

Hadeeth #223

وَعَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى -رَضِيَ اللَّهُ عَنْهُمَا- قَالَ : (جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : إِنِّي لَا أَسْتَطِيعُ أَنْ أَخْذُ مِنَ الْقُرْآنِ شَيْئًا , فَعَلَّمَنِي مَا يُجْزئُنِي مِنْهُ فَقَالَ : "سُبْحَانَ اللَّهِ , وَالْحَمْدُ لِلَّهِ , وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ , وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ . . .") الْحَدِيثَ . رَوَاهُ أَحْمَدُ , وَأَبُو دَاوُدَ , وَالتَّسَائِيُّ , وَصَحَّحَهُ ابْنُ حِبَّانَ , وَالدَّارَقُطْنِيُّ , وَالْحَاكِمُ

This hadeeth has two ways:

1. One of them is recorded in Ahmad and other than him from the way of Ibrahim Abee Isma'eel As-Saksaaki, from Abdillah ibn Abee Awfaa; and Ibrahim is dha'eef.
2. The second way is from the way of Fadhl ibn Muwaffaq, from Abdullah ibn Abee Awfaa.
 - Abu Haatim graded Fadhl as dha'eef.
 - Al Hafidh ibn Hajar, in Taqreeb At-Tahdheeb, said, "He has weaknesses."
 - Shaykhul Albaani (رحمه الله) graded it Hasan, in Irwa Al Ghalyl Vol.2 # 303, by this *Mutaba'a*. He said, "I say the hadeeth is Hasan by this *Mutaba'a*, and Allah knows best." Refer to Tahqeeq Musnad Ahmad Vol.32 P.152, Mu'assassatur-Risaalah Publication.
 - Abdullah's father's name is Al Qama; he (Abdullah) is a Sahabah son of a Sahabah (رضي الله عنهما).

Next, the section that reads, إِنِّي لَا أَسْتَطِيعُ:

إِسْتِطَاعَ (*Istita'a*) - Ability, amongst Ahlus Sunnah Wal Jama'ah is of two kinds:

1. The first kind of إِسْتِطَاعَ (*Istita'a*) is that which means **health and well-being**, **and** سَلَامَتُ الْأَلَاتِ (not translated). This إِسْتِطَاعَ (*Istita'a*) refers to the person and it's an attribute given to a person. It's the created ability because it's an attribute of a person. From the proofs of this kind is this hadeeth, also, the statement of our Lord (سبحانه و تعالى) in His Noble Book:

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا

In it are manifest signs (for example), the Maqâm (place) of Ibrâhim (Abraham); whosoever enters it, he attains security. And Hajj (pilgrimage to

Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence); (Aali Imran 3:97)

And the statement of our Lord (سبحانه و تعالى) regarding those Munafiqoon:

لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَاتَّبَعُوكَ وَلَكِنْ بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنْفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ

Had it been a near gain (booty in front of them) and an easy journey, they would have followed you, but the distance (Tabuk expedition) was long for them, and they would swear by Allâh, "If we only could, we would certainly have come forth with you." They destroy their ownelves, and Allâh knows that they are liars. (At-Tawbah 9:42)

The proof in the second ayah is that they (the Munafiqoon) apologized for not going out (i.e. to fight) with him (the Prophet (صلى الله عليه وسلم)), and that they were unable (to do so) because of the lack of health and well-being; And Allah (سبحانه و تعالى) exposed their lie. This indicates that the *إِسْتَطَاعَ* (*Istita'a*) mentioned in the ayah is of this kind. From the proofs is the hadeeth of Imraan ibn Hussain (رضي الله عنه): *I had piles, so I asked the Prophet about the prayer. He said, "Pray while standing and if you can't, pray while sitting and if you cannot do even that, then pray lying on your side."* [Saheeh Al-Bukharee, *The Book of Shortened Prayers*, NO.1053]

2. The second kind of *إِسْتَطَاعَ* (*Istita'a*) is that which means **success and aid**, and this *إِسْتَطَاعَ* (*Istita'a*) is from the attributes of Allah (Azza wa Jal).

The Mu'tazilah have denied it based on their corrupt principle that the person creates his own action. So the one who is guided (according to them) has created his own guidance and the misguided one created his own misguidance because of that they denied this kind of *Istita'a* and only made it one kind (the first type).

What is correct is that the *Istita'a* is of two kinds, the details of which have been mentioned in the aforementioned (paragraph) in detail. This is the creed of Ahlus-Sunnah wal Jama'ah. Allah has made it clear that he is the one who gives success, aid, misguidance, and tests as His wisdom necessitates (*Subhanahu Jalla Sha'nuhu*).

مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِي وَمَنْ يُضِلِّ فَأُولَئِكَ هُمُ الْخَاسِرُونَ

Whomsoever Allâh guides, he is the guided one, and whomsoever He sends astray, those! They are the losers. (Al-A'raf 7:178)

يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنْكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِن قُلُوبُهُمْ وَمِنَ الَّذِينَ هَادُوا سَمَّاعُونَ لِلْكَذِبِ سَمَّاعُونَ لِقَوْمٍ آخَرِينَ لَمْ يَأْتُوكَ يُحَرِّفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرَ قُلُوبَهُمْ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

O Messenger (Muhammad (صلى الله عليه وسلم))! Let not those who hurry to fall into disbelief grieve you, of such who say: "We believe" with their mouths but their hearts have no faith. And of the Jews are men who listen much and eagerly to lies - listen to others who have not come to you. They change the words from their places; they say, "If you are given this, take it, but if you are not given this, then beware!" And whomsoever Allâh wants to put in AlFitnah [error, because of his rejecting the Faith], you can do nothing for him against Allâh. Those are the ones whose hearts Allâh does not want to purify (from disbelief and hypocrisy); for them there is a disgrace in this world, and in the Hereafter a great torment. (Al-Ma'idah 5:41)

Likewise, the Ash'aree made *Istita'a* of only one kind, since they affirmed the *Istita'a* that means success and aid and they made their madhab the madhab of the Jabariyah. They negate the *Istita'a*, which is in the meaning of health, wellness and سلامت الآلات (not translated).

Ibn Abee 'Izz (رحمه الله) has mentioned it in the explanation of 'Aqeedatu-Tahaweeyah and other than him and they give victory to the madhab of Ahlus-Sunnah wal Jama'a and they refute the madhab of that which contradicts it.

In the hadeeth is asking Ahlul-Dhikr (The People of Knowledge).

فَقَالَ : "سُبْحَانَ اللَّهِ , وَالْحَمْدُ لِلَّهِ , وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ , وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ . . .) الْحَدِيثُ

His statement says *SubhanaAllah* means to free Allah from that which does't befit Him. Also from the hadeeth we benefit that he who is unable to memorize something from the Qur'an this dhikr is sufficient for him. Allah (سبحانه و تعالى) does not burden a person with that which he does not have the ability to bare. This is the religion of ease and not the religion of hardship.

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِّلَّةَ أَبِيكُمْ

And strive hard in Allāh's Cause as you ought to strive (with sincerity and with all your efforts that His Name should be superior). He has chosen you (to convey His Message of Islāmīc Monotheism to mankind by inviting them to His religion, Islām), and has not laid upon you in religion any hardship.
(Al-Hajj 22:78)

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

Allāh burdens not a person beyond his scope. (Al-Baqarah 2:286)

لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَّا

Let the rich man spend according to his means, and the man whose resources are restricted, let him spend according to what Allāh has given him. Allāh puts no burden on any person beyond what He has given him. Allāh will grant after hardship, ease. (At-Talaq 65:7)

Hadeeth #224 and #225

وَعَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : (كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي بِنَا , فَيَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ - فِي الرَّكَعَتَيْنِ الْأُولَيَيْنِ - بِفَاتِحَةِ الْكِتَابِ وَسُورَتَيْنِ , وَيُسْمِعُنَا آيَةً أَحْيَانًا , وَيُطَوِّلُ الرَّكَعَةَ الْأُولَى , وَيَقْرَأُ فِي الْآخِرَتَيْنِ بِفَاتِحَةِ الْكِتَابِ .) مُتَّفَقٌ عَلَيْهِ .

In the section that reads, *فَيَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ* is the naming of the salaah by its timing. He (the Prophet (صلى الله عليه وسلم)) did not say Salat-ul-Dhur, he said, "Dhur and 'Asr".

وسُورَتَيْنِ: meaning that in each raka'ah, a surah, as in Fathul-Baree.

There are benefits from this hadeeth:

1. The recitation of Surah Fatihah in each raka'ah.
2. The desirability of the recitation of something from the Qur'an with Fatihah in the first two raka'ah.

3. In it is that the recitation in Dhur and 'Asr prayer is silent. We also benefit from it, to recite some of the recitation aloud in the silent prayers.

An-Nasa'i (رحمه الله) has narrated in his Sunan from the hadeeth of Baraa ibn 'Aazib (رضي الله عنه) who said, *"We used to pray behind the Prophet (صلى الله عليه وسلم) Ad-Dhur Prayer and we used to hear from him each ayah of Luqmaan and Ad-Dariyyat."*

In it is to lengthen the first raka'a more than the second raka'a. It was said that the intention by that is for the people to make it to the first raka'a. It was also said that the reason for lengthening the first (raka'a) more than the second is because people are more active in the first raka'a. Thus lengthening the first raka'a more than the second is one of the differences between the first and the second raka'a.

