Revelation

A-I do not know a clear text which prevents this preach . It is licensed by some scientists , but the matter is related to the confusion on those we have mentioned . Confusion on the prayers is not allowed, because the prophet PBUH said ( each secretly talks to his Lord , so do not confuse the believers ) . If the tradition prevents speaking openly , this prevention is to be done with other deeds rather the Qur'an .

B- if there are limited people, where he does expect some others to attend, the imam can preach immediately.

If the imam is in a public place where it is possible to have confusion , it is permitted. The imam should wait till the completion of the bowings .

C- If the one gives a license to such a state , basing on the speech addressed by the prophet PBUH , the situation of today differs from that of the prophet's PBUH time. The preach of the prophet PBUH was a legislation and revelation, besides being a preach.

Sheikh Al-Albani said :

If the teacher whether he would be an imam or some other person, his lesson on the prayers before they completed their praying is aggressive , because the prophet PBUH said( Oh ye people each one secretly talks to his Lord , so speak moderately, or else you do harm the believers.

Therefore from the initial lesson addressed to the prayers , it may contain a kind of disturbance , so it is forbidden accordingly . We say , either he waits till the prayers finish their praying or gets their permission , so as not to fall in the undesired act.

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(1) Ahl Al-Hadeeth Wal-Athar web.

D-The majority of prayers were busy after the completion of the prayer with the imam, either by praise or pray the practice-sunna-or complete the predecessor which means that they are not ready to listen to the preach. The choice of this time is inappropriate . The prophet PBUH used to take the appropriate opportunity for the preach. Al-Bukhari narrated that ibn Mas'ood said (the prophet PBUH used to ask for our choice regarding the preach lest of boredom.

The imam or the orator would make his teaching in the second part of the Friday sermon. In my opinion it is more valuable. There is confusion then of.

## **6- Putting off the lights or the air-conditions and the commencement of closing the doors before finishing the prayer**

### **Description of the Status**

Some imams and callers or some prayers keep putting the lights or the air-conditions off before the prayers finish their praying or praising to be quick before the doors are shut.

### **Advice and Revelation**

The imam or the caller have no right to put off the lights of the mosque before the completion of the prayers and their praise . This act will make the prayers hurry up and it is possible that the prayer is invalid, and the imam or the caller or anyone putting the lights off are the cause . It is possible for the imam or the caller to close the door lest that a no new comer would enter , but they have no right to make hurry the prayers inside the mosque .

## **7- Paying Attention to Verify the language and Grammar of the Sermon.**

### **Description of the Status**

Mostly I hear some of the imams commit a solecism in language or grammar in the sermon, and commit mistakes in the elementary matters of the language , especially the majority say their sermons written.

## Advice and Revelation

This is a subject which is not accepted from the orator. It is generally disgraceful

Matter , it becomes more disgraceful when the orator reads his sermon on the paper . Some of the listeners are well-educated and some are linguists or grammarians , therefore his sermon is resented . This has an effect in the non-acceptance of what is prescribed from preaches and sermons. People will consider the orator to be a linguist or grammarian as well. I advise those orators to study grammar at the hands of learned sheikh . If they want to consult books the following list of books will be helpful in grammar , such as:

- 1- Annahu Lil Mubtad'een book- Abdulaziz al-Barmawi
- 2- Al-Waadih fil Nahu Mohammed Khair Al-Halwan
- 3- Irshaadat Nahwiya litaseer ligha Alarabia
- 4- Annehw Al-Muyasar lilsighar wal kibar fi sharh qawaid Annahu waatadreeb alayha
- 5- Tayseer Annahu Sa'ad Karim Al-Faqi
- 6- Attufa Assinya Sharh Al-Muqamima Al-Ijroomiya Mohammed Muhiddin Abdulhameed
- 7- Al-Muyasar fi Attatbeeq Annahwi – Mohammed Atta Mu'id
- 8- Fi Annahu Al-Arabi / Duroos wa Tatbiqat –Ayad Abdul Majeed Ibraheem
- 9- Fi Annahw Al-Arabi Attatbiqi – Dawood ghtasha
- 10- Addurus Annahwiya – Hanafi Nasif wa-Jamaa'tahu

## **8- The Number of Salat Attaraweh**

I wish you go back to my advice in the problem No,26 entitled- The number of bowings in the taraweh in deeds within the prayer.

