From Our Perspective

A brief collection of Hanafi proofs for selected pertinent issues

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PREFACE

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

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

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

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

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

The purpose of this booklet; entitled: ‘From Our Perspective’ is to enlighten one and all about the authentic proofs that support the Hanafi standpoint on issues that these individuals raise objection to. The book is meant to be brief, and therefore most of the chapters have just one clear
authentic proof. For more elaboration on such issues, the ‘Ulama can refer to the detailed Arabic works on this subject.

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

1. As far as possible, debates with such individuals should be avoided. As this doesn’t really produce any fruitful outcome. In fact, people who follow this doctrine generally become violent and uncontrollable.¹

2. The purpose of this booklet is not to belittle any of the other three legitimate Schools of thought. All that is intended is to show the ill-informed individual that the Hanafi madhab is backed by authentic sources too, just as is the case with the other Madhahib.

3. Since this is the first impression of the revised edition² of this booklet, not all

¹ This is a result of the nature of the salafi culture. Free thinking will always lead to over reliance on one’s self, which makes it difficult for such an individual to accept the truth. Attack is then their best form of defense!
² This book was initially prepared by sincere students under the guidance of Shaykhul Hadith Moulana Fadlur Rahman A’zami sahib (hafizahullah). It was published in 2001 with the title: ‘My beliefs and Actions do conform to Hadith’.
contentious issues have been included. Many other such topics are discussed on our websites: [www.HadithAnswers.com](http://www.HadithAnswers.com) and [www.Al-Miftah.com](http://www.Al-Miftah.com). The ‘Ulama are requested to forward a list of more issues that they feel need addressing to: [admin@Darulhadith.co.za](mailto:admin@Darulhadith.co.za)

4. The next edition will also –insha Allah– include additional questions that they need to answer. There are several practices the salafis indulge in, that lack proper substantiation. So when any of us are approached by these characters, we could counter-question them as well.

5. By the previous note, I do not mean to instigate the ‘Ulama to provoke any arguments with the salafis in their congregation for that matter. I do not believe in instigating them. I merely make the point so that when we are faced with an unavoidable opportunity, it can be satisfactorily addressed.

A few years ago, I was asked to revise the book and add proofs as well as other pertinent issues to it. What is in your hands is a combination of the effort of those who prepared the initial booklet, as well as the personnel of Darul Hadith Research centre, Durban.
6. The academic discussion with Salafis, entails 2 parts; one that deals with the proofs for certain views of Fiqh, and the other is to do with their slogans and manhaj (methodology).

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

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

They play with the sentiments of people with the above slogan by asking the question: ‘Are you a follower of Muhammad ﷺ or of Abu Hanifah?’ Implying that if one is following Imam Abu Hanifah ﷺ he is not following the sunnah of Rasulullah ﷺ!⁴

- The Aimmah Mujtahidun have said:

³ See a comprehensive re-buttal of this erroneous claim on [www.Al-Miftah.com](http://www.Al-Miftah.com).
⁴ See a comprehensive rebuttal of this erroneous claim on [www.Al-Miftah.com](http://www.Al-Miftah.com).
They swing the innocent audience by stating: ‘Your Mujtahid has said that if the Hadith is sahih it is my madhab, so if you are shown a Hadith that is apparently contradicted by your madhab, you should be following the sahih Hadith and abandoning your madhab!  

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

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

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

5 A brief answer to this appears in part 2 of ‘From our Perspective’
6 An article on this will soon be on www.Al-Miftah.com Insha Allah and will be included in part 2 of ‘From our Perspective’
This is a statement that disparages the entire galaxy of Fuqaha! It is actually a proof of the lack of understanding of its proponent.

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

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

This is also the case with their next slogan:

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

⁷ See a sufficient response to this claim in Atharul Hadith.
⁸ An article on this will soon be on www.Al-Miftah.com Insha Allah and will be included in part 2 of ‘From our Perspective’
the very vast majority of Muhaddithun and Fuqaha.⁹

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

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

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

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

SHAIKHUL HADÎTH MAULÂNÂ FADHLUR RAHMÂN ÂZMI (حفظه الله)

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

The Arabîc passages have also been included. Wherever the Ahâdîth are mentioned, the verdict of the Scholars of Hadîth concerning its authenticity has also been quoted, so that nobody can say that these Ahâdîth are not reliable and authentic. Furthermore, complete references have also been cited for every statement. It is hoped that this booklet will be viewed in a positive light.
I have perused the Arabic text of this booklet and found it to be good. I also endorse it. Some *masâil* mentioned in this booklet are such that when I was in the Haram some people raised objection about them. I cited Sahîh Bukhârî as reference, which silenced them.

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

Fadhlur Rahmân Azmî
Azaadvilae - South Africa
1 Sha’bân 1422 / 18-10-2001
INCREASE IN THE REWARD OF SALÂH PERFORMED AFTER USING A MISWÂK

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

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

(Al Maqâsidul Hasanah p.263, Allâmah Mundhirî ﷺ classified the narrations of Sayyidunâ Jâbr ﷺ and Sayyidunâ Ibn Abâs ﷺ as Hasan. Targhîb, vol.1 pg.168)
Sayyidunâ Wâil Ibn Hujr ﴾ says: “I was once in the presence of Rasullullah ﴾ when he was given a utensil which had water. He then poured some water on his right hand….thereafter he wiped his nape and the inner part of his beard with the left-over water that he used on his head (i.e. after masah of the head).

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

Sayyidunâ Wâil Ibn Hujr ﷺ says\(^{10}\) that he saw Rasûlullâh ﷺ, when commencing his Salâh, raising his hands until his wrists were in line with his shoulders and his thumbs in line with his ear lobes. He then said:

الله أكبر

(Abû Dawûd #725)

Sayyidunâ Mâlik ibnul Huwayrith ﷺ says: “When Rasûlullâh ﷺ would say the takbeer, he would raise his hands till they were in line with his ear lobes”

\(^{10}\) This narration is more descriptive. The narration of Sahih Muslim that follows supports it too.
Recitation of Thanâ
(I.E. Du’Â after Takbîratut Tahrîm)

Sayyidatuna ʿÂ’ishah reports that Rasûlullâh used to recite the following duʿâ at the beginning of his Salâh:

سبحانك اللّهم و بحمدك و تبارك اسمك و تعالى جدّك و لا الله غيرك.

