

The Difference between a student of Knowledge and a student of the Internet

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

A student of knowledge is a lofty position to hold and becoming a successful one isn't awarded to everyone by Allah. We have some people who embarked upon their studies but didn't achieve any level, while others have advanced. All in all the ultimate achievement from being a student of knowledge is Jannah.

Allah said:

وَقُلْ رَبِّ زِدْنِيْ عِلْمًا

And say: "My Lord! Increase me in knowledge." [Ta-Ha:114]

The Path of the Student of knowledge.

The Prophet [ﷺ] said: The Messenger of Allah said: "Ask Allah for beneficial knowledge and seek refuge with Allah from the knowledge that is of no benefit.[\[1\]](#)

The student of knowledge begins with manners and learning the etiquettes of being a student. When it comes to manners then they should be learned directly from the scholars, and although we have numerous books that describe the way the Muslim should interact with others, learning by practical experience is better. The first practice the student needs to acquire and understand is learning Islam is worship, so since its worship, it has two conditions. The first condition for the acceptance of worship is sincerity along

with the practice the way the Prophet [ﷺ] did it. Seeking knowledge for a position in a school, in a university or in a masjid is a waste. Allah mentioned in the Quran. ***“Whosoever desires the life of the world and its glitter; to them, We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire, and vain are the deeds they did therein. And of no effect is that which they used to do. [Hud:15-16]***

Being a student of knowledge then rising to the rank of a scholar can be risky. The scholar is among first people to be placed in the fire on the Day of Judgment. The Messenger (ﷺ) said: The first of people against whom judgment will be pronounced on the Day of Resurrection will be a man who died a martyr. He will be brought and Allah will make known to him His favors and he will recognize them. [The Almighty] will say: And what did you do about them? He will say: I fought for you until I died a martyr. He will say: You have lied – you did but fight that it might be said [of you]: He is courageous. And so it was said. Then he will be ordered to be dragged along on his face until he is cast into Hell-fire. [Another] will be a man who has studied [religious] knowledge and has taught it and who used to recite the Quran. He will be brought and Allah will make known to him His favors and he will recognize them. [The Almighty] will say: And what did you do about them? He will say: I studied [religious] knowledge and I taught it and I recited the Quran for Your sake. He will say: You have lied – you did but study [religious] knowledge that it might be said [of you]: He is learned. And you recited the Quran that it might be said [of you]: He is a reciter. And so it was said. Then he will be ordered to be dragged along on his face until he is cast into Hell-fire. [\[2\]](#)

The student needs to follow the way of the Salaf [**The Righteous predecessors from the 1st three generations**] and

following their way isn't restricted to a particular time period which doesn't fit in today's world. Shadowing their path in knowledge and actions in every aspect of our religion is a must. There are some people who follow the Salaf in some things, but not in others, and this is incorrect. By abandoning the actions of the Salaf in this way misguidance is bound to befall that person. For example, you have a person who follows the Salaf in the section of Allah's names and attributes, but not in Iman, so in this case, he's left off a portion of the Salafi Methodology. And when he follows the Salaf for Allah's names and attributes along with their understanding in Iman, but then acts with the rulers unlike the way the Salaf did and commanded, he couldn't be considered a follower of the Salafi methodology.

The student of knowledge must fear Allah by obeying Him and distancing himself from acts of disobedience. Gaining the fear of Allah is done by having knowledge of Allah, His Might and ability to punish whomever He wills whenever wills. The student of knowledge needs to be mindful that Allah is All-Aware of what he does.

The student of knowledge must learn to be patient and endure harms from others and submit to the truth from any direction it comes to him. The seeker of knowledge must maintain integrity and manliness while avoiding all types of manners which aren't suitable for him. This includes all speech and actions. Therefore the student of knowledge avoids all gatherings where vain and idle speech is spoken and sinning is done. By doing this the student safeguards his time and instead uses it for the obedience of Allah. The student of knowledge avoids entering conflicts where there's unrest between people and he isn't able to determine who's right or who's wrong.

The student of knowledge has gentleness, but this doesn't mean that he doesn't refute falsehood. Before the student embarks on anything he thinks about the outcome of his

speech and actions. He tries to always choose the right words before talking.

The student of knowledge chooses a scholar to stick to and learn from and selects the proper reading material. When the student meets these two requirements he gradually progresses in his studies from level 1 to level 2 and so on. He must avoid reading the extensive works until he's grounded in the smaller books. The student of knowledge must learn the terminologies of the scholars and prepare himself to memorize texts and pieces of evidence. The student mustn't allow himself to get bored. During his studies with his teacher and more specifically in the beginning of his studies he should avoid the issues of differing until he's well-grounded in the foundations and principles. It's crucial that a student doesn't act by every book he reads until he asks the scholars of his era. The student must learn to respect his sheik. He shouldn't irritate his teacher by asking him questions which aren't any benefit. When questioning your sheik listen carefully so that you can comprehend the answer, thus avoid asking him again. The most important thing a person can benefit from his sheik is manners. The student of knowledge writes and records the words of his sheik only after getting his permission.

