70295 - Is Salaat al-Haajah prescribed in Islam? If it is proven to work, will that justify doing it?

the question

Salaat al-Haajah is a prayer with twelve rak'ahs, with the tashahhud between each two rak'ahs and in the final tashahhud we praise Allaah, may He be glorified and exalted, and send blessing and peace upon the Prophet (peace and blessings of Allaah be upon him), then we prostrate and recite al-Faatihah seven times, and Aayat al-Kursiy seven times, then we say ten times "Laa ilaaha ill-Allaah wahdahu laa shareeka lah, lahu'l-mulk wa lahu'l-hamd was huwa 'ala kulli shay'in qadeer (There is no god but Allaah alone with no partner or associate, His is the Dominion, to Him be praise, and He has power over all things). Then we say: "O Allaah, I ask You by the glory of Your Throne and the Mercy of Your Book and Your greatest name and Your highest majesty and Your perfect words," then we ask Allaah for what we need, then we lift our heads from prostration and say salaam to the right and left.
My question is:
It was said to me that the Prophet (peace and blessings of Allaah be upon him) forbade reciting Qur'aan when prostrating, but I tried this prayer when I was studying and Allaah answered my prayer. Now I am in need and I want to offer this prayer. What advice can you offer me?.

Detailed answer

Praise be to Allah.

Salaat al-Haajah is mentioned in four hadeeths, two of which are fabricated. In one hadeeth Salaat al-Haajah has twelve rak'ahs and in the other it has two. The third hadeeth is da'eef jiddan (very weak) and the fourth hadeeth is da'eef (weak). In the last two hadeeths the prayer has two rak'ahs.

The first hadeeth is that which is mentioned in the question. It is narrated from Ibn Mas'ood (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said:

“Twelve rak’ahs that you pray by night or day and recite the tashahhud between each two rak’ahs. When you recite tashahhud at the end of the prayer, then praise Allaah and send blessings and peace upon the Prophet, and recite the Opening of the Book seven times whilst you are prostrating, and say: Laa ilaaha ill-Allaah wahdahu laa shareeka lah, lahu’l-mulk wa lahu’l-hamd was huwa ‘ala kulli shay’in qadeer (There is no god but Allaah alone with no partner or associate, His is the Dominion, to Him be praise, and He has power over all things) ten times. Then say: “O Allaah, I ask You by the glory of Your Throne and the Mercy of Your Book and Your greatest name and Your highest majesty and Your perfect words,” Then ask for what you need, then raise your head and say salaam right and left. Do not teach it to the foolish for they will pray and will be answered.”

Narrated by Ibn al-Jawzi in al-Mawdoo’aat (2/63) via ‘Aamir ibn Khadaash from ‘Amr ibn Haroon al-Balkhi.

Ibn al-Jawzi narrated from Ibn Ma’een that ‘Amr al-Balkhi was a liar, and he said: It is narrated in saheeh reports that it is forbidden to recite Qur’aan when prostrating.

See: al-Mawdoo’aat (2/63) and Tadreeb al-Mawdoo’aat by al-Dhahabi (p. 167).

There is a difference of opinion among the scholars about saying the phrase “I ask You by the glory of Your Throne” in du’aa’, depending on what is meant by the phrase, which is not narrated in sharee’ah. Some scholars said that it is not allowed to say this in du’aa’, such as Imam Abu Haneefah, because it is an innovated form of tawassul (seeking to draw close to Allaah). Others regarded it as permissible because they believe that it is seeking to draw close to Allaah by virtue of one of the attributes of Allaah, may He be glorified and exalted, not because it is permissible in their view to draw close to Allaah by virtue of created things.

Shaykh al-Albaani (may Allaah have mercy on him) said:

I say: But the report referred to is false and is not saheeh (sound). It was narrated by Ibn al-Jawzi in al-Mawdoo’aat and he said: This is undoubtedly a fabricated (mawdoo’) hadeeth, and al-Haafiz al-Zayla’i agreed with him in Nasab al-Raayah (273). So it cannot be taken as evidence. If

someone were to say: “I ask You by the glory of Your Throne”, it is seeking to draw close to Allaah by virtue of one of the attributes of Allaah, may He be glorified and exalted, so it is tawassul that is acceptable in Islam, on the basis of other evidence, so there is no need for this fabricated hadeeth.

Ibn al-Atheer (may Allaah have mercy on him) said: “I ask You by the glory of Your Throne”, means, by the attributes which made it glorious, or it may mean, by the location of the glory in the Throne. The correct meaning is by the glory of Your Throne. The companions of Abu Haneefah regarded it as makrooh to use this phrase in du’aa’.

Based on the first meaning, i.e., the attributes that made the Throne glorious, it is tawassul by virtue of one of the attributes of Allaah, may He be exalted, so it is permissible. But based on the second meaning, i.e., the location of the glory in the Throne, then it is tawassul by virtue of a created thing, so it is not permissible. Whatever the case, the hadeeth does not deserve further research or interpretation because it is not proven, so the above is sufficient for us. End quote from al-Albaani.

Al-Tawassul wa Anwaa’uhu wa Ahkaamuhu (p. 48, 49)

Shaykh Saalih al-Fawzaan (may Allaah preserve him) said:

This is a hadeeth which is somewhat strange, as the questioner noted, because it enjoins reciting al-Faatihah in a position other than standing, namely when bowing and prostrating, and doing that repeatedly, as well as saying“I ask You by the glory of Your Throne” etc. All of these are strange things. So the questioner should not act upon this hadeeth. There are sufficient saheeh ahaadeeth which are proven to be from the Prophet (peace and blessings of Allaah be upon him) and concerning which there is no confusion; these point to naafil acts of worship and prayers which are good and which are sufficient in sha Allaah. End quote.

