

Hadeeth #133 (con't)

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

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

Hadeeth #134

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

At Tirmidhi is Muhammad ibn Eesa, Abu Eesa.

Ibn Hibban is Muhammad bin Hibban, Abu Hatim.

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

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

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

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

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

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

Hadeeth #135

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

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

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

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

رَبِّ إِنَّهُنَّ أَضْلَلُنَّ كَثِيرًا مِّنَ النَّاسِ فَمَنْ تَبَعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ عَفُورٌ رَّحِيمٌ

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

أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعْمَةً
ظَاهِرَةً وَبَاطِنَةً وَمَنْ النَّاسُ مَنْ يُجَادِلُ فِي اللَّهِ بَعْدَ إِعْلَمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنِيرٍ

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

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

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَةً يَأْتِيهَا رِزْقُهَا رَغْدًا مِّنْ كُلِّ مَكَانٍ فَكَفَرَتْ
بِأَنْعُمِ اللَّهِ فَأَدَّقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخُوفِ بِمَا كَانُوا يَصْنَعُونَ

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

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

وَإِذْ تَذَكَّرُنَّ رَبُّكُمْ لِئِنْ شَكَرْتُمْ لِأَزْيَانَكُمْ وَلِئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لشَدِيدٌ

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

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

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

وَمَا بِكُمْ مِّنْ نِعْمَةٍ فَمِنَ اللَّهِ تُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْأَرُونَ

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

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

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

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

Hadeeth #136

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

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

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

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

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

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

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

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

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

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

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

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

Hatta means *Illa*

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

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

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

These ahadeeth explain the prohibited times of performing salaah.

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

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

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

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

5. When the sun tends to set.

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

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

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

Hadeeth #137

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

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

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

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

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

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

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

Muttalib.

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

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

إِنَّ أُولَئِنَّ بَيْتٍ وُضِعَ لِلنَّاسِ لِلَّذِي يَبَكُّهُ مُبَارَّكًا وَهُدًى لِّلْعَالَمِينَ

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

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

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

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

وَإِنْ يَمْسِسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمْسِسْكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

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

وَإِنْ يَمْسِسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَأْدَ لِفَضْلِهِ يُصَابُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ

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

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

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

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

return to their Lord so that He will remove distress, worry, grief, trouble, and dilemma.
Allah says in His noble book,

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

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

Ayyah is Ism Mawsool

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

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

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

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