

Hadeeth #144

Narrated 'Abdillah bin Zaid ibn Abd-Rabbihi (رضى الله عنه): A man appeared to me while I was asleep and told me to say, "Allahu Akbar, Allahu Akbar (Allah is the Most Great, Allah is the Most Great)" and he mentioned the Adhan with Allahu Akbar four times without Tarji' and the Iqama once except Qad Qamatis Salaah (The prayer stood ready to begin), (he repeated it twice). He ('Abdullah) said when it was morning I went to Allah's Messenger (صلى الله عليه وسلم) and he said, "It is a true vision..." [Reported by Ahmad and Abu Da'ud, At-Tirmidhi and Ibn Khuzaima graded it Saheeh (sound)].

Ahmad added to the end of the above hadeeth, the story of Bilal's statement in the Fajr Adhan (morning prayer call): *As Salatu Khairun Minan Nawm* - "Prayer is better than sleep".

Ibn Khuzaima reported from Anas ؓ: "It pertains to the Sunnah that when the *Mu'adhdhin* says at Fajr (prayer time): '*Haiya 'alal-Falaah* (Come to the success)', he says (again) '*As-Salaatu khairun minan-naum* (Prayer is better than sleep),'"

Shaykh Muqbil (رحمه الله) mentioned the hadeeth of 'Abdillah ibn Zayd in his book *Saheeh Musnad Mimma Laysa fis Saheehain*, Vol.1 p.424.

As for the addition in Ahmad that which ibn Hajar mentioned from the hadeeth of Abdillah ibn Zayd - *Sahibul Adhan*; and that is from the *riwayah* (narration) of Muhammad ibn Ishaq and he is a *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). However, the upcoming hadeeth of Anas supports it.

The section that reads "...and Ibn Khuzaima..." this is in his book Vol.1 P.386; and the hadeeth is Saheeh.

The section that reads, *واناناً ثم* is *E'tiradiyyah*. The *و* is the waw of *hal*. The *Jumla* is between the verb, which is *طاف* (*Tafa*), and the subject is the *رَجُلٌ* (*Rajulun*).

ترخييع التكبير (*Tabee'ul Takbeer*) means to mention it four times without *ترجييع* (*Tarjee'*) and we'll discuss *Tarjee'* later.

Qadqaamatus-Salaah is mentioned twice and the rest are mentioned only once. In the upcoming hadeeth of Anas, Bilal was commanded to repeat the Adhaan twice, and the Iqamah once.

Al Hafidh ibn Hajar, in *Al Fath* Vol.2 P.84, said, "The Iqamah (*Qadqamatus-Salaah*, *Qadqamatus-Salaah*) is repeated twice because that is what is intended by it (the Iqamah)."

The word **لما** means **حين** (*Hina*) when.

The word **اصْبَحْتُ** (*Asbahtu*) here it is complete, therefore it is not incomplete. The **ت** (*ta*) is *Dameer Mutakalim* meaning first person pronoun; the subject is **اصبح** (*Asbaha*).

In hadeeth, one is to present dreams to those whom have the knowledge of interpreting dreams. The Sahabah used to present their dreams to the Prophet (صلى الله عليه وسلم). Rather, he himself used to ask them, "Did any of you have a dream last night?".

إنها (*Innaha*) has a kasra because its positioned after *Al Qawal* (فقال: انها)

[The section that reads] **الحديث** (*Al Hadeeth*) is an indication from the author, Ibn Hajar (رحمه الله), that he did not mention the hadeeth entirely, so it indicates that it's not complete, and the meaning is to complete it or to the end of the hadeeth. This is the likes of when the People of Knowledge say, "Al Ayah" after writing part of an ayah; the meaning is as mentioned, to complete the rest of the ayah. For example the ayah of wudu, Allah the exalted said:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ
وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ
...الايه...

O you who believe! When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles...Al Ayah (Surah Ma'idah 5:6)

Therefore it means complete the verse.

This Hadeeth has the virtues of Abdillah ibn Zayd ibn 'Abdir-Rabbi that the Prophet (صلى الله عليه وسلم) implemented his dream.

The issues of implementing or practicing the dream that was interpreted at the time of the Prophet (صلى الله عليه وسلم) and he acknowledged it, then it is considered to be legislation as in the aforementioned hadeeth. Otherwise it is not accepted, nor is it considered to be legislation.

There is a hadeeth in Saheeh Al Bukharee in the Book of Dream Interpretations that Anas رضي الله عنه narrated: Allah's Messenger said, "A good dream (that comes true) of a righteous man is one of forty-six parts of Prophethood." [NO.6539] This (one of forty-six parts) is because the dream of the believer is related with the knowledge of the

unseen, as is Prophethood. However, it does not mean that the dream of a believer is considered to be legislation.

In the hadeeth is the legislation of the Adhan.

As for the hadeeth of Anas that states, "...it pertains to the Sunnah..." it takes the ruling of رفع (Raf) - attributing to the Prophet.

In this hadeeth is the legislation of تثويب (Tathweeb). *Tathweeb* is the statement of the Mu'adhhdhin after saying *Hayya 'alas Salaah, Hayya 'alal Falaah, As-Salaatu Khairum Minnan Nawm*, and he repeats it twice as is mentioned in some of the narrations.

The scholars have differed as to when to say it- is it said during the first Adhan or the second?

The most correct opinion is that it is to be said in the first Adhan because of the hadeeth of Abee Mahdhura, he said, "*I used to make the adhan for the Morning Prayer and when I say 'Hayya 'alalFalaah I said, 'As Salatu Khairum minnan Nawm*". In the (chain of the) hadeeth is Abu Salamah whose condition is unknown; however, the hadeeth is *Hasan li Ghairihi*, it's supported by the hadeeth of Ibn 'Umar, in Al Bayhaqee's book, Sunnan Al Kubra Vol.1 P.423 in a chain that is Hasan because of Muhammad ibn Ajlaan. Likewise, Shaykh al-Albaani (رحمه الله) in his book Tamamul Minna P.146-148 stated that it is the most correct opinion and so did Shaykh Muqbil (رحمه الله).

Hadeeth #145

Narrated Abu Mahdhuura (رضي الله عنه) The Prophet (صلى الله عليه وسلم) taught him the Adhaan (call to prayer) and he (the narrator) mentioned the Tarji' in it. [Muslim reported it, but mentioned the phrase (Takbir) "Allaah is the Most Great" at its beginning just twice. Al-Khamsa reported it, but mentioned the Takbir four times].

The word فَذَكَرَ (*Fadhakroohu*) is referring to the *Takbir* (Allahu Akbar, Allahu Akbar)

At-Tarjee' means to repeat the *Shahadatain* (Ash-hadu an La illaha illah Allah and Ash-hadu ana Muhammadar-Rasoolu Allah). The mu'adhhdhin says it in a low voice the first time, and he says it in a loud voice in the next. Keeping that in mind, Al Hafidh (رحمه الله) said that it's specific to the *Shahadatain* because they are the greatest statements of the Adhan, and Allah knows best.

