



THE LEGALITY OF PERFORMING THE PRAYER IN SHOES

BY THE 'ALLAAMAH OF YEMEN,
THE DESTROYER OF INNOVATION
IMAAM MUQBIL IBN HAADEE AL-WAADI'EE

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Translated and Amended by Aboo Bilaal as-Sueidee

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Translator's Introduction

All Praise is due to Allaah, and may peace and blessings be upon the Messenger of Allaah. I bear witness that there is no deity worthy of worship but Allaah and I bear witness that Muhammad is his slave and messenger. To proceed:

I thank Allaah the Mighty and Majestic through whose Favour and Blessing good deeds are accomplished. For indeed it is His *tawfeeq* that has enabled me to carry out this humble attempt to translate this book, which is one of the earlier books written by our noble Shaykh, al-'Allaamah, the *muhaddith* of the provinces of Yemen, the scholar whom none other has had as many people journeying to him in our time, nor in Yemen since the time of the great scholar 'Abdur-Razzaaq as-San'aanee (d.211H) - رحمته الله. Aboo 'Abdur-Rahmaan Muqbil Ibn Haadee Ibn Muqbil al-Waadi'ee died in the month of *Jumaadal-Oolaa* 1422H/July 2001.

And our beloved Prophet (ﷺ) has said, "He who does not thank the people does not thank Allaah,"¹ so I thank my beloved brothers at T.R.O.I.D Publications who have made it possible for this book to be printed, thereby making it the first printed English translation of a book by our Shaykh, Muqbil al-Waadi'ee - رحمته الله. May Allaah reward them with good and increase them from His favour.

I chose to translate this book firstly due to its unique and very interesting subject. Since it deals with establishing and clarifying a *Sunnah* that has been abandoned and almost died amongst the common folk of the Muslim *Ummah*. Despite the fact that it relates to the second pillar of Islaam that we engage ourselves in every day and night! And the reason for this is explained by our Shaykh in this book. Additionally, our brothers at

¹ Related by Aboo Daawood in his *Sunan* (no. 4177), and at-Tirmidhee in his *Jaami'* (no. 1877) it has been authenticated by Shaykh al-Albaanee in *Saheehah* (no. 417)

T.R.O.I.D. Publications will soon publish our noble Shaykh's book *al-Makhraj minal-Fitnah* which strongly clarifies that our Shaykh's 'aqeedah and *manhaj* is that of *Ahlu-Sunnah wal-Jamaa'ah*, just as it contains many other various benefits (May Allaah make its printing easy). Hence, this book is extremely suitable when presenting our Shaykh's very strong and perhaps more *fiqh* related aspect of his *da'wah* and thus demonstrates his firm adherence to the Prophet's (ﷺ) *Sunnah* whether they be from those clearly obvious or the more detailed and specific, which he was so renowned for emphasizing in everything from his appearance, to his speech and action. Just as this book, despite its small size and being one of his first and older works, gives the reader a unique introduction to the Shaykh's enormous strength in this favourite field of his; the science of *hadeeth*, and shows his astonishing ability to present the proofs from the Book and the *Sunnah* in their proper and appropriate places when establishing the authentic *Sunnah* of the Messenger (ﷺ) that he is calling the people to. And as it is said, 'Every *muhaddith* is a *faqeeh* but not every *faqeeh* is a *muhaddith*.'

And may Allaah shower His mercy upon him, as he established his entire mosque upon the *Sunnah* in his institute *Daarul-Hadeeth* in Dammaaj, Yemen where you can witness his students reaching up to two thousand, all practicing this *Sunnah* of praying in their shoes.

So our Shaykh (ﷺ) encouraged me to translate this book of his and urged me to add any footnotes that I thought would benefit and give further clarity to the English reader. In addition, he (ﷺ) personally added a few notes that he wanted this English print to have which has caused it to contain additional benefits that are not found in the latest Arabic print and all praise is due to Allaah.

Our Shaykh's footnotes are marked with "al-Imaam Muqbil Ibn Haadee" to distinguish them from my own that exceed the others in number.

I have also preserved our Shaykh's unique way of presenting the *ahaadeeth* with their complete chains of narration and the exact number of both volume and page of the works in which they are found.

A very brief biography of the Companions mentioned in this book has been added from *at-Taqreeb* of al-Haafidh and also when the different

Imaams and collectors of the *ahaadeeth* are mentioned in the beginning of the chain.

Whilst translating this book at *Daarul-Hadeeth* in Dammaaaj I referred back to our Shaykh - ﷺ - whenever it was needed. Hence, any of the original Arabic text that was unclear or had optional meanings then the one found in this translation is what our Shaykh personally has confirmed.

For the Arabic word 'yusallee' I chose the words 'performing the Prayer' since the Prayer is in fact a ritual act of worship that one performs, or carries out, and to merely say 'praying' would not be as clear in expressing it. It could also imply or be misunderstood as merely praying verbally or making a supplication.

The meaning of the transliterated words can be found in the glossary of this book if Allaah wills.

Lastly, I ask Allaah to accept from me this effort and to make it of great benefit to the reader and that he or she will put the knowledge obtained in this book into practice, since the practice is the fruit of ones knowledge, and thus revive this abandoned *Sunnah*.

And I ask Allaah to make it easy for the rest of our Shaykh's books to be translated and printed for the benefit and contribution to *ad-Da'watus-Salafiyyah*, *Ahlus-Sunnah wal-Jamaa'ah* and whoever wishes for right guidance and to base his or her Religion upon the Book of Allaah and the authentic *Sunnah* of His Prophet (ﷺ) amongst English speaking Muslims.

And all praise is due to Allaah the Mighty and Majestic who granted His *tawfeeq* to a number of students from the English speaking West who made the *rihlah* (journey) to seek the knowledge from our noble Shaykh, Muqbil Ibn Haadee at his institute *Daarul-Hadeeth* in Dammaaaj and stayed there for a number of years, gained a large amount of knowledge and benefit, strongly qualified in the Arabic language and most important; profess the correct 'aqeedah and *manhaj* of *Ahlus-Sunnah* which our Shaykh - ﷺ - taught, and with him tread the path of the book and the *Sunnah* as understood and practiced by *as-Salafus-Saalih*.

I urge all of the students of the Shaykh to contribute to translating our Shaykh's books into English. And may Allaah shower His mercy upon our Shaykh, Muqbil Ibn Haadee al-Waadi'ee and reward him with all good due to what he has done for us as his students, *Ahlu-Sunnah* in general, the Religion of Islaam and the whole of the Muslim *Ummah*. And may He - the Mighty and Majestic - preserve those who still remain among us from the people of knowledge upon the right guidance and allow us to continue benefiting from them, *Aameen*.

Aboo Bilaal as-Sueidee
19th of *Dhul-Hijjah* 1422H/3rd of March 2002,
Malmö, Sweden



The Author's Introduction

Indeed, all praise belongs to Allaah. We praise Him, we seek His aid, we seek His forgiveness and we seek refuge with Allaah from the evil of our selves. Whoever Allaah guides then there is no one who can lead him astray, and whoever Allaah leads astray then there is no guide for him. I bear witness that there is no deity worthy of worship but Allaah and I bear witness that Muhammad is His servant and Messenger.

O you who believe fear Allaah² through Whom you demand your mutual rights and do not cut the relations of the wombs (kinship). Verily Allaah is ever an All-Watcher over you.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾

“O you who believe fear Allaah the way He should be feared and do not die except that you are Muslims.”³

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا
يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ
وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾

² This is the wording of the narration, as found in *Sunan Abee Daawood* (2/203-204). However, when reciting the Qur'aanic *aayah*, it is,

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ
وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ﴾

“O Mankind, fear your Lord who created you from a single soul, and created from it its mate, and scattered from them many men and women. And fear Allaah...”

[Sooratun-Nisaa' 4:1] (al-Imaam Muqbil Ibn Haadee)

³ Soorah Aali-'Imraan [3:102]

“O you who believe fear Allaah and always say that which is right, He will then correct for you your deeds and forgive you of your sins, and whomsoever obeys Allaah and His Messenger then he has indeed achieved a great achievement.”⁴ To proceed:

Indeed, there are many of the *Sunan* that many people are ignorant of and have therefore abandoned. Furthermore, they have become resentful towards whoever acts upon them and strives to revive them. Rather, he accuses him of vast deviation.

From amongst these abandoned *Sunan* is performing the Prayer when wearing shoes, since a large number of narrators have reported that the Prophet (ﷺ) performed the Prayer in his shoes. And Allaah the Exalted says,

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ
حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ﴾

“Indeed, in the Messenger of Allaah you have a good example to follow for whoever hopes in (the meeting with) Allaah and the Last Day.”⁵

It has also been established that the Prophet (ﷺ) commanded that the Prayer should be performed in shoes, and Allaah the Exalted and Majestic says,

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾

“And whatsoever the Messenger gives you, then take it, and whatsoever he forbids you, then abstain from it.”⁶

And He says,

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ
لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا﴾

⁴ Sooratul-Ahzaab [33:70-71]

⁵ Sooratul-Ahzaab [33:21]

⁶ Sooratul-Hashr [59:7]

“It is not for a believer, man or woman, that when Allaah and His Messenger have decided a matter, that they should have any option in their decision. And whoever disobeys Allaah and His Messenger then he has indeed strayed in a plain error.”⁷

And He, the Exalted also says,

﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾

“So let those who oppose his (the Messenger) command beware, lest a trial befalls them, or a painful punishment.”⁸

Due to this, I decided to compile some of the *ahaadeeth* regarding the legality of performing the Prayer when wearing shoes. And Allaah is the Grantor of success to that which is correct and to Him is the return.

Aboo 'Abdur-Rahmaan Muqbil Ibn Haadee al-Waadi'ee

⁷ Sooratul-Ahzaab [33:36]

⁸ Sooratun-Noor [24:63]



Chapter: The Evidence for Performing the Prayer Whilst Wearing Shoes

THE FIRST HADEETH:

Al-Imaam al-Bukhaaree,⁹ ة, said in his *Saheeh* (1/494), Aadam Ibn Abee Iyaas related to us saying, Shu'bah related to us saying that Aboo Maslamah Sa'eed Ibn Yazeed al-Azdee said, 'I asked Anas Ibn Maalik,¹⁰ **'Did the Prophet (ﷺ) perform the Prayer in his shoes?'** He replied, 'Yes.'

The *hadeeth* has also been related by Muslim (5/42), with the commentary of an-Nawawee and at-Tirmidhee (1/310), with the commentary, *Tuhfatul-Ahwadhee*, who said the following about it, "Hasan saheeh, and this is acted upon among the people of knowledge."

It is also selected by an-Nasaa'ee (2/58), Ibnul-Jaarood (p. 68), Ahmad (3/100, 166, 189), Aboo Daawood at-Tiyaalisee (1/84), ad-Daarimee (1/320), Ibn Sa'd (1/511) and al-Bayhaqee (2/431).

⁹ He is the 'mountain of memorization' and the 'Imaam of the world' in the science of *hadeeth*; Muhammad Ibn Ismaa'eel Ibn Ibraaheem Ibnul-Mugheerah al-Ju'fee, Aboo 'Abdullaah al-Bukhaaree. He died in the year 256H at the age of sixty two years, ة. He is renowned for his famous book of authentic selected *ahaadeeth* called *al-Jaami'us-Saheehil-Musnad min Hadeeth Rasoolillaah (ﷺ) wa Sunanihi wa Ayyaamih*, which is known as *Saheehul-Bukhaaree* and often referred to in this book as *as-Saheeh*.

¹⁰ He is the known Companion and Servant of the Messenger of Allaah (ﷺ) whom he served for ten years; Anas Ibn Maalik Ibnun-Nadhr al-Ansaaree al-Khazrajee died in the year 102H after having passed more than a hundred years of age.

THE SECOND HADEETH:

Al-Imaam Muslim¹¹ said in his *Saheeh* (1/390) (no. 554), 'Ubaydullaah Ibn Mu'aadh al-'Anbaree related to us saying, My father related to us saying, Kahmas related to us from Yazeed Ibn 'Abdullaah Ibnush-Shikheer from his father¹² who said, "I performed the Prayer with the Messenger of Allaah (ﷺ) and I saw him clear his throat (and spat upon the ground) then he rubbed it with his shoe."

Yahyaa Ibn Yahyaa related to me saying, Yazeed Ibn Zuhayr told us from al-Jareeree, from Abul-A'laa Yazeed Ibn 'Abdullaah Ibnush-Shikheer from his father, that he performed the Prayer with the Prophet (ﷺ) and said, "And he cleared his throat, then he rubbed it (the phlegm) with his shoe."

¹¹ He is the renowned author, *Imaam*, *Haafidh* and Scholar of *fiqh*; Abul-Husayn Muslim Ibnul-Hajjaaj Ibn Muslim al-Qushayree an-Naysaabooree who died in the year 216H at the age of fifty seven years. He is famous for his well known book of authentic selected *ahaadeeth* called: *Saheeh Muslim* and often referred to in this book as his *Saheeh*.

¹² He is 'Abdullaah Ibnush-Shikheer Ibn 'Awf al'Aamiree, one of the Companions of the Prophet (ﷺ).

THE THIRD HADEETH:

'Abdur-Razzaaq¹³ said in *al-Musannaf* (1/384): From Ma'mar who took it from Abul-A'laa¹⁴ Ibn 'Abdullaah Ibnush-Shakheer from his father who said, "I saw the Messenger of Allaah (ﷺ) perform the Prayer with his shoes on." The men of this *hadeeth* are men of the *Saheeh*.¹⁵

¹³ He is the known author and *Haafidh*; 'Abdur-Razzaaq Ibn Hammaam Ibn Naafi', Aboo Bakr as-San'aanee (d.211H) from San'aa in Yemen, and a companion of the *Taabi'een*. He is known for his book *al-Musannaf* in which this *hadeeth* is found.

¹⁴ He is Yazeed Ibn 'Abdullaah Ibnush-Shikheer, found in the chain of the previous *hadeeth* (no. 2), and he is a narrator of *al-Jamaa'ah*. (al-Imaam Muqbil Ibn Haadee)

¹⁵ That is, men depended upon as narrators by al-Bukhaaree and Muslim in their respective works of *as-Saheeh*, or by one of them.

THE FOURTH HADEETH:

Ibn Maajah¹⁶ (1/330) said, Aboo Bakr Ibn Abee Shaybah related to us saying, Ghundaar related to us from Shu'bah, from an-Nu'maan Ibn Saalim, from Ibn Abee Aws who said, 'Sometimes when my grandfather Aws¹⁷ performed the Prayer he would indicate to me, whilst being engaged in the Prayer, so I would give him his shoes. And he used to say, **'I saw the Messenger of Allaah (ﷺ) perform the Prayer in his shoes.'**" Said al-Booseeree in *Misbaahuz-Zujaajah* (p. 125), "This chain of narration is authentic." It has also been reported by Ibn Abee Shaybah (2/415), at-Tahaawee (1/512) and Ahmad (4/8-10). And al-Haythamee said in *Majma'uz-Zawaa'id* (2/55), "And at-Tabaraanee related it in *al-Kabeer* and its men are trustworthy."

