

Hadeeth #154

Narrated 'Uthman bin Abul-'Aas (رضى الله عنه): He said, "O Messenger of Allaah, appoint me as the Imam (leader) of my people (in prayers). He (صلى الله عليه وسلم) said, "You are their Imam, but you should follow (observe the strength of) the weakest Imam among them and appoint a Mu'adhdhin who does not charge for the call of Adhan." [Reported by Al-Khamsa, At-Tirmidhi graded it Hasan and Al-Hakim graded it Sahih].

Shaykh Muqbil mentioned it in his book Al Jami'us Saheeh Mimma Laysa fis Saheehain.

'Uthman bin Abul-'Aas (رضى الله عنه) is from the virtuous companions of the Prophet (صلى الله عليه وسلم). He was tested with *al-waswaas* (repeated doubt) in his salaah as in the hadeeth in Saheeh Muslim.

Uthman b. Abu al-'Aas (رضى الله عنه) reported that he came to Allah's Messenger (صلى الله عليه وسلم) and said: Allaah's Messenger, the Satan intervenes between me and my prayer and my reciting of the Qur'an and he confounds me. Thereupon Allah's Messenger (صلى الله عليه وسلم) said: That is (the doing of the Satan) who is known as Khinzab, and when you perceive its effect, seek refuge with Allah from it and spit three times to your left. I did that and Allah dispelled that from me. [Saheeh Muslim, The Book of Salutation and Greetings, NO.5463]

The word امام (Imam) is singular and its plural is أئمة (Aeemah).

1. The word أئمة (Aeemah) is referred to the أئمة (Aeemah) (the leaders) of *khayr* (good), as in the statement of Allah (Subhaanahu wa ta'aala) in his noble book:

وَجَعَلْنَا مِنْهُمْ أئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ

And We made from among them (Children of Israel), leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.). (As-Sajdah 32:24)

2. أئمة (Aeemah) are also referred to the أئمة (Aeemah) of evil and misguidance.

وَجَعَلْنَاهُمْ أئِمَّةً يَدْعُونَ إِلَى النَّارِ وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ

And We made them leaders inviting to the Fire, and on the Day of Resurrection, they will not be helped. (Al-Qasas 28:41)

The statement of the Prophet (صلى الله عليه وسلم) “What I fear the most for my ummah [is that] I fear the misguided Aemamah.” [Al Ja'meeus Saheeh].

قَوْمِي (Qawmee): the word قَوْمٍ (qawm) is specific to men as Allaah (Subhaanahu wa ta'aala) has said in his book:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْألقَابِ بِئْسَ الاسْمُ الفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ

O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former; nor let (some) women scoff at other women, it may be that the latter are better than the former, nor defame one another, nor insult one another by nicknames. How bad is it, to insult one's brother after having Faith [i.e. to call your Muslim brother (a faithful believer) as: "O sinner", or "O wicked", etc.]. And whosoever does not repent, then such are indeed Zâlimûn (wrong-doers, etc.). (Al-Hujurat 49:11)

A poet said, “I know not; but perhaps, I will know in the future. Will the قَوْمٍ (qawm) [men] be that of *husn* (good) or will they be women?”

But, it can also include women as Allaah (Subhaanahu wa ta'aala) said in his noble book:

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ

And indeed We sent Nûh (Noah) to his people (and he said): "I have come to you as a plain warner." (Hud 11:25)

وَالِى عَادٍ أَخَاهُمْ هُودًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهٍ غَيْرُهُ إِن أنْتُمْ إِلَّا مُفْتَرُونَ
And to 'Ad (people We sent) their brother Hûd. He said, "O my people! Worship Allâh! You have no other Ilâh (God) but Him. Certainly, you do nothing but invent (lies)! (Hud 11:50)

The above verses include both men and women as the women are commanded with *Tawheed illa Allah* (to single out Allaah) just like the men are commanded with it as well.

From this hadeeth, we benefit from the understanding of the following:

- The permissibility of requesting the Imamah (leadership) related to the *deen* (religion).

