



FIQH REGULATIONS

For Rain and Winter
Weather Conditions

ACCORDING TO
THE PURE SUNNAH

INCLUDING A COMPREHENSIVE DISCUSSION ON
MASAH AND COMBINING PRAYERS

By
'ALI AL-HALABI

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MASAH AND COMBINING PRAYERS**

From the book
Ahkaam ash-Shitaa'i fis-Sunnati Mutahharah

BY 'ALI AL-HALABI

TRANSLATED BY ABU KHALIYL

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All praise is due to Allaah, Lord of the worlds. Peace and blessings of Allaah be upon Muhammad, his family, his Companions and all those who follow in their footsteps until the Last Day.

It is only by the permission of Allaah that anything is achieved. It is only by His grace that we are able to fulfil our duties. Only Allaah is to be worshipped and we cannot allow ourselves to be misled by the attractions and repulsion of this world into following the whisperings of the devil to move away from strict and correct adherence to His *Deen*. Many people are today at a loss regarding even the fundamentals and basics of our *Deen*. We must facilitate knowledge of Islaam so that we can better keep to its proper following and achieve the task of *da'wah*, *ta'leem* and *naseehah* as enjoined in the blessed Qur'aan and the purifying *Sunnah*.

This book presents to the reader amongst other topics, discussion on various rules and regulations regarding such fundamental aspects as prayer and fasting as affected by the weather and climate in which we live. This is perhaps the first book of its kind in the English market dealing with the subject in detail and clarity based upon authentic information and authored upon reliable research. An honest and truth-loving approach to reading this book will help the reader to benefit from the ease of the beautiful *Deen* of Islaam and help us to be closer to its correct application *insha'Allaah*.

We have managed to publish this work in English indeed by the permission and grace of Allaah and our aim is to be sheltered by His mercy. We ask Allaah that this effort is accepted as beneficial contribution to *da'wah*, *ta'leem* and *naseehah* to our fellow worshippers of Allaah.

Abu Muntasir ibn Mohar 'Ali

President of Jam'iat Ihyaa' Minhaaj Al-Sunnah

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

OUR OBJECTIVES

- 1) A return to the sublime Qur'aan and the *Sunnah* of the Messenger (ﷺ) and to comprehend them both according to the understanding of *as-Salaf us-Saalih* (the Pious Predecessors), may Allaah be pleased with them all, acting upon the saying of our Lord, the Majestic:

If anyone contends with the Messenger, even after the Guidance has been plainly conveyed to him and follows a path other than that of the Believers, We shall leave him in the path he has chosen and land him in Hell. What an evil refuge!¹

And His, the One free from all imperfections, saying:

So if they believe as you believe, they are indeed on the right path.²

- 2) To purify everything related to the life of the Muslim from *Shirk* (associating partners with Allaah) in its various forms and to warn them against the wicked innovations (*Bid'ah*) in the Creed (*'Aqeedah*) and acts of worship (*'Ibaadah*) and false ideas introduced from outside and to cleanse the *Sunnah* of the weak and fabricated narrations which have tarnished the pure nature of Islaam and have been a cause of prevention of the progress of the Muslims, in realisation of the responsibility due to knowledge and due to the saying of the noble Messenger (ﷺ):

*"This knowledge will be carried by the trustworthy ones of every generation, they will expel from it the alterations made by those going beyond bound and the false claims of the liars and the false interpretations of the ignorant."*¹

¹ Sooratun-Nisaa (4):115

² Sooratul-Baqarah (2):137

And in obedience to the order of Allaah, the Mighty and Majestic:

Help you one another in righteousness and piety but help you not one another in sin and enmity.²

- 3) To educate and cultivate the Muslims upon their true *Deen* and calling them to act according its rules and to cultivate in themselves its morality and manners, which will ensure Allaah's pleasure and result in their welfare and honor, being in agreement with the Qur'aanic description of the group who are saved from ruin:

(Join together) in the mutual teaching of Truth and of patience and constancy.³

On the contrary (He would say), "Be you people of wisdom and knowledge for you have taught the Book and you have studied it earnestly."⁴

- 4) To revive true Islamic thought in the light of the Book and the *Sunnah* and upon the way of *as-Salaf us-Saalih* of this *Ummah* and to remove the stagnated blind following of *madhhabs* (schools of thought) and blind adherence to parties, which has overcome the minds of many Muslims and distracted them from clear and pure Islamic brotherhood, as demanded by the order of Allaah, the Majestic and Most High:

Hold fast all together by the rope of Allaah and be not divided amongst yourselves.⁵

And the saying of the Messenger (صلى الله عليه وسلم):

"Be worshippers of Allaah and brothers!"¹

¹ Saheeh. Reported by Ibn 'Adiyy, Ibn 'Asaakir, Abu Nua'im and al-Khateeb

² Sooratul-Maa'idah (5):2

³ Sooratul-'Asr (103):3

⁴ Soorah Aal-'Imraan (3):79

⁵ Soorah Aal-'Imraan (3):103

- 5) To provide practical Islamic solutions for the present day problems and to strive for returning to a true Islamic way of life upon the way of the Messenger (صلى الله عليه وسلم) and to bring about a society guided by the Revelation and for the Laws of Allaah to be applied upon the earth, beginning this process with correction (*tasfiyah*) and education and cultivation (*tarbiyah*), as Allaah, the Most High says:

Instruct them in Scripture and Wisdom and purify them.²

Whilst remembering the saying of our Lord, the One free of all imperfections, to His Messenger (صلى الله عليه وسلم):

Whether We show you (in this life) some part of what we promise them or We take your soul (to Our Mercy before that), (in any case) it is to Us that they shall return.³

And realising the *Sharee'ah* principle: "He who seeks to hasten to bring something about before its appointed time is punished by being deprived of its achievement."

- 6) To cordially invite those who have not yet been blessed with the true knowledge and Guidance of Islaam which is the perfect final revealed Message of Allaah to his creation, so that they may realise the peace and contentment of this life and the eternal bliss of the Hereafter.

This is our call and we call upon all Muslims to assist us in shouldering this responsibility which will awaken and uplift them and to spread the perpetual message of Islaam to all corners of the earth, in sincere brotherhood and love, having full confidence in Allaah's aid and that He will indeed establish and grant authority to His righteous servants:

But honour belongs to Allaah and His Messenger and to the Believers.¹

¹ Reported by al-Bukhaaree and Muslim.

² Sooratul-Baqarah (2):129

³ Sooratul-Ghaafir (40):77

It is He who has sent His Messenger with the Guidance and the Religion of Truth. That He makes it prevail over all religion, even through though the pagans may detest (it).²

¹ Sooratul-Munafiqoon (63):8

² Sooratus-Saff (61):9

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INTRODUCTION

Surely all praise is due to Allaah, we praise Him, ask of Him, and seek His forgiveness. We seek refuge in Allaah from the evil of our souls and the mischief of our deeds. Whomever Allaah guides, there is no leading him astray, and whomever Allaah allows to stray, there is none to guide him. I testify that there is none worthy of worship but Allaah alone, having no partners. I testify that Muhammad is His servant and Messenger.

This knowledge oriented manual, compiling issues of great importance, was extracted and collected from a variety of writings and popular books in order to present the subject matter to the Muslim public, and to facilitate the students and seekers. It has been arranged according to chapters of *fiqh*, so perhaps, by it the correct positions are made accessible.¹

As much as I was capable, I have written it according to the method of proof and evidence, free of opinions and quotations, except where - to clarify and give guidance - the *ijtihaad* of the great scholars was necessary for some of the rulings. For Allaah alone is the praise, this;

¹ In *al-Muntakhab min Makhootaat al-Hadeeth fi ath-Thaahiriyyah* p. 72, by our shaikh, the great scholar, the *muhqiq*, Muhammad Naasir ud-Deen al-Albaani, he mentions an essay by Shaikh Yusef bin 'Abdul-Haadi who died in the year 909 H. It is called, *Irshaad al-Fataa ila Ahaadeeth ash-Shitaa'*, and Allaah knows best. Imaam Ibn Abi ad-Dunyaa (281 H.) has a book called *al-Matwar-Ra'd wal-Barq war-Reeh* whose handwritten manuscript is in Kubrili Turkey (no. 388) as mentioned in *Dheel Taareekh Bruwklamaan* 1:248.

“Is our custom regarding all issues of the religion whether large or small; we say what is required of us, we do not settle for some at the expense of others, we do not take sides with one party against the truth that another upholds, we differ with it only where it contradicts the truth, making no exceptions here for any party or their work.”¹

“We support the Muslim scholars, we endorse those opinions of theirs that the Book and the *Sunnah* agree with, not according to the saying of anyone else - no matter who they be. We do not take from other than Allaah or His Messenger (ﷺ), when mere men are both correct and mistaken. This, we follow in all that we say, and we do not allow, rather, we prohibit otherwise in any matter that contradicts Allaah or His Messenger (ﷺ). It is this which we are entrusted with by the *Imaams of Islaam*, this is their covenant with us, therefore by it we follow their *manhaaj*, their path, and their guidance, regardless of those who oppose us, and indeed insight comes only from Allaah.”²

So I beg Allaah (ﷻ) that He supports what I have mentioned, and that He records the benefit where deserved, and Allaah is the one whom we ask of, and upon Him is the trust.

Abu al-Haarith al-Halabi al-Athari
Az-Zurqaa’: Rajab 5, 1415 H.
(December 8, 1994)³

¹ Ibn al-Qayyim, *al-Faruwsiyah* p. 342.

² Ibn al-Qayyim, *Tareeq al-Hijratayn* p. 393.

³ Translator’s note: The reader may find benefit in knowing that the copy of the book used for our translation was received from Shaikh `Ali during his visit with us in America at the end of December 1996. He expressed his pleasure upon knowing the project was underway, noting that this was a very good book for the English speaking Muslims. Additionally, he stated that there was nothing that he wished to add or change in the first edition of his book. The Arabic speaker should however note, although on the inner page of the copy that we received from Shaikh `Ali it states that it is the 1st edition, published in Jordan in 1995, it differs with the copies that we had previously of that same edition, but only in the lengthy discussion on combining prayers that we have placed in the appendix, in which case the entire section was re-written by him. May Allaah reward him and continue filling his work with benefit.

Chapter 1 MATTERS OF INTEREST

Before beginning the discussion of the rulings of *fiqh* associated with *ash-shitaa'* (or; winter), and the issues related to it, I would like to present some more general points for the reader which are related to the subject.

THE WORD ASH-SHITAA'

The word *ash-shitaa'*, is only mentioned in the Noble *Qur'aan* once, when Allaah (ﷻ) says,

لِيَلْبِغَ قُرَيْشٍ ۝١١٠ إِذْ لَبِغُوا فِيهِمْ بِرِحْلَةِ الشِّتَاءِ وَالصَّيْفِ ۝١١١

“For the familiarity of the Quraish; their familiarity with the journeys by winter (*ash-shitaa'*) and summer (*as-sayf*).” (*Quraish* 106:1-2)

Imaam Maalik commented, “*Ash-shitaa'* is half of the year, and *as-sayf* is half of the year”¹

Yet, people say, “The seasons are four: winter, spring, summer, and autumn.” Still others say, “It is winter, summer, mid-summer, and autumn.” This was reported by *Qaadhi* Abu Bakr bin al-'Arabi, after which he said, “But what Maalik said is correct, especially considering the fact that Allaah has divided the seasons into two, not three (or more than that).”²

THE EFFECT OF PLANETARY BODIES ON WEATHER

Zayd bin Khaalid (رضي الله عنه) said,

“Allaah’s Messenger (ﷺ) prayed *salat as-subh (fajr)* at al-Hudaybiyah after a night that had rained. When he finished, he faced the people and said, ‘Do you know what your Lord has said?’ They replied, ‘Allaah and His Messenger (ﷺ) know better.’ He said, ‘With this dawn some of My servants became believers in Me while others became disbelievers.

¹ *Tafseer al-Qurtubi*

² *Ahkaam al-Qur'aan*

Whoever said, “We received rain by Allaah’s grace and His mercy” that is the believer in Me and the disbeliever in the stars. But the one who said, “We received rain because of the position of this (planetary body)”, this is the disbeliever in Me and the believer in the stars.”¹

The author of *Fath al-Majeed* said², “It means to attribute the showers and coming of rain to *al-anwaa’i*. *Al-anwaa’i* comes from *naw’i* which is the position of the moon.” “...And the Arabs used to claim that the raising and lowering of its position (in the sky) regulated the rain. They would say, ‘We received rain because the position was like this, or like that.’ They only used the term *naw’i* because when it sank, it sank low on the western horizon.”³

Then he said, “When they say, ‘We received rain from this star or this celestial positioning,’ implying the belief that it was the cause of rain, then this is *shirk* and *kufir*. It is the kind of belief of the people of *jaahiliyyah*. Like their belief that calling upon the dead and those not present brought them some benefit, or prevented some harm from affecting them, or the belief in intercession by calling upon them. This is the *shirk* which Allaah (تعالى) sent His Messenger (صلى الله عليه وسلم) prohibiting, fighting against its practitioner as Allaah said,

وَقَدِّيلُوهُمْ حَتَّىٰ لَا تَكُونَ فِئْتَنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنِ انْتَهَوْا فَلَا عُدْوَانَ

إِلَّا عَلَى الظَّالِمِينَ ﴿١٢٣﴾

“And fight them until there is no *fitna*, and all of the religion is Allaah’s.”
(*al-Baqarah* 2:193)

This *fitna* is *shirk*. If they say, ‘We received rain because of this position,’ believing that it did actually come from Allaah alone, but it is simply a natural phenomena that rain accompanies the decline of that star, then the

¹ Recorded by al-Bukhaari and Muslim. Imaam Abdul-Wahhaab, may Allaah have mercy upon him, put this *hadeeth* under the chapter entitled, “What is mentioned about seeking rain by the position of the stars” (*Kitaab at-Tawheed*). In *Saheeh Muslim* it is under the heading, “Clarification of the disbelief of whoever said, ‘We received rain because of the position of the stars.’”

² Abdur-Rahmaan bin Hasan Aal ash-Shaikh, P. 321.

³ The root meaning of the word (*naa*) means, “to weigh heavy upon”.

correct saying is that it is to forbidden to link that to the star, even if such saying is only meant to be figurative.

Ibn Muflih indicated that it is *haraam* to say, 'We received rain because of this position' and it was also judged *haraam* in *al-Insaa'f* (by al-Mardaawi), even if it is said figuratively, and there is no difference mentioned about this. This is because such saying attributes what Allaah (ﷻ) did (to the celestial body), something which no creature has the ability to control, nor to benefit by it, nor cause anything any harm from it, and this is a type of minor *shirk*, and Allaah knows best."

WEATHER FORECASTS

The preceding discussion brings us to the ruling on what is commonly known as meteorology or weather forecasting. What is the ruling of the *Sharee'ah* about it?

I say¹, and Allaah knows best, meteorology is the developed scientific study acting on a summary of analysis of images in the atmosphere and its density, as well as being familiar with the movement, direction and speed of the wind, then, in light of that, to anticipate a weather condition arriving within a day or more, affecting the temperature level or possibility of rain etc. Such scientific study has about a 90% probability of correct forecasts for weather within one or two days , and about a 60% probability for five to seven days.

Therefore, I see that all of this amounts only to forecasting the events that are most likely to occur due to previous events. And all of this is permitted by the *Sharee'ah* whereas there is general support for it in Allaah's saying,

وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۗ حَتَّىٰ إِذَا أَقْلَّتْ
سَحَابًا ثِقَالًا سُقْنَاهُ لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ
كُلِّ الشَّجَرَاتِ ۚ كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٧﴾

¹ On Thursday morning 8/12/94, after writing this section, I called Dr. 'Ali 'Abandah, one of the leading meteorologists. I read what I had written to him, and he approved of it. Then he added the percentages mentioned at the end of the paragraph.

“He is the One who sends the winds as the bearers of good news before His (coming) mercy, until, when they have carried the heavy clouds, We drive them to dead land. Then We shower it with rain, and from it We bring forth every fruit...” (*al-A`raaf* 7:57)

But there are two obviously important points that must be mentioned here:

1. It is necessary for one to believe the weather conditions occur by Allaah’s decree. In many lands, something unexpected often happens, resulting in a condition that contradicts the forecast of the meteorologists. The point is, that their forecasts can not be praised!
2. Such forecasts have nothing to do with knowing the unseen. Rather they are only, as mentioned above, forecasts based on conditions most likely to occur due to past occurrences. So it is not permissible to relate such news with a sense of finality, rather its only benefit is for precaution and warning.

DROUGHT

Abu Hurairah (رضي الله عنه) reported that Allaah’s Messenger (صلى الله عليه وسلم) said,

“Drought (*sanah*) is not when you do not receive rain. Drought is when you receive rain but the earth does not produce anything.”¹

Imaam Ibn Hibbaan also reported this *hadeeth*, heading its chapter with the statement, “Mentioning the reports where the Muslims are obliged to ask their Lord that He bless them in their produce, without them having to rely on rain for it.”²

Imaam an-Nawawi said, “The meaning of *sanah* (in the *hadeeth* above) is drought, as Allaah (تعالى) said,

وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ وَنَقْصِ مِّنَ الثَّمَرَاتِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿١٣٠﴾

¹ Muslim no. 2904.

² *Saheeh* no. 995.

“And We punished the people of Pharaoh with drought.” (*al-A`raaf* 7:130)”¹

THE COMPARISON BETWEEN RAIN AND THE HADD²

Abu Hurairah (رضي الله عنه) said,

“Establishing the *hadd* in the land is better for its people than forty nights of rain,”³

As-Suyooti commented, “Meaning it brings more blessings to the provisions and in other ways than the fruits and streams (that result from rain).”⁴ The chain of this report is authentic, and to me it holds the position of *hukum al-marfu`*⁵ because of two reasons:

- a) He is speaking about a reward that accompanies such occurrence, and this is a matter of unseen.
- b) That there is a *marfu`* witness for it from Ibn `Abbaas.⁶

DIFFERENT WORDS FOR RAIN

Ibn `Uyaynah said, “Allaah did not use the term ‘*matar*’ in the *Qur`aan* except for punishment, and the Arab uses the term *gayth* (otherwise), as Allaah (تعالى) says,

وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ

وَهُوَ الْوَلِيُّ الْحَمِيدُ

¹ *Sharh Muslim* 6:353.

² Physical punishments inflicted by the Muslim authorities of an *Islaamic* state.

³ An-Nasaa`i and al-Bukhaari in *at-Taareekh al-Kabeer*.

⁴ *Zahir ar-Ruby*

⁵ “A raised ruling”; said when a ruling is from the Prophet (صلى الله عليه وسلم) himself.

⁶ Recorded by at-Tabaraani in *al-Awsat* and *al-Kabeer* (*Majmu` al-Bahrayn* no. 2436), and al-Bayhaqi in his *Sunan*. In his *Takhreej Ahaadeeth al-Ihya`* Haafiz al-Iraaqi said that its chain is *hasan*. See also *Silsilat al-Ahaadeeth adh-Dha`eefah* no. 989 by al-Albaani, and *Nasb ar-Raayah* by az-Zayla`i and *Takhreej Ahaadeeth al-`Aadaleen* no. 9.

‘And He is the One who sends down rain (*gayth*)...’ (ash-Shoora 42:28)¹

Haafiz Ibn Hajr said, “But Ibn ‘Uyaynah’s claim is rebuked by the mention of rain with the meaning of *gayth* in the *Qur’aan* in Allaah (عالي) saying,

“If you are inconvenienced by rain (*matar*)”²

The meaning here is *gayth* only, and the meaning of ‘inconvenienced by it’ is the soaking of the clothes, and feet, and other things that result from it. Abu ‘Ubaydah said;

‘If it is from the punishment (of Allaah) then it is *amtirat*³, and if it is from the mercy (of Allaah) then it is *matirat*.’

There is a problem with this as well...”⁴

‘A’ishah, (رضي الله عنه) said,

“When Allaah’s Messenger (صلى الله عليه وسلم) saw cloudiness or wind his face would change. I said, ‘O Messenger of Allaah! When people see a wind driven cloud they hope that there will be rain in it. But I see that when you see this your face changes with displeasure?! He replied, ‘O ‘A’ishah! What assures me that it will not bring punishment, punishing the people with the wind, while people have seen the punishment but said,

... قَالُوا هَذَا عَارِضٌ مُّمْطِرُنَا ...

“This cloud will give us rain...” (al-Ahqaaf 46:24)”⁵

In Muslims report, ‘A’ishah, may Allaah be pleased with her, said,

“On any day that it was windy or cloudy, the face of Allaah’s Messenger (صلى الله عليه وسلم) would change, and he would pace back and forth. When it rained, this

¹ Al-Bukhaari recorded it in *mu’allaq* (disconnected) form in his *Saheeh*: the book of *Tafseer*; *surat al-Anfaal*, no. 3. See *Taghleeq at-Ta’leeq* by Ibn Hajr (4:217).

² *Surat an-Nisaa* ‘4:102. See Chapter 8: *Jihaad*.

³ See *Suraat al-Furqaan* 25:40.

⁴ *Fath al-Baari*.

⁵ Recorded by al-Bukhaari and Muslim.

condition would leave him and he would become happy... and when he saw the rain he would say, 'Mercy'." ¹

Imaam an-Nawawi, may Allaah have mercy upon him, said, "He (صلی اللہ علیہ وسلم) would fear that they (his people) would be punished in disobedience, becoming happy when the reason for fear left him."²

His (صلی اللہ علیہ وسلم) saying "Mercy" means "This is a mercy."

¹ See the discussion of this *ayah* in the chapter on *jihaad* which appears later.

² *Sharh Muslim* 2:500

Chapter 2 PURIFICATION

RAIN WATER

Allaah (ﷻ) said,

وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ وَأَنْزَلْنَا مِنَ السَّمَاءِ
مَاءً طَهُورًا ﴿٤٨﴾

“And We sent purifying water down from the heavens.” (*al-Furqaan* 25:48)

Imaam al-Baghawi said “It is pure in itself, purifying others, so it is used as a noun when one purifies himself with it. Like *as-sahuwr* (magic or sorcery), it is used as a noun when one is *sahar* by it. (Meaning that one who is affected by it is called *as-sahuwr*.)”¹

Al-Jassaas said, “Pure, such to emphasize the characteristic of purity, and that it purifies others. So it is pure, (and) purifying.”²

WUDHU' IN THE COLD

The Messenger (ﷺ) said,

“Three are a penance (for the one who does them)... and performing the *wudhu'* properly in *as-sabaraat*.”³

In *al-Faidh al-Qadeer*, al-Munaawi said, “It is severe cold.”⁴

A man from the tribe of Thaqeeq said,

¹ *Mu'aalam at-Tanzeel*.

² *Ahkaam al-Qur'aan*.

³ It is a *hasan hadeeth*, it is given in my booklet *al-'Arba'oon hadeethan fi ad-Da'wah wad-Du'aah* “The Forty Hadeeths for the Call to Islaam and the Caller.” (no. 23).

⁴ 3:307.

“We asked Allaah’s Messenger (صلى الله عليه وسلم) for three (things), but he did not give us a *rukhsah* (concession). We said, ‘Our homeland is cold’ so we asked him to give us a concession for purification but he did not...”¹

Performing *wudhu* properly is a general command of the *Sharee’ah* as in his (صلى الله عليه وسلم) saying “**Perform *wudhu* properly**”² and its reward is increased during the cold and hardship. And properly performing *wudhu* is, “Completing it, and completely covering the limbs with water, and increasing upon the obligatory areas. The “*saabig* garment” is a wide garment.”³

Here there are three issues:

Negligence

Some people are very negligent with their *wudhu* on cold days. It is not that they just do not perform it properly, they do not even cover the necessary areas, so much to the degree that some have only performed *masah*! And this is not permissible, but it is one of the invalidators of *wudhu*. Similarly, some people, “Do not roll up their sleeves enough when they wash their hands, causing them to leave something that is covered unwashed. And this is unlawful, such *wudhu* is not valid. It is obligatory to uncover the entire hand including the elbow and to wash the elbow with the hand because it is one of the obligatory elements of *wudhu*.”⁴

However, it is authentically reported from Ibn ‘Abbaas (رضي الله عنه) that the Messenger (صلى الله عليه وسلم) would make *wudhu* washing each part only once⁵, so this is the concession (*rukhsah*) of the *Sharee’ah*.