My advice to the brother-imam to abide by what the majority of the scientist say and the majority of Muslims regarding the number of bowings followed in the Islamic countries ,which is followed in Masjid Al-Haram and the noble Nabawi masjid . The imitator has the right to pray whatever number he wants.

I advise some of Al-Awqaf departments to which impose eight bowings on the prayers to leave the choice to the imam. Some prayers want to pray twenty bowings.

## **9-NonEquality of the Duration of the bowing and prostration**

### **Description of the Status**

Some of the imams do not make equilibrium between the duration of the bowing and prostration . This probably

Results from the non-equality of the number of the praises . Some of them allow three, others allow five or more .

The sunna which came from the prophet PBUH is that he made equation between bowing and prostration and the sitting between them. Abu Layla from Al-Barra ( the bowing of the prophet PBUH and the prostration and the sitting between them was approaching one another-close to the equality).(1)

Sitting is that one for bear-witnessing . In these two locations it is possible to elongate as compared to other pillars. Excessive elongation is not preferred .

It is clear that the prophet PBUH made the durations for bowing and prostration are nearly equal. Elongating some and shortening some was against the sunna . This equation requires the equation in the number of praises.

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(1) Jama' Assunna wa Shurooha web. Number of the tradition 792

## **10- Standing of the Pre-Puberty Children in the Lines**

### **Description of the Status**

Some of the imams do not pay attention to standing of very young children in the lines. Some stand in the first line and the elder are behind him. The imam might be shy from their fathers .

### **Advice and Revelation**

The prophet used to line the men ,the lads then the women. Following the prophet PBUH is preferable than shyness.

## **11-The Non –Paying Attention of the Imam on the Prayers to Settle the Lines in Pre-Praying**

### **Description of the Status**

The majority of the imams find it enough to say be straight or anything else without turning his head towards the prayers.

### **Advice and Revelation**

It is not enough for the imam to say be straight and he is attached to the mike . He should pay attention to the

Prayers to see the alignment of the lines , and blocking the spaces between the prayers.

Annu'man bin Basheer said ( the prophet PBUH straightened the lines . One day he was about to say Allah Akbar

And saw a man with a chest coming in advance , he said straighten your lines or Allah will make different of your faces).

Saying that a man whose chest directed to the front means PBUH that he used to look at the prayers while Straightening the lines.

## **12-Changing the Place of the Imam After Completion of The Prayer Before Doing the Praises**

### **Description of Status**

Some imams change their places after the completion of praying and before the praises which the prophet PBUH used to say , such as the prayers of dawn and mughrib . There is no god but Allah alone without a partner , He has the dominion and praise, gives life and death and able to anything.

### **Advice and Revelation**

Please read advice 1, 5 from the advice to the prayers ( after praying)

## **13-Quickness in the Invocation**

### **Description of the Status**

Some imams may elongate the invocation whether in the sermon or devout . Realizing that he gets long , he tries to be quick in saying the invocation .

### **Advice and Revelation**

When you invoke ,dear the imam and the orator , you are addressing Almighty Allah . It inappropriate to talk quickly with him. You should be moderate . Moderation in everything is favorite by the prophet PBUH . He said ( slowness is from Allah)(1)

The situation of invocation is that of humility . Quickness does not fit humiliation and surrender.

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(1) Al-Bayhaqi 20767

## **14-Quickness of the Imam to leave the Mosque After the Prayer**

### **Description of the Status**

Some of the imams are quick leaving the mosque after the obligatory . Some prayers may need him to question about something.

Salama narrated that the prophet PBUH remained for a considerable time in his place .It was likely he remained until the women leave . Ibn abi Maryam said that he told Nafi bin Yazeed , on Jaffar bin Rabee'a , said that Hund bint Al-Harith Al-Firasiya from Um Salama the wife of the prophet PBUH ,who was one her fellows used to say that he left after the women went to their houses .(1)

## **15-Allotment of the Last Prostration by Elongation**

Please read advice No.27 from the advice to the prayers ( advice within praying)

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(1) Fath Al-Bari Sharh Saheeh Al-Bukhari

## **16-Non-Abiding to the Reading of the Suras Mentioned by the Sunna**

Some of the imams, in natural circumstances not the exceptional ones-do not abide to reading suras which the prophet PBUH used to read in some of the prayers.