The student of knowledge must be on alert when choosing friends. He should choose those who help him in his quest for knowledge and uphold obedience to Allah, His messenger, and the Muslim rulers. As a seeker of the Shariah, the student should plan to travel to scholars who can teach him. Travelling to learn is the way of the Salaf. [\[3\]](#)

The Path of the Student of the internet



The student of the internet and social media is rude and hateful. He doesn't display Islamic manners when interacting with others over the net. You'll notice the student of the internet rarely begins and ends his conversation with "As-Salamu Alaykum."

The student of the internet struggles with sincerity. He enjoys writing posts which others share and like on Social media. The student of the internet is unable to remain quiet, he loves joining forums, WhatsApp chat rooms and Twitter feeds to show he has some knowledge. The time he spends studying is way less than the actual time he spends on the internet bouncing from website to website; from a Facebook page to another looking for the slips and mistakes of any and every Muslim he can find on the net.

The student of the internet prefers to follow the majority actions of others on social instead of clinging to the Salaf. This student of the World Wide Web feels a sense of loneliness with the real world; therefore on the internet, he feels accepted and has a sense of satisfaction once his post is liked and shared.

The student of the dot net, dot com, and dot.org, doesn't build his education on a foundation; however, instead, he fixes himself with browsing and surfing web pages to gain information on issues that can't be fully understood and grasped without that foundation. In other words, he reads about issues and avoids learning the principles.

The student of the internet takes pleasure in the freedom of the speech that the internet provides and as a result of this he writes carelessly and is heedless that while he's writing so are the Angels. As a consequence his level of God-consciousness is low.

The student of Social media is impatient and harms others in his fight to make others agree with his opinions in posts or

the views in his references. The student of the internet enters and chimes in on forums, tweets and messages where back-biting is practiced and unfortunately he stays there long enough until his participation is record against him. This all results from him not thinking about the outcome of the letters he enters with his keystroke.

The student of the internet doesn't choose a reputable website of a scholar to learn from, but as a substitute bookmarks webpages that mainly publish and share gossip and slander. If only the student of the internet would visit sites from the senior scholars where their recordings of classes are hosted, then sat in the comfort of his house and listened to those audios taking notes, this would much better for his education.

The student of the net gets bored with real classes and lectures. In fact his attention span for reading and studying decreases day by day. He spends approximately 3-5 hours daily off and on surfing and browsing the net. So when we add up his time spent in cyber space, then for every 8 days he's spent a total of 24 hours , a complete day, on the net. Imagine that! He's wasting his time!

The student of the internet hasn't any manners when dealing with scholars. He's only calls or writes them to establish his an argument in his favor , so that he can rush and spread it on Twitter, Facebook and YouTube. In many cases he doesn't even ask the sheikh's permission to record the conversation, or if he asks him to record it he doesn't get his permission to spread it. To take it step further , if the sheikh allows him to record it and spread , he'll place his own title on the on the talk and use it for other than what the sheikh intended and Allah is a Witness to this treachery

The student of the internet is reckless in his choice he makes friends with; as befriends them through social media.

Generally speaking he befriends all those who agree with him and unfriends and blocks those who don't agree with him.

The student of the net doesn't return his affairs back to the Quran and sunnah, rather he refers back to websites, YouTube videos and Twitter.

The student of the internet doesn't follow any program of study other than daily site visits and when it comes to finding a fatwa, unlike a student of knowledge who asks the scholars, the student of the net prefers to hit Google, and then take it from there. So whichever website he's redirected to based on his search he takes that answer and implements the best way he sees fit. Allah's aide and help are sought.



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[\[1\]](#) Sunan Ibn Majah 3843[Graded as Hasan, by Imam Al-Albani]

[\[2\]](#) Sahih Muslim 1905

[\[3\]](#) Refer to Sharhu Hilyati Talibil Ilm by Shaykh Sa'd Ash-

Male & Female Masturbation in Islam

Male & Female Masturbation in Islam

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Scholars in Islam have differed over the topic of Masturbation. While their differences are divided they all agree on two areas;

- **A non-spouse isn't allowed to use their hand to masturbate the opposite sex.**
- **Masturbation isn't allowed to be done if the purpose is to only release pleasure.**

The difference of opinion is in the area of impressibility out of necessity and the fear of committing illegal sexual acts, a poor person traveling and is unable to marry ,and other reasons. This focus has the scholars divided on their positions into 3 sides;

- **Masturbation is totally prohibited. This is the view of the majority of scholars.**
- **Prohibited, but allowed with necessity. This includes a person afraid of falling into fornication or adultery, an illness. This was the view of a group of the companions, the Ta-bee'een and Imam Ahmed.**



- Masturbation is only disliked and this is the opinion of Imam Abu Hanifah.

