

SALAAT WITH SHOES?

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QUESTION

Is it permissible to perform Salaat with shoes on? A radio molvi propagates that it is permissible since it is proven from the Hadith although he says that one should not enter a Musjid with shoes for fear of the carpets becoming dirty. He contends that outside the Musjid it is a Sunnah to perform Salaat with shoes. He mentioned some Ahaadith in support of performing Salaat with shoes. He cites Ibn Taimiyyah as his Imaam in support of his view. Although it is Sunnah, he says that because of the carpets this Sunnah should not be observed. Please comment. Something does not seem right in this molvi's reasoning.

ANSWER

Everything in his warped and spurious argument is wrong. The brains of radio molvis are convoluted with fisq and fujoor. In addition they are plain morons lacking in knowledge. With the smattering of defective knowledge contaminated with their fisq and fujoor they wander aimlessly from one stupid blunder to another.

Let us momentarily assume that it is permissible. What need did this moron molvi see in embarking on this futile topic and making a stupid contention which is in conflict of the unanimous fourteen century practice of the entire Ummah, right from the era of the Sahaabah to this day in all lands of Islam and among all persuasions and sects? While there are a hundred important issues affecting the community, the jaahil digs up futility to create an unnecessary controversy and to waste time with his rodomontade display of stupid 'erudition'.

The fourteen century *Tawaaruth* of the Ummah is more than sufficient evidence for the validity of the practice of removing shoes when performing Salaat. But stupid molvis who hallucinate that they are 'mujtahids' ignore the rulings of the Fuqaha and dig

out Ahaadith of which they lack understanding and expertise. The function of the muqallid is to adhere to the Taqleed of the Math-hab, not to dig Ahaadith from the kutub to bolster his corrupt opinion which conflicts with the Ijma' of the Ummah.

When someone asked Hadhrat Abu Hurairah (Radhiyallahu anhu) whether Rasulullah (Sallallahu alayhi wasallam) had performed Salaat with *na'lain*, he replied: "Yes." Firstly, the *na'lain* which they wore fourteen centuries ago were not the type of shoes which we wear today. The shoes of that era were soft, open sandals with the toes exposed. With such sandals valid Sajdah could be performed, not so with today's shoes and boots.

Secondly, what had constrained the man to pose this question to Hadhrat Abu Hurairah (Radhiyallahu anhu)? If it was the norm to perform Salaat with shoes, then what need did he have to ask what is already a known and established fact? Why did he not ask: 'Did Rasulullah (Sallallahu alayhi wasallam) perform Salaat without shoes?' He had no need to pose this question because it was the normal and permanent practice to perform Salaat bare-footed, not with shoes. The tenor of the question clearly indicates that the question relates to an exception, not to the norm. Performing Salaat with shoes was the exception, and that exception was constrained by the need to oppose the Yahood, hence Rasulullah (Sallallahu alayhi wasallam), said in this regard, '*Oppose the Yahood.*'

Performing Salaat with shoes has no bearing on the significance and perfection of Salaat. The perfection of Salaat and the attainment of *Khushu' and Khudhu'* in Salaat are not reliant on wearing shoes in Salaat. It has been occasioned by an external factor. It was temporarily ordered as a measure of opposition to the Yahood. However, the Fuqaha have ruled that since the Ahl-e-Kitaab no longer enter their churches and temples without shoes, this *raison d'etre (Illat)* no longer exists to justify performing

Salaat with shoes. On the contrary, in this era and since many centuries ago, opposing the Ahl-e-Kitaab is in performing Salaat without shoes, for their practice is to pray with shoes. The Fuqaha have clarified this aspect.

“Those who have said that wearing shoes is Mustahab said so on the basis of opposing the Yahood. However, the Ahl-e-Kitaab now pray with their shoes. Thus opposition to them is by means of removing the shoes, not in wearing the shoes.”

(Bazlul Majhood).

On the occasion of the Conquest of Makkah, Rasulullah (Sallallahu alayhi wasallam) removed his shoes for Salaat. Thus the Fuqaha say that this is the last of the two acts, and it has precedence over the occasional performance of Salaat with shoes which was the effect of an external factor.

