

(1) The Method of Salaah in the Light of Authentic Ahadith

http://www.muftisays.com/blog/Seifeddine-M/1227_22-02-2011/%281%29-the-method-of-salaah-in-the-light-of-authentic-ahadith.html

A quick clarification with regards to the authenticity of Ahadith: The general masses are made to believe that a Hadith is only authentic if it is related in Sahih Bukhari and Sahih Muslim. This is a misconception. The authenticity of the Hadith is based on its chain of narrators, irrespective of whether it appears in any one of the Sihah Sitta (the famous six authentic compilations of Hadith) or in any other compilation besides these. Imaam Muslim (ﷺ) has written in his muqqadama (introduction to Sahih Muslim) that he has not recorded every authentic Hadith in his Sahih. Actually, according to Imaam Bukhari (ﷺ) and Imaam Muslim (ﷺ), there are more authentic Ahadith which are not recorded in Sahih Bukhari and Sahih Muslim than the number of narrations contained in these two books.

The Masnoon Method Of Wudhu

Hazrat Usman (رضي الله عنه) once asked: **"Should I not show you the manner in which Rasulallah (ﷺ) performed his wudhu?"** *Thereafter he performed wudhu in such a manner that he washed every limb thrice.* [Sahih Muslim, ch. on wudhu, Hadith 23]

Masah (passing wet fingers) Over The Nape

Hazrat Abdullah Ibn Umar (رضي الله عنهما) narrates that Rasulallah (ﷺ) said: **"Whoever performs wudhu and makes masah over his nape, he will be saved from wearing a necklace (of fire) around his neck on the the day of judgement."** The famous commentator of Sahih al-Bukhari, Allamah Ibn Hajar Asqalaani (ﷺ), writes in his book Talkheesul Habeer (vol. 1: p.92) that this narration is Sahih. Allamah Shawkani (ﷺ) has also affirmed this in Naylul Awtaar (vol. 1, p.204).

Performing Masah Over Ordinary Socks

It is not permissible to make masah over ordinary socks (cotton, woolen, nylon, polyester, etc. — i.e. all socks other than leather socks) in wudhu. There is no authentic narration sanctioning this practice. In the commentary of Tirmidhi, Tuhfatul Ahwazee, the famous Ahle Hadith scholar Allamah Mubarakpuri, has written that this practice of making masah on woollen, cotton, nylon socks and socks made from similar materials is not established from any authentic Hadith (vol. 1, pg.333). Many other high ranking scholars of the ghair muqallid sect (those who do not prescribe to taqleed) *have refuted this practice and declared it as impermissible.* (see fatawa Nazeeriah; 1:423)

Prescribed Times For The Five Daily Salaah

Hazrat Abu Huraira (رضي الله عنه) narrates: **"When the length of your shadow (from the sun) is equal to your height then perform the zuhr salaah. When the length of your shadow becomes twice your height, perform the asr salaah. Perform the maghrib salaah when the sun has set.**

Perform the esha salaah before one-third (1/3) of the night passes. And perform the fajr salaah while it is still dark. [Muwatta Imaam Maalik vol.1, pg.8, Hadith 9]

Masnoon Time For Zuhr Salaah

Rasulullah (ﷺ) has said: **"When the heat becomes very intense (after mid-day), then delay the zuhr salaah until it cools down, for verily the intensity of the heat is from the effects of Jahannam."** [Sahih Muslim, Hadith 615]

Masnoon Time For Asar

It was the noble habit of Rasulullah (ﷺ) that **he used to delay the performance of asar so long as the sun remained white and clear.** [Abu Daud; Waqtul Asr]

Masnoon Time For Fajar

Rasulullah (ﷺ) is reported to have said: **"Perform the fajr salaah when the sky brightens at the time of dawn (i.e. before sunrise) since this is a means of earning greater reward."** [Tirmidhi, Hadith 154]

Imam Tirmidhi (رحمه الله) explains that **the majority of the Sahaaba (radhiallahu anhum) used to perform fajr salaah at this time (i.e. when the sky had brightened up).**

Masnoon Method Of Iqaamah

Hazrat Bilal (رضي الله عنه), Rasulallah's (ﷺ) muazzin, **used to call out the words of azaan and iqaamah twice.** (This Hadith is classified as Sahih — Musannaf Abdur Razzaak; see Aathaarus Sunan v.1, pg. 53)

The muazzins of Rasulallah (ﷺ), Abu Mahzoorah (radhiallahu anhu) and Thaubaan (رضي الله عنه) **also used to call out the azaan and iqaamah in the above mentioned manner** (i.e. by saying the words twice). Allaamah Shawkani (رحمه الله) has affirmed the authenticity of the above narrations in Naylul Autaar, (vol.2. pg.24.)

Covering of the Head During Salaah

Ibn Umar (رضي الله عنهما) narrates that Rasulallah (ﷺ) **wore a white hat.** (Tabarani — Allama Suyuti has classified this Hadith as highly authentic: see Sirajul Muneer; v.4, pg.112). It is written in Fataawa Thunaaiyya vol. 1, pg. 525), and in the Fataawaa of the Ahle Hadith Scholars (vol. 4 pg.291) that Rasulallah (ﷺ) **always used to keep his mubarak head covered during salaah.** In the same books it is also mentioned that **to intentionally remove the headgear (hat) and perform salaah bare-headed is contrary to the sunnah.** (vol. 1, pg.523.)

To Raise the Hands upto the Earlobes

Hazrat Qataada (عنه ا لله رضي) relates that he saw Rasulullah (و سلم عليه ا لله صلي) performing his salaah. He relates that Rasulullah (و سلم عليه ا لله صلي) **used to lift his hands until they were in line with his earlobes.** [Sahih Muslim, ch. on Istihbaabur Raf', Hadith 391]

To Tie the Hands Beneath the Navel

Hazrat Ali (عنه ا لله رضي) relates that **the sunnah of Rasulullah (و سلم عليه ا لله صلي) is to place one hand over the other below the navel.** [Abu Daud, ch. on Wad'ul Yumna, Hadith 756]

The above-mentioned method of tying the hands is also related by Hazrat Anas (عنه ا لله رضي).

(Sifatus Salaah: The Method of Salaah in the Light of Authentic Ahadith, Shaykh Muhammad Ilyas Faisal)

To be continued إن شاء الله