¹⁶ He is the known Scholar of *Hadeeth*; Aboo 'Abdullaah Muhammad Ibn Yazeed ar-Rabee', known as Ibn Maajah al-Qazweenee (d.273H). He is famous for his work of *hadeeth* called *as-Sunan* in which this *hadeeth* is found.

¹⁷ He is the Companion of the Prophet (ﷺ) Aws Ibn Abee Aws, and the name of Abee Aws is Hudhayfah ath-Thaqafee.

THE FIFTH HADEETH:

Ahmad (2/422)¹⁸ said, 'Affaan related to us saying, Aboo 'Awaanah related to us saying, 'Abdul-Maalik Ibn 'Umayr related to us, from a man from the tribe of al-Haarith Ibn Ka'b who said, 'As I was sitting with Aboo Hurayrah¹⁹ a man came to him and asked, 'O Aboo Hurayrah! Have you prevented the people from fasting on Friday?' He replied, 'No, by the everlasting existence of Allaah, but I have surely, by the Lord of this Sanctuary,²⁰ heard the Messenger of Allaah (ﷺ) say, "None of you should fast on Friday except if he does so during the days that he usually fasts." Then another man came and said, 'O Abaa Hurayrah, have you prevented the people from performing the Prayer in their shoes?' He replied, 'No, by the everlasting existence of Allaah, but I have surely, by the Lord of this Sanctuary, seen the Messenger of Allaah (ﷺ) perform the Prayer towards this sacred place²¹ whilst he was wearing his shoes, then he (ﷺ) left with them on.' He (al-Imaam Ahmad) has also selected it in other passages (p. 348, 365, 377, 458, 537), and in some of the transmissions it is declared that the unknown narrator is Abul-Awbar Ziyaad al-Haarithe. It is also selected by 'Abdur-Razzaaq (1/385), Ibn Abee Shaybah (2/415) and at-Tahaawee (1/511). The men of this hadeeth are men of *as-Saheeh* except Ziyaad al-Haarithe Abul-Awbar, but Ibn Ma'een and Ibn Hibbaan declared him reliable as is in *Ta'jeelul-Manfa'ah*. As for al-Haafidh al-Haythamee's (رحمته) statement in *Majma'uz-Zawaa'id* (2/54), "Its men are reliable, except Ziyaad Abul-Awbar al-Haarithe, for I have not found anyone describing his trustworthiness nor weakness," then he is counteracted by what al-Haafidh Ibn Hajar mentioned in *Ta'jeelul-Manfa'ah* about Ibn Ma'een and Ibn Hibbaan declaring him reliable.

¹⁸ He is the famous Imaam; Aboo 'Abdullaah Ahmad Ibn Muhammad Ibn Hanbal Ibn Hilaal Ibn Asad ash-Shaybaanee al-Marwazee. He lived in Baghdaad and is titled "The Imaam of Ahlus-Sunnah." He died in the year 241H at the age of seventy seven years. He is known for his famous book called *al-Musnad* in which this hadeeth is found.

¹⁹ He is the well known Companion of the Prophet (ﷺ) and whose name has been differed upon by the Scholars, but the majority hold it to be 'Abdur-Rahmaan Ibn Sakhr.

²⁰ This is referring to the *Ka'bah*, as explained by the Shaykh, Muqbil Ibn Haadee.

²¹ The station of Ibraaheem, as explained by the Shaykh, the place where the Prophet Ibraaheem (عليه السلام) used to stand and worship Allaah in front of the *Ka'bah* in Makkah, and which Allaah has preserved as one of His signs. Refer to Soorah Aali-'Imraan [3:96-97] with the *Tafseer* of Ibn Katheer.

THE SIXTH HADEETH:

Ibn Maajah said (1/330), 'Alee Ibn Muhammad related to us saying, Yahyaa Ibn Aadam related to us saying: Zuhayr related to us from Aboo Ishaaq, from 'Alqamah from 'Abdullaah²² who said, **"Indeed, we saw the Messenger of Allaah (ﷺ) perform the Prayer in shoes and in khuffs."**²³

The *hadeeth* has also been reported by Aboo Daawood at-Tiyaaliseen (1/84), Ibn Abee Sahaybah (2/416), Ahmad (1/461) and at-Tahaawee (1/511). With some of them there is a declaration that Aboo Ishaaq did not hear it from 'Alqamah.

Said al-Booseeree in *Misbaahuz-Zujaajah fee Zawa'id Ibn Maajah* (p. 125), "This chain contains Aboo Ishaaq as-Sabee'ee who became confused in his later age. And Zuhayr is Ibn Mu'aawiyah Ibn Khadeej who narrated from him during his confusion, as was stated by Aboo Zur'ah." So the *hadeeth* with this chain is *da'eef* (weak), but it is valid as a supporting witness.

²² 'Abdullaah here is 'Abdullaah Ibn Mas'ood Ibn Ghaafil Ibn Habeeb al-Hudhalee. He was one of the great Scholars of the Companions, he is well known and has many virtues. He died in 32H.

²³ That is, socks made from leather.

THE SEVENTH HADEETH:

Aboo Daawood²⁴ said (1/247-248), Muslim Ibn Ibraaheem related to us saying, 'Alee Ibnul-Mubaarak related to us from Husayn al-Mu'allim, from 'Amr Ibn Shu'ayb, from his father, from his (Shu'ayb's) grandfather²⁵ who said, "I saw the Messenger of Allaah (ﷺ) perform the Prayer both barefooted and whilst wearing shoes."

The *hadeeth* has also been selected by Ibn Maajah (1/330), Ahmad (2/174, 178-179, 190, 215), Ibn Abee Shaybah (2/415), Ibn Sa'd (1/2/168), at-Tahaawee (1/512) and al-Bayhaqee (1/421). This *hadeeth* is *hasan*.²⁶

²⁴ He is Sulaymaan Ibnul-Ash'ath Ibn Ishaq al-Azdee as-Sijistaanee, the *Haafidh* and famous author. He is known for his work of *ahaadeeth* called *as-Sunan* in which this *hadeeth* is found. He died in the year 275H.

²⁵ He is the known Companion of the Prophet (ﷺ), 'Abdullaah Ibn 'Amr Ibnul'Aas as-Sahmee (رضي الله عنه).

²⁶ The *hadeeth* is *hasan* because of 'Amr Ibn Shu'ayb. If a chain is authentic up to him, then his *hadeeth* is *hasan*. And the chain up to him in this case is indeed authentic. (al-Imaam Muqbil Ibn Haadee)

THE EIGHTH HADEETH:

Ahmad said (4/307), Wakee' related to us saying, Sufyaan related to us from as-Suddee from someone who heard 'Amr Ibn Hurayth²⁷ say, "The Messenger of Allaah (ﷺ) performed the Prayer in a pair of shoes - and in another transmission - in a pair of stitched shoes." This *hadeeth* has also been selected by at-Tirmidhee in *ash-Shamaa'il* (p. 62), 'Abdur-Razzaaq (1/386), Ibn Abee Shaybah (2/415), Ibn Sa'd (1/2/167) and at-Tahaawee (1/512).

In the chain of the *hadeeth* there is an unknown narrator. The explainer of *ash-Shamaa'il* said, 'Al-Qastalaanee said, '...and I have not seen, in any narration, a declaration with the name of the one who related it to as-Suddee.²⁸ However, I think it is 'Ataa' Ibnus-Saa'ib, for certainly he eventually became confused, and as-Suddee heard from him after his confusion. So he made him obscure in order for him not to be noticed." End of statement.

²⁷ He is one of the young Companions of the Prophet (ﷺ). He died in the year 85H.

²⁸ The as-Suddee here is the old one; Ismaa'eel Ibn 'Abdur-Rahmaan, he is from amongst the men of Muslim. As for the young as-Suddee then he is the grandson of Ismaa'eel and his name is Muhammad Ibn Marwaan and he is suspected (of lying) as is in *at-Taqreeb*. (al-Imaam Muqbil Ibn Haadee)

THE NINTH HADEETH:

Said al-Bayhaqee²⁹ (2/420), Aboo Bakr Ibnul-Haarith al-Faqeeh informed us saying, Aboo Muhammad Ibn Hayyaan informed us saying, 'Alee Ibn Sa'eed related to us saying, Muhammad Ibn Sinaan al-Qazzaaz³⁰ related to us saying, Aboo Ghassaan al-'Anbaree related to us saying, Shu'bah related to us from Humayd Ibn Hilaal, from 'Abdullaah Ibnus-Saamit from Abudh-Dharr³¹ who said, "I saw the Messenger of Allaah (ﷺ) performing the Prayer in a pair of stitched shoes made from cow-skin."

Said al-Bayhaqee regarding this *hadeeth*, "As far as I know, Aboo Ghassaan Yahyaa Ibn Katheer al-'Anbaree alone possessed it."

²⁹ He is Aboo Bakr Ahmad Ibnul-Husayn Ibn 'Alee al-Bayhaqee, the known Scholar of *hadeeth*. He is known for his work called *Sunanul-Bayhaqee* in which this *hadeeth* is found.

³⁰ Muhammad Ibn Sinaan al-Qazzaaz is a weak narrator as is found in *at-Taqreeb*. (al-Imaam Muqbil Ibn Haadee)

³¹ He is Jundub Ibn Junaadah al-Ghifaaree, the known Companion of the Prophet (ﷺ). He died in the year 32H.

THE TENTH HADEETH:

Ahmad said (3/502), Yoonus Ibn Muhammad related to us saying, al-'Attaaf related to us saying, Mujamma' Ibn Ya'qoob related to me from a boy from the people of Qubaa that he met with when he (the boy) had become an old man, saying that he said, "The Messenger of Allaah (ﷺ) came to us at Qubaa. He sat down in the red afternoon shadow and the people gathered together around him. Then the Messenger of Allaah (ﷺ) asked for a drink, which he was given, so he drank from it. I was on his right hand side and the youngest amongst the people. So he handed it to me and I drank. I remembered that he performed the Prayer with us that day whilst he was wearing his shoes and he did not remove them."

Al-Imaam Ahmad also selected the *hadeeth* in (4/221, 334) and so did at-Tahaawee (1/512) and he mentioned Muhammad Ibn Ismaa'eel between Mujamma' Ibn Ya'qoob and the Companion. He also named the Companion to be 'Abdullaah Ibn Abee Habeebah. Ibn Sa'd also related it (1/2/167).

Said al-Haafidh al-Haythamee in *Majma'uz-Zawaa'id* (2/53), "It was related by Ahmad and in another narration he named him (the Companion) to be 'Abdullaah Ibn Abee Habeebah. And at-Tabaraanee also related it in *al-Kabeer* and Ahmad's men are stated to be reliable."

THE ELEVENTH HADEETH:

Said al-Bayhaqee (2/431), Abul-Hasan Ibn Bishraan al-'Adl informed us in Baghdaad saying, Ismaa'eel Ibn Muhammad as-Saffaar informed us saying, Sa'daan Ibn Nasr related to us saying, Aboo Badr related to us from Ziyaad Ibn Khaythamah from 'Abdullaah Ibn 'Eesaa, from 'Abdullaah Ibn 'Ataa' from 'Aa'ishah³² (ﷺ) who said, **"I have seen the Messenger of Allaah (ﷺ) perform the Prayer both bare footed and whilst wearing shoes, drinking both standing and sitting and turning away (to leave after the Prayer) to both his right and his left side, and he would not care whichever of that it would be."**

Said al-Haythamee regarding this *hadeeth* in *Majma'uz-Zawaa'id* (2/55), "It was related by at-Tabaraanee in *al-Awsat* and its men are reliable." Except that which is in *al-Majma'* where there is, 'and leaving' instead of 'and turning away to his right side..."

³² She is the famous Companion and wife of the Prophet (ﷺ), the mother of the Believers, 'Aa'ishah Bint Abee Bakr as-Siddeeq. She died in the year 57H and she is well-known and has many virtues.

THE TWELFTH HADEETH:

Said at-Tahaawee³³ (1/512), Ibraaheem Ibn Marzooq related to us saying, Aboo Rabee'ah related to us saying, Hammaad Ibn Salamah related to us from al-Hajjaaj Ibn Artaah from 'Abdul-Maalik, from Sa'eed Ibn Fayrooz from his father,³⁴ that the delegation of Thaqeef arrived to the Messenger of Allaah (ﷺ), and they said, '...and we saw him (the Prophet - ﷺ) perform the Prayer, and he was wearing a pair of identical shoes.'

The *hadeeth* has al-Hajjaaj Ibn Artaah in its chain, and he is a *mudallis*.³⁵ However, al-Haythamee says in *Majma'uz-Zawaa'id* (2/55), "It is related by at-Tabaraanee in *al-Awsat* and its men are reliable." So the following is to be looked up; does it have another chain, or has al-Hajjaaj declared that he was told personally,³⁶ or was al-Haafidh al-Haythamee (رحمته) negligent?³⁷

³³ He is the Imaam Aboo Ja'far Ahmad Ibn Muhammad Ibn Sulaamah al-Azdee at-Tahaawee, the well known Scholar from Egypt. He died in the year 321H.

³⁴ He is Fayrooz ad-Daylamee from Yemen, from the Companions of the Prophet (ﷺ) and he is the one who killed al-Aswad who claimed Prophethood in the time of the Prophet (ﷺ).

³⁵ This refers to a narrator who conceals a defect in his *hadeeth* so that it may be accepted by the one who narrates it from him.

³⁶ That would occur by him using the phrase 'related to us' after mentioning 'Abdul-Maalik.

³⁷ The *hadeeth* is in *al-Mu'jamul-Awsaal* of at-Tabaraanee (29/baa) - from *Zawaa'idul-Mu'jamayn* - and al-Hajjaaj Ibn Artaah is missing from its chain. So perhaps al-Haythamee judged it with what you have come to know because of that. And Allaah knows best. (al-Imaam Muqbil Ibn Haadee)

THE THIRTEENTH HADEETH:

'Abdur-Razzaaq said (1/386), from 'Abdullaah Ibn 'Abdur-Rahmaan³⁸ Ibn Yazeed who said, Muhammad Ibn 'Abbaad Ibn Ja'far related to me from one of their *Shuyookh* who said, "I saw the Prophet (ﷺ) perform the Prayer in his shoes," and pointed towards the Sacred Place.