There is no contradiction between this hadeeth and the aforementioned hadeeth of Abdullah ibn Zayd. Both are from the Sunnah and are considered to be from the variety of 'Ibaadah (worship) which can be practiced alternatively.

In the hadeeth is teaching those who are ignorant; and from that is teaching the adhan. It also contains the virtues of Abu Mahdhura because the Prophet (صلى الله عليه وسلم) taught him and made him his mu'adhdhin. This indicates that he [Abu Muhdhura] was deserving of it.

Hadeeth #146

Narrated Anas ؓ: Bilaal was commanded to announce the Adhaan (each phrase) twice and the Iqaama (each phrase) once, except "The prayer stood ready to begin" (to be pronounced twice). [Agreed upon; but Muslim did not mentioned the exception]. A version of An-Nasaa'I has: "Bilaal was ordered by the Prophet (صلى الله عليه وسلم)".

The statement of Anas **أمر بلال** (Umira Bilaal), Bilal takes the ruling of Raf because the one who is commanding him is the Prophet (صلى الله عليه وسلم).

Bilal is the son of Rabah, he was given glad tiding of Jannah. As a black slave man, Allah raised (his status) because of his taqwah and fear. The scale, that you measure people with (i.e. what is important) is Taqwah.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allâh is that (believer) who has At-Taqwa [i.e. one of the Muttaqûn (pious - see V.2:2). Verily, Allâh is All-Knowing, All-Aware. (Al-Hujurat 49:13)

Therefore the scale is not beauty nor the vanity of this world. If this world was an honour the Prophets (a'alaituhum was Salatu was Salaam) would have been more deserving of it.

التَّنْفِيع (Ash-Shaf) in the Adhan means to repeat the statement twice.

In the hadeeth is the virtues of Bilaal (رضي الله عنه). Also it has the description of the Adhaan, and the difference between the Adhan and the Iqamah. The Adhan is to be repeated twice and the Iqamah is said once with the exception of Qadqamatus-Salaah, Qadqamatus-Salaah.

Hadeeth #147

Narrated Abu Juhaifa (رضي الله عنه): I saw Bilal calling for prayer and I would follow (looking at) his mouth (as he turned it) this (right) side and that (left) side with his fingers in his ears. [Reported by Ahmad and At-Tirmidhi who graded it Sahih (sound)].

And a version of Ibn Maajah - 'and he put his fingers in his ears'; and also a version of Abu Da'ud - 'he turned his neck to the right and left when he reached Haiya 'alas-salaah (Come to the prayer) and did not turn his body'; and its origin is in Sahihain.

Abu Juhaifa is Wahb ibn 'Abdillah As-Suwaa'ee.

Both narrations (the first two) are *saheeh*, as for the narration of Abu Da'ud, its chain is *dha'eef* because of Qays ibn Ar-Rabee' who is *dha'eef*.

The words **فاه ههنا وههنا** (*Fahu Haahuna wa Haahuna*) means that he used to turn his head this way and that way (to the right and to the left). He did this when he would say the *Haiy 'alatain* (Haiya 'alas Salaah and Haiya 'alal Falaah) because of the statement of Juhaifa in another narration where he said, "*I followed my mouth here and there (to the right and to the left) while saying Haiya 'alas Salaah (twice), Haiya 'alal Falaah (twice).*"

The hadeeth also shows the desirability of the Mu'adhdhin turning his head upon saying the *Haiy'alatain*. Also, in the hadeeth, is the desirability of the Mu'adhdhin putting his fingers in his ears.

Al Hafidh ibn Hajar (رحمه الله) said, in Al Fath Vol.2 P.115, that the scholars said there are two benefits in doing so:

1. It makes the Mu'adhdhin's voice louder.
2. It's a sign for the Mu'adhdhin so those who are far, and those who cannot hear will know he's making the Adhan.

The word **اصبعاه** (*Isba'aahu*) means fingers and there are 10 different ways to say it. They are as follows:

1. أصبع (Asbi')
2. أصبع (Asba')
3. أصبع (Asbu')
4. أصبع (Usbu')

5. اَصْبَع (Usba')
6. اُصْبِع (Usbi')
7. اِصْبِع (Isbi')
8. اِصْبَع (Isba')
9. اِصْبُع (Isbu')
10. اَصْبُوع (As-Boo')

Topic Not Related to Class:

The young Sahabi, those who able to distinguish such as the likes of Nu'man ibn Basheer and Abee Sa'eed Al Khudree, their ahadeeth are like the ahadeeth of the great Sahabis. Their hadeeth are considered connected. As for the ahadeeth of the young Sabahi who were not able to distinguish such as the like of Muhammad ibn Abu Bakr who was born in the Farewell Hajj, their ahadeeth are like the great Tabi'ee.

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Hadeeth #148

Narrated Abu Mahdhuura (رضى الله عنه): The Prophet (صلى الله عليه وسلم) liked his voice, so he taught him the Adhaan (call to prayer). [Reported by Ibn Khuzaima].

Ibn Khuzaima narrated this hadeeth in his Saheeh, Vol.1 No. 377, and he said the chain is *la ba'sabihi* (acceptable).

Benefits

- The desirability of choosing someone whose voice is most beautiful.
- Teaching the adhaan to others.

Hadeeth #149

Narrated Jaabir bin Samura (رضي الله عنه) : I prayed with the Prophet (صلى الله عليه وسلم) the two 'Eids, not only once or twice, without an Adhaan or an Iqaama. [Reported by Muslim], the same version is in Al-Bukhari and Muslim narrated by 'Abdullaah bin 'Abbas (رضي الله عنه) and others.

Jaabir (رضي الله عنه) was a Sahabi, who was also the son of a Sahabi.

This hadeeth contains the legislation of the 'Eid prayer and that it does not have an Adhaan or Iqamah; this is the opinion of the vast majority of the People of Knowledge. However, some of the Shafi'ee'ah, among the People of Knowledge, say that the call for the 'Eid Prayer is by saying "As-Salatul Jamee'a" based on an analogy drawn between the 'Eid Prayer and the Eclipse Prayer. However, this *qiyas* (deductive reasoning) is in opposition to the text, since the 'Eid prayer never had an Adhaan or an Iqamah. There is a principle, among the Usooliyyeen, that states, "The *Qiyas* that contradicts the texts is an invalid consideration."

