

# Tayseer al-Allam Sharh Umdah al-Ahkam

## The Book of Salaat: Part Two

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### LECTURES 18 and 19

#### Forgetfulness in Prayer and Prostration as Compensation for it.

As- Sahw means forgetfulness – when one leaves something without being aware or conscious of it. There is no blame on the one who has done so mistakenly due to forgetfulness. Sajdah as Sahw is meant to correct the defect/shortcoming in the salaah

The Prophet saw is reported to have said: My ummah have been pardoned for mistakes or forgetfulness.

However, this does not have an authentic wording but Ibn Majah has a hadith with different wording but which is saheeh.

“Verily Allah has removed the blame from my ummah for their mistakes or forgetfulness or that which they are forced to do.”

Albani considered this authentic.

This is proof that we should not feel shame about making a mistake. It is natural to do so and Allah has given a way to correct it.

Even the Prophet saw made mistakes due to some wisdom or purpose that Allah intended. There is a wisdom as to why Allah allowed the Prophet saw to fall into error in his actions. One is so that the manner of correcting would be part of the Shariah. In addition, it is a means of ease and comfort. Since we know the Prophet saw on occasion also fell into error it does not mean that there is a defect in our deen or eemaan.

#### Some of the causes for Sajda Sahw

- 1) **Ziyada** – when one adds something extra to the salaah
- 2) **Naqs** – when one leaves something out from the prayer.
- 3) **Shaq** – in doubt about something done in the prayer.

Sujood has been legislated as a means of earning Allah’s pleasure by correction and a source of anger and humiliation for the Shaitaan whose fault it is we divert from our salaah. It is also a means of correcting the shortcoming or defect in the prayer.

This sujood has Difference of Opinion surrounding it and is a source of confusion for many Muslims.

Sheikh Uthaymeen wrote a book on this subject and he said the reason why he wrote it was because many Muslims were unaware of the regulations surrounding this sujood. It is necessary for us to have knowledge of it as we are bound to be forgetful in the prayer at one time or another.

#### Description of Sujood Sahu

- While sitting say takbeer and prostrate
- Say takbeer and sit up
- Say takbeer and prostrate
- Say takbeer and sit up
- Make tasleem

The supplication in sujood may be whatever one will, based on the statement of the Prophet saw “as for sujood, a person should make ijtihaad as much as possible and it is expected that his supplication will be answered.”

We should face the qibla for sujood if it is carried out after the tasleem. Ibn Masood narrated “The Prophet saw propped up his feet and faced the qibla..” However, if it is before the tasleem then it is expected that one would be facing the Qibla anyway.

Tashenhud after the two prostrations has been narrated in some hadith and the isnad appear to be authentic in Ibn Dawood and Tirmidi. However, it was found that many great scholars said that these hadith were daeef because narrated through many different chains of narration for Imran ibn Hussein and the narrations that do not mention the tashenhud are more authentic.

So if there are two hadith with authentic chains but one is more authentic than the other and there is a contradiction between them then the stronger is taken as authentic and the other is rejected – This is called Shagh.

**Shagh** – a hadith that appears to be authentic but it contradicts a stronger hadith with a more authentic chain of narrators.

#### **Hadith 101**

Ibn Sereen reported Abu Hurairah as saying:

The Messenger of Allah led us in one of two evening prayers, Zuhr or Asr and gave salutations after two rakats and going towards a piece of wood which was placed to the direction of the Qibla in the mosque, leaned on it looking as if he were angry. Abu Bakr and Umar were among the people and they were too afraid to speak to him and the people came out in haste saying: the prayer has been shortened. However, among them was a man called Dhul-Yaddain who said: Messenger of Allah, has the prayer been shortened or have you forgotten? The Apostle of Allah looked to the right and the left and said: What was Dhul-Yaddain saying? They said: He is right. You (the Prophet) offered but two rakat. He then offered two more rakats and gave salutations, then said takbir and prostrated and lifted his head. He (the narrator) then says: it has been reported to me by Imran ibn Hussein that he said: He (then) gave salutation

Muslim

In Bukhaaree, Imran ibn Hussein said it was certain that the prayer was Asr. In this hadith, Ibn Sereen forgot what Abu Hurairah had said.

The Prophet added an extra tasleem so he did an extra sajda after the proper tasleem- this is in the case of Ziyada.

#### **General Meaning**

Abu Hurairah reported that the Prophet prayed either Asr or Zuhr. He prayed the first two rakats and then performed tasleem. Since his personality was such that he had reached a nearness to Allah, his inner self was not tranquil after the salaah because he sensed his worship was not perfect. Therefore, although he had forgotten, he felt something was wrong and he stood looking angry and was troubled but he did not know the cause of it.

Some of the people left quickly and started talking about it and it was as though they considered that because he was the Prophet of Allah, he could not make a mistake or forget. So, they went away without asking him about it. Abu Bakr and Umar were even scared to ask. It was finally Dhul-Yaddain who asked regarding whether the prayer had been shortened or had the Prophet forgotten? Based on what the Prophet was aware of he said neither. But once Dhul-Yaddain realized it was definitely not revelation to shorten the prayer then he knew the Prophet must have forgotten. The people confirmed what Dhul-Yaddain had said so the Prophet prayed two more rakats and made tasleem. Then while sitting he carried out two more prostrations and another tasleem.

## **Important Points Derived from the Hadith**

1. The hadith shows the permissibility that even the Prophets, in their actions, can err BUT Allah corrects them; He does not allow them to remain in that error. As for delivering the message then there is no room for error. There is consensus on this point.
2. There are many wisdoms related to this :
  - i. Clarification of the Shariah
  - ii. To lighten the burden of the ummah who will probably be forgetful
  - iii. Prophets are human and they may err in their actions.
3. Going out of prayer before its completion, thinking that it is finished, does NOT cut off the prayer completely but when a person realizes then the person may go back and complete what they have left off. They do not start again.
4. Speaking in salaah, unknowingly, does NOT invalidate salaah. This hadith is the proof for it. During the course of the prayer, Dhul- Yaddain and the prophet and the people all spoke and it did not invalidate their salaah.
5. It is correct and acceptable to complete the prayer and to build on what has already been done even if the period is lengthy. There is no proof for the opinion that it should be a short time period only.
6. Some movement apart from salaah does NOT invalidate salaah is done due to ignorance or forgetfulness.
7. It is obligatory to make two extra prostrations for forgetfulness whether for ziyada or nuqsahn. This is to correct the salaah and to humiliate the Shaitan.
8. If a person makes more than one mistake then it is only necessary to perform one set of prostrations for forgetfulness. In this hadith the Prophet added an extra tasleem and completes the prayer as two rakats and not four.
9. Sajda sahw is performed AFTER tasleem in this hadith; if a person made tasleem while having made some defect in the prayer. In other cases it may be before the tasleem. This is the madhab of Imam Ahmad.
10. Doing Sujda Sahw at two different times depends on the situation and this opinion combines the various evidences that the Prophet saw made sujda before and after the tasleem as opposed to those who say it should always be before and those who say it should always be after the tasleem.

### **ORIGINAL RULING**

(except in those cases where it is specifically indicated) The sajda sahw should be AFTER the tasleem based on the hadith of Tawbaan in Ibn Majah that is hasan ghirihee. The prophet said: For every forgetfulness it is required to make two sajdahs after tasleem.

11. As-Sahw of the imam is passed onto the followers. Due to the shortcoming of the Imam's prayer, there is also a shortcoming in the Peoples' prayer but there is no blame on the people; however, they are required to rectify this fault.
12. There is no tashenud after before the tasleem in the sajda sahw. Ibn Taymiyah said there is nothing in the sayings of the Prophet requiring the people to make tashenud in Sajda Sahw. If there was, then the Companions would have mentioned it. The basis of those who agree with the tashenud is the hadith of Imran, which is considered hasan ghairib. It has only one narrator and is not supported by other authentic hadith therefore we should not base our position on this hadith.

### **Hadith 102**

Abdullah ibn Buhaimah reported: The Messenger of Allah led us in two rakat of prayer in one of the (obligatory) prayers and then got up and did not sit and the people stood up along with him. When he finished the prayer and we expected him to pronounce salutation, he said 'Allah hu Akbar' while sitting and made two prostrations before salutation and then pronounced the final tasleem

Muslim

**In another narration:**

..the Messenger of Allah stood up in the noon prayer.. (the rest of the hadith is the same)

Muslim

This is an example of sujda sahw performed due to nuksahn. The Prophet left out the recitation of the tashenhud.

**General Meaning**

The Prophet led the Zuhr prayer and stood up in the second rakat without doing tashenhud.

**Important Points derived from the Hadith**

1. The obligation of making sajda sahw for anyone who has forgotten or made a mistake in the prayer e.g. leaving out tashenhud al awal
2. Tashenhud al awaal is NOT a rukn of the prayer because if it was then the Prophet would have had to go back and make it up and sajda suhw would not have sufficed. The wajibaat are those actions that are fard but one can make them up. The rukn are those that must be made up and without them the salaah is not valid. Some scholars said that the tashendhud al awaal was sunnah and some said it was fard.
3. If anyone makes more than one mistake then one set of sajda sahw is enough. The proof here is that the Prophet did not sit down for tashenhud and he did not recite it.
4. Since the Prophet agreed with the followers who still followed him in his mistake despite being aware the imam was making a mistake so this shows the importance of following the Imam. In another narration of this hadith it is said that the people started saying Subhanallah Subhalallah but the Prophet had stood up so he could not go back and sit.
5. The forgetfulness of the Imam is passed on to the followers. The followers knew that he had made a mistake so when they stood up they did so intentionally. So not invalid and the suhw was passed onto them.
6. If something is left out of the prayer then the prostrations of forgetfulness should be performed *before* the tasleem
7. The tasleem follows the prostrations immediately without any space or time between them for du'a or anything.

The Sheikh only mentioned these hadith so to get more information on Sajda Sahw we will study a few extra Hadith:

**Extra Hadith (1)**

Narrated Abu Hurairah: He said the Messenger of Allah said: Verily when one of you stands up to perform his prayer, then Shaitaan will come to him and cause confusion in his mind until he doesn't know how much he has prayed. So if anyone finds himself in that situation, he must pray two prostrations while sitting.

Bukhaaree and Muslim

This general hadith shows us that the cause for our forgetfulness is Shaitaan and the way to combat this is to make sajda sahw.

**Extra Hadith (2)**

**Concerning Shakk (Doubt) in the prayer**

From Ataa ibn Yasar from Abu Sa'eed al-Khudree who reported: the Messenger of Allah said: When one of you is in doubt about the prayer and he does not know how much he has prayed, three or four rakaah, he should cast aside his doubt and base his prayer on what he is sure about, then perform two prostrations **before** giving salutations. If he has prayed five rakahs, they will make his prayer an even number for him and if he has prayed exactly four rakaahs, they will be a humiliation for the devil.

Able to determine what is more likely so perform sujda sahw **before** the tasleem

**Extra Hadith (3)**

Abdullah ibn Masood narrated: ...when he (the Prophet) turned to face us he said: If there had been anything changed in the prayer then surely I would have informed you but I am a human being like you and liable to forget like you. So if I forget, remind me and if anyone of you is doubtful about his prayer, *he should follow what he thinks to be correct* and complete his prayer accordingly and finish it and then do two prostrations of sahw.  
Al Bukhaaree

Unable to determine what is most likely to be correct so follow what you think and perform sajda sahw **after** the tasleem

What the scholars said regarding this matter:

Imam Budawi says regarding sajda sahw:

As for the place, before or after the tasleem, that the prostrations were performed, the hadith concerning this reported different things.

As for what Kudri (Extra Hadith (2)) and Buhainah (Hadith 102) reported was that the sajdah sahw was carried out before the tasleem.

Abu Hurairah and Abdullah Masoods hadith (Extra Hadith (4)) where something was added, then the prostrations are performed after the tasleem.

Based on this, the scholars of fiqh also differed Most of the scholars such as Rabiya held the sujda sahw should be performed before the tasleem. Imam Shafee also held this opinion.

The second opinion is of those who said it should be performed before the tasleem such as Sufyan ath-Tahuri of the Hanafi Madhab and the students of Abu Hanifa held that the sajdah should be after tasleem, according to Abdullah Masood 's hadith.

Imam Shafee said before and Haifa said after.

The third opinion is important. Imam Malik said if the sajdah sahw is performed due to ziyada then after the tasleem (Dhul Yadein hadith and extra hadeeth 4) and if due to nuksahn then should be before tasleem (Abdullah ibn Buhaina 102) Malik trying to put every hadith together and trying to apply it in its place. Malik has given us the application and reconciliation of all the hadith. Also the saying of the sheikh of Imam Bukhaaree. As for the situations where no mention then general rule is that Imam Ahmad said sajdah should be before the tasleem Ishaac ibn Hakaway said we do as the hadith say but if there is no situation described like your then if adding then do like cases about adding and if something detracted then do like the Prophet did in the cases where something was left out.

Concerning doubt

Two cases:

1. Able to determine the most likely of two possibilities then finish prayer according to that determination and do sajda sahw after the tasleem
2. If not able to determine what is correct then take the lower number and complete the prayer according to that and do sajda sahw before the tasleem

**Extra Hadith (4):**

Once Allah's Messenger offered five rakaah in zuhr prayer and somebody asked him whether there was some increase in the prayer. Allah's Apostle said "What is that? He said: You have offered five rakaat So Allah's Apostle performed two prostrations of Sahw after tasleem

Uthaymeen summarises this matter where he outlines the cases for when to do the sajda sahw.

## LECTURE 20

### Salaat- ul – Witr

#### **Hadith 121**

Narrated Abdullah ibn Umar: while the Prophet was on the mimbar, a man asked him how to offer the night salaah (prayers). He replied, "Pray two rakaat at a time and then two and then two and so on and if you are afraid of the dawn approaching pray one rakat and that will be the witr for all the rakaat that you have offered: **Ibn Umar** said, "Make an end of your (tahajjud) night prayer with an odd rakah, for the Prophet ordered it to be so"  
Al Bukhaaree

#### **In another narration:**

Narrated Ibn Umar: A man came to the Prophet *while he was delivering a religious talk* and asked him how to offer the night salaah. The Prophet replied, "Pray two rakat at a time.."  
Al Bukhaaree

#### **General Meaning**

A man asked the Prophet while he was giving a khutba on the mimbar, about the number of the rakaat for salaah ul lail and how to separate or to join the rakaat. Due to eagerness of Prophet to guide the people and give them knowledge he answered the man in front of all of the people so all would benefit. He said to do them two by two and make tasleem after every two rakaat and then if dawn was approaching then to make one rakaat to make the rakaat odd number. Due to the fact witr is the ending or closing or seal of night prayer then it is better that it should be prayed at the end of the night.

#### **IKTILAAF**

*voluntary prayers can one pray them only as two rakaat or can you pray more or less?*

Apparently understood from this hadith that should be prayed two by two without increase or decrease. Since we know salaah is an act of ibadah are based on revelation and not for anyone to change time, amount and manner to be changed if already specified in shariah. Should not go beyond what legislate. However reported in other hadith that witr can be performed as one without any preceding rakaats. In four books of sunnan and declared to be authentic.

Prophet said whoever loves to make witr by five rakaat then do so and whoever desires to do by three rakaat then do so and whoever even wants to make it one then do so.

Nasaaee as opposed to other considered this hadith is mawkoof – really statement of Abu Ayoob al Ansari and not to be attributed to Prophet while others who narrated hadith considered it to be marfoohan- attributed to Prophet as statement from him

In any case this hadith is proof of permissibility of doing one rakat. Matter is differ is whether can read nothing before it or not.

It has also been narrated by group of sahaba that making witr as one rakaat without any preceding even number of prayer and this seems to be limiting or specifying hadith 121. So suggests that can skip the even number of rakat and just pray as one rakat.

#### **Important Points derived from the Hadith**

1. Based on this hadith we can determine that night prayer (tahajjud) is prayed as two rakat by two rakat without adding to that number or decreasing it. Whereas the witr prayer the end of the tahajjud is prayed as a odd number. Preferably at the end of the night for whoever has confidence that one will wake for it.
2. We understand that the time for the witr prayer ends at the breaking of dawn.
3. We understand that it is preferable that witr performed after the prayers of even number.
4. Preceding the witr prayer by even number is sunnah
5. Also answering the questioner in front of the people gives general benefit to all who are present.

6. it is mustahab to perform the witr prayer although some scholars said it is wajib but correct opinion is that it is sunnah mu'accada always performed and best of acts of voluntary worship. Prophet never abandoned this prayer whether resident or traveler

#### **Hadith 122**

Aisha reported that the Messenger of Allah used to observe the Witr prayer every night, in the early part of the night, at midnight and in the latter part, finishing his Witr at dawn.