¹ Recorded by Ahmad, ‘Abdullaah bin Ahmad in *Zawaa'id al-Musnad*, Sa'eed bin Mansoor in his *Sunan*, at-Tahaawi in *Sharh Ma'aani al-Aathaar*, and Ibn Sa'd in *at-Tabaqaat*, by way of al-Mugheerah, from Shibaak, from ‘Aamar ash-Sha'bi, from a man from the tribe of Thaqeef. Its chain is strong. Al-Mugheerah is Ibn Miqsaam adh-Dhabbi, I see that he is trustworthy with everyone except when reporting from Ibraheem an-Nakha'i, then he is weak, as Ahmad said in *al-Ilal* (1:39). See also *al-Jarh wat-Ta'deel* (8; no. 1030). See *Atraaf al-Musnad* 8:288 by Ibn Hajr.

² (*Isbaagul-wudhu* for the discussion that follows) Recorded by Muslim from ‘Abdullaah bin ‘Amr bin al-Aas.

³ *Jaami' al-Usool* by Ibn al-Atheer.

⁴ *Majmu' Fatawa* by Shaikh Ibn ‘Uthaymeen, *at-Tahaarah*, 7:153.

⁵ al-Bukhaari. He chaptered it as, “...*Wudhu* once.”

Heated Water

Some people argue against heating water for *wudhu'*. But, there is no *Sharee'ah* evidence for such argument. Imaam Ibn al-Mundhir said, "Heated water falls under the category of that water which people have been commanded to purify themselves with."¹

What is reported from Mujaahid, that he disliked this, is not correct, because it is from Layth bin Abi Sulaym and he is a weak narrator.²

Abu Hurairah (رضي الله عنه) reported that Allaah's Messenger (صلى الله عليه وسلم) said,

"Shall I inform you of that by which Allaah will wipe away your sins and raise your rank?" They said, Yes O Messenger of Allaah!" He (صلى الله عليه وسلم) said, **"Complete (*isbaagh*) *wudhu'* during difficulties."**³

Al-Qurtubi said, "Meaning to complete it and do it in a thorough manner during severe cold and physical pain etc."⁴

Al-Ubayy said, "Heating water in order to protect one from its coldness does not prevent the fulfillment of the reward mentioned."⁵

I say, with these we have removed the doubts that some have regarding the meaning of "difficulties" mentioned in this *hadeeth*. However, none of this should prevent one from performing *wudhu'* with cold water if he is able to bear it and it does not harm him.

¹ *Al-Awsat* 1:250.

² Recorded by Ibn Abi Shaybah 1:23.

³ Muslim.

⁴ *Al-Mufhim* 2:593.

⁵ *Ikmaali Ikmaal al-Mu'lim* 2:54. There are many authentic reports from the *Salaf* about heating water for *wudhu'*. See *Musannaf 'Abdur-Razzaaq* 1:175, *Musannaf Ibn Abi Shaybah* 1:25, *al-Awsat* 1:251, *Sunan al-Bayhaqi* 1:6, and *at-Tahoor*, p. 192 by Abi 'Ubayd, and *Irwa' al-Ghaleel* 1:48 by al-Albaani.

Drying

Some people argue against drying off the body parts of *wudhu*’ in the cold, but there is no basis for this. Rather it is confirmed from the Prophet (ﷺ) that,

“He had a towel to dry with after *wudhu*’.”¹

This is general for all seasons, not limited to summer or winter, and it is not contradicted by what is reported from Maymoonah, may Allaah be pleased with her, that the Prophet (ﷺ) made *ghusl* from sexual impurities,

“...then I came to him with a towel, but he returned it.”² In one narration, “then I came with a towel but he did not shake off with it.” Al-Bukhaari explained: “Meaning that he did not dry off.”³ In the addition of Muslim, “And he did like this with the water- meaning - he shook it off.”

Haafiz Ibn Hajr said, “And this is used (by some) to prove that it is disliked to dry off after *ghusl*, but it is not an evidence for that, because it occurred in a way that only brings up the possibility (of doing it). So it is possible that not taking it is for one reason or another, having nothing to do with drying off being disliked, but because of a reason related to the cloth itself, or, he was in a hurry, etc. Al-Muhallab said, ‘It is possible that he denied the cloth in order to sustain the blessings of the water, or due to humility, or because of something that was wrong with the cloth, like that it was dirty, or made from silk.’

There is a report from Abi `Awanah - with Ahmad (6:336) and Ismaa`eeli - from `Amash, saying , ‘I mentioned it to Ibraaheem an-Nakh`aee! He said, “There is no harm in using a towel, he only returned it fearing it would become customary.”’ In his *Sharh*, At-Taymi said, ‘In this *hadeeth* is an evidence that he would dry off. For if he did not, then she would not have given him the towel.’”⁴

¹ Its routes of transmission are numerous, and our Shaikh al-Albaani graded it as *hasan* in *Silsilat al-Ahadeeth as-Saheehah* no. 2099.

² Al-Bukhaari and Muslim.

³ Quoted by Ibn Hajr in *Fath al-Baari* 1:372

⁴ *Fath al-Baari* 1:363

After mentioning the different opinions regarding this issue, an-Nawawi said, "And the third (position) is that it is permissible whether you do it or not, and this is the one that we have chosen, for surely (the positions of) prohibition or recommendation lack evidence."¹

Later he mentions the issue of shaking the water off with the hands after *wudhu* and *ghusl* and the different opinions about it, he says, "And the third, that it is permissible either to do it or to not do it. And this is most obvious choice, because this authentic *hadeeth* establishes its permissibility and nothing at all is confirmed of its prohibition."²

The great scholar, Haafiz Ibn Daqeeq al-'Id said, "And those who allow drying off use his (صلى الله عليه وسلم) shaking the water off as support for it, because if he disliked drying off then he would dislike shaking off as well, and this is clear." Then he said, "And under the subject of the attributes of *wudhu*, some of the *Fuqaha* have said that one does not shake the water off of the limbs.³ But this *hadeeth* is evidence for the permissibility of shaking the water off of the limbs in *ghusl*, and *wudhu* is the same..."⁴

MUD AND SLUSH

During the winter, slush and mud increase and ones' clothes may become covered with it. Some people are confused about the ruling regarding this.

It is, however, not obligatory to wash the garment where it becomes wet from this kind of mud because its source is not impure. `Abdur-Razzaaq reported from a number of *tabi`een* that they would wade through the water and mud in the rain, then enter the *masjid* and pray.⁵ A similar ruling; what if some water falls on a person and he is not aware if it is impure or pure? It is not necessary for him to ask in order to refute any doubts, unless he is sure that it is impure, then he must purify himself from it.⁶

¹ *Sharh Muslim* 1/556

² *Ibid.*

³ For this there is no confirmed *hadeeth*. See *Silsilat al-Ahaadeeth adh-Dha'ifah* no.903, and *Fath al-Baari* 1:362-3 and *Tadhkirat al-Mawduhu`aat* no.49.

⁴ *Ihkaam al-Ahkaam* 1:135. See also *Majmu` Fatawa* by Shaikh Ibn `Uthaymeen 7:154.

⁵ There is a lengthy section on this subject in *al-Masaa'il al-Maardeeniyyah* by Shaikh al-Islam Ibn Taymiyyah. See also *Ighaathat ul-Lahfaan* by Ibn al-Qayyim.

⁶ Translator's note: The author of *Fiqh us-Sunnah* mentioned a report from `Umar (رضي الله عنه) to this effect, Shaikh al-Albaani did not negate its authenticity in his commentary.

AT-TAYAMMUM

Whoever does not have water, or he cannot use it because of its distance, or illness or severe cold¹, and he is unable to heat the cold water that he has, then it is permissible for him to perform *tayammum* and there is no threat upon him.

Tayammum is patting once on the face and hands² and the source for *tayammum* is earth, even if it is rocks or gravel. For this³ is in accordance with the Prophet's (صلى الله عليه وسلم) saying,

“When I command you with a matter do of it what you are capable...”⁴

Al-Manqoor said, “And if this is not available at all, then one prays in his present state.”⁵

Note: In past years in our land, deep snow falls have occurred to the extent that the water is frozen in the pipes leading to the faucets in the houses, and it is impossible to access the water that way. So is it permissible to perform *tayammum* in this case or not?

My opinion, due to *ijtihaad*, is that in this situation since there is plenty of snow outside of the house, some of it can be brought inside to melt. If that is possible, then one can perform *wudhu'* with it. If he is incapable of this then Allaah does not hold a person responsible for what he is incapable of.

AL-MASAH: WIPING OVER THE KHUFFS AND SOCKS (AL-JAWRABAYN)

Imaam Ibn Daqeeq al-'Id said⁶, “The scholars of the *Sharee'ah* have supported wiping over *khuffs* to such a degree that it has become one of the

¹ See *al-Fiqh al-Islami wa Adillatih* 1:420, and *Mir'aaah al-Mifaateeh* 2:230, and *Majmu' Fataawa Ibn 'Uthaymeen* 7:241. Shaikh Ibn 'Uthaymeen, may Allaah protect him, makes a distinction between discomfort from the coldness of the water, and real harm, saying that *tayammum* is not allowed in the first case, and it permissible in the second.

² For that there are many texts, see *Jaami' al-Usool* 7:247, and *al-Mughni* 1:244.

³ *Al-Quwaanayn al-Fiqahiyah* by Ibn Juzay.

⁴ Al-Bukhaari and Muslim from Abu Hurairah.

⁵ *Al-Fuwaakih al-Mufeedah fi al-Masaa'il al-'Adeedah* 1:37

⁶ *Al-Ahkaam* 1:113.

symbols of *ahl-as-Sunnah*, and rejecting it has become one of the symbols of *ahl-bidaa*”¹

There is no difference, as far as the ruling goes, between socks (*al-jawrabayn*) or *khuffs*². Ishaq bin Raahawayh said, “It was the *Sunnah* of the companions of the Prophet (صلى الله عليه وسلم) and whoever was after them among the *taabi`een* to wipe over the socks. There was no difference among them over it.”³

Ibn al-Mundhir said, “Permissibility of *masah* is reported from nine of the companions of Allaah's Messenger (صلى الله عليه وسلم); `Ali bin Abi Taalib, `Amaar bin Yaasar, Abi Mas`ood, Anas bin Maalik, Ibn `Umar, al-Baraa` bin `Aazib, Bilaal, Abi Umaamah, and Sahl bin Sa`d.”⁴

Ibn al-Qayyim quoted him and added four more. Then he said, “These are thirteen of the *sahabahs*, permissibility is firmly established upon these people, may Allaah be pleased with them.”⁵

Furthermore, there are *hadeeths* from the Prophet (صلى الله عليه وسلم) confirming *masah* over the socks; the great scholar of ash-Shaam, shaikh Muhammad Jamaal ad-Deen al-Qaasami, may Allaah have mercy on him, has collected them and discussed them. This was expounded upon, and its *hadeeths* cross-referenced, by the *hadeeth* scholar of Egypt, Shaikh Ahmad Shaakir, and the entire work was revised and edited by our *shaikh*, the *hadeeth* scholar of our time, Muhammad Naasir ad-Deen al-Albaani, may Allaah preserve him and continue his beneficial work. This is published in the book *al-Masah `alal-Jawrbayn* by al-Qaasami with his notes and references. Here are the issues relevant to what we are discussing:⁶

¹There is no condition that the *masah* be done only due to a need, according to *ijmaa`* as an-Nawawi said in *al-Majmu`*. See also *Fataawa wa Tanbileehaat* p. 260 by Shaikh Ibn Baaz.

²Ibn al-Qayyim said, “There is no difference between socks and *khuffs* that would cause its ruling to correctly be effected.” (*Tahdheeb as-Sunan* 1:122)

³*Al-Muhalla* 2:118

⁴*Al-Awsat* 1:462. See *Musannaf `Abdur-Razzaaq* 1:200, *Musannaf Ibn Abi Shaybah* 1:188, and to learn about the texts that are reported from the Prophet (صلى الله عليه وسلم) on this matter see *Jaami` al-Usool* 7:228.

⁵*Tahdheeb as-Sunan* 1:122.

⁶All of which is a discussion related to socks, and what is said here applies, without saying, to the *khuffs*. Ibn Abi Shaybah reported Ibn `Umar saying, “*Al-Masah* over the socks is like *masah* over the *khuffs*.” (1:190) Then he reported similar from others among the *taabi`een*.

The Meaning of Jawrab

Al-Khataab al-Maaliki said, “*Al-Jawrab* (the sock) is what is worn over the foot; whether linen, cotton, or otherwise.”¹

Al-Qaasami quoted this, then added, “It is not necessary to support each and every quote from the scholars about the *jawrab* with the conventional linguistic meaning from *Sharee’ah*, for doing so would be like clarifying that which is already very clear.”²

He later said, “So according to the language, and custom, the *jawrab* is anything at all that is worn on the feet, whether it has (hard) soles or not.”

Then he says, “The meaning of *jawrab* is clear in both language and conventional usage, as we have recorded its definitions from the *imaams* of language and *fiqh*, and none of them included soles or thickness as a condition for something to be called that. Since it is unrestricted according to *fiqh* and language, then it includes the thin, thick, the soled, as well as non-soled *jawrab*.”

An-Nawawi mentioned that the permissibility of *masah* over the socks, even if they were thin, is reported from `Umar (رضي الله عنه) and `Ali (رضي الله عنه), then he said, “And it is mentioned from Abu Yusuf, Muhammad, Ishaq, and Dawud.”³

Shaikh Ibn `Uthaymeen, may Allaah preserve him, was asked about the opinion of some scholars that it is allowed to perform *masah* over all that is worn over the foot. His answer was: “This opinion - that the questioner asked about - that it is allowed to perform *masah* over whatever is worn on the feet, is the correct opinion. This is because the texts that mention *masah* over the *khuffs* are all unrestricted, without limiting conditions, and whatever the *shaar`* mentions in an unrestricted way, it is not allowed to make conditions for it. Because assigning conditions for it would restrict what Allaah and His Messenger (صلى الله عليه وسلم) left expansive, and the *usool* is to leave the unrestricted to its non-restriction, and the universal to its generality until there is an evidence to restrict or specify it. Some of the companions of ash-Shaafi

¹*At-Tawdheeh*.

²*Al-Masah `alal-Jawrabayn* p.51.

³*Al-Majmu`* 1:500.

mentioned the permissibility of *masah* over the thin *jawrab* from `Umar (رضي الله عنه) and `Ali (رضي الله عنه), and this supports the opinion that it is permissible to perform *masah* over thin footwear."¹

Is Masah over the Sandals Allowed?

Ibn Hazm said, "If the footwear extends up to the ankle, then *masah* is permissible over it. This is the saying of al-Awzaa`i, as is reported from him that he said, 'The one in *ihraam* may perform *masah* over his footwear that reaches up to his ankles.'"²

Ibn Turkmaani said, "At-Tirmidhi graded the *hadeeth* about *masah* over the *jawarb* and the sandals to be authentic. He graded the *hadeeth* of Huzayl from al-Mugheerah to be *hasan*, and he also graded *hasan* the *hadeeth* of adh-Dhahaak from Abu Musa. Ibn Hibbaan said it was correct to perform *masah* over the sandals according to the *hadeeth* of Auws, and Ibn Khuzaymah graded the *hadeeth* of `Umar about *masah* over the Sabatean sandals as authentic, and what al-Bayhaqi mentioned from the *hadeeth* of Zayd bin al-Hubaab from ath-Thawri from Ibn `Abbaas about *masah* over the sandals is a good *hadeeth*, and Ibn Qattaan authenticated it from Ibn `Umar."³

Our *shaikh*, al-Albaani commented, "When this is known, then it is not permissible to deny this *rukhsah* after the *hadeeth* confirms it."⁴

The Sock or Khuff with Holes

Shaikh al-Islam Ibn Taymiyyah indicated a difference of opinion over this issue: "Most of the *Fuqaha* permit *masah* over it." Then he endorsed the opinion that says, "The *rukhsah* is general and the word *khuff* includes that which has holes in it - as well as that which has no holes in it - especially since there were many among the companions who were poor, and they were travelers. When this is the case, then some of their *khuffs* must have had

¹*Majmu` al-Fataawa ash-Shaikh Ibn `Uthaymeen* 7:158. He, may Allaah preserve him, was also asked about the ruling for taking off the *khuffs* for every *wudhu`* out of precaution for purity. He said, "This contradicts the *Sunnah*, and it resembles the *Rawaafidh* who do not allow *masah* over *khuffs*."

²*Al-Muhalla* 2:203.

³*Al-Jawhir an-Naqiy* 1:288.

⁴*Tamaam an-Nussah* p. 83.

holes in them, and if a traveler develops holes in his *khuffs*, he is not able to mend them. So if it is not allowed for him to perform *masah* over them in this state, then there is no reason to grant him the *rukhsah*.”¹

Then he said, “The subject of *masah* over the *khuffayn* -according to what came with the *Sunnah* - is a subject of *rukhsah*, so much so that it mentions *masah* over the socks and *‘imaa’*m² and other than that. So it is not allowed to defeat the broad goal of the *shaar*’ by overburdening and restricting.”³

And he said, “The permissibility of *masah* over the *khuff* with holes remains intact as long as it remains in a state that it can be referred to as a *khuff*, and that walking in it is possible. This saying is preceded by ash-Shaaf’i and it is the choice of Abi al-Barkaath and others among the scholars.”⁴

There is a report recorded by `Abdur-Razzaaq, which al-Bayhaqi also quotes, from Sufyaan ath-Thawri saying, “Wipe over them as long as they can stay on your feet. What were the *khuffs* of the Muhaajireen and the Ansaar but

¹ *Al-Masaa’il al-Maardeeneeyah* p. 78.

² Singular “*imaamah*” (turban). It is “Well known that it encircles all of the head.” (Ibn Dureed in *al-Ishtiqaaq*, p. 377). The great scholar Ibn al-Qayyim said, “He (صلى الله عليه وسلم) wiped over the *‘imaamah* partially (similar to as is done for *wudhu*’, as opposed to wiping over the entire thing) from the forehead, and his doing so and commanding so is confirmed in a number of *hadeeths*. There are however two issues here; is it applied only in the case of need or necessity, or is it general like the case of *khuffs*, and this (the second) is the most obvious.” *Zaad al-M’aad* 1:199. Ibn Hazm (*al-Muhalla* 2:58) said, “For anything that is worn over the head, whether it be *‘imaamah*, *khimaar*, *qulunsuwah* (or fez), *baydhah*, *mighfar* (two words meaning helmet), etc., *masah* is allowed over it. The woman is the same as the man regarding this, whether they are ill or not.” See also *‘Ilaam al-Muwaqa’een* 1:275. Then, Ibn Hazm lists numerous *hadeeths* about *masah* over the *‘imaamah* and *khimaar*, after which, he mentions a number of *aathaar* about *masah* over the *qunlusuwah*, among them from Sufyaan ath-Thawri, “The *qunlusuwah* holds the status of *‘imaamah*.” See also *Majmu’ Fataawa ash-Shaikh Ibn ‘Uthaymeen*. 7:170, and *Musannaf Ibn Abi Shaybah* 1:22, and *Musannaf ‘Abdur-Razzaaq* 1:190. Then Ibn Hazm said, “And this is the opinion of al-Awzaa’i, Ahmad bin Hanbal, Ishaq bin Raahawayh, Abu Thawr, Dawud bin ‘Ali and others. And Ash-Shaaf’i said, ‘If the report from Allaah’s Messenger (صلى الله عليه وسلم) is authentic, then that is my saying.’ And the report, Allaah be praised, is authentic, so this is his saying.” Then he, may Allaah have mercy on him, due to the evidences that he quoted, deems it permissible to perform *masah* over the *‘imaamah* whether put on during a state of complete purity or not (see the discussion of complete purity in the text), and that there is no time limit for that nor regulation. Ibn al-Mundhir (*Al-Awsat* 1:472) said, “The saying by analogy is that when taking off *khuffs* one remains in the state of purity, so similarly when one takes of the *‘imaamah* he maintains his state of purity.” This is the choice of Shaikh al-Islam Ibn Taymiyyah as mentioned later in the text.

³ Above quotes from him are found in *al-Masaa’il al-Maardeeniyyah* p. 78.

⁴ *Al-Ikhtiyaaraat al-Fiqhiyyah* p.13.

torn with holes.”¹ And Abu ath-Thawr said, “If holes prevented one from *masah*, then the Prophet (صلى الله عليه وسلم) would have clarified that.”²

Imaam Ibn al-Mundhir preferred this position, saying, “Because when the Prophet (صلى الله عليه وسلم) wiped over *khuffs* and allowed *masah* over them, his permission was general and unrestricted, applying to all types of *khuffs*. So anything that is called by the term *khuff*, then *masah* over it is allowed due to the clarity of the reports.”³

Imaam ar-Raaf aee said that this is the opinion of the majority, and he argued that the opinion which opposes such *masah* would restrict the sphere of the *rukhsah*, so it is obligatory to perform *masah*.⁴

The Time Limit for Masah

The following is the *mutawaatir* report from the Prophet (صلى الله عليه وسلم) about *masah* over the *khuffs*;

“For the traveler, three days and nights, and for the resident a day and a night.”⁵

Yet, from what point does the time-span of *masah* begin? Does it begin when putting on the footwear; upon the first occurrence of *hadath*⁶; or from the first time *masah* is performed over it?

Imaam Abu Bakr bin al-Mundhir said, “The people of knowledge differ over the actual time by which the one performing *masah* over his *khuffs* begins calculating. A party of them say that for the one who is a resident, he calculates one complete day and night from the time he performed *masah* over it, and for the traveler until the completion of the days and nights from

¹*Musannaf 'Abdur-Razzaaq* no.753, *Sunnan al-Kubara* 1:283 by al-Bayhaqi.

²*Al-Awsat* 1:450.

³*Ibid.*

⁴ *Sharh al-Wajeez* 2:370. Our *shaiikh* quoted him (*Tamaam an-Nussah* p.86), then added, “He is correct, may Allaah have mercy upon him.” See also *al-Muhalla* 2:100 by Ibn Hazm.

⁵It is reported from more than twenty of his companions as found in *Nizaam al-Mutanaatir* no. 33 by al-Kattaani.

⁶An occurrence that renders *wudhu* null. (Translator's note)

the time he performed *masah* over it, and this is the saying of Ahmad bin Hanbal.²¹

Among the proofs for those who say this, is the clarity of the saying of the Prophet (صلى الله عليه وسلم),

“The traveler wipes (*yamsahu*) over his *khuffs* for three days and nights, and the resident for a day and a night.”

This *hadeeth* clearly shows that the time here is the time of *masah*, not the time of *hadath*. Furthermore there is nothing mentioned in any report about *hadath* regarding it. So it is not allowed to forego the obvious saying of Allaah's Messenger (صلى الله عليه وسلم) to say something contrary without a report from him (صلى الله عليه وسلم), or *ijmaa`* supporting it.

Additional clarification and elucidation for this is the saying of `Umar bin al-Khattaab (رضي الله عنه) about *masah* over the *khuffs*, he said;

‘Wipe over them until the same hour of the day or night.’²

And there is no doubt that `Umar was more knowledgeable than anyone after him about the meaning of the Messenger of Allaah's (صلى الله عليه وسلم) saying. Indeed he is one of the narrators of the report from the Prophet (صلى الله عليه وسلم) about *masah* over the *khuffs*, and he holds a respected position in the religion, and the Prophet (صلى الله عليه وسلم) said,

“Upon you is my *Sunnah* and the *Sunnah* of the rightly guided *khulafah* after me.”³

And it is also reported that he (صلى الله عليه وسلم) said,

“Follow with those after me; Abu Bakr and `Umar.”⁴

¹*Al-Awsat* 1:442-443. See *Masaa'il* by Abu Dawud, no. 10.

²Recorded by Ibn al-Mundhir, `Abdur-Razzaaq (1:209) and this wording is his, and al-Bayhaqi 1:276.

³Ahmad and Abu Dawud. It is authentic according to a large group of scholars, among them Haafiz Ibn Hajr in *Muaafiqah al-Khubr al-Khabar* 1:135.

⁴At-Tirmidhi no. 3662, Ibn Maajah 97, Ahmad 7:382, with a *hasan* chain of narrators.

An-Nawawi said, "It is the choice that the evidence warrants."¹

Does the Number of Obligatory Prayers Performed Effect the Time Period for Masah?

The great scholar, Shaikh Muhammad bin Saalih al-'Uthaymeen said, "The number of prayers is not significant here, rather what is significant is the time itself. Allaah's Messenger (صلى الله عليه وسلم) set a day and a night as the time for the resident, and three days and nights for the traveler. A day and a night is twenty-four hours, and three days and three nights is seventy-two hours.

