

## ❖ THE BOOK OF PRAYER ❖

Umm 'Abdillaah al-Waadi`iyyah (Hafitha-hallaah) began by explaining two grammar rules that are related to the topic.

1. She said the word *kitaab* (book) is the predicate for the subject that was omitted (*haathaa [this is]*). It means *this is* the book of prayer, and likewise is *kitaabus salaah*.
2. She then mentioned the rules of possession, *mudhaaf* (linguistically, *the thing being possessed*) and *mudhafun ilaih* (linguistically, *the possessor*) and that *baab* (chapter) is *mudhaaf* and *mawaaqeet* (fixed times, i.e. fixed times for *Salaah*) is *mudhafun ilaih*, which means the chapter of (*baabun*) prayer (*salaah*).

As-salaah, linguistically it means supplication (*du'aa*) as in the verse;

*Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allâh for them. Verily! Your invocations are a source of security for them, and Allâh is All-Hearer, All-Knower. (At-Tawbah 9:103)*

Umm 'Abdillaah quoted a poem:

*My daughter says when I was close to depart  
O 'Allaah keep away from my father the awsaab  
(illness, discomfort, hardship & suffering) and the pain  
Upon you is like the du'aa you made for me, take the opportunity  
One day, verily, for the sleeping person is a place of lying down on*

In this poem, the author used the word *salaah* to mean *du'aa*

Technically (the shari'ah definition) *salaah* is *ibaadah* (worship) that contains sayings and actions that begin with the *takbeer* (saying "Allaahu Akbar") and ends with *tasleem* (saying "As-salaamu 'alaykum wa rahmatullaah"). It is called *salaah* because the *salaah* contains supplication.

The first time the *salaah* was made obligatory, fifty *salaah* were prescribed per day and night. Then it was reduced to the five *salaah*'s<sup>T1</sup> and the reward remained as fifty. This indicates the abundance of the bounty and beneficence of Allaah upon his servants.

*Salaah* is a pillar of *Islaam* as in the two saheeh's from the hadeeth of Ibn 'Umar (*Radiyallaahu 'anhū*) who said the Messenger of Allaah ﷺ said, *Islaam* is built upon five pillars.<sup>2</sup>

It is upon a person to supplicate to his Lord and to make him the one whom *salaah* is established for. The Prophet of Allaah, Ibraaheem (*'alayhis salaam*), made this supplication to his Lord:

*"O my Lord! Make me one who performs As-Salât (Iqâmat-as-Salât), and (also) from my offspring, our Lord! And accept my invocation. (Ibrahim 14:40)*

Because of its great (high) importance, the *salaah* is the first thing that the person will be judged for (on the Day of Judgement) as was recorded from the Prophet ﷺ. Therefore, it is incumbent upon a person to beautify his *salaah* and to perform it including its *arkhaan* (pillars), *wajibaat* (obligations), *khushoo'* (concentration) and other than that.

Establishing the *salaah* causes one to avoid the *al-fahshaa'* (i.e. great sins of every kind, unlawful sexual intercourse, etc) and *munkar* (i.e. disbelief, polytheism, and every kind of evil, wicked deed, etc.) as Allaah ﷻ said:

*Verily, as-salaah (prayer) prevents from al-fahshaa' (i.e. great sins of every kind, unlawful sexual intercourse, etc.) and munkar (i.e. disbelief, polytheism, and every kind of evil, wicked deed, etc.). (Al-'Ankabut 29:45)*

The aid for the affairs of this world is sought by establishing the *salaah* and by being patient as Allaah said:

*O you who believe! Seek help in patience and as-salaah (the prayer). Truly! Allaah is with as-Sabiiron (the patient ones, etc.). (Al-Baqarah 2:153)*

Allaah commanded to preserve the *salaah*. He said,

*Guard strictly (five obligatory) As Salawât (the prayers) especially the middle Salât (i.e. the best prayer 'Asr). And stand before Allâh with obedience [and do not speak to others during the Salât (prayers)]. (Al-Baqarah 2:238)*

And He ﷻ, praised those who strictly guard their prayers in many verses.

From among them is His statement ﷻ

*Successful indeed are the believers.*

*Those who offer their Salât (prayers) with all solemnity and full submissiveness.*

*And those who turn away from Al-Laghaw (dirty, false, evil vain talk, falsehood, and all that Allâh has forbidden).*

*And those who pay the Zakât .*

*And those who guard their chastity (i.e. private parts, from illegal sexual acts)*

*Except from their wives or (the captives and slaves) that their right hands possess, for then, they are free from blame;*

*But whoever seeks beyond that, then those are the transgressors;*

*Those who are faithfully true to their Amanât (all the duties which Allâh has ordained, honesty, moral responsibility and trusts etc.)[] and to their covenants;*

*And those who strictly guard their (five compulsory congregational) Salawât (prayers) (at their fixed stated hours). (Al-Mu'minun 23:1 - 9)*

As-salaah is from among the things that expiate minor sins as Abu Hurayrah reported that the Prophet ﷺ said: “Five (daily) prayers and from one Friday prayer to the (next) Friday prayer, and from Ramadhan to Ramadhan are expiations for the (sins) committed in between (their intervals) provided one shuns the major sins.” (Saheeh Muslim, Book of Purification, #450)

It is incumbent upon the man to command his family with (salaah) and to encourage them in that.

Verily, Allaah says:

*O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allâh, but do that which they are commanded. (At-Tahrim 66:6)*

Meaning, command them with the acts of obedience to Allaah in order to save them from the Fire, and know that *as-salaah* is the greatest form of *Ibaadah*.

Allaah said to Prophet Muhammad ﷺ in His noble Book:

*Say (O Muhammad SAW): "Each one (believer and disbeliever, etc.) is waiting, so wait you too, and you shall know who are they that are on the Straight and Even Path (i.e. Allâh's Religion of Islâmîc Monotheism), and who are they that have let themselves be guided (on the Right Path). (Ta-Ha 20:132)*

Allaah praised Prophet Ismaa'eel ('alayhis salaam), since he has accomplished that. He ﷺ said regarding him:

*"He used to enjoin on his family and his people as-salaah (the prayers) and the zakaat, and his Lord was pleased with him." (Maryam 19:55)*

Likewise, it is *wajib* (obligatory) to command the children with *salaah* when they reached the age of seven as was recorded in Sunan Aboo Daawood from the hadeeth of `Amr bin al-'Aas: *The Messenger of Allah ﷺ said: "Command your children to pray when they become seven years old, and beat them for it (prayer) when they become ten years old; and arrange their beds (to sleep) separately."* (Sunan Aboo Dawood # 196)

From among the things Luqmaan had enjoined on his son was the establishment of the *salaah*, as Allaah has said regarding him in His noble Book:

*"O my son! AqimisSalât (perform AsSalât), enjoin (people) for AlMa'rûf (Islâmic Monotheism and all that is good), and forbid (people) from AlMunkar (i.e. disbelief in the Oneness of Allâh, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befall you. Verily! These are some of the important commandments ordered by Allâh with no exemption. (Luqman 31:17)*

## CHAPTER 1: THE TIMES OF SALAAT (PRAYERS)

### **Hadeeth#129**

He is `Abdullaah ibn `Amr ibn al `Aas. The dual pronoun is to indicate that both (the son and the father, i.e. `Abdullaah & al`Aas) are the companions of the Prophet ﷺ.

"The time of the Zuhr prayer is when the sun passes the meridian (*zawaal*)."

*Zawaal (meridian)* means when the position of the sun shifts from the middle of the sky to the direction of the west. The sign of the *zawaal* of the sun is to have increased shadow after the decreasing of it. It is known by observation. For instance, if you place a stick outside for an hour or two before mid-day, you will find that first the length of the shadow keeps decreasing. It stops for a moment then, it will start increasing (and this is the time of Zuhr).

The sun is a bright (day) star that transforms the darkness of the night into daylight.

The sun is from the *aayat* (signs) of Allaah that which is His *kawnee* (creation). It is not permissible for any one to worship the sun, because it was created by Allaah. That which is a created being, is not permissible to be worshipped.

The word *rajal* (a man) is mentioned as an example, and it is not exclusive.

"The time of the Zuhr prayer is when the sun passes the meridian (*zawaal*)."

In this hadeeth, the beginning time of Zuhr prayer is the *zawaal* of the sun.

In it, is that the time of Zuhr prayer ends when the size of the shadow of an object becomes equal to its actual size with the exclusion of *fai`u zawaal*. *Fai`u zawaal* is the shadow after the *zawaal* of the sun. This doesn't count. The shadow during the shifting of the sun, and the shadow that preceeds the *zawaal* does not count as well.

As for the *zhill* (shadow), it is more general since it refers to that which is before and after the *zawaal* as opposed to *fai`u zawaal* which is more specific to the shadow after the *zawaal* of the sun.

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<sup>1</sup> Narrated Abu Dhaar, Allah's Messenger ﷺ said, "While I was at Mecca the roof of my house was opened and Gabriel descended, opened my chest, and washed it with Zam-zam water. Then he brought a golden tray full of wisdom and faith and having poured its contents into my chest, he closed it. Then he took my hand and ascended with me to the nearest heaven, when I reached the nearest heaven, Gabriel said to the gatekeeper of the heaven, 'Open (the gate).' The gatekeeper asked, 'Who is it?' Gabriel answered: 'Gabriel.' He asked, 'Is there anyone with you?' Gabriel replied, 'Yes, Muhammad is with me.' He asked, 'Has he been called?' Gabriel said, 'Yes.' So the gate was opened and we went over the nearest heaven and there we saw a man sitting with some people on his right and some on his left. When he looked towards his right, he laughed and when he looked toward his left he wept. Then he said, 'Welcome! O pious Prophet and pious son.' I asked Gabriel, 'Who is he?' He replied, 'He is Adam and the people on his right and left are the souls of his offspring. Those on his right are the people of Paradise and those on his left are the people of Hell and when he looks towards his right he laughs and when he looks towards his left he weeps.'

