

Is there difference between
Salah of women and a men?

Salah of Women

In the Light of Qur'an & Sunnah

Engg. Fazlullah Sabri Chishti



FALAAH RESEARCH FOUNDATION

الصلوة والسلام عليا رسول الله

SALAH OF WOMEN

in the Light of Qur'an & Sunnah

By

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PREFACE

Endless Praise belongs to Allah Almighty, our Generous Creator, who shows whomever He wills the path to eternal happiness, the Sunnah of His beloved prophet ﷺ. His blessings and His peace be upon the Best of His creations, our Master Sayyidinā Muhammed ﷺ and upon his Family and Companions.

The issue of difference between Salāh(prayer) of men and women is often raised by the Salafīs. Many young men and women are sometimes confused on this matter. During June 2007, I compiled an article on this topic, which was released on internet. Later with some addition it was published from Falaah Research Foundation in March 2010, which was accepted and appreciated by the readers. A Salafī organization recently published a book raising doubts on the evidence presented by us. The present work has not only answered those Salafī objections but has added more material and references on the issue.

I would like to thanks my parents for their blessings and encouragement to do good things in life. For providing me academic help and support, I would like to express my sincere thanks to Dr Altāf Sa'īdi and Shaykh Khalil Rānā Sa'īdi.

I would like to express my thanks to Allāma Yasīn Akhtar Misbāhi, Mawlānā Abdul Mubīn Nu'māni and Janāb Zubair Qādri for their du'a and encouragement in all my efforts.

Muhammed Fazlullāh Sābri Chishti

6 Shawwāl 1434

Wednesday, 14 August 2013

The Importance of Salāh

Allah is Kind and Compassionate with His creation. He sent messengers and revealed books on them to guide the mankind to the straight path. The last and the final prophet and messenger is Prophet Muhammed ﷺ on whom Qur'ān was revealed. The prophet taught the book and wisdom to his companions. These teachings have been passed down through generations. The success of an individual in both the worlds lies in following the teachings of Qur'ān and Sunnah.

Salāh is one of the five pillars of Islam. Every Muslim puts his effort to perform it punctually with humility and correct body postures. The five daily Salāh is *fard* (obligatory) for every 'aqil (sane) and *bāligh* (having reached the age of puberty) Muslim.

Allah says in the Qur'ān:

وَالَّذِينَ يُمَسِّكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نَضِيعُ أَجْرَ الْمُصْلِحِينَ

But those who hold fast to the Book and establish prayer—indeed; We will not allow to be lost the reward of the reformers. [Al-'A'rāf; 7:170]

To establish regular Salāh (prayer) has been mentioned many times in the Qur'ān.

Allah says:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

The believing men and believing women are allies of one

another. They enjoin what is right and forbid what is wrong and establish prayer and give *zakāt* (prescribed charity) and obey Allah and His Messenger. Those - Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise. [At-Taubah; 9:71]

Allah says:

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي.

Indeed, I am Allah. There is no deity except Me, so worship Me and establish prayer for My remembrance. [Tāhā; 20:14]

Establishing *Salāh* helps us in staying away from sin. Allah says:

أَتْلُ مَا أُوحِيَ إِلَيَّ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ ۗ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ ۗ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ.

Recite what is sent of the Book by inspiration to thee, and establish regular Prayer: for Prayer restrains from shameful and unjust deeds and remembrance of Allah is the greatest (thing in life) without doubt. And Allah knows the (deeds) that ye do. [Al-'Ankabūt; 29:45]

To absolutely leave out and omit performing *Salāh* is an outrageous and inexcusable act. Allah says in the Qur'an:

فَوَيْلٌ لِلْمُصَلِّينَ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ.

So woe to the worshippers, who are neglectful of their prayers [Al- Mā'ūn; 107:4-5].

There are numerous *ahādīth* which talk about the establishment of *Salāh*. Imām al-Bukhāri records on the authority of Abū Abdur rahmān Abdullāh, the son of 'Umar ibn Al-Khattāb (رضي الله عنه) who said: I heard the Messenger of Allah ﷺ say:

"Islam has been built on five [pillars]: testifying that there is no deity worthy of worship except Allah and that Muhammed is the Messenger of Allah, establishing the Salāh (prayer), paying the Zakāt, making the Ḥajj (pilgrimage) to the House, and fasting in Ramadān. [Ṣaḥīḥ al-Bukhārī: Kitāb al-Imān, The book of faith]

In another ḥadīth recorded by Imām Bukhārī it says: Narrated Abu Huraira: I heard Allah's Apostle saying, "If there was a river at the door of anyone of you and he took a bath in it five times a day would you notice any dirt on him?" They said, "Not a trace of dirt would be left." The Prophet added, "That is the example of the five prayers with which Allah blots out (annuls) evil deeds." [Ṣaḥīḥ al-Bukhārī: Awqāt al-Salāh (Times of the Prayers)]

There are many warnings to those who do not perform Salāh. It is narrated on the authority of Abū Zubair that he heard Jabir b. Abdullāh saying. I heard the Messenger of Allah ﷺ observing this: Between man and polytheism and unbelief is the abandonment of Salāt. [Ṣaḥīḥ Muslim: Kitāb al-Imān]

Hence we should try to perform prayers at its stipulated time We have to be completely solemn, submissive and humble to Allah during our performance of Prayer. Allah says:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ.

Certainly will the believers have succeeded, they who are during their prayer humbly submissive. [Al-Mu'minūn; 23:1-2]

May Allah help all of us to perform Salāh with Khushu' (humility) at stipulated time. Āmin.

A Brief Historical Background

The Salafīs are of the view that all the laws of Salāh are common to both men and women, and that there is no difference between them. They also claim that the ḥadīth "Pray as you have seen me praying"¹ is general and, therefore, should be applied equally to both men and women. It should be realised, however, that our own interpretation and logical inference of this ḥadīth cannot compare with the other aḥādīth of the Messenger of Allah ﷺ and the verdicts and practice of the Sahāba (Companions) and Tabi'un (Successors) quoted below.

The Salafīs are of the view that all ḥadīth should be accepted and understood on the literal meaning. It is because of this fallacy they have fallen in the wrong path of anthropomorphism (tajsīm). The Salafī sect is hardly three hundred years old. Their elders disagreed with the main body of Islam called *Ahl al-Sunnah wa al-Jama'ah* on many matters of creed and Jurisprudence, but they agreed with *Ahl al-Sunnah* that there are certain differences between the postures of men and women during Salāh. However, the present generation of Salafī scholars has started opposing *Ahl al-Sunnah* on this matter.

Before we discuss the reason for the current opposition from Salafī sect, it is prudent that we quote the views of two Salafī Scholars from past on this issue.

-
1. It will be discussed later in the book.
 2. Same pattern of date will be followed throughout the book.

The Salafī Scholar Abdul Jabbār Ghaznavi (1268 A.H/1852 C.E-1331 A.H/1913 C.E.)² wrote that during Salāh women have different postures for sitting and prostration. He cited rulings from different schools of Jurisprudence, all agreeing to this effect. He finally wrote: "The differences between postures of men and women in Salāh are agreed upon by the majority of the Scholars and the four school of Jurisprudence. Anyone who disagrees on this issue is unaware of the books of aḥādīth and does not contemplate the rulings of the Scholars."³ Readers can see the attached scanned images of this verdict.

Another Salafī Scholar 'Abd al-Haq Al Hashmī al-Salafī (d.1392/1971) wrote a book mentioning the difference of postures between a man and a woman during Salāh. After mentioning the views of the majority of the scholars including Ibn Hazm, he writes "I agree with the views of those people who say that a woman should not spread her body during bowing (ruku) because this is more concealing for her."⁴ A scanned image of the text is attached for the readers.

In the next Chapter we will discuss the Salafī error and its reason.

3. Fatāwā 'Ulamā-e-ḥadīth: 2:148-150. Multān: Maktabah Sa'īdiyāh, 1394/1974

4. 'Abd al-Haq Al Hāshimī: Nasb al'amūd fī mas'ala tajafī al-mar'at. p.52. Cairo: al-Matba'ah al-'Arabīyah al-Ḥadīth 1397/1977

فَسَلُّوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

تِلَاوَةُ عِلْمِ صَلَاةِ

كتاب الصلاة
حصه دوم

ترتيب : ابوالحسنات علی محمد سعیدی، مستمّم جامعہ سعیدیہ خانیوال ضلع ملتان

ناشر
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یسی ہفتی الغرض عام بن کلیب مختلف یہ ہے بعض اہل علم اس کو ثقہ کہتے ہیں اور بعض ضعیف اور بقاعدہ مسزہل حدیث الجرح مقدم علی التعديل میں روایت کے ساتھ عام بن کلیب مفرد ہو جائے وہ لائق احتجاج کے نہیں ہے اور تعدیل کلیب کی ساتھ لفظ مدوق کے ہے اور یہ لفظ مرتبہ خامسہ سے ہے اور اہل مرتبہ خامسہ کے لائق احتجاج کے نہیں ہیں اعلان النظر شرح نخبۃ الفکر میں ہے ثم للحکم فی اهل هذه المراتب الاستحباب الاربعة الاول منها ما رانا الی بعد فانہ لا یحیی باحد من اهلها لکون الفاضل لا تشرف حد شریطة الضبط بل یکتب حدیثاً یختار اور قرآن غیر صحابہ کرام و تابعین و ائمہ اسلام سے بھی اس موقع پر اشارہ سبباً ثابت نہیں ہے پس متروک العمل ہونا بھی اس حدیث کے ضعف کی دلیل ہے۔

فتاویٰ غزنویہ ۱۵ ص ۲۶

حررہ عبد المجاہد بن عبد اللہ الغزنوی عفی اللہ عنہما

سوال : عورتوں کو نماز میں انضمام کرنا چاہیے یا نہ؟ بیٹو اتوجروا

الجواب : هو الموفق للصواب : البرود و اپنے مراہل میں اور یہی سنن بکھری میں زید بن ابی حنیبلہ سے مرسل روایت کرتے ہیں۔ ان رسول اللہ صلی اللہ علیہ وسلم من علی امرأتین تصلیان فقال اذا سجدتما فضا بعض الخ إلى الارض وان المرأة لیست فی ذلك كالرجل واخرج البیهقی مرفوعاً اذا سجدت المرأة الصفت بظنھا فخذھا کاس تو ما یكون لھا۔ اور اسی پر اعمال اہل سنت و اہل باطن و غیرہ سے چلا آیا ہے

دقیقہ۔ کی ہے اور ابن بدینی نے کہا کہ ہر حدیث کو وہ ایسا ہی بیان کرے اس سے دلیل نہ پکڑا جاوے۔ اسی سہما اور دوسرے درجہ کا آوی ہے۔ ۱۱۔ اہم البرود اذ نے کہا کہ عام بن کلیب جو حدیث اپنے باپ کے واسطے اپنے والد سے روایت کرے اور لائق اعتبار نہیں ہے ۱۲۔ اہم اگر کسی راوی پر کسی قسم کا طعن یا عیب گھسچا ہو اور بعض نے اس کو غلطی اور عدالت بھی بیان کی ہو تو اس پر عیب لگنے کا اعتبار ہوگا۔ یعنی وہ ضعیف گنا جاوے گا۔ ۱۱۔ اعلان النظر بہت سے اہل مراتب کا بیان کر کے فرماتے ہیں کہ حکم ان مرتبہ والوں کا یہ ہے۔ کہ ان میں سے پہلے چار کے ساتھ دلیل بکھری میں ہے اور ان چار کے بعد والوں میں کسی ایک کے ساتھ ہی دلیل نہیں پکڑی جاسکتی اس لئے

کہ ان کے الفاظ شرط ضبط کہ حد پر مشترک میں بلکہ ان کی حدیث کہہ کر اس میں تحقیق کی جاتی ہے۔ ۱۰۔ اہم تحقیق رسول اللہ صلی اللہ علیہ وسلم عورتوں کے پاس سے گزرتے ہوئے نہ پڑھتی تھیں تو آپ نے فرمایا جب تم سوجھ کر دو سمت کر سوجھ کر دو کیوں کہ عورت اس فعل میں آدمی کی طرح ہے نہیں ہے اور یہی نے فرمایا بیان کیا ہے کہ جب عورت سوجھ کرے تو پوزیٹ کو اپنی رانوں سے ملائے اس میں زیادہ پروہ ہے ۱۱۔ مولیٰ

حافظ ابن قیم زاد المعاد میں لکھتے ہیں دلہذا اشرح فی حق الاناث من المسترو والخفہ ما لا یشرع مثله للذکور
 فی اللباس وارتخاء الذیل شبرا او اکثر وجمع نفضہا فی الرکوع والسجود ونه القافی. شرح رقاہیہ وغیرہ
 کتب حنفیہ میں لکھا ہے والمرۃ تخفض فی السجود وتلمق بطنها بنحوذیہا ابن ابی زید لکھتے اپنے رسالہ میں
 جو مذہب امام مالک میں متون معتبرہ سے ہے لکھتے ہیں وہی راہی المرۃ فی ہیئۃ الصلوۃ مشہ راہی مثلہا
 غیر انہا تنصم ولا تفرج عنہا ولا یعضدہا وتکون منصما منزویۃ فی جلسہا وسجودہا وامرہا کل ما امام
 نوری شہدت میں وجہ فقہ شافعیہ میں معتبر من ہے لکھتے ہیں وقصم المرأۃ وخنثی شباب المرء انما فی شہادۃ
 المحتاج میں شہادت کی اس عبارت مذکور پر لکھتے ہیں خصم کل منہا بوضہ الی بعض فلو فی خلوة فیما یظہرہا فی
 تفریغہ من النشہ من الرجال شرح افناع (جو شاہد کی معتمد کتاب ہے) میں لکھتے ہیں والمرأۃ کالرجل فی
 ذلك لا ینبذ لجم نفضہا فی الرکوع والسجود وجميع احوال الصلوۃ وتجلس متویبۃ او تقصدک رجلہا عن
 بطنہا وهو افضل لا یغالب رجل عائشہ وان شہ مجلسۃ الرجل الخفی اور دونوں پاؤں کو واکیں طرف نکال کر بیٹھنا تو
 رسوال اللہ صلی اللہ علیہ وسلم سے قبضہ اخیرہ میں ثابت ہے جب مردوں کے واسطے اس کی ممانعت نہیں تو عورتوں
 کے واسطے اسے تسر کے بالادری ممانعت نہیں البرا او وصفت مسلوۃ نبویہ میں ابو حمید سے مروی ہے فاذا کان
 فی الرابعۃ افضی بوردک الیسری الی الارض وخرج من کفۃ واحدة واحدة غرض کے عورتوں کا انضمام
 وانخفاض نماز میں احادیث و تعالیٰ جمہور اہل علم از مذہب اربعہ وغیر ہم سے ثابت ہے اس کا منکر کتب حدیث
 و تعالیٰ اہل علم سے ہے۔ واللہ اعلم حررہ عبد الجبار بن عبد اللہ الغزنوی عفی اللہ عنہما (فتاویٰ غزنویہ ص ۳۸)