#### **General Meaning**

Time for witr begins at end of salaah ul Ishaah and ends at the break of dawn and so for this reason it is reported that Prophet used to perform it at beginning, middle and end of the night. Since the witr prayer is performed at the end of the night and witr was performed to seal the prayers. If performed at beginning of night, he would end it just before dawn.

#### **Important points derived from the Hadith**

1. Permissibility of witr at beginning, middle and end of the night.
2. The preferable time is the end of the night for the one who feels safe that will not oversleep although permissible to make it at beginning or end of the night
3. Difference of opinion amongst scholars concerning the end of the time of witr. They are in agreement that beginning is after Ishaah prayer

#### **IKHTILAAF**

*When does it end?*

#### **1. Up until the beginning of Fajr being prayed**

(one of narrations from Imam Ahmad)

#### **2. At the break of dawn when Adhaan being called**

Imam Ahmad (one of two narrations) at break of dawn; when Adhaan is called then this is end of witr prayer. Ibn Qadamah said this is really the correct opinion and it is opinion of Hanbali scholars of later generation. Abu Hanifa's companions- Muhammad and Abu Yusuf also held this opinions and Imam Sufyan ibath-Tahwri. Ibn Taymiyah said that whoever slept past salt ul Witr then he may pray it between the adhaan of Fajr and beginning of salaah. This was done by Abdullah ibn Umar and Ayesha.

#### **Hadith 123**

Ayesha reported: The Messenger of Allah used to observe thirteen rakaat of the night prayer. Five out of them consisted of Witr and he did not sit but at the end (for salutation)  
Muslim

#### **General Meaning**

Ayesha has narrated to us the prayer of the Prophet in the night. He used to pray thirteen rakaat and he prayed the first eight as two by two and five as witr that he did not sit for until the end rakaat.

It has also been reported as seven and nine rakaat too.

*Side point:* the narrations of hadith from Ayesha differ on how the prayer during the night was performed. Five, seven, nine, eleven, have all been reported from her. In the two books of sahih it is reported that he never read more than eleven rakaat in Ramadhan or outside of Ramadhan. This apparent contradiction in the number of rakaat he prayed can be reconciled. The best way to understand the narration, that says he never prayed more than eleven rakaat, is that this was his most regular and general method of praying the night prayer and witr, but on occasion he may have increased the prayer to thirteen or decreased it to five or nine etc depending on his condition, or, perhaps, with the intention to teach the people and show them the permissibility of praying less than eleven.

### Important Points Derived from the Hadith

1. The Prophet sometimes made his prayer in the night as thirteen rakat, not counting two sunnah rakat before Fajr.
2. He sometimes used to make the witr prayer as five rakaat without sitting in those five except at the end in the fifth rakaat
3. What is intended by this hadith that the night prayer is performed in pairs of two is the night prayer t the exclusion of the witr prayer.
4. Sometimes the Prophet prayed the prayer as seven and five and he did not sit until the last rakat and sometimes nine sitting in the eighth rakat for tashanhud and then in the last rakaat making tasleem. Authentically reported in all these ways. The prayer can be performed in many ways as long as odd.
5. Ibn Taymiyah said the best of prayers after obligatory prayers is the night prayer and most important of this is the witr prayer and the two rakaat of Fajr. Proof is that even when Prophet was traveling he would abandon all the voluntary prayers except for the witr prayer and the two sunnah prayers of fajr. The different manners of the methods of performing witr prayer. Correct opinion is that if the Imam performs the witr prayer in any one of the ways that has been reported in the sunnah then followers should also make the witr with him.
6. Some of the scholars said the witr prayer have six ways of being performed (more than this but here he only mentions six)
  - i) one rakaat
  - ii) three rakaat (two with a tasleem and then one)
  - iii) five rakaat (not sitting until last rakaat)
  - iv) seven rakaat (sitting in sixth for tashahud and then seventh rakat for tasleem)
  - v) nine rakaat (sitting in eight and then ninth to tasleem)
  - vi) eleven rakaat (making tasleem after every two and then one single rakaat for witr)

even these numbers are sometimes performed differently then mentioned here.

### Extra Hadith from "Al Muharafal Hadith" by Ibn Makdasi

Masrook (tabee'ee) reported: I asked Ayesha about the prayer of the Prophet in the night that his prayer was sometimes seven, nine, eleven rakaats besides the two of Fajr  
Bukhaaree

Talk ibn Alee reported: Qays ibn Talq said: Talq ibn Ali visited us on a certain day during Ramadan. He remained with us till evening and broke fast with us. He then stood up and led us in the witr prayer. He then went to his mosque and led them in prayer. When the witr remained, he put forward another man and said: Lead your companions in the witr prayer, for I heard the Apostle of Allah as saying: **There are no two witr during one night.**  
(Sunan Abu Dawud)

Ubayy ibn Ka'ab narrated: The Apostle of Allah used to observe witr with (reciting) "Glorify the name of thy Lord, the most High" (Surah 87), "Say O disbelievers" (Surah 109), and "Say, He is Allah, the One, Allah, the eternally besought of all" (112).  
Sunan Abu Dawud

#### In another narration:

AbdulAziz ibn Jurayj said: I asked Aisha, mother of the believers: With which (surah) the Apostle of Allah used to observe witr? (She reported same as in the Hadith of Ubayy ibn Ka'b, No. 1418)

This version adds: In the third rak'ah he would recite: "Say, He is Allah, the One" (Surah 112), and "Say, I seek refuge in the Lord of daybreak" (Surah 113), and "Say, I seek refuge in the Lord of mankind" (Surah 114).  
Sunan Abu Dawud

Nisaeen reports that the Prophet used to recite these three chapters and he did not make tasleem until the end.

Abu Saeed al Khudri reported: Allah's Apostle said: Observe Witr prayer before it is morning. Abu Sa'id reported that they (the Prophet's Companions) asked the Apostle of Allah about Witr (prayer). (In reply to their inquiry) he said: Observe Witr prayer before it is morning.  
Muslim

Jabir ibn Abdullah reported: Allah's Messenger said: If anyone is afraid that he may not get up in the latter part of the night, he should observe Witr in the first part of it; and if anyone is eager to get up in the last part of it, he should observe Witr at the end of the night, for prayer at the end of the night is witnessed (by the angels) and that is preferable.  
Muslim

Abu Hurairah reported: My friend (the Prophet) advised me to do three things and I shall not leave them until I die, these are: To fast three days every month, to offer the Duha prayer, and to offer Witr *before* sleeping.  
Bukhaaree

This is applicable to people who are like Abu Hurairah who know they will not get up for Tahjud in the last part of the night.

## LECTURE 21

### The Prayer for Travelers (Combining)

Combining and shortening are two separate things: there are different rulings and guidelines for each.

Traveling is a cause for difficulty and so Allah has given permission and some facilities and ease in the matters of worship for the traveler as a mercy for the believers. Allah has reduced the responsibility so it is easy for us to carry out our duties. One of the mercies is that of combining prayers.

It is permissible to combine the Zuhr and Asr in either of their times and Maghrib and Isha in either of their times. All of this shows the lofty nature of the Islamic Sharee'ah and the bounty of Allah so the *Deen* is easy and without hardship.

#### **Hadith 128**

Narrated Abdullah ibn Abbass: Allah's Messenger used to offer the Zuhr and Asr (prayers) together on journeys, and he also used to offer the Maghrib and Isha together  
Bukhaaree

#### General Meaning

It was the habit of the Prophet, whenever he was traveling; on the road, he used to combine the Zuhr and Asr either in the early or late time and he used to combine Maghrib and Isha in early or late time. And he used to consider which was easier and more convenient. He also used to consider the people who were with him. The factor due to which he would combine the two prayers was that he was traveling. So the prayer time of either of the prayers became the time for both of the prayers. There is no shortcoming in the prayer whichever time you choose; the earlier time or the later.

#### **IKTILAAF**

##### A. The permissibility of joining prayers

#### **1. Permissible to join the prayers and this is applicable to advancing the two prayers to the earlier time or delaying them to the later time**

Large number of sahaba and tabi'een. Sheikh Abdullah ibn Bassam does not mention their names. Imam Ibn Daqeeq al-Eid mentions that this opinion is held by Alee ibn Abi Talib, Saad ibn Abi Waqqaas, Saeed ibn Zaid, Usaama ibn Zaid, Abdullah ibn Umar, Imam Shafee'ee, Imam Ahmad Ibn Hanbal,

**PROOFS:** Hadith 128 and hadith of Abdullah ibn Umar (Saalim's father) and the hadith of Muadh ibn Jabal (cited below)

#### **Extra Hadith**

Saalim's father narrated: the Prophet used to offer the Maghrib and Isha prayers together whenever he was in a hurry on a journey  
Bukhaaree

#### **Extra Hadith**

Mu'adh ibn Jabal said: On the expedition to Tabook if the sun had *passed the meridian* before the Messenger of Allah moved off, he combined the noon and afternoon prayers; but if he moved off *before the sun had passed the meridian*, he delayed the noon prayer until he halted for the afternoon prayer. *If the sun set before* he moved off, he combined the sunset and evening prayers, but if he moved off *before the sunset* then he delayed the sunset prayer until he halted for the evening prayer and then combined them  
Abu Daawood

Some of the narrations of this hadith have been declared saheeh. Opinion of majority of scholars.

## 2. Not allowed to combine the prayers at all.

Abu Hanifa, and his students; Muhammad and Abu Yusuf's opinion is that it is not permissible to combine the prayers. They made ta'weel (re-interpretation) of the hadith. They said that the hadith only shows the *appearance* of combining, i.e. Zuhr would be prayed in the last part of its time and Asr in the beginning of its time.

But in some hadith it says that the prophet prayed the Maghrib prayer after the redness had disappeared from the sky, which refutes this theory because that is the time of Isha. This is real combining and not just the appearance of combining.

Al Khattaabee and Ibn Abdul Barr mentioned that combining the prayers is a *Rukhsa* (permission). If anyone does what has been mentioned by this *madhhab* then this is a very narrow amount of time, even for those scholars who know how to determine that time gap. How then can the common people determine this time gap?

## 3. Permissible but only in the delayed time, not in the advanced time

This is the opinion of Ibn Hazm - and a narration of Imam Malik.

**PROOFS:** those hadith which do not mention advancing the prayer, only praying them in the delayed time. This is why they understood delaying was permissible but not advancing the later prayer to the earlier time. They responded to the first opinion by saying the hadith of Muadh ibn Jabal was cited by some of the scholars as being questionable (concerning its authenticity).

### B. What are the reasons for permissibility of combining?

## 3. Traveling is a cause for combining the prayers either in the advanced or the delayed time

This is the opinion of the majority, of Imam Shafe'ee and imam Ahmad and one of the reports from Imam Malik.

**REFUTATION:** of the second opinion, that combining is only permissible during traveling if there is a need for it: i.e. one is in the actual course of traveling.

Muadh ibn Jabal narrated: The Prophet saw delayed the prayer one day during the battle of Tabook and he came out of his tent (and he was settled there during that time) and he prayed the Zuhr and Asr prayer and then reentered his tent and then came out later and prayed the Maghrib and Isha prayer together.

This is a proof that the Prophet combined even though not in the course of traveling and he was in a settled place during traveling. Ibn Barr said this hadith is authentic. Imam Shafee'ee mentioned that the entering and exiting of the Prophet is a proof that the Messenger was not in the course of traveling. So this serves as a refutation against those who said Prophet never combined prayers except in the course of traveling i.e. When there was a need.

## 4. The cause for combining, whether traveling or otherwise is if there is a need for it

This is the most well known of Imam Malik's opinions. If there is a need then this is the cause for combining. If one is traveling, and there is no need to combine the prayers then one should not combine the prayers. In the hadith it states that the Prophet was in the course of traveling and thus it was not the fact that he was a traveler but rather that there was a need because he was actually on the road.

Also the chosen opinion of Sheikh al Islam Ibn Taymiyah and his student, Ibn Kayyim. One of the Maliki scholars, al Baji, said that Imam Malik disliked to combine the prayers unless there

was a need because perhaps he felt that people who had no need to combine would do so just because they were travelers. He felt it was preferable to pray the prayers in their time.  
EVIDENCE: Hadith of Abdullah ibn Umar and Abdullah ibn Abaass

Abdullah ibn Umar was asked why he combined his prayers while traveling and he replied that whenever the Prophet was in the course of traveling, he would combine his prayers

From this they concluded that if there is a need to combine then a traveler should do so and if there is no need then they should refrain from doing so.

Side note: The hadith of Muadh ibn Jabal indicated that even when he stopped he still on occasion combined the prayers then this is additional information to that contained in other hadith. We should accept the extra information contained in any hadith if it comes from a reliable reporter. Therefore, we have to accept it.

The Sheikh comments on this, saying that the difficulty that one faces while traveling is not only while one is on the road because one cannot enjoy the conveniences that one would normally enjoy if one was at home. Therefore, this combining is an ease for the one who is a traveler until they return to the place that they traveled from.

#### **5. Not permissible to combine the prayers for a traveler but only for the pilgrim on Hajj on Arafat and Muzdalifah**

The reason for combining is not traveling. This is the opinion of Abu Hanifah. There is only one reason for being able to combine the prayers and that not due to being a traveler but due to being on Arafat and in Muzdalifah. The cause for the allowance is that a person is performing the rites of Hajj. This is also the opinion of Hasan al Basri.

**PROOFS:** Even those who live in Mecca are not travelers on hajj but they are allowed to combine in this instance. This is proof that it is not traveling that is the reason for combining. But there are other hadith which prove that traveling is a reason for combining as well as being on Hajj. It is a cause but not the only cause.

This opinion is rejected really, not because there is no evidence for combining at Muzdalifah and Arafat but because this is not the only cause for combining. Amongst these reasons is traveling.

#### **Other reasons for combining the prayers:**

The book only mentions one hadith under this chapter and this indicates that the reason for combining is traveling but in reality, there are other reasons for shortening the prayer. E.g.

- *rain*
- *sickness:* In Muslim the hadith mentions the combining of Zuhr and Asr and Maghrib and Isha and it is not due to rain or fear or travel, but for sickness.
- *For need:* Ibn Sireen's opinion is that one may combine if there is a need as long as one does not make a habit of it. Imam Ahmad, Imam Malik and Imam Ishaac ibn Rathuway and Hasan al Basri and some of Shafee'ee scholars such as Al Kjetaabi (Explainer of Sunan of Abu Dawud) and Imam Nawawi
- *Mustahada:* woman with prolonged bleeding- not due to menses. She may pray in this condition and to combine the prayers.

#### **Minimum Distance which one may combine the prayers**

- The distance that one may travel before being able to combine the prayers is the distance that a person travels over two days (16 farsak which is 48 miles or 96 km) Then the person is considered a traveler and is permitted to combine the prayers

This is the opinion of Imam Shafe'ee and Imam Ahmad

- No specified limit by time and distance

This is the opinion of Ibn Taymiyah that anything which can be called traveling and when one considers oneself a traveler then that person is allowed to combine the prayers. The permissibility is not determined by distance. There is no text from Quran or Sunnah that makes a distinction between those who travel a short or a long distance.

The most correct opinion is the second one. Whenever anyone goes to another town or district and they feel that they are a traveler and it is considered in that particular time and society that they are traveling then they may combine their prayers.

### **What is better- combining or not combining?**

Majority of scholars held that not combining the prayers if there is no need for it is preferable to combining them except in Arafat and Muzdalifah. In Arafat they combine in order that they may supplicate and stand in rukoo and in Muzdalifah they combine in order to have a longer time to sleep and the following day is very difficult – the tenth dhul hijjah.

The preferable thing is to pray the prayers in their fixed time – this is the original rule and although it is permissible to pray the prayers by combining even if there is no need for it, it is still better to pray them in their fixed time due to the original rule. The combining is a convenience. If a person can pray the prayer in juma'ah, with the Imam and the Muslims in the fixed time, then it is better to do so rather than combine the prayers and pray them alone, unless there is a need to do so.

### **Important Points Derived from the Hadith**

1. Permissibility of combining two prayers- Zuhr/Asr and Maghrib/Ishaa
2. The general meaning of the hadith shows the permissibility of combining in the earlier or later times of the prayers (see also the extra hadith)
3. The apparent meaning of the hadith is that combining is limited to one in the course of traveling.

Ikhtilaaf regarding this point. Ibn Daqeeq al Eid said: If there was no other hadith then we might say that combining is only permissible for those in the course of traveling BUT it is more correct to say that any traveler at any time can combine the prayers. Not limited.

4. The hadith indicates combining is related specifically and is exclusive to Zuhr/Asr and Maghrib/Ishaa, NOT Fajr.

### **SIDE POINTS**

- Some scholars held the opinion that it is not permissible to shorten the prayers until the person has actually left their city of residence. (more detail in next lecture)
- Regarding the amount of time the person will stay over at place of travel; depending on this, at what point is it permissible to shorten or combine or both and for how long?