³⁸ We confirmed 'Abdullaah Ibn 'Abdur-Rahmaan from the footnotes of *al-Musannaf*.
(al-Imaam Muqbil Ibn Haadee)

THE FOURTEENTH HADEETH:

Aboo Daawood said (1/247), Qutaybah Ibn Sa'eed related to us saying, Marwaan Ibn Mu'aawiyah al-Fazaaree related to us from Hilaal Ibn Maymoon ar-Ramlee, from Ya'laa Ibn Shaddaad Ibn Aws from his father³⁹ who said, the Messenger of Allaah (ﷺ) said, **"Be different from the Jews, for verily they do not perform Prayer in their shoes, nor in their khuffs."**

This *hadeeth* has also been related by Ibn Hibbaan, as is found in *Mawaariduth-Thamaan* (p. 107) with the addition, 'and the Christians.' Al-Bayhaqee (2/432) and al-Haakim (1/26) said, "This is a *hadeeth* with an authentic chain, yet they did not select it."⁴⁰ And adh-Dhahabee was silent about it.⁴¹

Said al-Haafidh al'Iraaqee, "Indeed, its chain is *hasan* as is found in *Faydul-Qadeer*." It was also selected by at-Tabaraanee in *al-Kabeer* (7/348) with the wording, **"Perform the Prayer in your shoes and do not imitate the Jews."**

³⁹ He is Aboo Ya'laa Shaddaad Ibn Aws Ibn Thaabit al-Ansaaree, the Companion of the Prophet (ﷺ).

⁴⁰ This refers to al-Bukhaaree and Muslim in their respective *as-Saheehs*.

⁴¹ In the previous printing of this book the Shaykh wrote, '...and adh-Dhahabee agreed with him,' which he has now changed to, 'and adh-Dhahabee was silent about it,' because adh-Dhahabee being silent about a *hadeeth* found with al-Haakim does not necessarily mean that he agrees to its authenticity. Since, you might find him speaking about the same *hadeeth* having a defect in another book of his.

THE FIFTEENTH HADEETH:

Said al-Haakim⁴² (1/139), Muhammad Ibn Saalih and Ibraaheem Ibn 'Ismah both related to us saying, as-Sirree Ibn Khuzaymah related to us saying, Moosaa Ibn Ismaa'eel related to us. And⁴³ Abul-Waleed al-Faqeeh informed us saying, al-Hasan Ibn Sufyaan related to us saying, Ibraaheem Ibnul-Hajjaaj related to us, both of them saying,⁴⁴ 'Abdullaah Ibnul-Muthannaa al-Ansaaree related to us from Thumaamah from Anas, that the Prophet (ﷺ) never took off his shoes during the Prayer except once. He took them off and thus the people took theirs off, so he said, "What is the matter with you?" They said, 'You took off yours (shoes) so we took off ours.' He then said, "**Indeed, Jibreel informed me that there was some impurity or harm upon them.**"

Said al-Haakim regarding this *hadeeth*, "It is authentic according to the conditions of al-Bukhaaree, since he has used 'Abdullaah Ibnul-Muthannaa as a proof for authenticity (as a narrator in his work of *Saheeh*), and they did not select it." And adh-Dhahabee was silent about it.

Said al-Haafidh al-Haythamee in *Majma'uz-Zawaa'id* (2/56), "It is narrated by at-Tabaraanee in *al-Awsat* and its men are men of *as-Saheeh*. And al-Bazaar also narrated it with a shorter wording."

⁴² He is the author of *al-Mustadrak*, in which this *hadeeth* is found. His name is Aboo 'Abdullaah Muhammad Ibn 'Abdullaah. He is known as al-Haakim an-Naysaabooree. He died in the year 405H.

⁴³ Here, a new chain of the same *hadeeth* begins, and then connects with the first one.

⁴⁴ Ibraaheem Ibnul-Hajjaaj and Moosaa Ibn Ismaa'eel who is found in the first chain, which here connects with this one, since they both heard the *hadeeth* from 'Abdullaah Ibnul-Muthannaa.

THE SIXTEENTH HADEETH:

Said al-Haakim (1/181), Aboo Ja'far Muhammad Ibn Muhammad Ibn 'Abdullaah al-Baghdaadee related to us saying, al-Miqdaam Ibn Daawood related to us, from Taleed ar-Ra'eenee who said, 'Abdul-Ghaffaar Ibn Daawood al-Harraanee related to us saying, Hammaad Ibn Salamah related to us, from 'Ubaydullaah Ibn Abee Bakr and Thaabit from Anas, that the Messenger of Allaah (ﷺ) said, "If one of you makes wudoo' (ablution) and wears his khuff, then let him perform Prayer in them and let him wipe over them,⁴⁵ and after that he should not take them off unless he wants to, except when in a state of janaabah."⁴⁶

This is an authentic chain according to the conditions of Muslim and 'Abdul-Ghaffaar Ibn Daawood is reliable. However, it (the *hadeeth*) is not held by the people of Basrah⁴⁷ to be narrated from Hammaad. End of al-Haakim's words.

The *hadeeth* has also been selected by al-Bayhaqee (1/279) who mentioned, in addition to 'Abdul-Ghaffaar, a supporting narrator who is Asad Ibn Moosaa, the one whom they call: *Asadus-Sunnah*.⁴⁸ However, the *hadeeth* is *shaadh*.⁴⁹

Said al-Haafidh al-Bayhaqee, "Ibn Saa'id said, I do not know of anyone having brought this narration, except Asad Ibn Moosaa." Said al-Bayhaqee (ﷺ), "'Abdul-Ghaffaar Ibn Daawood al-Harraanee has supported him in this transmitted *hadeeth*, yet it is not held by the people of Basrah to be narrated from Hammaad, and it is not *mashhoor*⁵⁰ and Allaah knows best." End of his words.

⁴⁵ When renewing the *wudoo'*, which is an established *Sunnah*, it is legislated for the traveler during the period of three days (including their nights) and for the resident during the period of one day (including its night).

⁴⁶ This is often translated as: major ritual impurity.

⁴⁷ This refers to the Scholars of Basrah, a city in southern 'Iraq.

⁴⁸ In Arabic, this means: the lion of the *Sunnah*.

⁴⁹ **Shaadh:** one of the categories of *da'eef* (weak *hadeeth*). It indicates that this *hadeeth* is weak due to the reason clarified by the Shaykh, whereby a narrator's *hadeeth* has differed and opposed the *hadeeth* of one or more narrators of higher status in reliability.

⁵⁰ **Mashhoor:** one of the categories of *Saheeh* and it could also be *hasan*. He indicates that the narration referred to is not *mashhoor*, meaning that it is not authentic.

Moreover, I have left out a group of *ahaadeeth*, which imply the legality of performing the Prayer when wearing shoes, from books such as: *Majma'uz-Zawaa'id*, *al-Musannaf* of 'Abdur-Razzaq and others, because of what has been said about them (with regards to their authenticity). Although some of them would be valid as supporting and confirmative narrations.

This is true especially when at-Tahaawee has declared in *Ma'aanil-Aathaar* (1/511) that the *ahaadeeth* which imply the legality of performing the Prayer when wearing shoes are *mutawaatirah*.⁵¹ He said, "The *aathaar* have reached us showing that the *ahaadeeth* which imply the legality of the Prayer, meaning, when narrations about wearing shoes are *mutawaatirah* from the Messenger of Allaah (ﷺ), this is due to what is mentioned about him; of his Prayer in his shoes, of him taking them off at that time because of the impurity that was upon them and due to the general allowance of performing Prayer in the shoes." End of his words.

The Scholars, رحمهم الله, do not make it a condition of the *mutawaatir* that every transmission has to be *saheeh* or *hasan*. Rather, they mention what has come regarding the matter whether *saheeh*, *hasan* or *da'eef*.

⁵¹ **Mutawaatir:** one of the categories of *saheeh*, indicating that the narration has reached through so many transmissions that there could never remain the least bit of doubt about its authenticity.



Chapter: Where Should the One Performing the Prayer Place His Shoes if He Wishes to Take Them Off?

THE FIRST HADEETH:

Aboo Daawood said (2/248), al-Hasan Ibn 'Alee related to us saying, 'Uthmaan Ibn 'Umar related to us saying, Saalih Ibn Rustum Aboo 'Aamir related to us from 'Abdur-Rahmaan Ibn Qays,⁵² from Yoosuf Ibn Maahak from Aboo Hurayrah (رضي الله عنه), that the Messenger of Allaah (ﷺ) said, **“When one of you performs the Prayer, then let him not place his shoes on his right side, nor on his left so that they end up on someone else’s right, unless there is no one present by his left. Rather, let him place them in front of his feet.”**

This *hadeeth* has been selected by Ibn Hibbaan as is found in *Mawaariduth-Thamaan* (p. 107) and by al-Haakim (1/259) who said, “It is authentic according to the conditions of the two Shaykhs (al-Bukhaaree and Muslim) and they have not selected it.” It is also related by al-Bayhaqee.(2/432).

⁵² 'Abdur-Rahmaan Ibn Qays is al-'Atakee, Aboo Rawh. Ibn Hibbaan declared him to be trustworthy. Said al-Mundhiree in *Mukhtasar-us-Sunan*, “He seems to be az-Za'faraanee, yet he is not, as might be assumed, since az-Za'faraanee is too young to have met with Yoosuf Ibn Maahak, and Ibn Hibbaan also mentioned him. As for az-Za'faraanee then he is feeble in *hadeeth*.” End of the statement in brief from *Tahdheebut-Tahdheeb* (al-Imaam Muqbil Ibn Haadee)

THE SECOND HADEETH:

Aboo Daawood said (1/246), Musaddad related to us saying, Yahyaa related to us from Ibn Jurayj who said, Muhammad Ibn 'Ubayd Ibn Ja'far related to me from Ibn Sufyaan⁵³ from 'Abdullaah Ibnus-Saa'ib⁵⁴ who said, "I saw the Prophet (ﷺ) on the day of the Conquest (of Makkah) and he placed his shoes on his left side."

The men of this *hadeeth* are men of *as-Saheeh*. It has been selected by an-Nasaa'ee (2/58), Ibn Maajah (1/416), Ibn Abee Shaybah (2/418), al-Haakim (1/259) and al-Bayhaqee (2/432).

⁵³ Ibn Sufyaan is 'Abdullaah Ibn Sufyaan. (al-Imaam Muqbil Ibn Haadee)

⁵⁴ He is 'Abdullaah Ibnus-Saa'ib Ibn Abis-Saa'ib Ibn 'Aabid Ibn 'Abdullaah Ibn 'Umar Ibn Makhzoom al-Makhzoomee al-Makkee. Both he and his father were Companions of the Prophet (ﷺ). He died a few years after 60H.

THE THIRD HADEETH:

Aboo Daawood said (1/248), 'Abdul-Wahhaab Ibn Najdah related to us saying, Baqiyah and Shu'ayb Ibn Ishaq (both) related to us from al-Awzaa'ee who said, Muhammad Ibnul-Waleed related to me from Sa'eed Ibn Abee Sa'eed from his father from Aboo Hurayrah - ؓ, from the Prophet (ﷺ) that he said, "If one of you perform the Prayer and takes off his shoes, then let him not cause harm to anyone with them. Let him place them in front of his feet, or perform the Prayer whilst wearing them."

The *hadeeth* has also been selected by Ibn Abee Shaybah (2/418), at-Tabaraanee in *as-Sagheer* (2/8), al-Haakim (1/259) and al-Bayhaqee (2/432).

Said al-Haakim, "This is an authentic *hadeeth* according to the conditions of Muslim and none of the two (al-Bukhaaree or Muslim) selected it." And adh-Dhahabee was silent about it.

THE FOURTH HADEETH:

Ibn Abee Shaybah⁵⁵ said (2/418), 'Affaan related to us saying, Hammaad Ibn Salamah related to us saying, Aboo Nu'aamah as-Sa'dee related to us from Aboo Sa'eed⁵⁶ who said, "While the Messenger of Allaah (ﷺ) performed the Prayer he took off his shoes and placed them on his left side." This *hadeeth* is in accordance with the conditions of Muslim.

⁵⁵ He is Aboo Bakr 'Abdullaah Ibn Muhammad Ibn Abee Shaybah al-Koofee, al-Waasitee in origin, the *Haafidh* and author of many works. Amongst them is his *al-Musannaf* in which this *hadeeth* is found. He died in the year 235H.

⁵⁶ He is the known Companion of the Prophet (ﷺ); Sa'd Ibn Maalik Ibn Sinaan al-Ansaaree Aboo Sa'eed al-Khudree. Both he and his father were Companions.



Chapter: The Cleanliness of the Khuff and the Shoe

THE FIRST HADEETH:

Aboo Daawood said (1/148), Ahmad Ibn Ibraaheem related to us saying, Muhammad Ibn Katheer - meaning as-San'aanee - related to me from al-Awzaa'ee, from Ibn 'Ajlaan from Sa'eed Ibn Abee Sa'eed from his father from Aboo Hurayrah (رضي الله عنه) that the Prophet (ﷺ) said, "If one of you steps upon some impurity with his khuffs, then their purification is (to be made with) dust."

The *hadeeth* has also been selected by Ibn Khuzaymah (1/148), Ibn Hibbaan as is found in *Mawaariduth-Thamaan* (p. 85) and al-Haakim (1/11) who said, "It is an authentic *hadeeth* according to the conditions of Muslim." And it is related by al-Bayhaqee (2/430) and Ibn Hazm in *al-Muhallaa* (1/93).⁵⁷

⁵⁷ **Benefit:** The author of *'Awnul-Ma'bood* said, "Although Muhammad Ibn Katheer has been declared weak. However, Abul-Mugheerah, al-Waleed Ibn Mazeed and 'Umar Ibn 'Abdul-Waahid have all supported him in this from al-Awzaa'ee, and they are all reliable. As for Muhammad Ibn 'Ajlaan, then even though some have declared him to be weak, the majority hold him to be reliable." End of his statement. I say (al-Imaam Muqbil Ibn Haadee) however, that in the narration of Muhammad Ibn 'Ajlaan from Aboo Sa'eed al-Maqburee from Aboo Hurayrah there is talk (about it being weak). Then he (the author of *'Awnul-Ma'bood*) went on to mention a supporting narration which is the following *hadeeth*. (al-Imaam Muqbil Ibn Haadee)

THE SECOND HADEETH:

Aboo Daawood said (1/247), Moosaa Ibn Ismaa'eel related to us saying, Hammaad Ibn Zayd related to us from Aboo Nu'aamah as-Sa'dee from Aboo Nadrah from Aboo Sa'eed al-Khudree who said, 'While the Messenger of Allaah (ﷺ) performed Prayer with his Companions, he took off his shoes and placed them on his left side. As the people saw this, they threw off their shoes. When the Messenger of Allaah (ﷺ) completed his Prayer he said, 'What caused you to throw off your shoes?' They said, 'We saw you throw off your shoes so we threw off ours. So the Messenger of Allaah (ﷺ) said, "Indeed, Jibreel (ﷺ) came to me and told me that there was some filth on them - or he said - impurity." Then he (ﷺ) said, "**When one of you comes to the mosque, then let him look; if he sees some filth or impurity upon his shoes, then let him wipe it off and then he should perform Prayer in them.**"

The *hadeeth* has also been selected by Ibn Khuzaymah in his *Saheeh* (1/384), Ibn Hibbaan as is found in *Mawaariduth-Thamaan* (p. 107), Ahmad in *al-Musnad* (3/20), al-Haakim (1/260), 'Abdur-Razzaaq (1/388), Ibn Abee Shaybah (2/416), Aboo Daawood at-Tiyaalisee (1/84), ad-Daarimee (1/32), at-Tahaawee (1/511), al-Bayhaqee (2/431) and Ibn Hazm in *al-Muhallaa* (1/93).