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

Recitation of this Duʿâ is also narrated from Sayyidunâ Abû Bakr, ʿUthmân, Anas and Ibn Masʿûd.
(Majmaʿuz Zawâʿid vol.2 p.278 and Nasbur-Râyah vol. 1 p.320)
HOW SHOULD THE FEET BE PLACED IN QIYÂM (STANDING POSTURE)

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

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

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

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

المراد بذلك المبالغة في تعديل الصّفّ وسدّ خلله ...... ولا يخفى أنّ في الراق الأقدام مع الراق المناكب بالمناكب والرّكب بالرّكب مشقة عظيمة لا سيّما مع
The crux of the above texts of I’la’us Sunan (vol.4 p.360) is as follows: The Hadîth, “I saw one of the Sahâbah joining his ankle with the ankle of the Musallî next to him.” (Abû Dawûd) refers to keeping the ankles in line with one another, and it does not refer to the joining and touching of the ankles. The proof of this is that the very same Hadîth states that their (Sahâbah’s) knees were also joined to the knees of the person next to them, which is physically difficult and far-fetched. Thus ‘joining’ refers to keeping the saff (row) straight by keeping the ankles in a straight line. ‘Allâmah Zhafar Ahmed then quotes the version of Ma’mar who said that Sayyiduna Anas told his student: “And if i had to do so today, your’l would flee like restless mules. i.e, that this practise was later abandoned by the Sahabah. Which proves that, had it been as important as some people portrayg it, the Sahabah would have never shunned it...! (end of quote)
Furthermore, the practice of keeping the toes, attached to the next person’s is not substantiated by any Hadîth. 11

11 This is in reference to the contemporary trend of attatching the toes, whilst the Hadith that they quote mentions the ankles..!!
PLACING OF THE HANDS BELOW THE NAVEL IN QIYÂM (STANDING POSTURE)

Sayyidunâ Wâil says: "I saw Rasûlullâh placing his right hand over his left hand, below his navel."
(Ibn Abî Shaibah #3959. The chain of narrators is authentic – ‘Âthârus Sunan p.90)
‘Allâmah Qâssim Ibn Qutlûbgha has graded the chain as good. (footnotes: Ibn Abî Shaibah #3959)

Abû Juhayfah narrates that Sayyidunâ Ali said: “It is from the sunnah to place one palm over the other palm below the navel during Salâh.” (Ibn Abî Shaybah #3966)
Imâm Diya ud-deen Al-Maqdisi has classified it as Sahih. (Al-Mukhtarah #771-772)

TO RECITE BISMILLÂH SILENTLY IN SALÂH

Sayyidunâ Anas reports that Rasûlullâh, Abû Bakr and ‘Umar would commence Salâh with the recitation of:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

(Sahîh Bukhâri # 743)

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

TO REMAIN SILENT WHILST THE IMÂM IS RECITING QURÂN IN SALÂH

و عن أبى هريرة قال: قال رسول الله صلى الله عليه وسلم: إني جعل الإمام ليؤتِّمْ به فإذا كبر فكبروا وإذا قرأ فأنصتوا رواه الخمسة إلا الترمذي وروى مسلم (# 443) الزيادة: وإذا قرأ فأنصتوا وقال هو عندي صحيح ج 1 ص 174- 955 يقدمى كتب خانه كراتشى
Sayyidunâ Abû Hurairah reports that Rasûlullâh said: "The Imâm is appointed so that he is followed. So when he says الله أكبر, you should (also) say الله أكبر and when he reads you should remain silent.
(Sahîh Muslim # 955)

Sayyidunâ Jâbîr Ibn Abdullah narrates that Rasulullâh said: "That person who performs Salâh behind an Imâm the Qiraat of the Imâm is Qiraat on his behalf".

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

عن جابر بن عبد الله رضي الله عنه قال قال رسول الله صلّى الله عليه وسلم : كلّ صلاة لا يقرأ فيها بفاتحة الكتاب فلا صلاة إلاّ وراء الإمام رواه البهظي في كتاب القراءة ص ١٦٣
Sayyidunâ Ibn Abbâs narrates that Rasulullâh said: "Every Salâh wherein Surah Fâtihah is not recited is not considered a Salâh (i.e. it is incomplete) except that Salâh which is performed behind the Imâm".
(Imâm Bayhaqî in Kitabul-Qira'ah p.173)

**SAaying ‘Âmîn’ SOFTLY AFTER SÛRAH FÂTIHAH**

عن وائل بن حجر رضي الله عنه أنّه صلى مع رسول الله صلى الله عليه وسلم فلما بلغ { غيّر المغضوب عليهم و الا الضالين } قال Âmîn و انخفى بها صوته
(رواه أحمد #18874 و الحاكم ج 2 ص 232 و قال صحيح علي شرط الشيخين و وافقه الذهبی)

Sayyidunâ Wâil reports that he performed Salâh with Rasûlullâh. When he (Rasûlullâh) reached the place of the non-mourners and the disbelievers he said Âmîn and lowered his voice while saying it (i.e. he said it softly).

(Musnad Ahmad #18874 and Hâkim vol.2 p.232. Hâkim said that this Hadîth is Sahîh according to Bukhârî and Muslim’s conditions. Imâm Dhahaby has also agreed with him on this)
Abû Wâ’il said that Sayyidunâ Ali and Sayyidunâ Ibn Mas'ud would not raise their voices when reciting: 

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

nor when reciting:

من الشيطان الرجيم

أعوذ بالله من الشيطان الرجيم: 

آمِين

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

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

‘Abdullah Ibn Mas’ûd said: “Should I not inform you of the Salâh of Rasûlullâh?” He then stood up and raised his hands the first time (for 

12 The credibility of the Hadith quoted above gains further support from the routine of the sahabah. This proves the continuity of this practice.
takbhuratut-tahrimah). Thereafter he did not repeat it. (i.e. raising of the hands)

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

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

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

Aswad says that I read Salâh with Umar and he did not lift his hands in any part of his Salâh except when commencing (i.e.Takbhuratut-Tahrîm). Abdul Malik (one of the narrators in the
chain of this very narration) says that I saw (Imâm) Sha'bî and Ibrahim (Nakhaî) and Abû Is-hâq (the three mentioned were leading Tâbî’în) lifting their hands only when commencing Salâh.

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

DU’Â TO BE RECITED IN QAUMAH
(STANDING POSTURE BETWEEN RUKU’ AND SAJDÂH)

عن عليّ بن أبي طالب قال كان رسول الله صلى الله عليه وسلم إذا رفع رأسه من الركوع قال سمع الله لمن حمده ربّنا ولك الحمد ملء السّموات وملء الأرض وملء ما بينهما وملء ما شئت من شيء بعد (رواه الترمذي #366 قال أبو عيسى حديث علي حديث حسن صحيح).

Sayyidunâ Alî Ibn Abî Tâlib narrates: “When Rasûlullâh used to lift his head from rukû', he used to say:

"Allâh hears the one who has praised him. O Our Sustainer! All praise equivalent to the heavens
and the earth and whatever is between them and whatever pleases you beyond that be for You.”
(Tirmidhî #266. Imâm Tirmidhî has classified this Hadîth as Hasan-Sahîh.

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PLACING THE KNEES BEFORE THE HANDS WHEN LANDING FOR SAJDHAH

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

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

Hafiz Ibnul Qayyim رضي الله عنه has mentioned 10 reasons for the above being the preferred method.