There are various opinions regarding this. We should know that there are two different issues combining and shortening and they have different reasons and rules in order to be carried out.

## LECTURE 22

### The Prayer for Travelers (Shortening)

Qasr is in reference to the four rakat prayers; Zuhr, Asr and Isha and Imam ibn Mundir says there is consensus on the fact that there is no shortening of prayers for Maghrib and Fajr. Shortening is only for four rakat prayers. The reason for shortening is traveling and it has been legislated as an ease and a mercy.

Makdissee only gives one hadith in this chapter:

#### **Hadith 129**

Narrated Ibn Umar: I accompanied the Messenger of Allah and he **never offered more than two rakat** during the journey. Abu Bakr, Umar and Uthmaan used to do the same  
Bukhaaree

Uthmaan used to do as the Prophet used to do in the beginning of his Khilafa but then he started to pray four rakaat. The important thing here is that at the beginning he used to do as Umar and Abu Bakr and the Prophet used to do.

#### **IKTILAAF**

A. *Is it obligatory to shorten the prayers for a traveler?*

##### **1. Permissible**

Imam Ahmad, Malik and Shafe'ee (majority) held this opinion. One can make the prayer, while traveling, as four rakat or two, but shortening the prayer is preferable.

**REFUTATION:** The majority replied to the proof given by the minority that the Prophet always did this by saying that the action of the Prophet did not indicate obligation but only that it is mustahab.

**RULE:** If the Prophet orders us to do something then that is different but simply by doing the thing, it does not indicate that the action is obligatory upon us, but that it is mustahab. So it is preferable to shorten the prayers but it is not forbidden to make the prayers as four rakaat.

#### **Extra Hadith**

Narrated Ayesha: when the salaah was first enjoined they were two rakat each. **Later the prayer in a journey was kept as it was** but the prayers for non-travelers were made full (complete).

Az-Zuri said I asked Urwa what made Ayesha offer the full prayers (in journey). He replied: She did the same as Uthmaan did.

Bukhaaree

This is a strong proof and it is an issue related to the Shariah and so she would not use her own ijtihaad. It had to have been reported to her.

**Surah Nisa: 101:** *When ye travel through the earth, there is no blame on you if ye shorten your prayers, for fear the Unbelievers May attack you: For the Unbelievers are unto you open enemies.*

This indicates that shortening of the prayers was a permission and not an order. But if you do it then there is no blame on you.

Completing the prayers is the original form that the prayer is supposed to be so therefore one can complete it or shorten it.

##### **2. Wajib**

Abu Hanifah held this opinion and Imam Ibn Hazim. They held that shortening the prayer during traveling was lazim; one must do it. It is obligatory only to pray two rakat.

**PROOFS:** Prophet always shortened the prayer and never prayed full.

**REFUTATION:** The minority answered the proof of the majority saying that the hadith of Ayesha is a statement of Ayesha and is not attributable to the Prophet.

Also the minority refuted the ayah from Surah Nisa saying that the ayah was revealed in reference for the fear prayer on the battle field.

What is most well known amongst the scholars is that the Prophet never prayed more than two rakats while traveling, as related in the hadith. Most correct opinion.

Sheikh Bassaam says that it is more preferable that the traveler should take the permission that Allah has given to him because it is a way of following the Prophet and one also escapes from the difference of opinion.

*Ibn Taymiyah said:* completing of the prayers is considered to be makrooh. Imam Ahmad hesitated to confirm the acceptability of the traveler who makes their prayer complete. It is narrated by mutawatir hadith that the Prophet saw used to always pray the travelers prayer as two rakat and so did Umar and Abu Bakr after him. So it is a proof that the action of the Prophet was not abrogated.

### **Important Points derived from the Hadith**

1. The first ruling is that it is legislated to shorten the prayers of four rakat to two rakat
2. Al Qasr is the sunnah of the Prophet and the Khulifah Rashideen. "I order you to follow my sunnah and the sunnah of the Khulifah Rashideen."
3. Shortening is a general ruling for those who travel on any journey in which there is benefit ( Hajj, Jihad, dawah) for doing some act of worship and obedience to Allah. Even if it is just lawful in Islam. Majority of the scholars held that shortening the prayers is for every permissible journey but some said that any one who journeyed to do an act of disobedience is not allowed to shorten the prayers. However the correct opinion is that it is for all journeys
4. Indicates the kindness and consideration of Allah on his servants. He made ease on us. It is also an indication of the lofty nature of the Islamic Shariah in that it is easy on the believers on a journey to perform the obligatory prayers.
5. The journey in this hadith is mudlak (absolute) it is not limited to the type of journey you are traveling or a certain time frame, distance etc (Iktilaaf on this point). If it is considered a journey then it is allowed for you to shorten the prayers regardless of time or distance etc. There is no proof for those who limit the permission for shortening until you have traveled a certain distance or for a certain amount of time. Ibn Taymiyyah said: travel has not been restricted or defined by the Legislator. Nor has it been defined in the Arabic language that limits safr to a certain time or distance. In that case safr should be that which the people in their habits or customs consider as a journey.

### **Imam al Daqeeq al Eid:**

#### **Extra Hadith**

Narrated Abdullah ibn Umar: I offered the prayer with the Prophet, Abu Bakr and Umar at Minaa and it **(never) used to be (more than) two rakats (shortened prayer)**. Uthmaan in the early part of his Caliphate did the same, but later on he started offering the full prayers (four rakat) Bukhaaree

This indicates that the Prophet saw always used to shorten the prayers on traveling. And this is an indication that it is preferable. The simple act, even if not indicating obligation, it indicates preferability.

The statement of Ibn Umar could have two possible meanings. Either that when he was a traveler, he never prayed more than two rakat, or that the Prophet never performed the sunnahs. But other hadith seem to make this hadith indicate that what Ibn Umar meant was that the Prophet saw never prayed any sunnah prayers. And this is well known that the Prophet never prayed the sunnah prayers except the Fajr sunnah prayer and the witr prayer. Daqeeq al Eid says that both these meanings are included here and both are correct. The Prophet never completed the fard prayers and he never prayed the sunnah prayers.

### **What is the length of the journey that makes it permissible to shorten the prayer?**

Abu Hurairah narrated: The Prophet said: "It is not permissible for a woman who believes in Allah and the Last day to travel for one day and one night except with a Mahram"  
Bukhaaree

Even a short journey of a day and a night makes it permissible for one to shorten the prayers. This does not specify that if it is less than a day or a night that it is not a journey but this is a refutation of those who said that it is not a journey unless it is for two days or three days etc. There is no proof to limit it to such. Ibn Taymiyyah said that if the Quran does not limit the distance then this is a proof that anyone goes out of their city or state as a traveler then one can shorten the prayer and there is no blame on them.

#### **When a traveler leaves his original place, he may shorten his prayers**

Narrated Anas ibn Malik: I offered four rakat of Zuhr prayer with the Prophet at Medina and two rakat at Dhul Khalaifah (i.e. Shortened the Asr prayer)  
Bukhaaree

This is a proof that the Prophet, although he was on a journey, when he was still in Medina he prayed complete prayers and he did not shorten his prayer until he left the city. So one can only shorten prayer when one has actually left the city of residence.

#### **A person should shorten their prayers once leaving their place of residence**

Ali ibn Talib went out on a journey and he began to shorten the prayers when he could still see the houses of the city of Kufa. When he was returning, the people said "This is Kufa", but Ali said "No, we will not stop taking advantage of the permission of shortening the prayers until we enter into the city"  
Bukhaaree

This is an indication that Ali understood that the permission for shortening the prayers was until you actually enter your city.

#### **Whenever someone begins a journey after the sun has declined from its zenith**

Anas bin Malik narrated: Whenever the Prophet started the journey before noon, he used to delay the Zuhr prayer, until the time for the Asr prayer and then he would dismount and pray them together. *Whenever the sun had declined from its zenith before he started the journey then he would offer the Zuhr prayer and then ride* (for the journey)  
Bukhaaree

This is an indication that if the prayer time had begun before the Prophet set out for a journey, then he would pray it complete and if it began after he had started the journey, then he would shorten the prayer.

These hadith are all to do with the fact that when can a person start to take advantage of the permission to shorten the prayers.

#### **For what period should a traveler offer the prayers shortened?**

Narrated Ibn Abbas: The Prophet once stayed for nineteen days and prayed shortened prayers. So, when we traveled (and stayed) for nineteen days, we used to shorten the prayer but if we traveled (and stayed) for a longer period we used to offer the full prayer.  
Bukhaaree

So, Ibn Abbas was certain that up to nineteen days one is definitely allowed to shorten the prayers.

There are many opinions concerning this:

Majority opinion, Malik and Shafe'ee say that if a person stays in the place for four days or more than four then should be full prayers.

Ahmad said if person stays in a place long enough to pray 21 prayers (four days and one more prayer) then should shorten the prayers. This is based on hadith of Prophet saw when he went to

make pilgrimage and he stayed in Mecca for four days and shortened the prayers and then went to Mina.

Four, ten, fifteen, nineteen, twenty days and there are hadith seeming to suggest each opinion. None of the hadith however, seem to indicate that their number is the maximum that one can shorten the prayer for. They only indicate that on those particular occasions, the Prophet stayed for a particular amount of time and shortened the prayer for however long he stayed in that place. There is no clear proof that had he stayed for more time that he would have prayed them full.

*Ibn Taymiyyah* says it is preferable that a person who is in the condition where he is allowed to shorten their prayers then if they were in doubt then after the period of time that they were certain about, then it is safer for them to start to lengthen the prayers again. But however knows with clarity and certainty that the sunnah did not restrict a person who stayed for a particular amount of time, then that person should shorten the prayers, no matter the length of time they stay in one place as a traveler. And this is the strongest opinion. The Quran gives the permission for travelers to shorten the prayers as an absolute permission, without restrictions. Also the sunnah did not limit the time stayed in one place as a traveler. Some of the companions stayed in places for six months and they shortened the prayers.

### **Summary**

So, it is preferable to shorten the prayer unless praying behind an Imam who is a resident, if one is a traveler and to combine the prayer only where there is a need; otherwise it is preferable to pray the prayers in their fixed time.

## **LECTURE 23**

### **Al- Jumu'ah**

This is the Friday congregational prayer in which the Khutbah is given. Abdullah ibn Bassam said that it is the best of the days of the week. Allah has made it a special day for us. The Jumuah prayer is a preference for the Muslim Ummah over all other nations. No other nation before the Muslim ummah was allowed the honor of having Friday as their special day of worship. There are special characteristics related to the day of Jummah.

- Salaat ul Jummah is the most confirmed of the obligatory prayers.
- It is mustahab to pray Surah Sajdah and Surah Ihsaan in the Fajr prayer
- It is mustahab to read Surah Kahf in the day of Jumuah
- It is mustahab to ask for salaah on the prophet saw as much as possible in the day of Jummah
- Should take a bath and apply scent and wear one's best clothes.
- It is good to go to the mosque early and engage in Dhikr and du'a until the Imam stands.
- There should be silence during the Khutbah.
- There is an hour in the day of Jumuah where supplication is not rejected insha'Allah and this hour is said to be in the last hour before Maghrib or from the time the Katib sits on the mimbar and the Jummah adhan is called are the two closest opinions. The first opinion seems to be the most correct opinion- majority opinion.
- The prayer of Jumuah has special characteristics and all the people gather for it.
- Person should be resident. Jummah prayer is not required for the traveler. Some scholars said that if a person stops in a place as a traveler then they too should join the Jummah prayer. This is also the opinion of Sheikh Uthaymeen.
- Jummah prayer is preceded by two khutbahs and it is an audible prayer.
- It is prohibited to buy and sell after the adhan for the standing of the imam in the mimbar.
- Stern warning for those who fail to attend the Jummah prayer.
- Consensus that it is fard ain for every male, of age and sound mind, to attend Jumuah prayer. (exceptions: women, children, slave, sick, traveler)

#### **Is a bath necessary for women, boys and others who do not attend Jumu'ah?**

##### **Hadith 131**

Narrated Abdullah Ibn Umar: I heard the Messenger of Allah saying, "Anyone of you coming for the Jumu'ah prayer should take a bath".

Bukhaaree

##### **General Meaning**

The gathering of the people of the day of Jummah is a big event where all the people come together. Such a special occasion where the beauty of the Muslims is shown, then the people should come in the best condition. Therefore, the Prophet ordered the people to take a ghusal before they came. So then their smell would not cause harm to the people or the angels who record the people coming to the Jummah prayer.

##### **IKHTILAAF**

*Is the bath for Jummah, wajib or mustahab?*

##### **3. Wajib**

This is the opinion of the Dhariyyah (literalists) Madhab and they said that this hadith shows the command.

##### **PROOFS:**

### **Extra Hadith**

Narrated Abu Sa'eed al-Khudree: Allah's Messenger said: The taking of a bath on Friday is **compulsory** for every Muslim who has attained the age of puberty.  
Bukhaaree

### 2. **Mustahab**

This is the opinion of the majority and is based on a hadith

Samurah narrated: The Prophet saw said: If any one of you performs ablution (on Friday) that is all right; and if any of you takes a bath, that is better.  
Abu Dawud (hasan)

Sheikh al Eid said that it's isnad is not as strong as the hadith related by Abdullah ibn Umar even though it is saheeh.

#### **ARGUMENT:**

- The hadith simply confirmed that taking ghusal was simply a regular practice the Prophet used to do and not an obligation, but if you examine the hadith there is command in them.
- The second argument against the first opinion was that at that time it was necessary to have a ghusal because the people wore coarse, woolen clothes and the smell would have been bad so this command was abrogated by Samurah's hadith. Once the masjid was expanded and the clothing became better, then it was abrogated and became simply mustahab.

This is the opinion of most of the scholars.

**Sheikh Bassam** says the explanations for the opinion that ghusal is only mustahab are not sufficient to cancel out the proofs showing that ghusal is obligatory.

**Ibn Kayyim** said that the obligation of ghusal is stronger than the obligation of witr and making wudu after touching private parts and sending salaam in the tashenhud. (It is more certain that it is obligatory than all of these.

**Ibn Taymiyyah** held the opinion that it was obligatory to take a bath, if smelly or sweating. So he is saying that if there is a need for it then it becomes obligatory.

It was agreed that the prayer itself is correct and acceptable. It is **permissible** to pray **without** ghusal but if one followed the opinion that making ghusal was obligatory then they would be held accountable for not doing so but still their prayer was correct and acceptable. Therefore, it is preferable to go to Jummah with ghusal as it is agreed on that it is legislated in the Shariah. The evidences that it is obligatory are very strong so better if we do.

Imam Sanani said those who re-interpreted the hadith, who say it is not wajib, were looking at the reason for ghusal but we should see it as an act of worship so even if there is no need for it, then the ghusal is a act of ibadah and we should do it.

### **Important Points Derived from the Hadith**

1. The apparent meaning of the hadith is that it is obligatory to take ghusal for salaah al Jummah. We should take the hadith on its apparent meaning and not re-interpret it without a proof. This is the stronger position.
2. It is an indication that ghusal is for attending the salaah, not just for the Day of jummah; so should perform ghusal before going to Jummah. Contrary to opinion of literalists that should do ghusal any time in the day of Jummah.
3. It is an indication that it is preferable that ghusal should be as close to the time of Jummah as possible.
4. It is understood that there is a wisdom in this; should be clean when going to the places of worship.

**Surah 7:31:** *O Children of Adam! wear your beautiful apparel at every time and place of prayer(worship)*

5. It is legislated to perform ghusal for the one who attends the prayer, not legislated for the ones who are not attending the Jummah (women etc).

**Whoever comes while the Imaam is delivering al-Khutbah, should pray two light rakat.**

**Hadith 132**

Narrated Jaabir ibn Abdullah: a person entered the masjid while the Prophet was delivering the Khutbah (religious talk) on a Friday. The Prophet said to him, "Have you offered your prayer?" The man replied in the negative. The Prophet said: "Get up and offer two rakat of prayer Tahiyatul-Masjid (greeting to the Masjid)  
Bukhaaree

**General Meaning**

The man entered the masjid in Medina and sat to listen to the khutbah without praying the two rakat for the masjid. Nothing prevented the Prophet from instructing or teaching the people. He asked the man if he had prayed the prayer without the Prophet noticing. Then he accused him of it and told him to stand and make the two rakat. The Prophet taught the man at the time he needed to know and so that the instruction would be of general benefit to all the people present. Agreed upon that:

**RULE: It is not permissible to delay a clarification of an issue in the deen, beyond the time that the person is in need of it.**

**IKHTILAAF**

Should one who enters the masjid pray or listen to the khutbah?