### **Advice and Revelation**

All the imams know that the prophet PBUH used to read the Adoration sura in the dawn of Friday in the first bowing and Time in the second bowing . On Friday, he used to read The Most High in the first bowing and The Overwhelming Event in the second bowing or the ( Friday) in the first and the (Hypocrites )in the second . In the odd prayer(witr) ( The Most High) in the first bowing and ( Those Who Reject Faith) in the second ,and (The Purity) in the third. Some imams are not bound by these , he is who should be obliged and to follow the sunna of the prophet PBUH, for he is a pioneer.

## **17-Quickness in the Takbeer at Al-Ihram after the Prayer.**

### **Description of the Status**

Some of the imams are quick in the takbeerat Al-Ihram as soon as the prayer finishes. This leads to:

1- Not reading the required praise after the end of the Adhan and setting ( O , Allah the owner of this complete invocation....) to the end of it.

2- Not Giving Chance to the Imitators to Read the Dhikir

3- The quickness in the Takbeerat Al-Ihram will lead to the commencement of the imam to read the Opening Chapter in the sonorous

prayer , the imitator is delayed for this takbeera , therefore the imitator cannot read the tribute ( glory to Allah...)or the direction ( I direct my face to the creator of heavens and earth..). The imitator is ordered to listen to the reading of the imam in the sonorous . The imam makes the imitator miss this sunna.

If the imam is in a public place where confusion occurs by his preach to the people we mentioned, it is not allowed. The imam may make the lesson and the preach in another time when nothing of the mentioned occur , or waits till he be assured of the non-confusion or the predecessors ' completion of the required bowings missed , and finishing of the practice prayers.



## **Advice and Revelation**

The imam should slow down in beginning the Takbeera after the end of the setting, so as not to have such things

Mentioned . The setting is called Adhan and has its special rules.

Sheikh bin Baz said ( Yes it is called Adhan for the prophet PBUH said " between each two Adhans there is a prayer".

It is preferred to answer the setter as the caller , saying Allah is very great, bearing witness with him , if he says come

To prayer, they say there is no strength only by Allah, and when he says prayer is set up, they say the prayer is set up

Allah is very great , there is no god but Allah. Then comes after saying peace be upon the prophet . Then he says oh, Allah the owner of this invocation like the Adhan , this the favourite . As for the saying Allah has set it...there is a weak tradition in that . In the setting he says , the prayer is set up.(1)

## **18-The Absence of the Imam from Praying**

### **Description of the Status**

Some imams absent themselves from the prayer , that absence may be without a necessary excuse.

### **Advice and Revelation**

The imam who is appointed officially and gets a salary has no right to absent himself from praying , only if there is a necessity. He is obliged in front of the establishment which made an imam of him. If there is necessities for this absence , the necessities justify the forbidden . But

Necessities are estimated by its amount.

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(1) Musu'at Al-Fatwai web

Sheikh AL-Munjid narrated from sheikh ibn Uthaymeen when asked about an imam who assents himself from the praying , and appoint the caller pray by people in lieu of him. He said "we ask this imam has absented himself and he committed himself in front of the people in charge or their deputies or the Awgaf manager to be in the mosque?

The imam has no right to absent himself even for a one obligatory prayer only except in one or two prayers in the week .(1)

Dar Al-Ifaa in Jordan states :

If the imam got the permission from the person in charge to deputize a one in lieu of him in certain prayers , it is alright but with what his office which pays him the donation and he does not neglect his duty.

If the imam contradicts the instructions of his management , and he deputizes another person without the permission to be an imam, he is to be blamed for that , he has to abide by the commitment taken on himself to endure the trust of the job and to perform it properly which satisfies The Exalted Allah.(2)

If the imam is absent from leading the people without a necessity, then he is not entitled to receive a salary that he missed.

Sheikh Muhammad Salih Al-Uthaymeen said:

)Indeed, if a person retains the leadership of the mosque, he must fear Allah Almighty, and perform this function in the most complete manner, and to maintain it, and not be absent from it except with a compelling excuse, because it is appointed by the rulers in this great work, he must fulfill it; And because he takes this reward from the treasury, and if he breaches it, he does not deserve the reward, so he is not entitled to it except for what he has done only (3)

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(1) Islam: Question and Answer web

(2) Dar al-Iftaa web

(3) Sheikh Al-Uthaymeen website.

