

Hadeeth #176

Narrated Ali (رضي الله عنه): "I had the permission of Allah's Messenger (صلى الله عليه وسلم) to see him in his house two times, and whenever I entered to him while he was praying he would clear his throat as a sign to me." [Reported by An-Nasaa'i and Ibn Maajah].

This hadeeth is in the Sunnan of Ibn Majah #3708 and it's from the way of Abdillaah bin Nujiy, from `Ali ibn Abee Talib.

Abdillaah bin Nujiy is disagreed upon, but the most correct (opinion) is that he is dha'eef. Al Bukharee (رحمه الله) said, "*Fihi Nadhar*". Ad-Daraqutni said, "he is not strong in hadeeth". In addition, he did not hear it from `Ali ibn Abee Talib, as ibnu Ma'een said in Jami'ul Tahseel P.217.

Therefore, the hadeeth is dha'eef in two ways:

1. firstly, because of the weakness of Abdillaah bin Nujiy, and
2. secondly, because the hadeeth is disconnected.

The Sahabi in this hadeeth is `Ali ibn Abee Talib.

The word *Madkhalaan* means the two times/times I enter upon him.

Tanahnuh is the sound that is made when clearing ones throat.

Tanahnuh, for a person who's praying, if there is a need for it then there is no harm in it; His salaah is valid, and this is the statement of Shafi'ee (رحمه الله). However, if it's not necessary (to clear ones throat), then the Prophet (صلى الله عليه وسلم) said, "*In the prayer one is occupied (with a more serious matter).*" [Saheeh Al Bukharee, the Book of Prayer, NO. 1127]

Hadeeth #177

Narrated Ibn 'Umar (رضي الله عنهما): I asked Bilaal, "How did you observe the Prophet (صلى الله عليه وسلم) replying to their (the Companions) salutation while he was engage in prayer?" He (Bilaal) said, "He used to do this way," and he (Bilaal) demonstrated by spreading his palm. [Reported by Abu Daa'ud and At-Tirmidhi. The latter graded it Sahih].

This hadeeth is from the way of Hisham ibn Sa'd Al Madani who is disagreed upon, what is most correct is that he is dha'eef. However, the hadeeth has other narrations that make it authentic, as is the hadeeth of Jabir ibn Abdullah in Saheeh Muslim Vol.4 P.195, Ma' Sharh Nawawee.

Jabir reported: The Messenger of Allaah (صلى الله عليه وسلم) sent me on an errand. I (having done the business assigned to me came back and) joined him as he was going (on a ride). Qutaiba said that he was saying prayer while he rode. I greeted him. He gestured to me. When he completed the prayer. he called me and said: You greeted me just now while I was engaged in prayer. (Qutaiba said): His (Prophet's face) was towards the east, as he was praying. [Saheeh Muslim, The Book of Prayer, NO.1100]

Its origin is in Bukharee without the wording, "*fa ashara eelaih*". (Saheeh Al Bukharee #1217)

Benefits from this hadeeth:

1. The impermissibility of talking in the salaah.
2. The permissibility of greeting the one who is praying with karaha; this is the saying of Ahmad (رحمه الله), and the Majority of the People of Knowledge said it is not Makrooh as in Fathul Baree #1217. The saying of those that say it is Makrooh to greet the one who is praying is refuted because the Prophet (صلى الله عليه وسلم) did not prevent them (the sahaba) from doing so, but rather, he taught the one who's praying how to respond by gesturing with the hands and the reply is not verbalized.

Hadeeth #178

Narrated Abu Qataada (رضي الله عنه): Allah's Messenger (صلى الله عليه وسلم) was (one time) offering prayer while he was carrying Umaama, daughter of Zainab, when he prostrated he put her down and when he stood up he lifted her up. [Agreed upon]. Muslim has: "While he led the people in the prayer..."

Abee Qataada is Al Harith ibn Rib'ee.

Umaama is the daughter of Zaynab. Her father is Abul 'Aas ibn Rabee' who was a Sahabi. He was a kafir and then he reverted to Islam.

Zaynab is the daughter of the Prophet (صلى الله عليه وسلم).

Likewise, when he goes to ruku' he will put her down as in the saheeh.

From this hadeeth are benefits and knowledge:

1. The humbleness of the Prophet (صلى الله عليه وسلم) and his mercy upon children. Once as in the Sunnan of Nasa'i from the hadeeth of Shaddad ibn Aws who said that the Messenger of Allah prayed one of the two 'Isha prayers. When he made sujood one of the two Hassans sat on his back so he lengthened the sujood. When he finished the salaah he was ask the reason for lengthening the sujood, he

replied, "My son climbed on my back and I disliked to rush him before he finished what he needed to do" or with similar meaning. The story of the Prophet and his life was filled with gentleness, mercy, and *Shafaqa*, as Allah (Subhaanahu wa ta'aala) described in the Qur'an:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ رَّحِيمٌ

Verily, there has come unto you a Messenger (Muhammad (صلى الله عليه وسلم)) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad (صلى الله عليه وسلم)) is anxious over you (to be rightly guided, to repent to Allāh, and beg Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the punishment of the Hell-fire), for the believers (he (صلى الله عليه وسلم)) is full of pity, kind, and merciful. (At-Tawbah 9:128)

2. The permissibility of allowing the (young) boys to enter the masjid. As for that hadeeth that says "...and keep the masjid away from young boys and the mentally unstable" is dha'eef, and it's not authentic.
3. The permissibility of slight movements in the salaah (picking up and putting down children is movement).
4. The permissibility of holding young children while in the salaah.
 - a. Whether it's a Voluntary or Obligatory Salaah;
 - b. Whether the one who's praying is
 - i. an Imaam,
 - ii. a follow (of the Imaam),
 - iii. or praying alone.

Hadeeth #179

Narrated Abu Huraira (رضي الله عنه): Allah's Messenger (صلى الله عليه وسلم) said, "Kill the two black ones during Salaat (prayer), the snake and the scorpion." [Reported by Al-Arba'a, and Ibn Hibbaan graded it Sahih].

This hadeeth is Saheeh.

The section that reads, "Kill the two black ones during the salaah" specifies the black snakes and scorpions because this is what is most common. However, the hadeeth includes all kinds of snakes and scorpions. If there are non-black snakes and scorpions then they are included in this hadeeth as well.

In this hadeeth is the understanding of the permissibility of killing snakes and scorpions during the salaah.

Ibn Mundhir, in Al Awsat Vol.3 P.270, said, "The vast majority of the People of knowledge are upon this."

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