Then he ascended with me till he reached the second heaven and he (Gabriel) said to its gatekeeper, 'Open (the gate).' The gatekeeper said to him the same as the gatekeeper of the first heaven had said and he opened the gate. Anas said: "Abu Dhar added that the Prophet met Adam, Idris, Moses, Jesus and Abraham, he (Abu Dhar) did not mention on which heaven they were but he mentioned that he (the Prophet) met Adam on the nearest heaven and Abraham on the sixth heaven. Anas said, "When Gabriel along with the Prophet passed by Idris, the latter said, 'Welcome! O pious Prophet and pious brother.' The Prophet asked, 'Who is he?' Gabriel replied, 'He is Idris.' The Prophet added, 'I passed by Moses and he said, "Welcome! O pious Prophet and pious brother."' I asked Gabriel, "Who is he?" Gabriel replied, "He is Moses." Then I passed by Jesus and he said, "Welcome! O pious brother and pious Prophet." I asked, "Who is he?" Gabriel replied, "He is Jesus."

Then I passed by Abraham and he said, "Welcome! O pious Prophet and pious son." I asked Gabriel, "Who is he?" Gabriel replied, "He is Abraham." The Prophet added, "Then Gabriel ascended with me to a place where I heard the creaking of the pens." Ibn Hazm and Anas bin Malik said: The Prophet said, "Then Allah enjoined fifty prayers on my followers. When I returned with this order of Allah, I passed by Moses who asked me, 'What has Allah enjoined on your followers?' I replied, 'He has enjoined fifty prayers on them.' Moses said, 'Go back to your Lord (and appeal for reduction) for your followers will not be able to bear it.' (So I went back to Allah and requested for reduction) and He reduced it to half. When I passed by Moses again and informed him about it, he said, 'Go back to your Lord as your followers will not be able to bear it.' So I returned to Allah and requested for further reduction and half of it was reduced. I again passed by Moses and he said to me: 'Return to your Lord, for your followers will not be able to bear it. So I returned to Allah and He said, 'These are five prayers and they are all (equal to) fifty (in reward) for My Word does not change.' I returned to Moses and he told me to go back once again. I replied, 'Now I feel shy of asking my Lord again.' Then Gabriel took me till we reached Sidrat-il-Muntaha (Lote tree of the utmost boundary) which was shrouded in colors, indescribable. Then I was admitted into Paradise where I found small (tents or) walls (made) of pearls and its earth was of musk." [Bukharee, Book of Prayer, How prayer was prescribed, #345]

<sup>2</sup> On the authority of Abu Abdur-Rahman ‘Abdullah bin ‘Umar ibn Khattab (radyallahu ‘anhumma) who said; I heard the Messenger of Allah ﷺ say, “Islam has been founded on five (pillars): To testify that none has the right to be worshipped except Allah, and that Muhammad is the Messenger of Allah, to establish the prayer, to pay the Zakaat, to make the pilgrimage to the House (of Allah, i.e., the Ka’ba), and to fast in Ramadhan.” [Bukharee #7 and Muslim #16]

## **Hadeeth#129 (con't)**

*Narrated `Abdullaah bin `Amr (radiyallaahu `anhumaa): The Prophet ﷺ said, "The time of Zuhr (noon) prayer is when the sun passes the meridian and a man's shadow is of the same length as his height. It lasts until the time of `Asr (afternoon) prayer. The time of `Asr prayer is as long as the sun has not become yellow (during its setting). The time of Maghrib (sunset) prayer is as long as the twilight has not disappeared. The time of `Ishaa' prayer is up to midnight. And the time of Fajr (morning) prayer is from the appearance of dawn as long as the sun has not risen; (but when the sun rises abstain from prayer; for it rises between the horns of the Saran)." [Reported by Muslim].*

*Narrated Buraidah (radiyallaahu `anhu) in another version of the above hadeeth regarding `Asr (afternoon prayer): "When the sun is white and clear." [Reported by Muslim]. And Aboo Moosa (radiyallaahu `anhu) narrated regarding the time of `Asr prayer: "While the sun is high. [Reported by Muslim in another version of the former hadeeth].*

`Asr time begins when the shadow of an object becomes equal to the size of the object (and there the time of Zuhr expires).

As for his statement ﷺ "The time of `Asr prayer is as long as the sun has not become yellow (during its setting)", it indicates that the time of `Asr extends until the sun turns yellow. This is the voluntary time (i.e. the time of preference, the time of choice). As for the compulsory time (i.e. as in the case of a person who is forced to delay the prayer), the time `Asr extends until the sunset as in the hadeeth of Aboo Hurayrah that which is agreed upon. He narrated that the Prophet ﷺ said: "Whoever could get one Rak'a (of the Fajr prayer) before sunrise, he has got the (morning) prayer and whoever could get one Rak'a of the 'Asr prayer before sunset, he has got the ('Asr) prayer." (Saheeh al-Bukharee, Vol. 1, #553)

*Narrated by Abu Qatadah (radiyallaahu `anhu), the Messenger of Allah ﷺ said "There is no omission in sleeping. The (cognizable) emission is that one should not say prayer (intentionally) till the time of the other prayer comes. So he who did like it (omitted prayer in sleep or due to other unavoidable circumstances) should say prayer when he becomes aware of it and on the next day he should observe it at its prescribed time. (Al-Hadeeth, Saheeh Muslim, Book of Prayer, #1450)*

This latter hadeeth indicates that the time of each salaah extends until the next salaah is in, with the exception of Subh (Fajr) which is the *'ijmaa* (consensus). The time of Subh (Fajr) expires at sunrise, and it does not extend to the time of Zuhr.

The individuals that are considered to be in a time of compulsion are as follows:

- a woman who has been purified from her menses after the sun has turned yellow



- a person who has slept
- the one who has forgotten

As for the one who delays the `Asr prayer until after the sun turns yellow without an excuse is a sinner, as his action is a characteristic of hypocrites as was recorded in Saheeh Muslim in the hadeeth of Anas who narrated that the Prophet ﷺ said: *'Ala' bin 'Abd al-Rahman reported that they came to the house of Anas bin Malik in Basra after saying the noon prayer. His (Anas) house was situated by the side of the mosque. As revisited him he (Anas) said: Have you said the afternoon prayer? We said to him: It is just a few minutes before that we finished the noon prayer. He said: Offer the afternoon prayer. So we stood up and said our prayer. And when we completed it, he said: I have heard the Messenger of Allaah ﷺ saying: This is how the hypocrite prays: he sits watching the sun, and when it is between the horns of devil, he rises and strikes the ground four times (in haste) mentioning Allaah a little during it.* (Saheeh Muslim, Book of Prayer, #1301)

As far as the validity of the salaah is concerned, the salaah is valid because he has prayed it within its time. And Allaah knows best.

The Messenger ﷺ said: "The time of Maghrib (sunset) prayer is as long as the twilight has not disappeared."

\*Grammar rule: the word "yaghib" is preceded by the preposition "lam" which is *jaazim* (cause jazm to the verbs i.e. sukoon, omitting noon, etc.). However, the word "yaghibi" is given a kasrah because of the two sukoons meeting.

In this hadeeth the Prophet ﷺ did not state the beginning time of the Maghrib prayer. Its time begins when the sun sets, as many proofs came such as his statement in the hadeeth that is agreed upon. Narrated Ibn Abi Aafa (radiyallahu `anhu): *We were in the company of Allah's Messenger ﷺ on a journey. He said to a man, "Get down and mix Sawiq (powdered barley) with water for me." The man said, "The sun (has not set yet), O Allah's Messenger." The Prophet again said to him, "Get down and mix Sawiq with water for me." The man again said, "O Allah's Messenger! The sun!" The Prophet said to him (for the third time) "Get down and mix Sawiq with water for me." The man dismounted and mixed Sawiq with water for him. The Prophet drank it and then beckoned with his hand (towards the East) and said, "When you see the night falling from this side, then a fasting person should break his fast."* (Saheeh al-Bukharee, Vol. 3, #162)

The beginning time of Maghrib prayer is when the sun sets. The Shee`ah (a deviant sect) went into saying that the beginning time of Maghrib is when the stars appear. This is baatil (falsehood). As for the hadeeth of Abee Zufrah al Ghifaari (radiyallaahu `anhu) in Muslim that the Prophet ﷺ said: *"The Messenger of Allaah ﷺ led us in the 'Asr prayer at (the place known as) Mukhammas, and then said: This prayer was presented to those gone before you, but they lost it, and he who guards it has two rewards in store for*

*him. And no prayer is valid after till the onlooker appears (by onlooker is meant the evening star). (Saheeh al-Bukharee, Book of Prayer, #1809). The word "shaahid" means the star. In this hadeeth, there is no proof for the Shee`ah, since it indicates the importance of making sure the sun has set. In addition, some of the people of knowledge have said it disproved the hadeeth.*

In this part of the hadeeth we learn that the time of Maghrib expires when the *shafaq* (twilight) disappears. The shafaq that is intended here is the red shafaq, and this is the statement of the Jumhoor (the majority of the scholars). On the contrary, Aboo Haneefah went into saying that the shafaq that was intended here is the white shafaq. As is known, he (Aboo Haneefah) is known to be drowned (completely taken aback) by mere opinion. He fell into many issues opposing the daleel (evidences).

