

Regarding blind following (imitation) in the religion, Umm `Abdillah, may Allah preserve her, said: Allah the most high says:

وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا

And (remember) the Day when the Zâlim (wrong-doer, oppressor, polytheist, etc.) will bite at his hands, he will say: "Oh! Would that I had taken a path with the Messenger (Muhammad ﷺ). (Al-Furqan 25:27)

إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأُوا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ

When those who were followed, disown (declare themselves innocent of) those who followed (them), and they see the torment, then all their relations will be cut off from them. (Al-Baqarah 2:166)

وَقَالَ الَّذِينَ كَفَرُوا لَنْ نُؤْمِنَ بِهَذَا الْقُرْآنِ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ وَلَوْ تَرَى إِذِ الظَّالِمُونَ مَوْقُوفُونَ عِنْدَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَى بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ

And those who disbelieve say: "We believe not in this Qur'ân nor in that which was before it," but if you could see when the Zâlimûn (polytheists and wrongdoers, etc.) will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we should certainly have been believers!" (Saba' 34:31)

From the Sunnah is the hadeeth of the two angels questioning the hypocrite in the grave. It will be said to him 'Who is your Lord?' He replies, "Haah, haah, I don't know". This is from the hadeeth of Anas, and the hadeeth of Baraa' is similar.

al-Baraa' informed me saying: We went out with the Messenger of Allaah ﷺ in the Funeral Prayer for a man from the Ansaar (helpers). So we stopped at the grave, and the niche at the side of it had not been dug out yet. So the Messenger of Allaah raised his head to the sky, and then he looked down to the ground and conversed to himself. He said: Then he said: "Seek refuge with Allaah from the Punishment of the Grave," a few times. Then he said: "Verily when the Muslim man has yet to reach the Hereafter, but he has already been cut off from this world, Angels from the sky descend upon him having faces like the sun. So they sit as far as him as the eye can see, with them are the burial shrouds from the burial shrouds of Paradise, and embalming perfume from the embalming perfumes of Paradise. So then the Angel of Death comes and sits at his head, so he says: "Come out, O good soul to the forgiveness of Allaah and His pleasure." He said: "So it flows out as a drop flows out [from] a water-skin. So when he takes it, he does not leave it in his hand for the blinking of an eye." He said: "And there comes out from him a smell like the best musk to be found upon the face of the earth. So they ascend with him, and they do not pass by any of the angels except that

he says: Who is this good soul? So they say: This is so and so. So the doors of heavens are open for him, and they follow him through every level of heaven, until they reach the end of the seventh heaven. It is then said: "Write his book in highness ('illiyyeen)." He said: So it is written. He said: Then it is said: "Return to the earth, because it is from there that We created you. and it is to there that we return you, and it is from there that We raise you up again." So it is returned to his body, then the Angels come to him, then they say to him: Sit. Who is your Lord? So he says: My Lord is Allaah. He said: They say: What is your Religion? He said: He says: My Religion is Islaam. So they say: Who is this man who was sent amongst you? He says: He is the Messenger of Allaah ﷺ. So they say: How did you come to know of him? So he says: I read the Book of Allaah, and I believed in it, and I attested to it. So it will be called out from the heavens: "Indeed he has spoken the truth, so make space for him in Paradise, and clothe him with the clothes of Paradise, and show him his place in Paradise." He said: So he will be allowed to see it and his grave will be made spacious for him as far as the eye can see. A man with beautiful clothes, a handsome face, and a good smell will be presented to him; he will say: "Receive the glad tidings that will please you upon this day that you were promised. So [he] will say: May Allaah have mercy upon you, who are you; because your face seems to represent goodness? He said: So he says: I am your righteous deeds."

