

The Adhan in Difficult Weather: Ease for Believers in Islam

Description

Bismillahi Wal Hamdullillah Was Salaatu Was Salaamu â□□ alaa rasoolillahi

Ammaa Baâ□□ d:

A while ago one of my noble brothers requested from me the authentic wordings that the Messenger of Allah added to the adhaan during adverse weather.

After writing it for him on paper he suggested that I should perhaps produce it as a small article in order to make the benefit more general for all. Thus since we are now (in the UK) experiencing some severe cold weather, I saw that this would be a good enough time as any to respond to my brothers request, may Allah reward him with good.

Shaikh Al Albaani mentions in Ath thamar Al Mustaâ□□ taab Vol 1 page 133-137:

If there is extreme cold or rain then he (the Muâ□□ adhin) adds after his statement â□□ Hayaa â□□ alal Falaah, or after the adhaan itself â□□ Saloo fee rihaalikumâ□□ (pray in your abodes) or he says â□□ Wa man Qaâ□□ ada fa laa Haraja â□□ alaihiâ□□ (he who remains at home then there is no harm upon him)

Shaikh Al Albaani then goes on to mention a number of narrations establishing this near abandoned sunnah.

From those ahaadeeth:

The Hadeeth of Ibn Abbaas that was narrated by Abdullah ibnil Haarith who mentioned:

â *Ibn Abbaas delivered a sermon to us on a rainy day. When the Muâ adhin reached (the statement) â Hayyaa â alas Salaahâ he (Ibn Abbaas) commanded him to call: â As Salaatu fir Rihaalâ ((establish) prayer in your abodes), so the people looked at each other, so he said:* ***â This was done by one who is better than me (meaning the Messenger of Allah â Sallallahu Alaihi Was Salam) and indeed it is Azmah*** (binding upon you)â

(Collected by Bukhaari (2/77-78) and Muslim (2/148))

(Trans: This narration was in reference to Jumuah as the following version makes clear)

Abu Daawood narrated it with the following wording:

â Ibn Abbaas said to his muâ adhin on a rainy day when you say I bear witness that Muhammad is the Messenger of Allahâ then do not say â Hayyaa â alas Salaah but say ***â Salloo fee Buyootikumâ*** *(pray in your houses). Then it was as though the people disliked that so he said:* â ***This was done by one who was better than me. Indeed Jumuah is azmah (I.e Compulsory upon you when you hear the call to it) and I do not wish to cause you any harm due to you walking in mud and rain***â

This was also one of the versions collected by Bukhaari (2/307) and Muslim also Ibn Maajah collected a similar narration (300))

2. **The hadeeth of Ibn Umar** narrated by Naafiâ

Ibn Umar called the adhaan on a cold night in (a place on the outskirts of Makkah known as) Dhajnaan then he said: â ***Saloo fee rihaalikumâ*** *(Pray in your Homes) for indeed we were informed that the messenger of Allah used to command a muâ adhin to call his adhaan then say at the end of it* ***â Alaa Saloo fee rihaalikumâ*** *Will you not pray in your homesâ on a cold night or a rainy night while on a journeyâ*

(Collected by Bukhaari (2/89-90) and muslim (2/147))

3. **The narration of Amr Ibn Aws** who said:

â *We were informed by a man from (the tribe of) Thaqeef that that he heard the prophets caller say (in his call) on a rainy night while they were upon a journey hayyaa â alas Salaah Hayaa â alal Falaah,* ***Saloo fee rihaalikumâ***

(Collected by Nasaaâ i (106-107) and Ahmad (5/373))

4. **The Hadeeth of Nuâ□□ aym Ibn Nahhaam** who said:

â□□ *I heard the Muâ□□ adhin of the prophet â□□ Sallallahu alaihi was sallam on a cold night while I was between my sheets, and I wished he would say* ***â□□ Saloo fee rihaalikumâ□□*** *. So when he got to â□□ hayaa â□□ alal Falaah he said â□□* ***Saloo fee rihaalikum*** *(pray in your abodes). I Later asked him (the muâ□□ adhin) about that and he said the prophet â□□ Sallallahu alaihi was sallam commanded him to do soâ□□*

(Collected by Ahmad (4/320) the narrators of this isnaad are all narrators from the six books other than the sheikh that was not named, but the narration has a variant version with varying wordingâ□ ¦)