## 19-Reciting the Qur'an as Muqamat

### Description of the Status

Some of the imams read in the method of key note-muqamat . Other people , rather than the imams may read in this method.

### Advice and Revelation

In the web.( Muntadayat All the Salafeen) it appears:

The scientist differ in the problem of reciting the Qur'an into four groups. They are:

- 1- An innovation and being absolutely prohibited
- 2- It is not preferred
- 3- Absolute admiration
- 4- The preference on a condition that it does not change the system of the letters, either addition or elimination of some. Reciting the Qur'an is admired . A group of scientists admire it absolutely.

Imam Malik took the second opinion which is the absolute dislike . Those who followed the first opinion was sheikh Al-Islam ibn Al-Qayim in his book innovations of reciting- Buda' Al-Qiraa'.

The correct opinion was that of Shafi'e which is the fourth one. It was the opinion of Annuwawi , it is preferred which is to laud the holy Qur'an . this requires tuning of the Qur'an –as in the key notes – on one condition that it should not change the system of the letters. If it has any of this, it a prohibited innovation. In the following fatwa is the answer of Al-Hafudh in precisely . I said The reciting is the reading of the imam of the haram sheikh Mohammed bin Ayoob known as the Hijaaziya reading in the narration of Hafs which is the best for it was not quick and the pleasant Hijaazi tone.

It is the liked because it is a laud reading . It does not contain any prohibition. This the fatwa of The Fatwa Center of Qatar. It states:

Reciting the Qur'an in the key note method is legal . Sunday Jamad Al-Ula 1433 A.H 15/4/2012 Number of the Fatwa is 177585.

Classification: The Decencies of Reciting the Qur'an.

The question

A question regarding the key notes ( muqamat ): what is derived from the evidences is the pleasant sound in the recitation of the Qur'an . If it not pleasant , it would make it pleasant as far as he can. One of the matters of its improvement is to cope with the rules of the decent voice , if it goes away from this, it will affect its melody . The voice becomes ugly . This is probably is based on the hatred of reading by tunes. The majority who observe the tunes does not observe the enunciation . What is meant by the rules of tuning? In the book entitled " Sunnan Qurra wa Manahij Al-Mujawdeen " by Abdulaziz Al-Qarri he mentioned four conditions 1- Not to violate the rules of reciting 2- He should 'not use a maqam which objects the dignity of the Qur'an 3- Use a muqam which tends to sadness 4- Use muqamat according to his need . Are the muqamat according to these rules tabooed ?

The answer

Praise be to Allah and peace upon His messenger and the companions : the rules of tuning are the rules of singing which are characterized by special harmonies and innovated weights , the scientists are not in agreement . Some of them say that are possible if it does not change the letters of elongation

Which leads to increase or decrease of letters. This is prohibited , as Annuwawi said in the Attibyan. They agreed of improving the voice of reciting the Qur'an for some of the prophet's PBUH traditions, such as what was narrated by Al-Bukhari and Muslim on abu Hurrayra who said: He who did not laud the Qur'an . And the tradition of the prophet PBUH him – no license was given to me more than that of the melody of reciting the Qur'an – to laud the Qur'an.

Ibn Qudama said in Al-Magni that improving the voice in reciting the Qur'an is pleasant, on one condition that it should not change the pronunciation and excessive letters . Aasha mentioned that the prophet PBUH listened to the reciting of a very pleasant reciting , when he inquired about him they told it was Salim the servant of abu Hutheifa. The prophet PBUH said praise be Allah who originated such people among my nation. The prophet PBUH passed by abu Musa and told him you were given one of the flutes of al Dawood. Some scientists found that it was unpleasant to have such melodies in reciting the Qur'an. Ibn Al-Qayim said: the singing and lauding was on two sides, the one which was required by the nature and license it without affectation, or teaching. This is allowed despite of the improvements placed on it. This was what the pious predecessors had done and listened to it-the favorable lauding , and which the reciter and the listener were affected.

The second phase: was the affectation which was learnt by singing and learning the melodies .All these were what the predecessors disliked and considered it faulty . They prevented reading with such kinds. Thus in this detail the confusion will be removed. The predecessors are more pious to recite thus.