لئے عورتوں کے لئے نماز میں ایک اس کے ساتھ اور پلو ایک باشت یا یا اچھوڑنے کے ساتھ پردہ کرنا اور اپنے بدن کو گونا اور
 جہر میں کشا کرنا اور جگہاں قدر شروع ہے۔ جو مردوں کے لئے آتا نہیں۔ لے اور عورت سجدوں میں جھک جائے اور اپنے
 پین کو دونوں سے مائے سے اور عورت صورت میں نماز مرد کی طرح ہے مرن آنا فرق ہے کہ عورت صحت کر رہی اور اپنے بازو
 اور دونوں کو کشا وہ نہ کرے۔ بلکہ اپنے سجدہ اور بیٹنے اور نماز کے سبب کاسوں میں بل کر ہے۔ لے عورت اور غنث (نماز)
 میں صحت کر رہی ہے۔ لے میں ہر ایک صحت اور غنث (نماز میں اپنے) یعنی جسم (کو بعض سے عام سے اگرچہ عورت میں ہونا ہر ایک ہے
 اس لئے کہ بعض جسم کو کیندہ کرنے میں مردوں سے مشابہت ہوتی ہے۔ لے عورت نماز میں مرد کی طرح ہے مگر عورت اپنے جسم کو رکوع اور
 سجدوں اور نماز کے تمام احوال میں کھڑکے کئے اور (بیٹنے کے وقت) چوڑی یا رچھیرا اپنے دونوں پاؤں کو اپنی دہنی طرف نکال کر
 (دیکھا جائے)

مسئلہ: سجدہ جاتے وقت ہاتھ پہلے رکھے یا گھٹنے۔ اس کے متعلق شیخ البانی نے فرمایا حدیث: فیختم رکبتيه قبل يديه "موضوع ہے۔ خاص کر جب اس کے مقابلہ میں صحیح حدیث موجود ہے جس کے الفاظ میں "فلا يبرك كما يبرك البعير" یعنی سجدہ میں جاتے ہوئے اونٹ کی طرح نہ بیٹھو۔ اونٹ گھٹنے پہلے رکھتا ہے اس کے برعکس یہ ہے کہ "ہاتھ پہلے رکھیں جائیں۔"

خلاصہ یہ ہے کہ سجدہ جاتے وقت ہاتھ پہلے رکھے یا گھٹنے؟ شیخ البانی کا خیال ہے کہ "ہاتھ پہلے رکھے گھٹنے پہلے رکھنے کی حدیث موضوع ہے" حضرت العلامة فرماتے ہیں: "اس روایت پر موضوع کا حکم لگانا ٹھیک نہیں۔" البتہ ہاتھ رکھنے کی حدیث راجح ہے۔ کیوں کہ اس کا شاہد موجود ہے۔ اس کے علاوہ ان دونوں حدیثوں میں موافقت بھی ہو سکتی ہے۔" اس سے آگے حضرت العلامة نے موافقت کی صورتیں بیان فرمائی ہیں جو سند جردیل ہیں۔ المسکہ بوضع الحدیث لیس مجید فنی باب صفة الصلوة من بلوغ المرام عن ابن ہريرة قال قال رسول الله صلى الله عليه وسلم اذا سجد احدكم فلا يبرك كما يبرك البعير ويضع يديه قبل ركبتيه اخرجه الثلاثة وهو اقوى من حدیث وائل بن حجر رأيت النبي صلى الله عليه وسلم اذا سجد وضع ركبتيه قبل يديه اخرجه الاربعة فان الاول شاهد من حدیث ابن عمر صححه ابن خزيمة وذكره البخاري معلقا موقوفا. انتهى

ويمكن الجمع بينهما ان الثاني محمول على الكبر فان وائل بن حجر جاء اخيرا من اليمن ويمكن ان يكون فعله للجمواذ كما في حدیث الوتر اجعلوا الخصلتكم في الليل الوتر مع حدیث ان النبي صلى الله عليه وسلم يصلي ركعتين بعد الوتر جالسا.

تنظیم اہل حدیث ۱۸

سوال: در بیان دونوں سجدوں کے التہم انفردی دارعینی وعافینی واہدنی وارزقنی پڑھنا جائز ہے یا نہیں؟
جواب: جائز ہے۔ یہ مسئلہ حنفی مذہب کی معتبر کتاب رد المحتار ۵۲۴ پر موجود ہے۔
فقارے مفید الاخوات و

رقیہ ص: بیٹھے اور یہ پہلی صورت بہتر ہے اس لئے کہ مائی عائشہ رضی اللہ عنہا اکثر یہی طریقہ تھا اور یہ صورت امر وکے بیٹنے کے ساتھ بھی بہت مشابہ ہے۔ انتہی ۱۲ مجھے جب رسول اللہ صلی اللہ علیہ وسلم چوتھی رکعت میں بیٹھے تو اپنے بائیں ہون مبارک زمین سے لکھتے آئے دوسرے کلمہ سے اپنے ہاتھوں مبارک نکال دیتے ۱۲ علوی

نصب العمود
في تحقيق مسألة تجافي المرأة في الركوع
والسجود والقعود

تأليف
المحدث المفسر الفقيه الأصولي النظائر
أبي محمد عبد الحق الهاشمي

السلقي
المتوفى سنة ١٣٩٢ هـ بمكة المكرمة
رحمه الله

وقال الإمام محمد بن اسماعيل الأمير اليماني رحمه الله في سبل السلام شرح بلوغ المرام عند شرح حديث إذا سجدت فضع كفيك وارفع مرفقيك وهذا في حق الرجل لا المرأة فإنها تخالفه في ذلك لما أخرجه أبو داوود في مراسيله عن يزيد بن أبي حبيب أن النبي صلى الله عليه وسلم مر على امرأتين تصليان فقال إذا سجدتما فضعما بعض اللحم إلى الأرض فإن المرأة في ذلك ليست كالرجل قال البيهقي وهذا المرسل أحسن من موصولين فيه يعني حديثين ذكرهما في سننه وضعفهما انتهى كلام صاحب سبل السلام .

قلت هذا ما بلغني من الأخبار والآثار من الصحابة والتابعين ومن أقوال الأئمة في هذه المسألة .

وأولى الأقوال عندي بالاختيار قول من قال أن المرأة لا تجافي في الركوع والسجود والقعود بل تضم بعض اللحم إلى بعض وتضم بعض اللحم إلى الأرض لأن ذلك أستر لها .

→ ووجه الاختيار أن الأحاديث التي احتج بها الإمام ابن حزم ومن
→ تبعه لا شك أنها صحيحة ولكنها ليست نصاً في مسألة التجافي للمرأة
لأنها وردت في صفة صلاة الرجال فلا تقوم بها حجة في حكم صلاة النساء إلا
بضم قوله صلى الله عليه وسلم صلوا كما رأيتموني أصلي وجعله عاماً
ليشمل الرجال والنساء .

وأظن أن هذا الحديث ليس بعام لأن الظاهر أن الخطاب فيه
للرجال دون النساء فمن اختار عمومه فعليه البيان بالدليل الواضح
البين الدال على عمومه .

ومنهم من بالغ في إثبات هذا العموم حتى ادعى أن نساء النبي صلى

The Ḥadīth: Pray as You Have Seen Me Praying and Al-Albānī

Imām al-Bukhāri records: Narrated Mālik: We came to the Prophet and stayed with him for twenty days and nights. We were all young and of about the same age. The Prophet was very kind and merciful. When he realized our longing for our families, he asked about our homes and the people there and we told him. Then he asked us to go back to our families and stay with them and teach them (the religion) and to order them to do good things. He also mentioned some other things which I have (remembered or) or forgotten. The Prophet then added, "Pray as you have seen me praying and when it is the time for the prayer one of you should pronounce the Adhān and the oldest of you should lead the prayer."⁵

The Salafīs tend to take the literal meaning of the words "Pray as you have seen me praying" and argue that men and women have to pray in the same manner. Their point of argument being that since this is a general order and it does not distinguishes between men and women, so both, men and women; should perform Salāh in the same posture.

Ahl al-Sunnah wa al-Jama'ah argue that this ḥadīth cannot be

5. Bukhāri: Ṣaḥīḥ al-Bukhārī, 1:128 (No.631) Cairo: Dār Tauq An-Najāh, 1311/1893

حدثنا محمد بن المثنى قال حدثنا عبد الوهاب قال حدثنا أيوب عن أبي قلابة قال حدثنا مالك أتينا إلى النبي صلى الله عليه وسلم ونحن شببة متقاربون فأقمنا عنده عشرين يوماً وليلة وكان رسول الله صلى الله عليه وسلم رحيماً رفيقاً فلما ظن أننا قد اشتبهنا أهلنا أو قد اشتقنا سألنا عن تركنا بعدنا فأخبرنا قال ارجعوا إلى أهليكم فأقيموا فيهم وعلوهم ومروهم وذكر أشياء أحفظها أو لا أحفظها وصلوا كما رأيتموني أصلي فإذا حضرت الصلاة فليؤن لكم أحدكم وليؤمكم أكبركم

taken on its literal meaning. Because the command is to pray in a manner in which prophet was 'seen' praying. Now no human being on this planet earth is alive who 'saw' the postures and manners in which the prophet ﷺ performed Salāh. If the Salafīs argue that the Muslims must learn Salāh from books, then we ask, who wrote these books? Do we need to learn Salāh from these books or do we need to act upon "Pray as you have seen me praying?" If the reply is that the "meaning" of the ḥadīth is to learn Salāh in a way which Prophet (ﷺ) performed, then there is no disagreement! *The Ahl al-Sunnah wa al-Jama'ah* has always said that the meaning of this ḥadīth is that you must perform Salāh in a manner in which I have 'taught' you.

The Salāh of a patient and a traveller is different from a Salāh of a normal person. The differences are mentioned in many aḥadīth. Similarly, there are many aḥadīth which talks about different posture of sitting, prostration, position of feet etc for women. Based on these aḥadīth, the companions and the successors explained different postures of Salāh for women. All the four school of jurisprudence agree that women have different manner of sitting, prostration etc. The Salafīs on the other hand argue that men must keep their legs wide apart in standing position and the women must also do the same. They further argue that like men, women must also keep gap between stomach and thighs during prostration. However as per aḥadīth a woman must conceal her body during Salāh.⁶

Nasiruddīn Al-Albānī (1331/1914-1420/1999), a Salafī scholar of the recent times, who is known for his strange deductions and opposition to *Ahl al-Sunnah wa al-Jama'ah* said that a man and a woman have similar posture in Salāh. His

6. These aḥadīth are discussed in the coming chapters.

understanding was based on the ḥadīth of Ṣaḥīḥ al-Bukhārī which we have discussed in the previous pages. It should be noted that in the last Fourteen Hundred years, no Scholar from any school of Jurisprudence has deduced this ruling from this ḥadīth. In order to strengthen his view he twisted a statement of a great *tabi'i* (successor) Ibrāhīm an-Nakha'i (47/667-96/714)

Before we discuss the twisting of the words by Al-Albānī it is necessary to discuss a ḥadīth in which the Prophet ﷺ has praised the first three generations.

Imām al-Bukhārī records: Narrated Abdullah: The Prophet said, "The best people are those living in my generation, and then those who will follow them, and then those who will follow the latter. Then there will come some people who will bear witness before taking oaths, and take oaths before bearing witness."⁷

Ibrāhīm an-Nakha'i (d.96/714), Mujāhid (d.104/722), Hasan al-Basri (d.110/728), Ata(d.114/732), Ḥammād ibn Salamah (d.167/784) etc. were the major *tabi'in* (Successors). Ibrāhīm an-Nakha'i was not only a major *tabi'i* but also a leading Jurist of Kufa during his time. It is because of this reason that Al-Albānī presented the view of Ibrāhīm an-Nakha'i to support his argument.

The Successors learnt their religion and Juristic methodology directly from the companions. Their views and rulings are used by the scholars to understand many issues about which we do not get direct rulings from the Sunnah of the Prophet ﷺ.

7. Bukhārī::Ṣaḥīḥ al-Bukhārī, 5:3 (No.3651). Cairo: Dār Tauq An-Najāh. 1311/1893

حدثنا محمد بن كثير أخبرنا سفيان عن منصور عن إبراهيم عن عبيدة عن عبد الله رضي الله عنه عن النبي صلى الله عليه وسلم قال خير الناس قرني ثم الذين يلونهم ثم الذين يلونهم ثم يجيء أقوام تسبق شهادة أحدهم يمينه ويمينه شهادته.

Imām Ibn Abī Shayba (d.235/849) records: Ibrāhīm (an-Nakha'i) said, "A woman should sit in Salāh as a man does."⁸

In Shafi'i fiqh men and women sit alike in the final tashahhud with their legs out to the right side. But in other postures of Salāh like bowing (ruku), prostration (sujūd), first tashahhud etc the posture of men and women are different in all four schools of law.

But Al-Albānī wanted to prove that men and women have similar posture throughout the Salāh. In order to prove this he twisted the statement of Ibrāhīm an-Nakha'i!

Al-Albānī writes: Ibrāhīm an-Nakha'i said "A woman should do as a man does in Salāh."⁹ Al-Albānī gave the same reference from Musannaf of Ibn Abī Shayba! But this statement is nowhere to be found. We have attached the scanned images for the readers. Compare these two statements! By twisting the original statement, Al-Albānī is trying to prove that Ibrāhīm an-Nakha'i said a man and a woman have to perform Salāh in the same posture and there is no difference at all!!

We have quoted two Salafī scholars who lived before Al-Albānī, both of them agreeing to the fact that a woman has to perform bowing and prostration with her limbs gathered as this offers maximum concealment. Al-Albānī was the first man in the Islamic history who came forward with this idea of "same posture" and spoilt the Salāh of many sisters.

8. Ibn Abī Shayba: al-Musannaf: 2:507 (No.2804). Beirut: Dār al-Qurtubah, 1428/2006

حدثنا غندر، عن شعبة، عن منصور، عن إبراهيم، قال: تقعد المرأة في الصلاة كما يقعد الرجل.