He said: "However, if he was a disbeliever, Angels with black faces will descend upon him, and with them are coarse woolen cloths. So they sit as far from him as the eye can see." He said: "And the Angel of death comes and sits at his head, so he says: Come out O foul soul to the Anger of Allaah and His displeasure. He said: So he does not like to be taken out of his body. He said: So he takes it out, he does not leave it in his hand for the blinking of an eye. So the Angels take it in the burial shrouds of coarse woolen cloth. He said: And there emanates from him the most offensive smelling stench like the foulest smelling corpse upon the face of the earth. So they ascend with him, so they do not pass by any one of the Angels, except that he says: Who is this foul soul? He says: "So and so," using the most evil of names. So when they reach the heaven, they open the door, but it closes upon him, and it is called out: "Return to the earth, since I created you from it, and to it I return you, and from it I shall raise you again." So he is placed back in his body, so the Angels come to him and they say: Sit. So they say: Who is your Lord? He said: He says: Haah, [haah], I do not know. So they say: What is your Religion? So he says: Haah, haah, I do not know. I heard the people speaking. He said: So they say: Who is this man who was sent amongst you? He said: So it is called out from the sky: "Verily he has lied, so make space for him in the Fire, and clothe him with the clothes of the Fire. And he will be shown his place in the Fire. He said: So he will see his place in the Fire, and he will be overtaken by its heat and its scorching air, and his grave will be constricted for him, until his ribs start to interlace. And then there will be represented a man with an ugly face, repulsive clothes, and a repugnant smell, so he will say: 'Woe to you, who are you? So by Allaah your face seems to resemble evil.' So he will say: O lord, do not establish the Hour! [O Lord,] do not establish the Hour!" [An-Nisaa'ee (4/78), Aboo Daawood (no. 3196), Ibn Maajah (no. 1548-1549), and Ahmad (4/297)]

The People of Knowledge have used the above hadeeth as a proof to show the awfulness of *Taqleed* (blind following/imitation) in the deen of Allah.

There is a difference between *taqleed* and accepting *khobar* (information/reports/stories) of a trustworthy person. He who does not know the difference accuses the other of *taqleed*.

Accepting the statement of the one who is not *Hujjah* (proof) is different from accepting a fatwa of a person who states and backs himself with proof. Accepting the fatwa that is supported by proof is not *Taqleed*. And what (the statements) we take from our Imaams of *Jarh wat-Taâ'deel* which they base on proof such as (their statement) so and so is an innovator because he did such and such; and likewise their statement so and so is deviant because he said/did such and such, is not *Taqleed*.

Allah the most high says,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ

O you who believe! If a rebellious evil person comes to you with news, verify it, lest you harm people in ignorance, and afterwards you become regretful to what you have done. (Al-Hujurat 49:6)

The understanding of the verse indicates that if a statement of a trustworthy person reaches us we accept it.

Some of the People of Knowledge say it is permissible for a layperson to blind follow (imitate); however, does the statement of our Lord include they layperson and other then him?

اتَّبِعُوا مَا أَنزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ

[Say (O Muhammad ﷺ) to these idolaters (pagan Arabs) of your folk:] Follow what has been sent down unto you from your Lord (the Qur'ân and Prophet Muhammad's Sunnah), and follow not any Auliya' (protectors and helpers, etc. who order you to associate partners in worship with Allâh), besides Him (Allâh). Little do you remember! (Al-A'raf 7:3)

Hadeeth #138

Narrated Ibn 'Umar ؓ: The Prophet ﷺ said, "The twilight is the redness." [Reported by Ad-Daraqutni. Ibn Khuzaima graded it Saheeh (sound) and others graded it Mawquf (untraceable).]

Ibn Hajar, Al Hafidh, Abu Fadh was a sign in memorization and intelligence. He used to establish his time with beneficial knowledge and righteous deeds, May Allah have Mercy upon him.

Daraqutni is Abul Hassan 'Alee ibn 'Umar.

Ibn Khuzaima is Muhammed ibn Ishaq Aboo Ishaq.

The most correct opinion regarding this hadeeth is that it is *Mawqoof* (attributed to) Ibn 'Umar.

The Jumhoor's opinion regarding the shafaq in the statement of the Prophet ﷺ, "And the time of Maghrib is so long as the shafaq does not disappear" is that it is referring to the red shafaq; and this is correct. The Arabic language supports it. As for the statement of Abu Hurayra, it is incorrect.