Sheikh Zakaria mentioned in Sharh Rawdh Attalib : as regards reading with melodies , it was accepted by some scientists and rejected by others. Ashafi chose the detail , if they did not change the letters, it would be accepted, if not it was rejected. Addarimi said that reading by the melodies was liked if not adding a letter or dropping a letter. Ibn Al-Arabi said in this regard: the majority of the jurists of the countries liked reciting with melody , and it was prohibited by Malik.

It was accepted for the speech of abu Musa to the prophet PBUH had I known that you were listening I might have made kinds of beautiful parts which meant the melody-it was taken from the dress lined by colors. I listened to ibn Lafta in Umru mosque beautifully. I heard that ibn Rafea' , one of the great readers , and as if I did not heard before. I heard that there was reader in Madeenat Assalam reading ( By the sky, with its constellations ) till he reached (Doer of all that He intends). It was as if the Diwan collapsed on us. Hearts are revered the beautiful voice as they enchanted by the beautiful face. Ibn Al-Karuzi used to come to the Aqsa mosque. He used to recite in the cradle of Jesus from The Mount . No one could do anything during the reciting.

Abu Musa said , if I knew that you were listening , I might have fretted it like the colored cloth . I was much infatuated by the reading of Ibn Lafta and Ibn Arraffaa . I heard another reader from Basra reading ( By the heaven holding the big stars), as if that I had not heard it.

Heard it before. He continued reading till he reached (He is the doer of whatsoever He intends ). It was as if the Diwan had split . Hearts got revered with melody of the voice . Ibn Al-Kazrooni was reciting The Mount in the cradle of Jesus . The ruler of Egypt called Al-Afdhal entered it in Muharram, 492 . He used to be severe with its people. When he was in , prayed two bowings ibn AlKazrooni confronted him and read ( say O Allah possessor of kingdom . you give the kingdom to whom you will and you

Take the kingdom from whom you will and you endue with honor whom you will and you humiliate whom you will . In your hand is the good verily you able to do all things. When he heard that , he said ( He said : no reproach on you this day; may Allah

Forgive you, and He is the most merciful of the those who show mercy).

Beautiful voices are blessings of Allah , so they should be employed for the sake of Him.

It came in Fath Al-Bari that human beings like to listen to the Qur'an with laud. It has much effects to the heart and it Brings tears simultaneously . However it is a controversial matter. Abdulwahab Al-Maliki said it was prohibited to laud The Qur'an . Ibn Battal and some others licensed reciting the Qur'an. The difference is that no letter be lost , it is preferred.

If there is a change it becomes taboo. Ashafi said in one place that it was abhorred .In another place he licensed it. His followers Confirmed that the matter was related to the melody which came out of the mouth.

Ashafi said if reading ended in melody, it was prohibited. This was the idea of ibn Hamdan Al-Hanbali . Al-Gazali and Al-Bandneechi and Sahib Athakeera from Hanafeeya : if there was no exaggeration in the elongation which made confusion It was alright. What comes from all these evidences that improvement is required in the reading of the Qur'an.

Improvement means, among other things, observing the rules of tuning . Those who do not follow the rules will produce ugly voices. It is a general fact that one who does cope with melodies does not cope with the enunciation , but if he brings them together it is beautiful .(1)

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(1) Muntadayat kul Assalafeen web

## 20- The Use of Burning Electrical Devices for the Insects

### Description of the Status

In some mosques, there are certain devices that Gnats or Other Insects Crowd and die

Before the revelation of the rule of killing the insects with these devices, it is be confirmed that killing harmful insects

Is allowed in any place.

Some jurists say that it is permissible to get rid of them in these electrical devices according to what they have heard from the questioners . The act of killing by such device is a shock only, not burning . Thus these jurists gave the legal opinion .

I pursued this matter scientifically and asked two of the professors in the university who specialized in physics . One of them

Answered: according to the information available shocking occurs when an electric current passes with a degree of

Severity through the insect body . Burning occurs due to the high temperature of the insect body which reaches the glowing degree ( a degree of temperature necessary to start the burning . It depends on the type and quality of the material used.

It is clear that the insect is shocked first, then gets burnt . What is the real cause of the death inside such devices is what I

Cannot be decisive. Some will be shocked , but does not die. Allah kno

The second answered that there are many kinds of the electric devices. Some burn the insect.