Now when does this time period begin? It begins from the time of the first *masah*, not from putting the *khuff* on, nor the first *hadath* after wearing it. Because the *shaar`* has presented the term *masah*, and *masah* cannot be until it is actually performed:

'The resident wipes (*yamsahu*) for a day and a night, and the traveler wipes (*yamsahu*) for three days and nights.'

There is no confusion about wiping, it cannot begin except the first time it is wiped. So when twenty-four hours have passed since the beginning of the wiping, then the time allotted for wiping has ended for the resident, and when seventy-two hours have passed since the beginning of the wiping, then the time allotted for wiping has ended for the traveler.

Below is an example to clearly illustrate this:

A person has purified himself (performed *wudhu`*) for *salaat ul-fajr*, then he puts a pair of *khuffs* on. Then his state of purity remains until he prays *zuhr*, and he is still in a state of purity when he prays *asr*, and he remains in a state of purity. After *salaat ul-asr*, at about five o'clock, he purifies himself for *maghrib* and makes *masah*. Now this man may perform *masah* until about five o'clock, and he remained in a state of purity until he prayed *maghrib* and '*ishaa`*'. So here he has prayed, in this period, *salaat uz-zuhr* on the first day, and *asr*, *maghrib*, and '*ishaa`*'. And *fajr* on the second day, then *zuhr*, *asr*, *maghrib*, and '*ishaa`*'. So this is nine prayers for him, from which it is clear that the number of prayers is not significant as understood by most people who say that *masah* is only for the five obligatory prayers!

¹*Al-Majmu`* 1:487.

There is no foundation for this saying, rather the *shaar`* has set the time period of a day and a night; beginning from the first time of *masah*. And in this example that we have mentioned it is clear how many prayers have been prayed.

And this example that we mentioned clarifies the time when the *masah* is over, and he cannot make *masah* after this time span, and if he makes *masah* after this period is finished then his *masah* is no good. It is not regulated by the *hadath*, because if he performed *masah* (directly) before the time period completed, then he would remain pure after the time period had ended, then his *wudhu`* would not be broken, but he would remain in a state of purity until it was nullified by one of the nullifiers of *wudhu`*.”¹

The Condition of Putting the Socks on While in a State of Purity

The people of knowledge agree to the condition that the one who wants to perform *masah* over the socks must put them on after purification.²

Ash-Sheeraazi said³, “It is not allowed to perform *masah* unless it is worn after purity is finished completely. So if one foot is washed and put into a sock, then the other is washed (afterwards) and put into the sock, *masah* is not allowed until what has worn before the completion of purity is first removed, and then it is repeated for that foot. The evidence is the Prophet (ﷺ) saying,

‘Leave them for I entered them while each was purified.’⁴”

After mentioning this *hadeeth*, Imaam Haafiz Ibn Daqeeq al-`Id said, “Some try to use it to prove that complete purity is one of the conditions; so if one of them was washed and put into the *khuff*, then the other was washed and put into the *khuff*, then *masah* is not allowed! To us this argument has some weakness in it - particularly in the evidence used for the judgment on this issue.

¹*Majmu` al-Fataawa ash-Shaikh Ibn `Uthaymeen* 7:161-2.

²See *Fath al-Baari* 1:309, *al-Mughni* 1:284, and *al-Majmu`* 1:512.

³*Al-Muhadhdhab* (with explanation) 1:513.

⁴*Al-Bukhaari* and Muslim, from *al-Mugheerah*, who was about to help him take his (ﷺ) *khuffs* off during *wudhu`*.

It is not impossible that this wording means that each of them were entered while purity had been completed, but perhaps it could be clearer than that. For surely the pronoun in his saying, "I entered them" only refers to the individual state of each of them. However, from the report, "...For I entered them and they were purified"¹, then this opinion has held valid with the report. For saying "I entered them" describes what has done with them, then; "and they were purified" describes the actual condition that each of them was in. Then the meaning is determined: I entered each one of them during a state of purity. That can only be if the purity had been finished completely.

Such argument, whereas supported by this report, cannot be asserted using the report that says, 'I entered them while each was purified.'

Each of the reports alone will not present the argument strongly enough, neither report carries the implication of the other. O Allaah ! Only by uniting these two evidences can it be proven that the term *at-tahaarah* does not apply to both of them unless all of the limbs stand in a complete state of *tahaarah*.

So here is the evidence, with this *hadeeth*, supporting the opinion of those who say that it is not allowed, but only by bringing the two reports together is it supported. So one *hadeeth* is evidence for the condition of purity for each one of them, while the other is evidence proving that *tahaarah* has not been achieved until the *tahaarah* has been completed."²

I say: But this is not so!

Shaikh al-Islam Ibn Taymiyyah said, "Whoever washes one of his feet, then puts it into a *khuff* before washing the other, it is allowed for him to perform *masah* on them without the condition of removing it. Wearing it before complete purity is like wearing it after that, just as wearing the *imaamah* before complete purity, and this is one of the two reports (from Ahmad), and it is the *madh-hab* of Abu Haneefah."³

¹ It is a narration found in *Musnad Ahmad* 4:245, and *Musnad al-Humaydi*! According to the way its reports come in the *Saheehayn*, it is in fact the same *hadeeth*!

² *Al-Ihkaam* 1:114-115.

³ *Al-Ikhtiyaaraat* p. 14. See also the discussion by his student Ibn al-Qayyim in *Ilaam al-Muwaqa'een* 3:370.

Ibn al-Mundhir mentioned that this is the saying of Yahya bin Aadam, "...and it is the saying of Abu Thawr, and the *ashaab ul-ra'y*, and al-Muzani, and some of our companions." Then he said, "And some of our companions who argue with this saying, say that when the man washes his face and hands, and wipes his head, and washes one of his feet, then the foot that he washed is pure, so if he puts it into a *khuff*, he has put it on while it is pure. When he washes the other one and puts it into a *khuff*, he has put it in while it is pure, so in this case he has put his feet into the *khuffs* while they are pure, so he may perform *masah* over them according to the obviousness of the report, because he has put his feet in them while they were pure....And saying contrary to this is saying contrary to the *hadeeth*, and there is nothing to the effect of taking off these *khuffs* (in this case)."¹

Shaikh Ibn `Uthaymeen said, "This issue is one of difference between the people of knowledge. Some of them say it is not necessary for purity to already be complete before putting on the *khuff* or sock, and others say that it is not allowed to wash the right and put on the *khuff* or sock, then wash the left and put on the *khuff* or sock afterwards. Because he is not to put the right one on until he has purified both it and the left, then he has rightly entered them while pure. There is the *hadeeth* recorded by ad-Daraqutni, authenticated by al-Haakim² that the Prophet (صلى الله عليه وسلم) said,

"When one of you has performed *wudhu*' and wears his *khuffs*..."

here his saying, "**has performed *wudhu*'**" means that it was done first³, because if the left was not washed then it would not be correct to say that he had performed *wudhu*'."⁴

I say: Whoever does not endorse either of these two sayings, out of simple precaution⁵, then that is up to him.

¹*Al-Awsat* 1:442.

²*Sunan ad-Daraqutni* 1:204, *Mustadrak al-Haakim* 1:178, and *Tanqeeh at-Tahqeeq* 1:526 by Ibn `Abdul-Haadi, and *Tanqeeh at-Tahqeeq* no. 256 by adh-Dhahabi - with my notes.

³He means that it mentions the order. But the usage of *waw* (and) does not always refer to the order as mentioned by Ibn Maalik and quoted from him by al-Baghdaadi in *Khizaanatil-Adab* 3:271.

⁴*Majmu` al-Fataawa* 7:175.

⁵And this is the choice of the great scholar `Abdul-Azeez bin Baaz as seen in *Fataawa wa Tanbeehaat* p. 263.

Does Removing the Socks After Masah Break Wudhu'?

For this the difference among the people of knowledge is well known. Among them are those who hold that the *wudhu'* is not broken nor effected at all, others that it is broken, and still others that he must wash his feet.

Ibn al-Mundhir said this, along with those who say each opinion, then he said, "Some argue that it is not necessary to repeat *wudhu'* nor wash the feet because they, and the *khuffs* on them that were pure, are still in a state of completed purity according to the confirmed *Sunnah*, and it is not allowed to contradict that by removing the *khuffs* without an evidence from the *Sunnah* or *ijmaa'*. And there is no evidence with those who oblige repeating *wudhu'* or washing the feet."¹

Our *shaikh* preferred that, and added, "This is agreeable because *masah* is a *rukhsah* and facilitation from Allaah and saying otherwise would negate that. It is chosen over the other two opinions due to two other reasons:

1. That it is in accord with the action of the rightly guided *khalifah* `Ali bin Abi Taalib (رضي الله عنه). It is reported with an authentic chain from him that he broke *wudhu'* then performed *wudhu'* and *masah* over his sandals, took them off, then prayed.²

2. It is in agreement otherwise with what is correct, because if one wipes over his head then shaves it, it is not necessary for him to wipe over it again to maintain his *wudhu'*.³

This is also the saying of Shaikh al-Islam Ibn Taymiyyah, "Taking off the *khuffs* or *imaamah* does not break the *wudhu'* of the one who performed *masah* over them when the time period has not elapsed, and it is not necessary for him to wipe his head nor wash his feet either. This is the *madh-hab* of al-Hasan al-Basri, it is like cutting the hair that was wiped over, according to what is correct from the *madh-hab* of Ahmad, and it is the opinion of the majority."⁴

¹*Al-Awsat* 1:457-460. For the reports he quoted, one may also refer to *Musannaf `Abdur-Razzaaq* 1:210, *Musannaf Ibn Abi Shaybah* 1:187, and *Sunnan al-Bayhaqi* 1:289.

²At-Tahaawi in *Sharh al-M'aani al-Aathaar* 1:97, `Abdur-Razzaaq no.873, Ibn Abi Shaybah 1:190, and al-Bayhaqi 1:288.

³*Tamaam an-Nussah* p. 87.

⁴*Ikhtiyaaraatih al-`Ilmiyyah* p.15.

Supporting the reasoning that the *wudhu* ' is not broken by taking off what has been wiped over, Shaikh Ibn 'Uthaymeen said, "That is because it says that *wudhu* ' is broken by the expiration of the time limit. And there is no evidence for that. For the expiration of the time period means that there can be no *masah* after it has expired, it does not mean that he is no longer in a state of purity after it expires. Since the time period is for the *masah* not the purity, then there is no evidence to say that the expiration of the period breaks it. Here we say to prove our position: This person has performed *wudhu* ' correctly according to the guidelines of the *shaar* ', so if that is the case then it is not possible that we say that this *wudhu* ' is broken without an authentic evidence from the *shaar* '. And there is no evidence that it is broken by the completion of the time period. So in this case the purity is maintained until a nullifier of *wudhu* ' occurs which is confirmed by the Book, the *Sunnah*, or *ijmaa* ' " ¹

Note: If one takes off socks that he has wiped over, then he puts them back on, is it allowed for him to continue wearing them and wiping over them?!

The answer is that it is not allowed, and here are the reasons why:

1. Permitting this would amount to continuing the *masah* indefinitely; by taking it off before the expiration time, and then, if this opinion were correct, putting them back on while they were pure!
2. This, as is clear, would abolish the time period mentioned in the *Sunnah*, and if doing this were allowed then the Prophet (صلى الله عليه وسلم) would have told his companions or explained it to them. Why would he command them to take them off at the end of the time when that is the more difficult thing to do?
3. The Prophet's (صلى الله عليه وسلم) saying, "Leave them for I entered them while they were pure" refers to the basic purity, and that is the purification achieved by the water, not *masah* alone, according to the evidence of the rest of the *hadeeth* along with the evidence that preceded.

¹*Majmu` al-Fataawa* 7:162.

Wearing Socks above Socks

This does not effect the permissibility as long as it is worn over that which has been purified, as it is the foundation for such ruling. But if the second is put on after *hadath* then it is not allowed to perform *masah* over it.¹ If the second pair of socks - which were worn over that which was already pure - are taken off then it is permissible to continue the *masah* over the first pair.²

In essence the ruling is the same for wearing sandals over the socks, as long as they are worn while they (socks) have been purified.

Does the End of the Time Period for Masah Automatically Nullify the Wudhu'?

Some say that it invalidates it, others that he must wash his feet, and others say it is not effected and his purity is still correct.

An-Nawawi supports this last opinion, saying, "This is the *madh-hab* that Ibn al-Mundhir reported from al-Hasan al-Basri, Qataadah, and Sulaymaan bin Harb³. And it is the preference of Ibn al-Mundhir, and it is the stronger choice⁴ and it is reported from the companions of Dawud."⁵

This Dawud is ath-Thaahiri. Ibn Hazm, explaining his *madh-hab*, said, "And this is the saying other than which is not allowed, because there is nothing in the reports that purity is nullified for the limbs of *wudhu'*, or even some of them, by the expiration of the time limit of *masah*. He (صلى الله عليه وسلم) only prohibited *masah* over it for more than that; three for the traveler, and a day and a night for the resident.

So whoever said other than this, he has introduced into the report what it does not contain, and quoted from Allaah's Messenger (صلى الله عليه وسلم) what he did not say. Whoever does that due to confusion there is no harm on him, and

¹Some of the people of knowledge permit this as noted by an-Nawawi in *al-Majmu'* 1:506, but there is no evidence for it.

²See *Majmu' Fataawa ash-Shaikh Ibn 'Uthaymeen* 7:193.

³*Al-Awsat* 1:447.

⁴By such statement he contradicted his *madh-hab*, and this shows his impartiality!

⁵*Al-Majmu'* 1:527.

whoever does that on purpose after the evidence has been established about it, then he comes with a sin from the major sins.

Purity is not broken except by *hadath*, so if the purity is correct, and one does not have *hadath* then he is still pure. The pure prays as long as he does not have *hadath*. So the one whose time period for *masah* has ended, yet he is not in a state of *hadath*, since there is no text that his purity is broken - not for some of his limbs nor all - then he is pure and can pray until *hadath* occurs. Then he takes off his *khuffs*, and what is on his feet, and makes *wudhu*¹, then the next time period for *masah* is renewed..."¹

Is it Necessary to Have Intention for Masah, or for the Time Period of Masah?

Shaikh Ibn `Uthaymeen said, "The intention here is not necessary, because this is an act whose regulations only effect it after it exists, so there is need for such intention. Just as when one is wearing a *thawb*, he does not have to have the intention to cover his *`awrah* in prayer. So there is no condition for putting on *khuffs* that one intend to wipe over them, nor for the time period, rather the traveler has three days and nights whether he intends it or not, and the resident has a day and a night whether he intends it or not."²

¹*Al-Muhalla* 2:94. See *al-Mabsuwat* 1:103 by as-Sarakhsi.

²*Majmu` al-Fataawa* 7:165

Chapter 3 THE ADHAAN

THE ADHAAN FOR RAIN OR COLD

On a rainy day, Ibn `Abbaas (رضي الله عنه) said to the *mu`adhdhin*, “When you say, ‘*Ash hadu anna Muhammadan rasool ullaah*’, do not say, ‘*hayya `alas-salaah*’, but say, ‘*salluw fi buyuwtikum*.’” The people objected to this¹ He said, “One who is better than me did this. Friday is a day of honor, and I hated for you to go through the hardship of walking through the mud and grime.”²

Naaf`i said, “Ibn `Umar called the *adhaan* on a night at Dhajnan³ then he said, ‘Pray at your *rihaal*.’⁴ He told us that Allaah’s Messenger (صلى الله عليه وسلم) would command the *mu`adhdhin* to call the *adhaan*, then to say at the end of it, ‘Pray at your *rihaal*’, during the cold nights or rain, while traveling.”⁵

Usaamah bin `Umayr (رضي الله عنه) said, “We were with Allaah’s Messenger (صلى الله عليه وسلم) (halting) at al-Hudaybiyah and a rain that did not wet the bottoms of our shoes fell on us, so Allaah’s Messenger (صلى الله عليه وسلم) called out, ‘Pray at your *rihaal*.’”⁶

One severely cold night, Ibn `Umar (رضي الله عنه) called to those who were with him, “Pray at your *rihaal*,” and he said, “When it was like this, I saw Allaah’s Messenger (صلى الله عليه وسلم) command the people, ‘Pray at your *rihaal*.’”⁷

Jaabir (رضي الله عنه) said, “We were traveling with Allaah’s Messenger (صلى الله عليه وسلم). It rained, so he said, ‘Whoever among you wishes he may pray in his *rihaal*.’”⁸ This is also reported by Ibn Hibbaan in his *Saheeh*, and he headed

¹ And how about in these times?! Those people were the *tabi`oon*, what would people now do?

² Al-Bukhaari and Muslim.

³ A mountain near Makkah. See *Mu`jam maa Asta`jam* by al-Bukaari.

⁴ Translator’s note: Where you parked your riding animal. It means to pray wherever your belongings are.

⁵ Both *hadeeths* are recorded by al-Bukhaari and Muslim.

⁶ Ahmad 5:74-5, Abu Dawud no.1057, Ibn Khuzaymah no.1758, and Ibn Hibbaan no.2083.

⁷ *Saheeh* Ibn Hibbaan no.2076.

⁸ Muslim

the section, “Clarification that the command for prayer in the *rihaal* that we mentioned is an order of permission, not a firm order.”

These *hadeeths* contain the following benefits:

1. “The concession of not going out to the congregational *masjid* due to an excuse.” as al-Iraqi said. He followed it by saying, “Ibn Butaal said, ‘The scholars have agreed that refraining from the congregation in severe rain¹ wind and its like is permissible.”² After mentioning some of the *hadeeths* which have preceded, al-Qurtubi said, “It shows the permission to refrain from the congregation due to the hardship that results from the rain, wind, and cold. Included in that meaning is the hardships that effect one while a resident or on a journey.”³

2. On such occasions, the *mu'adhdhin* follows his saying, “.*Haya `ala salaah*”, with “*Sallu fi rihaalikum*” or “*Sallu fi baytukum*”. There other authentic reports⁴ which permit saying it after both “*Haya `ala salaah*” and “*Haya `ala falah*” as well as saying it after the whole *adhaan* is finished, and this is a broad matter, *inshaAllaah*.

3. There is no difference in permissibility to refrain from the congregation, when an excuse exists, whether the *mu'adhdhin* says “pray in your *rihaal*” or not.

4. Praying at home, when there is an excuse, is a choice not obligatory. In this vein al-Bukhaari has a chapter in his *Saheeh*, “The concession for rain, and the excuse to pray in ones’ *rihaal*” Haafiz said, “He mentioned *illah* (excuse) to imply generality rather than making it specific. Because it is general in that it applies to rain or other than that. The prayer in the *rihaal* is general whether due to rain or other than that, and the prayer in the *rihaal* is general whether in congregation or individually. It is up to the discretion of

¹ The *hadeeth* of Usaamah bin `Umayr refutes limiting the permission to severe rain. In his *Saheeh*, Ibn Hibbaan headed its section, “Mentioning the clarification that the ruling which we have described applying to a lot of rain that causes hardships, is the same for a light rain, even if it does not cause any harm.”

² *Tarh at-Tareeb* 2:318

³ *Al-Mufhim* 3:1218. See *at-Tamheed* by Ibn `Abdul-Barr 13:271

⁴ One may see them in the book *al-Adhaan* by Usaamah al-Qawsi.

the individual, for the *masjid* is the place where the (aim) of congregation is fulfilled.”¹ I say, this ruling is also inferred generally by his (صلى الله عليه وسلم) saying;

“Whoever hears the call and does not respond, then there is no prayer for him, except one who has an excuse.”² And there is no doubt that rain and its like, is an excuse.³

¹ *Fath al-Baari*

² See *Irwaa' al-Ghaleel* no.551 by the great scholar, our *shaikh* Muhammad Naasirurdeen al-Albaani, may Allaah protect him.

³ See *Saheeh* Ibn Hibbaan 5:417,432-438 for the connection between this *hadeeth* and our discussion.

Chapter 4 PRAYER

COMBINING TWO PRAYERS (AL-JAMA`)¹

The Texts for Instituting Jama`

Ibn `Abbaas (رضي الله عنه) said,

"Allaah's Messenger (صلى الله عليه وسلم) prayed *zuhr* and *asr* combined, and *maghrib* and *ishaa`* combined, while not in a state of fear, nor traveling."²

Imaam Maalik reported this narration in *al-Muwattaa`* (1:144) then said, "I think this was due to rain." Ash-Shaaf`i and others agree with this.³

Imaam al-Bukhaari reports the same narration from Ibn `Abbaas (رضي الله عنه), adding the following; "Ayyub as-Sakhtiyaani asked, 'Perhaps it was a rainy night. He (`Amr bin Deenaar) replied, "Perhaps."

The doubt over rain in these two particular reports contradicts what is in fact otherwise reported from Habeeb bin Abi Thaabit, from Sa`eed, from Ibn `Abbaas (رضي الله عنه);

"...while not in a state of fear nor due to rain."⁴

About which Shaikh al-Islaaam Ibn Taymiyyah commented, "Habeeb is a more reliable narrator than Abu az-Zubayr, and the other authentic *hadeeths* from Ibn `Abbaas support what is reported from Habeeb."⁵

¹Our good brother Mashoor Hasan has a book specifically dealing with the rulings of combining prayers which I have found useful here, may Allaah reward him for it.

²Muslim no. 705/49 by way of Abi az-Zubayr from Sa`eed bin Jubayr. The end of it clarifies Abi az-Zubayr hearing in from Sa`eed. Ibn `Abdul-Barr said, "This *hadeeth* is authentic, there being no difference of opinion regarding its authenticity." (*al-Istidhkaar* 6:24).

³See *al-Majmu`* (4:378) by Imaam an-Nawawi and *al-Istidhkaar* (6:23).

⁴Muslim 705/54, Abi `Awanah 2:353, at-Tirmidhi, Abu Dawud, an-Nasaa'i, al-Bayhaqi in his *Sunan*, and Ahmad.

⁵*Majmu`ati-Risaa'il wal-Masaa'il* 2:34.

`Abdullaah bin Shaqeeq said, "Ibn `Abbaas was delivering a sermon to us in al-Basrah one day after *asr* until the sun set and the stars appeared. The people began saying, 'The prayer! The prayer!'" He said, "Then a man from Bani Tameem came who would not leave, nor give up saying, 'The prayer! The prayer!' Ibn `Abbaas replied, 'May you be deprived of your mother! Are you teaching me the *Sunnah*?!' Then he said, 'I saw Allaah's Messenger (عليه وسلم) pray *zuhr* and *asr* and *maghrib* and *'ishaa'*.'" `Abdullaah bin Shaqeeq said, "That did not sit well with me! So I asked Abu Hurairah who attested to what he said."¹

Examining the Evidences

Shaikh al-Islam Ibn Taymiyyah said, "Ibn `Abbaas said his combining was not due to this or that, he was not negating the act of combining for those reasons, but rather, he was only confirming that combining is allowed for other reasons too, so combining is allowed for these as well. Because if it was never reported that combining was done in these circumstances (fear or rain etc.), then combining for other reasons besides them is proof for them simply because those (other) reasons hold more importance. Therefore this by itself would prove combining for fear or rain. Additionally, combining at `Arafah and Muzdalifah is not done due to fear or rain."²

He also said,

"Due to this, Ahmad supports combining in these cases since they are more important reasons. For surely these statements (from Ibn `Abbaas) prove that combining in these (other) cases is more important, as these statements of his are clarified by his action. So since combining is allowed to alleviate some burden other than due to fear, rain, or travel, then the burden in this (other) case must be more important to remove than combining in the other cases, therefore such combining must, in these cases, be more important than in the other cases (fear, rain, etc.)."³

Commenting on the *hadeeth* of Ibn `Abbaas (رضي الله عنه), al-Khattaabi said, "This is the saying of Ibn al-Mundhir, and it is the opinion of more than one of the *ashaab ul-hadeeth*. I heard Abu Bakr al-Quffaal mentioning from Abu

¹For more about this situation, see the discussion in the appendix on combining prayers.

²*Majmu` al-Fataawa* 24:84.

³*Ibid.* 24/67.