Said al-Haakim, "It is authentic according to the conditions of Muslim." And adh-Dhahabee was silent about it.⁵⁸

⁵⁸ **Benefit:** The following can be found in the commentary of *al-Muhallaa*, "Indeed, at-Tiyaalisee, al-Haakim and al-Bayhaqee have narrated it from Hammaad Ibn Salamah, and Aboo Daawood narrated it from Hammaad Ibn Zayd. This, in our opinion, is a mistake due to their agreement that he is Hammaad Ibn Salamah. And because nothing is mentioned from Aboo Nu'aamah about Hammaad Ibn Zayd. Also, no narration is mentioned of Moosaa Ibn Ismaa'eel from Hammaad Ibn Zayd. Rather, he narrates from Hammaad Ibn Salamah. So perhaps the mistake is from Aboo Daawood or the narrators of his book. And al-Haakim declared it authentic according to the conditions of Muslim." End of statement in brief. (al-Imaam Muqbil Ibn Haadee)



The Harm of Abandoning Performance of the Prayer Whilst Wearing Shoes

Firstly: Amongst the greatest harms of abandoning the performance of Prayer whilst wearing shoes is that the majority of Muslims have become ignorant of this *Sunnah*. They also view the one performing the Prayer in his shoes as having committed a great sin, and they seek to enforce upon him the same things that they seek to enforce upon the people of major sins.

Once, when I was in Yemen, I heard a custodian of a mosque say, 'There was a man who used to be in Saudi Arabia, then he returned to the country (Yemen) and wanted to enter the Mosque. So I said to him, 'By Allaah! If you enter the mosque with your shoes, I will surely break your feet!' And he claims to be of the people of knowledge, although he is ignorant of his own *madhhab*.⁵⁹ Since ash-Shawkaanee (رحمته) has said, whilst speaking about the legality of performing the Prayer when wearing shoes, "Amongst those who hold it to be *mustahabb* are the *Haadawiyyah*,⁶⁰ even though their common people refuse to acknowledge that. Al-Imaam al-Mahdee said in *al-Bahr*,⁶¹ "[Issue]: And it is *mustahabb* when wearing clean shoes due to his (رحمته) saying, "Perform the Prayer in your shoes..." to the end of the *hadeeth*."⁶² End of his words.

⁵⁹ This refers to the *madhhab* of *al-Haadawiyyah* which shall be explained.

⁶⁰ The *Haadawiyyah* is the school of thought followed by the *Zaydee Shee'ah* in the northern part of Yemen. It was founded by the *Imaam* known as 'al-Haadee' and his name is Yahyaa Ibnul-Husayn Ibnul-Qaasim Ibn Ibraaheem, about whom our Shaykh Muqbil, (رحمته), says, "He was a deviant *Shee'ee* and the one who brought the methodology of the *Shee'ah* to Yemen." Note that the capital city of the *Zaydee Shee'ah* is Sa'daa where the *Imaam* al-Haadee founded his mosque and is also buried. It lies about twenty kilometres away from our Shaykh, Muqbil's village and institute.

⁶¹ He is Ahmad Ibn Yahyaa al-Murtadaa, known as 'al-Mahdee,' the author of his work of *fiqh* called *al-Bahr*. He was a prominent Scholar of the *Haadawiyyah madhhab* and lived in the time of al-Haafidh Ibn Hajar and Muhammad Ibn Ibraaheem al-Wazeer.

⁶² *Naylul-Awtaar* (2/135)

Once I saw a group of people in *al-Haramul-Makkee* (the sacred mosque in Makkah) flocking around a man beneath the microphone platform, criticizing him for performing his Prayer in his shoes. One of them said, "That is a *Shaytaan*," meaning the man who performed the Prayer in his shoes. Unfortunately, the one who said that is amongst those who maintain the five daily congregational Prayers in *al-Haram* (the sacred mosque), and there is no doubt that if he only knew that it was a *Sunnah* he would not have been as bold as he was against his Muslim brother, saying to him that he is a *Shaytaan*.

I also saw a man when I was in Beeshah⁶³ whose appearance showed signs of good and righteousness, criticizing whoever performed the Prayer in his shoes. So it was said to him, "Indeed, it is a *Sunnah*," and he replied, "I seek refuge with Allaah from that *Sunnah*!"

And even greater than all of this is that one of the brothers for the sake of Allaah wanted to implement this *Sunnah* in *al-Haramul-Madaneeh* (the sacred mosque in al-Madeenah) and the people greatly criticized him for this.⁶⁴

All this is due to the people of knowledge failing to act upon this *Sunnah*. If the people of knowledge acted upon it then we would not have needed to collect these *ahaadeeth* and spread them amongst the people. It is also due to that, that the people have abandoned the books of *Sunnah*, and if they only referred back to them, then no doubt would have befallen them regarding the legality of performing the Prayer whilst wearing shoes and that it is a *Sunnah* that we have been commanded with.

Secondly: From the harms of abandoning the performance of Prayer whilst wearing shoes is that some of those performing the Prayer gather them (their shoes) together in one place. This might be the cause of the rows being uneven, when we have been ordered to straighten the rows and we have been warned against leaving them uneven. I myself have witnessed the rows being crooked out in the courtyard of *al-Haram* in Makkah because of the piling up of shoes, since one could not find a place in the row due to the many people.

⁶³ This is a city in southern Saudi Arabia.

⁶⁴ And he was taken to the office of the *Haram* and a pledge was taken from him not to perform Prayer in his shoes. (al-Imaam Muqbil Ibn Haadee)

Thirdly: Also amongst these harms is that many of those performing the Prayer neglect looking under their shoes before entering the doors of the mosque since they do not intend to perform the Prayer in them. So at times, some of them bring in impurities upon their shoes and when they put them down, it drips off inside the mosque. All of this is caused by abandoning the *Sunnah* which is to examine them at the door and to wipe them with dust if there are impurities upon them.

Fourthly: That he who performs the Prayer may fear for his shoes to be stolen. Thus he becomes disturbed in his Prayer in such a way that it eliminates the *khushoo'* (humility), and the *khushoo'* is the primary element of the Prayer, as Allaah the Exalted says,

﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ﴾
الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ﴾

“Indeed, the Believers are successful, those who observe humility in their Prayer.” [Sooratul-Mu‘minoona 23:1-2]

Also, the *ahaadeeth* have reached us urging the elimination of whatever distracts those performing Prayer. Muslim relates in his *Saheeh* from 'Aa'ishah (رضي الله عنها) that the Prophet (ﷺ) said, “There is no Prayer when food has been served, nor when (one or both) of the two impurities resists him.”⁶⁵

Also al-Bukhaaree and Muslim have related in their respective works of *Saheeh* from Anas (رضي الله عنه) that the Messenger of Allaah (ﷺ) said, “If dinner has been served, then begin with it first before you perform the dusk Prayer (*maghrib*).” He (ﷺ) said this in order for the *khushoo'* to be maintained.

⁶⁵ Related by Muslim (no. 869) and Aboo Daawood (no. 82)



Chapter: The Shubah⁶⁶ of Those Who Reject That the Prayer Should Be Performed Whilst Wearing Shoes

Those who reject that the Prayer should be performed whilst wearing shoes have various *shubah* which must be spoken about in order for the truth to become clear if Allaah wills. Although I have never heard a single Scholar giving consideration to their *shubah* and the ignorant are no proof against the undefiled revelation. As for their *shubah*, then amongst them are:

The First Shubhah: That the mosques have been decorated and covered with carpets and are not like the mosques in the time of the Messenger (ﷺ). The reply is that all good lies in what the Prophet (ﷺ) was upon. If the mosques had remained as they were in the era of Prophethood, then that would indeed have been better. As for the adornment of the mosque and their decoration, then the prohibition of this has been established. Since it has been related by Aboo Daawood (1/171), Ibn Maajah (1/244), ad-Daarimee⁶⁷ (1/327), Ahmad (3/134, 145, 152, 230, 283) and Ibn Hibbaan⁶⁸ as is found in *Mawaariduth-Thamaan*, from Anas (رضي الله عنه) who said, 'The Messenger of Allaah (ﷺ) said, 'The Hour will not be established until the people compete (*yatabaaha*) in the construction of the mosques.' And in some of the transmissions, "He (ﷺ) prohibited the people from competing in the construction of mosques."⁶⁹

⁶⁶ **Shubah:** The plural of the Arabic word, 'shubhah,' which means: doubt, specious and plausible argument or sophism. That is, a specious but fallacious argument.

⁶⁷ He is Aboo Muhammad 'Abdullaah Ibn 'Abdur-Rahmaan Ibnul-Fadl Ibn Bahraan as-Samarqandee ad-Daarimee, the *Haafidh* and author of his famous work called *al-Musnad* in which the following *hadeeth* is found. He died in the year 255H.

⁶⁸ He is Muhammad Ibn Hibbaan Ibn Ahmad Ibn Hibbaan, the Scholar of *hadeeth* and author of his famous work called *Saheeh Ibn Hibbaan*.

⁶⁹ Said al-Manaawee in *Faydul-Qadeer* whilst speaking about this *hadeeth*, "The people will be boasting about their construction of the mosques and how they are painted and animated, as was done by the People of the Book with their churches and synagogues. It has been said that what is meant is maintaining them with the performance of Prayer and not their building." End of his words. I say: The word →

Aboo Daawood has related (1/170), from Ibn 'Abbaas⁷⁰ (رضي الله عنه) who said, "The Messenger of Allaah (ﷺ) said, "I have not been commanded with elevating the mosques."

Ibn 'Abbaas said, "You will indeed decorate them the way the Jews and the Christians used to decorate."

Its men are men of the *Saheeh* except for Aboo Daawood's Shaykh who is Muhammad Ibn as-Sabbaah Ibn Sufyaan, and he is truthful.

Said as-San'aanee (رضي الله عنه), "Said al-Mahdee in *al-Bahr*, "Indeed, the embellishment of the *Haramayn* (the two sacred mosques in Makkah and al-Madeenah) was not done with the suggestion of the people of authority, nor through silent approval from the Scholars. On the contrary, this was done by the tyrannical possessors of empires, without notifying anyone amongst the people of virtue and priority, and the Muslims were silently in disapproval of it." And this is a good remark."⁷¹ End of the statement.

I say: As for covering the mosques with multi-coloured carpets, then there is no doubt that this distracts the one performing the Prayer and diverts him from it.

Both al-Bukhaaree and Muslim have related in their respective works of *as-Saheeh* from 'Aa'ishah (رضي الله عنها) that the Prophet (ﷺ) performed the Prayer whilst wearing a *khameesah* (a garment which has patterns), and it caused him to look at its patterns. So when he finished he said, "Go to Aboo Jahm with this *khameesah* of mine and bring me Aboo Jahm's *anbiyaaniyyah* (a garment without patterns) since it has diverted me from my Prayer." And there occurs in another narration, "I was looking at its patterns whilst I was in Prayer, thus I feared that it would seduce me." This is the wording in the *Saheeh* of al-Bukhaaree.

competing (*at-tabaah*) is general and implicates both meanings and others. (al-Imaam Muqbil Ibn Haadee)

⁷⁰ He is 'Abdullaah Ibn 'Abbaas Ibn 'Abdul-Muttalib Ibn Haashim, the Companion and cousin of the Prophet (ﷺ) whom he (ﷺ) made *du'aa* (supplication) for that he would be granted understanding of the *Qur'aan*. He is well known for his *tafseer*. Both he and his father were Companions. He died in the year 68H.

⁷¹ *Subulus-Salaam* (1/158)

And al-Bukhaaree also relates from Anas (رضي الله عنه) who said, 'Aa'ishah used to have a coloured blanket which she covered a portion of her room with. So the Prophet (ﷺ) said, "Remove this blanket of yours out of my sight for verily its pictures are continuously displayed to me during my Prayer."

He also narrated on the authority of 'Uqbah Ibn 'Aamir⁷² (رضي الله عنه) who said, "The Prophet (ﷺ) was once given a silk garment, so he wore it and performed Prayer in it. Then when he had finished he pulled it off harshly, as if he disliked it, and said, "This thing is not befitting for the pious."

Said as-San'aanee in *Subulus-Salaam* while talking about the *hadeeth* of 'Aa'ishah with the story of the patterned garment, "In this *hadeeth* there is evidence showing that whatever diverts one from the Prayer, such as drawings and the likes of whatever diverts the heart, is *makrooh* (disliked).

It also shows his (ﷺ) haste towards securing his Prayer from all that which distracts and to eliminate whatever diverts from devoting oneself to it. Said at-Teebee, 'In this there is a declaration that pictures and apparent objects have an effect upon the clean hearts and the pure souls, let alone those of lesser quality. Just as there is a detestation of performing the Prayer upon variegated carpets and rugs and a detestation of multi-colouring in the mosques and so forth." End of as-San'aanee's speech.

The Second Shubhah: Perhaps some of them will use the statement of Allaah the Glorious and Exalted as evidence when commanding Moosaa (عليه السلام),

﴿فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى﴾

"So take off your shoes. Verily, you are in the sacred valley of Tuwwaa."

[Soorah Taa Haa 20:21]

However, to use this as evidence is extremely off point, and may Allaah bestow mercy on Ibn Mas'ood (رضي الله عنه) as he said to Aboo Moosaa al-

⁷² He is the known Companion of the Prophet (ﷺ) 'Uqbah Ibn 'Aamir al-Juhanee. He died in the year 60H.

Ash'aree⁷³ when he led them in Prayer and took off his shoes, "Why did you take off your shoes, are you in the sacred valley of Tuwwaa?!"⁷⁴

Aboo Muhammad Ibn Hazm (رحمته الله) said in his book *al-Ihkaam fee Usoolil-Ahkaam*, "From the laws of Moosaa, (عليه السلام), was the statement of Allaah the Exalted,

﴿فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى﴾

"So take off your shoes. Verily, you are in the sacred valley of Tuwwaa."
[Soorah Taa Haa 20:21]

As for us, then we do not take off our shoes in the sacred land." End of his statement.

By this he meant that that we are not obliged to worship according to the laws of those before us: Besides this, I do not know of any *shubhah* that is appropriate to mention. As for the delusion of the ignorant and what they deem to be better, then none of that is of benefit, except what the people of knowledge act upon of the *Sunnah*. And if they see the people of knowledge acting upon the *Sunnah* they will act upon it as well.