9. Al-Albānī: Sifat Salāt al-Nabī, p.189. al-Riyād: Maktabat al-Ma'ārif lil-Nashr wa-al-Tawazī, 1410/1990

Al-Albānī changed the Arabic word (تقعد taq'udu- to sit) with (تفعل taf'alu- to do). With the help of Saudi Petro dollars Al-Albānī's book was translated into many languages and spread across the globe. Every Salafī now started thinking that a man and a woman have to perform Salāh in the same manner! Those Muslims who did not learn Islamic teachings and Salāh from their parents and Sunni scholars; they started reading books of Al-Albānī there by performing Salāh in a wrong way.

Many Muslim sisters are forced to perform Salāh like men when they go to Saudi Arab for Ḥajj and 'Umrah. Whereas those who did not learn Salāh in their younger age imitate Salafī women thinking that whatever is done in Saudi Arabia is correct! But we take our Islam from Qur'ān and Sunnah, not from the Saudi scholars who have a habit of fabricating books to suit their desire.¹⁰ The Salafī sect is increasingly targeting young people who do not have sound understanding of the religion. It is necessary that we stick to the main body of Islam which is called *Ahl al-Sunnah wa al-Jama'ah*.

Salāh is the pillar of Islam; we should do our best to perform it correctly. In the next few chapters we have presented evidence to prove that the posture during bowing, prostration, sitting etc in Salāh is different for a woman when compared to a man. We have tried to answer all the objections on these evidences which are often raised by the Salafīs.

At first we will list down all those differences in which the laws of Salāh are different for a woman and a man.



10. To know more about the fabrications and tampering of the Islamic texts, see my book "Fabrications"; published by Falaah Research Foundation.



صِفْرُ صَلَاةِ النَّبِيِّ

صَلَاةِ مُحَمَّدٍ عَلَيْهِ وَسَلَّمَ

مِنَ التَّكْبِيرِ إِلَى التَّسْلِيمِ كَمَا تَرَاهَا

صَلَاةٌ كَمَا رَأَيْتُمُونِي أَصِلِّي
بِرُؤْيَا الْعَلْبَانِي

تأليف

محمد ناصر الدين الألباني

مكتبة المعارف للنشر والتوزيع
إصدارها سعد بن عبد الرحمن الرشيد
الرياض

الخاتمة

كل ما تقدم من صفة صلاته ﷺ يستوي فيه الرجال والنساء، ولم يرد في السنة ما يقتضي استثناء النساء من بعض ذلك، بل إن عموم قوله ﷺ: «صلوا كما رأيتموني أصلي» يشملهن، وهو قول إبراهيم النخعي قال:

«تفعل المرأة في الصلاة كما يفعل الرجل».

أخرجه ابن أبي شيبة (٢/٧٥/١) بسند صحيح عنه.

وحديث انضمام المرأة في السجود، وأنها ليست في ذلك كالرجل؛ مرسل لا حجة فيه. رواه أبو داود في «المراسيل» (٨٧/١١٧) عن يزيد بن أبي حبيب، وهو مخرج في «الضعيفة» (٢٦٥٢).

وأما ما رواه الإمام أحمد في «مسائل ابنه عبد الله عنه» (ص ٧١) عن ابن عمر أنه كان يأمر نساءه يتربعن في الصلاة؛ فلا يصح إسناده لأن فيه عبدالله بن العمري، وهو ضعيف.

وروى البخاري في «التاريخ الصغير» (ص ٩٥) بسند صحيح عن أم

الدرداء:

«أنها كانت تجلس في صلاتها جلسة الرجل، وكانت فقيهة».

★ ★ ★

وهذا آخر ما تيسر جمعه في صفة صلاة النبي ﷺ من التكبير إلى التسليم، وأرجو الله تعالى أن يجعله خالصاً لوجهه الكريم، وهادياً إلى سنة نبيه الرؤوف الرحيم.

باب (٤٤ - ٤٤) ٣- كتاب الصلاة ٥٠٧

٢٧٨٥ - ٢٨٠١ - حدثنا وكيع، عن ثور، عن مكحول: أن أم الدرداء كانت تجلس في الصلاة كجلسة الرجل.

٢٨٠٢ - حدثنا عبد الوهاب الثقفي، عن عبيد الله، عن نافع قال: ^{تربع}

٢٨٠٣ - حدثنا معتمر بن سليمان، عن سلم، عن قتادة قال: تجلس كما ترى أنه أيسر.

٢٨٠٤ - حدثنا غندر، عن شعبة، عن منصور، عن إبراهيم قال: ^{تقعد المرأة في الصلاة كما يقعد الرجل.}

٢٨٠٥ - حدثنا وكيع، عن العمري، عن نافع قال: كن نساء ابن عمر يتربعن في الصلاة.

٢٨٠٦ - حدثنا غندر، عن شعبة قال: سألت حماداً عن قعود المرأة ٢٧٩٠
٢٧١:١

٢٨٠٣ - «سلم»: هو الصواب وهو ابن أبي الذيال، وتحرف اسمه في النسخ إلى مسلم.

٢٨٠٤ - «تقعد المرأة في الصلاة»: هكذا جاءت الكلمة «تقعد» مرتين في النسخ كلها، وتحرفت في نسخة الظاهرية التي هي «مختصر» من «المصنّف» ففيها ١/٨٦: تفعل المرأة...، وهذا مخالف للنسخ، ولا يتفق مع عنوان الباب، ومخالف لما تقدم برقم (٢٧٩٨) من أن للمرأة هيئة خاصة في بعض مواقف صلاتها تختلف فيها مع الرجل. ووقع في هذا التحريف صاحب «صفة صلاة النبي صلى الله عليه وسلم» في الخاتمة التي كتبها في كتابه هذا، ص ٢٠٧ من الطبعة الثامنة، وغلط في نسبة هذا القول إلى «المصنّف»، فكأنه كان يظن نسخة المختصر أصلاً؟.

Differences in Laws of Salāh between Females and Males

1. Jum'a (Friday prayer) is fard upon men but not on women.

It was reported from Tariq bin Shihāb from the Prophet that he said: The Friday prayer in congregation is an obligation on every single Muslim, except for four: An owned slave, a woman, a child and a sick person.¹¹

2. Unlike men, women should not give *adhān* or say the *iqāmah*.

Ibn 'Umar says "There is no *adhān* or *iqāmah* upon women."¹² Ibn Hajar has mentioned this in *Talkhīs al-Ĥabīr*.¹³

3. There is a great difference in the *awrah* of a man and that of a woman in Salāh. Women must cover their entire body including the hair, leaving only the face, hands and feet exposed.

11. Abū Dawūd: Kitāb al-Sunan, 2:92 (No.1060) Beirut: Mu'assasat al-Rayyān, 1419/1998

حدثنا عباس بن عبد العظيم حدثني إسحق بن منصور حدثنا هريم عن إبراهيم بن محمد بن المنتشر عن قيس بن مسلم عن طارق بن شهاب عن النبي صلى الله عليه وسلم قال الجمعة حق واجب على كل مسلم في جماعة إلا أربعة عبد مملوك أو امرأة أو صبي أو مريض.

12. Al-Bayhaqī: Al-Sunan al-Kubra, 1: 408 (No 1779) Makkah al-Mukarramah: Dār al-Bāz, 1414/1994

أخبرنا أبو بكر بن الحسن القاضي قال: ثنا أبو العباس: محمد بن يعقوب، ثنا بحر بن نصر قال: قرء علي ابن وهب، أخبرك عبد الله بن عمر، عن نافع، عن ابن عمر أنه قال: ليس على النساء أذان ولا إقامة.

13. Ibn Hajar: *Talkhīs al-Ĥabīr*: 1:521. Beirut: Dār al-Kutub al-'ilmiyyah, 1419/1989

حديث ابن عمر: "ليس على النساء أذان" رواه البيهقي من حديثه موقوفاً بسند صحيح وزاد:

"ولا إقامة"

Umm-al-Momineen Ayesha Siddiqa reports that the Prophet ﷺ said "Allah does not accept the prayer of a woman (who has reached the age of) menstruation without a *Khimār* (head scarf).¹⁴

4. Women cannot stand in the *saff* (row) of men. They have to stand behind the men.

Narrated: Anas bin Mālik: One night an orphan and I offered the prayers behind the Prophet in my house and my mother Umm Sulaim was standing behind us.¹⁵

5. Women cannot lead men in Salāh

Imām Ibn Mājah reports a ḥadīth with a weak (da'if) chain from Jābir bin Abdullāh رضي الله عنه, who reports as part of a longer ḥadīth that the Prophet ﷺ said "Know that a woman should not lead a man in Salāh."¹⁶ Imām Sahnūn al-Maliki (d. 240/854) narrates: 'Ali said: A woman does not lead as Imām.¹⁷

6. For the purpose of correcting or deterring someone in Salāh

14. Abū Dawūd: Kitāb al-Sunan, 1:444 (No.641) Beirut: Mu'assasat al-Rayyān, 1419/1998

حدثنا محمد بن المثنى حدثنا حجاج بن منهال حدثنا حماد عن قتادة عن محمد بن سيرين عن صفية بنت الحارث عن عائشة عن النبي صلى الله عليه وسلم أنه قال لا يقبل الله صلاة حائض إلا بخمار.

15. Bukhāri: Ṣaḥīḥ al-Bukhārī, 1:146 (No.727): Cairo: Dār Tauq An-Najāh, 1311/1893

حدثنا عبد الله بن محمد، قال: حدثنا سفيان، عن إسحاق، عن أنس بن مالك، قال: "صليت أنا ویتیم فی بیتنا خلف النبي صلى الله عليه وسلم، وأمي أمر سليم خلفنا.

16. Ibn Mājah: Sunan: 1:343 (No.1081) Beirut: Dār al-Fikr, 1401/1981
ولا تؤمن امرأة رجلا.

17. Sahnūn: Mudawwana: 1:178. Beirut: Dār al-Kutub al'ilmiyyah, 1415/1994
قال ابن وهب عن ابن أبي ذئب عن مولى لبني هاشم أخبره عن علي بن أبي طالب أنه قال: لا تؤم المرأة

Men should say 'Subhān Allah' loudly, whilst Women are only to clap their hands.

Narrated Abu Huraira: The Prophet said, "The saying 'Subhān Allah' is for men and clapping is for women. "(If something happens in the prayer, the men can invite the attention of the Imām by saying 'Subhān Allah.'" And women, by clapping their hands.)¹⁸

7. The reward of congregational Salāt for men is twenty seven times more than that of a Salāt performed individually. Contrary to this, the more rewarding Salāt of a woman is that which is most concealed and performed within the confines of her home and of her innermost living quarters.

'Abdullah ibn Mas'ūd narrated that the Prophet (peace be upon him) said, "A woman's prayer in her bedroom is better than her prayer in her courtyard; and her prayer in her storage room is better than her prayer in her bedroom."¹⁹

A woman's covering (al-Khimār) is defined by 'A'isha as "nothing short of what covers both the hair and skin."²⁰

18. Bukhārī: Ṣaḥīḥ al-Bukhārī, 2:63 (No.1203) Cairo: Dār Tauq An-Najāh, 1311/1893

حدثنا علي بن عبد الله حدثنا سفيان حدثنا الزهري عن أبي سلمة عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال التسبيح للرجال والتصفيق للنساء.

19. Abū Dawūd: Kitāb al-Sunan, 1: 420 (No.571) Beirut5: Mu'assasat al-Rayyān, 1419/1998

حدثنا ابن المثنى، أن عمرو بن عاصم حدثهم، قال: حدثنا همام، عن قتادة، عن مورق، عن أبي الأوص، عن عبد الله، عن النبي صلى الله عليه وسلم، قال: "صلاة المرأة في بيتها أفضل من صلاتها في حجرتها، وصلاتها في محدها أفضل من صلاتها في بيتها."

20. 'Abd al-Razzāq: Mūsannaf: 3:132 (No 5049) Beirut: Majlis al-Islāmi, 1403/1983.

عن الثوري، عن إسماعيل الحنفي، عن أبي زيد، عن عائشة، قالت: "إنما الخمار ما وارى الشعر والبشر."

In another narration it reads: "Yahya related to me from Malik from Alqama ibn Abi Alqama that his mother said, "Hafsa bint Abd ar-Rahman visited A'isha, the wife of the Prophet, may Allah bless him and grant him peace, and Hafsa was wearing a long thin head scarf A'isha tore it in two and made a wide one for her."²¹

Hence women should not only cover their body and hair with scarf, but should ensure that the scarf should not be transparent so as to show the colour of the hair.

The purpose of all the above narrations is to ensure that a woman should perform Salāh in the most concealing manner, which is in agreement with the nature of women.



21. Imām Mālik: Muwattā: 2:913. Cairo: Mustafa al-Bābi al-Ĥalabī, 1406/1985

وحدثني عن مالك عن علقمة بن أبي علقمة، عن أمه أنها قالت: دخلت حفصة بنت عبد الرحمن على عائشة زوج النبي صلى الله عليه وسلم، وعلى حفصة خمار رقيق، فشقتة عائشة، وكستها خمارا كثيفا.

How Should a Woman Prostrate?

Yazīd Ibn Abī Ḥabīb states that Rasul Allah passed by two women who were performing their Salāh. He said to them, "When you prostrate, then make parts of your body touch the ground because a woman is unlike a man in these aspects."²²

Notes:

1. Yazīd Ibn Abī Ḥabīb (d.128/745) is a famous Tabi'i. Imām al-Bukhāri and Imām Muslim included twenty three and thirty eight narrations respectively from him in their books. He narrated from the companion 'Abdullah bin al-Harith al-Zubaidi (رضي الله عنه).²³

2. Sulayman ibn Dawūd ibn Hammād al-Mahri (d.253/867) was declared thiqah by al-Nasa'i and al-'Asqalāni and he is mentioned in Ibn Hibbān's al-Thiqāt.

3. 'Abd Allah ibn Wahb ibn Muslim (d. 197/819) is a narrator found in all six collections of ḥadīth and an undisputed ḥadīth authority from the students of Imām Mālik.

4. Haywah ibn Shurayh (d. 157/774) is also a narrator of ḥadīth found in all six collections of ḥadīth and an accepted

22. Abū Dawūd: Kitāb al-Marāsīl, p.103, Dār al-Qalam. Beirut. 1406/1986

عن سليمان بن داود عن ابن وهب عن حيوة بن شريح عن سالم بن غيلان عن يزيد بن أبي حبيب بهذا و عن يزيد بن أبي حبيب : أن رسول الله صلى الله عليه وسلم مر على امرأتين تصليان فقال إذا سجدتما فضا بعض اللحم إلى الأرض فإن المرأة ليست في ذلك كالرجل.