(Zadul Ma’ad, vol.1 pg.223-224)
Sayyidunâ Ibn ‘Abbâs ﷺ reports that Rasûlullâh ﷺ would read the following Du’â between the two sajdâhs:

اللّهُ ﻋﻠَّيْهِ وَسَلَّمَ كان يقول بين السّجدين اللّهَمّ اغفر لي وارحمني واجبرني واهدني وارزقني

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

(Tirmidhî #284, Mustadrah Hâkim, vol. 1 pg. 262. Imâms Hâkim and Dhahabi have graded it as sahih)
STANDING UP (DIRECTLY INTO QIYÂM) 
AFTER SAJDÂH WITHOUT SITTING 
(JALSÂ ISTIRÂHAH) IN THE FIRST AND 
THIRD RAK‘AH

عن سهل السّاعديّ قال: ... فسجد ثمّ كبر فقام و لم يتورّك...

(رواه أبو داود #۷۳۳ وإسناده صحيح - آثار السنن ص ۱۵۴ - مكتبة إمداديه ملتان باكستان وفي البخارى ما بدل عليه فنيه عن عكومة قال صليت خلف شيخ بركة فكبر ثنتين وعشرين تكبره " فقلت لابن عباس " إنّ احمق فقال عباس " إنه احمق فقال تكلنُ كلنّك أملّ سنة أبي القاسم رواه البخارى (باب التكبر إذا قام من السجود :1878#،كتاب الأذان) قال النموئي يستفاد منه ترك جلسة الاستراحة والاّ لكانت التكبرات أربعا وعشرين مرة لانه قد ثبت أن النبيّ (صلى الله عليه وسلم) كان يكبر في كل خفص ورفع وقيام وقعود. انظر آثار السنن ۱۵۱)

Sayyidunâ Sahl al-Sâ’îdî whilst relating the Salâh of Rasûlullâh ﷺ says: "Rasûlullâh ﷺ made sajdah (prostrated), then said “Allâhu Akbar” and stood up without sitting."

(Abû Dawûd #733. The chain of narrators is authentic – Âthârus Sunan. There is also a narration of Sayyidunâ Ibn Abbâs in Sahîh Bukhârî # 788 from which the above can be deduced. Âthârus Sunan p.151)
DU’Â TO BE RECITED IN THE SITTING POSTURE

عن عبد الله بن مسعود ﷺ قال: قال رسول الله ﷺ: فإذا قعد أحدكم في الصّلوة فليقل: التّحّيّات للّه والصلاة والسلام عليك أيّها النبيّ ورحمة الله وبركاته السلام علينا وعلى عباد الله الصّالحين..... أشهد أنّ لا إله إلا اللّه و أشهد أنّ محمّدا عبده ورسوله، ثم يتخيّر من المسألة ما شاء رواه البخاري #831 ومسلم واللفظ له #897

It is reported by Sayyidunâ Abdullâh Ibn Mas‘ûd ﷺ that Rasûlullâh ﷺ said: “When one sits in his Salâh he should read:

tّحّيّات للّه والصلاة والسلام عليك أيّها النبيّ ورحمة الله وبركاته السلام علينا وعلى عباد الله الصّالحين أشهد أنّ لا إله إلا اللّه و أشهد أنّ محمّدا عبده ورسوله

(Sahîh Bukhârî #831. Sahîh Muslim #897)
SAYING THE SALÂM AT THE END OF THE SALÂH TOGETHER WITH THE IMÂM

Sayyidunâ Itbân Ibn Mâlik relates that at the end of the Salâh, Rasûlullâh made salâm and we also made salâm simultaneously with him.13
(Sahîh Bukhâri #830)

RAISING THE HANDS IN DU’Â AFTER THE FARDH SALÂH

Muhammed Ibn Abî Yahyâ says: I saw ‘Sayyidunâ Abdullâh Ibn Zubair looking at a

13 This proves the Hanafi practice of not waiting until the Imâm completes both the salâms.
person who was making Du‘â in Salâh with his hands raised. When this person completed his Salâh, ‘Sayyidunâ Abdullâh Ibn Zubair ̄ said to him: “Rasûlullâh ̄ would only lift up his hands (in Du‘â) once he had completed his Salâh.”

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

عن أبي هريرة ̄ أن رسول الله ̄ رفع يديه بعدما سلم وهو مستقبل القبلة فقال: اللهمّ خلّص الوليد بن الوليد وعياش بن أبي ربيعة وسلمه بن هشام وضعة المسلمين الذين لا يستطيعون حيلة ولا يهتدون سبيلًا من أيدي الكفار أورده ابن كثير ج3 ص 172 عن ابن أبي حاتم بسنده قال: حدثنا أبي حذيفة أبو عثمان المتقري حددنا عبد الوارث حذيفة علي بن زيد عن سعيد بن المضيب عن أبي هريرة

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

Hafizh Ibn Kathir has quoted an incident of the Sahabah who were in extreme danger during a particular expedition. Their leader; Sayyidunâ ‘Alâ al-Hadramî one morning exorted them to
supplicate to Allâh and not to lose hope in him. They then read the Fajr Salâh, after which the Imâm: Sayyidunâ ‘Alâ stood on his knees and began to make du’a. The entire congregation followed him till they saw the signs of Allâh’s direct assistance.

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

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

عن ابن عمر  قال: كان رسول الله ﷺ إذا رفع يده في الدعاء لم يحطهما حتي يمسح بهما وجهه. رواه الترمذي #3386 و قال الحافظ ابن حجر ﷺ : و قال الحافظ ابن حجر ﷺ : و قال الحافظ ابن حجر ﷺ : و قال الحافظ ابن حجر ﷺ : و قال الحافظ ابن حجر ﷺ : و قال الحافظ ابن حجر ﷺ : مجموعها يقتضي أنها “حديث حسن” (بلوغ المرام ص:٤٥٤، ١٥٥٥)

Sayyidunâ ‘Umar  reports that when Rasûlullaâh ﷺ used to raise his hands in Du’â, he would not drop them until he had wiped them over his face. (Tirmidhî, Hadîth: 3386. Hâfiz Ibn Hajar ﷺ has mentioned that this Hadîth has many other supporting texts. Among them, is the Hadîth of Sayyidunâ Ibn Abbâs  reported by Abû Dawûd and others. When all the textual evidences are gathered the mentioned Hadîth reaches the rank of Hasan.- Bulugh al-Maram p.455 # 1554, 1555)
PLACING ONE’S HAND ON THE FOREHEAD AFTER SALAH\(^\text{14}\)

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

\[^\text{14}\text{ See } \text{www.HadithAnswers.com} \text{ for more details.}\]
Reported by Tabarânî in Al-Awsat: # 3178 and Ibn as-Suni: # 112- among many others. Allâmah Jazrî has also included this Hadîth in Al- Hisn Al-Hasin as it has many chains and is therefore acceptable according to him.
(Tuhfah az-Zâkirîn Sharh: Al- Hisn Al-Hasîn p. 183)