Imam Ash- Shawkani [1250H] mentioned that Ibn Al-Qayyim narrated that Ibn Aqeel [513H] said: “If the man has the ability to marry then masturbation is Haraam for him. And if he has no wife and is unable to find a bride, then in this situation masturbating would only be considered disliked and not prohibited. Moreover if the poor person fears that he will commit fornication then it’s allowed for him take pleasure with his hand. Imam Ahmed mentioned that some of the Prophet’s (ﷺ) companions used to do this during their battles or while travelling.”

In summary this view is supported by Imam Ahmed and scholars from his jurisprudence, but only out of necessity. What’s more is they consider it strongly Makruh[disliked] if a man does with the image of another woman in his mind or uses a device.

Ibn Najjar[972H] mentioned in ‘Muntaha’ that the Hanbali school of Fiqh view masturbation to be Haram when there is no need for it. This applies to both a man and a woman, but if they do it due to fear of fornication then it’s allowed.[\[1\]](#)

Amr ibn Deenar said: “There is no harm in masturbation.”[\[2\]](#)

Ibn Abbass said: "It's better than committing Zina"[\[3\]](#)

The other side say masturbation is Haraam ,no matter what. Among those scholars who authored a detail reason as to why masturbation is Haraam in Islam was Imam Muqbil ibn Hadi [1422H]. Shaykh Muqbil's book is refutation against Imam Ash-Shawkani's. Shaykh Muqbil mentioned Allah said:

And whoever of you have not the means wherewith to wed free, believing women, they may wed believing girls from among those (captives and slaves) whom your right hands possess, and Allah has full knowledge about your Faith, you are one from another. Wed them with the permission of their own folk (guardians, Auliya' or masters) and give them their Mahr according to what is reasonable; they (the above said captive and slave-girls) should be chaste, not adulterous, nor taking boy-friends. And after they have been taken in wedlock, if they commit illegal sexual intercourse, their punishment is half that for free (unmarried) women. This is for him among you who is afraid of being harmed in his religion or in his body; but it is better for you that you practise self-restraint, and Allah is Oft-Forgiving, Most Merciful. [An-Nisa' 25]

Allah didn't mention that whoever doesn't have the ability to marry then let him masturbate. "Allah is never forgetful "

Allah said: ***And those who guard their chastity (i.e. private parts, from illegal sexual acts)***⁶. ***Except from their wives or (the captives and slaves) that their right hands possess, for then, they are free from blame; 7. But whoever seeks beyond that, then those are the transgressors*** [Al-Mu-minoon 5-7]

Allah said: ***And those who guard their chastity (i.e. private parts from illegal sexual acts)*** .³⁰ ***Except with their wives and the (women slaves and captives) whom their right hands possess, for (then) they are not to be blamed,***³¹. ***But whosoever seeks beyond that, then it is those who are trespassers.*** [Al-Muarij: 29-31]

Imam Muqbil said: Allah didn't say except masturbation because it's allowed."

Allah said: ***And let those who find not the financial means for marriage keep themselves chaste, until Allah enriches them of His Bounty.*** [An-Nur: 33]

Following these verses from the Quran Imam Muqbil [رحمه الله تعالى] mentioned authentic ahadith.

The Messenger of Allah [ﷺ] said: *'Whoever among you can afford to get married, let him do so, and whoever cannot afford it should fast, for it will be a restraint (Wija) for him.'* [4]

Shaykh Muqbil said: The Prophet [ﷺ] didn't say whoever can't afford to marry then let him masturbate.

Sa'id b. al-Musayyib reported: I heard Sa'd (b. Abi Waqqas) saying that the idea of 'Uthman b. Maz'un for living in celibacy was rejected (by the Prophet), and if he had been given permission they would have got themselves castrated. [5]

Narrated Ibn Masud:

We used to fight in the holy battles in the company of the Prophet (ﷺ) and we had no wives with us. So we said, "O Allah's Messenger (ﷺ)! Shall we get castrated?" The Prophet (ﷺ) forbade us to do so. [6]

Shaykh Muqbil said: "The Prophet didn't allow them to masturbate and it was known during their era."