23. Thiqāt: Ibn Hibbān; 5:546 (No.6163), Dār al-Fikr, Beirut, 1395/1975

يزيد بن أبي حبيب المصري كنيته أبو رجاء واسم أبي حبيب قيس وقد قيل سويد مولى بني عامر بن لؤي سمع عبد الله بن الحارث بن جزء الزبيدي يروي عنه أهل مصر مات في ولاية أبي جعفر سنة ثمان وعشرين ومائة وهو ما بين الخمس والسبعين إلى الثمانين.

authority in ḥadīth.

5. Sālim ibn Ghaylān (d. 151/768) was a jurist from the companions of Yazīd Ibn Abī Ḥabīb, and he was declared *thiqah* by al-'Ijli and Ibn Bukaryr; while Ahmad, Abū Dawūd, al-Nasa'i and Ibn Ḥajar al-'Asqalāni said there is no harm in him (equivalent to *saduq*) and Ibn Hibbān and Ibn Shāhin included him in their Kitāb al-Thiqat.

Sālim bin Ghylān is a truthful (*saduq*) narrator. Ibn Ḥajar writes that Imām Nasa'i and Imām Abū Dawūd said there is no harm in him. Ibn Yunus has called him a Jurist and al-'Uqayli has called him trustworthy.²⁴ Ignoring all these praise, Salafīs love to quote Imām Darqutni's view who said that Sālim bin Ghylān was (*matruk*) abandoned. But this criticism (*Jarh*) is not detailed (*mufassar*); hence it cannot take precedence over praise (*ta'dil*) by other scholars.

Salafī Objection

This is a *mursal* ḥadīth; hence it cannot be used as a proof.

Answer

A ḥadīth narrated by a Tabi'i from the Prophet (ﷺ) directly without mention of a Sahābi is called a *mursal* ḥadīth.

Imām Abū Dawūd writes: "And as for *mursal* ḥadīth then the

24. Ibn Ḥajar: Tahdhīb al Tahdhīb: 3:383 (No 815) Beirut: Dār al-Fikr, 1404/1984

روى عن دراج أبي السمع والوليد بن قيس ويزيد بن أبي حبيب ويحيى بن سعيد الانصارى وغيرهم وعنه حيوة بن شريح وابن لهيعة وعبد الحميد بن سالم وابن وهب قال عبد الله بن احمد عن ابيه ما ارى به بأسا وقال ابو داود لا بأس به وقال النسائي ليس به بأس وذكره ابن حبان في الثقات.

قلت: وقال ابن يونس كان فقيها فقال توفي سنة ثلاث وخمسين ومائة وقال ابن بكير سنة (51) قال ابن يونس وهو عندي اصح وقال العجلي ثقة وفي الميزان عن الدارقطني انه متروك

scholars of the past such as Sufyān al-Thawri, Mālik ibn Anas, and al-Awza'i used to use them as a proof until al-Shāfi'i came and criticised them and Ahmad ibn Hanbal and others followed him in that. So when there is no musnad ḥadīth in opposition to the mursal ḥadīth and there is no musnad ḥadīth to be found, then the mursal is used as a proof, and it is not like the muttasil in strength."²⁵

Imām al-Nawawī writes: "According to Imām Mālik, Imām 'Abū Ḥanīfah, Imām Ahmad and most Jurists; Mursal can be used for proof. The view of Imām Shafi'i is that when a Mursal is supported by other means, it can be used for proof."²⁶

Imām al-Suyūti writes with reference to Ibn Jarir: "All the Tabi'in agree upon the acceptance of Mursal and rejection of them is not narrated from any of them. None of the Imāms for two hundred years after this rejected them."²⁷

This is sufficient to prove that all the Scholars of ḥadīth have accepted mursal narration. In the last fourteen hundred years the Jurists from all four schools of Jurisprudence have used

25. Abū Dawūd: Risālah Abi Dawud ila Ahli Makkah fi Washfi Sunanihi, p25, Maktabah al-Islami, Beirut, 1405/1984

أما المراسيل فقد كان يحتج بها العلماء فيما مضى مثل سفیان الثوري ومالك والأوزاعي حتى جاء الشافعي فتكلم فيه وتابعه على ذلك أحمد بن حنبل وغيره فإذا لم يكن مسند غير المراسيل ولم يوجد المرسل يحتج به وليس هو مثل المتصل في القوة.

26. al-Nawawī: Sharh Sahīf Muslim, p.30, Maktabah al-Azhar, Cairo, 1347/1929

ومذهب مالك وأبي حنيفة وأحمد وأكثر الفقهاء أنه يحتج به ومذهب الشافعي أنه إذا انضم إلى الجواب ما يعضده احتج به وذلك بأن يروى أيضاً.

27. al-Suyūti: Tadrīb al-Rawī fi Sharh Taqrīb al-Nawawī, 1:104. Beirut: Dār al-Kutub al-Ilmiyyah, 1417/1996

قال ابن جرير أجمع التابعون بأسرهم على قبول المرسل ولم يأت عنهم إنكاره ولا عن أحد من الأئمة بعدهم إلى رأس المائتين.

this narration to deduce the ruling that a woman must prostrate in such a manner that her body parts must touch the ground. Whereas when a man prostrates his chest and arms should not touch the ground. The reason for this difference is that a woman must prostrate in a manner which offers maximum concealment and modesty.

The Salafīs do not understand the principles of ḥadīth. Their motto is always to prove their argument correct. They oppose principles of fiqh and ḥadīth when it goes against their desire. In order to blindly follow Al-Albānī, they ignore this ḥadīth but still claim to be "ahlul ḥadīth!"



How Should a Woman Sit During Salāh?

It is recorded in the Musnad of Imām al-'Āzam 'Abū Ḥanīfah: 'Abū Ḥanīfah narrates from Nafi'²⁸ who said: 'Abdullah Ibn 'Umar was asked how the women performed their Salāh during the era of Prophet ﷺ. He replied that initially they performed *tarabbu'*. Then they were ordered to do *Iḥtifāz*."²⁹

Explanation:

1. The 'Arabic word *tarabbu'* means "to sit cross legged."
2. The 'Arabic word *Iḥtifāz* means the posture in which a woman draws herself close together and leans on to one side by resting on her left buttocks and completely contracting herself, draws out the right leg to one side of the body and places the left leg beneath one's right thigh. In this way the posterior will come to rest on the ground rather than on the left leg. She would, therefore, not be resting on her legs, but on her posterior.

This ḥadīth clearly indicates that the practice of *tarabbu'* was abrogated and women did not sit in this position anymore.

Analysis

Some Salafīs have raised objection on this narration. So we will analyse this ḥadīth in detail.

28. Nafi' (d.117/735) was a freed slave of 'Abdullah Ibn 'Umar and one of the teachers of Imām 'Abū Ḥanīfah.

29. Imām 'Abdullah al-Ḥarithī: Musnad 'Abū Ḥanīfah riwaya Ḥarithī:p.40 (No.79) Beirut: Dār al-Kutub al'ilmīyah, 1429/2008.

قال أبو محمد: كتب إلى زكريا بن يحيى النيسابوري، وحدثني قبيصة الطبري، عنه، قال: أخبرني عبد الله بن أحمد بن خالد الرازي، حدثني ابن نجيح أبو ثابت البصري، أخبرنا إبراهيم بن المنذر، أخبرنا أبو الجواب الأحوص بن جواب، أخبرنا سفيان الثوري، عن أبي حنيفة، عن نافع، عن ابن عمر، أنه سئل كيف كان النساء يصلين على عهد رسول الله صلى الله عليه وسلم؛ قال: "كن يتربعن ثم أمرن أن يختفرن."

First Chain

وأخرجه القاضي عمر بن الحسن الأشناني عن علي بن محمد البزاز عن أحمد بن محمد بن خالد عن زر بن نجيح عن ابراهيم بن المهدي عن أبي جواب الأحوص بن جواب عن سفيان الثوري عن أبي حنيفة رحمه الله.

Qādi Abī al-Ĥasan al-Ashnānī (d.339/950) has mentioned this narration in Musnad 'Abū Ĥanīfah riwaya al-Ashnānī.³⁰ All the narrators in this chain are trustworthy and there is no objection on this *sanad*.

Second Chain

أخرجه أبو محمد البخاري عن قبيصة الطبري عن زكريا بن يحيى النيسابوري عن عبد الله بن أحمد بن خالد الرازي عن أبي ثابت زر بن نجيح البصري عن ابراهيم بن المهدي عن أبي الجواب الأحوص بن الجواب عن سفيان الثوري عن أبي حنيفة رضي الله عنهما.

'Abd Allah ibn Muhammad al-Ĥarithī (d.340/952) has mentioned this narration in Musnad 'Abū Ĥanīfah riwaya al-Ĥarithī.³¹

Due to fanaticism some people have criticized al-Ĥarithī. But the truth is that he was a major ḥadīth scholar and others held good opinion about him. We do not want to go into those details now, as we have already presented first *sanad* with no objection.

Third Chain

وأخرجه ابن خسر وفي مسنده عن أبي الفضل بن خيرون عن خاله أبي علي الباقلاني عن أبي عبد الله بن دوست العلاف عن القاضي الأشناني بأسنادة المذکور الى أبي حنيفة رحمه الله

Abu 'Abdillah al-Ĥusayn bin Muhammed bin Khusruw

30. Al-Khawarizī: Jāmi' Masānīd al-Imām al-'Āzam: 1:493. Hyderabad: Da'iratu 'ul Ma'arif'il-Osmania, 1429/2008

31. ibid.

al-Balkhī (d.522/1128) has mentioned this narration in Musnad 'Abū Ḥanīfah riwaya Khusruw.³² All the narrators in this chain are trustworthy and there is no objection on this *sanad*.

The Salafīs have conveniently ignored the two authentic (Ṣaḥīḥ) chains (isnād) of this ḥadīth which clearly prove that during the time of Prophet ﷺ the sitting posture of women in Salāh was different from that of men. The same practice has been accepted and practiced by all the Sunni women throughout the last fourteen hundred years. All the four school of Jurisprudence agree that a woman should sit in this concealing position. However, the present day Salafīs reject these ḥadīth and follow their desire.

Imām al-Ḥaskafī (d.650/1252) too has mentioned this narration in his musnad³³ to which Imām Mulla 'Ali al-Qāri (1014/1605) wrote a commentary and accepted this narration.³⁴

Till now we have discussed two narrations which clearly prove that the manner in which a woman sits and prostrates in Salāh is different from a man. The different posture in both the position gives women maximum concealment and modesty which is what the Shariah demands. But in their opposition to Ahl al-Sunnah, the Salafīs ask women to sit like men and prostrate like men, thereby raising their posterior which is an immodest and ugly position for a woman to adopt. These two narrations are sufficient to prove that a woman must perform Salāh in such a manner in which her body remains concealed and shows modesty during all postures. After discussing these narrations in detail, we will now present other evidence to support our claim.

32. *ibid*.

33. al-Ḥaskafī: Musnad 'Abū Ḥanīfah riwaya Ḥaskafī, p.118. Cairo: Al-Adāb, n.d

34. 'Ali al-Qāri: Sharḥ Musnad Abī Ḥanīfah, p.191, Beirut: Dār al-Kutub al-ilmīyyah, 1405/1985.

Raising the Hands

Men raise their hands up to ear lobes and women raise up to shoulders. When a human being, irrespective of male or female raises his/her hands up to ear lobes the biceps gets away from the chest region and arms pit are open. However, when the hands are raised up to shoulders the biceps and arms tend to remain close to the chest and arms pit are closed. Anyone can practically do this and observe. Since the latter action is more concealing for a woman, she is required to adopt it. We will now present ahādīth to prove this action for women.

1. 'Abdu Rabbihi reports: "I saw Umm al-Dardā raising her hands up to her shoulders in salāt."³⁵

2. Wail bin Hujr (رضي الله عنه) reports that the Prophet ﷺ said, O! Ibn Hujr! When you pray make your hands level with your ears. And the woman shall raise her hands close to her bosom.³⁶

35. al-Bukhāri: Juz Raf' i Yadain, p.66 (No.50) Beirut: Dār Ibn Hazm, 1416/1996

حدثنا خطاب بن عثمان عن إسماعيل بن عبد ربه بن سليمان بن عمير قال: رأيت أم الدرداء ترفع يديها في الصلاة حذو منكبيها

36. al Tabarānī: Al-Mu'jam al-Kabīr, 22:19. Cairo: Maktabah Ibn Taymiyyah, 1403/1983

حدثنا محمد بن عبد الله الحضرمي قال حدثتني ميمونة بنت عبد الجبار بن وائل بن حجر عن أبيها عبد الجبار عن علقمة عمها عن وائل بن حجر قال: جئت النبي صلى الله عليه وسلم فقال: هذا وائل بن حجر جاءكم رغبة ولا رهبة جاء حباً لله ولرسوله وبسط له رداءه وأجلسه إلى جنبه وضمه إليه وأصعده المنبر فخطب الناس فقال لأصحابه: ارفقوا به فإنه حديث عهد بالملك فقلت: ان أهلي قد غلبوني على الذي لي قال: أنا أعطيكه وأعطيك ضعفه فقال لي رسول الله صلى الله عليه وسلم: يا وائل بن حجر إذا صليت فاجعل يديك حذاء أذنك والمرأة تجعل يديها حذاء ثدييها.

Imām al-Haythami says, Tabarānī has narrated it as part of a long ḥadīth on the virtue of Wail bin Ḥujr with a chain of Maimunah bint Ḥujr narrating from her aunt Umm Yaḥya bint Abd al Jabbār. I have not identified her but the rest of the narrators are reliable.³⁷

There is not much difference between raising the hands close to the bosom or to the shoulder because when the hands are raised up to the bosom, the tip of the fingers reaches shoulder. However, if a woman raises her hands up to her ears then the sides of her arms will be lifted which will hinder the concealment of her body parts.

Although the chain is weak (da'if), due to one unknown (majhūl) reporter, but it is supported by other narrations besides the action of the Umm al-Dardā, which has already been quoted. Moreover this narration is not an independent proof in itself. It is used to support other narrations. Hence the weakness of one narration will strengthen the other narrations; this principle is known to the students of knowledge.

