

Ruling on Interlocking Fingers While Waiting for Salah

Darulifta Ahlesunnat (Dawateislami)

Question

What do the noble scholars and jurists of Islamic law say about the following: The ḥadīth has prohibited interlocking the fingers of both hands. Please provide the reference to this hadith.

Answer

Tashbīk, i.e., inserting the fingers of one hand into the fingers of the other hand, is generally permissible. However, it is Makrūh Taḥrīmī to do so during salah, while going for salah, or while waiting for the salah. The ḥadīth is only applicable to these situations of salah. The reference of the ḥadīth is mentioned below:

Regarding the prohibition of Tashbīk, it is stated in the ḥadīth narrated in Jāmi‘ Tirmizī:

عن كعب بن عجرة، أن رسول الله صلى الله عليه وسلم قال: إذا توضأ أحدكم فأحسن وضوءه، ثم خرج عامداً إلى المسجد فلا يشبكن بين أصابعه، فإنه في صلاة

Translation: It is narrated from Ka‘b Bin ‘Ujrah رضي الله تعالى عنه that the Messenger of Allah ﷺ said: When anyone of you performs wudū and performs it properly, then exits intending to go to the Masjid, he should not interlock his fingers because (it is as if) he is in salāh. (Jāmi‘ Tirmizī, Vol. 02, p. 228, Ḥadīth No. 386, Publ. Egypt) Tashbīk, i.e., interlocking the fingers of both hands is Makrūh Taḥrīmī during salah, while going for salah, or while waiting for the salah. Thus, it is stated in Bahār-e-Sharī‘at:

(نماز میں) انگلیاں چٹکانا، انگلیوں کی قینچی باندھنا یعنی ایک ہاتھ کی انگلیاں دوسرے ہاتھ کی انگلیوں میں ڈالنا، مکروہ تحریمی ہے۔ نماز کے لیے جاتے وقت اور نماز کے انتظار میں بھی یہ دونوں چیزیں مکروہ ہیں اور اگر نہ نماز میں ہے، نہ توابع نماز میں تو کراہت نہیں، جب کہ کسی حاجت کے لیے ہوں۔

Translation: Cracking the fingers and interlocking the fingers (i.e., inserting the fingers of one hand into the fingers of the other hand) during salah is Makrūh Taḥrīmī. These two acts are also Makrūh when going for salah and while waiting for salāh. However, if one is neither in salāh nor in its tawābi‘, it is not Makrūh, given that it is done for a reason. (Bahār-E-Sharī‘at, vol. 01, pt. 3, pg. 625, Publ. Maktaba-Tul-Madinah)

وَاللّٰهُ اَعْلَمُ عَزَّ وَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ

(Allah Almighty knows best and His Messenger ﷺ knows best.)

Answered By: Mufti Muhammad Qasim Attari

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Dar-ul-Ifta Ahlesunnat (Dawat-e-Islami)



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