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

عن عائشة ﷺ رضي الله عنها قالت لو أدرك رسول الله ﷺ ما احدث النساء لمنعهنّ المسجد كما منعت نساء بني إسرائيل رواه البخاري # 869

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

عن أمّ حميد امرأة أبي حميد الساعديّ أنها جاءت النبيّ صلّي الله عليه وسلم فقالت يا رسول الله إني أحبّ الصلاة معك قال قد علمت أنك تحيين الصّلاة

34
معي وصلاتك في بيتتك خير لك من صلاتك في حجرتك وصلاتك في حجرتك خير من صلاتك في دارك وصلاتك في دارك خير لك من صلاتك في مسجد قومك وصلاتك في مسجد قومك خير لك من صلاتك في مسجد فأمرت فيبي لها مسجد في أقصى شيء من بيتها وأظلمه فكانت تصلّي فيه حتى لقيت الله عزّ وجلّ (رواه أحمد وابن خزيمة وابن حبان في صحيحهما، الترغيب #628)

Sayyidah Umm-Humaid ⲁⳜ reports that once she approached Rasulullâh ﷺ and said: "Oh Rasulullâh ﷺ! Indeed I love to perform Salâh with you. Nabî ﷺ said: I do know that you love to perform Salâh with me whereas your Salâh in the innermost chamber of your home is superior that that performed in your back room. And your Salâh in your back room is superior to that in the front room. And your Salâh in your front room is superior to that in the Masjid of your tribe. And your Salâh in the Masjid of your tribe is superior to that in my Masjid. The Sahâbiyyah then ordered a place of Salâh to be built for her in the furthest and darkest part of her house and she continued performing Salâh there until she passed away.¹⁵ (Musnad Ahmad, Sahîh Ibn Khuzaimah, Sahîh Ibn Hibbân - At Targhîb #490)

¹⁵ A point to note here is that the Sahabah in general were prepared to do what was wanted of them, even if it was not what they wished for...
Abû Amr Shaibânî reports that he saw Sayyidunâ ‘Abdullâh Ibn Mas‘ûd expelling the woman from the Masjid on Friday saying: "Go to your homes. This will be far better for you". (At Tabârânî – Allâmah Mundhirî has classified it as hasan, At Targhib #498)

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

**Note 2:** Some people erroneously claim that the view of stopping women from attending the Masjid is an Indian view. All of the above quotes are from the Sahabah, who were non Indian!!
WOMAN’S SALÂH DIFFERS FROM THE
MALE’S SALÂH

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

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

Sayyidunâ Ibn Abbâs was asked regarding the Salâh of a woman. He replied: "She must draw herself close together and contract herself". (Musannaf Ibn Abî Shaybah #2794)
Note: Many other reports from the Sahabah and Tabi’un can be found in the same source: Musannaf Ibn Abî Shaybah)

SUNAN BEFORE THE FRIDAY KHUTBÂ

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

The generality of this Hadîth suggests that the doors of the skies are open everyday after midday including Fridays. Thus, a person performing
Salâh on a Friday before the Khutbah will also be entitled to this virtue, since it is performed after midday.
(See footnotes of Musannaf Ibn Abî Sahybah Hadîth # 5405)

Sayyidunâ Abû Hurayrah ﷺ reports that Rasulullâh ﷺ said; whoever takes a bath and proceeds for the Jumu’ah Salâh, performs (that amount of optional) Salâh that is predestined for him and thereafter, remains silent until the Imâmterminates his Khutbah and thereafter follows the Imâm in Salâh, his sins until the next Jumu’ah including an extra three days will be forgiven.
(Sahîh Muslim, vol. 6 p. 384, #1984)
From the above Sahîh Hadîth it is well understood that Rasulullâh ﷺ encouraged the Sahâbah to perform Salâh before the Friday sermon.

Sayyidunâ Ali ﷺ reports that Rasulullâh ﷺ used to perform four Rakaa’ah Salâh with one Salaam.before and after the Jumu’ah Salâh.
(Al-Awsat of Tabrânî. Hadîth # 1617 and Al- Khula’ie Tarhut tathrîb, vol. 3, p. 36. Hâfiz Walî ad-deen al-Iraqi states that the chain of narrators for the above narration is Jayyid (good). (Tarhut tathrîb vol.3 p.36)

TWENTY RAK’ÂT TARÂWÎH16

عن الحسن أنّ عمر بن الخطّاب جمع الناس علي أبيّ بن كعب فكان يصلّي بهم عشرين ركعة ... (رواه ابو داود #1424)

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

عن السّائب بن يزيد قال كانوا يقومون على عهد عمر بن الخطّاب في شهر رمضان بعشرين ركعة (رواه البيهقي في السنن الكبرى ج 2 ص 496 وصححه النووي في الخلاصة واين العراقي في شرح التكريب والسيوطي في المصابح (اعلاء السنن ج 7 ص 10)

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

16 See www.Al-Miftah.com for more details.
Tarâwîh in the month of Ramadaan during the era of Sayyidunâ Umar Ibn Khattâb ﷺ.
(Bayhaqî in Assunanul-Kubrâ vol.2 p.496 - declared authentic by Nawawî ﷺ, Irâqî ﷺ and Suyûtî ﷺ See:I’lasus-Suna - vol.7 pg. 70).

Ibn Taymiyyah ﷺ writes in his Majmu’ Fatawa (vol. 22 p. 234)- while discussing the issue of tarawih:
“We have been ordered by Rasûlullâh ﷺ to hold fast to the Sunnah of the Righteous Khulafâ.”

Ibn Abbâs ﷺ narrates that Rasulullâh ﷺ used to perform twenty Rakaat Tarawîh in Ramadân plus the witr Salâh.
(Ibn Abî Shaybah #7774)

**Note:** The chain for this narration is slightly weak, but well supported by the previous two among many other narrations and is therefore deemed acceptable by some scholars.
RECITING QUNÛT BEFORE RUKÛ’ IN WITR SALÂH

‘Abdul-Azîz -states: “A person asked Anas  about Qunût, whether it is to be recited after rukû or upon completing the qirâh?” Anas  replied: “Nay, but after completing the qirâh. (Sahîh Bukhâri #4088)

Âsim Ahwal  narrates: “I asked Anas  concerning Qunût (can we read it?)”. Anas  replied in the affirmative. I then inquired; “Is it before Rukû or after Rukû?” Anas  replied: “Before Rukû”. (Sahîh Bukhâri vol. 2 p. 587)
THREE RAKÂT WITR WITH ONE SALÂM

Sayyidah Â’isha narrates that Rasûlullâh did not make salâm after the first two rakât of the witr Salâh."

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

Sayyiduna Hasan Al-Basri was told that Sayyidunâ Ibn Umar used to say salaam after two rakaats of witr. He replied: Umar was more understanding (afqah) than him (i.e. Ibn Umar). He (i.e. Umar) used to stand up for the
third rakaat after saying takbîr (with no salaam in between).