Ibn 'Umar is Abdullah. 'Umar had other children as well; however, it was said ibn 'Umar it means 'Abdullah. Likewise if it is said Ibn Abbas, the one who is intended is 'Abdullah, because it became their proper name. Likewise if it is said ibnuz Zubair it means his son Abdullah; and if it is said ibn 'Amr ibn 'Aas it is referring to Abdullah and no else. Those (the four mentioned) became their proper name. Ibn Malik said,

*"Waqad yaseeru `alaman bil ghalabah
Mudhaafun aw mahsoobun kal `aqabah".*

Those four are called '**Abaadilah**. The poet said: The son of 'Abbas, 'Amr, 'Umar and the son of Zubair are the best 'Abaadilah.

It was said the son of Mas'ood is not included because he died long ago (before the four). As for the aforementioned they lived much longer than him and the people were in need of them.

Hadeeth #139

Narrated Ibn 'Abbas ؓ: Allah's Messenger ﷺ said, "*Dawn is of two types; the dawn in which eating is forbidden (for the fasting person) and prayer is permitted and the dawn in which prayer is forbidden ie. The Morning Prayer and eating is permitted.* [Reported by Ibn Khusaima and Al Hakim who graded it Saheeh]

Al Hakim reported something similar to the above hadeeth from Jabir and added to the type of dawn in which eating is forbidden: "it is spread widely in the horizon," and to the other type: "it has the shape of a wolf's tail."

This hadeeth is from the way of Aboo Ahmed Az Zubairi who said Suyaan narrated to us from ibn Juraid from 'Ataa' from Ibn 'Abbas.

Aboo Ahmad Az Zubairi made a mistake in tracing it to the Prophet ﷺ.

Al Firyabee and other than him from Ath Thawaree said it is *Mawqoof*. The companions of ibn Juraib (who heard) from him said it is *mawqoof* as Imaam Ad Daraqtuni mentioned. Refer to [At-Talkheesul Hadeer Vol.1 P.318](#).

As for the hadeeth of Jabir ibn 'Abdillah, Imaam Al Bayhaqee, May Allah have Mercy on him, said it was narrated with correct chain and it was narrated *Mursal* (Sahabi missing in the chain). He said the Mursal one is more authentic.

Al Hafidh in Talkheesul Hadeer Vol.1 P.317 said, "The Mursal that he had mentioned, Abou Da'ud recorded it in his Maraaseel. Ad-Daraqutni from the hadeeth of Muhammad ibn Abdur-Rahman ibn Thawbaan that it reached him the Prophet ﷺ said the hadeeth. Both the hadeeth of ibn 'Abbas and the hadeeth of Jabir are weak.

The hadeeth of ibn Mas'ood, in the two Saheeh and other than them, has a similar meaning to this hadeeth. In it is a classification of Fajr into two categories.

1. Al-Fajr (dawn) that prohibits eating and drinking, and permits praying the salaah; this is the **true dawn**.
2. The second kind of dawn is the one that prohibits the salaah and permits the eating and the drinking; this is the **false dawn**.

In the second narration is a description of the true dawn and its signs "it is spread widely in the horizon..."

The word مستطيلا means (*mumtaddah*) extended. The word الافق means النيهاية (*annahiyah*).

This is the true dawn, if it appears it is prohibited for those who intend to fast to eat or drink. Our Lord said:

وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ

And eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night)... (Al-Baqarah 2:187)

As for the characteristic of the false dawn, it's clarified in this statement "...it has the shape of a wolf's tail." What is meant here is that the light/brightness of the false dawn extends vertically in the sky in the form that was mentioned in the hadeeth (wolf's tail).

Hadeeth #140

Narrated ibn Mas'ud رضي الله عنه: Allah's Messenger ﷺ said, "One of the best deeds is to offer *salat* (prayer) in its early time." [Reported by At Tirmidhi and Al Hakim graded it Saheeh. Its origin is in the Saheehain (Two Saheehs) of Al Bukharee and Muslim]

"...Its origin is in the Saheehain...": meaning the hadeeth is in the two Saheehs without the word "اول" (*awal*). The word *awal* which was mistakenly mentioned by 'Alee ibn

Hafs is dha'eef. There are other narration that say *awal*, however, none of them are preserved. For more information refer to Fathul Bari vol.1 p.10.

Ibn Mas'ood is Abdillah ibn Mas'ood ibn Ghaseel.