Ishaaq al-Marwazi: 'Ibn al-Mundhir¹ said, "It does not carry the implication of only a particular excuse, because Ibn `Abbaas has informed of its grounds by saying, 'Intending for his *Ummah* to not be overburdened.' And it has been said that Ibn Seereen did not see any harm in combining two prayers if there was a need for it, or due to some important matter, as long as it was not done as a habit."²

Shaikh Ahmad Shaakir noted, "This is the correct position to derive from the *hadeeth*. As for the interpretation that it was due to illness or such excuse, it is a claim without evidence. On the other hand, this removes excessive burdens from people who, when their activities restrict them, or due to extenuating circumstances they are allowed to combine the prayers, thereby averting sin and hardship. So this accommodates them and facilitates obedience, as long as it is not done as a habit as Ibn Seereen said."³

An-Nawawi said, "A group of the imaams sided with the permissibility of combining while a resident due to a need as long as it was not done as a habit. This is the saying of Ibn Seereen and Ashaab among the companions of Maalik. Al-Khataabi reported it from al-Quffaal ash-Saashi al-Kabeer from the companions of ash-Shaafi, and from Abu Ishaaq al-Marwazi, and a group of *ashaab ul-hadeeth*. It was also the choice of Ibn al-Mundhir."⁴

Commenting on the *hadeeth* of `Abdullaah bin Shaqeeq from Ibn `Abbaas (رضي الله عنه), Shaikh al-Islam Ibn Taymiyyah said, "Here Ibn `Abbaas was not traveling, nor was it raining, and his report is explained by what he did. This shows that the combining he reported was not done due to rain.

Ibn `Abbaas was well aware of the affairs of the Muslims, so when giving them a sermon which they were in sure need of hearing, he judged that if he stopped the sermon then its benefit would be lost. To him, this was one of the needs for which combining was allowed, for surely the Prophet (صلى الله عليه وسلم) would combine in al-Madeenah while not in a state of fear nor because of rain, but due to a need that presented itself to him; as he (Ibn `Abbaas) explained, 'Intending for his *Ummah* to not be overburdened."

¹See *al-Awsat* 2:432 by him.

²*Mu`aalam as-Sunnan* 1:265

³*Sharh at-Tirmidhi* 1:358.

⁴*Sharh Muslim* 5:219. Haafiz Ibn Hajr also said similar in *Fath al-Baari* (2:24) as did az-Zurqaani in *Sharh al-Muw'atta* (1:294).

It is also well known that the Prophet's (صلى الله عليه وسلم) combining on `Arafah and Muzdalifah were not due to fear, rain, nor travel. For if it was due to travel, then he would have combined in Mina before (gathering on `Arafah) not afterwards on the day of Mina. Instead he prayed two *rak'aat* for every prayer except for *maghrib* which he prayed at its time. And his combining was also not a rite of *hajj*, or he would have combined when he began *ihraam* because it is then that rites begin. So it is known that his combining which is reported in *mutawaatir* fashion on `Arafah and Muzdalifah was not due to rain, nor fear, nor was it part of the rites of *hajj*, nor due to travel. So this combining in al-Madeenah is the same that Ibn `Abbaas reported.¹¹

Explaining the grounds for Ibn `Abbaas (رضي الله عنه) combining, ash-Shawkaani said, "He only did that to avert burden and hardship from them, so the intention was to facilitate"² "And not on the grounds of illness etc."³ But, "Combining is instituted only to avert hardship from the Muslims."⁴

Difference of Opinions by the Fuqaha

Al-Khattaabi said, "The people have differed over the permissibility of combining two prayers for one who experiences rain or while a resident. A group of the *Salaf* allowed it: It is reported from Ibn `Umar (see later) and it was done by `Urwah, Ibn al-Musayib, `Umar bin `Abdul-`Azeez, Abu Bakr bin `Abdur-Rahmaan, Abu Salamah, and most of the *Fuqaha* of al-Madeenah, and it is the opinion of Maalik, ash-Shaafi and Ahmad."⁵

To further clarify, Ibn Katheer said, "Ash-Shaafi said that it is allowed to combine *zuhr* and *asr*, and *maghrib* and *'ishaa'* due to the excuse of rain - in congregation - in light of the *hadeeth* of Ibn `Abbaas. Ahmad and Maalik said that it is allowed to do so with *maghrib* and *'ishaa'* but not with *zuhr* and *asr*. Abu Haneefah was the firmest by not allowing it either way."⁶

¹*Majmu` al-Fataawa* 24:88.

²*Nayl al-Awtaar* 3:245.

³*Al-Ikhtiyaaraat al-Fiqhiyyah* p.74, Ibn Taymiyyah.

⁴*Majmu` al-Fataawa* 25:231.

⁵*Mu`aalam as-Sunnan* 1:264

⁶*Al-Masaa'l al-Fiqhiyyah* pp.92-3.

Combining Zuhr and Asr

Some of the people of knowledge permit combining *maghrib* and *'ishaa'* but they do not allow it for *zuhr* and *asr*! However, the *hadeeth* of Ibn `Abbaas (رضي الله عنه) which is the cornerstone of their argument permitting combining for *maghrib* and *'ishaa'*, is in itself that which also proves the permissibility of combining *zuhr* and *asr* by the same guidelines!!

It is reported by Imaam `Abdur-Razzaaq as-San`ani that `Umar bin al-Khattaab (رضي الله عنه) combined *zuhr* and *asr* on a rainy day.¹

Clarifying the ruling on combining between *zuhr* and *asr*, al-Mardawi said, "That it is allowed to combine, just as for the two night-time prayers, is the choice of al-Qadhi, Abu al-Khattaab, Ibn Taymiyyah, and Ibn Hubayrah did not report otherwise from Ahmad. It is the verdict given in *Nihaayah Ibn Razeen wa Nizamah*, and *at-Tasheel*, where he proves it to be from the *madh-hab*, as well as *al-Khulaasah*, *Idraaka al-Ghaayah*, *Masbook adh-Dhahab*, *al-Mustaw`ib*, *at-Talkhees*, *al-Bulghah*, *Khisaal Ibn al-Banna*, by at-Tuwfi in *Sharh al-Khiraqi* and *al-Haawiyeen*."²

Contrary to Maalik's saying that the *hadeeth* of Ibn `Abbaas (رضي الله عنه) was due to rain, Ibn at-Turkmaani said, "Maalik did not permit combining between *zuhr* and *asr* due to the excuse of rain, so he ignored Ibn `Abbaas' interpretation of the *hadeeth* of Ibn `Abbaas!"³

Mahmood Khataab as-Subki said, "By interpretation of Maalik, it implies permissibility of combining *zuhr* and *asr* and *maghrib* and *'ishaa'* in case of rain."⁴

Since the legitimate excuse for combining is broader than for just rain alone¹ - as has preceded, then the ruling is more general regarding it.²

¹*Al-Musannaf* 2:556.

²*Al-Insaaf* by al-Mardaawi 2:337. See *Fuwaakah al-Mufeedah* 1:116 by al-Manquwr, and *at-Tawsheekh `ala at-Tasheeh* (32/A) by Taaj ad-Deen as-Subki who said, "Our *madh-hab* in combining due to rain is the widest *madh-hab* because we allow it with *zuhr* and *asr* as well as *maghrib* and *'ishaa'*."

³*Al-Jawharin-Naqi* 3:168.

⁴*Al-Munhal al-`Adhib al-Mawrood* 7:66.

The Manner of Combining

The people of knowledge differ over the manner of combining. Some of them hold to *al-jami`al-haqeeqi*, or praying one of the two prayers earlier or later at the time of the other. Others hold to *al-jami`as-suwri*, that is, delaying the first prayer until the end of its time, while directly following it by the second prayer at the very beginning of its time.

Before we can arrive at which of the two is correct, it is necessary to clear up two points regarding this issue:

1. Combining the prayers is a concession (*rukhsah*), and according to the fundamental definition a *rukhsah* is, a ruling, confirmed by different evidences, granting an excuse.
2. This concession is commissioned to ward off burden and hardship.

In support this, Haafiz al-Iraaqi said, "Surely combining is a concession, so if it were as they assert (those who hold to *al-jami`as-suwri*) then this is more of a restriction and a greater burden than praying every prayer at its own time. This is because there is a broader spectrum of time to pray each prayer in its own time, than observing them at the fringes of their times, especially since there will not be enough time left in the first prayer's time period except to perform it."³

An-Nawawi called *al-jami`as-suwri*;

"A weak, or false position, because it ridiculously contradicts the obvious."⁴

Commenting on the claim that the combining mentioned in the *hadeeth* is *al-jami`as-suwri*, our teacher, the blessed Shaikh `Abdul`Azeez bin

¹Some try to lay the condition that the prayer can only be combined while the rain is actually falling and the ground is muddy!

²Clarifying the ruling for combining Friday prayer and *salaat ul-asr* is a further subdivision of combining between *zuhr* and *asr*. The most obvious opinion is that this is allowed since the subject deals with two times that unite at one time period, the particular prayer having no relevance. And Allaah knows best.

³*Tarh at-Tathreeb* 3:127.

⁴*Sharh Muslim* 2:334.

'Abdullaah bin Baaz¹ says: "Such combining is weak: What is correctly supported by the *hadeeth* is that he (صلى الله عليه وسلم) combined the two prayers mentioned due to a hardship that he faced that particular day, whether due to suffering from an illness, or severe cold, or situations like this. Supporting this is Ibn 'Abbaas' answer when questioned why this combining was done, he said, 'To avert hardship from his *Ummah*', and this answer is most appropriate."

Additional subject matter appears in a later section regarding this, if Allaah wills.²

Intention for Combining

The intention is not affected at all for the first prayer because it is performed during its time, it is only affected when the second prayer is prayed earlier, at the time of the first. This is of course when the second prayer is made early in combination during the time of the first. When the first is delayed, then the case is the opposite.

Shaikh al-Islaam Ibn Taymiyyah said, "Nothing at all is reported by anyone from the Prophet (صلى الله عليه وسلم) - not that he commanded his companions with intending to shorten, nor combining. Nor did his companions or the *khulafah* command such to those who prayed behind them, so the followers were not aware of what the *imaam* was doing."³

Regarding deductions from the well known *hadeeth*, "Actions are but by intentions"⁴, Haafiz Ibn Hajar said, "...concluding from this understanding an act that has no intention for it. An example of this is combining (when the second prayer is made earlier); for the preferred opinion upon examination is that it has not been conditioned by intention."⁵

¹In his notes on *Fath al-Baari* 1:24.

²See the appendix "Examining the Conflicting Opinions over Combining Prayers."

³*Majmu' al-Fataawa* 50:24.

⁴Al-Bukhaari and Muslim, from 'Umar bin al-Khattaab (رضي الله عنه). See my notes on *al-Hittah fi Dhikr as-Sihaah as-Sittah* pp.141&289 by Siddeeq Hasan Khaan.

⁵*Fath al-Baari* 1:18, after which he mentions some evidences.

Living Near or Far from the Masjid

It has been mentioned¹ that some of the *Fuqaha* did not allow a person who lives close to the *masjid* to combine prayers, rather, it is only allowed for the one who lives far away!!

Ibn Rushd said, "Imaam Maalik was asked about a people some of whose houses were near the *masjid*, they can leave their house and enter the *masjid* soon, and then leave the *masjid* and enter their homes, all within about an hour. Some of their houses are far from the *masjid*. Do you see that they all should combine two prayers during rain?"

He answered: 'I do not see people congregating for prayer except that they are the near ones and the far ones. So they are the same regarding combining. They asked, How is that? He said, When they congregate both the near ones and the far ones combine.'"

The *faqeeh* Muhammad bin Rushd commented, "And this is as he said, because combining, when it is allowed because of a hardship affecting those that live farther away, then it applies to those who live close as well, since it is not correct for them to pray alone without them, then they pray every prayer at its time in congregation, thereby not holding separate congregations, nor avoiding prayer in congregation."²

This is the judgment of ash-Shaaf i as well.³

Regulations for the one who comes Late for the Combination

When one coming late arrives after the first prayer is prayed, he has arrived for part of the prayer, so he can congregate with the *imaam* and complete the combination. This is supported by the Prophet's (صلى الله عليه وسلم) general saying,

"What you catch, then pray it, what you miss of it, finish."⁴

¹*Fiqh `ala al-Madhaahab al-Arba`ah* 1:484 by al-Jazeerai.

²*Al-Bayaan wat-Tahseel* 1:403-4.

³*Al-Umm* 1:95.

⁴Al-Bukhaari and Muslim from Abu Hurairah (رضي الله عنه).

But if he catches nothing of the prayer in congregation, then it is not allowed for him to combine, due to the same. Otherwise, the following four are the cases that may occur:

A. One comes during the second *rak`ah* of *salaat ul-zuhr*, when *zuhr* and *asr* are being combined. He completes his prayer, then he joins in with *salaat ul-asr*. Similarly for one who comes in the second of *salaat ul-maghrib* when combining it with *'ishaa'*

B. One who comes after the completion of *salaat ul-zuhr*, joining the prayer of *asr*, but intending *zuhr*¹, since he did not see anything from the first prayer then he missed the combination.

C. One who comes during the beginning of the prayer while combining - and it is *'ishaa'* - but he did not pray *maghrib*. What does he do?

Our *shaikh* al-Albaani said, "This person follows with the *imaam* who is praying *'ishaa'*, while his intention is for the *maghrib* prayer. When the *imaam* stands for the fourth *rak`ah*, at this point that he will distinguish that his intention is different than that of the *imaam*. So he sits for *tashahhud* and completes his prayer alone. Then - in this situation - he stands after finishing the first prayer, joining the *imaam* for the part of *salaat ul-'ishaa'* being combined, and completes what he missed of it as the follower usually does."²

D. One who comes after the first *rak`ah* is finished - not more than that - of *salaat ul-'ishaa'*, while it is being combined. It is not allowed for him to combine because he has not caught anything of the prayer except what could possibly be the first prayer (*maghrib*) for him, and as for the combination, then he did not catch any of it.

Combining in a Place Other than a Masjid

Here there are two categories:

A. THE HOUSE AND MUSALLA

¹There is a difference of opinion over the follower having an intention that differs with the *imaam*. The most likely position, in my view, is that it is correct, and this is in accord with the majority of the people of knowledge. See the book *an-Niyaaat fil-'Ibaadaat* pp.250-255 by the good brother Dr. `Umar Sulaymaan al-Ashqar.

²*Al-Asaalah* magazine volume 1, issue 49. See also the previous reference.

Imaam ash-Shaaf'i said, "And no one combines in his house; because the Prophet (صلى الله عليه وسلم) combined in the *masjid*, and a person who prays in his house is not the same as a person who prays in the *masjid*."¹

His reasoning for that is that the route to the *masjid* is the place of the hardship, whereas if one is in his house, or in a *musalla* connected to a school or institution, then obviously he is not affected by the hardship, and such need does not apply to him.

Al-Kharashi said, "...Similarly, if the congregation is staying in the school or some particular encampment, it is not allowed for them to combine since there is no need or hardship for them."²

All of this applies generally to both the home as well as the *musalla*, the regulations are the same.

B. THE INDIVIDUAL AND THE CONGREGATION

This discussion is divided into the following two categories of combining:

1. With the excuse of rain or cold, etc.
2. Personal reasons, like illness, personal injury, and specific needs etc.³

In the first case, it is not allowed but for the congregation - as was mentioned earlier - when the reason or excuse for combining is generally applicable to the public. As for the second case, its permissibility is dependent upon the degree of hardships which would effect a person praying alone. The regulation for this kind of excuse is best assessed by the individual himself as Allaah (تعالى) has said,

بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ ۚ وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ ۗ ﴿١٤﴾

¹*Al-Umm* 1:95.

²*Mukhtasir al-Khaleel* 1:426.

³The excuse applies to women as well as men due to the generality of the saying of the Prophet (صلى الله عليه وسلم): "When a matter arises causing any of you to fearing missing it (the prayer), then pray this prayer, meaning combining two prayers." Recorded by an-Nasaa'i and at-Tabaraani with a chain authenticated by our *shaikh* al-Albaani in *Silsilat al-Ahaadeeth as-Saheehah* 3:358.

"Rather man is well aware about himself, and if he has any excuses."(al-Qiyaamah 75:15)

Combining after the First Congregation has Finished

Ad-Dusuwqi said, "Know that when one discovers that they have already finished *salaat ul-'ishaa'*, then just as it is not allowed for one to perform *jama'* himself, it is also not allowed for him to perform *jama'* with another congregation headed by an *imaam* in that same *masjid*, if such congregation would amount to a congregation after the standard congregation. So if some people congregate, do not do so with them."¹

Al-'Adawi said, "And if (one) finds that it is over, then it is not allowed for him to combine by himself, nor with a congregation headed by an *imaam*."²

This issue is grounded in the discussion of the ruling of repetitive congregations in the same *masjid*! And over this there is no doubt disagreement, but the majority hold that it is not allowed, and it is to this position that I am inclined.³

Sunan Prayers while Combining

An-Nawawi said, "That which the *muhaqqiqoon*⁴ have said is correct: He prays the *Sunnah* of *zuhr* that is before it, then he prays *zuhr*, then *asr*. Then the *Sunnah* which comes after *zuhr*, then the *Sunnah* of *asr*."

Then he said, "And how could the *Sunnah* after *zuhr* be correct before doing it (*zuhr*)?! Especially when its time is dependent upon performing *zuhr*, and the same with the *Sunnah* of *asr*, its time does not enter until the time of *asr*, and the time for *asr* - when it is being combined with *zuhr* - does not enter until *zuhr* is performed first."⁵

¹Ash-Sharh al-Kabeer 1:371

²In his explanation of *Mukhtasir al-Khaleel* 1:425.

³See *Aaradhatal-Ahwaadhi* 2:21 and *al-Mabsuwt* 1:135, and *al-Umm* 1:180, and *Tamaam al-Minnah* p.275, and forthcoming booklet on this issue by the brother Mashoor Hasan Salmaan. This does not contradict the discussion of issue number three in the chapter on the *masjid* in this book, as some have mistakenly thought.

⁴ Translator's note: A term used to refer to the scholars who diligently compare and rectify different opinions.

⁵*Rawdhah at-Taalabeen* 1:402.

Some of the people of knowledge differ over this, due to the *hadeeths* that mention the prohibition of prayer after *salaat ul-asr*¹, they do not think that it is allowed to pray after *asr* when it is combined.

This saying is not correct, and it may be clarified by the following two points:

A. That the actual time for *asr* has not yet entered, but *asr* has only been prayed earlier during the time of *zuhr*, so this time, in reality, is the time period of *zuhr*, and it is not forbidden to pray during this period of time.

B. It is reported from `Ali (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) said,

"Do not pray after *asr*, unless you pray while the sun is well up."²

It is reported from Anas (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) said,

"Do not pray when the sun is rising nor when it is setting, for surely it rises and sets between the horns of *shaytaan*. Pray other than that as you wish."³

Our *shaikh* said, "(This proves) that the judgment in the books of *fiqh* that the prohibition of prayer after *salaat ul-asr* is absolute - even if the sun is clearly well raised - is contrary to the correct assertion of these two *hadeeths*. Their argument is that the well known *hadeeths* prohibit prayer after *asr* absolutely, (but they do not discuss) these two *hadeeths* that regulate those *hadeeths*, so take note of this."⁴

Furthermore, there is no objection if when combining, one wants to pray the *sunan* after the daytime prayers - *zuhr* and *asr* - and no harm as well for one who prays the *sunan* with *witr* after praying the night-time prayers - *maghrib*

¹Recorded by al-Bukhaari and Muslim.

²Ahmad 1:129, Abu Dawud no. 274, at-Tayaalisi no. 108, al-Bayhaqi 2:459, authenticated by Ibn Khuzaymah no. 1285, and Ibn Hibbaan no. 1547, Ibn Hazm in *al-Muhalla* 3:31 and 2:271, and al-'Iraqi in *Tarh at-Tathreeb* 2:187, and Ibn Hajr in *Fath al-Baari* 2:50 and 4:73.

³Abu Ya'la no. 4216 with a *hasan* chain of narrators.

⁴*Silsilat al-Ahaadeeth as-Saheehah* 1:561. Ibn Khuzaymah (2:265) and Ibn Hibbaan (4:414) have chapter headings that support what he has said, may Allaah protect him and cause continual benefit through him.

and 'ishaa' - even though, in reality, the time for second prayer that was combined has not yet entered.

Note: Some of the people of knowledge add another point which has not been brought up yet, that is they say that when combining prayers there is no *Sunnah* prayer at all! They argue that just as there are reports about combining the prayers, there are no reports at all that mention praying any *Sunnah* prayers in such case, and there can be no allowing it without a text.

This is a solid argument, but it is possible that the opposite of what they say is true; The rule for prayer as is well known about it, is based on its obligatory nature, its order, and number, and nothing is effected of this except making the *fardh* earlier or delaying it - and this is what is reported. As for the *sunan*, then it remains in its same state, there is no need to report anything new about it, what is known about its foundation is sufficient, and since the *fardh* can be made earlier for the excuse, then it only makes more sense for the *Sunnah* to be allowed. So to me the matter is broader, and each view has its bases, neither having the evidence to sufficiently defeat the other. And Allaah knows best.

How are the Adhaan and Iqaamah performed when Combining the Prayers?

The people of knowledge differ over this, the majority say that one *adhaan* is called, but each of the two prayers have their own *iqaamah*.¹

The Maalikis differ with that, they say there is *adhaan* for each of the prayers as well as *iqaamah* for each of them.²

The majority argue with the *hadeeth* of Jaabir (رضي الله عنه) describing the Prophet's (صلى الله عليه وسلم) *Hajj* as recorded by Muslim in his *Saheeh*. It mentions that the Prophet (صلى الله عليه وسلم) prayed two prayers on 'Arafah with one *adhaan* and two *iqaamahs*, then he went to Muzdalifah and he prayed *maghrib* and 'ishaa' there with one *adhaan* and two *iqaamaahs*.

¹See *al-Mughni* 1:430, *al-Insaaf* 1:422, *al-Majmu`* 3:68, *Fath al-Baari* 3:525, and *al-Jami` bayn as-Salaatayn* pp.153-5 by brother Mashoor Hasan Salmaan.

²*Ashatul-Mudaarak* 8:236 by al-Kashnaawi.

An-Nasaa'i also recorded it, entitling the chapter, "The *Adhaan* for the one who combines two prayers during the time of the first one."

After this *hadeeth*, ash-Shaaf'i said¹; "In it is the proof that whoever combines two prayers, during the time of the first of them, there is an *iqaamah* for each of them, and an *adhaan* for the first of them, and for the later of them there is an *iqaamah* without *adhaan*."

The Maalikis argument is based on the report from Ibn Mas'ood (رضي الله عنه) that he;

"Commanded a man to call the *adhaan* and *iqaamah* then prayed *maghrib*, praying after it two *rak'ahs*. Then he commanded the man to call the *adhaan* and *iqaamah*..."²

Haafiz Ibn Hajr said "In this *hadeeth* is the permission of *adhaan* and *iqaamah* for each of the prayers when combining them."³

The following is the response to this: The command for *adhaan* and *iqaamah* for each prayer is, "*mawqoof* to Ibn Mas'ood's actions"⁴ nothing is reported of it from the Prophet (صلى الله عليه وسلم), only contrary is reported from him as seen in the previous *hadeeth* of Jaabir.⁵

After mentioning the different evidences related to this issue, the great scholar Ibn al-Qayyim said, "From all of this, the correct position is to take from the *hadeeth* of Jaabir, and that is combining with one *adhaan* and two *iqaamahs*, this is due to two reasons: The *hadeeths* other than it are *mudhtarab* and contradictory..." After clarifying that, he says; "That in the *hadeeth* of Jaabir about his (صلى الله عليه وسلم) combining, it is authentically reported that he combined them with one *adhaan* and two *iqaamahs*, and there is not a confirmed *hadeeth* contrary to this..."

¹*Al-Umm* 1:106.

²*Al-Bukhaari*.

³*Fath al-Baari* 3:525.

⁴As quoted from Haafiz Ibn al-Qayyim in *Tahdheeb as-Sunnan* 5:405-410 - 'Awn al-Ma'bood. See *al-Adhaan* p.219 by al-Qawsi.

⁵See also the booklet *Shadhil-Janaan fi Ahkaamil-Adhaan* pp 39-40 by the good brother Muhammad Khair al-'Abood, may Allaah pardon him.

This is the end of what occurred to me to mention of important issues related to combining the prayers, and what was necessary regarding specifically regarding winter.