Ibnul Qayyim in Zadul Ma'aad, Vol.1 p.242, said, The Prophet (صلى الله عليه وسلم) used to pray the second raka'a just like the first except with (the following) four things:

1. *As-Sukoot* (to pause silently)
2. *Istiftah* (the opening dua'a)
3. *Takbeeratul Ihraam* (the opening (first) Takbeer)
4. Lengthening the first (raka'a)

So he used to, in the second raka'a, not make the opening dua'a; not pause silently; and not utter the Takbeeratul Ihraam, and he used to make it shorter than the first so that the first raka'a (would) be longer than it in every salaah.

As for the hadeeth of Abee Sa'eed Al Khudree:

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ : (كُنَّا نَحْزُرُ قِيَامَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الظُّهْرِ وَالْعَصْرِ , فَحَزَرْنَا قِيَامَهُ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ مِنَ الظُّهْرِ قَدْرَ : (الْمَنْزِيلِ) السَّجْدَةِ . وَفِي الْآخِرَتَيْنِ قَدْرَ النِّصْفِ مِنْ ذَلِكَ وَفِي الْأُولَيَيْنِ مِنَ الْعَصْرِ عَلَى قَدْرِ الْآخِرَتَيْنِ مِنَ الظُّهْرِ , وَالْآخِرَتَيْنِ مِنَ الظُّهْرِ) رَوَاهُ مُسْلِمٌ

In the section that reads, فِي الرَّكْعَتَيْنِ :

From this (section), some of the People of Knowledge deduced the recitation of something from the Qur'an in addition to Suratul-Fatihah in the last two raka'a of Dhur and 'Asr prayers.

Umm 'Abdillah (حَفَظَهَا اللهُ) said that this is possible but it is also possible as Shaykh Muqbil (رَحِمَهُ اللهُ) mentioned that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not add anything from the Qur'an to Suratul-Fatihah. However, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to recite it with Tarteel, as in the hadeeth of Hafsa (رَضِيَ اللهُ عَنْهَا) which is recorded in Muslim: "...he would recite the Surah (of the Qur'an) in such a slow-measured tone (that duration of its recital) became more lengthy than the one longer than this." {The Book of Prayer, NO.1597}

Hadeeth #226

وَعَنْ سُلَيْمَانَ بْنِ يَسَارٍ رَضِيَ اللهُ عَنْهُ قَالَ : (كَانَ فُلَانٌ يُطِيلُ الْأَوَّلَيْنِ مِنَ الظُّهْرِ وَيُخَفِّفُ الْعَصْرَ وَيَقْرَأُ فِي الْمَغْرَبِ بِقِصَارِ الْمُفَصَّلِ وَفِي الْعِشَاءِ بِوَسْطِهِ وَفِي الصُّبْحِ بِطَوْلِهِ . فَقَالَ أَبُو هُرَيْرَةَ : "مَا صَلَّيْتُ وَرَاءَ أَحَدٍ أَشَبَّ صَلَاةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ هَذَا) . أَخْرَجَهُ النَّسَائِيُّ بِإِسْنَادٍ صَحِيحٍ

In the section that reads وَيَقْرَأُ فِي الْمَغْرَبِ بِقِصَارِ الْمُفَصَّلِ:

The word الْمُفَصَّل (Al-Mufasssal) is divided in three categories:

1. طَوَالُ مُفَصَّل (Long Mufasssal)
2. أَوْسَاطُ مُفَصَّل (Medium Mufasssal)
3. قِصَارُ مُفَصَّل (Short Mufasssal)

طَوَالُ مُفَصَّل (Long Mufasssal) surahs start from Surah Al-Hujjuraat and it was also said it starts from Surah Al-Qaf, to Surah An-Naba'.

أَوْسَاطُ مُفَصَّل (Medium Mufasssal) surahs start from Surah An-Naba' to Surah adh-Dhuha.

قِصَارُ مُفَصَّل (Short Mufasssal) surahs start from Surah Adh-Dhuha and end at Surah An-Nas.

It was called Mufasssal because of the many separations between the surah.

They mentioned the wisdom from lengthening the first two raka'a in Ad-Dhur and 'Asr, and the shortening of 'Asr, and the recitation in Magrib by Short Mufasssal, 'Isha by Medium Mufasssal and Fajr by the Long Mufasssal. Imam An-Nawawee (رَحِمَهُ اللهُ) recorded

from the 'Ulaama as in An-Nihaaya, vol.2 p.259, that the wisdom behind lengthening the Fajr and Dhur is that it is the time of heedlessness due to sleep at the last portion of the night and the mid-day nap, so it was lengthened so that those who are late due to heedlessness could make it. And the 'Asr is not like that, rather, it's the time of tiredness for the workers so it was made short because of that. Magrib time is very short so there was a need for shortening it even more; moreover, people are in need of the time for those who are fasting to have their and for their guests as well. 'Isha is in the time sleep/drowsiness overcomes people, however, it's time is lengthy so it is like 'Asr.