- As for requesting leadership related to *dunya* (or worldly position), then this is impermissible because of the statement of Prophet (صلى الله عليه وسلم) in a hadeeth that is agreed upon:

Narrated Abdur Rahman ibn Samura: Allah's Messenger said, "O 'Abdur-Rahman bin Samura! Do not seek to be a ruler, for if you are given authority on your demand, you will be held responsible for it, but if you are given it without asking for it, then you will be helped (by Allah) in it. If you ever take an oath to do something and later on you find that something else is better, then do what is better and make expiation for your oath." [Saheeh Al Bukharee, the Book of Judgment, NO.6688]

This hadeeth also illustrates the following:

- The understanding of considering the condition of those who pray behind the امام (Imam) and to have mercy on them. If lengthening the Salaah is hardship on the followers the Imam should not make it long.
- The understanding of assigning a Mu'adhhdhin who does not charge money. The scholars have differed in the ruling of charging for making the Adhan. However, the majority of the People of Knowledge say that charging for making the Adhan is undesirable, as in the book Ma'aleem as Sunnan by Al Khattabi (Rahima-hullaah) Vol.1 p.135.

At-Tirmidh, in his Sunnan Vol.1 p.1, from the hadeeth of Uthman NO.209 (hadeeth mentioned above) said that the People of Knowledge are upon implementing this hadeeth. They dislike that the Mu'adhhdhin is to be paid. They said it's best for the Mu'adhhdhin to expect his reward from Allaah (Subhaanahu wa ta'aala). However, some of the People of Knowledge went on to say it's impermissible to charge for Adhan. As Imam An Nawawi, in his book Al Majmu' Sharhul Muhathab Vol. 3 p. 134, attributed it to Al Awzaee, Abu Haneefah, Ahmed, and ibn Mundhr.

As for that which the People of Knowledge refer to it as *Ar Razq*, a salary the government pays the Mu'adhhdhin, then this is permissible and there is no harm in it. Ibn Qudama in his book Al Mughnee Ma'a Ash-Sharhul Kabir Vol. 1 p. 460, said, "We do not know any disagreement in the permissibility of accepting *Ar-Razq* (salary) for making the Adhan."

Hadeeth #155

Narrated Maalik bin Al-Huwairith (رضى الله عنه): The Prophet said (صلى الله عليه وسلم), "When the time of Salaat (prayer) comes, one of you should announce the Adhaan." [Reported by As Sab'a].

Malik bin Al-Huwairith Al-Laythee is one of the visitors of the Prophet (صلى الله عليه وسلم) and one of those who traveled to seek knowledge. He stayed with the Prophet (صلى الله عليه وسلم) for 20 nights. He said the Messenger (صلى الله عليه وسلم) was merciful and gentle when he saw that we became eager to see our families. He (صلى الله عليه وسلم) said go back to your family and teach them (meaning what they have learned).

Malik b. Huwairith rejected: We came to the Messenger of Allaah (صلى الله عليه وسلم) and we were all young men of nearly equal age. We stayed with him (the Prophet) for twenty nights, and as the Messenger of Allaah (صلى الله عليه وسلم) was extremely kind and tender of heart, he therefore, thought that we were eager (to see) our family (we felt home-sickness). So he asked us about the members of the family that we had left behind and when we informed him, he said: Go back to your family, stay with them, and teach them (beliefs and practices of Islam) and exhort them to good, and when the time for prayer comes, one amongst you should-announce Adhan and then the oldest among you should lead the prayer. [Saheeh Muslim, The Book of Prayer, NO.1423 and Saheeh Al Bukharee, The Book of Prayer, NO.605]

The Sahaba were like this because they used to travel to seek knowledge. In fact, Moosaa the Prophet of Allaah ('Alayhis salaam) traveled to seek knowledge. He traveled to the Prophet of Allaah, Al-Khadhr to learn from him.

Traveling to seek knowledge aids those whom Allaah (Subhaanahu wa ta'aala) guides to success and to sustenance or to gain (benefit) from seeking knowledge and understanding the religion of Allaah. This is because a person in his place of residence becomes busy with working and his family and he may not find anyone to teach him. Therefore, traveling to seek knowledge from Ahlus Sunnah is a desired deed.

Abul Muthafar ibn Wardee (Rahima-hullaah) in his Lameeyah Poem:

حُبُّكَ الْإِطْطَانُ عَزْزٌ ظَاهِرٌ فَاعْتَرَبْ تَلَقَّ عَنِ الْأَهْلِ بَدَلٌ
فَبِمُكْتِ الْمَاءِ يَبْقَى آسِنًا وَسَرِيُّ الْبَدْرِ بِهِ الْبَدْرُ اكْتَمَلُ

Shaykh Muqbil (Rahima-hullaah) used to encourage his foreign students and he used to clarify and explain the virtues of traveling and living away from their place of residence. From among his speech (is) "Al-Ghurba (separation from ones native country) produces men".