**3. Should pray**

Imam Shafe'ee and Imam Ahmad and others said it is preferable that he should pray the two rakat. This hadith is their proof, even though it maybe be understood as being specific to that man, but there are other hadith also which are more general.

The Prophet saw said: If any one of you comes, on the day of Jummah while the imam is giving the khutba, then he **MUST** (command form) perform two rakat

**4. Should not Pray**

This is the opinion of Imam Malik and Imam Abu Hanifa if khutba going on then one should sit. They took the evidence from the Quran

**Quran 7:204:** *When the Qur'an is read, listen to it with attention, and hold your peace: that ye may receive Mercy.*

They took this to mean the khutba as well.

They also used this following hadith as proof:

Narrated Abu Hurairah: Allah's Messenger said, "When the imam is delivering the Khutbah and you ask your companion to keep quiet and listen, then no doubt you have done a *Lagw* (an act which is useless, prohibited and rewardless)  
Bukhaaree

The first group said that their hadith proofs are specific to performing the two rakat while the khutba is going on and therefore, they take precedent over the second groups proofs which are general.

**RULE: The specific has precedent over that which is general**

Imam Nawawi, in his explanation of Sahih Muslim, said: If anyone comes to the masjid while the imam is giving his khutbah, then he must pray two complete rakat for the masjid and this is a clear text which cannot be reinterpreted or explained away. I do not believe that any scholar who this hadith has reached, and they believe it is saheeh, will oppose it.

**Important Points Derived from the Hadith**

1. It is legislated to give two kutbahs (part of the manifestations of Jummah which we are required to witness) that are to be separated by a sitting.
2. It is mustahab to pray two rakat when one enters the masjid. This is an order from the Prophet, even if one comes late to the Jummah prayer.
3. If one sits before praying the two rakat then one still has to pray those two rakat. It is still commendable to do so. The proper thing is to do it before sitting down.

4. The hadith shows the permissibility of speaking during the khutbah for the katib and for others to answer.
5. The Prophet never remained silent about a mistake if he saw it
6. A person should not perform more than two rakat on Jummah because the original ruling in the Khutbah is to keep silent and listen

NOTE: We should just try and get to the masjid early and thus avoid the ikhtilaaf on this issue.

## **LECTURE 24**

### **Al- Jumu'ah continued.**

#### **To deliver the Khutbah (religious talk) while standing**

##### **Hadith 133**

Narrated Abdullah Ibn Umar: The Prophet used to deliver the Khutbah while standing and then he would sit, then stand again as you do now-a-days.  
Bukhaaree

**NOTE:** Sheikh Daqeeq al Eid said in his explanation of umda tul Ahkaam, that this expression by Abdul Ghaneer is not found in the Bukhaaree or Muslim. This book is meant to be either of them or both but in the sunan of nisaee it has been reported with similar wording but same meaning. It is in Bukhaaree and Muslim but with different wording but similar meaning.

##### **General Meaning**

Standing in the mimbar is more effective in relaying the beauty and strength of Islam. It gives more force to the message given by the katib. Whenever the Prophet finished the first part he would sit and then stand for the second part of the khutbah.

##### **Important Points Derived from the Hadith**

1. It is obligatory to make two khutbahs **before** the Salaat-ul-Jummah. The khutbah is a precondition for the salaah. Al Halabi said it has ever been recorded that the Prophet saw ever prayed jumuah prayer without giving a khutba. If it was permissible then he would have at least on one occasion prayed the salaah without the khutbah in order to demonstrate the permissibility of doing so. This is the madhab of the generality of scholars.
2. It is mustahab for the katib to stand- majority opinion. Shafe'ee said that standing is obligatory if the katib is able- this is closest to the correct opinion.
3. It is mustahab to separate the two khutbah by a sitting – this is the majority opinion but some scholars said that it was obligatory- most correct as there are no reports that the Prophet ever stood between the khutbahs.

##### **Points of benefit from Imam ibn Qayyim**

- When the Prophet saw used to give the khutbah then his face used to become red and his voice would be raised as though he was angry. His appearance would show the importance of the message he was giving.
- He used to shorten the khutbah so he could lengthen the salaah.
- He would make much Dhikr in the khutbah and comprehensive meaning.
- He would teach his companions the fundamentals of the deen
- He used to point with his forefinger at the time of making dhikr and du'a
- He would command the people to get closer to the katib and remain silent and not to step over people.
- When Bilal would finish the adhaan then the Prophet would immediately begin the khutbah. So this means that the katib should already be in the masjid to begin the khutbah straight away.

**One should keep quiet and listen while the Imam is delivering the Friday Khutbah.**

### **Hadith 134**

Narrated Abu Hurairah: Allah's Messenger said, "When the imam is delivering the Khutbah and you ask your companion to keep quiet and listen, then no doubt you have done a *Lagw* (an act which is useless, prohibited and rewardless)

Bukhaaree

### **General Meaning**

The two khutbahs are of the major sign and manifestations of Islam on day of Jummah and it is from proper conduct of the followers that they remain silent and listen to katib, in order to reflect on the guidance and advice in the khutbah, and say Amin when the katib makes dua. For this reason the Prophet warned the people from speaking. Even if a person says one word then the person has transgressed the obligation of listening and paying attention to the katib

### **Important Points Derived from the Hadith**

1. It is obligatory to remain silent and to listen to katib on Jumuah. Ibn Abdul Burr (Maliki scholar) said that there is consensus on this matter.
2. Prohibition of speaking. Any spoken word is a negation of the condition of a person on this day. They should be silent.
3. The people should be silent unless spoken to by the katib. Exception for necessity:

Anas ibn Malik narrated: Once in the lifetime of the Prophet (saw) the people were afflicted with drought (famine). While the Prophet was delivering the Khutba on a Friday a Bedouin stood up and said, "O, Allah's Apostle! Our possessions are being destroyed and the children are hungry; Please invoke Allah (for rain)". So the Prophet raised his hands. At that time there was not a trace of cloud in the sky. By Him in Whose Hands my soul is as soon as he lowered his hands, clouds gathered like mountains, and before he got down from the pulpit, I saw the rain falling on the beard of the Prophet. It rained that day, the next day, the third day, the fourth day till the next Friday. The same Bedouin or another man stood up and said, "O Allah's Apostle! The houses have collapsed, our possessions and livestock have been drowned; Please invoke Allah (to protect us)". So the Prophet I raised both his hands and said, "O Allah! Round about us and not on us". So, in whatever direction he pointed with his hands, the clouds dispersed and cleared away, and Medina's (sky) became clear as a hole in between the clouds. The valley of Qanat remained flooded, for one month, none came from outside but talked about the abundant rain. Bukhaaree

4. Some scholars said there is another exception also for the person who is too far away to hear the katib.

The scholars said this was an exception but these people should not remain silent but engage themselves in reading of Quran or Dhikr. If the person is deaf then he should not distract others.

### **The Superiority of Jumuah (Prayer and Khutbah)**

#### **Hadith 135**

Narrated Abu Hurairah: Allah's Apostle (saw) said, "Any person who takes a bath on Friday like the bath of Janaba (major state of impurity) and then goes for the prayer (in the first hour i.e. early), it is as if he had sacrificed a **camel** (in Allah's cause); and whoever goes in the second hour it is as if he had sacrificed a **cow**; and whoever goes in the third hour, then it is as if he had sacrificed a horned **ram**; and if one goes in the fourth hour, then it is as if he had sacrificed a **chicken**; and whoever goes in the fifth hour then it is as if he had offered an **egg**. When the Imam comes out (i.e. starts delivering the Khutba), the angels present themselves to listen to the Khutba."

Bukhaaree

### **General Meaning**

The Prophet made clear of the virtues of making ghusal and going early to jummah. He also made clear the different levels of the reward.

### **Important Points Derived from the Hadith**

1. This hadith indicates the excellence of taking ghusal and it is preferable to do so just before the salaah
2. It is an indication of the virtue of going early to jumuah in the first hour of the day.
3. The rewards are based upon: taking ghusal and going to early to the salaah
4. The order of rewards are based on who came first to the mosque.
5. It is an indication that the camel is better than the cow and so on
6. Indication that charity accepted no matter how small (the egg shows the comparison of rewards only)
7. Angels register those who come to the masjid in the order that they come.
8. The angels leave their place when the katib begins the khutba. After that, anyone who comes has no reward for attending early.
9. The division of five is from the rising of the sun until the time the katib enters the mimbar so these five parts are not necessarily five hours but should be divided into five equal parts. Imam as Sinani (Yemen scholar) said that this time period is not a specific period of time that is agreed upon. But it is most correct to divide the time into five equal parts. Also, those who come in these five time periods they are not all equal. In each of the five time periods there are further divisions. So the one who came in the beginning of the first period has a different reward to those who came in the end of the first time period. The superiority of the people is based upon their deeds on Jumma and also at other times. Based on saying of Allah:

*Verily the one who is most honored of you in front of Allah is the one who has the most taqwa. Surah 49:13*

10. So, it is not based on lineage, property or status in this world but on their deeds and obedience to Allah. The hadi (sacrificial animal in Hajj) must be cattle – not chicken or egg. These two things are only to give an idea of the size of acceptable sadaqah.

#### **Related to the time of Jumuah prayer**

##### **Hadith 136**

Narrated Iyaas ibn Salamah ibn al-Akwa: My father, who was amongst those who had given the Bai'ah (pledge) to the Prophet beneath the tree, said to me: *We used to offer the Jumuah prayer with the Prophet and then depart at a time when the walls had no shade ourselves therein.*  
Bukhaaree

##### **General Meaning**

From the habit of the Prophet was to pray the salaah early so much so that they left while there was no shade to walk in even from the walls.

##### **Another narration:**

We used to perform Jumuah when the sun was in decline and on our return, we would be looking for shade

This narration means that they performed the prayer very early – near to noon

#### **IKHTILAAF**

*When does the time for jumma begin?*

##### **1. Same time as for Zuhr**

This is the opinion held by Abu Hanffiah, Malik And Imam Shafee'ee

**PROOF:** Anas ibn Malik narrated that the Messenger of Allah prayed Jumma when the sun was in decline

This suggests that this was his normal practice.

##### **2. Same as the beginning of the Salaah of Eid – after sunrise**

This is the opinion of Ahmad and the minority.

**PROOF:** Hadith 136 indicated that the Prophet prayed before the sun began to decline.

Jabir ibn Abdullah reported: We used to observe (Jumu'ah) prayer with the Messenger of Allah and then we returned and gave rest to our camels used for carrying water.

Hasan (one of the narrators) said: I asked Ja'far what time that was. He said: It is the time when the sun passes the meridian.

Muslim

The first group - the jamhooir - could not explain this hadith away. They had authentic hadith to say that the Jummah prayer started when the sun was declining but this does not actually *negate* that the actual start time could be prior to that. The hadith are not contradictory. Perhaps his regular practice was to pray after the sun had passed the meridian but on occasion he performed it prior to the decline of the sun.

Sheikh Bassam says that the first opinion is the preferable opinion and it is better to perform the prayer after the sun has begun to decline; at the time of Zuhr. This was the most common practice of the Prophet saw and also because it is the time which is agreed upon by both groups. The one who performs it after the sun has begun to decline has escaped the ikhtilaaf. However, if there is a need to perform it before Zuhr such as extreme heat or imam wanted them to go out on jihad that day etc, then based on the authentic hadith it is permissible to perform the prayer before the time of Zuhr.

#### **Important Points Derived from the Hadith**

1. It is legislated to go out to Jummah prayer early no matter if winter or summer. The prayer should not be delayed, unlike Zuhr prayer.
2. The apparent meaning of the hadith is that it is permissible to perform the Jummah prayer before the sun begins to decline.

#### **What should be recited (from the Qur'an) in the Fajr Prayer on day of Jumuah**

##### **Hadith 137**

Narrated Abu Hurairah: the Prophet used to recite (the following) in the salaah-ul-Fajr (Fajr prayer) of Friday: "*Alif laam Mim Tanzil*" (Surat ul Sajah: Surah 32) and "*hal-ata-'alal-insan*" (Surat AdDahr; Surah 76)

Bukhaaree

#### **General Meaning**

It was from the habit of the Prophet saw to read these chapters in Fajr prayer on the day of Jumuah due to what it contained concerning the creation of Adam as and the resurrection and the mention of the condition of the people. The Prophet said that the creation of Adam took place on the Jumuah and the Day of Judgment would also be on Jumuah. So these chapters were to remind the people of these two matters. It is expected that everything will be mentioned in the time that it is appropriate in order that the people will be reminded and it will have the greatest impact on them.

#### **Important Points Derived from the Hadith**

1. It is mustahab to read these two chapters in the dawn prayer on Jumu'ah
2. The apparent meaning of this hadith is that he did this regularly. The hadith said "ka na" which means it was a regular practice.

Imam Daqeeq al Eid said that in sticking to this matter there is another matter of concern. If the imam always reads these two surahs in Salaah ul Fajr then the ignorant people might believe that it is obligatory to do so. If this would leave the people to this then maybe the Imam is preferable that sometimes the chapters should not be read.

Imam Sanani refuted this opinion and said that what is expected is that one should always demonstrate the sunnah in order to teach the ignorant. Therefore, we should carry out this sunnah regularly. Those who are ignorant can be educated but we should not lose the sunnah

because this is the reason why some of the sunnah has been lost; because some of the scholars feared the reactions of the ignorant.

Imam Sanani holds the more correct opinion. It is our responsibility to uphold and carry out the sunnah of the Prophet saw.

## LECTURE 25

### Al-Eidain

Eid has been so named because the celebration is recurring (every year) which is the literal meaning of the word 'Eid'. The idea of a seasonal celebration has been established by past nations also, not just the Muslims.

On the day of Eid all types of joy and happiness are seen. Non Muslims have made up their Eids which is why they are devoid of a spiritual aspect and are mainly materialistic. We have been blessed by Eid al Adha and Eid al Fitr which is a chance to gain reward and nearness to Allah. We are also allowed to indulge in halal things and there is an expression of thankfulness to Allah, for those acts of worship He has allowed us to carry out, such as fasting or Hajj or carrying out the sacrifice.

Allah has legislated on Eid that there is a salaah, where the people come together and meet acquaintances and strengthen relationships with each other. These Islamic gatherings have many benefits.

**Ibn Qayyim** has mentioned:

1. The two Eids were performed at a musalla by the Prophet, except once when it was raining. This is an open space outside the center of the city.
2. he would wear the best of his clothing
3. He would eat (odd number of dates) before salaah on Eid al Fitr and of the sacrifice after the salaah on Eid al Adha.
4. he used to make ghusal before going to the prayer ground and he would go walking.
5. Performing the prayer was the first thing he did on reaching the musalla with no iqamah or adhaan or the saying of "as-salaatul-jamiyah"
6. On completion of the prayer, he would stand while the people were still sitting in their places to give a talk on doing good and avoiding evil and to give any advice or instructions which were necessary. He would begin this talk by praising Allah.
7. The Prophet gave the people permission for those who attended the Eid salaah to either sit for the khutbah or leave for home.
8. The Prophet would go home by a different route to the one he came by.

Sheikh Daqeeq al Eid said that there is no difference of opinion regarding the Eids and the signs and legislations in the Shariah and it is expected that the Muslims participate in them. The two Eid Salaahs have been reported by mutawatir hadith so no one can claim that they do not know about them and therefore shirk their responsibility towards attending them. The first salaah of Eid that the Prophet saw attended was Eid al Fitr in 2H.

### **The Khutbah should be delivered after the Eid prayer**

#### **Hadith 138**

Narrated Ibn Umar: Allah's Messenger, Abu Bakr and Umar used to offer the Salaah al Eidain **before** delivering the Khutbah.  
Bukhaaree

#### **General Meaning**

It was from custom of Prophet and the rightly guided Caliphs that both Eids were performed first and the khutbah given second

#### **Hadith 139**

Al-Barra ibn Aazib narrated: The Prophet delivered the Khutbah after offering the prayer on the Day of Nahr and said, "Whoever offers the prayer like us and slaughters like us then his Nusuk (sacrifice) will be accepted by Allah. And whoever slaughters his sacrifice before the 'Id prayer then he has not done the sacrifice."

Abi Burda bin Niyar, the uncle of Al-Bara' said, "O Allah's Apostle! I have slaughtered my sheep before the 'Id prayer and I thought today as a day of eating and drinking and I liked that my

sheep should be the first to be slaughtered in my house. So slaughtered my sheep and took my food before coming for the prayer."

The Prophet said, "The sheep which you have slaughtered is just mutton (not a Nusuk)." He (Abu Burda) said, "O Allah's Apostle! I have a young she-goat which is dearer to me than two sheep. Will that be sufficient as a Nusuk on my behalf?" The Prophet said, "Yes, it will be sufficient for you but it will not be sufficient (as a Nusuk) for anyone else after you."