"The time of `Ishaa' prayer is up to midnight."

The beginning time of Ishaa' is when the red shafaq disappears. As for the word "*awsat*" in the hadeeth, it means the beginning time of midnight. "The time of `Ishaa' prayer is up to midnight" refers to the voluntary time (i.e. the time of preference, the time of choice) for Ishaa' prayer and it expires when the first half of the night ends. After the voluntary time (when the first half of the night ends until dawn) is the compulsory time, meaning it is time for those who are forced to delay as in the previous example (i.e. a woman who has been purified from her menses after the sun has turned yellow, for a person who has slept and/or the one who has forgotten).

If a person delays Ishaa' prayer without (a legitimate) excuse until after the first half of the night expires, he or she is a sinner. But as far as his or her salaah is concerned, it is saheeh (valid) because of the previous hadeeth that was mentioned, "*There is no omission in sleeping. The (cognizable) emission is that one should not say prayer (intentionally) till the time of the other prayer comes. So he who did like it (omitted prayer in sleep or due to other unavoidable circumstances) should say prayer when he becomes aware of it and on the next day he should observe it at its prescribed time.*" This is *rajih* (most correct opinion), and by it all the proofs are united (by putting all the proofs into perspective).

"And the time of Fajr (morning) prayer is from the appearance of dawn as long as the sun has not risen"

In this part of the hadeeth, the beginning time of Subh (Fajr) is the appearance of dawn. The time of Subh prayer expires at sunrise.

"in another version of the above hadeeth regarding `Asr (afternoon prayer): 'When the sun is white and clear'."

The word "*naqiyyah*" means clear.

"And Aboo Moosa (radiyallaahu `anhu) narrated regarding the time of `Asr prayer: 'While the sun is high'."

"*murtafi`ah*" means the sun doesn't come on the direction (side) of sunset.

The hadeeth benefits us by expediting (speeding up) in praying the `Asr prayer when the time is in.

### **Hadeeth #130**

*Abu Barza Aslamiyy (radiyallaahu `anhu) reported: The Messenger of Allaah ﷺ used to offer the `Asr prayer (and after the prayer) one of us would return to his house at the furthest end of Al-Madeenah and arrive while the sun was still hot and bright. And he ﷺ loved to delay the `Ishaa' prayer, and he disliked sleeping before it and conversation after it. After the Fajr prayer he used to leave when a man could recognize the one sitting beside him and he used to recite from sixty to one hundred verses in the morning prayer. [Agreed upon]*

*Narrated Jabir, in the version of Al-Bukharee and Muslim: (The Prophet ﷺ used to advance the Ishaa' prayer sometimes and delay it at other times. Whenever he saw the people assembled (for the Ishaa' prayer) he would pray early and if the people delayed, he would delay the prayer. And the Prophet ﷺ used to offer the Fajr prayer when it was still dark.*

Abu Barza Aslamiyy is Nadlah bin `Ubaid.

*Aqsaa* means *ab'ad* (furthest)

*Hayyah* (alive): The author of *`Awnul Ma'bood* said, "the life of the sun is an expression of the retention of its heat without becoming weak; and the retention of its color without changing."

The word "*yanfatil*" means *yansarif* (to leave). It also means to look at.

*Salaatul ghadaat* is *Salaatul Fajr*.

The hadeeth also benefits us by expediting (speeding up) in praying the `Asr prayer when the time is in.

"And he ﷺ loved to delay the `Ishaa' prayer"

This part of the hadeeth shows the desirability of delaying the Ishaa' prayer. This is if it doesn't bring a hardship to ones who attend the congregational prayer. In fact, the decision is made based on their interest and their comfort, as in the hadeeth of Jabir that which will be explained after this hadeeth.

"and he disliked sleeping before it and conversation after it."

It is disliked to sleep before Ishaah' prayer, and that is because of fear of missing the salaah.

Additionally, it is disliked to converse after Ishaah' prayer and engage in conversation which is not beneficial (such as 'she said and he said' and to become absorbed by that which doesn't concern the person). Especially, if the nightly chatting (conversations) will cause one to miss the congregational Fajr prayer, and things of this nature. However, if the conversation doesn't have any of that, then it is not disliked to have nightly conversation and talking after Ishaah'. Actually, Imam Bukharee wrote a chapter and gave it a title: "To speak about (religious) knowledge at night" and he mentioned the hadeeth of Ibn `Umar where Allah's Messenger ﷺ said, "*While I was sleeping, I saw that a cup full of milk was brought to me and I drank my fill till I noticed (the milk) its wetness coming out of my nails. Then I gave the remaining milk to 'Umar Ibn Al-Khattab' The Companions of the Prophet asked, 'What have you interpreted (about this dream)? 'O Allah's Messenger!' he replied, '(It is religious) knowledge.'*" (Saheeh al-Bukharee, Book of Knowledge, #82)

"when a man could recognize the one sitting beside him"

Once again, this part of the hadeeth benefits us by expediting (speeding up) in praying the Fajr prayer as soon as the time is in. They used to pray when they did not know the person who was sitting next to them because of the darkness (as they didn't have light because of their financial condition). The Prophet ﷺ and his Noble Companions had financial constraints in their food, clothing, houses and in other than that. Yet Allaah raised their status, elevated them and made them the carriers of the Book of Allaah and the Sunnah of Rasoolullaah ﷺ. Living in ease and luxury makes a person fall into *tughyaan* (passing one's limits) as Allaah ﷻ said about disgracing the luxurious ones:

*Verily, before that, they indulged in luxury, (Al-Waqi'ah 56:45)*

Living in ease and luxury does not help the person to have *sabr* (patience) in the deen of Allaah. This is the condition of most of the people who live in luxury, except those whom Allaah has mercy upon. They turn away from the deen of Allaah and obeying the Messenger.

Having financial constrictions alongside with patience, high determination and strong eemaan aids the seeking of the *shar'* knowledge and uprightness.

"he used to recite from sixty to one hundred verses in the morning prayer."

\*Grammar: The word *ahyaanan* is *zarf*.

*abti`oo* means *ta'akhkharoo* (delay it)

*al ghalaf*: Ibn Atheer in his book *An-Nihaayah* said that *al ghalaf* is the darkness of the last part of the night when it mixes with light of the morning.

The salaah is delayed when the people who come to pray in congregation haven't come yet. But, if they are already there, he will proceed with the salaah.

*inshaqqa* means the sun has risen.

### **Hadeeth #131**

*mawaqi`* means *mawadhi`* (places)

*an-nabl* means *as-sahm*

Again, the hadeeth benefits us by expediting (speeding up) in praying the Maghrib prayer when the time is in. They used to pray with the Prophet and depart while the brightness of the light was still present.

### **Hadeeth #132**

*a`tama* means *akhkhara* (to delay)

*hatta* here means *ilaa*

*`aamatul-layl* means plenty and it doesn't mean most of it

*liwaqtihaa* means its preferred time

In the hadeeth is the compassion of the Prophet and his mercy upon his nation. Allaah had described him with those characteristics in His Noble Book. He ﷺ said:

*Verily, there has come unto you a Messenger (Muhammad ﷺ) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad ﷺ) is anxious over you (to be rightly guided, to repent to Allāh, and beg Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the punishment of the Hell-fire), for the believers (he ﷺ is) full of pity, kind, and merciful. (At-Tawbah 9:128)*

*`azeezun `alaihi maa `anittum* means what distresses the Messenger and makes him unhappy is that which distresses you and makes you unhappy

### **Hadeeth #133**

This hadeeth doesn't have any relevance to the time of the salaah.

As for his statement "*fa abridoo*", according to the jumhoor (the majority of the scholars) the command to delay Zuhr salaah until it cools is desirable as in the hadeeth of Abee Sa'eed in Bukharee: The Prophet ﷺ said, "*Delay the (Zuhr) prayer till it gets cooler, for the severity of heat is from the increase in the heat of Hell (fire).*" (Saheeh Bukharee, Book of the Beginning of the Creation, #3039)

The hadeeth of Khabbab in the Book of Muslim contradicts this hadeeth. *Khabbab reported: "We complained to the Messenger of Allaah ﷺ (the difficulty of) saying prayer on the intensely heated (ground or sand), but he paid no heed to our complaint."* (Saheeh Muslim, Book of Prayer, #1294)

The answer to this is that they requested to delay it further than which is necessary, to its time of expiration. That is the reason the Prophet ﷺ did not reply to them. Some of the Ahlul 'Ilm say that the hadeeth is abrogated. Refer to Fathul Bari, Vol. 1, pg 16.

*faih* is when the heat is wide spread

In this hadeeth we learn about guarding ones *khushoo`* (concentration). Verily, the Prophet ﷺ commanded to delay Zuhr prayer and to guard the *khushoo`*, and it is from among the most important things. Allaah ﷻ has praised those who have *khushoo`* in salaah.

*Successful indeed are the believers. (Al-Mu'minun 23:1)*

*Those who offer their Salât (prayers) with all solemnity and full submissiveness. (Al-Mu'minun 23:2)*

It analyzes the ruling that was taken from the hadeeth #133.