The meaning of this poem encourages traveling and leaving ones native land.

The Messenger (صلى الله عليه وسلم) also separated from his native land and so did his Companions.

From the hadeeth is the understanding of the obligation of Adhan for the Salaah. The obligation here is, as was mentioned earlier, the *wujoob keefa'ee* - it's not obligatory on each individual.

Hadeeth #156

Narrated Jaabir ؓ: Allaah's Messenger (صلى الله عليه وسلم) said to Bilaal, "When you announce the Adhaan, utter deliberately and when you pronounce the Iqaama utter quickly, and leave between your Adhaan and your Iqaama time for one who is eating to finish his food." [Reported by At-Tirmidhi who graded it Da'if].

This hadeeth is very dha'eef. It is because it's from the way of Abdul Mun'im bin Na'eem al Aswaree from Yahya bin Muslim Al-Bukaa.

- i. Al-Bukhari and Abu Hatim said regarding Abdul Mun'im that he is *Munkarul Hadeeth* and,
- ii. An-Nasa'i said he is not *thiqqah* (trustworthy).

His Shaykh Yayha bin Muslim is da'eef. Refer to Irwa Al-Ghalil Vol. 1 p. 243.

تَرَسَّلَ (Tarassal) means to take time or not to rush.

أَحْدَرَ (Ahdara) means to be quick.

Although the hadeeth is dha'eef, the People of Knowledge are upon it. However, the time between the Adhan and the Iqama is the amount of time it takes to pray 2 raka'ah sunnah as in the hadeeth which says between every 2 Adhan is a salaah. However, it's not restricted to this. The Imam determines [the time] based on the need of those who attend the congregation.

Narrated Abu Huraira (رضى الله عنه): The Prophet (صلى الله عليه وسلم) said, "No one should announce Adhaan except the one who has performed the ablution". [Reported by At-Tirmidhi who graded it Dha'eef.]

This hadeeth is dha'eef in the way of Mu'aawiyah ibn Yahya As-Sadfi [refer to Takreeb At Tahdheeb p.674, NO.6772] from Zuhree from Abu Hurairah. Mu'aawiyah is dha'eef and Zuhree did not meet Abu Hurairah. As for the ruling of taharah (purification) for the mu'adhhdhin it is mustahab because of the hadeeth of Muhajr bin Qunfuth that the Prophet (صلى الله عليه وسلم) said, "I dislike to mention Allaah while I was impure."

Ziyaad bin Al-Harith narrated (رضى الله عنه): Allaah's Messenger (صلى الله عليه وسلم) said, "One who announces the Adhaan should also pronounce the Iqaama:." [Reported by At-Tirmidhi who graded it Dha'eef].

The section that reads **وله** (wa lahu) is referring to At-Tirmidhi.

Its chain is Dha'eef because it's from the way of Abdur Rahman bin Zeeyad ibn An'oom Al-Ifriqi who is Dha'eef.

As for the issue regarding [of the one who pronounces the Iqama], the mu'adhdhin who calls for the Adhan is the one in charge of the Iqama. This is what the mu'adhdhin of the Prophet (صلى الله عليه وسلم) used to do. The one who calls for Adhan is the one who makes the Iqama. At-Tirmidhi said this is what most of the People of Knowledge are upon; however, if a person who called for Adhan is not present (at the time of Iqama) then it's okay for another person to make the Iqama.

Narrated 'Abdullaah bin Zaid in another version of Hadith reported by Abu Da'ud: I saw it, i.e. the Adhan (in a vision) and I wanted to announce it. Allaah's Messenger (صلى الله عليه وسلم) said, "You pronounce the Iqaama." [The Hadith is also Dha'eef].

The hadeeth of Abdullah is Dha'eef.

The meaning of the hadeeth is that the one who calls for Adhan (the mu'adhdhin) is different from the one who makes the iqama; however, this hadeeth is da'eef.

Hadeeth #157

Narrated Abu Huraira (رضى الله عنه): Allaah's Messenger (صلى الله عليه وسلم) said, "The Mu'adhdhin has more right to announce the Adhaan and the Imaam has more right to pronounce the Iqaama." [Reported by Ibn 'Adi who graded it Da'if. Al-Baihaqi has reported a similar Hadith narrated by 'Ali (رضى الله عنه).]

Ibn A'dee is Abu Ahmed Abdullah ibn A'dee.