THE PRAYER FOR RAIN - SALAAT UL-ISTISQAA'

“Linguistically, *al-istisqaa'* means to seek rain. In the *Sharee'ah* it is seeking rain from Allaah (ﷻ) during drought (when, although it rains, nothing grows) by praising Him and fleeing to Him with *istaghfir* and prayer. The commission of acts of disobedience is the cause for drought and famine, just as obedience is the cause for blessings, as Allaah said,

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَأَتَّقُوا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ ﴿١٦﴾

“If the people of the towns had faith and *taqwa*, then We would have opened the blessings of the heavens and the earth for them. But they lied, so we punished them in their prized earnings.” (*al-A'raaf* 7:96)

And His saying,

وَالْوِاسْتِقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقِيَنَّهُمْ مَّاءً غَدَقًا ﴿١٦﴾

“If they had remained on the right way, We would have showered water upon them abundantly.” (*al-Jinn* 72:16)

So from what has preceded, it is known that drought and lack of rain¹ and not sending the rain showers that enliven, disasters, and widespread suffering, all of this is caused by the brazen disobedience of Allaah (ﷻ). This will not be lifted until the Merciful sees that a change has taken place in the behavior of His worshippers. Therefore it is necessary to seek salvation from Him, and to come before Him, and submit to Him, and seek aid and help

¹ See the published booklet, *al-Ikhaar bi Asbaab Nuzool al-Amtaar* by Shaikh 'Abdullaah al-Jaarullah, may Allaah have mercy upon him.

from Him to lift these circumstances.”¹ “Abundant *istaghfir* and acts of repentance are causes for the sending of rain, and increase in strength, Allaah said,

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿١٠﴾ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ

مِدْرَارًا ﴿١١﴾

“And I said: ‘Seek forgiveness from your Lord, surely He is forgiving. He will shower rain upon you.’ (Nuh 71:10-11)

Meaning: If you turn to Allaah and seek forgiveness from Him He will give you food and drink, increases your provisions and rain blessings upon you from the heavens, sprout the blessings of the earth for you, germinate your crops, cause the udder to overrun for you, supply you with wealth and offspring, make gardens for you of every kind of fruit...”²

‘Abdullaah bin Zayd (رضي الله عنه) said,

“Allaah’s Messenger (صلى الله عليه و سلم) went out to the prayer grounds for *istisqaa’*, and he faced the *qiblah* and turned his *ridaa’* around and prayed two *rak’aat*.”³

An-Nawawi said, “The scholars have agreed that *al-istisqaa’* is a *Sunnah*.”⁴ Ibn ‘Abdul-Barr agreed.⁵ Haafiz Ibn Hajr said, “The *Fuqaha* of the lands concur upon the institution of *salaat ul-istisqaa’* and that it is two *rak’aat*...”⁶

An-Nawawi said, “(It shows) that it is recommended to go out to the desert area because it emphasizes neediness and humbleness and because it is expansive enough to accommodate the people.”⁷

¹ *Min Hikam ash-Sharee’ah wa Asraarha* p. 71 by Shaikh Haamid bin Muhammad al-Ibaadi.

² *Al-Khutub al-Minbariyah* 2:291 by Shaikh Saalih al-Fawzaan.

³ Al-Bukhaari and Muslim.

⁴ *Sharh Muslim* 6:187-188

⁵ *At-Tamheed* 17:172

⁶ *Fath al-Baari* 6:188

⁷ *Sharh Muslim*

“And the most comprehensive form of *istisqaa*’ is to pray two *rak`aat* ¹, and have two *khutbahs*², and before it to give charity, fast, repent, embrace the good and disavowal the evil etc., in obedience to Allaah (عليه).”³

From `A`ishah, may Allaah be pleased with her:

“The people complained to Allaah’s Messenger (صلى الله عليه وسلم) about the lack of rain, so he ordered a *minbar*⁴ which was brought to the *musalla*. He fixed a day for the people to come out.

`A`ishah said, “When the rim of the sun appeared, Allaah’s Messenger (صلى الله عليه وسلم) came out and sat down on the *minbar*, and having pronounced the greatness of Allaah and expressed His praise, he said:

‘You have complained of drought in your homes, and of the delay in receiving rain at the beginning of its season. Allaah *azza wa jall* has ordered you to call upon Him and promised that He will answer you.’

Then he said:

((*Al-Hamdullillaahi rabbil-`aalameen. Ar-Rahmaanir-raheem. Maaliki yawmid-deen.*

Laa ilaha ill-Allaah, yaf`alu maa yureedu, Allaahumma anta Allaah, laa ilaha illa anta, al-ghanee, wa nahnu al-fuqaraa’. Anzil `alaynaa al-ghaytha, waaj`al maa anzalta lanaa quwwatan wa balaaghan ila hayn.))

‘Praise be to Allaah, the Lord of the worlds, the Compassionate, the Merciful, the Master of the Day of Judgment. There is none worthy of worship but Allaah who does as He wants. O Allaah, you are Allaah, there is none worthy of worship but you, the Needless, while we are poor. Send rain (*gayth*) upon us, and make what you send to us strengthening and satisfying for a time.’

¹ He, may Allaah have mercy upon him, means of the different types that he has mentioned. Among them are: that which occurs during the *khutbah* in the Friday prayer, and that of the supplication alone, etc.

² Rather, only one *khutbah*. See what follows.

³ *Al-Majmu`* 5:68

⁴ Ibn al-Qayyim seems to have had some doubt for some reason about the *minbar*. See *Zaad al-Ma`aad* (regarding *istisqaa*’)

He then raised his hands, and kept raising them until the whiteness of his armpits was visible. He then turned his back to the people and inverted or turned his *ridaa'* while keeping his hands up. He then faced the people, descended and prayed two *rak'aat*.

Allaah then produced a cloud, there was thunder and lightning, then the rain fell by Allaah's permission, and before he reached his *Masjid* the streams were flowing. When he saw the people hurrying to seek shelter, he (صلى الله عليه و) laughed until his molars were visible. Then he (صلى الله عليه و) said,

'I testify that Allaah has control of all things, and that I am Allaah's Messenger and servant.'¹

Salaat ul-istisqaa' is said aloud as al-Bukhaari reported from `Abdullaah bin Zayd (رضي الله عنه), and the *khutbah* in it is one, as preceded in `A`ishah's *hadeeth*. It is two *rak'aat* like *salaat ul-Id²*, and designating a *surah* for it is not correct³. The majority opinion is that the people turn up their *ridaa'* with the *imaam*, and it is done during the praises of the *khutbah* when facing the *qiblah* for *du`a*. Ibn Hajr mentioned this and said, "And attesting to that is what Ahmad reported (16444) by another way from `Abaad (from his uncle `Abdullaah bin Zayd) in this *hadeeth* with the wording, 'And the people turned theirs with him'."⁴

The *Sunnah* for *at-tahweel* (turning the garments around) is, "to put what is on the right on the left, and vice versa."⁵ And there is no specific time to go out for it, as long as it is not done during the prohibited times, due to the generality of the evidences.⁶

¹ Recorded by Abu Dawud no. 1173, as well as at-Tahaawi, al-Bayhaqi and Ibn Hibbaan who considered it authentic (2860), and al-Haakim. Abu Dawud said, "This *hadeeth*, though rare (*ghareeb*) has a good (*jayyid*) chain of narrators."

² As reported by Ahmad, an-Nasaa'i, at-Tirmidhi. At-Tirmidhi authenticated it as did Ibn Khuzaymah, Ibn Hibbaan and al-Haakim.

³ As clarified by the great scholar, our *shaikh* al-Albaani, may Allaah preserve him, in *Tamam ul-Minnah* p. 264.

⁴ *Fath al-Baari*. Please note that our *shaikh* al-Albaani judged this addition to be *shadh* (*Tamaam al-Minnah* p. 264)

⁵ As the great scholar, our teacher *Shaikh* `Abdul-Azeez bin Baaz said in his notes on *Fath al-Baari* 1:498. And this is what Ibn `Abdul-Barr mentioned in *al-Istadhkaar* 7:138, and he indicated that it is the most popular saying of the *Fuqaha*. And he said, "I know of no difference over the fact that the people turn their clothes while they are sitting." Translator's note: Beware that *tahweel* has been translated it as "turned his garment inside out".

⁶ See *al-Mughni* 2:432, *Mughni al-Muhtaj* 1:324, and *Kashaaf al-Qinaa'* 2:75.

THE FRIDAY PRAYER - SALAAT UL-JUMU'AH

1. In his *Saheeh*, Imaam al-Bukhaari has a chapter called, "The *rukhsah* (concession) for one to not attend the Friday prayer because of rain." "And this is the opinion of the majority."¹

2. He also has a chapter² called "Is there a *khutbah* on Friday when it rains?" Here he also mentioned the *hadeeth* that he cited in the previous chapter.

3. He has a chapter entitled "Al-*istisqaa*' during the Friday *khutbah* while not facing the *qiblah*."³ Then he reports a chain for a *hadeeth* of Anas (رضي الله عنه)؛

"One Friday, while the Messenger of Allaah (صلى الله عليه و سلم) was standing and delivering a *khutbah*, a man entered the *masjid* through the entrance facing Daar al-Qadhaa'. He stood up to face Allaah's Messenger (صلى الله عليه و سلم) and said, 'O Messenger of Allaah! Our possessions are being ruined, and the roads are being cut off. So ask Allaah to give us rain.' The Messenger of Allaah (صلى الله عليه و سلم) raised his hands, then said, 'O Allaah give us rain! O Allaah give us rain...'"

Haafiz Ibn Hajr said, "This introduces the *istisqaa*' supplication during the Friday *khutbah*, supplicating for it while on the *minbar*, not performing *tahweel* for it, not facing the *qiblah*, and that in such case the Friday prayer will be sufficient for *salaat ul-istisqaa*."⁴

¹ See vol. 2, the Book of Friday Prayer, chap. 12 of Muhsin Khan's translation; however, the translator narrated it from Muhammad bin Seereen here when it is narrated by 'Abdullaah bin al-Haarith who is, as this *isnad* clarifies, "the nephew of Muhammad bin Sireen". In the following referenced chapter (see next footnote) the *isnad* is devoid of Ibn Seereen's name so the narrator is properly referenced. The text of the *hadeeth* (from Ibn 'Abbaas) appears in chapter 3 (the *Adhaan*) of this book. The above quotation about the majority opinion is from Ibn Hajr, *Fath al-Baari* 2:384. See also *al-Majmu`* 4:358, and *al-Mughni* 2:282.

² Muhsin Khan; vol. 1, the Book of *Adhaan*, chap. 41.

³ *Ibid.*; vol. 2, the Book of *Istisqaa*', chap. 6.

⁴ *Fath al-Baari* 2:506-7.

Issues Related to the Hand Raising

For the *istisqaa*' supplication **specifically**, it is correct for both the *imaam* and the followers to raise their hands¹ as al-Bukhaari has named a chapter;² "The people raise their hands with the *imaam* during *istisqaa* " And, "The *imaam*'s raising of his hands for *istisqaa* "

Two Points:

Imarah bin Ruw'yabah said that he saw Bishr bin Marwaan on the *minbar* (on Friday) raising his hands, so he said, "May Allaah disfigure these two hands. I saw Allaah's Messenger (صلى الله عليه وسلم) not raise his hands more than to point with his finger for *tasbeeh*."³

An-Nawawi said, "This indicates that the *Sunnah* is to not raise the hands during the *khutbah*. This is the saying of Maalik, our companions, and others besides them. Al-Qaadhi reported that some of the *Salaf* and some of the Maalikis permit it because the Prophet (صلى الله عليه وسلم) raised his hands during the Friday prayer for *istisqaa* ! And the first position is the weightier in that this raising was for this occasion (only)."⁴

This is correct, especially due to the *hadeeth* of Anas (رضي الله عنه) who said,

"The Prophet (صلى الله عليه وسلم) did not raise his hands to supplicate for anything except for *istisqaa* ', for which he would raise them until the whiteness of his armpits was visible."⁵

"These two *hadeeths* mentioned prove the abhorrence of raising the hands on the *minbar* for supplication, and that it is an innovation."⁶

So the allowance of raising the hands during the *khutbah* is permitted only when the case of *istisqaa* ' arises.

¹See *Tamaam al-Minnah*, p. 265, by our *shaikh* al-Albaani.

²Muhsin Khan; vol 2, the Book of *Istisqaa* ', chap. 20 & 21.

³*Saheeh Muslim*, no. 874.

⁴*Sharh Muslim* 2:471.

⁵Al-Bukhaari and Muslim.

⁶*Nayl al-Awtaar* 3:208, and see *'Awn al-Ma'bood* 3:453.

The Manner of Holding the Hands

Anas bin Maalik (رضي الله عنه) reported that the Prophet (صلى الله عليه وسلم) held the back of his hands facing the heavens for *istisqaa'*.¹

An-Nawawi reported from a group of Shaaf'is and others that, "The *Sunnah* for every supplication to remove a calamity - like drought etc. - is to raise his hands with the backs of them facing the heavens. When the supplication is to ask to be given something (in general) he holds the inside of his hands toward the heavens."²

This reasoning is weak for two reasons:

1. There are many texts mentioning the Prophet's (صلى الله عليه وسلم) supplications during calamities; they contain nothing about this turning of the hands. It is mentioned specifically for *istisqaa'* only, so recommending this turning of the hands for other cases is a clear error.

2. Additionally, turning the hands during *istisqaa'* is an act that accompanies, "turning the *ridaa'*" so if turning the hands is unrestricted, then is not turning the *ridaa'* unrestricted as well?!

More importantly some scholars said,

"The wisdom in holding up the backs of the hands for *istisqaa'* - and not otherwise - is that it is an outward symbolic gesture of changing ones inner condition, just as they say about the turning the *ridaa'*."³

¹Saheeh Muslim no. 896.

²Sharh Muslim 2:494.

³Ibn Hajr, *Fath al-Baari* 2:518.

GENERAL RULES FOR PRAYER

Covering the Mouth¹

The Prophet (صلى الله عليه وسلم) "Forbade (*nahi*) *as-sadl* during prayer, and for a man to cover his mouth."²

The rule for *an-nahi* is that it means *haraam* unless there is (an associated statement or action clarifying otherwise) and there is none for it! However, doing so does not prevent the prayers correctness.³

As-Sadl

As in the previous *hadeeth*. The scholars have differed over its meaning. The one that seems most correct to me - Allaah knows best - is what Imaam Ibn al-Aatheer said, "It is to be wrapped in ones' garment, with the hands inside of it (not exposed at all) and to bow and prostrate like that, this applies to the shirt or *thawb* etc."⁴

The meaning is obvious - it is to wear the garment - like a long coat for example - over the shoulders without putting the hands through their sleeves. However, Wa'il bin Hujr (رضي الله عنه) said that he saw the Prophet (صلى الله عليه وسلم);

"Saying '*Allaahu akbar*' when he began his prayer, then he wrapped himself in his *thawb*, then he placed his right hand over his left. When he bowed, he took his hands out of the *thawb*, then he raised them."⁵

The best consolidation of the meanings of these two *hadeeths* is found with Imaam Abu 'Ubayd al-Qaasim bin Salaam, who said, "*As-Sadl* is for a man

¹This applies to veils as well.

² See *Mishkaat al-Masaabeeh* no. 764. It is recorded by Abu Dawud, at-Tirmidhi - in disconnected form - and Ahmad. Ibn Khuzaymah authenticated it, as did al-Haakim, from Abu Hurairah. This covering the mouth includes part of the cloth worn on the head (like in the case of a ghutra) or around the neck (common western winter scarf) being wrapped around the mouth.

³See *al-Majmu`* by an-Nawawi. The meaning is that the prayer is not nullified if one does it.

⁴*An-Nihayah* (3:74). Siddeeq Hasan Khaan also chose this definition in *ar-Rawdah an-Nadiyah* 1:82.

⁵*Saheeh Muslim* no. 401.

to drape his *thawb* without bringing its sides together in front of him, if he brings them together, then it is not *sadd*."¹

So the *hadeeth* carries the prohibition of not closing the front of the *thawb*, and there are *hadeeths* that mention criss-crossing (*al-iltihaaf*) the parts of the *thawb* that are brought together, specifically "The *multahif* is a kind of sash; its' corners are criss-crossed around the shoulders covering the shoulders area."²

As for the general exception which is made for the *'abaa'h*, the *qabaa`* and the like³ I do not know of any evidence exempting it. And Allaah knows best.

Wearing A Solid Wrap

Abu Sa'eed al-Khudri (رضي الله عنه) said, "Allaah's Messenger (صلى الله عليه و سلم) forbade wearing *as-sammaa`*."⁴

Ibn Qutaybah explained, "It is called *sammaa`* (solid) because all of the openings are closed making it like a solid rock having no openings."⁵

It means there are no sleeves or openings in it, like the *burnus* worn over the whole body, the *taylsaan* worn over the shoulders⁶ etc., all having no sleeves.

Some scholars do not think that it is correct to distinguish between *as-saddl* and wearing a solid wrap! And Allaah knows best.

Note: The prohibition from *as-saddl* and wearing the solid wrap applies generally to all times, whether summer or winter, and it is obviously more

¹*Ghareeb al-Hadeeth* 3:482.

²Translator's note: This is az-Zuhri's explanation as found in *Saheeh al-Bukhaari* (Muhsin Khan), the Book of Prayer, chapter 4, Praying in a single garment wrapped around the body. It is after the title of the chapter and before the *hadeeth* of Umm Hani. It was not translated by Muhsin Khan in his translation of *Saheeh al-Bukhaari*. The section quotes a number of *hadeeths* saying that if one has only one garment to wear, he must not only wrap it around his body, but he must also use the ends of it to wrap over his shoulders. This is the meaning of *al-iltihaaf* - and the garment, when worn in that manner is called *al-multahif*.

³See *Ghadaa' al-Albaab* 2:156 by as-Saffaareeni, and *al-Qawlul-Mubeen fee Akhtaa'il-Musalleen* by Mashoor Hasan p. 43.

⁴*Saheeh al-Bukhaari* (Muhsin Khan) vol. 1, chap.10.

⁵See *Fath al-Baari* 1:477 and *Sharh Muslim* 4:76.

⁶See *Nayl al-Awtaar* 2:85.

common during the winter. This is not allowed. However, in an authentic report¹ of the *hadeeth* of Wa'il bin Hujr (رضي الله عنه) describing the Prophet's (عليه و سلم) prayer, he says at the end;

"...Then I came later during a time that was very cold. I saw that the people had bulky *thawbs* on under which they were moving their hands."

This is specifically for when it is extremely cold due to necessity, so take note.

Gloves

On cold days some people wear gloves to protect their hands from the harshness of the cold. Others argue with them prohibiting them from wearing them, using the *hadeeth* recorded by Muslim, "I have been commanded to prostrate on seven bones..." They say it is obligatory to uncover the hands and the face because of this. This is one of two sayings of Imaam ash-Shaaf'i as reported by an-Nawawi in *Sharh Muslim*, then he says (2:155) "And the most correct of them is that it is not *wajib*." And this is the correct opinion.

Prayer While Facing a Fire

During cold days there are often heaters in the *masjids*, sometimes these heaters are in front of the people while praying so that the fire blazes before their eyes while they pray. Is doing this permitted or prohibited? Shaikh 'Abdullaah bin Ibraaheem al-Qar'aawi said, "Putting heaters or heating stoves in front of the praying person or people and facing them is *makruh*², for two reasons:

1. It resembles the fire worship of the Zoroastrians. It is confirmed that the Zoroastrians worshipped fire, as in the *hadeeth* of Salmaan (رضي الله عنه) when he said, 'And I was diligent with the Zoroastrians until I was the one who stayed by the fire to fuel it, not letting it extinguish.' And the meaning of 'not letting it extinguish' is to not let it go out, whether its flames or only its embers remained. It is well known that heaters are like that, and facing fire during

¹Abu Dawud no. 727

²Essentially, it is *haram*, and Allaah knows best

prayer is indicative of resembling the Zoroastrians, and that the Prophet (عليه وسلم) warned against resembling them when he said,

'Whoever resembles a people he is one of them.'¹

Similarly many scholars - may Allaah have mercy upon them - have mentioned the detestability of facing candles or fire while praying even if the person praying did not intend to worship it. Just as the Prophet (عليه وسلم) forbade praying after *salaat ul-fajr* and *asr* because it is the time that the idolaters prostrate to the sun. It is also well known that it is not permissible for a Muslim to say that an exception can be made for these times without a reason.² As for the three prohibited times for prayer, it is a stressed prohibition, and not one of the people of knowledge say that it is allowed to pray then as long as one does not have the intention of the idolaters, to prostrate to the sun etc., nor do they say that he does not always have that intention, so the absence of such intent during these times means that it is not prohibited! It is not allowed to say such things, because the prohibition remains until the Day of Resurrection.

It is authentically reported that `Umar bin al-Khattaab (رضي الله عنه) said, 'What is there to performing *ramal* and having the shoulder exposed today, when Allaah has honored us with Islaam and rejected *kufir* and its people. Nevertheless, we do not leave anything that we did during the time of Allaah's Messenger (عليه وسلم).³ Here `Umar (رضي الله عنه) is talking about *ramal* during *tawaf*, and that it will not be left off simply because it used to be a means of *shirk* with Allaah (تعالى). As for facing the fire during prayer, it is imitation of the enemies of Allaah, and it is one of the things connected to *shirk* and one of its means, and the Messenger of Allaah (عليه وسلم) was a patron of the sanctity of *at-Tawheed* and closed every road that leads to *shirk*. The importance of the topic of cutting off such means is well known, any *mufti* must consider it. Ibn al-Qayyim (may Allaah have mercy upon him) mentioned this in his book *A'laam al-Muwq'een*; 'He (عليه وسلم) disliked praying toward anything that was worshipped besides Allaah (تعالى), cutting off the means of appearing to prostrate to other than Allaah (تعالى).'¹

¹ Ahmad and Abu Dawud with a *hasan* chain.

² This is a *fiqh* discussion whose place is not here. See later in the appendix on combining prayers.

³ The same meaning is reported from him (رضي الله عنه) in *Saheeh al-Bukhaari*.

2. This enters into the generality of the Prophet's (صلى الله عليه و سلم) prohibition of facing something distracting during prayer.

There are both *hadeeths* and *aathaar* about this:

Anas (رضي الله عنه) said, 'A'ishah, may Allaah be pleased with her, had a curtain with which she covered a wall of her house. The Prophet (صلى الله عليه و سلم) said,

"Remove this curtain of yours from my presence, for its designs would not stop distracting me during my prayer."¹ .

'Uthmaan bin Talhah (رضي الله عنه) reported that the Prophet (صلى الله عليه و سلم) called him after entering the Ka`bah. He said,

'I saw a ram's horn when I came into the House, but I forgot to tell you to cover it. So cover it, because there should be nothing in the *qiblah* of the House that distracts the praying person.'²

From the *athaar*:

It is reported from Mujaahid that he said, 'Ibn `Umar (رضي الله عنه) did not like having a sword or *mushaaf* in front of him while praying.'

Khusayf is reported to have said, 'When Ibn `Umar (رضي الله عنه) entered, he would not see anything in the *qiblah* of the *masjid* - whether a *mushaf* or otherwise - but he would remove it. If it was on his right or left he would just stay away from it.'

From Mansoor from Ibraaheem that he disliked for a *mushaf* or something like that to be on the saddle when he prayed with it in front of him.³

He also said, 'They did not like to pray while anything was in front of them.' And Allaah knows best.⁴

¹ Ahmad and al-Bukhaari.

² Ahmad and Abu Dawud, it is authentic according to al-Albaani who referenced it in *Sifat Salaat*.

³ Under this topic is the decorated *ayaat* and the like.

⁴ *Majmu` al-Ajuwbatil-Mufeedah* pp.47-49.

Some try to prove its permissibility with the chapter of al-Bukhaari in his *Saheeh*, "Who prayed while there was in front of him a furnace or fire or anything that is worshipped but he intended Allaah by doing so"! Then he reports the *hadeeth* of Anas (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) said, "**The Fire was before me while I was praying...**"

The following is the response to this;

1. The evidence itself is clearly against such claim, al-Ismaa'eeli said, "What Allaah showed His Prophet (صلى الله عليه وسلم) of the Fire is of no comparison to the fire that people who worship fire pray to."

Ibn al-Teen said, "There is no evidence in it for this interpretation because he (صلى الله عليه وسلم) did not do that by his own choice, Allaah brought it before him only to clarify what he intended to His servants."