'Ali said: *"During the time of Khaibar, the Messenger of Allah (ﷺ) prohibited Mut'ah with women and eating the meat of domesticated donkeys.* [7]

Allah's Messenger (ﷺ) said:

When a woman fascinates any one of you and she captivates his heart, he should go to his wife and have an intercourse with

her, for it would repel what he feels. [\[8\]](#)

Shaykh Muqbil said: The Prophet didn't say whoever doesn't have a wife then let him masturbate."

These are some of the evidences from the Quran and the Sunnah that Shaykh Muqbil mentioned which show the Prophet [ﷺ] never instructed his companions to masturbate to avoid falling into Zina.

Imam Ash-Shawkani responded to a scholar in his era about 2 arguments he presented in favor of the prohibition. However the answers the Shaykh Muqbil presented weren't addressed in that discussion.

The issue that Imam Muqbil mentioned as proof that the Prophet didn't guide or advise his companions to masturbate was rejected by Imam Ash-Shawkani. Imam Ash-Shawkani said: " Being that the Prophet didn't instruct Abu Hurayrah to masturbate then no scholar said everything the Prophet didn't advise his companions to do is Haraam. The Sunnah is only his speech, his actions, and his tacit approval. The Sunnah isn't what he didn't instruct his companions to avoid. "

Among the other scholars who allowed masturbation, but considered it disliked was Ibn Hazm[456H]. He said: "If a woman rubs her vagina without letting something enter then this is makrouh[disliked] and she wouldn't be a sinner. Similarly if a man did the same thing then the same rule would apply, because it's permissible for a man and a woman to touch their private area with their left hands. And there is a consensus about this. Touching this area is Halal and there isn't anything extra to add to it except a person would touch their private parts until they have an ejaculation and this isn't Haraam based on the verse. " ***while He has explained to you in detail what is forbidden to you,*** [Al-An-am 119] and this doesn't prove that it isn't allowed . Allah said: ***He it is Who created for you all that is on earth.*** [Al-Baqarah:29]

However is consider it bad manners so I view it to be Markruh. [9]"

Those are the arguments for all sides, so let's look more carefully at them and analyze them in detail.

Shaykh Salih ibn Sa'd Al-Husan mentioned some arguments for the side who allows masturbation and the other side which is against it

- The argument that it's Haraam under all circumstances is found in the verse ***"And those who guard their chastity (i.e. private parts, from illegal sexual acts)6. Except from their wives or (the captives and slaves) that their right hands possess, for then, they are free from blame; 7. But whoever seeks beyond that, then those are the transgressors.[Al-Mu'minoon 5-7]***

This proof shows that an ejaculation is only permissible with a wife, slave, or captive and every other means would be considered a sin. While others say this verse only applies to Zina and masturbation couldn't be included, because illegal sexual relations are transgression according the Arabs and not masturbation; however masturbation during Jahiliyah was known amongst the Arabs. It was considered a task of just relieving the self just like going to the bathroom.

A principle in Fiqh is, **"If the word can be either imply a principle or imply an emphasis ,then the principle is stressed and accepted."** Therefore masturbation is a separated verdict derived from the verse.

- Allah said: ***"And let those who find not the financial means for marriage keep themselves chaste, until Allah enriches them of His Bounty. [An-Nur: 33]***

In this verse Allah ordered people to remain chaste, and a

command means it's a MUST. An obligation means a person must avoid everything that goes against the command. And in this case not remaining chaste would include; **fornication, sodomy, and masturbation.**

Moreover, Allah made remaining chaste an option for the one unable to marry due to a financial strain, and He didn't offer any other option between marriage and remaining chaste.

- The Messenger of Allah [ﷺ] said: 'Whoever among you can afford to get married, let him do so, and whoever cannot afford it should fast, for it will be a restraint (Wija) for him.''

Ibn Hajr [852H] said : The Maliki Jurisprudence school use this hadith to show that masturbation is Haraam, since the Prophet [ﷺ] ordered the one unable to marry to fast, because fasting suppresses desires and if masturbation was allowed, then he would have instructed him to do it.

- Some people say masturbation is, "***The lesser of two evils***".

This is rejected as well, because instead masturbating, fasting was ordered as an exchange ,and likewise remaining patient. Another reason why the principle "The lesser of two evils" is wrong in this situation is because harm isn't removed with harm. The doctors in the medical field have mentioned that masturbation is harmful to the health.

- The scholars who say it's disliked say masturbation is like blood-letting/ cupping.

This view goes against the apparent meaning of the verse, ***But whoever seeks beyond that, then those are the transgressors.*** [Al-Mu'minoon 5-7]. Based on the wording "**beyond that**," requires evidence from the Quran and the Sunnah.