Basic Principle

القياس في مقابل النص فاسد الاعتبار
"The *Qiyas* that contradicts the texts is an invalid consideration"

Hadeeth #150

Narrated Abu Qatada (رضى الله عنه): in a long Hadeeth about their (Sahaaba) sleeping late for the time of Salaat (prayer): The Bilal proclaimed the Adhaan and the Prophet (صلى الله عليه وسلم) offered the prayer (while leading the Companions) as he used to do every day. [Reported by Muslim]

Narrated Jabir ؓ : The Prophet (صلى الله عليه وسلم) came to Al-Muzdalifa and offered at it both the Maghrib and 'Isha' prayers with one Adhan and two Iqaama.

Narrated Ibn 'Umar ؓ : The Prophet (صلى الله عليه وسلم) combined the Maghrib and 'Isha' prayers with one Iqaama. And added Abu Da'ud the words: "for each prayer." And in another version: "the Adhaan was not announced for any one of them".

Abu Qatada is Al Harith ibn Rib'ee.

The Messenger (صلى الله عليه وسلم) said, "Our best horseman today is Abu Qatada and our best footman today is Salama". [Saheeh Muslim, The Book of Jihad and Expeditions NO.4450]. This hadeeth is in Muslim and it is part of a long hadeeth.

The section that reads *عَنْ الصَّلَاةِ* ('Anis- Salah) is referring to the Fajr Prayer.

The word *كُلَّ* (Kulla) is *mansoob 'ala Dharfiya* because of it's *idhaafa* to *يَوْمٍ* (yawmi).

In this hadeeth is the permissibility of calling the Adhaan for the missed prayer due to being overtaken by sleep.

When it reads *وَلَهُ* (wa lahu), in this section, it is referring to Muslim.

Once again, Jaabir ؓ was a Sahabi, who was also the son of a Sahabi, and it is known that his father has more virtues than him.

[NOTE: This hadeeth was give from our previous notes from Arba'een An Nawawee]

Jaabir bin `Abdullah ؓ said, "The Messenger of Allah (صلى الله عليه وسلم) looked at me one day and said, 'O Jaabir! Why do I see you sad' I said, 'O Messenger of Allah! My father was martyred and left behind debts and children.' He said, Should I tell you that Allah never spoke to anyone except from behind a veil however; He spoke to your father directly. He said, 'Ask Me and I will give you.' He said, 'I ask that I am returned to life so that I am killed in Your cause again.' The Lord, Exalted He be, said, 'I have spoken the word that they shall not be returned back to it (this life).' He said, 'O Lord! Then convey the news to those I left behind.' Allah revealed,

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أحيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ

“Think not of those who are killed in the Way of Allâh as dead. Nay, they are alive, with their Lord, and they have provision.” (Aali Imran 3:169)

It's in the Book of Al Albaani and it is Saheeh (No. 8999).

His father is Abdullah ibn 'Amr ibn Haram, and he is from the Martyrs of Uhud.

In this hadeeth is that if two obligatory prayers are combined, they are prayed with one Adhan and an Iqamah for each obligatory prayer.

Ibn 'Umar is Abdullah ibn 'Umar.


The section that reads *لِكُلِّ صَلَاةٍ* (*li kulli salah*) means make iqamah for each prayer without making Adhan.

These three narrations of Ibn 'Umar, from the *riwayah* (narration) of Muslim, indicate that when one combines two prayers there's one Iqamah made without making Adhaan.

In the first *riwayah* of Abee Da'ud indicates that when combining two prayers there's no Adhan but two Iqamahs (one for each prayer).

As for his second *riwayah* it indicates that there is no Adhaan or Iqamah when combining two prayers. However, Ibnul Qayim, in his book Tahdheeb As Sunnan Ma'a 'Awnil Ma'bood Vol.5 P.285, stated: “The hadeeth of ibn 'Umar is extremely shaky (unstable). What is most correct is that which has been stated in the hadeeth of Jaabir-to combine between the prayers with one Adhan and two Iqamahs [End of Quote].”

Hadeeth #151

Narrated Ibn 'Umar  and 'Aisha (Radhi-yallaahu 'anhaa): Allaah's Messenger (صلى الله عليه وسلم) said, “Bilal calls for prayer when it is still night, so eat and drink till Ibn Umm Maktum calls for prayer.” And he (Ibn Umm Maktum) was a blind man who did not call for prayer until he was told: “It is morning time, it is morning time”. [Agreed upon. There is an Idraaj in its last part].

Ibn 'Umar is Abdullah ibn 'Umar.

'Aisha is the daughter of Abee Bakr, and is one of the Mother of the Believers.

The section that reads "...there is an Idraaj in the last part..." is referring to the section that reads *وَكَانَ رَجُلًا أَعْمَى* (*wa kana rajulun 'ama*) as Al Hafidh clarified in his book Fathul Barea.

Al Mudraaj (المُدْرَاج) is the word of the narrator in the hadeeth, which one who hears it mistaken it for the statement of the Prophet (صلى الله عليه وسلم); however, in reality, it's not from his statement.

There's a chapter regarding *Al Mudraaj* in *Mustalahul Hadeeth* (Science of Hadeeth Classification).

The letter ب (*ba*) in the word بَلِيل (bi layli) is *dharfiyah*, which means في (in the night).

There is a difference of opinion regarding the name of Ibn Umm Maktum. Some say that his name is 'Abdullah, and others say that it's 'Amr.

In this hadeeth is the legislation of making the first Adhaan. The first Adhaan is meant to wake up those who are sleeping.

As well, this hadeeth shows the permissibility of eating and drinking between the two Adhaans. Hence, there is no need for what some people are doing; that is, stop eating and drinking before Fajr claiming it to be on the safe side. This [action] is from *Ghuloo* (extremism) and *Tashaadud* (harshness), and it is not permissible to do so, as Allah (*Subhaanahu wa ta'aala*) said in His Noble Book:

وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتَمُوا
الصِّيَامَ إِلَى اللَّيْلِ وَلَا تُبَاشِرُوا هُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا
كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ

“And eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Saum (fast) till the nightfall. And do not have sexual relations with them (your wives) while you are in I'tikâf (i.e. confining oneself in a mosque for prayers and invocations leaving the worldly activities) in the mosques. These are the limits (set) by Allâh, so approach them not. Thus does Allâh make clear His Ayât (proofs, evidences, lessons, signs, revelations, verses, laws, legal and illegal things, Allâh's set limits, orders, etc.) to mankind that they may become Al-Muttaqûn (the pious - see V.2:2).” (Al-Baqarah 2:187)

In this verse is the impermissibility of eating and drinking after the second Adhan.

Also, in the hadeeth is the desirability of assigning one person to make the first Adhan and another person to call the second Adhan.

Moreover, this hadeeth demonstrates the permissibility of calling a man by his mother's name when there is a need for it. Otherwise, the original principle is to call child(ren) by their father's name. Allah said,

ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَاِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ
وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

“Call them (adopted sons) by (the names of) their fathers, that is more just with Allâh. But if you know not their father's (names, call them) your brothers in faith and Mawâlikum (your freed slaves). And there is no sin on you if you make a mistake therein, except in regard to what your hearts deliberately intend. And Allâh is Ever OftForgiving, Most Merciful.” (Al-Ahzab 33:5)

Furthermore, this hadeeth illustrates the permissibility of assigning a blind man to call the Adhaan provided that someone informs him of the true dawn.