We also learn from this hadeeth, that we believe in the actual presence of Jahannam (HellFire). This is the belief of Ahlus Sunnah wal Jamaa`ah.

*And fear the Fire, which is prepared for the disbelievers. (Aali Imran 3:131)*

Likewise, we believe that Jannah (Paradise) exists now as in the ayah:

*And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth, prepared for Al-Muttaqûn (the pious - see V.2:2). (Aali Imran 3:133)*

As for the Jahmiyyah and Mu`tazilah (two deviant sects), both say that Paradise and the HellFire do not exist at the present time. They claim that their presence before the presence of its people is considered a joke (in vain). They said that judging by their mere intellect.

### **Hadeeth #133 (con't)**

The intensity of the heat during the noon hour is a result of the exhalation of the hellfire, and the intensity of the cold is due to the exhalation of the hellfire during the winter season.

*Abu Huraira (radiyallaahu `anhu) reported: The Messenger of Allaah ﷺ said: When it is hot, make delay (in the noon prayer) till it cools down, for the intensity of heat is from the Exhalation of Hell; and he also mentioned that the hellfire complained to the Lord (about the congested atmosphere) and so it was permitted to take two exhalation during the whole year, one exhalation during the winter and one exhalation during the summer. [Saheeh Muslim, Book of Prayer, #1291]*

### **Hadeeth #134**

*Narrated Rafi' bin Khadij (radiyallaahu `anhu): Allah's Messenger ﷺ said, "Offer the morning prayer at dawn, for it is greater for your rewards." [Reported by Al Khamsa. At-Tirmidhi and Ibn Hibban graded it Saheeh (sound).]*

At Tirmidhi is Muhammad ibn Eesa, Abu Eesa.

Ibn Hibban is Muhammad bin Hibban, Abu Hatim.

Rafi' was a great Sahabi. He attended the Battle of Uhud, Khandaq and most of the battles as in the in the book of *Ifdhul 'Ghabaa* by Ibn Atheer.

Shaykh Muqbil (*Rahima-hullaah*) has recorded this particular hadeeth in *As Saheehal Musnad mi ma laysa fi Saheehain* and he said it is *saheeh 'ala shart Muslim* (it fits the criteria of Muslim).

The *Fa* in *Fa innahu* is *Ta'leeliyah* (meaning it analyzes).

The literal meaning of this hadeeth contradicts that which has proceeded (the hadeeth that commands) to pray the Fajr Prayer in its earliest time.

The People of Knowledge have differed regarding what is intended by the hadeeth, and they have many sayings.

1. Some of them have said it means to make sure that it is dawn (that Fajr is in).
2. Others said, make Fajr prayer lengthy until (the sky) becomes yellowish. This is the saying of At-Tahaawee, Ahmad bin Muhammad bin Salamah the author of the book *'Aqeedatu Tahawiyyah*.
3. Some of them said it meant those nights in the middle of each month where the light of the moon dominates and makes difficult to identify the dawn (Fajr). So he commanded them to wait until the sky becomes yellowish.

### **Hadeeth #135**

*Narrated Abu Hurayra (radiyallaahu `anhu): The Prophet ﷺ said, "He who prays a Rak'a of the Fajr prayer before the sunrises, has offered the dawn prayer at its time, and he who prays a Rak'a of 'Asr prayer before the sun sets has offered the afternoon prayer." [Agreed upon]*



Muslim reported the same above hadeeth in another version *narrated by 'Aisha (radiyallaahu `ana) who narrated 'Sajda (prostration)' instead of 'Rak'a (prayer unit)' and then he (Muslim) said, "Sajda implies a Rak'a".*

He who could make it to the first *rak'a* of Fajr is considered that he prayed the *salaah* on time. He then completes the second *rak'a*. It doesn't mean that he prays just one *rak'a*.

In this hadeeth is the clarification of the virtues of Allah, the Exhaled and his Beneficence upon his slave. The bounty of Allah upon us are many, as Allah the Exhaled said:

رَبِّ إِنَّهُمْ أَضَلُّنَ كَثِيرًا مِّنَ النَّاسِ فَمَن تَبِعَنِي فَإِنَّهُ مِنِّي وَمَن عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ

*"O my Lord! They have indeed led astray many among mankind. But whoso follows me, he verily is of me. And whoso disobeys me, - still You are indeed Oft-Forgiving, Most Merciful. (Ibrahim 14:36)*

أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُم مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَبَاطِنَةً وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّثِيرٍ

*See you not (O men) that Allâh has subjected for you whatsoever is in the heavens and whatsoever is in the earth, and has completed and perfected His Graces upon you, (both) apparent (i.e Islâmic Monotheism, and the lawful pleasures of this world, including health, good looks, etc.) and hidden [i.e. One's Faith in Allâh (of Islâmic Monotheism) knowledge, wisdom, guidance for doing righteous deeds, and also the pleasures and delights of the Hereafter in Paradise, etc.]? Yet of mankind is he who disputes about Allâh without knowledge or guidance or a Book giving light! (Luqman 31:20)*

Verily, it is incumbent upon us to admit the bounty that Allah the Exhaled gave us. It is not permissible to deny it, for verily denying it is a sin as it results in the disappearance of the bounties. Allah said in the Noble Book:

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُّطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِّن كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ

*And Allâh puts forward the example of a township (Makkah), that dwelt secure and well content; its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allâh (with ungratefulness). So Allâh made it taste the extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad ﷺ) which they (its people) used to do. (An-Nahl 16:112)*

It is incumbent upon us to admit the bounty that Allah has blessed us with so that Allah the Exhaled will give us more from His blessings.

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

*And (remember) when your Lord proclaimed: "If you give thanks (by accepting Faith*

*and worshipping none but Allâh), I will give you more (of My Blessings), but if you are thankless (i.e. disbelievers), verily! My Punishment is indeed severe." (Ibrahim 14:7)*

Every bounty that a person has been blessed with is from Allah alone and not from other than Him.

وَمَا بِكُمْ مِّن نِّعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْأَرُونَ

*And whatever of blessings and good things you have, it is from Allâh. Then, when harm touches you, unto Him you cry aloud for help. (An-Nahl 16:53)*

Allah is the one that gives his slave from His bounty. He is the one who sustains and He is the one who constricts the means of *rizq* (provision) based on His Wisdom that which He willed.

The bounty of Allah upon us is abundant. What we lack is to be thankful to Him as the true meaning of being thankful is to admit the bounties of Allah upon us and to be obedient to Him and to carry on with His commands and refrain from that which He forbade.

The hadeeth is referring to those who are forced to delay their salaah. As for those who are not forced to delay it until after the sun has turned yellow, the Messenger ﷺ has said, *"This is how the hypocrite prays: he sits watching the sun, and when it is between the horns of devil, he rises and strikes the ground four times (in haste) mentioning Allaah a little during it."* [Saheeh Muslim, The Book of Prayer, NO.1301]

### **Hadeeth #136**

*Narrated Abu Sa'eed Al Khudri (radiyallaahu `anhu): I heard Allah's Messenger ﷺ saying: "No salaah is to be offered after the Morning Prayer until the sun rises, or after the afternoon Prayer until the sun sets." [Agreed upon]*

*And in the version of Muslim: "There is no salaah after the Fajr (Morning Prayer)."*

*'Uqba bin 'Aamir (radiyallaahu `anhu) narrated: "There are three times at which Allah's Messenger ﷺ used to forbid us to pray or bury our dead: a) when the sun begins to rise till it is fully up; b) when the sun is at its height at midday till it passes the meridian, and c) when the sun draws near to setting till it sets." [Reported by Muslim]*

Ash-Shafi'ee (*Rahima-hullaah*) reported a sound ruling of the aforementioned hadeeth narrated by Abu Hurayrah (*radiyallaahu `anhu*) through a weak sanad and added: "Except on Friday." Abu Da'ud reported something similar from Abu Qatada (*radiyallaahu `anhu*).

As for the narration of Abee Qatada it is *da'eef* (weak) from the way of Layth Ibn Abee Saleem who is *da'eef*. The second ruling refers to "when the sun is at its height at midday til *Zawal*".

Ash-Shafi'ee is Muhammad ibn Idrees, Abu 'Abdillah, and he is known as "*Nasirus Sunnah*" (one who gives victory to the Sunnah). He was extremely humble to the extent

that once he said to Imam Ahmad, if a hadeeth is affirmed by you, inform us. It is he who used to say: "He who memorized/preserved the hadeeth, his proof is strong." He used to hate imitation and he warned against anyone imitating him. Likewise, all of the People of Knowledge warn against imitating them. Verily, imitating in the deen of Allah is impermissible.

Abee Sa'eed is Sa'd ibn Malik ibn Sinan. He was a young Sahabi. His mother was Umm Saleet, a great Sahabiyyat. She was one of those who gave the pledge to the Prophet ﷺ.

'Uqba ibn 'Aamir Al Juhanee was also a great Sahabi.

There is a difference of opinion regarding Abu Hurayrah's name, but the most correct opinion is that he is Abdur-Rahmaan ibn Abu Sakhr.

Abee Qatada is Harith ibn Rib'ee. The Prophet ﷺ affirmed his trustworthiness and praised him. He said "the best of our walking men is Salam ibn Al Kura, and the best of our horsemen is Abu Qatada".