It appears from the speech of these two professors that it is probable that the insect get burnt by this device. This not permitted

Because it is a torture by fire. No one tortures by fire except Allah the Lord of fire. It came in Al-Bukhari Sahih , from abu Hurrayra

That: If the imam is absent from leading the people without a necessity, then he is not entitled to receive a salary that he missed. Sheikh Muhammad Salih Al-Uthaymeen said:

)Indeed, if a person retains the leadership of the mosque, he must fear Allah Almighty, and perform this function in the most complete manner, and to preserve it, and not be absent from it except with a compelling excuse, because it is

Appointed by the rulers in this great work, he must fulfill it; And because he takes this reward from the treasury, and if he breaches it, he does not deserve the reward, so he is not entitled to it except for what he has done only (3)



The prophet PBUH sent us to a certain place and he said when you found so-and-so –two men from Quraish –burn them with fire. We came to farewell him , and he told us that I ordered you to burn so –and-so with fire. Fire is used by Allah only , therefore if you found them, kill them.

It is possible to get rid of the harmful in another way rather than the fire.

## **21.The Imam or the Muezzin Hastened during the Call to Prayer**

### **Description of the Status:**

Some imams and muezzins speed up the utterances of the call to prayer so that they do not leave a period in which the listener can answer the muezzin and say what he says.

As well as get them during the establishment of prayer.

### **Advice and Revelation**

It is desirable, which was mentioned in the Sunnah, for the muezzin to send out, and the resident to hurry the prayer, and the rushing means: not to be slow and not to hurry, and the hurry is: to speed up a little, so that there is a difference between the call to prayer and the iqamah if a little faster, as the scholars said.

But what is meant by the iqamah in the iqamah is the average speed, not the extreme speed with which the worshiper cannot say what the resident says the prayer, because it is desirable for the listener to say the same as what the resident says, as it is desirable that with the call to prayer, and this is what the majority of jurists held, because the iqamah is called the call to prayer. Also.

this was explained by Sheikh Muhammad Al-Munajjid, who said:

)The majority of scholars are of the view that the iqamah takes the ruling of the call to prayer in the desirability of repeating behind the resident, then praying upon the Prophet, may Allah’s prayers and peace be upon him, then supplicating: Oh Allah, Lord of this perfect call.....etc

This is the view of the Shafi’is and Hanbalis, and the majority of Hanafis, and it was said by contemporary scholars: the scholars of the Standing Committee for Issuing Fatwas, Sheikh Abdul Aziz bin Baz, and Sheikh Al-Albani, may Allah have mercy on them

It says in al-Mawsoo’ah al-Fiqhiyyah (18/250):

Likewise with regard to the resident, the Hanafis, Shafi’is and Hanbalis have stated that it is desirable to say in the residency: the same as what he says in the call to prayer.

It says in Al-Durr Al-Mukhtar (1/431) (Hanafi):

And he answers the iqamah as a recommendation, unanimously, like the call to prayer, and he says when: “The prayer has been established”: Allah established it and perpetuated it, and it was said: He does not answer it..

Al-Shirazi Al-Shafi’i, may Allah have mercy on him, said:

It is desirable for the one who has heard the iqamah to say the same as he says

Al-Nawawi, may Allah have mercy on him, explained it by saying:

Our companions agreed on the desirability of following it up in residence, as the author said, except for the abnormal aspect that we presented on the authority of al-Basit.

Al-Majmoo' (3/122, 123).

Ibn Qudamah, may Allah have mercy on him (Hanbali), said:

It is preferable to say in the iqamah the same as what he says.

Al-Mughni (1/474).

The scholars of the Standing Committee for Issuing Fatwas said:

The Sunnah is that the listener for the residency says as the resident says, because it is a second call to prayer, so it is answered as the call to prayer is answered. Like his saying, and he does not say: "May Allah establish it and perpetuate it" because the hadith regarding that is weak, and it has been authentically reported from the Messenger of Allah, peace and blessings be upon him, that he said: (If you hear the muezzin, say the same as what he says), and this pervades the adhaan and iqamah, because both of them are called. Then he prays to the Prophet, may Allah's prayers and peace be upon him, after the resident saying "there is no god but Allah" and says: "Oh Allah, Lord of this perfect call and the established prayer...etc, as he says after the call to prayer, and we do not know of any valid evidence that indicates it is desirable to mention any of the supplications between the end of the call to prayer." Iqamah and before the opening takbeer except for what was mentioned. End.