5. **Upon the authority of Nuâ□□ aym** also who said:

â□□ The call for the dawn prayer was made on a cold day and I was wrapped up in my wifesâ□□ thick sheet. I said: If only he would say: â□□ man qaâ□□ ada fa laa haraja alaihiâ□□ (whosoever remains (at home) then there is no harm upon him) so the caller of the prophet announced at the end of his adhaan â□□ Man Qaâ□□ ada fa laa haraja alaihi'â□□

(Collected by Ahmad 5/320)

The shaikh then mentions a version in the Muâ□□ jam al Kabeer of Imaamut Tabaraani that mentions in it:

â□□ *..so when he said â□□ As Salaatu Khairan minan nawmâ□□ he said (after it)* ***wa man qaâ□□ ada fa laa harajâ□□*** *(whoever remains in their abode then there is no harm*)

The Sheikh thereafter mentions an important note, he states:

Note: *The second version of the first hadeeth indicates that the muâ□□ adhin removes the hayâ□□ alatain (i.e the two statements â□□ hayyaa â□□ alas Salaah Hayyaa alal Falaah) and mentions in their place â□□ As Salaatu Fir Rihaalâ□□ . This is a position that was held by some of the scholars of hadeeth, since Imaam Ibn Khuzaima, who was followed by imam Ibn Hibbaan then Imaam Al Muhib At Tabari (all) placed as a chapter heading upon this hadeeth â□□ The removal of Hayaa â□□ alas Salaah on a rainy dayâ □□ . This is that which the hadeeth would necessitate, if only the narrations being raised and attributed to the messenger (himself) was apparent. If that was established then the muâ□□ adhin would have the choice between removing it, due to this hadeeth or leaving*

it, due to the other ahaadeeth and Allah Knows best.

6. **The Hadeeth of Abu Hurairah** that states:

â□□ *The Messenger of Allah â□□ Sallallahu Alaihi was Salam used to, if it was a cold or rainy night, command his muâ□□ adhin to call the first Adhaan then when he was finished he would call* ***â□□ As Salaatu Fir Rihaalâ□□*** *or â□□* ***Fee Rihaalikumâ□□*** â□□

(Collected by Abu Ahmad Ibn Adi as was mentioned in â□□ Tarhu Tathreeb fee sharhit Taqreebâ□□ of Al Haafidh Al Iraaqi 1/319 but he did not mention anything about its chain of narration)

From these ahaadeeth and this discussion of the Shaikh we conclude the following:

1. That due to the principle in the sharâ□□ iah of the alleviation of harm we have this ruling that establishes ease for the believers.

2. That the announcement is made during cold, difficult and/or rainy weather

3. That the announcement has a number of wordings all of them permissible to use and they are:

1. **â□□ Saloo fee rihaalikumâ□□** â□□ (Pray in your abodes)
2. **â□□ Saloo fir Rihaalâ□□** â□□ (Pray in the houses)
3. **â□□ Alaa Saloo fir Rihaalâ□□** â□□ (Will you not pray in your abodes)
4. **â□□ As Salaatu Fir Rihaalâ□□** â□□ (The prayer (will be established) in the abodes
5. **â□□ Saloo fee buyootikumâ□□** â□□ (Pray in your houses)
6. **â□□ Wa man Qaâ□□ ada Falaa Harajâ□□** â□□ (and whoever remains (at home) then there is no harm)
7. **â□□ Wa man Qaâ□□ ada falaa haraja alaihi**â□□ (and whoever remains (at home) then there is no harm upon him)

4 . That the call is made either after the statement â□□ Hayaa â□□ alal falaahâ□□ or it is made at the end of the adhaan

5. That to remove the hayâ□□ alatain (I.e Hayaa â□□ alas Salaah and Hayaa alal Falaah) and to replace them with this announcement, though it was held permissible by some of the scholars of hadeeth, it is not present in a narration attributed to the Messenger of Allah â□□ Sallallahu alaihi was Salam. Those who hold the position argue that the two

terms are opposed to each other, so they hold that by virtue of the meaning of the wording, the call to come to salaah should be removed. The command to do so is authentically attributed to Ibn Abbaas â□□ Radhiyallahu Anhumaa

6. The ease that is present in the Sunnah

May Allah grant us the tawfeeq to revive these near abandoned sunan of the Messenger â□□ Sallallahu alahi was Sallam

Wallahu Aâ□□ lam

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