The contention that there is a difference between performing Salaat with shoes outside the Musjid and inside the Musjid, is baseless. The moron says that the shoes will dirty the carpets. This means that according to the jaahil Salaat may be performed outside the Musjid with dirty shoes and boots. The only difference is that the Musjid has greater reverence and demands greater respect than other places. But the rule pertaining for Salaat with and without shoes remains the same for both the Musjid and other venues. If entry into the Musjid is precluded because of dirty shoes, then why does the moron not contend the permissibility with clean shoes? So how does he accept dirty shoes for Salaat on the outside, but not for the inside of the Musjid?

Performing Salaat with shoes on is disrespectful. The permission granted was temporary and occasioned by a specific reason, viz., opposing the Yahood. But this is no longer applicable today. Allaamah Anwar Kashmiri said:

“There is no doubt that adab (respect) and tawaadhu’ (humility) are in removing the shoes, not wearing it (i.e. when performing Salaat).” – Ma-aarifus Sunan Sharh Sunan Tirmizi

In *Umdatul Mufti*, it appears: *“Verily entry (into the Musjid) with shoes is evil mannerism.”*

Ibn Daqeequl Eed said: *“Salaat with shoes is not Mustahab because it is not included in the objectives of Salaat.”*

Allaamah Shabbeer Ahmad Uthmaani says in *Sharh Muslim*, and similarly is it in *Bazlul Majhood*: *“The Hadith indicates that Salaat with shoes was ordered in opposition to the Yahood. However, in our age it is proper for the order to be to perform Salaat without shoes in opposition to the Nasaara, for they pray with shoes.”*

Allaamah Shaikh Muhammad Zaahid Al-Kauthari says in his *Maqaalaat*:

“Salaat with shoes will be valid if they are taahir (clean) and do not prevent placement of the base of the toes on the ground as this is of the completion of Sajdah as explained by Al-Khataabi and others. The shoes during the era of Nabi (Sallallahu alayhi wasallam) were soft (i.e. sandals with the toes exposed and free). On the contrary, the solid (firm/hard) shoes of this age do not allow the Musalli to perfect Sajdah in them. Furthermore the Musjid of Nabi (Sallallahu alayhi wasallam) was strewn with pebbles.....It was inconceivable for filth to be attached to the shoes of Nabi (Sallallahu alayhi wasallam), for he did not walk in filthy streets. The alleyways of Madinah were clean, devoid of filth as a result of the obedience of the Sahaabah to the command of Rasulullah (Sallallahu alayhi wasallam) to adopt total cleanliness in the homes and outside the houses, and to a greater extent the Homes of Allah (i.e. the Musaaqid).

Thus it was simple for one to walk without trampling on filth. Furthermore, the ground was sandy and soft preventing any splatter (of moisture).....On the contrary, the roads and toilets of today -- it is not possible to completely avoid trampling on filth and being safe from splattering (of filthy water) on to shoes because the floors of toilets are firm (tiled, cemented). This is further aggravated when one stands to urinate in western style (high toilets and urinals) .

It is authentically reported that on the occasion of the Conquest of Makkah, Nabi (Sallallahu alayhi wasallam) had removed his shoes for Salaat. Thus, this is the last of the two acts (i.e. with shoes and without shoes).

The one who avers that wearing shoes (for Salaat) is Mustahab, i.e. when the conditions for permissibility are found, regards it as Mustahab because of opposition to the Yahood. But today the Ahl-e-Kitaab enter their temples and pray with their shoes. Therefore, opposing them is in removing the shoes, not in wearing them.

The response of Anas (Radhiyallahu anhu), i.e. him saying 'Yes', to the question: 'Did he perform Salaat with shoes?', does not imply that this was always so. This has been explained in Sharh Muslim of Nawawi.....In fact, today it is regarded as evil mannerism to enter the Musaaqid with shoes as mentioned by Nawawi and Al-Ubbi in Sharh Muslim, and Ali Qaari in Sharh Mishkaat, and Muqri in Fathul Muta-aal, and Al-Lakhnawi in Ghaayatul Maqaal, and Ibn Abi As-Sijistaani in Munyatul Mufti, and Al-Hamawi in Al-Ashbaah. In fact for them there is a precedent in the Sahaabah (Radhiyallahu anhum).....