- Ibn Hazm's view that the verse, '' is a proof that masturbation is allowed is also rejected since masturbation is reliving oneself in an unlegislated manner and this isn't considered safeguarding the private part. Allah said: "***And those who guard their chastity (i.e. private parts, from illegal sexual acts)***" [\[10\]](#)

Shaykh Muqbil mentioned some the harmful side effects of masturbation are;

- **Loss of appetite and weight loss**
- **Unable to have an erection or a strong erection**
- **Mental stress**
- **Prostatic fluid release without sexual desire**
- **Premature ejaculation**
- **Weakness in eyesight**
- **Inability to have children**
- **Spinal injury**
- **Chest pain**

The way to cure this disease is ; *Fear of Allah and be aware that He sees you, Patience ,Fight your souls desires, Lower your gaze, Choose good companions, Get married , Read books written about Jannah and Hell, Make Dua.* [\[11\]](#)

In conclusion, I lean towards the position that masturbation is Haraam in Islam for both men and women. There are some

harmful side effects and cures that need to be considered alongside the texts. Throughout my correspondences over the years the people I advised who suffered from masturbation weren't tested with the inability to marry, but instead they were addicted to porn. And this is another hot topic that needs to be addressed and Allah's help is sought.

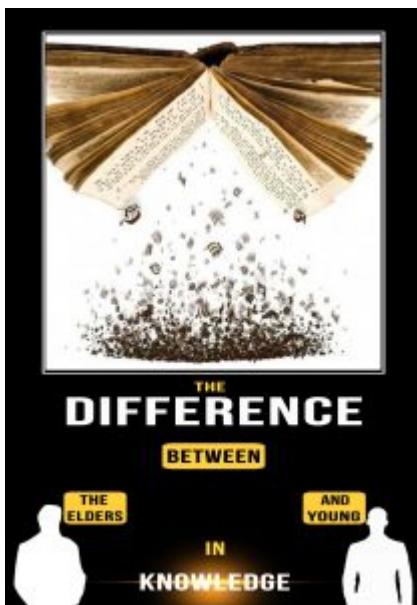
Prepared by;

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Doha, Qatar 1438©



upcoming



Discussing some of the differences between seniors and youth in knowledge and looking at the title "Senior Du'at"

[1] 144-143/ منتهى الإرادات Vol 5

[2] Musanaf Abdur Razzaq/ #13594

[3] Ibid # 13590

[4] Sahih Al-Bukhari vol 9/112]

[5] Sahih Muslim :1402

[6] Sahih al-Bukhari 5071

[7] At-Tirmithi #1794

[8] Muslim #1403

[9] Al-Muhalla 11/392

[10] Refer to أحكام الإتصال الجنسي: by Salih ibn Al-Husan and reviewed by Al-Alamah Abdullah ibn Abdil Aziz Aqil[رحمه الله

[11] تحفة الشباب الرباني by Imam Muqbil ibn Hadi the Muhaddith of Yemen.

The Five kinds of Movements In Salah- A Fiqh Study

The Five kinds of Movements

In Salah

بسم الله الرحمن الرحيم

Abu Qatada (Radi Allahu anhu):

The Prophet (ﷺ) came out towards us, while carrying Umamah, the daughter of Abi Al-As (his granddaughter) over his shoulder. He prayed, and when he wanted to bow, he put her down, and when he stood up, he lifted her up.[\[1\]](#)

Abu Hurayrah (Radi Allahu anhu):

The Prophet (ﷺ) said: Kill the two black things during prayer, the snake and scorpion.[\[2\]](#)

Aisha, Ummul Mu'minin(Radi Allahu anha):

The Messenger of Allah (ﷺ) was praying with his door bolted. I came and asked to have the door opened. He walked and opened the door for me. He then returned to his place for prayer. He (the narrator Urwah) mentioned that the door faced the qiblah.[\[3\]](#)

The same hadith was mentioned in Sunnan An-Nisa'I (1206) with the wording, "*Messenger of Allah (ﷺ) was offering a voluntary prayer.*"

Abu Sa'id said to him, "I heard the Prophet (ﷺ) saying, 'If anybody amongst you is praying behind something as a Sutra and somebody tries to pass in front of him, then he should repulse him and if he refuses, he should use force against him for he is a Shaitan (a Satan).'[\[4\]](#)

These four authentic hadith are some of the hadith the scholars use to show what kind of movements unrelated to the prayer are allowed to be done while praying. Moving in the prayer has been divided into five categories; *Wajib, Sunnah, Halal Makrooh, Haraam.*

It's essential for the Muslim offering the prayer to realize that he is in direct conversation with his Lord the Most

High. Therefore, he needs to offer his prayer in the best manner possible. Allah said: ***And stand before Allah with obedience***" [5] and

He said : ***Successful indeed are the believers. Those who offer their Salat (prayers) with all solemnity and full submissiveness.***" [6]

The Muslim standing in front of Allah needs to try and bring his undivided attention with him to the Salah. In this article I want to discuss some of the actions of a prayer which we face every day or pray next those who do them. Sometimes we need to do certain actions and movements that aren't related to the prayer and other times we must avoid them. Which actions are they?