3. 'Ata (a Tabi'i) was asked how a woman should raise her hands in Salāh. He replied that she should raise them till her breast.³⁸

4. Ḥammād [ibn Salamah] used to say that a woman should

37. al-Haythami: Majma' al-Zawā'id, 2:272. Beirut: Dār al-Fikr 1412/1991/1412

رواه الطبراني في حديث طويل في مناقب وائل من طريق ميمونة بنت جحر عن عمها أم يحيى

38. Ibn Abī Shayba: Musannaf: 2:421 (No.2486) Beirut: Dār al-Qurtubah, 1428/2006

حدثنا هشيم قال أنا شيخ لنا قال سمعت عطاء سئل عن المرأة كيف ترفع يديها في الصلاة
قال حدوثيها

raise her hands parallel to her breast when beginning Salāh.³⁹

5. Ibn Juraij asked 'Ata whether a woman should gesture with her hands like a male when making takbīr 'Ata replied that she should not raise her hands like a male. Then he practically indicated with his hands how it should be done by lowering his hands and drawing them very close to his body. Then he said, "In the raising of hands, a woman is unlike a man. And if she leaves that, there is no harm."^{40, 41}



39. ibid, (No.2488)

حدثنا خالد بن حيان عن عيسى بن كثير عن حماد أنه كان يقول في المرأة إذا استفتحت الصلاة ترفع يديها إلى ثدييها

40. ibid, (No.2489)

حدثنا محمد بن بكر عن ابن جريج قال قلت لعطاء تشير المرأة بيديها بالتكبير كالرجل قال لا ترفع بذلك يديها كالرجل وأشار فخفض يديه جدا وجمعها إليه جدا وقال إن للمرأة هيئة ليست للرجل وإن تركت ذلك فلا حرج

41. 'Abd al-Razzāq: Musannaf:3:137 (No. 5066) Beirut: Majlis al-Islāmi, 1403/1983

عبد الرزاق عن ابن جريج قال: قلت لعطاء أتشير المرأة بيديها كالرجال بالتكبير؟ قال: لا ترفع بذلك يديها كالرجال، وأشار، فخفض يديه جدا وجمعها إليه، وقال: للمرأة هيئة ليست للرجل.

Placing the Hands

The Salafīs do not disagree with Ahl al-Sunnah, on the issue of women placing hands in Salāh. Both the Ahl al-Sunnah and Salafī sect agree that women should place their hands on breast as this is more concealing for them.

The men (Ĥanafi) place their hands beneath the navel. This is based on a ḥadīth reported by the companion Wa'il ibn Ḥujr (رضي الله عنه) through his Son 'Alqamah. From Waki' from Musā from 'Alqamah ibn Wa'il ibn Ḥujr from his Father (Wa'il) who said: "I saw the Nabi (عليه السلام) placing his right hand upon his left hand in Salāh, below the navel."⁴²

In another narration reported by the same companion, Wa'il ibn Ḥujr (رضي الله عنه) but this time through his Wife it is recorded that Wa'il ibn Ḥujr went to the Prophet (صلى الله عليه وسلم) and the Prophet went to the masjid, entered the prayer niche, raised his hands and placed his right hand on the left over the chest.⁴³

Although this chain is weak due to the narrator Muhammed bin Ḥajar, it can be used because this is more concealing for a

42. Ibn Abī Shayba: Musannaf: 3:320 (No.3959). Beirut: Dār al-Qurtubah, 1428/2006

حدثنا وكيع عن موسى بن عمير عن علقمة بن وائل بن حجر عن أبيه قال: رأيت النبي صلى الله عليه وسلم وضع يمينه على شماله في الصلاة تحت السرة

43. al-Bayhaqi: Al-Sunan al-Kubra, 2:30 (No. 2166). Makkah al-Mukarramah: Dār al-Bāz, 1414/1994

أخبرنا أبو سعد: أحمد بن محمد الصوفي أخبرنا أبو أحمد بن عدي الحافظ حدثنا ابن صاعد حدثنا إبراهيم بن سعيد حدثنا محمد بن حجر الحضرمي حدثني سعيد بن عبد الجبار بن وائل عن أبيه عن أمه عن وائل بن حجر قال: حضرت رسول الله -صلى الله عليه وسلم- نهض إلى المسجد فدخل المحراب، ثم رفع يديه بالتكبير، ثم وضع يمينه على يساره على صدره

woman and supports other narrations which talks about a woman's posture in Salāh.

'Ata said "A woman should gather her hands as much as possible during standing."⁴⁴

Since by placing hands on the chest a woman achieves more concealment as well as her hands are gathered, this posture is practiced by women. The Salafī men do not have any problem with women placing their hands on chest because they imitate women in this posture.



44. 'Abd al-Razzāq: Musannaf: 3: 137 (No.5067) Beirut: Majlis al-Islāmi, 1403/1983

عن ابن جرير، عن عطاء، قال تجمع المرأة يديها في قيامها ما استطاعت

Some Other Narrations about Manner of Sitting in Salāh

In the previous pages we have discussed a narration from Musnad of Imām` Abū Ḥanīfah regarding the manner in which a woman should sit during Salāh. All the narrators in that chain are unquestionably trustworthy. We will mention a few more narrations on this topic, of which some are weak (da'if). But this will not affect the other narrations, which in themselves are proof. A weak narration acts as a supporting proof.

1. Ibn`Umar narrates that the Prophet ﷺ said, When a woman sits in Salāh she should place one thigh over the other, and when she prostrates she should press her stomach to her thighs in a manner that is the most concealing for her. Indeed Allah looks at her saying, "Oh my angels! I make you witness that I have forgiven her."⁴⁵

Note: The chain is weak due to Abu Muti' al-Hakam ibn`Abd Allah al-Balkhī, who is a weak narrator.

2. When Ibn`Abbās was asked about the Salāh of a Woman, he replied "She must (Iḥtifāz) draw herself close together and lean onto one side by resting on her left buttocks."⁴⁶

45. al-Bayhaqi: Al-Sunan al-Kubrā, 2:222. Makkah al-Mukarramah: Dār al-Baz, 1414/1994

أبي مطيع الحكم بن عبد الله البلخي عن عمر بن ذر عن مجاهد عن عبد الله بن عمر قال قال رسول الله صلى الله عليه وسلم إذا جلست المرأة في الصلاة وضعت فخذيها على فخذيها الأخرى وإذا سجدت الصقت بطنها في فخذيها كأستر ما يكون لها وإن الله تعالى ينظر إليها ويقول يا ملائكتي أشهدكم أني قد غفرت لها.

46. Ibn Abī Shayba: Musannaf: 2:505 (No.2794) Beirut: Dār al-Qurtubah, 1428/2006

حدثنا أبو عبد الرحمن المقرئ، عن سعيد بن أبي أيوب، عن يزيد بن أبي حبيب، عن بكير بن عبد الله بن الأشج، عن ابن عباس، أنه سئل عن صلاة المرأة، فقال: تجتمع وتحتفز.

3. Nafi' reports that Safiyya ⁴⁷ used to perform Salāt while in the (tarabbu) cross legged position.⁴⁸

4. Nafi' reports that the Womenfolk of Ibn 'Umar would adopt the tarabbu' position in Salāh.⁴⁹

5. Khālid Ibn Lajlāj said: "Women were commanded with tarabbu' when they sat in Salāh and that they should not sit like men on their buttocks.⁵⁰ This is in order that nothing happens."⁵¹ (For example, revealing of any part of the body).

6. Ibrāhīm (an-Nakha'i) said "The woman sits to the side in Salāh."⁵²

7. Ibrāhīm (an-Nakha'i) said "A woman is ordered to sit by joining her thighs to one side during Salāh (of two rak'at)"⁵³

47. She is Safiyya bint Abi 'Ubayd, the wife of 'Abd Allah ibn 'Umar. She was a Tabi'i.

48. ibid, 2:506 (No.2800)

49. ibid, 2:507 (No.2805)
حدثنا أبو خالد عن محمد بن عجلان عن نافع أن صفية كانت تصلي وهي متربعة

50. It has been discussed in the previous pages that tarabbu' was later abrogated.

51. ibid, 2:506 (No.2799)

حدثنا إسماعيل ابن عليّة، عن محمد بن إسحاق، عن زرعة، عن إبراهيم، عن خالد بن اللجلاج، قال: كن النساء يؤمرن أن يتربعن إذا جلسن في الصلاة ولا يجلسن جلوس الرجال على أوراكنهن يتقى ذلك على المرأة مخافة أن يكون منها الشيء

52. ibid, 2:508 (No.2808)

حدثنا أبو بكر قال: حدثنا وكيع عن سفيان عن منصور عن إبراهيم قال: تجلس المرأة من جانب في الصلاة

53. 'Abd al-Razzāq: Musannaf: 3:139 (No.5077) Beirut: Majlis al-Islāmi, 1403/1983.

عبد الرزاق عن الثوري، ومعبّر، عن منصور، عن إبراهيم، قال " تؤمر المرأة في الصلاة في مثلني أن تضم فخذيها من جانب

'Abdullah Ibn`Umar and His Wife

We have discussed above that Safiyya bint Abi 'Ubayd, the wife of the Saḥābi (Companion) 'Abd Allah ibn 'Umar used to sit in Salāt in (tarabbu')cross legged position. But 'Abd Allah ibn`Umar said: "The Sunnah way to sit in Salāt is to keep the right foot propped up and bend the left foot."⁵⁴ Why would he allow his wife to against the Sunnah; He must have seen his wife performing Salāh, but did not stop her from sitting cross legged. This proves that the posture of sitting in Salāh is different for man and woman. He must have learnt from Prophet ﷺ that a woman is required to sit differently.



54. Bukhāri: Ṣaḥīḥ al-Bukhārī, 1:165 (No.827) Cairo: Dār Tauq An-Najāh, 1311/1893

عبدالله بن عمرو قال إنما سنة الصلاة أن تنصب رجلك اليمنى وتثنى اليسرى

Some Other Narrations about Manner of Prostration in Salāh

In the previous pages we have discussed a narration from Kitāb al-Marāsīl of Abū Dawūd regarding the manner in which a woman should prostrate during Salāh. There is no objection on that ḥadīth. It has been used by Jurists as well as scholars of ḥadīth. We shall mention a few more narration on this topic.

1. 'Ali said: "When a woman performs Salāh, she must practice Iḥtifāz and keep her thighs close together."⁵⁵
2. 'Ali said: "When a woman performs Salāh, she must practice Iḥtifāz and keep her thighs close to her stomach."⁵⁶

Analysis

Both the chains contain a common narrator Al-Ḥārith ibn'Abd Allah al-A'war(d.70/689). He was a student of Ali (رضي الله عنه). He has been declared da'if (weak). The Salafīs have mentioned all the criticism on this narrator but have failed to mention the praise about him. The Salafīs wrote: "He was called a liar by Imām Muslim. Al Madīni said that al-Ḥārith used to lie upon 'Ali. Abu Ishāq called him a liar. Imām Ibn Ḥibban called him a shi'ite and weak (*da'if*) in ḥadīth."

Indeed this criticism is written in Tahdhīb al-tahdhīb. But the

55. *ibid*, 2:504 (No.2793)

حدثنا أبو الأوص، عن أبي إسحاق، عن الحارث، عن علي، قال: إذا سجدت المرأة فلتحتفز
ولتضم فخذيها

56. 'Abd al-Razzāq: Musannaf: 3:138 (No. 5072) Beirut: Majlis al-Islāmi, 1403/1983

عن عن إسرائيل، عن أبي إسحاق، عن الحارث، عن علي، قال: "إذا سجدت المرأة فلتحتفز،
ولتصق فخذيها ببطنها.

Salafīs often show academic dishonesty in narrator criticism. They pick and chose what suits them and leave the rest. This narration in itself is not evidence, but it is used to support other narrations. It is a principle of ḥadīth sciences that weak narrations support and strengthen each other. Even if al-Ḥārith bin Abdullah is considered weak (da'if) narrator, it is fair to show what the other scholars have said about him, something which the Salafīs tend to ignore.

Ibn Ḥajar writes: "Ibn Ma'īn said there is no harm in him. Ibn Abū Dawūd said "al-Ḥārith was a jurist among the people, people liked him, he was the most knowledgeable regarding the matters of inheritance, the knowledge of which he took from 'Ali. When Ibn Abū Khaithama was asked regarding al-Ḥārith, he said that the scholars of ḥadīth accept narrations from him. Ibn Shāhīn said in (his book) al-thiqāt "Ahmad ibn Sālih al-Misri said that al-Ḥārith al-A'war was trustworthy and firm. His narrations from 'Ali are fair (hasan). He was told that al-Sha'bi considered him to be a liar. He (Ahmad ibn Sālih) said: He did not lie in narrating, ḥadīth but lied in narrating his opinion."⁵⁷

3. Ibrāhīm said: "When a woman prostrates she should join her thighs to her stomach without raising her posterior and without stretching her limbs out like a male."⁵⁸

57. Ibn Ḥajar: Tahdhīb al Tahdhīb: 2:126 (No.248) Beirut: Dār al-Fikr 1404/1984

وقال الدورى عن بن معين الحارث قد سمع من بن مسعود وليس به بأس - قال بن أبي داود كان الحارث أفقه الناس وأحسب الناس وافرض الناس تعلم الفرائض من على - قال بن أبي خيشمة قيل ليحيى يحتج بالحارث فقال ما زال المحدثون يقبلون حديثه

58. Ibn Abī Shayba: Musannaf: 2:505 (No.2798), Beirut: Dār al-Qurtubah, 1428/2006

دثنا وكيع، عن سفيان، عن منصور، عن إبراهيم، قال: "إذا سجدت المرأة فلتلزم بطنها بغنظيها ولا ترفع عجزتها ولا تجافي كما يجافي الرجل

4. Ibrāhīm said: "When a woman prostrates, she must draw her thighs inwards and place her stomach on them."⁵⁹
5. Mujāhid used to dislike that a man attach his stomach to his thighs in prostration as a woman does.⁶⁰
6. Ḥasan (al-Basri) said "A woman should draw herself closely together in Sajdah (prostration)."⁶¹
7. Ibrāhīm said: "A woman used to be commanded to place her arm and her stomach on her thigh when she goes into Sajdah and not to spread her limbs out like a male does so that her buttocks are not raised."⁶²
8. 'Ata said: "A woman; when she prostrates, she should bring together her hands to herself, and join her belly and her chest to her thighs, and gather her body up as much as she can."⁶³
9. Ḥasan (al-Basri) and Qatādah said: "When a woman prostrates, she gathers her limbs up as much as she can and she

59. ibid, (No.2795)

حدثنا أبو الأحوص، عن مغيرة، عن إبراهيم، قال: "إذا سجدت المرأة فلتضم فخذيها ولتضع
بطنها عليهما

60. ibid, (No.2796)

حدثنا جرير، عن ليث، عن مجاهد أنه كان يكره أن يضع الرجل بطنه على فخذه إذا سجد كما
تصنع المرأة.

