

Lessons From The Biography Of The Prophet (صلى الله عليه وسلم)
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله والصلاة والسلام على رسول الله وعلى آهله وصحبه أجمعين

Class 13

24th Jumād Al-Akhir 1445

6th January 2024

Class 13: The angel Jibrīl (عليه السلام) teaches the prophet (صلى الله عليه وسلم) Al-tahārah, how to make wudū‘ and how to pray.

After the first time Jibrīl (عليه السلام) came down upon the prophet (صلى الله عليه وسلم) with the revelation, he came down a second time to teach the prophet (صلى الله عليه وسلم) Al-tahārah – how to clean oneself for the ṣalāh, then he taught him how to pray, i.e, he taught him the ṣalāh This is narrated in many aḥādīth of the prophet (صلى الله عليه وسلم). For example the ḥadīth of Zayd ibn Harith (رضى الله عنه) as mentioned by Imām Aḥmad (رحمه الله) in the book of sunan.

Jibrīl (عليه السلام) taught the prophet (صلى الله عليه وسلم) al-wuḍū‘ and ṣalāh. He took a bowl of water and poured it on his forehead. After Jibrīl (عليه السلام) taught the prophet (صلى الله عليه وسلم) how to make wuḍū‘, he taught the prophet (صلى الله عليه وسلم) to fill his hand with water and flush and pour a handful of water on his private part to make sure there was nothing on his private part.

These two narrations came from two different chains that were deemed weak by the scholars of ḥadīth. Yet Imām Al-Albānī (رحمه الله) deemed these two different chains to be ḥasan – good, according to the science of ḥadīth. The Shaykh (حفظه الله) said, even though the narration we just mentioned to you was deemed by some of the early

scholars to be weak, we still say according to what we learned, that this ḥadīth is ḥasan or good.

Which ṣalāh was obligatory upon the prophet (صلى الله عليه وسلم) before the 5 daily prayers?

The scholars have differed amongst one another regarding which ṣalāh was obligatory upon the prophet (صلى الله عليه وسلم) before the five daily prayers became an obligation upon all of the Muslims, or which ṣalāh was revealed to the prophet (صلى الله عليه وسلم) in the highest of heaven on the night of Al-Isrā' wa-Al-Mi'raj up in the heavens. Pay attention to that point.

Three different opinions regarding whether there was an obligatory salāh before Jibrīl taught the prophet (صلى الله عليه وسلم) how to pray.

The scholars of the sunnah differed amongst one another regarding which ṣalāh became an obligation upon the prophet (صلى الله عليه وسلم) during the first or second time Jibrīl came down to the prophet (صلى الله عليه وسلم) to teach him how to make wuḍū' and how to make ṣalāh. The above mentioned incident happened before the night of the ascent to the heavens when the prophet (صلى الله عليه وسلم) took the obligation of the five daily prayers upon the Muslims.

In other words, was there any obligatory ṣalāh upon the prophet (صلى الله عليه وسلم) from that time until the five daily ṣalāh became an obligation upon the Muslims?

1. **A group of scholars said there was no obligatory Ṣalāh before the five daily ṣalāh.** What was obligatory upon the Muslims ever since our prophet (صلى الله عليه وسلم) became a prophet and a messenger, was tawḥīd - monotheism and calling to Tawḥīd, and leaving off worshipping idols. As for the ṣalāh, it was not obligatory upon the Muslims at the time when Jibrīl came down to teach the prophet (صلى الله عليه وسلم) how to make wuḍū' and how to make ṣalāh.

2. **Another group of scholars said there was an obligatory ṣalāh. However, it was not an obligation, rather, it was highly recommended.** It was mustaḥabbah - highly recommended. Some of the Muslims would voluntarily pray it ever since Jibrīl taught the prophet (صلى الله عليه وسلم) how to make wuḍū' and ṣalāh.

3. **Some of the scholars said there was an obligatory ṣalāh, and that it was two rak'āh in the morning and two rak'āh in the night.** The definition of the morning here was a wide matter. The morning is referred to as al-ghadāt which is, generally speaking, from the time before Fajr all the way until the zenith, when the sun is in the middle of the sky. The other two rak'ah that were made an obligation upon the Muslims were in the night, meaning from after the zenith all the way till sunset. That was narrated by Al-Muzanī (رحمه الله) as well as Al-Ḥarbi (رحمه الله) amongst a group of the scholars.

The Shaykh (حفظه الله) said this matter is only for general knowledge amongst the Muslims. It has no consequence nor should it lead to disagreements whatsoever, nor should any madhab or methodology be based upon it. This is just for your own general knowledge. What is correct, as the Shaykh (حفظه الله) said, is that the only obligatory ṣalāh before Al-Isrā' wa-Al-Mi'rāj, before the prophet (صلى الله عليه وسلم) ascended to the heavens and the five daily ṣalāh were made an obligation, were only the two rak'āh in the morning, and the two rak'āh at night.

After Al-Isrā' wa-Al-Mi'rāj, the five daily prayers were made an obligation upon every Muslim during the day and night. That is the opinion held by a group of the scholars including Ibn Taymiyyah (رحمه الله) as well as Ibn Kathīr (رحمه الله).