Ibn Hajr quoted these two passages, then he said, "There is a problem with this, because choosing to do so or not, on his (صلى الله عليه وسلم) part, is the same in this kind of matter - his not saying anything about in being wrong proves that similar cases are allowed."¹

The response to this is the following:

A. That similar cases are permitted if they are actually similar, it is not unrestricted. Here the Fire that he (صلى الله عليه وسلم) saw was "An element among the unseen knowledge, it is beyond speculation."² It was not seen by everyone behind him, rather Allaah blessed and most high showed it only to him (صلى الله عليه وسلم).

B. It is not said about any of the people who prayed behind him (صلى الله عليه وسلم) that "He prayed to the Fire." Whereas if the Fire was apparent to all of them then this could be said about them. So there is a departure from wisdom here.

Al-'Ainee said, "We do not agree that it is the same. It's abhorrence is confirmed when there is a choice, in the case where a choice is absent them there is no abhorrence for it."³

¹*Fath al-Baari* 1:528.

²*Feedh ul-Baari* 2:45, by al-Kashmeeri.

³*Umdat il-Qaari* 3:444.

2. Ibn Hajr said, "By this (chapter) the author did not see abhorrence in it, nor worse than that.¹, but he wanted to distinguish between the case where that remains in front of him before his *qiblah*, and he is able to remove it or turn away from it, and the case where he is not able to do that, so it is not considered abhorrent in the second case."²

3. It is mentioned that some of the *Salaf* objected to praying while fires were in front of them. It is reported by Ibn Abi Shaybah that Ibn Seereen disliked praying before ovens or fireplaces.³

Praying Upon a Riding Animal or in a Vehicle Fearing Some Kind of Harm

Shaikh al-Islam Ibn Taymiyyah said, "The obligatory prayer performed upon the riding animal due to fear of being left behind by the group, or being harmed by something, is correct."⁴

Ibn Qudaamah said, "If one must prostrate, and he fears that his hands or clothes will become covered with mud or wetness, then he may pray on his animal, signaling for the prostrations." Then he said, "It is reported from Anas that he prayed on his animal in water and mud, and that Jaabir and Zayd did it, and Tawoos commanded it, as did 'Umarah bin Ghaziyah."⁵

Imaam at-Tirmidhi said, "This is practiced by the people of knowledge, and it is the saying of Ahmad and Ishaq."⁶

¹Al-'Ainee, in *Umdat il-Qaari* 3:444, understood from al-Bukhaari's chapterization that he did see not any detestability at all in it!

²*Fath al-Baari* 1:528.

³*Fath al-Baari* 1:528.

⁴*Al-Ikhtiyaaraat il-Ilmiyyah* p. 74.

⁵*Al-Mughni* 2:323.

⁶*Sunan at-Tirmidhi* 2:268.

At-Tabkeer bis-Salaah: Praying at the Earlier Time on Cloudy Days¹

Abu Maleeh said, "We were with Buraydah in a battle on a cloudy day. He said 'Hasten (*bakeeruw*) to *asr* prayer, for I have heard the Prophet (صلى الله عليه وسلم) saying, "Whoever avoids *salaat ul-asr*, his deeds are lost.'""

Haafiz Ibn Hajr said, "The meaning of *tabkeer* is to undertake the prayer at its earliest time. *Tabkeer* comes from doing something *bukratan* and *al-bukrah* (morning) is the beginning of the day. So it means to do something at its earliest time."²

¹Al-Bukhaari has chapterized this in his *Saheeh*, the Book of the Times of the Prayers, chap. 34. This particular wording of the narration is however found in chapter 15 of the same reference.

²*Fath al-Baari* 2:66.

Chapter 5 THE MASJID

In this chapter there are three issues.

DISRUPTION OF THE LINES DUE TO HEATERS

The great scholar, our *shaikh* al-Albaani wrote about the issue of praying between pillars and its disruption of the lines¹: "An example of that is the heaters that interrupt the line due to their being placed in a spot in the *masjid* that causes them to do so, without the *imaam* of the *masjid* or anyone praying in it warning about this danger. In this way, the people are;

1. Distanced from proper religious understanding;
2. Adding to their lack of concern for warning against what is disliked or forbidden by the *shaar`*."²

ELECTING ONESELF TO REQUEST COMBINING THE PRAYERS OR NOT

This often occurs in many a *masjid* until it leads to a major, ugly disruption, displaying great ignorance and little knowledge! One person says, "Combine." to which another says, "Do not combine" a third jumps in aiding the first, and another comes to aid his opponent. This is certainly not to be done, especially in the *masjid* where the rules of Islamic etiquette and character should not be disregarded. To further clarify the ruling on this issue I would like to mention two points:

1. The *imaam* is the leader of the followers, he is the one who has to answer for what he does between himself and his Lord. As the Prophet (صلى الله عليه و سلم) said,

"The *imaam* is liable, if he does his best, then it is for him and for them, and if he does his worst, then it is against him and for them."³

¹I have a small booklet on this subject called, *Tawfeeq al-Baari*... It has been published.

² *Silsilat al-Ahadeeth as-Saheehah* 1:592.

³Recorded by Ibn Maajah, no. 981. Al-Busayri (*Misbaah az-Zuqaajah* 1:192) considered it defective because of `Abdul-Hameed bin Sulaymaan. There are, however, witnesses for it, see *Silsilaat al-Ahadeeth as-Saheehah* no. 1767 by our *shaikh*.

So whoever wants to combine let him do so, and whoever does not, and he cannot bring himself to agree to it, then he can either pray with him intending an optional prayer, or he may refrain quietly and peacefully. This does not prohibit him from peacefully discussing the matter in a knowledgeable manner after the prayer, that is, a discussion whose goal is to make the truth known and to help facilitate it.

2. The *masjid* holds a special sacred and dignified position that is forbidden to be violated and neglected:

As-Saa'ib bin Yazeed said:

"I was standing in the *masjid*, and someone threw some pebbles at me. I looked and it was `Umar bin al-Khattaab. He said to me, 'Go get those two for me.' So I returned with them. He asked them, 'Where are you from?' They said, 'From at-Taa'if.' He told them, 'If you were from this city I would have punished you! Raising your voices in the *Masjid* of Allaah's Messenger!'"¹

Haafiz Ibn Hajr said, "This *hadeeth*'s ruling is *marfu`* because `Umar would not have threatened to whip them² unless it was in conformation to a command."³

Maalik reported that `Umar bin al-Khattaab (رضي الله عنه) built a courtyard next to the *Masjid* which he called the public square. He would say, "Whoever wants to make noise, recite poetry, or raise his voice, then he should go out to this courtyard."⁴

¹Al-Bukhaari chapterized it as "Raising the voice in the *masjid*" (vol. 1; the Book of Prayer, chap.83) indicating that such ruling applies to *masjids* in general.

²As is found in the wording with al-Ismaa'eeli.

³*Fath al-Baari* 1:561.

⁴*Muwa'tta* no. 581; the version narrated by Abi Mus`ab az-Zuhri. It is recorded in the version reported by Yahya 1:175 without an *isnaad*! But it is linked with the authentic chains of al-Qa'nabi, Mutarrif, and Abi Mus`ab; from Maalik, on the authority of an-Nadhr from Saalim, from Ibn `Umar, from `Umar as seen in *al-Istadhkaar* 6:355. Note that the popular version of *Muwa'tta* of Abi Mus`ab published with notes by Dr. Bashaar `Awaad is devoid of the narration from Ibn `Umar.

HOLDING THE PRAYER AT ITS REGULAR TIME IN A MASJID AFTER IT WAS ALREADY PERFORMED BY MEANS OF COMBINING (JAMA')

This arrangement does not conflict with the earlier combination of prayers¹ because there are some people who did not make it on time to combine the prayers with everyone else, while others did not attend at all because of work or some other matter that preoccupied them. So congregating in the *masjid* at the time of prayer with *adhaan* and establishing the prayer as usual remains intact. There is no text that contradicts what I have mentioned here nor have I seen any doubts raised over it. And Allaah knows best.²

¹See the see earlier discussion.

²Reference *'Ilaam al-'Aabid*, p. 136 by Mashoor Hasan Salmaan.

Chapter 6 FASTING

FASTING ON A CLOUDY DAY

“Since a month may be either twenty-nine or thirty days long, it is necessary for the Muslim *Ummah* to count the days of Sha’baan in preparation for Ramadhaan, fasting upon the sighting of the *hilaal* (new moon). But if clouds make that impossible, then thirty days are completed for Sha’baan because Allaah has made the *hilaal* an indicator of time for the Heavens and the Earth, so that humanity can know and keep track of the years, and a month will not exceed thirty days.”¹

Abu Hurairah (رضي الله عنه) reported that the Messenger of Allaah (صلى الله عليه وسلم) said, "Fast when you see it and break the fast when you see it. If it becomes obscure to you then complete thirty for Sha’baan."²

Ibn `Umar (رضي الله عنه) said, "Allaah's Messenger (صلى الله عليه وسلم) said, 'Do not fast until you see the *hilaal*, and do not stop the fast until you see it. If it is obscure to you then finish the count.'"³

WHEN BREAKING THE FAST DURING RAMADHAAN THEN THE SUN SETS AFTERWARDS⁴

Asma` bint Abu Bakr said, "We broke our fast on a cloudy day during Ramadhaan during the time of Allaah's Messenger (صلى الله عليه وسلم), then the sun set."⁵

Shaikh al-Islam Ibn Taymiyyah said, "This proves two things:

1. That during the case of overcast, it is not recommended to delay (breaking) until sunset is absolutely certain - because they did not do that, nor were they commanded by the Prophet (صلى الله عليه وسلم) to do so. Surely the companions with

¹ *Sifat Sawm an-Nabi fi Ramadhaan* by Saleem al-Hilaali and the author.

² Al-Bukhaari and Muslim.

³ Ibid. See also *Majmu` al-Fataawa* by Ibn Taymiyyah, 25:98-103.

⁴ See *Fath al-Baari* 4:199.

⁵ Al-Bukhaari in his *Saheeh*, vol. 3, the Book of Fasting; chap. 46.

their Prophet (صلى الله عليه وسلم) are more knowledgeable and obedient to Allaah and His Messenger (صلى الله عليه وسلم) than anyone who comes after them.

2. *Al-Qadhaa`* (making up a missed day) is not necessary, since if the Prophet (صلى الله عليه وسلم) had commanded them to make it up, then it would have been popularly mentioned just as their breaking fast was reported so. Since this was not reported then it proves that he did not command them to do so. Now if it is said, 'But Hishaam bin `Urwah was asked, "Were they commanded to make it up?" To which he replied, "It must be made up."?'! Then the answer is that Hishaam said what his opinion was, not what was reported in the *hadeeth*. To prove that he did not know about this matter is that Ma`mar reported saying, 'I heard Hishaam saying, "I do not know if they made it up or not."' Both this report and the one from his mother Faatimah bint al-Mundhir from Asmaa' are reported by al-Bukhaari.

Now Hishaam reported from his father `Urwah that they were not commanded to make it up, and `Urwah is more knowledgeable than his son, and this is the saying of Ishaq bin Raahawiyh, and he is a companion of Ahmad, and his *madh-hab* is in agreement to his, in both the basics and its branches."¹

I say: That there is no make up in this case is a reported saying from Ahmad, as seen in *Fath al-Baari* 4:200. Ibn Hajr also indicates that there is difference over this issue.

Ibn Khuzaymah said, "There is nothing in this report that they were commanded to make it up, rather it is from the saying of Hishaam (only) "It must be made up!" Not from the actual report. So it has not been proven to me that they had to make it up, for when they broke the fast, according to them, the sun had set, then it became clear that it had not actually set, like the saying of `Umar bin al-Khattaab², 'By Allaah, we will not make it up; we did not fall into the sin.'³

¹*Majmu` al-Fataawa* 25:231-232.

²Recorded by Ibn Abi Shaybah in his *Musannaf*, 3:24.

³*Saheeh Ibn Khuzaymah* 3:239-240.

Ibn al-Mundhir said, "It is obvious from this *hadeeth* that the one responsible is addressed. So when they try hard (to see it) but are mistaken, then there is no harm on them in that."¹

RULING ON EATING SNOW FOR THE FASTING PERSON

Anas (رضي الله عنه) said;

"Snow fell upon us and Abu Talhah was fasting. He began eating it. We said to him, 'You eat while you fast?' He replied, 'This is but a blessing.'²

Ibn Hazm said, "Among peculiarities is that Abu Talhah would eat snow while fasting and some say, 'It is neither eating nor drinking.'³

Our *shaikh* said, "And this *mawqoof hadeeth* (an act or saying that reaches only to a companion) is among the proofs for the falseness of the *hadeeth*, 'My companions are like stars, whichever of them are followed, you will be guided.'⁴ When if it were correct then the one who eats snow during Ramadhaan would not have broken his fast by following Abu Talhah (رضي الله عنه) - and this is something that no Muslim would think of saying today."⁵

In *Sharh Ilaal at-Tirmidhi* 1:12, Haafiz Ibn Rajab mentioned this practice among those which the scholars agree to avoiding and not acting upon.

THE FAST OF OPPORTUNITY

It is authentically reported from the Prophet (صلى الله عليه وسلم) that he said,

"The fast during the winter is easy prey." It is a confirmed *hadeeth* having many routes which was inspected by our *shaikh*, the great scholar al-Albaani

¹See *Fath al-Baari* 4:200.

² Its chain is authentic as Ibn Hazm has said in *Ihkaam ul-Ahkaam* 6:83, and our *shaikh* agreed in the new edition of *Silsilat al-Ahadeeth adh-Dha'eef* 1:154, and al-Bazaar said,² "This act is not known except from Abu Talhah."

³*Al-Muhalla* 6:255

⁴See *Kashaf al-Khifaa'* 1:147, *at-Talkhees al-Khabeer* 4:190, *Lisaan al-Meezaan* 2:488, and see also *hadeeth* no. 7 in chapter 12 of this book. Translator's note: The reader may find benefit in reviewing Appendix 1 of "The Prophet's Prayer Described" also published by Jam'iat Ihyaa' Minhaaj al-Sunnah.

⁵See the previous reference in the text.

in *Silsilat al-Ahadeeth as-Saheehah* no.1922 which the reader may find benefit in reviewing.

CHAPTER 7 ZAKAAH

It is reminded here to encourage giving *zakaah* and to warn against avoiding and neglecting it, for such is the reason for drought and oppression and other types of suffering¹, aside from the fact that it is among the greatest types of sin and disobedience. Ibn `Umar (رضي الله عنه) is confirmed to have reported from the Prophet (صلى الله عليه وسلم);

“...And they do not withhold *zakaah* on their wealth but the raindrops from heaven are withheld. And if not for the animals they would get no rain.”

And from Baredah (رضي الله عنه) that he (صلى الله عليه وسلم) said,

“...and people do not withhold their *zakaah* except Allaah withholds the raindrops from them.”²

It is reported that about the *ayah*,

... أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعِينُونَ ﴿١٥٩﴾

“And they are cursed by the cursers.” (al-Baqarah 2:159)

Mujaahid said, “The animals of the earth who say, ‘We were prevented from rain by their sins.’”³

¹See vol. 1 no. 167 of the work previously noted in the text.

²Ibid. no. 106 and 107

³Tafseer at-Tabari 2:33, and at-Tabaraani in *ad-Du`aa'*, no.955.

Chapter 8 *JIIHAAD*

Meaning the obligatory *jiihaad*, neglected by its proponents, opposed by its enemies, whose claimants are careless in producing rulings for it. How many are carelessly infatuated with it, how many insolently lay claims to it, and how many are its foes and enemies! The correct principles of Jihad are explicitly governed by the Book and the *Sunnah*, and correct understanding of them is in light of the way of the *Salaf* of the *Ummah*... then after having knowledge and actions and struggling and behaving appropriately...

We will mention only one issue for this chapter of our book, and that is explaining the words of Allaah's saying;

... وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذًى مِّن مَّطَرٍ أَوْ كُنْتُمْ مَّرْضَىٰ أَنْ تَضَعُوا أَسْلِحَتَكُمْ ۗ ...

“But there is no blame on you if you put up your weapons because of inconvenience of rain or because you are ill.” (*an-Nisaa*’ 4:102)

Al-Baghawi said, "A concession is made for putting away weapons in the case of rain and illness because weapons burden their carrier during these two situations."¹

Al-Qurtubi said, "We have endorsed what the scholars have said regarding the obligation of carrying weapons during prayer, and if it is not obligatory, then it is recommended simply from the view of precaution. Then there is a concession for not holding them during rain because it may ruin ones' garments, becomes a burden, and rusts the iron."²

¹*Mu'aalam at-Tanzeel* 2:280. See also *Zaad al-Maseer* 2:187, and *al-Awsat* 5:42 by Ibn al-Mundhir.

²*Al-Jaami' al-Ahkaam al-Qur'aan* 5:372. See also the circumstances surrounding the aayah's revelation in *Saheeh Musnad min Asbab un-Nuzool* by Shaikh Muqbil bin Haadi. Translator's note *Saheeh al-Musnad* is being translated and featured regularly in the monthly publication HUDAA.

Chapter 9 ADHKAAR

SUPPLICATIONS FOR AL-ISTISQAA'

These are numerous: An-Nawawi mentioned a number of them in *al-Adhkaar* (1:462-466) then he reported that Imaam ash-Shaafi said, "(In it) the one supplicating says the most *istaghfir*; he begins his supplication with it, saying it between his other statements, and he ends with it. It is said so much that it is a separator between his other words. It encourages the people to repent, to be obedient and to draw near to Allaah (ﷻ)." "

He, may Allaah have mercy upon him, is referring by this Allaah's (ﷻ) saying,

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿١٠﴾ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ

مِدْرَارًا ﴿١١﴾

"And I said, 'Ask your Lord for forgiveness, surely He is forgiving. He will shower rain upon you.'"(Nuh 71:10-11)

SUPPLICATION IN CASE OF WIND

'A'ishah, may Allaah be pleased with her, said, "When the wind would blow violently the Prophet (ﷺ) would say,

((*Allaahumma innee asa'luka khayraha, wa khayra maa ursilat bih, wa a'uwduh bika min sharrihaa, wa sharrimaa ursilat bih*))

'O Allaah indeed I ask you for its good, a good of what you sent with it, and I seek refuge in you from its evil and any evil that you sent with it.'"¹

¹*Saheeh Muslim* no. 899. In the *Sunan* of Ibn Maajah (3727), *Sunan Abu Dawud* (5097) with an *isnad* that is *hasan* according to an-Nawawi (*al-Adhkaar* 521) there is a prohibition from cursing the wind, and the command to ask Allaah for its good and seek refuge in Him from its evil. For more supplications under this topic see *Silaah al-Mu'min* pp. 462-3 by Ibn al-Imaam.

And under this topic there are many other supplications.

THE SUPPLICATION WHEN SEEING RAIN CLOUDS

`A`ishah, may Allaah be pleased with her, said that when the Prophet (ﷺ) saw clouds developing on the horizon he would stop what he was doing even if he was praying. Then he would say,

((*Allaahumma innee a`uwdhu bika min sharrihaa*))

"O Allaah surely I seek refuge in you from its evil." And if it brought rain he would say,

((*Allaahumma sayeeban hunay'an*))

"O Allaah make it an easy rain."

In one narration,

((*Allaahumma sayeeban naafi'an*))

"O Allaah make it a beneficial rain."¹ Meaning, "I ask you for *saiyb*-or-make it *saiyb*. And *as-saiyb* is a rain whose water supplies the streams, as an-Nawawi said in *al-Adhkaar*.

Supplication in general is recommended when it rains, according to what ash-Shaafi reported in *al-Umm*, and al-Bayhaqi by route of him in *al-Ma`rifah*, in *mursal* form from Makhool, that the Prophet (ﷺ) said,

"Seek to have the supplication answered when the armies meet, when beginning the prayer, and when rain is sent down."²

¹The first is recorded by Abu Dawud, Ibn Maajah, and Ahmad with a strong isnad. The second is from al-Bukhaari.

²There is obscurity and weakness reported about one of its narrators but he is defended by what acts as a witness for him, as mentioned by al-Mundhiri in *at-Targheeb* and Ibn al-Qayyim in *Zaad ul-M`aad*, and our *shaikh* al-Albaani agreed that it is *hasan* in *Silsilat al-Ahadeeth as-Saheehah* no. 1469.

THE SUPPLICATION FOR HEARING THUNDER

`Aamar bin `Abdullaah bin az-Zubayr reported from `Abdullaah bin az-Zubayr (رضي الله عنه) that when he heard thunder he would stop speaking and say,

((*Subhaanalladhee yusbihur-r`adu bihamdih, wal-malaa'ikatu min khayfitahi*))

"Glory be to the One who the thunder and the angels glorify in their fear of Him", then he would say, This is surely a severe warning for the people of the earth."¹

¹This narration is recorded in Mus`ab's version of *Muwa'tta*, no. 2094. It also occurs in Yahya's narration of *Muwa'tta* "from Maalik, from `Aamar bin `Abdullaah bin az-Zubayr, that he..." Ibn `Abdul-Barr said (*al-Istidhkaar* 5:380): "And this, what Yahya reported, could not be about `Aamar, while it is reported otherwise in *al-Muwa'tta* and they said, 'Maalik, from `Aamar bin `Abdullaah bin az-Zubayr, from his father.'" I say; his implication, although not strong, is that the term "that he" in the report of Yahya, (incorrectly) refers to `Abdullaah bin az-Zubayr, since in this chain it says, "From `Aamar bin `Abdullaah bin az-Zubayr that he..." And Allaah knows best. It is recorded by al-Bukhaari in *al-Adab al-Mufrad* 723, and al-Bayhaqi 3:362, and Ibn Abi Shaybah 10:215, and its *isnad* is authentic to `Abdullaah bin az-Zubayr as an-Nawawi said in *al-Adhkaar* 531. A similar supplication is reported from the Prophet (صلی الله علیه و سلم) on authority of Abu Hurairah (رضي الله عنه) by at-Tabari in his *Tafseer* with one weak chain and another chain that has some ambiguity in it due to Layth bin Abi Sulaym - whose name incidentally has been distorted in the published version of at-Tabari's *Tafseer*, as can be correctly viewed in *al-Is'aaf bi Takhreej Ahaadeeth al-Kashaaf* (ar-R'aad :6) by az-Zayl'ai, with my comments, and *al-Bidaayah wan-Nihaayah* (1:39). See also *Sharh al-Thiyhaa'* (5:104) by az-Zubaydi. For more see the *hadeeths on istisqaa'* in my booklet, *ad-Dalaa'il-il-Mansoosah fi Fiqhis-Sahuwaatil-Makhsoosah* if Allaah facilitates its completion.

Chapter 10 SIGNS OF THE HOUR

In this chapter there are two *hadeeths*

1. Abu Hurairah (رضي الله عنه) reported that Allaah's Messenger (صلى الله عليه وسلم) said,

"The Hour will not occur until a rain falls upon people, such that neither houses of mortar or houses of hair could protect against it."¹

Haafiz al-Haythumi said "Its narrators are *Saheeh*"² and the great scholar Shaikh Ahmad Shaakir said its *isnad* is *Saheeh*."³

2. Anas (رضي الله عنه) reported Allaah's Messenger (صلى الله عليه وسلم) saying,

"The Hour will not occur until the heavens do not give rain and the earth does not give produce.."⁴

¹*Musnad Ahmad* 2:162.

²*Majmu' az-Zawaa'id* 7:331.

³*Sharh al-Musnad* no. 7554.

⁴*Musnad Ahmad* 3:286 with an authentic chain of narrators.

Chapter 11 BENEFITS AND ISSUES

FROM ITS LORD

Anas (رضي الله عنه) said,

"Rain fell on us, and we were with Allaah's Messenger (صلى الله عليه وسلم). The Messenger of Allaah (صلى الله عليه وسلم) raised (the hem of) his *thawb* so that the rain would strike it. We asked, Why do you do that? He said, "**Because it has just been dispatched by its Lord.**"¹

Important Points:

The knowledgeable *imaams* of *Ahl as-Sunnah* continually mention this *hadeeth* under the topic of the Attributes of the Creator, exalted and sublime be He, confirming His exaltedness above His creation, glory be to Him, and His *istawaa'* above His Throne.

Imaam `Uthmaan bin Sa'eed ad-Daarimi recorded it, afterwards saying: "And if He (Allaah) was as these deviant people say, in every place,² then rain would not be 'newly dispatched' by Allaah to the waters and the creatures."³

DROWNING

Abu Hurairah (رضي الله عنه) reported that the Prophet (صلى الله عليه وسلم) said,

¹ Muslim. See my book, *Daraasaat 'Ilmiyyah fi Saheeh Muslim*, 157 and 261, and the book, *Ilal al-Ahaadeeth fi Saheeh Muslim* no. 15 by Ibn `Ammar ash-Shaheed, with my notes.