61. ibid, (No.2797)

حدثنا ابن مبارك، عن هشام، عن الحسن، قال: "المرأة تضطم في السجود

62. 'Abd al-Razzāq: Musannaf: 3:138 (No.5071) Beirut: Majlis al-Islāmi,
1403/1983

عبد الرزاق عن معمر، والثوري، عن منصور، عن إبراهيم، قال "كانت تؤمر المرأة أن تضع
ذراعها وبطنها على فخذيها إذا سجدت، ولا تتجافى كما يتجافى الرجل، لكي لا ترفع عجزتها.

63. ibid, 3:137 (No.5069)

عبد الرزاق عن ابن جرير، عن عطاء، قال "تجتمع المرأة إذا ركعت ترفع يديها إلى بطنها،
وتجتمع ما استطاعت، فإذا سجدت فلتضم يديها إليها، وتضم بطنها وصدرها إلى فخذيها،
وتجتمع ما استطاعت.

does not separate (her limbs) so that she does not lift her posterior."⁶⁴

These narrations prove that great tabi'iun like 'Ata, Ḥasan, Ibrāhīm, Qatādah, Mujāhid etc were of the opinion that a woman's posture in Salāh is different from that of a man. They also informed the wisdom behind these postures, which is concealment and modesty. If a woman prostrates like a man her posterior will be raised which is against modesty and decency. But our Salafi friends insist that a woman must prostrate like a man, raising her posterior. Their argument is based on their ego and following Al-Albānī.



64. ibid, (No.5068)

عبد الرزاق عن معمر، عن الحسن، وقتادة، قالوا: "إذا سجدت المرأة، فإنها تنضم ما استطاعت، ولا تتجافى لكي لا ترفع عجزتها."

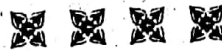
How Should a Woman Bow During Salāh? (Ruku')

Ruku' refers to the bowing down following the recitation of the Qur'ān in the standing position while performing Salāh.

During ruku' men are required to bow and firmly grasp their knees with fingers spread apart. The head and the lower back should be in one straight line. The calf region and the back are straight. The arms are away from the body and there is a gap between chest and the arms.

If a woman too bows and grasps her knees like men, then her posterior and lower back will be protruding which will be against modesty and concealment. It is for this reason, a woman is asked to bend only slightly so that her hands reach her knees. A woman should not grasp her knees. Her fingers should be together and not spread. Her elbows and arms should touch the body.

'Ata said "The woman gathers her limbs up when she bows. She raises her hands to her stomach, and she draws (herself) together as much as she can."⁶⁵



65. ibid, (No.5069)

عبد الرزاق عن ابن جريج، عن عطاء، قال "تجتمع المرأة إذا ركعت ترفع يديها إلى بطنها، وتجمع ما استطاعت

The Rulings from the Jurists

Ĥanafī

1. A woman should raise her hands till her shoulders. She should not take her hands out of her sleeves.⁶⁶

2. Imām Badruddīn al-'Aynī al-Ĥanafī writes (d.855/1451): "According to Umm al-Dardā; 'Ata, Zuhri and Hammād, a woman should raise her hands till her breasts."⁶⁷

3. Muhammed ibn Muqātil has reported from his companion that a woman will raise her hands till her shoulders.⁶⁸

4. Imām Burhānuddīn al-Marghināni al-Ĥanafī (d. 593/1197) writes in his famous book "al-Hidayah" (a medium commentary on the Bidāyatul Mubtadi: "A woman should raise her hands close to her shoulders.)"⁶⁹

5. One of the popular books of Ĥanafī Jurisprudence, al-Fatāwa al-Hindiyya states: "A female should not spread out in ruku' and sajdah while she will sit on her legs. In sajdah, she

66. Sayyid Ibn 'Ābidin Shāmi: Radd al-Muhtār, 2:211. Riyadh: Dar'Alam al-Kutub, 1423/2003

ترفع يديها حذاء منكبيها، ولا تخرج يديها من كمبيها

67. al-'Ayni: Al-Bināya Sharh al-Hidāya: 2:173. Beirut: Dār al-Kutub al-'ilmiyyah, 1420/1999

68. ibid. وعن أم الدرداء وعطاء والزهرى وحماد وغيرهم أن المرأة ترفع يديها على ثدييها.

روى محمد بن مقاتل عن اصحابنا أنها ترفع حذاء منكبيه.

69. al-Marghināni: Al-Hidayah: 1:48. Beirut: Dar Ihya' al-Turath al-'Arabi, 1416/1995

والمرأة ترفع يديها حذاء منكبيها

will make her stomach rest on her thighs."⁷⁰

6. The sitting posture is described as: "A woman will sit on her left buttock and position her legs out to the right side."⁷¹

7. One of the major Ḥanafī Jurist and ḥadīth expert Imām Abu Ja'far al-Taḥāwī (d.321/933) writes: "As for a woman, our scholars state that she must sit in a manner that is most concealing."⁷²

8. Imām Sayyid Ibn `Ābidīn al-Shāmī (d.1252/1836) writes: "A woman should raise her hands till her shoulders. She should not take her hands out of her sleeves. She must place her one palm over the other on her breast. She must bend only slightly in ruku. She will not spread her fingers out in ruku' but rather keep them close together and place her palms on her knees without clasping them. She must bend her knees slightly. She must contract herself in ruku' and sajdah. She must place her arms flat on the ground. She must sit with her legs out and resting on her posterior in tashahhud. In tashahhud, she must keep her fingers close together."⁷³

70. al-Fatawa al-Hindiyya: 1:75. Egypt (Bulaq): al-Matba'a al-Kubra al-Amiriyya, 1310/1892

والمرأة لا تجافي في ركوعها وسجودها وتقع على رجليها وفي السجدة تفترش بطنها على فخذيها.

71. ibid.

وان كانت امرأة جلست على اليتها اليسرى وأخرجت رجليها من الجانب الأيمن.

72. Al-Taḥāwī (abridged by Imām Abu Bakr al-Jassās d.370/980): Mukhtashar Ikhtilāf al-'Ulama 1:212, Beirut: Dar al-Bashir al-Islamiyyah, 1416/1995

وأما جلوس المرأة فان أصحابنا قالوا تقع كاستر ما يكون لها.

73. Ibn `Ābidīn al-Shāmī: Radd al-Muhtār: 1:504. Beirut: Dār al-Fikr, 1421/2000

ترفع يديها حذاء منكبيها ولا تخرج يديها من كفيها وتضع الكف على الكف تحت ثديها وتنحن في الركوع قليلا ولا تعقد ولا تفرج فيه أصابعها بل تضمها وتضع يديها على ركبتيها ولا تخني ركبتيها وتنضم في ركوعها وسجودها وتفترش ذراعيها وتتورك في التشهد وتضع فيه يديها تبلغ رؤوس أصابعها ركبتيها وتضم فيه أصابعها

9. He writes at another place: "A woman should bend slightly in ruku' without spreading her fingers out completely. However, she must contract herself and place her palms on her knees and bend them slightly. She must not spread out her arms as this is more concealing for her."⁷⁴



74. ibid, 1:494

أما المرأة فتحنى فى الركوع يسيرا ولا تفرج ولكن تضم وتضع يديها على ركبتيها وضعا وتحنى ركبتيها ولا تجافى عضديها لأن ذلك أستر لها

Mālikī

1. Imām Ibn Abī Zayd al-Qayrawānī al-Mālikī (d. 386/996) devotes a section with the heading "Woman's prayer" under which he writes: "Otherwise they do the prayer in the same way as men except that they should keep their legs together and their arms close to their sides and keep themselves as gathered as possible when sitting and in sujūd and in the whole of the prayer in general."⁷⁵

2. Allāma Ṣāliḥ 'Abd al-Samī Abī al-Azhari writes: "When you say the takbīr, it is recommended to raise your hands. Their backs are towards sky and palms to earth, level with the shoulders or a little lower, i.e. the top of the chest. This is for the man. As for the woman, it is a little less than that. Al-Qarāfī related consensus on that."⁷⁶

3. Allāma 'Alī bin Khalaf al-Mālikī (d. around 949/1543) has written the same thing.⁷⁷

75. Ibn Abī Zayd al-Qayrawānī: al Risāla, p.52. Cairo: Dār al-Fazliat 1426/2005

والمرأة دون الرجل في الجهر وهي في هيئة الصلاة مثله غير أنها تنضم ولا تفرج فخذيها ولا عضديها وتكون منضمة منزوية في جلوسها وسجودها وأمرها كله

76. Ṣāliḥ 'Abd al-Samī: al-Thamar al-dānī fī taqrīb al-ma'ānī: Sharḥ Risālat Ibn Abī Zayd al-Qayrawānī, p.88. Beirut: al-Maktabah al-Thaqāfiyah, n.d.

(ترفع يديك) أي ندباً، أي والحال أن ظهورهما إلى السماء وبطنيهما إلى الأرض (حذو) أي إزاء منكبيك تشنية منكب بوزن مجلس، وهو مجمع عظم العضد والكتف، وقيل إنتهاؤه إلى الصدر، وإليه أشار بقوله: (أودون ذلك) أي دون المنكب، فأوفى كلامه للتنويع لا للشك. وهذا في حق الرجل. وأما المرأة فدون ذلك. وقد حكى القرافي الإجماع عليه

77. Kitāb Kifāyat al-tālib al-Rabbānī, 1:490. Cairo: al-Matba' al-Madani, 1407/1987.

4. Allāma` Abd al-Waḥid ibn`Āshir al-Mālikī (d. 1040/1630) writes in his poetic work on Jurisprudence: "The stomach from the thighs men keep apart and the elbows from the knees when prostrating."⁷⁸

5. Imām Ahmad al Dardīr al-Mālikī (d.1201/1786) writes: "As for a woman she will remain contracted in all postures."⁷⁹



78. Ibn`Āshir: al-Murshid al-Mu`īn, p.167. Fez, Morocco: Matba' Anfa, 1427/2006.

والبطن من فخذ رجال يبعدون ومرفقا من ركة إذ يسجدون.

79. al Dardīr: al-Sharḥ al-Saghīr: 1:329. Cairo: Dār al-Ma`arif 1407/1986

واما المرأة فتكون منضبة في جميع احوالها.

Shafi'i

1. Imām Shafi'i (d.204/820) writes: "It is known that Allah ta'ala has asked women to cover up and remain concealed. Prophet ﷺ has taught the same thing and liked that during sujūd they should keep their body parts together and their stomach should rest on their thighs so that it provides maximum concealment. Similarly, prophet ﷺ liked that women should perform Salāh in such a way that during ruku' and sitting, in fact during entire Salāh, they should remain concealed. He (ﷺ) liked also that she should spread her *jilbāb*⁸⁰ over her body during ruku' and sujūd so that her body is not described by her clothes."⁸¹

2. Imām al-Nawawī (d.676/1277) after describing a man's Salāh writes: "The woman and the hermaphrodite should bring together [their limbs]."⁸²

3. Imām al-Shirbini (d.977/1569) while explaining the above statement writes: "These two (i.e; woman and hermaphrodite (should join their limbs together during ruku' and sujūd. Likewise, she should make her stomach rest on her thighs as

80. A longer garment of clothing that women wear. It typically covers the whole body except the face, hands, feet, and sometimes head.

81. Imām Shafi'i: Kitāb al-Umm, 1:138. Beirut: Dār al-Fikr, 1403/1983

وقد أدب الله تعالى النساء بالاستتار وأدبهن بذلك رسول الله صلى الله عليه وسلم وأحب للمرأة في السجود أن تضم بعضها إلى بعض وتلصق بطنها بفخذها وتسجد كأستر ما يكون لها وهكذا أحب لها في الركوع والجلوس وجميع الصلاة أن تكون فيها كأستر ما يكون لها وأحب أن تكفت جلبابها وتجافيه راحة وساجدة عليها لئلا تصفها ثيابها

82. al-Nawawī: Minhāj al-Ṭalibīn wa 'Umdat al-Muftīn, p.100. Beirut: Dār al-Minhāj, 1426/2005.

وتضم المرأة والخنثى.

this is more concealing for a woman and for a hermaphrodite, it is much safer."⁸³

4. Imām al-Bayhaqi al-Shafi'i (458/1066) writes: "All of the laws of salāh in which a woman differs from a man are based on the principle of satr (concealment). This means that the woman is instructed to do all that which is more concealing for her."⁸⁴

5. Imām al-Nawawī, while discussing ruku' writes: "A man should keep his elbow away from his arms while a woman and a hermaphrodite should not keep it away."⁸⁵

6. In the same book while discussing prostration (Sajdah), Imām al-Nawawī writes: "A man should keep separation between his elbows and arms and between stomach and thighs. A woman, on the other hand will keep her limbs together and touching."⁸⁶

7. Imām al-Nawawī writes: "A woman will join all her limbs together."⁸⁷

83. al-Shirbili: Mughni Al-Muhtāj ila Ma'rifat Al-Ma'ani al-faz Sharh Al-Minhāj, 1:170. Egypt: Mustafa al-Babi al-Halabi, 1377/1958.

وهو من زيادته على المحرر بعضها إلى بعض في ركوعها وسجودها بأن يلصقا بطنها بغنديلها؛ لأنه أستر لها وأحوط له.

84. Al-Bayhaqi: Al-Sunan al-Kubra, 2:222. Al-Makkah al-Mukarramah: Dār al-Bāz, 1414/1994

وجماع ما يفارق المرأة فيه الرجل من أحكام الصلوة راجع إلى السترو هو أنها مأمورة بكل ما كان أستر لها.

85. al-Nawawī: Rawdhat al-Ṭalibīn, 1:355. Beirut: Dār Alam al-Kutub, 1423/2003.

ويجاء في الرجل مرفقيه عن جنبه ولا تجاء في المرأة ولا الخنثى

86. ibid, 1:364

ويرفع الرجل مرفقيه عن جنبه وبطنه عن فخذه، والمرأة تضم بعضها إلى بعض.

87. al-Nawawī: al-Majmu' Sharh al-Muhadhdhab 3:390. Beirut: Dār al-Fikr, 1417/1997.

وتضم المرأة بعضها إلى بعض

8. Imām Ibn`Abd al-Barr (d.463/1071) writes: Imām Shafi'i said "A woman should sit in the most concealing position."⁸⁸



88. Ibn 'Abd al-Barr: Al-Istidhkâr: 1:480. Beirut: Dâr al-Kutub al-'ilmiyyah 1421/2000.

وَقَالَ الشَّافِعِيُّ: تَجْلِسُ الْمَرْأَةُ بِأَسْتَرٍ مَا يَكُونُ لَهَا.