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

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

TWO RAK’ÂT NAFL AFTER WITR

عن أمّ سلمة رضي الله تعالى عنها أنّ النبي ﷺ كان يصلي بعد الوتر ركعتين. رواه الترمذي ج. 2 ص. 335. # 471 قال أبو عيسى وقد روي نحو هذا عن أبي أمامة وعائشة وغير واحد عن النبي ﷺ. و في رواية مسلم: لم يُؤْتَ ﷺ تمّ يَصُلُّ ركعتين وَهُوَ جَالِسٌ. مسلم ج. 6 ص. 261.

Sayyidatuna Ummu Salamah  reports that Nabi  used to perform two Raka‘at (Nafl-Salah) after observing the Witr prayer.

Reported by Imâm Tirmidhî vol. 2 p. 335, #371
In the narration of *Sahîh Muslim* the narrator states “...Thereafter he would perform Witr Salâh **followed by two raka’ât** (Nafl) while he remained seated. (Sahîh Muslim)

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

**DU’Â QUNÛT**

عن أبي عبد الرّحمن ، قال : علّمنا ابن مسعود أن نقرأ في القنوت : اللّهـمَ إنّا نستعينك ونستغفرك ، ونشي عليك الخير ، ولا نكفرك ، ونخلع ونترك من يفجرك ، اللّهـمَ إِيّاك نعبد ، وليك نصلّي ونسجد ، وإليك نسعي ونحفد ، نرجو رحمتك ونخشى عذابك ، إنّ عذابك الجدّ بالكفار ملحق. مصنف ابن أبي شيبة ج 4 ص 518

6960 #

Abû Abdir Rahmân says: “Sayyiduna Abdullah Ibn Mas’ûd taught us to read in Qunût the following:
اللّهمّ إنّا نستعينك ونستغفرك ونتبي عليك الخير ولا نكفرك ونخلع ونترك من يفجرك ، اللّهمّ إياك نعبد ولك نصلّي ونسجد وإليك نسعي ونحفد نرجو رحمتك
ونخشى عذابك إنّ عذابك الجدّ بالكفّار ملحق

Ibn Abî Shaybah vol. 1 p. 518 #6965

قال حسين ﯽ: صلّيت الغداة ذات يوم وصلّي خلفي عثمان بن زياد فقتّت في الصلاة فلمّا قضيت صلتي قال لي ما قلت في قنوت؟ فقالت ذكرت هؤلاء الكلمات: اللّهمّ إنّا نستعينك ونستغفرك ونتبي عليك الخير كلّه نشكرك ولا نكفرك ونخلع ونترك من يفجرك. اللّهمّ إياك نعبد ولك نصلّي ونسجد وإليك نسعي ونحفد نرجو رحمتك ونخشى عذابك إنّ عذابك بالكفّار ملحق. فقال

عثمان : كذا كان يصنع عمر بن الخطّاب وعثمان بن عفان

(Kanzul Ummal رقم الحديث١٩٦٩ ص٨٨)

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

اللّهمّ إياك نعبد ولك نصلّي ونسجد وإليك نسعي ونحفد نرجوا رحمتك ونخشى عذابك إنّ عذابك بالكفّار ملحق

So Uthman said: “Sayyiduna Umar ﯽ and Sayyiduna Uthmân ﯽ used to do the same.”

(Kanzul Ummal # 21969 vol. 8 P. 78)
COMBINING TWO SALÂH

Sayyiduna Ibn Mas’ûd ﷺ says: “I never saw Rasulullâh ﷺ perform Salâh other than in its prescribed time except on two occasions, he combined Maghrib and ‘Îshâ in Muzdalifah and he performed Fajr before the normal time”.
(Sahîh Bukhârî #1682. Also narrated by Nasaî’ #3013. The chain of narrators of Nasai is also authentic – Âthârus Sunan p. 274)

"The strongest proof for not allowing ‘Jam’ baynas Salatayn is the verse: ‘Indeed salah was ordained on the believers at fixed times’. (Surah: 4 Ayah: 103)"
Nafi' and Abdullah Ibn Wâqid narrate that the Muazzin of Sayyiduna Ibn Umar reminded him of Salâh. Ibn Umar told him to continue the journey until just before the light disappeared on the horizon, he stopped, performed Maghrib Salâh and waited till the sky went dark. Therefore, he performed ‘Îsha Salâh, and then mentioned, ‘whenever Nabî was in a hurry, he would do just as I have done. (The narrator says) That day, he (Sayyiduna Ibn Umar) travelled a distance normally covered in three days and nights.

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

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

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**TWO RAKÂ’AT WHILE ON JOURNEY IS NECESSARY AND NOT OPTIONAL**

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18 This proves the concept of ‘jam’ suri. According to the Hanafis, all Hadiths that imply ‘combining the salats’ are actually referring to ‘Jam’ suri.’
Sayyidatuna A’ishah reports that Salâh consisting of two Raka’ah was made compulsory at first. Thereafter the Salâh of Hadhar (i.e. when at home) was increased to four (Raka’ah) while the Salâh of Safar (journey) remained as two (Raka’ah).

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

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

(Tirmidhî, Hadîth #544)
Sayyiduna ‘Abdullah Ibn Mas’ood ﷺ says: “There are three things which were practiced by Rasulullah that the people have now abandoned, one of them being: Saying the salaam in the Janazah salah like in normal salah.” (i.e, on both sides)

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

Ibrahim Hajri ﷺ narrates that Abdullah Ibn Abî Awfa ﷺ lead the Janaazah prayer of his daughter. He recited 4 Takbeers and then paused for a moment. We thought he was going to recite a fifth
Takbeer but he made Salaam to his right and left side. When he finished we asked him: how come you lead the Janaazah Salâh like this? He replied: "I lead the prayer exactly how I seen Rasulullâh ﷺ lead it.

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

TAKBEERS OF JANAZAH SALAH

Sayyidunâ Abû Hurairah Narrated that Rasulullâh ﷺ announced the death of Najashi on the day he passed away. He went with the Sahabah to the Musallâh and made the sufooof and performed the janazah Salâh with four takbeer’s.