The hadeeth is Dha'eef because it's from the way of Shareek ibn Abdullaah An Nakha'ee because his memory became bad when he became a judge.

Al-Bayhaqi, in his book Sunan al-Khubra Vol.2 P.19, said it's not preserved.

The section that reads "Al-Baihaqi has reported a similar Hadith narrated by 'Ali (رضى الله عنه)" means that it's (Mawqoof) - attributed to 'Ali (رضى الله عنه), and it's chain is sahih.

The mu'adhdhin is the one who is in charge of making the Adhan because it's entrusted to him as for the Iqama it is not called unless the Imam wants it to be called. Even though the hadeeth is da'eef (referring to the hadeeth of Abu Hurayra) the meaning of it is affirmed in another hadeeth, which is in the Saheehain.

Narrated 'Aisha (Radhi-yallaahu 'anhaa): Allah's Messenger used to pray two light Rakat before the morning (compulsory) prayer after the day dawned and the Mu'adhdhin had finished his Adhan. He then would lie on his right side till the Mu'adhdhin came to pronounce the Iqama. [Saheeh Al Bukharee, The Book of Prayer, NO.600]

Hadeeth #158

Narrated Anas bin Maalik رضي الله عنه: Allaah's Messenger (صلى الله عليه وسلم) said, "A supplication made between the Adhaan and Iqaama is not rejected." [Reported by An-Nasaa'I and Ibn Khuzaima graded it Sahih].

This hadeeth is Saheeh.

In the hadeeth is the understanding that the du'aa is answered between the Adhan and the Iqama. It is upon every male and female Muslim to take this opportunity and strive hard [to supplicate to Allah], since people are in need of Allah (Subhaanahu wa ta'aala); they are in need of his mercy and kindness. Allah has commanded to supplicate to him and He said in His noble book:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي 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)

The supplication is answered with the condition that it's not made to sever the ties of kinship as is mentioned in the hadeeth of the Prophet (صلى الله عليه وسلم).

There are other times that the du'aa is answered such as the last third of the night as in the Saheehain.

Allah's Messenger said, "When it is the last third of the night, our Lord, the Blessed, the Superior, descends every night to the heaven of the world and says, 'Is there anyone who invokes Me (demand anything from Me), that I may respond to his invocation; Is there anyone who asks Me for something that I may give (it to) him; Is there anyone

who asks My forgiveness that I may forgive him?' " [Saheeh Bukharee, The Book of Prayer, NO.5918]

And from the times that du'aa is answered is the last hour in the day of Jumu'ah as the Prophet said in the following hadeeth:

Narrated Abu Hurayrah (رضى الله عنه): Allah's Messenger (صلى الله عليه وسلم) talked about Friday and said, "There is an hour (opportune time) on Friday and if a Muslim gets it while praying and asks something from Allah, then Allah will definitely meet his needs." And he (the Prophet) pointed out the shortness of that time with his hands. [Saheeh Al Bukharee, The Book of Friday Prayer, NO.890]

These are some of the times the du'aa is answered.

Imam us San'aanee authored a treaty titled Ad-Dawaatul Mustajab (The Supplications that are Answered).

Hadeeth #159

Narrated Jaabir ؓ: Allaah's Messenger (صلى الله عليه وسلم) said, "If anyone says when he hears the Adhaan: 'O Allaah! Lord of this perfect call and of the regular prayer which is going to be established! Kindly give Muhammad (صلى الله عليه وسلم) the right of intercession and superiority, and send him (on the Day of Judgement) to the best and the highest place in Paradise which You promised him', he will be assured of my intercession." [Reported by Al'Arba'a]

This hadeeth is also recorded in al-Bukharee.

The section that reads **حِينَ يَسْمَعُ النَّدَاءَ** (when he hears the Adhan) means to say it [the du'aa] when the Mu'adhdhin finishes the Adhan. As in the authentic hadeeth of Muslim from the hadeeth of 'Abdullah ibn Amr ibn al-Aas: *Allaah's Messenger (صلى الله عليه وسلم) as saying, "When you hear the Mu'adhdhin, repeat what he says, then invoke a blessing on me, for everyone who invokes a blessing on me will receive ten blessings from Allaah; then beg from Allaah al-Wasila for me, which is a rank in Paradise fitting for only one of Allaah's servants, and I hope that I may be that one. If anyone who asks that I be given the Wasila, he will be assured of my intercession. "[Saheeh Muslim, The Book of Prayer, NO.747]*

This hadeeth explains that the du'aa is said after the Adhan.