### **General Meaning**

The Prophet gave the khutbah after performing the salaah and then started to explain the rules for the sacrifice and he explained what time they should do it and whoever performed the prayer and then made the sacrifice then it is in accordance with the sunnah and the sacrifice would be legal. The one who made it before the Eid then he has made it before its due time and it is not considered a sacrifice. Abu Burda heard this and told the Prophet he had already slaughtered his sacrifice. The Prophet then replied it has not been accepted as a sacrifice. Abu Burda asked regarding his young she-goat that he had and the Prophet accepted it as an exception for him alone and no-one else after him. The animal normally has to be at least one year old.

### **Important Points Derived from the Hadith**

1. The salaah should be before the Eid prayer and this is the sunnah.
2. Whoever has attended the salaah and the Khutba and they sacrifice after the salaah, then that person has achieved the sunnah and has indeed followed the Prophet
3. The attendance of the salaah of Eid is a sign of the acceptance of their sacrifice.
4. The beginning of the time of sacrifice is at the end of the salaah. Sheikh al Eid said that there is no doubt that this means after the performance of the salaah, not the time of salaah. The sacrifice will not be accepted if it is done before the salaah even if the person was ignorant of the rules.
5. We understand that Eid is the day of joy and happiness and eating and drinking in public. If we do this with the intention of it being a physical manifestation and celebration of the day of Eid then they will be rewarded for it as an act of ibadah.
6. Goats and Sheep are not accepted as sacrifice until they are at least one year old.
7. The Prophet made a special acceptance for Abu Burda. It was an exclusive ruling just for him.

### **BENEFICIAL PRINCIPLE:**

Sheikh al Eid said that there is an indication in this hadith that for the things that we are **commanded** to do, if they are done in a way that is in contradiction to the indications in the command in the Shariah, then the person's ignorance is *not* an excuse. For the things we have been **prohibited** to do, that we might fall into, then we may have ignorance as an excuse.

"Verily Allah has removed the blame from my ummah for their mistakes or forgetfulness or that which they are forced to do."  
Ibn Majah

This hadith is referring to the things we are prohibited to do.

Imam Sanani said: this principle has also been indicated in the hadith regarding the man who prayed badly. The Prophet ordered him to return and repeat the prayer even though the man pleaded ignorance. If we have been commanded to do something, we must do them properly and ignorance is not an excuse.

Here this man and Abu Burda were ordered to repeat the act of prayer and sacrifice respectively.

Narrated Jundub: On the day of Nahr (Sacrifice, 10<sup>th</sup> Dhul Hijjah) the Prophet offered the prayer and delivered the Khutbah and then slaughtered the sacrifice and said: *Anybody who slaughtered (his sacrifice) before the (Eid) prayer should slaughter another animal in place of it, and the one who has not yet slaughtered should slaughter mentioning Allah's Name on it.*  
Bukhaaree

### **General Meaning**

It is legislated to perform these things in this order; salaah, khutbah and then sacrifice. This is a clearer hadith than the previous one in relation to fact that the beginning of the time for sacrifice is the end of the time of performance of salaah. The previous hadith might have two meanings regarding the time for the sacrifice; either the time is after the time for salaah or after the time of the performance of the salaah.

### **Important Points Derived from the Hadith**

1. It is not as in the madhab of Shafee'ee who considers it to be the time of the salaah or like in Imam Malik's madhab who say it is after the performance of the slaughter of the Imam's sacrifice. It is simply the performance of the salaah and this is the Hanafi and Hanbali madhabs opinion and it is the correct opinion.
2. It is legislated to mention the name of Allah when carrying out the sacrifice.

### **IKTILAAF**

Is the sacrifice wajib or sunnah muakada?

#### **1. Wajib on anyone who is able to do so.**

This is the opinion of Abu Hanifa, Malik, Thawri

**PROOF:** **Quran 108:2** *Therefore to thy Lord turn in Prayer and Sacrifice.*

The command form is used in this ayat.

#### **2. Sunnah muakada**

This is the majority opinion, who said it was a sunnah never left off by the Prophet saw.

The Sheikh says: The best thing is that whoever who has the ability to do so should not avoid performing the sacrifice because the Prophet saw said : whoever has the means and he does not make a sacrifice, then do not come near to the masallah ( possibly daeef.)  
Anyway, it is sufficient to know the Prophet never left off this sacrifice.

### **The Imam Should Address both Men and Women**

#### **Hadith 141**

Jabir ibn Abdullah reported: I observed prayer with the Messenger of Allah on the Eid Day. He commenced with the Prayer before the Khutbah – without Adhaan and without Iqamah. He then stood up leaning on Bilal and he commanded (them\_ to have taqwa (consciousness of Allah) and he exhorted (them) on obedience to Him, and He preached to the people and admonished them.

He then walked on until he came to the women and preached to them and admonished them and asked them to give charity, *for you will be most of the fuel for the Fire*. A woman having a dark spot on her cheek stood up and said: *Why is it so O Messenger of Allah?* He said: *For you complain too much and show ingratitude to your spouse*. And then they began to give charity out of their ornaments, such as their earrings and rings which they threw on the cloth of Bilal.  
Bukhaaree and Muslim

### **General Meaning**

The Prophet led the people in prayer without iqamah and without adhaan and when he finished the salaah he gave a khutbah exhorting them to taqwa and to obey Allah and to avoid his

prohibitions and he reminded the people of the promise and threat of Paradise and Hellfire to encourage them with hope and fear. Due to the fact that the women could not hear the khutbah as they were in a separate place from the men, the Prophet, due to his concern for all the people, went to their place with Bilal and he gave them a speech to encourage them and warn them. He specifically mentioned something extra for the women regarding that they would be most of the fuel for the Hellfire. He way to be save yourself from this is to give sadaqah. A woman asked him why this was so in order to avoid being one of those women.

### **Important Points derived from the Hadith**

1. The prophet saw began with the salaah before the khutbah.
2. There was no adhaan or ikamah
3. It is mustahab for the katib to stand during the khutbah
4. The katib should order the people to have taqwa and to discuss in detail, things which are related to it and to remind them to stick to obedience of Allah and to tell them about the promise and threat of Allah regarding Heaven and Hell.
5. The things that the katib commands the people to do is the real objective of the khutbah and some scholars said that this is one of the important pillars of every khutbah. Others said the important thing is to praise Allah and to send salaams on the messenger of Allah saw and to invite the people to taqwa and to mention ayat from the Quran and make supplication for the Muslims.
6. The hadith indicates the importance of singling out the women if they are far from the men or they need to be addressed with something specific.
7. The women need to come out for Eid and they used to separate so there was no mixing in masjid or in the prayer ground outside.
8. The women are in Hellfire because of their ingratitude to men and their complaining.
9. Evil speech and ingratitude is a cause or being thrown into Hell.
10. Charity is one way of being saved from the punishment of Allah.
11. Some of the women spoke to the Prophet, if there was a need to do so.
12. It is an indication of the fiqh (understanding) of the women of the Sahaba. The woman who stood up to question the Prophet knew that it was not due to injustice but due to sins, so she asked the Prophet regarding the sins that women in particular do so that they might avoid it.
13. It shows how the women hastened to do good, giving charity through hope and fear.
14. The rightly guided woman is allowed to give from their own wealth, without the permission of the husband. (majority of scholars)
15. The permission of ear-piercing.

### **The Muslim women are to come out on the Day of Eid**

#### **Hadith 142**

Narrated Umm Atiyyah: He (the Messenger of Allah) commanded us that we should take out the unmarried woman and virgins (in seclusion) for Eid prayers, and he commanded the menstruating women to remain away from the place of worship of the Muslims.  
Muslim and Bukhaaree

#### **In another narration:**

Narrated umm Atiyyah: We used to come out on the day of Eid and even bring out the virgin girls and menstruating women from their houses so that they might stand behind the men and say takbeer along with them and invoke Allah along with them and hope for the blessings of that day and the purification from sins  
Bukhaaree

#### **General meaning:**

The people all came out on the day of Eid including the women who were on their menses and the virgin girls. The women who were on their menses were to keep away from the musalla but

were to supplicate to Allah and hope for purification from sins along with everyone else on that day.

## **IKLTILAAF**

*What is the ruling of Salaatul Eid?*

### **1. Fard Kifiyah**

This is the opinion of Imam Ahmad. If some individuals perform the prayer then it is sufficient.

#### **PROOFS:**

- There is no adhan or ikaamah legislated, thus implying that not every individual Muslim needs to attend
- The hadith of the Bedouin man who asked regarding what was obligatory on him. The Prophet saw answered him saying: the five prayers in the day and the night. He then asked whether there was anything more than that? The Prophet said there was nothing else unless he wanted to make any voluntary prayers. This seems to show that the Eid prayer is not obligatory.

### **2. Sunnah muakadah**

Imam Shafee'ee and Imam Malik's opinion. It is a sunnah that the Prophet never abandoned.

**PROOF:** Same hadith of the Bedouin

### **3. Fard Ain**

This is the opinion of Abu Hanifah and also the second opinion of Imam Ahmad and the preferred opinion of Sheikh ibn Taymiyyah. Every individual is obligated to attend

#### **PROOFS:**

- **Qur'an**

**Surah Kauthar 108:2:** *Therefore to thy Lord turn in Prayer and Sacrifice.*

**Surah 87 14-15:** *But those will prosper who purify themselves, And glorify the name of their Lord, and (lift their hearts) in prayer.*

some commentators said the salaah mentioned here is the Eid prayer.

- Also it was the command of Prophet that all virgins and women on menses also attend the prayer which indicates the obligation on those fully able to come.
- Prophet ordered the people that for Eid al Fitr, if they could not sight the moon because of cloudy skies, and then came to know the following day that it had been the Eid the previous day; that when they came to know, they should pray at that time instead. So this shows had to make it up even though the time had gone, just like obligatory prayers.
- The command in these instances indicates obligation
- The fact that the Prophet and the four Rightly Guided Caliphs never left this off.

They explained the Bedouin hadith by saying that it was in reference to daily obligatory prayers, not those that may have another cause or reason like Eid prayers.

Ibn Taymiyyah is inclined to this opinion and specifically for women

## **Important Points Derived from the Hadith**

1. The apparent meaning of the hadith is that salaah-ul-Eid is obligatory even on the women with the condition they do not go out displaying themselves or perfuming themselves. Perhaps it is mustahab rather than obligatory.
2. Obligation of women on menses to avoid the masjid as they were commanded to avoid the musallaah.
3. The musallaah has the same ruling as the masjid due to the women being commanded to avoid it
4. Women in menses are not prohibited against doing dhikr, dua, chanting of takbeer etc. This is a general ruling

5. The virtuous nature of Eid and its superiority is that it is hoped that dua will be answered and supplication answered by Allah on these days. It being the Day of Eid is one of the causes it may be heard and answered.

## LECTURE 26

### Al-Kusoof: The Eclipse Prayer

#### Introduction

Khusoof can be spelt with *kh* and *h*

*kh* means the absence of light or blockage of, or part of, the sun  
*h* is applied to the eclipse of the light, or part of the light, of the moon.

The two are also used interchangeably but in fusha they have two separate definitions.

These two phenomena have reasons for them, which are known in the movements of the planets. This can be studied and this science is called astrology- the studying of the sun and moon and other celestial star in their orbits. There are also reasons for an eclipse that are only known to Allah.

The haseeyah (known; physical reasons) and the ma'awamyah (unknown reasons which we cannot see) are all caused by Allah. When Allah wants to change anything in His Signs in his creation then he does so in order to wake up the people to the obligations to worship Allah. It is also a warning of falling into actions of disobedience. When this is necessary, Allah will cause the natural phenomena to occur by activating the natural occurrences. E.g. Volcanoes, earthquakes, thunder, eclipses etc.

Behind this Universal System, there is a Controller Who has total power over it. We are reminded of it by the unusual phenomena that He causes as He wills. Just as Allah destroyed previous nations through natural phenomena, it is a warning to us that this may be our end too. Therefore, Allah can take away light or cause drought to bring attention to the people that everything is under His control and to encourage people to obey Him and to fear Him.

Today we are living in a time of materialism and transgression of all bounds, where the people do not recognize the great signs of Allah, either because of forgetfulness or due to ignorance. Nowadays, people see them as an event or a sightseeing attraction.

#### Sheikh Taymiyyah:

The two eclipses have fixed times that are determined by Allah to take place just like the new moon that appears at the beginning at every lunar month.

They are signs that Allah has placed in the Universe:

#### **Quran 10:5**

*He it is Who appointed the sun a splendor and the moon a light, and measured for her stages, that ye might know the number of the years, and the reckoning. Allah created not (all) that save in truth. He detaileth the revelations for people who have knowledge.*

#### **Quran 55:5**

*The sun and the moon follow courses (exactly) computed;*

Therefore, the movements of the planets and the timings of the eclipses are not haphazard.

Astrologers can determine when the times are fixed by Allah.

This knowledge of the times of the eclipses is not part of the knowledge of the unseen, although it is only know to a few..

**IMPORTANT:** The knowledge of the time of the eclipse is not something we can base our deen on. We do not base our salaah and ibadah on the prediction by astrologers but rather on the actual sighting and occurrence of the event.

For example, we can predict the time of the new lunar moon but we base the Eid day after Ramadan on the sighting of the new moon. The act of ibadah is based on the sighting and this is the sunnah.

Therefore, the eclipse prayer should only be performed if the event actually occurs and is witnessed.

We can prepare ourselves to pray based on the prediction but it is only if we sight this occurrence that we actually carry out the prayer. Preparing ourselves to pray is on the basis of preparing ourselves for obedience to the Creator. The eclipse is a phenomena that is agreed upon and reported by mutawatir hadith in the books of sunan.

### **Prayer at the Time of the Solar Eclipse**

#### **Hadith 143**

Ai'sha reported that there was a solar eclipse during the lifetime of the Messenger of Allah and he sent the announcer (to summon them) for congregational prayer. The people gathered together and he pronounced takbeer (saying Allahu Akbar) and he observed four rakahs (bowings) in the form of two rakahs. (i.e. he observed two qiyams (standing) and two rukus in each rakah) and four sajdahs (prostrations)  
Muslim

#### **General Meaning**

The sun had eclipsed and the Prophet sent a messenger out to call all the people to prayer in congregation. So all came to supplicate to Allah. The people gathered in the masjid and the Prophet did not make ikamah. He made takbeer and prayed two rakahs in which there were four bowings and four prostrations.

#### **Important Points Derived from the Hadith**

1. We understand that the solar eclipse took place in the lifetime of the Prophet saw
2. It is mustahab to perform a prayer at the time of the eclipse. *Imam Nawawi*: there is consensus that khusoof prayer is sunnah
3. it is legislated for people to gather together to perform the prayer in congregation in order to show humility and submission to Allah and to seek tawbah and repentance.
4. There is no adhan but the caller simply proclaims salaatul jamah.
5. The prayer consists of four bowings and four sajdahs in two rakats

#### **Hadith 144**

Abu Masood al Ansaree reported The Prophet said, "The sun and the moon do no eclipse because of the death of someone from the people (or life of anyone)but they are two signs amongst the signs of Allah by which He frightens His servants. So when you see anything about them observe prayer, supplicate Allah until it is clear from you."  
Muslim

#### **General Meaning**

The Prophet made it clear that the sun and the moon are from the signs of Allah pointing to His power and wisdom and the changing of the natural functions of the sun and the moon is not due to the life or the death of anyone. This is a jahiliyah belief. It occurs in order that His servants renew their relationship with Allah by repenting and making supplication.

#### **Important Points Derived from the Hadith**

1. It is legislated to make salaah during an eclipse and to make dua, hoping for Allah's acceptance of our repentance.
2. The end of the salaah ends with the end of the eclipse. If it is finished before time one should carry on making supplication (there is no proof for repetition of the prayer)
3. The apparent meaning of the hadith is that the prayer should be performed even if it is at the prohibited times. Prayer with a specific reason is permitted at these times.
4. The wisdom of the eclipse taking place is that Allah wants to put fear into his servants hearts so that they turn to Him It is also giving the people as ample of what will occur on the day of Judgment. This should warn the sinful and the sinless.

## LECTURE 27

### Kusoof – Prayer at the times of eclipse continued..

#### **Hadith 145**

Narrated Ayesha: There was a solar eclipse in the time of the Messenger of Allah He stood up to pray and remained standing for a very long time. He then bowed and remained bending over for a very long time. He then raised his head and stood for some time, but not as long as on the first occasion. He then bowed and remained bending over for some time but not as long as on the first occasion. He prostrated and prolonged the prostration (twice). He did the same in the second rakah as he did in the first and then finished the prayer. By then, the sun (eclipse) had cleared. The he delivered a khutbah.