Al-Muntaqa min Fataawa al-Shaykh al-Fawzaan (1/46).

It is proven that the Prophet (peace and blessings of Allaah be upon him) forbade reciting Qur’aan

whilst bowing and prostrating.

It was narrated that ‘Ali ibn Abi Taalib (may Allaah be pleased with him) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) forbade me to recite Qur’aan when bowing or prostrating. Narrated by Muslim (480).

In the answer to question no. 34692 we have quoted the hadeeth and quoted the view of the scholars of the Standing Committee that it is da’eef (weak) in both its isnaad and text.

The second hadeeth narrated concerning salaat al-haajah is as follows:

It was narrated that Ibn ‘Abbaas (may Allaah be pleased with him) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Jibreel (peace be upon him) came to me with some du’aa’s and said: When some worldly matter befalls you, say these words first, then ask for what you need: O Creator of the heavens and the earth, O possessor of majesty and honour, O helper of those who cry for help, O helper of those who seek help, O reliever of calamity, O most merciful of those who show mercy, O answerer of the call of the one who is in distress, O God of the universe, so You I tell my need, You know best about it so fulfil it.”

Narrated by al-Asbahaani, as stated in al-Targheeb wa’l-Tarheeb (1/275). Shaykh al-Albaani (may Allaah have mercy on him) said in Da’eef al-Targheeb (419) and al-Silsilah al-Da’eefah (5298) that it is mawdoo’ (fabricated).

The third hadeeth is as follows:

It was narrated that ‘Abd-Allaah ibn Abi Awfa said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: Whoever has a need from Allaah or from one of the sons of Adam, let him do wudoo’ and do it well, then let him pray two rak’ahs, then let him praise Allaah and send blessings and peace upon the Prophet (peace and blessings of Allaah be upon him). Then let him say: There is no god but Allaah, the Forbearing, the Most Generous. Glory be to Allaah the Lord of the Mighty Throne. Praise be to Allaah, the Lord of the Worlds. O Allaah, I ask You for the means of Your Mercy and forgiveness, the benefit of every good deed and safety from all sins. I ask You not

to leave any sin of mine but You forgive it, or any distress but You relieve it, or any need that is pleasing to You but you meet it, O most Merciful of those who show mercy."

Narrated by al-Tirmidhi (479) and Ibn Maajah (1384).

Al-Tirmidhi said: This is a ghareeb hadeeth, and there is some problem in its isnaad.

Al-Albaani (may Allaah have mercy on him) stated in Da'eef al-Targheeb (416): it is a very weak (da'eef jiddan) hadeeth.

The fact that the hadeeth is da'eef has already been mentioned in the answer to question no. 10387, q.v.

The fourth hadeeth is as follows:

It was narrated from Anas (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said: "O 'Ali, shall I not teach you a du'aa' which, if some worry or distress befalls you, you may call upon your Lord with it and you will be answered by Allaah's leave and you will be granted relief? Do wudoo' and pray two rak'ahs, and praise and glorify Allaah, and send blessings upon your Prophet, and ask for forgiveness for yourself and the believing men and women, then say: O Allaah, You judge between Your slaves concerning that in which they differ, there is no god but Allaah, the Most High, the Almighty, there is no god but Allaah, the Forbearing the Most Generous. Glory be to Allaah, the Lord of the seven heavens and the Lord of the Mighty Throne. Praise be to Allaah the Lord of the Worlds. O Allaah, reliever of distress and worry, answerer of the call of the one who is in distress when he calls upon You, Most Compassionate and Most Merciful in this world and in the Hereafter, have mercy on me in my need and meet it, mercy that will leave me with no need of the mercy of anyone other than You."

Narrated by al-Asbahaani, as stated in al-Targheeb wa'l-Tarheeb (1/275). It was classed as da'eef by al-Albaani (may Allaah have mercy on him) in Da'eef al-Targheeb (417). He said: Its isnaad is weak and contains narrators who are not known. See also al-Silsilah al-Da'eefah (5287).

Conclusion: There is no saheeh hadeeth about this prayer, so it is not prescribed for the Muslim to

offer it. What is narrated in the saheeh Sunnah of prayers, du’aa’s and adhkaar is sufficient for him.

Secondly:

With regard to the questioner saying that she tried it and found it beneficial, this was said by others before her, but issues of sharee’ah cannot be proven in this way.

Al-Shawkaani (may Allaah have mercy on him) said:

The Sunnah cannot be proven merely from experience, and the acceptance of du’aa’ does not necessarily mean that this was narrated in a sound from the Messenger of Allaah (peace and blessings of Allaah be upon him). Allaah may answer a du’aa’ even when one does not seek to draw close to Him by means of the Sunnah, for He is the Most Merciful of those who show mercy, or the answer may be a kind of test that may lead a person further away from Allaah. End quote.

Tuhfat al-Dhaakireen (p. 140).

Shaykh Saalih al-Fawzaan (may Allaah preserve him) said:

As for what is said about So and so having tried it and found it to be true, all of that does not indicate that the hadeeth is saheeh. The fact that a person tried something and got what he wanted does not prove that which is said about it or narrated concerning it is correct, because it may be decreed that he gets this thing, or it may be a test and trial for the one who does that. Achieving one’s aim does not mean that what is narrated concerning it is correct. End quote.

Al-Muntaqa min Fataawa al-Shaykh al-Fawzaan (1/46)

And Allaah knows best.