Abu Da'ud is Sulayman ibn Al Ash'ath As-Sijistanee, the author of the book of *Sunnan*. In his biography, it mentioned that when a garment is made for him, he would make one of his sleeves wider so that he can carry his books in it. May Allah have mercy upon our 'Ulamaa. All they thought about was achieving beneficial knowledge. This is why Allah raised them high and blessed with the bounty of understanding the deen of Allah which is a sign that the person has goodness with him as it is recorded in the two Saheehs in the hadeeth of Mu'awiyah. Narrated Mu'awiyah: "I heard Allah's Apostle saying, "If Allah wants to do good to a person, He makes him comprehend the religion." [Saheeh Al Bukharee, The Book of Knowledge, NO.71]

"When the sun begins to raise until it is fully up"

*Hatta means Illa*

"*Tarta fi*": the size of a spear or two spears, and this is an estimate of 10 or 15 minutes.

"*Qaalemu Zaheerah*" means when the sun is right in the middle of the sky.

"*Tatadayyaf*" means to incline or to tend.

These ahadeeth explain the prohibited times of performing salaah.

The times that are *makroof* to pray salaah are:

1. After Fajr prayer until the sun rises and is fully up.
2. When the sun is in the middle of the sky until it moves slightly.
3. After 'Asr prayer until the sun sets.

This (the above) is a summary. The detailed times are as follows:

1. After Fajr.
2. When the sun rises until it is fully up.
3. When the sun is in the middle of the sky.
4. After 'Asr.

## 5. When the sun tends to set.

The reason for prohibition is as it came in the hadeeth of 'Abbas (*radiyallaahu `anhu*) in Muslim Vol.1 pg. 570, with the commentary of Muhammad Fu'ad Abdula Baqee. The Messenger of Allah ﷺ prohibited us to pray until the sun fully rises. The prohibition of praying the salaah during these times is for the salaah without reason. As for the salaah with reason, such as Salatul Kusut and Tahiyatul Masjid it is not undesirable to pray. The Prophet ﷺ said as is recorded in the two Saheehs in the hadeeth of Abu Qatada, *"When any one of you enters the mosque, he should observe two rak'ahs (of Nafil prayer) before sitting."* [Saheeh Muslim, The book of Prayer, NO. 1540, it's also in Saheeh Al Bukharee]

Likewise, are Salaatul Janaza, Salaatul Wudoo' and the missed salaahs. It is recorded in the two Saheehs in the hadeeth of Umm Salamah who said, "I asked the Prophet regarding the two Rak'a of after 'Asr that which he prayed after he had prohibited us to do so." {*Narrated Umm Salamah (radiyallaahu `ana): Allah's Messenger ﷺ came to my house after offering 'Asr prayer and offered two Rak'a, then I asked him about that and he replied, "I was kept busy (and failed to pray) the two (Sunna) Rak'a after Dhuhr prayer, so I offered them now." I asked him, "Should we offer them if we miss them?" He ﷺ replied, "No.".*}

For the salaah with reason, it is not undesirable nor is it prohibited to pray them within those times. Rather, it is the ones without reason, like a person praying general *Nafil* (voluntary) salaah with no reason, that are prohibited. Allah knows best, this is the most correct opinion.

## **Hadeeth #137**

Narrated Jabir bin Mut'im (*radiyallaahu `anhu*): Allah's Messenger ﷺ said, "O descendants of Abd Manaf! You must not prevent anyone from going around this House (Ka'ba) and prays at any hour of the night or day that he wishes." [Reported by Al Khamsa, At-Tirmidhi and ibn Hibban graded it Saheeh (sound)].

Jubair ibn Mut'im ibn 'Adiyy was a *kaafir* and then he became Muslim. The reason he accepted Islam was because he heard the Prophet ﷺ reciting Suratul Toor in the Maghrib prayer. When he reached ayah 35, he said: "The *eeman* has reached my heart." In another narration he said, "my heart is about to fly". Both narrations are in Bukharee.

As for his father, Mut'im, he died as a Mushrik.

The hadeeth is *hasan*, and Shaykh Muqbil (*Rahima-hullaah*) recorded it in his book *As Saheehul Musnad Mimma Laysa Saheehain*.

'Abd Manaf is the grandfather of the Prophet ﷺ. The Prophet is Muhammad ibn 'Abdul Muttalib ibn Hashim ibn Manaf.

To be named the "*slave of so and so*" to other than Allah such as the slave of the Prophet ﷺ is not permissible. All of us are slaves of Allah and not to other than him.

The People of Knowledge have unanimously agreed upon the impermissibility of naming oneself by the slave of other than Allah. Ibn Hazm, said with the exception of 'Abdul Muttalib. What is most correct is that it is impermissible to include Abdul

Muttalib.

As for the Prophet's ﷺ statement to 'Abd Manaf, and likewise his statement: "*I am the Prophet, I lie not I am the son of Abdul Muttalib.*" This is to inform who he is.

The sacred House of Allah, Al-Ka'bah, Allah described it as "the blessed" and it is "the guidance for the 'Alameen (the worlds)." Allah (subhana wa ta'aala) said,

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ

*Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-'Alamîn (the mankind and jinns). (Aali Imran 3:96)*

Al-Ka'bah has it's own high status, nobleness, greatness and significance. Its greatness is as 'Abdullah ibn 'Umar (*radiyallaahu `anhumaa*) used to say, as in the Sunnan of At-Tirmidhi.

He described it to be great and significant. However, a believer is greater than the Ka'bah by Allah.

Though the Ka'bah is great, it is not permissible to rub against its walls, and to have a belief that the blessings are on its walls and on its coverings. What is *wajib* (obligatory) upon us is that a person knows that harm and benefit are in the hands of Allah and not from any of His creations, as Allah has said in many verses:

وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمَسُّكَ بِخَيْرٍ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

*And if Allâh touches you with harm, none can remove it but He, and if He touches you with good, then He is Able to do all things. (Al-An'am 6:17)*

وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ

*And if Allâh touches you with hurt, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He will. And He is the Oft-Forgiving, Most Merciful. (Yunus 10:107)*

مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

*Whatever of mercy (i.e. of good), Allâh may grant to mankind, none can withhold it, and whatever He may withhold, none can grant it thereafter. And He is the AllMighty, the AllWise. (Fatir 35:2)*

The good, the benefit and the harm, all are in the hands of Allah. Upon the Muslim is to

return to their Lord so that He will remove distress, worry, grief, trouble, and dilemma.

Allah says in His noble book,

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

*And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism)] (and ask Me for anything) I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islâmic Monotheism)] they will surely enter Hell in humiliation!" (Ghafir 40:60)*

*Ayyah is Ism Mawsool*

*Sa'ah* is an unspecified time interval as opposed to an hour that which we know, which is not the intent.

The benefit of this hadeeth is that it is not undesirable to pray salaah anytime at the Ka'bah, including those times that praying salah without reason is undesirable.

This hadeeth specifies the aforementioned ahadeeth. Ash-Shafi'ee went on to say that if a person prays at the Ka'bah, he prays at anytime of day and night, and there is no undesirability in doing so. This is the literal meaning of the hadeeth. It is considered to be that which makes the prohibition more specific.

*Translated by*

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Regarding blind following (imitation) in the religion, Umm `Abdillah, may Allah preserve her, said: Allah the most high says:

وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا

*And (remember) the Day when the Zâlim (wrong-doer, oppressor, polytheist, etc.) will bite at his hands, he will say: "Oh! Would that I had taken a path with the Messenger (Muhammad ﷺ). (Al-Furqan 25:27)*

إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ

*When those who were followed, disown (declare themselves innocent of) those who followed (them), and they see the torment, then all their relations will be cut off from them. (Al-Baqarah 2:166)*

وَقَالَ الَّذِينَ كَفَرُوا لَنْ تُؤْمِنَ بِهِدَا الْقُرْآنَ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ مَوْقُوفُونَ عِنْدَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ

*And those who disbelieve say: "We believe not in this Qur'ân nor in that which was before it," but if you could see when the Zâlimûn (polytheists and wrongdoers, etc.) will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we should certainly have been believers!" (Saba' 34:31)*

From the Sunnah is the hadeeth of the two angels questioning the hypocrite in the grave. It will be said to him 'Who is your Lord?' He replies, "Haah, haah, I don't know". This is from the hadeeth of Anas, and the hadeeth of Baraa' is similar.