Hadeeth #152

Narrated Ibn 'Umar رضي الله عنه: Bilal called for prayer before dawn and the Prophet صلى الله عليه وسلم told him to return and announce: “Lo! The slave of Allaah (i.e. Bilal) had slept (hence this mistake)”. [Reported by Abu Da'ud and graded as Da'eef].

This hadeeth is Dha'eef. Hammad ibn Salama had mistakenly made it *marfoo'* (traced it to the Prophet). What is correct is that it is from the statement of 'Umar. For more detail refer to Fathul Baree Vol.2 P.203.

The explanation of it (hadeeth), as Al Hafidh mentioned, is to be overcome by sleep and this affected his (Bilal's) sight and prevented him from identifying dawn.

The Adhaan [that is being referred to] is the second Adhaan.

Hadeeth #153

Narrated Abu Sa'eed Al-Kudri رضي الله عنه: Allaah's Messenger صلى الله عليه وسلم said, “When you hear the Adhaan repeat what the Mu'adhdhin (the call-maker) says.” [Agreed upon].

And Al-Bukhaari has reported the same in a narration by Mu'awiya رضي الله عنه.

And Muslim reported a narration by 'Umar رضي الله عنه regarding the virtue of repeating what the Mu'adhdhin pronounces word by word except when the Mu'adhdhin says: “Haiya 'alas-Salah, Haiya 'alal-Falaah (Come to the prayer and come to the success)”, one should say: “Laa hawla wa laa quwwata illa billaah [there is no might and no power except with (the help of) Allaah].”

Abee Sa'eed Al Khudri is Sa'd ibn Malik ibn Sinaan.

Mu'awiyah is the son of Abee Sufyan Sakhr ibn Harb رضي الله عنه. He was a Sahabi, who was also the son of a Sahabi.

He used to transcribe the revelation for the Prophet (صلى الله عليه وسلم) and this shows his virtues and high status. If he wasn't deserving of it and good in doing so, the Prophet (صلى الله عليه وسلم) would not have made him his recorder.

Mu'awiyah ؓ is included in the general text that indicates the virtues of the Sahaba, like the statement of Allah:

رَأَيْسَتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا وَعَدَّ اللَّهُ الْحُسْنَىٰ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا

Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame, etc.), and those who strive hard and fight in the Cause of Allâh with their wealth and their lives. Allâh has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home).

Unto each, Allâh has promised good (Paradise), but Allâh has preferred those who strive hard and fight, above those who sit (at home) by a huge reward; (An-Nisa 4:95)

إِنَّ الَّذِينَ كَفَرُوا لَنْ نُغْنِي عَنْهُمْ أَمْوَالَهُمْ وَلَا أَوْلَادَهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ هُمْ وَقُودُ النَّارِ

Verily, those who disbelieve, neither their properties nor their offspring will avail them whatsoever against Allâh; and it is they who will be fuel of the Fire. (Aali Imran 3:10)

يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً تَصَوحًا عَسَىٰ رَبُّكُمْ أَنْ يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُمُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّوَالَّذِينَ آمَنُوا مَعَهُ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاغْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

O you who believe! Turn to Allâh with sincere repentance! It may be that your Lord will remit from you your sins, and admit you into Gardens under which rivers flow (Paradise) the Day that Allâh will not disgrace the Prophet (Muhammad (صلى الله عليه وسلم)) and those who believe with him, their Light will run forward before them and with (their Records Books of deeds) in their right hands they will say: "Our Lord! Keep perfect our Light for us [and do not put it off till we cross over the Sirât (a slippery bridge over the Hell) safely] and grant us forgiveness. Verily, You are Able to do all things." (At-Tahrim 66:8)

And from the Sunnah is the hadeeth of Abee Sa'eed Al Khudri which is agreed upon, the Prophet (صلى الله عليه وسلم) said, "Do not abuse my companions for if any one of you spent gold equal to Uhud (in Allah's Cause) it would not be equal to a Mud or even a half Mud spent by one of them." [Saheeh Al Bukharee, The Book of the Companions of the Prophet (صلى الله عليه وسلم), NO.3421]

Mu'awiyah was attacked (insulted) by one of the innovated groups, The Raafidah (Shee'ah), May Allah fight them. And yes, they have earned this because they followed their desires and their allegations are not based on proof; and this is their affair, that they follow their desires. The Salaf have condemned the Raafidah. Shaykh ul-Islaam, in his book Minhaaj us-Sunnah, said, "They are the most ignorant of people with their *Ma'qool* and *Manqool*." It is known that it is not permissible to mention the Companions in a negative way.

'Umar is the son of Khattab, and he is one of the Ten Companions that were given glad tidings of Jannah. He was also the leader of the Muslims, and the second Khalifah after the Prophet (صلى الله عليه وسلم).

The word إذا is *ismu Shart Jaasim*. The verb of the *Shart* is سَمِعْتُمْ (*Sami'tumu*) and the *Jawaab* is the ف in the word فقولوا (*faqooloo*), and the word النداء (*An Nidaa*) is referring to the Adhan.

The hadeeth shows the desirability of repeating after the Mu'adhhdhin.

The phrase فقولوا (*faqooloo*) literally indicates obligation; however, there is text that describes it as desirability (*mustahab*). Refer to Imam Muslim's book Vol.1 P.288.

The commentary of Muhammad Fu'ad Abdul Baqee from the hadeeth of Anas that the Messenger (صلى الله عليه وسلم) heard a man saying, "Allahu Akbar, Allahu Akbar" and the Messenger (صلى الله عليه وسلم) said upon fitrah. Then the man said, "Ash Hadu'an La Illah Illa Allah, Ash Hadu'an La Illah Illa Allah" and the Messenger (صلى الله عليه وسلم) said, "You come out of the Hellfire". They looked at him and he was a shepherd of goats.

The proof from this hadeeth is that the Prophet (صلى الله عليه وسلم) did not repeat after the Mu'adhhdhin so the *Jumhur* (majority of Ahlul-'Ilm) concluded that it is desirable.

The section that reads مثل ما يقول is referring to other than the *Haya 'alatain*. Upon hearing the *Haya 'alatain* one should say, "La Hawla wa La qoowata illa bi Allah", as was mentioned in the hadeeth of 'Umar.

Some of the People of Knowledge have a difference of opinion (understanding) regarding this issue; they say both are implemented. If the Mu'adhhdhin says, "Haya 'alas Salaah" we repeat it after him and also say, "La Hawla wa La qoowata illa bi Allah" and we do the same when the Mu'adhhdhin says, "Haya 'alal Falaah".