Ĥanbalī

1. Abd Allah, the son of Imām Aĥmad bin Ĥanbal narrates: I asked (my father) "How does a woman prostrate and sit during tashahhud; He replied, "In a manner which is most concealing for her."⁸⁹

2. The Ĥanbali Jurist, Mansūr al-Buhūtī (1051/1641) writes: "Women are equal to men as far the actions of the Salāh are concerned even in raising hands. But they shall keep themselves gathered during ruku, sujūd and other aspects of Salāh so that they do not open and stretch like men. And it is better that when they sit they should draw legs on one side or they can practice tarabbu (to sit like cross legged) and if a stranger is listening, they should lower their recitation."⁹⁰

3. The Ĥanbali scholar Ibn al-Jawzi (d.597/1201) writes: "And the women are similar to men in all those issues which we have discussed above except that they should gather themselves during ruku' and sujūd and while sitting they should draw their legs towards right or sit in tarabbu' (cross legged) position."⁹¹

89. Abdullah: Masa'il al-Imām Ahmad ibn Hanbal Riwaya Ibnihi 'Abdillah ibn Ahmad, p.79 (No.281) Beirut: Maktaba al-Islami, 1401/1981.

حدثنا قال قرات على أبي قلت كيف تسجد المرأة وكيف تقعد للشهد قال كيف كان أستر.

90. Maṣūr ibn Yūnus Buhūtī: al-Rawd al-murbi': sharh Zād al-mustaqni', 1/183. Riyadh: Maktabah al-Hadithiyah, 1390/1969.

(والمرأة مثله) أي مثل الرجل في جميع ما تقدم حتى رفع اليدين (لكن تضم نفسها) في الركوع والسجود وغيرهما فلا تتجافي (وتسدل رجليها في جانب يمينها) إذا جلست وهو أفضل أو متربعة وتسرع القراءة وجوباً إن سمعها أجنبي -

91. Ibn al-Jawzi: Ahkām al-Nisa. Beirut: Dār al-Fikr, 1409/1989.

والمرأة في جميع ما ذكرنا كالرجل، إلا أنها تجمع نفسها في الركوع والسجود أو تسدل رجليها في الجلس، فتجعلها في جانب يمينها، أو تجلس متربعة.

4. Abū Ishāq Ibrāhīm ibn Muhammed Ibn Muflih al Ḥanbalī (d.884/1479) has mentioned the same thing, citing the narration of Zayd bin Abī Ḥābib from marāsīl of Abū Dāwūd.⁹²

5. Imām Ibn Qudamah al Ḥanbalī (d.620/1223) writes: There are two reports from Imām Aḥmad on this (Should a woman raise her hands with the takbīr or not (matter). The first report says that women should raise their hands during takbīr but lower than men. This was related from Khallāl on the authority of Umm al-Dardā and Hafsa bint Sirīn that she used to raise her hands. It is the view of Tawūs. The second report gives precedence to *Tajāfi*⁹³ and, therefore, favors the view that women shouldn't raise their hands during takbīr.⁹⁴

6. He writes further "A woman and a man are similar (in Salāh) except in ruku' and sujūd and while sitting the woman will practice sadl. (Draw her legs out of her right side). Imām

92. Ibn Muflih: al-Mubdi Sharḥ al-Muqni', 1:420-21. Beirut: Dār al-Kutub al-'ilmiyyah, 1418/1997.

93. Tajāfi means expansion and in the context of Salāh it means the recommended extension of all limbs in the Salāh, such as lifting one's arms and elbows off the ground and away from the body during prostration. It is legislated for men but not women (even if they are praying alone). Women should not extend themselves but rather keep their limbs close to enhance coverage of their body.

94. Ibn Qudāmah: al-Mughnī, 1:547. Beirut: Dār al-Fikr, 1405/1984.

فصل: والإمام والمأموم والمنفرد في هذا سواء وكذلك الفريضة والنافلة لأن الأخبار لا تفريق فيها فأما المرأة فذكر القاضي فيها روايتين عن أحمد إحداهما ترفع لها روى الخلال بإسنادة عن أم الدرداء وحفصة بنت سيرين أنهما كانتا ترفعان أيديهما وهو قول طاوس ولأن من شرع في حقه التكبير شرع في حقه الرفع كالرجل فعلى هذا ترفع قليلاً قال أحمد رافع دون الرفع والثانية لا يشرع لأنه في معنى التجافي ولا يشرع ذلك لها بل تجع نفسها في الركوع والسجود وسائر صلواتها

Ahmad said that he liked sadl and Khallāl preferred it."⁹⁵

7. Ibn Qudāmah writes at another place: "Concealment is preferred for a woman. For this reason extending the limbs (tajāfi) is not recommended for a female."⁹⁶



95. ibid, 1:635

والرجل والمرأة في ذلك سواء إلا أن المرأة تجب نفسها في الركوع والسجود وتجلس متربعة أو تسدل رجليها فتجعلها في جانب يمينها -- قال أحمد: والسدل أعجب إلى واختارة الخلال

96. ibid, 2:36

ولأن المرأة يستحب لها التستر ولذلك لا يستحب لها التجافي.

The Case of Umm al-Dardā

The Salafīs bring the case of Umm al-Dardā; support their claim. We will analyse this narration to see the truth of the matter.

Ibn Abī Shayba records: "Makhul reports that Umm al-Dardā□ used to sit like the males in Salāh."⁹⁷

The Salafīs claim that since Umm al-Dardā; was a female but she used to sit like men; this proves that men and women have similar posture in Salāh. An analysis in to the books of aḥādīth shows that there were two females with the name Umm al-Dardā. One was a female companion (Sahabiyya) and the other was a successor (Tabi`yyah). We need to first find out, out of the two, who is the one mentioned in this narration, the senior Umm al-Dardā; companion (or the junior one) successor.

Imām Ibn Ḥajar Al-'Asqalānī writes: "It can be realized from the narration of Makhul that the narration refers to the younger Umm al-Dardā, the Tabi`yyah (successor) and not the elder Sahabiyyah (companion) because Makhūl met the former and not the latter."⁹⁸ Imam al-Mizzi writes that this Umm al-Dardā□

97. Ibn Abī Shayba: Musannaf: 2:507 (No.2801). Beirut: Dār al-Qurtubah, 1428/2006.

حدثنا وكيع، عن ثور، عن مكحول أن أم الدرداء كانت تجلس في الصلاة كجلسة الرجل.

98. Ibn Ḥajar Al-'Asqalānī: Fath Al-Bāri, 2:306. Beirut: Dār al-Ma'rifah, 1379/1959.

وعرف من رواية مكحول أن المراد بأم الدرداء الصغرى التابعة لا الكبرى الصحابية لأنه أدرك الصغرى ولم يدرك الكبرى.

was the younger one, who was well versed in jurisprudence.⁹⁹

Two ḥadīth masters have agreed that the Umm al-Dardā mentioned in this narration is the younger one who was a *Tabi'i* (Successor) and not a companion (*Sahābi*).

The Salafīs do not want to follow the Prophet ﷺ who ordered women to perform Sajdah (prostration) in a concealing manner which is different from men. We have discussed this ḥadīth in the beginning. The Salafīs do not want to follow the companions of the Prophet, who said that the women must perform Salāh in a modest and concealed manner. The Salafīs do not want to follow the majority of the successors (*Tabi'i*) like Ibrāhīm an-Nakha'i (d.96/714), Mujāhid (d.104/722), Ḥasan al-Basri (d.110/728), 'Ata (d.114/732) Ḥammād ibn Salamah (d.167/784) etc. We have discussed in the previous pages how Salafī scholar Al-Albānī twisted the statement of the great *tabi'i* Ibrāhīm an-Nakha'i to suit his desire! Can this action of Umm al-Dardā be used as a proof by the Salafīs? The answer is given by the ḥadīth master Imām Ibn Ḥajar. He writes: "The practice of a lone *Tabi'i* even though it may not contradict any principle, will not be used as a proof."¹⁰⁰

In fact there is another report regarding Umm al-Dardā which is contradictory to the one used by the Salafīs. Imām Ja far al-Taḥāwī writes: "Ibrāhīm Ibn Ablah reports that he saw Umm

99. al-Mizzi: Tahdhīb al-Kamāl: 35:353 and 355. Beirut: Mu'assasah al-Risālah 1408/1987.

أم الدرداء الصغرى الفقيهية

100. Ibn Ḥajar Al-'Asqalānī: Fath Al-Bāri, 2:306. Beirut: Dār al-Ma'rifah, 1379/1959.

وعمل التابعي بمفرده ولو لم يخالف لا يحتج به.

al-Dardā performing Salāh cross-legged (tarabbu').¹⁰¹ "This contradicts with the report by Makhul which states that Umm al-Dardā used to sit like the males in Salāh. Hence we have to interpret that her action of sitting like men was not her regular practice, rather, she might have done this due to some necessity or illness.

In Shafi'i fiqh men and women sit alike in the final tashahhud, resting on their left buttock and legs out to their right side. However during ruku' and sajdah women have been advised to be more concealing. Hence, it is possible that Umm al-Dardā sat like men in those postures. So it cannot be said with certainty that Umm al-Dardā used to sit like men in all the postures of Salāh.



101. Tahāwī: Sharh Mushkil al Athār: 13:244 (No 5235) Beirut: Mu'assasah al-Risalah 1415/1994.

حدثنا فهد قال حدثنا إسماعيل بن الوليد القعقاعي قال حدثنا هاني بن عبد الرحمن قال حدثني إبراهيم بن أبي عبلة قال رأيت أم الدرداء تصلي متربعة.

The Preconditions of Salāh

In the previous pages some evidence has been presented which proves that a woman's posture in Salāh is different from a man when it comes to tying hand, bowing, prostration and sitting. For the interested readers, we will explain step by step method of Salāh for a Muslim woman.

The five daily Salāh is fard (obligatory) for every 'āqil (sane) and bāligh (having reached the age of puberty) Muslim. There are some preconditions which have to be fulfilled before we begin our Salāh. If we realize that any of these preconditions were not fulfilled, then we must perform our Salāh again. We will discuss these preconditions before we move on to the step by step procedure of a woman's Salāh.

The preconditions for a Salāh to be valid are: Intention, Takbīr Tahrima, Time, (Khtuba for Juma Salāh), Purification, Covering of those body parts which constitute *awrat* and Direction of *Qibla*.¹⁰²

1. Tahārat (Purification)

Allah says in the Qur'an:

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ.

For Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean. [Al-Baqrah, 2:222]

The body, clothes and place of Salāh must be clean and free

102. Haskafi: ad Durr al-Mukhtār, p.56. Beirut: Dār al-Kutub al-'ilmiyyah, 1423/2002.

باب شروط الصلاة هي ثلاثة أنواع: شرط انعقاد: كنية، وتحريم، ووقت، وخطبة: وشروط دوام، كطهارة وستر عورة، واستقبال قبلة

from all types of impurities.¹⁰³ Purification from the state of major impurity (Janābat) is attained by complete bath (Ghusl) and purification from the state of minor impurity is attained by ablution (Wudu).

Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَٰكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ

O ye who believe! When ye prepare for prayer, wash your faces, and your hands (and arms) to the elbows; Rub your heads (with water; and (wash) your feet to the ankles. If ye are in a state of ceremonial impurity, bathe your whole body. But if ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands, Allah doth not wish to place you in a difficulty, but to make you clean, and to complete his favour to you, that ye may be grateful. [Al-Ma'idah, 5:6]

Allah says:

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ

O Children of Adam! Wear your beautiful apparel at every time and place of prayer. [Al-'Araf, 7:31]

Allah says: وَثِيَابَكَ فَطَهِّرْ

103. al-Fatawa al-Hindiyya: 1:75. Egypt (Bulaq): al-Matba'a al-Kubra al-Amiriyya, 1310/1892.

تطهير النجاسة من بدن البصلي وثوبه والمكان الذي يصلى عليه واجب.

And thy garments keep free from stain! [Al-Mudatthir, 74:4]

The meaning of the statement that the 'place where Salāh is performed should be clean and pure, means that at least the area of sujūd (prostration) and the area where the feet are placed should be free from impurity.¹⁰⁴

2. **Satr-i-'-Awrat** (The parts of the body which must be covered)

Allah says

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا.

And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof. (Al Nur, 24: 31)

Imām Abū Dawūd records: Narrated Aisha, Umm al Mu'mineen: Asma, daughter of Abu Bakr, entered upon the Apostle of Allah (ﷺ) wearing thin clothes. The Apostle of Allah (ﷺ) turned his attention from her. He said: O Asma! when a woman reaches the age of menstruation, it does not suit her that she displays her parts of body except this and this, and he pointed to her face and hands.¹⁰⁵

104. Haskafi: ad Durr al-Mukhtār, p.57. Beirut: Dār al-Kutub al-'ilmiyyah, 1423/2002.

(ومكانه) أي موضع قدميه أو أحدهما إن رفع الأخرى وموضع سجودة اتفاقاً في الأصح .

105. Abū Dawūd: Kitāb al-Sunan, 4:423 (No.4101) Beirut: Mu'assasat al-Rayyān, 1419/1998.

حدثنا يعقوب بن كعب الأنطاكي ومؤمل بن الفضل الحراني قالوا حدثنا الوليد عن سعيد بن بشير عن قتادة عن خالد قال يعقوب ابن دريك عن عائشة رضي الله عنها أن أسماء بنت أبي بكر دخلت على رسول الله صلى الله عليه وسلم وعليها ثياب رقاق فأعرض عنها رسول الله صلى الله عليه وسلم وقال يا أسماء إن المرأة إذا بلغت المحيض لم تصلح أن يرى منها إلا هذا وهذا وأشار إلى وجهه وكفيه

The 'Awrat for free women is the entire body, except for the face, the palms of the hands and the soles of the feet. Women should cover their entire body including their hair. ¹⁰⁶

3. Istiqbāl-i-Qibla (Facing towards the Qibla during Salāh)

Allah says

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ
الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا
الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ

We see the turning of thy face (for guidance to the heavens) now shall We turn thee to a Qibla that shall please thee. Turn then Thy face in the direction of the sacred Mosque: Wherever ye are, turn your faces in that direction. The people of the Book know well that that is the truth from their Lord. Nor is God unmindful of what they do. [Al-Baqrah, 2:144]

4. Waqt (Prescribed Time)

Allah says

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا

For such prayers are enjoined on believers at stated times. [Al Nisa; 4: 103]

It is necessary to offer Salāh within its stipulated time. For example, today's 'Asr Salāh is to be offered, it is necessary that the time for 'Asr has begun; Asr Salāh will not be valid if it is offered before the beginning of its time. For each city, the Salāh timings are different as it is dependent on latitude and

106. Ibn 'Ābidīn al-Shāmī: Radd al-Muhtār: 1:504. Beirut: Dār al-Fikr, 1421/2000.

(و) الرابع (ستر عورته) —

(وللحرّة) ولو خنثى (جميع بدنّها) حتى شعرها النازل في الأصح (خلا الوجه والكفين) فظهر الكف عورة على المذهب. (والقدمين) على المعتمد، وصوتها على الراجح وذراعيها على المرجوح.

longitude. The time table for each city is available in Masjid. But one must try to prepare well in advance for salāh before the salāh time.¹⁰⁷

5. Niyyat (Intention)

Allah says

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ.

