

Hadeeth #144

Narrated 'Abdillah bin Zaid ibn Abd-Rabbihi (رضى الله عنه): A man appeared to me while I was asleep and told me to say, "Allahu Akbar, Allahu Akbar (Allah is the Most Great, Allah is the Most Great)" and he mentioned the Adhan with Allahu Akbar four times without Tarji' and the Iqama once except Qad Qamatis Salaah (The prayer stood ready to begin), (he repeated it twice). He ('Abdullah) said when it was morning I went to Allah's Messenger (صلى الله عليه وسلم) and he said, "It is a true vision..."[Reported by Ahmad and Abu Da'ud, At-Tirmidhi and Ibn Khuzaima graded it Saheeh (sound)].

Ahmad added to the end of the above hadeeth, the story of Bilal's statement in the Fajr Adhan (morning prayer call): *As Salatu Khairun Minan Nawm* - "Prayer is better than sleep".

Ibn Khuzaima reported from Anas ؓ: "It pertains to the Sunnah that when the *Mu'adhdhin* says at Fajr (prayer time): '*Haiya 'alal-Falaah* (Come to the success)', he says (again) '*As-Salaatu khairun minan-naum* (Prayer is better than sleep),'"

Shaykh Muqbil (رحمه الله) mentioned the hadeeth of 'Abdillah ibn Zayd in his book *Saheeh Musnad Mimma Laysa fis Saheehain*, Vol.1 p.424.

As for the addition in Ahmad that which ibn Hajar mentioned from the hadeeth of Abdillah ibn Zayd - *Sahibul Adhan*; and that is from the *riwayah* (narration) of Muhammad ibn Ishaq and he is a *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). However, the upcoming hadeeth of Anas supports it.

The section that reads "...and Ibn Khuzaima..." this is in his book Vol.1 P.386; and the hadeeth is Saheeh.

The section that reads, *واناناً ثم* is *E'tiradiyyah*. The *و* is the waw of *hal*. The *Jumla* is between the verb, which is *طاف* (*Tafa*), and the subject is the *رَجُلٌ* (*Rajulun*).

ترخييع التكبير (*Tabee'ul Takbeer*) means to mention it four times without *ترجييع* (*Tarjee'*) and we'll discuss *Tarjee'* later.

Qadqaamatus-Salaah is mentioned twice and the rest are mentioned only once. In the upcoming hadeeth of Anas, Bilal was commanded to repeat the Adhaan twice, and the Iqamah once.

Al Hafidh ibn Hajar, in *Al Fath* Vol.2 P.84, said, "The Iqamah (*Qadqamatus-Salaah*, *Qadqamatus-Salaah*) is repeated twice because that is what is intended by it (the Iqamah)."

The word **لما** means **حين** (*Hina*) when.

The word **اصْبَحْتُ** (*Asbahtu*) here it is complete, therefore it is not incomplete. The **ت** (*ta*) is *Dameer Mutakalim* meaning first person pronoun; the subject is **اصبح** (*Asbaha*).

In hadeeth, one is to present dreams to those whom have the knowledge of interpreting dreams. The Sahabah used to present their dreams to the Prophet (صلى الله عليه وسلم). Rather, he himself used to ask them, "Did any of you have a dream last night?".

إنها (*Innaha*) has a kasra because its positioned after *Al Qawal* (فقال: انها)

[The section that reads] **الحديث** (*Al Hadeeth*) is an indication from the author, Ibn Hajar (رحمه الله), that he did not mention the hadeeth entirely, so it indicates that it's not complete, and the meaning is to complete it or to the end of the hadeeth. This is the likes of when the People of Knowledge say, "Al Ayah" after writing part of an ayah; the meaning is as mentioned, to complete the rest of the ayah. For example the ayah of wudu, Allah the exalted said:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ
وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ
...الايه...

O you who believe! When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles...Al Ayah (Surah Ma'idah 5:6)

Therefore it means complete the verse.

