

Ibn Qayyim al-Jauziyyah

Provisions *for the* Hereafter

3

Zad-ul Ma'ad
fi Hadyi
Khairi-l 'Ibad

Taken from the Guidance of
Allah's Best Worshipper

Translated by
Jalal Abualrub

Edited by
Alaa Mencke & Shaheed M. Ali

Islamic Learning Media Publications

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Second Edition

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With the kind permission of the translator

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Translator's Introduction

All thanks and praises are due to Allah, Whom we thank and seek for help and forgiveness. Whomsoever Allah guides, will never be misled and whomsoever He misguides, will never find someone to guide them. I testify that none has the right to be worshipped, except Allah, Alone without partners, and that Muhammad is Allah's slave and Messenger.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ﴾

(O you who believe! Fear Allâh¹ as He should be feared and die not except in a state of Islâm²) [3:102],

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾

(O Mankind! Be dutiful to your Lord, Who created you from a single person [Adam], and from him [Adam] He created his wife [Hawwâ (Eve)], and from them both He

^[1][By doing all that He ordered and abstaining from all that He forbade].

^[2][As Muslims (with complete submission to Allâh)].

created many men and women; and fear Allâh through Whom you demand [your mutual rights], and [do not cut the relations of] the wombs [kinship]. Surely, Allâh is Ever an All-Watcher over you) [4:1],

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿١﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾

(O you who believe! Keep your duty to Allâh and fear Him, and speak [always] the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allâh and His Messenger [Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ], he has indeed achieved a great achievement [will be entered to Paradise and saved from the Fire]) [33:71-72].

Verily, the best speech is Allah's *Kalam* (Speech¹), and the best guidance is that sent with Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ²). Verily, the worst matters are matters of innovation (in religion), and every innovation is a *Bid`ah*, every *Bid`ah* is *Dhalalah* (sin, heresy) and every *Dhalalah*³ is in Hellfire.

^[1][Allah speaks with what He wills whenever He wills, this is one of His Attributes, none is equal or similar to Him.]

^[2]﴿سَلَامٌ﴾, or, (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) or, *Salla allahu `alaihi wa-sallam*; this statement means, may Allah's peace, honor and blessings be on him.]

^[3][Meaning, those who invent the *Bid`ah*].

This book is one of the important resources of knowledge for those who seek to know the *Seerah*¹ of their Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), as well as, the *Fiqh*² learned from it. This is a book that is unique in that it explains the *Sunnah*³ through the *Seerah* and the *Seerah* through the *Sunnah*. It is a profound classic work containing thousands of pages written by Imam ibn al-Qayyim while on the 'Hajj (pilgrimage) journey, from Damascus to Makkah. Despite its being written from memory, the several thousand incidents, 'Hadiths⁴, *Ayat* (verses of the Qur'an), *Fiqh* benefits, as well as, names of the companions associated with them, were remarkably close to the truth, with marginal errors. However, those who know the status, level of knowledge and *Ta'hqiq*⁵ that Imam ibn al-Qayyim had, will not be surprised to know this fact. Still, it is amazing how ibn al-Qayyim was able to write this vast volume while traveling to 'Hajj (Pilgrimage), especially since he was away from the resources of knowledge and enduring

^[1]['*Seerah*', is in reference to the Prophet's life-story].

^[2]['*Fiqh*', means, 'Islamic Jurisprudence', or, minor rulings of the religion, or laws].

^[3]['*Sunnah*, is in reference to the Prophet's statements, actions, agreeing to some actions, way, method, tradition, legislation; all Muslim must adhere to the *Sunnah* and apply it in their daily life].

^[4]['*Hadith*', when mentioned a lone, is exclusively in reference to the Prophet's statements. When a '*Hadith*' is collected from other than the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), the name of the person who issued the statement should be mentioned].

^[5]['*Ta'hqiq*', is in reference to analyzing various statements and accounts and searching for their authenticity and where, or in what references, these statements were mentioned, and thus, issue a decision whether they are authentic or otherwise.]

the hardships of travel. It is a blessing from Allah (سُبْحَانَهُ وَتَعَالَى) that it was possible for him to do so. Surely, Allah (سُبْحَانَهُ وَتَعَالَى) gives similar bounties to those who strive hard in His Cause and to spread His religion. And on this point, ibn al-Qayyim was indeed a defender of the *Sunnah*, ever since he met and started learning with his teacher, Shaikh al-Islam, Imam ibn Taimiyyah. If this is how the student was, so what about the teacher? May Allah (سُبْحَانَهُ وَتَعَالَى) increase His rewards and extend His Mercy, Pardon and Forgiveness to ibn Taimiyyah and his student Imam ibn Qayyim al-Jauziyyah for their great services to the *Sunnah* and the creed of *as-Salaf As-Sali`h*¹. Their books and authentic knowledge still benefit Muslims until the present time.

My Work on This Book

By the help and aid of Allah (سُبْحَانَهُ وَتَعَالَى), I translated almost every word ibn al-Qayyim wrote in, Zadul-Ma`ad, except for few parts that contained linguistic issues or poems. Translating this book is an enormous undertaking, because of the vast knowledge and large number of aspects of Islam contained in it. It is an encyclopedia of *Tafsir*, *Hadith*, *Fiqh*, *Seerah*, medicinal

^[1]['*As-Salaf as-Sali`h*'], is in reference to the companions of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and the second and third generations of Islam. Al-Bukhari and Muslim narrated that, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

”خَيْرُ النَّاسِ قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ.”

“The best people are my generation, then the next generation, then the next generation.”]

knowledge, as well as, refutation of *Bid`ah*¹ and ills of the heart.

I tried my best to explain the various terms contained in, Zadul Ma`ad. I also included various `Hadith narrations that pertain to certain parts of this book, when Imam ibn al-Qayyim did not do so himself. I also mentioned the degree of authenticity or lack of it for the `Hadiths mentioned herewith, relying on the works of Shaikh Nasir ad-Din al-Albani, the scholar of `Hadith in our time. All words and sentences between brackets [], or, (), and all footnotes are my work, compiled from various books of `Hadith, as well as, the resources I will mention thereafter.

Even though I primarily translated and abridged this book, I also did some *Ta`hqiq* and explained most of the terms in it using the resources I will soon mention, Allah willing. Allah (سُبْحَانَهُ وَتَعَالَى) has blessed me to teach and study this book over a span of several years, and this is why I was encouraged to indulge in this considerable undertaking. I tried to make the sentences as easy to read and understand as I could. My main purpose is to translate the books of *Sunnah* into English, so that the many millions of Muslims who do not speak Arabic have access to important resources of knowledge.

Also, it is my duty, honor and privilege to serve the *Sunnah*, especially at a time when various sects and deviant groups, or *A`hzab*, are leading a battle against the *Sunnah* and its people.

I should mention that I will not be translating the part of, Zadul Ma`ad, about the *Prophetic Medicine*. I translated this part for *Darussalam*, Riyadh, under the title,

^[1][Innovations in the religion].

Healing with the Medicine of the Prophet". Those who wish to acquire this book, which is in print, should visit the web-site of *Darussalam* at: darussalam@naseej.com.sa. Or, they should write to, P. O. Box 22743, Riyadh 11416, Saudi Arabia. I should also mention here the resources I benefited from, while translating the, Prophetic Medicine, so as to relate credit to those who deserve it. These resources are:

1. Medical Dictionary, by Yusuf Hitti and Ahmad al-Khatib.
2. The Prophetic Medicine, by S. Y. Abou Azar.
3. Transliteration of the Noble Quran, by Muhsin Khan and Taqi ad-Din al-Hilali.
4. Translation of Sahih Al-Bukhari, by Mohsin Khan and Taqi ad-Din al-Hilali.

I declare that whatever correctness my translation contains is from Allah (سُبْحَانَهُ وَتَعَالَى) Alone, and that whatever shortcoming or mistakes in it come from me, due to my imperfection and the plots of the devil and Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and His Messenger (سُبْحَانَهُ وَتَعَالَى) are free from it.

I would like to thank and appreciate all those who helped in the editing, reviewing and printing of this book, asking Allah (سُبْحَانَهُ وَتَعَالَى) to reward and bless them with the best rewards.

My Resource Books

1. Interpretation of the Meanings of the Noble Qur'an, by Dr. Muhammad Taqi-ud-Din al-Hilali and Dr. Muhammad Mu'hsin Khan; published by Darussalam Publishers and Distributors, Riyadh, Saudi Arabia.

2. Interpretation of the Meanings of Sahih al-Bukhari, by Dr. Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Mu'hsin Khan, published by Darussalam Publishers and Distributors, Riyadh, Saudi Arabia.
3. Zadul Ma'ad fi Hadyi Khairi al-'Ibad, by ibn Qayyim al-Jauziyyah, *Ta'hqiq* by Muassasat ar-Rayyan, published by Jam'iyyat I'hyaa at-Turath al-Islami, adh-Dha'hiyah, Kuwait.
4. Zadul Ma'ad fi Hadyi Khairi al-'Ibad, by ibn Qayyim al-Jauziyyah, *Ta'hqiq* by Shaikh 'Irfan Abdul Qadir 'Hassunah al-'Asha, published by Dar al-Fikr, Beirut, Lebanon.
5. Sifatu Salati an-Naby Salla-llahu 'Alaihi wa-Sallam, by Nasir-ud-Din al-Albani, published by Maktabatu al-Ma'arif, Riyadh, Saudi Arabia.
6. Fiqhu as-Seerah, by Muhammad al-Ghazali, *Ta'hqiq* by Shaikh Nasir ad-Din al-Albani, published by Dar al-Qalam, Damascus, Syria.
7. Sahih as-Seerah an-Nabawiyyah, by Ibrahim al-'Ali, published by Dar an-Nafa-is, Jordan.
8. Tamamu al-Minnah fi at-Ta'liqi `ala Fiqhi as-Sunnah, by Shaikh Nasir-ud-Din al-Albani, published by Dar ar-Rayah, Riyadh, Saudi Arabia.
9. Al-Qamus al-Mu`hit, by al-Fairuzabadi, published by Muassasat ar-Risalah, Beirut, Lebanon.

10. Al-Maurid, Arabic-English Dictionary, by Dr. Ru`hi al-Ba`albaki, published by Dar al-`Ilm lil-Malayin, Beirut, Lebanon.

There are several more minor resource books that I benefited from but did not mention here.

All translations that pertain to the Qur'an and `Hadith are only transliterations of the meanings; the originals are all in Arabic.

Jalal Abualrub
May 2001

Biography of Imam ibn Qayyim al-Jauziyyah

He is Abu¹ Abdullah Shams ad-Din² Muhammad³, ibn⁴ Abu Bakr, son of Ayyub, son of Sa'd, son of 'Huraiz, son of Makki, az-Zur`ii⁵ and then the resident of Damascus.

He was born in the lunar month of *Safar* the year 691 AH (after the Hijrah⁶). He died in Damascus on a Thursday on the thirteenth day of the lunar month of *Rajab* in the year 751 after the *Hijrah* (or AH). Judges, notables and large crowds attended his funeral. He died when he was sixty years old.

Ibn Qayyim al-Jauziyyah was known by this name because his father, Abu Bakr, was the *Qayyim* or supervisor of the school known by the name, *Al-Jauziyyah*, in Damascus. Abu Bakr's children and grandchildren were known as the children of the *Qayyim* of *al-Jauziyyah* for generations after that. *Al-Jauziyyah* was built by Mu'hyi

^[1]['Abu', means, 'father of'; it is also a title, used for respect, even if one does not have offspring. For example, the Mother of the Believers Aishah (رَضِيَ اللهُ عَنْهَا), the Prophet's wife, was called, 'Um Abdullah', even though she never gave birth to a child. 'Um', means, 'mother of'. Usually, the father and the mother are given titles of 'Abu' and 'Um' respectively, after their eldest son.]

^[2][Which was ibn al-Qayyim's nickname].

^[3][Muhammad was ibn al-Qayyim's given name].

^[4]['Ibn', means, 'son of', while, 'Bint', means, 'daughter of'.]

^[5][From the town of Zur', a village near Damascus; in the present time, it is called Azru'].

^[6][Migration of the Prophet peace be on him (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) from Makkah to Madinah in the year 623 CE].

ad-Din ibn al-‘Hafidh Ya’hya ibn Al-Jauzi; its building finished in the year 652 AH¹. In the year 1327 AH, it was turned to a courthouse. *Al-Jauziyyah* was burned during the Syrian revolution against France, during its occupation of Syria in the early part of the twentieth century.

Ibn al-Qayyim was born in the village of *Zur*, which, as we stated, is located in the area of *‘Horan*, a fertile area close to Damascus. Later on, he transferred to Damascus and learned from its scholars. He was raised in a house of knowledge and virtue and began his education with his father, who died in 723 AH. Ibn al-Qayyim was a sea of all types of knowledge, especially knowledge of the religion and the Arabic Language. All those who wrote biographies of ibn al-Qayyim testified to his vast knowledge in the *Sunnah*, *Fiqh*, Arabic Language, *‘Hadith*, as well as, being a scholar of healing through divine medicine. He authored many beneficial books with his beautiful handwriting. He had a vast collection of books authored by the scholars of the *Salaf*² and later generations. He had an exceptional standard of character. He was neither envious, nor harmed anyone, nor felt rage or hatred against anyone. He taught at the school known by, *‘as-Sadriyyah*, and led the prayer at *al-Jauziyyah*.

Ibn al-Qayyim was also known for being an exalted worshipper of Allah, as he used to spend a good part of the night in *Qiyam* –voluntary prayer. His prayer was lengthy and full of devotion, while perfecting its *Ruku’* and *Sujud*. His conduct was exemplary and he was known for having a

¹[After the *Hijrah*].

²[*‘As-Salaf as-Sali’h*, is in reference to the companions of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and the second and third generations of Islam].

pure heart. He repented often to Allah (سُبْحَانَهُ وَتَعَالَى) and invoked Him for forgiveness, prompting one of his students, Imam ibn Kathir, to state, "I do not know of anyone who is a more active worshipper than he is!" When he performed *Hajj*, the people of Makkah were astonished at the tremendous devotion in which ibn al-Qayyim performed acts of worship and rituals of *'Hajj*, such as *Tawaf* (circumambulating) the *Ka`bah* in Makkah.

Among ibn al-Qayyim's best qualities was that he dedicated his life, from the time he met his Shaikh, Shaikh al-Islam, ibn Taimiyyah, until the end defending the *Sunnah* against all innovations in the religion, with regards to the creed and practical aspects. He called to implementing the *Sunnah* and discarding *Taqlid*, which pertains to imitating the statements and opinions of people without relying on evidence contained in the Qur'an and *Sunnah*. He dedicated his efforts to invalidating and exposing the deviant practices and creeds of the misguided *Sufi* sects, which rely on innovation as their tool of destruction against Islam.

Ibn al-Qayyim met ibn Taimiyyah in the year 712 AH and remained with him the rest of his life. He became ibn Taimiyyah's student, even though he was a scholar in his own right and shared with him the responsibility of carrying and defending the *Sunnah* and its knowledge, until ibn Taimiyyah died in 728 AH. Ibn al-Qayyim remained truthful to this *Da`wah* (call) and asserted in a poem that through the efforts of ibn Taimiyyah, Allah (سُبْحَانَهُ وَتَعَالَى) permitted him to go back to the way of *as-Salaf As-Sali`h*.

Ibn al-Qayyim was impressed by ibn Taimiyyah's style of writing and imitated it, while defending the true religion against deviant sects. This is why ibn al-Qayyim was called, 'The Second Shaikh al-Islam'.

When ibn al-Qayyim defended the *Sunnah* against the people of *Bid'ah*¹, he would first read what those sects believed and then refute their creeds and statements, relying on the Qur'an and authentic *Sunnah*.

When he researched a subject, ibn al-Qayyim would refer to the text of the Qur'an and *Sunnah* and derive the various rulings of the religion using them as the resource of knowledge. He would often mention several evidences to support a certain ruling. He would also mention the opinions and statements from the scholars of previous generations and sometimes would support their statements by relying on the various evidences he collected from the Qur'an and *Sunnah*. When refuting a statement, he would mention his evidence, as well as, the evidence of those, who did not agree with him, then would refute them.

The resources of knowledge that ibn al-Qayyim relied on were the Qur'an, the *Sunnah* and the *Ijmaa'*², if he did not know of anyone who disagreed with it with regards to a certain ruling. Next, he would rely on the *Fatwa* or the religious opinion or decree of the companion, if there were no other companions who contradicted his *Fatwa*. He would then rely on the *Fatwa* of the successive generation that came after the generation of the companions (*at-Tabi'un*). He would then rely on *Qiyas*³.

¹[Innovation in the religion].

²['*Ijma'*' pertains to the consensus of the companions, as Imam ibn 'Hazm stated. Or, it pertains to the consensus of Muslim Scholars, including the companions, of course.]

³['*Qiyas*', pertains to researching the Qur'an and *Sunnah* and suggesting a ruling with regards to a certain matter of the religion that does not have a definite ruling in the *Quran* and *Sunnah* or *Ijmaa'*].

Furthermore, ibn al-Qayyim would not show an inclination towards or preference for any *Madh-hab* (school of thought), such as the 'Hanafi, Maliki, Shafii or 'Hanbali *Madhhabs*, which are attributed to Imams Abu 'Hanifah An-Nu'man, Malik ibn Anas, Ash-Shafii and Ahmad ibn 'Hanbal. Ibn al-Qayyim called for *Ijtihad*, by those qualified to use this method, and firmly defended the *Aqeedah* (Creed) and the way *as-Salaf as-Sali'h* understood, practiced and conveyed the religion. He used a highly eloquent and persuasive style of writing to convey his knowledge.

Many students who later became scholars of knowledge in their own right learned from ibn al-Qayyim. His knowledge, teachings and books are still used today as a major resource of authentic knowledge by all those who are dedicated students of religious knowledge.

Scholars Praise the Good Qualities and Tremendous Knowledge of ibn al-Qayyim

Al-Qhadhi (Judge) Burhan ad-Din az-Zur'ii stated that during his time, there was not a more knowledgeable scholar than ibn al-Qayyim. The known scholar ibn Rajab al-'Hanbali said that ibn al-Qayyim learned the 'Hanbali *Madhhab* and learned with Taqi ad-Din ibn Taimiyyah, becoming proficient in all kinds of Islamic knowledge. Also, the scholar of 'Hadith and historian Imam adh-Dhahabi stated that ibn al-Qayyim was proficient in 'Hadith, *Fiqh* and the *Arabic* Language. Shaikh Jamal ad-Din Taghri Bardi stated that ibn al-Qayyim was excellent at several aspects of knowledge, such as *Tafsir*, *Fiqh*, *Arabic* Language and grammar, 'Hadith, *Usul al-Fiqh*, and so forth.

Several other scholars, such as ash-Shaukani and as-Suyuti, praised the knowledge of ibn al-Qayyim. One of his famous students, Imam ibn Kathir who wrote the famous *Tafsir* (explanation) of the Qur'an said about him, "He heard narration of *Hadith* and was proficient in the religion in various aspects of knowledge, especially *Tafsir*, *Hadith* and the Qur'an and *Sunnah*. When Shaikh al-Islam ibn Taimiyyah returned from his trip to Egypt in 712 AH, ibn al-Qayyim learned from him until ibn Taimiyyah died. Ibn al-Qayyim collected vast knowledge from ibn Taimiyyah, adding to the knowledge that he collected before. He became authoritative in various aspects of knowledge because of what he learned, which was substantial. Even though ibn al-Qayyim became a famous scholar, teacher and author in his lifetime, he was uniquely active by day and night collecting more knowledge and invoking Allah (سُبْحَانَهُ وَتَعَالَى) and supplicating to Him."

Ibn al-Qayyim suffered oppression, like all reformers before him. He conveyed the true Islamic knowledge fearing none, except Allah (سُبْحَانَهُ وَتَعَالَى) and supported his Shaikh, Imam ibn Taimiyyah, in his struggle against *Bid'ah* and deviant sects and creeds. When ibn Taimiyyah was sent to prison by unjust rulers, ibn al-Qayyim was jailed, along with him.

In the last term in jail, ibn al-Qayyim was kept away from Shaikh al-Islam, ibn Taimiyyah, who died soon after. Ibn al-Qayyim was released from jail after ibn Taimiyyah died; most of the population of Damascus attended ibn Taimiyyah's funeral and they grieved for their tremendous loss.

Surely, there is a difference between the funerals held for the scholars of *Sunnah* and those held for the scholars of *Bid'ah* and deviation. For instance, around two

million people attended the funeral of Imam Ahmad ibn `Hanbal when he died in *Baghdad*. At that time, Ahmad was supported by the Caliph and loved by people. Also, *Baghdad* was the largest city in the world. When ibn Taimiyyah died, Damascus was not a very large town.

Therefore, when sixty thousand men, women and children attend someone's funeral –like ibn Taimiyyah's funeral- in Damascus during that time, this means that most of its population attended that funeral. Of course, Imam Ahmad ibn Hanbal was by no means less in knowledge, scholarly status and level than ibn Taimiyyah. Further, Imam Ahmad ibn `Hanbal was blessed and elevated in honor and grade, by taking the tremendous stance he took, in defense of the true *Islamic Creed*. This is why he was rightfully called, *Imamu Ahli as-Sunnah*. They were brothers and Imams who defended the true *Islamic Faith* and raised high the flag of the *Sunnah*. How can we reward them for their efforts and preserving the religion of our Prophet, Muhammad, peace be on him, as fresh as the day it was revealed to him?

All what we can say is repeat what Allah (سُبْحَانَهُ) said in the Qur'an, (وَتَعَالَى

﴿ وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا
الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا
إِنَّكَ رَعُوفٌ رَحِيمٌ ﴾

(And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have

believed. Our Lord! You are indeed full of kindness, Most Merciful.)¹

Ibn Rajab al-‘Hanbali said, “Ibn al-Qayyim was jailed several times, some of them at the same time with ibn Taimiyyah. The last time, they were incarcerated in separate rooms in a castle².”

Teachers of Ibn al-Qayyim

Ibn al-Qayyim learned with many teachers among them his father, Abu Bakr ibn Ayyub. He also learned knowledge of *‘Hadith* with Abu Bakr Abdul Da-im, Arabic Language with Abu Abdullah ibn Abi al-Fat’h and Fiqh with Muhammad Safi ad-Din al-Hindi.

As we stated, ibn al-Qayyim learned with ibn Taimiyyah and benefited from his tremendous knowledge in the areas of *Tafsir*³, *‘Hadith*, *Fiqh*, *Usul*⁴, inheritance⁵ and Creed. He was his devoted student for approximately sixteen years.

Among ibn al-Qayyim’s teachers were ibn Maktum, ‘Ala ad-Din al-Kindi, Muhammad ibn Abu al-Fat’h, Ayyub ibn al-Kamal, Judge Badr ad-Din ibn Jama`ah and Abu al-Fat’h al-Ba`albaki. May Allah (سُبْحَانَهُ وَتَعَالَى) grant them all His Mercy.

^[1][59:10]

^[2][Which was a jail during that time].

^[3][Meanings of the Qur’an].

^[4][Major resources of Islamic Knowledge, or rulings of the Islamic Jurisprudence].

^[5][Or, ‘*‘Ilm al-Fara-idh*’].

Students of ibn al-Qayyim

Ibn al-Qayyim's students included an impressive list of Imams of knowledge, such as ibn Kathir, ibn Rajab al-Hanbali, ibn Qudamah al-Maqdisi, al-Fairuzabadi, who wrote the famous Arabic dictionary known by, *al-Qamus al-Mu`hit*, and so forth. Ibn al-Qayyim's two children, Ibrahim and Musharraf ad-Din, whose name was Abdullah, also learned with him.

Books that ibn al-Qayyim Authored

Ibn al-Qayyim authored a large number of books, such as:

1. *Ijtima` al-Juyush al-Islamiyyah `Ala Ghazw al-Mu'attilah wal-Jahmiyyah.*
2. *A`hkamu Ahli adh-Dhimmah.*
3. *I`lamu al-Muwaqqi`in `an Rabbi al-`Alamin.*
4. *Ighathatu al-Lahfan min Masa-id ash-Shaitan.*
5. *Al-Fawa-id.*
6. *Tahdheebu Sunani Abi Dawood.*
7. *Madariju as-Salikin.*
8. *Ad-Da-o-wad-Dawa.*
9. *'Uddatu as-Sabirin wa-Dhakheeratu ash-Shakirin.*
10. *Hidayatu al-`Hayara fi Ajwibati an-Nasara.*

Ibn al-Qayyim authored many other books about the various aspects of knowledge, some of them are still manuscripts. May Allah (سُبْحَانَهُ وَتَعَالَى) reward him with His Mercy and Pleasure.

This biography of Imam ibn al-Qayyim is somewhat based on the biography that Shaikh Abdul Hadi Wahbeh and Shaikh `Irfan Abdul Qadir `Hassunah collected from various resources of biography of famous imams, such as *ad-Durar al-Kaminah*, *al-Bidayah wan-*

Nihayah, *Shadharat adh-Dhahab*, and *an-Nujumu az-Zahirah*.

I attest that I benefited to a good extent from the *Ta'hqiq*, that is, criticism of the narrations of *'Hadith*, that Shaikh Abdul Hadi Wahby collected, in cooperation with *Mu-assasat ar-Rayyan*, from the books on *'Hadith* that the *Imam of Ahlu as-Sunnah* in our time, Nasir ad-Din al-Albani, has authored. May Allah (سُبْحَانَهُ وَتَعَالَى) grant His mercy to al-Albani for the tremendous service he offered to Islam and the knowledge of *'Hadith*, in specific, for our time.

I also benefited, to a lesser extent, from the *Ta'hqiq* by Shaikh 'Irfan Abdul Qadir 'Hassunah on, *Zadul-Ma'ad*, published by *Daru al-Fikr*. I also compiled *Ta'hqiq* and commentary from several more books and resources of knowledge, including the major resources I will soon mention, Allah willing¹.



^[1][For more information about ibn al-Qayyim, refer to the following resources: *an-Nujumu az-Zahirah*, 10:249, *al-Bidayah wan-Nihayah*, 14:234-235, *al-Badr at-Tali'*, 2:142-146, *ad-Durar al-Kaminah*, 4:21-23, *Shadharatu adh-Dhahab*, 6:168-170, etc.]

زاد المعاد

في

أخبار خير المعاد

Virtues of *Yaumu al-Jumu'ah* (Friday)

The Prophet's guidance was that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) honored *Yaumu al-Jumu'ah* and established certain acts of worship during it, exclusive for that day. There are different opinions regarding whether *Yaumu al-Jumu'ah* is better or the day of 'Arafah¹.

Among the virtues of *Yaumu al-Jumu'ah*, is that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to recite *Surat as-Sajdah* (32) and *al-Insan* (76) during the *Fajr* Prayer on Friday². Many of those who do not have knowledge think that the Dawn Prayer of Friday is favored by a prostration³, which they call, 'Sajdatul-Jumu'ah'. If one of them did not recite *Surat as-Sajdah* during the Dawn Prayer of *Yaumu al-Jumu'ah*, he would recite another *Surah* where a prostration is legislated. Because of this, several scholars stated that one should not always recite *Surat as-Sajdah* during the Friday Dawn Prayer, so as to dissipate the false opinion of the ignorant [that *Jumu'ah* Dawn Prayer was endowed with a prostration]. I heard Shaikh al-Islam ibn Taimiyyah say, "The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited these two *Surah* during the Friday Dawn Prayer because they contain news about

^[1] [*Arafah* is the ninth day of the lunar month of *Dhul-'Hijjah*, month of the 'Hajj]

^[2] [Al-Bukhari (842) and Muslim (1455), from Abu Hurairah, may Allah be pleased with him (*Radhiya-llahu `anh*)]

^[3] [They think that because the Prophet, peace be on him, recited *Surat as-Sajdah* (32) -which contains an instance where a prostration is legislated- during the Dawn Prayer of Friday that the Dawn Prayer of Friday is itself favored by a prostration!]

what happened and what will happen on a *Jumu'ah*. They mention the creation of Adam, news about the Return (to Allah) and gathering of the slaves (on the Day of Resurrection). All this occurred or will occur on a Friday, and thus, reciting these two chapters is a reminder to the *Ummah* of what occurred and what will occur during Friday. The prostration (in *Surat as-Sajdah*) was legislated because it is in the *Surah*. Therefore, there is no specific prostration legislated [during that prayer and that day] that one should offer by reciting a chapter that contains a *Sajdah*¹.”

The second virtue for *Yaumu al-Jumu'ah* is that it is recommended to recite *Salat* often on the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) during the day and the night during Friday. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

”أَكْثَرُوا مِنَ الصَّلَاةِ عَلَيَّ يَوْمَ الْجُمُعَةِ وَلَيْلَةَ الْجُمُعَةِ.”

“Recite *Salat*² on me often during the day on Friday and during its night³.” Indeed, the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)

[¹] [For more details, refer to, *Sunnat al-Jumu'ah*, by Shaikh al-Islam ibn Taimiyyah, Pg., 34-35, and its *Ta'hqiq*, by Abu 'Abdullah Sa'd al-Miz'il]

[²] [*Salat* on the Prophet, peace be upon him, pertains to invoking Allah, the Exalted, to bestow His blessings and Honor on His Prophet, by saying, 'Salla-llahu 'alaihi wa-sallam'; also, refer to the second volume of the translation of this book, in the section on *Tashahhud*, for the full text of how to say the *Salat* on the Prophet, peace be upon him]

[³] [In the Islamic Calendar, the night precedes the day, and thus, the night of *Jumu'ah* (Friday) is what people consider Thursday night.=

(وَسَلَّمَ) is the chief and master of all mankind¹; *Jumu'ah* is the master and chief of all days². Therefore, reciting the *Salat* on the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) during Friday has a special virtue that is exclusive to that day. There is another wisdom, that being, every type of good and righteous thing that the *Ummah* of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) earned in this life and the Hereafter, they earned by his hands (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Allah (عَزَّ وَجَلَّ) collected the good of this life and the Last Life for the Prophet's *Ummah*, by the hands of His Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and the best honor the *Ummah* earns is earned on Fridays, the day during which they will be sent

=In his, Tamamu al-Minnah fi at-Ta'liqi `ala Fiqhi as-Sunnah, Pg., 324, al-Albani said, "Ibn `Adi and Al-Baihaqi collected this `Hadith from Anas. The `Hadith was also reported from `Abdullah ibn `Umar and from Safwan ibn Sulaim as a *Mursal**. This `Hadith is `Hasan on account of its various narrations (`*Hasanun li-Ghairih*), as I stated in, Silsilat al-Ahadith as-Sahihah (1407), yet, it is from the *Sahih* grade (*sahihun li-Ghairih*), without mentioning the night of *Jumu'ah*, on account of another `Hadith collected from Aus. Refer to, Silsilat al-Ahadith as-Sahihah (1527)."

* Safwan ibn Sulaim was not among the companions; this is why his narration is a *Mursal*.]

⁽¹⁾ [Al-Bukhari (4343) and Muslim (287) narrated that Abu Hurairah (رَضِيَ اللهُ عَنْهُ) said that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ."

"I am the *Sayyid* (chief and master) of all people on the Day of Resurrection."

⁽²⁾ [according to an authentic `Hadith collected by ibn Majah (1074) and Ahmad (14997); Shaikh Wahby said to refer to, Sahih Sunan ibn Majah (899)]

to their residences and palaces in Paradise. *Yaumu al-Mazid* (the day of extra bounty¹) will also fall on a Friday, after the believers enter Paradise. Friday is a day of festival for them in this life, when Allah grants them what they need and ask for and fails not those among them who invoke Him. All this earned goodness came to be known and earned by the hand of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and because of him. Indeed, among the ways of appreciating and thanking the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), trying to fulfill but

^[1] [Ibn al-Qayyim is referring to Friday being *Yaumu al-Mazid*, when the believers will be granted the favor of seeing Allah, the Exalted. It is a part of the Islamic Creed to believe that Allah will be seen by the believers in the Hereafter. The Prophet of Allah, peace be upon him, said, in a *Hadith* collected by Muslim (266),

"إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ قَالَ يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى تُرِيدُونَ شَيْئًا أَزِيدُكُمْ فَيَقُولُونَ أَلَمْ نُبَيِّضْ وَجُوهَنَا أَلَمْ تُدْخِلْنَا الْجَنَّةَ وَتُنَجِّنَا مِنَ النَّارِ قَالَ فَيَكْشِفُ الْحِجَابَ فَمَا أُعْطُوا شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَى رَبِّهِمْ عَزَّ وَجَلَّ" ثُمَّ تَلَا هَذِهِ الْآيَةَ (لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ).

"When the people of Paradise enter Paradise, Allah, the Exalted, the Blessed, will say, 'Do you wish for any extra bounty?' They will say, 'Have You not radiated our faces with light, have You not entered us into Paradise and saved us from the Fire?' He will then remove the Veil. Indeed, nothing that they were granted will be dearer to them than looking at their Lord, the Exalted and Most Honored." The Prophet, peace be upon him, then recited this *Ayah*, {For those who have done good is the best (reward, i.e. Paradise) and even more (Ziyadah, i.e. Mazid)} [10:26].]

some of his rights on his *Ummah*, is to often repeat the *Salat* on him (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) during the day and the night of Fridays.

The third virtue pertains to the *Jumu'ah* Prayer, which is one of the obligations of Islam¹ and among the greatest grand gathering days for Muslims, greater and more ordained than any other gathering, except the

⁽¹⁾ [This is al-Albani's summary of what Shaikh Siddiq `Hasan Khan, may Allah grant him His Mercy, wrote regarding the obligation of attending *Jumu'ah*, "*Jumu'ah* is required from every *Mukallaf* (responsible adult) and ordained on every *Mu`htalim* (pubescent) on account of the clear evidences stating that *Jumu'ah* is a right due on every *Mukallaf* and sternly warning against those who abandon attending it. For instance, the Prophet, peace be upon him, once wanted to burn the houses of some men who did not attend *Jumu'ah* (Muslim 1043)*. Indeed, there is no order more direct and clear than the *Quranic* order that entails every man,

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴾

{O you who believe (Muslims)! When the call is proclaimed for the *Salât* (prayer) on Friday (*Jumu'ah* prayer), come to the remembrance of Allâh}[62:9]."

* Just as al-Albani commented here, al-Bukhari (617) and Muslim (1401) narrated the Prophet's warning against those who do not attend the congregational prayer, as well. Therefore, attending *Salatu al-Jama`ah* (the congregational prayer) is ordained on men (*Fardh `Ain*), as is the accepted opinion in the *'Hanafi* school of thought; refer to, Al-Ajwibah an-Nafi'ah `An As`ilat Lajnat Masjid al-Jam`iah, Pg. 43, first footnote.]

gathering on the *Day of `Arafah*¹. He who abandons attending the *Jumu'ah* Prayer, belittling its significance, Allah will seal his heart². Also, the closeness [to Allah] that the people of Paradise will earn on the Day of Resurrection and their being the foremost to visit [Allah, the Exalted, the Most Honored]³ during *Yaumu al-Mazid*, occurs according to their closeness to the Imam on *Jumu'ah* and their going to the *Masjid* early⁴.

[¹] [On the ninth day of the lunar month of *Dhul-`Hijjah*, the month of *`Hajj*, pilgrims stand in the vicinity of *`Arafah* from dawn to sunset]

[²] [Malik (227), Ahmad (14032), Abu Dawood (888), An-Nasaii (1352), at-Tirmidi (460), ibn Majah (1116) and ad-Darimi (1525) narrated that Allah's Apostle, peace be upon him said,

"مَنْ تَرَكَ الْجُمُعَةَ ثَلَاثَ مَرَّاتٍ تَهَاوُنًا بِهَا طَبَعَ اللَّهُ عَلَى قَلْبِهِ."

"He who abandons attending *Jumu'ah* three consecutive times, out of carelessness, then Allah will seal his heart." Refer to, Sahih Sunan Abu Dawood (928), where al-Albani graded this *`Hadith*: *`Hasan Sahih*]

[³] [Or, granted the favor of seeing Allah, the Exalted]

[⁴] [There is a weak *`Hadith* with this meaning, collected by ibn Majah (1084) and ibn Abi `Asim. Al-Albani stated in his book, Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah, Pg. 325-326, that the chain of narration for this *`Hadith* contains an unreliable narrator, Abdul Majid ibn Abdul Aziz ibn Abi Ruwad, who had bad memory. Al-Albani said next that he collected this *`Hadith* and spoke in detail about it in his book, Silsilat al-Ahadith adh-Dha'eefah wa-l-Maudhu'ah (2810), and in a shorter form in his book, Dhilal al-Jannah fi-Takhrij as-Sunnah (620).]

The fourth virtue pertains to the order that one takes a bath during Friday¹.

[¹] [Samurah ibn Jundub, may Allah be pleased with him, said that Allah's Apostle, *salla-llahu `alaihi wa-sallam*, said,

"مَنْ تَوَضَّأَ يَوْمَ الْجُمُعَةِ فِيهَا وَنِعِمَّتْ وَمَنْ اغْتَسَلَ فَالْغُسْلُ أَفْضَلُ."

"He who took *Wudhu* for *Yaumu al-Jumu'ah*, then it is a good act; he who took *Ghusl*, then *Ghusl* is better"[Ahmad (19231), Abu Dawood (300), at-Tirmidhi (457) and an-Nasaii (1363), from Samurah ibn Jundub, may Allah be pleased with him, and, ibn Majah (1081), from Anas ibn Malik, may Allah be pleased with him, using slightly different words]. Imam ibn `Hazm said, in his excellent book on *Fiqh*, al-Mu'halla, "Even if these *Hadiths* are authentic, they do not qualify as evidence; they do not state that taking a bath for *Jumu'ah* is not required. Yes, these *Hadiths* state that making *Wudhu* (Ablution; for *Jumu'ah*) is a good act and that taking a bath is better. There is no doubt about this fact. However, Allah, the Exalted, said,

﴿ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ ﴾

{*And had the people of the Scripture* (Jews and Christians) *believed, it would have been better for them*}[3:110]. Do these words indicate, may Allah forbid, that faith and fear and obedience of Allah are not required? Even if all of these *Hadiths* indicated that taking a bath (*Ghusl*) for *Jumu'ah* is not required, they would not qualify as proof, because they will merely be stating the fact of the matter before the Prophet, peace be upon him, said,=

This is a very solid (or established) order and more obligatory than the perceived necessity of offering *Witr*¹

"غُسْلُ يَوْمِ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ."

"Taking Ghushl for Yaumu al-Jumu'ah is required from every Mu`htalim"; [Al-Bukhari (830) and Muslim (1397)]. No doubt, this Prophetic statement contains a new order that abrogates the first statement. It is not allowed to ignore the clearly established abrogator and instead use the abrogated ruling." Al-Albani mentioned ibn `Hazm's statement in his, Al-Ajwibah an-Nafi`ah `An As`ilat Lajnat Masjid al-Jam`iah, Pg., 51, footnote no. 1.]

¹ [We previously stated that there is no evidence to support that *Witr* Prayer is compulsory. Al-Bukhari (1365) and Muslim (28) narrated that `Abdullah ibn `Abbas, may Allah be pleased with him, said that Allah's Apostle, peace be upon him, said, when he sent Mu`adh ibn Jabal, radhiya allahu `anhu, to Yemen,

"إِنَّكَ تَقْدُمُ عَلَى قَوْمٍ أَهْلِ كِتَابٍ فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ إِلَيْهِ عِبَادَةُ اللَّهِ فَإِذَا عَرَفُوا اللَّهَ فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي يَوْمِهِمْ وَلَيْلَتِهِمْ فَإِذَا فَعَلُوا فَأَخْبِرْهُمْ أَنَّ اللَّهَ فَرَضَ عَلَيْهِمْ زَكَاةً مِنْ أَمْوَالِهِمْ وَتُرْدٌ عَلَى فُقَرَائِهِمْ فَإِذَا أَطَاعُوا بِهَا فَخُذْ مِنْهُمْ وَتَوَقَّ كَرَائِمَ أَمْوَالِ النَّاسِ."

"You are going to people of a (Divine) Book. First of all invite them to worship Allah (alone) and when they come to know Allah, inform them that Allah has enjoined on them five prayers in every day and night. If they start offering these prayers, inform them that Allah has enjoined on them the Zakat (charity), which is taken from the rich amongst them and given to the poor amongst them. If they obey you in that, take Zakat from them and avoid (don't take) the best property of the people as Zakat."=

and reciting the *Bsammalah*¹ during the prayer. Further, it is more obligated than having to retake *Wudhu*, after touching women², touching the sexual organ³, laughing with a loud

=Fasting the days of the lunar month of *Ramadhan* and performing pilgrimage to the House of Allah, *al-Ka`bah* at *Makkah*, at least once in one's lifetime, are the fourth and fifth pillars of Islam. Further, `Ali ibn Abi Talib said, "Offering *Witr* Prayer is not required like the obligatory prayers." Ahmad (617), Abu Dawood (1416), an-Nasaii (1658), at-Tirmidhi (415), ibn Majah (1159), and others, collected this authentic statement from `Ali ibn Abi Talib, may Allah be pleased with him.]

^[1] [The *Basmalah* (*Bismillahi ar-Ra`hman ar-Ra`heem* [In the Name of Allah, Most Beneficent, Most Merciful]) is a part of *Surat al-Fati`hah* (chapter 1), as indicated by a `Hadith collected by al-Bukhari and Muslim. One is required to recite *Surat al-Fati`hah* in every *Rak'ah* in the prayer, according to a `Hadith collected by al-Bukhari and Muslim. As we stated, one should recite the *Basmalah* in secret.]

^[2] [There is no proof that one loses *Wudhu* if he touches his wife, for example. To provide evidence, we mention here a `Hadith collected by al-Bukhari (369) and Muslim (796), from `Aishah, may Allah be pleased with her, who said, "I used to sleep in front of Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and my legs would be in the direction of *Qiblah* in front of him. When he would go down to prostrate, he would touch me and I would move my legs. When he stood up, I would again stretch my legs. Those days, we did not have lamps inside our homes."]

^[3] [Ibn al-Qayyim reported that according to the `Hanafi *Madhab*, touching the sexual organ does not cause one to lose his Ablution. For evidence, they relied on a `Hadith collected from Talaq ibn `Ali, may Allah be pleased with him, that a man asked Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) about a man touching his sexual organ, whether he has to retake *Wudhu*. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)

(رَسَلَمَ) said, "No, for it is but some of you." Ahmad (15693), Abu Dawood (155), at-Tirmidi (78), an-Nasaii (165) and ibn Majah (476) collected this authentic *'Hadith*, which al-Albani graded authentic, in his books, Sahih Sunan an-Nasaii (1:37), Sahih Sunan ibn Majah (483), and, Mishkatu al-Masabi'h (320); refer to, Fiqhu as-Sunnah, by Sayyid Sabiq, Pg. 70-71 and also footnote no. 1, Pg., 71. Al-Albani said, in his book, Tamamu al-Minnah fi at-Ta'liqi 'ala Fiqhi as-Sunnah, Pg. 103, "The Prophet's statement, 'It is only some of you', indicates that touching the sexual organ does not annul Ablution if one did not do it out of desire. In this case, touching the sexual organ is similar to touching any other part of the body, unlike when one touches the sexual organ out of desire." Al-Albani also said, "This *'Hadith* only indicates that touching the sexual organ without desire does not annul *Wudhu*, unlike touching it with desire; [the latter case annuls *Wudhu*] according to the *'Hadith* that Busrah reported. This is how we combine the two *Hadiths*; I believe that this is also the opinion of ibn Taimiyyah, as he wrote in one of his books, and Allah has the best knowledge."

The *'Hadith* that Busrah Bint Safwan, may Allah be pleased with her, reported is also authentic and found in these references of *'Hadith*: Ahmad (26030), Abu Dawood (154), at-Tirmidi (77), an-Nasaii (443) and ibn Majah (472). In Busrah's *'Hadith*, the Prophet, peace be upon him, said,

"مَنْ مَسَّ ذَكَرَهُ فَلَا يُصَلِّي حَتَّى يَتَوَضَّأَ."

"He who touches his male sexual organ must not pray, until he takes *Wudhu*." In, Fiqhu as-Sunnah, by Sayyid Sabiq, Pg. 70, footnote no. 1, it is mentioned that al-Albani stated that this *'Hadith* is *Sahih*, in his books, Irwa' al-Ghalil (1:150), and, Mishkatu al-Masabi'h (319)]

voice while praying, nose bleeding, cupping and vomiting¹. It is more obligated than the necessity to recite the *Salat* on

[¹¹ Al-Bukhari reported, without a chain of narration, but using the assertive form, "So and so said," that Jabir ibn `Abdullah= (رضي الله عنه) said that if one laughs during the prayer, he repeats the prayer not the *Wudhu*. As for nose bleeding and bleeding in general, al-Bukhari reported that al-`Hasan stated that Muslims used to pray while bleeding from their wounds in battle. Also, al-Bukhari said that `Abdullah ibn `Umar, may Allah be pleased with them both, and al-`Hasan stated that one does not have to repeat Ablution after a cupping operation, but has to clean the area of cupping. Moreover, the Prophet, peace be upon him, was asked about one feeling the sensation that one has passed gas while praying, should he cut short the prayer, and he said,

"لَا حَتَّى يَسْمَعَ صَوْتًا أَوْ يَجِدَ رِيحًا."

"No, until he hears a sound or finds a smell." Al-Bukhari (134) and Muslim (540) collected this *Hadith*. One has to repeat *Wudhu* if one falls to sleep, according to an authentic *Hadith* collected by Ahmad (17396), at-Tirmidi (3457) an-Nasaii (127) and ibn Majah (471); al-Albani graded this *Hadith* as authentic in his book, Sahih Sunan Abu Dawood (198); also refer to, Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah, Pg. 99-103, where al-Albani, just as al-Mundhiri, an-Nawawi and ibn as-Sala`h, graded this *Hadith* *Hasan*. Moreover, after one eats camel meat, one has to repeat Ablution, according to a *Hadith* collected by Muslim (539); refer to, Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah, Pg. 104-106 for more details on this topic. Also, one has to repeats *Wudhu* if one ejaculates pre-seminal fluid, as al-Bukhari (261) and Muslim (457) reported in a *Hadith* `Ali narrated from the Prophet, peace be upon him. Further, one loses *Wudhu* and the state of *Taharah* (purity),=

the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in the last *Tashahhud*¹ and than reciting the *Quran* by those praying behind the Imam².

=when one ejaculates or has sexual intercourse. As far as vomiting, Ahmad (26230), Abu Dawood (2033) and at-Tirmidi (80) collected an authentic *Hadith*, in which Abu ad-Dardaa (رَضِيَ اللهُ عَنْهُ) reported that once, Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) vomited, broke his fast and repeated his *Wudhu*; refer to, Tamamu al-Minnah fi at-Ta'liqi 'ala Fiqhi as-Sunnah, Pg. 111-112, where al-Albani graded this *Hadith Sahih* and stated that relying on this *Hadith* for evidence, Shaikh al-Islam ibn Taimiyyah stated that it is recommended to retake *Wudhu* after vomiting.]

[¹] [Previously, in the second volume of this translation, while explaining *Tashahhud*, we stated that it is necessary to recite the *Salat* on Allah's Prophet, peace be upon him, in both *Tashahhud*. Fadhalah ibn 'Ubaid (رَضِيَ اللهُ عَنْهُ) narrated from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ),

”إِذَا صَلَّى أَحَدُكُمْ فَلْيَبْدَأْ بِتَحْمِيدِ اللَّهِ وَالثَّنَاءِ عَلَيْهِ ثُمَّ لِيُصَلِّ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ لِيَدْعُ بِمَا شَاءَ.”

“When one of you prays, let him start by thanking and glorifying Allah and then recite the *Salat* on the Prophet, then let him invoke with whatever he wishes.” Ahmad (22811), Abu Dawood (1266), at-Tirmidi (3399), ibn Khuzaimah and al-'Hakim, who rendered it authentic, collected this authentic *Hadith*. Refer to, Sifatu Salati an-Naby, Pg. 182, where al-Albani stated that Imam ash-Shafii and the last verdict collected from Imam Ahmad regarding this topic stated that it is necessary to recite the *Salat* on the Prophet, peace be upon him, in the last *Tashahhud*.]

[²] [Ibn Majah (834) reported, using an authentic chain of narration, that Jabir ibn 'Abdullah said, “We used to recite the *Quran* during the *Dhuhr* and *Asr* Prayers behind the Imam,=

There are three opinions regarding the necessity of taking a bath for *Jumu'ah*: those who do not agree that it is necessary, those who agree and those who state that it is only obligated on those who have an odor that needs to be removed by washing; otherwise it is recommended [according to the third opinion]¹; all three opinions were issued by followers of the *Hanbali* school of thought.

=reciting the Opener of the Book (*al-Fati'hah*) and another *Surah*, in the first two *Rak'ah*. We recited the Opener of the Book in the last two *Rak'ah*." Refer to, *Irwaa al-Ghalil* (506), and, *Sifatu Salati an-Naby*, Pg. 100, where al-Albani graded this *Hadith Sahih*.]

^[1] [Several scholars stated that it is necessary to take a bath for *Jumu'ah*, because the *Hadiths* that indicate its being required are stronger and more direct in meaning than the *Hadiths* that might indicate its being recommended. Al-Bukhari (811) and Muslim (1397) narrated that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"الْغُسْلُ يَوْمَ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ."

"Taking a bath on *Yaumu al-Jumu'ah* is required (*Wajib*) from every adolescent." Also, al-Bukhari (829) and Muslim (1395) reported that once, while `Umar ibn al-Khattab (رَضِيَ اللهُ عَنْهُ) was delivering the Friday speech, one of the foremost Migrants (`Uthman ibn `Affan رَضِيَ اللهُ عَنْهُ), who was a companion of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), entered the *Masjid*. `Umar (رَضِيَ اللهُ عَنْهُ) asked, "Do you know what hour this is?" The man answered, "I was busy and arrived home, only to hear the *Adhan*, so I had time to only take *Wudhu*." `Umar (رَضِيَ اللهُ عَنْهُ) said, "And you only took *Wudhu*, even though you knew that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to order that one take *Ghusl* (a bath, for *Yaumu al-Jumu'ah*)?" These two *Hadiths* are clear in their indication that it is compulsory to take a bath for Friday. For more=

=information, refer to, Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah, Pg. 120, for these and more benefits. Al-Albani reported in his book, Al-Ajwibah an-Nafi`ah `An As`ilat Lajnat Masjid al-Jam`iah, Pg. 51-52, that Siddiq `Hasan Khan commented on the Prophet's `Hadith,

"إِذَا رَاحَ أَحَدُكُمْ إِلَى الْجُمُعَةِ فَلْيَغْتَسِلْ."

"When one of you wants to go to *Jumu'ah*, let him take *Ghusl*" [Al-Bukhari (833) and Muslim (1396), from Abu Hurairah, may Allah be pleased with him]. Siddiq `Hasan Khan said, "Know that this `Hadith asserts that taking a bath is for the purpose of attending the *Jumu'ah* Prayer. Therefore, those who take a bath for other than this purpose [during Friday] will not be satisfying this requirement, whether one takes the bath in the beginning, middle or end of the day. What further testifies to this fact, is a `Hadith collected by ibn Khuzaimah and ibn `Hibban, wherein the Prophet, peace be upon him, said,

"مَنْ أَتَى الْجُمُعَةَ مِنَ الرِّجَالِ وَالنِّسَاءِ فَلْيَغْتَسِلْ."

'The men and women who go to attend *Jumu'ah* should take *Ghusl*'; ibn Khuzaimah added in his narration [that the Prophet peace be upon him said],

"وَمَنْ لَمْ يَأْتِهَا فَلَيْسَ عَلَيْهِ غُسْلٌ."

"There is no *Ghusl* required from those who do not attend *Jumu'ah*". Sayyid Sabiq said in, Fiqhu as-Sunnah, Pg., 389-390, that women, children, the ill who cannot attend *Jumu'ah*, the traveler and those who fear for their safety do not have to attend *Jumu'ah*, as well as, all those who have valid excuses not to=

The fifth virtue for *Yaumu al-Jumu'ah* pertains to wearing perfume on this day, an act that is more virtuous on Friday than on other days of the week¹.

The sixth virtue pertains to using *Siwak* during *Yaumu al-Jumu'ah*; using *Siwak* on Friday is more virtuous than on other days².

The seventh virtue pertains to going early to attend the Friday Prayer³.

=attend the congregational prayer, such as during extreme cold, rain and muddy roads. In this case, one offers the *Dhuhr* Prayer [in four *Rak'ah*].

^[1] [We mentioned the *Hadiths* that pertain to wearing perfume on Friday a few pages back]

^[2] [Al-Bukhari (831) and Muslim (1400) narrated that Abu Sa'eed al-Khudri (رَضِيَ اللهُ عَنْهُ) reported that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"الغُسْلُ يَوْمَ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ وَأَنْ يَسْتَنَّ وَأَنْ يَمَسَّ طَبِيبًا
إِنْ وَجَدَ."

"*Ghusl* (taking a bath) for *Yaumu al-Jumu'ah* is required from all those who reach the age of puberty, and one uses *Siwak* and wears perfume, if he could find any." The narrator of the *Hadith* from Abu Sa'eed, `Amr ibn Sulaim al-Ansari, said that he did not know if using the *Siwak* and wearing perfume are also required, just as the case with taking a bath for *Jumu'ah*.]

^[3] [Al-Bukhari (832) and Muslim (1403) narrated that Abu Hurairah (رَضِيَ اللهُ عَنْهُ) reported that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, =

The eighth virtue pertains to one praying, remembering Allah and reciting the *Quran* [while in the *Masjid*], until the Imam starts the *Khutbah* (Friday speech)¹.

"مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ غَسَلَ الْجَنَابَةَ ثُمَّ رَاحَ فَكَأَنَّمَا قَرَّبَ بَدَنَةً
وَمَنْ رَاحَ فِي السَّاعَةِ الثَّانِيَةِ فَكَأَنَّمَا قَرَّبَ بَقْرَةً وَمَنْ رَاحَ فِي السَّاعَةِ
الثَّالِثَةِ فَكَأَنَّمَا قَرَّبَ كَبْشًا أَقْرَنَ وَمَنْ رَاحَ فِي السَّاعَةِ الرَّابِعَةِ فَكَأَنَّمَا
قَرَّبَ دَجَاجَةً وَمَنْ رَاحَ فِي السَّاعَةِ الْخَامِسَةِ فَكَأَنَّمَا قَرَّبَ بَيْضَةً فَإِذَا
خَرَجَ الْإِمَامُ حَضَرَتِ الْمَلَائِكَةُ يَسْتَمِعُونَ الذِّكْرَ."

"Any person who takes a bath on Friday, like the bath of Janabah, 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). Whoever goes in the second hour it is as if he had sacrificed a cow. Whoever goes in the third hour, then it is as if he had sacrificed a horned ram. If one goes in the fourth hour, then it is as if he had sacrificed a hen. Whoever goes in the fifth hour, then it is as if he had offered an egg. When the Imam comes (i.e., starts delivering the *Khutbah*), the angels present themselves to listen to the *Khutbah*."

[¹] [Allah willing, we will soon mention a *Hadith* that asserts this virtue. We should mention that before the Imam gives the *Khutbah*, and even when he is sitting on the pulpit (awaiting the end of the *Adhan* so that he starts the *Khutbah*), one is allowed to speak with other people. Tha'labah ibn Abi Malik reported, "They used to speak on Friday while 'Umar was sitting on the *Minbar* (pulpit). When the *Mu-ad-din* finished the *Adhan*, 'Umar would stand up (to start the *Khutbah*) and no one would speak then." Malik, in his book, *al-Muwatta* (1:126), and ash-Shafii, in his book, *al-Um* (1:175), collected this authentic *Hadith*; refer to, *Tamamu al-Minnah fi at-Ta'liqi 'ala Fiqhi as-Sunnah*,=

The ninth virtue pertains to listening to the *Khutbah* when it starts, and this is compulsory, according to the correct statement about this topic. When one does not listen to the *Khutbah*, one will have committed *Laghu* (an evil act), which will render one's *Jumu'ah* in vain. In, al-Musnad, there is a *Hadith* attributed to the Prophet (صلى الله عليه وسلم),

"وَمَنْ قَالَ صِهْ فَقَدْ تَكَلَّمَ وَمَنْ تَكَلَّمَ فَلَا جُمُعَةَ لَهُ."

"He who says, 'Hush', will have spoken, and he who speaks has no *Jumu'ah*.¹"

=Pg. 339-340. Al-Albani stated that this *Hadith*, and another similar authentic *Hadith* that ibn Abi Shaibah collected in his book, al-Musannaf (2:124), indicate that repeating the statements of the *Adhan* after the *Mu-ad-din* is not compulsory, since the companions used to speak while the *Adhan* was called, during the reign of `Umar; `Umar, may Allah be pleased with him, did not stop them from this practice.]

[¹] [Imam Ahmad ibn `Hanbal (681) and Abu Dawood (887) collected these words. Shaikh al-Islam ibn Taimiyyah said about, '...has no *Jumu'ah*', that it is not as people think, that it merely negates perfection. Ibn Taimiyyah said, "It does negate perfection, but of what: perfection of the obligatory or the recommended aspects? The first meaning is correct, while the second is false and has no basis in the Speech of Allah, the Exalted, the Most Honored, or the speech of His Messenger, peace be upon him. It is not valid, because if the obligatory aspects of an act are fulfilled, how can its perfection be negated?" Ibn Taimiyyah went on to say, "Therefore, if an act was negated in the *Quran* and *Sunnah* (similar to the example under discussion), it would be on account of imperfection regarding that act's obligatory aspects"; refer to, Tamamu=

The tenth virtue pertains to reciting *Surat al-Kahf* (chapter 18) during the day on Friday. It was reported (*Ruwiya*¹) that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, "He who recites *Surat al-Kahf* during the day on Friday, a light will rise from beneath his feet to the sky; it will provide him with light on the Day of Resurrection. Also, what occurs between the two *Jumu'ah* (the current and the next *Jumu'ah*) will be forgiven for him."² Sa'eed ibn Mansur

=al-Minnah fi at-Ta'liqi `ala Fiqhi as-Sunnah, Pg., 328-329, for the full text of ibn Taimiyyah's statement.

We should state here that the more authentic narration for this *Hadith* was collected by al-Bukhari (882) and Muslim (1404), wherein Abu Hurairah (رَضِيَ اللهُ عَنْهُ) reported that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"إِذَا قُلْتَ لِصَاحِبِكَ أَنْصِتْ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ فَقَدْ لَعَنْتَ."

"When the Imam is delivering the Khutbah, and you ask your companion to keep quiet and listen, then no doubt you have done an evil act."

[¹] [This is the practice of scholars of *Hadith*, when they report a weak *Hadith*, as opposed to saying, "So and so narrated that..."]

[²] [Shaikh Wahby said that this *Hadith* is weak; it was collected by al-Hakim (2:368) and graded weak by al-Albani in his book, *Tamamu al-Minnah fi at-Ta'liqi `ala Fiqhi as-Sunnah*, Pg. 324-325. Shaikh Wahby said that there are two *Hadiths* reported from the Prophet, peace be upon him, about the virtues of reciting *Surat al-Kahf* during Friday, the first is his statement,

"مَنْ قَرَأَ سُورَةَ الْكَهْفِ يَوْمَ الْجُمُعَةِ أَضَاءَ لَهُ مِنَ النُّورِ مَا بَيْنَهُ وَبَيْنَ
الْبَيْتِ الْعَتِيقِ."

reported that this *'Hadith* is from the words of Abu Sa'eed al-Khudri [not the Prophet's] and this appears to be more plausible.

The eleventh virtue for *Yaumu al-Jumu'ah* pertains to the fact that it is not discouraged to pray during the day on Friday at *Zawal* time (at noon), according to ash-Shafii and the scholars who agreed with him. This is also the opinion of my Shaikh Abu al-'Abbas ibn Taimiyyah. The proof he relied on is not the *'Hadith* that Laith reported from Mujahid, from Abu al-Khalil, from Abu Qatadah, who was reported to have said that the Prophet (ﷺ) disallowed praying at midday, except for *Yaumu al-Jumu'ah*, saying, "*Jahannam* (Hellfire) is kindled (at midday), except during *Yaumu al-Jumu'ah*."¹ Rather, he relied for evidence on an authentic *'Hadith* that recommends offering prayer on the day during Friday, until the Imam comes [to start the speech],

=“*He who recites Surat al-Kahf during the day on Friday, there will be a light that radiates between him and the Old house (the Ka'bah)*”[*Sahih al-Jami`* (6471)]. Also, the Prophet, peace be upon him, said,

”مَنْ قَرَأَ سُورَةَ الْكَهْفِ فِي يَوْمِ الْجُمُعَةِ أَضَاءَ لَهُ مِنَ النُّورِ مَا بَيْنَ
الْجُمُعَتَيْنِ.“

“*He who recites Surat al-Kahf during the day on Friday, there will be a light for him that radiates between the two Jumu'ah (the current and the next Jumu'ah)*”[*Sahih al-Jami`* (6470)].

[¹] [Shaikh Wahby said that this is a weak *'Hadith* collected by Abu Dawood (915); refer to, *Dha'eef Sunan Abu Dawood* (236).

"لَا يَغْتَسِلُ رَجُلٌ يَوْمَ الْجُمُعَةِ وَيَتَطَهَّرُ مَا اسْتَطَاعَ مِنْ طَهْرٍ
وَيَدَّهِنُ مِنْ دُهْنِهِ أَوْ يَمَسُّ مِنْ طِيبِ بَيْتِهِ ثُمَّ يَخْرُجُ فَلَا يُفْرَقُ
بَيْنَ اثْنَيْنِ ثُمَّ يُصَلِّي مَا كُتِبَ لَهُ ثُمَّ يَنْصِتُ إِذَا تَكَلَّمَ الْإِمَامُ إِلَّا
غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْأُخْرَى."

"Whoever takes a bath on Friday, purifies himself as much as he can, then uses his (hair) oil or perfumes himself with the scent of his house, then proceeds (for the *Jumu'ah* prayer) and does not separate two persons sitting together (in the *Masjid*), then prays as much as (Allah has) written for him and then remains silent while the Imam is delivering the *Khutbah*, his sins in-between the present and the last Friday would be forgiven." Al-Bukhari (834) collected this *Hadith*, in which the Prophet (صلى الله عليه وسلم) recommended that one pray as many *Rak'ah* as Allah allows him, until the Imam comes [to deliver the *Khutbah*]. This is why several scholars among the *Salaf*, including 'Umar ibn al-Khattab (رضي الله عنه) and Ahmad ibn 'Hanbal stated that when the Imam comes, the prayer is disallowed¹ and when he starts delivering the speech, talking is disallowed. The meaning of their statement is that what disallows one from praying at that time, is the Imam coming [in the *Masjid* to deliver the *Jumu'ah Khutbah*], not because it is midday².

[¹] [except for *Ta'hiyyat al-Masjid*, as we previously stated]

[²] [Here is a summary of al-Albani's comment in, *Tamamu al-Minnah fi at-Ta'liqi 'ala Fiqhi as-Sunnah*, Pg. 339-340.

Imam Malik reported in, *al-Muwatta* (215), and ash-Shafii from Malik in, *al-Um* (1:175), that ibn Shihab az-Zuhri said that=

Also, when the people congregate in the *Masjid* on Friday they sit under its roof, and thus, are unaware whether it is midday. One could be praying at that time, not knowing it is the time of *Zawal* (midday). One can neither go out of the *Masjid* stepping over people to look at the sun and then return, nor it is legislated for one to do so¹.

Ash-Shafii said, "People go early to attend the *Jumu'ah* and pray until the Imam comes." Al-Baihaqi commented, "Ash-Shafii's statement is found in authentic *'Hadiths*, where the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) encouraged going to *Jumu'ah* early and to pray until the Imam comes, without exception. His statement also conforms with the *'Hadiths* that allow praying at midday on Friday². This concession is also reported from 'Ata, Tawoos, al-'Hasan and Mak'hul."

I –ibn al-Qayyim– say that there are three opinions regarding praying at midday in general. Malik said that it is not discouraged at any day. The second opinion asserts that it is impermissible to pray at midday, including during

=when the Imam sits [on the pulpit], prayer should no longer be offered, and when he speaks, no one should speak. Ibn Shihab also narrated that Tha'labah ibn Abi Malik al-Quradhi said, "They used to speak on Friday, while 'Umar was sitting on the pulpit. When the *Mu-addin* finished calling the *Adhan*, 'Umar stood up and no one spoke." This is an authentic *'Hadith*, especially since ibn Abi Shaibah collected it in, al-Musannaf (2:124), using an authentic chain of narration leading to Tha'labah.]

^[1] [since it is allowed to offer prayer at midday during Friday, in the *Masjid*]

^[2] [We did not mention the *'Hadiths* referred to here, because they are either weak or very weak, and because authentic *'Hadiths* indicate that it is legislated to pray in the *Masjid* during *Yaumu al-Jumu'ah*, until the Imam comes to deliver the speech]

the day on Friday¹, according to Abu `Hanifah and Imam Ahmad. The third opinion asserts that it is impermissible to pray at midday, except during the day on Friday, according to ash-Shafii².

The twelfth virtue pertains to reciting *Surat al-Jumu'ah* (62) and *al-Munafiqun* (63), or *Surat al-A`la* (87) and *al-Ghashiyah* (88) during the *Jumu'ah* Prayer. In his Sahih collection (1454 & 1452, respectively), Muslim reported that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited these *Surahs* during *Jumu'ah* Prayer. Muslim (1453) also reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited *Surahs al-Jumu'ah* and *al-Ghashiyah* during *Jumu'ah* Prayer; all these were reported through authentic narrations.

It is not recommended that one recites a part of each of these *Surahs* only, or divide one of them between both *Rak`ah*³, because this constitutes a contradiction of the *Sunnah*; only ignorant leaders of prayer often do this.

The thirteenth virtue pertains to *Jumu'ah* being a festival that comes once a week. Abu `Abdullah ibn Majah reported in his, Sunan (1074) that, Abu Lubabah ibn Abdul Mundhir (رَضِيَ اللهُ عَنْهُ) said that, Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

[¹] [However, the *Hadiths* we mentioned state that one is allowed to pray at the *Masjid* during Friday from the time one arrives there, until the Imam comes]

[²] [Muslim (1374) reported that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said that one should not pray during the day at midday. We also reported the *Hadiths* that allow praying at midday, during *Yaumu al-Jumu'ah*, until the Imam comes in the *Masjid* to deliver the *Khutbah*.]

[³] [*Jumu'ah* has two *Rak`ah*]

"إِنَّ يَوْمَ الْجُمُعَةِ سَيِّدُ الْأَيَّامِ وَأَعْظَمُهَا عِنْدَ اللَّهِ وَهُوَ أَعْظَمُ عِنْدَ اللَّهِ مِنْ يَوْمِ الْأَضْحَى وَيَوْمِ الْفِطْرِ فِيهِ خَمْسُ خِلَالَ خَلَقَ اللَّهُ فِيهِ آدَمَ وَأَهْبَطَ فِيهِ آدَمَ إِلَى الْأَرْضِ وَفِيهِ تَوَفَّى اللَّهُ آدَمَ وَفِيهِ سَاعَةٌ لَا يَسْأَلُ اللَّهُ الْعَبْدُ فِيهَا شَيْئًا إِلَّا أَعْطَاهُ مَا لَمْ يَسْأَلْ حَرَامًا وَفِيهِ تَقُومُ السَّاعَةُ مَا مِنْ مَلَكٍ مُقَرَّبٍ وَلَا سَمَاءٍ وَلَا أَرْضٍ وَلَا رِيَّاحٍ وَلَا جِبَالٍ وَلَا شَجَرٍ إِلَّا وَهْنٌ يُشْفِقْنَ مِنْ يَوْمِ الْجُمُعَةِ."

*"Verily, Yaumu al-Jumu'ah is chief of all days and the greatest with Allah, greater with Him than the day of Ad'ha and the day of Fitr. Friday has five virtues, during it Allah created Adam, expelled him down to earth and brought death to him. During Friday, there is an hour, if the slave asks Allah during it for anything, Allah will grant it to him, as long as one does not ask for something impermissible. During Friday, the Last Hour will start. Indeed, there is no close (near) angel, heaven, earth, wind, mountain, or tree, but fears Friday¹."*²

The fourteenth virtue pertains to the recommendation that one wears the best clothes one can afford, for *Jumu'ah*. Imam Ahmad reported in, al-Musnad (22468), that Abu Ayyub al-Ansari (رضي الله عنه) said that he heard Allah's Apostle (صلى الله عليه وسلم) say,

^[1] [Anticipating the commencement of the Last Hour on that very Friday]

^[2] [Also Ahmad (14997) collected this authentic 'Hadith; Shaikh Wahby said to refer to, Sahih Sunan ibn Majah (888)]

"مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ وَمَسَّ مِنْ طِيبٍ إِنْ كَانَ عِنْدَهُ وَلَبَسَ مِنْ أَحْسَنِ ثِيَابِهِ ثُمَّ خَرَجَ وَعَلَيْهِ السَّكِينَةُ حَتَّى يَأْتِيَ الْمَسْجِدَ فَيَرْمِكُ إِنْ بَدَأَ لَهُ وَلَمْ يُؤْذِ أَحَدًا ثُمَّ أَنْصَتَ إِذَا خَرَجَ إِمَامُهُ حَتَّى يُصَلِّيَ كَانَتْ كَفَّارَةً لِمَا بَيْنَهَا وَبَيْنَ الْجُمُعَةِ الْآخَرَى."

"He who takes a bath Yaumu al-Jumu'ah, wears perfume, if he has any, wears his best clothes and proceeds (to the Masjid) calmly and with grace, until he reaches the Masjid, then, offers prayer¹, if he wishes, without bothering anyone, then, listens quietly when the Imam comes (to deliver the speech), until he (the Imam) offers the prayer, then this will be an expiation for whatever occurs between this and the next Jumu'ah.²" Abu Dawood reported in his, Sunan (910), that `Abdullah ibn Salam (رَضِيَ اللهُ عَنْهُ) said that he heard Allah's Apostle (مَتَى اللهُ عَلَيْهِ وَسَلَّمَ) say, while standing on the pulpit during *Jumu'ah*,

"مَا عَلَى أَحَدِكُمْ لَوْ اشْتَرَى ثَوْبَيْنِ لِيَوْمِ الْجُمُعَةِ سِوَى ثَوْبٍ مِهْنَتِهِ."