The statement *La Hawla wa La qoowata illa bi Allah* is known as *Al Hawqala* and it is a great statement and is a treasure from among the treasures of Jannah. *Abu Musa Ash'ari reported that Allaah's Messenger (صلى الله عليه وسلم) said to him: Should I not direct you to the words from the treasures of Paradise, or he said: Like a treasure from the treasures of Paradise? I said: Of course, do that. Thereupon he said: "There is no*

might and no power but that of Allaah." [Saheeh Muslim, The Book of Remembrances, Supplications, Repentance and Seeking Forgiveness, NO. 6532]

1. Firstly, the statement *La Hawla* means there is no one (nothing) that can prevent one from sin, except Allah.
2. Secondly, the statement *wa La qoowata illa bi Allah* means there is no power that can aid a person upon the obedience of Allah, except Allah.

Allah is the one who aids upon good and He is the one who keeps away from sinful acts.

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Hadeeth #154

Narrated 'Uthman bin Abul-'Aas (رضى الله عنه): He said, "O Messenger of Allaah, appoint me as the Imam (leader) of my people (in prayers). He (صلى الله عليه وسلم) said, "You are their Imam, but you should follow (observe the strength of) the weakest Imam among them and appoint a Mu'adhdhin who does not charge for the call of Adhan." [Reported by Al-Khamsa, At-Tirmidhi graded it Hasan and Al-Hakim graded it Sahih].

Shaykh Muqbil mentioned it in his book Al Jami'us Saheeh Mimma Laysa fis Saheehain.

'Uthman bin Abul-'Aas (رضى الله عنه) is from the virtuous companions of the Prophet (صلى الله عليه وسلم). He was tested with *al-waswaas* (repeated doubt) in his salaah as in the hadeeth in Saheeh Muslim.

Uthman b. Abu al-'Aas (رضى الله عنه) reported that he came to Allah's Messenger (صلى الله عليه وسلم) and said: Allaah's Messenger, the Satan intervenes between me and my prayer and my reciting of the Qur'an and he confounds me. Thereupon Allah's Messenger (صلى الله عليه وسلم) said: That is (the doing of the Satan) who is known as Khinzab, and when you perceive its effect, seek refuge with Allah from it and spit three times to your left. I did that and Allah dispelled that from me. [Saheeh Muslim, The Book of Salutation and Greetings, NO.5463]

The word امام (Imam) is singular and its plural is أئمة (Aeemah).

1. The word أئمة (Aeemah) is referred to the أئمة (Aeemah) (the leaders) of *khayr* (good), as in the statement of Allah (Subhaanahu wa ta'aala) in his noble book:

وَجَعَلْنَا مِنْهُمْ أئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ

And We made from among them (Children of Israel), leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.). (As-Sajdah 32:24)

2. أئمة (Aeemah) are also referred to the أئمة (Aeemah) of evil and misguidance.

وَجَعَلْنَاهُمْ أئِمَّةً يَدْعُونَ إِلَى النَّارِ وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ

And We made them leaders inviting to the Fire, and on the Day of Resurrection, they will not be helped. (Al-Qasas 28:41)

The statement of the Prophet (صلى الله عليه وسلم) “What I fear the most for my ummah [is that] I fear the misguided Aemamah.” [Al Ja'meeus Saheeh].

قَوْمِي (Qawmee): the word قَوْمٍ (qawm) is specific to men as Allaah (Subhaanahu wa ta'aala) has said in his book:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ
عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْألقَابِ بِئْسَ الاسْمُ الفُسُوقُ
بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ

O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former; nor let (some) women scoff at other women, it may be that the latter are better than the former, nor defame one another, nor insult one another by nicknames. How bad is it, to insult one's brother after having Faith [i.e. to call your Muslim brother (a faithful believer) as: "O sinner", or "O wicked", etc.]. And whosoever does not repent, then such are indeed Zâlimûn (wrong-doers, etc.). (Al-Hujurat 49:11)

A poet said, “I know not; but perhaps, I will know in the future. Will the قَوْمٍ (qawm) [men] be that of *husn* (good) or will they be women?”

But, it can also include women as Allaah (Subhaanahu wa ta'aala) said in his noble book:

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ

And indeed We sent Nûh (Noah) to his people (and he said): "I have come to you as a plain warner." (Hud 11:25)

وَالِىٰ عَادٍ أَخَاهُمْ هُودًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِّنْ إِلٰهِ غَيْرُهُ إِن أَنْتُمْ إِلَّا مُفْتَرُونَ
*And to 'Ad (people We sent) their brother Hûd. He said, "O my people! Worship Allâh!
You have no other Ilâh (God) but Him. Certainly, you do nothing but invent (lies)!
(Hud 11:50)*

The above verses include both men and women as the women are commanded with *Tawheed illa Allah* (to single out Allaah) just like the men are commanded with it as well.

From this hadeeth, we benefit from the understanding of the following:

- The permissibility of requesting the Imamah (leadership) related to the *deen* (religion).

- As for requesting leadership related to *dunya* (or worldly position), then this is impermissible because of the statement of Prophet (صلى الله عليه وسلم) in a hadeeth that is agreed upon:

Narrated Abdur Rahman ibn Samura: Allah's Messenger said, "O 'Abdur-Rahman bin Samura! Do not seek to be a ruler, for if you are given authority on your demand, you will be held responsible for it, but if you are given it without asking for it, then you will be helped (by Allah) in it. If you ever take an oath to do something and later on you find that something else is better, then do what is better and make expiation for your oath." [Saheeh Al Bukharee, the Book of Judgment, NO.6688]

This hadeeth also illustrates the following:

- The understanding of considering the condition of those who pray behind the امام (Imam) and to have mercy on them. If lengthening the Salaah is hardship on the followers the Imam should not make it long.
- The understanding of assigning a Mu'adhhdhin who does not charge money. The scholars have differed in the ruling of charging for making the Adhan. However, the majority of the People of Knowledge say that charging for making the Adhan is undesirable, as in the book Ma'aleem as Sunnan by Al Khattabi (Rahima-hullaah) Vol.1 p.135.

At-Tirmidh, in his Sunnan Vol.1 p.1, from the hadeeth of Uthman NO.209 (hadeeth mentioned above) said that the People of Knowledge are upon implementing this hadeeth. They dislike that the Mu'adhhdhin is to be paid. They said it's best for the Mu'adhhdhin to expect his reward from Allaah (Subhaanahu wa ta'aala). However, some of the People of Knowledge went on to say it's impermissible to charge for Adhan. As Imam An Nawawi, in his book Al Majmu' Sharhul Muhathab Vol. 3 p. 134, attributed it to Al Awzaee, Abu Haneefah, Ahmed, and ibn Mundhr.

