

Hadeeth #143

Narrated Umm Salamah (رضى الله عنها): Allah's Messenger (صلى الله عليه وسلم) 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 Dhuhr prayer, so I offered them now." I asked him, "Should we offer them if we miss them?" He (صلى الله عليه وسلم) replied, "No." [Reported by Ahmad] The version of Abu Da'ud by 'Aisha (رضى الله عنها) has the same meaning.

The hadeeth of Umm Salamah is from the way of Yazeed ibn Haroon, from Hammad ibn Salamah, from Al Azraq ibn Qays, from Zakwaan, and then from Umm Salamah.

Zakwaan is the servant of 'Aisha (رضى الله عنها) and he did not narrate it from Umm Salamah as [mentioned] in Tuhfatul Ashraaf and Tahdheebul Kamal by Al Mizzee (رحمه الله), therefore, it is feared that the chain is disconnected and he did not hear it from Umm Salamah. In addition, Yazeed ibn Haroon alone narrated, "should we offer them if we miss them? He replied, 'No.'" As for Hudbah ibn Khalid in Ahaad and Mathaane by ibn Abee 'Asim, and Hajjaj ibn Al Mihaal in Al Mu'jamul Kabeer by At-Tabraanee, both narrated it with the same chain without mentioning, "should we offer them if we miss them? He replied, 'No.'" Therefore, it is known that the above statement is *shaadh* (odd), and a *shaadh* is from the categories of *dha'eef* (weak).

Al Hafidh ibn Hajar (رحمه الله) mentioned in his book At-Talkheesul Hadeer Vol.1 P.337 that Al Bayhaquee graded it weak. Refer to Tahqeeq Musnad Ahmad Vol. 44 P.277 the edition of Mu'assasatur Risaalah.

The hadeeth's origin is in the Saheehain from Umm Salamah (رضى الله عنها), *The Messenger (صلى الله عليه وسلم) said: "Daughter of Abu Umayya, you have asked about the two rak'ahs after the 'Asr prayer. Some people of 'Abu al-Qais came to me for embracing Islam and hindered me from observing the two rak'ahs which come after the noon prayer. So those are the two I have been praying." [Saheeh Muslim, The book of Prayers, NO.1815]*

Aboo Da'ud is Sulayman ibn Al Ash'ath As-Sijistanee. This hadeeth is in the Sunnan of Aboo Da'ud Vol.1 P.2280. The wording in this hadeeth is that the Messenger of Allah (صلى الله عليه وسلم) used to pray after 'Asr but he used to forbid it. Its chain is weak because it is from the way of Muhammad ibn Ishaq, the author of the Seerah, who is *hasnul hadeeth* (if a person of hasanul hadeeth narrates then his hadith is graded hasan) but he was *muddallis* (hiding a defect in the isnaad and making it appear sound) and he made 'an'annah (the person narrates using the word `an which means from).

As for the issue of making up the missed Sunnah prayer of Rawaatib after 'Asr, it is permissible without *karaaha* (undesirability). The Prophet (صلى الله عليه وسلم) prayed it after 'Asr prayer as in the aforementioned hadeeth of Umm Salamah; and this is the opinion of Imaam Ahmad and Imaam Ash-Shafi'ee, may Allah have mercy upon them. However, Aboo Haneefah said it is not permissible to make up the missed sunna prayer

of Ratibah because of the general prohibition of praying after ‘Asr prayer. The answer to that is the hadeeth of Umm Salamah is specific, thus, it over-rides the general prohibition. So the general prohibition is based on the specific; and this is a known principle.

Umm ‘Abdillaah (Hafitha-hallaah) stated the following as a reminder:

“We are with proof wherever it is, we do not become emotional no matter who the person is; rather, our emotion is for proof and we bite (cling to) it with our molar teeth. Imam Malik said, “Everyone you take from and you reject, except the owner of this grave [i.e. The Messenger (صلى الله عليه وسلم)].”

Umm Salamah is Hind bint Abee Umaayah, she was under [the provision of] Abee Salamah Abdillāh ibn Abee Aslam. When he passed away she said, “Who will be like Abee Salamah for me?” But Allah replaced him with someone better - The Prophet (صلى الله عليه وسلم) for her. From among her children are Umar ibn Abee Salamah and Zaynab who are both young Sahabi.

‘Aisha (رضي الله عنها) is the daughter of Abu Bakr As-Siddeeq, she is one of the mothers of the believers, as is Umm Salamah. The virtues of ‘Aisha are much greater than the virtues of Umm Salamah. She was a scholar to the point Abu Musa Al Ash’aree (رضي الله عنه) said, “*We, the companions of Allah's Messenger (صلى الله عليه وسلم) never asked Aisha about a tradition regarding which we were in doubt without finding that she had some knowledge of it.*” [Recorded by Imaam at-Tirmidhi, with a grading of *hasan saheeh ghareeb*, NO.1647] Even with all that knowledge, there is still some knowledge that she missed. There was a conversation that took place between ‘Aisha (رضي الله عنها) and Abu Hurayrah (رضي الله عنه). She told him, “*You narrate that which we have never heard from the Prophet (صلى الله عليه وسلم).*” He replied by saying, “*O my mother, I divorced her (the dunya).*”

CHAPTER 2: AL-ADHAN (THE CALL TO PRAYER)

The word باب (Baab - chapter) is a *khabar* - predicate, the omitted word is هذا (Hadhaa – this is), thus making it هذا باب (Hadhaa Baabu – This is a chapter).