Hadeeth #227

وَعَنْ جُبَيْرِ بْنِ مُطْعِمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : (سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْمَغْرِبِ بِالطُّورِ) مُتَّفَقٌ عَلَيْهِ .

This hadeeth, Jubair ibn Mut'im (رضي الله عنه), carried (i.e. preserved) it in the state of his disbelief (while he was a disbeliever). In some of the wording in the hadeeth, which is in Saheeh Al Bukharee: Narrated Jubair ibn Mut'im (رضي الله عنه): *I heard the Prophet reciting Surat-at-Tur in Maghrib prayer, and that was at a time when belief was first planted in my heart. [The Book of Military Expeditions, NO. 3757]*

In another narration he said, *"I heard the Prophet reciting Surat At-Tur in the Maghrib prayer, and when he reached the Verse:*

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ الْخَالِقُونَ

Were they created by nothing, or were they themselves the creators? (At-Tur 52:35)

أَمْ خَلَقُوا السَّمَاوَاتِ وَالْأَرْضَ بَلْ لَّا يُوقِنُونَ

Or did they create the heavens and the earth? Nay, but they have no firm Belief. (At-Tur 52:36)

أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُصَيِّرُونَ

Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like? (At-Tur 52:37)

My heart was about to fly." [Saheeh Al-Bukharee, The Book of Exegesis of the Qur'an, NO.4525]

We benefit from accepting the hadeeth that which a disbeliever preserves and narrates it after (entering) Islam. In it is the recitation of Surah At-Tur in Salaatul-Maghrib and Surat-Tur is from the long mufassal. In the aforementioned hadeeth is the recitation of the short mufassal (surah) in the Maghrib Prayer. It was affirmed (i.e. recorded) from the Prophet (ﷺ) that he recited Surat-ul-Mursalaat in Maghrib. Narrated Umm Fadl (رضي الله عنها): *I heard the Prophet reciting Surat-al-Mursalat 'Urfan (77) in the Maghrib prayer, and after that prayer he did not lead us in any prayer till he died. [Saheeh Al-Bukharee, The Book of Military Expeditions, NO.4111]*

Likewise, he recited Surah Muhammad and Suratul-'Araf, which is one of the seven طَوَال (Tiwal - long surahs), in Maghrib Prayer. Al Hafidh (رحمه الله), in Fathul Baree, Vol.2 p.248, said, "The reconciliation between these ahadeeth is that the Messenger (ﷺ) sometimes used to recite long surahs in Maghrib, either to clarify its permissibility or because of his knowledge that it would not bring any hardship on the مَأْمُومِينَ (Ma'moomeen - the followers in the congregational prayer)."

Hadeeth #228

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : (كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي صَلَاةِ الْفَجْرِ يَوْمَ الْجُمُعَةِ : (الْم تَنْزِيلُ) السَّجْدَةِ , وَ (هَلْ أَتَى عَلَى الْإِنْسَانِ) مُتَّفَقٌ عَلَيْهِ

The hadeeth of Ibn Mas'ood (رضي الله عنه), Ibnul Majah recorded it in his Sunan, NO.824, and its chain is Hasan. In it is the desirability of the recitation of these two surah in the Fajr prayer on the day of Jum'ah. In the first raka'a, the one who prays recites Suratus-Sajdah and Suratul-Insaan in the second raka'a.

It also contains the permissibility of not following the order of the surah as (they appear) in the Qur'an. The like of this is the like of that which is narrated by Muslim from the hadeeth of Hudayfah ibn Yamaan (رضي الله عنه). In the hadeeth is that the Prophet (ﷺ) started his recitation with Surah Baqarah than Surah An-Nisa, then Surah Ali-Imraan.

Al Qadee 'Iyaad (رحمه الله) deduced a ruling from the hadeeth of Hudayfah ibn Yamaan (رضي الله عنه). He said that in is a proof for those who say that the order of the surah in the Qur'an is إجتِهَاد (ijtihaad) of the Muslims when they wrote the Mushaf, and that the order in the Qur'an wasn't from the Prophet (ﷺ). Rather, he left it for his Ummah after him; this is the saying of Malik and the Jumhoor (the Majority). However,

the order of the verses was not from the *ijtihad* of the Sahaba, but rather, it is **توقيفِي** (*Tawqeefi* - strictly revelation).

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