We've already mentioned his virtues.

[*Previous notes from Sharh Arba'een An-Nawawee taught by Umm 'Abdillah]

Who is ibn Mas'ood?

1. He is one of the people the Messenger ﷺ said to learn the Qu'ran from. Allah's Messenger neither talked in an insulting manner nor did he ever speak evil intentionally. He used to say; "*The most beloved to me amongst you is the one who has the best character and manners.*" He added, "*Learn the Qur'an from (any of these) four persons: 'Abdullah bin Mas'ud, Salim the freed slave of Abu Hudhaifa, Ubay bin Ka'b, and Mu'adh bin Jabal.*" [Saheeh Al Bukharee, Book of the Companions of the Prophet, NO. 3503]
2. His leg will be heavier than Mount Uhud. Ali, May Allaah be pleased with him, narrated, '*The Prophet ﷺ sent Ibn Mas'ood to fetch him something from the top of a tree. When he had climbed the tree, [a wind blew and exposed his legs] the companions of the Prophet ﷺ looked at his legs and laughed at their thinness. The Prophet ﷺ said, "Why are you laughing? Verily, Abdullah's leg will be heavier on the scale, on the day of resurrection, than Mount Uhud"*
3. He was granted permission to enter upon the Prophet ﷺ. *The Prophet ﷺ did not screen himself from me (had never prevented me from entering upon him) since I embraced Islam, and whenever he saw me, he would receive me with a smile.* [Saheeh Al Bukharee, Book of Good Manners, NO. 5696]
4. He [Abdullah ibn Mas'ud] was poor. Even with his death Allah raised his status because of his hard work and taqwah.

Hadeeth #141

Narrated Abu Mahdhara ؓ: "The Prophet ﷺ said, "*The earliest time of prayer is what pleases Allah, the midtime is for the blessing of Allah and the latest time is what Allah allows as a concession.*" [Reported by Ad-Daraqutni with a very weak Sanad] At Tirmidhi has reported the same, narrated by Ibn 'Umar, without mentioning about the midtime. [It is Dha'eef too].

This hadeeth is dha'eef because it's from the way of Ibrahim Zekaria and he is *Mutaham* (accused).

Shaykh Al-Albaani رحمه الله graded it, in his book Irwa Al Ghaleel, as fabricated. Refer to Vol.1 P.290.

The second hadeeth is very dha'eef because it's by the way of Ya'qoob ibn Waleed Al Madani. He is a *kadhab* (liar). Shaykh Al Albaani رحمه الله graded it as fabricated in Irwa Al Ghaleel vol.1 p.287.

There is a difference of opinion regarding Abu Mahdhara's name. Imam Al Hafidh Ibn Hajar, in his book Al 'Eesaba Bi Tareekh As Sahaba, said his name is Uways; it was also said that his name is Samoora, and other than that. From his virtues is that the Prophet ﷺ entrusted him with calling the Adhaan, and made him a mu'adheen in his masjid, and he taught him how to announce the call to prayer. The Messenger ﷺ had other mu'adheen other than...

1. Abee Mahdhara,
2. like Bilaal ibn Rabaha,
3. Ibn Umm Makhtoom, and
4. Sa'd Al Quradh, he is ibn 'A'eed or ibn Abdurahman;

Ibn Qayim recorded them in his book Zaadul Ma`aad.

“...the midtime is for the blessing of Allah...”: This statement is not mentioned in the hadeeth of ibn 'Umar. As for the issue mentioned by ibn Mas'ood and Abee Mahdhara regarding the desirability of praying the salaah at its earliest time there are proofs that indicate the desirability to compete in doing so.

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ

And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth, prepared for Al-Muttaqûn (the pious - see V.2:2). (Aali Imran 3:133)

سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ دُو الْفَضْلِ الْعَظِيمِ

Race one with another in hastening towards Forgiveness from your Lord (Allâh), and towards Paradise, the width whereof is as the width of heaven and earth, prepared for those who believe in Allâh and His Messengers. That is the Grace of Allâh, which He bestows on whom He pleases. And Allâh is the Owner of Great Bounty. (Al-Hadid 57:21)

وَلِكُلِّ وِجْهَةٍ هُوَ مُوَلِّيهَا فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

For every nation there is a direction to which they face (in their prayers). So hasten towards all that is good. Where so ever you may be, Allâh will bring you together (on the Day of Resurrection). Truly, Allâh is Able to do all things. (Al-Baqarah 2:148)

These proofs include the salaah and other than it with the exception of the Ishaah' prayer, which the desirability is in delaying it. Similarly, is the Dhuhr prayer, its desirability is in delaying it during the time of intense heat until the intensity of the heat decreases.