Sheikh Abdul Aziz bin Baz, Sheikh Abdul Razzaq Afifi, Sheikh Abdullah bin Qaoud.

Fatwas of the Standing Committee" (6/89, 90) (1)

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(1)Website (Islam Question and Answer

## **22- Beginning to Say the Takbeer when Moving to the Pillars of Prayer.**

### **Description of the Status**

Some worshipers and some imams do not say the takbeer when moving from one corner to another until after he approaches the completion of that corner.

Some imams argue for that: so that the followers do not precede them in the corner.

### **Advice and Revelation**

The Sunnah for this case is that the takbeer for each corner begins with the beginning of the cornering action and ends before the completion of the entire corner. For example, he begins to say the takbeer for bowing with the beginning of the bowing, and concludes the takbeer before completing the bowing, and begins by saying the takbeer for prostration with the beginning of the bowing for him and ends before the face reaches the ground.

As for the ijtiḥād of some imams delaying the takbeer so that the followers do not precede them, this is an inappropriate ijtiḥād, as it is supposed to point out that the followers should be taught that it is not permissible to compare the imam or precede him in performing the pillars.

This was explained by Sheikh Muhammad Al-Munajjid, who said:

Thank Allah

What is prescribed for each worshiper (the imam, the congregation, and the one who is praying alone) is that his takbeer for bowing should be compared to his movement, so he begins the takbeer as soon as he is bent, and ends it before he reaches the point of bowing, because The takbeer is between the two pillars, standing and bowing.

The Sunnis showed that magnification compares the intended movement from bowing, and the prostration, and in the right of Abu Hurayrah, he said: "The Messenger of Allah (peace and blessings of Allaah be upon him) said: : Allah heard of Hamadah when he raises his crucifixion from the craft, then he says, and he is our Lord, praise. He should say the takbeer when he gets up from two times after sitting) Narrated by al-Bukhari (789) and Muslim (392)."

This hadith is apparent in that the takbeer for bowing is done while bowing, and the takbeer for prostration while descending into prostration, and the takbeer for raising from prostration while rising..... and so on, mentioned by al-Nawawi in "Sharh Muslim", and he stated that it is the view of the majority of scholars.

Al-Mardawi said in "Al-Insaaf" (2/59): Al-Majd and others said: The takbeer of lowering, raising and rising should begin with the beginning of the movement, and end with its end, because it does not deviate from its place without dispute.

And if he started it before it, or completed it after it, and some of it fell outside of it, then it is like leaving it; because he did not complete it in its proper place, so it is more like one who completed his recitation while bowing, or took the tashahhud before sitting down.

It is possible that he will be forgiven ; because avoiding it is difficult, and forgetting about it is a lot, so it is difficult to avoid it or to prostrate. It ended in a nutshell.

And Sheikh Ibn 'Uthaymeen, may Allah have mercy on him, said: The fuqaha', may Allah have mercy on them, said: If he begins by saying the takbeer before he falls, or completes it after he reaches bowing, then it does not suffice. It is not valid, and if he inserted it into the second pillar, it is not valid, because it is a place in which this dhikr is not prescribed, so standing up is not prescribed takbeer, and bowing is not prescribed takbeer, rather the takbeer is between standing and bowing.

Undoubtedly, this view has one point of view. Because magnification is a sign of transition; it should be in transit.

But to say that completing it after reaching the bowing, or starting it before bowing, invalidates the prayer, because it is difficult for people, because if you contemplate the conditions of people today, you will find many people who do not do this. Complete.. if ; we say: Grow up from the moment you fall, and make sure that it ends before you reach the bowing, but if you reach the bowing before you finish, then there is nothing wrong with you.

The correct view is that if he begins the takbeer before bowing to bowing, and completes it afterwards, there is nothing wrong with it. This is how it is said in: "Allah listens to the one who praises Him" and all the takbeers of transition. But if it does not start until after reaching the corner that follows it, then it is not counted. End quote from al-Sharh al-Mumti.'

Allah knows best) (1)