"There is nothing wrong if one of you buys two garments to wear for Jumu'ah, other than the clothes he wears for his

[¹] [On Friday, after offering the two-Rak'ah for *Ta'hiyyat al-Masjid*, one offers as many voluntary *Rak'ah* as one wants, until the Imam starts delivering the Friday speech]

[²] [Ibn Khuzaimah (1775) also collected this authentic *'Hadith*; al-Albani graded this *'Hadith Hasan*; according to Shaikh Wahby]

work (or daily life)?¹” In the, *Sunan* (1086), by ibn Majah, `Aishah (رَضِيَ اللهُ عَنْهَا) reported that, while delivering the *Jumu'ah* speech, Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) saw some people wearing the *Nimar*² and he said,

”مَا عَلَى أَحَدِكُمْ إِنْ وَجَدَ سَعَةً أَنْ يَتَّخِذَ ثَوْبَيْنِ لِجُمُعَتِهِ سِوَى
ثَوْبِي مِهْنَتِهِ.”

“It is not wrong if one of you buys two garments to wear for *Jumu'ah*, if one can afford it, other than the clothes he wears for his work.³”

Fifteenth, it is recommended to burn incense (*Tajmeer*) in the *Masjid* during *Yaumu al-Jumu'ah*. Sa`eed ibn Mansur reported that Na`eem ibn `Abdullah al-Mujmir narrated that `Umar ibn al-Khattab, may Allah be pleased with him, ordered that the *Masjid* of *Madinah* be scented every *Jumu'ah*, at midday. This is why Na`eem was called, ‘al-Mujmir’.

Sixteenth, it is impermissible for whoever is required to attend *Jumu'ah*⁴ to travel during Friday, after

[1] [These are the words that ibn Majah (1085) collected for this authentic `Hadith; Shaikh Wahby said to refer to, Sahih al-Jami` (5635), where al-Albani graded this `Hadith Sahih]

[2] [Pl., for, *Namirah*, which means, a sheet; the clothes they wore were not suitable for *Jumu'ah*]

[3] [Shaikh Wahby said that this is an authentic `Hadith, according to al-Albani; refer to, Sahih Sunan ibn Majah (899)]

[4] [Attending Congregational Prayers –including *Jumu'ah*– is required from all men who hear the *Adhan*. Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,=

"مَنْ سَمِعَ النَّدَاءَ فَلَمْ يَأْتِهِ فَلَا صَلَاةَ لَهُ إِلَّا مِنْ عُذْرٍ."

"He who hears the Adhan and does not answer it (by coming to the Masjid to pray), then his prayer is imperfect, except for a valid excuse." Ibn Majah (785) and al-`Hakim collected this authentic `Hadith, graded *Sahih* by al-`Hakim, adh-Dhahabi and al-Albani; refer to, Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah, Pg., 327. This `Hadith asserts the necessity of attending *Jama`ah* (Congregational) and *Jumu'ah* Prayers, for those who hear the *Adhan*. `Umar ibn al-Khattab (رضي الله عنه) said, "Offer the *Jumu'ah* wherever you may be"; al-Albani said that ibn Abi Shaibah collected this authentic statement from `Umar, using an authentic chain of narration. `Umar's statement indicates that wherever there is a group of men, two or more, according to ash-Shaukani, in his book, As-sail al-Jarrar (297-298), they should offer the *Jumu'ah* Prayer, whether they were in cities or villages, according to ibn `Hajar al-`Asqalani, in his book, Fat`h al-Bari, Shar`h Sahih al-Bukhari (4:380), and ash-Shaukani (3:198). Also, those residing at water resources should offer *Jumu'ah*, because ibn Abi Shaibah (2:102) reported that Malik said, "The companions of Muhammad (صلى الله عليه وسلم) who resided at water resources (wells) between *Makkah* and *Madinah* used to offer the *Jumu'ah*." We should also assert that one is required to attend the *Jumu'ah* Speech. Siddiq `Hasan Khan said, "It has been firmly established that the Prophet, peace be upon him, never abandoned giving the *Jumu'ah* Speech, which Allah, the Exalted, the Most Honored, has legislated. Allah, *sub`hanahu wa-ta`ala*, ordained, in His Glorious Book, going to the remembrance of Allah; the *Jumu'ah Khutbah* is indeed a part of Allah's remembrance. In fact, the *Khutbah* might be the desired meaning of, 'The remembrance of Allah'; refer to, Al-Ajwibah an-Nafi'ah `An As'ilat Lajnat Masjid al-Jam'iah, Pg., 52. However, Siddiq `Hasan Khan said that attending the Friday Speech is recommended, not necessary! Al-Albani=

the time for *Jumu'ah* Prayer becomes due, before one attends it¹. There are three opinions regarding traveling before the time *Jumu'ah* becomes due, allowing it, disallowing it and only allowing it to participate in *Jihad*.

Ash-Shafii stated that it is impermissible for one to travel after midday on *Jumu'ah*. Scholars of the *Shafii* school of thought have two opinions regarding traveling on Friday, after midday, to do something permissible: an-Nawawi said that it is impermissible, while ar-Rafi'i said that it is permissible.

The *Maliki* school of thought stated that one should not travel on *Jumu'ah* after midday, until and unless one prays the *Jumu'ah*; the author of, at-Tafri², reported this opinion. They stated that it is permissible to travel before midday. It is better, though, that if the Dawn of *Jumu'ah* comes, while one has not started the journey, to remain until after attending *Jumu'ah* Prayer.

=commented, "If Allah has ordained it* in His Book, then the order does not have to be repeated in the *Sunnah* [to make attending the *Khutbah* necessary]"; refer to, Al-Ajwibah an-Nafi'ah 'An As'ilat Lajnat Masjid al-Jam'iah, Pg. 52-53, footnote no. 1, and, Tamamu al-Minnah fi at-Ta'liqi 'ala Fiqhi as-Sunnah, Pg., 331-332.

* Allah, the Exalted, ordained in the *Quran* [62:9], that when the call is proclaimed for the *Salât* (prayer) on Friday (*Jumu'ah* prayer), men should come to the remembrance of Allâh -*Jumu'ah Khutbah*- and *Salât* (prayer) and leave off business and every other thing.]

[¹] [*Jumu'ah* ceremonies start when the Imam sits at the pulpit and the *Adhan* is called, until the end of the prayer; when the Imam starts the speech, speaking becomes impermissible]

[²] [Shaikh 'Irfan said that 'Ubaidullah ibn al-'Hasan ibn al-Jallab al-Basri authored, at-Tafri']

Abu 'Hanifah stated that it is permissible to travel on Friday, without restriction.

However, Ad-Daraqutni reported that 'Abdullah ibn 'Umar was reported to have said that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, "He who travels from his area of residence on a Friday, the angels will invoke Allah that he not be accompanied¹ in his travel." This *Hadith* was reported by 'Abdullah ibn Lahee'ah².

In, al-Musnad (1865), by Imam Ahmad, there is a *Hadith* collected from al-'Hakam, from Miqsam, from 'Abdullah ibn 'Abbas (رَضِيَ اللهُ عَنْهُ), who said, "Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sent an army under the command of 'Abdullah ibn Rawa'hah." It was a Friday, so the army left; 'Abdullah remained, for he said to himself, "Let me remain with the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and offer *Jumu'ah* with him and then catch up with the army." After the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) prayed and saw 'Abdullah, he asked him, "What prevented you from going with your companions?" 'Abdullah said, "I wanted to offer the

^[1] [protected, successful, and so forth]

^[2] [Shaikh Wahby said that in his book, Silsilat al-Ahadith adh-Dha'eefah wa-l-Maudhu'ah (1:385-387), Al-Albani said that this *Hadith* is weak, on account of ibn Lahee'ah's bad memory in *Hadith*. Al-Albani went on to state that there is no restriction in the *Sunnah* that prevents one from traveling on Friday. He also said that al-Baihaqi (3:187) reported that 'Umar ibn al-Khattab (رَضِيَ اللهُ عَنْهُ) heard a man, who was prepared to travel, say, "If it was not *Jumu'ah*, I would have started my trip today." 'Umar (رَضِيَ اللهُ عَنْهُ) said, "Travel, because *Jumu'ah* does not prevent one from traveling." Al-Albani then commented, "Ibn Abi Shaibah (2:205:2) collected a shorter version for this *Hadith*. This is an authentic *Hadith* and its chain of narration contains reliable narrators."]

prayer behind you and then catch up with them.” He (صلى الله عليه وسلم) was reported to have said, “If you spend the earth’s fill (in Allah’s Cause), you will not earn the reward they earned when they left.¹” This *‘Hadith*’s authenticity was discounted because al-‘Hakam did not directly hear *‘Hadith* from Miqsam.

This ruling applies if one did not fear missing one’s company for the trip, and thus, being stranded. Otherwise, one is allowed to travel on Friday without restriction, because there is an excuse not to attend the *Jumu’ah* and the *Jama’ah*². This might be the desired meaning in al-Auza’ii’s statement, “Let him continue his trip.” He was asked about someone who had placed the saddle on his horse and was about to travel and heard the *Adhan* for *Jumu’ah*. Also, this might be the meaning in ibn ‘Umar’s statement, “*Jumu’ah* does not stop one from traveling.”

However, if what these statements assert is that it is allowed to travel on Friday without restriction, then there is a difference of opinion between the scholar regarding this topic. Where there is evidence, it ends the dispute. We should mention that Abdul Razzaq (3:250-52) reported in, al-Musannaf, that Ma`mar said that, Khalid al-‘Haddaa said that, ibn Seereen (or someone else) said that, ‘Umar ibn al-

[¹] [Ahmad (1865) and at-Tirmidi (485) collected this weak *‘Hadith*; Shaikh Wahby said to refer to, Dha’eef Sunan at-Tirmidhi (81)]

[²] [We should also state here that *Jumu’ah* is not required from one while traveling; refer to, al-Muwatta, by Imam Malik ibn Anas, may Allah grant him His Mercy, Fiqhu as-Sunnah, by Sayyid Sabiq, Pg. 389, and, Tamamu al-Minnah fi at-Ta’liqi ‘ala Fiqhi as-Sunnah, Pg., 330-331. Sayyid Sabiq said that while traveling, the Prophet, peace be upon him, and the Caliphs after him, did not offer the *Jumu’ah* Prayer.]

Khattab saw a man wearing his clothes for traveling, after the *Jumu'ah* Prayer was finished. `Umar (رَضِيَ اللهُ عَنْهُ) asked that man, "What is the matter?" He said, "I intended to travel, but disliked to leave until I prayed." `Umar (رَضِيَ اللهُ عَنْهُ) replied, "Verily, *Jumu'ah* does not stop one from traveling, as long as its time was not due." This *Hadith* is the evidence for those who say that it is not permissible to travel after midday Friday, but permissible before it. Further, Abdul Razzaq narrated that, ath-Thauri reported that, al-Aswad ibn Qais said that, his father said that `Umar ibn al-Khattab (رَضِيَ اللهُ عَنْهُ) heard a man, who was prepared to travel, say, "If it was not *Jumu'ah*, I would have started my trip today." `Umar (رَضِيَ اللهُ عَنْهُ) said, "Travel, because *Jumu'ah* does not prevent one from traveling, as long as you do so before it is time to go [to *Jumu'ah*]¹."

Abdul Razzaq also reported that, ath-Thauri narrated that, ibn Abi Dhi`b said that, Sali`h ibn Kathir said that, az-Zuhri said, "Allah's Apostle, peace be upon him, traveled on a Friday, in the forenoon before the [*Jumu'ah*] Prayer."²

[¹] [We stated that this is an authentic statement collected from `Umar; also, ibn Abi Shaibah (2:105-106) and al-Baihaqi (3:187) collected this statement; al-Albani said to refer to, Silsilat al-Ahadith adh-Dha'eefah wa-l-Maudhu'ah (219), where he collected `Umar's statement, using two chains of narration, one of them is *Sahih*. Also, refer to, Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah, Pg., 320.]

[²] [Al-Albani stated that this *Hadith* is from the *Mursal* type (az-Zuhri was not among the Prophet's companions), but its meaning is acceptable, unless the *Adhan* for *Jumu'ah* is called, before one starts on the journey. In this case, one has to attend the *Jumu'ah*. Refer to, Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah, Pg. 320]

Abdul Razzaq also reported that Ma`mar said, "I asked Ya`hya ibn Abi Kathir whether a man should travel on Friday and he discouraged it. I kept talking to him about the concession to do so and he replied, 'Rarely would a man travel on Friday and be saved from experiencing something he dislikes. If you examine this matter carefully, you would find what I said to be true¹.'" Further, `Abdullah ibn al-Mubarak said that, al-Auza`ii reported that `Hassan ibn Abi `Atiyyah said, "If a man travels on *Jumu'ah*, the day invokes Allah against him to not succeed in attaining his need or be accompanied during his trip²." Also, al-Auza`ii reported that Sa`eed ibn al-Musayyib said, "Traveling on Friday should occur after the Prayer." Ibn Juraj said, "I asked `Ata, 'If the night of Friday fell when one is in a village where *Jumu'ah* is held, should one travel before attending the *Jumu'ah* (the next day)?' He said, 'It is disliked that he does so.' I said, 'What about during the day Thursday?' He said, 'During that day, there is no sin if one travels³.'"

^[1] [We previously stated the correct ruling regarding traveling on Fridays, before the time for *Jumu'ah* becomes due. One should not travel after *Jumu'ah* becomes due, i.e., when the *Adhan* is called after the Imam sits on the pulpit, unless one fears being stranded.]

^[2] [There is a weak *Hadith* reported in this meaning and attributed to Allah's Prophet, peace be upon him, collected by ad-Daraqutni. Shaikh Wahby said that al-Albani said in, Silsilat al-Ahadith adh-Dha'eefah wa-l-Maudhu'ah (1:385-387), that this statement from Hassan ibn Atiyyah is from the *Munqati`* grade, but ibn Lahee`ah, who was known for weak memory, gave a continuous chain of narration for it leading to the Prophet, peace be upon him!]

^[3] [We previously stated the correct opinion regarding this topic]

The seventeenth virtue pertains to the fact that whoever walks to attend *Jumu'ah* will earn the reward of fasting a full year and also standing in voluntary prayer at night, for every step one takes. Abdul Razzaq reported that, Ma'mar said that, Ya'hya ibn Abi Kathir said that, Abu Qilabah said that, Abu al-Ash'ath as-San'ani said that, Aus ibn Aus (رضي الله عنه) said that, Allah's Apostle (صلى الله عليه وسلم) said,

"مَنْ غَسَّلَ وَاعْتَسَلَ يَوْمَ الْجُمُعَةِ وَبَكَرَ وَابْتَكَرَ وَدَنَا مِنَ الْإِمَامِ
فَأَنْصَتَ كَانَ لَهُ بِكُلِّ خُطْوَةٍ يَخْطُوهَا صِيَامٌ سَنَةٍ وَقِيَامُهَا وَذَلِكَ
عَلَى اللَّهِ يَسِيرٌ."

"Whoever Ghassala (washes his head) wa-Ghtasala (and takes a bath) during Yaumu al-Jumu'ah, goes out early and is able to attend the Khutbah from its start, sits close to the Imam and listens, will earn the reward of a year of fasting and standing in Qiyam (voluntary prayer at night) for every step he takes. Indeed, this is easy for Allah¹." Imam

[¹] [Shaikh Wahby said that there are several meanings for the words the Prophet (صلى الله عليه وسلم) used in this authentic *'Hadith*, "*Ghassala wa-gh-tasal, bakkara wa-b-takar*", one of them is what we mentioned above, taken from the noted scholar al-Mundiri, from his book, *At-Targheeb wa-t-Tarheeb*. Al-Mundiri reported these and also the following meanings from al-Khattabi. Al-Khattabi also stated that probably, these words are variations that mean the same thing, to assert these meanings. He also stated that washing the head in specific was especially hard for the Arabs, who used to have long hair on the head, and this is why the Prophet (صلى الله عليه وسلم) mentioned it in specific, as=

Ahmad collected this *'Hadith* in, al-Musnad, and stated that, '*Ghassala*', pertains to one having sexual intercourse with his wife, and this is also the meaning that Wakee' gave for this word.

Eighteenth, *Yaumu al-Jumu'ah* is the day of forgiving sins. Imam Ahmad narrated in, al-Musnad,

عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ: قَالَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
"أَتَدْرِي مَا يَوْمُ الْجُمُعَةِ" قُلْتُ: هُوَ الْيَوْمُ الَّذِي جَمَعَ اللَّهُ فِيهِ

=Mak'hul stated, and then mentioned washing the rest of the body. Al-Khattabi also reported an opinion that claims that the meaning here pertains to one having sexual intercourse with his wife and then taking a bath, making one feel calm and satisfied and protecting his sight from illegally looking at women on the way to attend the *Jumu'ah*. [Refer to the *'Hadith* we previously reported in the footnote under the seventh virtue for *Jumu'ah*, about taking a bath for *Jumu'ah*, after having sexual intercourse with the wife]. Al-Khattabi also stated that ibn al-Anbari said that the meaning of, 'bakkara', pertains to one giving away charity, before going to *Jumu'ah*. Some scholars said that the meaning of, 'bakkara', pertains to arriving [at the *Masjid*] at the beginning of the *Khutbah*, while, 'wabtakara', pertains to departing early to *Jumu'ah*. This is the summary of the meanings for these words that al-Mundiri collected in his book, from al-Khattabi.] [This hadith was collected by Ahmad (15584), Abu Dawood (292), at-Tirmidi (456), an-Nasaii (1364), ibn Majah (1077), among others, collected this *'Hadith*, which Al-Albani graded authentic in his book, Sahih al-Jami` (6405), as Shaikh Wahby stated. There are slight variations in the words reported for this *'Hadith* in the references we mentioned, such as this addition to the Prophet's statement above, "... walked and did not ride."]

أَبَاكُمْ آدَمَ قَالَ: "وَلَكِنِّي أَذْرِي مَا يَوْمُ الْجُمُعَةِ لَا يَتَطَهَّرُ
الرَّجُلُ فَيُحْسِنُ طُهُورَهُ ثُمَّ يَأْتِي الْجُمُعَةَ فَيُنْصِتُ حَتَّى يَقْضِيَ
الإِمَامُ صَلَاتَهُ إِلَّا كَانَ كَفَّارَةً لَهُ بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْمُقْبِلَةِ مَا
اجْتَنَبَ الْمَقْتَلَةَ."

"Salman al-Farisi reported, 'Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said to me, 'Do you know what Yaumu al-Jumu'ah is?' I said, 'It is the day during which Allah created your father Adam.' He said, 'But I know what Yaumu al-Jumu'ah is. When a man takes a bath and washes himself well, then proceeds to attend the Jumu'ah Prayer and listens until the Imam ends the prayer, it will be an expiation for his sins between that Jumu'ah and the next Jumu'ah, as long as one avoids major sins.'¹"

In, al-Musnad, there is a 'Hadith collected from 'Ata al-Khurrasani, from Nubaishah al-Hudhali (رَضِيَ اللهُ عَنْهُ), who said that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"إِنَّ الْمُسْلِمَ إِذَا اغْتَسَلَ يَوْمَ الْجُمُعَةِ ثُمَّ أَقْبَلَ إِلَى الْمَسْجِدِ لَا
يُؤْذِي أَحَدًا فَإِنْ لَمْ يَجِدِ الإِمَامَ خَرَجَ صَلَّى مَا بَدَأَ لَهُ وَإِنْ وَجَدَ
الإِمَامَ قَدْ خَرَجَ جَلَسَ فَاسْتَمَعَ وَأَنْصَتَ حَتَّى يَقْضِيَ الإِمَامُ

[¹] [Shaikh Wahby said that Ahmad (22603) and at-Tabarani, in his, al-Kabir (6089), collected this 'Hadith, which al-Haithami graded authentic, of the 'Hasan grade, in his book, Majma' az-Zawa'id (2:174)]

جُمُعَتُهُ وَكَلَامُهُ إِنْ لَمْ يُغْفَرَ لَهُ فِي جُمُعَتِهِ تِلْكَ ذُنُوبُهُ كُلُّهَا أَنْ
تَكُونَ كَفَّارَةً لِلْجُمُعَةِ الَّتِي تَلِيهَا."

"When a Muslim takes a bath on Friday, proceeds to the Masjid without bothering anyone, then upon arriving finds that the Imam did not come in yet, and thus, offers whatever he wishes of prayer, or, if he finds that the Imam has come in, he sits¹, listens and hears until the Imam ends the speech and then the prayer of Jumu'ah, then, he will earn expiation for his sins until the next Jumu'ah, if he does not earn forgiveness for all of his sins on that Jumu'ah.²"

[¹] [Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said in a 'Hadith that al-Bukhari (1100) and Muslim (1447) collected from Jabir ibn 'Abdullah (رضي الله عنه),

"إِذَا جَاءَ أَحَدُكُمْ وَالْإِمَامُ يَخْطُبُ أَوْ قَدْ خَرَجَ فَلْيُصَلِّ رَكْعَتَيْنِ."

"When one of you comes (to the Masjid) and finds the Imam has come or started delivering the Khutbah, let him offer a two-Rak'ah prayer (Ta'hiyyat al-Masjid)."

[²] [Shaikh Wahby said that Ahmad (19796) collected this 'Hadith, about which al-Haithami stated that its chain of narration contains narrators included in the Sahih collection, except for the narrator from whom Ahmad ibn 'Hanbal heard the 'Hadith, who is also reliable. Refer to, Majma' az-Zawa'id (2:171). However, Shaikh 'Irfan said, al-Mundhiri stated in his book, At-Targheeb wa-t-Tarheeb (2:486-487), that 'Ata did not hear 'Hadith directly from Nubaishah [making the 'Hadith missing a narrator between 'Ata and Nubaishah].]

Al-Bukhari collected in his, Sahih (834), that Salman [al-Farisi] (رَضِيَ اللهُ عَنْهُ) said that, Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"لَا يَغْتَسِلُ رَجُلٌ يَوْمَ الْجُمُعَةِ وَيَتَطَهَّرُ مَا اسْتَطَاعَ مِنْ طَهْرٍ
وَيَدَّهِنُ مِنْ دُهْنِهِ أَوْ يَمَسُّ مِنْ طِيبِ بَيْتِهِ ثُمَّ يَخْرُجُ فَلَا يُفَرِّقُ
بَيْنَ اثْنَيْنِ ثُمَّ يُصَلِّي مَا كُتِبَ لَهُ ثُمَّ يَنْصِتُ إِذَا تَكَلَّمَ الْإِمَامُ إِلَّا
غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْأُخْرَى."

"Whoever takes a bath on Friday, purifies himself as much as he can, then uses his (hair) oil or perfumes himself with the scent of his house, then proceeds (for Jumu'ah prayer) and does not separate two persons sitting together (in the Masjid), then prays as much as (Allah has) written for him and then remains silent, while the Imam is delivering the Khutbah, his sins between the present and the last Friday would be forgiven."

Ahmad reported in, al-Musnad (20736), that Abu ad-Dardaa (رَضِيَ اللهُ عَنْهُ) said that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ وَلَبَسَ ثِيَابَهُ وَمَسَّ طِيْبًا إِنْ كَانَ عِنْدَهُ
ثُمَّ مَشَى إِلَى الْجُمُعَةِ وَعَلَيْهِ السَّكِينَةُ وَلَمْ يَتَخَطَّ أَحَدًا وَلَمْ يُؤْذِهِ
وَرَكَعَ مَا قُضِيَ لَهُ ثُمَّ انْتَظَرَ حَتَّى يَنْصَرِفَ الْإِمَامُ غُفِرَ لَهُ مَا بَيْنَ
الْجُمُعَتَيْنِ."

“He who takes a bath during Yaumu al-Jumu'ah, puts on his clothes, wears perfume if he has any, walks to Jumu'ah calmly, does not pass over anyone or bother anyone, then offers whatever was written for him of prayer and remains until the Imam departs, will earn forgiveness from that Jumu'ah until the next Jumu'ah.”¹

Nineteenth, *Jahannam* (Hellfire) is kindled every day [at midday], except for Friday. We mentioned a *'Hadith* from Abu Qatadah about this topic². The wisdom behind this, and Allah has the best knowledge, is that Friday is the best day to Allah (سُبْحَانَهُ وَتَعَالَى). There are acts of obedience and worship, invocations and supplications to Allah (سُبْحَانَهُ وَتَعَالَى) that occur on Friday, which prevent Hellfire from being heated up. This is the reason why sins committed by believing slaves are less on Fridays, than on other days. Even sinners refrain from committing sins on Fridays, as often as they do on Saturdays or other days.

This *'Hadith* indicates that the Hellfire is heated up during this life, every day, except on Fridays. As for the

[¹] [Shaikh Irfan Abdul Qadir 'Hassunah said, in his *Ta'hqiq on, Zad al-Ma'ad*, Pg. 292, “Ahmad (21788) collected this *'Hadith* using a chain of narration that contains 'Abdullah ibn Sa'eed, from 'Harb ibn Qais, from Abu ad-Dardaa. This chain of narration is missing a link (*Munqati*), because 'Harb ibn Qais did not hear *'Hadith* from Abu ad-Dardaa. However, this *'Hadith* is authentic on account of the other narrations that we mentioned, such as similar *'Hadiths* collected by al-Bukhari, Muslim and Ahmad.]

[²] [We stated that this *'Hadith* is weak. However, Muslim (1374) reported the Prophet's statement, “...*then pray, for the prayer is witnessed and attended (by angels) until the shadow becomes about the length of a lance; then cease prayer, for at that time (midday) Hell is heated up*”]

Day of Resurrection, its torment will never be decreased nor lessened for its people who will reside in it, not even for a day. This is why the people of the Fire will ask the caretaker angels to invoke their Lord on their behalf, so that Allah lessens their punishment, even for a day; the angels will refuse to do so¹.

The twentieth virtue is that Friday contains the hour of accepted supplication, during which if a Muslim slave invokes Allah for anything, then Allah will grant it to him or her.

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَكَرَ يَوْمَ
الْجُمُعَةِ فَقَالَ: "فِيهِ سَاعَةٌ لَا يُوَافِقُهَا عَبْدٌ مُسْلِمٌ وَهُوَ قَائِمٌ
يُصَلِّيُ يَسْأَلُ اللَّهَ تَعَالَى شَيْئًا إِلَّا أَعْطَاهُ إِيَّاهُ" وَأَشَارَ بِيَدِهِ يُقَلِّلُهَا.

[¹] [Shaikh `Irfan said that Allah, the Exalted and Most Honored, said in the *Quran* (40:49-50),

﴿ وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِنَ
الْعَذَابِ ﴾ قَالُوا أَوْلَمْ تَأْتِكُمْ رُسُلُكُم بِالْبَيِّنَاتِ قَالُوا بَلَى قَالُوا
فَادْعُوا وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿

{*And those in the Fire will say to the keepers (angels) of Hell: "Call upon your Lord to lighten for us the torment for a day!" They will say: "Did there not come to you, your Messengers with (clear) evidences (and signs)?" They will say: "Yes." They will reply: "Then call (as you like)! And the invocation of the disbelievers is nothing but in vain (as it will not be answered by Allāh)!"*}

Al-Bukhari (883) and Muslim (1407) narrated that, Abu Hurairah (رَضِيَ اللهُ عَنْهُ) reported that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) mentioned Friday and then said, “*There is an hour in Jumu'ah, if a Muslim slave reaches it while standing in prayer and begging Allah for anything, then Allah will give it to him.*” The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) made a gesture with his hand to indicate how short that hour is¹.

Also, al-Musnad (14997), contains a *Hadith* collected from Abu Lubabah ibn Abdul Mundhir (رَضِيَ اللهُ عَنْهُ), from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), who said,

”سَيِّدُ الْأَيَّامِ يَوْمُ الْجُمُعَةِ وَأَعْظَمُهَا عِنْدَ اللَّهِ وَأَعْظَمُ عِنْدَ اللَّهِ عَزَّ
وَجَلَّ مِنْ يَوْمِ الْفِطْرِ وَيَوْمِ الْأَضْحَى وَفِيهِ خَمْسُ خِصَالٍ خَلَقَ
اللَّهُ فِيهِ آدَمَ وَأَهْبَطَ اللَّهُ فِيهِ آدَمَ إِلَى الْأَرْضِ وَفِيهِ تَوَفَّى اللَّهُ عَزَّ
وَجَلَّ آدَمَ وَفِيهِ سَاعَةٌ لَا يَسْأَلُ الْعَبْدُ فِيهَا شَيْئًا إِلَّا آتَاهُ اللَّهُ
تَبَارَكَ وَتَعَالَى إِيَّاهُ مَا لَمْ يَسْأَلْ حَرَامًا وَفِيهِ تَقُومُ السَّاعَةُ مَا مِنْ
مَلِكٍ مُقَرَّبٍ وَلَا أَرْضٍ وَلَا رِيَّاحٍ وَلَا بَحْرٍ وَلَا جِبَالٍ وَلَا
شَجَرٍ إِلَّا وَهْنٌ يُشْفِقْنَ مِنْ يَوْمِ الْجُمُعَةِ.”

“*Yaumu al-Jumu'ah is chief of all days and the greatest day to Allah, greater to Him than the day of Fitr and the day of Ad`ha. Friday has five virtues; during it Allah created Adam, Allah expelled Adam down to earth during it, and Allah, the Exalted and Most-Honored, brought death to*

^[1] [‘an hour’, does not necessarily mean sixty minutes, but a part of the day or the night]

Adam during it. During Friday, there is an hour (time period) that if a slave invokes Allah during it for anything, Allah will grant it to him, as long as one does not ask for something impermissible. During Friday, the Last Hour will start. Indeed, there is no close (near) angel, earth, wind, sea, mountain, or tree that does not fear Yaumu al-Jumu'ah.¹"

There are different opinions regarding whether the hour mentioned here remains or has been abrogated, according to ibn Abdul Barr and other scholars. The scholars who said that it is still valid and was not abrogated, differed regarding whether it is in a specific part of Friday or unspecified. Those who said that it is not in a specific part of the day, differed whether its time moves from Friday to Friday, while those who stated that it is in a specific time differed regarding which hour it is, specifying eleven different times, as follows.

Ibn al-Mundhir said that Abu Hurairah (رضي الله عنه) said that the hour under discussion is from dawn until sunrise, and from after the `Asr (afternoon) Prayer, until sunset of Friday. The second opinion asserts that it falls at midday, as ibn al-Mundhir reported from al-`Hasan al-Basri and Abu al-`Aliyah. The third opinion states that it falls when the *Mua-dh-dhin* calls the *Adhan* to *Jumu'ah*, as ibn al-Mundhir reported from `Aishah (رضي الله عنها)². The fourth

[¹] [Also, ibn Majah (1074) collected this authentic `Hadith. In their narration, both Ahmad and ibn Majah collected the word, '...nor heaven...', and did not collect the word, '...nor tree...'; Shaikh Wahby said to refer to, Sahih Sunan ibn Majah (888), where al-Albani graded this `Hadith `Hasan]

[²] [Al-Mundhir was one of the scholars of `Hadith; he was not from the second generation of Islam, and therefore, he only=

opinion asserts that it is due when the Imam sits at the pulpit, until he finishes delivering the *Khutbah*; ibn al-Mundhir reported this opinion from al-'Hasan al-Basri. Abu Burdah offered the fifth opinion, stating that this 'hour' falls in the hour that Allah, the Blessed, the Most Honored, chose for the *Jumu'ah* Prayer to be performed. Abu as-Siwar al-'Adawi reported the sixth opinion, when he said, "They¹ considered the invocation [of Allah] accepted during the time between midday until the *Jumu'ah* Prayer starts. The seventh opinion was collected from Abu Dharr (رَضِيَ اللهُ عَنْهُ), who stated that it falls after the sun rises a hand-span, until when it is up a cubit in the sky. The eighth opinion asserts that it is during the time between *'Asr* until sunset, as al-Mundhir reported from Abu Hurairah (رَضِيَ اللهُ عَنْهُ), 'Ata, 'Abdullah ibn Salam (رَضِيَ اللهُ عَنْهُ) and Tawoos. The ninth opinion asserts that it is the last hour after *'Asr*²,

=narrated from 'Aishah using a chain of narration that leads to her, may Allah be pleased with her]

[¹] [in reference to *as-Salaf as-Sali'h*]

[²] [Muslim (966) narrated that 'Abdullah ibn 'Amr, may Allah be pleased with both of them, said that Allah's Apostle, peace be upon him, said regarding when to offer the compulsory prayers,

"وَقْتُ الظُّهْرِ إِذَا زَالَتِ الشَّمْسُ وَكَانَ ظِلُّ الرَّجُلِ كَطُولِهِ مَا لَمْ يَحْضُرِ
العَصْرُ وَوَقْتُ العَصْرِ مَا لَمْ تَصْفُرْ الشَّمْسُ وَوَقْتُ صَلَاةِ المَغْرِبِ مَا لَمْ
يَغِبِ الشَّفَقُ وَوَقْتُ صَلَاةِ العِشَاءِ إِلَى نِصْفِ اللَّيْلِ الأَوْسَطِ وَوَقْتُ
صَلَاةِ الصُّبْحِ مِنْ طُلُوعِ الفَجْرِ مَا لَمْ تَطْلُعِ الشَّمْسُ فَإِذَا طَلَعَتْ
الشَّمْسُ فَأَمْسِكْ عَنِ الصَّلَاةِ فَإِنَّهَا تَطْلُعُ بَيْنَ قَرْنَيْ شَيْطَانٍ." =

which is the opinion of Ahmad and the majority of the companions and the second generation (*at-Tabi'un*). The tenth opinion was offered by an-Nawawi and other scholars, that it is from the time the Imam comes, until the *Jumu'ah* Prayer is finished. The eleventh opinion specifies it as the third hour of the day, as the author of al-Mughni (ibn Qudamah al-'Hanbali) asserted.

The most valid opinion of these are two that are mentioned in authentic *Hadiths*; one of them is more valid than the other.

The first of the best two opinions asserts that [the hour of accepted invocation during *Jumu'ah*] falls from the time the Imam sits on the pulpit, until the *Jumu'ah* Prayer is finished, relying, for evidence, on a *Hadith* collected by Muslim in his, *Sahih* (1409). Muslim narrated that Abu Burdah ibn Abu Musa reported that 'Abdullah ibn 'Umar asked him, "Did you hear your father (Abu Musa al-Ash'ari رضي الله عنه) narrate a *Hadith* from Allah's Apostle (صلى الله عليه وسلم) about the hour during Friday?" Abu Burdah said, "Yes, I heard him say, 'I heard Allah's Apostle (صلى الله عليه وسلم) say,

=*"The time of the noon prayer is when the sun passes the meridian and (until) a man's shadow is the same (length) as his height, (and it lasts) as long as the time for the afternoon prayer has not come; the time for the afternoon prayer is as long as the sun has not become pale; the time of the evening prayer is as long as the twilight has not ended; the time of the night prayer is up to the middle of the average night and the time of the morning prayer is from the appearance of dawn, as long as the sun has not risen; but when the sun rises, refrain from prayer for it rises between the horns of the devil."*]

"هِيَ مَا بَيْنَ أَنْ يَجْلِسَ الْإِمَامُ إِلَى أَنْ تُقْضَى الصَّلَاةُ."

"It is the time between when the Imam sits (on the pulpit), until the prayer is finished.¹" Further, ibn Majah (1128) and at-Tirmidi (452) reported that `Amr ibn `Auf al-Muzani said that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, "There is an hour during *Jumu'ah*, if a slave asks Allah during it for anything, Allah will grant it to him." They asked, "What hour is it, O, Allah's Messenger?" He said, "From the time the (*Jumu'ah*) Prayer is called to (by *Iqamah*), until it is finished.²"

The second of these two opinions asserts that the hour of accepted supplication on *Jumu'ah* falls after `Asr Prayer, and this is the most valid opinion among the two. This is also the opinion of `Abdullah ibn Salam, Abu Hurairah, Ahmad ibn `Hanbal, as well as, several other scholars. This opinion is derived from the following `Hadith. Ahmad reported in, al-Musnad (7363), that Abu Sa`eed al-Khudri and Abu Hurairah, may Allah be pleased with them, narrated that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, "There is an hour during *Jumu'ah*, if a Muslim slave asks

[1] [Shaikh `Irfan said that ad-Daraqutni (one of the major scholars of `Hadith) stated that the authentic narration pertaining to this `Hadith does not end with the Prophet, peace be upon him, but with Abu Burdah. Also, Ahmad and `Ali ibn al-Madini stated that Makhramah, one of the narrators of the `Hadith, did not hear `Hadith from his father.]

[2] [Shaikh Wahby said that this is a very weak `Hadith, according to al-Albani: refer to, Dha'eef Sunan at-Tirmidhi (75)]

Allah during it for any righteous thing, Allah will grant it to him. It falls after `Asr.¹”

Abu Dawood (884) and an-Nasai (1372) narrated that Jabir (رضي الله عنه) said that Allah's Apostle (صلى الله عليه وسلم) said,

”يَوْمُ الْجُمُعَةِ اثْنَا عَشْرَةَ سَاعَةً فِيهَا سَاعَةٌ لَا يُوجَدُ مُسْلِمٌ
يَسْأَلُ اللَّهَ فِيهَا شَيْئًا إِلَّا أُعْطَاهُ فَالْتَمِسُوهَا آخِرَ سَاعَةٍ بَعْدَ
الْعَصْرِ.“

“*Jumu'ah consists of twelve hours, including an hour, if a Muslim asks Allah during it for anything, then Allah will grant it to him. Look for this hour in the last hour², after `Asr.³”* Further, Sa`eed ibn Mansur reported in his, Sunan, that Abu Salamah ibn Abdul Ra'hman reported that a group of the Prophet's companions met and talked about the hour

[1] [Shaikh Wahby said that this is a weak `Hadith, because, according to al-Haithami in his book, Majma` az-Zawa'id (2:165), it contains two narrators that are unknown regarding reliability. Al-Albani said, in his book, Sahih at-Targheeb wa-t-Tarheeb (1:369) that the companions have agreed that this hour is the last hour during *Jumu'ah* after `Asr, and therefore, one is not allowed to contradict them.” Also, refer to the following authentic `Hadiths in the text.]

[2] [of twelve]

[3] [This is an authentic `Hadith; Shaikh Wahby said to refer to, Sahih Sunan Abu Dawood (926)]

that is in Friday. When they dispersed, they did so after agreeing that it is the last hour of Friday (after `Asr)¹.

Ibn Majah reported in the, Sunan (1129),

عَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ قَالَ قُلْتُ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ: إِنَّا لَنَجِدُ فِي كِتَابِ اللَّهِ فِي يَوْمِ الْجُمُعَةِ سَاعَةً لَا يُوَافِقُهَا عَبْدٌ مُؤْمِنٌ يُصَلِّيُ يَسْأَلُ اللَّهَ عَزَّ وَجَلَّ فِيهَا شَيْئًا إِلَّا قَضَى لَهُ حَاجَتَهُ. قَالَ عَبْدُ اللَّهِ: فَأَشَارَ إِلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ بَعْضُ سَاعَةٍ فَقُلْتُ: صَدَقْتَ أَوْ بَعْضُ سَاعَةٍ. قُلْتُ: أَيُّ سَاعَةٍ هِيَ قَالَ: "هِيَ آخِرُ سَاعَاتِ النَّهَارِ". قُلْتُ: إِنَّهَا لَيْسَتْ سَاعَةً صَلَاةٍ قَالَ: "بَلَى إِنَّ الْعَبْدَ الْمُؤْمِنَ إِذَا صَلَّى ثُمَّ جَلَسَ لَا يَحْبِسُهُ إِلَّا الصَّلَاةُ فَهُوَ فِي الصَّلَاةِ."

“Abdullah ibn Salam (رضي الله عنه) said, ‘While Allah’s Apostle, peace be upon him, was sitting, I said, ‘In the Book of Allah (the *Torah*) we read, ‘There is an hour during *Jumu’ah*, if a believing slave reaches it, while praying and invoking Allah (عزَّ وَجَلَّ) for anything, Allah will grant him his need.’ `Abdullah (رضي الله عنه) went on saying, ‘Allah’s Messenger (صلى الله عليه وسلم) pointed with his hand, indicating that it is a part of an hour. I said, ‘You said the

[¹] [Shaikh Wahby said that al-`Hafidh ibn `Hajar al-`Asqalani stated that this tale has an authentic chain of narration; refer to, Fat`h al-Bari, Shar`h Sahih al-Bukhari (2:489).

Therefore, the time from dawn until sunset, during Friday, is divided into twelve parts, each is considered one hour.]

truth, O, Allah's Apostle, it is a part of an hour.' I then asked, 'What hour is it?' He said, '*The last hour of the day (during Friday).*' I ('Abdullah) said, 'But, it is not an hour during which one prays.' He said, '*But it is. When a believing slave prays and then sits awaiting the next prayer, then he is in prayer.*¹'” Moreover, Ahmad reported in, al-Musnad (7755), that Abu Hurairah (رَضِيَ اللهُ عَنْهُ) narrated, “The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was asked why Friday was called, '*Yaumu al-Jumu'ah*'. He replied, 'Because the clay from which your father Adam was created was shaped during Friday. Also, during Friday, the *Sa`qah* (Terror because of the blow in the Trumpet) will occur and also Resurrection and the Great Seizure (Punishment). During the last three hours of *Jumu'ah*, there is an hour during which if one invokes Allah, one's supplication will be accepted.²”

Abu Dawood (882), at-Tirmidi (450) and an-Nasai (1413) reported that, Abu Salamah ibn Abdul Ra'hman narrated that, Abu Hurairah (رَضِيَ اللهُ عَنْهُ) said that, Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

”خَيْرُ يَوْمٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ يَوْمَ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ وَفِيهِ
أُهْبِطَ مِنَ الْجَنَّةِ وَفِيهِ تَبَّ عَلَيْهِ وَفِيهِ مَاتَ وَفِيهِ تَقُومُ السَّاعَةُ

[1] [Shaikh Wahby said that al-Albani graded this `Hadith authentic, from the `Hasan Sahih grade; refer to, Sahih Sunan ibn Majah (934)]

[2] [Shaikh `Irfan `Hassunah stated that this is a weak `Hadith, since it contains al-Faraj ibn Fadhalah in its chain of narration, and he was weak. There is another defect, that being the unreliability of `Ali ibn Abi Tal`hah.]

وَمَا مِنْ دَابَّةٍ إِلَّا وَهِيَ مُصِيخَةٌ يَوْمَ الْجُمُعَةِ مِنْ حِينَ تُصْبِحُ
 حَتَّى تَطْلُعَ الشَّمْسُ شَفَقًا مِنَ السَّاعَةِ إِلَّا الْجِنَّ وَالْإِنْسَ وَفِيهِ
 سَاعَةٌ لَا يُصَادِفُهَا عَبْدٌ مُسْلِمٌ وَهُوَ يُصَلِّي يَسْأَلُ اللَّهَ شَيْئًا إِلَّا
 أُعْطَاهُ إِيَّاهُ.

“The best day on which the sun rises is Yaumu al-Jumu'ah; during it Adam was created, expelled from Paradise, forgiven and died. The Last Hour will commence on a Friday. Every animal listens carefully during Yaumu al-Jumu'ah, from dawn, until the time the sun rises, weary that the Last Hour might start on that very day, except for the Jinns and mankind. During Friday, there is an hour, if a Muslim slave reaches it while praying and invoking Allah for anything, then Allah will grant it to him.” Ka`b asked Abu Hurairah, “Does that occur once a year?” Abu Hurairah (رَضِيَ اللَّهُ عَنْهُ) replied, “Rather in every Jumu'ah.” Ka`b read the Torah and then commented, “Allah's Apostle (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) has said the truth.” Abu Hurairah said, “I then met `Abdullah ibn Salam (رَضِيَ اللَّهُ عَنْهُ)¹ and told him about what I said to Ka`b. `Abdullah said, ‘I know which hour that is.’ I said, ‘Tell me about it.’ He said, ‘The last hour during the day on Friday.’ I said, ‘How, when Allah's Apostle (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, ‘...if a Muslim slave reaches it while praying...’? One does not pray during the time you

¹ [`Abdullah ibn Salam, just like Ka`b, was one of the rabbis of the Jews, before embracing Islam. `Abdullah ibn Salam became one of the Prophet's companions, may Allah be pleased with him.]

mentioned.' He said, 'Did not Allah's Apostle (صلى الله عليه وسلم) say,

"مَنْ جَلَسَ مَجْلِسًا يَنْتَظِرُ الصَّلَاةَ فَهُوَ فِي صَلَاةٍ حَتَّى يُصَلِّيَ."

'He who sits in a place awaiting the prayer, is in prayer until he offers that prayer.'" Abu Hurairah replied in the affirmative; 'Abdullah ibn Salam said, "This is your answer."¹ At-Tirmidi stated that this 'Hadith is from the 'Hasan Sahih grade; the Two Sahihs [al-Bukhari (5921) and Muslim (1406)] collected a part of this 'Hadith.

As for those who assert that the hour [of accepted invocation to Allah during *Yaumu al-Jumu'ah*] starts from the time the Imam starts the *Khutbah*, until he finishes the Prayer, they used the following 'Hadith for evidence. Muslim reported in his, Sahih (1409), that Abu Burdah ibn Abu Musa al-Ash'ari reported that, 'Abdullah ibn 'Umar asked, "Did you hear your father (Abu Musa al-Ash'ari رضي الله عنه) narrate a 'Hadith from Allah's Apostle (صلى الله عليه وسلم) regarding the hour during Friday?" Abu Burdah said, "Yes, I heard him say, 'I heard Allah's Apostle (صلى الله عليه وسلم) say,

"هِيَ مَا بَيْنَ أَنْ يَجْلِسَ الْإِمَامُ إِلَى أَنْ تُقْضَى الصَّلَاةُ."

[¹] [Ahmad (9912, using a shorter narration) Abu Dawood (882), at-Tirmidi (453), an-Nasaii (1413), and so forth, collected this authentic 'Hadith; Shaikh Wahby said to refer to, Sahih Sunan Abu Dawood (924)]

“It is the time between when the Imam sits (on the pulpit) until the prayer is finished.”¹

As for those who stated that it is the hour during which the *Jumu'ah* Prayer is offered, they relied on the next *Hadith* for evidence. At-Tirmidhi (452) and ibn Majah (1128) reported that `Amr ibn `Auf al-Muzani said that he heard Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) say, “There is an hour during *Jumu'ah*, if a slave asks Allah for anything during it, Allah will grant it to him.” They asked, “What is it, O, Allah's Messenger?” He said, “From the time when the (*Jumu'ah*) Prayer is called for (*Iqamah*), until it is finished.” However, this is a weak *Hadith*. Abu `Umar ibn Abdul Barr said, “As far as I know, this is a *Hadith* that only Kathir ibn `Abdullah ibn `Amr ibn `Auf reported from his father, from his grandfather; he is not reliable in *Hadith*.” Those who agreed with the opinion mentioned here reported, for evidence, the Prophet's statement narrated by Abu Hurairah, “...while standing in prayer”; they went on saying that² there is no prayer after *Asr* Prayer. They said that following the apparent meaning of the text is better. Further, according to ibn Abdul Barr, those who agreed with this opinion reported a *Hadith* collected from `Ali, who was reported to have said that Allah's Prophet, peace be upon him, said, “After the *Zawal* of the sun and shadows start to appear, when the souls rest (from the heat of midday), then invoke Allah for your

^[1] [We mentioned before what ad-Daraqutni said about this *Hadith*]

^[2] [according to another *Hadith* collected by al-Bukhari (551) and Muslim (1368)]

needs, because it is the hour of *al-Awwabin*¹”; he then recited this *Ayah*,

﴿ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غُفُورًا ﴾

{...then, verily, He is Ever Most Forgiving to *al-Awwabin*}².

Sa`eed ibn Jubair reported that `Abdullah ibn `Abbas, *radhiya-llahu `an-huma*, said, “The hour mentioned pertaining to *Jumu'ah*, falls between `Asr Prayer and sunset.” Hence, when Sa`eed ibn Jubair prayed `Asr [during Friday], he used to refrain from talking to anyone, until sunset. This opinion is also the opinion of the majority of the *Salaf*, supported by most of the `Hadiths on this topic. Next is the opinion stating that the hour [during *Jumu'ah*] falls during the time *Jumu'ah* Prayer is offered. The rest of the opinions are not supported by valid evidence.

I –ibn al-Qayyim- should also state that the hour during which the *Jumu'ah* Prayer is offered is also an hour of accepted invocation. Both of these hours are hours of accepted invocation, even though the special hour we are talking about falls in the last hour after `Asr. That hour is a specific hour that does not move forward or backward, unlike the hour of *Jumu'ah* Prayer, which depends on when

¹] [those who turn unto Him again and again in obedience, and in repentance]

²] [We previously mentioned authentic `Hadiths indicating that the hour of accepted invocation during *Jumu'ah* falls in the last hour of Friday, after `Asr Prayer]

the Prayer is actually offered¹. Surely, when Muslims gather [for *Jumu'ah* Prayer] and pray, invoke Allah and supplicate to Him, *'azza wa-jall*, all this will have a profound effect on the acceptance of their invocation. The hour when Muslims gather is a special hour; it is an hour during which one hopes that the invocation to Allah is accepted. This way, all the *Hadiths* we mentioned agree, proving that the Prophet encouraged his *Ummah* to supplicate and invoke Allah, the Exalted, during these two hours [the hour during which *Jumu'ah* Prayer is offered and the last our during Friday, after *'Asr* Prayer].

In similar occasions, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, when asked about the *Masjid* that was established on *Taqwa* (fear) from Allah, “*It is this Masjid of yours,*” pointing to the *Masjid* at *Madinah*². This does not contradict the fact that the *Masjid* of *Qubaa*, about which the *Ayah* (9:108) was revealed, was also established on *Taqwa* (fear and obedience) of Allah; both of these *Masjids* were established on *Taqwa* of Allah (عَزُّ وَخَل). Hence, the Prophet’s statement that the hour during Friday falls between the time when the Imam sits [on the pulpit] until when the *Jumu'ah* Prayer is finished, does not contradict his other statement, which asserts, “*So look for it in the last hour after 'Asr.*”

Similar to this type of *'Hadiths* are the following *'Hadiths*, which pertain to terminology. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) asked,

^[1] [Depending on when the Imam starts his *Khutbah* and when he ends it]

^[2] [Muslim (2477) collected this *'Hadith*]

"مَا تَعُدُّونَ الرَّقُوبَ فِيكُمْ" قَالُوا: الَّذِي لَا يُوَلِّدُ لَهُ قَالَ:
 "لَيْسَ ذَلِكَ بِالرَّقُوبِ وَلَكِنَّهُ الرَّجُلُ الَّذِي لَمْ يُقَدِّمْ مِنْ وَلَدِهِ
 شَيْئًا."

"Who do you consider to be ar-Raqub among you?" They said, "He who did not have offspring." He (صلى الله عليه وسلم) said, "Not true. Ar-Raqub is one who did not lose any of his offspring to death."¹ The Prophet (صلى الله عليه وسلم) stated that

[¹] [Muslim (4722) collected this 'Hadith. 'Ar-Raqub', pertains to meanings of anxiously awaiting, offspring in this case. It also pertains to one fearing the death of one of his offspring, or the fact that his offspring do not live long. In this 'Hadith, 'ar-Raqub', pertains to one who did not lose any of his offspring to death, and thus, did not have the opportunity of acquiring the tremendous rewards for observing patience in the face of this tremendous affliction. Ahmad (18893) and at-Tirmidhi (942) narrated that Abu Musa al-Ash'ari, may Allah be pleased with him, said that Allah's Apostle, *salla allahu `alaihi wa-sallam*, said,

"إِذَا مَاتَ وَلَدُ الْعَبْدِ قَالَ اللَّهُ لِمَلَائِكَتِهِ قَبَضْتُمْ وَلَدَ عَبْدِي فَيَقُولُونَ نَعَمْ
 فَيَقُولُ قَبَضْتُمْ ثَمْرَةَ فُوَادِهِ فَيَقُولُونَ نَعَمْ فَيَقُولُ مَاذَا قَالَ عَبْدِي فَيَقُولُونَ
 حَمْدَكَ وَاسْتَرْجَع فَيَقُولُ اللَّهُ ابْنُوا لِعَبْدِي بَيْتًا فِي الْجَنَّةِ وَسَمُّوهُ بَيْتَ
 الْحَمْدِ."

"When the offspring of a slave dies, Allah says to His angels, 'Have you captured the soul of the offspring of My slave?' They say, 'Yes.' Allah says, 'Have you taken away the fruit of his =

ar-Raqub is one who did not collect rewards similar to the rewards of those who had offspring and some of them died, [while enduring this trial with patience]. This does not negate the fact that one who did not have offspring is also called, 'Ar-Raqub'.

In a similar *Hadith*,

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
 "أَتَدْرُونَ مَا الْمُفْلِسُ" قَالُوا: الْمُفْلِسُ فِينَا مَنْ لَا دِرْهَمَ لَهُ وَلَا
 مَتَاعَ فَقَالَ: "إِنَّ الْمُفْلِسَ مِنْ أُمَّتِي يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلَاةٍ
 وَصِيَامٍ وَزَكَاةٍ وَيَأْتِي قَدْ شَتَمَ هَذَا وَقَذَفَ هَذَا وَأَكَلَ مَالَ هَذَا
 وَسَفَكَ دَمَ هَذَا وَضْرَبَ هَذَا فَيُعْطَى هَذَا مِنْ حَسَنَاتِهِ وَهَذَا مِنْ
 حَسَنَاتِهِ فَإِنْ فَنِيَتْ حَسَنَاتُهُ قَبْلَ أَنْ يُقْضَى مَا عَلَيْهِ أُخِذَ مِنْ
 خَطَايَاهُمْ فَطُرِحَتْ عَلَيْهِ ثُمَّ طُرِحَ فِي النَّارِ."

[Abu Hurairah (رضي الله عنه) reported that] the Prophet (صلى الله عليه وسلم) asked, "Who do you consider to be a bankrupt?" The companions said, "One who has neither *Dirham*, nor wealth." The Prophet (صلى الله عليه وسلم) said, "He among my

=heart?' They say, 'Yes.' Allah says, 'What did My slave say?' The angels say, 'He glorified you and said *Istirja**.' Allah says, 'Build a house in Paradise for My slave and call it, 'Baitul-*Hamd***.'"

* Saying, "Inna lillahi wa-inna ilaihi raji'un", which means, 'We all belong to Allah, and to Him shall be our return.'

** 'Baitul-*Hamd*', means, 'The House of Appreciation (or Glorification).']

Ummah who is bankrupt, is one who will come on the Day of Resurrection with prayers, fasts and Zakat. He will also come after having abused a person verbally, unjustly accused another person, unjustly consumed someone's property, shed the blood of someone else and beaten another person. This person will be granted some of his good deeds, and the other a part of his good deeds. [If his good deeds fall short to clear the account, then their sins will be entered in (his account) and he will be thrown in the Hell-Fire¹.]²

In another `Hadith, the Prophet (صلى الله عليه وسلم) said,

"لَيْسَ الْمَسْكِينُ بِهَذَا الطَّوَّافِ الَّذِي يَطُوفُ عَلَى النَّاسِ فَتَرُدُّهُ
اللُّقْمَةُ وَاللُّقْمَتَانِ وَالتَّمْرَةُ وَالتَّمْرَتَانِ" قَالُوا: فَمَا الْمَسْكِينُ يَا
رَسُولَ اللَّهِ قَالَ: "الَّذِي لَا يَجِدُ عَنِّي يُغْنِيهِ وَلَا يُفْطِنُ لَهُ
فَيَتَصَدَّقَ عَلَيْهِ وَلَا يَسْأَلُ النَّاسَ شَيْئًا."

"The Miskin (poor) is not one who begs from people and is sufficed by a bite or two, or a date or two." [They asked, Who is the Miskin then, O, Allah's Apostle?]" He said, "The Miskin is he who [does not have wealth to suffice for

[¹] [The person who abused others, illegally took their property, etc., becomes bankrupt on the Day of Resurrection on account of losing some of his good deeds to those whom he had abused or beaten, as the `Hadith states. This does not negate the fact that in this life, the bankrupt is he who is penniless.]

[²] [Muslim (4678)]

him,] does not make his condition known so that charity is given to him and does not beg anyone for anything.¹”

Therefore, the virtuous hour [during *Yaumu al-Jumu'ah*] is the last hour after *'Asr*, which is honored by followers of other religions; to the People of the Scriptures, it is also the hour of accepted supplication. The People of the Scriptures did not change or alter this fact in their religion [until later], and those who embraced the Faith from among them² attested to its virtue.

As for the opinion that the virtuous hour [during *Yaumu al-Jumu'ah*] moves within every Friday, those who agreed with it combined the collective meanings of various *'Hadiths* on this topic. The same method was used regarding which night is *Lailatul-Qadr*. However, this method is not sound with regards to *Yaumu al-Jumu'ah*, because the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said about *Lailatul-Qadr*,

"فَالْتَمِسُوهَا فِي تَاسِعَةٍ تَبْقَى فِي سَابِعَةٍ تَبْقَى فِي خَامِسَةٍ تَبْقَى."

“So look for it in the ninth (21st), the seventh (23rd), or the fifth (25th) (nights of *Ramadan*).³” No similar *'Hadith* was mentioned about the virtuous hour during Friday.

Further, the *'Hadiths* about *Lailatul-Qadr* do not include a *'Hadith* specifically stating which night it is, unlike the *'Hadiths* about the hour during *Jumu'ah*. The difference between the two topics is thus clear.

[1] [Al-Bukhari (1385) and Muslim (1722).

This *'Hadith* does not negate the fact that those who beg people for food or money out of need are also poor.]

[2] [such as 'Abdullah ibn Salam (رَضِيَ اللهُ عَنْهُ)]

[3] [Al-Bukhari (1881)]

As for the opinion that the hour [of accepted invocation during Friday] was annulled, it is similar to claiming the same about *Lailatul-Qadr*. If this opinion claims that the knowledge about which hour [during Friday] it is, was made vague, after it was known, then the answer to this opinion is that its knowledge is not vague to all of the *Ummah*. Some of the *Ummah* do not know which hour it is, but not all of them. If what this opinion claims is that the hour of accepted supplication [during *Jumu'ah*] was actually annulled, then this opinion is false, because it contradicts the clear authentic *Hadiths* that assert its existence, thus making this opinion invalid, on both accounts.

The twenty-first virtue of *Yaumu al-Jumu'ah* pertains to *Salatu al-Jumu'ah*¹, which has special virtues that make it unique, as compared to other compulsory prayers. For instance, there is a grand gathering for *Salatu al-Jumu'ah*², which is performed while settling, not traveling or being on the move³, and requires a minimum number of attendance⁴ and audible recitation of the *Quran*⁵.

^[1] [*Jumu'ah* Prayer, attending which is obligatory on men, as we previously stated]

^[2] [Allah, the Exalted, ordained that when the *Adhan* for *Salatu al-Jumu'ah* is called, everyone must go to attend it; refer to the *Quran* (62:9)]

^[3] [We previously stated that while traveling, performing *Jumu'ah* Prayer does not become necessary; refer to, *Fiqhu as-Sunnah*, Pg., 389]

^[4] [Allah willing, we will soon mention the ruling regarding the minimum number of people required for *Jumu'ah* Prayer]

^[5] [For example, Muslim (1453) reported that the Prophet (ﷺ) recited *Surahs al-Jumu'ah* and *al-Ghashiyah* during *Jumu'ah* Prayer]

There are more stern warnings against not attending *Salatu al-Jumu'ah*, as compared to other prayers, except for the 'Asr Prayer¹. For instance, the Four Sunan collections of 'Hadith reported that Abu al-Ja'd adh-Dhamri, one of the companions, narrated that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"مَنْ تَرَكَ ثَلَاثَ جُمُعٍ تَهَاوُنًا بِهَا طَبَعَ اللَّهُ عَلَى قَلْبِهِ."

"He who abandons three consecutive Jumu'ah Prayers, out of carelessness, Allah will seal his heart."² At-Tirmidhi stated that this 'Hadith is from the 'Hasan type. At-Tirmidhi went on to say, "I asked Muhammad ibn Isma'eel [al-Bukhari] about Abu al-Ja'd's name and he said that his first name is not known. He also said that only this 'Hadith was reported from Abu al-Ja'd from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)." Further, the Sunan Collections of 'Hadith reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered one, who did not attend *Jumu'ah* Prayer, to give away a *Dinar* as charity, or

[¹] [Al-Bukhari (519) and Muslim (991) narrated that 'Abdullah ibn 'Umar, may Allah be pleased with him, said that Allah's Apostle, peace be upon him, said,

"الَّذِي تَفَوُّتُهُ صَلَاةُ الْعَصْرِ كَأَنَّمَا وَتَرَ أَهْلَهُ وَمَالَهُ."

"Whoever misses the 'Asr prayer (intentionally) then it is as if he lost his family and property."

[²] [Malik (227), Ahmad (14032), Abu Dawood (888), An-Nasaii (1352), at-Tirmidi (460), ibn Majah (1116) and ad-Darimi (1525); Shaikh Wahby said that al-Albani graded this 'Hadith 'Hasan Sahih in, Sahih Sunan Abu Dawood (928)]

if he does not have a *Dinar*, a half a *Dinar*. Abu Dawood collected this *Hadith*; also an-Nasaii collected it from the narration of Qudamah ibn Wabrah from Samurah ibn Jundub (رضي الله عنه). However, Imam Ahmad said that Qudamah ibn Wabrah is considered an unknown regarding reliability in *Hadith* narration, while Ya'hya ibn Ma'een¹ said that he was reliable. It was reported that al-Bukhari stated that it is not established whether Qudamah heard the *Hadith* narration from Samurah².

Muslims agree that it is necessary [for men³] to attend the *Jumu'ah* Prayer, except for the misconception regarding ash-Shafii's opinion; it is claimed that ash-Shafii said that it is a *Fardh Kifayah*⁴ [not a *Fardh 'Ain*⁵] to attend *Jumu'ah*. This mistake came from misunderstanding ash-Shafii's statement that those who are required to attend the *'Eed* Prayer are those required to attend the *Jumu'ah* Prayer. Thus, it was mistakenly thought that, since attending the *'Eed* Prayer is *Fardh Kifayah*, then attending *Jumu'ah* is also *Fardh Kifayah*. However, ash-Shafii's statement clearly indicates that attending the *'Eed* Prayer is

^[1] [One of the major Imams of *Hadith*; his knowledge in *Hadith* narrations and narrators was exceptionally excellent; he was a contemporary of Imam Ahmad ibn 'Hanbal, one of the Imams of the fourth generation of Islam.]

^[2] [Therefore, this narration is from the *Munqati`* type; Shaikh Wahby said to refer to, Dha'eef Sunan Abu Dawood (231)]

^[3] [Refer to, Fiqhu as-Sunnah, by Sayyid Sabiq, Pg., 389]

^[4] [meaning, it is required from at least a part of the *Ummah*]

^[5] [meaning, it is required from every Muslim; only men are required to attend *Jumu'ah*, while women could attend it if they wish]

required from everyone [just as the case with *Salatu al-Jumu'ah*]¹.

⁽¹⁾ [The *Hadith* we previously mentioned, where the Prophet, peace be upon him, asserted that those who do not attend three consecutive *Jumu'ah*, Allah (عَزَّ وَجَلَّ) will seal their hearts, is inclusive and pertains to every man who does not attend *Jumu'ah* Prayer, out of carelessness. Al-Albani said in his beneficial book, Tamamu al-Minnah fi at-Ta'liqi `ala Fiqhi as-Sunnah, Pg. 327-328, after mentioning the Prophet's statement,

"مَنْ سَمِعَ النَّدَاءَ فَلَمْ يَأْتِهِ فَلَا صَلَاةَ لَهُ إِلَّا مِنْ عُدْرٍ."

"He who hears the call to the prayer and does not answer it (by coming to the *Masjid*), then he has no prayer, unless he has a valid excuse." Al-Albani then said, "This *Hadith* was collected by ibn Majah, al-`Hakim and other scholars. Al-`Hakim stated that it is from the *Sahih* type, following the guidelines and conditions set by the Two Shaikhs (al-Bukhari and Muslim). Adh-Dhahabi agreed with al-`Hakim's judgment, and indeed this *Hadith* is from the type they stated." Al-Albani went on to say, Pg. 328-329, "The *Hadith* indicates that it is necessary to attend the *Jumu'ah* and disallows neglecting attending it, except for a valid reason. This *Hadith* also indicates that it is necessary [for men] to attend the congregational prayers and disallows neglecting attending them, without a valid reason." He also said, "The meaning some scholars gave for the Prophet's statement, "He has no prayer", that it means his prayer is not complete is invalid for two reasons, if what they mean by it negating that attending the prayer is obligatory. First, the Prophet, *salla-llahu `alaihi wa-sallam*, said afterwards, "Except for a valid excuse", which cannot be said about other than the obligations, as we stated before. The second reason, explaining this type of speech in this manner is unknown in the Islamic *Shari`ah* (Law,=

=Jurisprudence), just as Shaikh al-Islam ibn Taimiyyah stated.” We should mention that Shaikh al-Islam ibn Taimiyyah stated that if one does not attend the *Masjid* after the *Adhan* is called, his prayer is invalid, and one must repeat the prayer. Al-Albani stated that his opinion is that if one does not attend the *Jama`ah* prayers, then he has not performed what he was obligated to do, but does not have to repeat the prayer. He mentioned, as evidence, a *Hadith* wherein the Prophet, peace be upon him, stated that prayer in congregation is twenty seven times better than one praying by himself [Al-Bukhari (457) and Muslim (1059)].

As far as ibn al-Qayyim’s statement that the *Jumu’ah* Prayer requires a minimum number of men attending, it is not valid because there is no evidence to support this statement. Also, Shaikh Sayyid Sabiq said in his book, Fiqhu as-Sunnah, Pg. 392-394, that Imam ash-Shaukani said, “All congregational prayers are conducted with at least two men, according to the consensus of scholars; *Jumu’ah* is one of the congregational prayers! Therefore, it does not have a special ruling that makes it different in this regard from any other prayer, except where there is evidence to support this claimed unique status. The fact is that there is no evidence to require a minimum number of attendants for *Jumu’ah* that is unique to this prayer.” Sayyid Sabiq stated that this is the opinion of Imams at-Tabari, Dawood, an-Nikh`ii and ibn `Hazm, as well as, Abdul `Haqq al-Ishbilli and as-Suyuti.

Further, Shaikh Abu `Abdullah Sa`d al-Miz`il said in his commentary on ibn Taimiyyah’s book on the *Sunnah* associated with *Jumu’ah*, Sunnatu al-Jumu’ah, Pg. 16-17, “Jabir was reported to have said, ‘It is from the *Sunnah* that attending the *Jumu’ah* and the prayers of *‘Eed al-Fitr* and *‘Eed al-Ad`ha* is required from those who number forty, or more.’ Ad-Daraqutni (2:3) and al-Baihaqi (3:177) collected this *‘Hadith* from Abdul Aziz al-Qurashi. However, al-Hafidh [ibn Hajar al-`Asqalani] reported in his book, Talkhisu al-‘Habeer (2:59), that, ‘Ahmad=

=said about Abdul Aziz, 'Do not record his *'Hadith*, because they are fabricated and lies.' Also, an-Nasaii said that Abdul Aziz was not reliable in *'Hadith* narration, ad-Daraqutni said that he was very weak, while ibn 'Hibban said that one is not allowed to rely on his narrations.'" Shaikh Sa'd al-Miz'il went on to say, "Know that requiring a minimum number [of men to establish *Jumu'ah*] relies on weak *'Hadiths*, and as such, they are not suitable to be used for evidence, such as the *'Hadith* we just mentioned. Those who agree with this opinion also rely on a *'Hadith* collected from Ka'b ibn Malik, may Allah be pleased with him, who said that the first person who led them in the *Jumu'ah* Prayer was As'ad ibn Zurarah, in *Hazm an-Nabeet*, in a place called, 'Naqi' al-Khadhamat.' When he was asked, 'How many were you then?', he said, 'Forty men.' Abu Dawood (1069), ibn Majah (1082), ad-Daraqutni (2:5), al-'Hakim (1:281) and al-Baihaqi (3:176) collected this *'Hadith*, which al-Albani graded *'Hasan*, in his book, Irwa' al-Ghalil 3:67. However, this *'Hadith* does not state that there is a minimum number of men required [for *Jumu'ah* to become necessary], but merely reports the number of the companions present then. They were forty men at that time. Hence, this *'Hadith* does not specify a minimum attendance required [for *Jumu'ah*]." Further, in his answers to several questions from the committee of the *Masjid* located at the Syrian University, Al-Ajwibah an-Nafi'ah 'An As'ilat Lajnat Masjid al-Jam'iah, Pg., 44-45, Shaikh al-Albani summarized what Shaikh Siddiq 'Hasan Khan said about requiring a certain number for *Jumu'ah*; he said, "*Jama'ah* prayer is valid if it is conducted with one man and the Imam. *Jumu'ah* is one of the [*Jama'ah* (congregational)] prayers. Therefore, those who require a minimum number more than the number required for *Jama'ah*, have to produce supporting evidence, which does not exist! It is amazing that the number of statements requiring a minimum number [for *Jumu'ah*] has reached fifteen different opinions. None among these statements has merit, except the opinion that says that the *Jama'ah*=

=(congregation) required for *Jumu'ah* is the same required for *Jama'ah* Prayers.” Shaikh Siddiq `Hasan Khan went on to say, “If there are two men present, one of them stands up to give the *Khutbah* and the second man listens. Then they both stand up and offer prayer. If they do so, they have performed *Salatu al-Jumu'ah*.”

Finally, we should mention the *Hadiths* that establish the necessity for men of attending *Salatu al-Jumu'ah*. Shaikh Sayyid Sabiq said in his book, *Fiqhu as-Sunnah*, Pg., 388, “The scholars agree that attending *Jumu'ah* Prayer is necessary for everyone (*Fardh `Ain*) and that it consists of two *Rak'ah*; Allah, the Exalted and Most Honored said,

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴾

{O you who believe (Muslims)! When the call is proclaimed for the *Salât* (prayer) on Friday (*Jumu'ah* prayer), come to the remembrance of Allâh [*Jumu'ah* religious talk (*Khutbah*) and *Salât* (prayer)] and leave off business (and every other thing). That is better for you if you did but know!}[62:9]. Further, al-Bukhari (827 & 847) and Muslim (1412) narrated that Abu Hurairah (رضي الله عنه) said that he heard Allah's Apostle (صلى الله عليه وسلم) say,

”نَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ بِيَدِ أَنَّهُمْ أُوتُوا الْكِتَابَ مِنْ قَبْلِنَا وَأُوتِينَاهُ مِنْ بَعْدِهِمْ ثُمَّ هَذَا يَوْمُهُمُ الَّذِي فَرَضَ عَلَيْهِمْ فَاخْتَلَفُوا فِيهِ فَهَدَانَا اللَّهُ فَالْتَأَسُّ لَنَا فِيهِ تَبَعَ الْيَهُودَ غَدًا وَالنَّصَارَىٰ بَعْدَ غَدٍ.”