Imam Al-Uthaymeen divided the movements in prayer into five categories:



Wajib- it's obligatory –for the praying person to do. These actions are those that must be done so that the prayer is valid. For example a person while praying remembers that there are some impurities on his head covering, another part of his clothing or on his footwear. In this instance he removes it, by removing his Kufi, Gutra, or cap or removes his shoes, socks and Khuffs or sandals. Cleanliness is a condition for

the Salah to be correct. This is based on the hadith narrated from Abu Sa'id al-Khudri:

While the Messenger of Allah (ﷺ) was leading his Companions in prayer, he took off his sandals and laid them on his left side; so when the people saw this, they removed their sandals. When the Messenger of Allah (ﷺ) finished his prayer, he asked: What made you remove your sandals? They replied: We saw you remove your sandals, so we removed our sandals.

The Messenger of Allah (ﷺ) then said: Gabriel came to me and informed me that there was filth in them. When any of you comes to the mosque, he should see; if he finds filth on his sandals, he should wipe it off and pray in them.[\[7\]](#)

Another example of an obligatory action in the prayer is if a person isn't facing the Qiblah then he should turn or be directed to its correct position. The Messenger of Allah (ﷺ) used to pray towards Bait-ul-Maqdis, then it was revealed (to him): "Indeed We see the turning of the face to heaven, wherefore We shall assuredly cause thee to turn towards Qibla which shall please thee. So turn thy face towards the sacred Mosque (Ka'ba)" (ii. 144). A person from Banu Salama was going; (he found the people) in ruk'u (while) praying the dawn prayer and they had said one rak'ah. He said in a loud voice: Listen! The Qibla has been changed and they turned towards (the new) Qibla (Ka'ba) in that very state.[\[8\]](#)

In view of the two hadith mentioned here above, we learn that any action that affects the validity of prayer must be done.

Sunnah

The next type of movement in the prayer is recommended and sunnah. This kind of action includes a person moving forward to close a gap in the row, or if a person is praying on the left side of the Imam, and then the Imam moves him to his right. Additionally, it's sunnah to kill a snake, scorpion while praying or anything else that could be harmful to the

people in prayer.

Haraam

Following the Wajib and the Sunnah movements of prayer are the actions that aren't allowed to be done in the prayer; as doing them can render a person's prayer unacceptable. Some of these acts are when a person moves repeatedly during the prayer for no reason. For instance a person plays with the pen in his pocket, constantly fiddles with his watch or gutra or his money. i.e he takes out of his pocket then puts it back. Its actions like these which nullify a prayer when done for no reason and continually. With this in mind, if a person moves in this fashion but not continually then this wouldn't affect his prayer. To put it in another way if he moved a little in first rakah, and then a little bit more in the second and so forth until the end of the prayer, and although altogether these movements are many, they wouldn't invalidate his prayer. Also if he turns to look at women out of lust while praying then this would also invalidate his Salah.

Makrooh

After mentioning the Haraam acts that undermine the acceptance of a prayer, the acts that are disliked to be done while praying remain. These types of actions are those that are few and are done without necessity. Imam Al-Uthaymeen titled these acts as Makrooh.

Halal

Lastly the next kinds of actions between these are Halal, Mubah or simply mentioned as – allowed-. The allowed actions in prayer are those which the slave hasn't been ordered to do, but he's allowed to do them, if he has a reason out of necessity. This is similar to a person opening the door, or if someone asks his permission to enter or leave then he can reply by nodding his head or wave his hand. [\[9\]](#)

Issues related to moving the Salah for those following the Imam.

- **[Moving towards a Sutra]** If the Imam finished the prayer and you missed some of the prayer then there is no harm to move a little bit to the right or to the left or even forward a bit for a sutra. [\[10\]](#)
- **[Passing between rows behind an Imam]** Imam Malik said, "There's no harm for a person to pass between the rows while in the Imam is praying. The Imam is his followers' sutra." [\[11\]](#)
- **[Killing bedbugs/ lice while praying]** Imam Malik disliked a person to kill bedbugs or lice on his body while in the masjid, or fling them off his body, but if he's not in the masjid then there's no problem. [\[12\]](#)
- **[Looking at text messages while praying]** If a person takes out his mobile phone and reads a message how should he consider his prayer? Ibn Al-Qassim said if a person takes out book and reads it while praying intentionally then he invalidates his prayer, but if it happens unintentionally then he should make the Sujud As-Sahw. [\[13\]](#)
- **[Looking up while praying]** Abu Huraira reported: People should avoid lifting their eyes towards the sky while supplicating in prayer, otherwise their eyes would be snatched away. [\[14\]](#) Ibn Hazm [456H] said: "This is a severe warning and warnings like this are only mentioned for actions that are major sins. [\[15\]](#)
- **[Looking here and there while praying]** Aisha: I asked the Prophet (ﷺ) about one's looking here and there during the prayer. He replied, "It is what Satan steals from the prayer of any one of you." [\[16\]](#) Ibn Rajab Al-Hanbali said: "The person who looks here and there during Salah loses some merit in his prayer but he doesn't have to re-pray again. [\[17\]](#)
- **[Closing your eyes during Salah]** Shaykh Salih ibn Ali Ghosoun[1419H] said there's no harm in closing your eyes