(Bukhârî, Hadîth number 1333)
RAISING THE HANDS ONLY AT THE FIRST TAKBEER IN JANAAZAH SALÂH

عن ابن عباس أن رسول الله ﷺ كان يرفع يديه على الجنازة في أوّل تكبيرة ثم لا يعود رواه الدارقطني ج 2 ص٤٥

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

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

RECITING THE BEGINNING AND END OF SÛRAH BAQARAH AFTER BURIAL

وعن عبد الرحمن بن علاء بن اللّجلاج (عن أبيه) قال: قال لي أبي يا بني إذا أنا مات فالحد لي لحدا فإذا وضعتي في لحدي فقل بسم الله وعلى ملّة رسول الله ثم سن التراب علي ستة ثم اقرأ عند رأسي ففتحة البقرة وخاتمتها فإنّي سمعت رسول الله ﷺ يقول ذلك قال الهبشي رواه الطبراني في الكبير و رجاله موثقون. (مجمع الرواية #٤٣٢٩) في رواية له عن ابن عمر رضي الله عنهما سبعت رسول الله ﷺ يقول وليّفاً عند روأته بفاتحة الكتاب و عند رجليه بخاتمة سؤرة البقرة في قبره. (مجمع الرواية #٤٣٢٩)
'Abdur Rahmân Ibn `Âlâ narrates that his father (a Sahâbî) said to him: “When I die, dig a grave for me, and when placing me in it recite: باسم الله وعلى ملة رسول الله then cover me with sand. Thereafter recite the beginning and end of Sûrah Baqarah at the side of my head for I heard Rasûlullâh saying so” Tabrâni in Al-Kabîr. Allâmah Haithamî has classified the narrators as reliable. (Majma’uz Zawâid #4243)

In another Hadîth it is reported that Sayyidunâ Ibn ‘Umar said that I heard Rasûlullâh saying: “Read Sûrah Fatihâh by his (the deceased’s) head side and the end of Sûrah Baqarah by his leg side”. (ibid # 4242)

‘Allamah Nawawi and Hafiz Ibn Hajar have stated that this has also been soundly reported (with a chain that is hasan) from Sayyiduna Abdullah Bin Umar (Al-Azkar, pg. 278 Al-Minhaj edition. And Al-Futuhatur Rabbaniyyah vol. 4, pg. 194)
RAISING THE HANDS FOR DU’Â IN THE GRAVEYARD

Sayyidah Âishah ﷺ narrates that Rasûlullâh ﷺ went to Jannatul Baqî (the graveyard of Madînah), and stood for a long time and thereafter lifted his hands up three times (in Du’â). (Sahîh Muslim #2253)

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

CONVEYING OF REWARD TO THE DECEASED

قال العلامه القرطبی : أصل هذا الباب الصدقة التي لا خلاف فيها فكما يصل إلى الميت ثوابها فكذلك تصل قراءة القرآن والدعاء والاسغفار إذ كل ذلك

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19 See www.Al-Miftah.com for more details.
Allâmah Qurtubi Ṣallâhu ‘alayhi wa sallam says: the foundation of this chapter (baab) is on Sadaqah wherein there is no dispute (i.e there is no dispute in conveying the reward of charity to the deceased). The way the reward of sadaqah reaches the deceased, similarly the reward of reciting the Quran, making dua and istigfaar also reaches the deceased on the basis that these are all sadaqah. Sadaqah is not confined to monetary Sadaqah. When Rasulullâh ﷺ was asked regarding the Qasr Salâh whilst in ease, he replied: “This is a Sadaqah which Allâh Ta’aala has blessed you with so accept his Sadaqah”.

(Kitaabu Tazkirah lil Qurtubi vol1 p. 277)

Ibn Taymiyyah Ṣallâhu ‘alayhi wa sallam says: “The Scholars are unanimous on conveying the rewards of monetary acts to the deceased. However there is a difference of opinion regarding physical and bodily actions such as fasting, salat and recitation of the Quran etc. The correct view is that the reward of
all (i.e. monetary and bodily actions) reaches the deceased.

Note: The narration of the previous chapters support this.\(^\text{20}\)

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**VIRTUE OF VISITING THE BLESSED GRAVE OF RASULULLAH**

Sayyidunâ Ibn Umar narrates that Rasulullâh \(^\text{21}\) said: “My intercession is obligatory for the one who visits my grave”

(Ad-Darqutni- declared authentic by Hâfiz Ibnus Sakan, Hâfiz Abdul Haq and Hâfiz Taqiyyud-din Subki – Naylul Awtar vol. 5 pg. 101)

\(^{20}\) See a detailed article on this issue on [www.Al-Miftah.com](http://www.Al-Miftah.com)

\(^{21}\) See [www.HadithAnswers.com](http://www.HadithAnswers.com) for more details.
Sayyidunâ Abû Hurairah ﷺ narrates that Rasûlullâh SallAllâhu alayhi wasallam said: “I personally hear the salâm (salutation) of he who says salâm at my grave and the salâm of those not at my grave are conveyed to me (by the angels).” (Abush Shaikhy- Hâfiz Ibn Hajr and Hâfiz Sakhawi have declared the chain of narrators as being reliable- Fathul Bari vol. 6 p.. 379, Al Qawulul Badee’) p.325)

 عن أنس بن مالك ﷺ أنّ رسول الله ﷺ قال : من زارني إلى المدينة محتمباً كنت له شهيداً وشفيعاً يوم القيامة. وفي رواية أخرى : كان في جواري يوم القيامة ومن مات في أحد الحرمين ببث يوم القيامة من الآمنين (السنن الصغرى ج ١ ص ٤٣٤، وقال الذهبي: طرقه كلها لائحة لكن يتقوى بعضها بعض ومن أجودها استناداً لحدث حاطب "من زارني بعد موتي فكان وإذا زارني في حياتي" أخرجه ابن عساكر وغيره، انظر المقاصد الحسنة ص ١٦١)

Sayyidunâ Anas bin Maalik ﷺ narrates that Rasulullâh ﷺ said: "Whoever comes to visit me in Madinah Munawarah keeping in mind (the virtues of visiting my grave), I will bear testimony and intercede on his behalf on the day of resurrection and according to another narration: he (who visits me in Madinah) will be next to me on the day of resurrection. Whoever dies in one of the two Haram's will be resurrected on the day of judgment amongst the peaceful ones". (As Sunan As Sughra vol. 1 Pg. 443, Allâmah Zahâbî ﷺ has stated that these narrations when combined lend strength to each other, The narration of Haatib ﷺ has one of the best chains from all.The words in the narration of Sayyiduna Haatib ﷺ are:"He who
visits me after my demise, is as though he visited me during my lifetime” (Ibn Asaakir) Al Maqaasid ul Hasanah p. 413)

**FACING THE QIBLAH WHILE DRINKING ZAM-ZAM**

Muhammad Ibn Abdur-Rahman Ibn Abû Bakr is reported to have said: I was once seated with Sayyidunâ Ibn Abbâs when a person approached him. Ibn Abbâs then inquired: “From where have you come?” “From Zam-Zam replied the man” (Upon hearing this) Ibn Abbâs questioned him with the following words: “Did you drink of Zam-Zam as you ought to? The man then said; and how should I have drank (from the water Zam-Zam)? Ibnu Abbâs said to him; when you drink face the Qiblah, take the name of Allâh Ta’âlâ, take three sips, drink to your fill and
upon finishing praise Allâh Ta’âlâ by saying Alhamdulillah, for verily Rasulullâh ﷺ have said; 
the distinction between us (Muslims) and the hypocrites is that they do not get invigorated when drinking Zam-Zam.
Reported by: Ibn Majah (# 3061) Hâfiz Al-Busayri states in Misbahu-Az-zujajah.vol.2.pg.144 that the sanad of this Hadîth is Sahîh and all the reporters are reliable.

