

Hadeeth #148

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

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

Benefits

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

Hadeeth #149

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

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

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

Basic Principle

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

Hadeeth #150

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

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

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

Abu Qatada is Al Harith ibn Rib'ee.

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

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

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

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

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

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

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

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

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

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

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

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

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

Ibn 'Umar is Abdullah ibn 'Umar.

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

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

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

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

Hadeeth #151

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

Ibn 'Umar is Abdullah ibn 'Umar.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Hadeeth #152

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

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

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

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

Hadeeth #153

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

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

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

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

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

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

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

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

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

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

إِنَّ الَّذِينَ كَفَرُوا لَنْ نُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ هُمْ وَقُودُ النَّارِ

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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