⁷³ He is the well known Companion of the Prophet (ﷺ) 'Abdullaah Ibn Qays Ibn Saleem Ibn Haddaar, Aboo Moosaa al-Ash'aree, from Yemen. He died in the year 50H, or some time thereafter.

⁷⁴ Related by 'Abdur-Razzaaq (1/386) and Ibn Abee Shaybah (2/418), and its men are men of *as-Saheeh*.



Chapter: The Refutation of Those Who Reject the Sunan Based upon Opinion and That Which They Deem to be Better

Since that many people reject the *Sunan* due to their opinion and that which they deem to be better, and amongst those *Sunan* is the legality of performing the Prayer when wearing shoes, I decided to mention some of the proofs and statements of the people of knowledge that will make the corruption of this method clear, as well as clarifying its harm upon the Religion.

THE FIRST HADEETH:

From Aboo Hurayrah (رضي الله عنه), that the Messenger of Allaah (ﷺ) was judging between two women from Huthayl who had been fighting. One of them had thrown a stone at the other, which hit her in the stomach while she was pregnant and thus killed her baby that was in her womb. So they brought their argument to the Prophet (ﷺ) and he judged that the blood-money of what was in her womb should be a slave, male or female. So the legal guardian of the woman who had to pay said, "O Messenger of Allaah! How can an indemnity be imposed regarding someone who never drank nor ate, and never spoke nor cried at birth? Hence, this is something that should be made invalid!"

The Prophet (ﷺ) replied, "Indeed, this man is from the brothers of the soothsayers." Al-Imaam al-Bukhaaree related this (12/329) and Muslim (11/177) with an addition after his saying, "Indeed, this man is from the brothers of the soothsayers." "This is because of his rhyming prose that he spoke with."⁷⁵

It was also selected by Aboo Daawood (4/318), an-Nasaa'ee (8 /43) and Ibn Maajah (2/882).

⁷⁵ Note that what he said rhymes when said in Arabic.

THE SECOND HADEETH:

From al-Mugheerah Ibn Shu'bah⁷⁶ (رضي الله عنه), that a woman killed her husband's other wife with a tent-pale. So it was brought to the Messenger of Allaah (ﷺ) and he judged that blood-money be paid by her clan. And the woman killed was pregnant, so he judged that a slave be paid for the fetus.

So some of her agnates said, "Should we pay blood-money because of someone who never ate nor drank and never even screamed when being born? Something like this should be made invalid!" So he (ﷺ) said, "**He rhymed in his speech just like the rhyming prose of the Bedouins.**"

This was related by Muslim (11/179) and an-Nasaa'ee (8/44).

So you can see how the Messenger of Allaah (ﷺ) rebuked the man for his opposition to the *hadeeth* based on his opinion, and how he (ﷺ) said, "**Indeed, this man is from the brothers of the soothsayers,**" because of his rhyming prose.

⁷⁶ He is the famous Companion of the Prophet (ﷺ): al-Mugheerah Ibn Shu'bah Ibn Mas'ood Ibn Ma'tab ath-Thaqafee. He died in the year 50H.

THE THIRD HADEETH:

From 'Abdullaah Ibn Abee Mulaykah who said, 'The two best ones, Aboo Bakr and 'Umar,⁷⁷ were at the point of being ruined as they raised their voices in the presence of the Messenger of Allaah (ﷺ) when the caravan of the tribe of Tameem arrived. So one of them suggested al-'Aqraa' Ibn Haabis the brother of the tribe of Mujaashi' (to be their tribe's leader) and the other suggested another man.' Naafi' (the narrator from 'Abdullaah Ibn Abee Mulaykah) said, 'I do not remember his name.' So Aboo Bakr said to 'Umar, "You only wanted to oppose me." 'Umar replied, "I did not want to oppose you." So their voices were raised during that. Then Allaah the Exalted revealed,

﴿لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ﴾

"O you who believe! Do not raise your voices above the voice of the Prophet..." [Sooratul-Hujuraat 49:2]

Ibnuz-Zubayr said, "So after this *aayah*, 'Umar would not allow the Prophet (ﷺ) to hear his speech until the Prophet (ﷺ) asked him if he needed clarification about what he had said." And he did not mention this about his father, meaning Aboo Bakr.⁷⁸

This was selected by al-Bukhaaree (10/212, 214) and has the narration of Ibn Abee Mulaykah from 'Abdullaah Ibnuz-Zubayr, and also in (17/39).

And it was selected by at-Tirmidhee (4/185) who has the declaration of 'Abdullaah Ibn Abee Mulaykah that 'Abdullaah Ibnuz-Zubayr told him this. And both Ahmad (4/6) and at-Tabaraanee (26/119) have it with the statement of Naafi', "Ibn Abee Mulaykah related to me from Ibnuz-Zubayr," hence the connectedness of the *hadeeth* is made known, as al-Haafidh (Ibn Hajar) referred to in *al-Fath* (10/212).

⁷⁷ They are the two outstanding Companions of the Prophet (ﷺ) and the first two Caliphs after his death. Aboo Bakr 'Abdullaah Ibn 'Uthmaan Ibn 'Aamir at-Taymee, titled '*as-Siddeequl-Akbar*.' He died in the year 13H, at the age of sixty three years of age. And Aboo Hafs 'Umar Ibnul-Khattaab Ibn Nufayl al-Qurashee al-'Adawee, he is known as '*al-Faarooq*,' and their virtues are great and many.

⁷⁸ Aboo Bakr is 'Abdullaah Ibnuz-Zubayr's grandfather from his mother's side, and that this is what is meant in Arabic when saying "...about his father, meaning Aboo Bakr."

THE FOURTH HADEETH:

From 'Aa'ishah (رضي الله عنها) that the Messenger of Allaah (ﷺ) once said whilst he was sick, "Order Aboo Bakr and let him lead the people in Prayer." 'Aa'ishah said, 'So I said, 'Indeed, when Aboo Bakr takes your place (as the Imaam in Prayer) he does not let the people hear his recitation because of his weeping. So order 'Umar and let him lead them in Prayer. He said, "Order Aboo Bakr and let him lead the people in Prayer." Then I said to Hafsah,⁷⁹ "Tell him that when Aboo Bakr takes your place he doesn't let the people hear him because of his weeping, so order 'Umar and let him lead them in Prayer." So Hafsah did that, so the Messenger of Allaah (ﷺ) then said, "Indeed, you are like the women companions of Yoosuf! **Order Aboo Bakr and let him lead the people in Prayer.**" So Hafsah then said to 'Aa'ishah, "I knew I was not going to achieve any good from you."

It was related by al-Bukhaaree (17/39) and Muslim (5/140, 141).

⁷⁹ She is the famous Companion and wife of the Prophet (ﷺ), the mother of the Believers, Hafsah Bint 'Umar Ibnul-Khattaab. She died in the year 45H.

THE FIFTH HADEETH:

'Abdullaah Ibn 'Umar⁸⁰ (رضي الله عنه) who said, 'I heard the Messenger of Allaah say, 'Indeed, Allaah does not take away the knowledge after He has given it to you by extracting it away from you. However, He takes it away through seizing the Scholars together with their knowledge (by causing them to die). Then only ignorant people remain, who will be asked about legal rulings and then give their answers based on mere opinion, hence they go astray and lead others astray.'

Related by both al-Bukhaaree (17/45) and Muslim, and the wording is that of al-Bukhaaree.

⁸⁰ He is Aboo 'Abdur-Rahmaan 'Abdullaah Ibn 'Umar Ibnul-Khattaab al-'Adawee, the well known Companion of the Prophet (ﷺ). He is renowned for being amongst the strongest in clinging to the *Sunnah* of the Prophet (ﷺ).



Chapter: Aathaar⁸¹ From the Salaf

As for the *aathaar* of the *Salaf*, then they are innumerable. Hence I will only refer to a few of them:

THE FIRST ATHAR:

From 'Alee⁸² (عليه السلام), that he said, 'If this Religion was based upon opinion, then the bottom of the *khuff* would indeed have been worthier of wiping over than its top. And I have surely seen the Messenger (ﷺ) wipe over the upper part of his *khuff*.'

Related by Aboo Daawood (1/63) and its men are men of *as-Saheeh*, except for Abul-Khayr, and he is reliable as is found in *at-Taqreeb*. Said al-Haafidh Ibn Hajar in *Bulooghul-Maraam*, "Indeed, its chain is *hasan*." And he also said in *at-Talkhees*, "Aboo Daawood narrated it and its chain is *Saheeh*."

THE SECOND ATHAR:

The *hadeeth* of 'Abdullaah Ibn 'Umar who said, 'I heard the Messenger of Allaah (ﷺ) say, 'Do not prevent your women from going to the mosque if they seek your permission.'

He said,⁸³ 'So Bilaal Ibn 'Abdullaah said, "By Allaah we will indeed prevent them." So 'Abdullaah approached him and reviled him harshly, and I never saw him revile him like that before. Then he said, 'I tell you about the Messenger of Allaah (ﷺ) and you say, 'By Allaah we will prevent them?!'

Related by Muslim (4/161), and in *Jaami' Bayaanil'Ilm wa Fadlihi* of al-

⁸¹ This is the plural of *athar* which means: tradition, or a narrated saying.

⁸² He is 'Alee Ibn Abee Taalib Ibn 'Abdul-Muttalib Ibn Haashim, Abul-Hasanayn and also called Aboo Turaab. He is the well known Companion, cousin and son in law of the Prophet (ﷺ). He died in the year 40H.

⁸³ The one quoting here is Saalim Ibn 'Abdullaah Ibn 'Umar who narrates this *hadeeth* and incident from his father 'Abdullaah Ibn 'Umar. (al-Imaam Muqbil Ibn Haadee)

Haafidh Ibn 'Abdul-Barr (2/139) it occurs that he said to him, 'May Allaah curse you, may Allaah curse you, I said, 'The Messenger of Allaah (ﷺ) commanded that they should not be prevented," then he left enraged.

THE THIRD ATHAR:

From 'Abdullaah Ibn Mughaffal⁸⁴ that he saw a man throwing pebbles so he said, 'Do not throw pebbles, since the Messenger of Allaah (ﷺ) prohibited the throwing of pebbles, or used to dislike the throwing of pebbles and said, "Indeed, it will not kill anything in hunting nor will it avail against an enemy, but it might break the tooth or knock out the eye of someone."

Then after that he still saw him throwing pebbles so he said to him, "I relate to you from the Messenger of Allaah (ﷺ) that he prohibited the throwing of pebbles and yet you throw them!? I will not speak to you for such and such a time!"

Related by al-Bukhaaree (12/26) and Muslim (13/105, 106) with the words, "I will not speak to you ever!"

THE FOURTH ATHAR:

From Aboo Qataadah Tameem Ibn Nadheer al'Adawee that he said, 'Once we were with 'Imraan Ibn Husayn⁸⁵ in a group of people, and among us were Bushayr Ibn Ka'b. So 'Imraan related to us that day saying that the Messenger of Allaah (ﷺ) said, "Shyness is all good." Then Bushayr Ibn Ka'b said, "Indeed, we find in some of the books that it brings tranquility and calmness, and also weakness." So 'Imraan got so angry that his eyes became reddish, and he said, "Do I see myself relating to you from the Messenger of Allaah (ﷺ) and you contradict it?" Then 'Imraan repeated the *hadeeth*, so Bushayr also repeated his statement and 'Imraan became angry again. So we started saying, "O Aboo Nujayd, he is from amongst us, he is alright!"

⁸⁴ He is the known Companion of the Prophet (ﷺ); Aboo 'Abdur-Rahmaan 'Abdullaah Ibn Mughaffal Ibn 'Abdu Nahm al-Muzanee. He died in the year 57H.

⁸⁵ He is the Companion of the Prophet (ﷺ); Aboo Nujayd 'Imraan Ibn Husayn Ibn 'Ubayd Ibn Khalaf al-Khuzaa'ee, and has many virtues. He died in the year 52H.

Related by Muslim (2/7), Ahmad (4/427, 436, 440, 442, 445) and at-Tiyaalisee (2/41).

THE FIFTH ATHAR:

From Ibn Abee Mulaykah that 'Urwah Ibnuz-Zubayr said to Ibn 'Abbaas, "You have led the people astray!" He replied, "And why is that O 'Urayyah?" He said, "You instruct the performance of 'Umrah in these ten days⁸⁶ and no 'Umrah should be made during them." So he said, "Should you not ask your mother about that?" 'Urwah replied, "However, Aboo Bakr and 'Umar did not do it." So Ibn 'Abbaas said, "By Allaah, this is what has ruined you and I can only think that He will punish you. Verily I relate to you from the Prophet (ﷺ) and you come with Aboo Bakr and 'Umar!"

Related by Ahmad (1/337) and Ishaaq Ibn Raahawayh as is found in *al-Mataalibul-'Aaliyah* (1/360) with the wording, "We come to you with the Messenger of Allaah (ﷺ) and you come to me with Aboo Bakr and 'Umar!?"

And by al-Khateeb in *al-Faqeeh wal-Mutafaqqih* (1/145) where this context is from, and by Ibn Hazm in *Hajjatul-Wadaa'* (p. 268-269) through various channels up to Ibn 'Abbaas, and by Ibn 'Abdul-Barr in *Jaami' Bayaanil-'Ilm wa Fadlihi* (2/239-240).

THE SIXTH ATHAR:

Said al-Khateeb in *al-Faqeeh wal-Mutafaqqih* (1/150), Muhammad Ibn Ahmad Ibn Rizq informed us saying, 'Uthmaan Ibn Ahmad ad-Daqqaaq informed us saying, Muhammad Ibn Ismaa'eel ar-Riqqee told us saying, ar-Rabee' Ibn Sulaymaan informed us saying, I heard ash-Shaafi'ee⁸⁷ saying, when a man asked him about an issue, "Such and such is narrated from the Prophet (ﷺ) regarding it." Then the questioner said to him, "O Aboo 'Abdullaah, what do you say concerning it?" I saw ash-Shaafi'ee shudder and tremble, and he replied, "What is this!? Which earth will carry me and

⁸⁶ This refers to the first ten days of *Dhul-Hijjah*.

⁸⁷ He is Aboo 'Abdullaah Muhammad Ibn Idrees Ibn 'Abbaas Ibn 'Uthmaan Ibn Shaafi' ash-Shaafi'ee al-Makkee who lived in Egypt. He is the well known Scholar of *fiqh*. He died in the year 204H.

which sky will shelter me if I narrate a *hadeeth* from the Prophet (ﷺ) and then do not profess it. Yes upon my hearing and sight, yes upon my hearing and sight!”⁸⁸

He (Muhammad Ibn Ismaa’eel ar-Riqqee) also said, ar-Rabee’ told me saying, I heard ash-Shaafi’ee, when having narrated a *hadeeth* and some of those present said to him, “Do you follow this?” He replied, “If I narrate an authentic *hadeeth* from the Prophet (ﷺ) and then do not follow it, then I let you bear witness that my senses have left me,” then he stretched out his arms.