As for that which the People of Knowledge refer to it as *Ar Razq*, a salary the government pays the Mu'adhhdhin, then this is permissible and there is no harm in it. Ibn Qudama in his book Al Mughnee Ma'a Ash-Sharhul Kabir Vol. 1 p. 460, said, "We do not know any disagreement in the permissibility of accepting *Ar-Razq* (salary) for making the Adhan."

Hadeeth #155

Narrated Maalik bin Al-Huwairith (رضى الله عنه): The Prophet said (صلى الله عليه وسلم), "When the time of Salaat (prayer) comes, one of you should announce the Adhaan." [Reported by As Sab'a].

Malik bin Al-Huwairith Al-Laythee is one of the visitors of the Prophet (صلى الله عليه وسلم) and one of those who traveled to seek knowledge. He stayed with the Prophet (صلى الله عليه وسلم) for 20 nights. He said the Messenger (صلى الله عليه وسلم) was merciful and gentle when he saw that we became eager to see our families. He (صلى الله عليه وسلم) said go back to your family and teach them (meaning what they have learned).

Malik b. Huwairith rejected: We came to the Messenger of Allaah (صلى الله عليه وسلم) and we were all young men of nearly equal age. We stayed with him (the Prophet) for twenty nights, and as the Messenger of Allaah (صلى الله عليه وسلم) was extremely kind and tender of heart, he therefore, thought that we were eager (to see) our family (we felt home-sickness). So he asked us about the members of the family that we had left behind and when we informed him, he said: Go back to your family, stay with them, and teach them (beliefs and practices of Islam) and exhort them to good, and when the time for prayer comes, one amongst you should-announce Adhan and then the oldest among you should lead the prayer. [Saheeh Muslim, The Book of Prayer, NO.1423 and Saheeh Al Bukharee, The Book of Prayer, NO.605]

The Sahaba were like this because they used to travel to seek knowledge. In fact, Moosaa the Prophet of Allaah ('Alayhis salaam) traveled to seek knowledge. He traveled to the Prophet of Allaah, Al-Khadhr to learn from him.

Traveling to seek knowledge aids those whom Allaah (Subhaanahu wa ta'aala) guides to success and to sustenance or to gain (benefit) from seeking knowledge and understanding the religion of Allaah. This is because a person in his place of residence becomes busy with working and his family and he may not find anyone to teach him. Therefore, traveling to seek knowledge from Ahlus Sunnah is a desired deed.

Abul Muthafar ibn Wardee (Rahima-hullaah) in his Lameeyah Poem:

حُبُّكَ الْإِطْطَانُ عَزْزٌ ظَاهِرٌ فَاعْتَرَبْتُ لِقَى عَنِ الْأَهْلِ بَدَلٌ
فَبِمُكْتِ الْمَاءِ يَبْقَى آسِنًا وَسَرِيُّ الْبَدْرِ بِهِ الْبَدْرُ اكْتَمَلُ

Shaykh Muqbil (Rahima-hullaah) used to encourage his foreign students and he used to clarify and explain the virtues of traveling and living away from their place of residence. From among his speech (is) "Al-Ghurba (separation from ones native country) produces men".

The meaning of this poem encourages traveling and leaving ones native land.

The Messenger (صلى الله عليه وسلم) also separated from his native land and so did his Companions.

From the hadeeth is the understanding of the obligation of Adhan for the Salaah. The obligation here is, as was mentioned earlier, the *wujoob keefa'ee* - it's not obligatory on each individual.

Hadeeth #156

Narrated Jaabir ؓ: Allaah's Messenger (صلى الله عليه وسلم) said to Bilaal, "When you announce the Adhaan, utter deliberately and when you pronounce the Iqaama utter quickly, and leave between your Adhaan and your Iqaama time for one who is eating to finish his food." [Reported by At-Tirmidhi who graded it Da'if].

This hadeeth is very dha'eef. It is because it's from the way of Abdul Mun'im bin Na'eem al Aswaree from Yahya bin Muslim Al-Bukaa.

- i. Al-Bukhari and Abu Hatim said regarding Abdul Mun'im that he is *Munkarul Hadeeth* and,
- ii. An-Nasa'i said he is not *thiqqah* (trustworthy).

His Shaykh Yayha bin Muslim is da'eef. Refer to Irwa Al-Ghalil Vol. 1 p. 243.

تَرَسَّلَ (Tarassal) means to take time or not to rush.

أَحْدَرَ (Ahdara) means to be quick.

Although the hadeeth is dha'eef, the People of Knowledge are upon it. However, the time between the Adhan and the Iqama is the amount of time it takes to pray 2 raka'ah sunnah as in the hadeeth which says between every 2 Adhan is a salaah. However, it's not restricted to this. The Imam determines [the time] based on the need of those who attend the congregation.

Narrated Abu Huraira (رضى الله عنه): The Prophet (صلى الله عليه وسلم) said, "No one should announce Adhaan except the one who has performed the ablution". [Reported by At-Tirmidhi who graded it Dha'eef.]

This hadeeth is dha'eef in the way of Mu'aawiyah ibn Yahya As-Sadfi [refer to Takreeb At Tahdheeb p.674, NO.6772] from Zuhree from Abu Hurairah. Mu'aawiyah is dha'eef and Zuhree did not meet Abu Hurairah. As for the ruling of taharah (purification) for the mu'adhhdhin it is mustahab because of the hadeeth of Muhajr bin Qunfuth that the Prophet (صلى الله عليه وسلم) said, "I dislike to mention Allaah while I was impure."

Ziyaad bin Al-Harith narrated (رضى الله عنه): Allaah's Messenger (صلى الله عليه وسلم) said, "One who announces the Adhaan should also pronounce the Iqaama:." [Reported by At-Tirmidhi who graded it Dha'eef].

The section that reads **وله** (wa lahu) is referring to At-Tirmidhi.

Its chain is Dha'eef because it's from the way of Abdur Rahman bin Zeeyad ibn An'oom Al-Ifriqi who is Dha'eef.

As for the issue regarding [of the one who pronounces the Iqama], the mu'adhdhin who calls for the Adhan is the one in charge of the Iqama. This is what the mu'adhdhin of the Prophet (صلى الله عليه وسلم) used to do. The one who calls for Adhan is the one who makes the Iqama. At-Tirmidhi said this is what most of the People of Knowledge are upon; however, if a person who called for Adhan is not present (at the time of Iqama) then it's okay for another person to make the Iqama.

Narrated 'Abdullaah bin Zaid in another version of Hadith reported by Abu Da'ud: I saw it, i.e. the Adhan (in a vision) and I wanted to announce it. Allaah's Messenger (صلى الله عليه وسلم) said, "You pronounce the Iqaama." [The Hadith is also Dha'eef].

The hadeeth of Abdullah is Dha'eef.