In fact, one should not enter the Musjid with the shoes taken off except that they are covered (e.g. in a packet, for it is disrespectful to walk in the Musjid with the shoes exposed in one's hands).....In Kitaabul Umm, Imaam Shaafi' said: 'I prefer that one should not make Sajdah with shoes which prevent contact of the feet (toes) with the ground.'

The moron radio molvi and all of these so-called ‘deobandi’ facebook juhala molvis being extremely defective in Knowledge, are affected and influenced by the Salafi morons who cite some Ahaadith which they interpret according to their whimsical and nafsaani fancies. It is for this reason that this radio molvi cites Ibn Taimiyyah who had deviated from the Path of the Ahlus Sunnah by having abandoned the Taqleed of the Mathaahib. The moron radio molvi had no one better to present as daleel other than Ibn Taimiyyah. This amply illustrates his bankruptcy in the academic field.

Furthermore, the moron radio molvi has simply lapped up what Salafis propagate via the internet. He has disgorged nothing but the spurious and baseless ‘proofs’ of the Salafis in his bid to bolster the Salafi teaching of the ‘sunnah’ of performing Salaat with shoes. In so doing he has displayed stark intellectual density.

Performing Salaat without shoes which is the standard fourteen century practice of the Ummah right from the time of Rasulullah (Sallallahu alayhi wasallam), is based on *Adab (Respect)*, *Tawaadhu’ (Humility)* and cleanliness. On the occasion when Musaa (Alayhis salaam) was appointed the Nabi, Allah Ta’ala commanded him:

“Verily, I am your Rabb. Remove your shoes, for verily, you are in the holy Valley of Tuwa.” (Taahaa, Aayat 12)

In the tafseer of this Aayat, Hadhrat Mufti Muhammad Shafi’ says in *Ma-aariful Qur’aan*:

“The command to remove shoes was either because the place was a venue of Adab (Respect). Removing the shoes and walking barefoot are the demands of Adab, or the command was because the shoes were made of the skin of dead animals as is mentioned in some narrations. However, Hadhrat Ali, Hasan Basri and Ibn Juraij (Radhiyallahu anhum) narrate the first reason (i.e. to observe respect for the place of holiness).

Another reason for removing the shoes was for the bared feet to acquire the benefit/barkat of the holy ground. According to some, this command was for the purpose of 'Khushu' and Tawaadhu'. And this was the practice of the Salafus Saaliheen when they would make Tawaaf of Baitullah.

Once when Rasulullah (Sallallahu alayhi wasallam) saw Bishr Bin Khasaasiyah (Radhiyallahu anhu) walking in the graveyard with shoes on, he (Nabi –Sallallahu alayhi wasallam) said: "When you are in a place of this kind (i.e. a holy place), then remove your shoes." That is, a place which has to be honoured / respected / revered.

The issue is not the validity of Salaat performed with shoes on. There is no gainsaying that Salaat performed with shoes will be valid on the basis of two conditions:

- (1) The shoes must be taahir (paak/clean).
- (2) There must be contact between the base of the toes and the ground.

Generally, in these times both these conditions are lacking. It is standard practice to go into the toilets with shoes. People walk all over the show with their shoes. There is overwhelming certitude for the impurity of the shoes. Then, the type of shoes which people generally wear nowadays, prevent contact between the toes and the ground. The toes are suspended in mid-air inside the shoes/boots rendering the Salaat invalid.

Furthermore, the validity of Salaat on the basis of the two conditions does not render Salaat with shoes Sunnah. Only radio and facebook molvis and Salafis who suffer from the mental malady of *ghabaawat* (density in the brains) believe that performing Salaat with shoes is Sunnah. The Qur'aan as well as the aforementioned Hadith categorically command the removal of shoes when in a place of holiness. This applies to even the Qabrustaan, and to a greater degree to the Musaajid.

With shoes on was a temporary measure occasioned by a specific purpose which was opposition to the Yahood. This objective no longer exists, and even whilst it was still in existence, the normal practice of the Sahaabah was removal of shoes. And, this was the practice of the Auliya whilst making Tawaaf at the time when there were no carpets and no tiles in the Mataaf area. Even whilst the entire area was sandy and strewn with pebbles, they would remove their shoes because this is the demand of respect and humility (*Adab and Tawaadhu*).