“We (Muslims) are the last (*Ummah* to come) but (will be) the foremost on the Day of Resurrection though the former nations were given the Holy Scriptures before us, while we were given=

The twenty-second virtue of *Yaumu al-Jumu'ah*, pertains to the *Khutbah* (Friday Sermon) which is dedicated to praising and glorifying Allah, testifying to His Oneness and asserting His Messenger's Prophethood. The *Khutbah* is also a reminder of Allah's Actions and a warner against His Might and Punishment, as well as, ordaining actions that draw people close to Him (عَزَّ وَجَلَّ) and to His Paradise,

=the Scripture after them. And this was their day (Friday) the celebration of which was made compulsory for them, but they differed about it. So Allah gave us the guidance for it (Friday), and all the other people are behind us in this respect: the Jews' (holy day is) tomorrow (Saturday) and the Christians' (is) the day after tomorrow (Sunday)." Moreover, `Abdullah ibn Mas'ud (رَضِيَ اللهُ عَنْهُ) reported that Allah's Apostle, peace be upon him, said about some men who neglected attending *Jumu'ah* Prayer,

"لَقَدْ هَمَمْتُ أَنْ أَمُرَّ رَجُلًا يُصَلِّيَ بِالنَّاسِ ثُمَّ أُحْرَقَ عَلَى رِجَالِ
يَتَخَلَّفُونَ عَنِ الْجُمُعَةِ يُؤْتَهُمْ."

*"I thought I should [order the prayer to be commenced and] command a person to lead people in prayer. Then, I should go [with some people with a fagot of fuel with them] to the men who have not attended the *Jumu'ah* prayer (in congregation) and burn down their houses."* Ahmad (3625) and Muslim (1043) collected this `Hadith.

Also, we mentioned an authentic `Hadith wherein the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stated that those who neglect coming to the *Jumu'ah* Prayer for three consecutive weeks, then Allah will seal their hearts. All these warnings indicate that attending *Jumu'ah* Prayer is necessary, otherwise, why would Allah punish those who do not attend it by sealing their hearts, if attending it is merely recommended? Sealing the heart here means that, their hearts will be led astray from the guidance and righteousness.]

while prohibiting for them whatever draws them closer to His Anger and Fire. These are the aims of the *Khutbah*, and thus, the necessity of congregating to listen to it¹.

The twenty-third virtue pertains to *Yaumu al-Jumu'ah* being a day of recommended acts of worship; it has a special virtue above all other days because during it, various obligatory and recommended acts of worship are performed. Allah, the Exalted, the Most Honored, designated a holy day for every *Ummah* (Nation) during which they perform various acts of worship and ignore the busying affairs of life². Friday is a day of worship and has a special virtue above the rest of the days, just as the month of *Ramadhan* has a special virtue above the rest of the months. The hour of accepted supplication during Friday³ is similar to *Lailatul-Qadr*⁴, which falls during *Ramadhan*. This is why those who earn the full virtues of Friday, will

[¹] [Imam ibn al-Qayyim asserts here the necessity of attending the Friday Speech, as well as, the Friday Prayer.

We previously mentioned that in his book, *Al-Ajwibah an-Nafi'ah 'An As'ilat Lajnat Masjid al-Jam'iah*, Pg. 52, al-Albani stated that, {*come to the remembrance of Allâh*}[62:9] in the *Ayah*, pertains to the *Khutbah*, which contains remembrance of Allah. Therefore, this *Ayah* ordains on Muslims the attendance of the *Jumu'ah Khutbah*, as well as, the *Jumu'ah* Prayer. Also, al-Albani stated, the fact that the Messenger of Allah (ﷺ) never neglected delivering the Friday Speech explains the *Ayah*, and thus, makes attending it necessary.]

[²] [even for a part of a day!]

[³] [which is the last hour of the day during Friday, after the 'Asr (Forenoon) Prayer, as we explained in virtue no. 20]

[⁴] [Refer to the first volume of this translation about the description and virtues of *Lailatul-Qadr*]

then have the rest of the week whole for them¹. Those who earn the full virtue of *Ramadhan*, will then have the rest of

^[1] [Al-Bukhari (834) narrated that, Salman al-Farisi (رضي الله عنه) said that, Allah's Apostle (صلى الله عليه وسلم) said,

"لَا يَغْتَسِلُ رَجُلٌ يَوْمَ الْجُمُعَةِ وَيَتَطَهَّرُ مَا اسْتَطَاعَ مِنْ طَهْرٍ وَيَدْهِنُ مِنْ دُهْنِهِ أَوْ يَمَسُّ مِنْ طِيبِ بَيْتِهِ ثُمَّ يَخْرُجُ فَلَا يُفْرَقُ بَيْنَ اثْنَيْنِ ثُمَّ يُصَلِّي مَا كُتِبَ لَهُ ثُمَّ يَنْصِتُ إِذَا تَكَلَّمَ الْإِمَامُ إِلَّا غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْأُخْرَى."

"Anyone who takes a bath on Friday and cleans himself as much as he can and puts oil (on his hair) or scents himself from the scent of his house; and then proceeds for the prayer and does not force his way between two persons (assembled in the Masjid for the Friday prayer), prays as much as is written for him and remains quiet when the Imam delivers the Khutbah, all his sins between the present and the last Friday will be forgiven." Further, Muslim (1418) narrated that Abu Hurairah (رضي الله عنه) said that Allah's Apostle (صلى الله عليه وسلم) said,

"مَنْ اغْتَسَلَ ثُمَّ أَتَى الْجُمُعَةَ فَصَلَّى مَا قُدِّرَ لَهُ ثُمَّ أَنْصَتَ حَتَّى يَفْرُغَ مِنْ خُطْبَتِهِ ثُمَّ يُصَلِّي مَعَهُ غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْأُخْرَى وَفَضْلُ ثَلَاثَةِ أَيَّامٍ."

"He who performed Ghusl well, then came to Friday prayer and offered as many Rak'ah as he could, listened and kept silence, until the Imam finished his speech and then offered the prayer behind him, all (his sins) between that time and the next Friday would be forgiven with three days extra."]

their year whole for them¹. Those who earn the full virtue of `Hajj, will have the rest of their life whole for them². Friday is the measure of the week, *Ramadhan* is the measure of the year and `Hajj is the measure over the lifetime. All success comes from Allah Alone.

The twenty-fourth virtue pertains to the fact that *Jumu'ah* is the day of festival during the week, while the `Eed is the day of festival for the year. `Eed's celebration contains prayer and a sacrifice³; *Jumu'ah* only contains

[¹] [Muslim (344) reported that Abu Hurairah (رضي الله عنه) said that Allah's Apostle (صلى الله عليه وسلم) said,

"الصَّلَوَاتُ الْخَمْسُ وَالْجُمُعَةُ إِلَى الْجُمُعَةِ وَرَمَضَانُ إِلَى رَمَضَانَ
مُكْفِّرَاتٌ مَا بَيْنَهُنَّ إِذَا اجْتَنَبَ الْكَبَائِرَ."

"Five (daily) prayers and from one Friday prayer to the (next) Friday prayer, and from Ramadhan to Ramadhan are expiators for the (sins) committed between (their intervals) provided one shuns the major sins."

[²] [Al-Bukhari (1650) and Muslim (2403) reported that Abu Hurairah (رضي الله عنه) said that Allah's Apostle (صلى الله عليه وسلم) said,

"الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا
الْجَنَّةُ."

"Performing `Umrah is an expiation for the sins committed between it and the previous one; and the reward of `Hajj Mabruur (accepted by Allah) is nothing except Paradise."

[³] [After the conclusion of the lunar month of *Ramadhan*, the month of the Fast, one gives away charity (*Zakat-ul-Fitr*), before the commencement of the prayer of `Eed al-Fitr. After the=

prayer, hence Allah stating that going early to the *Masjid* on Friday is just like offering a sacrifice. Therefore, those who go early to the *Masjid* on Friday combine the virtues of praying and offering a sacrifice. The Two Sahihs [al-Bukhari (832) and Muslim (1403)] reported that Abu Hurairah (رضي الله عنه) narrated that Allah's Apostle (صلى الله عليه وسلم) said,

"مَنْ رَاحَ فِي السَّاعَةِ الْأُولَى فَكَأَنَّمَا قَرَّبَ بَدَنَةً وَمَنْ رَاحَ فِي
السَّاعَةِ الثَّانِيَةِ فَكَأَنَّمَا قَرَّبَ بَقْرَةً وَمَنْ رَاحَ فِي السَّاعَةِ الثَّلَاثَةِ
فَكَأَنَّمَا قَرَّبَ كَبْشًا أَقْرَنًا."

"Any person who Ra`ha (goes for the prayer) in the first hour (early), it is as if he had sacrificed a camel (in Allah's cause). Whoever goes in the second hour, it is as if he had sacrificed a cow. Whoever goes in the third hour, then it is as if he had sacrificed a horned ram."

The scholars gave two possible meanings for the words, 'first hour', in the *Hadith*. Ash-Shafii, Ahmad and several other scholars stated that the first hour falls in the early morning. The second meaning, which Malik and some Shafii scholars preferred, stated that, 'Ra`ha', pertains to the sixth hour, after midday [whereas the first hour falls at dawn]. Those who agreed with the second opinion relied on two types of evidence to support their statement. First, they said that, 'Ra`ha', only occurs after midday, because it

=rituals of *Hajj* are completed, on the tenth day of the lunar month of *Dhul-Hijjah*, Muslims all over the world offer sacrifice, after the prayer of *Eed al-Adh`ha* is finished.]

is the opposite of, 'Ghada', which occurs early in the morning. They said that Allah, the Exalted, said,

﴿وَلَسُلَيْمَانَ الرِّيحَ غَدُوَهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ﴾

{*And to Solomon (We subjected) the wind, its ghudu (stride from sunrise until mid-noon) was a month's (journey), and its Rawa'h (stride from the midday decline of the sun to sunset) was a month's (journey¹)*}[34:12]. Al-Jauhari commented that, 'Rawa'h', pertains to the stride starting at midday. The second proof [this group of scholars] brought pertains to the fact that the Righteous Predecessors were the most eager to perform righteous acts, but they did not go to the *Masjid* early on Friday after sunrise. This is why Imam Malik disapproved of the practice of going to attend *Jumu'ah* from the early morning, saying that he did not notice this practice from the residents of *Madinah*².

[¹] [In one day, Prophet Sulaiman, peace be upon him, could travel two months' journey]

[²] [Imam Malik, from among the rest of the Four Imams, considered the actions and practices of the residents of *Madinah* to be of value concerning affirming or denying various Islamic practices and rituals. This is due to the fact that *Madinah* was the Seat of the Islamic State from the time of the Prophet, peace be upon him, until the beginning of the Caliphate of `Ali ibn Abi Talib, may Allah be pleased with him. *Madinah* was the residence of the majority of the Prophet's companions, until the end of the Caliphate of `Umar ibn al-Khattab, may Allah be pleased with him. `Umar did not permit the majority of the Prophet's companions to leave *Madinah* for fear that new Muslims would be astonished to their piety and deep knowledge that a type of fanaticism could develop, leading to *Fitnah* and=

Those who agreed with the first opinion relied for evidence on a *Hadith* that Jabir ibn `Abdullah al-Ansari, may Allah be pleased with him, narrated from Allah's Apostle, *salla-llahu `alaihi wa-sallam*,

=trials in religion. When `Umar died, `Uthman ibn `Affan, may Allah be pleased with him, allowed the companions to relocate in cities other than *Madinah*, and many of them moved to other areas in the Islamic World. This is why the other Imams disagreed with Imam Malik's opinion, stating that the companions resided in various areas of the Muslim World, and therefore, their knowledge and influence was not exclusive to *Madinah*, but included the areas where they traveled and resided. Finally, we should state that not only Muslims in other areas were impressed by the tremendous qualities of the Prophet's companions, but also the Christians and Jews were impressed, tremendously. When the Jews of the Sham area (Syria, Lebanon, Palestine and Jordan) saw the Prophet's companions, they said, "By God! These companions of Muhammad are more pious than the companions of Moses." When the Christians were shown tremendous piety, fairness and other qualities of the Prophet's companions, they said, "By God! These companions of Muhammad are more righteous than the disciples of Jesus." This is why the majority of the people in the areas that were conquered by the companions, became Muslims on their own accord. They said that a religion that produces such righteous men is indeed the true religion. If only Muslims of the present time, especially Muslim Youth, could understand and appreciate their mighty history and the virtues of their Righteous Predecessors, they would accept our call to adhere to the way the companions understood and implemented the *Quran* and *Sunnah*. However, what Allah has decided will come to pass, and He has decided that He will grant victory only to those who truly support His religion.]

”يَوْمُ الْجُمُعَةِ اثْنَا عَشْرَةَ سَاعَةً.“

“*Jumu'ah consists of twelve hours...*”¹ They said that this *Hadith* pertains to the regular hours of the day. They said that there are two types of hours, a type that pertains to the regular hours we know and a type that pertains to an unspecified period of the day. They said that what further testifies to their opinion is the fact that the Prophet (صلى الله عليه وسلم) mentioned six hours [leading to the commencement of *Jumu'ah*] and did not mention more than six. If the hours mentioned in this *Hadith* are merely a part of the time-period during which *Jumu'ah* Prayer is offered, what purpose would it serve to mention the number six? In contrast, if the meaning of hours in the *Hadith* pertains to the regular hours we know, then at the end of the sixth hour, and the start of the seventh hour, the Imam comes to deliver the speech and the records² will be closed. Those who come afterwards will not earn a reward equal to offering a sacrifice. This meaning was clearly stated in a *Hadith* that Abu Dawood (887) collected in the Sunan, wherein `Ali (رضي الله عنه) reported that the Prophet (صلى الله عليه وسلم) said,

”إِذَا كَانَ يَوْمُ الْجُمُعَةِ غَدَتِ الشَّيَاطِينُ بِرَأْيَاتِهَا إِلَى الْأَسْوَاقِ
فَيَرْمُونَ النَّاسَ بِالتَّرَائِيثِ أَوْ الرِّبَائِثِ وَيُثَبِّطُونَهُمْ عَنِ الْجُمُعَةِ“

[¹ [Shaikh Wahby said to refer to, Sahih Sunan Abu Dawood (926)]

[² [in the hands of the angels, where they record those who come first and then next]

وَتَعْدُو الْمَلَائِكَةُ فَيَجْلِسُونَ عَلَى أَبْوَابِ الْمَسْجِدِ فَيَكْتُبُونَ
الرَّجُلَ مِنْ سَاعَةِ وَالرَّجُلَ مِنْ سَاعَتَيْنِ حَتَّى يَخْرُجَ الْإِمَامُ.

“During Yaumu al-Jumu'ah, the devils go (Ghadat) to the marketplaces carrying their flags and use delaying tactics on people, to discourage them from attending the Jumu'ah Prayer. The angels also go (Taghdu) and sit by the doors of the Masjids, recording who comes in the first hour and who comes in the second hour, until the Imam comes (to deliver the Khutbah).¹”

Abu `Umar ibn Abdul Barr said, “The scholars disagreed regarding the meaning of, ‘hours’, mentioned in the `Hadith. Some scholars said that the `Hadith pertains to hours following sunrise, stating that it is better to attend the Jumu'ah during this period of the day. This is the opinion of ath-Thauri, Abu `Hanifah, ash-Shafii and the majority of the scholars. Rather, all of the scholars prefer going to attend the Jumu'ah early in the day.’ Ash-Shafii, may Allah grant him His Mercy, said, ‘If one goes to Jumu'ah after the Fajr Prayer and before the sunrise, it is fine.’ Further, al-Athram reported that Ahmad ibn `Hanbal was asked, ‘Malik ibn Anas used to say that one should not go early in the morning to attend the Jumu'ah.’ Ahmad replied, by saying, ‘This contradicts the Prophet’s `Hadith. All praise is due to Allah, why did Malik say this, even though the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said [about one who attends Jumu'ah early], ‘...is just like one who has sacrificed a camel (in Allah’s Cause)²’?”

^[1] [Abu Dawood (887); Shaikh `Irfan said that this is a weak `Hadith]

^[2] [Al-Bukhari (877)]

Ya'hya ibn 'Umar reported that 'Harmalah said that he asked ibn Wahb about the meaning of, 'hours', whether it pertains to going to the *Masjid* in the first hour of the morning or in the first hour around midday. Ibn Wahb said, 'I asked Malik about this and he replied by saying, 'I feel that the meaning here pertains to one hour [around the time of midday] divided into several 'hours'. Therefore, he who goes in the early part of that hour, has gone out in the first hour. The same is valid for the second, third, fourth, fifth and sixth 'hours'. Otherwise, *Jumu'ah* Prayer will not be offered, until the ninth hour of the day, close to the time of *'Asr* (forenoon).'

Ibn 'Habib rejected this statement from Malik and preferred the other opinion, saying, '(Malik's) statement corrupts the meaning of the *'Hadith* and is implausible for several reasons. What testifies to the fact that there are no 'hours' contained in one hour¹, is that the sun reaches *Zawal* (midday) time on the sixth hour. During that time, the *Adhan* is recited and the Imam comes to deliver the speech. Therefore, the, 'hours', mentioned in the *'Hadith* pertain to the regular hours of the day. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) mentioned the first hour of the day, stating that he who goes to *Jumu'ah* in the first hour, will be as if he has offered a camel. In the fifth hour, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) mentioned offering an egg, and thus, going early to *Jumu'ah* ends. Then, [on the sixth hour,] the *Adhan* is recited. Therefore, the *'Hadith* is clear in its indication, but it was misinterpreted and explained by controversial words that are implausible. Explaining the *'Hadith* in this manner discourages people from the same thing which the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) encouraged for them, attending *Jumu'ah* from

¹ [at the end of which the Imam starts giving the *Khutbah*]

the early hours of the day. Those who offered this opinion claimed that the mentioned hours occur in one hour close to midday. However, there are several *Hadiths* that encourage going to *Jumu'ah* in the early part of the day. I collected these *Hadiths* in their appropriate chapters in my book, Wadhi`h as-Sunan.”

This is what Abdul Malik ibn `Habib said [regarding Imam Malik]. Abu `Umar ibn Abdul Barr commented, “This criticism is unfair on the part of ibn `Habib against Malik, may Allah grant him His Mercy. It was Malik who uttered the opinion that ibn `Habib refuted and considered controversial, having the effect of corrupting the meaning of the *Hadith*. However, Malik’s opinion is supported by authentic narrations reported by various scholars, in addition to, the practice of the residents of *Madinah*, which is sound proof in this particular case, since going to *Jumu'ah* is a repeated practice that occurs every week, and as such, its rulings are not absent from the attention of all of the scholars. Among the *Hadiths* that support Malik’s statement, is a narration reported by az-Zuhri, from Sa`eed ibn al-Musayyib, from Abu Hurairah, *radhiya-llahu `anh*, that Allah’s Prophet, *salla-llahu `alaihi wa-sallam*, said,

”إِذَا كَانَ يَوْمُ الْجُمُعَةِ كَانَ عَلَى كُلِّ بَابٍ مِنْ أَبْوَابِ الْمَسْجِدِ
مَلَائِكَةٌ يَكْتُبُونَ الْأَوَّلَ فَالْأَوَّلَ فَإِذَا جَلَسَ الْإِمَامُ طَوَّأُوا الصُّحُفَ
وَجَاءُوا يَسْتَمْعُونَ الذِّكْرَ وَمِثْلُ الْمُهَجَّرِ كَمِثْلِ الَّذِي يُهْدِي
الْبَدَنَةَ ثُمَّ كَالَّذِي يُهْدِي بَقْرَةً ثُمَّ كَالَّذِي يُهْدِي الْكَبِشَ ثُمَّ
كَالَّذِي يُهْدِي الدَّجَاجَةَ ثُمَّ كَالَّذِي يُهْدِي الْبَيْضَةَ.”

*'When it is a Friday, the angels stand at every gate of the Masjid and keep on writing the names of the persons coming to the Masjid in succession according to their arrivals. The example of the one who enters the Masjid in the earliest hour (Muhajjir) is that of one offering a camel (in sacrifice). The one coming next is like one offering a cow and then a ram and then a chicken and then an egg respectively. When the Imam comes, the angels fold their papers and listen to the Khutbah.'*¹” Next, ibn Abdul Barr said, “Note that this *'Hadith* asserts that the angels record the names of those who come early then next. Whoever comes the earliest², is like one who offers a camel as a sacrifice, then the next one [like one offering a cow, etc.]. ‘Al-Muhajjir’³, is taken from the words, ‘al-Hajirah’, and, ‘at-Tahjeer’, which do not pertain to the time after the sun rises; that time is not called, ‘Hajirah’, or, ‘Tahjir’. Further, the words of this *'Hadith* mention recording the names of those who come first then next, without specifying the hour; there are several other similar narrations. One of them reads,

"الْمُتَعَجِّلُ إِلَى الْجُمُعَةِ كَالْمُهْدِي جَزُورًا."

*'He who goes early to Jumu'ah (al-Muta`ajjil), is like one who sacrifices a camel'*⁴, while most of them read,

"وَمَثَلُ الْمُهَجِّرِ كَمَثَلِ الَّذِي يُهْدِي الْبَدَنَةَ."

[1] [Al-Bukhari (877) and Muslim (1416)]

[2] [The *'Hadith* says here, “*Fal-Muhajjir*”]

[3] [used in the *'Hadith* to describe those who come early]

[4] [Sunan ad-Darimi (1499)]

'*Al-Muhajjir is like one who sacrifices a camel.*¹' Some of these narrations prove that he who goes early to *Jumu'ah* in the beginning of the first hour, and later, in the last part of the first hour, is like one who offers a camel for sacrifice. He who goes to *Jumu'ah* in the early part of the second hour, and later, in the last part of the second hour, is like one who offers a cow for sacrifice.

Several students of Imam ash-Shafii said that the Prophet's statement,

"وَمَثَلُ الْمُهَجِّرِ كَمَثَلِ الَّذِي يُهْدِي الْبَدَنَةَ."

'*Al-Muhajjir is like one who sacrifices a camel*', does not necessarily pertain to those who go to attend the *Jumu'ah* during the time of *al-Hajirah* (early noon). Rather, proponent of this opinion continued, the *Hadith* pertains to those who turn away from their worldly affairs and businesses for the purpose of attending *Jumu'ah*; when they do so, they are like one who sacrifices a camel. The word, 'Tahjir', is thus taken from, 'Hijrah', which pertains to migration from one's land to another land²; this is where the word, 'al-Muhajirun', came from. Further, Ash-Shafii, may Allah grant him His Mercy, said, 'I prefer going to *Jumu'ah* early [in the day], only by walking.'" All these were the words of Abu `Umar ibn Abdul Barr.

I -ibn al-Qayyim- say that those who do not agree with the practice of going to *Jumu'ah* early have three reasons to support their argument. They say that the word,

[1] [Al-Bukhari (877) and Muslim (1416)]

[2] [or, in this case, one's leaving his business or home on Friday for the purpose of attending *Jumu'ah*]

'Ra`ha', only pertains to the time after noon. They also say that, 'Tahjir', pertains to the time when the day gets hot, i.e., 'al-Hajirah'. They also say that the people of *Madinah* did not go to attend *Jumu'ah* early in the morning.

As for the word, 'Rawa`h (from *Ra`ha*)', it surely pertains to departing during the time after noon, especially if the word, 'Ghudu', is used in the same text. For example, Allah, the Exalted, said,

﴿وَلَسْلِيمَانَ الرِّيحَ غُدُوها شَهْرٌ وَرَوَاحُها شَهْرٌ﴾

{*And to Solomon (We subjected) the wind, its ghudu (stride from sunrise until mid-noon) was a month's (journey), and its Rawa`h (stride from the midday decline of the sun to sunset) was a month's (journey)}*[34:12]. Also, the Prophet, peace be upon him, said,

"مَنْ غَدَا إِلَى الْمَسْجِدِ وَرَاحَ أَعَدَّ اللَّهُ لَهُ نُزُلَهُ مِنَ الْجَنَّةِ كُلَّمَا
غَدَا أَوْ رَاحَ."

"*He who goes to the Masjid (every) morning (Ghada) and in the afternoon (Ra`ha; to attend the congregational prayers), then Allah will prepare for him an honorable place in Paradise with good hospitality for the morning and afternoon goings.*"¹ Also, a poet² once said, "*Naru`hu (we go out in the afternoon) wa-Naghdu (we go out in the morning) to fulfill our various needs; but the needs of the living never come to an end.*"

¹ [Al-Bukhari (622) and Muslim (1073)]

² [Shaikh `Irfan said that as-Saltan as-Sa`di said this poem]

Yet, 'Rawa'h', is sometimes used to mean going, especially if, 'Ghudu', is not mentioned in the same text with it.

Al-Azhari said in his book, at-Tah-theeb, "I heard Arabs use the word, 'Rawa'h', while talking about going or proceeding during any time. It is said, '*Ra`ha al-Qaumu*', when stating that the people proceeded. The same is correct for the word, 'Ghadau'. One would say to his friend, 'Tarawwa'h', and would say to his companions, 'Ru'hu', when he wants them to proceed and go. 'Ala Taru'hun', is used when one is asking whether they want to go. In this context, the word, 'Rawa'h', used in authentic *Hadiths*, pertains to going to attend the *Jumu'ah* and agility in doing so, not that they should go in the afternoon."

As for the words, 'Tahjir', and, 'Muhajjir', they are indeed taken from the words, 'Hajir', and, 'Hajirah'. Al-Jauhari said that this word pertains to midday, when the heat intensifies. When one says that he went back to his family *Muhajjirin*, one means that he reached them at the time of *Hajirah*." Therefore, these words indicate the time of midday, a fact the scholars of *Madinah*¹ relied on while explaining the *Hadiths*².

The scholars who oppose this opinion state that the variations of the word, 'Tahjir', are used in the same manner as the variations of the word, 'Ra`ha', including meanings of going early. Al-Azhari said, in his book, at-Tahdheeb, "Malik reported that, Sumai said that, Abu Sali'h said that, Abu Hurairah (رضي الله عنه) said that, the Messenger of Allah (صلى الله عليه وسلم) said,

^[1] [such as Imam Malik]

^[2] [that encourage going early to attend the *Jumu'ah*]

"لَوْ يَعْلَمُونَ مَا فِي التَّهَجِيرِ لَاسْتَبَقُوا إِلَيْهِ."

'If people but know the reward of Tahjir, they would race with each other to it!'¹ In another `Hadith, the Prophet (صلى الله عليه وسلم) said,

"الْمُهَجِّرُ إِلَى الْجُمُعَةِ كَالْمُهْدِي بَدَنَةً."

'Al-Muhajjir to Jumu'ah is like one who sacrifices a camel.'² Many people think that, 'Tahjir', pertains to the time of Hajirah, midday; but this is a mistake. The correct meaning here is that reported by Abu Dawood al-Musa`hifi, from an-Nadhr ibn Shumail, who said, 'Tahjir to

[¹] [Al-Bukhari (580) and Muslim (661). The rest of the `Hadith reads,

"لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّفِّ الْأَوَّلِ ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهْمُوا عَلَيْهِ لَاسْتَهَمُوا وَلَوْ يَعْلَمُونَ مَا فِي التَّهَجِيرِ لَاسْتَبَقُوا إِلَيْهِ وَلَوْ يَعْلَمُونَ مَا فِي الْعَتَمَةِ وَالصُّبْحِ لَأَتَوْهُمَا وَلَوْ حَبْوًا."

"If the people knew the reward for pronouncing the Adhan and for standing in the first row (in congregational prayers) and found no other way to get that, except by drawing lots, they would draw lots. If they knew the reward of Tahjir* they would race for it (go early). If they knew the reward of `Isha' and Fajr (morning) prayers in congregation, they would come to offer them even if they had to crawl."

* meaning, going for Dhuhr or Jumu'ah, in the early moments of its stated fixed time.]

[²] [Ahmad (6961) and an-Nasaii (1368) collected these words]

Jumu'ah means, 'going early and setting out'; I heard al-Khalil ibn Ahmad¹ say this upon explaining this 'Hadith.'" Al-Azhari went on to say, "This is the correct meaning used in the dialect of the people of 'Hijaz (Western Arabia²) and their neighboring areas inhabited by the tribes of *Qais*. They also use the word, 'Rawa'h', to mean, 'going and setting out'. This is why when they say, 'Ra'ha al-Qaumu', they mean by it, 'The people went', no matter the time they went in.' Hence, the Prophet's statement,

"لَوْ يَعْلَمُونَ مَا فِي التَّهْجِيرِ لَأَسْتَبَقُوا إِلَيْهِ."

'If people but know the reward of *Tahjir*, they would race with each other to it', pertains to going early to all prayers, in the beginning of their stated fixed time.'" Al-Azhari also said, "The rest of the *Arabs* say, '*Hajjara ar-Rajul*', if a man sets out during the time of *Hajirah*, which is midday."

As for the fact that the people of *Madinah* did not go to attend *Jumu'ah* from the beginning of the day, this was their practice during the time of Malik, may Allah grant him His Mercy³. This does not provide proof even for those scholars who say that the consensus of the residents of *Madinah* is proof itself. Surely, the practice of *Madinah*'s people only meant that they did not choose to go early to the *Masjid* for *Jumu'ah*, which is allowed. Sometimes, one's being busy taking care of his affairs and

[¹] [the renowned Arab linguist]

[²] [Where *Makkah* and *Madinah* are located]

[³] [Malik was a student of several major scholars among the *Tabi'in*, the second generation of *Islam*; Malik was from the third generation, *Tabi'i at-Tabi'in*]

the affairs of his family, as well as, his worldly and religious matters, is better than going to attend *Jumu'ah* in the beginning of the day. Yet, there is no doubt that awaiting the next prayer, after finishing a current one, by remaining in the *Masjid* is better than going out [of the *Masjid*] and coming back for the next prayer. The Messenger of Allah, peace be upon him, said,

"وَالَّذِي يَنْتَظِرُ الصَّلَاةَ حَتَّى يُصَلِّيَهَا مَعَ الْإِمَامِ أَعْظَمُ أَجْرًا مِنَ
الَّذِي يُصَلِّي ثُمَّ يَنَامُ."

"One who waits to pray with the Imam has greater reward than one who prays and goes to bed.¹" He, peace be upon him, also stated,

"فَإِذَا صَلَّى لَمْ تَزَلِ الْمَلَائِكَةُ تُصَلِّي عَلَيْهِ مَا دَامَ فِي مُصَلَاةٍ."

"After one prays, the angels keep on asking for Allah's forgiveness for him as long as he keeps on sitting at his

⁽¹⁾ [Al-Bukhari (614) and Muslim (1064). Here is the full text of this *Hadith*,

"أَعْظَمُ النَّاسِ أَجْرًا فِي الصَّلَاةِ أْبَعْدُهُمْ فَأَبَعْدُهُمْ مَمْشَى وَالَّذِي يَنْتَظِرُ
الصَّلَاةَ حَتَّى يُصَلِّيَهَا مَعَ الْإِمَامِ أَعْظَمُ أَجْرًا مِنَ الَّذِي يُصَلِّي ثُمَّ يَنَامُ."

"The people who get tremendous reward for the prayer are those who are farthest away (from the *Masjid*) and then those who are next farthest and so on. Similarly one who waits to pray with the Imam has greater reward than one who prays and goes to bed."]

*praying place.*¹” He (صلى الله عليه وسلم) also stated that remaining in the *Masjid* to await the next prayer, after one has prayed, is rewarded by Allah by erasing sins and raising one’s grade; he said that this is a type of *Ribat*². He, (صلى الله عليه وسلم)

^[1] [Al-Bukhari (611) and Muslim (1059). Here is the full text of this *Hadith*, which contains many benefits,

"صَلَاةُ الرَّجُلِ فِي الْجَمَاعَةِ تُضَعَّفُ عَلَى صَلَاتِهِ فِي بَيْتِهِ وَفِي سُوقِهِ
خَمْسًا وَعِشْرِينَ ضِعْفًا وَذَلِكَ أَنَّهُ إِذَا تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ خَرَجَ
إِلَى الْمَسْجِدِ لَا يُخْرِجُهُ إِلَّا الصَّلَاةُ لَمْ يَخْطُ خَطْوَةً إِلَّا رُفِعَتْ لَهُ بِهَا
دَرَجَةٌ وَحُطَّ عَنْهُ بِهَا خَطِيئَةٌ فَإِذَا صَلَّى لَمْ تَزَلِ الْمَلَائِكَةُ تُصَلِّي عَلَيْهِ مَا
دَامَ فِي مُصَلَاةِ اللَّهِ صَلَّى عَلَيْهِ اللَّهُمَّ ارْحَمَهُ وَلَا يَزَالُ أَحَدُكُمْ فِي
صَلَاةٍ مَا انتظر الصلاة."

"The prayer offered in congregation is twenty-five times more superior (in reward) to the prayer offered alone in one's house or in one's business center. This is because if one performs ablution and does it perfectly then proceeds to the Masjid with the sole intention of praying, then for each step he takes (towards the Masjid), Allah upgrades him a degree in reward and (forgives) crosses out one sin [until he enters the Masjid]. When he finishes the prayer, the angels keep on asking for Allah's forgiveness for him and keep on saying, 'O, Allah! Be Merciful to him, O, Allah! Forgive him,' as long as he keeps on sitting at his praying place. One of you is in prayer, as long as he is awaiting the next prayer."

^[2] [Muslim (369) reported that Abu Hurairah, may Allah be pleased with him, said that Allah's Apostle, peace be upon him, said, =

also stated that Allah, the Exalted, the Most Honored, praises those, who perform an obligatory prayer and remain in the *Masjid* awaiting the next ordained prayer, to the angels¹. All these *Hadiths* assert that it is better for one to

= "أَلَا أَدُلُّكُمْ عَلَى مَا يَمْحُو اللَّهُ بِهِ الْخَطَايَا وَيَرْفَعُ بِهِ الدَّرَجَاتِ" قَالُوا: بَلَى يَا رَسُولَ اللَّهِ قَالَ: "إِسْبَاغُ الْوُضُوءِ عَلَى الْمَكَارِهِ وَكَثْرَةُ الْخَطَا إِلَى الْمَسَاجِدِ وَانْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ فَذَلِكَ الرِّبَاطُ".

"Should I not suggest to you that by which Allah obliterates sins and elevates the grades (of a man)." The hearers said, "Yes, O, Messenger of Allah." He said, "Performing thorough ablution despite odds (such as cold weather), taking more paces towards the Masjid, and waiting for the next prayer after observing a prayer; that is ar-Ribat."

'Ar-Ribat', pertains to Muslims guarding their territory by stationing army units permanently at the places from where the enemy can attack them [Meanings of the Noble Quran, by Mu'hsin Khan and Taqi ad-Din al-Hilali].]

^[1] [Ibn Majah (793) and Ahmad (6462) reported,

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: صَلَّيْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَغْرِبَ فَرَجَعْنَا مِنْ رَجَعٍ وَعَقَبْنَا مِنْ عَقَبٍ فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُسْرِعًا قَدْ حَفَزَهُ النَّفْسُ وَقَدْ حَسَرَ عَنْ رُكْبَتَيْهِ فَقَالَ: "أَبَشِّرُوا هَذَا رَبُّكُمْ قَدْ فَتَحَ بَابًا مِنْ أَبْوَابِ السَّمَاءِ يُبَاهِي بِكُمْ الْمَلَائِكَةُ يَقُولُ انظُرُوا إِلَى عِبَادِي قَدْ قَضَوْا فَرِيضَةً وَهُمْ يَنْتَظِرُونَ أُخْرَى." =

remain in the *Masjid*, after offering the Dawn Prayer, until the time of *Jumu'ah*, than to depart the *Masjid* and come back at the time of *Jumu'ah*. The fact that the residents of *Madinah* [during the time of Imam Malik] or other cities did not do that does not mean that it is not recommended to remain in the *Masjid*. Likewise is the case with coming to the *Masjid* early on Friday morning. Allah has the best knowledge.

The twenty-fifth virtue for *Yaumu al-Jumu'ah* pertains to the fact that giving *Sadaqah* (charity) during it has a special value, as compared with other days. *Sadaqah* during Friday, as compared with the rest of days of the week, is like *Sadaqah* during *Ramadhan*, as compared to the rest of the months. I witnessed Shaikh al-Islam ibn Taimiyyah, may Allah bless his soul, take whatever he can find in his house of bread or other items and give it in charity, secretly, on his way to attend the *Jumu'ah*. He used to say, "Allah has ordained giving *Sadaqah* before speaking to the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)¹. Surely,

=`Abdullah ibn `Amr (رَضِيَ اللهُ عَنْهُ) said, "We prayed *Maghrib* behind the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and afterwards, there were those who went out [of the *Masjid*] and those who remained. Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) rushed back in such haste that he was out of breath and his knees were uncovered. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, 'Receive the good news: Your Lord has opened a gate to heaven and is praising you to His Angels, saying to them, 'Look at My slaves! They have offered an ordained prayer and are awaiting the next one.'" Shaikh Wahby narrated this authentic *Hadith* and then said to refer to, Silsilat al-Ahadith as-Sahihah (661)]

^[1] [Allah, the Exalted, the Most Honored, said,=

Sadaqah given before one speaks to Allah (عَزَّ وَجَلَّ) is better and more worthy of being a virtue.”

Ahmad ibn Zuhair ibn `Harb reported that, his father said that, Jarir said that, Mansur said that, Mujahid said that, `Abdullah ibn `Abbas (رَضِيَ اللهُ عَنْهُ) said, “Abu Hurairah (رَضِيَ اللهُ عَنْهُ) and Ka`b met. Abu Hurairah said, ‘There is an hour during *Jumu`ah*, if a Muslim man is praying during it and asks Allah (عَزَّ وَجَلَّ) for anything, then Allah will grant him what he asked.’ Ka`b said, ‘Let me tell you about *Yaumu al-Jumu`ah*. When it is Friday, the heavens, the earth, the land, the seas, the mountains, trees and all creations get afraid, except for mankind and the Jinns. The angels gather around the gates of the *Masjids* and write those who come first and then next, until the Imam comes. When the Imam comes, the angels close their books; those who come afterwards come to fulfill the right of Allah, who ordained attending *Jumu`ah*. Verily, every person who reached the age of adolescence is required to take a bath on Friday, just as he takes it after *Janabah*. Charity given during Friday is better than on other days. Verily, the sun never rises or sets on a better day than Friday.’ `Abdullah ibn `Abbas then commented, ‘This is the narration of what Abu Hurairah and Ka`b said

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَوَلَّيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْهِ تَجَوَّأَكُمْ
صَدَقَةٌ ذَلِكَ خَيْرٌ لَكُمْ وَأَطْهَرُ فَإِنْ لَمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴾

{O you who believe! When you (want to) consult the Messenger (Muhammad ﷺ) in private, spend something in charity before your private consultation. That will be better and purer for you. But if you find not (the means for it), then verily, Allâh is Oft-Forgiving, Most Merciful.}]

regarding this topic. I also state that if one has perfume, he should wear some for *Jumu'ah*.¹”

The twenty-sixth virtue pertains to the fact that Allah (عَزَّ وَجَلَّ) reveals Himself to His believing slaves in Paradise on Friday, when they visit Him. Those who will be the closest to Allah (عَزَّ وَجَلَّ) and the fastest to visit Him, are those who were the fastest to attend *Jumu'ah*. Ya`hya ibn Yaman reported that, Shuraik said that, Abu al-Yaqdhan said that, Anas ibn Malik said about Allah's statement,

﴿ وَلَدَيْنَا مَزِيدٌ ﴾

{...and We have Mazid (more)}[50:35], “Allah (عَزَّ وَجَلَّ) will reveal Himself to them every *Jumu'ah*.²”

At-Tabarani reported that Abu Na`eem al-Mas`udi said that, al-Minhal ibn `Amr said that, Abu `Ubaidah said that, `Abdullah said, “Rush to attend the *Jumu'ah*, because Allah, the Exalted, the Most Honored, reveals Himself to the people of Paradise every Friday. They will be as close to Him then as they were fast to attend the *Jumu'ah*. Allah,

[¹] [Shaikh `Irfan Abdul Qadir `Hassunah said that Abdul Razzaq collected this `Hadith in his book, *al-Musannaf* (3:255-256), stating that this `Hadith is authentic, and Allah has the best knowledge. Various segments of this `Hadith are supported by other `Hadiths that we mentioned in this chapter on the virtues of Friday.]

[²] [Shaikh `Irfan Abdul Qadir said that ibn Kathir reported this `Hadith in his *Tafsir*, saying that al-Bazzar and ibn Abi `Hatim collected it. However, Shaikh `Irfan said, the chain of narration for this `Hadith is weak, because Ya`hya ibn al-Yaman, Shuraik and Abu al-Yaqdhan are weak, and there is a consensus on this.]

the Exalted, will then grant them types of honor they did not enjoy before, and when they go back to their families, they will tell their families about the honors they received.” Abu `Ubaidah said, “`Abdullah entered the *Masjid* and found two men there. So he said, ‘Two men came and I am the third! If Allah wills, He will bless the third of three.’¹”

Further, al-Baihaqi narrated, in his book, Shu`ab al-Eeman, that `Alqamah ibn Qais was reported to have said, “I accompanied `Abdullah ibn Mas'ud, *radhiya-llahu `anhu*, to *Jumu'ah*, and he found that three men arrived before him. `Abdullah said, ‘I am the fourth of four men! Verily, the fourth of four men is not far behind.’ He then said, ‘I heard Allah’s Apostle, *salla-llahu `alaihi wa-sallam*, say, ‘On the Day of Resurrection, the people sit as close to Allah (عُرْسٌ وَجَلٌّ), as fast as they were attending *Jumu'ah*; the first, then the second, then the third, then the fourth.’ `Abdullah then said, ‘I am the fourth in a group of four! Surely, the fourth is not far behind.’²”

^[1] [Shaikh Wahby said, “Al-Haithami said, in his, Majma` az-Zawa'id (2:178), ‘At-Tabarani collected this narration in his Kabir collection of `Hadith; Abu `Ubaidah did not hear `Hadith directly from his father, and thus, this narration is a *Munqati`*.”]

^[2] [Shu`ab al-Eeman, and, Sunan ibn Majah (1084); Shaikh Wahby said that al-Albani graded this `Hadith weak, in his book, Dha'eef Sunan ibn Majah (226). Al-Albani said in, Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah, Pg., 324-325, “Only Abdul Majid ibn Abdul Aziz ibn Ruwad collected this `Hadith; he was weak in `Hadith narration, because of his bad memory.” Al-Albani said next that he collected this `Hadith and spoke in detail about its defects, in his, Silsilat al-Ahadith adh-Dha'eefah wa-l-Maudhu'ah (2810), and in a shorter form in his book, Dhilal al-Jannah fi-Takhrij as-Sunnah (620). Ibn al-Qayyim mentioned two weak *Hadiths* next, which we did not translate.]

The twenty-seventh virtue pertains to the opinion stating that the meaning of, 'Shahid¹', that Allah, the Exalted, the Honored, swore by in His Book, is *Yaumu al-Jumu'ah*.

'Humaid ibn Zanjawaih narrated that, 'Abdullah ibn Musa said that, Musa ibn 'Ubaidah said that, Ayyub ibn Khalid said that, 'Abdullah ibn Rafi' said that, Abu Hurairah (رضي الله عنه) said that, Allah's Messenger (صلى الله عليه وسلم) said,

"الْيَوْمُ الْمَوْعُودُ يَوْمُ الْقِيَامَةِ وَالْيَوْمُ الْمَشْهُودُ يَوْمُ عَرَفَةَ وَالشَّاهِدُ
يَوْمُ الْجُمُعَةِ وَمَا طَلَعَتِ الشَّمْسُ وَلَا غَرَبَتْ عَلَى يَوْمٍ أَفْضَلَ مِنْهُ
فِيهِ سَاعَةٌ لَا يُوَافِقُهَا عَبْدٌ مُؤْمِنٌ يَدْعُو اللَّهَ بِخَيْرٍ إِلَّا اسْتَجَابَ
اللَّهُ لَهُ وَلَا يَسْتَعِيدُ مِنْ شَيْءٍ إِلَّا أَعَاذَهُ اللَّهُ مِنْهُ."

"*Al-Yaumu al-Mau'ud²*, is the Day of Resurrection, '*al-Yaumu al-Mash-hud³*, is the Day of 'Arafah, and *ash-Shahid⁴* is Friday. Verily, the sun never rises or sets on a better day than Friday. During Friday, there is an hour, if

[¹] [not to be pronounced as *Shaheed*]

[²] ['The Promised Day']

[³] ['The Witnessed Day']

[⁴] ['The Witnessing Day'; all three of these were mentioned in *Surat al-Buruj* (chapter 85:1-3), where Allah, the Exalted, said,

﴿ وَالسَّمَاءِ ذَاتِ الْبُرُوجِ وَالْيَوْمِ الْمَوْعُودِ وَشَاهِدٍ وَمَشْهُودٍ ﴾

{By the heaven holding the big stars. And by the Promised Day. And by the Witnessing Day, and by the Witnessed Day}}

a believing slave invokes Allah during it, asking Allah for any good righteous thing, then Allah will grant it to him, and if he is seeking Allah's refuge from any evil, Allah will grant him refuge.¹” Al-`Harith ibn Abi Usamah collected this `Hadith in his Musnad, from Rau`h from Musa ibn `Ubaidah, until the end of the chain of narration above. Further, in his Mu`jam, at-Tabarani narrated that Muhammad ibn Isma`eel ibn `Ayyash said that, his father said that, Dhamdham ibn Zur`ah said that, Shurai`h ibn `Ubaid said that, Abu Malik al-Ash`ari, may Allah be pleased with him, said that Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

”الْيَوْمُ الْمَوْعُودُ يَوْمُ الْقِيَامَةِ وَالشَّاهِدُ يَوْمَ الْجُمُعَةِ وَالْمَشْهُودُ
يَوْمَ عَرَفَةَ وَيَوْمَ الْجُمُعَةِ ذَخَرَهُ اللهُ لَنَا وَصَلَاةُ الْوُسْطَى صَلَاةُ
الْعَصْرِ.”

“*Al-Yaumu al-Mau`ud*, is the Day of Resurrection, ash-Shahid, is Friday, and al-Mash-hud, is the Day of `Arafah. Verily, Allah has favored us with Yaumu al-Jumu'ah. The middle prayer² is Salatu al-`Asr.” This `Hadith was also

[¹] [Sunan At-Tirmidhi (3262); Shaikh Wahby said to refer to, Sahih al-Jami` (8201), where al-Albani graded this `Hadith *Hasan*]

[²] [Allah, the Exalted, said in the *Quran*,

﴿ حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ ﴾

{Guard strictly (five obligatory) *As-Salawât* (the prayers) especially the middle *Salât* (i.e. the best prayer - `Asr). And=

collected from Jubair ibn Mut'im, may Allah be pleased with him.

However, it appears, and Allah has the best knowledge, that these were the words of Abu Hurairah (رَضِيَ اللهُ عَنْهُ); Imam Ahmad said that, Muhammad ibn Ja'far said that, Shu'bah said that he heard 'Ali ibn Zaid and Yunus ibn 'Ubaid say that, Ammar, the freed slave of Bani Hashim, narrated that Abu Hurairah (رَضِيَ اللهُ عَنْهُ) said [and narrated the 'Hadith¹]. 'Ali ibn Zaid said in his narration that [Abu Hurairah said that] the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said..., while Yunus said that it was Abu Hurairah (رَضِيَ اللهُ عَنْهُ) who explained, 'Shahid', by saying that it pertains to Friday, while, 'al-Mashhud', pertains to the day of 'Arafah, and, 'al-Mau'ud', pertains to the Day of Resurrection.

The twenty-eighth virtue, pertains to the fact that Friday is the day from which the heavens, the earth, the mountains, the seas and all creations, except mankind and the Jinns, are frightened. Abu al-Jawwab reported that, 'Ammar ibn Zuraiq said that, Mansur said that, Mujahid said that 'Abdullah ibn 'Abbas (رَضِيَ اللهُ عَنْهُ) said, "Abu Hurairah (رَضِيَ اللهُ عَنْهُ) and Ka'b met. Abu Hurairah said that Allah's Apostle, peace be upon him, said,

"إِنَّ فِي الْجُمُعَةِ لَسَاعَةً لَا يُوَافِقُهَا عَبْدٌ مُسْلِمٌ وَهُوَ قَائِمٌ يُصَلِّي
يَسْأَلُ اللَّهَ تَعَالَى شَيْئًا إِلَّا أَعْطَاهُ إِيَّاهُ."

=stand before Allâh with obedience [and do not speak to others during the *Salât* (prayers)]] [2:283].]

[At-Tabarani (3458); Shaikh Wahby said to refer to, *Sahih al-Jami'* (8200), where al-Albani graded this 'Hadith 'Hasan]

^[1] [about *Yaumu al-Jumu'ah* being the *Witnessing Day*]

‘There is an hour during *Jumu'ah*, if a Muslim slave is praying during it and asks Allah (عَزَّ وَجَلَّ) for anything, then Allah will grant him what he asked.’ Ka`b said, ‘Let me tell you about *Yaumu al-Jumu'ah*. When it is Friday, the heavens, the earth, the mountains, the seas, trees and all creations get afraid, except for mankind and the Jinns. The angels gather around the gates of the *Masjids* and write those who come first and then next, until the Imam enters. When the Imam enters, the angels close their books; those who come afterwards come to fulfill the right of Allah, who ordained attending *Jumu'ah*. Verily, every person who reached the age of adolescence is required to take a bath on Friday, just as he takes it after *Janabah*. Charity given during Friday is better than on other days. Verily, the sun never rises or sets on a better day than Friday.’ `Abdullah ibn `Abbas then commented, ‘This is the narration of what Abu Hurairah and Ka`b said regarding this topic. I also state that if one has perfume, he should wear some for *Jumu'ah*.²”

Further, Abu Hurairah (رضي الله عنه) said that Allah's Apostle, peace be upon him, said,

[1] [Al-Bukhari (883) and Muslim (1406) collected this part of the *Hadith* also]

[2] [We previously stated that Shaikh `Irfan Abdul Qadir `Hassunah said that Abdul Razzaq collected this *Hadith* in his book, *al-Musannaf* (3:255-256), stating that this *Hadith* is authentic, and Allah has the best knowledge. Various segments of this *Hadith* are supported by other *Hadiths* which we mentioned in this chapter on the virtues of Friday.]

"لَا تَطْلُعُ الشَّمْسُ وَلَا تَغْرُبُ عَلَى يَوْمٍ أَفْضَلَ مِنْ يَوْمِ الْجُمُعَةِ
وَمَا مِنْ دَابَّةٍ إِلَّا تَفْرَعُ لِيَوْمِ الْجُمُعَةِ إِلَّا هَذَيْنِ الثَّقَلَيْنِ مِنَ الْجِنِّ
وَالْإِنْسِ."

*"The sun never rises or sets on a better day than Friday. Every animal becomes weary during Friday, except the two creations, Jinns and mankind."*¹ This is an authentic `Hadith. The fear reported here occurs because the Last Hour commences on a Friday; this is when the world comes to an end, the life of the world lay in ruins and mankind are resurrected to their destination, either Paradise or Hellfire.

The twenty-ninth virtue pertains to Friday being the day that Allah saved for this *Ummah* (Muslims) and led the People of the Scriptures away from. In the Sahih collection, there is a `Hadith in which Abu Hurairah (رَضِيَ اللهُ عَنْهُ) said that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"مَا طَلَعَتِ الشَّمْسُ وَلَا غَرَبَتْ عَلَى يَوْمٍ خَيْرٍ مِنْ يَوْمِ الْجُمُعَةِ
هَدَانَا اللَّهُ لَهُ وَأَضَلَّ النَّاسَ عَنْهُ فَالْتَّاسُ لَنَا فِيهِ تَبَعٌ هُوَ لَنَا وَلِلْيَهُودِ
يَوْمُ السَّبْتِ وَلِلنَّصَارَى يَوْمُ الْأَحَدِ."

"The sun never rose or sat on a day better than Friday. Allah guided us to it, while leading the people (Christians and Jews) away from it. Therefore, people follow us in this

^[1] [Ahmad (7362)]

regard: Friday is for us, Saturday is for the Jews and Sunday is for the Christians.¹” Another narration reads,

”ذَخَرَهُ اللهُ لَنَا.”

“Allah saved it (knowledge of when it is) for us.”

Imam Ahmad reported,

عَنْ عَائِشَةَ قَالَتْ: بَيْنَا أَنَا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذِ اسْتَأْذَنَ رَجُلٌ مِنَ الْيَهُودِ فَأَذِنَ لَهُ فَقَالَ: السَّامُ عَلَيْكَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "وَعَلَيْكَ" قَالَتْ: فَهَمَمْتُ أَنْ أَتَكَلَّمَ قَالَتْ: ثُمَّ دَخَلَ الثَّانِيَةَ فَقَالَ مِثْلَ ذَلِكَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "وَعَلَيْكَ" قَالَتْ: ثُمَّ دَخَلَ الثَّلَاثَةَ فَقَالَ: السَّامُ عَلَيْكَ قَالَتْ فَقُلْتُ: بَلِ السَّامُ عَلَيْكُمْ وَغَضِبَ اللَّهُ إِخْوَانَ الْقِرَدَةِ وَالْخَنَازِيرِ أَتَحْيُونَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَا لَمْ يُحْيِهِ بِهِ اللَّهُ؟ قَالَتْ: فَنَظَرَ إِلَيَّ فَقَالَ: "مَهْ إِنَّ اللَّهَ لَا يُحِبُّ الْفُحْشَ وَلَا التَّفَحُّشَ قَالُوا قَوْلًا فَرَدَدْنَاهُ عَلَيْهِمْ فَلَمْ يَضُرْنَا شَيْءٌ وَلَزِمَهُمْ إِلَى يَوْمِ الْقِيَامَةِ إِنَّهُمْ لَا يَحْسُدُونَا عَلَى شَيْءٍ كَمَا يَحْسُدُونَا عَلَى يَوْمِ الْجُمُعَةِ الَّتِي هَدَانَا اللَّهُ لَهَا

[¹] [Ahmad (10305); this is the narration that Imam Ahmad collected, but al-Bukhari and Muslim collected similar words, we mentioned some of them in this chapter]

وَضَلُّوا عَنْهَا وَعَلَى الْقِبْلَةِ الَّتِي هَدَانَا اللَّهُ لَهَا وَضَلُّوا عَنْهَا وَعَلَى
 قَوْلِنَا خَلْفَ الْإِمَامِ آمِينَ."

`Aishah (رَضِيَ اللَّهُ عَنْهَا) said, "While I was with the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), a Jewish man asked for permission to come in and when he was given permission, he said, 'As-Samu `alaik¹.' The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) replied, 'Wa-`Alaik².' I wanted to speak, but did not. That man again came and said the same statement, and the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) again said, 'Wa-`Alaik.' I again wanted to speak but did not. The man came a third time and said, 'As-Samu `Alaik.' I said, 'Rather, as-Sam be upon you, and Allah's Anger, O, brothers of the monkeys and swines! Why do you greet Allah's Messenger, peace be upon him, with other than what Allah the Exalted has greeted him with?' Allah's Messenger looked at me and said, '*Mah (do not say that)! Verily, Allah does not like abuse or using harsh words. They said a statement and we replied to it, but what they said did not harm us while what we said will remain with them until the Day of Resurrection. They (Jews) do not envy us for something we have more than for knowledge of Jumu'ah³, which Allah*

[¹] [The Jewish man said to Allah's Prophet, 'As-Samu `Alaik', meaning, 'Death be to you', instead of, 'As-Salamu `Alaik', which means, 'Peace be upon you']

[²] [The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), knowing what the Jew said to him replied, 'And the same to you',]

[³] [The knowledge of when it is, was taken away from the Jews and the Christians, because they differed in the religion and disputed about the holiday that was ordained on them. So the Jews chose Saturday for their *Sabbath*, while the Christians=

has guided us to while they were led away from, and for the Qiblah¹ that Allah guided us to and they were led away from and for our saying 'Amen'², behind the Imam³.'"⁴

The, Two Sahihs, reported that Abu Hurairah (رَضِيَ اللهُ عَنْهُ) said that Allah's Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

نَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ بَيْنَ أَنَّهُمْ أَوْثُوا الْكِتَابَ
مِنْ قَبْلِنَا وَأُوتِينَاهُ مِنْ بَعْدِهِمْ وَهَذَا يَوْمُهُمُ الَّذِي فُرِضَ عَلَيْهِمْ
فَاخْتَلَفُوا فِيهِ فَهَدَانَا اللَّهُ لَهُ فَهُمْ لَنَا فِيهِ تَبِعُ فَالْيَهُودُ غَدًا
وَالنَّصَارَى بَعْدَ غَدٍ."

=chose Sunday, which was not the Sabbath of their claimed lord and savior, Jesus, son of Mary!]

[¹] [*Al-Ka`bah* at *Makkah*]

[²] [which means, 'O, Allah, accept our invocation to You']

[³] [After the Imam recites *Surat al-Fati`hah* then starts saying, 'Ameen'; refer to the second volume of this translation for more details]

[⁴] [Ahmad (23880); Shaikh Wahby said that al-Albani graded this `Hadith authentic, from the `Hasan grade, in his book, *Irwa` al-Ghalil* (7:208). Muslim collected different words for this `Hadith, at the end of which it is reported that Allah, the Exalted, the Blessed, revealed this *Ayah*,

﴿ وَإِذَا جَاءُوكَ حَيَّوكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ ﴾

{And when they come to you, they greet you with a greeting wherewith Allāh greets you not} [58:8].]

“*We are the last (to come amongst the nations) but (will be) the foremost on the Day of Resurrection; Baida (however), they were given the Holy Scripture before us and we were given the Qur'an after them. And this was the day (Friday) that Allah has ordained on them, but they differed about it; Allah gave us the guidance for that and the people follow us in this regard. Therefore, tomorrow (Saturday) is the Jews' (holiday), and the day after tomorrow (Sunday) is the Christians'.¹*” ‘Baida’, which Abu ‘Ubaidah said can be pronounced, ‘Maida’, has two meanings: ‘however’, and, ‘except’

The thirtieth virtue pertains to Friday being preferred by Allah, as compared to the rest of the week, just as He preferred *Ramadhan*, as compared to the rest of the year and designated *Lailatul-Qadr* as the best of all nights, *Makkah* the best of all areas and Muhammad (صلى الله عليه وسلم) the best of His creation. Adam ibn Abi Iyas said that, Saiban Abu Mu‘awiyah said that, ‘Asim ibn Abi an-Nujud said that, Abu Sali’h said that, Ka‘b al-A‘hbar said, “Allah, the Exalted, the Most Honored, chose *Ramadhan* from among the months, *Yaumu al-Jumu'ah* from among the days, *Lailatul Qadr* from among the nights and the hour during which the Prayer is performed from among the hours. *Jumu'ah* erases the sins that occur between it and the next *Jumu'ah* and three more days. *Ramadhan* to the next *Ramadhan* erase what occurs between them. ‘*Hajj* also erases the sins that occur between it and the next ‘*Hajj*, and *Umrah* to the next *Umrah* erase what occurs between them. Man dies in the midst of two righteous deeds, a righteous deed (a prayer) he performed and a righteous deed he is

[¹] [Al-Bukhari (827) and Muslim (1414); this is Muslim’s narration]

awaiting, i.e., the next prayer. During *Ramadhan*, the devils are chained, the gates of Hellfire are closed and the gates of Paradise are opened¹. During *Ramadhan*, it will be proclaimed, 'O, you who seeks all that is good and righteous, come forward, because *Ramadhan* has just started.' Surely, no days during which righteous actions are dearest to Allah than the [first] ten days [of *Dhul-Hijjah*].'"

The thirty-first virtue, is that the souls of the dead people draw close to their graves and join them on Friday. They then recognize those who visit them, pass by them or greet them with the *Salam*², more so than in any other day.

^[1] [Al-Bukhari (1766) narrated that Abu Hurairah (رضي الله عنه) reported that Allah's Apostle (صلى الله عليه وسلم) said,

"إِذَا دَخَلَ شَهْرُ رَمَضَانَ فَتُحْتَأَبْوَابُ السَّمَاءِ وَغُلِقَتْ أَبْوَابُ جَهَنَّمَ
وَسُلْسِلَتِ الشَّيَاطِينُ."

"When the month of *Ramadhan* starts, the doors of heaven are opened, the doors of Hellfire are closed and the devils are chained." Also, Muslim (1793) collected a similar *Hadith* from Abu Hurairah, may Allah be pleased with him.]

^[2] [Muslim (1619) narrated that Allah's Apostle, peace be upon him, said to `Aishah to say these words upon visiting the graveyard,

"السَّلَامُ عَلَى أَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَيَرْحَمُ اللَّهُ
الْمُسْتَقْدِمِينَ مِنَّا وَالْمُسْتَأْخِرِينَ وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لِلْآحِقُونَ."

"As-Salamu `ala ahli ad-diyari mina-l-mu`minina wa-l-muslimin, wa-yar`hamu allahu al-mustaqdimina minna="

Friday is the day when the dead and the living meet¹. When the Last Hour commences, the earlier and later generations, residents of earth and residents of heaven, the Lord and the slaves, every person and his or her actions, the unjust and those who suffered injustice, the sun and the moon will meet, whereas they never met before. It is the Day of Gathering, when mankind will be able to meet each other like never before; it is the Day of Meeting.

The thirty-second virtue, is that it is not recommended to fast on Fridays. Al-Athram said that Abu 'Abdullah Ahmad ibn 'Hanbal was asked about fasting on Fridays; Imam Ahmad narrated a *'Hadith* that one should not fast on Fridays alone and then said, "Unless one is fasting Friday among consecutive days. But to fast only on Friday, I say no." Al-Athram said, "What if one's habit is to fast one day and break the fast the next day? Sometimes, one would not be fasting on Thursday, and therefore, fasts on Friday and breaks the fast Saturday. In this case, he would be fasting Friday alone." Imam Ahmad said, "This is fine, if he did not intentionally fast on Friday by itself, because this is what has been discouraged."

=wa-l-musta`khirin, wa-inna inshaallahu bikum la-la`hiqun.
(Peace be upon the residents of this yard, the believers and Muslims among them. May Allah grant His Mercy to those among us who perished before and those who will later die. Allah willing, we will soon be joining you.)"]

^[1] [It is an innovation in the religion to only visit graves during Fridays, the two *'Eeds*, or the lunar months of *Rajab*, *Sha`ban* and *Ramadhan*. Allah willing, in the fourth volume, we will translate the various rulings regarding funerals and visiting graves; for more details, refer to, *A`hkamu al-Nana-iz*, by al-Albani.]

As for Malik and Abu `Hanifah, they allowed fasting Fridays alone, just as the case with the rest of the days. Malik said, "I did not hear any scholar of *Fiqh*, whose opinion is respected forbid fasting Fridays. Therefore, it is good to fast Fridays; I have witnessed some scholars fasting Fridays by intention." Ibn Abdul Barr said, "There are conflicting *Hadith* narrations attributed to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) regarding fasting on Fridays. `Abdullah ibn Mas'ud (رَضِيَ اللهُ عَنْهُ) reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to fast three days every month, and then said, 'I rarely saw him break the fast on Fridays¹.' This is an authentic *Hadith*. It was reported that `Abdullah ibn `Umar, may Allah be pleased with both of them, reported that he never saw the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) not fast on Fridays. Ibn Abi Shaibah collected this *Hadith* from Hafs ibn Ghiyath, from Laith ibn Abu Sulaim, from Umair ibn Abi Umair from Abdullah ibn `Umar². `Abdullah ibn `Abbas also reported that the Prophet peace be upon him

^[1] [Ahmad (3666), Abu Dawood (2094), at-Tirmidhi (673), an-Nasaii (2328) and ibn Majah (1715) collected this *Hadith*; Shaikh Wahby said that al-Albani graded this *Hadith* authentic, from the *Hasan* grade, in his book, Sahih Sunan ibn Majah (1402)]

^[2] [Shaikh `Irfan Abdul Qadir `Hassunah said, "Abu Ya`la collected this *Hadith* in his, Musnad (5709), using a weak chain of narration: Laith ibn Abi Sulaim is weak and Umair ibn Abi Umair is unknown regarding reliability in *Hadith*. I looked for this *Hadith* in, al-Musannaf, by ibn Abi Shaibah, but did not find it." He also said that other scholars collected this *Hadith* using different chains of narration, but none of them is authentic.]

used to fast on Fridays¹. As for the scholar whom Imam Malik reported seeing fasting on Fridays, he is either Muhammad ibn al-Munkadir or Safwan ibn Sulaim.

Ad-Darawardi reported that Safwan ibn Sulaim said that, a man from the tribe of Bani Jusham said that, Abu Hurairah said that he heard Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) say, 'He who fasts a Friday, will earn ten beautiful rosy days in the Hereafter that do not resemble any of the days of this life².'

Hence, fasting on Fridays alone is a righteous act and should not be outlawed, except by relying on unequivocal evidence.”

I –ibn al-Qayyim- say that indeed, the *'Hadiths* that discourage fasting on Fridays are unequivocally authentic. For instance, the, Two Sahihs [al-Bukhari and Muslim] reported that Muhammad ibn 'Abbad said, "I asked Jabir, 'Did Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) disallow fasting on Fridays?' He said, 'Yes.'" Further, Muslim (1928) narrated

[1] [Shaikh 'Irfan said that ibn al-Jauzi stated that this *'Hadith* is not authentic; al-Bazzar (1070) and ibn al-Jauzi, al-'Ilal al-Mutanahiyah (903), collected this narration, as well as, al-Haithami, Majma` a-Zawa'id (3:5215), who said that Laith, one of the narrators of this *'Hadith*, was a *Mudallis**.

* Even if the *Mudallis* narrator was reliable in *'Hadith* narrations, he needs to state that he heard the *'Hadith* from his teacher, for the *'Hadith* to be considered authentic. Even then, the rest of the chain of narration should contain reliable narrators and the *'Hadith* should be free of hidden and apparent defects.]

[2] [Shaikh 'Irfan Abdul Qadir 'Hassunah said that ibn al-Jauzi collected a similar narration in his book, al-'Ilal al-Mutanahiyah (901), from 'Ali ibn Abi Talib, may Allah be pleased with him, using a rejected chain of narration, just as the chain of narration ibn Abdul Barr reported here]

that Muhammad ibn `Abbad said, 'I asked Jabir ibn `Abdullah (رَضِيَ اللهُ عَنْهُ), while he was performing *Tawaf* around the House (*al-Ka`bah*), 'Has Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) disallowed fasting on Fridays, and he said, 'Yes, by the Lord of this building!'" Moreover, the Two Sahihs [al-Bukhari (1849) and Muslim (1929)] narrated that Abu Hurairah (رَضِيَ اللهُ عَنْهُ) said, "I heard Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) say,

"لَا يَصُومَنَّ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ إِلَّا يَوْمًا قَبْلَهُ أَوْ بَعْدَهُ."

"One of you should not fast on Friday, unless one is fasting a day before or a day after it." This is the narration that al-Bukhari collected. Muslim (1930) narrated that Abu Hurairah (رَضِيَ اللهُ عَنْهُ) said that Allah's Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"لَا تَخْتَصُّوا لَيْلَةَ الْجُمُعَةِ بِقِيَامٍ مِنْ بَيْنِ اللَّيَالِي وَلَا تَخْصُّوا يَوْمَ الْجُمُعَةِ بِصِيَامٍ مِنْ بَيْنِ الْأَيَّامِ إِلَّا أَنْ يَكُونَ فِي صَوْمٍ يَصُومُهُ أَحَدُكُمْ."

"Do not designate a special prayer for the night preceding *Jumu'ah* or a special fast during the day of *Jumu'ah*, unless it is in the middle of one's consecutive fast." In, Sahih al-Bukhari (1850), there is this *Hadith*,

عَنْ جُوَيْرِيَةَ بِنْتِ الْحَارِثِ رَضِيَ اللهُ عَنْهَا أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَيْهَا يَوْمَ الْجُمُعَةِ وَهِيَ صَائِمَةٌ فَقَالَ:

"أَصُمْتُ أَمْسٍ" قَالَتْ: لَا قَالَ: "ثَرِيدِينَ أَنْ تَصُومِي غَدًا"
 قَالَتْ: لَا قَالَ: "فَأَفْطِرِي."

Juwairiyah Bint al-`Harith [the Prophet's wife], may Allah be pleased with her, said that the Prophet, *salla-llahu `alaihi wa-sallam*, visited her on a Friday and she was fasting. He asked her, "Did you fast yesterday?" She said, "No." He said, "Do you intend to fast tomorrow?" She said, "No." He said, "Then break your fast." Imam Ahmad narrated in, al-Musnad, that `Abdullah ibn `Abbas, may Allah be pleased with him, said that Allah's Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"لَا تَصُومُوا يَوْمَ الْجُمُعَةِ وَحَدَهُ."

"Do not fast Yaumu al-Jumu'ah by itself."¹ Further, in, al-Musnad, there is a `Hadith in which Junadah al-Azdy said, "I and seven men from the tribe of *Azd* entered the Prophet's house while he was eating on a Friday. He said,

[¹] [Ahmad (2484); refer to, Silsilat al-Ahadith as-Sahihah (2:714), as Shaikh Wahby advised. Shaikh Wahby said that he did not find this `Hadith in, Musnad Ahmad. However, I found the `Hadith in, al-Musnad, since I check `Hadith texts and `Hadith numbers, including the references reported by the Shaikhs I am using their work. All thanks are due to Allah Alone without partners. Shaikh `Irfan said that only Ahmad collected this `Hadith; al-Husain ibn `Abdullah ibn `Abbas is in its chain of narration, and he was weak in `Hadith. However, the `Hadiths we mentioned which are found in the, Two Sahihs, testify to the meaning reported in this weak narration.]

‘Come eat.’ We said, ‘O, Allah’s Apostle! We are fasting.’ He said, ‘Did you fast yesterday?’ We said, ‘No.’ He said, ‘Are you going to fast tomorrow?’ We said, ‘No.’ He said, ‘Then break your fast.’ So we ate with Allah’s Apostle, peace be upon him. When he went out and sat on the pulpit, he asked for a cup of water and drank while on the pulpit while the people were watching him, so that they would know he was not fasting on Friday¹.’” Also, Imam Ahmad narrated in, al-Musnad, that Abu Hurairah (رضي الله عنه) said that Allah’s Apostle (صلى الله عليه وسلم) said,

”إِنَّ يَوْمَ الْجُمُعَةِ يَوْمٌ عِيدٌ فَلَا تَجْعَلُوا يَوْمَ عِيدِكُمْ يَوْمَ صِيَامِكُمْ
إِلَّا أَنْ تَصُومُوا قَبْلَهُ أَوْ بَعْدَهُ.”