And they have been commanded no more than this: To worship Allah, offering Him sincere devotion, being true (in faith) [Al- Bayyina, 98:5]

Narrate 'Umar bin Al-Khattāb: I heard Allah's Apostle saying, "The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended."¹⁰⁸

6. Takbīr e Tahrima- To start the Salāh by uttering (ALLAHU AKBAR الله اكبر)



107. Ibn 'Ābidīn al-Shāmī: Radd al-Muhtār: 1:125. Beirut: Dār al-Fikr, 1421/2000.

وفي الحلية: وعندى أنه من آداب الصلاة لا الوضوء، لأنه مقصود لفعل الصلاة.
108. Bukhāri: Ṣaḥīḥ al-Bukhārī, 1:6 (No.1) Cairo: Dār Tauq An-Najāh, 1311/1893.

سمعت عمر بن الخطاب رضى الله عنه على المنبر، قال: سمعت رسول الله صلى الله عليه وسلم، يقول: "إنما الأعمال بالنيات، وإنما لكل امرء ما نوى."

Step by Step Guide for Salah

Here we shall write down the step by step guide of how a Muslim Woman performs Salāh. Reference for some steps has been discussed in the previous pages and shall not be repeated here. Where ever necessary, the reference will be provided in the foot note.

1. Stand straight, facing the Qibla.
2. Keep the feet together, toes must face the Qibla.

Note: Salafi men keep their legs wide apart and insist that men and women have similar posture in Salāh, hence women must also keep their legs apart. What an ugly, miserable and immodest stance for a woman to adopt. A woman is an object of concealment according to the ḥadīth. When she has to stretch her legs wide open, she adopts the stance of lewd and shameless woman. To know more about this topic, refer to our booklet entitled "The position of feet in Salāh."

3. Make a firm intention (in your heart) of the Salāh that you are about to offer. To say it verbally is better (for example, "I intend to offer four Rak'at for today's Fard Dhur Salāh, facing Qibla, for Allah Ta'ala.)
4. Raise the hands to the shoulders without taking them out of the burqa, or sleeves. The palms should face the Qibla and fingers should be straight.
5. Recite the takbīr (ALLAHU AKBAR اللهُ اكبر) and place the hands on the chest. Place the right palm on back of the left palm. ¹⁰⁹

109. Ibn 'Ābidīn al-Shāmī: Radd al-Muhtār: 1:482. Beirut: Dār al-Fikr, 1421/2000.
(ورفع يديه) قبل التكبير وقيل معه.

6. Fix the gaze on the place of sajdah during the standing posture.¹¹⁰

7. Recite *thana* and *ta'awwuz* followed by *tasmiyah*.¹¹¹

8. Recite Surah Al-Fatiha and then *tasmiyah*¹¹² followed by any Surah from the Qur'ān (minimum three verses).¹¹³

9. Say *Takbīr* (ALLAHU AKBAR اللهُ أَكْبَرُ) and go into ruku.¹¹⁴

Note: The *takbīrāt-e-intiqāliyyah* (takbīr which is recited when moving from one posture to another) should be commenced as soon as one begins moving to the next posture and only be completed when one reaches that posture.

Ruku (Bowing Down)

1. Bend slightly to the extent that the fingers are able to touch the knees.

Note: In the posture of ruku, the fingers will be kept together. One will not grasp the knees fully nor spread out the fingers. Similarly the head and back will not be kept in a straight line, to ensure that the body is in contract.

110. Ḥasan Shurunbulali: Nur al-Idah, p.28, Egypt: Maktabah Muhammad Ali Subaih, n.d. ونظر المصلي الى موضع سجوده.

111. *ibid*, p.29

ثم يقول سبحانك اللهم وبحمدك وتبارك اسمك وتعالى جدك ولا إله غيرك ويستفتح كل مصلي.

112. Ibn 'Ābidīn al-Shāmī: Radd al-Muhtār: 1:482. Beirut: Dār al-Fikr, 1421/2000.

وذكر في المحيط المختار قول محمد وهو أن يسمى قبل الفاتحة وقبل كل سورة في كل ركعة.

113. Tahtāwi: Hāshiya al-Tahtāwi 'alā al-Marāqil Falāh, p.104. Beirut: Dār al-Kutub al-'ilmiyyah, 1424/2004.

(ثم قرء الفاتحة وأمن الإمام والمأموم سراً) وحقيقته إسماع النفس كما تقدم (ثم قرأ سورة) من المفصل على ما تقدم (أو قرأ ثلاث آيات) قصار أو آية طويلة وجوباً.

114. Ibn 'Ābidīn al-Shāmī: Radd al-Muhtār: 1:482. Beirut: Dār al-Fikr, 1421/2000.

(ثم) كما فرغ (يكبر) مع الإنحطاط (للكوع).

2. The arms should be joined to the sides so that there is no gap between the arms and the sides.

3. Fix the gaze on the feet in the posture of ruku'.¹¹⁵

4. Recite the tasbīh سبحن ربى العظيم minimum thrice or any odd number of times.¹¹⁶

5. Stand up from ruku saying the *tasmī*: سمع الله لمن حمده followed by the *tahmīd*: ربنا لك الحمد.¹¹⁷

6. Stand up erect. The body should be completely at ease before going into sajdah.¹¹⁸

Sajdah (Prostration)

1. Say the takbīr and proceed for sajdah.¹¹⁹

2. Keep the back crouched when going into sajdah.

3. Place the knees first on the ground, then the palms, then the

115. *ibid*, p.478

نظرة إلى موضع سجودة حال قيامه، وإلى ظهر قدميه حال ركوعه

116. *ibid*, p.494

وصرحوا بأنه يكره أن ينقص عن الثلاث وأن الزيادة مستحبة بعد أن يختم على وتر خمس أو سبع ما لم يكن إماماً فلا يطول

117. *ibid*, p.496

(ثم يرفع رأسه من ركوعه مسبحاً... ويكتفى به الإمام) وقالوا يضم التحميد سرا (و) يكتفى (بالتحميد المؤتم) وأفضله اللهم ربنا ولك الحمد ثم حذف الواو ثم حذف اللهم فقط (ويجمع بينهما لو منفردا) على المعتمد يسبح رافعاً ويحمد مستوياً.

118. *ibid*, p.497

(و يقوم مستوياً) قوله (مستوياً) هو للتأكيد فإن مطلق القيام إنما يكون بأستواء الشقين وإنما أكد لغلبة الأكثرين عنه فليس بمستدرك كما ظن قهستاني أو للتأسيس والمراد منه التعديل كما أفادة في العناية.

119. *al-Fatawa al-Hindiyya*: 1:75. Egypt (Bulaq): *al-Matba'a al-Kubra al-Amiriyya*, 1310/1892.

ثم إذا استوى قائماً كبر وسجد.

nose and lastly the forehead.¹²⁰

4. Keep the fingers tightly closed facing towards the *qibla*.¹²¹

5. Place the palms parallel to the ears.¹²²

6. The feet should not be upright. Instead, they should be placed on the ground on the right hand side.

7. Draw the limbs of the body closely together and press them firmly.

8. The stomach should be joined to both the thighs and the arms to the sides.

9. Both the forearms/elbows should be placed on the ground.

10. Fix the gaze on the nose in sajdah.¹²³

11. Recite the tasbīh: سبحن ربى الأعلى minimum thrice or any other odd number of times.¹²⁴

120. Ibn 'Ābidīn al-Shāmī: Radd al-Muhtār: 1:497, Beirut: Dār al-Fikr, 1421/2000.

(ويسجد واضعاً ركبتيه) أولاً لقربها من الأرض (ثم يديه) إلا لعذر (وجهه) مقدماً أنفه لها مر.

121. *ibid*, p.498

ضاماً أصابع يديه لتتوجه للقبلة.

122. al-Fatawa al-Hindiyya: 1:75. Egypt (Bulaq): al-Matba'a al-Kubra al-Amiriyya, 1310/1892.

ويضع يديه في السجود حذاء أذنيه ويوجه أصابعه نحو القبلة.

123. Haskafi: ad-Durr al-Mukhtār, p.66. Beirut: Dār al Kutub al-'ilmiyyah, 1423/2002.

(ولها آداب) تركه لا يوجب إساءة ولا عتاباً كترك سنة الزوائد، لكن فعله أفضل (نظرة إلى موضع سجوده حال قيامه، وإلى ظهر قدميه حال ركوعه، وإلى أرنبة أنفه حال سجوده).

124. al-Fatawa al-Hindiyya: 1:75. Egypt (Bulaq): al-Matba'a al-Kubra al-Amiriyya, 1310/1892.

ويقول في سجوده سبحان ربى الأعلى ثلاثاً.

12. Say the takbīr and sit up in the position of *jalsah*.¹²⁵

Jalsah (Sitting Position)

1. Sit on the left buttock and place both the feet on the right side.

2. Both hands should be placed on the thighs with the fingers joined together.

3. Fix the gaze on the area between the lower chest and lap whilst in *jalsah*.¹²⁶

4. Remain in the position of *jalsah* so that body is completely at ease before proceeding for the second sajdah.¹²⁷

5. Say the takbīr and proceed to the second sajdah as normal.¹²⁸

6. After the second sajdah say the takbīr and stand up for the second raka`'t.¹²⁹

After performing sajdah in the second rak`at, sit for tashahhud, recite durūd followed by du`ā and with salām finish your prayer.



125. Haskafi: ad Durr al-Mukhtār, p. 69. Beirut: Dār al-Kutub al-'ilmiyyah, 1423/2002.

(ثم يرفع رأسه مكبرا ويكفي فيه) — (أدنى ما يطلق عليه اسم الرفع) — (ويجلس بين السجدين مطمئنا)

126. ibid, p.66

وإلى حجرة حال قعودة

127. ibid, p.66

(ويجلس بين السجدين مطمئنا) لها مـ

128. ibid, p.70

(ويكبر ويسجد) ثانية

129. ibid.

(مطمئنا ويكبر للنهوض) على صدور قدميه

Conclusion



The rulings from Jurists (fuqaha) are derived from Qur'ān and Sunna. This fact can be seen by reading the books of Jurisprudence. The Jurists from all four schools of Islamic Jurisprudence have stated that a woman must conceal her body while performing Salāh. This is based on the ḥadīth of Marāsīl of Abū Dawūd, Masanīd of Imām Abu Ḥanīfah and other narrations which we have discussed in the previous pages. A simple research will show that all the Jurists have deduced these rulings from the same aḥadīth and narrations from the companions and the successors.

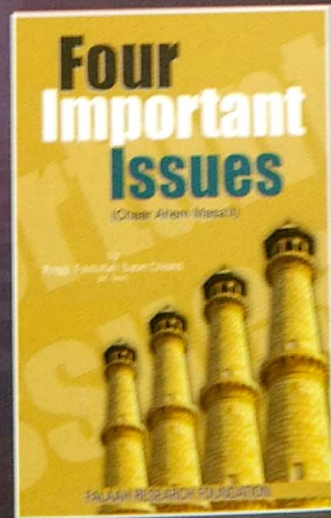
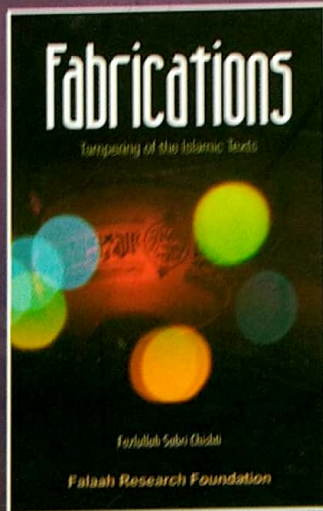
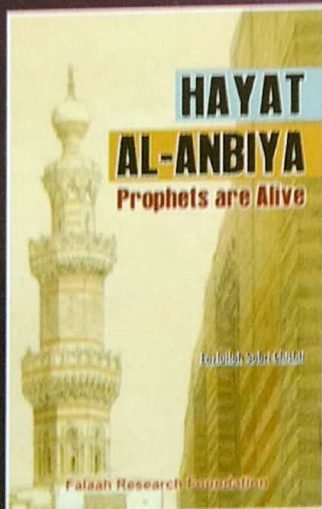
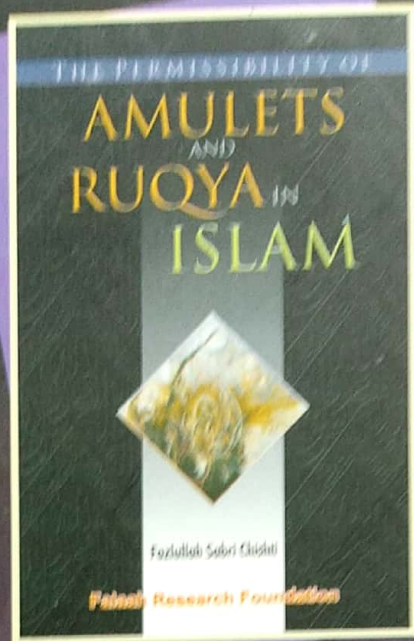
A normal Muslim does not have the required knowledge and the skills to deduce these rulings. But strangely, the Salafīs prompt young people to quit following the rulings from Jurists and look directly into the aḥadīth. The fact being a normal Muslim cannot read original Arabic text of the aḥadīth, does not know the types of aḥadīth and the method of deducing rulings. If someone is interested in learning this knowledge, then he should join an Islamic University and study under a qualified teacher.

Can a rational mind accept that all the Islamic scholars in the last fourteen hundred years were wrong? Can we accept that women in the last fourteen hundred years were performing Salāh in the wrong manner and the scholars were quiet? Can we agree that Jurists from all four schools of Jurisprudence, who lived at different times on this planet, agreed on the same wrong thing?

To a normal person the answer to all the above question is NO! But our Salafī friends have a different version. According to them, all the scholars in the last fourteen hundred years were wrong and they all agreed on wrong rulings! Only now, in the fifteenth Islamic century we have got "Salafī talent" which is teaching the ummah how to practice Islam.

May Allah save all of us from pride and arrogance and help all of us to follow the shariah and not our desire. Āmin.

May Allah accept this effort. Āmin bi jah al-Nabi al-Amin.  



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