There is no *Adab and Tawaadhu* performing Salaat with the shoes with which one enters the toilet and tramples on *najaasat*. Commenting on this issue, Al-Ubbi says:

“Regarding taking uncovered shoes into the Musjid (i.e. carrying the shoes in the hand without it being covered): Ash-Shaikh As-Saalih Abu Ali Al-Qarwi asked Ash-Shaikh Al-Faqeeh As-Saalih Abul Hasan Al-Muntasir about this. He (i.e. Shaikh Al-Muntasir) said: ‘O Sayyidi, did you not inform me that my Sayyid Abu Muhammad Az-Zawaawi had seen you placing your shoes uncovered by the pillar, then he said: ‘O Rahat (Rahat is a group of men not exceeding ten)! People follow you, therefore do not do so. (i.e. do not place uncovered shoes in the Musjid).’

Thereafter Shaikh Al-Qarwi would narrate (this issue) by saying: ‘Al-Muntasir narrated to me from me that Az-Zawaawi disapproved of it (i.e. of taking shoes uncovered into the Musjid).’

“Similar to this is stated in Mudkhal of Ibnul Haaj Al-Maaliki. In this manner would the Maaliki Ulama observe good moral character with their brother Ulama of the other Math-habs. Opposing all of these Ulama is not an insignificant issue for those who have baseerat (Deeni wisdom).

“Ibn Hajar Al-Makki says in Sharhil Mishkaat in the commentary of the Hadith: “Oppose the Yahood”: “Its effect (i.e. the effect of this command) is the preference of Salaat with shoes. However, Al-Khattaabi said: ‘It is narrated from Imaam Shaafi’

that Adab (Respect) is to remove the shoes for Salaat.’ It is appropriate to reconcile (the conflict, i.e. between the Hadith and Imaam Shaafi’s view) by saying that the order in the Khabr (to wear shoes in Salaat) is when there is certitude regarding the purity of the shoes and the fulfilment of Sajdah by being able to make Sajdah on all the toes (by means of the toes touching the ground) whereas the view of Imaam Shaafi’ (i.e. it is Adab to remove shoes for Salaat) relates to the contrary of this (i.e. when any of the two essential conditions is lacking).”

“However, Mulla Ali Qaari in *Sharhul Mishkaat* refuting this reconciliation, says: “*This (interpretation) is a manifest error because the (logical) conclusion is that if there is certitude on the impurity of the shoes, and fulfilment of Sajdah is not possible, then removing the shoes will not be Adab. On the contrary, it will in fact be Waajib to remove the shoes. It is therefore best to say that the view of Shaafi’ is that Adab is due to the last of the two acts of Rasulullah (Sallallahu alayhi wasallam) and that is the removal of shoes. Or to say that Adab in our age in the absence of the Yahood and Nasaara or when they no longer observe the practice (of removing shoes) is to remove the shoes.*”

“Among the evidences that removal of shoes (for Salaat) is the last of the two acts is the Hadith of Abdullah Bin Saa-ib (Radhiyallahu anhu) that he saw during the year of the Conquest (of Makkah) Rasulullah (Sallallahu alayhi wasallam) removing his shoes for Salaat..... There is unanimity of the Ulama that today Salaat in street shoes is in conflict with Adab, even if they are clean. In fact, it is *soo’ adab (evil mannerism)*. See detailed elaboration in *Munyatul Mufti* of Sijistaani, *Fathul Muta-aal* of Allaamah Al-Muqri, *Sharhul Mishkaat* of Mulla Ali Qaari, *Ghaayatul Maqaal* of Allaamah Abdul Hayy Lucknowi, etc.”

(Ma-aarifus Sunan)

The aforementioned reconciliation attempted by Al-Khattaabi is baseless for the simple reason that it will not be merely *Adab* to remove the shoes if any one of the two essential conditions is lacking. On the contrary, it will be *Waajib*. Hence, Imaam Shaafi's unequivocal contention of removing the shoes being *Adab* relates to the scenario of the fulfilment of both conditions, i.e. even if both conditions are fulfilled, then too it is *Adab* to remove the shoes for *Salaat* since this was the last act of Rasulullah (Sallallahu alayhi wasallam) regarding this matter. Furthermore, the former act of keeping the shoes on was a temporary measure occasioned by a specific reason, viz., opposing the Yahood. Thus it is *Ma'moor bil Illat – the disappearance of the Illat cancelling the hukm*. And, this has been practically demonstrated by the *Tawaaruth* of the Ummah since the very age of Rasulullah (Sallallahu alayhi wasallam). Thus, although initially there was *Nudb (but not Adab)* in keeping the shoes on, the temporary abandonment of the *Adab* stated by all the Fuqaha was tolerable on account of the need to fulfil the command of opposing the Yahood.