The section that reads **اللَّهُمَّ** (Allahumma) means **يَا اللَّهُ** (Ya Allah). The **مَّ** (meem with shaddah) is replacing the omitted Hafun Needaa (Letter of Calling) - **يَا النَّدَاءَ** (Ya) of

calling; it can also be read as **اللَّهُمَّ يَا** (Ya Allahumma). The word **رَبَّ** (Rabba) means **صَحِيب** (saheeb).

Al-Hafith (Rahima-hullaah) said **الدَّعْوَةُ** (Ad-Da'wat) means the wording of the Adhan that has Tawheed, as Allah (Subhaanahu wa ta'aala) said:

لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبَاسِطٍ كَفَيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ

For Him (Alone) is the Word of Truth (i.e. none has the right to be worshipped but He). And those whom they (polytheists and disbelievers) invoke, answer them no more than one who stretches forth his hand (at the edge of a deep well) for water to reach his mouth, but it reaches him not, and the invocation of the disbelievers is nothing but an error (i.e. of no use). (Ra'd 13:14)

The word **التَّامَّة** (At-taama) means complete with no deficiency in it.

الصَّلَاة (As salaah) refers to the salaah that we pray which is known to us.

القَائِمَةُ (Al-Qaaeema) meaning **الدَّائِمَةُ** (Ad-Daaeema).

آت (Aatee) means give.

مُحَمَّد (Muhammad) follows the pattern of **مُفَعَّل** (Mufa'aal).

The People of Seerah have mentioned that he was called by this name because of the abundance of praiseworthy characteristics he possessed.

الْوَسِيل (Al waseela) is as explained in the hadeeth of 'Abdullah bin 'Amr which is a place in Jannah.

مَقَاماً مَحْمُوداً (Maqamaam Mahmooda) is the greatest intercession is as explained in the upcoming hadeeth of the Prophet (صلى الله عليه وسلم); and the majority of the Scholars are upon this. The intercession [that is referred to] is that which is mentioned in the long hadeeth of Abu Hurayrah (رضى الله عنه): *I said: "O Allah's Messenger! Who will be the most fortunate person, who will gain your intercession on the Day of Resurrection?" Allah's Messenger said: O Abu Huraira! "I have thought that none will ask me about it before you as I know your longing for the (learning of) Hadeeth. The most fortunate person who will have my intercession on the Day of Resurrection will*

be the one who said sincerely from the bottom of his heart "None has the right to be worshipped but Allah." [Al-Bukhari, The Book of Knowledge, No. 99]

حَلَّتْ (Hallat) means وَجَبَتْ (Wajabat).

The word الشَّفَعَة (Ash-shafa'):

1. Linguistically, means the opposite of odd as is in the statement of Allah (Subhaanahu wa ta'aala):

وَالشَّفَعِ وَالْوَثْرِ

And by the even and the odd (of all the creations of Allâh). (Al-Fajr 89:3)

2. Technically, means to intercede for others in that which brings benefit or keeps harm away from them.

The الشَّفَعَة (Ash-shafa') that is affirmed on the Day of Judgment has conditions:

1. The ability of the intercessor to intercede, as Allah (Subhaanahu wa ta'aala) said:

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَاؤُنَا عِنْدَ اللَّهِ قُلْ أَنْتَبِّئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ

And they worship besides Allâh things that hurt them not, nor profit them, and they say: "These are our intercessors with Allâh." Say: "Do you inform Allâh of that which He knows not in the heavens and on the earth?" Glorified and Exalted be He above all that which they associate as partners with Him! (Yunus 10:18)

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ وَكَانَ الْكَافِرُ عَلَى رَبِّهِ ظَهِيرًا
And they (disbelievers, polytheists, etc.) worship besides Allâh, that which can neither profit them nor harm them, and the disbeliever is ever a helper (of the Satan) against his Lord. (Al-Furqan 25:55)

2. The one who's being interceded for has to be a Muslim, Allah said:

وَأَنْذِرْهُمْ يَوْمَ الْآزِفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَاطْمِينٍ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ

And warn them (O Muhammad (صلى الله عليه وسلم)) of the Day that is drawing near (i.e. the Day of Resurrection), when the hearts will be choking the throats, and they can neither return them (hearts) to their chests nor can they throw them out. There will be no friend, nor an intercessor for the Zâlimûn (polytheists and wrong-doers, etc.), who could be given heed to. (Ghafir 40:18)

The exception to this condition is the intercession of the Prophet (صلى الله عليه وسلم) for his uncle Abu Talib. Abu Talib died a kaafir and the Prophet would intercede for him, so that Allah will alleviate his (Abu Talib) punishment of the Hellfire.