*al-Baraa' informed me saying: We went out with the Messenger of Allaah ﷺ in the Funeral Prayer for a man from the Ansaar (helpers). So we stopped at the grave, and the niche at the side of it had not been dug out yet. So the Messenger of Allaah raised his head to the sky, and then he looked down to the ground and conversed to himself. He said: Then he said: "Seek refuge with Allaah from the Punishment of the Grave," a few times. Then he said: "Verily when the Muslim man has yet to reach the Hereafter, but he has already been cut off from this world, Angels from the sky descend upon him having faces like the sun. So they sit as far as him as the eye can see, with them are the burial shrouds from the burial shrouds of Paradise, and embalming perfume from the embalming perfumes of Paradise. So then the Angel of Death comes and sits at his head, so he says: "Come out, O good soul to the forgiveness of Allaah and His pleasure." He said: "So it flows out as a drop flows out [from] a water-skin. So when he takes it, he does not leave it in his hand for the blinking of an eye." He said: "And there comes out from him a smell like the best musk to be found upon the face of the earth. So they ascend with him, and they do not pass by any of the angels except that*

*he says: Who is this good soul? So they say: This is so and so. So the doors of heavens are open for him, and they follow him through every level of heaven, until they reach the end of the seventh heaven. It is then said: "Write his book in highness ('illiyyeen)." He said: So it is written. He said: Then it is said: "Return to the earth, because it is from there that We created you. and it is to there that we return you, and it is from there that We raise you up again." So it is returned to his body, then the Angels come to him, then they say to him: Sit. Who is your Lord? So he says: My Lord is Allaah. He said: They say: What is your Religion? He said: He says: My Religion is Islaam. So they say: Who is this man who was sent amongst you? He says: He is the Messenger of Allaah ﷺ. So they say: How did you come to know of him? So he says: I read the Book of Allaah, and I believed in it, and I attested to it. So it will be called out from the heavens: "Indeed he has spoken the truth, so make space for him in Paradise, and clothe him with the clothes of Paradise, and show him his place in Paradise." He said: So he will be allowed to see it and his grave will be made spacious for him as far as the eye can see. A man with beautiful clothes, a handsome face, and a good smell will be presented to him; he will say: "Receive the glad tidings that will please you upon this day that you were promised. So [he] will say: May Allaah have mercy upon you, who are you; because your face seems to represent goodness? He said: So he says: I am your righteous deeds."*

*He said: "However, if he was a disbeliever, Angels with black faces will descend upon him, and with them are coarse woolen cloths. So they sit as far from him as the eye can see." He said: "And the Angel of death comes and sits at his head, so he says: Come out O foul soul to the Anger of Allaah and His displeasure. He said: So he does not like to be taken out of his body. He said: So he takes it out, he does not leave it in his hand for the blinking of an eye. So the Angels take it in the burial shrouds of coarse woolen cloth. He said: And there emanates from him the most offensive smelling stench like the foulest smelling corpse upon the face of the earth. So they ascend with him, so they do not pass by any one of the Angels, except that he says: Who is this foul soul? He says: "So and so," using the most evil of names. So when they reach the heaven, they open the door, but it closes upon him, and it is called out: "Return to the earth, since I created you from it, and to it I return you, and from it I shall raise you again." So he is placed back in his body, so the Angels come to him and they say: Sit. So they say: Who is your Lord? He said: He says: Haah, [haah], I do not know. So they say: What is your Religion? So he says: Haah, haah, I do not know. I heard the people speaking. He said: So they say: Who is this man who was sent amongst you? He said: So it is called out from the sky: "Verily he has lied, so make space for him in the Fire, and clothe him with the clothes of the Fire. And he will be shown his place in the Fire. He said: So he will see his place in the Fire, and he will be overtaken by its heat and its scorching air, and his grave will be constricted for him, until his ribs start to interlace. And then there will be represented a man with an ugly face, repulsive clothes, and a repugnant smell, so he will say: 'Woe to you, who are you? So by Allaah your face seems to resemble evil.' So he will say: O lord, do not establish the Hour! [O Lord,] do not establish the Hour!" [An-Nisaa'ee (4/78), Aboo Daawood (no. 3196), Ibn Maajah (no. 1548-1549), and Ahmad (4/297)]*

The People of Knowledge have used the above hadeeth as a proof to show the awfulness of *Taqleed* (blind following/imitation) in the deen of Allah.



There is a difference between *taqleed* and accepting *khavar* (information/reports/stories) of a trustworthy person. He who does not know the difference accuses the other of *taqleed*.

Accepting the statement of the one who is not *Hujjah* (proof) is different from accepting a fatwa of a person who states and backs himself with proof. Accepting the fatwa that is supported by proof is not *Taqleed*. And what (the statements) we take from our Imaams of *Jarh wat-Ta'adeel* which they base on proof such as (their statement) so and so is an innovator because he did such and such; and likewise their statement so and so is deviant because he said/did such and such, is not *Taqleed*.

Allah the most high says,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ

*O you who believe! If a rebellious evil person comes to you with news, verify it, lest you harm people in ignorance, and afterwards you become regretful to what you have done. (Al-Hujurat 49:6)*

The understanding of the verse indicates that if a statement of a trustworthy person reaches us we accept it.

Some of the People of Knowledge say it is permissible for a layperson to blind follow (imitate); however, does the statement of our Lord include they layperson and other then him?

اتَّبِعُوا مَا أَنزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ

*[Say (O Muhammad ﷺ) to these idolaters (pagan Arabs) of your folk:] Follow what has been sent down unto you from your Lord (the Qur'ân and Prophet Muhammad's Sunnah), and follow not any Auliya' (protectors and helpers, etc. who order you to associate partners in worship with Allâh), besides Him (Allâh). Little do you remember! (Al-A'raf 7:3)*

### **Hadeeth #138**

Narrated Ibn 'Umar رضي الله عنه: The Prophet ﷺ said, "*The twilight is the redness.*" [Reported by Ad-Daraqutni. Ibn Khuzaima graded it Saheeh (sound) and others graded it Mawquf (untraceable).]

Ibn Hajar, Al Hafidh, Abu Fadh was a sign in memorization and intelligence. He used to establish his time with beneficial knowledge and righteous deeds, May Allah have Mercy upon him.

Daraqutni is Abul Hassan 'Alee ibn 'Umar.

Ibn Khuzaima is Muhammed ibn Ishaq Aboo Ishaq.

The most correct opinion regarding this hadeeth is that it is *Mawqoof* (attributed to) Ibn 'Umar.

The Jumhoor's opinion regarding the shafaq in the statement of the Prophet ﷺ, "And the time of Maghrib is so long as the shafaq does not disappear" is that it is referring to the red shafaq; and this is correct. The Arabic language supports it. As for the statement of Abu Hurayra, it is incorrect.

Ibn 'Umar is Abdullah. 'Umar had other children as well; however, it was said ibn 'Umar it means 'Abdullah. Likewise if it is said Ibn Abbas, the one who is intended is 'Abdullah, because it became their proper name. Likewise if it is said ibnuz Zubair it means his son Abdullah; and if it is said ibn 'Amr ibn 'Aas it is referring to Abdullah and no else. Those (the four mentioned) became their proper name. Ibn Malik said,

*"Waqad yaseeru `alaman bil ghalabah  
Mudhaafun aw mahsoobun kal `aqabah".*

Those four are called '**Abaadilah**. The poet said: The son of 'Abbas, 'Amr, 'Umar and the son of Zubair are the best 'Abaadilah.

It was said the son of Mas'ood is not included because he died long ago (before the four). As for the aforementioned they lived much longer than him and the people were in need of them.

### **Hadeeth #139**

Narrated Ibn 'Abbas ؓ: Allah's Messenger ﷺ said, "*Dawn is of two types; the dawn in which eating is forbidden (for the fasting person) and prayer is permitted and the dawn in which prayer is forbidden ie. The Morning Prayer and eating is permitted.* [Reported by Ibn Khuzaima and Al Hakim who graded it Saheeh]

Al Hakim reported something similar to the above hadeeth from Jabir and added to the type of dawn in which eating is forbidden: "it is spread widely in the horizon," and to the other type: "it has the shape of a wolf's tail."

This hadeeth is from the way of Aboo Ahmed Az Zubairi who said Suyaan narrated to us from ibn Juraib from 'Ataa' from Ibn 'Abbas.

Aboo Ahmad Az Zubairi made a mistake in tracing it to the Prophet ﷺ.

Al Firyabee and other than him from Ath Thawaree said it is *Mawqoof*. The companions of ibn Juraib (who heard) from him said it is *mawqoof* as Imaam Ad Daraqtuni mentioned. Refer to At-Talkheesul Hadeer Vol.1 P.318.

As for the hadeeth of Jabir ibn 'Abdillah, Imaam Al Bayhaquee, May Allah have Mercy on him, said it was narrated with correct chain and it was narrated *Mursal* (Sahabi missing in the chain). He said the Mursal one is more authentic.

Al Hafidh in Talkheesul Hadeer Vol.1 P.317 said, "The Mursal that he had mentioned, Abou Da'ud recorded it in his Maraaseel. Ad-Daraqutni from the hadeeth of Muhammad ibn Abdur-Rahman ibn Thawbaan that it reached him the Prophet ﷺ said the hadeeth. Both the hadeeth of ibn 'Abbas and the hadeeth of Jabir are weak.

The hadeeth of ibn Mas'ood, in the two Saheeh and other than them, has a similar meaning to this hadeeth. In it is a classification of Fajr into two categories.

1. Al-Fajr (dawn) that prohibits eating and drinking, and permits praying the salaah; this is the **true dawn**.
2. The second kind of dawn is the one that prohibits the salaah and permits the eating and the drinking; this is the **false dawn**.

In the second narration is a description of the true dawn and its signs "it is spread widely in the horizon..."

The word مستطيلاً means (*mumtaddah*) extended. The word الافق means النيهية (*annahiyah*).

This is the true dawn, if it appears it is prohibited for those who intend to fast to eat or drink. Our Lord said:

وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ

*And eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night)... (Al-Baqarah 2:187)*

As for the characteristic of the false dawn, it's clarified in this statement "...it has the shape of a wolf's tail." What is meant here is that the light/brightness of the false dawn extends vertically in the sky in the form that was mentioned in the hadeeth (wolf's tail).

### **Hadeeth #140**

Narrated ibn Mas'ud رضي الله عنه: Allah's Messenger ﷺ said, "One of the best deeds is to offer salat (prayer) in its early time." [Reported by At Tirmidhi and Al Hakim graded it Saheeh. Its origin is in the Saheehain (Two Saheehs) of Al Bukharee and Muslim]

"...Its origin is in the Saheehain...": meaning the hadeeth is in the two Saheehs without the word "اول" (awal). The word *awal* which was mistakenly mentioned by 'Alee ibn

Hafs is dha'eef. There are other narration that say *awal*, however, none of them are preserved. For more information refer to Fathul Bari vol.1 p.10.