He praised Allah, lauded Him and said: *The sun and the moon are two signs of Allah; they are not eclipsed on account of anyone's death or on account of anyone's birth. So when you see them, remember Allah and say Takbeer, offer Salaat and give Sadaqah.*

*O Ummah of Muhammad, none is more indignant (ghairah) than Allah, so he has forbidden that his slaves, male or female, commit illegal fornication. O people of Muhammad, by Allah, if you knew what I know, you would weep much and laugh little.*

Bukhaaree

#### **General Meaning**

The sun was eclipsed and Prophet led people in prayer making qiyam very long making it equal to the time it would take for someone to read Surah Bakarah (narrated in another narration). Then he made his bowing very long and stood. Then he stood a long time but not as long as the first time. The second bowing was shorter than the first and he stood again. He then prostrated which was very lengthy. He repeated this procedure in the next rakat. By the time the prayer was over, the eclipse was over. He then praised Allah and gave a khutbah. It happened that when this eclipse took place it was the same day as the death of the Prophet's son, Ibrahim. Some ignorant people said that this was why the eclipse had taken place. However, the Prophet's desire to remove the superstition that had no basis in sunnah or reason, he said that an eclipse was not due to the birth or death of anyone. It is a means only of showing the power of Allah and of trying to correct our lives and repent to Allah and supplicate to Him. Then the Prophet explained some of the major sins that cause Allah to be angry and bring about His wrath. So it is due to the sins of the people that these signs are shown. He said that of the people knew about the punishment of Allah as he knew then they would have much fear and laughed little and cried and worried a lot more. This reminds us that we should take life more serious and it is not about play and games.

#### **Side Points**

1. The general description that the Sheikh is giving regarding the performance of the prayer has not been mentioned in the hadith. This is because the Sheikh has drawn from other hadith. This is part of the minhaj of the scholars of hadith; to collect all available authentic hadith regarding a particular topic and then compare them all.
2. Eclipse salaah has been reported in a number of different ways:
  - In general there are no details given
  - Two bowings in two rakat (in the sunan of Muslim)
  - Two rakats but four bowings
  - Six bowings in two rakat (reported by Jabir in Muslim)
  - Eight bowings (reported by Abudullah ibn Abass in Muslim)
  - Ten bowings reported in Abu Dawud, Al Hakim ibn Kaab. Albani said daeef)

It is mostly reported in the Sahih as two rakat and four bowings.

The Sheikh says that all of these descriptions have been reported as being done in two rakat prayer and the number of prostrations are always been four.

Many scholars said that although the salaah has been described differently, the solar eclipse only took place once in the lifetime of the Prophet. Scholars examined these hadith and gave precedence to the hadith of Ayesha who narrated that the two rakat and four bowings. Some

scholars said that the other reports are unauthentic (Imam Shawkani, Ahmad, Shafe'ee and Bukhaaree) even though they were contained in the Sahih. So, the correct and most reliable report concerning this salaah is the report of Ayesha.

## **IKHTILAAF**

### *i) re. The khutbah of salaatul khusoof*

#### **1. Mustahab**

This is the opinion of Imam Abu Hanafi, Malik and Hanbal

#### **2. Not Mustahab**

This is the opinion of Imam Shafe'ee. His proof is the hadith which describe the khutbah.

#### **3. If there is a need for the khutbah then it is mustahab**

This seems to be the most correct opinion because it combines all the hadith.

**PROOF:** the prophet gave a khutbah to correct the people's superstition concerning the eclipse being because of the life or death of someone. Because the eclipse fell on the day of the death of his son Ibrahim, some people were falling into jahiliyah theories concerning the reason behind the eclipse. If there is no need for a khutbah then the Imam should simply do dua, istigfar and the salaah.

### **Hadith 146**

Abu Moosa reported: The Sun eclipsed during the lifetime of the Prophet. He stood in great anxiety fearing that it might be the Hour (of Judgment) until he came to the Masjid. He stood up to pray with prolonged Qiyyam (standing), Rukoo (bowing) and Sajdah (prostration) which I never saw him doing in prayer. Then he said: These are the signs which Allah sends, not on account of the death of any one nor the life (birth) of anyone, but Allah sends them to frighten His servants thereby. So, when you see any such thing, hasten to remember Him, supplicate Him and beg pardon from Him.  
Bukhaaree and Muslim

### **Important Points Derived from the Hadith 145 and 146**

1. The eclipse of the sun did take place in the lifetime of the Prophet saw
2. It is legislated to perform the salaah at this time.

The majority of scholars say that it is sunnah muakadah

The minority (Ahmad) said that it is obligatory.

**Shawkani:** If it were not for the reports of the imam of the scholars that this salaah is sunnah muakadah, then we would have said that it was obligatory.

3. The performance of the salaah as in Ayesha's report is the best and most preferable manner for the salaah al khusoof.
4. It is legislated to have the standing and the bowing and the prostrations long.
5. In every rakat, each bowing and standing should be less than the previous one in order to lighten the burden on the people.
6. The beginning of the time of this salaah is with the beginning of the time of the eclipse and it ends with the reappearance of the sun or the moon.
7. it is legislated to give a khutbah after the salaah if there is a need to do so.
8. The khutbah should begin with the praise and the glorification of Allah.
9. It is a clarification that the sun and the moon are two of the universal signs of Allah and which point to His Power and Wisdom.
10. The fact that the khusoof occurs is to put fear in the hearts of the people and to warn them of the punishment of Allah.
11. This hadith shows the need to remove ignorance in people's minds regarding the phenomena in the universe. It is to wake people up and to remind them of Allah's favors and punishment.
12. It contains a command to make dua and supplication, salaah and tawbah and to give alms at the time of the eclipse.
13. These acts of worship are ways in which to protect oneself against the punishment of Allah and ones sins and their repercussions.

14. The hadith contains a warning against zina, which is a major sin whereby Allah's ghairah or anger is provoked due to the violation of this prohibition.

15. **Point of Aqeedah:** We understand and affirm the sifaat of al Ghariah for Allah in a suitable way for Him without emptying it of its meaning, or reinterpreting it or comparing it with creation.

**Sunani:** If any sifaat of Allah is reported in the Quran and Sunnah where we might imagine a comparison to creation, the scholars have differed on these sifaat. It is necessary to believe in these characteristics but only by affirming that no comparison can be made with creation. Also, we acknowledge that the 'how' of the sifaat is unknown. We take the sifaat at face value as it is reported. This is the madhab of the Selaph of the Ummah.

Re-explaining these characteristics is the opinion of the later scholars and we should be careful to follow the first generation's opinion and how they understood Allah's sifaat.

16. The severity of what Allah has prepared, for the disobedient, is not known to the people. If they knew it would cause fear that would be more than the hope they have in Allah's mercy. It is necessary to have fear because we are inclined towards our desires, which is a serious sickness. The fear stops us from falling into disobedience.

17. Allah has given some information and insight to the Prophet saw. Others could not have borne such things. The Prophet saw gave a hint of this by saying "*O people of Muhammad, by Allah, if you knew what I know, you would weep much and laugh little.*"

### **IKHTILAAF**

*ii) Is the recitation done aloud?*

#### **1. Low Tone**

This is the opinion of the majority

#### **2. Audible**

This is the opinion of the minority and is the most correct opinion according to Ibn Kayyim, Zuhri who used Ayesha's report as proof for this)

## **LECTURE 28**

### **Istisqaa: The Prayer for Rain**

There are many hadith relating to the salaah for rain. There are 35 in the sahih of Bukhaaree alone.

The linguistic meaning of Istisqaa is to seek or ask for rain for oneself or for others. The legal meaning is to seek rain from Allah at times of drought and it is done in a particular manner.

It is performed when the reason for it is present and there is a need for the prayer to be performed just like the prayer for the eclipse and funerals.

#### **Prayer of two rakat and supplication for rain at the time of drought**

##### **Hadith 147**

Narrated Abaard ibn Tameem, that his uncle said: The Prophet went out to invoke Allah for rain. He faced the Qiblah invoking Allah. He turned his cloak inside out and then offered a two rakat prayer with audible recitation.  
Bukhaaree

#### **General Meaning**

When the land had dried up in the Prophet's lifetime, he went to the desert and turned to the Qiblah and supplicated to Allah to send the rain to the Muslims and to change the situation for the better. The Prophet symbolized this change by turning his cloak inside out. He recited the prayer in congregation aloud.

#### **Important Points Derived from the Hadith**

1. In Islam it is legislated that the Muslims should perform itisqaa when there is drought in the land. There is ijmaa on this being mustahab, except for Imam Abu Hanifa who said that it is simply legislated to supplicate and not to do a two rakat prayer. His students, Muhammad and Abu Yusuf differed with him on this.
2. The Khutbah should be done in which suitable things are mentioned for that time and that people. Tawbah should always be sought and also a warning given to the people against sins and to ask for astagfar. Rain is withheld due to the sins of the people and wrongdoing in the land.
3. The khutbah should be performed before the Salaah as mentioned in the hadith reported by Ayesha and collected in Abu Dawud.

#### **Extra Hadith**

The people complained to the Apostle of Allah of the lack of rain, so he gave an order for a pulpit. It was then set up for him in the place of prayer. He fixed a day for the people on which they should come out.

Aisha said: The Apostle of Allah, when the rim of the sun appeared, sat down on the pulpit, and having pronounced the greatness of Allah and expressed His praise, he said: You have complained of drought in your homes, and of the delay in receiving rain at the beginning of its season. Allah has ordered you to supplicate Him and promised that He will answer your prayer.

Then he said: Praise be to Allah, the Lord of the Universe, the Compassionate, the Merciful, the Master of the Day of Judgment. There is no god but Allah Who does what He wishes. O Allah, Thou art Allah, there is no deity but Thou, the Rich, while we are the poor. Send down the rain upon us and make what Thou sendest down a strength and satisfaction for a time.

He then raised his hands, and kept raising them until the whiteness under his armpits was visible. He then turned his back to the people and inverted or turned round his cloak while keeping his hands aloft. He then faced the people, descended and prayed two rak'ahs.

Allah then produced a cloud, and the storm of thunder and lightning came on. Then the rain fell by Allah's permission, and before he reached his mosque streams were flowing. When he saw the speed with which the people were seeking shelter, he laughed until his back teeth were visible.

Then he said: I testify that Allah is Omnipotent and that I am Allah's servant and apostle.  
Abu Dawud

It is reported in the musnad of Imam Ahmad that the salaah is first and then the khutbah second. This is the opinion of the majority.

### **IKHTILAAF**

#### **a) Is the Khutbah before or after the salaah?**

Imam Ahmad outlined three different opinions regarding this matter

#### **1. Salaah is first and the khutbah second**

This is the majority opinion

#### **2. Khutbah is first and the salaah is second**

This is the minority opinion

#### **3. Either first or second is permissible**

This is the most correct opinion as there are authentic narrations on both sides, even though the strongest evidence is in the favor of the khutbah being first. This view allows for tolerance in Islam.

4. When the Imam makes dua in Istisqaa he should face the Qiblah and this is one of the reasons for dua to be accepted.
5. It is legislated that while the Imam is making dua that he should turn his upper garment inside out. Changing the physical condition is a sign of the optimism that Allah will change the condition of the land from no rain, to rain.
6. Reading of the Quran should be audible. This is applicable to every voluntary congregational prayer such as the Eidain and Jumaah
7. We understand that the salaah for the drought may be performed in the desert, outside the city, so that there is enough space for all the people. The congregation shows the inability and weakness of the people standing in front of Allah in submission and humility, showing their need of Allah.

### **Istisqaa in the main masjid of a town**

#### **Hadith 148**

Narrated Shareek ibn Abdullah ibn Abi Namir: I heard Anas bin Malik saying, "On a Friday a person entered the main Mosque through the gate facing the pulpit while Allah's Apostle was delivering the Khutba. The man stood in front of Allah's Apostle and said, 'O Allah's Apostle! The livestock are dying and the roads are cut off; so please pray to Allah for rain.' " Anas added, "Allah's Apostle raised both his hands and said, 'O Allah! Bless us with rain! O Allah! Bless us with rain! O Allah! Bless us with rain!' " Anas added, "By Allah, we could not see any trace of cloud in the sky and there was no building or a house between us and (the mountains of) Sila." Anas added, "A heavy cloud like a shield appeared from behind it (i.e. Sila' Mountain). When it came in the middle of the sky, it spread and then rained." Anas further said, "By Allah! We could not see the sun for a week. Next Friday a person entered through the same gate and at that time Allah's Apostle was delivering the Friday's Khutba. The man stood in front of him and said, 'O Allah's Apostle! The livestock are dying and the roads are cut off, please pray to Allah to withhold rain.' " Anas added, "Allah's Apostle I raised both his hands and said, 'O Allah! Round about us and not on us. O Allah! On the plateaus, on the mountains, on the hills, in the valleys and on the places where trees grow.' So the rain stopped and we came out walking in the sun." Sharik asked Anas whether it was the same person who had asked for the rain (the last Friday). Anas replied that he did not know.

**General Meaning**

The Prophet stood in the masjid giving the khutba and a man entered asking him to supplicate for rain because he was beloved to Allah and his supplication was mustajab (answered). So the Prophet supplicated to Allah for rain three times. There was no cloud in the sky until the Prophet supplicated and then a cloud appeared. It began to expand and rained for seven days. The following Jummah a man entered the mosque during the khutbah and asked the Prophet to supplicate for the rain to stop. So the Prophet supplicated in a way that said if the rain was decreed by Allah out of His wisdom then let it carry on raining around them and not on them, in the places where it was of most benefit and rain did not reach normally such as the mountains and plateaus. The sky cleared and the people walked out into the sun.

**Important Points Derived from the Hadith**

1. It is legislated for the khutbah to be given standing
2. It is permissible for someone to address the katib and the katib may answer if it is due to a need. The dua for istisqaa may be done in the khutba itself. (Abu Hanifa said that this prayer was limited to dua alone. The majority opinion is that it is also a specific salaah as well as perhaps the dua on its own.)
3. The raising of the hands in supplication is from the sunnah. It expresses the meaning of need through the physical action of raising the hands. There is ijmaa of the scholars that it is legislated for istisqaa to be done while raising the hands very high. It is different for other occasions. Some scholars said that in every condition you should raise your hands. Others said it was only legislated for specific reported cases. For example when the katib makes dua in khutbah of jummah there is no legislation for raising the hands for the katib or the people. Or after the salaah in congregation. This is not from the sunnah, authentic or unauthentic to raise the hands for supplication after the tasleem with the hands raised.

**Askalani** (in his explanation of Sahih Bukhaaree) said: In raising the hands for dua in general, any hadith have been reported to this effect. Reported by Bukhaaree, Nawawi and al Mundari. This means that the general practice is to raise the hands for supplication ad dua BUT where there is specific text that the Prophet supplicated but did not raise his hands, then it is not proper to raise the hands and it should be avoided.

The Prophet scolded those who contradicted his sunnah.

Narrated Anas bin Malik: A group of three men came to the houses of the wives of the Prophet asking how the Prophet worshipped (Allah), and when they were informed about that, they considered their worship insufficient and said, "Where are we from the Prophet as his past and future sins have been forgiven." Then one of them said, "I will offer the prayer throughout the night forever." The other said, "I will fast throughout the year and will not break my fast." The third said, "I will keep away from the women and will not marry forever." Allah's Apostle came to them and said, "Are you the same people who said so-and-so? By Allah, I am more submissive to Allah and more afraid of Him than you; yet I fast and break my fast, I do sleep and I also marry women. So he who does not follow my tradition in religion, is not from me (not one of my followers)."  
Bukhaaree

This hadith implies that we should not fall short in our duties but we should not exceed the bounds either.

4. This is one of the miracles and honors given by Allah as a proof of the Prophethood of Muhammad saw, that his supplication was answered immediately.
5. By doing those things that are causes of things being achieved as well as supplicating to Allah, there is no contradiction between this and tawwakulAllah. We must do those things that are necessary to achieve our sustenance as well as relying on Allah and supplicating to him and placing our trust in Him.
6. It is mustahab for a person to supplicate with the supplication of the Prophet "O Allah! Bless us with rain" (3 times) The general rule is that although it is permissible to supplicate with our own words and in our own languages, it is preferable to use the

duas that are in the Quran and the Sunnah. These supplications are perfect and comprehensive.

7. This hadith shows the permissibility of asking for the skies to clear after it has been raining and the rain is causing harm to land and people.

We should appreciate all of Allah's bounties and not reject them and rain especially is a source of life, but when it starts to cause harm to the land then we can supplicate for it to end or if it must fall, then to fall on those places where it will be of benefit.