The command that prevented the jinn from eavesdropping divine secrets.

After this, the command came down from Allāh (سبحانه و تعالی) to prevent the jinn, (the spirits, creatures of fire or the shayāṭīn, or the devils) from listening to any revelation that came down from the heaven after the prophet (صلى الله عليه وسلم) became a prophet and a messenger. The devils were prevented from listening to the news coming down

from the heavens and the shooting stars (meteors), were thrown at the devils to prevent them from hearing what had been revealed in the heavens.

Disagreements that happened amongst the scholars regarding the shayāṭīn listening to the heavens.

Were the shayāṭīn ever thrown shooting stars and meteors before the prophethood or did it only happen after the prophethood?

1. Some of the scholars said that before the prophethood, the shayāṭīn used to be hit with shooting stars or meteors from the heavens. This only happened very little or not as much. After the prophethood of Muḥammad (صلى الله عليه وسلم), it became more severe. As Allāh, (سبحانه و تعالی) mentioned in the Qur'ān that the heavens became severely guarded and shuhuba, meaning meteors or shooting stars became prevalent. This is the opinion of the majority of the people of knowledge. So the heavens were always guarded, before the prophethood of Muḥammad (صلى الله عليه وسلم), as well as after the prophethood. But after the prophethood, the heavens became guarded more severely. This is the opinion of Ibn Kathīr (رحمه الله) and other scholars of the sunnah.
2. **Ibn Taymiyah** (رحمه الله) said in his book, '**Al-Jawāb Al-Ṣaḥīḥ Liman Baddal Dīn Al-Masīḥ,**' - '**The Correct Response To Those Who Changed The Religion Of The Messiah,**' "Some scholars thought that the shuhub (the shooting stars and meteors) were not used before the prophethood of Muḥammad (صلى الله عليه وسلم), upon any condition. But the correct opinion is that the shuhub were used sometimes by Allāh (سبحانه و تعالی) as has been authenticated in a ḥadīth mentioned in ṣaḥīḥ Muslim.

The tasbīḥ of the angels and the shooting stars that attacked the shayāṭīn.

The ḥadīth states that when the prophet (صلى الله عليه وسلم) was with the Anṣār one night, the sky was lit by a meteor or shooting star. The prophet (صلى الله عليه وسلم) asked the Anṣār, 'what do you say about this?' The Anṣār said, 'we used to say (before Islām) that either a King has died, or a very special person was born, that

is why the sky was lit by that shooting star.’ The prophet (صلى الله عليه وسلم) said, ‘that is not the case. Rather, when Allāh (سبحانه و تعالی) decrees any affair, the angels in the highest heavens, under the Throne of Allāh (سبحانه و تعالی), would start making tasbīḥ, until those in the lower heaven would start making tasbīḥ, and the angels in every heaven would make tasbīḥ until all the way down to the heavens above the earth (the first heaven).

Why would the angels make tasbīḥ?

Some angels would ask other angels, why are you making tasbīḥ? Then the angels would say, ‘we heard those angels who were above us in the second heaven making tasbīḥ and we started making tasbīḥ.’ This sequence would repeat from one heaven to the next heaven above it, until it reached the angels under the Throne who would say, ‘Allāh has decreed an affair.’ That affair would then come down from one heaven to the next and the angels would tell it one to the other, from one heaven to the next one, telling each other what Allāh had decreed (سبحانه و تعالی). During this, the shayāṭīn would be trying to listen to what the angels were saying to one another.

The devils were never able to hear things clearly from the angels.

The shayāṭīn would always differ amongst one another regarding what they heard from the angels. This got to the point that they would be disillusioned about what they heard from the angels. They would take whatever they heard from the angels, while differing amongst one another, and while being disillusioned or imagining and interjecting details from their own imagination, they would go and give that information to the fortune tellers. As is well known, the fortune tellers would manufacture stuff while telling it to the people that come to them.

The point that we want to learn from this ḥadīth as the Shaykh (حفظه الله) said, is that this ḥadīth clearly tells us how the shayāṭīn used to be hit by shuhub - the meteors (shooting stars) during the time of Jahiliyyah, meaning before Muḥammad (صلى الله عليه وسلم) came with Islām.

When Ibn Taymiyyah (رحمه الله) mentioned that in his book, it showed us that during the time of the prophethood, Allāh (سبحانه و تعالی) commanded the heavens to be guarded severely by the angels as well as the shuhub, as we mentioned. But it was not like that before the Prophethood of Muḥammad (صلى الله عليه وسلم).

It is upon you to go back to the Qur'ān and look at those āyāt because the Shaykh (حفظه الله) paraphrased the āyāt. Here the shayāṭīn would sit around the heavens and try to listen or eavesdrop on what the angels conveyed to one another. So the shayāṭīn used to hear what the angels were saying to one another. Once the devils heard that, then the shuhub would come down on the shayāṭīn, so hard that they could not hear clearly what they wanted to eavesdrop from the angels.

Ibn Al-Qayyim (رحمه الله) said the same or similar to what Ibn Taymiyyah (رحمه الله) said of what we just quoted or paraphrased for you in his tafsīr.

وصلی الله علی نبینا محمد وعلی آله وصحبه وسلم