These two *aathaar* were also selected by al-Haafidh al-Bayhaqee in *Manaaqibush-Shaafi’ee* (1/474, 475) and Aboo Nu’aym in *al-Hilyah* (9/106).

Additionally, al-Haafidh al-Khateeb (d.486H) has made a good remark in his book *al-Faqeeh wal-Mutafaqqih* refuting the people of opinion. He - ﷺ - said (1/152), “Upon my life! Indeed, the *Sunan* and the realities of the truth often come in opposition to the opinion and contradict it upon a large scale. Yet Muslims find no escape but to follow and submit to them (i.e. the *Sunan* and the realities of truth).

Due to that, the people of knowledge and Religion were always cautious, which prevented them from using opinion, and showed them its faultiness and error. Indeed, the truth contradicts it in various aspects, for example:

To cut off someone’s finger is the same as cutting off the whole arm from the shoulder. Whichever one is committed, then six thousand is to be paid^{89, 90}.

⁸⁸ This is an expression in Arabic implying that he accepts and submits to it (al-Imaam Muqbil Ibn Haadee). In Yemen today, there is the similar expression that is widely used: upon my eyes and head.

⁸⁹ This is what is found in the original text, but perhaps one hundred is the correct amount (al-Imaam Muqbil Ibn Haadee). Ten *dirhams* is equal to one *deenaar*.

⁹⁰ This refers to the amount of blood money to be paid according to the *Sharee’ah* when committing bodily damage to a person. The currency referred to here is ‘*dirham*’ as is found in the *hadeeth* of Ibn ‘Abbaas, related by ash-Shaafi’ee, Aboo Daawood and at-Tirmidhee. The full amount of blood money for someone killed is twelve thousand *dirhams*. So in the case mentioned above, half is to be paid. Refer to *Bulooghul-Maraam* in the chapter of blood money for the evidence concerning the issue.

Also, if both eyes are gouged out, it is the same as cutting off the top of both ears, even though the harm is lesser. Whichever one is committed, then twelve thousand is to be paid.

Also, in the case of two small head wounds in which the skull is visible, and whatever is in between them is sound, then two hundred *deenaar*⁹¹ must be paid. However, if what is in between them is also wounded such that one of the wounds joins together with the other, which is a much greater wound, then it would in that case only be an amount of fifty *deenaars*.

Also, a menstruating woman makes up for her missed days of fasting, but does not make up for her missed Prayers.

Also, in the case of two persons, where both ears from one of them were cut off, then he is entitled to twelve thousand. However, if the other one was killed and thus lost his ears, his eyes, his hands and his feet and thus lost his soul, then for him only twelve thousand is to be paid which is the same as the one who only lost his ears.

The likes of these examples are many, so do Muslims find any escape from abiding by them? And which one of these aspects would be considered correct based upon opinion, or result in one's thought...?" To the end of his (ﷺ) statement.

Also, in the book of Muhammad Ibn Hazm (رحمته الله), *al-Ihkaam fee Usoolil-Ahkaam*, there is much good of this kind, so I advise whoever wants the truth to read it.

With this our objective has been obtained, and all praise is due to Allaah, Lord of the Worlds, and may Allaah shower His blessings upon our Prophet Muhammad (ﷺ), his Family and his Companions.

END OF THE TEXT

⁹¹ Ten *dirhams* is equal to one *deenaar*.



Appendix: Complete Guidance Concerning the Rulings of Wiping⁹²

[1] WIPING OVER THE SHOES:

As for wiping over the shoes, then it has become popular amongst the later Scholars that it is not permissible to wipe over them. Yet we do not know of any evidence for that except for what al-Bayhaqee said in his *Sunan* (1/288), “And the *asl* (foundation) is the obligation of washing the feet, except when the authenticated *Sunnah* specifies otherwise, or there is an *ijmaa'* (consensus) concerning which there is no difference. And there is no such evidence for either wiping over the shoes, or upon the socks. And Allaah knows best.”

This is what he said. So there cannot remain hidden what these statements possess - with regret - of ignorance concerning the previous *ahaadeeth* in the treatise confirming wiping over the socks and shoes. And the *asaaneed* (chains of narrations) for some of them are authentic as has proceeded.⁹³ Due to this, at-Turkmaanee al-Hanafee noted in *al-Jawharun-Naqee* (1/288),

⁹² The following section is taken from *al-Mash' alal-Jawrabayn* of al-'Allamah Jamaalud-Deen al-Qaasimee, with the checking of Imaam al-Albaanee (d.1420H). This particular excerpt is from the section entitled, '*Tamaamun-Nash fee Ahkaamil-Mash,*' where Imaam al-Albaanee expounds upon the rulings of wiping over the shoes, *khuff*, socks, etc... The translation and notes were done by Maaz Qureshi.

⁹³ The *ahaadeeth* being referred to here, as those mentioned in the treatise *al-Mash' alal-Jawrabayn* of al-'Allamah Jamaalud-Deen al-Qaasimee. They are as follows: [i] Imaam Ahmad relates in his *Musnad* (5/275), that Yahyaa Ibn Sa'eed informed us from Thawr, from Raashid Ibn Sa'd, from Thawbaan (رضي الله عنه) who said, 'The Messenger of Allaah (ﷺ) sent out a raiding party. So they encountered cold weather. So when they came back to the Prophet (ﷺ), they complained of being overcome by the cold. So he commanded them to wipe over the head coverings and the shoes.' And Imaam Ahmad also relates that, 'Wakee' informed us, Sufyaan informed us from Abee Qays from Huzayl Ibn Sharheel from al-Mugheerah Ibn Shu'bah who said, 'The Messenger of Allaah (ﷺ) performed ablution and wiped over the socks and shoes.' And Aboo Daawood relates in his *Sunan*, "Chapter: Wiping over the socks." And at-Tirmidhee and Ibn Maajah both say, "Chapter: Wiping over the socks and shoes." And Ibn →

“I say: This is prohibited. Since, it has already preceded that at-Tirmidhee authentically related the wiping over the socks and shoes. And he declared the *hadeeth* of Huzayl from al-Mugheerah to be *hasan*. He also declared the *hadeeth* of ad-Dahhaak from Abee Moosaa to be *hasan*. And Ibn Maajah authentically related the wiping over the shoes from the *hadeeth* of Aws. And Ibn Khuzaymah⁹⁴ authentically related the *hadeeth* of Ibn 'Umar concerning wiping over the shoes. And what al-Bayhaque mentions from the *hadeeth* of Zayd Ibnul-Habaab, from ath-Thawree – meaning, with his *isnaad* from Ibn 'Abbaas which has preceded – concerning wiping over the shoes is *jayyid* (good, acceptable). And it was declared *saheeh* by Ibnul-Qattaan from Ibn 'Umar.”

I say, When this becomes known, then it is not permissible to resist acceptance of this concession after confirming the *hadeeth* pertaining to it. This is because of what the author has said previously, “Indeed, the *hadeeth* is authentic, so there is nothing left to do, except listen and obey.” Not to mention that the Companions acted in accordance with those narrations and at the head of them was the Rightly Guided Caliph, 'Alee Ibn Abee Taalib (ؓ), as has proceeded. And this is what some of the Scholars from amongst the *Salafus-Saalih* went to (ؓ). Indeed, Ibn Hazm (ؓ) said in *al-Muhallaa* (2/103), “Issue: So if the *khuffs* are cut below the ankles, then wiping over them is permissible. And this is the statement of al-Awzaa'ee. It is related from him that he said, ‘The *muhrim* may wipe over his shoes that come below the ankles...’ And other than him have said that he cannot wipe over them unless they are above his ankles.”

[2] WIPING OVER THE KHUFFS OR THE SOCKS THAT HAVE HOLES IN THEM:

As for wiping over the *khuffs* or the socks, then there is much differing concerning it. So many people prohibit it due to the extensive difference between them. You will see this in the lengthy works of *fiqh* and in *al-Muhallaa*. There are others who are of the opinion that it is permissible, and that is the position that we have chosen. The evidence concerning

Maajah relates in his *Sunan*, ‘Muhammad Ibn Yahyaa informed us, Ma'laa Ibn Mansoor and Bishr Ibn Aadam informed us, 'Eesaa Ibn Yoonus informed us from 'Eesaa Ibn Sinaan from Dahhaak Ibn 'Abdur-Rahmaan Ibn 'Arzab from Abee Moosaa al-Ash'aree (ؓ) who said, ‘The Messenger of Allaah (ﷺ) performed ablution and wiped over the socks and shoes.’

⁹⁴ Refer to *Saheeh Ibn Khuzaymah* (p. 100).

that is the *asl* (foundation) of *ibaahah* (permissibility).⁹⁵ So whoever prohibits it, or places a condition upon it, such that it must be free of holes, or he places a limit for it, then this position is rejected due to the statement of the Prophet (ﷺ), “Every condition that is not found in the Book of Allaah, then it is false.”⁹⁶ Additionally, it has been authentically related from ath-Thawree that he said, “Wipe over them as long as they are attached to your feet. And were the socks of the *Muhaajireen* and the *Ansaar* anything, except torn, ripped and tattered?” This was related by 'Abdur-Razzaaq in *al-Musannaf* (no. 853), and by way of al-Bayhaqee (1/283).

And Ibn Hazm (2/100) said, “So when the socks, or whatever else is worn upon the feet, have holes in them, whether the holes are small or large, lengthy or wide, whether something small or large or both from the foot is visible. So everything is the same and it is permissible to wipe over all of that, as long as something from that is attached to the feet. This is the statement of Sufyaan ath-Thawree, Daawood, Abee Thawr, Ishaaq Ibn Raahawayh and Yazeed Ibn Haaroon.”

Then he mentioned the statements of the Scholars who prohibited it along with what they contain of differing and contradiction. Then he refuted them and clarified that they do not have any evidence, only opinion, and he concludes that with his statement,

“However, the truth concerning this is what the *Sunnah*, which explains the *Qur'aan*, has come with in ruling that the feet which do not have any garment over them must be washed. And the ruling upon the feet when something is covering them is that the garment must be wiped over. This is what the *Sunnah* has come with,

﴿وَمَا كَانَ رَبُّكَ نَسِيًّا﴾

⁹⁵ Said Imaam 'Abdur-Rahmaan Ibn Naasir as-Sa'dee (d.1376H), “The principle regarding acts of worship is one of prohibition, except if the *Sharee'ah* relates a prescription for it. And the principle regarding customary behaviour is permissibility, except when the *Sharee'ah* relates a prohibition for it.” Refer to *Minhaajul-Qaasideen Mukhtasar fee Usoolil-Fiqh* (p. 31) of Shaykh 'Abdur-Rahmaan as-Sa'dee.

⁹⁶ Related by al-Bukhaaree (no. 2729), Muslim (no. 2761-2768), Aboo Daawood (no. 3428), at-Tirmidhee (no. 1177), Ibn Maajah (no. 3725) and by Maalik in *al-Muwatta'* (no. 1275).

Indeed, the Messenger of Allaah (ﷺ) knew when he commanded wiping over the *khuffayn* and whatever else was upon the feet. And he wiped over the socks or shoes and other than those from that which is worn upon the feet, whether it has small or lengthy holes, as well as those that do not have small or lengthy holes. He (ﷺ) knew that there existed footwear which was red, black or white; or new or old, yet he did not differentiate between them. So if the ruling concerning that had varied within the Religion, then Allaah (ﷻ) would have sent down revelation concerning that and the Messenger of Allaah (ﷺ) would not have neglected explaining it, free is he from that. So the correct position is that this ruling applies to all situations.

Shaykhul-Islam Ibn Taymiyyah (d.728H) - ربه - said in *al-Ikhtiyaaraat* (p. 13), “It is permissible to wipe over the footwear in one of its two sides, as Ibn Tameem and others have mentioned. It is permissible to wipe over the *khuffs* that have holes in them as long as it can be called a *khuff* and it is still possible to walk in them. This was the older of the two statements of ash-Shaafi’ee and Abul-Barakaat and other than him from the Scholars.”

I say, ar-Raafi’ee attributed this view to the majority of Scholars in *Sharhul-Wajeez* (2/370) and used it as an evidence for his statement prohibiting wiping, thus narrowing the doorway to the concession. So it is obligatory to wipe. Indeed, he was correct - ربه.

[3] DOES TAKING OFF THE FOOTWEAR THAT WAS WIPED OVER NULLIFY THE WUDOO’?

The Scholars have also differed concerning the one who has removed the *khuff* after having performed ablution and wiping over them. So they are divided into three statements: [i] that his ablution is correct and he does not have to do anything else; [ii] that he must wash his feet only; [iii] that he must perform his ablution again.

So there were groups from amongst the *Salaf* who supported each of these statements and *aathaar* such as those related from them by ‘Abdur-Razzaaq in *al-Musannaf* (1/210/809-813), Ibn Abee Shaybah (1/187-188) and al-Bayhaqee (1/289-290).

There is no doubt that the first statement is the preponderant one, because it is appropriate for the affair of wiping, since it is a concession and facilitation from Allaah. And to speak of other than it is to negate that, as we have stated previously from ar-Raafi'ee. And another preponderant view has been established over two other statements. Rather, it is two preponderant views:

Firstly, It is in agreement with the action of the Rightly Guided Caliph, 'Alee Ibn Abee Taalib (رضي الله عنه). So we have already covered the authentic narration about him (رضي الله عنه) when he invalidated his ablution, then he performed ablution again and wiped over his shoes. Then he took them off and prayed.

Secondly, Its agreement with the correct view. Since, if he wipes over his head and then cuts his hair off, it does not become obligatory upon him to repeat the wiping. Rather, he still has *wudoo'* (ablution). So this is the position that Shaykhul-Islaam Ibn Taymiyyah (d.758H) - رحمه الله - chose.

So he said in *al-Ikhtiyaaraat* (p. 15), "So the ablution of the one who wipes over the *khuff* and the turban is not invalidated by removing either of them, nor by removing them for a limited amount of time, nor does it become obligatory for him to wipe over his head, nor to wash his feet. This is the *madhhab* of al-Hasan al-Basree, it is similar to the hair that is wiped according to the *madhhab* of Ahmad and the statement of the majority of Muslim Scholars."

It is also the *madhhab* of Ibn Hazm. So refer to his words concerning that and his discussion with those who opposed this view, since it is valuable. His view is found in *al-Muhallaa* (2/105-109).

Then there is what is related by Ibn Abee Shaybah (1/187) and al-Bayhaqee (1/289) from a man from amongst the Companions of the Prophet (ﷺ) concerning the man who wiped over his *khuffs*. Then he began to remove his *khuffs*. So the Prophet (ﷺ) said, "He must wash his feet." So in this narration is Yazeed Ibn 'Abdur-Rahmaan ad-Daalaanee. Said al-Haafidh, "*sadooq* (truthful) with many errors in reporting and he used to perform *tadlees* (concealment)." And al-Bayhaqee relates the likes of it from Abee Bakrah.