8. We understand the permissibility of asking those people who we see to be pious and righteous to supplicate to Allah for our needs. This is because the person is considered, by virtue of his nearness to Allah, to have his dua more readily accepted than our own.. If it had been wrong to do so then the Prophet would have corrected the man who came to ask him to supplicate for rain. This hadith is a proof that it is allowed. We must be clear that it is not supplication to someone but to ask them to supplicate for you- this is what is called **[tawussal]**.

Al-Tawussal is the seeking the means to getting near to Allah in order to ask him for our needs.

**Sheikh Ibn Taymiyyah said:** Tawussal is of three types of which two are permissible and one is forbidden. Many Muslims today fall into the forbidden category.

- 1. Asking a living person who appears to be pious and near to Allah, by virtue of his obedience to Allah and His Messenger, to supplicate to Allah for us.**

This is permissible and happened during the lifetime of the Prophet and after his death too.

- 2. Seeking nearness to Allah by doing righteous deeds.**

The men of the cave tried to seek nearness to Allah by asking of Him through their righteous deeds:

Abdullah ibn Umar narrated: I heard Allah's Apostle saying, "Three men from among those who were before you, set out together till they reached a cave at night and entered it. A big rock rolled down the mountain and closed the mouth of the cave. They said (to each other), Nothing could save you Tom this rock but to invoke Allah by giving referenda to the righteous deed which you have done (for Allah's sake only).' So, one of them said, 'O Allah! I had old parents and I never provided my family (wife, children etc.) with milk before them. One day, by chance I was delayed, and I came late (at night) while they had slept. I milked the sheep for them and took the milk to them, but I found them sleeping. I disliked to provide my family with the milk before them. I waited for them and the bowl of milk was in my hand and I kept on waiting for them to get up until the day dawned. Then they got up and drank the milk. O Allah! If I did that for Your Sake only, please relieve us from our critical situation caused by this rock.' So, the rock shifted a little but they could not get out."

The Prophet added, "The second man said, 'O Allah! I had a cousin who was the dearest of all people to me and I wanted to have sexual relations with her but she refused. Later she had a hard time in a famine year and she came to me and I gave her one-hundred-and-twenty Dinars on the condition that she would not resist my desire, and she agreed. When I was about to fulfill my desire, she said: It is illegal for you to outrage my chastity except by legitimate marriage. So, I thought it a sin to have sexual intercourse with her and left her though she was the dearest of all the people to me, and also I left the gold I had given her. O Allah! If I did that for Your Sake only, please relieve us from the present calamity.' So, the rock shifted a little more but still they could not get out from there."

The Prophet added, "Then the third man said, 'O Allah! I employed few laborers and I paid them their wages with the exception of one man who did not take his wages and went away. I invested his wages and I got much property thereby. (Then after some time) he came and said to me: O Allah's slave! Pay me my wages. I said to him: All the camels, cows, sheep and slaves you see, are yours. He said: O Allah's slave! Don't mock at me. I said: I am not mocking at you. So, he took all the herd and drove them away and left nothing. O Allah! If I did that for Your Sake only, please relieve us from the present suffering.' So, that rock shifted completely and they got out walking.

Bukhaaree

This means of tawussal is permissible.

### **3. Seeking nearness to Allah due to the honor or status of on of the creation**

E.g. Give me such and such by virtue of such and such's situation with you.

This is NOT confirmed in the Quran or the Sunnah and is prohibited as it leads to shirk.

#### **Extra Hadith 2**

Narrated Anas: Whenever drought threatened them, 'Umar bin Al-Khattab, used to ask Al-Abbas bin 'Abdul Muttalib to invoke Allah for rain. He used to say, "O Allah! We used to ask our Prophet to invoke You for rain, and You would bless us with rain, and now we ask his uncle to invoke You for rain. O Allah ! Bless us with rain." And so it would rain.

Bukhaaree

**NOTE:** It is important to note that it is permissible to request a living religious person to invoke on one's behalf. Asking Allah through an absent person is NOT allowed, while asking or requesting anything from the DEAD is absolutely prohibited since it is regarded as an act of shirk.

The above hadith shows tawussal can be in the Prophet's lifetime but not after his death. Otherwise, the Sahaba would have asked tawussal at the grave of the Prophet. So the Sahaba went to the living – the Prophet's uncle.

Many have deviated in this and go to the graves and ask the dead to intercede for them. This is an act of shirk.

## **LECTURE 29**

### **Salaat-ul Khawf: The Fear Prayer**

#### **Quran An Nisa 101-102:**

*When ye travel through the earth, there is no blame on you if ye shorten your prayers, for fear the Unbelievers May attack you: For the Unbelievers are unto you open enemies.*

*When thou (O Apostle) art with them, and standest to lead them in prayer, Let one party of them stand up (in prayer) with thee, Taking their arms with them: When they finish their prostrations, let them Take their position in the rear. And let the other party come up which hath not yet prayed - and let them pray with thee, Taking all precaution, and bearing arms...*

This ayat is the basis of the legislation of Salaat ul Khawf in the Quran.

#### **Introduction**

There is no cause for the fear prayer except for fear itself. This is true whether one is traveling or is resident. It is confirmed by the Quran and the sunnah and ijmaa. It is recorded as having been performed in different ways and it is permissible to use any of the authentically recorded methods. This prayer is meant as a mercy for the Muslims so those who need to pray should choose the method of praying from the different authentic narrations that is most suitable to their particular situation. It might differ from one salaat to the next depending on the position of the enemy (near, far, fear of attack is great or small, enemy facing you etc)

#### **Hadith 149**

From Abdullah ibn Umar ibn al-Khattib who said: the messenger of Allah led us in prayer during the days when he met the enemy in battle. A group of the Muslims stood up with him (in prayer), when the other group were facing the enemy. So, he led in prayer those who were with him – one rakah. They then went (to stand guard) while the others came forward (to pray with the Prophet), so he led them in one rakah of prayer. Then the two groups completed – in turn- the remaining rakah.

#### **General Meaning**

The Prophet prayed the Fear Prayer during the war with the mushriks. The Prophet divided the Muslims into two groups. One group guarded the other while it prayed one rakah with the Prophet. They did not do tasleem but swapped with the first group and stood guard while the second group prayed one rakah with the Prophet. Then the two groups took turns in finishing their prayers.

#### **Important Points Derived from the Hadith**

1. The Fear Prayer is legislated in the Shariah when the cause or the reason for it is present, whether the people are traveling or resident. This is from the mercy of Allah. Even on the battlefield the prayer is reduced so that we can still pray the congregational prayer in its time. This indicates the importance of doing so.
2. This hadith describes the one method for performing the fear prayer. (The sheikh has included some extra details from other narrations of the same hadith in his general meaning and description of the prayer).
3. A lot of movement due to need is permissible and does not invalidate the prayer.
4. This hadith shows the concern for the performance of the prayer in its time and in congregation. Allah has legislated the manner of performing the prayer in order to preserve these two things.
5. The Muslims should be cautious regarding the enemies of the deen who might want to attack the Muslims and this is true not only on the battlefield.

#### **Hadith 150**

From Yazeed ibn Roomaan, from Salih ibn Khawwaat ibn Jubair, from one who prayed along with the Messenger of Allah, the prayer on the occasion of Dharr ar-Riqaa – (Fear prayer). A group of Muslims lined up (for the prayer) with the Prophet, while the other group faced the enemy. The Prophet led those who were with him in one rakat (of prayer), and then remained standing while those with him completed their prayer individually. Then they left and lined up facing the enemy, while the other group came forward and the Prophet led them in prayer – completing the rakat that remained (for him). Then he remained in the sitting position while those with him completed their prayer individually. Then, he completed the prayer with tasleem. The one who prayed with the Messenger of Allah was Sahl ibn Abi Hath-mah. Bukhaaree

### **General Meaning**

The enemy was in a direction other than the kibla. So if the Muslims were to pray towards the Kibla then they would not be able to see the enemy. This is why the prayer was performed differently. One group lined up and the other stood guard. The Prophet performed one rakat and then remained standing until the group has finished their second rakat and said their tasleems individually. Then he prayed the second rakat with the second group and remained sitting until they had finished their second rakat individually and then performed tasleem with them.

### **IKHTILAAF**

*a) How many ways are there to perform the Fear prayer and which is the correct one?*

- **Imam Ibn Hazim** said there are fourteen different reports on how to perform the fear prayer.
- **Imam Nawawi** said there were sixteen different methods of performing the fear prayer.
- **Ibn Al Arabi** said that the number of ways of performing the fear prayer are twenty four
- **Ibn Kayyim** said that there are six or seven different methods for this prayer and those who said more was because whenever they saw a slight difference in the wording of a hadith, they said it was a different method of performing the prayer, even though it was simply a difference in the wording of the hadith and not in the method.
- **Imam Malik** said Hadith 150
- **Imam Shafee'ee** and **Salih ibn Kawaath** and others said that the best method for performing the Fear prayer is in the hadith that is closest to the description given in the Quran. The one that is most often reported should be followed.
- **Imam Ahmad**: All Athrab said: It was asked of Imam Ahmad: Do you hold the opinion of accepting all the different ways of performing the prayer or one over the other? Imam Ahmad said: Whoever follows all the hadith is following a good position but I prefer Hadith 150 over any other.
- **Imam Sanani** said that Imam Ahmad's saying is a good one, especially in light of the numerous authentic reports, so accepting all of them is good.
- **Ibn Kayyim** accepts 6 or 7 ways of performing the fear prayer depending on the different situations that might arise. It is understood that he thinks that determining which one applies depends on the situation facing the Muslims at any one particular time.
- **Suhaili** said that the scholars have differed as to which to method of performing the fear prayer to follow and they have determined which one in different ways:
  - 1) Some determined it from the Quran
  - 2) Some scholars used their own ijtihaad by determining which method was the last to be used by the Prophet

- 3) Some scholars collected the hadith with the most authentic isnaad
- 4) Some collected and combined and applied all the hadith according to the situation

Imam Ahmad, Ibn Kayyim and Suhaili lean towards combining the accounts of all the narrations. This position makes ease for the Muslims and is perhaps the best opinion.

### **Important Points Derived from the Hadith**

1. It is legislated to perform the fear prayer. The hadith is a confirmation of salaah in congregation and it is also a warning for the Muslims to take precautions against the enemies of Islam.
2. This hadith shows another manner of performing the Fear prayer. Because the enemy is in a direction other than the Kibla, therefore a different method is used to perform the salaah.
3. We understand that the Fear prayer is different to one in peace. In the Fear prayer the last rakat is longer than the first unlike the peacetime prayer. Also the followers of the Imam may complete some portion of the salaah individually while the Imam waits. In salaatul Amni the imam does not wait.
4. The follower might leave the prayer in the middle (For example when the first group leaves the imam after completing its prayers individually)
5. Sometimes leaving the prayer and the Imam has been reported in different circumstances. (For example, when an imam did a very long recitation and one man completed his prayer individually and left the prayer before the Imam.)

### **Hadith 151**

From Jabir ibn Abdullah Al-Ansaree, who said: I witnessed- along with the Messenger of Allah- Salaah ul Khawf. He formed ourselves into two ranks (rows of prayer); one rank behind the Messenger of Allah with the enemy between us and the Kibla. The Prophet said Allahu Akbar and we did likewise. Then he bowed and we all bowed.

Then he raised up his head from the bowing, so we also raised our heads from bowing. Then he went down into prostration and the row that was behind him (also prostrated) while the row that was standing remained standing – facing the enemy.

So, when the Prophet completed the prostration and the row which was with him stood up, the rear rank of the Muslims made prostrations, stood up again and then came forward – while the first row went back. Here the Prophet performed bowing and we all bowed, then he raised up his head from the bowing and we all also raised up our heads. Then he made prostrations- he and the row that was just behind him- that had previously been the rear rank in the first rakat, while the rear rank stood up facing the enemy.

When the Prophet completed the prostrations along with those who were just behind him, then the rear rank of Muslims made prostrations and then the prophet proclaimed the tasleem and we all did likewise.

Bukhaaree

### **General Meaning**

This method of performing the Fear prayer is in accordance with the situation that was facing the Muslims. The enemy was between them and the Kibla and everyone was lined up into two rows. All the men did the same actions except the sajdah. Then the first row prostrated with the Prophet and the second row stood and then the second row prostrated and the first row stood. Then all the men stood and the rear row swapped places with the first row and the same procedure was repeated.

### **Important Points Derived from the Hadith**

1. Salt ul Khawf may be performed in this way in this type of situation.
2. Al Heresa (standing on guard) was only in prostration because the Muslims could see the enemy clearly. We understand that if the enemy had been in another place then the method of carrying out the prayer would have been different.
3. There are a number of methods of performing the fear prayer and one benefit of this is that the Muslims can use the appropriate method depending on the location of the enemy.
4. This hadith is a clarification of the excellence of the leadership qualities of the Prophet to protect the Muslims from the enemy. He took precautions on these occasions and this is a lesson for us.
5. The hadith is a clarification of the justice that the Prophet showed. Adl is a characteristic of his on every occasion. He was just and fair regarding guard duty and also in the salaah where every one prayed one rakat with him and even in being in the one directly behind him.
6. Any needed movement, even if a lot, is permissible. The prayer does not become deficient or invalid.

**Ibn Ali as-Sanani** said regarding the ikhtilaaf of the scholars:

This saying "*If a hadith is sahih, then it is my madhab*" is reported authentically from Imam Abu Hanifa, Shafee'ee, Malik and Hanbal.

We should not be fanatical about following a particular Imam. They themselves rejected blind following and the saying reported from them is the saying of every true believer. If any authentic hadith comes to you, then any opinion that contradicts the hadith (whosever's it is) should be rejected.

The meaning of emaan is to follow the Prophet in what he has brought to us. The Imams did not have all the knowledge. The proof is in their saying. Some of their opinions were wrong due to ignorance.

Whosoever follows his Imam in any issue while an authentic text has been confirmed and is in contradiction to what his Imam said, and then he still follows his Imam, then he has in fact gone against his Imam and is not following him.

#### **The Fear Prayer may be performed standing or riding**

##### **Extra Hadith**

Ibn Umar said: if the number of the enemy is greater than the Muslims, then they can offer their prayers riding or standing or even individually.  
Bukhaaree

#### **The Prayer at the time of besieging the enemy fortress or meeting he enemy**

Imam Al Awzaee (Imam Maliks era): If the signs of victory are upon you and if the Muslims let up, the others may gain the upper hand, then in this case let everyone perform the prayer by signs. Even if this is not possible, then may wait until the fighting has died down a little or reaching safety, then perform the prayer as two rakat. If not able to do this then one rakat with two prostrations. Just saying the takbeer is not sufficient and should wait until reach safety.

Anas Ibn Malik: At the time of laying siege to a fortress , at Fajr, the Muslims were fighting intensely and were about to overtake the Kuffar but were not able to pray. We did not offer Fajr prayer until part of the day had passed and then we performed it behind Abu Moosa al Ashari and we were granted victory by Allah. But all the world and what was in it would not have made me happy concerning missing that prayer due to the fighting.  
Bukhaaree

This hadith shows the importance of salaah on time which is why the Fear prayer has been legislated by Allah. If in any way possible and in whatever way possible, prayer should be performed as reported in authentic hadith.



## **LECTURE 30**

### **Janaa'iz – Funeral Prayers**

**Janaa'iz** is a noun that is applied to the dead person and is also used to refer to the body and whatever the body is carried on.

The rulings related to death are many. This chapter deals with the salaah and also at-taghseel – washing, taghfeen – shrouding and ad-dafan – burial.

There are many other matters relating to death but here the Sheikh does not go into them. This book is only a summary.

#### **Points of Benefit**

The rights of the Muslim include us visiting them and bringing some joy and happiness to them during their illness. If the Muslim is near death then he or she should be reminded to make a will etc and make tawbah. This should be done in a way where the person does not become fearful of death but should be encouraged to have a good view of Allah and to hope for His mercy and ask for His forgiveness. If death approaches then we should encourage them to say the Shahada, so these are the words that they die on. If the person dies then one should close their eyes and loosen their joints and prepare them for the burial unless there is some need to delay it. Washing, shrouding, carrying, praying and burying are all from fard kufaiya. If some members of the community fulfill the duty, then the others are not sinful.

There are four takbeers in the janaza prayer. After the first takbeer, the Surah Fatiha, after the second takbeer sending peace and salaam on the Prophet, after the third takbeer, supplication for the dead person and then the fourth takbeer and tasleem.

**Ibn Taymiyyah** said it is authentically confirmed in the sunnah that the Prophet performed the Janazah prayer on the grave of the Sahaba if they had been buried without his knowledge. Otherwise, he would pray over them, before they were buried.

It is also asked during the prayer, that Allah grants the deceased steadfastness during the questioning in the grave.

The buried person will be tested in the grave. Some people are punished in the grave. We have been commanded to make supplication for the deceased.