² Some other deviants say that their Lord is "Not above, not below, not entering the universe, nor leaving it, not connected to it, nor separated from it!! And this is non-existence! These are a people who, as it is said, have lost their Lord!

³ *Ar-Rad `ala al-Jahamiyah* no.76. He died in the year 280. Similar was stated by Ibn Abi `Aasim in his book *as-Sunnah* no. 622 and Imaam adh-Dhahabi in his book *al-'Uloo lil'Al-eel-'Azeem* no. 25 in the *mukhtasir* version, where he has collected an enormous number of evidences confirming this basic concept of creed which both its generals and specifics are misunderstood. See the book *Ithbaat al-'Uloo* by Imaam Ibn Qudaamah al-Maqdisi, and the book *Ithbaat 'Uloo ar-Rahmaan min Qawla Fir'awn luhaamaan* by the martyr - and none sanctifies but Allaah - brother Usaamah al-Qassaas, may Allaah (صلى الله عليه وسلم) broaden His mercy for him, for it is a book of rare benefit.

"The martyrs are five..." and he mentioned, "the drowned".

Although he stated the word, "*al-ghariq*" (the sunken or flooded) its meaning is *al-ghareeq*; "One who dies by drowning in water" as explained by an-Nawawi¹.

Ibn al-Aatheer said similar and added, "And they say: He is the one submerged in the water but does not die, if he dies then he is *ghareeq*."²

I say the first definition is more likely. For our subject, the *hadeeth* implies that one who drowns, resulting from floods during winter or otherwise, while he is a follower of the religion, he may look forward to martyrdom as is the text of the *hadeeth* of Allaah's Messenger (صلى الله عليه وسلم).

HOUSE FIRES

Abu Musa al-Ash`ari (رضي الله عنه) said,

"A fire destroyed a house and its inhabitants in al-Madeenah. The Prophet (صلى الله عليه وسلم) was told about them, so he said, 'Surely this fire is but an enemy to you all, so when you sleep extinguish it.'³

Ibn `Umar (رضي الله عنه) reported that the Prophet (صلى الله عليه وسلم) said, "Do not leave the fire (burning) in your homes when you sleep."⁴

The wisdom in prohibiting it is protection from death by fire, as is said by Haafiz Ibn Hajr. He also said, "He mentioned sleep with it because of the negligence against combating it (the fire) that it causes, from which it is derived that the presence of negligence results in a prohibition."⁵

Al-Qurtubi said, "Due to these *hadeeths*, if an individual goes to bed in his house with no one else home while there is a fire blazing, then he must extinguish it before sleeping, or do something with it to protect against a

¹ *Sharh Muslim* 5:55.

² *An-Nihaayah* 3:361.

³ Al-Bukhaari and Muslim.

⁴ Al-Bukhaari, who headed the chapter for these two *hadeeths* as, "To not leave the fire in the house when sleeping."

⁵ *Fath al-Baari* 11:75 and 76.

house fire. Similarly, even if there is a group of people in the house, and one of them attends to it while others sleep, if he is neglectful in that, then there is a *Sunnah* against him..."¹

I say: All of this implies a severe warning against leaving all types of heaters on while sleeping, if by that there is a chance of a fire, and the news reports are constantly reporting such occurrences due to negligence. So take note.

EXTREME TEMPERATURES

Abu Hurairah (رضي الله عنه) reported that the Prophet (صلى الله عليه وسلم) said, "**The Fire complained to its Lord saying, 'Lord, parts of me consume other parts,' So he permitted two discharges for it: A discharge in the winter and a discharge in the summer. So severe is the heat, and severe is the deep frost.**"²

¹ Ibid.

² Al-Bukhaari and Muslim.

Chapter 12: WEAK HADEETHS RELATED TO WEATHER

1. "Winter is springtime for the believer."

Ibn al-Jawzi said, "Ad-Daaraqutni said, 'Amru bin Darraaj is alone with it; Ahmad said, "Darraaj's *hadeeths* are *munkar*.'"¹

2. "The root of every disease is the cold."

It is recorded by Ibn `Adiy in *al-Kaamil* 3:981 along with its chain after which he says, "*Baail*."

And all of its routes and different wordings having the same meaning have defective chains.²

3. That Abu Hurairah (رضي الله عنه) said that once rain fell on the day of `Id so the Prophet (صلى الله عليه وسلم) lead them in prayer in the *masjid*. It was recorded by al-Haakim, Abu Dawud, Ibn Maajah and al-Bayhaqi. Al-Haakim graded it *saheeh*, and adh-Dhahabi agreed.³

Our *shaikh* al-Albaani said, "In authenticating this there is a clear error: For it depends upon `Isa bin `Abdul-A`ala from Abi Yahya `Ubaydullaah at-Taymi...this *isnad* is weak (due) to the unknown,... and adh-Dhahabi said, 'Ubaydullaah is weak.' And Haafiz Ibn Hajr declared him to be weak, as did as-San`aani."⁴

4. "If the youth are not humble nor the old bowing, nor the children suckling, and the animals grazing, then a tormenting rain will fall on you."⁵

¹ So the mistake of any who say it is *hasan* is known, as did al-Haythumi in *al-Majmu`* 3:200, and al-Munaawi in *Feedh il-Qadeer* 4:172!

² See *Lisaan al-Meezaan* 3:1670 and *Majroohayn* 1:202.

³ An-Nawawi graded it *saheeh* in *al-Majmu`* 5:5 as well!

⁴ In his very beneficial booklet *Salaat al-Idayn hiya fi Musalla* p. 29.

⁵ It is recorded by Abu Ya`la, al-Bayhaqi, al-Bazaar, al-Khateeb in his *Taareekh*, and at-Tabaraani in *al-Awsat* from Abu Hurairah.

This is mentioned by more than one under the topic of *istisqaa*! In its *isnad* is Ibraaheem bin Khuthaym bin 'Iraak about whom Ibn Ma'een said, "Nothing - about trustworthiness, nor about followers (of his reports)." As-Saaji said, "He is weak, the son of weak." And an-Nasaa'i left him.¹

5. "O Allaah, make it a merciful rain, not a punishing rain."

It is recorded by ash-Shaafi in *al-Umm* 1:251 and by the same route with al-Bayhaqi in his *Sunan* 3:356 and in *Ma'rifaatis-Sunnah wal-Aathaar* no. 7209, from al-Mutlab bin Huntab and it is *mursal*. And al-Bayhaqi was silent about it in *al-Ma'rifah!* but in his *Sunan* he graded it saying "This is *mursal*." Our *shaikh* al-Albaani said, "It has a disqualifying deficiency, because in it is Ibraaheem bin Muhammad, and he is Ibn Abi Yahya al-Aslami al-Madani, abandoned by most for lying."²

6. "During winter days the Prophet (صلى الله عليه وسلم) would pray and we would not know how much of the day had passed or remained."

It is recorded by Ahmad 3:135 & 160 from Anas (رضي الله عنه). Al-Haythumi said, "It is recorded by Ahmad from the route of Musa Abi al-'Alaa' and no biography exists for him."! I say; there is a biography for him in *al-Jarh wat-Ta'deel* 8:169, but there is nothing said about him, whether encouraging or discouraging! So he is counted among the unknowns.

7. "Beware of the cold, for surely it killed your brother Abu ad-Dardaa'."

As-Sakhaawi mentioned it and said, "I am not familiar with it. But if such has been reported then interpretation would contest it because Abu ad-Dardaa' lived longer than the Prophet (صلى الله عليه وسلم)."³

I say; It has not been reported at all! And his interpretation is correct! The fact that Abu ad-Dardaa' did die after the Prophet (صلى الله عليه وسلم) is among the proofs that falsify it. So interpretations based upon it are unfounded.⁴

¹ He was analysed by adh-Dhahabi in *al-Meezaan* 1:30, Haafiz Ibn Hajr in *al-Lisaan* 1:53, and *at-Talkhees al-Khabeer* 2:97, as-Sakhaawi in *al-Muqaasid* 341, al-Haythumi in *al-Majmu'* 10:227, Ibn at-Turkmaani in *al-Jawhar an-Naqi* 3: 345, al-'Ajlooni in *Kashaf al-Khifaa'* 2:173, and others

² *Tamaam al-Minnah* p.266.

³ *Al-Muqaasid al-Husanah* 19.

⁴ See *Kashaf al-Khifaa'* no. 73.

8. "Take this from your uncle."

It is mentioned that the Prophet (صلى الله عليه وسلم) said this to Anas (رضي الله عنه) when he told him (صلى الله عليه وسلم) that Abu Talhah (رضي الله عنه) would eat ice.¹

Our *shaikh*, the great scholar al-Albaani said, "And this chain is weak. `Ali bin Zayd bin Jud`aan is weak."²

9. "Do not say '*qaws quzah*' (rainbow) because *quzah* (embellishing) is from *shaytaan*. Rather say, 'The bow of Allaah *azza wa jall*' because it is a covenant for the people of the earth against drowning (from another Flood)."³

There is a lengthy discussion about it that can be found in *as-Silsilat adh-Dha`eefah* no. 876 by our *shaikh* the *hadeeth* scholar of this time, al-Albaani, so refer to it.

10. "When he heard the sound of thunder or lightening he would say, 'O Allaah! Do not kill us with your anger, do not destroy us with your punishment, but pardon us before that.'"⁴

At-Tirmidhi said, "A *ghareeb hadeeth*. We do not know of it except in this form." Meaning that it is weak. An-Nawawi also graded it weak in *al-Adhkaar* (4:284 with explanation). Its deficiency is from Abu Matar; for "It is not known who he is" as adh-Dhahabi said in *al-Meezaan* (4:574)

11. "Your Lord said: 'If my servants obeyed me then it would rain on them (only at) night and the day would be full of sunlight, and they would never hear the sound of thunder.'"¹

¹ Which is the extent of the truth here. See before. This is only correct from the *Sahaabah* not from the Prophet (صلى الله عليه وسلم). This weak version is however recorded by at-Tahaawi, Abu Ya`la and al-Bazzaar from Anas.

² *Silsilat adh-Dha`eefah* no. 63.

³ Recorded by Abu Nua`eem in *al-Hilyah* 2:309, al-Khateeb in his *Tareekh* and by that route Ibn Jawzi in *al-Mawdu`aat* where he judged it to be fabricated.

⁴ At-Tirmidhi 3446, an-Nasaa`i in *Amal al-Yawm wal-Laylah* no. 927 and 928, Ibn as-Sunni 298, Ahmad 2:100-1, al-Bukhaari in *al-Adab ul-Mufrad* 271 and al-Haakim graded it *saheeh!* (4:286) And adh-Dhahabi agreed! Also recorded by al-Bayhaqi, ad-Dawlaabi in *al-Kunya*, and at-Tabaraani in *al-Kabeer* all by route of Abi Matar, from Saalim, from his father (Ibn `Umar) from the Prophet (صلى الله عليه وسلم). See *Silsilaat al-Ahadeeth adh-Dha`eefah* no. 1042.

It comes via Sadaqah bin Musa ad-Daqeeqi, from Muhammad bin Waas'a, from Shutayr bin Nahaar, from Abi Hurairah (رضي الله عنه) from the Prophet (صلى الله عليه وسلم). And al-Haakim declared it to be *saheeh*! Adh-Dhahabi contradicted him in his *Talkhees* by saying, "Sadaqah is weak." And he mentioned this among the *munkar hadeeths* of Sadaqah in *al-Meezaan* 2:312-313.

Al-Haythumi graded it weak in *Majmu' al-Zawa'id* 2:211, where he followed Sadaqah in that report by `Abdul-Mu'min al-`Absiy, recording it as a *musnad* of Abi Sa'eed al-Khudri! Al-Bayhaqi reported it like that in *az-Zuhd al-Kabeer* 712. `Abdul-Mu'min is unknown as Abi Haatim said in *al-Jarh wat-Ta'deel* 6:78, adh-Dhahabi in *al-Meezaan* 2:670, and Ibn Hajr in *al-Lisaan* 4:76. Al-'Uqayli said (*adh-Dh'ufaa'* 1067; "His *hadeeth* is not preserved."

12. "When it (a cloud) begins at the sea, and winds up in the direction of ash-Sham, then there will be rain."

It is a severely weak *hadeeth*. I have discussed both its chains and reporters in my notes on *Miftaah Daar as-Sa'aadah* 1:498 by Imaam Ibn al-Qayyim. See also *at-Tamheed* 24:377 by Ibn `Abdil-Barr.

¹ At-Tayaalisi 2586, Ahmad 2:359, al-Haakim 2:349 & 4:256, and al-Bazzaar 664-zawa'id, al-Bayhaqi in *az-Zuhd al-Kabeer* 713.

SUPPLEMENTARY APPENDIX¹

EXAMINING THE CONFLICTING OPINIONS OVER COMBINING PRAYERS

Earlier I mentioned that the issue of combining the prayers was one of those issues which the scholars differ over. I have cited their sayings about it, and the points more popularly discussed among them. I think that the best discussion regarding this subject is that of Shaikh al-Islam Ibn Taymiyyah, may Allaah have mercy upon him, he was an Imam whose knowledge alone was such that - in most cases - his discussion of these knowledge related issues would elucidate them by means of arguments most befitting in light of the revelation of Allaah, and in line with His divine law. May Allaah have mercy upon him for his understanding and knowledge! By quoting his discussion the intent is not to aggrandize him, but rather for the benefit of my brothers who read it.

In his important book *Majmu` al-Fataawa* (24:22-30) he, may Allaah have mercy upon him, said;

“They (the *imaams*) have divided into three sayings over permitting the combination prayers: The *madh-hab* of Abu Haneefah; that there is no combining except on `Arafah and Muzdalifah, the *madh-hab* of Maalik and Ahmad in one of two reports, that the traveler does not combine his prayers while he is halted somewhere, he only combines when he is on the move, and for Maalik only when in a hurry during the journey. And the *madh-hab* of ash-Shaafi`i and Ahmad, according to another report, that the traveler combines, even if he is halted somewhere.

The cause of these divisions is due to what reached them of the *hadeeths* related to combining. The *hadeeths* of combining are relatively few; combining at `Arafah and Muzdalifah is agreed upon, it is reported in *mutawaatir* fashion, so none of them differ over it, and Abu Haneefah did not say other than that because of the *hadeeth* of Ibn Mas`ood in the *Saheeh* where he said, "I have not seen Allaah's Messenger (صلى الله عليه وسلم) pray a prayer

¹The redundant footnotes referencing texts previously referenced to al-Bukhaari and Muslim have been omitted in this section. Additionally, this section actually appears in the book at the end of the chapter on prayer, but it seemed better to appendix it in the translated version.

outside of its time except for *salaat ul-fajr* at Muzdalifah and *salaat ul-maghrib* on the night of converging (at Muzdalifah).¹ Regarding his saying about *fajr*, "outside of its time" it is the time which he (صلى الله عليه و سلم) was accustomed to praying it, for it comes in the *Saheeh* from Jaabir, "That he prayed *fajr* at Muzdalifah after *fajr* had lightened." and it is agreed upon by the Muslims that *fajr* is not prayed until *fajr* time has entered, not at Muzdalifah, nor otherwise, because Muzdalifah's darkness is darker than normal.

As for most of the scholars, the authentic *hadeeths* that mention combining reached them, like the *hadeeths* of Anas, Ibn `Abbaas, Ibn `Umar, Mu`aadh, all of which are in the *Saheeh*. And in the *Saheehayn* it is reported from Anas (رضي الله عنه):

"That when the Prophet (صلى الله عليه و سلم) set out to travel before the sun passed its zenith, he would delay *zuhr* until the time of *asr*, then he would halt and pray both of them combined. When he set out to travel after the sun had passed its zenith, he would pray *zuhr* and *asr* (first) and then ride."

And in the wording of the *Saheeh*;

"When the Prophet (صلى الله عليه و سلم) wanted to combine two prayers while traveling he would delay *zuhr* until the time *asr* had entered then he would combine them."

And in the *Saheehayn* from Ibn `Umar (رضي الله عنه):

"That when the Prophet (صلى الله عليه و سلم) was in a hurry to be on the move he would combine *maghrib* and `ishaa`."

And in the wording of the *Saheeh*;

¹Al-Bukhaari, see *Fath al-Baari* (3:526). Haafiz al-Iraqi said (*Tarh at-Tathreeb* 3:128); "The response to the *hadeeth* of Ibn Mas'ood is that he forgot what is obvious by consensus, and this is from two points: That he (صلى الله عليه و سلم) combined *zuhr* and *asr* without a doubt. This is correctly reported in some of its routes by Ibn Mas'ood, so this limitation could not be correct. Secondly, outside of him, no one mentioned praying *subh* before *fajr* time, rather the meaning is that he prayed it so early it was close to what is before *fajr*. Then surely Ibn Mas'ood forgot that the Prophet (صلى الله عليه و سلم) combined prayers while traveling, not at `Arafah or Muzdalifah, and the one who remembers has a proof against the one who does not."

“That when Ibn `Umar was in a hurry on a journey he would combine between *maghrib* and *ishaa*’ after the twilight passed, and he would say;

‘When Allaah's Messenger (صلى الله عليه وسلم) was in a hurry on a journey he would combine between *maghrib* and *ishaa*’.”

And in *Saheeh* Muslim from Ibn `Abbaas (رضي الله عنه):

“That the Prophet (صلى الله عليه وسلم) combined prayers while traveling during the journeys of the battle of Tabook. He combined both *zuhr* and *asr*, and both *maghrib* and *ishaa*’.”

Sa`eed bin Jubayr said, “I said to Ibn `Abbaas, ‘What was the reason for that?’ He said, ‘He intended to alleviate any burdens from his *Ummah*.’”

The same is found in *Saheeh* Muslim from Abi at-Tufeel, from Mu`aadh bin Jabal (رضي الله عنه) that he said,

"During the battle of Tabook Allaah's Messenger (صلى الله عليه وسلم) combine between *zuhr* and *asr*, and between *maghrib* and *ishaa*’." He said, "I asked, 'What was his reason for that?' He replied, 'He intended to alleviate any burdens from his *Ummah*.'"¹

Additionally it is confirmed that he combined prayers while in al-Madeenah as found in the *Saheehayn* from Ibn `Abbaas (رضي الله عنه) who said,

“Allaah's Messenger (صلى الله عليه وسلم) combined *zuhr* and *asr* prayers with us, not in a state of fear, nor traveling.”

In one wording of the *Saheehayn* from Ibn `Abbaas;

“That the Prophet (صلى الله عليه وسلم) prayed in al-Madeenah seven and eight (*rak`aat*); combining between *zuhr* and *asr*, and *maghrib* and *ishaa*’.”

¹It is also recorded by Ahmad 5:241, Abu Dawud no. 1220, at-Tirmidhi no. 553 from Mu`aadh, that this combining was that where the second prayer is made during the time of the first. See *Tarh at-Tathreeb* by Haafiz al-Iraaqi. Ibn Taymiyyah's aim for quoting this here, may Allaah have mercy on him, is to make a distinction between the *hadeeths* that mention combining when traveling, and combining while a resident, and why that was done - to alleviate any burden from the *Ummah*.

Ayyub said, "Perhaps it was a rainy night."¹

And the people of al-Madeenah combined *maghrib* and *'ishaa'* on a rainy night and `Abdullaah bin `Umar (رضي الله عنه) combined with them.²

Their saying, "He intended to alleviate any burdens from his *Ummah*" clarifies that such it does not mean delaying the first prayer to the time of the second, and moving up the second to the time of the first, for such observance would be a greater burden. Then, it clarifies that this is permissible for everyone in all times, and raising the burden is only known to the one burdened, so there is no doubt that the concession is for the people who have the excuse to use it to raise their burden, it does not refer to other than the excused.

And the widest *madh-hab* in combining the prayers is the *madh-hab* of Imaam Ahmad, for there are texts that he permitted combining due to hardship and work due to the *hadeeth* reported about that.³

Now regarding both combining and shortening, the scholars have further differed in the following, is it regulated by an intention or not. The majority say that there is no special intention for it and this is the *madh-hab* of Maalik and Abu Haneefah and one of the two sayings in the *madh-hab* of Ahmad, and it is the one that the texts from him and his rules support. Ash-Shaafi and a group of the companions of Ahmad say that it is dependent upon an intention. But the saying of the majority is the one proven by the *Sunnah* of Allaah's Messenger (صلى الله عليه وسلم), as has been discussed of this issue in its place, and Allaah knows best."

He, may Allaah have mercy on him, was asked about a man who is an *imaam* of his people and it rains or snows, and he goes to pray *maghrib* with them. They say to him, "Let's combine", he says not to. Should the followers then pray in their homes or not? He answered:

¹This correctly negated in a report from Muslim which says, "...while not in a state of fear, nor due to rain."

²As recorded by `Abdur-Razzaq in *al-Musannaf* 2:556 with an authentic chain of narrators, and it contains the addition, "...that was not strange to them."

³Most probably he is referring to the *hadeeth* of Ibn `Abbaas mentioned before. Refer to *al-Mughni* 3:137 by Ibn Qudaamah.

"*Al-Hamdu lillah*. Yes, it is allowed to combine due to severe mud, severe wind, cold on dark nights etc., even if the rain is not actually falling according to the most correct saying of the scholars, and this is better than praying in their homes. Rather leaving combined prayers to pray in the homes is an innovation contrary to the *Sunnah*, for the *Sunnah* is to pray the five prayers in the *masjid* in congregation, and that is better than prayer in the homes according to consensus of the Muslims. And prayer combined in the *masjid* is better than prayer individually in the houses according to the agreement of the scholars who allow combining, like ash-Shaafi, and Ahmad, and Allaah knows best."

Then he, may Allaah have mercy on him, said¹,

"When the Prophet (صلى الله عليه وسلم) lead his companions in combined or shortened prayer he did not order any one of them to make an intention for combining or shortening.. rather upon leaving from Makkah to al-Madeenah he prayed two *rak'aat*, not combining them, then he lead them in *salaat ul-zuhr* at 'Arafah and he did not tell them that he intended to pray *asr* after it. Then he prayed leading them in *asr*, yet they were not intending to combine. This was a case of combining by bringing the later prayer to the time of the earlier. Similarly when he left from al-Madeenah he lead them in two *rak'aat* at Dhul-Halifah, but he did not command them to have an intention to shorten. In the *Saheeh* it is reported that he (صلى الله عليه وسلم) once prayed *salaat ul- 'ishaa'* and said the *tasleem* after two *rak'aat*. Dhul-Yadayn said to him, "Have you shortened the prayer or did you forget?" He said, "I have not forgotten and I have not shortened." He said, "Then you did forget". He said, "Are you sure of what you say Dhul-Yadayn?" He said, "Yes." So he completed the prayer. If shortening was not possible without an intention for it, then the matter would have been clear, and they would have already been aware of the case.

Imaam Ahmad has not been quoted, as far as I know, to have made the intention a condition for combining or shortening, although it was mentioned by a group of his companions like al-Khiraaqi and al-Qaadhi, and as for Abu Bakr 'Abdul-'Azeez and others, they only said that this is in accord with the reports from him, and they say combining and shortening is not conditioned by the intention. This is the saying of the majority of the scholars, like Maalik and Abu Haneefah and others. There are reports from Ahmad that the traveler prays '*ishaa'*' before the twilight disappears, and this supports

¹Majmu' al-Fataawa 24:50-58

that he permitted combining as reported from him by Abu Taalib al-Marwadhi and mentioned by al-Qadhi in *al-Jaami' al-Kabeer*. So know that he did not make the intention a condition for combining.

In fact the truth is that he did not lay down any conditions that it be either in the time of the first, or the time of the second, for it is not limited like that by the *shaar'*, and because observing such is contrary to the aim of the *rukhsah*. This is like the saying of the one who says that combining must be as follows: The *salaam* is made for the first prayer at the end of its time while the second prayer is begun at the beginning of its time, as is explained by a group of scholars who are companions of Abu Haneefah and others beside them!¹ To accomplish this would be one of the most difficult tasks, for if one wants to begin the prayer when there remains only enough time for four *rak'ah* or three for *maghrib*, and he wanted to not pray longer than that, even if he intended to pray the entire length of the time that remained, when he begins praying and realizes that he has completed the length, or, while praying, he tries to figure out how much time is left for him, he has done something that is not allowed, and he must do this if he wants to say the *salaam* before the end of the time period.