Linguistically, Adhaan means to announce from that is...

“...And proclaim mankind to the Hajj (pilgrimage)...” [Surah Al Hajj (22): 27]

*“...And a declaration from Allah and His Messenger to mankind on the greatest day...”
[Surah At-Taubah (9):3]*

Technically, Adhaan means to announce with specific words at a specific time. Refer to Fathul Baree.

The Adhaan is a symbol from among the symbols of Islam.

When was the Adhaan legislated - Before or After Hijra?

The People of Knowledge have differed on when the Adhaan was legislated. The most correct opinion is that it was legislated after Hijra when the Messenger (ﷺ) came into Madina, as recorded in the Saheehain from the hadeeth of Abdillah ibn 'Umar who said: *"When the Muslims arrived at Medina, they used to assemble for the prayer, and used to guess the time for it. During those days, the practice of Adhan for the prayers had not been introduced yet. Once they discussed this problem regarding the call for prayer. Some people suggested the use of a bell like the Christians, others proposed a trumpet like the horn used by the Jews, but 'Umar was the first to suggest that a man should call (the people) for the prayer; so Allah's Apostle ordered Bilal to get up and pronounce the Adhan for prayers."* [Saheeh Al Bukharee the Book of Adhaan, NO. 579]

An-Nooqs is a long [piece of] wood that is struck with a small [piece of] wood. The Christians used to announce the time of their prayer as in the An-Nihaya of ibnul Atheer.

Al Booq is something that is blown into so that the sound will become louder, as in the definition in Lisaanul 'Arab.

There's disagreement regarding the year it (the Adhaan) was legislated. It was said it was legislated the first year of after Hijra; and it was also said it was legislated the second year after Hijra. Al Hafidh ibn Hajar (رحمه الله), concluded that it (the Adhaan) was legislated the first year after Hijra. Having mentioned that there are some proofs that indicate that it was legislated in Makkah before Hijra, however, they are all weak.

What are the rulings of the Adhaan?

The People of Knowledge have differed regarding the ruling of the Adhaan, The Jumhoor (majority) say that the Adhaan is *Mustahab* (recommended). The correct opinion is that the Adhaan is *Fardul Kifaayah* (obligatory on the community), and it is not *wajib*. The proof that establishes that it is *wajib* is the hadeeth of Anas in the Saheehain, Anas bin Malik said, *"If he heard the Adhan he would postpone the attack and if he did not hear Adhan he would attack them."* [1] [Saheeh Al Bukharee, the Book of Adhaan, NO.585]

This is with respect to men, however for women it is not *wajib* upon them; this is what the Jumhoor are upon. Their evidence is the *marfoo'* hadeeth in Al Bayhaqee from the hadeeth of Asmaa bint Yazeed, *"There's no Adhaan for the woman"*. However, the chain of this hadeeth is very weak from the way of Al Hakim ibn 'Abdillah ibn Sa'd Al Aleee who is very weak, refer to Mizaan Al I'teedal by Adh-Dhahabee. However if a woman makes Adhaan or 'Iqaamah she is not prevented from doing so with the condition her voice is not heard by non-mahram men. This is because it [her voice] is a means to *fitnah*, as

mentioned in the Saheehain from the hadeeth of Usamah ibn Zayd that the Prophet (ﷺ) said, "After me I have not left any affliction more harmful to men than women." [Saheeh Al Bukharee, The Book of Marriage, NO. 4763]

Whose status is higher- The Imaam or the Mu'adhin?

There are proofs that affirm, from the hadeeth of the Prophet (ﷺ), the virtues of the Mu'adhineen. Mu'awiyyah (رضي الله عنه) said: "I heard the Messenger of Allaah (ﷺ) saying the Mu'adhdhins will have the longest necks on the Day of Resurrection" [Saheeh Muslim, The Book of Prayers, NO.750]. Some of the People of Knowledge use the aforementioned hadeeth to prove that the virtues of the Mu'adhin surpass the virtues of the Imaam. From among the People of Knowledge are those that say the status of the Mu'adhin is equal to that of the Imaam, and there are those from among them who say the statues of the Imaam is higher; and the latter statement is the most correct because the Prophet (ﷺ) was an Imaam and not a Mu'adhin and Allah will never choose from His Messenger, except that which is most virtuous. Refer to Naylul Awtar Vol.2 P.33.

[1] Anas bin Malik said, "Whenever the Prophet (ﷺ) went out with us to fight (in Allah's cause) against any nation, he never allowed us to attack till morning and he would wait and see: if he heard Adhan he would postpone the attack and if he did not hear Adhan he would attack them." Anas added, "We reached Khaibar at night and in the morning when he did not hear the Adhan for the prayer, he (the Prophet (ﷺ)) rode and I rode behind Abi Talha and my foot was touching that of the Prophet."

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