#### **Praying over an absent person**

##### **There are four takbeers in the Funeral Prayer**

#### **Hadith 152**

Narrated Abu Hurairah: Allah's Messenger informed us about the news of the death of An-Najashi on the day that he died. He went out with us to the Musalla and we aligned in rows and he said four takbeers for An-Najashi's funeral prayer.

Bukhaaree

#### **Whoever aligned in two or three rows behind the Imam for a Funeral Prayer**

#### **Hadith 153**

Narrated Jabir ibn Abdullah: Allah's Messenger offered the funeral prayer for An-Najashi and I was in the second or third row

Bukhaaree

#### **General Meaning**

As Hamah was the name of An-Najashi and he died as a Muslim in 9H. He was the king of Ethiopia and he was generous and kind to the immigrants who came more than once at a time when they were being persecuted by the Quraish. His inclination to the truth led him to Islam and he died without seeing the Prophet. Due to the fact of his high status as a King and his generosity to the Muslims and that there was no one in his land to pray for him, the Prophet went to the Musalla and made Saltul Janaza as a means of intercession for him.

## **IKHTILAAF**

### **a) Is Salaat ul Ghaib (prayer for the absent person) permissible?**

#### **1. Not Legislated**

This is the opinion of Abu Haifa and Imam Malik. Their response to hadith like these is that they were instances that were particular for the prophet and not for the generality.

#### **2. Legislated**

This is the opinion of Imam Shafee'ee and the well-known opinion of Imam Ahmad's students. Their response to group one is that they must bring proof to prove that it was only for the Prophet.

#### **3. If the absentee has not been prayed over then permissible**

This is the opinion of Ibn Taymiyyah. If the people in the absentee's land have already prayed over him then there is no need to do so again in another land. This is also the opinion of Imam Ahmad and ibn Kayyim due to the fact that some Sahaba died in other lands, the Prophet never prayed over even one of them. This is a proof that we do not pray for those absentees who have been prayed over in the country of their death.

Imam Ahmad said that if the person who died was pious then he should be prayed over. In some narrations of this hadith it says the Prophet said, "a righteous man has died, so pray over him"

### **Important Points Derived from the Hadith**

1. It is legislated to make salaah when someone dies as it is a means of intercession for them and supplication from the Muslims.
2. It is legislated to make salaah for an absent Muslim (Ikhtilaaf on this point). This is not an absolute legislation but it is regarding those who have given some great benefit and carried out some great good to the Muslims.
3. Prayers over the dead person should be done at a musalla which is used for the Eidain (if there is a large number of people)
4. The takbir are four.
5. There is virtue in having many Muslims to pray over someone and it is also virtuous to have three rows if possible. Based on the hadith in the sunan, the Prophet said: "If a believer dies and a large number of Muslims pray to the extent that there are at least three rows, it is virtuous and Allah will forgive the deceased their sins."
6. This hadith shows the permissibility of informing the people of the death of someone if it is to achieve some benefit.

The Prophet said: *"I warn you regarding making announcements of the death of anyone without any benefit as this is the action of Jahiliyah"*.

There is also an implied warning against making eulogies, whether they are true or false.

### **Prayer over the grave**

#### **Hadith 154**

Sha'bee reported that the Messenger of Allah observed prayer over a grave after the dead was buried and he recited four takbirs over him, Shaibani said: I said to Sha'bee: who narrated it to you? He said: An authentic one, Abdullah ibn Abbaas.."  
Muslim

#### **General Meaning**

The Prophet prayed over a grave after the person had been buried. This was the natural disposition of the Prophet; that he was full of mercy and kindness. He would ask after any sahaba he did not see for a time. The prophet praying over someone is a means of having light in the grave to remove the darkness and to have peace and tranquility. This is why he went to the grave to pray for the deceased.

### **Important Points Derived from the Hadith**

1. It is legislated to pray over the dead body at the gravesite after having being buried. Some scholars rejected this but there is no real proof for them to do so. Some other scholars restricted the praying at the gravesite to a certain time period of one month, until the body disintegrates or even no time period. In fact, there is no clear text to limit the time period that one can pray over a person at their grave.

Ibn Kayyim said that it was the practice of the Prophet to pray at the grave if he happened to miss the Funeral prayer of anyone.

2. Prayer at the gravesite is done the same as the prayer would have been done before the burial.
3. It is through the mercy and compassion of the Prophet that he used to ask after the Sahaba, no matter what their social status was. Askalani mentions that the person in this grave was a woman who used to sweep the masjid.

### **Hurrying up with the dead body**

#### **Hadith 158**

Narrated Abu Hurairah: The Prophet said: hurry up with the dead body for if it was a righteous soul then you are forwarding it to a good thing and if it was otherwise then you are putting off an evil thing down from your necks.

Bukhaaree

### **General Meaning**

The human consists of spirit and body but the virtuous part is the soul. Once the soul has gone then there is no benefit in keeping the body on the earth. In fact, the longer we keep it, the more the sight and smell of it becomes ugly and distasteful.. The Legislator in his wisdom has ordered us to hasten to prepare and bury the body. He Prophet has indicated the wisdom of this as due to his being righteous, we hasten it to good and if it was unrighteous then we are getting rid of it from the earth as soon as possible.

### **Important Points Derived from the Hadith**

1. It is mustahab to hasten in preparing the body after death unless it causes harm to the people or to the body.
2. In hastening to bury the dead person, we should be careful that they are not just simply unconscious. We must be sure that they have died. If there is some benefit in delaying the burial then it is permissible. (e.g. allowing people to come to the prayer)
3. This hadith is an indication that we are encouraged to be with and keep company with those who are good and righteous and to keep away from evil and wicked people.
4. **Ibn Taymiyah:** whosoever openly displays Islam then in the contracts of Islam, all the rulings apply to them e.g. in marriage, in death etc. We should not judge what is in their secret hearts.

### **Is it permissible for women to accompany the Funeral Procession?**

#### **Hadith 159**

Narrated Umm Atiyya: We were forbidden to accompany the funeral prayer but not strictly.

Bukhaaree

### **General Meaning**

Umm Atiyya al Ansari was a noble sahabee. The Prophet forbade the women from following the bodies of the dead because of the extreme emotion and softness and pity that a woman is prone to. They do not have firmness and strength to cope calamities as men do- generally speaking. This is why the Prophet discouraged the women to follow the bodies. Due to the circumstances of this prohibition, Umm Atiyaa understood that this was not an absolute prohibition.

### **Important Points Derived from the Hadith**

1. Generally, the women are prohibited from following the bodies from shrouding and washing to where it is to be prayed over to the burial.

2. The cause of the prohibition is that a woman cannot normally bear such distressing sights and in her distress she might become angry, impatient, displeased and sad. These emotions are in contradiction to the sabr that we should display on the death of someone.
3. The general rule can apply from Usool ul fiqh: Wherever there is a prohibition in the Quran or sunnah then it generally indicates that it is haram.

Here, Umm Atiyaa understood, due to the circumstances, that it was not a confirmed prohibition but rather a discouragement. Therefore, those women who would not scream and wail due to emotion may follow the body and there is no harm in doing so.

4. Ibn Daqeeq al Eid indicated in his explanation of Umda tal Ahkam that the prohibition is more severe than is indicated in this hadith and for this reason many of the scholars said that it was prohibited for women to attend the funerals. However, the correct pinion appears to be that it depends on the woman herself and her character and emotional state. If she were likely to wail and lament, it would be prohibited for her to follow the body but if she was a strong unemotional woman then there is no harm in doing so.

### **Offering the Funeral Prayer for a woman who died during childbirth** **Where should the Imam stand at the time of Janazah?**

#### **Hadith 160**

Narrated Samura ibn Jundub: I offered the funeral prayer behind the Prophet for a woman who had died in childbirth and he stood up by the middle of the coffin  
 Bukhaaree

#### **General Meaning**

Sumara prayed behind the Prophet for the janazah of a woman who died during childbirth. The Prophet stood at her middle in order to screen her from the people during the time that the body was placed before him. This was before they began to place a sheet is over the body of women.

#### **Important Points Derived from the Hadith**

1. The Janazah Prayer is legislated in Islam no matter how the person died.
2. The position of the Imam for women is the middle of the body, no matter what she died of.
3. Women who die in childbirth achieve the honor of a martyr but should still be washed and prayed over. It is not the same, or equal to, the martyrdom that is achieved on the battlefield in Jihad.
4. The hikmah of the Imam standing at the middle of a woman is so that it covers her from the view of the people.

#### **Points of Benefit**

- The position of the Imam for the burial of men is at the head – opposite or equal to

Anas prayed over a man and he stood at the head of him and then he prayed over a woman and stood at her middle. One of the narrators said to him: Is it like this that you have seen the Prophet standing over men and women? He replied: Yes  
 Tirmidi- hasan hadith

This hadith is a proof that it is different position for men and for women.

- If more than one body is presented at one time then one Janazah prayer is sufficient. If all are men or all are women then the Imam should place the best of them at the front (according to piety, knowledge etc). if they are mixed bodies then the men should be placed in front of the women.
- Janazah is an intercession by the people praying for the person. Therefore, it is incumbent that we try to make sincere supplication for the deceased. It is an important help for the one who is dead and we will also be in that position one day.



## **LECTURE 31**

### **Funeral Prayer continued..**

#### **Whoever waits until the deceased is buried**

##### **Hadith 165**

Narrated Abu Hurairah that Allah's Apostle said, "(A believer) who accompanies the funeral procession of a Muslim out of sincere faith and hoping to attain Allah's reward and remains with it till the funeral prayer is offered and the burial ceremonies are over, he will return with a reward of two Qirats. Each Qirat is like the size of the (Mount) Uhud. He who offers the funeral prayer only and returns before the burial, will return with the reward of one Qirat only.

Bukhaaree

##### **In the narration of Muslim:**

..it was asked what the (two) Qeeratin were? He said: The smaller amongst the two is equivalent to (the mountain of) Uhud

#### **General Meaning**

Allah out of His mercy and kindness to his slaves and His desire and will to prepare for them the means for their forgiveness when they are leaving this world, has stressed the importance of attending and witnessing the janazah prayer. For the dead person is going to a place where there is no more action and everything is registered and closed. This is why the salaah of janazah should be attended because it is a means of shifa'ah and intercession for the dead person's sins. So to encourage the attending of the Janazah prayer, the reward for attending is great. A Muslim receives one qiraat for accompanying the funeral procession and two qiraat for attending the body upto the burial. The two qiraat are huge amounts of reward and to give some kind of understanding of what they are, the Prophet explained that the smallest of them is equal to Mount Uhud.

#### **Important Points Derived from the Hadith**

1. The great virtue of the salaah of Janazah and the virtue of following it until the body is buried. The majority of the scholars held the opinion that following the funeral procession- that it is legislated to walk in front of the body. Walking is from the Sunnah. Ibn Mundhir said it is confirmed that the Prophet and Abu Bakr and Umar used to walk in front of the body and not behind it.
2. Also, the person who prays over the body and those who accompany the body right to the burial will both get a reward, the magnitude of which is known only to Allah.
3. The salaah and accompanying the dead body is a way of achieving good for he deceased and it is also a means of earning good for the Muslims attending the body.
4. The hadith indicates the favor of Allah to the deceased Who has offered a large reward to the Muslims for attending the body and praying over it in large numbers and thus benefiting the deceased who is not able to do any more good actions.
5. The amount of reward that the person receives is equal to the amount of work that they do. The one who prays the Janazah Prayer gets reward equal to one qiraat and the one who does more than that and follows the body until it is buried gets two qiraat of reward InshaAllah.

#### **Side Point regarding Visiting the Graves.**

**Ibn Taymiyah:** Visiting he Graves is split into two groups.

1. Ziarrah Shariah (Legal visit)
2. Ziarrah Bidaeyah (Illegal visit)

#### **1. Ziarrah Shariah**

- The person who goes to the cemetery should give salaams to the dead person.
- And then we should ask Allah to forgive him and have mercy on him.
- One of the supplications the Prophet would teach his companions is: *"Peace be upon you, the inhabitants of the city, among the believers, and Muslims, and God willing we shall join you. I beg of Allah peace for us and for you."*

## 2. Ziarrayah Bidayeyah

- This includes those people who go to the cemetery and the graves of the Ambiyat and Prophet with the intention of praying there. This is *Ziarratul Kaboor Bidat'eyah*-the innovative visitation of the Grave.
- A Muslim should not be praying at the cemetery, except the Salaat ul Janazah. Going with the intention of making supplication at the graves of the righteous and Prophets and supplicating Allah is a bidat. Supplicating to the one in the grave is kufr. There is a clear distinction between the two.
- Seeking ones needs or help from the one in the grave is Shirk and asking Allah for ones needs at the grave of the righteous is bidat.

All of this is from those innovative practices that were not done by any of the Sahaba or the Tabieen or the Tabi'tabieen. These things have been prohibited by the great scholars of Islam.

## Extra Hadith

### 1. The funeral prayer of a martyr

- Narrated Jabir ibn Abdullah: The Prophet collected every two martyrs of Uhud in one piece of cloth, then he would ask, "Which of them had (knew) more of the Quran?" When one of them was pointed out for him, he would put that one first in the grave and say, "I will be a witness on these on the Day of Resurrection." He ordered them to be buried with their blood on their bodies and they were neither washed nor was a funeral prayer offered for them.

Bukhaaree

### 2. What is said about committing suicide

- ..And whoever commits suicide with a piece of iron will be punished with the same piece of iron in the hell Fire.
- Thabit ibn Ad-dhahak narrated.... A man was inflicted with wounds and he committed suicide, and so Allah said: My slave has caused death on himself hurriedly, so I forbid Paradise for him."

Bukhaaree and Muslim

### 3. What is said regarding the punishment in the grave

- Aisha said that a Jewess came to her and mentioned the punishment in the grave, saying to her, "May Allah protect you from the punishment of the grave." 'Aisha then asked Allah's Apostle about the punishment of the grave. He said, "Yes, (there is) punishment in the grave." 'Aisha added, "After that I never saw Allah's Apostle but seeking refuge with Allah from the punishment in the grave in every prayer he prayed."

Bukhaaree

### 4. What is said while visiting the graves

- Buraydah ibn al-Hasib narrated: The Messenger of Allah used to teach them when they went out to the graveyard. One of the narrators used to say this in the narration transmitted on the authority of AbuBakr: *"Peace be upon the inhabitants of the city (i.e. graveyard)".* In the hadith transmitted by Zuhayr (the words are): *"Peace be upon you, the inhabitants of the city, among the believers, and Muslims, and God willing we shall join you. I beg of Allah peace for us and for you."*

Muslim

## **Additional Comments**

### **Shawkani :**

- The Salaatul Janazah is obligatory on the Muslims. It is fard kifayah. If some Muslims do it then the rest are free of blame.
- The Imam should stand at the head of a man and at the waist of a woman.
- The salaah should consist of four or five takbeer. The majority of scholars say that the last act of the Prophet abrogated the five takbeers and it remained as four takbeers. There is proof for five takbeer.
- To read and recite after each takbeer the Fatiha and a chapter from the Quran (authentic hadith in Nisaae) and a dua between the remaining takbeer from the authentic duas reported in the authentic sunnah.
- One should not make salaah over the one who stole from the spoils of war. (there is no authentic hadith for this point)
- One should not pray over the one who commits suicide (some ikhtilaaf over this. The majority opinion is that you should although the Prophet did not. Therefore, this indicates that the leaders of the Muslims should not pray over them but some Muslims should.

#### **i) Prohibited to pray over the one who commits suicide**

Umar ibn Abdul Azeez and Imam Awzaee follow this madhab that one who commits suicide should not be prayed over due to their sinfulness and they use the hadith below as a proof.

- |  |
|--|
| <p>1) ..And whoever commits suicide with a piece of iron will be punished with the same piece of iron in the hell Fire.</p> <p>2) Thabit ibn Ad-dhahak narrated.... A man was inflicted with wounds and he committed suicide, and so Allah said: My slave has caused death on himself hurriedly, so I forbid Paradise for him." Bukhaaree and Muslim</p> |
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#### **ii) Should pray over the one who commits suicide**

Hasan al Basri, Ibrahim an- Nakaaee and Imam Malik, Abu Hanifa and Shafee and majority of scholars hold that the one who commits suicide should be prayed over. They answered these hadith by saying that the Prophet did not pray over those people as a warning to the people the gravity of committing the sin of suicide. But the companions prayed over the one who committed suicide. This indicates that he himself did not pray as a warning to others to fulfill their obligations and not take these things lightly, just as the hadith where he did not pray over the man who was in debt but he commanded his Companions to pray over their brother.

- One should not make salaah for a disbeliever or the shaheed.
- It is legislated to pray over the one who has already been buried and also over the one who is absent.