This Hadeeth has the virtues of Abdillah ibn Zayd ibn 'Abdir-Rabbi that the Prophet (صلى الله عليه وسلم) implemented his dream.

The issues of implementing or practicing the dream that was interpreted at the time of the Prophet (صلى الله عليه وسلم) and he acknowledged it, then it is considered to be legislation as in the aforementioned hadeeth. Otherwise it is not accepted, nor is it considered to be legislation.

There is a hadeeth in Saheeh Al Bukharee in the Book of Dream Interpretations that Anas رضي الله عنه narrated: Allah's Messenger said, "A good dream (that comes true) of a righteous man is one of forty-six parts of Prophethood." [NO.6539] This (one of forty-six parts) is because the dream of the believer is related with the knowledge of the

unseen, as is Prophethood. However, it does not mean that the dream of a believer is considered to be legislation.

In the hadeeth is the legislation of the Adhan.

As for the hadeeth of Anas that states, “...it pertains to the Sunnah...” it takes the ruling of رفع (Raf) - attributing to the Prophet.

In this hadeeth is the legislation of تثويب (Tathweeb). *Tathweeb* is the statement of the Mu’adhdhin after saying *Hayya ‘alas Salaah, Hayya ‘alal Falaah, As-Salaatu Khairum Minnan Nawm*, and he repeats it twice as is mentioned in some of the narrations.

The scholars have differed as to when to say it- is it said during the first Adhan or the second?

The most correct opinion is that it is to be said in the first Adhan because of the hadeeth of Abee Mahdhura, he said, “*I used to make the adhan for the Morning Prayer and when I say ‘Hayya ‘alalFalaah I said, ‘As Salatu Khairum minnan Nawm’*”. In the (chain of the) hadeeth is Abu Salamah whose condition is unknown; however, the hadeeth is *Hasan li Ghairihi*, it’s supported by the hadeeth of Ibn ‘Umar, in Al Bayhaqee’s book, Sunnan Al Kubra Vol.1 P.423 in a chain that is Hasan because of Muhammad ibn Ajlaan. Likewise, Shaykh al-Albaani (رحمه الله) in his book Tamamul Minna P.146-148 stated that it is the most correct opinion and so did Shaykh Muqbil (رحمه الله).

Hadeeth #145

Narrated Abu Mahdhuura (رضي الله عنه) The Prophet (صلى الله عليه وسلم) taught him the Adhaan (call to prayer) and he (the narrator) mentioned the Tarji’ in it. [Muslim reported it, but mentioned the phrase (Takbir) “Allaah is the Most Great” at its beginning just twice. Al-Khamsa reported it, but mentioned the Takbir four times].

The word فَذَكَرَ (*Fadhakroohu*) is referring to the *Takbir* (Allahu Akbar, Allahu Akbar)

At-Tarjee’ means to repeat the *Shahadatain* (Ash-hadu an La illaha illah Allah and Ash-hadu ana Muhammadar-Rasoolu Allah). The mu’adhdhin says it in a low voice the first time, and he says it in a loud voice in the next. Keeping that in mind, Al Hafidh (رحمه الله) said that it’s specific to the *Shahadatain* because they are the greatest statements of the Adhan, and Allah knows best.

There is no contradiction between this hadeeth and the aforementioned hadeeth of Abdullah ibn Zayd. Both are from the Sunnah and are considered to be from the variety of ‘Ibaadah (worship) which can be practiced alternatively.

In the hadeeth is teaching those who are ignorant; and from that is teaching the adhan. It also contains the virtues of Abu Mahdhura because the Prophet (صلى الله عليه وسلم) taught him and made him his mu'adhdhin. This indicates that he [Abu Muhdhura] was deserving of it.

Hadeeth #146

Narrated Anas ؓ: Bilaal was commanded to announce the Adhaan (each phrase) twice and the Iqaama (each phrase) once, except "The prayer stood ready to begin" (to be pronounced twice). [Agreed upon; but Muslim did not mentioned the exception]. A version of An-Nasaa'I has: "Bilaal was ordered by the Prophet (صلى الله عليه وسلم)".