Ibn Mas'ood is Abdillah ibn Mas'ood ibn Ghaseel.

We've already mentioned his virtues.

[\*Previous notes from Sharh Arba'een An-Nawawee taught by Umm 'Abdillah]

Who is ibn Mas'ood?

1. He is one of the people the Messenger ﷺ said to learn the Qu'ran from. Allah's Messenger neither talked in an insulting manner nor did he ever speak evil intentionally. He used to say; "*The most beloved to me amongst you is the one who has the best character and manners.*" He added, "*Learn the Qur'an from (any of these) four persons: 'Abdullah bin Mas'ud, Salim the freed slave of Abu Hudhaifa, Ubay bin Ka'b, and Mu'adh bin Jabal.*" [Saheeh Al Bukharee, Book of the Companions of the Prophet, NO. 3503]
2. His leg will be heavier than Mount Uhud. Ali, May Allaah be pleased with him, narrated, '*The Prophet ﷺ sent Ibn Mas'ood to fetch him something from the top of a tree. When he had climbed the tree, [a wind blew and exposed his legs] the companions of the Prophet ﷺ looked at his legs and laughed at their thinness. The Prophet ﷺ said, "Why are you laughing? Verily, Abdullah's leg will be heavier on the scale, on the day of resurrection, than Mount Uhud"*
3. He was granted permission to enter upon the Prophet ﷺ. *The Prophet ﷺ did not screen himself from me (had never prevented me from entering upon him) since I embraced Islam, and whenever he saw me, he would receive me with a smile.* [Saheeh Al Bukharee, Book of Good Manners, NO. 5696]
4. He [Abdullah ibn Mas'ud] was poor. Even with his death Allah raised his status because of his hard work and taqwah.

### **Hadeeth #141**

Narrated Abu Mahdhara ؓ: "The Prophet ﷺ said, "*The earliest time of prayer is what pleases Allah, the midtime is for the blessing of Allah and the latest time is what Allah allows as a concession.*" [Reported by Ad-Daraqutni with a very weak Sanad] At Tirmidhi has reported the same, narrated by Ibn 'Umar, without mentioning about the midtime. [It is Dha'eef too].

This hadeeth is dha'eef because it's from the way of Ibrahim Zekaria and he is *Mutaham* (accused).

Shaykh Al-Albaani رحمه الله graded it, in his book Irwa Al Ghaleel, as fabricated. Refer to Vol.1 P.290.

The second hadeeth is very dha'eef because it's by the way of Ya'qoob ibn Waleed Al Madani. He is a *kadhab* (liar). Shaykh Al Albaani رحمه الله graded it as fabricated in Irwa Al Ghaleel vol.1 p.287.

There is a difference of opinion regarding Abu Mahdhara's name. Imam Al Hafidh Ibn Hajar, in his book Al 'Eesaba Bi Tareekh As Sahaba, said his name is Uways; it was also said that his name is Samoora, and other than that. From his virtues is that the Prophet ﷺ entrusted him with calling the Adhaan, and made him a mu'adheen in his masjid, and he taught him how to announce the call to prayer. The Messenger ﷺ had other mu'adheen other than...

1. Abee Mahdhara,
2. like Bilaal ibn Rabaha,
3. Ibn Umm Makhtoom, and
4. Sa'd Al Quradh, he is ibn 'A'eed or ibn Abdurahman;

Ibn Qayim recorded them in his book Zaadul Ma`aad.

“...the midtime is for the blessing of Allah...”: This statement is not mentioned in the hadeeth of ibn 'Umar. As for the issue mentioned by ibn Mas'ood and Abee Mahdhara regarding the desirability of praying the salaah at its earliest time there are proofs that indicate the desirability to compete in doing so.

وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ

*And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth, prepared for Al-Muttaqûn (the pious - see V.2:2). (Aali Imran 3:133)*

سَابِقُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ دُو الْفَضْلِ الْعَظِيمِ

*Race one with another in hastening towards Forgiveness from your Lord (Allâh), and towards Paradise, the width whereof is as the width of heaven and earth, prepared for those who believe in Allâh and His Messengers. That is the Grace of Allâh, which He bestows on whom He pleases. And Allâh is the Owner of Great Bounty. (Al-Hadid 57:21)*

وَلِكُلِّ وُجْهَةٍ هُوَ مُوَلِّيْهَا فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

*For every nation there is a direction to which they face (in their prayers). So hasten towards all that is good. Where so ever you may be, Allâh will bring you together (on the Day of Resurrection). Truly, Allâh is Able to do all things. (Al-Baqarah 2:148)*

These proofs include the salaah and other than it with the exception of the Ishaah' prayer, which the desirability is in delaying it. Similarly, is the Dhuhr prayer, its desirability is in delaying it during the time of intense heat until the intensity of the heat decreases.

The ahadeeth have differed in the clarification of the best deed. Abdullah ibn Mas'ood narrated: A man asked the Prophet *"What deeds are the best?" The Prophet said: (1) To perform the (daily compulsory) prayer at their (early) stated fixed times, (2) To be good and dutiful to one's own parents. (3) And to participate in Jihad in Allah's Cause.* [Saheeh Al Bukharee, Book of Tawheed, NO.7052 and Saheeh Muslim, The Book of Eeman, NO. 148]

At-Tirmidhi narrated it from Abee Dharr that Dhikr is the best of deeds. The Prophet ﷺ said: *"Should I not inform you of the best of deeds, and the most sanctifying of deeds before your Lord, which does more to raise your positions (with Him), and are better for you than the disbursement of gold and money, or battle with the enemy?" They (the companions) said: "Indeed. Inform us." He ﷺ then said: "Remembrance of Allah".* (Saheeh ibn Maajah 2/316 and Saheeh at-Tirmidhi 3/139)

Imaam Ahmad narrated in his musnad from the hadeeth of Abee Umamah that the Messenger ﷺ said to him *"You must fast! There is nothing like it."* And likewise there are other ahadeeth that show the best deed of all.

The reconciliation between the ahadeeth is that the answers of the Prophet ﷺ vary on the condition of the questioner. The Messenger ﷺ used to speak to the Sahabah with what will benefit each of them. For those whom fasting was suitable he would encourage them to do so; those whom adhkar was suitable he would encourage them to do so, and like in all the adillah he would encourage them according to their level and condition. Refer to Sharh Muslim by Imaam An-Nawawee and Tuhfadhu Dhakireen by Ash-Shawkanee.

## **Hadeeth #142**

Narrated Ibn 'Umar ؓ: Allah's Messenger ﷺ said, *"There is no salaah (prayer) after the break of dawn except two rak'a of Fajr."* [Reported by Al Khamsa except An-Nasa'i].

In another version: 'Abdur-Razzaq also narrated: *"There is no Salat (prayer) after the break of dawn except the two (Sunnah) Rak'a of Fajr."*

The chain of the hadeeth of ibn Umar is dha'eef by way of Muhammad ibn Hussayn because he is *Majhoolul 'ayn* (unknown individual).

As for the hadeeth of Abdullah ibn 'Amr ibn 'Aas, in its chain is Abdur-Raheem ibn Zeeyad Al Ifreek because he is dha'eef.

For the hadeeth of Abdullah, there are other narrations that support it from the *maraseel* of Sa'eed ibn Musayyib who is one of the great Tabi'ee and his *mursal* is in Al Bayhaqee Vol.2, p.366.

Al Bayhaqee said: the hadeeth of the Prophet ﷺ "There is no salaah (prayer) after the break of dawn except two rak'a of Fajr" is *Hasan li Ghairihi* (hasan due to support).

The hadeeth of Abdullah ibn 'Amr becomes *Hasan li Ghairihi*. As for the hadeeth of ibn 'Umar it is not used as proof because Muhammad ibn Hussayn is *Majhoolul 'ayn*. The *Majhoolul 'ayn* cannot be used as proof; this is the correct opinion.

### **Benefits**

- Prohibition of praying after the break of dawn, except for the two rak'a of Fajr.
- Sa'eed ibn Musayyib experienced an incident with a man regarding this issue. Al Bayhaqee narrated in an authentic chain that he [Sa'eed ibn Musayyib] saw a man praying after dawn making many ruku' and sujood so he prevented the man from doing so. He said, "Allah will punish you" the man replied, "Allah will punish me for praying salaah", Sa'eed replied, "He will not punish you for salaah but He will punish you for opposing the Sunnah."

*Translated by*

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## **Hadeeth #143**

*Narrated Umm Salamah (رضى الله عنها): Allah's Messenger (صلى الله عليه وسلم) came to my house after offering 'Asr prayer and offered two Rak'a, then I asked him about that and he replied, "I was kept busy (and failed to pray) the two (Sunna) Rak'a after Dhuhr prayer, so I offered them now." I asked him, "Should we offer them if we miss them?" He (صلى الله عليه وسلم) replied, "No." [Reported by Ahmad] The version of Abu Da'ud by 'Aisha (رضى الله عنها) has the same meaning.*

The hadeeth of Umm Salamah is from the way of Yazeed ibn Haroon, from Hammad ibn Salamah, from Al Azraq ibn Qays, from Zakwaan, and then from Umm Salamah.