“Verily, *Yaumu al-Jumu'ah* is a day of celebration. Therefore, do not turn your day of celebration into a day of fasting, unless you are fasting either before or after it.²” Further, ibn Abi Shaibah narrated that, Sufyan ibn Uyaynah said that, ‘Imran ibn Dhubyan said that, ‘Hukaim ibn Sa’d said that, ‘Ali ibn Abi Talib (رضي الله عنه) said, “He among you who wants to voluntarily fast some days of the month, let him fast on Thursdays and not Fridays. Friday is a day of eating and drinking and remembering Allah. This way,

[¹] [Shaikh ‘Irfan said that this ‘*Hadith*’s chain of narration is weak and that he did not find it in, al-Musnad; al-‘Hakim collected this ‘*Hadith* in, Ma‘rifatu as-Sa‘habah (3:6557), containing an unknown narrator]

[²] [Ahmad (7682); Shaikh Wahby said that Abu Bishr, one of the narrators of this ‘*Hadith*, is unknown regarding reliability in ‘*Hadith*. However, the authentic ‘*Hadiths* we previously mentioned support the meaning of this weak narration]

Allah endows one with two good days, a day one fasts and a day one spends with Muslims performing acts of worship (*Jumu'ah Prayer*).”

Ibn Jarir at-Tabari said that, Mughirah said that Ibrahim [ibn Adham] stated that they used to dislike fasting on Fridays, so they could be able to perform the [*Jumu'ah*] prayer. I –ibn al-Qayyim-, say that there are three reasons why fasting on Fridays alone is discouraged. The first reason is the one Ibn Jarir mentioned. However, fasting on Friday becomes permissible if one fasts a day before or a day after it, thus raising a problem concerning this reason. The second reason pertains to Friday being a day of celebration, as the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) indicated. There are two types of opinion discounting this reason. First, it is not disallowed to fast on Friday, but fasting on the day of `Eed is disallowed. Second, discouraging fasting on Fridays is avoided if one does not fast it by itself. There are ways to answer these doubts, one of them is the fact that Friday is not the celebration day of the year, which one cannot fast, but the celebration day of the week. This is why if one fasts a day before Friday or a day after it, one would not be fasting Friday on account of it being a day of celebration, but for being a day that one fasts in the middle of consecutive days of fasting, and thus, the reason why fasting on Friday by itself was disliked, is avoided. This meaning is contained in a `Hadith collected by Imams Ahmad, an-Nasai and a Tirmidhi, from `Abdullah ibn Mas'ud, if it is held to be authentic. `Abdullah ibn Mas'ud said that he rarely saw the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) not fast on Fridays. We should understand the `Hadith to mean that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) fasted on Friday among days he fasted, not by itself. How can one compare authentic `Hadiths collected in the *Sahih* collections, discouraging

fasting on Fridays, to a *Hadith* stating that the Prophet peace be upon him always fasted on Friday, even though the latter narration is not found in *Sahih* collections, in addition to, at -Tirmidhi stating that it is *Gharib* (weak)? How can one compare and then choose this type of narration against the authentic narrations that contradict it?

The third reason¹ pertains to preventing adding to the religion what is not a part of it, because if this happens, it will lead to imitating the People of the Scriptures, who designate some days during which one does not engage in life affairs. Another meaning that pertains to this reason, is the fact that since Friday has a virtue over other days, people feel inclination to fasting during it. They might make it a habit to fast on Fridays, more so than fasting during other days. This, if it happens, constitutes adding to the religion what is not a part of it. This is why, and Allah has the best knowledge, we were discouraged from designating special prayers for the night that precedes Friday, even though it is one of the best nights and preferred by some scholars, such as Imam Ahmad, to *Lailatul-Qadr*. Since a virtuous night tempts people to designate a special type of worship performed during it, the religion ended this possibility by discouraging designating special prayers for the night that precedes Friday. Allah has the best knowledge.

Someone might ask, “What is your opinion about designating other days to be days of fasting?” The answer is, fasting on the particular days that the religion specifies,

¹) [why fasting on Fridays alone is discouraged]

like Mondays, the Day of *'Arafah* and the Day of *'Ashuraa* is legislated and a *Sunnah*¹.

However, Making it a habit of fasting Saturdays, Tuesdays, Sundays and Wednesdays is disliked. The more a certain day is connected to the days of celebration of the

[1] [Muslim (1977) narrated that Abu Qatadah al-Ansari, may Allah be pleased with him, said that Allah's Apostle, peace be upon him, was asked about perpetual fasting and he said (about one who does this), "*He did not fast and he did not break it.*" He was asked about fasting for two days and breaking one day and he said, "*Who has strength enough to do it?*" He was asked about fasting for a day and breaking for two days and he said, "*May Allah bestow upon us the strength to do it.*" He was then asked about fasting for a day and breaking on the other, whereupon he said, "*That is the fasting of my brother David (peace be upon him).*" He was then asked about fasting on Monday and he said, "*It was the day on which I was born and on which revelation was sent to me*.*" He, peace be upon him, then said, "*Three days' fasting every month and of the whole of Ramadan every year is (like) a perpetual fast**.*" He was asked about fasting on the day of *'Arafah* (9th of *Dhu'l-Hijjah*) and he said, "*It expiates the sins of the preceding year and the coming year.*" He was asked about fasting on the day of *'Ashura* (10th of *Muharram*) and said, "*It expiates the sins of the preceding year.*"

* Those who want to celebrate the Prophet's birthday should hear this *'Hadith*. Rather than ignore the Prophet's *Sunnah* all year long and then commit the awful innovation of celebrating his birthday (*al-Maulid*) on a certain day of their choosing, let those who love and obey the Prophet, peace be upon him, obey his *Sunnah* all year long, including fasting on Monday, on which he was born and on which he was sent as a Prophet!

** Allah multiplies the rewards of good deeds ten folds.]

disbelievers, the more disliked and closer to being outlawed it becomes for us to celebrate that day or fast during it¹.

The thirty-third virtue, is that Friday is the day when Muslims congregate and are reminded of the beginning of their creation and its imminent end. Allah, the Exalted, the Most Honored, has legislated a day of celebration every week for every *Ummah*, during which they perform acts of worship and congregate to remember the beginning and end of creation, the reward or punishment and the Day during which they will be gathered

^[1] [For example, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) disallowed fasting on Saturdays, whether by itself or in the midst of consecutive days that one is fasting. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"لَا تَصُومُوا يَوْمَ السَّبْتِ إِلَّا فِيمَا افْتَرَضَ اللَّهُ عَلَيْكُمْ فَإِنْ لَمْ يَجِدْ
أَحَدُكُمْ إِلَّا لِحَاءَ عِنَبَةٍ أَوْ عُودَ شَجَرَةٍ فَلْيَمْضُغْهُ."

"Do not fast on Saturdays, except when it is ordained on you by Allah; if one of you could only find a grape tree bark or a tree branch, then let him chew it**."* Abu Dawood (2068), At-Tirmidhi (675), ibn Majah (1716) and Ahmad (25828) collected this authentic *Hadith*, of the *Hasan* grade, as at-Tirmidhi stated. The scholars have different opinions regarding this *Hadith*, some of them rejected it, such as Malik, Ahmad, an-Nasai and ibn Hajar al-`Asqalani. Other scholars, like al-`Hakim, at-Tirmidhi and al-Albani said that this *Hadith* is authentic. This *Hadith* indicates that it is not allowed to fast on Saturdays, except if it falls during *Ramadhan*. Allah has the best knowledge. Refer to, Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah, Pg., 405-408.

* during *Ramadhan*, month of the Fast.

** rather than fast on Saturday]

before the Lord of all that exists. Verily, the most worthy day to be designated for this [congregation and celebration], is the day during which Allah will gather all creations, Friday. Allah kept knowledge of this day for this *Ummah*, on account of this *Ummah's* honor and virtue. Hence, Allah, the Exalted, ordered Muslims to congregate on Fridays, to perform acts of obedience to Him. It is the day during which this *Ummah* will be gathered with all other nations, so that the Prophet's *Ummah* earn and acquire Allah's Honor. Thus, it is the day of legislated congregation in the life of the world and the day they are destined to congregate in the Hereafter. And just as midday in this life is the time of delivering the speech and praying, the residents of Paradise and the residents of Hellfire will be in their dwellings by midday [on Resurrection Day]. Various authentic narrations collected from `Abdullah ibn Mas'ud assert that by midday, on Resurrection Day, the dwellers of Paradise and the dwellers of Hellfire will be in their designated destinations. `Abdullah ibn Mas'ud then recited,

﴿ أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَأَحْسَنُ مَقِيلًا ﴾

{The dwellers of Paradise¹ will, on that Day, have the best abode, and have the fairest of places for repose}[25:24], and,

﴿ ثُمَّ إِنَّ مَرْجِعَهُمْ إِلَى الْجَحِيمِ ﴾

^[1][those who deserved it through their Islamic Monotheistic Faith and their deeds of righteousness]

{Then their¹ return will be to the Hellfire.}

It is a well-known fact that the nations that have scriptures know that there are seven days in a week. Nations that do not have scriptures, only know that there are seven days in a week because of the Prophets who were sent to various nations. There is no distinguishing signs through which one can recognize that there are seven days in a week, unlike the case with the months, years and seasons. After Allah created the heavens and the earth and all that is between them in six days and informed His slaves of Himself through His Messengers and Prophets, He legislated a day for them in every week, to remind them of the creation and the wisdom behind creating them. This day serves to remind them of the limited existence of this world and the nearness of folding up the heavens and earth, when the creation will be brought back just as Allah started it, a promise binding on Him and a true statement. Hence, the Prophet (صلى الله عليه وسلم) recited *Surat as-Sajdah* (chapter 32) and *Surat al-Insan* (76) during the Friday *Fajr* (Dawn) Prayer². These two *Surahs* contain news of what occurred and what will occur: the beginning of creation and the news of bringing it back, the gathering of the creations, and their resurrection from their graves so they may enter either Paradise or Hellfire. As we stated, these two *Surahs* were not recited because they contain a legislated prostration, as those who have diminished knowledge and comprehension claim. This is why when they pray, they would recite a *Surah* that contains a prostration, thinking that it is

⁽¹⁾[those who deserved it through their Polytheistic Faith and their evil deeds]

⁽²⁾[Al-Bukhari (842) from Abu Hurairah and Muslim (1454), from `Abdullah ibn `Abbas]

legislated to do so during Dawn Prayer of Friday, criticizing those who do not imitate them!

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited similar parts of the *Quran* during great gatherings, such as the 'Eed celebrations. The parts he recited mention *Tau'hid*, the beginning and end of creation, stories of the Prophets and their nations and the torment and misery with which Allah punished those who rejected and disbelieved in them, as well as, the safety and well-being He granted those who believed and had faith in them. During the two 'Eeds he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to recite *Surahs Qaf*¹, *al-Inshiqaq*² and sometimes, *al-A'la*³ and *al-Ghashiyah*⁴. While praying the *Jumu'ah*, he sometimes recited *Surat al-Jumu'ah* (62) [and also *al-Munafiqun* (63) in their entirety]⁵. *Surat al-Jumu'ah* contains the order to pray and attend the *Jumu'ah* and abandon all worldly affairs that might hinder one from attending it. *Surat al-Jumu'ah* orders frequent remembrance of Allah, so that one earns success in this and the Last Life. Verily, forgetting the remembrance of Allah brings only destruction and failure in this and the Last Life. In the second *Rak'ah* [during *Jumu'ah* Prayer], he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to recite *Surat al-Munafiqun* (63)⁶, for the purpose of warning his *Ummah* against engaging in hypocrisy, which brings destruction, and against earning

^[1][*Surah* 50]

^[2][*Surah* 84; Muslim (1477) from Abu Waqid al-Laithi, may Allah be pleased with him]

^[3][*Surah* 87]

^[4][*Surah* 88; Muslim (1452) from an-Nu'man ibn Bashir, may Allah be pleased with him]

^[5][Muslim (1454); *Jumu'ah* consists of two *Rak'ah*].

^[6][Muslim (1454) from 'Abdullah ibn 'Abbas, may Allah be pleased with him]

assured failure by preoccupation with one's estate and children, that could keep them away from attending *Jumu'ah* and remembering Allah. *Surat al-Munafiqun* also encourages spending in charity, which is one of the greatest ways to earning happiness, and warns against having death surprise them while they are unprepared, thereby reducing them to pleading for a respite or to be sent back [to this life], to no avail.

Whenever a delegation came to the Prophet (صلى الله عليه وسلم) and he wanted them to hear the *Quran*, during prayers when *Quran* is audibly recited, he read long recitations of *Quran*, such as reciting *Surat al-A'raf*¹ [which he divided between the first two *Rak'ahs* of *Maghrib*]². He also recited *Surat at-Tur*³ (52) and *Qaf* (50) during *Maghrib* and a hundred *Ayah* during the Dawn Prayer.

Furthermore, the Prophet's speeches established the foundation of *Eeman*, faith in Allah, His angels, His Books, His Apostles, the meeting with Him and news about Paradise and Hellfire. They also explained what Allah has prepared for His loyal supporters who engage in His obedience and what He has prepared for His enemies who commit acts of disobedience to Him. Thus, his speeches would fill the hearts with *Eeman*, *Tau'hid* and knowledge in Allah and His Actions. In contrast, the speeches of others discuss matters that are shared between the creation, encouraging eagerness for this life and raising anxiety about the imminence of death. The latter type of speeches brings neither faith in the heart in Allah, nor establishes

^[1][Chapter 7, which comprises of 206 *Ayat*].

^[2] [Al-Bukhari (722) collected this *Hadith*; *Maghrib* has three *Rak'ah*].

^[3][Al-Bukhari (4476) and Muslim (705)].

Tau`hid in it, nor earns it knowledge in Allah or in His Actions. These types of speeches do not inspire the hearts to love Allah or become eager to meet Him. Therefore, those who listen to such speeches will depart without having earned any benefit. Soon, they will die, their wealth divided among others and the soil will reclaim their bodies. Hence, what kind of faith, *Tau`hid*, knowledge in Allah or benefit will be earned or learnt through these types of speeches?

When one contemplates the Prophet's speeches and the speeches delivered by his companions, one will realize that they are worthy of fully explaining the guidance and *Tau`hid*, asserting Allah's Names and Attributes and establishing the foundations of *Eeman*. Their speeches called to Allah, declared His Favors and made His Actions and Might known, and thus, made Him dearer to His creation and feared by them. They also ordered the remembrance and appreciation of Allah, which if fulfilled, will make them dear to Him. These speeches reminded people of Allah's Greatness, Attributes and Names, thus arousing love for Him in His creation. They ordained obedience to Allah, appreciation of Him and reminded them of what makes them loved by Him. Those who listen to these types of speeches will depart feeling love for Allah and will earn them His Love. Time passed after this era and the light of the Prophethood became weaker; the Commandments and Ordainments became rigid rituals that were conducted without attempting to assert their true essence and aims. Speeches became an empty, [artificially] beautified image. They were turned into rigid symbols that were rarely ignored. As a result, the aims behind giving speeches deviated and the speeches became outspoken words full of eloquence, but empty of substance. This is

why the hearts' share of this type of speeches diminished, eventually disappearing, since the hearts did not achieve what the speeches were meant to achieve in them.

In his speeches (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), he used to often recite parts of the *Quran*, such as *Surat Qaf* (chapter 50). Um Hisham Bint al-'Harith ibn an-Nu'man, may Allah be pleased with her, said, "I did not memorize (*Surah*) *Qaf*, except from the mouth of the Messenger of Allah, peace be upon him, because he used to recite it while standing on the pulpit delivering the sermon [every Friday]¹."



^[1] [Muslim (1441)]

The Prophet's Guidance in his Speeches

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا خَطَبَ اخْمَرَّتْ عَيْنَاهُ
وَعَلَا صَوْتُهُ وَاشْتَدَّ غَضَبُهُ حَتَّى كَأَنَّهُ مُنْذِرُ جَيْشٍ يَقُولُ
صَبْحَكُمْ وَمَسَاءَكُمْ وَيَقُولُ: "بُعِثْتُ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ"
وَيَقْرُنُ بَيْنَ إِصْبَعَيْهِ السَّبَّابَةِ وَالْوُسْطَى وَيَقُولُ: "أَمَّا بَعْدُ فَإِنَّ
خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ وَخَيْرُ الْهُدَى هُدَى مُحَمَّدٍ وَشَرُّ
الْأُمُورِ مُخْدَثَاتُهَا وَكُلُّ بِدْعَةٍ ضَلَالَةٌ" ثُمَّ يَقُولُ: "أَنَا أَوْلَى
بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ مَنْ تَرَكَ مَا لَأَهْلِهِ وَمَنْ تَرَكَ دِينَنَا أَوْ
ضِيَاعًا فَإِلَيَّ وَعَلَيَّ."

When the Messenger of Allah, peace be upon him, gave *Khutbah*, his eyes would turn red and his voice would become louder and his anger increased, as if warning against an invading army that might arrive in the morning or evening. He used to say, 'As for the Last Hour, I was sent like these two', and he pointed with his index and middle fingers. He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) used to say, 'Amma Ba`du (afterwards; here is what I want to say), *fa-inna khaira al-hadithi kitabu-llah, wa-khaira al-hadyi hadyu Muhammad, wa-sharra al-umuri mu`hdathatuha, wa-kulla bid`atin dhalalah*. (Surely, the best speech is Allah's Book and the best guidance is the guidance of Muhammad. Verily, the worst matters are matters of innovation (in the religion, the

Bid`ah), and every *Bid`ah* is a *Dhalalah* (sin, or heresy)).¹” He would then say, “*I am closer to every believer than his own self. He who leaves behind wealth, it is for his inheritors. He who leaves behind debt or weak offspring, it is on me to support them.*” Muslim collected this *Hadith*. Another narration asserts that while delivering the Friday *Khutbah*, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to thank and praise Allah and then say the words reported above. In yet another narration, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to thank Allah and praise Him as He should be praised, then say,

"مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ وَخَيْرُ
الْحَدِيثِ كِتَابُ اللَّهِ."

“*Man yah-dihi-llahu fala mudhilla lah, wa-man yudhlil fala hadiya lah, wa-khairu al-`Hadithi kitabu-llah.* (He whom Allah guides, will never be misled, and he whom Allah leads astray, will never find a guide to guide him. Verily, the best speech is Allah's Book)²,” [until the end of the *Hadith* above]. In yet another narration collected by an-Nasai (1560), the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to say,

"وَكُلُّ بَدْعَةٍ ضَلَالَةٌ وَكُلُّ ضَلَالَةٍ فِي النَّارِ."

^[1] [Muslim (1435), from Jabir, *radhiya-llahu `anhu*, Shaikh Wahby said that the reader should refer to al-Albani's book about *Khutbat al-`Hajah*, which contains the words used in this *Hadith*]

^[2] [Muslim (1435)]

“...*wa-kullu bid`atin dhalalahtun, wa-kullu dhalalatin finnar* (...and every *Bid`ah* is a heresy and every heresy is in Hellfire).” Further, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to say in his speech, after thanking and praising Allah and asserting His Oneness,

”أَمَّا بَعْدُ.”

“*Amma Ba`du* (then).¹” He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to make his *Khutbah* brief and lengthen his prayer in duration. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to use comprehensive yet concise statements. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to say,

”إِنَّ طُولَ صَلَاةِ الرَّجُلِ وَقِصَرَ خُطْبَتِهِ مَثْنَةٌ مِنْ فِقْهِهِ.”

“*Verily, a man offering long prayer and delivering a brief speech is an indication of his Fiqh* (knowledge in the religion).²” He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to teach his companions the pillars of Islam and its Law, and would sometimes, if it was needed, give them his orders and prohibitions in his

[¹] [Al-Bukhari (871)]

[²] [(Muslim (1437), the rest of the *Hadith* reads,

”فَأَطِيلُوا الصَّلَاةَ وَأَقْصِرُوا الْخُطْبَةَ وَإِنَّ مِنَ الْبَيَانِ سِحْرًا.”

“*Therefore, lengthen the prayer in duration and shorten the speech. Verily, some eloquent speech has the influence of magic* (some people refuse to do something and then a good eloquent speaker addresses them and then they agree to do that very thing after his speech).”]

speeches. Once, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered a man, who entered the *Masjid* while the Prophet, peace be upon him, was giving the Friday speech, to pray two *Rak'ah*¹. Further, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered those who cross the lines [on *Jumu'ah*] to sit down and stop crossing from over people's shoulders or heads².

[¹] [Al-Bukhari (879), using a shorter narration, and Muslim (1448) narrated that Jabir ibn Abdullah, may Allah be pleased with him, said, "Once, Sulaik al-Ghatafani came, while the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was delivering the *Khutbah*, and sat down. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

يَا سُلَيْكُ قُمْ فَارْكَعْ رَكَعَتَيْنِ وَتَجَوَّزْ فِيهِمَا."

"O, Sulaik! Stand up, perform two *Rak'ah* and make them brief." While standing on the *Minbar*, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) then said, as al-Bukhari (1100) and Muslim (1448) reported; this is Muslim's narration,

"إِذَا جَاءَ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ فَلْيَرْكَعْ رَكَعَتَيْنِ
وَلْيَتَجَوَّزْ فِيهِمَا."

"When one of you comes for *Jumu'ah* while the Imam is delivering the *Khutbah*, let him perform a two-*Rak'ah* prayer and make them brief." We previously stated that according to this *Hadith*, it is necessary that whenever one enters the *Masjid*, at any time, one should not sit down before offering the two *Rak'ah* of *Ta'hiyyat al-Masjid*. For more details about this topic, refer to Imam an-Nawawi's explanation on, Sahih Muslim (6:164-165).]

[²] [Abdullah ibn Busr, may Allah be pleased with him, said, "I was sitting next to the pulpit on Friday and a man came passing=

Sometimes, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would stop his speech briefly to address a certain need or answer a question from one of his companions and then continue the *Khutbah*¹. Sometimes, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would descend from the pulpit to do something and then ascend it to continue his speech. Once, he descended the pulpit and held al-`Hasan and al-`Husain [his grandchildren] and then ascended the pulpit while holding them and continued his speech². He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would speak to some of his companions while giving the speech, ordering them to come, sit or pray. His speech would be about a current matter, if the need arose, such as when he witnessed some of his companions bearing obvious signs of poverty and need. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would then order and encourage his companions to give charity³.

=the lines from over the shoulders of the people. The Messenger of Allah, peace be upon him, said,

"أَيُّ اجْلِسْ فَقَدْ آذَيْتَ."

"Oh, sit down, because you have bothered (the people)." Abu Dawood (943), an-Nasaii (1382), ibn Majah (1105) and Ahmad (17014) collected this authentic *Hadith*; Shaikh Wahby said that this *Hadith* is found in, Sahih Sunan Abu Dawood (981), where al-Albani graded it *Sahih*]

^[1] [We will soon mention a *Hadith* in which the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stopped delivering his *Khutbah* briefly when one of the companions asked him to invoke Allah to send down rain]

^[2] [Ahmad (21917), Abu Dawood (935), at-Tirmidhi (3707), an-Nasaii (1396) and ibn Majah (3590) collected a *Hadith* with this meaning. Shaikh Wahby said that al-Albani included this authentic *Hadith* in, Sahih Sunan Abu Dawood (981)]

^[3] [Shaikh Wahby and Shaikh `Irfan reported a *Hadith* here, collected by Muslim. Muslim (1691) narrated that Mundhir ibn=

=Jarir reported on the authority of his father, "While we were in the company of the Messenger of Allah, peace be upon him, in the early hours of the morning, some people came there (who) were barefooted, naked (wearing scant clothes), wearing striped woolen clothes, or cloaks, with their swords hanging (around their necks). Most of them, nay, all of them, belonged to the tribe of *Mudhar*. The color of the face of the Messenger of Allah, *salla-llahu `alaihi wa-sallam*, underwent a change when he saw them in poverty. He then entered (his house) and came out and commanded Bilal (to pronounce *Adhan*). Bilal pronounced *Adhan* and *Iqamah*, and the Prophet *salla allahu `alaihi wa-sallam* observed prayer (along with his companions) and then addressed (them reciting verses of the *Quran*),

" (يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ) إِلَى آخِرِ
الآيَةِ (إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا) وَالآيَةَ الَّتِي فِي الْحَشْرِ (اتَّقُوا اللَّهَ
وَلْتَنْظُرْ نَفْسٌ مَا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ) تَصَدَّقَ رَجُلٌ مِنْ دِينَارِهِ مِنْ
دِرْهَمِهِ مِنْ تَوْبِهِ مِنْ صَاعِ بُرِّهِ مِنْ صَاعِ تَمْرِهِ حَتَّى قَالَ وَلَوْ بِشِقِّ
تَمْرَةٍ . "

{O, people, fear your Lord, Who created you from a single being}, to the end of the verse, {Allah is ever a Watcher over you}[4:1]. He then recited an *Ayah* of *Surat al-Hashr*, {Fear Allah and let every soul consider that which it sends forth for the morrow and fear Allah}[59:18], then said, 'A man gave charity from his Dinar (a currency), from his Dirham (a currency), from his clothes, from his Sa` (a measure pertaining to food) of wheat, from his Sa` of dates,' until he said, 'Give, even if it is half a date.' Then a person from among the *Ansar* brought a bag of money which his hands could hardly lift; in fact, they could not lift the bag. The people came continuously with their charity,=

=until I saw two heaps of eatables and clothes, and I saw the face of the Messenger *salla allahu `alaihi wa-sallam* glistening, like gold (on account of joy). The Messenger of Allah *salla allahu `alaihi wa-sallam* said,

"مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا وَأَجْرُ مَنْ عَمِلَ بِهَا بَعْدَهُ
مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجُورِهِمْ شَيْءٌ وَمَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً سَيِّئَةً
كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ
أَوْزَارِهِمْ شَيْءٌ."

'He who sets a good precedent in Islam, there is a reward for him for this (act of goodness) and reward of that also who acted according to it subsequently, without any deduction from their rewards. He who sets in Islam an evil precedent, there is upon him the burden of that, and also the burden of him who acted upon it subsequently, without any deduction from their burden.'"

It is amazing that some people would rely on this *'Hadith* to claim that there are good *Bid'ahs* (innovations) in Islam! But where is the *Bid'ah* here? Allah's Prophet *salla allahu `alaihi wa-sallam* established giving charity for Muslims. Therefore, those who gave charity in this story did not invent anything, but implemented a part of the Prophet's *Sunnah*! All what they did is imitate the first person among them who gave charity. The Prophet *salla allahu `alaihi wa-sallam* gave them the good news that he who resurrects a part of his *Sunnah*, will earn its reward and rewards similar to the rewards of those who imitate him afterwards, without any deduction from their rewards. The *'Hadith* states that he who establish an evil precedent in Islam, will earn its burden and the burden of those who imitate him, without decrease from their own burden. To dissipate all doubts regarding this topic, the Prophet *salla allahu `alaihi wa-sallam* said,=

When he gave speeches, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would only raise his index finger while mentioning Allah's Name or invoking Him¹.

"وَشَرُّ الْأُمُورِ مُخَدَّنَاتُهَا وَكُلُّ بَدْعَةٍ ضَلَالَةٌ".

"The worst matters, are matters of innovations, and every Bid`ah is a Dhalalah"[Muslim (1435)]. How can anyone claim that there are good Bid`ahs in Islam, after the Prophet, peace be upon him, said, "And every Bid`ah is Dhalalah (a heresy)"?]

[¹] [Al-Albani said, in his book, al-Ajwibah an-Nafi'ah `An As'ilat Lajnat Masjid al-Jam'iah, Pg. 72-73, that among the innovations pertaining to *Jumu'ah*, is for the Imam who is giving the speech to raise his hands while invoking Allah. al-Albani said that Shaikh al-Islam ibn Taimiyyah said in, al-Ikhtiyarat al-`Ilmiyyah, "It is *Makruh* (disallowed) for the Imam to raise his hands while invoking Allah during the *Khutbah*. The Prophet, peace be upon him, used to raise his [index] finger when he invoked Allah [while delivering the *Khutbah*]."

Muslim (1443) collected this *Hadith* from `Imarah ibn Ru-aibah, may Allah be pleased with him. `Imarah saw Bishr ibn Marwan stand on the pulpit and raise his hands [while delivery the Friday speech]. `Imarah said, "May Allah curse these hands! I only saw Allah's Messenger, peace be upon him, do this," and he pointed with his index finger.

Therefore, those who read this book and are amazed at the number of acts of *Sunnah* that many Muslims ignore and disregard and the number of *Bid`ahs* they imitate, should realize the importance of conveying the *Sunnah* and spreading its knowledge. It is hoped that a majority of the Muslim Nation will go back to adhering by and implementing the *Sunnah* of their beloved Prophet, peace be upon him. Then, and only then, should they anticipate Allah's victory, which He promised to those who give help and support to His religion. Then, and only=

Moreover, while delivering the *Khutbah*, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) invoked Allah for rain when it was scarce¹.

During *Yaumu al-Jumu'ah*, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to wait until the people gathered. When they gathered, he would come out [of his house], alone without a policeman

=then, would the believers rejoice at the victory Allah granted them and know that Allah never breaks a promise.]

[¹] [Al-Bukhari (957) and Muslim (1493) narrated that Anas ibn Malik (رَضِيَ اللهُ عَنْهُ) said, "On a Friday a person entered the main *Masjid* through the gate facing the pulpit while Allah's Apostle, peace be upon him, was delivering the *Khutbah*. The man stood in front of Allah's Apostle, peace be upon him, 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, peace be upon him, raised both 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) *Sil'*." Anas added, "A heavy cloud like a shield appeared from behind it (*Sil'* 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, peace be upon him, was delivering the Friday's *Khutbah*. 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, peace be upon him, raised both 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."]

shouting in front of him (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). He did not wear a *Tailasan* (shawl) or black attire¹.

When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) entered the *Masjid*, he would greet the people with the *Salam* greeting. When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) mounted the pulpit, he faced the people and greeted them with the *Salam*².

[While or after ascending the pulpit,] he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not invoke Allah while facing the *Qiblah*. Rather, he sat down and Bilal gave the *Adhan*. After the *Adhan* was recited, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stood up and delivered the speech without time separating between the *Adhan* and the

^[1] [The Imam dressing only in black and placing black flags on the pulpit during the Friday speech, are both types of innovations in the religion that pertain to *Yaumu al-Jumu'ah*; refer to, Al-Ajwibah an-Nafi'ah 'An As'ilat Lajnat Masjid al-Jam'iah, Pg. 66]

^[2] [In, Al-Ajwibah an-Nafi'ah 'An As'ilat Lajnat Masjid al-Jam'iah, Pg., 58, second footnote, Al-Albani commented on the matter of the Imam reciting the *Salam* greeting twice, once upon entering the *Masjid* and a second time after ascending the *Minbar*, "This practice, saying the *Salam* upon entering [the *Masjid*] and upon ascending [the pulpit], has no basis in the *Sunnah* known to me. The established practice is the latter," in reference to reciting the *Salam* greeting upon ascending the pulpit. The latter practice is established through a *'Hadith* collected from Jabir [ibn Majah (1099)] and supported by two *Mursal* narrations collected by ibn Abi Shaibah and Abdul Razzaq; refer to, Tamamu al-Minnah fi at-Ta'liqi 'ala Fiqhi as-Sunnah, Pg., 332-333, and, Silsilat al-Ahadith as-Sahihah (2076)]

Khutbah; he did not give them a news brief or deliver any statement before the *Khutbah*¹.

He, peace be upon him, did not hold a sword in his hand or any other weapon [while delivering the *Khutbah*]. Rather, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) leaned on a bow or a staff, *before* the pulpit was made for him: during war, he leaned on a bow and during *Jumu'ah* he leaned on a staff². It was not reported that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) leaned on a sword [while delivering the *Jumu'ah* Speech] as some ignorant people think, claiming this as a symbol that proves the religion was established by the sword. This indicates utter ignorance on their part, because it was not reported that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) held a sword or a bow, while standing on the pulpit, or held a sword in his hand before the pulpit was made for him.

The Prophet's pulpit consisted of three steps. Beforehand, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to stand by a tree-trunk that he leaned on, while delivering the speech. When the pulpit was made for him [and he stood on it to deliver the *Khutbah*], the date-palm cried like a child and the people in the *Masjid* heard it cry! The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) descended (the pulpit) and hugged it [while it continued crying like a child being comforted]. Anas said, "It was crying for (missing) what it used to hear of religious

[¹] [Some Muslims in the present time give an introduction before the Imam delivers the speech on Friday, or read a news report about some matters pertaining to the *Masjid*. However, the *Sunnah* is that the Imam starts delivering the speech as soon as the *Adhan* has been recited.]

[²] [It a *Bid'ah* for the Imam to stand while leaning on a sword and delivering the Friday Speech; refer to, Al-Ajwibah an-Nafi'ah `An As`ilat Lajnat Masjid al-Jam`iah, Pg. 69]

knowledge given near it and for missing the nearness of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).¹

The Prophet's *Minbar* was not placed in the middle of the *Masjid*. Rather, it was placed in the western side of the *Masjid*; the distance between it and the wall was just sufficient for a sheep to pass through².

When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sat on the *Minbar* on any day other than *Jumu'ah* and also when he stood on it while

[¹] [Al-Bukhari (3319).

The tree cried for missing the Prophet's nearness and wept for missing what it used to hear of the revelation! Is it not time yet for the believers to miss the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and cry for the days and weeks that passed without them adhering by his *Sunnah*, implementing his orders and feeling eager to hear his *Hadith* and obey him with full submission? Has not the time come yet for the believers that when they hear the words that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) spoke, they rejoice and rush to implement them, instead of arguing against the *Sunnah* and finding excuses not to abide by it? Where are those whom the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) described that they would rather give up doubling their families and wealth for a mere look at his face (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)? Al-Bukhari (3322) and Muslim (4359) narrated that Abu Hurairah, may Allah be pleased with him, said that Allah's Apostle, peace be upon him, said,

"وَلَيَأْتِيَنَّ عَلَى أَحَدِكُمْ زَمَانٌ لَأَنْ يَرَانِي أَحَبُّ إِلَيْهِ مِنْ أَنْ يَكُونَ لَهُ مِثْلُ
أَهْلِهِ وَمَالِهِ."

"A time will come when any of you will love to see me rather than to have his family and property doubled." The tree cries, but man does not cry for missing the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)!

[²] [Al-Bukhari (466) and Muslim (786).]

delivering the *Jumu'ah* Speech, his companions faced him and he faced them¹.

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to stand up and deliver the Friday Speech, then sit down briefly² and then stand up for the second speech. When he finished the second speech, Bilal called the *Iqamah*. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered the congregation to draw close to where he was standing and to pay attention to the speech. He said to them that if a man said to his fellow, "Listen", he would have committed *Laghu*³. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, "He who commits *Laghu*, has no *Jumu'ah*."⁴ He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to say, "He who

[1] [Al-Bukhari (870) and Muslim (1744) narrated that Abu Sa'eed al-Khudri, may Allah be pleased with him, said, "One day, Allah's Apostle, peace be upon him, sat on the pulpit and we sat all around him." After reporting this *Hadith*, al-Albani said, "This has become among the ignored types of *Sunnah*. Therefore, those who love the *Sunnah* should resurrect this aspect of it; may Allah the Exalted welcome them, be hospitable with them and grant them Paradise as their dwelling and as our dwelling, by His Favor and Generosity"; refer to, Tamamu al-Minnah fi at-Ta'liqi 'ala Fiqhi as-Sunnah, Pg., 333]

[2] [It is an innovation in the religion for those attending the Friday congregation to stand up in the second speech to offer prayer; refer to, Al-Ajwibah an-Nafi'ah 'An As'ilat Lajnat Masjid al-Jam'iah, Pg. 70]

[3] ['Laghu', means, 'an evil act'; al-Bukhari (882) and Muslim (1404) collected this *Hadith*, from Abu Hurairah, may Allah be pleased with him]

[4] [Shaikh Wahby said, "This is a part of a *Hadith* that Imam Ahmad collected using a weak chain of narration. In his, Sahih (1810), ibn Khuzaimah collected a different narration from 'Abdullah ibn 'Amr, using an authentic chain of narration from the grade, *Hasan*. This *Hadith* reads, 'He who commits *Laghu*=

speaks on *Yaumu al-Jumu'ah* while the Imam is delivering the *Khutbah*, is just like a donkey that carries volumes of books. He who says to him, 'Listen,' has no *Jumu'ah*.¹”

Ubai ibn Ka'b, may Allah be pleased with him, said, “Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited *Surat Tabarak (al-Mulk [67])* on a Friday while standing and reminded us of Allah's Actions. Meanwhile, Abu ad-Dardaa or Abu Dharr was poking me [with his hand] and asking, 'When was this chapter revealed? This is the first time I hear it.’” Ubai hinted to Abu ad-Dardaa –or Abu Dharr, may Allah be pleased with both of them, to be silent and when the prayer was finished, he said to Ubai, “I asked you when this chapter was revealed and you remained silent.” Ubai said, “All what you earned from your prayer today is the *Laghu* you committed.” He went to Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and told him what Ubai said and what happened, and the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

=or crosses the lines (during *Jumu'ah*), it will be a *Dhuhr* for him.”]

[¹ [Al-Albani said, in his book, Tamamu al-Minnah fi at-Ta'liq 'ala Fihi as-Sunnah, Pg. 337-338, that this *'Hadith* is weak, because of the weakness of Mujalid ibn Sa'eed, one of the narrators of this *'Hadith*. He also said that ibn 'Hajar al-'Asqalani and al-Haithami stated that Mujalid is weak, while al-Mundhiri indicated in his book, at-Tarhib wat-Tarhib (1:257), that this *'Hadith* is weak, because when he reported it, he said, '*Ruwiya* (it was reported)'. Al-Albani then said that this is why he included this *'Hadith* in his collection of weak and fabricated *'Hadiths*, Silsilat al-Ahadith adh-Dha'eefah wa-l-Maudhu'ah (1760). He also said that the meaning of this *'Hadith* is established through a narration collected from 'Abdullah ibn 'Umar, reporting ibn 'Umar's words, as collected by ibn Abi Shaibah (2:125).]

“*Ubai has said the truth.*” Ibn Majah and Sa‘eed ibn Mansur collected this *‘Hadith*, which is also found in, Musnad Ahmad (20325), using a shorter narration¹.

He (صلى الله عليه وسلم) said,

”يَحْضُرُ الْجُمُعَةَ ثَلَاثَةٌ نَفَرٍ رَجُلٌ حَضَرَهَا يَلْعُو وَهُوَ حَظُّهُ مِنْهَا
وَرَجُلٌ حَضَرَهَا يَدْعُو فَهُوَ رَجُلٌ دَعَا اللَّهَ عَزَّ وَجَلَّ إِنْ شَاءَ
أَعْطَاهُ وَإِنْ شَاءَ مَنَعَهُ وَرَجُلٌ حَضَرَهَا بِإِنْصَاتٍ وَسُكُوتٍ وَلَمْ
يَتَخَطَّ رَقَبَةً مُسْلِمٍ وَلَمْ يُؤْذِ أَحَدًا فَهِيَ كَفَّارَةٌ إِلَى الْجُمُعَةِ الَّتِي
تَلِيهَا وَزِيَادَةٌ ثَلَاثَةَ أَيَّامٍ وَذَلِكَ بِأَنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ (مَنْ
جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا).“

“*Three types of people attend Jumu'ah. (The first is) a man who attends it while committing Laghu, and this is all what*

^[1] [In, Tamamu al-Minnah fi at-Ta'liqi 'ala Fiqhi as-Sunnah, Pg. 338, al-Albani said, “The chain of narration for this *‘Hadith* contains reliable narrators, just as al-Haithami asserted. Yet, al-Mundhiri and al-‘Asqalani said that its chain of narration is missing a narrator, as I explained in, at-Ta'liq ar-Raghib (1:258). However, this *‘Hadith* is *Sahih* (authentic), because ibn Majah (1101) collected it using an acceptable [continuous] chain of narration from Ubai. In this last narration, it was Abu Dharr who spoke to Ubai. At-Ta’hawi (1:215) and Abu Dawood at-Tayalisi also collected it, from Abu Hurairah, using a *‘Hasan* chain of narration, as I stated in, Irwa’ al-Ghalil (2:80). Ibn Khuzaimah also collected it in his, Sahih (1807), from Abu Dharr.” Shaikh Wahby said that al-Albani included this *‘Hadith* in, Sahih Sunan ibn Majah (912)]

he will earn in his *Jumu'ah*! (The second is) a man who attends it while invoking; he is a man who invoked Allah, the Exalted and Most Honored, and if Allah wills He will grant him what he asked or otherwise deprive him. (The third is) a man who attends it while paying full attention and observing silence. He does not cross over anyone's head, nor bothers anyone, and thus, this will be an expiation for his sins from that Friday until the next Friday and three more days. This is because Allah the Exalted and Most Honored said, {Whoever brings a good deed¹ shall have ten times the like thereof to his credit}[6:160]²." Ahmad and Abu Dawood collected this 'Hadith.

Bilal used to recite the *Adhan*, and there was only one *Adhan*³.

[¹] [Islâmic Monotheism and deeds of obedience to Allâh and His Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ]

[²] [Abu Dawood (939) and Ahmad (6707) collected this 'Hasan 'Hadith; Shaikh Wahby said to refer to, Sahih Sunan Abu Dawood (984)]

[³] [Here is a summary of an excellent article al-Albani wrote regarding reciting more than one *Adhan* during *Jumu'ah*, or what people call, 'the first *Adhan*'. Al-Albani said, in his book, Al-Ajwibah an-Nafi'ah 'An As'ilat Lajnat Masjid al-Jam'iah, Pg. 8-13, "Imam az-Zuhri, may Allah grant him His Mercy, said, 'As-Sa-ib ibn Yazid said to me that the *Adhan* [that Allah mentioned in the *Quran* (62:9)] was called when the Imam sat on the pulpit [when it was time to pray*] during *Yaumu al-Jumu'ah*. [It was called from above the gate of the *Masjid*] during the time of the Prophet, peace be upon him, Abu Bakr and 'Umar. During the reign of 'Uthman, the people increased in number [and the residential houses were far apart] 'Uthman ordered a third *Adhan* (in another narration, 'the first', while another narration reported that it was the second) [on top of a house [he owned] located in=

=the marketplace and called, 'az-Zauraa]. Therefore, the *Adhan* was called from the top of *az-Zauraa* [before 'Uthman entered**, so that people knew that *Jumu'ah* was about to start]. This practice was upheld [and people did not criticize 'Uthman for it, but they criticized him for completing the prayer in *Mina*].” In a footnote, al-Albani said, “Al-Bukhari (2:314-316-317), Abu Dawood (1:171) –and this is mainly Abu Dawood’s narration, an-Nasaii (1:207), at-Tirmidhi (2:392) –who graded this *Hadith* authentic-, ibn Majah (1:228), ash-Shafii in, al-Umm (1:173), ibn al-Jarud in, al-Muntaqa (Pg. 148), al-Baihaqi (2:192-205), Ahmad (3:449-450), Is’haq ibn Rahawaih, ibn Khuzaimah in his, Sahih, at-Tabarani, ‘Abd ibn ‘Humaid, ibn al-Mundhir and ibn Mardawaih collected this *Hadith*. The first addition is for ibn Rahawaih and ibn Khuzaimah, and others, the second is for ibn al-Jarud and al-Baihaqi, the third is for Abu Dawood and at-Tabarani and the fourth is for ibn ‘Humaid, ibn al-Mundhir and ibn Mardawaih; also al-‘Ainy mentioned the fourth addition in his book, al-Umdah (3:233), without attributing it [to any collector of *Hadith*]. The fifth addition is for ibn Majah and ibn Khuzaimah, while at-Tabarani reported the addition in the fifth addition [‘that he owned’] and also the sixth addition. The seventh and last addition is for ibn ‘Humaid, ibn al-Mundhir and ibn Mardawaih. As for the second narration, ‘the first *Adhan*’, it is for Ahmad and ibn Khuzaimah, while the third (the second *Adhan*) is for al-Bukhari and ash-Shafii. Refer to, Fat’h al-Bari, Shar’h Sahih al-Bukhari, Talkhis al-‘Habeer, Nasb ar-Rayah, and, ad-Durr al-Manthur .”

Al-Albani went on to say, Pg., 9, that 'Uthman added the second –or first- *Adhan* for a reason, that being, the inhabitants of *Madinah* increased and the residential areas were far apart from each other and from the Prophet’s *Masjid*. Therefore, those who forget this fact and always recite the first *Adhan* without restricting it [to the reason behind its being legislated,] will not be imitating 'Uthman, may Allah be pleased with him. On the contrary, one will be contradicting 'Uthman, because one did=

When Bilal finished calling the *Adhan*, the Prophet (صلى الله عليه وسلم) started delivering the *Khutbah*; no one stood up after the *Adhan* to pray two *Rak`ah*, thus, testifying that the *Jumu'ah* is just like the *`Eed*; there is no *Sunnah* legislated before it. This is the correct opinion regarding this matter, as indicated and supported by the *Sunnah*. The

=not take into consideration the reason why `Uthman started this practice. It was for the mentioned reason that `Uthman added a practice to the Prophet's *Sunnah* and the practice of the two Caliphs after him, otherwise he would not have added it.

Further, al-Albani said, Pg., 11, that while in the city of *Kufah****, `Ali ibn Abi Talib, may Allah be pleased with him, only ordered one *Adhan* to be called, as al-Qurtubi reported. Moreover, Abu Tahir al-Mukhallas reported in his book, *al-Fawa'id* (229:1-2), that `Abdullah ibn `Umar stated that the first *Adhan* [added during the time of `Uthman] is a *Bid`ah*. Imam ash-Shafii stated in his book, *al-Um* (1:172-173), "I prefer that the *Adhan* is called during *Yaumu al-Jumu'ah*, when the Imam enters the *Masjid* and sits on the pulpit. When this occurs, the *Adhan* is called by the *Mu-addin*, then the Imam stands and starts delivering the *Khutbah*; I do not prefer that more than this *Adhan* is called."

I –the translator- state that, contrary to what some people claimed, the opinion mentioned here is not an odd opinion offered by al-Albani alone! Also, since Allah endowed Muslims with technological advantages, which allowed installing loudspeaker systems in various *Masjids*, then there is no need for the first *Adhan* that `Uthman, *radhiya Allah `anhu*, added for a reason; this is also the opinion of al-Albani, may Allah grant him His Mercy.

* during the time of *Zawal*.

** the *Masjid*.

*** where `Ali ibn Abi Talib, the righteous Caliph, moved the Seat of the Caliphate, from *Madinah*.]

Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to depart from his house and when he ascended the pulpit, Bilal started giving the *Adhan* for *Jumu'ah* [outside at the gate of the *Masjid*]. When Bilal finished the *Adhan*, as we stated, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) started his speech without delay; there are eyewitnesses to this account. Therefore, I ask, when did they have the chance to offer voluntary prayers? Those who think that when Bilal, *radhiya allahu `anhu*, finished calling the *Adhan*, the companions all stood up and offered a two *Rak'ah* prayer, are the most ignorant people of the *Sunnah*. The fact that there is no usual voluntary prayer offered before *Jumu'ah* is the known opinion of Malik, Ahmad, as is widely reported from him, and one of the narrations from followers of ash-Shafii.

Some of those who said that there is usual voluntary prayer offered before Friday Prayer said that *Jumu'ah* is actually a shortened *Dhuhr*¹, and therefore, the same rulings of *Dhuhr* apply²!

^[1] [In his book about the *Sunnah* pertaining to *Jumu'ah*, Pg., 14-20, Shaikh al-Islam ibn Taimiyyah refuted the claim that *Jumu'ah* is a *Dhuhr* offered in the form of *Qasr* (a four-*Rak'ah* prayer shortened into two); according to this refuted claim, there is a usual two-*Rak'ah* voluntary prayer offered before *Jumu'ah*, just as the case with *Dhuhr*! While refuting this false opinion, ibn Taimiyyah stated that *Jumu'ah* has a special set of rulings that differentiates it from *Dhuhr* Prayer, according to the consensus of Muslims. Ibn Taimiyyah went on to state that even if *Jumu'ah* is indeed a shortened *Dhuhr*, the fact is that the Prophet peace be upon him did not offer any usual voluntary prayers, either before or after *Dhuhr*, while traveling.]

^[2] [Muslim (1112) narrated that when `Abdullah ibn `Umar (رضي الله عنه) was asked about performing regular (usual) *Sunnah* prayer, before *Dhuhr* while traveling, he said, "If I were to offer=

Yet, this is a very weak opinion, because *Jumu'ah* is an independent prayer and has a different set of rulings than *Dhuhr*, such as reciting *Quran* audibly in it, delivering the *Khutbah*, requiring a minimum attendance¹ and other rules that apply to *Jumu'ah*. And even though *Dhuhr* and *Jumu'ah* agree in the time each prayer is due², there are

=voluntary prayer [while traveling], I would have completed the [number of *Rak'ah* in] the compulsory prayer.” Next, ‘Abdullah ibn ‘Umar, may Allah be pleased with both of them, said, “I traveled with Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), Abu Bakr (رَضِيَ اللهُ عَنْهُ) and ‘Umar (رَضِيَ اللهُ عَنْهُ) and they did not perform more than two *Rak'ah*, while traveling.” This indicates his deep knowledge (رَضِيَ اللهُ عَنْهُ), because Allah, the Exalted, shortened the four-*Rak'ah* compulsory prayer to two, while traveling. Therefore, if Allah (سُبْحَانَهُ وَتَعَالَى) had legislated two voluntary *Rak'ah* before or after *Dhuhr*, completing the number of *Rak'ah* in the compulsory prayer would have been better and more deserving.]

[¹] [We previously stated that *Jumu'ah* is similar to other prayers with regards to the minimum number of people required, because a ‘congregation’ means one or more; refer to, Fiqhu as-Sunnah, Pg., 392, and, Tamamu al-Minnah fi at-Ta'liqi 'ala Fiqhi as-Sunnah, Pg., 331.]

[²] [There are several areas of differences between *Dhuhr* and *Jumu'ah*. The *Adhan* to *Jumu'ah* can be offered after midday, when the Imam sits on the pulpit. Ibn al-Jarud and al-Baihaqi reported this from as-Sa-ib ibn Yazid, and ibn Majah (1091) and al-'Hakim, from Sa'd al-Qaradh. The *Adhan* for *Jumu'ah* can also be called before midday, after the Imam sits on the pulpit. This is the opinion of Imam Ahmad and others and is apparent from the '*Hadiths* al-Bukhari and Muslim collected from Salamah ibn al-Akwa' and al-Bukhari from Anas, wherein the Prophet, peace be upon him, offered the *Jumu'ah* prayer at midday. Therefore, the *Adhan* and the *Khutbah* must have been given before midday for the prayer to be offered at midday! It=

more areas of differences between the two prayers than there are areas of agreement. Therefore, leaning on the side of these two prayers being different is more correct and worthy than on the side of their being similar.

There are those who said that there is usual *Sunnah* prayer performed before *Jumu'ah*, using *Qiyas*¹ and comparing *Jumu'ah* to *Dhuhr*. This is an incorrect *Qiyas* indeed, because the term, '*Sunnah*', pertains to the established statements and actions of the Prophet², peace be upon him, and the practice of the *Rightly Guided Caliphs* after him³. Moreover, it is not allowed to establish a

=is a fact that the Prophet peace be upon him delivered two speeches before *Jumu'ah* Prayer, during which he recited *Quran* and reminded the people. Muslim narrated in his *Sahih* that Um Hisham Bint `Harithah ibn an-Nu`man said that she only learned *Surat Qaf* (50) from the Prophet, peace be upon him, who used to recite it every *Jumu'ah*, while standing on the pulpit and delivering the *Khutbah*. Further, Muslim reported that Jabir ibn `Abdullah, may Allah be pleased with him, said, "Allah's Apostle, peace be upon him, used to offer the *Jumu'ah* Prayer and we would then go where our camels were to allow them to rest, at midday." Therefore, if the Friday prayer ended before midday, what about the *Adhan* and the *Khutbah*!

This is a summary of what al-Albani said on this topic; refer to, Al-Ajwibah an-Nafi`ah `An As`ilat Lajnat Masjid al-Jam`iah, Pg., 20-25]

[¹] [Issuing a religious decision regarding a matter of the religion, which does not have a ruling, by giving it a ruling that pertains to another, but similar matter that has a ruling]

[²] [in addition to, agreeing with a statement or an action which was said or done in his presence, without objection from him, peace be upon him]

[³] [The Rightly Guided Caliphs are: Abu Bakr ibn Abi Qu`hafah, `Umar ibn al-Khattab, `Uthman ibn `Affan and `Ali ibn Abi=

Sunnah based on *Qiyas* alone, especially if during the time of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), he could have practiced it had he wanted to. Hence, if the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not practice or establish a certain practice, then abandoning it is the *Sunnah*. Similar to this topic is for one to establish a regular *Sunnah* prayer before or after the 'Eed Prayer, based on *Qiyas*. In similar examples, we assert that it is not an established *Sunnah* to take a bath before spending the night at *Muzdalifah*¹, throwing the pebbles at *al-Jamrat*²,

=Talib (رَضِيَ اللهُ عَنْهُمْ). They are the best people after Allah's Prophet, peace be upon him. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, in an authentic *Hadith* collected by at-Tirmidhi (2600), Abu Dawood (3991) and Ahmad (16521), from al-'Irbadh ibn Sariyah, *radhiya allahu `anhu*,

"أَوْصِيَكُمْ بِتَقْوَى اللَّهِ وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ عَبْدٌ حَبَشِيٌّ فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ يَرَى اخْتِلَافًا كَثِيرًا وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ فَإِنَّهَا ضَلَالَةٌ فَمَنْ أَدْرَكَ ذَلِكَ مِنْكُمْ فَعَلَيْهِ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ عَضُوا عَلَيْهَا بِالنَّوَاجِدِ."

"I order you to fear Allah and to hear and obey, even if it was an Ethiopian slave. Verily, those who will live longer among you will witness many disputes and divisions. Beware of matters of innovation, because they are heresies. Those who live longer until that time, let them adhere to my *Sunnah* and the *Sunnah* of the Rightly Guided Caliphs; hold to it with your back teeth!"

[¹] [which is an obligation of 'Hajj; refer to, The Five Pillars, by Shaikh ibn Jibrin, which I translated for *Darussalam, Riyadh*]

[²] [one of the obligations of 'Hajj; refer to, The Five Pillars, by Shaikh ibn Jibrin, which I translated for *Darussalam, Riyadh*]

performing *Tawaf*¹ or before praying *Kusuf*² or *Istisqaa*³. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his companions did not perform *Ghusl*⁴ before these acts, even though they performed them!

This group⁵ also relied on evidence of a *Hadith* that al-Bukhari collected in his *Sahih* under the chapter, "Prayer Offered Before and After *Jumu'ah*." Al-Bukhari said that, 'Abdullah ibn Yusuf narrated that, Malik said that, Nafi' said that, 'Abdullah ibn 'Umar (رَضِيَ اللهُ عَنْهُ) said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to pray two *Rak'ah* before *Dhuhr*, two *Rak'ah* after it, two *Rak'ah* at home after *Maghrib* and two *Rak'ah* before (actually after) *Isha*. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not pray after *Jumu'ah*, until he departed and then would pray two *Rak'ah*⁶." However, the *Hadith* does not provide evidence for the opinion, under discussion. Al-Bukhari did not state that there is a regular *Sunnah* prayed before *Jumu'ah*. Rather, all al-Bukhari did is report whether there is usual *Sunnah* prayer offered before and after *Jumu'ah*. He then mentioned this *Hadith*, and by doing so, he meant that the only *Sunnah* reported from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is what he prayed after *Jumu'ah*; nothing was reported before *Jumu'ah*.

[1] [circling the *Ka'bah* at *Makkah* during *Hajj* and *Umrah*; refer to, The Five Pillars, by Shaikh ibn Jibrin, which I translated for *Darussalam, Riyadh*]

[2] [Eclipse Prayer]

[3] [invoking Allah for rain]

[4] [did not take a bath]

[5] [who say that there is a regular two-*Rak'ah* voluntary prayer before *Jumu'ah*]

[6] [Al-Bukhari (885), and also Muslim (1461) using a shorter narration reporting the Prophet's action after *Jumu'ah*]

Al-Bukhari did the same in the chapter he collected [in his *Sahih*] concerning the two `Eed Prayers. Al-Bukhari said, in the chapter he titled “Chapter: Prayer Offered Before and after `Eed”, “Abu al-Mu`alla said, ‘I heard Sa`eed [ibn Jubair] say that ibn `Abbas (رَضِيَ اللهُ عَنْهُ) disliked praying before `Eed.’” Al-Bukhari next narrated a `Hadith from Sa`eed ibn Jubair, from `Abdullah ibn `Abbas (رَضِيَ اللهُ عَنْهُ) that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) went to pray the `Eed Prayer of *al-Fitr*; he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) prayed only two *Rak'ah* and did not offer any other prayer either before or after them¹. Therefore, al-Bukhari authored a chapter concerning the `Eed Prayer, just as he did regarding *Jumu'ah*. In the `Eed case, al-Bukhari mentioned a `Hadith that established the fact that there is no voluntary prayer offered either before or after the `Eed Prayer.

Some people thought that since *Jumu'ah* Prayer replaces *Dhuhr* Prayer, which has a usual *Sunnah* prayer performed before and after it, then *Jumu'ah* also has a regular voluntary prayer offered before and after it. This opinion is incorrect, especially since ibn `Umar's `Hadith – which mentioned the usual *Sunnah* offered before and after *Dhuhr*- stated that the Prophet, peace be upon him, prayed *Sunnah* after he returned from *Jumu'ah*. Therefore, the `Hadith merely stated *when* the voluntary prayer after *Jumu'ah* is offered, that is, after one departs [the *Masjid*]. Further, in a `Hadith that details the voluntary prayers offered after the compulsory prayers, al-Bukhari narrated that `Abdullah ibn `Umar, may Allah be pleased with both of them, said, “I offered, with Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), a two-*Rak'ah* prayer before the *Dhuhr* prayer and two *Rak'ah* after the *Dhuhr* prayer, two *Rak'ah* after *Jumu'ah*,

^[1] [Al-Bukhari (5433) and also Muslim (1476)]

Maghrib and *'Isha'* prayers.¹ This *'Hadith* is clear in its indication that to the companions, *Jumu'ah* was a separate, independent prayer different than *Dhuhr* Prayer. Otherwise, why mention it and then mention *Dhuhr*, if they are one and the same? Therefore, since the only *Sunnah* pertaining to *Jumu'ah* is that performed after it, then it is established that there is no usual (regular) *Sunnah* performed before *Jumu'ah*.

Some people relied on evidence of a *'Hadith* collected by ibn Majah in his *Sunan* (1104), from Abu Hurairah (رضي الله عنه) and Jabir (رضي الله عنه). They said that once, Sulaik al-Ghatafani came, while the Prophet (صلى الله عليه وسلم) was delivering the *Khutbah*. The Prophet (صلى الله عليه وسلم) said, "Have you offered two *Rak'ah* before you came?" Sulaik answered in the negative. The Prophet (صلى الله عليه وسلم) said, "Then perform two *Rak'ah* and make them brief²." The chain of narrators who reported this *'Hadith* contains reliable narrators. Abu al-Barakat ibn Taimiyyah said, "The words, 'Before you came', indicate that these two *Rak'ah* were a *Sunnah* performed before *Jumu'ah* and not *Ta'hiyyat al-Masjid*." However, his grandson, my Shaikh Abu al-'Abbas ibn Taimiyyah, said, "This is not true, because the *'Hadith* found in the *Two Sahihs* narrated that Jabir (رضي الله عنه) said that a man entered the *Masjid* on Friday while Allah's Messenger (صلى الله عليه وسلم) was delivering the speech. The Prophet (صلى الله عليه وسلم) asked if he had prayed, and the man said no. The Prophet (صلى الله عليه وسلم) said,

^[1] [Al-Bukhari (1102)]

^[2] [Shaikh Wahby said that al-Albani graded this *'Hadith* authentic; refer to, *Sahih Sunan ibn Majah* (915)]

"فَصَلِّ رَكَعَتَيْنِ."

'Pray two Rak'ah.¹' He (مَنْ لِي اللهُ عَلَيْهِ وَسَلَّمَ) then said,

"إِذَا جَاءَ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ فَلْيُرْكَعْ رَكَعَتَيْنِ
وَلْيَتَجَوَّزْ فِيهِمَا."

'When one of you comes for Jumu`ah while the Imam is delivering the Khutbah, let him perform a two-Rak'ah prayer and make them brief.²' This is the established narration for this `Hadith. Usually, when ibn Majah alone collects a narration, it is not authentic." This is the meaning of what ibn Taimiyyah said.

Further, my Shaikh Abu al-`Hajjaj al-Hafidh al-Mizzi said, "(The `Hadith ibn Majah collected) contains a mistake, because some of the narrators recorded it like this, 'Did you pray before you sat down (rather than, '...before you came')?" He also said, "The book ibn Majah collected did not receive the same attention the Two Sahihs of al-Bukhari and Muslim received from the scholars. The scholars studied the latter books, edited and corrected mistakes in their copies. This is why there are mistakes in, Sunan ibn Majah."

I –ibn al-Qayyim- say that what further supports this statement is the fact that the scholars, who made it their mission to record the regular voluntary prayers offered before and after the compulsory prayers, did not consider this `Hadith pertaining to regular voluntary prayer offered

[¹] [Al-Bukhari (879) and Muslim (1445)]

[²] [Muslim (1449)]

before *Jumu'ah*. Rather, they mention this *'Hadith* about offering *Ta'hiyyat al-Masjid* while the Imam is standing on the pulpit. They used this *'Hadith* in the cases against those who argued against offering *Ta'hiyyat al-Masjid* [while the Imam is delivering the *Khutbah*]. If these two *Rak'ah* were a regular voluntary *Sunnah* prayed before *Jumu'ah*, then relying on this *'Hadith* to establish this *Sunnah*, record it and make it known to people would have been more worthy than doing the same regarding *Ta'hiyyat al-Masjid*. What further proves what we are saying here, is the fact that Allah's Apostle, peace be upon him, only ordered those entering the *Masjid* to perform these two *Rak'ah*. Had these two *Rak'ah* been associated with *Jumu'ah* [rather than being *Ta'hiyyat al-Masjid*], he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would have ordered those sitting to perform them, as well, not only those who have just entered.

Other people stated that Abu Dawood collected a narration in his, *Sunan*, wherein he narrated that Musaddad said that, Isma'eel said that, Ayyub said that, Nafi' said that 'Abdullah ibn 'Umar (رَضِيَ اللهُ عَنْهُ) used to lengthen the duration of prayer before *Jumu'ah* and offer two *Rak'ah* after it at home. He (رَضِيَ اللهُ عَنْهُ) said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to do the same^[1]. This *'Hadith* does not support their argument that there is regular voluntary prayer before *Jumu'ah*, but supports the fact that Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to offer two *Rak'ah* after *Jumu'ah* at his house, not in the *Masjid*. In this case, it is better to pray the two *Rak'ah* at home, because the, *Two Sahihs*, reported that 'Abdullah ibn 'Umar said that the Prophet, peace be upon

[1] [Ahmad (4685), Abu Dawood (953), an-Nasaii (1411), etc.; Shaikh Wahby said to refer to, *Sahih Sunan Abu Dawood* (998), where al-Albani graded this *'Hadith Sahih*]

him, offered two *Rak'ah* at home after *Jumu'ah*¹. Also, the Sunan collections of *Hadith* reported that when ibn 'Umar used to be in *Makkah*, and after he offered the *Jumu'ah* Prayer, he would offer two voluntary *Rak'ah* and then offer four *Rak'ah* (*Sunnah*)². While in *Madinah*, 'Abdullah ibn

[1] [Al-Bukhari (885) and Muslim (1461)]

[2] [We should state that after praying *Jumu'ah*, one does not offer voluntary prayer in the same place where he prayed *Jumu'ah*, unless one speaks or moves from his place. Once, 'Abdullah ibn 'Umar saw a man pray in the same stance where he prayed *Jumu'ah* and (slightly) pushed him, saying, "Do you want to make *Jumu'ah* as four *Rak'ah* (instead of two)?" Shaikh Sa'd al-Miz'il said that this is an authentic *Hadith*, collected by Abu Dawood (952) and al-Baihaqi (3:240); refer to ibn Taimiyyah's, *Sunnatu al-Jumu'ah*, *Ta'hqiq* by Abu 'Abdullah Sa'd al-Miz'il, Pg., 79, footnote no. 98. Abu 'Abdullah Sa'd al-Miz'il also reported a *Hadith* Muslim (1463) collected from Mu'awiyah ibn Abi Sufyan, may Allah be pleased with both of them. Muslim narrated that 'Umar ibn 'Ata ibn Abu Khuwar said that, Nafi' ibn Jubair sent him to al- Sa'ib, the son of Namir's sister, to ask him about what he had seen in the prayer of Mu'awiyah. He said, "I observed the *Jumu'ah* prayer along with Mu'awiyah in *Maqsurah*. When the Imam pronounced *Salam*, I stood up at my place and observed (voluntary *Rak'ahs*). When Mu'awiyah entered (his room) he sent for me and said, 'Do not repeat what you have done. Whenever you have observed *Jumu'ah* Prayer, do not offer (*Sunnah* prayer), until you have talked or got out. The Messenger of Allah, peace be upon him, ordered us to do this and not to combine two (types of) prayers without talking or going out.'" This *Hadith* asserts the deep knowledge of Mu'awiyah, may Allah be pleased with him, and the dedication he had to abiding by and implementing the *Sunnah*. May Allah be pleased with him and curse those who curse him.]

`Umar (رَضِيَ اللهُ عَنْهُ) used to pray *Jumu'ah* and then return to his house and offer two voluntary *Rak'ah* there, not in the *Masjid*. When he was asked, he said that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to do the same¹. As far as the fact that `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُ) lengthened the duration of the prayer before *Jumu'ah*, this type of voluntary prayer is general and unrestricted². It is better for those attending the *Jumu'ah* to pray, until the Imam enters, just as the *Hadiths* collected from Abu Hurairah (رَضِيَ اللهُ عَنْهُ) and Nubaishah (رَضِيَ اللهُ عَنْهُ) assert. Abu Hurairah (رَضِيَ اللهُ عَنْهُ) said that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"مَنْ اغْتَسَلَ ثُمَّ أَتَى الْجُمُعَةَ فَصَلَّى مَا قُدِّرَ لَهُ ثُمَّ أَنْصَتَ حَتَّى يَفْرُغَ مِنْ خُطْبَتِهِ ثُمَّ يُصَلِّي مَعَهُ غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْأُخْرَى وَفَضْلُ ثَلَاثَةِ أَيَّامٍ."

"He who performed ablution well, then came to Friday prayer and prayed as many *Rak'ah* as was written for him,

[¹] [Abu Dawood (955); Shaikh Wahby said to refer to, *Sahih Sunan Abu Dawood* (1000), where al-Albani graded this '*Hadith Sahih*]

[²] [What ibn al-Qayyim is refuting here is the claim that *Jumu'ah* has a regular voluntary prayer offered before it, just as the case with the Dawn and *Dhuhr* Prayers. Yet, on account of the '*Hadiths* he will soon mention, praying before *Jumu'ah* is legislated, as a general type of voluntary acts of worship unrestricted in number, but restricted in the fact that when the Imam starts the Friday Speech, one should not pray and instead, should listen to the speech, except if one is just entering the *Masjid*, then he should offer *Ta'hiyyat al-Masjid*, as we previously stated.]

listened (to the sermon) and kept silence, until the Imam finished his speech, and then prayed behind him, then all (his sins) between that time and the next Friday would be forgiven with three days extra¹.” Further, in a ‘Hadith reported by Nubaishah al-Hudhali (رَضِيَ اللهُ عَنْهُ), the Prophet, peace be upon him, said,

”إِنَّ الْمُسْلِمَ إِذَا اغْتَسَلَ يَوْمَ الْجُمُعَةِ ثُمَّ أَقْبَلَ إِلَى الْمَسْجِدِ لَا يُؤْذِي أَحَدًا فَإِنْ لَمْ يَجِدِ الْإِمَامَ خَرَجَ صَلَّى مَا بَدَأَ لَهُ وَإِنْ وَجَدَ الْإِمَامَ قَدْ خَرَجَ جَلَسَ فَاسْتَمَعَ وَأَنْصَتَ حَتَّى يَقْضِيَ الْإِمَامُ جُمُعَتَهُ وَكَلَامَهُ إِنْ لَمْ يُغْفَرْ لَهُ فِي جُمُعَتِهِ تِلْكَ ذُنُوبُهُ كُلُّهَا أَنْ تَكُونَ كَفَّارَةً لِلْجُمُعَةِ الَّتِي تَلِيهَا.”

“When a Muslim takes a bath on Friday, then proceeds to the Masjid without bothering anyone, and upon arriving does not find the Imam there, thus offers whatever he wishes of prayer; but if he finds the Imam has already started the speech, he sits², listens and hears until the Imam

[¹] [Muslim (1418)]

[²] [Allah’s Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered, in a ‘Hadith collected by al-Bukhari (1100) and Muslim (1447), from Jabir ibn ‘Abdullah (رَضِيَ اللهُ عَنْهُ),

”إِذَا جَاءَ أَحَدُكُمْ وَالْإِمَامُ يَخْطُبُ أَوْ قَدْ خَرَجَ فَلْيُصَلِّ رَكَعَتَيْنِ.”

“When one of you comes and finds the Imam delivering the Khutbah, let him offer a two-Rak’ah prayer (Ta’hiyyat al-Masjid).”]

ends the speech and the prayer of Jumu'ah; he would earn expiation for his sins until the next Jumu'ah, if he does not earn forgiveness for all of his sins.¹"

This was the guidance of the companions, may Allah be pleased with them. Ibn al-Mundhir said, "It is reported that `Abdullah ibn `Umar (رضي الله عنه) used to offer twelve *Rak'ah* before *Jumu'ah*." It is also reported that `Abdullah ibn `Abbas (رضي الله عنه) offered eight *Rak'ah* [before *Jumu'ah*]. These reports indicate that they offered these *Rak'ah* as a *Nafil Mutlaq* (unrestricted voluntary acts of worship) and this is why the number of *Rak'ah* they offered [before *Jumu'ah*] varied. For example, at-Tirmidhi (481) reported in his book (*Sunan*), al-Jami`, that it was reported that `Abdullah ibn Mas'ud (رضي الله عنه) used to offer four *Rak'ah* before *Jumu'ah* and four *Rak'ah* after it. At-Tirmidhi stated that this is the opinion of `Abdullah ibn al-Mubarak and ath-Thauri².