POURING ZAM-ZAM ON THE FACE AND HEAD AFTER DRINKING

عن جابر ﷺ أن النبي ﷺ رمل ثلاثة أشواط....ثم ذهب إلى زمزم فشرب منها وصب على رأسه .....الخ. رواه أحمد: 2/37 و صححه الزركشي رحمه الله (حاشية ابن حجر الهيتمي على الايضاح للنووي. ص:..... و قال العلامة العيني في عمدة القاري : 9/267 :"اسناده جيد".

Sayyidunâ Jabîr ﷺ is reported to have said; once Nabî ﷺ after making Tawwaf around the Kabah... went to the well of Zam-Zam. He drank the water of Zam-Zam and thereafter, he poured some of it over his head....
Reported by: Imâm Ahmad vol.3.pg.294. Imâm Zarkashi رحمه الله states that this Hadîth is Sahîh.
Sayyidunâ ‘Abbad Ibn Abdullah Ibn Zubayr ﷺ said: When Sayyidunâ Mua’wiyyah ﷺ performed Hajj, we also performed Hajj with him…. He went to the well of Zam-Zam which is situated before Safah. Upon reaching the well of Zam-Zam, (he Sayyidunâ Mua’wiyyah ﷺ said to a young boy) O’ young boy! Take out a bucket (of water from the well of Zam-Zam) for me. The boy did so and gave it to him, he drank of it and poured some over his head and face saying; Zam-Zam is a cure for all diseases and it suffices as a remedy for whatever purpose it was drank.

Reported by Al-Fakihi in “Akh-baru Makkah vol.2.p.38. Hâfiz Ibn Hajar ﷺ states that the Sanad of this Hadîth is Hasan. (Juz’u Mai Zam-Zam Li Ma Shuriba Lahu. p.9 (269)
SIX EXTRA TAKBEERS IN EID SALÂH

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

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

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

SIGNIFICANCE OF THE 15TH NIGHT OF SHA’BAAN

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

Sahîh Ibn Hibban: # 5665. Hâfiz Al-Haythami  has mentioned that all the narrators of this Hadîth are reliable. (Majma’ al-Zawa’id vol.8 p. 65). Imâm Bazzar has narrated a similar Hadîth from Sayyidunâ Abû Bakr . Allaamah Mundhirî  states that there is no problem with the chain of this Hadîth. (Targhîb vol. 3 p. 459, #18)
The general virtue of this night has been accepted by many great ‘Ulama of the past. Among them are: Khalifah 'Umar Ibn ‘Abdul Aziz, Imâm Shafi’iy, Imâm Awza’iy, 'Ata Ibn Yasar, Imâm al-Majd Ibn Taymiyyah, Ibn Rajab al-Hambali and Hâfiz Zaynuddeen al-‘Iraqi رحمهم الله تعالى (Lataa’íf al-Ma’aarif of Hâfiz Ibn Rajab p. 263-264 and Faydh Al-Qadir vol2 p. 317)

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

(Majmu’ah Fataawa Ibn Taymiyyah vol.23 pg.132) The great Tabî’iy, Imâm 'Ata Ibn Yasar رحمه الله said: "After Laylatul-Qadr, there is no other night in the year that is more virtuous than the 15th night of Sha’ban" (Lataa’íf al-Ma’aarif, pg.197)

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

See a detailed article on this issue on www.Al-Miftah.com
Another contentious issue linked to the month of Sha’ban is the ‘rajab du’a. See a detailed article on this issue on www.HadithAnswers.com

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WEARING ISLAMIC HEADGEAR (TOPÎ)

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

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

Sayyidunâ Ibn Umar ﷺ reports that Rasulullâh ﷺ used to wear a white topi. (Narrated by Imâm Tabrânî-Majma’uz Zawa’id #8505, Al-Azizi has classified it as Hasan)
Note: Those who prefer not to wear a headgear are challenged to quote a single authentic narration which prohibits it ...

THE TURBAN

Sayyidunâ Amr Ibn Huraith ﷺ reports that Rasûlullâh ﷺ delivered a sermon wearing a black turban. (Sahîh Muslim #3311)

Sayyidunâ Ibn Umar ﷺ narrates: When Rasulullâh ﷺ used to wear his Imâmah (turban), he would let the loose ends hang loose between his shoulders. (Tirmidhî- chapter regarding the Turban of Nabî ﷺ #1736. Imâm Tirmidhî ﷺ has classified this Hadîth as Hasan Garîb)
TOUCHING THE QURÂN WITH WUDHÛ

Sayyidunâ ‘Abdullâh Ibn ‘Umar Radhiyallaahu anhumâ narrates that Rasûlullâh ﷺ said: “Only a pure person (i.e. one who is in a state of wudhû) should touch the Qurân.
Majma’uz Zawâid # 1512. Allâmah Haythamî has classified its narrators as reliable. Hafidh Ibn Hajar ﷺ has graded the chain as Hasan (Talkheesul Habeer, vol.1 pg. 131).
After quoting other similar narrations Hafidh Ibn Katheer ﷺ says: “such narrations should be accepted” (Surah Waaqi’ah, ayah: 79)

عن حكيم بن حزام أن النبي ﷺ لمَّا بعثه وалиا إلى اليمن قال: لا تمس القرآن إلا وانت طاهر في مستدرك الحاكم: ج: ٣ ص: ٤٨٥. هذا حديث صحيح الإسناد و لم يخرجاه، ووافقه الذهبي وصحح ابن حبان حديثاً نحوه. ٢٥٥٩ وانظر أول حديث في “كتاب القرآن” عن الموطأ.
Rasulullâh ﷺ said: Do not touch the Quran except in the condition that you are pure (i.e. one who is in a state of wudhu)
(Mustadrak of Hakim vol 3, pg, 485. Allâmah Hakim has classified this Hadîth as Sahîh and Allâmah Zhahaby ﷺ has also agreed with him. Imam Ibn Hibban has also classified a similar narration as Sahih (Saheeh Ibn Hibban # 6559).

RESPECT FOR THE QURÂN

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

قال ابن تيمیة: فآمًا إذا اعتاد الناس قيام بعضهم لبعض فقد يقال: لو تركوا القيام للمصحف مع هذه العادة لم يكونوا محسنين في ذلك ولا محمودين بل هم إلى
Allâmah Ibn Taymîyah ﷺ writes: If people are in the habit of standing up in respect of one another, then their not standing up in respect for the Qurân in spite of being in the habit of standing up for one another, would not just render them unworthy of praise but would be more likely to render them liable of dispraise and rebuke. The reason being that they stand up in respect of one another, yet they do not stand up in respect of the Noble Qurân which rightly deserves more respect and honour than anything else so much so that only those who are in a state of wudhû are permitted to touch it.