And its men, with the exception of 'Alee Ibn Muhammad al-Qurashee, are trustworthy, but he himself is not known. Then al-Mugheerah Ibn Shu'bah relates in *marfoo'* form,⁹⁷ "The wiping over the *khuffayn* lasts for three days and nights for the traveler and one day and night for the resident as long as he does not remove them."

And he said, "The only one who narrates this is 'Umar Ibn Rudayh and he is not a strong narrator." I say, this addition, 'as long as he does not remove them,' is *munkar* (wrong) due to a *da'eef* narrator being the only

⁹⁷ **BENEFIT - THE DEFINITION OF MARFOO'**: Shaykh 'Abdul-Muhsin al-'Abbaad says, "The *marfoo'* (raised) narration is anything that can be attached to the Messenger of Allaah (ﷺ) from statements, tacit approvals, or a ruling; and it is of six types, and they are:

[1] *al-Qawlee Sareehan* (clear statement): The example of this is when a Companion says, 'I heard the Messenger of Allaah (ﷺ) say such and such,' or he says it himself, or other than him says that the Messenger of Allaah (ﷺ) said such and such. [2] *al-Fi'lee Sareehan* (clear action): The example of this is when a Companion says, 'I saw the Messenger of Allaah (ﷺ) do such and such,' or he does it himself, or other than him, that the Messenger of Allaah (ﷺ) did such and such. [3] *at-Taqreeree Sareehan* (clear approval): The example of this is when the Companion says, 'I did such and such in the presence of the Messenger of Allaah,' or he says it himself, or other than him, that a person did such and such in the presence of the Prophet, and he did not disapprove of it. [4] *al-Qawlee Hukman* (decisive statement): The example of this is when a Companion - not known to take from the People of the Book - makes a statement which could not possibly be his own opinion or reasoning (*ijtihaad*), and it is not built around something obscure, nor does it have a problematic explanation; like the reports about matters that have preceded, such as the beginning of creation, or reports about matters to come, such as the *fitan* (trials, tribulations), and the descriptions of the Day of Judgement. And likewise are the reports about action by which one attains a specific reward, or a specific punishment. [5] *al-Fi'lee Hukman* (decisive action): The example of this is when a Companion performs an action that could not possibly come from his own opinion, such as 'Alee Ibn Abee Taalib (رضي الله عنه) performing more than two bowings in every *rak'ah* of *Salaatul-Kusoof* (the Prayer for an Eclipse). [6] *at-Taqreeree Hukman* (tacit approval): The example of this is when a Companion informs that they used to do something in the time of the Prophet (ﷺ), and he did not prohibit them from this.

And from the versions of reports that require *rafa'* (making *marfoo'*) are the statements of the Companions, 'Such and such is from the *Sunnah*,' and 'We were commanded with such and such,' or 'We were prohibited from such and such.' Or it is when the Companion judges an action from the actions to be obedience to Allaah, or to His Messenger (ﷺ); such as the statement of 'Ammaar Ibn Yaasir (رضي الله عنه), "Whosoever fasts upon the day of doubt, then indeed he has disobeyed Abul-Qaasim (ﷺ)." It was related by al-Bukhaaree (4/119), and by the People of the *Sunan*." Refer to *Min Ateebil-Manah fee 'Ilmil-Mustalah* (p. 46-47) of al-'Allamah 'Abdul-Muhsin al-'Abbaad.

one who narrates it, in addition to the fact that there is no witness to support his narration.

[4] WHEN DOES THE TIME OF WIPING BEGIN?

The Scholars have two well-known statements concerning this issue: [i] that it begins from invalidating the ablution after putting on the footwear; [ii] that it begins from wiping after invalidating the ablution.

Indeed, Aboo Haneefah, ash-Shaafi'ee, Ahmad and their companions have adopted the first view, yet we do not know of an evidence for their view worth mentioning, besides mere opinion. Due to this, some of their companions have opposed them, as is yet to come. And we do not know of any of their *Salaf* from amongst the Companions (رضي الله عنهم) opposing them in the second view, since their guide was the authentic *ahaadeeth* and the *fatwaa* of 'Umar Ibnul-Khattaab (رضي الله عنه).

As for the *Sunnah*, then the authentic *ahaadeeth* which have been related by many of the Companions in *Saheeh Muslim*, the four *Sunan*, the *masaaneed* and other than them, then in these books are narrations proving that the Prophet (ﷺ) commanded wiping. And in some of these narrations, he (ﷺ) conceded to wiping. And in other narrations, he mentioned that the wiping lasted for one day and one night for the resident, and three days and three nights for the traveler. And from that which is abundantly clear is that the *hadeeth* serves as a decisive text showing when the period of wiping has begun. It shows that the time period begins right after the initial wiping. Likewise, it also serves as a refutation of the first statement, because it necessitates, as is found in the *furoo'* (subsidiary affairs), that the one who prays *al-Fajr* shortly before the rising of the sun, then he invalidates his ablution during the time of *al-Fajr* at the second day, so he performs ablution and wipes over his footwear for the first time for the *Fajr* Prayer, then he is not permitted to wipe after that! So is it correct to say that the likes of this person has wiped over his footwear for a day and a night?! As for the second preponderant statement, then it necessitates that he does not have to wipe over again until shortly before the *Fajr* of the third day. Rather, they speak of something stranger than what we have mentioned: If he invalidates the ablution and does not wipe after the invalidation for a day and a night, or three days if he is a traveler, the time period comes to an end and it is not

permissible for him to wipe over after that until he takes off his footwear and places it back on after renewing the ablution.⁹⁸

So they have declared it unlawful to attain benefit through this concession based upon this opinion which opposes the *Sunnah*! Due to this, Imaam an-Nawawee (d.676H) - ة - was left with no choice but to oppose his *madhhab* due to the strength of the evidence, and he was not one to oppose his *madhhab* if he could avoid it. So he (ة) said after mentioning that first statement and those who speak of it, "So al-Awzaa'ee and Aboo Thawr said that the time period for wiping begins when one wipes after having invalidated the ablution. This is also related from Ahmad and Daawood. So this is the chosen and preponderant position due to evidence, and it was chosen by Ibnul-Mundhir. The likes of it was mentioned by 'Umar Ibnul-Khattaab (ة). And al-Maawardee and ash-Shaashee mentioned from al-Hasan al-Basree (d.110H) - ة - that it commences once the footwear is placed on. And they use as evidence the statement of the Prophet (ﷺ), "The traveler wipes for three days." And this is from amongst the authentic *ahaadeeth*, as has proceeded. So this clarifies that the wiping lasts for three days; and this cannot occur, except if the time period began from the first wiping. That is because ash-Shaafi'ee (d.204H) - ة - said, 'If one invalidates the ablution as a resident and he then wipes when he is traveling, then he must abide by the wiping duration of travel, since the ruling pertaining to the time periods of wiping applies. And our companions use as evidence the narration of al-Haafidh Qaasim Ibn Zakariyyaa al-Matrazee who related the *hadeeth* of Safwaan, "It occurs from the invalidation to the next invalidation." And this is a strange addition which is not confirmed. And there is also *qiyaas* (analogical deduction)..."

I say: if the *qiyaas* pointed out here is correct and sound by itself, then the condition of accepting it and using it as evidence is that it must not contradict the *Sunnah*. As for when it contradicts the *Sunnah*, as I feel it does, then it is not permissible to incline towards it. Due to that, it is said, 'When the narration is mentioned, then the problem is solved. And when the river of Allaah comes, the river of the intellect is nullified.' So how can this *qiyaas* be correct when it also contradicts the statement of the Rightly Guided Caliph 'Umar Ibnul-Khattaab (ة), and my agreement with the *muqallideen* (blind followers) is that I call them to take from the

⁹⁸ This view was mentioned by an-Nawawee in *al-Majmoo'* (1/486).

authenticated *Sunnah*, just as they did concerning the third divorce. So how will they not take it when it agrees with the *Sunnah*?! Indeed, 'Abdur-Razzaaq relates in *al-Musannaf* (1/209/807) from Abee 'Uthmaan an-Nahdee who said, 'I came upon Sa'd and Ibn 'Umar who were both arguing in front of 'Umar concerning wiping over the *khuffayn*. So 'Umar said, 'He can wipe over them for the like of a day and a night.'

I say: its *isnaad* is *saheeh* upon the condition of the *Shaykhayn* (al-Bukhaaree and Muslim). It is clear evidence showing that the wiping begins when passing over the *khuffs* and lasts until that time the next day or night. This is apparent from all of the *aathaar* narrated from the Companions concerning the time period of wiping according to what we have learnt from what 'Abdur-Razzaaq and Ibn Abee Shaybah relate in *al-Musannaf*. And as an example, I shall mention what is related by Ibn Abee Shaybah (1/180) from 'Amr Ibnul-Haarith who said, "I went out with 'Abdullaah to Madaa'in. So he wiped over the *khuffayn* for three days without taking them off." And its *isnaad* is *saheeh* according to the condition of the *Shaykhayn*.

So the *Salafee aathaar* have agreed with the *Sunnah* of Muhammad (ﷺ) with respect to what we have mentioned. So hold onto it and be guided by the permission of Allaah.

[5] DOES THE END OF THE TIME PERIOD NULLIFY THE ABLUTION?

The Scholars have several statements concerning this, the most famous of them are two statements within the *madhhab* of ash-Shaafi'ee: [i] that it is obligatory to renew his ablution; [ii] it is enough for him to wash the feet. However, a third statement says that: he does not have to do anything. Rather, his purification (*tahaarah*) is correct and he can pray with it as long as he does not invalidate it. This was said by an-Nawawee (رحمته). I say: This third statement is the strongest of the three, and this is what was chosen by an-Nawawee as well, in opposition to his *madhhab*. So he said (1/528), "And this *madhhab* was mentioned by Ibnul-Mundhir from al-Hasan al-Basree, Qataadah and Sulaymaan Ibn Harb. It was chosen by Ibnul-Mundhir, and it is the strongest choice, and our companions have mentioned it from Daawood."

I say: ash-Sha'raanee has mentioned it in *al-Meezaan* (1/150) from Imaam Maalik (d.179H) - رحمه - and an-Nawawee mentioned it from other than

him, so one can take note of that. This is also the view that Shaykhul-Islaam Ibn Taymiyyah (d.728H) - ة - has taken, as was discussed in the third issue, in following Ibn Hazm.

And Ibn Hazm mentioned that from amongst those who took this view were Ibraaheem an-Nakha'ee and Ibn Abee Laylaa, then he says in *al-Muhallaa* (2/94), "So it is not permissible to take other than this statement, because there is nothing in the narrations stating that the purification is nullified by the limbs of ablution or some of the limbs by the termination for the time of wiping. Indeed, the Prophet (ﷺ) prohibited that one wipes for more than three days whilst traveling or a day and a night as a resident.

So whomever says other than this, then he has forcibly crammed into the narrations that which is not in them, and he has introduced into the statements of the Messenger of Allaah (ﷺ) that which he did not say. So whosoever does that due to doubt, then there is nothing upon him; and whosoever does that deliberately after the evidence has been established upon him, then he has approached a major sin. And nothing invalidates the purification, except the excretion (*hadath*). So as long as one's purification is correct and he has not invalidated it, then he is pure. And the one who is pure can pray as long as there is no clear text stating that he has invalidated his purification, or as long as he does not invalidate it. So the one who has surpassed his time limit for wiping, yet he has not done anything to invalidate it, nor has there come a conclusive text stating that his purification is nullified, neither for some of his limbs, nor for all of them, then he has remained pure and he can pray until he does something to invalidate his purification. So at that point, he must take off his *khuffs* and whatever else is upon his feet and he must renew his ablution. Then the time limit for his wiping begins once again and this is how it shall always be. And the success is with Allaah (ﷻ).

Muhammad Naasirud-Deen al-Albaanee
Beirut, 8/12/1370H

A

Aayah: (pl. *aayaat*) "sign," a verse of the *Qur'aan*.

Ahaad: a narration which is narrated through one chain only.

Ahaadeeth: see *Hadeeth*.

'Alayhis-salaam: "may Allaah (ﷺ) protect and preserve him." It is said after the name of a Prophet of Allaah or after the name of an Angel.

Ansaar: (lit. helpers) the Muslims of al-Madeenah who supported the Muslims who migrated from Makkah.

'Arsh: Throne of Allaah (ﷻ).

'Asr: the afternoon Prayer.

Awliyaa': see *Walee*.

B

Bid'ah: Heresy (any innovatory practice).

Buraaq: An animal bigger than a donkey and smaller than a horse on which the Prophet (ﷺ) went for the *Mi'raaj*.

D

Daa'ee: one engaged in *da'wah*, caller.

Da'aef: "weak," unauthentic narration.

Da'wah: invitation, call to Allaah (ﷻ).

Deen: a completed way of life prescribed by Allaah (ﷻ).

Dhikr: (pl. *adhkaar*) remembrance of Allaah (ﷻ) with the heart, sayings of the tongue and actions of our limbs.

E

Eemaan: faith, to affirm all that was revealed to the Prophet.

F

Faahish: one who talks evil.

Fard Kifaayah: collective obligation - if fulfilled by a part of the community then the rest are not obligated.

Fatwaa: (pl. *fataawaa*) religious verdicts.

Faqeeh: A scholar who can give religious verdicts.

Fiqh: Islaamic jurisprudence, understanding.

Fitnah: (pl. *fitan*) Trials, persecution, conflicts and strife amongst the Muslims.

Fitrah: the natural disposition that one is born upon.

G

Ghuloo: going to an extreme.

Ghusl: A ceremonial bath necessary for the one who is in a state of *Janaabah*.

H

Haakimiyah: A term invented by Sayyid Qutb to represent the sovereignty of Allaah with respect to the issues of legislation. In his view, this is the essence of the phrase, 'There is no deity worthy of worship besides Allaah.'

Hadeeth: (pl. *ahaadeeth*) the saying, actions and approvals accurately narrated from the Prophet (ﷺ).

Halaal: lawful.

Haneef: pure Islaamic Monotheism (worshiping Allaah alone and nothing else).

Haraam: unlawful and forbidden.

Hasan: fine, good; a term used for an authentic *hadeeth*, which does not reach the level of *Saheeh*.

Harj: killing.

Al-Harooriyyah: a special unorthodox religious sect that branched off from the *Khawaarij*.

Hijrah: migration from the land of *shirk* to the land of Islaam.

Hukm: a judgment of legal decision (especially of Allaah).

I

'Ibaadah: worship, worship of Allaah.

Ihsaan: worshipping Allaah as though you see Him. However, since you cannot see Him, then know that He sees you.

Ijmaa': consensus, a unified opinion of scholars regarding a certain issue.

Ijtihad: exertion of effort; the process of arriving at a reasoned decision by a scholar on an issue.

Imaam: leaders; leaders in Prayer, knowledge in *fiqh*, leader of a state.