Zakwaan is the servant of 'Aisha (رضى الله عنها) and he did not narrate it from Umm Salamah as [mentioned] in Tuhfatul Ashraaf and Tahdheebul Kamal by Al Mizzee (رحمه الله), therefore, it is feared that the chain is disconnected and he did not hear it from Umm Salamah. In addition, Yazeed ibn Haroon alone narrated, "should we offer them if we miss them? He replied, 'No.'" As for Hudbah ibn Khalid in Ahaad and Mathaane by ibn Abee 'Asim, and Hajjaj ibn Al Mihaal in Al Mu'jamul Kabeer by At-Tabraanee, both narrated it with the same chain without mentioning, "should we offer them if we miss them? He replied, 'No.'" Therefore, it is known that the above statement is *shaadh* (odd), and a *shaadh* is from the categories of *dha'eef* (weak).

Al Hafidh ibn Hajar (رحمه الله) mentioned in his book At-Talkheesul Hadeer Vol.1 P.337 that Al Bayhaquee graded it weak. Refer to Tahqeeq Musnad Ahmad Vol. 44 P.277 the edition of Mu'assasatur Risaalah.

The hadeeth's origin is in the Saheehain from Umm Salamah (رضى الله عنها), *The Messenger (صلى الله عليه وسلم) said: "Daughter of Abu Umayya, you have asked about the two rak'ahs after the 'Asr prayer. Some people of 'Abu al-Qais came to me for embracing Islam and hindered me from observing the two rak'ahs which come after the noon prayer. So those are the two I have been praying." [Saheeh Muslim, The book of Prayers, NO.1815]*

Aboo Da'ud is Sulayman ibn Al Ash'ath As-Sijistanee. This hadeeth is in the Sunnan of Aboo Da'ud Vol.1 P.2280. The wording in this hadeeth is that the Messenger of Allah (صلى الله عليه وسلم) used to pray after 'Asr but he used to forbid it. Its chain is weak because it is from the way of Muhammad ibn Ishaq, the author of the Seerah, who is *hasnul hadeeth* (if a person of hasanul hadeeth narrates then his hadith is graded hasan) but he was *muddallis* (hiding a defect in the isnaad and making it appear sound) and he made 'an'annah (the person narrates using the word `an which means from).

As for the issue of making up the missed Sunnah prayer of Rawaatib after 'Asr, it is permissible without *karaaha* (undesirability). The Prophet (صلى الله عليه وسلم) prayed it after 'Asr prayer as in the aforementioned hadeeth of Umm Salamah; and this is the opinion of Imaam Ahmad and Imaam Ash-Shafi'ee, may Allah have mercy upon them. However, Aboo Haneefah said it is not permissible to make up the missed sunna prayer



of Ratibah because of the general prohibition of praying after ‘Asr prayer. The answer to that is the hadeeth of Umm Salamah is specific, thus, it over-rides the general prohibition. So the general prohibition is based on the specific; and this is a known principle.

Umm ‘Abdillaah (Hafitha-hallaah) stated the following as a reminder:

“We are with proof wherever it is, we do not become emotional no matter who the person is; rather, our emotion is for proof and we bite (cling to) it with our molar teeth. Imam Malik said, “Everyone you take from and you reject, except the owner of this grave [i.e. The Messenger (صلى الله عليه وسلم)].”

Umm Salamah is Hind bint Abee Umaayah, she was under [the provision of] Abee Salamah Abdillāh ibn Abee Aslam. When he passed away she said, “Who will be like Abee Salamah for me?” But Allah replaced him with someone better - The Prophet (صلى الله عليه وسلم) for her. From among her children are Umar ibn Abee Salamah and Zaynab who are both young Sahabi.

‘Aisha (رضي الله عنها) is the daughter of Abu Bakr As-Siddeeq, she is one of the mothers of the believers, as is Umm Salamah. The virtues of ‘Aisha are much greater than the virtues of Umm Salamah. She was a scholar to the point Abu Musa Al Ash’aree (رضي الله عنه) said, “*We, the companions of Allah's Messenger (صلى الله عليه وسلم) never asked Aisha about a tradition regarding which we were in doubt without finding that she had some knowledge of it.*” [Recorded by Imaam at-Tirmidhi, with a grading of *hasan saheeh ghareeb*, NO.1647] Even with all that knowledge, there is still some knowledge that she missed. There was a conversation that took place between ‘Aisha (رضي الله عنها) and Abu Hurayrah (رضي الله عنه). She told him, “*You narrate that which we have never heard from the Prophet (صلى الله عليه وسلم).*” He replied by saying, “*O my mother, I divorced her (the dunya).*”

## CHAPTER 2: AL-ADHAN (THE CALL TO PRAYER)

The word باب (Baab - chapter) is a *khabar* - predicate, the omitted word is هذا (Hadhaa – this is), thus making it هذا باب (Hadhaa Baabu – This is a chapter).

Linguistically, Adhaan means to announce from that is...

*“...And proclaim mankind to the Hajj (pilgrimage)...” [Surah Al Hajj (22): 27]*

*“...And a declaration from Allah and His Messenger to mankind on the greatest day...”  
[Surah At-Taubah (9):3]*

Technically, Adhaan means to announce with specific words at a specific time. Refer to Fathul Baree.

The Adhaan is a symbol from among the symbols of Islam.

### **When was the Adhaan legislated - Before or After Hijra?**

The People of Knowledge have differed on when the Adhaan was legislated. The most correct opinion is that it was legislated after Hijra when the Messenger (صلى الله عليه وسلم) came into Madina, as recorded in the Saheehain from the hadeeth of Abdillah ibn 'Umar who said: *"When the Muslims arrived at Medina, they used to assemble for the prayer, and used to guess the time for it. During those days, the practice of Adhan for the prayers had not been introduced yet. Once they discussed this problem regarding the call for prayer. Some people suggested the use of a bell like the Christians, others proposed a trumpet like the horn used by the Jews, but 'Umar was the first to suggest that a man should call (the people) for the prayer; so Allah's Apostle ordered Bilal to get up and pronounce the Adhan for prayers."* [Saheeh Al Bukharee the Book of Adhaan, NO. 579]

An-Nooqs is a long [piece of] wood that is struck with a small [piece of] wood. The Christians used to announce the time of their prayer as in the An-Nihaya of ibnul Atheer.

Al Booq is something that is blown into so that the sound will become louder, as in the definition in Lisaanul 'Arab.

There's disagreement regarding the year it (the Adhaan) was legislated. It was said it was legislated the first year of after Hijra; and it was also said it was legislated the second year after Hijra. Al Hafidh ibn Hajar (رحمه الله), concluded that it (the Adhaan) was legislated the first year after Hijra. Having mentioned that there are some proofs that indicate that it was legislated in Makkah before Hijra, however, they are all weak.

### **What are the rulings of the Adhaan?**

The People of Knowledge have differed regarding the ruling of the Adhaan, The Jumhoor (majority) say that the Adhaan is *Mustahab* (recommended). The correct opinion is that the Adhaan is *Fardul Kifaayah* (obligatory on the community), and it is not *wajib*. The proof that establishes that it is *wajib* is the hadeeth of Anas in the Saheehain, Anas bin Malik said, *"If he heard the Adhan he would postpone the attack and if he did not hear Adhan he would attack them."* [1] [Saheeh Al Bukharee, the Book of Adhaan, NO.585]

This is with respect to men, however for women it is not *wajib* upon them; this is what the Jumhoor are upon. Their evidence is the *marfoo'* hadeeth in Al Bayhaqee from the hadeeth of Asmaa bint Yazeed, *"There's no Adhaan for the woman"*. However, the chain of this hadeeth is very weak from the way of Al Hakim ibn 'Abdillah ibn Sa'd Al Alea who is very weak, refer to Mizaan Al I'teedal by Adh-Dhahabee. However if a woman makes Adhaan or 'Iqaamah she is not prevented from doing so with the condition her voice is not heard by non-mahram men. This is because it [her voice] is a means to *fitnah*, as

mentioned in the Saheehain from the hadeeth of Usamah ibn Zayd that the Prophet (ﷺ) said, "After me I have not left any affliction more harmful to men than women." [Saheeh Al Bukharee, The Book of Marriage, NO. 4763]

### **Whose status is higher- The Imaam or the Mu'adhin?**

There are proofs that affirm, from the hadeeth of the Prophet (ﷺ), the virtues of the Mu'adhineen. Mu'awiyyah (رضي الله عنه) said: "I heard the Messenger of Allaah (ﷺ) saying the Mu'adhdhins will have the longest necks on the Day of Resurrection" [Saheeh Muslim, The Book of Prayers, NO.750]. Some of the People of Knowledge use the aforementioned hadeeth to prove that the virtues of the Mu'adhin surpass the virtues of the Imaam. From among the People of Knowledge are those that say the status of the Mu'adhin is equal to that of the Imaam, and there are those from among them who say the statues of the Imaam is higher; and the latter statement is the most correct because the Prophet (ﷺ) was an Imaam and not a Mu'adhin and Allah will never choose from His Messenger, except that which is most virtuous. Refer to Naylul Awtar Vol.2 P.33.

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[1] Anas bin Malik said, "Whenever the Prophet (ﷺ) went out with us to fight (in Allah's cause) against any nation, he never allowed us to attack till morning and he would wait and see: if he heard Adhan he would postpone the attack and if he did not hear Adhan he would attack them." Anas added, "We reached Khaibar at night and in the morning when he did not hear the Adhan for the prayer, he (the Prophet (ﷺ)) rode and I rode behind Abi Talha and my foot was touching that of the Prophet."

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