3. Allah has to be pleased with the one who's interceded for, as Allah (Subhaanahu wa ta'aala) said:

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَىٰ وَهُمْ مِّنْ خَشْيَتِهِ
مُتَشَفِّعُونَ

He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him. (Al-Anbiya 21:28)

4. The permission for the intercessor, as Allaah said:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي
الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا
يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا
يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission?

He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursî extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. [This Verse 2:255 is called Ayat-ul-Kursî.] (Al-Baqarah 2:255)

The whole Ummah has affirmed the Greatest *Shafa'* (is the intercession for all mankind for their Judgement to proceed) and none denied its reality. As for *Ash-shafa'* of the *Muwaheed* (one who worships Allah with Tawheed) who fell into major sin then it has been denied by the Khawarj and the Mutazillah. This is because they believe that the

Muwaheed who fell into major sin will remain in the fire forever and this [claim of theirs] is *baatil* (falsehood) for Allah (Subhaanahu wa ta'aala) said:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ
إِثْمًا عَظِيمًا

Verily, Allâh forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases, and whoever sets up partners with Allâh in worship, he has indeed invented a tremendous sin. (An-Nisa 4:48)

The Prophet said, "My intercession is for Ahlul Kabaaher (people who fell into major sin) from among my ummaah."

The Prophet also said, "I was asked to choose between letting half of the ummah into Jannah or intercession. I choose intercession because it's more general in akfa. Do you think it's for the mutaqeen? No; rather, it is for the sinners that keep making mistakes and contaminated (with sins)."

This indicates the affirmation of Ash-shafa' for those who fall into major sin from the Muwahideen.

The means to attain الشَّفَعَة (Ash-Shafa') on the Day of Judgment:

1. That which is mentioned in the hadeeth of Jabir and 'Abdullah ibn 'Amr ibn 'Aas.

'Abdullah ibn Amr ibn al-Aas reported: Allaah's Messenger (صلى الله عليه وسلم) as saying, "When you hear the Mu'adhdhin, repeat what he says, then invoke a blessing on me, for everyone who invokes a blessing on me will receive ten blessings from Allaah; then beg from Allaah al-Wasila for me, which is a rank in Paradise fitting for only one of Allaah's servants, and I hope that I may be that one. If anyone who asks that I be given the Wasila, he will be assured of my intercession. [Saheeh Muslim, The Book of Prayer, NO.747]

2. At-Tawheed (from the hadeeth of Abu Hurairah)

Allah's Apostle said, "When it is the last third of the night, our Lord, the Blessed, the Superior, descends every night to the heaven of the world and says, 'Is there anyone who invokes Me (demand anything from Me), that I may respond to his invocation; Is there anyone who asks Me for something that I may give (it to) him; Is there anyone who asks My forgiveness that I may forgive him?' " [Saheeh Bukharee, The Book of Prayer, NO.5918]

3. Recitation of the Qur'aan and to devote ones attention to it:

Abu Umama said he heard Allaah's Messenger (صلى الله عليه وسلم) say: Recite the Qur'an, for on the Day of Resurrection it will come as an intercessor for those who recite It. Recite the two bright ones, al-Baqara and Surah Al 'Imran, for on the Day of Resurrection they will come as two clouds or two shades, or two flocks of birds in ranks, pleading for those who recite them. Recite Surah al-Baqara, for to take recourse to it is a blessing and to give it up is a cause of grief, and the magicians cannot confront it. (Mu'awiya said: It has been conveyed to me that here Batala means magicians.) [Saheeh Muslim, The Book of Prayer, NO.1757]

4. Dying in Madeenah as in the Sunan of at-Tirmidee.

Abdullah bin Amr narrated that the Prophet said, "He who is able to die in Medina let him do so. Verily, I will intercede for those who die in it."

The meaning of this hadeeth is in Sahih Muslim.

Talking about *Ash-shafa'* takes a very long time. However, for those who want to increase their knowledge and expand on it, let her read [Ash-Shafa'](#) written by Shaykh Muqbil (Rahima-hullaah).

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