in order to help you with your concentration and heart's focus in the prayer." [18]

- **[Glancing at your watch while praying]** Shaykh Salih ibn Ali Ghosoun[1419H] said: "There is no harm to look at your watch while you are praying if you need to know if it's early or late, but you shouldn't keep doing this throughout the Salah. [19]
- **[Sending Salutations on the Prophet[] during prayer]** Shaykh Salih ibn Ali Ghosoun[1419H] said: "There is nothing wrong with offering salutations on the Prophet[] when the verses where his mentioned are read. i.e *Al-Fath 29, Al-Ahzab 40 Al-Fath 27, Al-Imran 144, Al-Ahzab 56*] [20]
- **[Talking unintentionally while praying]** Shaykh Salih ibn Ali Ghosoun[1419] said inshallah the prayer is still valid and they should make the prostration for forgetfulness. [21]
- **[Itching while praying]** Shaykh Muqbil[1422H], "If a person needs to scratch or move in another way out of necessity then we can say his prayer will be invalid. [22]
- **[Stopping your prayer when the baby cries]** Shaykh Muqbil [1422H] : "It's not permissible to stop your prayer only because the baby is crying. But you are allowed to go forward or move backwards a little to pick up your baby and then breastfeed him a little, or hasten your prayer. [23]

What are the guidelines to determine if a person's actions are few or many?

Imam Al-Haramain[478H] said: " This goes back to the custom of the people. There's no way to actually fix the amount of movements or actions to determine if the actions are few or

many. It goes back to the practice of the people in that time and area. For instance, if a person saw him from distance he would think that this person moving in that fashion isn't praying. Therefore, his actions are a lot of and despite this view, if he moves frequently intentionally then his prayer would be invalid unlike the person who doesn't move deliberately. [\[24\]](#)

Imam Al-Uthaymeen said: "There isn't a fixed number of actions to invalidate the prayer. The acts that nullify the Salah are when a person sees him he says he's not in prayer. This invalidates the prayer. For that reason, the scholars have said this goes back to the custom of the people. If his actions are again and again then they invalidate the prayer and there isn't any set number of moves. Although, some scholars have fixed this number of moves at three and this requires proof. Reason being, anyone who specifies something with a certain number or specific description must bring proof. [\[25\]](#)

The hadith of Aisha (Radi Allahu anha)The Messenger of Allah (ﷺ) was praying with his door bolted. I came and asked to have the door opened. He walked and opened the door for me. He then returned to his place for prayer. He (the narrator Urwah) mentioned that the door faced the qiblah. [\[26\]](#)

The same hadith was mentioned in Sunnan An-Nisa'I (1206) with the wording, "*Messenger of Allah (ﷺ) was offering a voluntary prayer.*"

Offers many benefits about actions in prayer that allowed. Shaykh Al-Uthaymeen said this hadith shows;

- The person should close the door and cover the windows, because people inside their homes walk around with their night clothes on.
- It's permissible to open to door for someone while praying as long as the door is in the direction of the

Qiblah. Otherwise this would cause a person to divert from the direction of the Qiblah.

- The Prophet's good character. He could have opened the door up after he finished his prayer, but he didn't.
- The man should treat those in his household with kindness, even while praying. This brings about love and moves the hearts.
- After a person opens the door he then returns back to where he was. He doesn't just stand in that place after opening the door. [\[27\]](#)
- Ibn Al-Qayyim said: " Voluntary prayers are done where no one can see you. [\[28\]](#)
- Ibn Rslan said: The person should close the door in front of him before he prays, so that it serves as his Sutra. [\[29\]](#)
- Al-Imam Badrudeen Al-'Aynee[855H] said: " This implies that he used one hand to open the door and not two. Using both hands invalidates the prayer.
- The door was close to him and not far. [\[30\]](#)