The statement of Anas **أمر بلال** (*Umira Bilaal*), Bilal takes the ruling of *Raf* because the one who is commanding him is the Prophet (صلى الله عليه وسلم).

Bilal is the son of Rabah, he was given glad tiding of Jannah. As a black slave man, Allah raised (his status) because of his taqwah and fear. The scale, that you measure people with (i.e. what is important) is Taqwah.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allâh is that (believer) who has At-Taqwa [i.e. one of the Muttaqûn (pious - see V.2:2). Verily, Allâh is All-Knowing, All-Aware. (Al-Hujurat 49:13)

Therefore the scale is not beauty nor the vanity of this world. If this world was an honour the Prophets (*a'alaituhum was Salatu was Salaam*) would have been more deserving of it.

التَّنْفِيع (*Ash-Shaf*) in the Adhan means to repeat the statement twice.

In the hadeeth is the virtues of Bilaal (رضي الله عنه). Also it has the description of the Adhaan, and the difference between the Adhan and the Iqamah. The Adhan is to be repeated twice and the Iqamah is said once with the exception of Qadqamatus-Salaah, Qadqamatus-Salaah.

Hadeeth #147

Narrated Abu Juhaifa (رضي الله عنه): I saw Bilal calling for prayer and I would follow (looking at) his mouth (as he turned it) this (right) side and that (left) side with his fingers in his ears. [Reported by Ahmad and At-Tirmidhi who graded it Sahih (sound)].

And a version of Ibn Maajah - 'and he put his fingers in his ears'; and also a version of Abu Da'ud - 'he turned his neck to the right and left when he reached Haiya 'alas-salaah (Come to the prayer) and did not turn his body'; and its origin is in Sahihain.

Abu Juhaifa is Wahb ibn 'Abdillah As-Suwaa'ee.

Both narrations (the first two) are *saheeh*, as for the narration of Abu Da'ud, its chain is *dha'eef* because of Qays ibn Ar-Rabee' who is *dha'eef*.

The words **فاه ههنا وههنا** (*Fahu Haahuna wa Haahuna*) means that he used to turn his head this way and that way (to the right and to the left). He did this when he would say the *Haiy 'alatain* (Haiya 'alas Salaah and Haiya 'alal Falaah) because of the statement of Juhaifa in another narration where he said, "*I followed my mouth here and there (to the right and to the left) while saying Haiya 'alas Salaah (twice), Haiya 'alal Falaah (twice).*"

The hadeeth also shows the desirability of the Mu'adhdhin turning his head upon saying the *Haiy'alatain*. Also, in the hadeeth, is the desirability of the Mu'adhdhin putting his fingers in his ears.

Al Hafidh ibn Hajar (رحمه الله) said, in Al Fath Vol.2 P.115, that the scholars said there are two benefits in doing so:

1. It makes the Mu'adhdhin's voice louder.
2. It's a sign for the Mu'adhdhin so those who are far, and those who cannot hear will know he's making the Adhan.

The word **اصبعاه** (*Isba'aahu*) means fingers and there are 10 different ways to say it. They are as follows:

1. أصبع (Asbi')
2. أصبع (Asba')
3. أصبع (Asbu')
4. أصبع (Usbu')

5. اَصْبَع (Usba')
6. اُصْبِع (Usbi')
7. اِصْبِع (Isbi')
8. اِصْبَع (Isba')
9. اِصْبُع (Isbu')
10. اَصْبُوع (As-Boo')

Topic Not Related to Class:

The young Sahabi, those who able to distinguish such as the likes of Nu'man ibn Basheer and Abee Sa'eed Al Khudree, their ahadeeth are like the ahadeeth of the great Sahabis. Their hadeeth are considered connected. As for the ahadeeth of the young Sabahi who were not able to distinguish such as the like of Muhammad ibn Abu Bakr who was born in the Farewell Hajj, their ahadeeth are like the great Tabi'ee.

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