^[1] [Shaikh `Irfan said that Ahmad (19796) collected this *Hadith*, about which al-Haithami stated that its chain of narration contains narrators from the Sahih collection, except for the narrator from whom Ahmad ibn `Hanbal heard the *Hadith*, who was also reliable. Refer to, Majma` az-Zawa'id (2:171). However, al-Mundhiri stated in his book, At-Targheeb wa-t-Tarheeb (2:486-487), that `Ata did not hear *Hadith* directly from Nubaishah [making the *Hadith* missing a narrator between `Ata and Nubaishah]. Allah has the best knowledge.]

^[2] [At-Tirmidhi reported a weak chain of narration here, and this is why he said, "*Ruwiya* (it was reported)." In his book, Sunnat al-Jumu'ah, Pg. 12-13, Shaikh al-Islam ibn Taimiyyah said, "This is the guidance reported from the companions; whenever they entered the *Masjid* during *Jumu'ah*, they would offer various number of *Rak'ahs*. Some of them would pray ten *Rak'ahs*, some would pray twelve, or eight, or less than eight.=

Is`haq ibn Ibrahim an-Naisaburi said that on Fridays, he saw `Abdullah Ahmad ibn `Hanbal pray until he was sure that the sun was about to be in the middle of the sky (midday), then would stop praying¹. He would then wait until the *Adhan* was called; Ahmad would stand up and pray two or four *Rak`ah*, saying *Salam* after every two *Rak`ah*. After he finished praying the compulsory prayer (*Jumu'ah*), he would wait in the *Masjid* for a while, then go to a different *Masjid* which was close to the grand *Masjid* he prayed *Jumu'ah* in², where he would offer a two *Rak`ah*

=This is why the majority of the scholars agreed that there is not regular (usual) *Sunnah* offered before *Jumu'ah* that contains a specified number of *Rak`ah* offered at a designated time. This is the opinion of Malik, Shafii and the established opinion in the *Hanbali* school of thought.”]

[¹] [Imam Ahmad used to do this because there is a *Hadith* that disallows praying at midday, as we previously stated; refer to Sahih Muslim (1374)]

[²] [The Righteous Predecessors used to offer *Jumu'ah* Prayer in a grand *Masjid*, while offering other congregational compulsory prayers in their own areas. Refer to, Sahih al-Bukhari (5641), where it is reported that Mu`adh used to pray behind the Prophet, peace be upon him, and then join his tribe to lead them in the *Isha* prayer, in their *Masjid*, where they would be waiting for him. In his book, Al-Ajwibah an-Nafi`ah `An As`ilat Lajnat Masjid al-Jam`iah, Pg. 47, footnote no. 1, al-Albani said, “It is established that the Prophet, *salla allahu `alaihi wa-sallam*, differentiated between *Jumu'ah* and the rest of the five daily compulsory prayers. There were several *Masjids* in *Madinah* in which congregational prayers were offered. There was only one *Jumu'ah* established and those who attended congregational prayers in other *Masjids*, congregated in the Prophet’s *Masjid* to attend *Jumu'ah*.” Al-Albani then stated that there should not be=

or a four *Rak'ah* Prayer and then sit down. He would then stand up and offer two more *Rak'ah*, thus making the total number of *Rak'ah* six, similar to the practice reported from 'Ali ibn Abi Talib (رضي الله عنه). Sometimes, he would pray six more *Rak'ah* after the first six, or less, or more.

Because of this, some of the followers of Ahmad's school of thought claimed that there is a regular voluntary prayer offered before *Jumu'ah*, two or four *Rak'ah*. However, this is not correct, because Ahmad merely stopped praying during the time when one is discouraged to pray (midday). When this time passed, he stood up and continued the unrestricted type of voluntary prayer he offered before, until the Imam entered. Sometimes, Ahmad would be able to offer four *Rak'ah*, or only two at other times¹.

Others mentioned another *'Hadith* to support their opinion that there is a regular *Sunnah* performed before *Jumu'ah*. They said that ibn Majah reported in his, *Sunan* (1119), that Muhammad ibn Ya'hya said that, Yazid ibn

=more than one *Jumu'ah* offered in one city without necessity, otherwise, it would be a contradiction of the Prophet's *Sunnah*.]

^[1] [I should assert that Imam Ahmad did not wait until the first *Adhan* is called, then stood up to offer a regular voluntary prayer before *Jumu'ah*, because we established that there is no such regular voluntary prayers. We should remember that during the time of Allah's Prophet, peace be upon him, there was only one *Adhan*, which was called when the Imam sat on the pulpit. Years after the Prophet peace be upon him died, 'Uthman may Allah be pleased with him ordered that someone call a second *Adhan* in the marketplace. Hence, how can these two claimed *Rak'ah* be a part of the *Sunnah* prayers offered after the first *Adhan* is called, when there was no such *Adhan* called during the time of the Prophet, peace be upon him?]

‘Abd Rabbih said that, Baqiyyah said that, Mubash-shir ibn ‘Ubaid said that, ‘Hajjaj ibn Arttaah said that, ‘Atiyyah al-‘Aufi said that, ‘Abdullah ibn ‘Abbas (رضي الله عنه) said that the Prophet, peace be upon him, used to offer four *Rak'ah* before *Jumu'ah*, without separating between them¹. Ibn Majah collected this *‘Hadith* in a chapter titled, “Praying Before *Jumu'ah*².”

This *‘Hadith* has several enormous defects. Firstly, Baqiyyah ibn al-Walid, the leader of the *Mudallis*, narrated through *‘An‘anah* because he did not state that he directly heard it³. Secondly, Mubash-shir ibn ‘Ubaid is rejected as far as *‘Hadith* is concerned. ‘Abdullah, the son of Imam Ahmad, said that he heard his father say, “There

^[1] [He only said *Salam* at the end of the four *Rak'ah*]

^[2] [Ibn Majah (1119); Shaikh Wahby said that al-Albani said that this is a very weak *‘Hadith*; refer to, Dha'eef Sunan ibn Majah (234)]

^[3] [Those who practice *Tadlis* are called, ‘Mudallisun’, and they are three types. *Tadlis* pertains to narrating the *‘Hadith* and withholding the name of one of the narrators, either by using an unknown nickname or title the narrator had, or narrating a *‘Hadith* that one did not hear directly from the narrator, but through an unnamed third party, dropping the name of the narrator from the chain of narration to make it appear that the next narrator in the chain actually taught it to the *Mudallis*. The purpose behind this practice is to withhold the name of a weak or unreliable narrator, so that the narration appears to be authentic. If the *Mudallis* is reliable himself, the narration he transmits will not be accepted unless and until the *Mudallis* states that he heard the *‘Hadith* from the next person on the chain of narration, instead of merely saying, ‘*An* (from)’. Even in this case, the rest of the chain of narration should be authentic and the text should be free of apparent and hidden defects.]

was a Shaikh in the city of 'Homs (in Syria) called, 'Mubash-shir ibn 'Ubaid'; I think that he was originally from *Kufah* (in *Iraq*), from whom Baqiyyah and Abu al-Mughirah used to narrate 'Hadith. His narrations are all lies and fabricated.'" Further, ad-Daraqutni said that Mubash-shir ibn 'Ubaid's narrations are unacceptable. Thirdly, al-'Hajjaj ibn Artaah is weak regarding 'Hadith narrations and a *Mudallis*. Fourthly, al-Bukhari said, about 'Atiyyah al-'Aufi, that Hushaim¹ used to criticize his reliability, while Ahmad and other scholars stated that he is weak. Moreover, al-Baihaqi stated, "Atiyyah al-'Aufi is not acceptable regarding 'Hadith narrations, while Mubash-shir ibn 'Ubaid, from 'Homs, was accused of fabricating 'Hadith; al-'Hajjaj ibn Artaah is also not reliable in 'Hadith. Some scholars said that there is a possibility that one of these three unreliable narrators said that the Prophet, peace be upon him, used to pray four *Rak'ah* 'before' *Jumu'ah*, instead of saying, 'after'. There is a similar account which ash-Shafii reported, stating that 'Abdullah ibn 'Umar al-'Umari narrated that [on the day of *Khaibar*, Allah's Apostle, peace be upon him, divided the war booty of *Khaibar* with the ratio of] two shares for the horse rider and one-share for the foot soldier². Ash-Shafii commented,

[¹] [One of the scholars of 'Hadith]

[²] [Al-Bukhari (3903) reported that, 'Ubaidillah ibn 'Umar al-'Umari said that, Nafi' reported that, Abdullah ibn 'Umar said,

قَسَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ خَيْبَرَ لِلْفَرَسِ سَهْمَيْنِ
وَلِلرَّاجِلِ سَهْمًا.

'It appears that he heard Nafi` say that the horse got two shares and the foot-soldier got one share, but when he reported it, he said that the horse rider got two shares and the foot-soldier got one share. If we mend this shortcoming, `Ubaidillah's `Hadith conforms with `Abdullah's `Hadith. There is no doubt that the scholars prefer the narrations of `Ubaidillah ibn `Umar to the narrations of his brother `Abdullah¹.'"

I -ibn al-Qayyim- say that Shaikh al-Islam ibn Taimiyyah commented on a narration collected from Abu Hurairah, may Allah be pleased with him, who said that Allah's Apostle, peace be upon him, said,

”تَحَاجَّتِ الْجَنَّةُ وَالنَّارُ فَقَالَتِ النَّارُ أُورِثْتُ بِالْمُتَكَبِّرِينَ
وَالْمُتَجَبِّرِينَ وَقَالَتِ الْجَنَّةُ مَا لِي لَا يَدْخُلْنِي إِلَّا ضِعْفَاءُ النَّاسِ
وَسَقَطُهُمْ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى لِلْجَنَّةِ أَنْتِ رَحْمَتِي أَرْحَمُ بِكَ
مَنْ أَسَاءَ مِنْ عِبَادِي وَقَالَ لِلنَّارِ إِنَّمَا أَنْتِ عَذَابِي أُعَذِّبُ بِكَ
مَنْ أَسَاءَ مِنْ عِبَادِي وَلِكُلِّ وَاحِدَةٍ مِنْهُمَا مَلُؤُهَا فَأَمَّا النَّارُ فَلَا
تَمْتَلِي حَتَّى يَضَعَ رِجْلَهُ فَتَقُولُ قَطُّ قَطُّ فَهَذَاكَ تَمْتَلِي وَيُزَوِّى
بَعْضُهَا إِلَى بَعْضٍ وَلَا يَظْلِمُ اللَّهُ عَزَّ وَجَلَّ مِنْ خَلْقِهِ أَحَدًا وَأَمَّا
الْجَنَّةُ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يُنْشِئُ لَهَا خَلْقًا.”

=“On the day of *Khaibar*, Allah's Apostle, peace be upon him, divided (the war booty of *Khaibar*) with the ratio of two shares for the horse and one-share for the foot soldier.”]

[¹] [This is not `Abdullah ibn `Umar, the great companion and cousin of Allah's Prophet, peace be upon him]

“[Paradise and Hell (Fire) quarreled in the presence of their Lord. Paradise said, ‘O, Lord! What is wrong with me that only the poor and humble people enter me?’ Hell (Fire) said, ‘I have been favored with the arrogant and the tyrant people.’ So Allah said to Paradise, ‘You are My Mercy, with which I grant Mercy to those whom I will among My slaves,’ and said to Hell, ‘You are My Punishment which I inflict upon whom I wish among My slaves, and I shall fill both of you.’] As for Hellfire, it will not be filled, until Allah puts His Foot over it and it will become full and its sides will come close to each other and will say, ‘Qat! Qat! (Enough! Enough!).’ Surely, Allah, the Exalted, the Most Honored, does not deal any of His creation with injustice. As for Paradise, Allah creates for it whomever He will¹.”

Ibn Taimiyyah said that one of the narrators mis-narrated the *‘Hadith*, saying in his narration, “As for the Fire, Allah will create some people for it.”

I –ibn al-Qayyim say that similar to this is a *‘Hadith* collected from ‘Aishah, may Allah be pleased with her, [reporting that Allah’s Apostle, peace be upon him, said,]

^[1] [Al-Bukhari (4472) and Muslim (5083); I mentioned here the correct and full narration for this *‘Hadith* as reported from Abu Hurairah, may Allah be pleased with him.

For more information about this important topic pertaining a significant part of the Islamic Creed, refer to an excellent book that Imam ibn al-Qayyim authored, Ijtim` al-Juyush al-Islamiyyah `Ala Ghazu al-Mu`attilah wal-Jahmiyyah. Also, refer to, al-‘Aqeedah at-Ta`hawiyyah, by Imam Abu Ja`far at-Ta`hawi, from the *‘Hanafi* school of thought, and the books of Shaikh al-Islam ibn Taimiyyah, ibn al-Qayyim, and so forth.]

“إِنَّ بِلَالَ يُؤَدِّنُ بَلِيلٍ فَكُلُّوا وَاشْرَبُوا حَتَّى يُنَادِيَ ابْنُ أُمِّ
مَكْتُومٍ.”

“Bilal pronounces *Adhan* at night¹, so keep on eating and drinking (*Su`hur*), until *ibn Um Maktum* pronounces *Adhan*²”; the Two Sahihs [al-Bukhari (582) and Muslim (1827)] collected this *Hadith*. One of the narrators of this *Hadith* made a mistake, by reporting it this way, “Ibn Um Maktum pronounces *Adhan* at night, so keep on eating and drinking (*Su`hur*), until Bilal pronounces *Adhan*.”

Moreover, a *Hadith* reported from Abu Hurairah (رَضِيَ اللهُ عَنْهُ) that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

“إِذَا سَجَدَ أَحَدُكُمْ فَلَا يَبْرُكْ كَمَا يَبْرُكُ الْبَعِيرُ وَلِيَضَعَ يَدَيْهِ قَبْلَ
رُكْبَتَيْهِ.”

“When one of you goes down to *Sujud*, let him not sit as the camel sits; let him place his hands down before his knees.³”

[¹] [before dawn, during *Ramadhan*, month of the Fast]

[²] [Ibn Um Maktum was a blind man, and he used to pronounce *Adhan* only after people would say to him, “It is dawn!”]

[³] [In the second volume of this translation, the chapter on, ‘*Sujud*’, we said the following: this is an authentic *Hadith* collected by Ahmad (8598), Abu Dawood (714), at-Tirmidhi (269), an-Nasai (1079), ad-Daraqutni (1:344), al-Baihaqi (2:99-100) and Tammam, in his book, al-Fawa-id (1:108). Imam at-Ta`hawi, a *Hadith* scholar of the *Hanafi Madhhab*, said that the knees of the camel are in his hands. There is a similar statement that is found in, Lisanu al-`Arab, and other dictionaries of the *Arabic* Language. The camel goes to the ground (sits) by first=

I think, and Allah has the best knowledge in the correct narration here that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, "...and let him place his knees before his hands", just as in the *'Hadith* that Wa-il ibn 'Hujr reported, describing the Prophet's practice of making *Sujud*¹. Al-Khattabi and other scholars said that the *'Hadith* collected from Wa-il ibn 'Hujr (رَضِيَ اللهُ عَنْهُ) is more authentic than the *'Hadith* collected from Abu Hurairah (رَضِيَ اللهُ عَنْهُ). We mentioned this topic before in detail in this book. All the thanks and praises be to Allah.

When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) performed the *Jumu'ah* Prayer, he entered his house and prayed two voluntary *Rak'ah*. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered those who wish to pray voluntary prayer after *Jumu'ah* to pray four *Rak'ah*. My Shaikh Abu al-'Abbas ibn Taimiyyah said, "If one

=reaching the ground with his knees, which are in his hands, unlike mankind. Thus, one contradicts the camel, by reaching the ground by his hands rather than his knees for *Sujud*. For these and more benefits, refer to, Sifatu Salati an-Naby, Pg. 140-141, and, Tamamu al-Minnah fi at-Ta'liqi 'ala Fiqhi as-Sunnah, Pg. 193-196. There are other *'Hadiths* about this topic that ibn Khuzaimah, ad-Daraqutni, Ahmad and as-Sarraj collected. Refer to, Irwaa al-Ghalil (313).]

[¹] [In the chapter on, '*Sujud*', the second volume of this translation, we said the following, "...the *'Hadith* collected from Wa-il, may Allah be pleased with him, was reported through weak chains of narration. In contrast, the authentic narration state that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) depended on the ground to stand for the second *Rak'ah*, as ash-Shafii and al-Bukhari (781) narrated. One can only lean on his hands if he wants to depend on the ground to stand up. Refer to the concise research on this subject that Shaikh al-Albani authored in his books, Sifatu Salati an-Naby, Pg., 155, and, Tamamu al-Minnah fi at-Ta'liqi 'ala Fiqhi as-Sunnah, Pg. 196-207.]

offers voluntary prayer [after *Jumu'ah*] in the *Masjid*, one prays four; if he offers it in his own house, one prays two *Rak'ah*¹." I –ibn al-Qayyim- say that there are *Hadiths* that testify to this statement. For instance, Abu Dawood reported that when `Abdullah ibn `Umar prayed [after *Jumu'ah*] in the *Masjid*, he prayed four *Rak'ah*, and when he prayed at his house, he prayed two².

[¹] [Al-Albani said in his book, Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah, Pg. 341-342, "There is no basis in the *Sunnah* that supports this statement, except the words contained in the next *Hadith* collected from `Abdullah ibn `Umar. We will soon explain this *Hadith*. Also, the Prophet's statement, "After one of you finishes praying *Jumu'ah*, let him pray four *Rak'ah*", which Muslim and other scholars collected, does not indicate that the four *Rak'ah* mentioned here are offered in the *Masjid*. There is an authentic and well-known *Hadith* that states,

"أَفْضَلَ صَلَاةِ الْمَرْءِ فِي بَيْتِهِ إِلَّا الصَّلَاةَ الْمَكْتُوبَةَ."

'The best prayer one can offer is in his house, except for the compulsory prayer'[Al-Bukhari 6746]. Therefore, if one prays two or four *Rak'ah* after *Jumu'ah* in the *Masjid*, he is allowed to do so. Better yet, one prays at home, according to this authentic *Hadith*."']

[²] [In his book, Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah, Pg. 342-343, al-Albani said, "Ibn al-Qayyim, may Allah grant him His Mercy, summarized the first sentence in this *Hadith* in a way that distorted its meaning. The author (Sayyid Sabiq) did not become aware of this fact, which is not strange, since he does not compare notes with original resources. The strange thing is that those who commented on, Zad-ul Ma`ad (Al-Arnaoot), did not discover this fact, even though they claim to have verified the texts [in Zad-ul Ma`ad] and referred=

=them to their resources. Al-Arnaoot said, when he mentioned the resources for this *'Hadith* (1:440), 'Abu Dawood collected this *'Hadith* in the chapter on prayer after *Jumu'ah* (1130).'

However, the text of the *'Hadith* in Abu Dawood's book is the following, 'Ata reported that whenever 'Abdullah ibn 'Umar was in *Makkah*, he would pray two *Rak'ah* and then four *Rak'ah*, after he prayed *Jumu'ah*. When he was in *Madinah*, he would pray *Jumu'ah* and then go back home and pray two *Rak'ah* in his house, not in the *Masjid*. When asked, he said, 'The Messenger of Allah, peace be upon him, used to do the same.' Also, al-Baihaqi collected this *'Hadith* (3:240-241); I included it in, *Sahih Sunan Abu Dawood* (1035).

Therefore, the narration that Abu Dawood collected is different than the narration ibn al-Qayyim reported for two reasons. First, the narration states that ibn 'Umar prayed six *Rak'ah*, after *Jumu'ah*, while ibn al-Qayyim said that he prayed four. Second, the narration reports that this occurred in *Makkah*, meaning, *al-Masjid al-'Haram*, while ibn al-Qayyim said, '*al-Masjid*', in reference to the Prophet's *Masjid* [in *Madinah*]. The proof to this error, is the fact that ibn al-Qayyim said that whenever ibn 'Umar prayed at home...; it is well-known that 'Abdullah ibn 'Umar resided in *Madinah*.

Knowing this, the narration that Abu Dawood collected does not support what ibn Taimiyyah said, to which ibn al-Qayyim said that the *'Hadith* supports, for several reasons. First, the claim states that 'Abdullah ibn 'Umar prayed four, but he prayed six *Rak'ah*. Second, the *'Hadith* specifies that this occurred at *al-Masjid al-'Haram* (in *Makkah*), while the claim mentioned here is general [not restricted to *Makkah*]. Third, the *'Hadith* is from the *Mauquf* type (not reported from the Prophet, peace be upon him), and therefore, does not provide proof, since it is reasonable to suppose that 'Abdullah ibn 'Umar did so for a personal reason or any other reason*, as ash-Shaukani stated in his book, *Nailu-l-Autar* (3:239).''=

The, Two Sahihs, reported that `Abdullah ibn `Umar, may Allah be pleased with him, said that Allah's Apostle, peace be upon him, [would perform the *Jumu'ah* Prayer then] enter his house and pray two voluntary *Rak'ah*¹. Further, Muslim narrated in his, Sahih, that Abu Hurairah, may Allah be pleased with him, said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"إِذَا صَلَّى أَحَدُكُمْ الْجُمُعَةَ فَلْيُصَلِّ بَعْدَهَا أَرْبَعًا."

=Further, we should refer the reader to al-Albani's comment stating that a few pages back, ibn al-Qayyim reported the correct narration for this *Hadith*, but here, mentioned the same narration using an incorrect summary of it! This is further proof that no matter how knowledgeable the scholar is, and indeed, ibn al-Qayyim was a major scholar of Islam, no one is immune from error, except the Prophet, peace be upon him. This is one of the reasons why I made it my mission to add various references and comments to my translation of, az-Zad, to better serve the readers. The benefit from this major resource of Islam will, Inshaallah, be complete, if the reader is able to maximize the knowledge learned from, Zad-ul Ma`ad, by learning more about the texts used in the book and the comments made on them by scholars of *Hadith*. I ask Allah to benefit all Muslims from the knowledge of the scholars and make us among those who, when they hear the truth they hear, obey, follow and abide by it.

* not necessarily that he saw the Prophet peace be upon him do the same.]

^[1] [Al-Bukhari (885) and Muslim (1461)]

“After one of you finishes praying Jumu'ah, let him pray four Rak`ah¹.”



⁽¹⁾ [Muslim (1457)]

The Prophet's Guidance Regarding the 'Eed Prayers

The Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to offer the 'Eed Prayers in the *Musalla*, which was located at the eastern entrance to *Madinah*, where the caravans of 'Hajj made camp. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) never prayed the 'Eed Prayers in his *Masjid*, except once, when it was raining, if the 'Hadith that reports this, collected by Abu Dawood and ibn Majah¹, is held to be authentic. The Prophet's regular guidance was that he always offered the 'Eed Prayer in the *Musalla*².

^[1] [Abu Dawood (980) and ibn Majah collected this weak 'Hadith, Shaikh Wahby said to refer to, Dha'eef Sunan Abu Dawood (248). In his book, Salatu al-'Eedain fil-Musalla Hiya as-Sunnah, Pg. 32, footnote no. 1, al-Albani said that the chain of narration for this 'Hadith is weak, containing two unknown narrators regarding reliability in 'Hadith; also, ibn Hajar al-'Asqalani graded this 'Hadith weak in, Talkhis al-'Habeer, Pg. 144, and, Bulugh al-Maram (2:99).]

^[2] [For more details about *Salatu al-'Eed*, refer to Al-Albani's book, Salatu al-'Eedaini fi-l-Musalla Hiya as-Sunnah. Al-Albani stated in this book, Pg. 20-21, that the majority of the scholars, such as and including al-Baghawi and an-Nawawi stated that the *Sunnah* is to pray the 'Eed Prayers in the *Musalla*. In Pg. 24-25, al-Albani reported Imam ash-Shafii's reiteration of the Prophet's guidance to go to the *Musalla* to pray the 'Eed Prayers, as ibn 'Hajar al-'Asqalani reported from ash-Shafii in, Fat'h al-Bari, Shar'h Sahih al-Bukhari (2:450). Malik, al-Auza'ii, ibn al-Mundhir, ibn 'Hazm, ibn Taimiyyah, ibn Qudamah, ibn al-'Hajj, ash-Shaukani, as-San'ani, Siddiq 'Hasan Khan, al-'Aini, are among the scholars who reiterated this *Sunnah*. =

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to wear his best clothes for the `Eed Prayers; he had a `Hullah¹ that he wore for the two `Eed Prayers and for *Jumu'ah*². Sometimes he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wore two green *Burds*, or a red *Burd* (a square narrow dress or cloak). We previously stated that these clothes were not plain in color, as some people thought, otherwise, this type of clothes would no longer be called a *Burd*. To clarify, the said clothes had red (or green) stripes, like *Yemeni Burds*; they were called 'red (or green)', as a figure of speech. There are unequivocal and authentic statements reported from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in which he forbade wearing plain red and saffron colored clothes. When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) saw `Abdullah ibn `Amr, may Allah be pleased with both of them, wearing two red garments, he ordered him to burn them. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would not have hated wearing red this much yet wear it himself. The evidence indicates that wearing plain red is disallowed, or at least greatly disfavored³.

=Ibn al-Qayyim will soon mention several `Hadiths regarding the Prophet's practice during the `Eed Prayer. Allah willing, we will also report several more narrations regarding the `Eed Prayers towards the end of this chapter.]

[¹] [Ibn al-Qayyim said that the `Hullah consists of an *Izar* (loin sheet) and a *Ridaa* (robe)]

[²] [There is an authentic narration leading to `Abdullah ibn `Abbas, may Allah be pleased with him, who reported that the Prophet, peace be upon him, wore a red *Burdah* during the `Eed Day; al-Albani reported this in, Tamamu al-Minnah fi at-Ta'liqi `ala Fiqhi as-Sunnah, Pg. 345, and said that he collected ibn `Abbas' narration in, Silsilat al-Ahadith as-Sahihah (1279)]

[³] [Muslim (3873) narrated that `Abdullah ibn `Amr (رَضِيَ اللهُ عَنْهُمَا) said, =

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to eat a few odd number of dates before he went to `Eed al-Fitr Prayer¹. However, when he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) went for `Eed al-Adh`ha Prayer, he did not eat until he came back from the *Musalla*; then, he would eat from the animal he slaughtered for *Udh`hiyah*².

There is an authentic report stating that the Prophet, peace be upon him, used to make *Ghusl* (take a bath) for the two `Eeds. There are two weak `Hadiths about this practice. The first `Hadith was collected from Abdullah ibn `Abbas, through Jubarah ibn Mughallis³. The second `Hadith was reported from al-Fakih ibn Sa`d through Yusuf ibn Khalid as-Samti⁴. Yet, `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُ), who was known of his vigor regarding imitating the

رَأَى النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَيَّ تَوَيْنِ مَعْصَفَرَيْنِ فَقَالَ: "أَأْمُكُ
أَمْرَتُكَ بِهَذَا" قُلْتُ: أَغْسِلُهُمَا قَالَ: "بَلْ أَحْرِقُهُمَا."

‘Allah’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) saw me wearing two garments dyed from saffron and he said, ‘Your mother ordered you to wear these?’ I said, ‘Should I change their dye?’ He said, ‘Rather, burn them.’”]

[¹] [Sahih al-Bukhari (900)]

[²] [Ahmad (21905), At-Tirmidhi (497) and ibn Majah (1746) collected this authentic `Hadith from Buraidah ibn al-`Haseeb, may Allah be pleased with him; Shaikh Wahby said that al-Albani graded this `Hadith *Sahih*, in his book, Sahih Sunan at-Tirmidhi (1422)]

[³] [Shaikh Wahby said, “Ibn Majah (1315) collected this `Hadith; al-Albani said that it is a very weak `Hadith; refer to, Dha`eef Sunan ibn Majah (272)”]

[⁴] [Shaikh Wahby said, “Ibn Majah (1316) collected this `Hadith; al-Albani said that it is a fabricated `Hadith; refer to, Dha`eef Sunan ibn Majah (273)”]

Sunnah, used to make *Ghusl* before he went to the `Eed Prayer¹. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to go to the `Eed Prayer by walking; the *Anazah* (a short lance like a staff) was carried before him. When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) reached the *Musalla*, the *Anazah* was placed in front of him when he led the prayer². During that time, the *Musalla* was an empty space and did not contain buildings or walls. [While praying the `Eed,] he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used the lance for a *Sutrah*³.

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to delay the *`Eed al-Fitr* Prayer and hasten performing the *`Eed al-Adh`ha* Prayer⁴.

[1] [Shaikh Wahby said that Imam Malik (1:177) collected this *Hadith* using an authentic chain of narration]

[2] [Al-Bukhari (920)]

[3] [As we stated in the second volume of this translation, it is necessary (a *Wajib*) for those who lead the prayers for Muslims, as well as, those praying alone, to place a *Sutrah* in front of them. Al-Bukhari (363) and Muslim (778), with some variations in their narrations, narrated that Abu Ju`haifah said, "I saw Bilal carrying a short spear (or stick) which he stuck in the ground. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) came while tucking up his red cloak, led the people in prayer, offering two *Rak`at* (facing the *Ka`bah*) making a short spear (or stick) as a *Sutrah*, while praying. I saw the people and animals passing in front of him beyond the stick."]

[4] [Sayyid Sabiq reported in, *Fiqhu as-Sunnah*, V. 1, Pg. 410, that ibn Qudamah said, "It is from the *Sunnah* to hasten praying *al-Ad`ha*, to give time for slaughtering the *Udh`hiyah* afterwards, and delay praying *al-Fitr*, to allow giving the *Fitr* charity (which is due before the prayer). I know of no conflict of opinion regarding this topic." Al-Albani said in, *Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah*, Pg. 348, "There is an authentic *Hadith* collected from `Abdullah ibn Busr on this topic. `Abdullah went with the people to attend *`Eed al-Fitr* or *`Eed al-Ad`ha* and criticized the Imam coming late to lead the prayer,=

`Abdullah ibn `Umar, known for strictly following the *Sunnah*, used to remain in his house, until sunrise, and then proceed to the *Musalla*; he used to recite *Takbir* on the way to the *Musalla*.

When the Prophet, peace be upon him, reached the *Musalla*, he first offered the prayer without preceding it with *Adhan* or *Iqamah*¹. They did not say, “*As-Salatu Jami`ah* (the congregational prayer is about to start)”²; the *Sunnah* does not legislate any of these statements. Upon reaching the *Musalla*, neither the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) nor his companions offered any prayer before or after the *`Eed Prayer*³.

=saying, ‘We would have finished by this time, during the time of the Prophet, peace be upon him.’ Abu Dawood and other collectors of *Hadith* collected this narration, which al-Bukhari reported without a chain of narration. Al-`Hakim, an-Nawawi and adh-Dhahabi graded this *Hadith* authentic. I collected it in, Irwa` al-Ghalil (3:101), and, Sahih Sunan Abu Dawood (1040).”]

[¹ [Al-Bukhari (4848) from `Abdullah ibn `Abbas and Muslim (1467) from Jabir ibn `Abdullah]

[² [Shaikh `Irfan said that ibn Hajar al-`Asqalani said in, Fat`h al-Bari, Shar`h Sahih al-Bukhari (3:129), that Imam Malik said, “I heard several scholars state that there was no *Adhan* or *Iqamah* for *al-Fitr* or *al-Adh`ha* Prayers during the time of Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), until our time.” Shaikh `Irfan also said that Shaikh ibn Baz, may Allah grant him His Mercy, said, “...there exists the established Texts testifying that there was no *Adhan*, *Iqamah* or any other statement to announce *Salatu al-`Eed*. Therefore, it should be known that using any statement to announce the *`Eed Prayer* is a *Bid`ah*, no matter the statement. Allah has the best knowledge.”]

[³ [Al-Bukhari (903) and Muslim (1472), from Abu Sa`eed al-Khudri, may Allah be pleased with him]

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) offered the 'Eed Prayer, before the 'Eed *Khutbah*¹, by first praying two *Rak'ah* (for 'Eed)². He recited *Takbir* seven consecutive times in the first *Rak'ah*, after the first *Takbir*³, pausing briefly between each *Takbir*. There is no specific *Dhikr* (invocation of Allah) reported from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) between the *Takbirs*. It was reported, by al-Khallal, that 'Abdullah ibn Mas'ud used to recite praises and thanks to Allah⁴ and say the *Salat* on His Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)⁵.

[1] [Al-Bukhari (903) from Abu Sa'eed al-Khudri (رَضِيَ اللهُ عَنْهُ) and Muslim (1466) from Jabir ibn 'Abdullah (رَضِيَ اللهُ عَنْهُ). Al-Bukhari (909) narrated from 'Abdullah ibn 'Abbas (رَضِيَ اللهُ عَنْهُ) that the Prophet, peace be upon him, Abu Bakr, 'Umar and 'Uthman (رَضِيَ اللهُ عَنْهُمْ) prayed the 'Eed, before delivering the speech. Muslim (1471) reported that 'Abdullah ibn 'Umar (رَضِيَ اللهُ عَنْهُ) said that the Prophet, peace be upon him, Abu Bakr and 'Umar (رَضِيَ اللهُ عَنْهُمْ) offered the two 'Eed Prayers before the *Khutbah*]

[2] [Al-Bukhari (5433) and Muslim (1476) from 'Abdullah ibn 'Abbas (رَضِيَ اللهُ عَنْهُ)]

[3] [*Takbiratul I'hram*]

[4] [by saying, "*Al-hamdu li-llah*", which means, "All the thanks and praises be to Allah", and glorifying Him, by saying, "*Sub'hana-llah*"]

[5] [As we stated in the first volume of this translation, the shortest form of the *Salat* and *Salam* on the Prophet is: صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, meaning, 'May Allah's peace and blessings be on him (in Arabic, *salla allahu 'alaihi wa-sallam*). We should mention that during the prayer, in the *Tashahhud*, there is a longer form of the *Salat* and *Salam* on the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) that he taught his companions, may Allah be pleased with them.

Shaikh Wahby said, "There are authentic narrations reported from 'Abdullah ibn Mas'ud, may Allah be pleased with him, in which he said about the 'Eed Prayer, 'Between the *Takbirs* there is praising of Allah, the Exalted and Most Honored, and=

Further, `Abdullah ibn `Umar, known for his strict following of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), used to raise his hands every time he said *Takbir*¹.

When the Prophet, peace be upon him, finished saying *Takbir*, he started reciting *Quran*, by first reading *al-Fati`hah*. He then recited *Surah Qaf*² in the first *Rak`ah* and *al-Inshiqaq*³ in the second *Rak`ah*. Sometimes, he

=glorifying of Allah.' Al-Baihaqi (3:291) collected this *Hadith* using an acceptable chain of narration; refer to, Irwa' al-Ghalil (3:115).” Refer to, Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah, Pg. 349-350, where al-Albani said, “I found another narration for the statement collected from ibn Mas'ud, when I made *Ta`hqiq* on, Fadhlu as-Salati `ala an-Naby, authored by Imam Isma'eel al-Qhadhi, where I stated that the chain of narration leading to ibn Mas'ud is of the *Hasan* grade. Also, al-`Hafidh as-Sakhawi graded this narration authentic in, al-Qaulu al-Badi' fi-s-Salati `ala al-`Habib ash-Shafi', Pg. 151. Refer to, Fadhlu as-Salati `ala an-Naby (37-38), and, Irwa' al-Ghalil (642).”]

^[1] [Shaikh Wahby said to refer to, Irwa' al-Ghalil (3:112-114). Al-Albani said, in his book, Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah, Pg. 348-349, “The correct statement to make here is that [raising the hands with every *Takbir*] is not legislated, because it was not reported of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). The fact that it was reported of the practice of `Umar (رَضِيَ اللهُ عَنْهُ) and his son (رَضِيَ اللهُ عَنْهُ) does not make it a part of the *Sunnah*...especially since the narrations leading to them are weak. Al-Baihaqi reported this practice from `Umar, using a weak chain of narration. I could not find the narration leading to ibn `Umar. Malik said, ‘I did not hear anything regarding this topic’; refer to, Irwa' al-Ghalil (640).”]

^[2] [*Surah* 50]

^[3] [*Surah* 84; Muslim (1477), from Abu Waqid al-Laithi (رَضِيَ اللهُ عَنْهُ)]

recited *al-A`la*¹ and *al-Ghashiyah*². Both were reported from him, peace be upon him, through established narrations; nothing else was reported from him.

When he (صلى الله عليه وسلم) finished reciting *Quran*, he said *Takbir* (*Allahu Akbar*) and went into the *Ruku`* posture. After finishing the first *Rak'ah* [saying *Takbir*] and standing up from *Sujud*, he (صلى الله عليه وسلم) recited five consecutive *Takbirs* then recited *Quran*. Therefore, during the two *Rak'ah* [of `Eed] he (صلى الله عليه وسلم) first recited *Takbir* [seven in the first and five the second], then recited *Quran*, then made *Ruku`*. It was reported that he (صلى الله عليه وسلم) said [seven] *Takbirs* [in the first *Rak'ah*], recited *Quran* and then made *Ruku`*, and in the second *Rak'ah*, he (صلى الله عليه وسلم) recited *Quran* first and then said *Takbirs* afterwards. However, this was not reported through an established chain of narration, because Muhammad ibn Mu`awiyah an-Naisaburi, who narrated it, was accused of fabricating *Hadith* by several scholars, as al-Baihaqi stated.

At-Tirmidhi³ narrated that Kathir ibn `Abdullah ibn `Amr ibn `Auf reported that, his father `Abdullah said that, his father `Amr said that during the two *`Eed* Prayers, the Prophet (صلى الله عليه وسلم) recited seven *Takbirs* in the first *Rak'ah*, before reciting *Quran* and five *Takbirs* in the second *Rak'ah*, before reciting *Quran*. At-Tirmidhi said, "I

[¹] [*Surah* 87]

[²] [*Surah* 88; Muslim (1452), from an-Nu`man ibn Bashir (رضي الله عنه), who said that even when the *`Eed* fell on a Friday, the Prophet (صلى الله عليه وسلم) recited these two *Surahs* (87-88) in both prayers]

[³] [At-Tirmidhi (492) and ibn Majah (1267) collected this *Hadith*; Shaikh Wahby said that al-Albani graded it *Sahih*, in his book, *Sahih Sunan ibn Majah* (1057)]

asked Muhammad [ibn Isma'eel al-Bukhari] about this *'Hadith* and he said, 'This is the most authentic *'Hadith* on this topic; I agree with it.' He also said that the *'Hadith* collected from 'Abdullah ibn Abdul Ra'hman at-Taifi, from 'Amr ibn Shu'aib, from his father, from his grandfather, is also authentic.'"

I -ibn al-Qayyim- say that al-Bukhari was referring to a *'Hadith*¹ wherein it is stated that the Prophet, peace be upon him, recited twelve *Takbirs*, seven in the first *Rak'ah* and five in the second; he did not offer any other prayer either before or after it. Ahmad said, "This is also my opinion²." As for Kathir ibn 'Abdullah ibn 'Amr, Imam Ahmad did not include his narrations in his book, al-Musnad, stating that his *'Hadiths* are not worthy of being recorded. However, at-Tirmidhi sometimes graded Kathir's narration *Sahih* and sometimes *Hasan*. Al-Bukhari stated that this *'Hadith* is the most authentic on this topic. He also stated that the *'Hadith* collected from 'Amr ibn Shu'aib is *Sahih*, stating that it is also his opinion³; Allah has the best knowledge⁴.

When the Prophet (صلى الله عليه وسلم) finished the prayer, he would stand in front of the congregation, who would

[¹] [that Imam Ahmad (6401) collected from 'Abdullah ibn Abdul Ra'hman at-Taifi, from 'Amr ibn Shu'aib, from his father, from his grandfather]

[²] [meaning, 'since this *'Hadith* is established in my view, I make its content my stance,' not that Imam Ahmad agrees with some *Hadiths*, but not with others]

[³] [that during *'Eed Prayers*, seven *Takbirs* are recited in the first *Rak'ah*, after *Takbiratul-I'hram*, and five in the second, after reciting *Takbir* to stand up from *Sujud*]

[⁴] [Abu Dawood (970) and ibn Majah (1270) collected a *'Hadith* from 'Aishah, may Allah be pleased with her, to the same effect]

remain sitting in their rows. Then he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would preach to them, advise them and give them orders and forbid things for them [during the *Khutbatul-'Eed*]. Afterwards, if he wished to send an army or an expedition force, he would do so; or if he wanted to give an order, he would do so¹. There was neither a pulpit that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would stand on [to deliver the *'Eed* speech], nor was *Madinah's* pulpit transported [to the *Musalla*]. Rather, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to deliver the speech while standing on the ground. Jabir (رَضِيَ اللهُ عَنْهُ) said, "I attended the *'Eed* Prayer with Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ); he first offered the prayer, and then delivered the speech without calling *Adhan* or *Iqamah*. Next, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stood up, while leaning on Bilal (رَضِيَ اللهُ عَنْهُ), and enjoined the *Taqwa* of Allah and ordained obeying Him. He advised people and reminded them, then went to where the women were sitting and advised them and reminded them." This *'Hadith* is *Muttafaqun 'Alaih* [al-Bukhari (905) and Muslim (1467)].

Abu Sa'eed al-Khudri (رَضِيَ اللهُ عَنْهُ) said, "The Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to go to *Fitr* and *Ad'ha 'Eed* Prayers in the *Musalla*. The first thing he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did was pray and then would stand before the people, who would remain sitting in their rows." Muslim (1472) [and al-Bukhari (903)²] collected this *'Hadith*.

There is another narration collected from Abu Sa'eed al-Khudri (رَضِيَ اللهُ عَنْهُ), who said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to go to the *'Eed* and lead the prayer, offering two *Rak'ah*. After he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ended the prayer with

^[1] [Al-Bukhari (903) from Abu Sa'eed al-Khudri, may Allah be pleased with him]

^[2] [Actually, these were the words that al-Bukhari collected for this *'Hadith*]

the *Salam*, he would mount his camel and face the congregation, who would be sitting in rows, and would encourage *Sadaqah*. Women would give the most charity at that time, giving away earrings, rings and other items. Afterwards, if the Prophet (صلى الله عليه وسلم) wished to send an army for an expedition, he would mention it to them. Otherwise, he (صلى الله عليه وسلم) would go back home.

I –ibn al-Qayyim- always thought that there is an error in reporting this narration. This is because the Prophet (صلى الله عليه وسلم) used to go to the *`Eed* Prayer walking, and the *`Anazah* would be carried before him. The only time he delivered the speech while sitting on his camel, was during *`Eed al-Adh`ha* in *Mina* [in *Makkah*]. I found the narration in question in, al-Musnad, collected by Baqi ibn Makhlad, the scholar of *`Hadith*. Baqi collected this *`Hadith* from Abu Bakr ibn Abi Shaibah, from Abdullah ibn Numair, from Dawood ibn Qais, from `Iyadh ibn `Abdullah ibn Sa`d ibn Abi Sar`h, from Abu Sa`eed al-Khudri, who said, “Allah's Messenger (صلى الله عليه وسلم) used to go to the *`Eed al-Fitr* Prayer and lead the people in offering two *Rak'ah* and end it with the *Salam*. He would then face the congregation and order them to give charity, and women would give the most charity¹.” He then mentioned the rest of the *`Hadith*. Baqi then said that, Abu Bakr ibn Khallad said that, Abu Amir said that, Dawood said that, `Iyadh said that, Abu Sa`eed said, “The Messenger (صلى الله عليه وسلم) used to go to the *`Eed al-Fitr* Prayer and lead the people in offering two *Rak'ah*, which was the first thing he did [after arriving at the *Musalla*]. He would then face the

^[1] [Therefore, this narration did not mention the part stating that the Prophet, peace be upon him, was sitting on his camel, while delivering the *`Eed* Speech]

people, who would be sitting, and order them to give charity...” This is the same chain of narration ibn Majah used, except that ibn Majah collected it from Abu Kuraib, from Abu Usamah from Dawood¹. The original narration could have said, “... and he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would stand on his feet,” to conform with Jabir’s narration that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was leaning on Bilal. However, the person who recorded ibn Majah’s *‘Hadith* might have incorrectly recorded it that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was sitting on his camel. Allah has the best knowledge.

One may say that the, Two Sahihs [al-Bukhari (926) and Muslim (1464)] reported that `Abdullah ibn `Abbas (رَضِيَ اللهُ عَنْهُ) said, “I joined the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), Abu Bakr (رَضِيَ اللهُ عَنْهُ), `Umar (رَضِيَ اللهُ عَنْهُ) and `Uthman (رَضِيَ اللهُ عَنْهُ) in the *‘Eed al-Fitr* Prayers. They used to offer the prayer, before the *Khutbah*, then deliver the *Khutbah*.” He said, “The Prophet of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) descended (after delivering the speech); it is as if I am now looking at him waving to the men to remain sitting. He, accompanied by Bilal, came crossing the rows [of men], until he reached the women. He recited the following verse,

﴿ يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَى أَنْ لَا
يُشْرِكْنَ بِاللَّهِ شَيْئًا ﴾

{O, Prophet! When the believing women come to you to give the oath of fealty to you that they will not associate anything in worship with Allah...}[60:12].” Also, the Two

^[1] [Shaikh Wahby said that ibn Majah collected this *‘Hadith*, which al-Albani graded *Sahih* in his book, Sahih Sunan ibn Majah (1065)]

Sahihs [al-Bukhari (908) and Muslim (1466)] narrated that Jabir ibn `Abdullah (رَضِيَ اللهُ عَنْهُ) said, "The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stood up and started with the [*`Eed*] prayer, then delivered the *Khutbah*. When the Prophet of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) finished (the *Khutbah*), he descended to the women and preached to them." One might say that according to these two narrations, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) gave the speech while standing on a pulpit or sitting on his camel. It is possible, one might say, that a pulpit was built for him (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) made of mud stones.

We answer this suggestion by first saying that there is no doubt in the authenticity of these two *Hadiths*. Also, there is no doubt that the pulpit was not transferred from the [Prophet's] *Masjid* [to the *Musalla*]. The first to take the pulpit out [to the *Musalla*] was Marwan ibn al-`Hakam and was criticized for doing it. As for the pulpit that was built [in the *Madinah Musalla* with mud bricks], it was built by Kathir ibn as-Salt, when Marwan was governor of *Madinah*. This incident was reported in the, Two Sahihs [al-Bukhari (903) and Muslim (1472)]. It is possible that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to stand on a high place or a *Mistabah* (outdoor stone bench), then descend to the area where women were sitting to deliver a speech to them, advise and remind them. Allah has the best knowledge.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to start all his speeches with the praise of Allah. There is not a single *Hadith* in which it is reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) started the two *`Eed* Speeches by reciting *Takbir*¹.

⁽¹⁾ [Many Imams of *Masjids* start the *`Eed* Speeches with the *Takbir*. This is a contradiction of the *Sunnah* for which they have no evidence. Shaikh `Irfan mentioned two narrations here, one collected by ibn Abi Shaibah, in his book, al-Musannaf=

Ibn Majah reported in the *Sunan* that Sa'd al-Qaradh, who used to call the *Adhan* for the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to recite many *Takbirs* within his 'Eed Speeches¹. This 'Hadith does not indicate that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to start his 'Eed Speeches by reciting *Takbir*.

There is a difference of opinion regarding whether to start the two 'Eed Speeches and the *Istisqaa* Speech² with *Takbir* or praises of Allah ('*Hamd*). There is an opinion that the *Istisqaa* Speech should start by invoking Allah for forgiveness. Shaikh al-Islam ibn Taimiyyah said that [starting with *al-'Hamd*] is the correct opinion, because the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, "Every important matter that does not start with '*Hamd* of Allah, is *Aj-dham*'³."

=(2:95), from 'Ubaidillah ibn 'Utbah who said that it is a part of the *Sunnah* for the Imam to recite nine *Takbir* before the 'Eed Speeches and seven afterwards, while standing on the pulpit. However, 'It is a part of the *Sunnah*,' does not necessarily mean that the Prophet, peace be upon him, said or did it, as the scholars stated. The second narration was collected from al-'Hasan, stating that while standing on the pulpit and delivering the 'Eed speech, the Imam recites 14 *Takbirs*. None of these two narrations state that the Prophet, peace be upon him, did so. Therefore, mentioning them here does not contradict what ibn al-Qayyim said, that there is no authentic 'Hadiths that the Prophet started his 'Eed Speeches with *Takbir*!]

^[1] [A weak 'Hadith collected by ibn Majah (1277); Shaikh Wahby said that al-Albani graded it as being weak in, Dha'eef Sunan ibn Majah (264)]

^[2] [invoking Allah, the Exalted, the Most Honored, for rain]

^[3] ['Ajdam', means, 'Infected with leprosy; Abu Dawood (4200) and ibn Majah (1884) collected this 'Hadith, which as Shaikh Wahby said, al-Albani graded as weak in his book, Dha'eef Sunan ibn Majah (415). Ibn Majah's narration mentioned the=

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) started all his speeches by 'Hamd (praises and thanks) of Allah¹.

=word, 'Aqta' (maimed)', instead of, 'Ajdam', which also means, 'maimed'.]

[¹] [Shaikh Wahby said, "Abu Hurairah (رَضِيَ اللهُ عَنْهُ) narrated that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"كُلُّ خُطْبَةٍ لَيْسَ فِيهَا تَشَهُدٌ فَهِيَ كَالْيَدِ الْجَذْمَاءِ."

'Every Khutbah that does not contain Tashahhud is like the Jadmaa (lepers or maimed) hand.' Abu Dawood (4201) [Ahmad (7675) and at-Tirmidhi (1024)] collected this 'Hadith, which al-Albani graded as *Sahih*, in his book, Sahih Sunan Abu Dawood (4052). Al-Albani said in his book, Silsilat al-Ahadith as-Sahihah (1:276-277), 'The meaning of, 'Tashahhud', in this 'Hadith pertains to *Khutbat al-Hajah* that the Prophet of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to teach his companions. [This *Khutbah* starts with,] 'Innal-'hamda lillah, na'hamduhu wa-nasta'inuhu wa-nastaghfiruh, wa-na'udhu billahi min shururi anfusina wa-min sayyiaati a'malina. Man-yah-dihi-llahu fala mudhilla lah, wa-man-yudhlil fala hadiya lah, wa-ash-hadu anla ilaha illallahu wa'hdahu la sharika lah, wa-ash-hadu anna muhammadan 'abduhu wa-rasuluh. (All thanks and praises are due to Allah, Whom we thank and seek for help and forgiveness. We seek refuge with Allah from the evil contained in our own selves and from the evil burden of our deeds. Whomsoever Allah guides, will never be misled and whomsoever He misguides, will never find someone to guide them. I testify that none has the right to be worshipped, except Allah, Alone without partners, and that Muhammad is Allah's slave and Messenger.)' The proof to my statement is found in Jabir's 'Hadith, which reads, 'The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to stand up and deliver a speech in which he would thank and praise Allah and glorify Him as He is worthy, saying next, 'Whomsoever Allah guides, =

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) gave a concession to those who attended the `Eed Prayer to remain and listen to the *Khutbah* or to depart. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also gave a concession not to attend the *Jumu'ah* Prayer, if `Eed falls on a Friday and they attended the `Eed Prayer¹.

=will never be misled and whomsoever He misguides, will never find someone to guide them. Verily, the best Speech is Allah's Book..' In another narration collected from Jabir, Jabir said, 'He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to say in his *Khutbah*, after *Tashahhud*, 'The best Speech is Allah's Book..' Ahmad and several other scholars collected this *Hadith*. In the later narration, Jabir indicated that before saying, 'The best Speech', comes the *Tashahhud*. Jabir did not mention this directly, but it is apparent since he said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) first thanked and praised Allah and glorified Him. In other *Hadiths* about *Khutbat al-'Hajah*, the thanking, praising and glorification of Allah included the *Tashahhud*, and this is why I said that the *Tashahhud* mentioned in the *Hadith* [above in this footnote, after the Arabic Text] is the *Tashahhud* mentioned in *Khutbat al-'Hajah*, because it agrees with the second narration collected from Jabir. I explained this topic in my book, *Khutbat al-'Hajah*, Pg. 32, for those who seek more details.'"]

[¹] [Abu Dawood (907) narrated that,

عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: "قَدْ
اجْتَمَعَ فِي يَوْمِكُمْ هَذَا عِيدَانِ فَمَنْ شَاءَ أَجْزَأَهُ مِنَ الْجُمُعَةِ وَإِنَّا
مُجْمَعُونَ."

Abu Hurairah reported that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, "In this day of yours, two `Eeds have coincided. He who wishes, does not have to attend *Jumu'ah*, but we will establish the *Jumu'ah* Prayer." Shaikh Wahby said that al-Albani graded=

=this *Hadith* as authentic and included it in his book, Sahih Sunan Abu Dawood (948). Also, ibn Majah (1301) collected this *Hadith* from Abu Hurairah and `Abdullah ibn `Abbas.

Shaikh Sayyid Sabiq said, in his book, Fiqhu as-Sunnah, Pg. 407, that the *`Eed* Prayer is an established *Sunnah* that the Prophet, peace be upon him, regularly performed and ordered men and women to attend (as reported by al-Bukhari (921) and Muslim (1473)). Al-Albani said, in his book, Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah, Pg. 344, "The Prophet's order mentioned here indicates *Wajib* (necessity). Since it is necessary to go [to *`Eed*], then it is apparent that praying *`Eed* is necessary, as well. The true statement is that [*`Eed* Prayer] is *Wajib* (necessary), not only an established *Sunnah*. Among the proofs to this ruling, is the fact that the *`Eed* Prayer takes the place of *Jumu'ah*, if they coincide (according to the *Hadith* above), as the author [Sayyid Sabiq] previously mentioned. What is not a *Wajib* does not take the place of another *Wajib*, as Siddiq `Hasan Khan stated in his book, ar-Raudhah an-Nadiyyah. For more details about this topic, refer to, ar-Raudhah an-Nadiyyah, and, As-sail al-Jarrar (1:315) [by ash-Shaukani]."

The opinion reported here is also the opinion of Imam Abu `Hanifah, ash-Shafii (in one narration from him) and Ahmad ibn `Hanbal (in one narration from him), as ibn Taimiyyah stated, agreeing with it. It is amazing that some people require those who attend the *`Eed* Prayer on a Friday, to pray *Dhuhr* if they did not attend *Jumu'ah*. However, if one follows this opinion, the concession not to attend *Jumu'ah* becomes empty, since one will still have to pray *Dhuhr*. In fact, it will be easier for people to attend *Jumu'ah*, which consists of two *Rak'ah*, than to pray the four *Rak'ah* for *Dhuhr*! Then, where is the benefit Muslims gain from the concession, under discussion? Further, we previously mentioned that Allah ordained the *Jumu'ah* Prayer on Friday, not *Dhuhr*! We also mentioned the various differences between *Jumu'ah* and *Dhuhr*, in the chapter on the virtues of Friday.=

When he went to the `Eed Prayer, the Prophet (ﷺ) used to depart his house using a path and come back using another¹. It was said that the reason behind the Prophet (ﷺ) doing this, was to greet with the *Salam* the people residing along both fairways, or so that the blessing of his passing by would reach both areas, or to fulfil the needs of those among them who had needs. It was also said that he (ﷺ) did so to establish the symbols of Islam in the various roads and fairways. Another reason offered was that he did so to bring rage to the hypocrites, when they witnessed the might of Islam and its people, and to the establish Islam's symbols. It was also said that the reason he (ﷺ) did so, was that he wished that the various areas [he walked on] testified [that he was fulfilling Allah's Obedience]. Surely, he who walks

=Finally, al-Bukhari (5145) narrated that `Uthman ibn `Affan, may Allah be pleased with him, told the people who attended the `Eed Prayer, which fell on a Friday, to wait to attend *Jumu'ah* or leave if they wish. Further, Abu Dawood (906) narrated that during the reign of `Abdullah ibn az-Zubair, `Eed al-Fitr fell on a Friday. `Abdullah offered only two *Rak'ah* early in the morning [for the `Eed Prayer] and did not pray anything, until `Asr.

I used to ask those who did not agree that attending `Eed Prayer is required whether those, who attend the `Eed Prayer on Friday and do not pray until `Asr, whether they prayed four or five compulsory prayers on that day! If they agree that they prayed five compulsory prayers, then they have uttered the truth, and thus, attending the `Eed Prayer is required and necessary. Otherwise, what would they say about the Prophet's statement, "*Therefore, those who wish, do not have to attend Jumu'ah!*"

^[1] [Al-Bukhari (933) narrated this `Hadith, from Jabir ibn `Abdullah, may Allah be pleased with him]

to the *Masjid* and the *Musalla* will earn this virtue: one step raises him a grade and another erases a mistake, until one returns home¹. It was also said, and this is the correct opinion, that all the reasons mentioned here are possible, as well as, other unknown wisdom that always accompanied his actions (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

It was reported (*Ruwiya*²) that the Prophet, peace be upon him, used to recite the following words, beginning after praying *Fajr* on *'Arafah Day*³, until the *'Asr* Prayer of the last of the *Days of Tashriq*⁴, "Allahu akbar, allahu akbar, la ilaha illa-llah, wa-llahu akbar allahu akbar, wa-lillahi l-'hamd. (Allah is the Great, Allah is the Great. There is no deity worthy of worship except Allah. Allah is the Great, Allah is the Great. To Allah belongs all the thanks and praises.)"⁵.

[1] [Al-Bukhari (457) and Muslim (1059) reported a *'Hadith* regarding the reward of going to the *Masjid* to pray]

[2] [which indicates weakness in the *'Hadith*]

[3] [*Yaumu 'Arafah* is the ninth day of the lunar month of *Dhul-'Hijjah*, month of the *'Hajj*]

[4] [*The Days of Tashriq* are the eleventh, twelfth and thirteenth of the lunar month of *Dhul-'Hijjah*; saying *Takbir* is legislated during *Tashriq* days on the month of the *'Hajj: Dhul-'Hijjah*]

[5] [Al-Albani said in his book, *Tamamu al-Minnah fi at-Ta'liqi 'ala Fiqhi as-Sunnah*, Pg. 356, "Ibn Abi Shaibah collected this narration, containing the statement, 'Allahu akbar', twice, and in another narration, thrice. The first narration is the established one; refer to, *Irwa' al-Ghalil* (3:125-126)." Allah knows best, there is no authentic narrations stating that the Prophet, peace be upon him, said the *Takbirs* reported here. However, ibn Abi Shaibah (2:72) reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to go to *'Eed al-Fitr* and would say *Takbir*, until he reached the *Musalla*. When he ended the prayer, he ended the *Takbir*; refer=

to, Silsilat al-Ahadith as-Sahihah (170). Further, al-Albani said, in his book, Tamamu al-Minnah fi at-Ta'liqi `ala Fiqhi as-Sunnah, Pg. 356, regarding starting *Takbir* for *`Eed al-Adh`ha* from after the dawn of *`Arafah Day*, until the *`Asr Prayer* of the last of the *Days of Tashriq*, "This is established through authentic narrations collected from the practice of `Ali and `Abdullah ibn `Abbas. I included both narrations in, Irwa' al-Ghalil (3:125). Also, al-'Hakim reported this practice from `Abdullah ibn Mas'ud." This is also the opinion of Shaikh al-Islam ibn Taimiyyah.

We should state here that, as ibn Hajar al-'Asqalani stated, it is an innovation in the religion to recite these *Takbirs* in one group, all saying it in the same time. Everyone should say *Takbir* by himself, no matter what people say to them. Among the most ridiculous statements that I have heard about why people should say the *Takbir* in congregation, is that we should do so to show unity to the *Kuffar* and to protect our individual *Takbirs* from being confused and lost in the crowd! However, unity can only be attained through following the *Sunnah*, not contradicting it. Further, we should know that Muslims will only be united around the *Quran* and the authentic *Sunnah*. Moreover, Allah can indeed distinguish between the various *Takbirs* of the people, even if every one is saying them by himself. No voice is ever lost to Allah, the Exalted; He knows all secrets and nothing in the heavens or earth ever escapes His Knowledge.

Here are several other *Sunnahs* of *`Eed Prayers*:

1 - *Takbir* should be recited audibly. Al-Bukhari reported, without a chain of narration, regarding saying *Takbir* during the *Days of Tashriq*, "Umar ibn al-Khattab, may Allah be pleased with him, used to recite *Takbir* in his tent at *Mina*, and the people in the *Masjid* would hear him and start reciting *Takbir*, as well. Also, the people in the bazaars would recite *Takbir*, until *Mina* was shaken with loud *Takbirs*. Also, during the days of *Tashriq*, `Abdullah ibn `Umar recited *Takbirs* at *Mina*, after compulsory prayers, while in his bed or tent and while sitting or

=walking. Maimunah (the Prophet's wife) also said *Takbir* during the *Adh`ha* festival day. Also, women used to recite *Takbir*, after Aban ibn `Uthman and `Umar ibn Abdul Aziz, during the *Days of Tashriq*, and along with the men congregating in the *Masjid*."

2 – If one missed attending the `Eed Prayer, one prays two *Rak`ah*; refer to, Sahih al-Bukhari, where al-Bukhari reported this ruling from `Ata, without a chain of narration (*Ta`liq bi-Sighati al-Jazm*). If a group of people missed the `Eed prayer for any valid reason, they could offer the prayer the next day, according to an authentic `Hadith collected by Ahmad (13463), an-Nasaii (1539) and ibn Majah (1643).

3 – During the `Eed day, one could say to his brethren, "Taqabbala-llahu minna wa-minkum. (May Allah accept [the acts of worship] from us and from you)." As-Suyuti reported a statement in this meaning from Jubair ibn Nufair, may Allah be pleased with him, who reported it of the practice of the Prophet's companions. Al-Albani said in, Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah, Pg. 355, that al-Ma`hamili collected this statement in, Salatu al-`Eedain (2:129:2), using an authentic chain of narration.

4 – Once, Allah's Messenger, peace be upon him, said after finishing the `Eed Prayer,

"إِنَّا نَخْطُبُ فَمَنْ أَحَبَّ أَنْ يَجْلِسَ لِلْخُطْبَةِ فَلْيَجْلِسْ وَمَنْ أَحَبَّ أَنْ
يَذْهَبَ فَلْيَذْهَبْ."

"I am going to deliver a speech (for `Eed); those who wish to remain to hear the *Khutbah* can do so, and those who wish to leave, can leave"[Abu Dawood (975), an-Nasaii (1553), ibn Majah (1280); al-`Hakim, adh-Dhahabi, ibn Khuzaimah and al-Albani graded this `Hadith as *Sahih*; refer to, Tamamu=

=al-Minnah fi at-Ta'liqi `ala Fiqhi as-Sunnah, Pg. 350, Sahih Sunan Abu Dawood (1048), and, Irwa' al-Ghalil (629).

Finally, here are several *'Hadiths* pertaining to the Prophet's guidance during the *'Eed* Prayers, taken from al-Albani's book, Salatu al-'Eedain fil-Musalla Hiya as-Sunnah, Pg. 15-20.

Ibn Majah (1294) narrated that 'Abdullah ibn 'Umar, may Allah be pleased with them, said, "The Prophet, peace be upon him, used to go to the *Musalla* during the *'Eed* Day and the *'Anazah* (a short lance) would be carried before him. When he arrived at the *Musalla*, the *'Anazah* was placed (in the ground) in front of him and he would pray facing it. During that time, the *Musalla* was an open area with nothing that qualifies to be a *Sutrah*." Al-Albani graded this *'Hadith* as *Sahih*. Al-Bukhari and Muslim reported similar narrations.

Further, al-Baraa ibn 'Azib, may Allah be pleased with him, said, "The Prophet, peace be upon him, went towards *al-Baqi'* (at *Madinah*) on the day of *'Eed-ul-Ad'ha* and offered a two-*Rak'ah* prayer (of *'Eed-ul-Ad'ha*). He then faced us and said, '*On this day of ours, our first act of worship is the offering of prayer and then we will return and slaughter the sacrifice. Whoever does this concords with our Sunnah; and whoever slaughtered his sacrifice before that (before the prayer) then that was a thing which he prepared earlier for his family, but would not be considered as a Nusuk (sacrifice)*'" [Al-Bukhari (923)].

Al-Bukhari (338) and Muslim (1475) narrated that Um Atiyyah, may Allah be pleased with her, said, "We were ordered to bring out our menstruating women and veiled women in the religious gatherings and invocation of Muslims [to Allah] on the two *'Eed* festivals. The menstruating women were to keep away from the *Musalla'*"; the menstruating women did not attend the Prayer of *'Eed*, but attended the *Khutbah* and invocation of Allah.)]

The Prophet's Guidance Regarding *Salatu al-Kusuf* (Eclipse Prayer)

Once, when the sun went through an eclipse, the Prophet, peace be upon him, went to the *Masjid* in haste, feeling weary and pulling his robe behind him. The eclipse occurred in the early part of the day, after the sun had risen two or three spears [above the horizon]. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) led the prayer and offered two *Rak`ah*. In the first *Rak`ah*, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited the Opener of the Book (*al-Fati`hah*) and then a long *Surah*, reciting them audibly. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) then bowed and prolonged his bowing considerably. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) then raised his head from *Ruku`* and prolonged his stand, but it was less than the (duration) of the first stand. When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) raised his head [from the first *Ruku`*], he said,

"سَمِعَ اللهُ لِمَنْ حَمِدَهُ رَبَّنَا لَكَ الْحَمْدُ."

"*Sami`a allahu liman `hamidah, rabbana laka-l-`Hamd.* (Allah hears those who praise and glorify Him. O, our Lord, all the praise is due to You)". He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) then recited *Quran*, then bowed and prolonged his bowing, but it was less than the duration of his first bowing. Next, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) raised his head from [the second] bowing [saying,

"سَمِعَ اللهُ لِمَنْ حَمِدَهُ رَبَّنَا لَكَ الْحَمْدُ."

“*Sami`a allahu liman `hamidah, rabbana laka-l-`Hamd.* (Allah hears those who praise and glorify Him. O, our Lord, all the praise is due to You)”. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) then prostrated [twice] for a long time and then did in the second *Rak'ah* what he did in the first *Rak'ah*. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) performed two *Ruku`* and two *Sujud* in every *Rak'ah*. Therefore, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) performed four *Ruku`* and four *Sujud* in the two *Rak'ahs* for *Kusuf*. In this prayer, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) saw Paradise and Hellfire, and wanted to take a cluster of fruits from Paradise to show it to the congregation. He also saw the Fire while its people were being punished, such as, a woman who was being scratched by a cat. She had tied the cat, until the cat died from hunger and thirst. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) saw `Amr ibn Malik pulling his internal organs behind him in the Fire; he was the first to change the religion of Prophet Ibrahim (Abraham), peace be upon him, [in *Arabia*, by introducing idol-worshipping]. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also saw a man who used to steal from the pilgrims being punished. [When the sun became bright,] he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) finished the prayer and addressed the people, delivering an emotional speech, saying,

"إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتَانِ مِنْ آيَاتِ اللَّهِ لَا يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ فَإِذَا رَأَيْتُمْ ذَلِكَ فَادْعُوا اللَّهَ وَكَبِّرُوا وَصَلُّوا وَتَصَدَّقُوا" ثُمَّ قَالَ: "يَا أُمَّةَ مُحَمَّدٍ وَاللَّهِ مَا مِنْ أَحَدٍ أُغْيِرُ مِنَ اللَّهِ أَنْ يَزِنِي عَبْدُهُ أَوْ تَزِنِي أُمَّتُهُ يَا أُمَّةَ مُحَمَّدٍ وَاللَّهِ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا."

*"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, glorify Allah and supplicate to Him, observe prayer and give alms. O, Ummah of Muhammad, none is more indignant than Allah when His servant or maid commits fornication. O, People of Muhammad, by Allah, if you knew what I know, you would weep much and laugh little."*¹ He (مَنْ لِي اللهُ عَلَيْهِ وَسَلَّمَ) also said,

لَقَدْ رَأَيْتُ فِي مَقَامِي هَذَا كُلَّ شَيْءٍ وَعِدَّتُهُ حَتَّى لَقَدْ رَأَيْتُ
أُرِيدُ أَنْ أَخْذَ قِطْفًا مِنَ الْجَنَّةِ حِينَ رَأَيْتُمُونِي جَعَلْتُ أَتَقَدَّمُ
وَلَقَدْ رَأَيْتُ جَهَنَّمَ يَحْطِمُ بَعْضُهَا بَعْضًا حِينَ رَأَيْتُمُونِي
تَأَخَّرْتُ."

"Everything you have been promised (in the Hereafter), I have seen in this prayer of mine. I was going to pick a cluster of fruit from Paradise; this is when you saw me move forward. Hell was brought to me; its parts were consuming the other parts; and this is when you saw me moving back²." In another narration, he (مَنْ لِي اللهُ عَلَيْهِ وَسَلَّمَ) said,

"وَرَأَيْتُ النَّارَ فَلَمْ أَرَ كَالْيَوْمِ مَنْظَرًا قَطُّ وَرَأَيْتُ أَكْثَرَ أَهْلِهَا
النِّسَاءَ" قَالُوا: لِمَ يَا رَسُولَ اللَّهِ قَالَ: "بِكُفْرِهِنَّ" قِيلَ:

[1] [Al-Bukhari (986) and Muslim (1499), from `Aishah, may Allah be pleased with her]

[2] [Al-Bukhari (1136) and Muslim (1500), from `Aishah, may Allah be pleased with her]

يَكْفُرْنَ بِاللَّهِ قَالَ: "يَكْفُرْنَ الْعَشِيرَ وَيَكْفُرْنَ الْإِحْسَانَ لَوْ
أَحْسَنْتَ إِلَى إِحْدَاهُنَّ الدَّهْرَ ثُمَّ رَأَتْ مِنْكَ شَيْئًا قَالَتْ: مَا
رَأَيْتُ مِنْكَ خَيْرًا قَطُّ."