Even though most narrations mention he opened the door for Aisha while praying and only Imam An-Nisa' added the wording, "*Messenger of Allah (ﷺ) was offering a voluntary prayer.*" There is no difference for the five kinds of actions done in prayer being Wajib, Sunnah, Halal, Makrooh, and Haraam. Any act that's allowed to be done in the voluntary prayers is also allowed to be done in the Fard prayers. [\[31\]](#)

If the door is far away and the person knocks on it what should I do ? You can inform the person that you are praying using one of three methods;

- Say, " SubhanAllah"
- Clear your throat, by saying , "Ahem"
- Raise your voice during certain actions of the prayer. i.e when reciting Quran, or going into Ruku say Allahu Akbar a little louder. [\[32\]](#)

Another key thing to remember for not limiting the amount of steps in the prayer is hadith of Abu Bakra, “ I reached the Prophet (ﷺ) in the mosque while he was bowing in prayer and I too bowed before joining the row mentioned it to the Prophet (ﷺ) and he said to me, “May Allah increase your love for the good. But do not repeat it again (bowing in that way).” [\[33\]](#)

Imam Al-Haramain said: He entered the masjid and found the Prophet in ruku. He didn't want to miss the Ruku so he bowed down alone and walked until he reached the ranks and the Prophet (ﷺ) didn't order him to repeat his prayer. [\[34\]](#)

In conclusion, the five kinds of actions and movements in the prayer that were mentioned was a summary for a few actions done in the prayer today. I ask Allah the Most High to accept this small deed from and I ask him to allow it to benefit myself and the Muslims' communities around the World.

Prepared by ,

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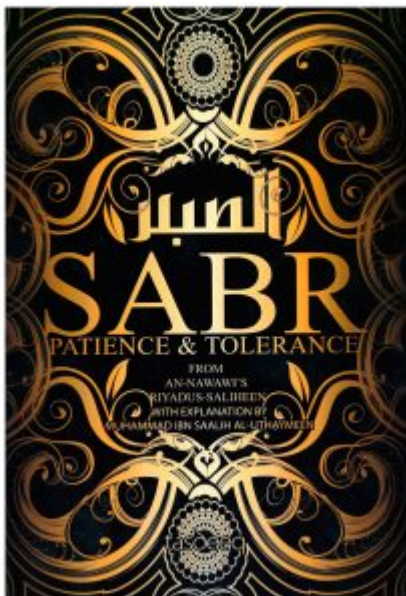
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[1] Al-Bukhari (516) and Muslim (543)

[2] Sunan Abi Dawud 921- graded as being Sahih by Al-Albani

[3] Sunan Abi Dawud 922-graded as Hasan by Al-Albani

[4] Sahih Al-Bukhari(509) and Muslim(505)

[5] Quran : Al-Baqarah :238

[6] Quran: Al-Mu'minun :1-2

[7] Sunan Abi Dawud 650

[8] Sahih Muslim 527

[9] Refer to Fatawa Nur al Darb, # 2375-2376/ Ta-leeq ala Al-Muntaqa Vol 1/pg 613-617, Shaykh Muhammad ibn Salih Al-Uthaymeen.

[10] Al-Mudouwana, vol 1/pg 183, Imam Ibn Al-Qassim

[11] Ibid pg 185

[12] Ibid pg 166

[13] Ibid pg 170

[14] Sahih Muslim 429

[15] Al-Muhalla, vol4/pg 16

[16] Sahih Al-Bukhari 751

[17] Fathul Bari, vol 6/pg447

[18] Fatawa Shaykh Salih ibn Ali Ghosoun ,vol4/pg 460

[19] Ibid vol5/pg 372

[20] Ibid vol 5/pg 361-362

[21] Ibid vol 5/pg 361

[22] Q/A in San'a side 2

- [\[23\]](#) Q/A for sisters on Hajj/ side 1
- [\[24\]](#) Nihiyatul Matlab vol 2/
- [\[25\]](#) Fatawa Nur ala Ad-Darb # 2378
- [\[26\]](#) Sunan Abi Dawud 922-graded as Hasan by Al-Albani
- [\[27\]](#) Ta-leeq Al-Uthaymeen vol 1/pg 613-617
- [\[28\]](#) Ta-leeqat ibn Al-Qayyim ala Sunnan Abi Dawud vol 2/pg 291
- [\[29\]](#) Sharh Sunnan Abi Dawud/ vol 5/pg 88, Shaykh ibn Rslan
- [\[30\]](#) Sharh Sunnan Abi Dawud vol 4/ pg 155
- [\[31\]](#) Ta-leeq Al-Uthaymeen vol 1/pg 613-617
- [\[32\]](#) Refer to Fatawa Nur Ala Ad-Darb by Imam Al-Uthaymeen # 2382
- [\[33\]](#) Sahih al-Bukhari 783
- [\[34\]](#) Imam Al-Haramain vol 2/205