In denunciation of those who persist in contending the 'sunnayat' of *Salaat* with shoes despite the changed circumstances and conditions prevalent in these times regarding the filth of roads and toilets, and the type of shoes preventing proper *Sajdah*, Allaamah Yusuf Bin-Noori (Rahmatullah alayh) said that they are people who are *mareedhul qalb* (diseased in their hearts), *zanikhul aql* (rancid in the brains – mentally deranged), *muta'aamin anil haqaaq* (blind to the realities), and arrogant. They do not deserve any attention.

These epithets and brief character sketch adequately apply to the radio molvi and to all facebook juhala molvis. Allaamah Anwar Kashmiri (Rahmatullah alayh) concluding his elucidation on this topic, says: "*Verily, the views of the Ahl-e-Ilm unanimously agree that in this age, Salaat with shoes (the type of today's shoes) is in*

conflict with Adab even if they are taahir (clean/paak). In fact it is soo-e-adab” (evil/rotten manners).

It has always been the belief and practice of the Ummah that *Adab* is in removal of shoes, not only when entering the Musjid, but for all places of respect – the Qabrustaan, the Mataaf, the Musaajid and even homes. The practice of Hadhrat Bishr Haafi (Rahmatullah alayh) is well-known. He is called *haafi* (*bare-footed*) because he perceived the entire earth to be a carpet spread by Allah Ta’ala, hence it was not befitting to walk on Allah’s Carpet with shoes. Allah Ta’ala ordered the birds to ensure that their droppings do not fall in the places where Bishr Haafi walked. The point here is not the imposition of Hadhrat Bishr Haafi’s perception and ‘sunnat’ on anyone. The issue is that removal of shoes is *Adab*.

In *Ihyaaul Uloom* Imaam Ghazaali states that Hadhrat Abdullah Ibn Umar (Radhiyallahu anhu) used to remove his shoes from Zee Tuwa before entering the Haram Shareef. At-Tabraani has narrated this from Ibn Az-Zubair. The pious Hujjaaj of bygone times on their way to Makkah would remove their shoes at Zee Tuwa in respect of the Haram. From Zee Tuwa they would walk all the way bare-footed to the Haram Shareef. Thus, humility, respect and reverence, are in removing shoes when performing Salaat. The temporary measure in the initial phase of Islam does not negate the standard practice of the Ummah in vogue since the age of Rasulullah (Sallallahu alayhi wasallam).

SUMMARY

(1) Performing Salaat in shoes was a temporary measure to oppose the Yahood. This cause for the order no longer exists in this age.

(2) Before the order to don shoes as well as thereafter, the standard practice was always to perform Salaat without shoes.

(3) The last act of Rasulullah (Sallallahu alayhi wasallam) as observed on the occasion of the Conquest of Makkah, was the removal of shoes at the time of Salaat.

(4) The shoes which were permissible to wear in Salaat were soft, flexible leaving all the toes open and allowing the proper performance of Sajdah.

(5) The streets in the desert terrain of Madinah were sandy and exceptionally clean. There was no waste and filth in the streets as is generally the case nowadays.

(6) Performing Salaat with the type of shoes we wear is stupidly incongruous and prevents the proper performance of Sajdah.

(7) It is highly disrespectful to perform Salaat with shoes on.

(8) The kuffaar pray with their shoes on.

(9) According to Islamic culture (i.e. the Sunnah) observance of respect and humility is in removing shoes, not in wearing shoes when performing Salaat or when in holy places.

(10) Just as it is haraam to enter the Musjid with dirty shoes, so too is it haraam to perform Salaat outside the Musjid with dirty shoes.

(11) Radio and facebook moron molvis have become the muqallideen of the Salafis whose arguments they lap up from the internet which is the limit of their defective knowledge.