Isnaad: the chain of narrators linking the collector of the saying to the person quoted.

Istikhaarah: a Prayer consisting of two units (*rak'ah*) asking Allaah for guidance.

Istiwa'a: ascending; the ascending of Allaah above the Throne (in the manner that befits His Majesty).

J

Janaabah: State of a person after having sexual intercourse or sexual discharge.

Janaazah: (pl. *janaa'iz*): Funeral.

Jihad: striving, struggling and fighting to make the Word of Allaah supreme.

Jumu'ah: Friday.

Jinn: invisible creation, created by Allaah from smokeless fire.

Junub: a person who is in the state of *janaabah*.

K

Ka'bah: a square stone building in *al-MasjidulHaram* (the great mosque in Makkah which Muslims go to for pilgrimage and which all Muslims direct their face in Prayer).

Al-Kabaa'ir: the major sins.

Khaarijee: (pl. *Khawaarij*): those who declared that a Muslim becomes a disbeliever due to committing a major sin alone.

Khaleefah: (pl. *khulafaa'*): the head of the Islaamic government to whom the oath of allegiance is given.

Khilaafah: an Islaamic state.

Khutbah: (person *khateeb*), religious talk (sermon).

Kufr: (person *kaafir*) act of disbelieve in the Religion of Islaam.

M

Maaturediyyah: it is a sect of theological rhetoric that ascribes itself to their Imaam, Aboo Mansoor al-Maatureedee al-Hanafee, who died in the (d.333H). In the face of the *Maaturediyyah* we find other sects which can be considered sister-sects, and that is the *Ash'ariyyah*, which ascribes itself to Abul-Hasan al-Ash'aree, which is a baseless and false ascription, since he is free of them and their falsehood. And this is the practice of *Ahlul-Bid'ah* in that they ascribe their innovations to the scholars of Islaam in order to support their falsehood. Both of these sects fall into *ta'weel* (figurative explanation), *ta'teel* (denial) and attributing *tafweed* (relegation) to the *Salaf*, and in reality can be considered to be a single sect. What applies to one applies to the other.

Madhhab: position or opinion of a scholar; school of Islaamic Jurisprudence.

Makrooh: not approved of, undesirable from the point of view of Religion, although not punishable.

Manhaj: way; method; methodology.

Marfoo': raised; a narration attributed to the Prophet (ﷺ).

Masjid: mosque.

Mawbiqaat: great destructive sins.

Mudallis: one who practices *tadlees*.

Muhaajir: (pl. *muhaajiroon*, *muhaajireen*) one who migrated from the land of the disbelievers to the land of the Muslims for the sake of Allaah.

Muhaddith: scholar of the science of *hadeeth*.

Muftee: one who gives *fataawaa*.

Mujaahid: (pl. *mujahidoon*): a Muslim warrior in *Jihaad*.

Mujtahid: one who is qualified to pass judgment using *ijtihad*.

Munkar: "rejected;" a narration which is inauthentic itself and contradicts authentic narrations.

Muqallid: one who practices *taqleed*.

Mushrik: (pl. *mushrihoon*) polythesists, pagans and disbelievers in the oneness of Allaah (ﷻ) and His Messenger (ﷺ).

Mustahabb: recommended; an action if left not punishable and if done it is rewardable.

Muttaqoon: those who are pious.

Mutawaatir: a *hadeeth* which is narrated by a very large number of reporters, such that it cannot be supported that they all agreed upon a lie.

Muwahhid: (pl. *muwahhidoon*) one who unifies all of his worship and directs it to Allaah alone.

Mawdooh: fabricated; spurious; invented (narration).

Mawqoof: stopped; a narration from a Companion (not going back to the Prophet ﷺ).

Mawsool: "connected;" a continuous *isnaad* (can be narrated back to the Prophet ﷺ).

N

Naafilah: (pl. *nawaafil*) Optional practice of worship.

Niyah: intention from the heart.

Nusuk: a sacrifice.

Q

Qadar: Divine pre-ordainment; that which Allaah has ordained for his creation.

Qiblah: the direction the Muslims face during Prayer.

Qiyaas: analogical deduction of Islaamic laws. New laws are deduced from old laws based of similarity between their causes.

Qunoot: "devotion;" a special supplication while standing in the Prayer.

Quraysh: one of the greatest tribes in Arabia in the pre-Islaamic period of Ignorance. The Prophet ﷺ belonged to this tribe.

Qutbee: A person who ascribes to the thought and ideology of *Qutbiyyah*. Different extremes exist as to the degree and extent that a *Qutbee* ascribes to the thought and ideology of *Qutbiyyah*.

Qutbiyyah: The thought and ideology of Sayyid Qutb as found in his most popular works, such as *al-Ma'aalim fit-Tareeq* (Milestones), *Fee Dhilaalil Qur'aan* (his *tafseer*), *al'Adaalatul-Ijtimaa'iyyah* and others.

R

Raafidee: the correct title for the extreme *Shee'ah*. They are those who bear malice and grudge against the noble Companions to the extent that they declare them to be apostates. They also hold that the *Qur'aan* which the Muslims have is neither complete nor preserved from corruption.

Ramadaan: the ninth month of the Islaamic calendar, in which Muslims observe fasting.

S

Sahaabah: (pl. *ashaab*) Muslims who met the Prophet (ﷺ) believing in him and died believing in him.

Saheeh: authentic, the highest rank of classification of authentic *ahaadeeth*.

Salaf/Salafus-Saaliheen: pious predecessors; the Muslims of the first three generations: the companions, the successors and their successors.

Salafee: one who ascribes oneself to the *Salaf* and follows their way.

Seerah: the life story of the Prophet (ﷺ).

Sharee'ah: the divine code of law of Islaam.

Shawwaal: the month after *Ramadaan*.

Shaytaan: Satan

Shee'ah: (see *Raafidee*) a collective name for various sects claiming love for *Ahlul-Bayt*.

Shirk: Associating partners with Allaah directly or indirectly; compromising any aspects of *Tawheed*.

Soorah: a chapter of the *Qur'aan*

Sunnah: "example, practice;" the way of life of the Prophet (ﷺ), consisting of his words, actions and silent approvals. The *Sunnah* is contained in various *ahaadeeth*.

Surooriyyah: The *Suroorees* are a group or a party who ascribe themselves to Muhammad Suroor Zaynul'Aabideen, and they have with them something of *Sunnah* and something of innovation.

T

Taabi'ee: (pl. *taabi'een*) the generation after the Companions of the Prophet (ﷺ).

Tafseer: explanation of the *Qur'aan*.

Taaghoot: anything worshiped other than the real God (Allaah) (i.e. false deities).

Tahajjud: voluntary, recommended Prayer between the compulsory prayers of '*Ishaa'* and *Fajr*.

Takfeer: The act of declaring a Muslim an apostate, unbeliever, infidel.

Takfeeree: One who declares Muslims apostates from Islaam unjustly due to sins that they commit.

Takhreej: to reference a *hadeeth* to its sources and analyze its *asaaneed*.

Taqleed: blind following; to follow someone's opinion (*madhhab*) without evidence.

Taqwaa: acting in obedience to Allaah, hoping for His mercy upon lighting from Him and *taqwaa* is leaving acts of disobedience, out of fear of Him, upon light from Him.

Tarjamah: notes about a reporter of *Hadeeth*.

Tawwaaf: the circumambulation of the *Ka'bah*.

Tawheed: Islaamic Monotheism. The Oneness of Allaah. Believing and acting upon His Lordship, His rights of Worship and Names and Attributes.

U

Uhud: A well known mountain in al-Madeenah. One of the greatest battles in Islaamic history came at its foot. This is called *Ghazwah Uhud*.

'Ulamaa': (singular: *'aalim*) scholars.

Umm: mother of, used as an identification.

Ummah: "nation", the Muslims as a whole.

'Umrah: a visit to Makkah during which one preforms the *Tawwaaf* around the *Ka'bah* and the *Sa'ee* between *as-Safaa* and *al-Marwah*. It is called the lesser *Hajj*.

Usool: the fundamentals.

W

Wahyee: the revelation or inspiration of Allaah to His Prophets.

Wahdatul-Wujood: the belief that everything in existence is intact with Allaah. This deviant belief is held by many *Soofees*.

Wakeel: disposer of affairs.

Witr: "odd;" the last Prayer at the night, which consists of odd number of *raka'aat* (units).

Waleemah: the wedding feast.

Waseelah: the means of approach or achieving His closeness to Allaah by getting His favours.

Wudoo': an ablution (ritual washing) that is performed before Prayer and other kinds of worship.

Y

Yaqaen: perfect absolute faith.

Yathrib: one of the names of al-Madeenah.

Z

Zakaat: charity that is obligatory on everyone who has wealth over and above a certain limit over which a year has passed (2.5% of saved wealth).

Zakaatul-Fitr: an obligatory charity by the Muslims to be given to the poor before the Prayer of 'Eedul-Fitr.

Zamzam: the sacred water inside the *haram* (the grand mosque) at Makkah.

Zanaadiqah: an athiest.

[1]: We believe in Allaah and His Names and Attributes, as they were mentioned in the Book of Allaah and in the *Sunnah* of the Messenger of Allaah (ﷺ), without *tahreef* (distortion), nor *ta'weel* (figurative interpretation), nor *tamtheel* (making a likeness), nor *tashbeeh* (resemblance), nor *ta'teel* (denial).

[2]: We love the Companions (رضي الله عنهم) of the Messenger of Allaah (ﷺ), and we hate those who speak against them. We believe that to speak ill of them is to speak ill of the Religion, because they are the ones who conveyed it to us. And we love the Family of the Prophet (ﷺ) with love that is permitted by the *Sharee'ah*.

[3]: We love the People of *Hadeeth* and all of the *Salaf* of the *Ummah* from *Ahlu-Sunnah*.

[4]: We despise *'ilmul-kalaam* (knowledge of theological rhetoric), and we view it to be from amongst the greatest reasons for the division in the *Ummah*.

[5]: We do not accept anything from the books of *fiqh* (jurisprudence), nor from the books of *tafseer* (explanation of the *Qur'aan*), nor from the ancient stories, nor from the *Seerah* (biography) of the Prophet (ﷺ), except that which has been confirmed from Allaah or from His Messenger (ﷺ). We do not mean that we have rejected them, nor do we claim that we are not in need of them. Rather, we benefit from the discoveries of our Scholars and the jurists and other than them. However, we do not accept a ruling, except with an authentic proof.

[6]: We do not write in our books, nor do we cover in our lessons, nor do we give sermons with anything except the *Qur'aan*, or the authentic and authoritative *hadeeth*. And we detest what emanates from many books and admonishers in terms of false stories and weak and fabricated *ahaadeeth*.

⁹⁹ This explanation of our call has been summarized from *Tarjumah Abee 'Abdur-Rahmaan Muqbil Ibn Haadee al-Waadi'ee* (p. 135-142) of Shaykh Muqbil Ibn Haadee with minor additions from other sources.

[7]: We do not perform *takfeer* upon any Muslim due to any sin, except *Shirk* with Allaah, or the abandonment of Prayer, or apostasy. We seek refuge in Allaah from that.

[8]: We believe that the *Qur'aan* is the Speech of Allaah, it is not created.

[9]: We hold that our 'obligation is to co-operate with the group that traverses the methodology of the Book and the *Sunnah*, and what the *Salaf* of the *Ummah* were upon; in terms of calling to Allaah the Glorified, and being sincere in worship of Him, and warning from *Shirk*, innovations, and disobedience, and to advise all of the groups that oppose this.¹⁰⁰ 'So co-operating upon righteousness and piety (*taqwaa*) and mutual advising necessitates warning against evil and not co-operating with the wicked.'¹⁰¹

[10]: We do not deem it correct to revolt against the Muslim rulers as long as they are Muslims, nor do we feel that revolutions bring about reconciliation. Rather, they corrupt the community.

[11]: We hold that this multiplicity of present day parties is a reason for the division of the Muslims and their weakness. So therefore we set about 'freeing the minds from the fetters of blind-following and the darkness of sectarianism and party spirit.'¹⁰²

[12]: We restrict our understanding of the Book of Allaah and of the *Sunnah* of the Messenger of Allaah (ﷺ) to the understanding of the *Salaf* of the *Ummah* from the Scholars of *hadeeth*, not the blind-followers of their individuals. Rather, we take the truth from wherever it comes. And we know that there are those who claim *Salafiyyah*, yet *Salafiyyah* is free from them, since they bring to the society what Allaah has prohibited. We believe in 'cultivating the young generation upon this Islaam, purified from all that we have mentioned, giving to them a correct Islaamic

¹⁰⁰ From a *fatwaa* by the Committee of Major Scholars dated: 11/16/1417, (no. 18870). It was signed by al-'Allaamah 'Abdul-'Azeed Ibn Baaz, Shaykh 'Abdul-'Azeed Ibn 'Abdullaah aalush-Shaykh, Shaykh 'Abdullaah Ibn 'Abdur-Rahmaan al-Ghudayyaan, Shaykh Bakr Ibn 'Abdullaah Aboo Zayd, and Shaykh Saalih Ibn Fawzaan al-Fawzaan.

¹⁰¹ From the words of al-Imaam Ibn Baaz in *al-Furqaan* magazine (issue no. 14, p. 15)

¹⁰² From *Fiqhul-Waaqi'* (p. 49) of Shaykh al-Albaanee

education from the start - without any influence from the disbelieving western education.¹⁰³

[13]: We believe that politics is a part of the Religion, and those who try to separate the Religion from politics are only attempting to destroy the Religion and to spread chaos.

[14]: We believe there will be no honour or victory for the Muslims until they return to the Book of Allaah and to the *Sunnah* of the Messenger of Allaah (ﷺ).

[15]: We oppose those who divide the Religion into trivialities and important issues. And we know that this is a destructive *da'wah*.

[16]: We oppose those who put down the knowledge of the *Sunnah*, and say that this is not the time for it. Likewise, we oppose those who put down acting upon the *Sunnah* of the Messenger of Allaah (ﷺ).

[17]: Our *da'wah* and our *'aqeedah* is more beloved to us than our own selves, our wealth and our offspring. So we are not prepared to part with it for gold, nor silver. We say this so that no one may have hope in buying out our *da'wah*, nor should he think that it is possible for him to purchase it from us for *deenaar* or *dirham*.

[18]: We love the present day Scholars of the *Sunnah* and hope to benefit from them and regret the passing away of many of them.

[19]: We do not accept a *fatwaa* except from the Book of Allaah and the *Sunnah* of the Messenger of Allaah (ﷺ).

These are glimpses into our *'aqeedah* and our *da'wah*. So if one has any objection to this, then we are prepared to accept advice if it is truthful, and to refute it if it is erroneous, and to avoid it if it is stubborn rejection. And Allaah knows best.

¹⁰³ *Fiqhul-Waaqi'* (p. 51) of Imaam al-Albaanee