And it is well known that this would be one of the most difficult things to know of or do and it would distract the person praying from the objective of the prayer. Combining is instituted as a concession, alleviating hardship from the *Ummah*, so how can it be instituted if it makes more of a burden and destroys the aim of the prayer itself?

So know that when he (صلى الله عليه وسلم) delayed *zuhr* or made *asr* early, or when he delayed *maghrib* or made *'ishaa'* early, he did that dependent upon which method would alleviate the burden for himself or his *Ummah*, not in order to not say the *tasleem* for the first prayer until right before its time elapsed! And how would the person know this while praying? And how could he know the end of the time of *zuhr* and the beginning of the time of *asr* without actually watching the movement of the shadows, and the person in prayer is not to be concerned with shadows, and the Prophet (صلى الله عليه وسلم) did not have time pieces with which to calculate the time, and the end of *maghrib* is only known by the disappearance of the twilight. So he must spend his time watching the

¹This is the *jami' as-suwri* mentioned earlier in the book. See Ibn al-Qayyim's comments in *'Ilaam al-Muwqa'een* (2:423), *Tarh at-Tathreeb* (3:127), *Fath al-Baari* (2:24), *ar-Rawdhah an-Nadiyyah* 1:74, and *Sharh Muslim* (2:334).

sky darken; has the red or white of the twilight ended yet?! All of this is prohibited for a person in prayer.

If he was praying in a building or a trench or something like that, then he would not be aware of the twilight for he would be incapable of looking at the twilight while praying. In this case it is impossible to say his *salaam* at the very end of the time of *maghrib*, it is not even possible for him to say the *tasleem* before the time if he actually knew how much time was left.

Then the second impossibility, regarding their saying is that it is not possible for him to begin unless he knows exactly when the time begins, which would require instituting and acting upon that which has never been reported from the Prophet (صلى الله عليه وسلم) or his companions!

So for most people in most cases, it is impossible to meet the criteria of combining laid down by these people, without the (two prayers) being separated. When according to their claim, there can be no combining unless both acts join together at the conjunction of the two times, since they say for *jama`* the two prayers must meet at the conjunction of their times, yet they are the ones who say that there can be no combining unless it is in the two times, and this requires them both to be prayed during their own two separate times!

And the *Sunnah* comes in a more liberal fashion than this way or that, and the people were not left to adhere to this way or that, for combining is permissible in the time of either of the two being combined. Sometimes he (صلى الله عليه وسلم) combined in the first prayer's time as in the case of `Arafah, and sometimes he combined in the time of the second prayer as is the case at Muzdalifah and in some of his travels, and sometimes he combined them during the middle of their times, finishing at the end of the first's time and finishing at the beginning of the second's time.

All of this is allowed because the bases of this issue is that the hardship occurs during one of the two times, and delaying or making earlier is done after considering the burden and the benefits, and at `Arafah and other than that it is the *Sunnah* to make it earlier.

This is the case with combining due to rain. The *Sunnah* is to combine due to rain during the time of *maghrib*, to the extent that the *madh-hab* of Ahmad had the dilemma, is it allowed to combine due to rain in the time of the

second prayer? They divided into two groups. And they say that it is apparent from his sayings that there is no combining there.

Here there is a third position that it is better to delay, and this is wrong, contradicting the *Sunnah* and the *ijmaa`* of the past. The adherents of this claim feel that delaying in *jama`* is better absolutely because it is allowed to perform a prayer after its time for one who forgets or oversleeps, but it is not allowed at all to perform any prayer before its comes in, for if it is prayed before the zenith, or before *fajr* comes in, it does not count!

This is a mistake because combining at Muzdalifah is the only time where delaying *maghrib* was instituted until the time of *'ishaa`* according to the *mutawaatir Sunnah* and the agreement of the Muslims. And I do not know of one scholar who said here that *'ishaa`* can be prayed on the road. They only differed about *maghrib*, can he pray it on the road?! For this there are two sayings.

As for delaying, it is like praying earlier, except that its adherents are more correct than the others - whoever oversleeps, missing the prayer, or forgets it, then its time is in for him when he wakes up or remembers it¹ in this case he has no choice in the matter, there is no time for him to pray it but then. So he has not prayed it outside of its time.

The point is that Allaah did not allow anyone to purposefully delay a prayer beyond its time, just as it is not allowed for him to perform it before its time comes in. So delayed combination is not better than the combination made earlier, but this is reckoned according to the benefit and hardship, sometimes this way is better and sometimes that way is better.²

This is the *madh-hab* of the majority of the scholars and it is the most apparent *madh-hab* of Ahmad according to the reports from him and others. Those among his companions who departed from this saying, to say that one of them is better than the other, then he has deviated from that *madh-hab*.

¹Reported by Anas, recorded by al-Bukhaari and Muslim.

²As-Safaareeni said (*Sharh Thalaathiyaat al-Musnad* 2:198); "The 'better' combination is relative, as he (صلى الله عليه وسلم) did. When he was going to begin traveling at the time of the second he would combine earlier, and when the time of the first entered while he was on the road, he would delay it until the time of the second. So the better of the two is known by the benefit and harm. Since it is the same either way, then delaying is better if it will prevent differing with those who prohibit making it earlier."

Hadeeths confirming the Prophet's (صلى الله عليه وسلم) combining are transmitted from Ibn `Umar, Ibn `Abbaas, Anas, Mu`aadh, Abu Hurairah and Jaabir. These *hadeeths* have been explained in such a way as to discourage both combining by delaying the first to the second's time, as well as making the second in the first prayer's time! Whereas it has been reported in the *Saheeh* that the combining would be in the time of the second as well as the time of the first! Combining has also been reported in a unrestricted way, and explained in an unrestricted way: In the *Saheehayn*, from the *hadeeth* of Sufyaan, from az-Zuhri, from Saalim, from his father (Ibn `Umar), that when he was in a hurry during a journey, the Prophet (صلى الله عليه وسلم) combined between *maghrib* and `ishaa`. Maalik reported from Naaf i, from Ibn `Umar, saying,

‘When Allaah's Messenger (صلى الله عليه وسلم) was in a hurry during a journey, he would combine between *maghrib* and `ishaa’. And this is reported by Muslim.

Muslim also reported a *hadeeth* of Yahya bin Sa`eed: ‘‘Ubaydullaah informed us, 'Naaf i informed me from Ibn `Umar that when he was in a hurry on a journey, he would combine *maghrib* and `ishaa` after the twilight had disappeared and he mentioned,

‘‘When he was in a hurry on a journey, Allaah's Messenger (صلى الله عليه وسلم) combined *maghrib* and `ishaa`.’’’’’

Ibn Taymiyyah continued¹,

‘‘As for combining in al-Madeenah because of rain or otherwise: It is reported by Muslim and others from the *hadeeth* of Abu az-Zubayr, from Sa`eed bin Jubayr, from Ibn `Abbaas, that he said,

‘Allaah's Messenger (صلى الله عليه وسلم) prayed *zuhr* and *asr* combined, and *maghrib* and `ishaa` combined while not in a state of fear nor travel.’

In the report from Abu az-Zubayr by Maalik in *Muwatta*² ‘...and he said, "Perhaps that was during rain!"

¹24:72-84.

²1:144 in Yaya al-Laythi's version.

Al-Bayhaqi commented,

'And like this is reported from Zuhayr bin Mu'awiyah and Hamaad bin Salamah, from Abu Zubayr, "Not in a state of fear nor travel." Except that he did not mention *maghrib* and *'ishaa'*, and he did say, "In al-Madeenah."

And it is reported as well from Ibn 'Uyaynah and Hishaam bin S'ad, from Abu az-Zubayr with the same meaning as the report of Maalik.'

But al-Bayhaqi did not give a route for it.

And the *hadeeth* of Zuhayr recorded by Muslim in his *Saheeh*, 'Abu az-Zubayr reported to us from Sa'eed bin Jubayr, from Ibn 'Abbaas that he said,

"Allaah's Messenger (صلى الله عليه وسلم) prayed *zuhr* and *asr* combined in al-Madeenah while not in a state of fear nor travel." Abu Zubayr said, "So I asked Sa'eed: 'Why did he do that?' He said, "I asked Ibn 'Abbaas as you have asked me. He replied, "He wanted to alleviate any burden from his *Ummah*.""

Al-Bayhaqi said, 'And Qurrah differed with them in his version of the *hadeeth*. He said, "While traveling during the journeys of Tabook." And Muslim reported the *hadeeth* of Qurrah from Abu az-Zubayr from Sa'eed bin Jubayr, from Ibn 'Abbaas who said,

"Allaah's Messenger (صلى الله عليه وسلم) combined while traveling during the journeys of the battle of Tabook. He combined between *zuhr* and *asr*, and *maghrib* and *'ishaa'*." So I asked Ibn 'Abbaas: "What was his reason for that?" He said, 'He wanted to alleviate any burden from his *Ummah*.'"

Al-Bayhaqi said¹, 'Since Qurrah was referring to the *hadeeth* of Abu az-Zubayr, from Abu at-Tufeel from Mu'aadh, so this is the wording of his *hadeeth*, and the report from Sa'eed bin Jubayr is two *hadeeths* together, then what Qurrah heard is one of them, and whoever was before him said the other.' He also said, 'And this is the same because Qurrah has reported the *hadeeth* of Abu at-Tufeel as well.'

I say, This is also recorded by Muslim; so this report is from the text of the *hadeeth* of Mu'aadh and from the *hadeeth* of Ibn 'Abbaas, for Qurrah's

¹In *as-Sunnan al-Kubara* 3:167.

recollection was trustworthy. At-Tahaawi reported the *hadeeth* of Qurrah¹ from Abu az-Zubayr, and it contains the same as the *hadeeth* of Maalik; from Abu az-Zubayr - the *hadeeth* of Abi at-Tufeel - and this *hadeeth* of his is from Sa'eed. So this proves that Abu az-Zubayr is the one who said both this and that.

Al-Bayhaqi said, 'It is reported by Habeeb bin Abi Thaabit from Sa'eed bin Jubayr, but Abu az-Zubayr has a different text, and it is mentioned from a *hadeeth* of al-A'mash from Habeeb bin Abi Thaabit, from Sa'eed bin Jubayr, from Ibn `Abbaas that he said,

"Allaah's Messenger (صلى الله عليه وسلم) combined between *zuhr* and *asr* and *maghrib* and *'ishaa'* while not in a state of fear nor due to rain." They said, "What was the reason for that?" He said, "He wanted to alleviate any burden from his *Ummah*."

And in the report of Waki', Sa'eed said, "I said to Ibn `Abbaas, 'Why did Allaah's Messenger (صلى الله عليه وسلم) do that?'" He said, 'He wanted to alleviate any burden from his *Ummah*.'" This is recorded by Muslim in his *Saheeh*.'

Al-Bayhaqi said, 'And al-Bukhaari did not bring it even though Habeeb bin Abi Thaabit meets his criteria, perhaps he only avoided it because of the differences in what Sa'eed bin Jubayr expressed.'

He also said, '(On the other hand) the group of reports from Abi az-Zubayr are more likely to have been preserved. There is a report by `Amr bin Deenaar, from Abi ash-Shi`thaa', from Ibn `Abbaas, with a meaning very close to the report from Maalik, from Abi az-Zubayr.'

I (Ibn Taymiyyah) say: There is no point in preferring the report of Abi az-Zubayr over the report of Habeeb bin Abi Thaabit. Habeeb bin Abi Thaabit is one of the men of the *Saheehayn*², so he is more worthy of preference than Abi az-Zubayr since Abi az-Zubayr is Muslim's alone.

Similarly, Abu az-Zubayr's report contradicts Sa'eed bin Jubayr's statement; sometimes it contains traveling as Qurrah reported it; like the *hadeeth* of Abi az-Zubayr from Abi at-Tufeel, and sometimes it is in al-Madeenah; as most

¹*Sharh M'aani al-Aathaar* 1:160.

²See *al-Jami` bayn ar-Rijaalis-Saheehayn* p.377 by Ibn al-Qaysraani.

of them report it from Sa'eed. So Abi az-Zubayr reported three *hadeeths* about this: the *hadeeth* of Abi at-Tufeel from Mu'aadh about combining while traveling, the *hadeeth* of Sa'eed bin Jubayr from Ibn 'Abbaas which is similar, and the *hadeeth* of Sa'eed bin Jubayr from Ibn 'Abbaas which mentions combining in al-Madeenah.

Furthermore, all of these are *Saheeh*, because Abi az-Zubayr is graded as a *haafidh*, so then why wouldn't the *hadeeth* of Habeeb bin Thaabit from Sa'eed bin Jubayr also be confirmed when Habeeb is more trustworthy than Abi az-Zubayr?

Rather the rest of the authentic *hadeeths* of Ibn 'Abbaas support what Habeeb reported: So the combining Ibn 'Abbaas mentioned was not because of rain, and since he said, 'in al-Madeenah', than this proves that he was not traveling.

So his saying, '...combined in al-Madeenah not due to fear nor rain' is better than if he said, 'not due to fear nor travel' and whoever said, 'I'm not sure if that was because of rain!' then his doubt is not a doubt expressed in the *hadeeth*, rather it is in the preservation of the report. So then to consolidate them is correct, i.e., he said, 'while not due to fear, nor rain' and he said, 'while not traveling.' The combining that Ibn 'Abbaas mentioned was not only one or the other.

Due to this Ahmad held that these types of combining were more important, for this discussion proves that this combining due to these matters is more important.

This topic is that of clarification by one's actions. For when he combined to remove a burden which occurred other than fear, rain or travel, then the removal of these causes takes more precedence than them, so combining in these cases was more important than combining in the others.

What further clarifies that Ibn 'Abbaas did not reject combining due to rain, and that combining due to rain was more important in its permissibility, is what is reported by Muslim from the *hadeeth* of Hamaad bin Zayd, from Az-Zubayr bin al-Khirayt, from 'Abdullaah bin Shaqeeq said,

'Ibn 'Abbaas was delivering a sermon to us one day after *asr* until the sun set and the stars appeared. The people began saying, "The prayer! The prayer!"'

He said, 'Then a man from Bani Tameem came who would not leave nor give up saying, "The prayer! The prayer!" So Ibn `Abbaas replied, "May you be deprived of your mother! Are you teaching me the *Sunnah*?!'" Then he said, "I saw Allaah's Messenger (صلى الله عليه وسلم) pray *zuhr* and *asr* and *al-maghrib* and *'ishaa*'." `Abdullaah bin Shaqeeq said, 'That did not sit well with me! So I asked Abu Hurairah who attested to what he said.'

Muslim also reported the *hadeeth* of `Imraan bin Hudayr, from Ibn Shaqeeq saying,

'A man said to Ibn `Abbaas, "The prayer" then it was quiet. Then he said, "The prayer" then it was quiet, then he responded, "May you be deprived of your mother, do you teach me about the prayer, while during the time of Allaah's Messenger (صلى الله عليه وسلم) we would combine two prayers?!'"

Here, Ibn `Abbaas was not traveling, nor...¹

Al-Bayhaqi said, 'Nothing in the report of Ibn Shaqeeq from Ibn `Abbaas from these two confirmed routes would support negating that it was due to rain, nor the negation that it was due to travel. So this is to be taken over the first of them, or over `Amr bin Dinaar's explanation of it, for there is nothing in these two reports to prevent that interpretation.' !

To this we say: *Subhaanullaah!* Ibn `Abbaas was giving a sermon to them in al-Basrah, so he was not traveling, and no rain is mentioned here. He mentioned the combining as evidence for what he was doing, so if he was traveling or it was raining, then it would have been better had he argued for his combining with a combining due to rain or travel. Furthermore, it is confirmed from him in the *Saheehayn* that this combining (that he reported) was in al-Madeenah so how can you say that nothing in it negates that he was traveling?! And Habeeb bin Abi Thaabit was one of the most trustworthy people, and in his reported from Sa`eed he said, 'while not in fear nor due to rain.'

As for the claim that al-Bukhaari did not bring it! So to this we say, this is one of the weakest possible arguments, for they (both al-Bukhaari or Muslim)

¹Here the author has repeated the quote about this matter found earlier in the book in the chapter on prayer, the second point, "Examining the Evidences": "Here, Ibn `Abbaas...."

did not bring the *hadeeths* of Abi az-Zubayr, and he (al-Bukhaari) did not bring everyone who met his criteria.

As for the saying: 'The report of `Amr bin Dinaar from Abu ash-Sh`ithaa' is closer to the report of Abu az-Zubayr', he also said what is reported in the *Saheehayn* from the *hadeeth* of Hamaad bin Zayd, from `Amr bin Dinaar, from Jaabir bin Zayd, from Ibn `Abbaas that,

'Allaah's Messenger (صلى الله عليه و سلم) prayed in al-Madeenah seven and eight (*rak`aat*); *zuhr* and *asr*, and *maghrib* and *'ishaa'*.'

And in the report of al-Bukhaari from Hamaad bin Zayd: 'So he said to Ayyub, "Perhaps that was during a rainy night?" He said, 'Possibly.'

So we say that this doubt is from Ayyub and `Amr, the doubt is not from Maalik. The reason being that the text that he heard did not negate rain, so they thought that this was the possible meaning, and if they heard the confirmed report of Habeeb bin Thaabit, the trustworthy, then they would not have had this doubt.

These reports from Ibn `Abbaas amount to a narrative not restricting the act, no mention in it of negating fear or rain, so this shows you that Ibn `Abbaas' intent was to show the permissibility of combining in al-Madeenah particularly, not fixing it to only one reason. So whoever says, 'He only meant combining in rain!' Then this proves him wrong.

Furthermore, `Amr bin Dinaar sometimes thought it was possibly due to rain, agreeing with Ayyub, and sometimes he and Abu ash-Shi`thaa' said that it was a combining between the two times, as is reported in the *Saheehayn* from Ibn `Uyaynah, from `Umar bin Dinaar:

'I heard Jaabir bin Zayd saying, "I heard Ibn `Abbaas saying, 'I prayed with Allaah's Messenger (صلى الله عليه و سلم) eight (*rak`aat*) combined and seven (*rak`aat*) combined.'" He said, "I said, 'O Abu ash-Shi`thaa', do you think he delayed *zuhr* or made *asr* earlier, and he delay *maghrib* or make *'ishaa'* earlier?" He said, "I am not sure about that."'

So we say: The matter is not like that; because Ibn `Abbaas was more understanding and knowledgeable about what he was trying to prove, when he prayed the prayer in its time - that which is known in general and

specifically to be allowed, this action was mentioned as an unrestricted evidence for that, and he said, "He intended by that to alleviate any harm from his *Ummah*"! And it is known that the prayer in one of the two times is allowed due to the *hadeeths* about the times, and Ibn `Abbaas is one of the narrators of the *hadeeths* about the times¹ when Jibreel was his (صلى الله عليه وسلم) *imaam* in the House, and he prayed *zuhr* on the second day when the length of a shadow of a thing was the same length as the thing, and he prayed *asr* when the length of the shadow of a thing was the same as the thing.

So if the Prophet (صلى الله عليه وسلم) combining was only this kind, then what is so strange about this meaning? When it is well known that he prayed on the second day each of the two prayers at the end of the time, and he (صلى الله عليه وسلم) said, 'The time is what is between these two.' So praying the first one at the end of its time is more apt to be allowed.

How can you argue that it is disliked to delay (when combining) if the Prophet (صلى الله عليه وسلم) only prayed in the specified time by doing this, and by delaying *maghrib* until the twilight disappeared once, and delaying *'ishaa'* until the third or half of the night then Ibn `Abbaas' intent by clarifying the permissibility of delaying *maghrib* until the time of *'ishaa'* was only to clarify that in this case of combining the matter is wider, that being to raise the burden from the *Ummah*.

Then it is confirmed from Ibn `Abbaas in the *Saheeh* that he mentioned combining while traveling, and that the Prophet (صلى الله عليه وسلم) combined *zuhr* and *asr* while traveling when he set out during *zuhr*. And this discussion was presented earlier.

So know that the expression *jama`* is only used conventionally and customarily when combining during one of the two times, and as for praying between the two times, then it is not conventionally used to refer to that. So how can you use it beyond its convention to say what is otherwise?

Additionally, Ibn Shaqeeq said, 'That did not sit well with me, so I went to Abu Hurairah and asked him about it to which he affirmed it.' Was it that *zuhr* could not be prayed at the end of its time that did not sit well with him? And that *asr* could not be made earlier at the beginning of its time? Was it

¹The *hasan hadeeth* recorded by at-Tirmidhi, and Abu Dawud. See *Nasb ar-Raayah* 1:221 by az-Zayl' ai.

this opinion - the one that causes doubts for some people with little knowledge - that did not sit well with him? Was it this that caused him to feel it necessary to question Abu Hurairah or someone else? This is a well known permissibility among the Muslims, the only doubt about this occurs with some people in the case of *maghrib*, and these people allow delaying it until the end of its time. So the *hadeeth* is an evidence against them.

The permission to delay has nothing to do with the subject of combining, rather it is permissible to delay it until the end of its time, even in the case of *'ishaa'*. And this is what the Prophet (صلى الله عليه وسلم) did as clarified in the *hadeeths* about the times. Also in the authentic *hadeeth*,

‘And *maghrib*'s time is while the twilight has not yet disappeared, and *'ishaa'*'s time is until half of the night.’¹ Just as he (صلى الله عليه وسلم) said, ‘Zuhr's time is as long as the shadow of a thing does not reach its length, and *asr*'s time is as long as the sun has not become yellow.’

So these are the specific times which he clarified by his saying and actions, and he said, ‘The time is what is between these two’ having nothing to do with combining at all. If they say that his saying, ‘combined between them in al-Madeenah while not due to fear nor travel’ means the combining at the junction of the two times, as is said to be quoted from those in Koofah, then there is no difference between his saying and theirs. So then why is man so stingy, there being no better argument against him than his own, and why does he not himself accept what he expects others to.

As well, this is confirmed by other than the *hadeeth* of Ibn `Abbaas and it is reported by at-Tahaawi²

‘Ibn Khuzymah and Ibraaheem bin Abi Dawud, and `Imraan bin Musa, informed us, saying, “Ar-Rabee`a bin Yahya al-Ashnaani reported to us; Sufyaan ath-Thawri reported to us, from Muhammad bin al-Munkadir, from Jaabir bin `Abdullaah saying, ‘Allaah's Messenger (صلى الله عليه وسلم) combined *zuhr* and *asr*, and *maghrib* and *'ishaa'* in al-Madeenah due to a *rukhsah* other than fear or sickness.’

But there is some investigation into the situation of this al-Ashnaani.”

¹Recorded by Muslim.

²*Sharh M'aani al-Aathar* 1:161.

All of this¹ is from the discussion of Shaikh al-Islam Ibn Taymiyyah, and it is a discussion containing quite informative knowledge, and insightful reading, so may Allaah expand His mercy upon him because of the good he provided and his expansive knowledge.

To proceed:

This issue has not ceased to be differed over, so let its manifestation be according to knowledge, or its widening difference be according to the etiquette of the *Sharee'ah*.

May Allaah have mercy upon Imaam Ibn al-Qayyim al-Jawziyah for his insightful answer to Abi Isamaa'eel al-Ansaari when he responded to him, "Shaikh al-Islam is beloved to us, but the truth is more beloved to us than him."²

And this is the rule that we follow.

This matter, and to Allaah is the praise, is among the distinguishing qualities of the *ashaab ul-hadeeth* and *ahl as-Sunnah*, so praise be to Allaah for His bounties, and the thanks is due to Him.³

¹With some abbreviation due to space.

²*Mudaaraj as-Saalakeen* 3:394.

³The translation has omitted a long foot-note at the end of this section. By it the author intended to demonstrate the proper etiquette expressed by the people of knowledge when faced with the realization that they have made a mistake. See *Ahkaam al-Qur'aan* (1:182-3) by al-Qaadhi Ibn al-'Arabi al-Maaliki.

FINAL WORDS

“May Allaah provide us with its benefit”

This is the end of what I have gathered of related sayings and various rulings derived from this issue, written with the needs of the public in mind.

I ask Allaah (سألي) that He make it conforming with what is correct, and refuting what is false, He is Hearing, and Accepting. The last of our calls is *al-Hamdu lillaahi rabbil-`aalameen, wa sallAllaahu wa sallam wa baarak `alaa nabeenaa Muhammadin wa `alaa aalihi wa sahbihi ajma`een.*

Abu al-Haarith al-Halabi al-Athari,
Tuesday, Rajab 17, 1415 H.
(December 12, 1994)

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