"I saw Hell also. No such (abominable) sight have I ever seen as that which I saw today; and I observed that most of its inhabitants were women." They said, "O, Messenger of Allah, on what account is it so?" He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, "For their ingratitude (or disbelief -bi-kufrihinna-)." It was said, "Do they disbelieve in Allah?" He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, "(Not for their disbelief in Allah, but) for their ingratitude to their husbands and ingratitude to kindness. If you were to treat one of them kindly forever, but later saw anything (displeasing) in you, she would say, 'I have never seen any good in you'." He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also said,

"وَلَقَدْ أُوحِيَ إِلَيَّ أَنَّكُمْ تُفْتَنُونَ فِي الْقُبُورِ مِثْلَ أَوْ قَرِيْبًا مِنْ فِتْنَةِ
الدَّجَالِ يُؤْتَى أَحَدُكُمْ فَيَقَالُ لَهُ: مَا عَلِمْتَ بِهَذَا الرَّجُلِ فَأَمَّا
الْمُؤْمِنُ أَوْ الْمُؤْمِنَةُ فَيَقُولُ: مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ جَاءَنَا بِالْبَيِّنَاتِ وَالْهُدَى فَأَجَبْنَا وَأَمْنَا وَاتَّبَعْنَا فَيَقَالُ لَهُ:
نَمْ صَالِحًا فَقَدْ عَلِمْنَا إِنْ كُنْتَ لَمُؤْمِنًا وَأَمَّا الْمُنَافِقُ أَوْ الْمُرْتَابُ
فَيَقُولُ: لَا أَذْرِي سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئًا فَقُلْتُهُ."

[1] [Al-Bukhari (993) and Muslim (1512), from `Abdullah ibn `Abbas, may Allah be pleased with him]

“It was also revealed to me that you will be tried in the graves like –or similar to- the turmoil of the Dajjal (False Messiah). Each one of you will be brought and it will be said, ‘What is your knowledge about this man?’ If the person is a believer –or is among those who are certain- he will say, ‘He is Muhammad and he is the Messenger of Allah. He brought us the clear signs and right guidance. So we responded, believed in him and obeyed him.’ It will be said to him, ‘You should go to sleep. We already knew that you are a believer in him.’ So far as the hypocrite -or skeptic- is concerned, he will say, ‘I do not know. I only uttered whatever I heard people say.’^{1,2}

This is the authentic narration concerning the description of the Prophet’s *Kusuf* (Eclipse) Prayer and its *Khutbah*. It was reported that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) performed it in several different ways, such as offering three *Ruku*³ or four *Ruku*⁴ in every *Rak’ah*. Among the reported descriptions for the Eclipse Prayer is the narration that he

[1] [Al-Bukhari (994) and Muslim (1509), from ‘Aishah, may Allah be pleased with her; the hesitation as to which word the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said came from Fatimah, one of the narrators of this ‘*Hadith*]

[2] [Ibn al-Qayyim mentioned a ‘*Hadith* next that, according to Shaikh Wahby and Shaikh ‘Irfan, contains in its chain of narration Tha‘labah ibn ‘Abbad al-‘Abdi, who was weak in ‘*Hadith*. This is why I did not translate this ‘*Hadith*, especially since parts of it were mentioned in authentic ‘*Hadiths* that we will report later on, Allah willing.]

[3] [Muslim (1499)]

[4] [Muslim (1513)]

(صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) offered it as a regular prayer, with one *Ruku`* in every *Rak'ah*¹.

[¹] [Ahmad (19696), Abu Dawood (1001) and an-Nasaii (1469) narrated a *Hadith* from Abu Qilabah, from Qabisah ibn Mukhariq al-Hilali, and an-Nasaii (1468), from Abu Qilabah from an-Nu`man ibn Bashir, reporting the Prophet's order to pray the Eclipse Prayer just as one prayed the last compulsory prayer. Also, an-Nasaii (1470), from Abu Qilabah, from Qabisah, and Abu Dawood (1008), from Abu Qilabah, from an-Nu`man ibn Bashir reported the Prophet's practice of praying a two-*Rak'ah* eclipse prayer with one *Ruku`* in each *Rak'ah*. However, these two *Hadiths* are not authentic. Al-Albani said, in his book, Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah, Pg. 262-263, "The *Hadiths* mentioning this description are not authentic, because of the contradictions they contain and the existence of contradicting authentic narrations describing the Prophet's *Kusuf* Prayer." Al-Albani went on to describe the contradictions in the text and chain of narration for these two *Hadiths*. The defect came from Abu Qilabah; these two *Hadiths* appear to be one *Hadith* in which Abu Qilabah made mistakes, sometimes reporting it from Qabisah, and sometimes from an-Nu`man, and sometimes from other companions. He also contradicted himself in the various texts he reported for these two *Hadiths*; refer to, Irwa' al-Ghalil (3:131), for more details. Al-Albani then stated that these defects do not qualify these two narrations to contradict the established *Hadiths* describing the Prophet's Eclipse Prayer.

Al-Albani also said that it appears, according to the authentic narration, that the Prophet, peace be upon him, offered the *Kusuf* Prayer only once, reciting the *Quran* audibly, as al-Bukhari reported. Therefore, al-Albani discounted the claimed concession that one could recite *Quran* during *Kusuf* Prayer either audibly or inaudibly, which Shaikh Sayyid Sabiq stated in, Fiqhu as-Sunnah, Pg. 279, Vol. 1.]

However, the major scholars, such as Imams Ahmad, al-Bukhari and ash-Shafii stated that these narrations are not authentic, but a mistake¹. Ash-Shafii was asked about the narration that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) offered three *Ruku`* in each *Rak'ah* [during the *Kusuf* Prayer], and ash-Shafii asked the questioner if he agreed with that narration. The questioner answered in the negative, but then asked ash-Shafii, "Why do you not agree with it, since it contains more bowing than the narration you reported", referring to a *Hadith* stating that there are two *Ruku`* in every *Rak'ah* [in the Eclipse Prayer]. Ash-Shafii said, "For two reasons. First the *Hadith* you quote² is *Munqati`*³ and we do not accept this type of narration on their own merit. The second reason, the narration, under discussion, contains a mistake." Al-Baihaqi commented, "By referring to the *Munqati`* narration, ash-Shafii meant the statement of `Ubaid ibn Umair, 'One who I trust has narrated...' `Ata [who reported the *Hadith* from `Ubaid] said, 'I think he meant `Aishah.' In this narration, it is reported that the Prophet, peace be upon him, offered three *Ruku`* and four *Sujud* in every *Rak'ah*⁴.

Qatadah said that, `Ata said that, `Ubaid ibn Umair said that `Aishah said that the Eclipse Prayer contained six

[1] [They stated that the correct narration regarding *Salatu al-Kusuf* is that it contains two *Ruku`* in every *Rak'ah*]

[2] [describing the Eclipse Prayer as containing three *Ruku`* in every *Rak'ah*]

[3] [*Ubaid ibn Umair*, the narrator of the *Hadith*, did not directly and clearly relate the *Hadith* to `Aishah, especially since the authentic narrations collected from her indicate that the Prophet, peace be upon him, offered two *Ruku`* in every *Rak'ah* of the *Kusuf* Prayer]

[4] [Muslim (1504)]

Ruku` (and four *Sujuds* within the two-*Rak`ah*)¹. Therefore, [and as the first example proves,] `Ata attributed this *Hadith* to `Aishah through guessing, not from being certain that she really reported this description [to `Ubaid]. How can this narration be true, when the authentic narrations `Urwah² and `Amrah³ reported from `Aishah contradict it? These are two narrators who were closer students of `Aishah than `Ubaid ibn Umair. Therefore, their narration, especially since they are two, should be accepted rather than `Ubaid's. As for the mistake that ash-Shafii referred to [regarding offering three *Ruku`* in every *Rak'ah* in the Eclipse Prayer,] I think he was referring to the *Hadith* that `Ata reported from Jabir, "The sun eclipsed during the time of the Messenger of Allah, peace be upon him, the day when his son, Ibrahim, died. The people said, 'This eclipse occurred because Ibrahim died.' The Prophet, peace be upon him, lead the people in prayer, offering six *Ruku`* and four *Sujud*⁴." Al-Baihaqi went on to say, "If one closely analyzed this latter narration and compared it to the narration reported from Abu az-Zubair [from Jabir], one will find that they are the same, describing the Prophet's eclipse Prayer, which coincided with the death of his son, Ibrahim⁵."

^[1] [Muslim (1505)]

^[2] [Muslim (1501), from `Urwah from `Aishah, may Allah be pleased with her]

^[3] [Muslim (1506) from `Amrah, from `Aishah, may Allah be pleased with her]

^[4] [Muslim (1508)]

^[5] [but some of the narrators erred, by reporting a different account of how many *Ruku`* the Prophet peace be upon him offered in each *Rak`ah*]

Al-Baihaqi said, "There is a contradiction between the narration collected from Abdul Malik ibn Abi Sulaiman, from `Ata, from Jabir¹, and the narration of Hisham ad-Dastawaii, from Abu az-Zubair, from Jabir². These narrations reported a conflict between the number of *Ruku`* offered in each *Rak'ah*. We found that Hashim's narration is more worthy of being the correct narration, stating that there were only two *Ruku`* in every *Rak'ah*. Hashim, who narrated this *Hadith* from Abu az-Zubair, was better at recollecting narrations than Abdul Malik, especially since Hashim's narration conforms with the narrations collected from `Amrah and `Urwah, from `Aishah, may Allah be pleased with her. Also, Hashim's narration conforms with the narration collected from Kathir ibn `Abbas³ and `Ata ibn Yasar from `Abdullah ibn `Abbas, and the narration collected from Abu Salamah from `Abdullah ibn `Amr, as well as, the narration collected from Ya`hya ibn Sulaim and others.

Further, Abdul Malik was contradicted regarding his narration from `Ata, because ibn Juraij and Qatadah reported that `Ata said that `Ubaid ibn Umair [not Jabir] said that [the Eclipse Prayer] consisted of *six Ruku`* and four *Sujud*⁴. Therefore, the narration that Hisham collected from Abu az-Zubair from Jabir, which was not contradicted and conforms with the description reported from several narrators, is more worthy of authenticity than the two narrations collected from `Ata, one of which was based on

[¹] [Muslim (1508)]

[²] [Muslim (1507)]

[³] [Muslim (1503)]

[⁴] [Muslim (1505)]

guessing¹ and the other was collected from Abdul Malik ibn Abi Sulaiman, who has made mistakes in several other narrations.”

Al-Baihaqi went on to say, “A *‘Hadith* that Habib ibn Abi Thabit collected from Tawos, from ‘Abdullah ibn ‘Abbas, reported that the Prophet, peace be upon him, once performed the Eclipse Prayer, recited *Quran*, then bowed in *Ruku`*, then recited *Quran*, then bowed in *Ruku`*, then recited *Quran*, then bowed in *Ruku`*, then recited *Quran*, then bowed in *Ruku`*. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) then made *Sujud*. [In this narration,] the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was reported to have done the same in the second *Rak'ah*. Muslim (1514) collected this *‘Hadith* in his *Sahih*; but only Habib ibn Abu Thabit reported this narration. Habib was reliable in *‘Hadith*, but also was a *Mudallis*²; he did not state that he heard this *‘Hadith* from Tawos. Hence, it is possible that he heard it from someone who is not reliable in *‘Hadith*. Further, Sulaiman al-Makki al-A`hwal contradicted Habib on two accounts. He narrated the *‘Hadith* from Tawos, who reported that ‘Abdullah ibn ‘Abbas offered [the Eclipse Prayer by performing] three *Ruku`* in every *Rak'ah*. Even Sulaiman’s narration was contradicted regarding the number of *Ruku`* [in each *Rak'ah*], since several other narrators reported that ‘Abdullah ibn ‘Abbas prayed two *Ruku`* in every *Rak'ah*; ‘Ata ibn Yasar also reported it

[1] [that ‘Ubaid ibn Umair heard it from ‘Aishah, may Allah be pleased with her]

[2] [For the narration collected from a *Mudallis* to be accepted, the *Mudallis* must state that he heard the *‘Hadith* from the next person in the chain of narration. Further, the *Mudallis* must be reliable himself and have a good character and a good memory, reporting a *‘Hadith* that is free from apparent and hidden defects and using an authentic chain of narration.]

from `Abdullah ibn `Abbas that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did the same.”

Al-Baihaqi said, next, “Muhammad ibn Isma`eel al-Bukhari ignored these three different narrations¹ and did not include any of them in his Sahih, because these narrations contradict other more established narrations, reported by more narrators who were more reliable. Abu `Esa at-Tirmidhi reported that al-Bukhari said, ‘The most authentic narration regarding *Salatu al-Kusuf*, is the one reporting four *Ruku`* and four *Sujud* in all.’”

Al-Baihaqi said, “It was reported that `Hudhaifah reported the Prophet praying four *Ruku`* in every *Rak'ah*²; the chain of narration to this report is weak. It was also reported that Ubai ibn Ka`b reported the Prophet praying five *Ruku`* in every *Rak'ah*³. However, the Two Collectors of the Sahih [al-Bukhari and Muslim] did not rely on such chains of narration as in this last narration.”

Al-Baihaqi also said, “Some scholars of *Ahlu al-`Hadith*⁴ affirmed all different narrations reporting the number of *Ruku`* [during the Eclipse Prayer], saying that the Prophet, peace be upon him, offered the Eclipse Prayer

[¹] [that report the Prophet’s praying more than two *Ruku`* in every *Rak'ah* in the *Kusuf* Prayer]

[²] [Shaikh Wahby said, “This *‘Hadith* was collected by al-Baihaqi, in his book, As-Sunan al-Kubra (3:359)”]

[³] [Shaikh Wahby said, “Abu Dawood (998) [and also Ahmad (20277)] collected this *‘Hadith*, which al-Albani graded as weak in, Dha’eef Sunan Abu Dawood (251)]

[⁴] [*‘Ahlu al-`Hadith’*, are those who follow the *Quran* and the *Sunnah*, the way the companions understood and implemented them. They are the saved and apparent group that the Prophet, peace be upon them, promised will be apparent and on the truth, until the last generation of them fights the False Messiah.]

several times. Therefore, according to this group of scholars, all of these numbers of *Ruku`* are legislated. Among those who agreed with this opinion were Is`haq ibn Rahawaih, Muhammad ibn Is`haq ibn Khuzaimah, Abu Bakr ibn Is`haq adh-Dhab`ii, Abu Sulaiman al-Khattabi, as well as, ibn al-Mundhir. However, the stance that al-Bukhari and ash-Shafii took was better, by comparing the various narrations to each other to find the established narration among them. Indeed, all these narrations describe the Prophet, peace be upon him, offering the [Eclipse] Prayer when his son died.”

I –ibn al-Qayyim- add, by saying that it is reported that Imam Ahmad only accepted the *Hadith* reported from `Aishah, that there were two *Ruku`* and two *Sujud* [in every *Rak'ah* during the *Kusuf* Prayer]. Al-Marwazi said that Imam Ahmad said, “I believe that the *Kusuf* Prayer consists of four *Ruku`* and four *Sujud*. Every *Rak'ah* consists of two *Ruku`* and two *Sujud*. I agree with the *Hadith* collected from `Aishah; most of the narrations agree with the narration reported from her.” This is also the stance taken by the `Hanbali scholars of old, as well as, the stance taken by my Shaikh Abu al-`Abbas ibn Taimiyyah. Ibn Taimiyyah stated that all the *Hadiths* that contradict `Aishah’s narration are weak, stating that they were reported in error. He said that the Prophet, peace be upon him, offered the *Kusuf* Prayer only once, when his son Ibrahim died¹. Allah has the best knowledge.

^[1] [Indeed, ibn al-Qayyim’s statement here is true, and indicates the deep knowledge of this Imam and scholar. Al-Albani said, in his book, Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah, Pg. 263, “It is a fact that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) prayed the *Kusuf* Prayer only once. The authentic narration=

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered that while praying the Eclipse Prayer, one remember Allah, invoke Him, seek His forgiveness, give charity and free slaves¹; Allah has the best knowledge².

=states that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited *Quran* audibly during the *Kusuf* Prayer, as al-Bukhari reported.”]

[¹] [Al-Bukhari (986) and Muslim (1499) from `Aishah, may Allah be pleased with her]

[²] [Shaikh Sayyid Sabiq said, in his book, *Fiqhu as-Sunnah*, Pg. 278, “The scholars agree that performing *Salatu al-Kusuf* is an established, recommended *Sunnah* for both men and women, and that it should be performed in congregation. However, it is not a condition to pray it in congregation.” In his commentary on, *Fiqhu as-Sunnah*, al-Albani said in, *Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah*, Pg. 261-262, “There are two matters to discuss here. First, the claim that there is a consensus [that *Salatu al-Kusuf* is an established *Sunnah*] is untrue. Abu `Awanah wrote in his, *Sahih* (2:398), “Chapter: Asserting the Necessity of Performing *Salatu al-Kusuf*.” He then mentioned several authentic *Hadiths* that include the Prophet’s order, ‘...so when you see it (eclipse), pray.’ Further, this is apparently the opinion of ibn Khuzaimah, who wrote in, *Sahih ibn Khuzaimah* (2:308), “Chapter: The Order to Pray When Witnessing Solar and Lunar Eclipses.” He also reported some of the *Hadiths* that order performing the Eclipse Prayer. It is a known fact pertaining to ibn Khuzaimah’s style in his, *Sahih*, that whenever he considered the Prophet’s order not to be of the necessary type, he would state so in the names of the respective chapter. Therefore, there is a difference of opinion regarding this topic. This is why al-`Hafidh [ibn `Hajar al-`Asqalani] said, in his book, *Fat’h al-Bari, Shar’h Sahih al-Bukhari* (2:527), ‘The majority of scholars stated that it is a *Sunnah Muakkadah* (established, recommended voluntary act). However, Abu `Awanah stated in his, *Sahih*, that it is *Wajib* (necessary). I did not see any other scholar say the=

=same, except for a report that Malik equated it with *Jumu'ah* Prayer. Further, az-Zain ibn al-Munir reported that Abu 'Hanifah said that it is *Wajib*. Some 'Hanafi scholars also reported the opinion that it is *Wajib* .”

Al-Albani went on to say, “Saying that it is only *Sunnah* would render the many orders reported from the Prophet, peace be upon him, to establish this prayer useless, without any evidence that reduces this order from being necessary [to becoming only a *Sunnah*]. Ash-Shaukani agreed with this stance, in his book, As-sail al-Jarrar (1:323); Siddiq 'Hasan Khan agreed with ash-Shaukani, in his book, ar-Raudhah an-Nadiyyah. Inshaallah, this is the correct opinion.”

Shaikh Wahby said that al-Albani said, in his book, Irwa' al-Ghalil (3:132), “In summary, regarding *Salatu al-Kusuf*, we state that the authentic, established narrations reporting the Prophet's practice assert that there are two bowing (*Ruku*) in every one of the two *Rak'ah* (of the Eclipse Prayer). These narrations were collected from several companions in the most authentic books, using the most authentic chains of narration. What contradicts this number is either weak or *Shaadh*, not worthy of being a proof.”

The, 'Shaadh', is a '*Hadith* in which a reliable narrator contradicts the narration of a more reliable narrator or narrators reporting the same '*Hadith*.]

The Prophet's Guidance Regarding *al-Istisqaa* (Invoking Allah for Rain)

It is established that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) performed several types of *Istisqaa*. First, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) invoked Allah, the Exalted, for rain during Friday, while delivering the *Jumu'ah* speech and standing on the pulpit. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"اللَّهُمَّ اغْنِنَا اللَّهُمَّ اغْنِنَا اللَّهُمَّ اغْنِنَا."

"*Allahumma aghithna, allahumma aghithna, allahumma aghithna.* (O, Allah, send rain on us [three times].)"¹ Second, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) appointed a certain day during which the people gathered at the *Musalla*. After sunrise of the appointed day, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) went [to the *Musalla*] showing signs of modesty and humbleness, wearing casual clothes and walking slowly². When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) reached the *Musalla*, he ascended the pulpit³, if the narration about it is authentic; the heart does not feel

[¹] [Al-Bukhari (958) and Muslim (1493) from Anas ibn Malik, may Allah be pleased with him]

[²] [Ahmad (1935), Abu Dawood (984), at-Tirmidhi (512), an-Nasaii (1504) and ibn Majah (1256) collected similar words from `Abdullah ibn `Abbas, may Allah be pleased with him; Shaikh Wahby said that al-Albani graded this *Hadith* as *Hasan* in, Sahih Sunan Abu Dawood (1032)]

[³] [according to the narration collected by Abu Dawood (984), at-Tirmidhi (558, according to Shaikh `Irfan), an-Nasaii (1491), ibn Majah (1266, according to Shaikh `Irfan), and so forth]

content that it is authentic. He (مَنْ لَى اللّٰهُ عَلَيْهِ وَسَلَّمَ) praised and glorified Allah and declared His Greatness. Among the supplication and the words he delivered in his speech on that day were the following,

"(الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ مَلِكِ يَوْمِ الدِّينِ) لَا إِلَهَ إِلَّا اللَّهُ يَفْعَلُ مَا يُرِيدُ اللَّهُمَّ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْغَنِيُّ وَنَحْنُ الْفُقَرَاءُ أَنْزِلْ عَلَيْنَا الْغَيْثَ وَاجْعَلْ مَا أَنْزَلْتَ لَنَا قُوَّةً وَبَلَاغًا إِلَى حِينٍ."

"Al-'hamdu lillahi rabbi al-'alamin, ar-ra'hman ar-ra'heem, maliki yaumi ad-din. La ilaha illa-llahu, yaf'alu ma yurid. Allahumma anta-llahu la ilaha illa anta, al-ghaniyyu, wa-na'hnu al-fuqaraa. Anzil 'alaina al-ghaith wa-j'al ma anzalta lana quwwatan wa-balaghan ila 'heen. (All the thanks and praises be to Allah, Lord of all that exists. The Most Merciful, Most Compassionate. Owner and King of the day of Recompense. None has the right to be worshipped, except Allah, Who does what He wills. O, Allah! You are Allah, none has the right to be worshipped, except You, the All-Rich and we are the meek. Send down rain on us and make what you send down a source of strength and sufficiency for us for some time to come.)¹"

[¹] [An authentic *'Hadith* collected by Imam Abu Dawood (992), from `Aishah, may Allah be pleased with her. Al-'Hakim graded this *'Hadith* as authentic, following the guidelines and conditions set in the, Two Sahihs; adh-Dhahabi agreed; refer to, Fiqhu as-Sunnah, Pg., 281, sixth footnote. Al-Albani did not criticize=

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) then raised his hands and humbly invoked Allah, the Exalted, and supplicated to Him. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) exaggerated in raising his hands, until the whiteness of his under arm became visible. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) turned his back to the congregation, faced the *Qiblah* and placed the right arm of his garment on the left and the left arm on the right, turning the garment inside out and outside in. At that time, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was wearing a black *Khameesah* (a square marked garment or robe). He invoked Allah, the Exalted, facing the *Qiblah*, and the people imitated him. He next left the pulpit and led them in praying two *Rak'ah* similar to the two *Rak'ah* of 'Eed Prayer; neither *Adhan* nor *Iqamah* nor any other statement were called. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) audibly recited *Quran*. After reciting *al-Fati'hah*, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited *Surat al-A'la*¹ in the first *Rak'ah* and *Surat al-Ghashiyah*² in the second *Rak'ah*.

=the chain of narration for this 'Hadith in, Tamamu al-Minnah fi at-Ta'liqi 'ala Fiqhi as-Sunnah. The rest of the 'Hadith reads, "Allah created a cloud that soon brought thunder and lightening; it rained by Allah's permission. The Prophet, peace be upon him, did not reach his *Masjid*, but after floods started to form. When he, peace be upon him, saw how fast the people took shelter [from the rain], he smiled and said,

"أَشْهَدُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَا عَبْدُ اللَّهِ وَرَسُولُهُ."

'I bear witness that Allah is Able to do all things and that I am His slave and Messenger.'" Abu Dawood then stated that this 'Hadith has a good (or acceptable) chain of narration.]

[¹] [*Surah* 87]

[²] [*Surah* 88] Al-Albani said, in his book, Tamamu al-Minnah fi at-Ta'liqi 'ala Fiqhi as-Sunnah, Pg. 264, "Reciting *Quran*=

Third, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) invoked Allah for rain while on the pulpit of *Madinah*, on a day other than Friday. It was not reported that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also offered prayer during this type of *Istisqaa*¹.

=audibly [during *Salatu al-Istisqaa*], was reported through an authentic chain of narration in a *Hadith* collected by 'Abdullah ibn Zaid; it is found in, Irwa' al-Ghalil (3:133). As for reciting the two chapters specifically mentioned here, they were not reported through authentic narrations. The chain of narration that reports this contains Muhammad ibn Abdul Aziz ibn 'Umar az-Zuhri, a very weak narrator of *Hadith*. Refer to, Talkhees al-Mustadrak, by adh-Dhahabi, Nasb ar-Rayah, by az-Zaila'ii, Irwa' al-Ghalil (3:134), and, Silsilat al-Ahadith adh-Dha'eefah wa-l-Maudhu'ah (5631). Therefore, the correct stance is that one reads whatever [chapter of the *Quran*] one is able to recite. One does not have to recite certain chapters.”]

[¹] [Ibn Majah (1260) from 'Abdullah ibn 'Abbas and Ahmad (17368) and ibn Majah (1259), from Ka'b ibn Murrah, may Allah be pleased with them. The invocation of Allah the Prophet, peace be upon him, supplicated to Allah with in this narration, is similar to the words contained in the next narration. Al-Albani said, in his book, Tamamu al-Minnah fi at-Ta'liqi 'ala Fiqhi as-Sunnah, Pg. 265-266, that ibn Majah's narration (1260) contained Habib ibn Abi Thabit, a known *Mudallis*. Al-Albani stated that the narrations collected from this type of narrator should not be accepted, if he used 'An`amah*. Al-Albani went on to say that those who graded this narration authentic did not pay attention to the defect mentioned here.

* *An`amah* occurs when the narrator who is a *Mudallis* does not state that he heard the *Hadith* from his teacher, saying instead, 'An', meaning, 'from'. In this case, even if the *Mudallis* is reliable in *Hadith* narrations, the *Hadith* should not be accepted, unless supported by other authentic narrations.]

Fourth, he (مَنْىِ اللّٰهْ عَلىَّهْ وَسَلَّمْ) made *Istisqaa* while sitting inside the *Masjid*. He (مَنْىِ اللّٰهْ عَلىَّهْ وَسَلَّمْ) raised his hands and invoked Allah, the Exalted, the Most Honored. Among the invocation to Allah he (مَنْىِ اللّٰهْ عَلىَّهْ وَسَلَّمْ) recited that day was,

اللّٰهُمَّ اسْقِنَا غَيْثًا مَرِيئًا مَرِيئًا طَبَقًا عَاجِلًا غَيْرَ رَائِثٍ نَافِعًا غَيْرَ ضَارٍّ.

“*Allahumma isqina ghaitan mari-an, mari-`an, tabaqan, `ajilan ghaira ra-ith, nafi`an ghaira dharr.* (O, Allah! Supply us with relieving, fertile, widespread rain that falls sooner rather than later, that is beneficial rather than harmful.)¹”

Fifth, the Prophet (مَنْىِ اللّٰهْ عَلىَّهْ وَسَلَّمْ) invoked Allah for rain near *az-Zauraa*, an area that had oil stones and was located outside *Madinah's Masjid*, now called, ‘Bab as-Salam’, to the right side of those exiting the *Masjid*².

Sixth, the Prophet, peace be upon him, invoked Allah for rain during one of his battles, when the pagans reached the water source before the Prophet’s army. The Muslims complained to the Prophet, peace be upon him, of thirst. Some of the hypocrites said, “Had he been a prophet, he would have invoked Allah for rain, just as [Prophet] Moses invoked Allah for rain for his people.”

[¹] [Abu Dawood (988) from Jabir ibn `Abdullah, may Allah be pleased with him; Shaikh Wahby said that al-Albani graded this `Hadith as *Sahih*, in his book, *Sahih Sunan Abu Dawood* (1036)]

[²] [Shaikh Wahby said that Abu Dawood collected a `Hadith in this meaning and said to refer to, *Sahih Sunan Abu Dawood* (1035). Shaikh `Irfan said that Ahmad, at-Tirmidhi, an-Nasai and al-`Hakim also collected this `Hadith]

When the Prophet, peace be upon him, was informed of the hypocrite's statement, he said, "They said that! Might your Lord send rain on you then!" He then extended his hands and invoked Allah. No sooner had the Prophet lowered his hands than clouds shaded them and it started raining until a flood filled the valley. The Muslims drank their fill¹.

Among the invocation of Allah that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) invoked Allah for rain with are,

"اللَّهُمَّ اسْقِ عِبَادَكَ وَبَهَائِمَكَ وَأَنْشُرْ رَحْمَتَكَ وَأُحْيِ بَلَدَكَ
الْمَيِّتَ."

"*Allahumma isqi `ibadaka wa-baha-imak, wa-n-shur ra`hmatak, wa-a`hyi baladaka al-mayyit.* (O, Allah! Send rain to Your slaves and animals, spread wide Your Mercy and bring life back to Your dead earth)²", and,

"اللَّهُمَّ اسْقِنَا غَيْثًا مَرِيئًا مَرِيئًا طَبَقًا عَاجِلًا غَيْرَ رَائِتٍ نَافِعًا غَيْرَ
ضَارٍّ."

"*Allahumma isqina ghaithan mari-an, mari-`an, tabaqan, `ajilan ghaira ra-ith, nafi`an ghaira dharr.* (O, Allah! Supply us with relief, fertile, widespread rain that falls sooner rather than later, that is beneficial rather than

[1] [Shaikh `Irfan said that he could find the resources of this `Hadith]

[2] [Abu Dawood (994); Shaikh Wahby said to refer to, Sahih Sunan Abu Dawood (1043), wherein al-Albani stated that this `Hadith is from the `Hasan type]

harmful.)¹” Every time the Prophet, peace be upon him, invoked Allah the Exalted for rain, Allah sent rain.

When rain kept falling [after the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) invoked Allah the Exalted for rain], the people asked him to invoke Allah to stop the rain and he did, saying,

”اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا اللَّهُمَّ عَلَى الْأَكَامِ وَالْجِبَالِ وَالْأَجَامِ
وَالظَّرَابِ وَالْأُودِيَةِ وَمَنَابِتِ الشَّجَرِ.”

“*Allahumma `hawalaina wala `alaina, allahumma `ala al-akami, wal-jibali, wal-ajami, wadh-dhirabi, wal-audiyati, wa-manabiti ash-shajar* (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).²”

^[1] [Abu Dawood (988) from Jabir ibn `Abdullah, may Allah be pleased with him; Shaikh Wahby said that al-Albani graded this *Hadith Sahih*, in his book, *Sahih Sunan Abu Dawood* (1036)]

^[2] [Al-Bukhari (957) and Muslim (1493) from Anas ibn Malik, may Allah be pleased with him.

Here is the full text of this *Hadith*, which asserts the Prophet’s Prophethood and the fact that Allah, the Exalted, accepted his supplication and invocation to Him. Sharik ibn `Abdullah ibn Abi Namir narrated, “I heard Anas ibn Malik saying, ‘On a Friday, a person entered the main *Masjid* through the gate facing the pulpit while Allah’s Apostle, peace be upon him, was delivering the *Khutbah*. 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. Therefore, please pray to Allah for rain.’ Anas added, ‘Allah’s Apostle, peace be upon him, raised both his hands and said, ‘O, Allah! Bless us with rain! O, Allah! Bless us with rain! O, Allah! Bless us with=

When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) saw rain falling, he used to say,

"اللَّهُمَّ صَيِّبًا نَافِعًا."

=rain!' Anas added, 'By Allah, we could not see any trace of clouds in the sky and there was no building or a house between us and (the mountains of) *Sil`*.' Anas added, 'A heavy cloud, like a shield, appeared from behind it (*Sil`* 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, peace be upon him, was delivering the Friday's *Khutbah*. 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, peace be upon him, 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.

We should state that the Prophet, peace be upon him, made a better invocation of Allah than what the man requested, i.e., invoking Allah the Exalted to stop the rain. Surely, rain is mostly beneficial and a part of Allah's Mercy. This is why the Prophet, peace be upon him, instead invoked Allah, the Exalted, the Most Honored, that the rain falls on surrounding areas, not directly on those who asked him to invoke Allah for rain a week earlier. May Allah's peace and blessings be on Muhammad, Allah's Last and Final Messenger and Prophet and the chief and master of all of mankind in this life and the Hereafter.]

“*Allahumma sayyiban nafi`an* (O, Allah! Make it plenty and beneficial.)¹” He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to remove a part of his garment, so that the rain touched a part of his body. When he was asked why, he said,

“لَأَنَّهُ حَدِيثُ عَهْدٍ بِرَبِّهِ تَعَالَى.”

“*Because it has just come from its Lord, the Exalted*.”²

Ash-Shafii, may Allah grant him His Mercy, said, “One who I do not doubt regarding trustworthiness narrated that Yazid ibn al-Had said, that when rain fell and caused a stream of water, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, ‘Let us go to where this, which Allah made as a purifier, is running, so that we purify ourselves with it and thank and praise Allah for it³.’ One whom I trust narrated that, Is`haq ibn `Abdullah said, that when rain fell, `Umar used to take his companions to where it was running in a stream, saying, ‘When someone came from where we are going now (which Allah blessed with rain), we used to wipe our hands on him.’”

When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) saw dark clouds and a strong wind, the effect of this used to appear on his face. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would be restless, pacing back and forth. When it

[1] [Al-Bukhari (974), from `Aishah, may Allah be pleased with her]

[2] [Muslim (1494), from Anas ibn Malik, may Allah be pleased with him]

[3] [Shaikh Wahby said that ash-Shafii collected this `Hadith in his book, al-Um (1:252-253), and, al-Baihaqi in his book, as-Sunan al-Kubra (3:359); al-Baihaqi stated that this `Hadith is from the *Munqati`* grade (one name is missing from the chain of narration)]

rained, his concern would disappear, and he would feel at ease. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to fear that the clouds and wind were bringing Allah's Punishment¹.

Ash-Shafii said, "It was reported (*Ruwiya*) that Salim narrated that², his father [`Abdullah ibn `Umar (رَضِيَ اللهُ

^[1] [Muslim (1495), from `Aishah, may Allah be pleased with her. Also, Muslim (1497) narrated that `Aishah said,

مَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُسْتَجْمِعًا ضَاحِكًا حَتَّى أَرَى مِنْهُ لَهَوَاتِهِ إِنَّمَا كَانَ يَتَبَسَّمُ قَالَتْ: وَكَانَ إِذَا رَأَى غَيْمًا أَوْ رِيحًا عُرِفَ ذَلِكَ فِي وَجْهِهِ فَقَالَتْ: يَا رَسُولَ اللَّهِ أَرَى النَّاسَ إِذَا رَأَوْا الْغَيْمَ فَرِحُوا رَجَاءً أَنْ يَكُونَ فِيهِ الْمَطَرُ وَأَرَاكَ إِذَا رَأَيْتَهُ عَرَفْتُ فِي وَجْهِكَ الْكَرَاهِيَةَ قَالَتْ فَقَالَ: "يَا عَائِشَةُ مَا يُؤَمِّنُنِي أَنْ يَكُونَ فِيهِ عَذَابٌ قَدْ عَذَّبَ قَوْمٌ بِالرِّيْحِ وَقَدْ رَأَى قَوْمٌ الْعَذَابَ فَقَالُوا (هَذَا عَارِضٌ مُمَطِّرُنَا)".

"I never saw Allah's Messenger, peace be upon him, laugh to such an extent that I could see his uvula; he used to only smile. When he saw dark clouds or wind, (the signs of fear) were depicted on his face. I said, 'O, Messenger of Allah, I find people being happy when they see dark clouds in the hope that it will bring rain, but I find that when you see them (clouds and wind) there is an anxiety on your face.' He said, 'O, `Aishah! What assurance do I have that there is no calamity sent with them (clouds and wind)? Before, a people were afflicted with wind; another people said, when they saw clouds, 'It is but a cloud which would give us rain'"[46:24].]

^[2] [Al-Albani said that actually, ash-Shafii said, "Salim narrated that his father...(not, 'it was reported')"; refer to, Tamamu al-Minnah fi at-Ta'liqi `ala Fiqhi as-Sunnah, Pg. 266. Al-Albani stated that this `Hadith is from the *Munqati`* grade (Ash-Shafii=

عنه)] reported that when Allah's Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) invoked Allah for rain, he would say in his invocation, "O, Allah! Supply us with reliever, helpful, pleasant, fertile, plentiful, prevailing, wide covering, widespread, flowing and abundant rain. O, Allah, supply us with rain and do not make us among the hopeless. O, Allah! The slaves, land, animals and creatures have suffered hardships, fatigue and meekness about which we complain to none, except You. O, Allah, make plants grow, fill the udders [with milk], supply us with the blessings of the sky and make the blessings of the earth grow. O, Allah, remove fatigue, hunger and nakedness from us and remove the trials, for none except You can do these things. O, Allah, we ask forgiveness from You, verily, You are Oft-Forgiving. So send rain to us in abundance.¹" Ash-Shafii commented, "I prefer that the Imam (of prayer) invoke Allah, the Exalted, with this supplication."

Ash-Shafii also said, "I was told that when the Prophet, peace be upon him, invoked Allah for rain, he raised his hands². I was told that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to uncover a part of his body to allow the first batch of rain to fall on it³. I was told that when rain fell at night,

=did not meet Salim ibn `Abdullah ibn `Umar, and therefore, this *Hadith* is weak)]

[¹] [Shaikh Wahby said that this *Hadith* is found in, *Al-Um* (1:251); it is weak, because the chain of narration is incomplete]

[²] [Al-Bukhari (973) and Muslim (1491) narrated that Anas ibn Malik (رَضِيَ اللهُ عَنْهُ) said, "The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) never raised his hands for any invocation, except for that of *Istisqaa*; he used to raise them so much that the whiteness of his armpits became visible."]

[³] [Muslim (1494), from Anas ibn Malik, may Allah be pleased with him]

some of the Prophet's companions used to say to the people in the morning, 'We have been granted the rain of *al-Fat`h*.' He would then recite the *Ayah*,

﴿ مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا ﴾

{*Whatever of mercy (of good), Allâh may grant (Yafta`h) to mankind, none can withhold it*}[35:2]¹."

Ash-Shafii also said, "One who is trustworthy told me that Abdul Aziz ibn `Umar reported that, Mak`hul narrated that the Prophet, peace be upon him, said,

اطْلُبُوا اسْتِجَابَةَ الدُّعَاءِ عِنْدَ التَّقَاءِ الْجُيُوشِ وَإِقَامَةِ الصَّلَاةِ
وَتُرُؤْلِ الْغَيْثِ."

'*Seek acceptance of your supplication by invoking Allah when armies meet, when the prayer is being called to by the Iqamah and when rain falls*².' I also memorized the

^[1] [Shaikh Wahby said that Imam Malik collected this statement in his book, *al-Muwatta* (614), in the form of *Balagh**.

* When the narrator of *Hadith* says, 'Balaghani', it means, 'it has been conveyed to me'. Obviously, since the chain of narration is missing a name or more, the *Hadith* becomes weak, unless it is supported by an authentic, continuous chain of narration.]

^[2] [Shaikh Wahby said, "Ash-Shafii collected this *Hadith*, in his book, *al-Um* (1:223-224) using a weak chain of narration. Al-Albani said, in his book, *Silsilat al-Ahadith as-Sahihah* (3:454), 'However, this *Hadith* has several other narrations collected from Sahl ibn Sa'd (رَضِيَ اللهُ عَنْهُ), `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُ) and Abu Umamah (رَضِيَ اللهُ عَنْهُ); I collected these narrations in, =

statements of several scholars, stating that one should seek means of acceptance of one's supplications [by invoking Allah] when rain falls and when the prayer is called to (*Iqamah*).”

Al-Baihaqi said, “In a continuous chain of narration, we are told that Sahl ibn Sa’d reported that the Prophet, peace be upon him, said,

”الدُّعَاءُ لَا يُرَدُّ عِنْدَ النَّدَاءِ وَعِنْدَ الْبَأْسِ وَتَحْتَ الْمَطَرِ.”

‘Invocation to Allah is not rejected when the prayer is called for, in battle and under the rain¹.’”

=At-Ta’liq ar-Raghib (1:116). And even though each of these narrations is weak, if they are joined with this *Mursal** narration they gain strength and ascend to the grade of *Hasan*, Allah willing.”

* *Mursal*: the name of the companion is missing from the chain of narration, making the narration weak. In this case, Mak’hul, who narrated the *Hadith* above, as ash-Shafii collected it, was not among the companions, but among the second generation of Islam, and therefore, he did not meet or hear the Prophet, peace be upon him.]

[¹] [Shaikh Wahby said, “Abu Dawood (2178) [and ad-Darimi (1174)] collected this *Hadith* using the following words,

”تَنْتَانِ لَا تُرَدَّانِ - أَوْ قَلَّمَا تُرَدَّانِ - الدُّعَاءُ عِنْدَ النَّدَاءِ وَعِنْدَ الْبَأْسِ حِينَ يُلْحِمُ بَعْضُهُمْ بَعْضًا.” (عَنْ سَهْلِ بْنِ سَعْدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ”وَوَقْتُ الْمَطَرِ”*)

‘Two are never [or rarely] rejected, invocation of Allah when the prayer is called for** and in battle***, when lines (of=

=feuding armies) *meet each other.*' Al-Albani graded this *'Hadith* as *Sahih*, in his book, *Sahih al-Jami`* (3079). As far as the words, '*...and under the rain*', al-'Hakim collected them, and al-Albani graded this latter narration authentic from the *'Hasan* grade; refer to, *Sahih al-Jami`* (3077)."

* Abu Dawood collected these words, "*...and during rain*", in the *'Hadith* above (2178).

** Al-Bukhari (579) reported that, Jabir ibn 'Abdullah, may Allah be pleased with him, narrated that the Prophet of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"مَنْ قَالَ حِينَ يَسْمَعُ النَّدَاءَ اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ وَالصَّلَاةُ
الْقَائِمَةُ آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ وَأَبْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي
وَعَدْتَهُ حَلَّتْ لَهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ."

"Whoever after listening to the *Adhan* says, '*Allahumma rabba hadhihi-d-da`watit-tammah, wa-s-salati-l qa-imah, ati Muhammadan al-wasilata wa-l-fadhilah, wa-b`ath-hu maqaman mahmudan-il-ladhi wa`adtah*'. (O, Allah! Lord of this perfect call (perfect by not ascribing partners to You) and of the regular prayer which is going to be established, give Muhammad the right of intercession and illustriousness, and resurrect him to the best and the highest place in Paradise that You promised him (of)], *then my intercession for him will be allowed on the Day of Resurrection.*"

*** Allah forbids Muslims from fighting one another. Al-Bukhari (118) and Muslim (98) narrated that, Jarir ibn 'Abdullah al-Bajali, may Allah be pleased with him, reported that Allah's Prophet, peace be upon him, said,

"لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ."

Al-Baihaqi continued, “We were told that Abu Umamah, may Allah be pleased with him, reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, ‘The doors of heaven are opened and the supplication is accepted in four occasions: when armies meet, when rain falls, when the *Iqamah* to the prayer is recited and when the *Ka`bah* is seen¹.’”²

=“Do not become infidels after me (i.e. my death) by cutting the necks (throats) of one another.”]

[¹] [Shaikh Wahby said that al-Baihaqi (3:360) collected this very weak *Hadith*; refer to, Dha`eef al-Jami` (2464)]

[²] [Here are several more benefits pertaining to *al-Istisqaa*, invoking Allah for rain.

Shaikh Sayyid Sabiq said, in his book, Fiqhu as-Sunnah *, Pg. 280-281, “When the Imam finishes the speech [after or before offering the *Istisqaa* Prayer], all of those offering the prayer turn and put on their cloak inside out, making the right side of the cloaks on the left and the opposite, face the *Qiblah* and invoke Allah, *‘azza wa-jall*, while raising their hands and exaggerating in raising them.”

Imam al-Albani commented, “There are two rulings that the author mentioned here without evidence to support them. First, the matter of the congregation turning their cloaks inside out. The second is their raising the hands [while invoking Allah for rain]. The evidence for the first ruling comes from a *Hadith* collected from `Abdullah ibn Zaid (رَضِيَ اللهُ عَنْهُ), who said, ‘I saw Allah’s Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), when he made *Istisqaa* on our behalf, invoking Allah, the Exalted, with a lengthy supplication that contained extensive requests. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) then faced the direction of the *Qiblah* and turned his cloak inside out and outside in; the congregation imitated him.’ Ahmad collected this *Hadith* using a strong chain of narration. However, the part stating that the congregation turned their cloaks inside out and outside in, is *Shaadh* (and thus, weak). I explained this detail in, Silsilat al-Ahadith adh-Dha’eefah wa-l-Maudhu’ah (5629). The=

=second ruling has supporting evidence in a *'Hadith* collected from Anas (which we previously mentioned), who said, in one narration for this *'Hadith*, 'Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) raised his hands and the congregation raised their hands with him.' Al-Bukhari collected this statement without a chain of narration, but al-Baihaqi and others collected it with a continuous chain of narration. These narrations do not indicate that the congregation exaggerated in raising their hands, except for the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ); His practice is reported through a *'Hadith* collected from 'Aishah and a *'Hadith* collected from Anas, found in the, Two Sahihs [al-Bukhari (973) and Muslim (1419)]. Therefore, I believe that only the Imam raises his hands in this manner, not those praying behind him.”

* I should state that, Fiqhu as-Sunnah, by Sayyid Sabiq, is largely based on, Zad-ul Ma'ad, by ibn al-Qayyim, to the extent of repeating the same mistakes ibn al-Qayyim makes in, az-Zad!]

The Prophet's Guidance Regarding Traveling and Worshipping Allah while Traveling

The Prophet's travels were of four types: his migration [from *Makkah* to *Madinah*], traveling for *Jihad*, which was the most frequent, traveling for *'Umrah* and traveling for *'Hajj*.

When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) intended to travel, he conducted a lottery between his wives and would take the wife that won the lottery¹. When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) traveled for *'Hajj*, he took all of his wives with him².

When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) traveled, he started the journey in the early morning; he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to like traveling on Thursdays³. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) invoked Allah to bless the early mornings for his *Ummah*, and when he sent an army, he used to send them in the early morning⁴.

^[1] [Al-Bukhari (2404) and Muslim (4974), from 'Aishah (رَضِيَ اللهُ عَنْهَا)]

^[2] [Al-Bukhari (1459) and Muslim (2121), from 'Aishah (رَضِيَ اللهُ عَنْهَا)]

^[3] [Al-Bukhari (2731), from Ka'b ibn Malik, may Allah be pleased with him]

^[4] [Ahmad (15007), Abu Dawood (2239), at-Tirmidhi (1133), ibn Majah (2227), and others, from Sakhr al-Ghamidi, may Allah be pleased with him. Sakhr was a merchant and he used to send his workers in the early morning to conduct his business and commercial deals for him. Soon afterwards, Sakhr became rich and his wealth multiplied. This is the result of believing in the Prophet, peace be upon him, and benefiting from the blessings of his invocation of Allah to bless the early mornings for his *Ummah*. Shaikh Wahby said that al-Albani graded this *'Hadith*=

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered a group of three or more traveling men to appoint one of them as their *Amir* (leader) during the journey¹.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) forbade men from traveling alone², saying,

=as authentic, from the *Sahih* grade, in his book, *Sahih al-Jami`* (1300)]

[¹] [Abu Dawood (2241 & 2242) narrated that Abu Sa`eed al-Khudri (رَضِيَ اللهُ عَنْهُ) and Abu Hurairah (رَضِيَ اللهُ عَنْهُ) reported that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"إِذَا خَرَجَ ثَلَاثَةٌ فِي سَفَرٍ فَلْيُؤَمِّرُوا أَحَدَهُمْ."

"If three men start on a journey, they should appoint one of them as their *Amir*." Shaikh Wahby said that al-Albani graded this *Hadith* as *Hasan*, in his book, *Silsilat al-Ahadith as-Sahihah* (1322).

We should state and affirm that the *Amir* mentioned in this *Hadith* is just an organizer during the trip!]

[²] [Al-Bukhari (2776) narrated that, `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُمَا) reported that, Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"لَوْ يَعْلَمُ النَّاسُ مَا فِي الْوَحْدَةِ مَا أَعْلَمُ مَا سَارَ رَاكِبٌ بَلِيلٍ وَحْدَهُ."

"If people but know what I know about traveling alone, no one would travel by himself at night."

We should state here that women are not allowed to travel at all, except with a *Ma`hram* (her husband or a man with whom that woman cannot marry at all according to the Islamic Jurisprudence). Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, in a *Hadith* that Imam al-Bukhari (1729) and Imam Muslim (2391) collected from `Abdullah ibn `Abbas (رَضِيَ اللهُ عَنْهُمَا),=

"الرَّأِيبُ شَيْطَانٌ وَالرَّائِبَانِ شَيْطَانَانِ وَالثَّلَاثَةُ رَكْبٌ." 1

"One traveling alone is a devil, two are two devils and three are a group (or caravan)¹." It was reported that when the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wanted to start a journey, he used

"لَا تُسَافِرِ الْمَرْأَةُ إِلَّا مَعَ ذِي مَحْرَمٍ وَلَا يَدْخُلُ عَلَيْهَا رَجُلٌ إِلَّا وَمَعَهَا مَحْرَمٌ" فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ إِنِّي أُرِيدُ أَنْ أَخْرُجَ فِي جَيْشٍ كَذَا وَكَذَا وَأَمْرَاتِي تُرِيدُ الْحَجَّ فَقَالَ: "اخرُجْ مَعَهَا."

"A woman should not travel except with a Dhu-Ma`hram, and no man may visit her except in the presence of a Dhu-Ma`hram." A man got up and said, "O, Allah's Apostle! I intend to join such and such an army and my wife wants to perform `Hajj." The Prophet, peace be upon him, said to him, "Go along with her (to `Hajj)."

There are several benefits gained from this `Hadith.

1 – A woman cannot travel alone, no matter the distance, since the `Hadith here mentioned travel in general terms.

2 – The Ma`hram is a male relative whom the woman can never marry, like her father, brother, uncle, step-father, son. A woman's husband is also her Ma`hram.

3 – Women cannot be a Ma`hram for each other. Therefore, the practice that some women engage in, in the present time, by traveling in groups of women and thinking that they have satisfied the requirement of traveling with a Ma`hram, is unacceptable; there is no sound evidence in the *Quran* or *Sunnah* to support it.]

[¹] [Ahmad (6460), Abu Dawood (2240) and at-Tirmidhi (1597), from `Amr ibn Shu`aib, from his father, from his grandfather. Shaikh Wahby said that al-Albani graded this `Hadith as `Hasan in his book, Sahih Sunan at-Tirmidhi (1368)]

to say, [while invoking Allah (عَزَّ وَجَلَّ)], “O, Allah! I turn towards You and take refuge with You. O, Allah! Suffice for me regarding the things I am concerned about and the things that I am not concerned about. Provide me with *Taqwa* (fear and obedience of Allah), forgive my sin and direct me to all things righteous wherever I might go¹.”

When an animal would be brought to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to ride it, he said,

"بِسْمِ اللَّهِ"

“*Bismillah* (in the Name of Allah)”, upon placing his foot in the stirrup. When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) mounted the animal, he said,

"سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ" ثُمَّ قَالَ: "الْحَمْدُ لِلَّهِ" (ثَلَاثًا) و"اللَّهُ أَكْبَرُ"
 (ثَلَاثًا) "سُبْحَانَكَ إِنِّي قَدْ ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ."

[¹] [Shaikh Wahby said, “Ibn as-Sunni collected this *Hadith* in his book, Amalu al-Yaumi wa-l-Lailah (495); the Shaikh who did *Ta’haqiq* on this book said, ‘Al-Baihaqi collected this *Hadith* in his, Sunan (5:250). Its chain of narration contains `Amr ibn Musawir, about whose narrations al-Bukhari said, ‘Munkar (rejected).’ Al-Bukhari, and other scholars, stated that `Amr is weak in *Hadith*’; refer to, al-Futu`hat ar-Rabbaniyyah (5:111-112).”]

{*Sub`hana-l-ladhi sakh-khara lana hadha wa-ma kunna lahu muqrinin, wa-inna ila rabbina la-munqalibun. (Glory to Him Who has subjected this to us, and we could never have it (by our efforts). And verily, to Our Lord we indeed are to return!)*}[43:13-14]. He then said, “*Al`Hamdulillah* (all the thanks and praises be to Allah)”, three times, then, “*Allahu Akbar* (Allah is the Great)”, three times. He (مَنْ لِي اللهُ عَلَيْهِ وَسَلَّمَ) said next, “*Sub`hanaka inni qad dhalamtu nafsi, fa-ghfirli, fa innahu la yaghfiru adh-dhunuba illa anta. (All praise and glory be to You! I have done wrong to myself, so forgive me. Verily, You, only You forgive the sins.)*”¹”

He, peace be upon him, used to say this invocation [upon starting a journey],

^[1] [Ahmad (714), Abu Dawood (2235) and at-Tirmidhi (3368), from `Ali ibn Abi Talib, may Allah be pleased with him. Shaikh Wahby said that al-Albani graded this `Hadith as *Sahih* in his book, *Sahih Sunan Abu Dawood* (2267).

The rest of the `Hadith states that when `Ali ibn Abi Talib (رَضِيَ اللهُ عَنْهُ) did this and said these words, he laughed. When he was asked why he laughed, he said that he saw the Prophet, peace be upon him, do the same thing and then laugh. When `Ali asked him, peace be upon him, why he laughed, he said,

“إِنَّ رَبَّكَ يَعْجَبُ مِنْ عَبْدِهِ إِذَا قَالَ اغْفِرْ لِي ذُنُوبِي يَعْلَمُ أَنَّهُ لَا يَغْفِرُ
الذُّنُوبَ غَيْرِي.”

“Verily, your Lord wonders at His slave who says, ‘Forgive me my sins.’ [Allah says], ‘He (My slave) knows that none, except Me, forgives the sins.’”]

"اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَى وَمِنَ الْعَمَلِ مَا تَرْضَى اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا وَاطْوِرْ عَنَّا بُعْدَهُ اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الْأَهْلِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ الْمُنْظَرِ وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ" وَإِذَا رَجَعَ قَالَهُنَّ وَزَادَ فِيهِنَّ: "أَيُّونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ."

"Allahumma inna nas-aluka fi safarina hadha al-birra wat-taqwa, wa-mina-l-'amali ma tardha. Allahumma hawwin 'alaina safarana hadha wa-t-wi 'anna bu'dah. Allahumma anta as-sa'hibu fi-s-safar wa-l-khalifatu fi-l-ahl. Allahumma inni a'udhu bika min wa'tha-i-s-safar wa-ka-abati al-mandhar, wa-su-il-munqalabi fi-l-mali wa-l-ahl. (O, Allah, we invoke You to provide us with virtue and piety -in this journey of ours- and the acts which please You. O, Allah, lighten this journey of ours, and make its distance easy for us. O, Allah, You are (our) companion during the journey, and guardian of (our) family (whom we left behind). O, Allah, I seek refuge with You from hardships of the journey, gloominess of the sight (surroundings), and finding evil changes in (our) property and family on returning.)" Upon returning, the Prophet (ﷺ) repeated these words and made this addition to them, *"Ayibuna, ta-ibuna, 'abiduna, lirabbina 'hamidun.*

(We are returning, repentant, worshipping our Lord. and praising Him.)¹”

When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his companions used to ascend a hilly side, they used to recite *Takbir* (saying, “*Allahu Akbar*”), and when they went down a valley, they glorified Allah (saying, “*Sub`hanallah*”)².

[¹ Muslim (2392) reported that `Abdullah ibn `Umar, may Allah be pleased with him, said that whenever Allah's Messenger, peace be upon him, mounted his camel while setting out on a journey, he glorified Allah (saying, “*Allah-o-Akbar*”) thrice, and then said,

(سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا
لَمُنْقَلِبُونَ)

“*Glory to Him Who has subjected this to us, and we could never have it (by our efforts). And verily, to Our Lord we indeed are to return.*”[43:13-14]”, then the rest of the `Hadith above.]

[² Al-Bukhari (2771) reported that Jabir ibn `Abdullah al-Ansari, may Allah be pleased with him and his father, said, “Whenever we went up a place we would say, ‘*Allahu Akbar* (Allah is Greater)’, and whenever we went down a place we would say, ‘*Sub`hanallah*.’” Also, al-Bukhari (2770) narrated that Abu Musa al-Ash`ari, may Allah be pleased with him, said,

كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكُنَّا إِذَا أَشْرَفْنَا عَلَى وَادٍ هَلَّلْنَا
وَكَبَّرْنَا ارْتَفَعَتْ أَصْوَاتُنَا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا أَيُّهَا
النَّاسُ ارْبِعُوا عَلَى أَنْفُسِكُمْ فَإِنَّكُمْ لَا تَدْعُونَ أَصَمًّا وَلَا غَائِبًا إِنَّهُ مَعَكُمْ
إِنَّهُ سَمِيعٌ قَرِيبٌ تَبَارَكَ اسْمُهُ وَتَعَالَى جَدُّهُ.”

When the Prophet (صلى الله عليه وسلم) approached a town he wanted to enter, he used to say,

"اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَمَا أَظْلَلْنَ وَرَبَّ الْأَرْضِينَ السَّبْعِ وَمَا أَقْلَلْنَ وَرَبَّ الشَّيَاطِينِ وَمَا أَضَلَّلْنَ وَرَبَّ الرِّيَّاحِ وَمَا ذَرَّرْنَ أَسْأَلُكَ خَيْرَ هَذِهِ الْقَرْيَةِ وَخَيْرَ أَهْلِهَا وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ أَهْلِهَا وَشَرِّ مَا فِيهَا."

"Allahumma rabba as-samawati as-sab`i wa-ma athlalna, wa-rabba al-aradhina as-sab`i wa-ma aqlalna, wa-rabba ash-shayatini wa-ma adhlalna, wa-rabba ar-riya`hi wa-ma dharaina. As`aluka khaira hadhihi al-qaryati wa-khaira ahliha, wa-a`udhu bika min sharriha wa-sharri ahliha wa-sharri ma-fiha. (O, Allah, Lord of the seven heavens and all that they shade, Lord of the seven earths and all that they carry, Lord of the devils and all that they mislead, and Lord of the winds and all that they scatter. I invoke You for the best of this city and the best of its people and seek refuge with You from its evil, the evil of its people and the evil it contains.)¹"

=“We were (traveling) with Allah's Apostle, peace be upon him, and whenever we went up a hill or reached its peak or went down a valley, we raised our voices with *Takbir*. Allah's Apostle, peace be upon him, came close to us and said, ‘O, people! Don't exert yourselves. Verily, you do not call a deaf or an absent one. Rather, He (Allah) is with you; He is All-Listener, All-Near. Blessed be His Name and mighty is His Kingdom.’”]

^[1] [An-Nasai, ibn `Hibban and al-`Hakim collected this narration; Shaikh Wahby said, “Refer to, Silsilat al-Ahadith as-Sahihah (2759), for more details about this ‘*Hadith*.”=

It was reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to say these words [upon approaching a city or a village], “O, Allah! I ask You from the good that this village has and the good that You created in it and seek refuge with You from its evil and the evil You gathered in it. O, Allah! Grant us its best dwelling (or fruits) and save us from its diseases. Make us dear to its people and make the righteous ones among its people dear to us¹.”

While traveling, until he returned to *Madinah*, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to shorten the four-*Rak'ah* Prayers into two (*Qasr*). It was not reported that he ever offered the full four-*Rak'ah* Prayer, while traveling. As for the *Hadith* collected from `Aishah (رَضِيَ اللهُ عَنْهَا), that the

=Albani said, in his book, Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah, Pg. 323, that an-Nasaii collected this *Hadith* in his book, Amalu al-Yaumi wa-l-Lailah (543), using an authentic chain of narration, not the chain of narration reported above. Also, refer to, Sahih al-Kalim at-Tayyib, by al-Albani, for more details about the latter narration.]

[¹] [Shaikh Wahby said that ibn as-Sunni collected this *Hadith* in his book, Amalu al-Yaumi wa-l-Lailah, Pg. 196, using a weak chain of narration. Al-Albani said in his book, Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah, Pg. 323-324, “This *Hadith*’s chain of narration is weak, because it contains `Eesa ibn Maimun, the freed slave of al-Qasim ibn Muhammad. Al-`Hafidh [ibn `Hajar al-`Asqalani] said, ‘He is weak’; but he stated in his book, Takhriju al-Adhkar, that this *Hadith* gains strength because of a *Hadith* collected from `Abdullah ibn `Umar through two chains of narration; one of them is the *Hadith* that the author (Sayyid Sabiq, Fiqhu as-Sunnah, Pg. 379, no. 8) used, from [At-Tabarani’s book] al-Ausat, and graded strong. This is the same judgment that al-Haithami reached in his book, Majma` az-Zawa-id (10:134); refer to ibn `Allan (5:158-159), and, Silsilat al-Ahadith as-Sahihah (2759).”]

Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to shorten the prayers [the four *Rak'ah* into two] and sometimes offer its full *Rak'ah*, fast and sometimes break the fast, while traveling; it is not authentic¹. I heard Shaikh al-Islam ibn Taimiyyah say that this *Hadith* is fabricated and falsely attributed to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). The *Hadith*, under discussion, was also collected in these words, “He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to make *Qasr* and she (‘Aishah) used to offer the prayer’s full number of *Rak'ah*; he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to fast and she used to break the fast.” Even though, my Shaikh, ibn Taimiyyah said, “This is false. The Mother of the believers (‘Aishah) would never contradict the practice of Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his companions, offering a different number of *Rak'ah* than they offered in their prayer. How can this be, when it was she who said, ‘Allah ordained the prayers containing two *Rak'ah* each. When the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) migrated to *Madinah*, the prayers while one is residing (in his area) were increased², while

[1] [Shaikh Wahby said, “Al-Albani, the renowned scholar of *Hadith*, may Allah protect him, has exposed the defects and weakness of this *Hadith* in his book, Irwaa al-Ghalil (3:6-9).” Al-Albani said, in his book, Tamamu al-Minnah fi at-Ta’liqi ‘ala Fiqhi as-Sunnah, Pg. 318, about this *Hadith*, “Its weak chain of narration is added to the fact that it contradicts the clear, authentic *Hadiths* stating that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) shortened the prayers while traveling. I mentioned some of these *Hadiths* in, Irwaa al-Ghalil (3:3-9), and explained the defect of this *Hadith* in specific; those who wish, should refer to the said book.”]

[2] [*Dhuhr*, *‘Asr* and *‘Isha* became four *Rak'ah* each, while *Maghrib* became three *Rak'ah*]

the prayers during travel remained the same¹.’ How can one think that she would offer a different number of *Rak'ah* in her prayer, contradicting the number the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and the Muslims behind him offered?”

I –ibn al-Qayyim- say that after the Prophet’s death `Aishah (رَضِيَ اللهُ عَنْهَا) completed the number of *Rak'ah* [while traveling, without shortening the prayer]. `Abdullah ibn `Abbas (رَضِيَ اللهُ عَنْهُ) and other scholars said that `Aishah (رَضِيَ اللهُ عَنْهَا) made *Taawil*, just as `Uthman (رَضِيَ اللهُ عَنْهُ) did².

^[1] [Except for *Maghrib*, which one offers in three *Rak'ah*, whether traveling or not. Al-Bukhari (337) and Muslim (1105) collected the `Hadith in the text above, from `Aishah (رَضِيَ اللهُ عَنْهَا)]

^[2] [She interpreted the Prophet’s shortening the prayer while traveling to be a recommended act, not obligatory on everyone. According to ibn `Hajar al-`Asqalani, this is clear from the `Hadith that al-Baihaqi collected, from Hisham ibn `Urwah, from his father, who said that `Aishah, may Allah be pleased with her, used to offer the prayer in four *Rak'ah*, while traveling. When `Urwah asked her why she did not offer it in two *Rak'ah*, she said, “O, my nephew! It is not hard for me [to pray four].” Ibn al-Qayyim mentions other reasons for `Aishah’s action. However, whatever the reason behind her action, may Allah be pleased with her, the best guidance, is the guidance of Allah’s Apostle, peace be upon him, who never offered the complete number of the four-*Rak'ah* Prayers, while traveling. Further, we stated that the `Hadith claiming that the Prophet, peace be upon him, shortened the prayers sometimes and did not shorten them at other times while traveling, is weak. Al-Albani said that ibn `Hajar al-`Asqalani said in his book, *At-Talkhis* (2:44), “Urwah said that `Aishah made *Taawil*, just as `Uthman did. This statement is found in the Sahih collections [al-Bukhari (1028) and Muslim (1107)]. If she had a narration regarding this practice, that she heard from the Prophet, (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), `Urwah would not have said that she made *Taawil*. Added to this, is the=

The fact that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) always shortened the prayer [while traveling] was duly reported. It appears that some of the narrators joined between these two facts [the Prophet's action and `Aishah's action] and made them one narration. This combined narration might originally have stated that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to shorten the prayer, while `Aishah used to complete it [after his death]. Some of the narrators might have erred, again, when they reported that the Prophet (صَلَّى

=fact that her action is contradicted by narrations collected in the, Two Sahihs." Refer to, Tamamu al-Minnah fi at-Ta'liqi `ala Fiqhi as-Sunnah, Pg. 318.]

[Al-Bukhari (1022) and Muslim (1122) reported that `Abdul Ra'hman bin Yazid narrated, "We offered a four-*Rak'ah* prayer at *Mina* behind `Uthman ibn `Affan, may Allah be pleased with him. `Abdullah bin Mas`ud was informed about it. He said sadly, 'Truly, to Allah we belong and truly, to Him we shall return.' He added, 'I prayed two *Rak'ah* with Allah's Apostle, peace be upon him, at *Mina* and similarly with Abu Bakr and with `Umar, may Allah be pleased with them, (during their caliphates).' He continued, 'May I be lucky enough to have two of the four *Rak'ah* accepted (by Allah).'" `Uthman, may Allah be pleased with him, made his best effort and reached an erroneous decision regarding this matter. And even though `Abdullah ibn Mas'ud said what he said here, he still offered the prayer behind `Uthman, according to the number of *Rak'ah* `Uthman chose on account of his *Taawil*. `Abdullah ibn Mas'ud did not want to split the congregation of Muslims, and thus, he offered the prayer in the manner `Uthman chose, even though he disagreed with his opinion. May Allah be pleased with all of the companions of Muhammad, peace be upon him, they were indeed the most righteous and knowledgeable generation to have ever lived on the face of the earth.]

(اللهِ عَلَيْهِ وَسَلَّمَ) used to shorten the prayer sometimes and complete it sometime [while traveling]!

As for the details of the *Taawil`Aishah* (رَضِيَ اللهُ عَنْهَا) made, there are different opinions regarding the reasons behind it. It was said that she made this *Taawil*, or in fact chose this opinion, because she thought that shortening the prayer was tied to being in fear while traveling¹. Therefore, she thought, when the state of fear ended, shortening the prayer also ended, because its reason ended. However, this explanation is not valid, because the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)

^[1] [Fear for one's safety and religion was the prevalent state the Muslims faced in the early era of Islam, when the majority of *Arabia* was still practicing idol-worshipping. Muslims were being attacked and killed, as well as, oppressed. The tribes around *Madinah* were hostile to Muslims and Islam and often attacked the outskirts of *Madinah*. This is why Allah, the Exalted, the Most Honored, said,

﴿ وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُبِينًا ﴾

{*And when you (Muslims) travel in the land, there is no sin on you if you shorten As-Salât (the prayer) if you fear that the disbelievers may put you on trial (attack you), verily, the disbelievers are ever unto you open enemies*}[4:101]. After Allah (عَزَّ وَجَلَّ) raised high the flag of Islam and gave victory to His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), who became the undisputed ruler of *Arabia* before he died, the state of fear was replaced by the peace that Islam brought –and always brings- to the areas under its control, where Islam is taken as the constitution of Muslims.]

traveled during times of peace and safety and he used to shorten the prayer. The Ayah [4:101] confused `Umar ibn al-Khattab and other companions. So `Umar, may Allah be pleased with him, asked Allah's Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) about it, and he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) gave him the unequivocal answer,

"صَدَقَةٌ تَصَدَّقَ اللهُ بِهَا عَلَيْكُمْ."

"A charity that Allah has favored you with."¹ Therefore, this is a legislation that he, peace be upon him, has established for the *Ummah*. This explanation [from him (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)] asserted that what `Umar understood from the *Ayah* is not the desired meaning. Therefore, there is no sin regarding shortening the prayer, [while traveling,] on those who feel safe or fearful. The *Ayah* only mentioned a part of the desired meaning, or, the *Hadith* modified its meaning. Someone might say that the *Ayah* entailed two types of *Qasr* [with regards to the prayers while traveling]; one entails reducing the number and form of the pillars², while the other reduced the number of *Rak'ah* to two. One might add that these two types are connected to two states, traveling and being in fear. If the two states exist together, one might add, then shortening the prayers becomes

^[1] [Muslim (1108)]

^[2] [During the Fear Prayer, especially if the battle is raging, if one cannot make *Sujud* or *Ruku`*, then one can offer the prayer as he is able to, even if one is not facing the *Qiblah*, which is *al-Ka`bah* in *Makkah*. In other instances, while offering the obligatory prayers during times of peace and safety, it is a pillar of the prayer to face the *Qiblah*, according to the *Quran*, the *Sunnah* and the consensus of the scholars of Islam, as well as, perform *Ruku`*, *Sujud* and the rest of the pillars.]

legislated. In this case, one offers the Fear Prayer and reduces its pillars and the number of *Rak'ah* offered. If both of these states do not exist together, when one is safe and not traveling, then shortening the prayer is not legislated. Therefore, one offers the prayer in its full form and number of *Rak'ah*. If one of these two reasons exists, one uses the concession that applies to it. If one is afraid, but not traveling, one is allowed to reduce the pillars of the prayer, but offer the full number of *Rak'ah*. This is a type of *Qasr* (shortening the prayers), but not the full fledged *Qasr* mentioned in the *Ayah*. If one is traveling, during peace and safety, one shortens the prayers by reducing the number of *Rak'ah*, but offers all the pillars of the prayer. This also is a type of *Qasr*, but not its full form; it is described as being shortened, because its number is reduced [and this is the first jurisprudence term]. [The second term states that] it is called complete, since its pillars are performed in the manner and form they should be performed, and therefore, is not a part of the meaning desired in the *Ayah*. The first is the term many scholars of the latter generations use, while the second is the meaning the companions, such as `Aishah and ibn `Abbas, reiterated. For instance, `Aishah said, "Allah ordained the prayers containing two *Rak'ah* each. When the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) migrated to *Madinah*, the prayer while one is residing (in his area) was increased, while the prayer during travel remained the same¹." This *Hadith* indicates that `Aishah considered prayers while traveling not to be reduced from four, but originally contained two *Rak'ah*. Further, `Abdullah ibn `Abbas said, "Allah

^[1] [Al-Bukhari (337) and Muslim (1105) collected this *Hadith*, from `Aishah (رَضِيَ اللهُ عَنْهَا)]

ordained the prayer, by the words of your Prophet, four *Rak'ah* while residing, two *Rak'ah* while traveling and one *Rak'ah* in times of fear.” The *Hadith* from `Aishah is *Muttafaqun `Alaih*¹, while Muslim (1109) collected ibn `Abbas' *Hadith*. Moreover, `Umar (رَضِيَ اللهُ عَنْهُ) said, “Prayer while traveling is two *Rak'ahs*, *Jumu'ah* Prayer is two *Rak'ahs*, `Eed Prayer is two *Rak'ahs*; whole not shortened, by the words of Muhammad (*salla allahu `alaihi wa-sallam*), and those who lie will earn failure!²” This *Hadith* is authentically reported from `Umar, may Allah be pleased with him. It was `Umar who asked the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), “Why do we still perform *Qasr*, even though we are now safe?” The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"صَدَقَةٌ تَصَدَّقَ اللَّهُ بِهَا عَلَيْكُمْ فَاقْبَلُوا صَدَقَتَهُ."