The meaning of the hadeeth is that the one who calls for Adhan (the mu'adhdhin) is different from the one who makes the iqama; however, this hadeeth is da'eef.

Hadeeth #157

Narrated Abu Huraira (رضى الله عنه): Allaah's Messenger (صلى الله عليه وسلم) said, "The Mu'adhdhin has more right to announce the Adhaan and the Imaam has more right to pronounce the Iqaama." [Reported by Ibn 'Adi who graded it Da'if. Al-Baihaqi has reported a similar Hadith narrated by 'Ali (رضى الله عنه).]

Ibn A'dee is Abu Ahmed Abdullah ibn A'dee.

The hadeeth is Dha'eef because it's from the way of Shareek ibn Abdullaah An Nakha'ee because his memory became bad when he became a judge.

Al-Bayhaqi, in his book Sunan al-Khubra Vol.2 P.19, said it's not preserved.

The section that reads "Al-Baihaqi has reported a similar Hadith narrated by 'Ali (رضى الله عنه)" means that it's (Mawqoof) - attributed to 'Ali (رضى الله عنه), and it's chain is sahih.

The mu'adhdhin is the one who is in charge of making the Adhan because it's entrusted to him as for the Iqama it is not called unless the Imam wants it to be called. Even though the hadeeth is da'eef (referring to the hadeeth of Abu Hurayra) the meaning of it is affirmed in another hadeeth, which is in the Saheehain.

Narrated 'Aisha (Radhi-yallaahu 'anhaa): Allah's Messenger used to pray two light Rakat before the morning (compulsory) prayer after the day dawned and the Mu'adhdhin had finished his Adhan. He then would lie on his right side till the Mu'adhdhin came to pronounce the Iqama. [Saheeh Al Bukharee, The Book of Prayer, NO.600]

Hadeeth #158

Narrated Anas bin Maalik رضي الله عنه: Allaah's Messenger (صلى الله عليه وسلم) said, "A supplication made between the Adhaan and Iqaama is not rejected." [Reported by An-Nasaa'I and Ibn Khuzaima graded it Sahih].

This hadeeth is Saheeh.

In the hadeeth is the understanding that the du'aa is answered between the Adhan and the Iqama. It is upon every male and female Muslim to take this opportunity and strive hard [to supplicate to Allah], since people are in need of Allah (Subhaanahu wa ta'aala); they are in need of his mercy and kindness. Allah has commanded to supplicate to him and He said 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)

The supplication is answered with the condition that it's not made to sever the ties of kinship as is mentioned in the hadeeth of the Prophet (صلى الله عليه وسلم).

There are other times that the du'aa is answered such as the last third of the night as in the Saheehain.

Allah's Messenger said, "When it is the last third of the night, our Lord, the Blessed, the Superior, descends every night to the heaven of the world and says, 'Is there anyone who invokes Me (demand anything from Me), that I may respond to his invocation; Is there anyone who asks Me for something that I may give (it to) him; Is there anyone

who asks My forgiveness that I may forgive him?' " [Saheeh Bukharee, The Book of Prayer, NO.5918]

And from the times that du'aa is answered is the last hour in the day of Jumu'ah as the Prophet said in the following hadeeth:

Narrated Abu Hurayrah (رضى الله عنه): Allah's Messenger (صلى الله عليه وسلم) talked about Friday and said, "There is an hour (opportune time) on Friday and if a Muslim gets it while praying and asks something from Allah, then Allah will definitely meet his needs." And he (the Prophet) pointed out the shortness of that time with his hands. [Saheeh Al Bukharee, The Book of Friday Prayer, NO.890]

These are some of the times the du'aa is answered.

Imam us San'aanee authored a treaty titled Ad-Dawaatul Mustajab (The Supplications that are Answered).

Hadeeth #159

Narrated Jaabir ؓ: Allaah's Messenger (صلى الله عليه وسلم) said, "If anyone says when he hears the Adhaan: 'O Allaah! Lord of this perfect call and of the regular prayer which is going to be established! Kindly give Muhammad (صلى الله عليه وسلم) the right of intercession and superiority, and send him (on the Day of Judgement) to the best and the highest place in Paradise which You promised him', he will be assured of my intercession." [Reported by Al'Arba'a]

This hadeeth is also recorded in al-Bukharee.

The section that reads **حِينَ يَسْمَعُ النَّدَاءَ** (when he hears the Adhan) means to say it [the du'aa] when the Mu'adhdhin finishes the Adhan. As in the authentic hadeeth of Muslim from the hadeeth of 'Abdullah ibn Amr ibn al-Aas: *Allaah's Messenger (صلى الله عليه وسلم) as saying, "When you hear the Mu'adhdhin, repeat what he says, then invoke a blessing on me, for everyone who invokes a blessing on me will receive ten blessings from Allaah; then beg from Allaah al-Wasila for me, which is a rank in Paradise fitting for only one of Allaah's servants, and I hope that I may be that one. If anyone who asks that I be given the Wasila, he will be assured of my intercession. "[Saheeh Muslim, The Book of Prayer, NO.747]*

This hadeeth explains that the du'aa is said after the Adhan.

The section that reads **اللَّهُمَّ** (Allahumma) means **يَا اللَّهُ** (Ya Allah). The **مَّ** (meem with shaddah) is replacing the omitted Hafun Needaa (Letter of Calling) - **يَا النَّدَاءَ** (Ya) of

calling; it can also be read as **اللَّهُمَّ يَا** (Ya Allahumma). The word **رَبَّ** (Rabba) means **صَحِيب** (saheeb).

Al-Hafith (Rahima-hullaah) said **الدَّعْوَةُ** (Ad-Da'wat) means the wording of the Adhan that has Tawheed, as Allah (Subhaanahu wa ta'aala) said:

لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبَاسِطٍ كَفَيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ

For Him (Alone) is the Word of Truth (i.e. none has the right to be worshipped but He). And those whom they (polytheists and disbelievers) invoke, answer them no more than one who stretches forth his hand (at the edge of a deep well) for water to reach his mouth, but it reaches him not, and the invocation of the disbelievers is nothing but an error (i.e. of no use). (Ra'd 13:14)

The word **التَّامَّة** (At-taama) means complete with no deficiency in it.

الصَّلَاة (As salaah) refers to the salaah that we pray which is known to us.

القَائِمَةُ (Al-Qaaeema) meaning **الدَّائِمَةُ** (Ad-Daaeema).

آت (Aatee) means give.

مُحَمَّد (Muhammad) follows the pattern of **مُفَعَّل** (Mufa'aal).

The People of Seerah have mentioned that he was called by this name because of the abundance of praiseworthy characteristics he possessed.

الْوَسِيل (Al waseela) is as explained in the hadeeth of 'Abdullah bin 'Amr which is a place in Jannah.