The ahadeeth have differed in the clarification of the best deed. Abdullah ibn Mas'ood narrated: A man asked the Prophet *"What deeds are the best?" The Prophet said: (1) To perform the (daily compulsory) prayer at their (early) stated fixed times, (2) To be good and dutiful to one's own parents. (3) And to participate in Jihad in Allah's Cause.* [Saheeh Al Bukharee, Book of Tawheed, NO.7052 and Saheeh Muslim, The Book of Eeman, NO. 148]

At-Tirmidhi narrated it from Abee Dharr that Dhikr is the best of deeds. The Prophet ﷺ said: *"Should I not inform you of the best of deeds, and the most sanctifying of deeds before your Lord, which does more to raise your positions (with Him), and are better for you than the disbursement of gold and money, or battle with the enemy?" They (the companions) said: "Indeed. Inform us." He ﷺ then said: "Remembrance of Allah".* (Saheeh ibn Maajah 2/316 and Saheeh at-Tirmidhi 3/139)

Imaam Ahmad narrated in his musnad from the hadeeth of Abee Umamah that the Messenger ﷺ said to him *"You must fast! There is nothing like it."* And likewise there are other ahadeeth that show the best deed of all.

The reconciliation between the ahadeeth is that the answers of the Prophet ﷺ vary on the condition of the questioner. The Messenger ﷺ used to speak to the Sahabah with what will benefit each of them. For those whom fasting was suitable he would encourage them to do so; those whom adhkar was suitable he would encourage them to do so, and like in all the adillah he would encourage them according to their level and condition. Refer to Sharh Muslim by Imaam An-Nawawee and Tuhfadhu Dhakireen by Ash-Shawkanee.

Hadeeth #142

Narrated Ibn 'Umar ؓ: Allah's Messenger ﷺ said, *"There is no salaah (prayer) after the break of dawn except two rak'a of Fajr."* [Reported by Al Khamsa except An-Nasa'i].

In another version: 'Abdur-Razzaq also narrated: *"There is no Salat (prayer) after the break of dawn except the two (Sunnah) Rak'a of Fajr."*

The chain of the hadeeth of ibn Umar is dha'eef by way of Muhammad ibn Hussayn because he is *Majhoolul 'ayn* (unknown individual).

As for the hadeeth of Abdullah ibn 'Amr ibn 'Aas, in its chain is Abdur-Raheem ibn Zeeyad Al Ifreek because he is dha'eef.

For the hadeeth of Abdullah, there are other narrations that support it from the *maraseel* of Sa'eed ibn Musayyib who is one of the great Tabi'ee and his *mursal* is in Al Bayhaqee Vol.2, p.366.

Al Bayhaqee said: the hadeeth of the Prophet ﷺ "There is no salaah (prayer) after the break of dawn except two rak'a of Fajr" is *Hasan li Ghairihi* (hasan due to support).

The hadeeth of Abdullah ibn 'Amr becomes *Hasan li Ghairihi*. As for the hadeeth of ibn 'Umar it is not used as proof because Muhammad ibn Hussayn is *Majhoolul 'ayn*. The *Majhoolul 'ayn* cannot be used as proof; this is the correct opinion.

Benefits

- Prohibition of praying after the break of dawn, except for the two rak'a of Fajr.
- Sa'eed ibn Musayyib experienced an incident with a man regarding this issue. Al Bayhaqee narrated in an authentic chain that he [Sa'eed ibn Musayyib] saw a man praying after dawn making many ruku' and sujood so he prevented the man from doing so. He said, "Allah will punish you" the man replied, "Allah will punish me for praying salaah", Sa'eed replied, "He will not punish you for salaah but He will punish you for opposing the Sunnah."

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