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

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

Imam Abu Dawud ﷺ has recorded a narration in his Kitabul Marasîl where Rasulullah ﷺ cursed the

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23 See an eye-watering incident on [www.Al-Miftah.com](http://www.Al-Miftah.com)
person who left a piece of paper with the words: Bismillahir Rahamnir Rahim on the floor. (Al-Marasil, #499)

MASAH ON NYLON/COTTON SOCKS

Allâmah Yûsuf Binnori writes in Ma’ârifus Sunan:

وذلك اتفقوا على عدم جوازه على الرّقيقين يشفّان

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

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

According to the great Scholars of the past such as Abdur Rahmân Ibn Mahdi, Sufyân Thaurî, Ahmad Ibn Hambal, Yahya Ibn Ma‘în, Alî Ibn Madînî, Baihaqî, Imâm Nasaî, Imâm Muslim and Imâm Nawawî the narration which is used to substantiate the permissibility of making masah on thin socks does not reach that level of
authenticity by which such a law may be derived. (Ma‘ârifus Sunan vol. 1 p. 349)

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

والحاصل : أنه ليس في باب المسمح على الجوربين حديث مرفوع صحيح خال عن الكلام،

هذا ما عندي والله تعالى أعلم. (تحفة الأحوذي ج 1 ص 281)

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

He further states:

ولو سلّم أنه لا يظهر الفرق بينهما وبين الخفّين فلا شكّ في أنّ الجوربين الترقيفين ليسا داخلين

تحت أحاديث الخفّين لأنّ الجورب ليس من أفراد الخفّ فلا وجه لجواز المسح عليهما إلا

مجرد القياس، ولا يترك ظاهر القرآن بمجرد القياس البينة. (تحفة الأحوذي ج 1 ص 285)

“If (for arguments sake) we accept that there is no difference between leather and non leather socks, then still there is no doubt that thin non leather socks don’t fall under the ahadîth in regards to making masah on leather socks. This is because khuffain doesn’t comprise of non leather socks. Hence, there is no evidence for making masah on non leather except analogy. The apparent meaning of the Quran will not be
abandoned due to analogical deduction.”
(Tuhfatul-Ahwazî vol.1 P. 285)

TAWASSUL

Sayyidunâ Anas narrates\(^{24}\) that ‘Umar Ibn Khattâb would make Du’â for rain using the wasîlah (intermediary/medium) of ‘Abbâs Ibn ‘Abdul Muttalib in the following manner: “O Allâh, we used to turn to you through the wasîlah of our Nabî, and you used to send rain, now we turn to you through the wasîlah of the uncle of our Nabî, so let it rain. Anas says: “Allâh would then send down rain.” (Sahîh Bukhari #1010)

عن عثمان بن حنيف أن رجلا ضرير البصر أتى النبي فقال ادع الله أن يعافيني قال إن شئت دعوت وان شئت صبرت فهو خير لك قال فادعه قال فامره

\(^{24}\) See a detailed article on this issue on www.Al-Miftah.com
Sayyidunâ Uthmân Ibn Hunaif ﭗ narrates that a blind Sahâbi ﭗ came in the presence of Rasûlullâh ﭗ saying: “Make du’â for me that Allâh may cure me.” Rasûlullâh ﭗ said: “If you wish I will make du’â and if you wish then exercise patience, it will be better for you.” He requested that du’â should be made for him. Rasûlullâh ﭗ told him to make wudhû observing all its etiquettes, then make du’â thus: O Allâh I beg of you through the wasîlah of your prophet Muhammad, who is a prophet of mercy, I have turned to Allâh using your wasîlah so that Allâh may fulfill my needs. O Allâh, accept the wasîlah of Rasûlullâh ﭗ in my regard. (Tirmidhî #3578) (Imâm Tirmidhi states that this Hadîth is Hasan)

حدثنا أبو الجوزاء أوس بن عبد الله قال: قحط أهل المدينة قحطًا شديداً، فشكا إلى عائشة فقالت: انظروا قبر النبي ﭗ فاجعلوا منه كوى إلى السماء حتى لا يكون بينه وبين السماء سقف. قال: ففعلوا فمطروا مطرًا حتى نبت العشب وسمنت الرمل حتى تفققت من الشحم فسمى عام الفتق. (سنن الدارمي #93) رجاه

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

The narrators of this Hadîth are reliable.

Tawassul has always been a part od the du’a of the ‘Ulama throughout time.²⁵

²⁵ A list of some of these ‘Ulama is provided in the article on www.Al-Miftah.com
THREE TALÂQS (DIVORCES)

Sayyidah Âisha ﷺ narrates that a man divorced his wife thrice. The wife then married another man who also divorced her. Rasûlullâh ﷺ was asked if this woman could legally marry the first husband? Rasûlullâh ﷺ replied: “No, she cannot marry the first husband unless the second husband consummates the marriage with her, the way the first one did.” (Sahîh Bukhâri #5261)

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

وهذا كله يدل على إجماعهم على صحة وقوع الثلاثات بالكلمة الواحدة

All the above narrations clearly prove that the Sahâbah Radhiyallaahu anhum had consensus and were unanimous that three talâqs would take place by uttering all three in one sentence. (Naylul Awtâr vol. 6 p. 243 - Idâratul Qurân-Karachi)
TAAWEEZ (AMULETS)²⁶

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

أعوذ بكلمات الله التّامّة من غضبه وعقابه وشرّ عباده ومن همزات الشّياطين وان يحضرون

Sayyidunâ Abdullah Ibn Amr ﷺ used to teach his children who reached the age of understanding these Kalimaat (phrases) and those children who did not reach the age of puberty (understanding) he would write these Kalimaat and hang it around their necks. (Tirmidhi: vol. 2 p. 191 # 3528)

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

²⁶ See a detailed article on this issue on www.Al-Miftah.com
that there was nothing wrong if it was placed in a leather covering.
(Musannaf Ibn Abî Shaybah #24009)

RUQYAH (RECITING AND THEN BLOWING ON THE AFFLICTED)

قال في فتح البارى : ج 10 ص 195)
وقد أجمع العلماء على جواز الرّقى عند اجتماع ثلاثة شروط :
1) أن يكون بكلام الله أو بأسمائه وصفاته.
2) وباللّسان العربيّ أو بما يعرف معناه من غيره.
3) وأن يعتقد أنّ الرّقية لا تؤثر بذاتها، بل بذات الله تعالى.

“The ‘Ulamâ are unanimous upon the permissibility of Ruqyah when 3 conditions are found:
(1) Such Ruqyah should be used that consist of the Qurân (Kalâmullâh) or has the name of Allâh (Ta'âlâ) or the Sifaat (qualities of Allâh (Ta’âlâ).
(2) It must be in Arabîc or such a language where the meaning is clearly understood.
(3) One must not hold the belief that the Ruqyah is the curer but this belief is necessary that only Allâh (Ta’âlâ) is the curer.” (Fat’hul Bârî vol. 10 P. 195)