مَقَاماً مَحْمُوداً (Maqamaam Mahmooda) is the greatest intercession is as explained in the upcoming hadeeth of the Prophet (صلى الله عليه وسلم); and the majority of the Scholars are upon this. The intercession [that is referred to] is that which is mentioned in the long hadeeth of Abu Hurayrah (رضى الله عنه): *I said: "O Allah's Messenger! Who will be the most fortunate person, who will gain your intercession on the Day of Resurrection?" Allah's Messenger said: O Abu Huraira! "I have thought that none will ask me about it before you as I know your longing for the (learning of) Hadeeth. The most fortunate person who will have my intercession on the Day of Resurrection will*

be the one who said sincerely from the bottom of his heart "None has the right to be worshipped but Allah." [Al-Bukhari, The Book of Knowledge, No. 99]

حَلَّتْ (Hallat) means وَجَبَتْ (Wajabat).

The word الشَّفَعَة (Ash-shafa'):

1. Linguistically, means the opposite of odd as is in the statement of Allah (Subhaanahu wa ta'aala):

وَالشَّفَعِ وَالْوَثْرِ

And by the even and the odd (of all the creations of Allâh). (Al-Fajr 89:3)

2. Technically, means to intercede for others in that which brings benefit or keeps harm away from them.

The الشَّفَعَة (Ash-shafa') that is affirmed on the Day of Judgment has conditions:

1. The ability of the intercessor to intercede, as Allah (Subhaanahu wa ta'aala) said:

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَاؤُنَا عِنْدَ اللَّهِ قُلْ أَنْتَبِّئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ

And they worship besides Allâh things that hurt them not, nor profit them, and they say: "These are our intercessors with Allâh." Say: "Do you inform Allâh of that which He knows not in the heavens and on the earth?" Glorified and Exalted be He above all that which they associate as partners with Him! (Yunus 10:18)

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ وَكَانَ الْكَافِرُ عَلَى رَبِّهِ ظَهِيرًا

And they (disbelievers, polytheists, etc.) worship besides Allâh, that which can neither profit them nor harm them, and the disbeliever is ever a helper (of the Satan) against his Lord. (Al-Furqan 25:55)

2. The one who's being interceded for has to be a Muslim, Allah said:

وَأَنْذِرْهُمْ يَوْمَ الْآزِفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَاطْمِينٍ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ

And warn them (O Muhammad (صلى الله عليه وسلم)) of the Day that is drawing near (i.e. the Day of Resurrection), when the hearts will be choking the throats, and they can neither return them (hearts) to their chests nor can they throw them out. There will be no friend, nor an intercessor for the Zâlimûn (polytheists and wrong-doers, etc.), who could be given heed to. (Ghafir 40:18)

The exception to this condition is the intercession of the Prophet (صلى الله عليه وسلم) for his uncle Abu Talib. Abu Talib died a kaafir and the Prophet would intercede for him, so that Allah will alleviate his (Abu Talib) punishment of the Hellfire.

3. Allah has to be pleased with the one who's interceded for, as Allah (Subhaanahu wa ta'aala) said:

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَىٰ وَهُمْ مِّنْ خَشْيَتِهِ
مُتَشَفِّعُونَ

He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him. (Al-Anbiya 21:28)

4. The permission for the intercessor, as Allaah said:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي
الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا
يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا
يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission?

He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursî extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. [This Verse 2:255 is called Ayat-ul-Kursî.] (Al-Baqarah 2:255)

The whole Ummah has affirmed the Greatest *Shafa'* (is the intercession for all mankind for their Judgement to proceed) and none denied its reality. As for *Ash-shafa'* of the *Muwaheed* (one who worships Allah with Tawheed) who fell into major sin then it has been denied by the Khawarj and the Mutazillah. This is because they believe that the

Muwaheed who fell into major sin will remain in the fire forever and this [claim of theirs] is *baatil* (falsehood) for Allah (Subhaanahu wa ta'aala) said:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ
إِثْمًا عَظِيمًا

Verily, Allâh forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases, and whoever sets up partners with Allâh in worship, he has indeed invented a tremendous sin. (An-Nisa 4:48)

The Prophet said, "My intercession is for Ahlul Kabaaer (people who fell into major sin) from among my ummaah."

The Prophet also said, "I was asked to choose between letting half of the ummah into Jannah or intercession. I choose intercession because it's more general in akfa. Do you think it's for the mutaqeen? No; rather, it is for the sinners that keep making mistakes and contaminated (with sins)."

This indicates the affirmation of Ash-shafa' for those who fall into major sin from the Muwahideen.

The means to attain الشَّفَع (Ash-Shafa') on the Day of Judgment:

1. That which is mentioned in the hadeeth of Jabir and 'Abdullah ibn 'Amr ibn 'Aas.

'Abdullah ibn Amr ibn al-Aas reported: Allaah's Messenger (صلى الله عليه وسلم) as saying, "When you hear the Mu'adhdhin, repeat what he says, then invoke a blessing on me, for everyone who invokes a blessing on me will receive ten blessings from Allaah; then beg from Allaah al-Wasila for me, which is a rank in Paradise fitting for only one of Allaah's servants, and I hope that I may be that one. If anyone who asks that I be given the Wasila, he will be assured of my intercession. [Saheeh Muslim, The Book of Prayer, NO.747]

2. At-Tawheed (from the hadeeth of Abu Hurairah)

Allah's Apostle said, "When it is the last third of the night, our Lord, the Blessed, the Superior, descends every night to the heaven of the world and says, 'Is there anyone who invokes Me (demand anything from Me), that I may respond to his invocation; Is there anyone who asks Me for something that I may give (it to) him; Is there anyone who asks My forgiveness that I may forgive him?' " [Saheeh Bukharee, The Book of Prayer, NO.5918]

3. Recitation of the Qur'aan and to devote ones attention to it:

Abu Umama said he heard Allaah's Messenger (صلى الله عليه وسلم) say: Recite the Qur'an, for on the Day of Resurrection it will come as an intercessor for those who recite It. Recite the two bright ones, al-Baqara and Surah Al 'Imran, for on the Day of Resurrection they will come as two clouds or two shades, or two flocks of birds in ranks, pleading for those who recite them. Recite Surah al-Baqara, for to take recourse to it is a blessing and to give it up is a cause of grief, and the magicians cannot confront it. (Mu'awiya said: It has been conveyed to me that here Batala means magicians.) [Saheeh Muslim, The Book of Prayer, NO.1757]

4. Dying in Madeenah as in the Sunan of at-Tirmidee.

Abdullah bin Amr narrated that the Prophet said, "He who is able to die in Medina let him do so. Verily, I will intercede for those who die in it."

The meaning of this hadeeth is in Sahih Muslim.

Talking about *Ash-shafa'* takes a very long time. However, for those who want to increase their knowledge and expand on it, let her read [Ash-Shafa'](#) written by Shaykh Muqbil (Rahima-hullaah).

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