“A charity that Allah has favored you with, so accept His charity.³” There is no contradiction between the two *Hadiths* collected from `Umar (رَضِيَ اللهُ عَنْهُ). When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said that this is a charity that Allah has granted them, and indeed, Allah's religion is easy and lenient, `Umar understood that the meaning desired in the Ayah (4:101) is not shortening the number⁴, as many people thought. This is why he said that prayer while

[1] [Al-Bukhari and Muslim collected it]

[2] [Ahmad (248), an-Nasaii (1403), ibn Majah (1053), and so forth; Shaikh `Irfan said that this *Hadith* is authentic]

[3] [Muslim (1108)]

[4] [but a change in the way one performs the prayer, by reducing its pillars, to the extent that if one is able to only move his eyelids, while offering the obligatory prayers, one does so and his prayer is complete]

traveling is two *Rak'ah*, since its number is complete and was not changed¹. Hence, the *Ayah* (4:101) does not indicate that reducing the number of *Rak'ah* is contingent upon one's choice; if one wishes, one makes *Qasr*. Otherwise, if one wishes, one completes the prayer².

It is a fact that Allah's Apostle, peace be upon him, always offered the obligatory prayers two *Rak'ah* each while traveling³. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) never offered the prayers in four *Rak'ah* while traveling, except in some types of the Fear Prayer (*Salatu al-Khauf*), as we will soon mention and explain, Allah willing.

Anas (رَضِيَ اللهُ عَنْهُ) narrated, "We went with Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) from *Madinah* to *Makkah*, and he used to offer the prayers in two *Rak'ah* each, until we returned to *Madinah*." This *'Hadith* is *Muttafaqun 'Alaih*⁴. And when 'Abdullah ibn Mas'ud (رَضِيَ اللهُ عَنْهُ) was told that 'Uthman ibn 'Affan (رَضِيَ اللهُ عَنْهُ) offered the prayer in four *Rak'ah* at *Mina*, 'Abdullah said, "*Inna lillahi wa-inna ilaihi raji'un*. (Truly to Allah we belong and truly to Him we shall return [this is called *Istirja`*]). I prayed two *Rak'ah* with Allah's Apostle, peace be upon him, at *Mina* and similarly with Abu Bakr and with 'Umar ibn al-Khattab (during their caliphates). May I be lucky enough to have

[¹] [because Allah ordained the prayer two *Rak'ah* each, and this number remained as it is while one is traveling; it was not increased to four]

[²] [by offering *Dhuhr*, *'Asr* and *'Isha* in four *Rak'ah* each while traveling]

[³] [except for *Maghrib*, which consists of three *Rak'ah*, whether one is traveling or not]

[⁴] [Al-Bukhari (1019) and Muslim (1118). Anas (رَضِيَ اللهُ عَنْهُ) was asked how many days the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) remained in *Makkah*, and he said, "Ten days."]

two of the four *Rak'ah* accepted (by Allah).” This *Hadith* is also *Muttafaqun `Alaih*¹. `Abdullah ibn Mas'ud would not have said *Istirja*², when he heard of `Uthman's action, if he thought that `Uthman chose one of two choices, both of which are allowed. Rather, he said *Istirja* because he witnessed the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his righteous successors only pray two *Rak'ah* while traveling.

Al-Bukhari reported, in his, *Sahih* (1038), that `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُ) said, “I accompanied Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and he never offered more than two *Rak'ah* during the journey. Abu Bakr (رَضِيَ اللهُ عَنْهُ), `Umar (رَضِيَ اللهُ عَنْهُ) and `Uthman (رَضِيَ اللهُ عَنْهُ) used to do the same.” `Abdullah ibn `Umar was referring to the beginning of `Uthman's reign. Towards the end of his reign, `Uthman (رَضِيَ اللهُ عَنْهُ) offered the full number of *Rak'ah*. This was one of the reasons behind `Uthman being criticized; various reasons behind his action were offered³.

[1] [Al-Bukhari (1022) and Muslim (1122)]

[2] [which is recited upon hearing of a disaster!]

[3] [Some of the companions, such as `Ali and `Abdullah ibn Mas'ud, reminded the people of the Prophet's practice regarding shortening the prayer, while traveling. They were not questioning `Uthman's righteousness, knowledge, or dedication to the *Sunnah*. They explained the *Sunnah* where `Uthman contradicted it out of *Ijtihad*. Sadly, some people of the second generation, who did not witness battles on the side of the Prophet, peace be upon him, or learned from him, or accompanied him, or migrated in Allah's cause as he and his companions did, or realized the virtue the companions have over all those who came after them, used these words of criticism to undermine `Uthman's authority. Of course, `Uthman, may Allah be pleased with him, made some mistakes, just like all other human beings, except the Prophets of Allah. However, his=

=‘mistakes’ were out of *Ijtihad*, not because of the desire to undermine the Prophet’s *Sunnah*. ‘Uthman was –and still is– among the most righteous believers to have ever walked on the face of the earth. The hypocrites and the *Khawarij* during his time were trying to undermine the authority of ‘Uthman. They complained that ‘Uthman offered the prayer in four *Rak’ah* at *Mina*, whereas the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) always offered it in two *Rak’ah* while traveling. They also claimed that he had Abu Dharr expelled from *Madinah*, and so forth. They forgot ‘Uthman’s virtues, his past support for the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), the tremendous wealth he gave for Allah’s Sake and the fact that Allah the Exalted had decided by the words of His Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) that ‘Uthman would die a *Shahid* (a martyr; al-Bukhari:3399) and enter Paradise (al-Bukhari:3398). If these *Khawarij* believed in these facts, would they have risen against ‘Uthman, the Righteous *Caliph* and claim that he apostated from Islam? Did they not hear the Prophet’s statements? Did they witness that during the reign of ‘Uthman, he (رَضِيَ اللهُ عَنْهُ) ruled by what Allah has revealed, established the authority of Islam and sent the Muslim armies to conquer various parts of the earth, until they reached the borders of China? Had they not witnessed that during the reign of ‘Uthman, peace was prevalent, Islam’s flag was raised high and the Muslim State was the most powerful on the face of the earth? The *Khawarij* envied the companions for their exalted virtues and for Allah choosing them to be the best generation ever. They did not like the fact that the companions were more worthy of ruling by what Allah has revealed than any other generation ever. They forgot that the companions established the very foundation of Islam and its magnificent state. They punished ‘Uthman (رَضِيَ اللهُ عَنْهُ) for these ‘errors’ by killing him, after they prevented him from drinking from the very well, *Rumah*, that ‘Uthman bought and made a charity during the time of Allah’s Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). They killed him without justification. This is why when one of the companions asked them, “Why did you kill ‘Uthman?”, and=

The first reason, it was said that the Bedouins performed *Hajj* during that same year. Because of this fact, `Uthman wanted to teach them that the obligation is to pray four *Rak'ah* [while not traveling], so that they would not think that they only had to pray two while traveling or not. However, this explanation is discounted by the fact that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not pray four *Rak'ah* while leading the Bedouins in prayer when performing *Hajj*, even though they were new Muslims and had just started to be familiar with the Islamic prayer.

The second reason is that, it was said that `Uthman (رَضِيَ اللهُ عَنْهُ) was the grand *Imam* (leader) of the people, and wherever the *Imam* travels, he is in his area of residence and authority. However, this opinion is also refuted by the fact that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is the *Imam* of all of mankind, and thus, more worthy of this stature. However, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not offer the full number of *Rak'ah* [while traveling], even though he was the grand *Imam* of all times.

The third reason is that, it was said that during `Uthman's reign, *Mina* was built up and became an inhabited village, whereas it was an empty land during the

=they said, "For spending our money and flogging our skin!" He said, "By Allah! you have not punished on equal terms to what you claim to have suffered. And indeed, if you were patient, it would have been better for the patient." Muslims are ordered to invoke Allah, the Exalted, the Most Honored, to forgive the Prophet's companions, love them and refrain from criticizing their mistakes. We ask Allah to grant `Uthman Paradise for his tremendous loyalty, faith, support of His Prophet, great acts of charity and the wonderful years during which he was one of the best rulers to have ever ruled on earth. And indeed, Allah has already granted `Uthman Paradise.]

time of Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). This is why, it is said, that when the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was asked, "O, Allah's Apostle! Should we build a house for you in *Mina* to shade you from the heat", he said, "No. *Mina* is the campsite of those who come first¹." Therefore, 'Uthman thought that shortening the prayer only occurs while one is traveling [not after setting camp on a trip]. This reason is also discounted by the fact that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) remained in *Makkah* for ten days, while shortening the prayer in *Qasr*.

The fourth reason, 'Uthman remained in the vicinity of *Makkah* for three days. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"يَقِيمُ الْمُهَاجِرُ بِمَكَّةَ بَعْدَ قِضَاءِ نُسُكِهِ ثَلَاثًا."

"An Emigrant is allowed to stay (*Yuqimu*) in *Makkah* for three days after departing from *Mina* (i.e. after performing all the ceremonies of 'Hajj)²." Therefore, we are told, the Prophet, peace be upon him, called one [who remains in *Makkah* after finishing the rituals of 'Hajj] a *Muqim* (resident). They said that the resident is not a traveler. However, this explanation is also refuted by the fact that the type of residency the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) mentioned is a restricted [temporary] residency that is not the opposite of traveling. Indeed, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) remained in *Makkah* for ten days, shortening the prayers. Further, he

^[1] [Ahmad (24365), Abu Dawood (1726), at-Tirmidhi (807), ibn Majah (2997), ad-Darimi (1658) and al-'Hakim (1:466-467). Shaikh Wahby said to refer to, *Dha'eef Sunan at-Tirmidhi* (153), thus, indicating that this 'Hadith is weak.]

^[2] [Al-Bukhari (3640) and Muslim (2409), from al-'Alaa ibn al-'Hadhrami, may Allah be pleased with him]

(صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) remained in *Mina* during the three days of throwing *al-Jamrat* (pebbles, during *Hajj*), also shortening the prayer.

The fifth reason pertains to the claim that `Uthman (رَضِيَ اللهُ عَنْهُ) had decided to remain in *Makkah*, move the seat of the Caliphate to it, and therefore, he (رَضِيَ اللهُ عَنْهُ) did not offer the prayer in the form of *Qasr*. He (رَضِيَ اللهُ عَنْهُ) later decided to go back to *Madinah*, we are told. This explanation is also invalid. `Uthman (رَضِيَ اللهُ عَنْهُ) was among the early *Muhajirin* (Migrants), who were not permitted to remain in *Makkah* more than three days after finishing the ceremonies of *Hajj*, as the Prophet, peace be upon him, ordered them. Therefore, `Uthman (رَضِيَ اللهُ عَنْهُ) would not decide to reside in *Makkah*, after the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) forbade the Migrants from doing so beyond three days.

The *Migrants* left *Makkah* for the sake of Allah, the Exalted, and what was abandoned for the sake of Allah cannot be taken back or reversed. This is why the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not allow one who gave charity to buy it back, saying to `Umar (رَضِيَ اللهُ عَنْهُ),

"لَا تَشْتَرِي وَلَا تَعُدُّ فِي صَدَقَتِكَ."

"Do not buy it and thus go back on your charity¹." Even though `Umar wanted to buy back his charity, the Prophet

^[1] [Al-Bukhari (1395) and Muslim (3044) from `Abdullah ibn `Umar, may Allah be pleased with both of them. Here is the full text of the *Hadith*. `Umar ibn Al-Khattab said, "I gave a horse in Allah's Cause. The person to whom it was given, did not look after it. I intended to buy it from him, thinking that he would sell it cheap. When I asked the Prophet, peace be upon him, he said,=

(صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) still considered it as taking back the charity he gave.

The sixth reason, pertains to the tale that `Uthman had married in *Mina*. Those who offered this explanation said that if a traveler remained in an area and got married, or if one has a wife residing in an area, one does not perform *Qasr*. There is a *Hadith* on this topic attributed to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). `Ikrimah ibn Ibrahim al-Azdi narrated that, ibn Abi Dhubab said that, his father said, “`Uthman led the prayer in four *Rak`ah* while in *Mina* and then said, ‘O, People! When I came here I got married. I heard Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) say, ‘If a man got married in a town, he offers the prayers in it as a resident¹.’” Imam Ahmad, may Allah grant him His Mercy, collected this *Hadith* in his, Musnad, and also `Abdullah ibn az-Zubair al-`Humaidi, in his, Musnad. Al-Baihaqi stated that this *Hadith* has a defect; it is of the *Munqati`* type and `Ikrimah ibn Ibrahim is weak in *Hadith*. Abu al-Barakat ibn Taimiyyah said, “The weakness in the *Hadith* can be amended by the fact that al-Bukhari mentioned `Ikrimah ibn Ibrahim in his, Tarikh, and did not discount his reliability. It is al-Bukhari’s method in this

"لَا تَشْتَرِي وَلَا تَعُدُّ فِي صَدَقَتِكَ وَإِنْ أَعْطَاكَ بِدِرْهَمٍ فَإِنَّ الْعَائِدَ فِي
صَدَقَتِهِ كَالْعَائِدِ فِي قَيْئِهِ."

‘Do not buy it, even if he gives it to you for one Dirham, as the person who takes back what he has given in charity, is like a dog that swallows its vomit.’”]

[¹] [Ahmad (416) and al-`Humaidi (36) collected this *Hadith*, about which Shaikh `Irfan said that it is weak, because of `Ikrimah of ibn Ibrahim and the fact that Abdul Ra`hman ibn Abi Dhubab is an unknown regarding reliability in *Hadith*]

book to specify those who are criticized regarding reliability. Further, Ahmad and ibn `Abbas –before Ahmad– stated that if the traveler gets married, he needs to offer the prayer as a resident. This is also the opinion of Abu `Hanifah, Malik and the followers of their schools of thought.” This is the best explanation offered for `Uthman’s practice.

Another explanation was offered regarding the practice of `Aishah, pertaining to the fact that she is the Mother of the Faithful¹, and therefore, wherever she travels, she is in her own home. This is also a weak explanation. Indeed, the Prophet, peace be upon him, is the Father of all believers. In fact, his wives are the Mothers of the Faithful on account of his being the Father of the Faithful. Yet, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not offer the full number of *Rak'ah* [while traveling as he did while residing]. Further, Hisham ibn `Urwah narrated that his father said, that `Aishah, may Allah be pleased with her, used to offer the prayer in four *Rak'ah*, while traveling. When `Urwah asked her why she did not offer it in two *Rak'ah*, she said,

[1] [Allah, the Exalted and Most Honored, said, in the *Quran* 33:6,

﴿ النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ ﴾

{*The Prophet is closer to the believers than their ownelves, and his wives are their (believers’) mothers (as regards respect and marriage).*}}

“O, son of my sister (Asmaa)! It is not hard for me [to pray four]¹.”

Ash-Shafii, *ra`himahu-llah*, said, “If it is required from the traveler to only offer two *Rak'ah*, `Uthman, `Aishah and `Abdullah ibn Mas'ud would not have offered the full number of *Rak'ah*² (while traveling). Further, a traveler would not be allowed to offer the full number of *Rak'ah* behind one who is residing³. `Aishah stated that the Prophet, peace be upon him, did both: offering the full prayer and making *Qasr* [while traveling].” He next

[¹] [Al-Baihaqi collected this *Hadith*, in his book, as-Sunan al-Kubra (3:143); Shaikh Wahby said to refer to, Irwaa al-Ghalil (3:7)]

[²] [What `Uthman, `Aishah and ibn Mas'ud did was their practice and their understanding. However, and as the companions taught us, the best guidance, is the guidance of Muhammad, peace be upon him.]

[³] [In his book, Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah, Pg. 317-318, al-Albani said that there is no evidence to supports ash-Shafii's statement here, especially since it contradicts the *Sunnah*, as reported by the scholar of the Muslim *Ummah* `Abdullah ibn `Abbas, may Allah be pleased with him. Al-Albani said, next, “Musa ibn Salamah said, ‘We were with ibn `Abbas in *Makkah*, when I said to him, ‘How is it that when we pray behind you we offer the prayer in four *Rak'ah*, but when we go back to where we camped, we offer only two?’ `Abdullah ibn `Abbas said, ‘This is the *Sunnah* of Abul Qasim (Prophet Muhammad, peace be upon him).’ Imam Ahmad (1765) collected this statement using an authentic chain of narration. Also Muslim and Abu `Uwanah collected a shorter form of this statement. This *Hadith* has a *Takhrij* in, Irwaa al-Ghalil (571).” ‘Takhrij’, entails listing the various references where a certain narration can be found. We should also state that `Abdullah ibn `Abbas was a resident of *Makkah*.]

reported that, Ibrahim ibn Muhammad said that, Tal'hah ibn `Amr said that, `Ata ibn Abi Raba'h said that, `Aishah said, "All of this was practiced by the Prophet, peace be upon him; he offered the full prayer and made *Qasr*, fasted and did not fast, while traveling¹."

Al-Baihaqi said, about the last narration, that al-Mughirah ibn Ziyad reported it from `Ata. Next, Al-Baihaqi said that the most authentic chain of narration for this *Hadith* is that wherein Abu Bakr al-`Harithi said that, ad-Daraqutni narrated that, al-Ma`hamili said that, Sa`eed ibn Muhammad ibn Thawab said that, Abu `Asim said that, `Umar ibn Sa`eed said that, `Ata said that `Aishah said, "The Prophet, peace be upon him, used to offer the *Qasr* and otherwise, and fast and break the fast, while traveling." Ad-Daraqutni said that this chain of narration is authentic. He then reported that Abu Bakr an-Naisaburi said that, `Abbas ad-Duri said that, Abu Na'im said that, al-`Ala ibn Zuhair said that, Abdul Ra'hman ibn al-Aswad told him of when `Aishah performed *Umrah* with the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) from *Madinah* to *Makkah*. When she arrived at *Makkah*, she said, "O, Allah's Apostle! May I sacrifice my father and mother for your sake, you made *Qasr*, but I did not, and you fasted, but I did not fast." The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)

[¹] [We previously said that Shaikh Wahby said, "Al-Albani, the renowned scholar of *Hadith*, may Allah protect him, has exposed the defects and weakness of this *Hadith*, in his book, Irwa' al-Ghalil (3:6-9)." Al-Albani said, in his book, Tamamu al-Minnah fi at-Ta'liqi `ala Fiqhi as-Sunnah, Pg. 318, about this *Hadith*, "Its weak chain of narration is added to the fact that it contradicts the clear, authentic *Hadiths* stating that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) shortened the prayers while traveling. I mentioned some of these *Hadiths* in, Irwa' al-Ghalil (3:3-9) and explained the defect of this particular *Hadith*."]]

(عَلَيْهِ وَسَلَّمَ) was reported to have said, “You have done well.” However, I –ibn al-Qayyim- heard Shaikh al-Islam ibn Taimiyyah say, “This narration is a fabrication and falsely attributed to `Aishah. `Aishah would never contradict the practice of Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his companions and offer a different number of *Rak'ah* than they offered in their prayer. She would never see them make *Qasr*, yet, she alone offers the full number of *Rak'ah*, without necessity. How can this be, when it was she who said, ‘Allah ordained the prayers containing two *Rak'ah* each. When the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) migrated to *Madinah*, the prayer while one is residing (in his area) was increased, while the prayer during travel remained the same¹.’ How can one think that she would contradict what Allah ordained and the practice of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his companions?”

Az-Zuhri asked `Urwah, when `Urwah told him that `Aishah used to not make *Qasr* [while traveling], “Why did she perform the full prayer?” `Urwah said, “She made *Taawil*, just as `Uthman did.” Had the Prophet, peace be upon him, said that `Aishah had done well and agreed to her practice, then she would not need to make *Taawil*².

[¹] [Al-Bukhari (337) and Muslim (1105) collected this *Hadith*, from `Aishah (رَضِيَ اللهُ عَنْهَا)]

[²] [Since the Prophet, peace be upon him, was reported to have agreed to `Aishah's practice, what is the need to say that she – and `Uthman- made *Taawil*, meaning, used their own opinion in deciding not to offer the *Qasr*. Had the Prophet, peace be upon him agreed to her practice, `Urwah would have said, “The Prophet agreed to her practice.” This is very clear, all thanks be to Allah, especially since Muslim (1107) collected from `Urwah his statement that `Aishah made *Taawil*, when she did not make=

Furthermore, `Abdullah ibn `Umar stated that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) never offered more than two *Rak'ah* during the journey, nor did Abu Bakr (رَضِيَ اللهُ عَنْهُ), nor `Umar (رَضِيَ اللهُ عَنْهُ)¹. Does one think that `Aishah, the Mother of the Faithful, would contradict them all while seeing them offer the prayer in *Qasr*? After the Prophet's death, she did not offer *Qasr*, and `Uthman did the same. Each one of them did so because of an opinion they thought of. The evidence taken from their narrations² takes precedence above their actions, especially if an opinion taken by one of the companions was contradicted by that of other companions. Allah has the best knowledge.

Umayyah ibn Khalid said to `Abdullah ibn `Umar, "In the *Quran*, we find mention of praying while residing and during time of fear, but we do not find mention of praying while traveling." `Abdullah ibn `Umar said, "My brother! Allah sent Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) while we knew nothing. We only do what we saw Muhammad (صَلَّى اللهُ

=*Qasr* while traveling. Al-Albani said that ibn `Hajar al-`Asqalani said in his book, *At-Talkhis* (2:44), "In the *Sahih* collection (Muslim 1107), `Urwah reported that `Aishah made *Taawil*, just as `Uthman did. Had she heard the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) agree with her (not to make *Qasr*), `Urwah would not have said that she made *Taawil*. This is especially true since the, *Two Sahihs*, collected narrations that contradict the narration, under discussion." Al-Albani said that ibn `Hajar was asserting the fact that ad-Daraqutni's narration, that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) made *Qasr* sometimes and did not make it at other times while traveling, is not authentic.]

^[1] [Al-Bukhari (1038)]

^[2] [regarding what they saw or heard the Prophet do or say or agree to]

do¹.” Anas said, “We went from *Madinah* to *Makkah* with Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and he used to offer the prayers in two *Rak'ah* each, until we returned to *Madinah*².” Also, as we stated, `Abdullah ibn `Umar said, “I accompanied Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and he never offered more than two *Rak'ah* during the journey. Abu Bakr (رَضِيَ اللهُ عَنْهُ), `Umar (رَضِيَ اللهُ عَنْهُ) and `Uthman (رَضِيَ اللهُ عَنْهُ) used to do the same³.” All these *Hadiths* are authentic.

While traveling, the Prophet's guidance was that he only offered the obligatory prayers. It was not reported that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) performed any regular voluntary prayers [while traveling], either before or after the obligatory prayers. He only offered the *Witr* and the *Sunnah* that precedes the Dawn Prayer⁴; he did not abandon these two regular *Sunnah* prayers whether traveling or otherwise. `Abdullah ibn `Umar said, when he was asked about it, “I accompanied the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and he did not offer optional prayers during the journey, and Allah, the Exalted, the Most Honored, says,

[1] [Shaikh Wahby said that al-Baihaqi (3:136) collected this statement, using an authentic chain of narration of the *Hasan* grade]

[2] [Al-Bukhari (1019) and Muslim (1118). Anas (رَضِيَ اللهُ عَنْهُ) was asked how many days the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) remained in *Makkah*, and he said, “Ten days.”]

[3] [Al-Bukhari (1038)]

[4] [Al-Bukhari (945) and Muslim (1135) reported that `Abdullah ibn `Umar, may Allah be pleased with both of them, said that the Prophet, peace be upon him, used to offer the *Witr* prayer while traveling, riding his camel, no matter the direction the camel walked]

﴿ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ ﴾

{Verily! In Allah's Apostle you have a good example to follow}[33:21].” Ibn `Umar was referring to the usual *Sunnah* [offered before or after the compulsory prayers], because it is established through authentic narrations that while traveling, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) offered general voluntary prayers while riding his camel, regardless of the direction it was walking to. The, Two Sahihs [al-Bukhari (945) and Muslim (1130)] narrated that `Abdullah ibn `Umar said, “While on the journey, Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to offer optional prayers on the back of his mount facing any direction, nodding his head (for *Ruku`* and *Sujud*) while praying at night. He also used to pray the *Witr* on it, but never offered the compulsory prayers on it.” Ash-Shafii, may Allah grant him His Mercy, said, “It is established that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to offer [general] voluntary prayers at night, even though he was performing *Qasr*¹.” Also, the, Two Sahihs [al-Bukhari (1039) and Muslim (1137)] narrated that Amir ibn Rabi`ah, may Allah be pleased with him, said that he saw the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) pray the *Sub`hah* (voluntary prayers) at night while riding his camel during a journey. This *Hadith* is describing *Qiyamu al-Lail*.

^[1] [One must duly understand the words of this great Imam here. Ash-Shafii is talking about general voluntary prayers, not the regular voluntary prayers that are offered either before or after the compulsory prayers. Another topic of interest is ash-Shafii's agreeing that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) made *Qasr*, while traveling, by shortening the number of *Rak'ah* in the compulsory prayers.]

Imam Ahmad, may Allah grant him His Mercy, was asked about praying general voluntary prayers while traveling. He said, "I think that there is no harm in offering voluntary prayers, while traveling." It was reported that al-`Hasan [al-Basri] said, "During the journey, the companions of Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to offer voluntary prayers before and after the compulsory prayers." This was the reported practice of `Umar, `Ali, ibn Mas'ud, Jabir, Anas, `Abdullah ibn `Abbas and Abu Dharr, may Allah be pleased with all of them. As far as `Abdullah ibn `Umar is concerned, he did not offer any voluntary *Sunnah* [while traveling], except at night, in addition to *Witr*. This is the clear guidance of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ); he did not offer the usual voluntary prayers, either after or before the shortened compulsory prayers. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not order one not to pray general voluntary prayers, whether before or after the shortened compulsory prayers. This latter type of voluntary prayers [while traveling] is a general act of worship, not the same as the regularly performed voluntary prayers associated with compulsory prayers, offered while one is not traveling. What further supports this stance, is the fact that the four-*Rak'ah* prayers were reduced to two *Rak'ah*, to make it easy on the traveler. How can there be usual voluntary prayers [offered during the journey], when compulsory prayers were reduced? If the aim behind this was not to make things easy for the traveler, then completing the full number of *Rak'ah* [in the compulsory prayers] would have been better¹. This is why `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُ) said, "If I were to offer

^[1] [than to pray the usual *Sunnah* offered after or before the shortened compulsory prayers]

Sunnah [while traveling], I would offer the full number of *Rak'ah*¹.”

It is established that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) offered an eight-*Rak'ah* prayer on the day of conquering

¹⁾ [meaning, in the compulsory prayers; Muslim (1112). Here is the full text of the *Hadith*. 'Hafs ibn 'Asim said, “I accompanied ibn 'Umar on the road to *Makkah*, and he led us in praying two *Rak'ahs* at the noon prayer. Then he went forward, and we too went along with him to a place where he alighted; he sat and we sat along with him. He glanced to the side where he prayed and saw people standing. He asked, ‘What are they doing?’ I said, ‘They are engaged in glorifying Allah, offering *Sunnah* prayer.’ He said, ‘If I had done so, I would have perfected my prayer; O my nephew! I accompanied the Messenger of Allah, peace be upon him, on a journey, and he made no addition to two *Rak'ahs*, until Allah called him (he died). I accompanied Abu Bakr and he made no addition to two *Rak'ahs*, until Allah caused him to die. I accompanied 'Umar and he made no addition to two *Rak'ahs*, until Allah caused him to die. I accompanied 'Uthman and he made no addition to two *Rak'ahs*, until Allah caused him to die. Allah said,

﴿ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ ﴾

{*Verily! In Allah's Apostle you have a good example to follow*}[33:21].”

Imam ibn al-Qayyim said (in the second volume in this translation), “This indicates his deep knowledge (رَضِيَ اللهُ عَنْهُ), because Allah, the Exalted, shortened the four-*Rak'ah* compulsory prayer to two while one is traveling. Therefore, if Allah (سُبْحَانَهُ وَتَعَالَى) had legislated two voluntary *Rak'ah* before or after *Dhuhr*, completing the number of *Rak'ah* in the compulsory prayer would have been better and more deserving.”]

Makkah, during the early morning (*Dhu`ha*). He (صلى الله عليه وسلم) was traveling then¹. There is a *Hadith* that Abu Dawood (1033) and at-Tirmidhi (505) collected in their *Sunan*, from al-Laith, from Safwan ibn Salim, from Abu Busrah al-Ghifari from al-Baraa ibn `Azib (رضي الله عنه), who said, "I accompanied Allah's Apostle (صلى الله عليه وسلم) in eighteen trips and saw that he did not abandon offering two [voluntary] *Rak'ahs* just before the sun reached the middle of the sky, before the time for *Dhuhr*²." At-Tirmidhi commented, "This is a *Gharib* (weak) *Hadith*." He also said, "I asked Muhammad [ibn Isma`eel al-Bukhari] about it and he did not know of any other chain of narration for it, except through al-Laith ibn Sa`d. He did not know the name of Abu Busrah." Further, there is a *Hadith* collected from `Aishah (رضي الله عنها) wherein she said that the Prophet (صلى الله عليه وسلم) did not abandon performing four *Rak'ah* before *Dhuhr* and two after it. Al-Bukhari (1110) collected this *Hadith* in his, *Sahih*. However, this *Hadith* does not clearly indicate that he (صلى الله عليه وسلم) also did so while traveling. `Aishah was describing the Prophet's usual practice, while in residence. Men had more knowledge in the Prophet's practice while traveling than women. `Abdullah ibn `Umar said that the Prophet (صلى الله عليه وسلم) did not offer more than two [compulsory] *Rak'ah*. Moreover, `Abdullah ibn `Umar did not offer any voluntary prayers, either before, or after the compulsory prayers [while traveling]. Allah has the best knowledge.

[1] [This is not a usual type of voluntary prayers, but a prayer of appreciation for Allah's support and victory with which He aided his Prophet, peace be upon him]

[2] [Shaikh Wahby said that this is a weak *Hadith* and to refer to, *Dha'eef Sunan at-Tirmidhi* (263)]

The Prophet's guidance was that he offered the voluntary prayers¹ [while traveling], riding his camel, no matter the direction it took². For *Ruku`* and *Sujud*, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to nod his head, lowering his head more for *Sujud* than for *Ruku`*³. Ahmad and Abu Dawood narrated that Anas ibn Malik said that the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) [when he wanted to perform voluntary prayers while riding his camel] would turn his camel towards the *Qiblah*⁴, recite *Takbiratul Istifta`h*⁵ then allow his camel to continue walking, praying to whatever direction it was walking in⁶. There is a doubt about the authenticity of this *'Hadith*⁷. Most of the narrators who described the Prophet's prayer, while riding, stated that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would pray in whatever direction the animal

[¹] [such as the *Witr*, the two *Rak'ah* preceding *Fajr* and any other general voluntary prayers not prayed usually, either after, or before the compulsory prayers]

[²] [Al-Bukhari (385), from Jabir ibn `Abdullah, and Muslim (1136), from `Abdullah ibn `Umar, may Allah be pleased with them; Jabir added that when the Prophet, peace be upon him, wanted to offer compulsory prayers, he would dismount his camel and face the *Qiblah* (*al-Ka`bah* at *Makkah*)]

[³] [Ahmad (11276), Abu Dawood (1038) and at-Tirmidhi (319); al-Albani graded this *'Hadith* as authentic in, *Sifatu Salati an-Naby*, Pg. 75]

[⁴] [the *Ka`bah* at *Makkah*]

[⁵] [by saying, "*Allahu akbar* (Allah is the Great)"]

[⁶] [Ahmad (12635), Abu Dawood (1225), ibn `Hibban, in his book, *ath-Thiqat* (1:12), adh-Dhiyaa, in his book, *al-Mukhtarah*, and others, collected this authentic *'Hadith*; al-Albani said this and graded it as *'Hasan* in, *Sifatu Salati an-Naby*, Pg. 75]

[⁷] [Rather, this is an authentic *'Hadith*; refer to, *Sahih Sunan Abu Dawood*, as Shaikh Wahby suggested]

was facing, including while reciting *Takbiratul Istifta`h*¹. They include `Amir ibn Rabi`ah, `Abdullah ibn `Umar and Jabir ibn `Abdullah; the narrations collected from them are more established than this narration collected from Anas². Allah has the best knowledge.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) prayed while riding his camel and his donkey, if the narration that reports this is authentic; Muslim (1132) collected this narration in his, Sahih, from `Abdullah ibn `Umar³.

It was reported that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) led the companions in the compulsory prayer while they were riding their animals, because of the rain and mud, if the `Hadith that reports this practice is authentic. Ahmad (16915), at-Tirmidhi (376) and an-Nasai reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) reached a narrow road while he and his companions were riding their animals. Rain was falling from above them, mud was beneath them, and it was time to pray. The one who called the *Adhan* was ordered to recite it, and then say the *Iqamah*. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) went forward while riding his camel and led them in prayer, nodding his head, lowering it more for *Sujud*

[¹] [by saying, “*Allahu akbar* (Allah is the Great)”]

[²] [This `Hadith from Anas added a benefit witnessed from the actions the Prophet did sometimes, and does not contradict the narrations ibn al-Qayyim mentioned; Anas described what he saw and they described what they saw.]

[³] [Shaikh `Irfan said that Imam an-Nawawi said, “Ad-Daraqutni and other scholars said that this `Hadith is a mistake committed by `Amr ibn Ya`hya al-Mazini (one of its narrators). They said that it is established that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) offered [voluntary] prayers while riding his camel. The correct statement to make here is that praying while riding a donkey is the action of Anas, just as Muslim reported in the following `Hadith.”]

(prostration) than for *Ruku`* (bowing). At-Tirmidhi said that this *Hadith* is *Gharib* (weak), only collected through `Umar ibn ar-Ramma`h¹. However, this practice was reported from Anas, from his action [not the Prophet's²].

It was the Prophet's guidance that when he started a journey before midday, he (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) would delay offering *Dhuhr* Prayer, until the time of *Asr* Prayer and then would dismount his camel and make *Jam`a*³. If the sun reached the middle of the sky, before he started –or restarted- a journey, he (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) would offer *Dhuhr* Prayer and then travel. If he needed to continue the journey, he would delay *Maghrib* Prayer until the time of *Isha*, when he would make *Jam`a* [and *Qasr*] between the two prayers during the time of *Isha*⁴. There is a *Hadith* stating that while traveling to the battle of *Tabuk*, the Prophet, peace be upon him, combined *Dhuhr* and *Asr*, if midday started before he continued the journey. If he (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) traveled before midday, he would delay *Dhuhr* until the time of *Asr*, when he would combine the two prayers. It is reported that he did the same regarding *Maghrib* and *Isha*. There is a difference of opinion regarding this *Hadith*; some scholars grade it *Sahih*, others grade it *Hasan*, while other scholars, such as al-'Hakim, state that it is fabricated. Yet, its chain of narration follows the guidelines used in the *Sahih*, but it was said that it has a

[1] [As at-Tirmidhi stated, this is a weak *Hadith*; Shaikh Wahby said to refer to, Dha'eef Sunan at-Tirmidhi (65)]

[2] [At-Tirmidhi added that Imams Ahmad ibn `Hanbal and Is'haq ibn Rahawaih agreed with Anas's action, who offered the compulsory prayer while riding because it was raining and muddy]

[3] [by offering *Dhuhr* and *Asr* Prayers combined and shortened]

[4] [Each prayer has its own *Iqamah*]

defect; those who said this offered an amazing explanation! Al-'Hakim said that, Abu Bakr ibn Muhammad ibn Ahmad ibn Balawaih said that, Musa ibn Harun said that, Qutaibah ibn Sa'eed said that, al-Laith ibn Sa'd said that, Yazid ibn Abi Habib said that, Abu at-Tufail said that, Mu'adh ibn Jabal said that while traveling to the battle of *Tabuk*, the Prophet, peace be upon him, would combine *Dhuhr* and *'Asr* [at the time of *Dhuhr*], if midday started before he continued the journey. If he (صلى الله عليه وسلم) traveled before midday, he would delay *Dhuhr* until the time of *'Asr* and combine the two prayers. If he (صلى الله عليه وسلم) continued the journey before *Maghrib* (sunset), he would delay *Maghrib* Prayer until the time of *Isha* and combine the two prayers. If he traveled after sunset, he would pray *Maghrib* and combine it with *Isha* [during the time of *Maghrib*]¹.

Al-'Hakim said, next, "The narrators of this *'Hadith* are trustworthy Imams. However, it is *Shadd* with regards to its chain of narration and text, even though we do not know of a specific defect with which we can clearly discount it. We had a closer look and found that Yazid ibn Abi Habib was not known to have heard *'Hadith* narrations from Abu at-Tufail. Further, we did not find this specific narration transmitted from Abu at-Tufail through any of his usual pupils, or through any other narrator from Mu'adh, except Abu at-Tufail, who usually narrated *'Hadith* from Mu'adh. Since only Abu at-Tufail collected this *'Hadith* from Mu'adh ibn Jabal, we graded it as *Shadd*. We are told that Abu al-'Abbas ath-Thaqafi said that Qutaibah ibn

^[1] [Just as ibn al-Qayyim stated here, this is an authentic *'Hadith* collected by Abu Dawood (1031) and at-Tirmidhi (508); Shaikh Wahby said to refer to, Sahih Sunan Abu Dawood (1080), where al-Albani graded this *'Hadith* from the *Sahih* grade]

Sa`eed used to say, ‘This *‘Hadith* was heard by Ahmad ibn `Hanbal, `Ali ibn al-Madini, Ya`hya ibn Ma`een, Abu Bakr ibn Abi Shaibah, Abu Khaithamah,’ and mentioned seven of the scholars of *‘Hadith* who recorded this *‘Hadith* from him. However, the mentioned scholars of *‘Hadith* recorded this *‘Hadith* from Qutaibah, because they were astonished at its chain of narration and words. Yet, we did not hear reports from any of these Imam criticizing this *‘Hadith* due to a certain defect.’”

Al-Hakim went on to say, “We had another closer look and found that this *‘Hadith* is fabricated, even though Qutaibah is a trustworthy truthful narrator.” He then reported, using a chain of narration that ends with al-Bukhari, that al-Bukhari said, “I asked Qutaibah ibn Sa`eed, ‘With whom did you record the *‘Hadith* that you heard from al-Laith, from Yazid ibn Abi Habib from Abu at-Tufail?’ He said, ‘With Abu al-Haitham Khalid ibn al-Qasim al-Mada-*ini*.’ Al-Bukhari commented, ‘Khalid al-Mada-*ini* used to invent narrations and attribute them to teachers of *‘Hadith*.’”

I –ibn al-Qayyim- say that al-`Hakim’s claim that this *‘Hadith* is fabricated is not valid. Abu Dawood reported this *‘Hadith* through Yazid ibn Khalid ibn `Abdullah ibn Yazid ibn Mauhab ar-Ramli al-Hamadani, from al-Mufaddal ibn Fadhalah, from al-Laith ibn Sa`d, from Hisham ibn Sa`d, from Abu az-Zubair, from Abu at-Tufail [‘Amir ibn Wathilah], from Mu`adh..., and then mentioned the rest of the *‘Hadith*¹. Therefore, al-Mufaddal reported the *‘Hadith* [from al-Laith ibn Sa`d], just as

¹] [Abu Dawood (1022); Shaikh Wahby said that al-Albani graded this *‘Hadith Sahih*, in his book, Sahih Sunan Abu Dawood (1067)]

Qutaibah reported it. However, Qutaibah had a better memory and exalted grade regarding *Hadith* narrations than al-Mufaddal, but the fact that al-Mufaddal narrated it ends the argument that only Qutaibah reported it. Further, Qutaibah stated that he heard the *Hadith*. Therefore, how can one question the fact that he heard it, especially if we remember the trustworthiness, good memory, honesty and straightness that Allah endowed Qutaibah with? Moreover, Is'haq ibn Rahawaih reported that Shabbabah told him that, al-Laith narrated that, 'Uqail said that, ibn Shihab [az-Zuhri] said that, Anas said that when the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was traveling and the sun reached its midday, he would offer *Dhuhr* and *Asr* Prayers and then continue the journey¹. Examine this chain of narration from Shabbabah, who was trustworthy and scholars agreed on accepting his narrations. In his, Sahih, Muslim collected other *Hadiths* from Shabbabah from al-Laith ibn Sa'd; this chain of narration follows the guidelines of the Two Shaikhs [al-Bukhari and Muslim]. The least we can say about this narration [from Anas, above] is that it supports the narration collected from Mu'adh. Further, the, Two Sahihs [al-Bukhari (1044) and Muslim (1143), from Anas] reported a similar account, except for mentioning combining the prayers early.

Moreover, Abu Dawood said that, Hisham narrated that, 'Urwah said that, Husain ibn 'Abdullah reported that, Kuraib said that, 'Abdullah ibn 'Abbas said that the Prophet, peace be upon him, used to..., then reported a similar *Hadith* to al-Mufaddal's from Mu'adh, which mentioned combining the prayers early. This is the full text

^[1] [Shaikh Wahby said that al-Baihaqi (3:162) collected this *Hadith* using an authentic chain of narration]

of the *Hadith*: Husain ibn `Abdullah ibn `Ubaidillah ibn `Abbas said that, Kuraib said that, `Abdullah ibn `Abbas said, "Should I tell you about the Prophet's prayer while traveling? When the sun reached the middle of the sky while he, peace be upon him, was not proceeding on his journey, he would combine *Dhuhr* and `Asr after midday. If he traveled before midday, he, peace be upon him, would delay *Dhuhr* and combine it with `Asr, at the time of `Asr." Kuraib then said that he thought that `Abdullah ibn `Abbas said the same regarding *Maghrib* and *Isha*. Ash-Shafii also collected this *Hadith* from ibn Abi Ya'hya, from `Husain, [from Kuraib from `Abdullah ibn `Abbas] and from ibn `Ajlan using the *Balagh*¹ way of narration, from Husain. Al-Baihaqi commented, "This is how the major scholars, such as Hisham ibn `Urwah, reported this *Hadith* from `Husain ibn `Abdullah. Also, Abdul Razzaq collected the *Hadith* from ibn Juraij, from `Husain, from `Ikrimah and Kuraib from `Abdullah ibn `Abbas. Abu Ayyub collected it from Abu Qilabah from `Abdullah ibn `Abbas, saying that he thinks that ibn `Abbas was reporting the Prophet's practice."

Moreover, Isma'eel ibn Is'haq said that, Isma'eel ibn Abi Idris reported that, his brother narrated that, Sulaiman ibn Malik said that, Hisham ibn `Urwah said that, Kuraib said that, `Abdullah ibn `Abbas said, "When the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) intended to proceed on his journey before midday, he would mount his animal and proceed. He would later dismount and combine *Dhuhr* and `Asr [at the time of `Asr]. If he did not proceed on his journey before midday, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would combine *Dhuhr* and `Asr [at the time of *Dhuhr*] and then ride his

^[1] [saying, 'Balaghani', which means, 'It was conveyed to me']

animal. If he wanted to mount his camel, but it was time for *Maghrib* Prayer, he would combine *Maghrib* and *Isha* [at the time of *Maghrib*].”

Abu al-`Abbas ibn Suraj said that, Ya`hya ibn Abdul `Hameed said that, Abu Khalid al-A`hmar said that, al-`Hajjaj said that, al-`Hakam said that, Muqassim said that, `Abdullah ibn `Abbas (رَضِيَ اللهُ عَنْهُ) said, “When the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wanted to proceed on his journey after midday, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would combine *Dhuhr* and `Asr [at the time of *Dhuhr*]. Otherwise, if it was not midday yet, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would delay *Dhuhr* and combine it with `Asr, at the time of `Asr.”

Shaikh al-Islam ibn Taimiyyah said, “The proof that combining in a *Taqdim*¹ manner is legislated is found in the Prophet’s combining *Dhuhr* and `Asr Prayers while standing at `Arafah². This way, the time for invoking Allah would not be broken by dismounting to offer the `Asr Prayer, even though it was not difficult to do so. Therefore, *Jam`a* out of necessity and to avoid hardship is even more proper.”

[¹] [‘*Jam`a Taqdim*’, means, ‘offering *Dhuhr* and `Asr at the time of *Dhuhr* –early and combined-, and combining *Maghrib* and *Isha* at the time of *Maghrib*. If one delays *Dhuhr* and `Asr until the time of `Asr, or *Maghrib* and *Isha* until the time of *Isha*, it is called, ‘*Jam`a Ta-kheer* (combining and delaying)’. One cannot pray *Dhuhr* (right after midday), *Maghrib* (right after sunset), or *Fajr* (right after dawn) Prayers before their stated fixed times]

[²] [The pilgrims stand at the vicinity of `Arafah on the ninth day of the lunar month of *Dhul-`Hijjah*, month of the `Hajj, from dawn until sunset, invoking Allah and supplicating to Him, then proceed to *Muzdalifah*, where they offer the prayers of *Maghrib* and *Isha* combined and shortened]

Ash-Shafii said, "It was better for him (صلى الله عليه وسلم) to pray [*Dhuhr* and] *Asr* in a *Taqdim* manner on the day of *Arafah*, so that the invocation of Allah would not be interrupted. It was also easier to keep proceeding to *Muzdalifah* and not stop to pray *Maghrib*, so as not to make it hard on the pilgrims." Allah has the best knowledge.

It was not in the guidance of the Prophet (صلى الله عليه وسلم) to combine the compulsory prayers while riding during the journey, as many people do¹.

Moreover, it was not the Prophet's *usual* guidance to combine the prayers while resting during a trip, except if he intended to proceed on the journey, as we explained regarding the battle of *Tabuk*².

¹] [We previously stated that standing is a pillar in the obligatory prayers, unless one cannot stand, such as if traveling in a ship or an airplane. Al-Albani said, in his book, Sifatu Salati an-Naby, Pg. 79, "The Messenger of Allah (صلى الله عليه وسلم) was asked about praying in a ship, and he said,

"صَلِّ فِيهَا قَائِمًا إِلَّا أَنْ تَخَافَ الْغَرَقَ."

'Pray in it while standing, unless you fear that you might drown.'" In the corresponding footnote, al-Albani said, "Al-Bazzar (68), ad-Daraqutni and Abdul Ghani al-Maqdisi in, as-Sunan (2:82), [collected this *Hadith* which] al-'Hakim graded as authentic; adh-Dhahabi agreed with al-'Hakim. The ruling regarding praying on an airplane is similar to praying on a ship, one stands up for the prayer, if one is able to do so. Otherwise, one prays while sitting down and nodding his head for *Ruku`* and *Sujud*, as we previously explained."]

²] [Imam Muslim collected several *Hadiths* with this meaning, such as *Hadith* no. 1145, from Anas ibn Malik, may Allah be pleased with him. This is the regular practice of the Prophet, =

As for combining the prayers while resting, not intending to continue the journey, it was not reported of his practice, except at *'Arafah*. Even then, he did so, so that standing in its vicinity was not interrupted, according to the explanation of ash-Shafii and my Shaikh –ibn Taimiyyah. This is why Abu 'Hanifah stated that combining the prayers in this manner is exclusively performed at *'Arafah*, making it a part of the rituals of *'Hajj*, not because of traveling. Ahmad, Malik and ash-Shafii said that combining the prayers at *'Arafah* was due to traveling¹. Ash-Shafii and Ahmad –according to one narration from him- said that combining is due to long travels, and therefore, they did not allow it [at *'Arafah*] for residents of *Makkah*. Malik and Ahmad –in another narration- reported that the residents of *Makkah* could combine the prayers and shorten them if they are [performing *'Hajj* and] standing at *'Arafah*. My Shaikh –ibn Taimiyyah- and Abu al-Khattab preferred this opinion. However, my Shaikh stated that combining and

=peace be upon him. However, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) combined the prayers, even for no reason that warrants combining them. Imam Muslim (1151) reported that 'Abdullah ibn 'Abbas said, "Allah's Apostle, peace be upon him, combined noon prayer (*Dhuhr*) with the afternoon prayer (*'Asr*), and the sunset prayer (*Maghrib*) with the *'Isha* Prayer in *Madinah*, without being in a state of danger or rainfall." In the narration transmitted by Waki', ibn 'Abbas was asked what prompted the Prophet to do so? Ibn 'Abbas said, "So that his (Prophet's) *Ummah* should not be put into (unnecessary) hardship."

However, we must state here that Shaikh al-Islam ibn Taimiyyah said that those who have the habit of always combining the prayers, without necessity, are *Munafiqun* (hypocrites).]

^[1] [We previously stated, with supporting evidence, that it is necessary to shorten the prayer while traveling]

shortening the prayers are general in implication, and as such, are allowed during short and long trips¹. This was the method that many scholars among *as-Salaf as-Sali`h* followed regarding explaining such matters². As for Malik and Abu al-Khattab, they said that the concession, under discussion, is exclusive for the residents of *Makkah*.

The Prophet, peace be upon him, did not set any limitations for his *Ummah* as to when to make *Qasr* or break the fast³. Rather, he made it general in indication, pertaining to traveling and moving about on the earth. He,

[¹] [and this is the correct opinion, as we will soon mention, Allah willing]

[²] [Many scholars among *as-Salaf as-Sali`h* did not restrict, without evidence, concessions or practices reported from the Prophet, peace be upon him, to the reported incident, but made it a general ruling that pertains to other areas and other people. An example of this, is ibn Taimiyyah's statement that combining and *Qasr* are legislated during long or short travels, even though=

=the specific evidence he used pertains to the Prophet's practice at *'Arafah*.]

[³] [At-Tirmidhi (729) reported, using an authentic chain of narration, that once, during *Ramadhan*, Anas intended to travel; his camel was prepared for him and he wore the clothes he wanted to wear while traveling. Before he left, he asked for food and ate. When he was asked if it was a *Sunnah* to do so, he answered in the positive.

Therefore, one is allowed to break the fast even before he travels, let alone doing so after starting the trip. As for shortening the prayer before leaving one's city, there is a difference of opinions between the scholars about it. Ibn al-Mundhir stated that the majority of scholars agree that one should shorten the prayer after leaving the outskirts of the city of one's residence. Allah has the best knowledge.]

peace be upon him, also made *Tayammum*¹ general and pertaining to every type of travel.

As for limiting these concessions to one, two or three days, no authentic statement was collected from the Prophet in this regard, and Allah has the best knowledge².

[¹] *Tayammum* is performed when there is no water available to perform *Wudhu* or *Ghusl* and when one cannot use water for health reasons. In this case, one strikes his hands on the earth and then passes the palm of each on the back of the other and then blow off the dust from them and then pass (rub) them on his face, this is called, *Tayammum*.]

[²] [Allah, the Exalted, said,=

﴿ وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ
الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا
مُبِينًا ﴾

{And when you (Muslims) travel in the land, there is no sin on you if you shorten *As-Salât* (the prayer) if you fear that the disbelievers may put you in trial (attack you), verily, the disbelievers are ever unto you open enemies}[4:101]. Shaikh Sayyid Sabiq said in his book, *Fiqhu as-Sunnah*, Pg. 367-368, "It is apparent from the words of the *Ayah* that any travel that linguistically means travel, whether long or short, warrants *Qasr* of the prayers and allows combining them and breaking the fast. There are no statements in the *Sunnah* that restrict this concession. Ibn al-Mundhiri and other scholars reported twenty different opinions for the scholars regarding this topic. Ahmad (11864), Muslim (1116), Abu Dawood (1015) and al-Baihaqi narrated that Ya'hya ibn Yazid said, 'I asked Anas ibn Malik about *Qasr* of the prayers. Anas said, 'When the Prophet, peace=

=be upon him, traveled three miles –or* three *Farsakh***-. he used to offer two *Rak'ah*.'

Al-'Hafidh ibn Hajar al-'Asqalani said in his book, Fat'h al-Bari, Shar'h Sahih al-Bukhari, 'This is the most authentic and clear *Hadith* about this topic. The doubt concentrating on whether the distance was in miles or *Farsakhs* ends on account of a *Hadith* collected from Abu Sa'eed al-Khudri, who said, 'When the Messenger of Allah, peace be upon him, traveled the distance of a *Farsakh*, he used to perform *Qasr* of the prayer.'

Sa'eed ibn Mansur collected this last statement; al-'Hafidh collected it in his book, at-Talkhis, and affirmed its authenticity since he did not criticize it***. It is a fact that the *Farsakh* is three miles, and therefore, the statement collected from Abu Sa'eed removes the doubt that occurred in the statement collected from Anas. Also, Abu Sa'eed's statement affirms that the shortest distance in which the Messenger of Allah, peace be upon him, shortened the prayer was three miles. The *Farsakh* consists of 5541 meters, while the mile consists of 1748 meters. We should state that the shortest distance that *Qasr* was reported in was one mile, as reported by ibn Abi Shaibah, using an authentic chain of narration from 'Abdullah ibn 'Umar. Ibn 'Hazm agreed with this narration and said that the proof that *Qasr* was not performed in less than a mile, is the fact that the Prophet, peace be upon him, visited the *Baqi'* graveyard to bury the dead and went out far in the open to relieve the call of nature [under cover and far from people's eyes]; he did not make *Qasr* then.

As for the opinions issued by scholars of *Fiqh*, such as stating that the distance of travel should be long, Imam Abu al-Qasim al-Khiraqi sufficed for us regarding refuting them. Al-Khiraqi said, as in, al-Mughni, 'I do not think that there is proof to support the various opinions of the Imams [regarding the shortest distance that allows *Qasr*]. This is because the statements of the companions do not conform with each other, and proof is not=

=established by any of their statements where there is conflict of opinion.”

Shaikh Sayyid Sabiq went on to say, with regards to when one should start *Qasr*, while traveling, “The majority of scholars agree that *Qasr* is legislated as soon as one leaves the dwellings of his area. They considered this a condition that allows *Qasr*; one does not offer the full number of *Rak'ah* in the prayers, until entering the first line of dwellings in his area [upon returning from a trip]. Ibn al-Mundhir said, ‘I did not hear any account stating that the Prophet (صلى الله عليه وسلم) offered *Qasr*, except after leaving *Madinah*.’”

* The hesitation here came from Shu'bah, one of the narrators of the *Hadith*, not Anas.

** The *Farsakh* is three miles.

*** In his book, Tamamu al-Minnah fi at-Ta'liqi 'ala Fiqhi as-Sunnah, Pg. 319, Imam al-Albani said, “The author (Sayyid Sabiq) was deceived here on account of the fact that al-'Hafidh [ibn Hajar al-'Asqalani] did not comment after mentioning this *Hadith*. As-San'ani in his book, Subul as-Salam, and ash-Shaukani in his book, As-sail al-Jarrar (1:307), were also deceived in the same manner. However, in his book, Nail al-Autar (3:176), ash-Shaukani questioned the authenticity of this *Hadith* and commented after mentioning it, by saying, ‘Al-'Hafidh collected it in, at-Talkhis, and did not comment on it. If it is held to be authentic, then the distance of a *Farsakh* would be established [as the shortest distance that warrants *Qasr*]. One does not make *Qasr* in less than a *Farsakh*, if his journey is considered a travel legislatively and linguistically.’ I –al-Albani- question how this *Hadith* attains authenticity, when its chain of narration contains Abu Harun al-'Abdi, about whom al-'Hafidh [ibn 'Hajar al-'Asqalani] said in, At-Taqrīb, ‘He is a *Matruk* (unacceptable, abandoned); some scholars stated that he fabricated *Hadith*.’ I –al-Albani- collected this *Hadith* in, Irwa' al-Ghalil (3:15) from various resources; those who wish can refer to it in that book.”=

=Therefore, and as ibn `Hazm, ibn al-Qayyim, and several other scholars including al-Albani stated, *Qasr* is legislated during travel, no matter the distance, the time spent during travel or the fact that during a trip, one temporarily resides at a certain area for a while. What legislates *Qasr*, is traveling, as a concept known to people and thus universally accepted and defined by the relevant *Hadiths*. Ibn al-Qayyim will soon discuss this topic in detail, but here, I should state that the Prophet made *Qasr* for nineteen days, as al-Bukhari reported, Sa`d ibn Abi Waqqas performed it for forty days, `Abdullah ibn `Umar for six months, when snow prevented him from entering Azerbaijan, and Anas ibn Malik for two years when he went to *ash-Sham*. Similar accounts were reported of the practice of Abdul Ra'hman ibn Masurah, while besieging Kabul, etc. This is the guidance of the Prophet's companions; it is the best guidance, because it is taken from the guidance of Allah's Prophet, peace be upon Him.]

The Prophet's Guidance Regarding Reciting Quran, Listening to it, Feeling Humbleness and Crying Upon Hearing it, and Making the Voice Beautiful While Reciting it

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had a *'Hizb*¹ that he used to regularly recite. The Prophet's recitation was in the *Tarteel* manner, not fast or inaudible², but clear, pronounced letter by letter³. He used to divide his recitation into one *Ayah* at a time [by stopping at the end of

^[1] [a certain portion of the *Quran* that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to recite in any day or night; the *Salaf* imitated their beloved Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and used to divide the *Quran* into *'Hizbs*, to make it easy for them to recite and memorize it]

^[2] [*'Tarteel*', pertains to reciting the *Quran* in a slow, pleasant, careful manner, lengthening the letters that warrant lengthening. This way, one will be able to also contemplate the parts one is reciting. When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited the *Quran*, he did so using *Tarteel*, as Muslim reported (1212), implementing Allah's order,

﴿ وَرَتِّلِ الْقُرْآنَ تَرْتِيلاً ﴾

{*And recite the Qur'an (aloud) in a slow, (pleasant tone and style (Tarteel))*}[73:4]; for these and other benefits, refer to, Sifatu Salati an-Naby, Pg. 124, by al-Albani.]

^[3] [Al-Albani wrote in, Sifatu Salati an-Naby, Pg. 124, referencing that `Abdullah ibn al-Mubarak in, az-Zuhd (1:162), Abu Dawood and Ahmad collected this authentic *'Hadith*, using a *Sahih* chain of narration]

every *Ayah*¹], lengthening and extending his voice at the letters that warranted such practice². He used to extend his voice while reciting,

(الرَّحْمَنِ)

{*Ar-Ra'hman* (The Most Gracious)}, then,

(الرَّحِيمِ)

{*Ar-Ra'heem* (The Most Merciful)}³. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to seek refuge with Allah from the cursed devil, before he recited *Quran*, saying,

"أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمَزِهِ وَتَفْنِخِهِ وَتَفْنِئِهِ."

"*A`udhu billahi mina-sh-shaitani ar-rajim [min hamzihhi wanaf-khihi wa-naf-thih]*. (I seek refuge with Allah from the cursed devil, [from his whispers (or madness), inciting

[¹] [Ahmad (25371), Abu Dawood (3487), at-Tirmidhi (2851), as-Suhmi (64:65) and Abu `Amr ad-Danni, in his book, *Al-Muktafa* (5:2), collected this authentic *Hadith*, which al-Albani referenced, as we stated here, and graded it as *Sahih* in, *Sifatu Salati an-Naby*, Pg. 96, and said to refer to, *Irwaa al-Ghalil* (343)]

[²] [Al-Bukhari (4657) narrated that Qatadah said, "I asked Anas about the style of the Prophet's recitation and he said, 'He used to lengthen it (it was slow).'"]

[³] [Al-Bukhari (4658)]

arrogance and poetry]).¹” Sometimes, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to say,

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمْزِهِ وَنَفْخِهِ
وَنَفْثِهِ.”

“*Allahumma inni a`udhu bika mina-sh-shaitani ar-rajim, min hamzihi wa-naf-khihi, wa-naf-thih.* (O, Allah! I seek refuge with You from the cursed devil, from his madness, luring to pride and poems.)²”

^[1] [In his book, Sifatu Salati an-Naby, Pg. 96, al-Albani referenced this `Hadith, which Abu Dawood (651), ibn Majah (799), ad-Daraqutni and al-`Hakim collected, with the addition between brackets; also refer to, Irwa' al-Ghalil (342). There is another similar `Hadith, from the `Hasan grade, that Ahmad (11047), Abu Dawood (658) and at-Tirmidhi (225) collected, which reads,

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمْزِهِ وَنَفْخِهِ
وَنَفْثِهِ.”

“*A`udhu billahi as-samee`i al-`aleem mina-sh-shaitani ar-rajim, min hamzihi wanaf-khihi wa-naf-thih.* (I seek refuge with Allah, the All-Hearer, All-Knower, from the cursed devil, from his whispers (or madness), inciting arrogance and poetry).” For more details, refer to, Sifatu Salati an-Naby, Pg. 96. Also, refer to, Irwa' al-Ghalil (342), as Shaikh Wahby advised, may Allah reward him for this and many other benefits I used throughout this translation.]

^[2] [Ahmad (16139) Abu Dawood (651), ibn Majah (799), and others, collected this weak `Hadith; Shaikh Wahby said to refer=

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) liked to hear *Quran* being recited by others. One day, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) asked `Abdullah ibn Mas'ud to recite *Quran*, so he could hear it from him. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) felt humbleness (*Khushu`*) while listening to the *Quran* being recited by `Abdullah ibn Mas'ud, may Allah be pleased with him, and his eyes became tearful¹.

=to, Dha'eef Sunan Abu Dawood (160), by al-Albani, regarding this *Hadith*.]

^[1] [Al-Bukhari (4216) and Muslim (1332 & 1333) reported that `Abdullah ibn Mas'ud (رَضِيَ اللهُ عَنْهُ) said,

قَالَ لِي النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: "اقْرَأْ عَلَيَّ" قُلْتُ: اقْرَأْ عَلَيْكَ وَعَلَيْكَ أَنْزَلَ قَالَ: "فَأِنِّي أَحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي" فَقَرَأْتُ عَلَيْهِ سُورَةَ النِّسَاءِ حَتَّى بَلَغْتُ (فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا) قَالَ: "أَمْسِكْ" فَإِذَا عَيْنَاهُ تَذْرِفَانِ.

"Allah's Apostle, peace be upon him, said to me, 'Recite (of the *Qur'an*) for me.' I said, 'Shall I recite it to you although it had been revealed to you?' He said, 'I like to hear (the *Qur'an*) from others.' So I recited *Surat-an-Nisa'* (chapter 4) until I reached, {How (will it be) then when We bring from each nation a witness, and We bring you (O Muhammad) as a witness against these people?}[4:41]. Then he said, 'Stop!' And behold, his eyes were overflowing with tears."

Shaikh Wahby said, "An-Nawawi, may Allah grant him His Mercy, said, 'The *Hadith* collected from `Abdullah ibn Mas'ud contains several beneficial matters, such as recommending listening to *Quran* and paying attention to its recitation, crying and contemplating upon hearing it being recited. These benefits also include recommending asking other people to recite the=

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to recite the *Quran* while standing, sitting and laying on his side, whether having *Wudhu* or not¹. Nothing, except *Janabah*, prevented him (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) from reciting *Quran*².

=*Quran* so that one can hear its recitation [from others]; this helps contemplate it and think about its meanings more than if one recites it to himself. Moreover, this *Hadith* asserts and describes the humbleness of those who have knowledge and virtue when they are with their followers.”]

[¹] [Muslim (558) narrated that `Aishah (رَضِيَ اللهُ عَنْهَا) said that Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to mention –or remember– Allah at all times.]

[²] [The *Hadith* Muslim (558) collected from `Aishah, may Allah be pleased with her, indicates that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to remember Allah at all times, which pertains in its general meaning to the state of *Janabah**. Remembering Allah is performed by praising Him, glorifying Him, seeking His forgiveness, and reading the *Quran*, which is Allah's Speech and the best Speech one can ever recite and remember Allah with. There is a *Hadith* collected from `Ali (رَضِيَ اللهُ عَنْهُ) that Allah's Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would leave the area where he relieved the call of nature and recite the *Quran* to them and eat meat. `Ali went on to say that nothing, except *Janabah* prevented the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) from reciting *Quran*. Ahmad (604), Abu Dawood (198), at-Tirmidhi, an-Nasaii (265), and ibn Majah (587) collected this *Hadith*. However, this *Hadith* is weak, according to the following Imams: ash-Shafii, Ahmad, al-Baihaqi and al-Khattabi, as al-Albani reported [refer to, Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah, Pg. 108-110]. Al-Albani went on to state that Imam an-Nawawi said that most scholars of *Hadith* stated that this is a weak *Hadith*, contrary to the statement of at-Tirmidhi that it is authentic. [Also, al-Bukhari stated that ibn `Abbas did not see any sin in one reciting *Quran* while in the state of *Janabah*.] Al-Albani went on to=

The Prophet, peace be upon him, used to recite *Quran* with a beautiful voice, making *Tarji`* (in a vibrant quivering tone), just as he did during the conquest of *Makkah*, when he recited,

﴿ إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ﴾

{*Verily, We have given you (O Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) a manifest victory*}[48:1]. `Abdullah bin Mughaffal, may Allah be pleased with him, imitated the *Tarji`* of Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) by extending these words three folds

=say, Pg. 117-118, that ibn `Hazm also stated that `Abdullah ibn `Abbas, Sa`eed ibn al-Musayyib, Sa`eed ibn Jubair –with a good chain of narration leading to him reported by Hammad ibn Salamah- had the same opinion. He said that al-Baghawi said that this is the opinion of `Ikrimah (Shar`h as-Sunnah 2:43). However, al-Albani said, this matter [touching and reciting *Quran* while in the state of *Janabah*] is not free from being discouraged, because of a *Hadith* that states,

"إِنِّي كَرِهْتُ أَنْ أذُكِّرَ اللَّهَ إِلَّا عَلَى طَهْرٍ."

"I dislike mentioning Allah, except when I am in the state of *Taharah*"; 'Taharah', is the opposite of, 'Janabah'. Next, al-Albani said, "Refer to, Silsilat al-Ahadith as-Sahihah (834); Allah has the best knowledge." Further, al-Albani stated that all other *Hadiths* that disallow touching or reciting the *Quran* while one is *Junub* are weak.

* *Janabah* occurs when one needs to make *Ghusl* (take a bath) before praying, because of a wet dream, ejaculating, or having sexual intercourse.]

[as compared to the normal time it takes to read them]. Al-Bukhari (4659) collected this *Hadith*.

If you add these *Hadiths* to the Prophet's statements,

"زَيِّنُوا الْقُرْآنَ بِأَصْوَاتِكُمْ."

"*Beautify the Quran with your voices*¹",

"لَيْسَ مِنَّا مَنْ لَمْ يَتَغَنَّ بِالْقُرْآنِ."

"*He who does not make his voice beautiful while reciting the Quran is not one of us*²", and,

"مَا أَدِنَ اللَّهُ لِشَيْءٍ كَأَذْنِهِ لِنَبِيٍّ يَتَغَنَّى بِالْقُرْآنِ يَجْهَرُ بِهِ."

"*Allah does not listen to a prophet as He listens to a prophet who audibly recites the Qur'an in a pleasant tone*

^[1] [Ahmad (17763) Abu Dawood (1256), an-Nasaii (1005) and ibn Majah (1332), from al-Baraa ibn 'Azib, may Allah be pleased with him; Shaikh Wahby said that this authentic *Hadith* is contained in, Sahih Sunan Abu Dawood (1303)]

^[2] [Al-Albani stated that this *Hadith* was collected by Abu Dawood and al-'Hakim, who graded it as *Sahih*; adh-Dhahabi agreed. For more details about this *Hadith*, refer to the exemplary comment made by Imam al-Albani, may Allah grant him His Mercy, in his book, Sifatu Salati an-Naby, Pg. 125-127. Shaikh Wahby said that al-Albani graded this *Hadith* from the *Hasan Sahih* grade and included it in his book, Sahih Sunan Abu Dawood (1305)]

(*Yataghanna bil-Quran*)¹”, you will find that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) chose to recite *Quran* in a *Tarji`* manner [during the conquest of *Makkah*], not because his camel was moving while he was reciting. If his *Tarji`* at that time was on account of his camel moving, then reciting *Quran* in this manner would not be a matter of choice and `Abdullah ibn Mughaffal (رَضِيَ اللهُ عَنْهُ) would not have imitated and duly reported it, so that the Prophet’s guidance is imitated. `Abdullah (رَضِيَ اللهُ عَنْهُ) saw the camel shake the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) while moving, but reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) made *Tarji`*, thus, indicating that it was the Prophet’s choice to do so. Had he thought that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did the *Tarji`* because of the camel’s movement, then the Prophet’s manner of recitation at that instance would not be called, ‘*Tarji`*’.

One night, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) heard Abu Musa al-Ash`ari (رَضِيَ اللهُ عَنْهُ) recite *Quran* and when he told Abu Musa about it, Abu Musa (رَضِيَ اللهُ عَنْهُ) said, “If I knew you were listening, I would made my voice very beautiful for you².”

[1] [Al-Bukhari (4636) and Muslim (1318-1320) collected this `Hadith, from Abu Hurairah, may Allah be pleased with him]

[2] [Shaikh Wahby said that al-Haithami said in, Majma` az-Zawa-id (7:170), “Abu Ya`la collected this `Hadith, which was reported by Khalid ibn Nafi` al-Ash`ari, who is weak in `Hadith.” However, al-Albani graded this `Hadith authentic in, Sifatu Salati an-Naby, Pg. 127-128.

Al-Bukhari (4660) and Muslim (1322) reported that Allah’s Apostle, peace be upon him, said to Abu Musa al-Ash`ari,

”يَا أَبَا مُوسَى لَقَدْ أُوتِيَتْ مِزْمَارًا مِنْ مِزَامِيرِ آلِ دَاوُدَ.”

Abu Dawood reported in his Sunan, that Abdul Jabbar ibn al-Ward said that he heard ibn Abi Mulaikah say that, `Abdullah ibn Abi Yazid said, “Abu Lubabah (رَضِيَ اللهُ عَنْهُ) passed by us and we followed him, until he entered his house. He had a modest appearance. I heard him say, ‘I heard Allah’s Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) say,

"لَيْسَ مِنَّا مَنْ لَمْ يَتَغَنَّ بِالْقُرْآنِ."

‘He who does not make his voice beautiful (*Yataghanna*) while reciting the *Quran* is not one of us.’” Abdul Jabbar asked ibn Abi Mulaikah, “O, Abu Muhammad! What if one’s voice is not beautiful?” He said, “Let him make it beautiful, as much as he can¹.”

I –ibn al-Qayyim- say that we should bring this topic to light and detail people’s opinions about it, as well as, explain their evidence and state whether the evidence they used support or does not support their opinions. We should also state the correct opinion, relying on the Power and Aid of Allah, the Blessed, the Most High.

=“O Abu Musa! You have been given one of the musical wind-instruments of the family of David”, in reference to Abu Musa’s beautiful voice.]

[¹] [Al-Albani said that Abu Dawood (1258) and al-`Hakim collected this narration, which al-`Hakim and adh-Dhahabi graded as *Sahih*; refer to, Sifatu Salati an-Naby, Pg. 125-127. Shaikh Wahby said that this *Hadith* is found in, Sahih Sunan Abu Dawood (1305)]

A group of scholars, including Imams Malik and Ahmad, stated that reciting *Quran* using a voice that resembles musical melodies –or tones-, is *Makruh*¹.

^[1] [I –the translator- should state here that the word, ‘Makruh’, means, ‘disallowed’, according to the scholars of *as-Salaf as-Sali`h*. The scholars of *Fiqh* in the later generations used this word to mean, ‘discouraged’. Ibn al-Qayyim often uses the first meaning, which is also used in the *Quran* when describing unlawful things, such as the *Ayat* 17:31-38,

﴿ وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا ﴾ وَلَا تَقْرَبُوا الزَّوْجَ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا ﴿ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَانًا فَلَا يُسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا ﴿ وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ﴿ وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عِنْدَهُ مَسْئُولًا ﴿ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا ﴿ كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا ﴿

{And kill not your children for fear of poverty. We shall provide for them as well as for you. Surely, the killing of them is a great sin. And come not near to unlawful sex. Verily, it is a *Fāhishah* (a great sin) and an evil way. And do not kill anyone whose killing Allāh has forbidden, except for a just cause. And whoever is killed wrongfully (intentionally, not by mistake), We have=

‘Ali ibn Sa‘eed reported that Imam Ahmad said, regarding using musical tones (*Al‘han*) while reciting *Quran*, “I do not like this manner [of reciting *Quran*]; it is invented (*Bid‘ah*).” Al-Marwazi said that Imam Ahmad said, “Reciting *Quran* using *Al‘han* (musical tones), is a *Bid‘ah* (innovation in religion) and should not be heard.” In yet another narration collected from Imam Ahmad by Abdul Ra‘hman al-Mutatabbib, Ahmad said, “Reciting *Quran* using *Al‘han* is a *Bid‘ah*.” In yet another narration, ‘Abdullah ibn Ahmad, Yusuf ibn Musa, Ya‘qub ibn Bakhtan, al-Athram and Ibrahim ibn al-‘Harith said that Imam Ahmad said, “I dislike reciting *Quran* using *Al‘han*,

=given his heir the authority [to demand Qisās, — Law of Equality in punishment — or to forgive, or to take Diyah (blood money)]. But let him not exceed limits in the matter of taking life (he should not kill except the killer). Verily, he is helped (by the Islāmic law). And come not near to the orphan’s property except to improve it, until he attains the age of full strength. And fulfil (every) covenant. Verily, the covenant will be questioned about. And give full measure when you measure, and weigh with a balance that is straight. That is good (advantageous) and better in the end. And follow not (O man, i.e., say not, or do not, or witness not) that of which you have no knowledge. Verily, the hearing, and the sight, and the heart of each of those ones will be questioned (by Allāh). And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height. All the bad aspects of these (the above mentioned things) are Makruh (hateful) to your Lord.} No one can say that these above mentioned sins are merely discouraged. Therefore, the word, ‘Makruh’, as a legislative term, should mean, ‘Unlawful’. If one is reading an Islamic book that uses this term, one should be aware whether the author is talking about disallowed or discouraged things in Islam.]

unless one uses sad tones, like the way Abu Musa [al-Ash`ari] used to recite [Quran].” Sali`h, son of Imam Ahmad, said that Ahmad said, that the *Hadith*,

"زَيِّنُوا الْقُرْآنَ بِأَصْوَاتِكُمْ."

“*Beautify the Quran with your voices*¹”, means, ‘Make your voice beautiful (not, ‘use *Al`han*’). Al-Marwazi narrated that, Imam Ahmad recited these two *Hadiths*,

"مَا أَدْنَى اللَّهِ لَشَيْءٍ مَا أَدْنَى لِنَبِيِّ حَسَنِ الصَّوْتِ بِالْقُرْآنِ يَجْهَرُ
بِهِ."

“*Allah does not listen to a thing as He listens to a prophet who has a beautiful voice and audibly recites the Qur'an with it*²”, and,

"لَيْسَ مِنَّا مَنْ لَمْ يَتَغَنَّ بِالْقُرْآنِ."

“*He who does not make his voice beautiful while reciting the Quran (Yataghanna bil-Quran) is not one of us*³.”

[¹] [Ahmad (17763) Abu Dawood (1256), an-Nasaii (1005) and ibn Majah (1332), from al-Baraa ibn `Azib, may Allah be pleased with him; Shaikh Wahby said that this *Hadith* is contained in, Sahih Sunan Abu Dawood (1303)]

[²] [Al-Bukhari (6989) and Muslim (1319) collected this *Hadith*, from Abu Hurairah, may Allah be pleased with him]

[³] [Al-Albani said that this *Hadith* was collected by Abu Dawood and al-`Hakim, who stated that it is *Sahih*; adh-Dhahabi agreed; refer to, Sifatu Salati an-Naby, Pg. 125-127.]

Ahmad then said, “Sufyan ibn ‘Uyainah used to say [that the meaning of, ‘*Yataghanna bil-Quran*’, is,] ‘*Yastaghni bih*’, (i.e., ‘its recitation suffices for him’), while ash-Shafii said that it means, ‘One raises his voice while reciting it’.” When Imam Ahmad was reminded of the ‘*Hadith* about the Prophet, peace be upon him, reciting *Surat al-Fat`h* [during the conquering of *Makkah*¹] and his making *Tarji`* with his voice, Ahmad denied that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used *Al`han* in that instance. He also denied the authenticity of the ‘*Hadiths* that are used as evidence for allowing reciting *Quran* with *Al`han*².

^[1] [as Al-Bukhari (4659) reported]

^[2] [Famous reciters of *Quran* in the present time learn musical tones and use them while reciting the *Quran*, so that the people would think that they have a beautiful voice, to earn more money. One of them would repeat certain *Ayat* using a recital he thought made the best tune, so the listeners would like his voice even better. And the more people think that one’s voice is beautiful, the more popular he becomes and the more money he earns. If one asks any of these readers about the meaning of an *Ayah* that they recited, they would answer, by saying, “I am not knowledgeable in the *Quran*, I only read it!” These are the *Al`han* that imitate musical tones that Imam ibn al-Qayyim criticized here. Reciting the *Quran* was not meant to be a trade, but a contemplation and to heal all ills of the heart with it, just as Allah, the Exalted, the Most Honored, described it in *al-Quran*,

﴿ وَتُنزَلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ
إِلَّا خَسَارًا ﴾

{And We send down of the *Qur`ân* that which is a healing and a mercy to those who believe (in Islâmic Monotheism and act on=

Ibn al-Qasim reported that Malik was asked about using *Al`han* while praying [and reciting *Quran*]. Malik said that he disliked this method of reciting, saying, "They are merely singing, to collect money." Among the scholars who said that it is *Makruh* [to use *Al`han* while reciting *Quran*] are, Anas ibn Malik, Sa`eed ibn al-Musayyab, Sa`eed ibn Jubair, al-Qasim ibn Muhammad, al-`Hasan [al-Basri], Muhammad ibn Seereen and Ibrahim an-Nikh`ii. `Abdullah ibn Yazid al-`Ukbari said, "I heard a man ask Ahmad ibn `Hanbal about his opinion regarding reciting *Quran* using *Al`han*. Ahmad said, 'What is your name?' He said, 'Muhammad.' Ahmad asked him, 'Would you like to be called, 'Muuuhammmmmad'?" Al-Qadhi Abu Ya`la commented that Ahmad was emphasizing his dislike for *Al`han*.

Ibn Battal said, "A group of scholars said that *Taghanni* while reciting *Quran*, means, to make the voice beautiful and make *Tarji*¹ while reciting it. `Abdullah ibn al-Mubarak and an-Nadhr ibn Shumail stated that one can use any type of *Al`han* he wishes, to recite *Quran*." Ibn Battal also said, "At-Tabari narrated that `Umar ibn al-Khattab, may Allah be pleased with him, used to say to Abu Musa al-Ash`ari, may Allah be pleased with him, 'Remind us with our Lord.' Abu Musa would then recite

=it), and it increases the *Zâlimûn* (polytheists and wrongdoers) nothing but loss}[17:82].]

[¹] [*Tarji*], pertains to repeating and extending the duration during which one recites certain letters of the *Quran*, such as the letter *alif*]

Quran using various rhythms¹. Therefore, if one is able to recite *Quran* in a similar manner, let him do so².

'Uqbah ibn 'Amir had one of the most beautiful voices. Once, 'Umar ibn al-Khattab said to him, 'Recite so and so *Surah* for me.' When Uqbah recited it, 'Umar cried. Moreover, [ibn battal continued,] 'Abdullah ibn 'Abbas and 'Abdullah ibn Mas'ud allowed *Taghanni*³ while reciting *Quran*; this is also the opinion of 'Ata. Further, during the month of *Ramadhan*, Abdul Ra'hman ibn al-Aswad ibn Yazid used to search for and attend the *Masjids* where reciters had beautiful voice. At-Ta'hawi also reported that Abu 'Hanifah and his students used to listen to the *Quran* being recited with *Al'han* tones. Muhammad ibn Abdul 'Hakam reported that he saw his father, ash-Shaffi and Yusuf ibn 'Umar listen to the *Quran* being recited with *Al'han* tones. This is also the opinion of ibn Jarir at-Tabari.'"

Ibn Jarir at-Tabari said, "There is proof that *Taghanni* in the *Hadith* pertains to beautifying the voice and using reasonable tunes, which bring out the emotions of those listening to *Quran*, just as when one uses pleasant rhythms while reciting poems. Sufyan reported that, az-Zuhri said that, Abu Salamah said that, Abu Hurairah, may Allah be pleased with him, said that Allah's Apostle (صلى الله عليه وسلم) said, 'Allah does not listen to anything better than

^[1] [This tale, which does not have a chain of narration, does not necessarily mean that Abu Musa al-Ash'ari imitated musical tunes while reciting *Quran*.]

^[2] [This sentence might be the words of at-Tabari or 'Umar ibn al-Khattab]

^[3] [using various rhythms to recite *Quran*, according to the scholars who explained *Taghanni* in this manner]

the voice of a prophet whose voice is pleasant with the *Quran*.¹ It is fair to say that, 'Tarannum', occurs when one uses various rhythms to beautify his voice, to appeal to the listeners. There is a *Hadith* about this topic,

"مَا أَدِنَ اللَّهُ لِشَيْءٍ مَا أَدِنَ لِنَبِيِّ حَسَنِ الصَّوْتِ بِالْقُرْآنِ يَجْهَرُ
بِهِ."

'Allah does not listen to a thing as He listens to a prophet who has a beautiful voice and audibly recites the *Qur'an* with it.'² This *Hadith* provides the clearest evidence to the truth of what we said. If the meaning of, 'Yataghanna', is, 'it suffices for one than to listen to anything else', as ibn 'Uyainah claimed, there would be no use for mentioning having a beautiful voice and reciting *Quran* aloud. It is well-known that to Arabs, *Yataghanna*, pertains to beautifying the voice and extending it with *Tarji*'. As for the claim that the Arabs use this word to mean, 'to suffice for', we do not know of any scholar of the Arabic Language who agreed with this claim³."

[1] [At-Tabari used the word, 'Tarannum', which means, 'Taghanni (using rhythms)', but I did not find this word in the resources available to me to verify the authenticity of this narration; Allah has the best knowledge]

[2] [Al-Bukhari (6989) and Muslim (1319) collected this *Hadith*, from Abu Hurairah, may Allah be pleased with him]

[3] [At-Tabari went on to refute the statement of Sufyan ibn 'Uyainah regarding the meaning he gave for *Taghanni*, using various linguistic rules; we did not translate this part to avoid confusing the reader]

Abu al-`Hasan ibn Battal said, "There is a *Hadith* reported about this topic that caused confusion to some people. Ibn Abi Shaibah reported that, Zaid ibn al-`Habbab said that, Musa ibn `Ali ibn Raba`h said that, his father said that, `Uqbah ibn `Amir, may Allah be pleased with him, said that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"تَعَلَّمُوا كِتَابَ اللَّهِ وَتَعَاهَدُوهُ وَتَغْنُّوا بِهِ فَوَالَّذِي نَفْسِي بِيَدِهِ لَهُوَ
أَشَدُّ تَفَلُّتًا مِنَ الْمَخَاضِ فِي الْعُقْلِ."

'Learn Allah's Book, recite it in a pleasant voice (Taghanni) and take care of it (or, record it in writing). By He Who owns my life, it (Quran) slips away more easily¹ than camels that run away from bridles².' Further, `Umar ibn Shabbah said that Abu `Asim an-Nabil was told about ibn `Uyainah's explanation for the word, 'Taghanni', in that it means, 'Yastaghni³'. `Asim commented, 'Ibn `Uyainah did not say much. Ibn Juraij said that, `Ata said that, `Ubaid ibn `Umair said that Prophet Dawood, peace be upon him, had a musical instrument which he used to recite the Psalms with; when he did, he cried and made people cry⁴.

[¹] [from one's memory]

[²] [Ahmad (16679), using slightly different words than those ibn al-Qayyim reported here; Shaikh Wahby said to refer to, Sahih al-Jami` (2964), where al-Albani graded this *Hadith* as authentic]

[³] [to become satisfied with it rather than with anything else]

[⁴] [There is no basis to support this statement about Prophet Dawood, peace be upon him; `Ubaid ibn Umair was not among the companions]

Moreover, `Abdullah ibn `Abbas said that Prophet Dawood, peace be upon him, used to recite the *Zabur* (Psalms) using seventy different tunes; he used to bring out emotions in those listening¹.

When ash-Shafii was asked about ibn `Uyainah's explanation [for the word, 'Taghanni',] he said, 'We have better knowledge in its meaning. If the word desired here is *Yastaghni*, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would have said, 'He who does not *Yastaghni* by the *Quran* [not *Yataghanna*].' Therefore, ash-Shafii continued, 'Since he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, '*Yataghanna bil-Quran*', we knew that he was talking about *Taghanni*².'"

This group of scholars³ also said that beautifying the voice while reciting *Quran* by using various rhythms has more effect on the heart and encourages listening and paying attention to the recitation. Therefore, they said, the words of the *Quran* will be better heard and its meaning better contemplated by the heart. This satisfies the aim [behind reciting *Quran*] and is similar to sweetening the medicine, so that one takes it to cure the illness. It is also similar to herbs and spices that one adds to the food, so that one's appetite increased. It is also similar to wearing perfumes and a wife beautifying herself to become more attractive to her husband. The inner-self desires listening to musical tunes [which is impermissible], so a sufficient

⁽¹⁾ [There is no continuous chain of narration leading to `Abdullah ibn `Abbas offered here.

This paragraph is a continuation of ibn Battal's statement; Allah has the best knowledge]

⁽²⁾ [which pertains to reciting the *Quran* with a pleasant, measured, audible and beautiful voice]

⁽³⁾ [who allowed reciting *Quran* using various rhythms]

alternative was offered, by listening to *Quran* being recited in various rhythms. Likewise, the inner-self was offered a substitute for every type of disallowed and discouraged matter, better than what was substituted. For instance, the inner-self was given *al-Istikharah*¹, which conforms with the essence of *Tau`hid*² and *Tawakkul*³, substituting the disallowed practice of conducting lotteries with arrows [for decision]. Further, adultery and fornication were substituted with marriage, horseracing [for a prize] rather than gambling, and listening to the *Quran* of the Most Compassionate than to the devilish musical sounds; there are many other examples to this topic⁴.

¹ [Offering a two-*Rak'ah* voluntary prayer, then reciting the *Salam*, then invoking Allah for a decision; refer to al-Bukhari (1096) for the full text of the invocation recited during *Istikharah*]

² [Allah's Islamic Monotheism]

³ [Trust in and complete reliance on Allah]

⁴ [Listening to musical instruments is disallowed in Islam, according to the texts of the *Quran*, the *Sunnah* and the explanation of them, given by the Prophet's companions, who, among all of mankind, were and will always be the most knowledgeable about the Prophet's guidance and the meanings of the *Quran* and the *Sunnah*. For more details about the prohibition of listening to music, refer to the beneficial book on this topic authored by Imam al-Albani, and also on the ruling in Islam on music, by Bilal Phillips. However, I should mention an authentic *'Hadith* here, collected by al-Bukhari without a continuous chain of narration, and also by Abu Dawood (3521) and ibn Majah (4010), using an authentic chain of narration. Only one clear *'Hadith* like this one, should be sufficient for those who fear and obey Allah, to abandon listening to music and all types of songs. Abu Malik al-Ash`ari, may Allah be=

This group of scholars also stated that disallowed matters contain outweighing or overwhelming evil parts, unlike reciting *Quran* using *Al`han*¹, which does not alter the words [of the *Quran*] or hinder the listener from

=pleased with him, said that Allah's Apostle, peace be upon him, said,

"لَيَكُونَنَّ مِنْ أُمَّتِي أَقْوَامٌ يَسْتَحِلُّونَ الْحَرَ وَالْحَرِيرَ وَالْخَمْرَ وَالْمَعَازِفَ
وَلَيَنْزِلَنَّ أَقْوَامٌ إِلَى جَنْبِ عِلْمٍ يَرُوحُ عَلَيْهِمْ بِسَارِحَةٍ لَهُمْ يَأْتِيهِمْ يَعْنِي
الْفَقِيرَ لِحَاجَةٍ فَيَقُولُونَ ارْجِعْ إِلَيْنَا غَدًا فَيَبْتِئُهُمُ اللَّهُ وَيَضَعُ الْعِلْمَ وَيَمْسَحُ
آخَرِينَ قَرَدَةً وَخَنَازِيرَ إِلَى يَوْمِ الْقِيَامَةِ."

"From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the consumption of alcoholic drinks and the use of musical instruments, as lawful. And there will be some people who will stay near the side of a mountain and in the evening their shepherd will come to them with their sheep. A poor man will come and ask them for something, but they will say to him, 'Return to us tomorrow.' Allah will destroy them during the night and will let the mountain fall on them; He will transform the rest of them into monkeys and pigs; they will remain so, until the Day of Resurrection." This *Hadith* is clear, and talks about adultery, wearing silk for men, drinking alcohol and using musical instruments as being considered lawful, by some members of this *Ummah*. They will be punished by being transformed into monkeys and swine. How then can anyone say that listening to music is lawful, when this *Hadith* mentions the punishment of those who utter the very same statement?]

[¹] [reciting *Quran* using various rhythms, but not musical instruments, of course]

understanding it. If the manner, under discussion, of reciting *Quran* alters the way words are pronounced, as those who disallow *Al`han* think, then the listener would not be able to understand the words or comprehend their meanings. The fact contradicts this supposed hindrance.

This group of scholars also said that *Al`han*¹ are classified according to the method with which they are being delivered. Sometimes, they are delivered naturally, and sometimes, are made up and manufactured. The way the words are delivered does not alter the words, because it pertains to attributes and methods to deliver the reciter's voice, such as stressing on some letters, extending the duration of time between letters, which varies from one reciter to another. *Al`han*, on the other hand, is connected to rhythms –or tones-, which do not alter the way letters are pronounced; the latter [how to pronounce letters] was transferred to us [through the generations], while the former could not be transferred, except in certain instances. For example, the *Tarji`* of the Prophet, peace be upon him, during the conquering of *Makkah* was duly reported to us. Hence, reciting using *Al`han* pertains to two matters, extending the duration [between some letters] and *Tarji`* [repetition]. It is duly established that the Prophet, peace be upon him, used to extend his voice and lengthen the duration of reciting,

﴿ الرَّحْمَنِ ﴾

{*Ar-Ra'hman* (The Most Gracious)}, then,

⁽¹⁾ [which is pl. for *La`hn* (rhythm)]

﴿ الرَّحِيمِ ﴾

{*Ar-Ra`heem* (The Most Merciful)}¹.

The scholars who disallowed *Al`han* said that the proof is on their side, for several reasons. First, `Hudhaifah ibn al-Yaman, may Allah be pleased with him, reported that Allah's Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, "Recite the *Quran* using the rhythms and methods of speech the Arabs use. Stay away from the tunes the People of the Scriptures and the sinners. Some people will come after me and will recite the *Quran* in the rhythms used in singing and grieving. The *Quran* will not reach deeper than their throats², because their hearts suffer from *Fitnah*³, just as the hearts of those who like their ways⁴." Abu al-`Husain Razin collected this `Hadith in his book, Tajrid as-Sihah, Abu `Abdullah al-`Hakeem at-Tirmidhi⁵ collected it in, Nawadir al-Usul, and al-Qadhi Abu Ya`la used it as evidence in his book, al-Jami`. Abu Ya`la also collected another `Hadith in which Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) described some signs of the Last Hour, mentioning among them⁶,

[1] [Al-Bukhari (4658)]

[2] [The *Quran* will not enter their hearts]

[3] [trials in life and religion]

[4] [Shaikh Wahby said that at-Tabarani collected this `Hadith, in his, Ausat, collection of `Hadith, and also al-Baihaqi in his book, Shu`ab al-Eeman; Shaikh Wahby said that al-Albani graded it as weak in his book, Dha`eef al-Jami` (1067)]

[5] [not the same Imam at-Tirmidhi, who collected one of the Four Sunan collections]

[6] [Imam Ahmad (15462) collected this `Hadith; Shaikh Wahby said that al-Albani graded it as authentic in his book, Silsilat al-Ahadith as-Sahihah (979). Here is the full text of the `Hadith,=

=which contains several benefits. `Ulaim said, "We were sitting on a terrace with one of the Prophet's companions –Yazid, a sub-narrators of the `Hadith said, "I think it was `Abs al-Ghifari, may Allah be pleased with him"- discussing the outbreak of the plague. `Abs said, 'O, plague, take me,' and said it thrice."`Ulaim said to him, "Why do you say this, even though Allah's Apostle, peace be upon him, said,

"لَا يَتَمَنَّى أَحَدُكُمْ الْمَوْتَ فَإِنَّهُ عِنْدَ انْقِطَاعِ عَمَلِهِ لَا يُرَدُّ فَيَسْتَعْتَبُ."

'One of you should not wish for death, because when it comes, one will not be brought back (to this life), so that he does better deeds!'" `Abs said, "I heard Allah's Apostle (مَنْ لِي اللهُ عَلَيْهِ وَسَلَّمَ) say,

"بَادِرُوا بِالْمَوْتِ سِتًّا إِمْرَةً السُّفَهَاءِ وَكَثْرَةَ الشَّرْطِ وَبَيْعَ الْحُكْمِ
وَاسْتِخْفَافًا بِالْدَمِ وَقَطِيعَةَ الرَّحِمِ وَتَشْتَاتًا يَتَّخِذُونَ الْقُرْآنَ مَزَامِيرَ يُقَدِّمُونَهُ
يُغْنِيهِمْ وَإِنْ كَانَ أَقَلَّ مِنْهُمْ فَفَقَهَا."

'Die', before the coming of six evil matters: when the foolish become the rulers, conditions and stipulations increase, judgments (judge's rulings) are sold (for bribes), bloodshed is taken lightly, ties of kinship are severed, and before the coming of a new generation that makes the Quran Mazamir. They would ask one to lead them (in prayer), so that he sings for them, even if he had the least Fiqh among them"; 'Fiqh', pertains to having knowledge in the religion.

* One is allowed to wish for death during times of trials in religion. Of course, the `Hadith above does not encourage suicide! To explain, al-Bukhari (5239) and Muslim (4840) narrated that Anas ibn Malik, may Allah be pleased with him said that Allah's Apostle, peace be upon him, said,=

"وَنَشَأُ يَتَّخِذُونَ الْقُرْآنَ مَزَامِيرَ يُقَدِّمُونَهُ يُغْنِيهِمْ وَإِنْ كَانَ أَقْلٌ
مِنْهُمْ فَفَقَهَا."

"...and a new generation that makes the Quran Mazamir¹.
They would ask one to lead them (in prayer), so that he
sings for them², even if he had the least Fiqh among
them³."

"= لَا يَتَمَنَّيَنَّ أَحَدُكُمْ الْمَوْتَ مِنْ ضَرْبٍ أَصَابَهُ فَإِنْ كَانَ لَا بُدَّ فَاعْلَمْ فَلْيَقُلْ
اللَّهُمَّ أَحْيِنِي مَا كَانَتْ الْحَيَاةُ خَيْرًا لِي وَتَوَفَّنِي إِذَا كَانَتْ الْوَفَاةُ خَيْرًا
لِي."

"None of you should wish for death because of a calamity
befalling him; but if he has to wish for death, he should say,
'Allahumma a`hyini makanati-l-`hayatu khairan li, wa-tawaffani
idha canati-l-wafatu khairan li. (O, Allah! Keep me alive as long
as life is better for me, and let me die if death is better for
me.)'"

^[1] [pl. for *Mizmar*, which means, 'musical instrument']

^[2] [they would ask him to lead the prayer only because his voice
is beautiful, as they think]

^[3] [Muslim (1078) narrated that Abu Mas'ud al-Ansari, may
Allah be pleased with him, said that, Allah's Apostle, peace be
upon him, said,

"يَوْمَ الْقَوْمِ أَقْرَوْهُمْ لِكِتَابِ اللَّهِ فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً فَأَعْلَمَهُمْ
بِالسُّنَّةِ فَإِنْ كَانُوا فِي السُّنَّةِ سَوَاءً فَأَقْدَمَهُمْ هِجْرَةَ فَإِنْ كَانُوا فِي
الهِجْرَةِ -

This group of scholars¹ also said that once, Ziyad an-Nahdi came to Anas ibn Malik, along with some reciters of *Quran*. Ziyad was asked to recite *Quran*, and he raised his voice and recited using musical tunes, and he had a high voice. Anas said, "O, fellow! They² did not recite like this." This group of scholars also said that Allah's Apostle, peace be upon him, disallowed reciting the *Adhan* using rhythms. Ibn Juraij reported that `Ata said that `Abdullah ibn `Abbas said that there was a man who used to call the *Adhan* for the Prophet, peace be upon him, using various rhythms with his voice³. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was reported to have said to him, "*Adhan* is bountiful and easy to recite; if this is how your *Adhan* will be, then it is fine. Otherwise, do not call the *Adhan*."⁴ Further, Abdul Ghani ibn Sa`eed al-`Hafidh reported that Qatadah said that,

=سَوَاءٌ فَأَقْدَمُهُمْ سَلَامًا وَلَا يُؤْمِنُ الرَّجُلُ الرَّجُلَ فِي سُلْطَانِهِ وَلَا يَقْعُدُ
فِي بَيْتِهِ عَلَى تَكْرِمَتِهِ إِلَّا بِإِذْنِهِ."

"The Imam who leads the prayer for people, is one who is well grounded in Allah's Book. If they are equally versed in reciting it, then the one who has most knowledge regarding Sunnah; if they are equal regarding the Sunnah, then the earliest one to emigrate; If they emigrated at the same time, then the earliest one to become a Muslim. No man should lead another in prayer in the latter's place of authority, or sit in his place of honor in his house, except with his permission."

[¹ who disallow *Al`han* while reciting the *Quran*]

[² The Prophet's companions]

[³ no musical instruments were used]

[⁴ Shaikh Wahby said that ad-Daraqutni collected this *Hadith* (1:239), which Shaikh al-Albani graded as very weak in his book, Silsilat al-Ahadith adh-Dha'eefah wa-l-Maudhu'ah (2184)]

Abdul Ra'hman ibn Abi Bakr said that his father said, "The Prophet's recitation [of *Quran*] was extended in duration¹; it did not contain *Tarji*²." This group of scholars said that the *Tarji`* and following musical rhythms [while reciting *Quran*] alter some letters and make the letter *alif*, several *alifs*, the *wow* several *wows* and the *yaa* several *yaas*. Thus, letters will be added to the text of the *Quran*, and this is unacceptable. Further, there is the fact that *Tarji`* cannot be limited, because if it is limited even to a certain extent, one will be adding rulings on his own regarding how to recite Allah's Book. If there are no limits set for it, one will exaggerate in doing it, using musical rhythms and tones that resemble singing [with musical instruments, so *Tarji`* is disallowed]. This is the manner the singers use to sing poems. This is how some reciters of *Quran* recite it during funerals³, as well as, those who are asked to recite, just to

[¹] [in the letters that one can extend, while reciting *Quran*, such as the *alif*]

[²] [However, and contradicting this statement attributed to Abu Bakr, we mentioned an authentic *Hadith* collected by al-Bukhari stating that the Prophet, peace be upon him, did *Tarji`* while riding his camel, reciting *Surat al-Fat`h* during the conquering of *Makkah*]

[³] [One of the innovations that people invented, is to hire reciters of *Quran*, only for their beautiful voice, so that they recite it in a singing manner, in a tent that they erect, where the people of the deceased serve food and coffee, adding to their emotional loss a material loss at a time of need. For more details about this topic, read the excellent book titled, *A`hkamu al-Jana-iz*, by Imam al-Albani, especially the part that mentions various innovations pertaining to *Jana-iz*, Pg. 320-324. Also, read the fourth volume of this translation; we ask Allah that it becomes available in print soon.]

hear their voices. This manner of reciting involves changing Allah's Book, reciting it in the manner singers sing and recite poems. They use various musical and song rhythms with their voices while reciting *Quran*, and thus, dare challenge Allah and His Book, playing games with the *Quran*, as well as, succumbing to the plots of the devil that beautifies this method. None of the scholars of Islam accepted this method. It is a fact that exaggerating in beautifying one's voice while reciting *Quran*, leads to reciting it using musical rhythms. This is why disallowing it becomes necessary, just as it is necessary to disallow the means that lead to disallowed acts.

These are the evidences that each group¹ offered and argued. But to end the dispute about this topic, we say that *Taghanni* has two meanings.

The first meaning of *Taghanni* pertains to satisfying the natural ability, without exaggeration, pretending or training². Rather, if one reads while letting his natural ability flow with ease, then his recitation will come natural without *Al`han*. This is permissible, even if one helps his natural ability by trying to beautify his voice. When one is grieving³, or feeling love⁴ and eagerness⁵, one cannot resist reciting in a sad, yet beautiful manner; this [is the type of voice that] is accepted and liked by hearts, because it flows naturally and is free from faking and pretending. This is

^[1] [of scholars, those who allow *Al`han* while reciting the *Quran* and those who disallow it]

^[2] [training the voice beyond its natural ability and range]

^[3] [for his past errors, as ibn `Hibban stated]

^[4] [for Allah, the Exalted, the Most Honored, and for His Book]

^[5] [to recite Allah's Speech and contemplate its meanings, so as to be among those who receive Allah's honor]

the method of reciting used and listened to by the *Salaf*. It is the good type of *Taghanni* which brings emotions in the listener and the reader. The evidence of those who agreed with this opinion should be explained in the manner offered here.

The second meaning of *Taghanni* pertains to when it is used as a trade; it is fabricated, trained and exaggerated and does not flow naturally. One trains his voice, just as singers train their voices using simple musical tunes, following certain rhythms and measured flow of voice that are learned and do not come natural. This is the recitation that *as-Salaf as-Sali`h* rejected, criticized and chastised, as well as, disallowed using [while reciting *Quran*] and admonished those who used it. The evidences brought by those who [reject *Al`han*] pertain to this meaning, and therefore, the confusion disappears and the correct stance becomes apparent, as compared to the incorrect opinion. Surely, those who have knowledge in the way of *as-Salaf as-Sali`h* know for certainty that they were free of reciting *Quran* imitating fabricated musical rhythms, which are regular rhythms and measures, limited [and pretended]. They had such fear from and obedience to Allah that they neither recited *Quran* in this manner, nor allowed others to use it. Surely, they recited *Quran* in a beautiful, sad voice, trying to adorn their voices while reciting it. They sometimes recited in a sad voice, and sometimes in a jolly voice, or a voice full of eagerness and anticipation. These manners of reciting flow naturally and were not disallowed in the religion; even the inner-self prefers them. Rather, the religion encouraged and recommended this type of recitation, stating that Allah the Exalted listens to those who recite *Quran* in this manner,

"لَيْسَ مِنَّا مَنْ لَمْ يَتَغَنَّ بِالْقُرْآنِ."

"He who does not make his voice beautiful while reciting the *Quran* is not one of us¹." This *Hadith* asserts the natural way of reciting, as well as, affirms that those who do not recite in this manner will not be following the Prophet's guidance and way².

[¹] [This is an authentic *Hadith* collected by Abu Dawood and al-'Hakim; refer to, *Sifatu Salati an-Naby*, Pg. 125-127, where al-Albani stated that al-'Hakim and adh-Dhahabi graded this *Hadith* as *Sahih*.]

[²] [Ibn Majah (1329) narrated that Jabir ibn Abdullah, may Allah be pleased with him, said that Allah's Apostle, peace be upon him, said,

"إِنَّ مِنْ أَحْسَنِ النَّاسِ صَوْتًا بِالْقُرْآنِ الَّذِي إِذَا سَمِعْتُمُوهُ يَقْرَأُ حَسِبْتُمُوهُ
يَخْشَى اللَّهَ."

"He who has the best voice while reciting the *Quran* is one who, if you hear him recite, you think that he fears Allah."

Imam adh-Dhahabi wrote a booklet, in which he criticized those who recite the *Quran* by exaggerating while reciting it, using various musical tunes, characteristics and ranges, as if singing. He listed several statements from scholars of *as-Salaf as-Sali'h*, such as Imam Ahmad and Imam Malik, who said that he did not hear this type of recitation from the scholars with whom he learned. Imam Malik was among the third generation of Islam and one of the narrators of several ways of reciting the *Quran*; Refer to adh-Dhahabi's booklet for more information about this topic. Those who wish to learn how to recite *Quran* properly, should acquire tapes for Shaikh Muhammad Khalil al-'Husari, may Allah grant him His Mercy, because of the clarity of his=

=voice and modest use of rhythms. This was the advice of Imam al-Albani, may Allah grant him His Mercy. Also, one should acquire tapes for the reciters who read *Quran* at the two *Masjids* of *Makkah* and *Madinah*, since they avoid the criticized type of recitation that is full of exaggeration and pretending. Also, one is advised to seek a reliable teacher who knows how to recite the *Quran* properly and learn the various rules and ways of reciting *Quran* with him. One should not seek reciters whose sole mission is to use musical rhythms, to earn money. Allah has the best knowledge. Shaikh Wahby said that Imam ibn Kathir said in his book, *Fadha-il al-Quran*, Pg., 97-98, regarding reciting *Quran*, "What is legislated is to beautify the voice in a manner that encourages listening to the *Quran*, contemplating [its meanings] and feeling humbleness, submission and obedience to it. As far as the voices that are a mixture of unnatural, made up musical rhythms that follow certain tones and musical codes, *Quran* recitation should be free of them, dignified and honored, instead of being recited in this [hateful] manner. The *Sunnah* disallowed this type of practice." Also, read carefully the wonderful conclusion Imam ibn al-Qayyim wrote at the end of this chapter, because it contains deep knowledge and sound comprehension.]

The Prophet's Guidance Regarding *Salatu al-Khauf* (Fear Prayer)¹

The Prophet's guidance regarding *Salatu al-Khauf* (Prayer of Fear) included Allah's permission to shorten and reduce the prayer's pillars and number of *Rak'ahs*, if one is traveling during times of fear. If there is no fear and one is traveling, one prays *Qasr* [and completes the pillars of the prayer]. If there is only fear, but one is not traveling, one only reduces the pillars of the prayer. This was the Prophet's guidance, peace be upon him; it explains the concessions and restrictions pertaining to *Qasr* (shortening the compulsory prayers) while traveling and during times of fear, as mentioned in the *Ayah* (4:101-102).

If the enemies of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) were amassed between him² and the *Qiblah*, his guidance regarding *Salatu al-Khauf* was that he would order all of the Muslim army to stand in lines behind him. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would then recite *Takbir* ("Allahu Akbar (Allah is the Great)"), and they all would recite *Takbir* after him. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)

^[1] [I brought this chapter here, before the chapter on the Prophet's guidance regarding visiting the ill. In, *Zad-ul Ma'ad*, ibn al-Qayyim wrote about the Prophet's guidance regarding visiting the ill, then, funerals, then, the Fear Prayer. Allah willing, the Prophet's guidance regarding *al-Jana-iz* (funerals) will be the first chapter in the fourth volume of this translation; we ask Allah that we are able to finish it in a timely fashion.]

^[2] [and his army]

(اللَّهُ عَلَيْهِ وَسَلَّمَ) would next go to *Ruku*¹, and they would all imitate him. He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) would then raise his head, and they would raise their heads². He (مَتَى اللَّهُ عَلَيْهِ وَسَلَّمَ) would then go to *Sujud*, along with the line that was behind him, while the second line remained standing, facing the enemy³. When he (مَتَى اللَّهُ عَلَيْهِ وَسَلَّمَ) finished the first *Rak'ah*⁴ and stood up for the second *Rak'ah*, the second line would then make *Sujud* and offer it twice, then stand up. Next, the second line would move forward and take the place of the first line, while the first line moved back to the second line. This way, the virtue of standing in the first row⁵

[¹] [after supplicating to Allah and reciting *Quran*, in the manner described in the second volume of this translation, in the chapter describing the Prophet's prayer]

[²] [saying, "*Sami'a allahu liman `hamidah* (Allah hears those who praise and glorify Him)", while going to the standing posture, then, "*Rabbana laka-l-`hamd* (O, our Lord, all the praise is due to You), after standing, then reciting *Takbir* to go to the *Sujud* posture]

[³] [to guard against the enemy conducting a surprise attack]

[⁴] [after offering two *Sujuds*, in the manner we described, in the second volume of this translation]

[⁵] [The Prophet, peace be upon him, said,

لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّفِّ الْأَوَّلِ ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ
يَسْتَهْمُوا عَلَيْهِ لَاسْتَهْمُوا."

"If the people knew the reward for pronouncing the *Adhan* and for standing in the first row (in congregational prayers) and found no other way to get that, except by drawing lots, they would draw lots." Al-Bukhari (580) and Muslim (661) collected=

would be attained by both groups. Also, the second line would be able to imitate the Prophet, peace be upon him, while he performed the two *Sujuds* of the second *Rak'ah*, just as the first line had the opportunity to follow him (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in the two *Sujuds* of the first *Rak'ah*. This way, both groups were able to acquire the same virtue and offer the same prayer behind the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and not miss what the other group did not miss. This is the ultimate in fairness. When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would make *Ruku'* [in the second *Rak'ah*], the two groups would follow him in the manner described in the first *Rak'ah*. When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sat for *Tashahhud*, the second row would offer their two *Sujuds* [after the first line had made their *Sujuds* behind the Prophet] and then follow him in performing the *Tashahhud*. He would then recite the *Salam* for both groups¹.

If the enemies were not facing off the Prophet's army in the direction of *Qiblah*, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would sometimes divide his army into two groups, one facing the enemy and another praying behind him [facing the *Qiblah*]. In this instance, one group would offer one *Rak'ah* behind him (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), then move to where the second group was standing [facing the enemy, and continue the two-*Rak'ah* prayer, after the Prophet said the *Salam*]. The second group [that stood on guard] would move where the

=this *'Hadith*, from Abu Hurairah, may Allah be pleased with him.]

[¹] [Muslim (1387) collected this *'Hadith* from Jabir ibn 'Abdullah, may Allah be pleased with him; Shaikh Wahby said to refer to, Sahih Sunan Abu Dawood (1096). Refer to the second volume of this translation for more details about how to perform the pillars and the invocation of Allah recited during the prayer; they are the same as for *Salatu al-Khauf*, except in the differences explained here.]

first group was standing [behind the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)] and offer the second *Rak'ah* behind him (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would end the prayer with the *Salam*; each group would offer their second *Rak'ah*, after the Imam said the *Salam*¹.

In another instance, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) [stood up facing the *Qiblah*] and one batch of the army –out of two- prayed one *Rak'ah* along with him. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would then stand up for his second *Rak'ah* and remain standing, while the first batch offered their second *Rak'ah*, then ended the prayer with the *Salam*, before the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) went into *Ruku`* [in his second *Rak'ah*]. Then, [the first batch would relieve the second batch, which stood guard, and] the second batch would come [and take the place of the first batch] and offer the second *Rak'ah* behind him (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Then, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sat for *Tashahhud*, while the second batch stood up and completed their second *Rak'ah*, while he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) waited for them, sitting for *Tashahhud*. When the second batch offered their *Tashahhud*, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) led them in reciting the *Salam*².

Sometimes, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would offer two *Rak'ah* with one batch of the army, who would recite the *Salam* before him. Then the second batch would take their place, and the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would offer two more *Rak'ah* with them and recite the *Salam* at the end. In

[¹] [Al-Bukhari (3820) and Muslim (1385), from `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُ)]

[²] [Al-Bukhari (3817) and Muslim (1390), from one of the companions (رَضِيَ اللهُ عَنْهُمْ)]

this instance, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would offer four *Rak'ah* while each batch would offer two¹.

Sometimes, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would offer two *Rak'ah* with one batch and end the prayer for them with the *Salam*. Then the second batch would come [while the first stood guard], and he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would lead them in offering two *Rak'ah*, and then end it with the *Salam*. This way, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) led a two-*Rak'ah* prayer for each batch [but he prayed the Fear Prayer twice]².

Sometimes, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would lead one batch of the army in offering one *Rak'ah*, and this batch would end

[1] [Al-Bukhari (3822), without a continuous chain of narration (*Ta'liq*), and Muslim (1391), from Jabir ibn `Abdullah (رَضِيَ اللهُ عَنْهُ). The full text of this *Hadith* contains a great benefit, asserting the Prophet's tremendous courage and trust in Allah, the Exalted. Jabir ibn `Abdullah (رَضِيَ اللهُ عَنْهُ) reported, "We were in the company of the Prophet, peace be upon him, (during the battle of) *Dhat-ur-Riqā'*, when we came across a shady tree. We left it for the Prophet, peace be upon him, (to take rest under its shade). A pagan man came while the Prophet's sword was hanging on the tree. He took it secretly out of its sheath and said to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), 'Are you afraid of me?' The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, 'No.' He said, 'Who can save you from me?' The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, 'Allah.' The companions of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) threatened the pagan man. Later, the *Iqamah* for the prayer was announced and the Prophet offered a two *Rak'ah* Fear prayer with one of the two batches, and that batch went aside and he offered two *Rak'ah* with the other batch. So the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) offered four *Rak'ah*, but the people offered two *Rak'ah* only.'"]

[2] [An-Nasaii (1543) collected this authentic *Hadith*, from Jabir ibn `Abdullah, may Allah be pleased with him; Shaikh Wahby said to refer to, Sahih Sunan an-Nasaii (1460)]

the prayer and go [to relieve the first batch, that stood guard]; this is all what they would pray. Then the second batch would come and the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would lead them in offering one *Rak'ah*, and this is all what they would pray. Therefore, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would offer two *Rak'ah*, but each batch of the army would offer only one¹.

All these types of Fear Prayer are legislated. Imam Ahmad said, "It is permissible to implement every [authentic] *Hadith* that describes the Fear Prayer." He also said that there are six or seven ways to offer the Fear Prayer, and therefore, implementing any of them is permissible. Al-Athram said, "I asked Abu 'Abdullah [Imam Ahmad ibn 'Hanbal], 'Do you think we should implement all of these *Hadiths*, one at a time, when warranted, or always offer one way [of offering *Salatu al-Khauf*]?' He said, 'It is good if one implements all of them².'" This indicates that Imam Ahmad allowed for each batch of the army to pray only one *Rak'ah* [during *Salatu al-Khauf*]. This is also the opinion of 'Abdullah ibn 'Abbas, Jabir ibn 'Abdullah, Tawoos, Mujahid, al-'Hasan, Qatadah, al-'Hakam and Is'haq ibn Rahawaih³.

[¹] [Ahmad (22181), from 'Abdullah ibn 'Abbas and 'Hudhaifah ibn al-Yaman, may Allah be pleased with them, and An-Nasaii (1512), from 'Hudhaifah ibn al-Yaman, may Allah be pleased with him; Shaikh Wahby said to refer to, Sahih Sunan an-Nasaii (1442)]

[²] [When one fears for one's safety, one offers the Fear Prayer in any of the ways reported in authentic *Hadiths*]

[³] [Shaikh Sayyid Sabiq said in, Fiqhu as-Sunnah, Pg., 364, that Tha'labah ibn Zahdam said, "We were with Sa'eed ibn al-'Aas in the area of *Tabaristan*, when he asked, 'Who among you offered the Fear Prayer with Allah's Apostle, peace be upon him?' 'Hudhaifah [ibn al-Yaman] said, 'I did.' 'Hudhaifah led=

There are other descriptions for *Salatu al-Khauf* that were reported from the Prophet, peace be upon him, similar to the ones we mentioned or are based on them, though the words of these various narrations slightly differ. Some scholars said that there are ten ways to offer this prayer, and even fifteen, according to Abu Muhammad ibn `Hazm. However, the descriptions we mentioned here are the authentic narrations. Those [who said that there are more ways of offering *Salatu al-Khauf*] made every narration about it a different type of the Prophet's practice. However, the narrators only used different –sometimes seemingly contradictory– words describing similar accounts, and Allah has the best knowledge¹

=each batch of the army in praying one *Rak'ah* each. They did not offer a second *Rak'ah*.” Abu Dawood (1055) and an-Nasaii (1513) collected this narration.]

[¹] [Shaikh Sayyid Sabiq said in his book, *Fiqhu as-Sunnah*, Pg. 360, “The scholars agree that *Salatu al-Khauf* is legislated*, because Allah, the Exalted, the Most Honored, said,

﴿ وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ
وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ
أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَدَّ الَّذِينَ
كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً
وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذًى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَى أَنْ
تَضَعُوا أَسْلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴾

{When you (O Messenger Muhammad ﷺ) are among them, and lead them in *As-Salât* (the prayer), let one party of=

=them stand up [in *Salât* (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed, and let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allâh has prepared a humiliating torment for the disbelievers}[4:102].” Sayyid Sabiq said, next, Pg., 364, “The *Maghrib* Prayer does not go through *Qasr* in this case. The *Hadiths* that describe the Fear Prayer did not address the topic of how to offer the *Maghrib* Prayer. This is why scholars offered different opinions regarding this topic. The *Hanafi* and *Maliki* scholars said that the Imam offers two *Rak'ah* for the first batch, and leads the second batch in offering the third *Rak'ah*. Ash-Shafii and Ahmad said that the Imam leads the first batch in offering one *Rak'ah* and then leads the second batch in offering two *Rak'ah* [then, each batch finishes the prayer in three *Rak'ah*]; it was reported that *Ali ibn Abi Talib* offered the latter type for people.” Sayyid Sabiq then said, Pg., 364, “If fear intensifies and the lines of soldiers clash, everyone should pray, alone [if they have to], as one is able to, whether riding or on foot, facing the *Qiblah* or not. In this case, one nods his head for *Ruku`* and *Sujud*, as much as one can, making his lowering the head for *Sujud* more than for *Ruku`*. One is allowed to abandon the pillars of the prayer that he cannot perform in this instance. *Abdullah ibn Umar* said that the Prophet, peace be upon him, said regarding the Fear Prayer (*ibn Majah*:1248), ‘If fear intensifies, then (offer the Prayer) while riding or on foot.’ *Al-Bukhari* (4171) collected the following words for this *Hadith***, ‘But if the fear is too great, they can pray standing on their feet or riding on their mounts, facing the *Qiblah* or not.’ In another narration collected by *Muslim* (1386), *Abdullah ibn Umar* said, ‘If there is greater fear, then offer=

=the prayer while riding or on foot; just nod your head [for *Ruku`* and *Sujud*].”

* One offers the Fear Prayer whether residing or traveling and whether in battle, in fear of a beast or an enemy, pursuing an enemy or being pursued by an enemy, or for fear of fire. In this case, one offers the prayer in the manner one is able to, even while walking or running.

** In the narration collected by al-Bukhari (4171), Malik said that Nafi` thought that `Abdullah ibn `Umar was reporting the Prophet's words.]

The Prophet's Guidance Regarding Visiting the Sick

Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to visit his ill companions¹.

Once, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) visited a young Jewish boy who used to serve him and visited his uncle [Abu Talib], who was a polytheist at the time; he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) offered Islam to them. The Jewish boy embraced Islam².

^[1] [as reported in a *Hadith* collected by al-Bukhari (5227) from Sa'd ibn Abi Waqqas, may Allah be pleased with him]

^[2] [Al-Bukhari (1268) reported that Anas ibn Malik, may Allah be pleased with him, said,

كَانَ غُلَامٌ يَهُودِيٌّ يَخْدُمُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَرِضَ فَأَتَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعُودُهُ فَقَعَدَ عِنْدَ رَأْسِهِ فَقَالَ لَهُ: "أَسْلِمَ" فَنَظَرَ إِلَى أَبِيهِ وَهُوَ عِنْدَهُ فَقَالَ لَهُ: أَطِيعَ أَبَا الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَسْلَمَ فَخَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَقُولُ: "الْحَمْدُ لِلَّهِ الَّذِي أَنْقَذَهُ مِنَ النَّارِ."

"A young Jewish boy used to serve the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and he became sick. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) went to visit him, sat near his head and asked him to embrace Islam. The boy looked at his father, who was sitting there, and his father said, 'Obey Abul-Qasim (Allah's Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).' The boy embraced Islam. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) came out saying, 'Praises be to Allah Who saved the boy from the Hell-fire.'"

However, the Prophet's uncle did not embrace Islam¹. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to sit close to the ill person, near his head, asking him how he felt, by saying,

=No words can duly explain the Prophet's stance with this boy. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was full of mercy for mankind, eager to help them enter Allah's Paradise. He never forgot a favor done to him by anyone, or the fact that it was his mission to convey Allah's Message. He was so eager to offer Islam to a young Jewish boy, who used to serve him, when he knew that the boy was dying, that he rushed to his bedside and offered Islam to him. The boy's father, knowing in his heart that Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was truly Allah's Apostle, ordered his son to obey the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). If the Prophet's stance ended here, he would have done his job and fulfilled his mission. However, his heart felt joy that the boy became Muslim, that he went out announcing to the companions, who came with him, stating that Allah the Exalted saved the boy from the Fire, thanking and praising Allah for this favor! Allah, the Exalted, said in the *Quran*,

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴾

{*And We have sent you (O Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) not but as a mercy for the 'Ālamīn (mankind, jinn and all that exists)}*[21:107].}

^[1] [Al-Bukhari (1272) and Muslim (35) reported that, Sa'eed ibn al-Musayyab narrated that, his father, may Allah be pleased with him, said,

لَمَّا حَضَرَتْ أَبَا طَالِبٍ الْوَفَاةُ جَاءَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَوَجَدَ عِنْدَهُ أَبَا جَهْلٍ وَعَبْدَ اللَّهِ بْنَ أَبِي أُمَيَّةَ ابْنَ الْمُغِيرَةَ فَقَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "يَا عَمُّ قُلْ لَا إِلَهَ إِلَّا اللَّهُ كَلِمَةً أَشْهَدُ لَكَ =

=بِهَا عِنْدَ اللَّهِ" فَقَالَ أَبُو جَهْلٍ وَعَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ: يَا أَبَا طَالِبٍ
 أَتُرْغَبُ عَنْ مِلَّةِ عَبْدِ الْمُطَّلِبِ فَلَمْ يَزَلْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 يَعْزِضُهَا عَلَيْهِ وَيُعِيدُ لَهُ تِلْكَ الْمَقَالَةَ حَتَّى قَالَ أَبُو طَالِبٍ آخِرَ مَا
 كَلَّمَهُمْ: هُوَ عَلَى مِلَّةِ عَبْدِ الْمُطَّلِبِ وَأَبِي أَنْ يَقُولَ لَا إِلَهَ إِلَّا اللَّهُ فَقَالَ
 رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَمَا وَاللَّهِ لَأَسْتَغْفِرَنَّ لَكَ مَا لَمْ أَنُحِ
 عَنْكَ" فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ (مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا
 لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَى مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ
 الْجَحِيمِ) وَأَنْزَلَ اللَّهُ تَعَالَى فِي أَبِي طَالِبٍ فَقَالَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ
 عَلَيْهِ وَسَلَّمَ (إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ
 وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ).

“When Abu Talib was on his death bed, the Prophet (صلى الله عليه) went to him, while Abu Jahl [and `Abdullah ibn Abi Umayyah ibn al-Mughirah] sat beside him. The Prophet (صلى الله عليه) said, ‘O, my uncle! Say: None has the right to be worshipped, except Allah; an expression I will use to defend your case, before Allah.’ Abu Jahl and `Abdullah ibn Umayyah said, ‘O, Abu Talib! Will you leave the religion of `Abdul Muttalib (Abu Talib’s father)?’ They kept on saying this to him, until the last statement he said to them (before he died) was, ‘I die on the religion of `Abdul Muttalib’; he refused to say, ‘La ilaha illa-llah’. Then, the Prophet (صلى الله عليه) said, ‘By Allah! I will keep on asking for Allah’s Forgiveness for you unless I am forbidden to do so.’ The following Verse was revealed, {It is not fitting for the Prophet and the believers to ask Allah’s Forgiveness for the pagans, even if they were their near relatives, after it has become clear to them that they are the=

"كَيْفَ تَجِدُكَ."

"*Kaifa Tajiduk* (how do you feel)?¹" It was reported that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to ask the ill person if he had an appetite for anything, saying, "Do you feel like eating something?" If the ill person said he had a taste for a type of food or drink, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would order it given to him, if that type of food would not have an adverse effect on his health².

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to rub the ill person with his right hand, saying,

"أَذْهِبِ الْبَاسَ رَبَّ النَّاسِ اشْفِ وَأَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا
شِفَاؤُكَ شِفَاءَ لَا يُعَادِرُ سَقَمًا."

"*Ad-hibi-l-baas, rabba-n-nas, ishfi wa-anta ash-shafi, la shifaa illa shifa-uk, shifaaan la yughadiru saqama.* (Take away the illness, O, Lord of the people! Cure him as You

=*dwellers of the (Hell) Fire*}(9:113). Another Verse was also revealed, regarding Abu Talib, {(O Prophet!) *Verily, you guide not whom you like, but Allah guides whom He will. And He knows best those who are the guided.*}[28:56]"

Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) obeyed His Lord and did not invoke Him for forgiveness for his uncle, who died as a pagan.]

[¹ [At-Tirmidhi (905) and ibn Majah (4251) collected a *'Hadith* with this meaning]

[² [Shaikh Wahby said that ibn Majah (1430 & 3432) collected a *'Hadith* with this meaning, which an-Nawawi graded as weak in his book, al-Adhkar, Pg. 207]

are the One Who cures. There is no cure but Yours, a cure that leaves no disease.)¹” He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also used to say,

"امْسَحِ الْبَاسَ رَبَّ النَّاسِ بِيَدِكَ الشِّفَاءُ لَا كَاشِفَ لَهُ إِلَّا أَنْتَ."

"*Imsa`hi-l-baas, rabba-n-nas, biyadika ash-shifaa, la kashifa lahu illa anta.* (Remove the trouble, O, Lord of the people! Cure is only in Your Hand, none except You can remove the trouble.)²” He, peace be upon him, used to invoke Allah three times for the ill, just as he did for the benefit of Sa`d [ibn Abi Waqqas (رَضِيَ اللهُ عَنْهُ)],

"اللَّهُمَّ اشْفِ سَعْدًا."

"*Allahumma ishfi Sa`d.* (O, Allah! Heal Sa`d.)³” When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) visited an ill person, he used to say,

"لَا بَأْسَ طَهُورٌ إِنْ شَاءَ اللَّهُ."

"*Labaasa, tahurun inshaallah.* (Don't worry, your illness will be a means of cleansing of your sins, if Allah Will.)⁴” Sometimes, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would say,

[¹] [Al-Bukhari (5243) and Muslim (4062), from `Aishah (رَضِيَ اللهُ عَنْهَا)]

[²] [Al-Bukhari (5303), from `Aishah, may Allah be pleased with her]

[³] [Al-Bukhari (5227) and Muslim (3079), from Sa`d ibn Abi Waqqas, may Allah be pleased with him]

[⁴] [Al-Bukhari (3347), from `Abdullah ibn `Abbas, may Allah be pleased with both of them. This *Hadith* ends with the amazing=

"كَفَّارَةٌ وَطَهُورٌ."

"*Kaffaratun wa-tahurun.* (An eraser of sins and a cleanser.)¹"

He (مَنْ لِيَ اللهُ عَلَيْهِ وَسَلَّمَ) used to offer *Ruqyah* (divine healing), to those who suffered from ulcers, wounds, or stomach aches. He (مَنْ لِيَ اللهُ عَلَيْهِ وَسَلَّمَ) would place his index finger on the ground then raise it and say,

"بِسْمِ اللَّهِ تُرْبَةُ أَرْضِنَا وَرَيْقَةُ بَعْضِنَا يُشْفِي سَقِيمَنَا بِإِذْنِ رَبِّنَا."

"*Bismillahi, turbatu ardhina wa-riqatu ba`dhina, yushfa saqimuna bi-idhni rabbina.* (In the Name of Allah; the earth of our land and the saliva of some of us cure our patient by the permission of our Lord.)²" This *Hadith*, which is found in the, Two Sahihs, invalidates the words of another narration that describes the seventy thousands who will enter Paradise without account by stating that they neither offer *Ruqyah*, nor ask for it³. The part of the

=story of a Bedouin who did not know what benefited him. When the Prophet, peace be upon him, invoked Allah for the Bedouin, he said, "*Tahur!* Nay, but a fever that burns in the body of an old man and make him visit (end up in) his grave." The Prophet, peace be upon him, said, "*Then it is so.*"

[¹] [Shaikh `Irfan said that ibn as-Sunni collected this *Hadith*, in his book, 'Amalu al-Yaumi wa-l-Lailah (535), with a *Hasan* chain of narration]

[²] [Al-Bukhari (5304) and Muslim (4069), from `Aishah (رَضِيَ اللهُ عَنْهَا)]

[³] [Muslim (323) collected this narration, which contradicts various correct narrations collected by al-Bukhari and Muslim,=

narration, under discussion, stating that they do not offer *Ruqyah*, was mistakenly reported by one of its narrators. I heard Shaikh al-Islam ibn Taimiyyah make a similar statement, saying, "The authentic narration reads,

"هُمُ الَّذِينَ لَا يَسْتَرْقُونَ."

'They are those who do not ask for *Ruqyah* for themselves.¹'

=in addition to contradicting the fact that Allah's Apostle, peace be upon him, used to offer *Ruqyah* to those who asked for it.]

⁽¹⁾ [This *Hadith* carries tremendous good news for Muslims, and this is why I will report its full text here. Al-Bukhari (5311) and Muslim (320) narrated that `Abdullah ibn `Abbas (رضي الله عنه) said that Allah's Apostle (صلى الله عليه وسلم) said,

"عَرِضْتُ عَلَى الْأُمَمِ فَجَعَلَ يَمُرُّ النَّبِيُّ مَعَهُ الرَّجُلُ وَالنَّبِيُّ مَعَهُ الرَّجُلَانِ وَالنَّبِيُّ مَعَهُ الرَّهْطُ وَالنَّبِيُّ لَيْسَ مَعَهُ أَحَدٌ وَرَأَيْتُ سَوَادًا كَثِيرًا سَدَّ الْأُفُقَ فَرَجَوْتُ أَنْ تَكُونَ أُمَّتِي فَقِيلَ هَذَا مُوسَى وَقَوْمُهُ ثُمَّ قِيلَ لِي انظُرْ فَرَأَيْتُ سَوَادًا كَثِيرًا سَدَّ الْأُفُقَ فَقِيلَ لِي انظُرْ هَكَذَا وَهَكَذَا فَرَأَيْتُ سَوَادًا كَثِيرًا سَدَّ الْأُفُقَ فَقِيلَ هَؤُلَاءِ أُمَّتِكَ وَمَعَ هَؤُلَاءِ سَبْعُونَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ" فَتَفَرَّقَ النَّاسُ وَلَمْ يُبَيِّنْ لَهُمْ فَتَدَاكَرَ أَصْحَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا: أَمَا نَحْنُ فَوَلَدْنَا فِي الشَّرْكِ وَلَكِنَّا آمَنَّا بِاللَّهِ وَرَسُولِهِ وَلَكِنْ هَؤُلَاءِ هُمْ أَبْنَاؤُنَا فَبَلَغَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: "هُمُ الَّذِينَ لَا يَتَطَيَّرُونَ وَلَا يَسْتَرْقُونَ وَلَا يَكْتُبُونَ وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ" فَقَامَ عُنَاشَةُ ابْنُ مِحْصَنٍ فَقَالَ: =

I -ibn al-Qayyim- say that these people will enter Paradise without being held to account, because of their

أَمِنْهُمْ أَنَا يَا رَسُولَ اللَّهِ قَالَ: "نَعَمْ" فَقَامَ آخِرُ فَقَالَ: أَمِنْهُمْ أَنَا
فَقَالَ: "سَبَقَكَ بِهَا عُكَّاشَةُ."

"Some nations were displayed before me. A prophet would pass in front of me with one man, and another with two men, and another with a group of people, and another with nobody with him. Then I saw a great crowd covering the horizon and I wished that they were my followers, but it was said to me, 'This is Moses and his followers.' Then it was said to me, 'Look!' I looked and saw a big gathering with a large number of people covering the horizon. It was said, 'Look this way and that way.' So I saw a big crowd covering the horizon. Then it was said to me, 'These are your followers, and among them there are 70,000 who will enter Paradise without (being asked about their) accounts.'" Then the people dispersed and the Prophet, peace be upon him, did not tell them who those 70,000 were. The companions of the Prophet, peace be upon him, started talking about this topic and some of them said, "Regarding us, we were born in the era of heathenism, but then we believed in Allah and His Apostle, peace be upon him. We think however, that these (70,000) are our offspring." These words reached the Prophet, peace be upon him, and he said, "These (70,000) are the people who do not draw an evil omen from (birds), do not get treated by branding themselves and do not ask to be treated by Ruqyah, but put their trust (only) in their Lord." `Ukkashah ibn Mu`hsin got up and said, "O, Allah's Apostle! Am I one of those (70,000)?" The Prophet, peace be upon him, said, "Yes." Then another person got up and said, "Am I one of them?" The Prophet, peace be upon him, said, "Ukkashah has proceeded you."*

* Some Prophets, peace be upon them, called their people to Islam, but no one believed in them!]

perfect *Tau`hid*; they do not ask people to recite *Ruqyah* on them. He, peace be upon him, described them next, by saying,

"وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ."

"*And they trust in their Lord.*" On account of their perfect reliance on their Lord, dedication to Him, trust in Him, being pleased with Him and seeking their needs from Him, they do not ask the people for anything, *Ruqyah* or otherwise. They do not feel bad omens that stop them from doing what they want to do, because superstition diminishes faith and weakens it. Ibn Taimiyyah added, "The one who does *Ruqyah* [for the benefit of others] is a good doer, offering charity, while those who receive *Ruqyah* are merely seekers of help. The Prophet, peace be upon him, performed *Ruqyah* for others, but did not ask it for himself, saying,

"مَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَنْفَعَ أَخَاهُ فَلْيَنْفَعْهُ."

'*He among you who is able to help his brother, let him do so.*'¹"

One might ask about the meaning of a *Hadith* collected in the, Two Sahihs, from `Aishah, may Allah be pleased with her, who said that when the Prophet (صلى الله عليه وسلم) went to bed, he used to recite *Surat-al-Ikhlās* (chapter 112), *Surat-al-Falaq* (chapter 113) and *Surat-an-Nas* (chapter 114), then blow on his palms and pass them over

^[1] [Muslim (4078), from Jabir ibn `Abdullah, may Allah be pleased with him]

his face and those parts of his body that his hands could reach, starting with his head and face, then the front parts of his body. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to repeat this practice thrice¹. Next, `Aishah said, “When Allah's Messenger, peace be upon him, fell ill, he used to order me to do the same for him”[al-Bukhari (5307)].

To answer this question, we say that there are several narrations for this *Hadith*, one of them is the narration mentioned above [collected by al-Bukhari (5307)]. The second narration [collected by Muslim (4066)] states that the Prophet, peace be upon him, [not `Aishah] used to breathe into his hands [and recite the said chapters, when he was ill]. The third narration [collected by al-Bukhari (4629)] states that `Aishah said, “I used to recite these words and use his hand to wipe over his body, because his hands were blessed.” Yet, a fourth narration [collected by Muslim (4066)] states that `Aishah said, “When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) fell ill, he used to recite the *Mu`awwidhat* (chapters: 112-113-114) on himself, and then breathe into his hands.” These various narrations explain each other. Sometimes, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would breathe into his hands, at a time when he felt weak because of an illness, and thus, was unable to wipe over his entire body. He would then order `Aishah to hold his hands and wipe over his body, after he recited the reported chapters into them. This is different from asking other people to recite *Ruqyah*, especially since she did not say that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered her to do *Ruqyah* for him. She said that the wiping was done with the Prophet's own hands, after he recited *Quran* and breathed into them. Therefore, her statement that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to order her to

^[1] [Al-Bukhari (4630) and Muslim (4065) collected this *Hadith*]

do so, means that he ordered her to wipe over his body with his hands, as he used to do himself [when he was not ill or weak]¹.

It was not a part of the Prophet's guidance to dedicate special days or times during which he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would visit the ill. Rather, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) legislated his *Ummah* to visit the ill, day or night, at all possible times. There is a *'Hadith* in, al-Musnad (578²), wherein the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

[¹] [A similar explanation should be applied to the following *'Hadith*, which Imam Muslim (4055) collected, from 'Aishah, may Allah be pleased with her. 'Aishah said,

كَانَ إِذَا اشْتَكَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَقَاهُ جِبْرِيلُ قَالَ:
"بِاسْمِ اللَّهِ يُبْرِيكَ وَمِنْ كُلِّ دَاءٍ يَشْفِيكَ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ
وَشَرِّ كُلِّ ذِي عَيْنٍ."

"When Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) fell ill, Jibril (عَلَيْهِ السَّلَامُ) used to recite *Ruqyah* on him, saying, '*Bismillahi yubrika, wa-min kulli da-in yashfika, wa-min sharri 'hasidin idha 'hasada wa-sharri kulli dhi 'ainin.* (In the Name of Allah, He will cure you, and heal you from every illness, and [protect you] from the evil of the envious, if they envy you and from the evil of every eye.)'"

In this *'Hadith*, it is not mentioned that the Prophet, peace be upon him, asked Angel Jibril, peace be upon him, to recite *Ruqyah* for his benefit.]

[²] [Also ibn Majah (1432) collected this authentic *'Hadith*; Shaikh Wahby said to refer to, Silsilat al-Ahadith as-Sahihah (1367)]

"إِذَا عَادَ الرَّجُلُ أَخَاهُ الْمُسْلِمَ مَشَى فِي خِرَافَةِ الْجَنَّةِ حَتَّى
يَجْلِسَ فَإِذَا جَلَسَ غَمَرَتْهُ الرَّحْمَةُ فَإِنْ كَانَ غُدُوَّةً صَلَّى عَلَيْهِ
سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُمْسِيَ وَإِنْ كَانَ مَسَاءً صَلَّى عَلَيْهِ
سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُصْبِحَ."

"If a man visited his ill brother, he will be walking in the fruits of Paradise, until he sits. When he sits, mercy will fill him. If it is in the morning, seventy thousand angels will recite Salat¹ for his benefit, until night. If it is at night, seventy thousand angels will recite Salat for his benefit, until morning." In another narration, the Prophet, peace be upon him, said,

"مَا مِنْ مُسْلِمٍ يَعُودُ مُسْلِمًا إِلَّا ابْتَعَثَ اللَّهُ سَبْعِينَ أَلْفَ مَلَكٍ
يُصَلُّونَ عَلَيْهِ أَيَّ سَاعَةٍ مِنَ النَّهَارِ كَانَتْ حَتَّى يُمْسِيَ وَأَيَّ
سَاعَةٍ مِنَ اللَّيْلِ كَانَتْ حَتَّى يُصْبِحَ."

"If any Muslim visits another Muslim, who is ill, then Allah will send seventy thousand angels to recite Salat for his benefit any hour of the day, until the night, and any hour of the night, until the morning."²

The Prophet (صلى الله عليه وسلم) used to visit those who suffered from ophthalmia (eye sores) or other illnesses.

^[1] [which entails invoking Allah, the Exalted, the Most Honored, for His blessings and honor for the benefit of the person visiting the ill]

^[2] [Ahmad (909)]

Sometimes, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would place his hand on the ill person's forehead, then wipe over his chest and stomach, while saying,

"اللَّهُمَّ اشْفِهِ."

"*Allahumma ishfihi.* (O, Allah, cure him)^[1]" He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would also wipe over the face of the ill person.



[1] [We previously mentioned a similar *Hadith* from Sa'd ibn Abi Waqqas, may Allah be pleased with him]

This is the end of the third volume of the translation of, Zad-ul Ma`ad fi Hadyi Khairi al-`Ibad, by Imam ibn Qayyim al-Jauziyyah. Allah willing, the fourth volume will start with the chapter on the Prophet's guidance regarding Al-Jana-iz, visiting graves, burying the dead and the invocation to Allah he, peace be upon him, invoked Allah with for the benefit of the dead. I ask Allah to help us continue translating this great work of Islamic literature and knowledge. The last of our speech is, all the thanks and praises be to Allah, Lord of all that exists.