

Answering Mother's Call During Salah – Hadith Explanation

Darulifta Ahlesunnat

(Dawateislami)

Question

What do the noble scholars and jurists of Islamic law say about the following: Is there any such Hadith in which The Messenger of Allah صلى الله تعالى عليه وسلم stated, 'If I were offering Salah and my mother would call me, I would definitely reply to her'?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Yes Indeed! Such a Hadith can be found in *Kanz al-'Ummal*, *Shu'b al-Iman*, *Kashf al-Khifa'*, etc. The scholars of Hadith have graded this Hadith 'Da'eef' because the Sanad (chain of narrators) has a narrator named Yasin Bin Mu'az, whom the scholars of Hadith have graded 'Da'eef'. Remember, the ruling of nullifying the Nafl salah on the mother's call is proven from a Sahih Hadith (in which there is a mention of a worshipper from Bani Israel named 'Juraij'). This is why the scholars have mentioned the ruling that if one is offering Nafl salah, but his parents don't know and they call for him, he should nullify his Salah.

Though the Hadith about the Rahib (worshiper) 'Juraij' mentions an occurrence from the previous nation, those rulings of the previous Shari'ah that have been mentioned in the Qur'an and Hadith but weren't prohibited are practicable in our Shari'ah. There is no such word in this Hadith that indicates it being Mansookh (abrogated), nor have the commentators of Hadith mentioned any such comments. Rather, based on this Hadith, they have extracted the ruling of nullifying the Nafl Salah upon the parents' call if they don't know that their child is offering Salah.

It is stated in *Shu'b al-Iman* about the Hadith mentioned in the question:

اخبرنا ابو الحسين بن بشران، انا ابو جعفر الرزاز، نا يحيى بن جعفر، انا زيد بن الحباب، نا ياسين بن معاذ، نا عبد الله بن مرثد، عن طلق بن علي، قال: سمعت رسول الله صلى الله عليه وسلم يقول: لو

ادرکت والدي او احدهما وانا في صلاة العشاء، وقد قرأت فيها بفاتحة الكتاب تنادي: يا محمد،
لا جبتها: لبيك. ياسين بن معاذ ضعيف

Translation: It has been narrated by Talq Bin Ali that he said, I heard The Messenger of Allah ﷺ saying, "If I had been with my parents, or any one of them, and while offering Isha salah, in which I had recited al-Fatihah, they would call out my name, I would reply to them by saying Labbaik." Yasin Bin Mu'az is Da'eef. (Shu'b al-Iman, Vol. 10, p. 284, Hadith No. 7497, Publ. Riyad)

It is stated in *Kashf al-Khifa'*:

لودعاني والدي أو أحدهما وأنا في الصلاة لأجبهته، والحديث ضعيف

Translation: If my parents or any one of them would call me while I was offering salah, I would definitely reply to them. This Hadith is Da'eef. (Kashf al-Khifa', Vol. 2, p. 160, Hadith No. 2110 Publ. Cairo)

It is stated in *Al-Durr al-Mansoor*:

اخرج البيهقي وضعفه عن طلق بن علي قال سمعت رسول الله صلى الله عليه وسلم يقول لو
ادرکت والدي او احدهما وانا في صلاة العشاء وقد قرأت فيها بفاتحة الكتاب فنادي يا محمد
لا جبتها لبيك

Translation: Imam al-Bayhaqi has mentioned this Hadith on the authority of Talq Bin Ali and graded it Da'eef. Talq Bin Ali said: I heard The Messenger of Allah ﷺ saying, "If I was with my parents or any one of them, and while offering Isha salah and having recited al-Fatiha, they would call my name, I would definitely answer them by saying Labbaik." (Al-Durr al-Mansoor, Vol. 5, p. 266, Publ. Beirut)

The Hadith mentioned in Sahih Bukhari about 'Juraij' is:

عن أبي هريرة، عن النبي صلى الله عليه وسلم، قال: "لم يتكلم في المهد إلا ثلاثة: عيسى، وكان في بني إسرائيل رجل يقال له جريج، كان يصلي، جاءت أمه فدعته، فقال: أجيبها أو أصلي، فقالت: اللهم لا تمته حتى تريه وجوه المومسات، وكان جريج في صومعته، فتعرضت له امرأة وكلمته فأبى، فأتت راعيا فأمكنته من نفسها، فولدت غلاما، فقالت: من جريج فأتوه فكسروا صومعته

وأنزلوه وسبوه، فتوضأ وصلى ثم أتى الغلام، فقال: من أبوك يا غلام؟ قال: الراعي، قالوا: نبني صومعتك من ذهب؟ قال: لا، إلا من طين

Translation: It is narrated from Abu Hurairah رضى الله تعالى عنه that The Messenger of Allah صلى الله تعالى عليه وسلم said: Three people have spoken in their cradles, (First) Esa عليه السلام, (Second) a man from Bani Israel named Juraij. He was offering salah and his mother came and called him. He thought, should I reply to her, or should I continue praying? Then she made a supplication against him, 'Oh Allah! Don't let him die until he sees the faces of fornicators.' While Juraij was in his hermitage, a woman came to him and seduces him, but he denied. Then she went and fornicated with a shepherd and gave birth to a child. She said, 'This belongs to Juraij.' The people came, broke his hermitage, exiled him, and cursed him. He performed wudu, offered Salah then came to the child and said, 'Who is your father, o child.' He replied, 'The shepherd.' The people said, 'We will make your hermitage with gold', to which he replied, 'No, just of clay.' (Sahih Al-Bukhari, Vol. 4, p. 165, Hadith No. 3436, Publ. Dar Tawq al-Najah)

It is stated in *'Umdah al-Qari* in the explanation of this Hadith:

فيه إيثار إجابة الأم على صلاة التطوع، لأن إجابة الأم واجبة فلا تترك لأجل النافلة

Translation: This shows that answering the mother's call is greater than Nafl salah because answering the mother's call is Wajib. Therefore, it cannot be ignored because of Nafl salah. ('Umdah al-Qari, Vol. 16, p. 31, Publ. Beirut)

Mentioning the reason for nullifying the Nafl salah on the mother's call, it is stated in *Sharah Mushkil al-Asaar* and *Al-Mu'tasar Min al-Mukhtasar* (the text is from the former):

لأنه قد يستطيع ترك صلاته وإجابته لأمه لما عليه أن يجيبها فيه والعود إلى صلاته؛ ولأن صلاته إذ أفادت قضاها وبره أمه إذ أفادت لم يستطع قضاءه، وقد ذلك على ذلك ما روي عن رسول الله صلى الله عليه وسلم في جريج الراهب

Translation: This is because the worshipper can leave the salah and answer his mother, as responding to his mother is incumbent upon him. After answering, he can return to offering the salah

because Qada (making up) for the salah is possible whereas Qada (making up) for the mother's obedience isn't possible. The narration of The Holy Prophet ﷺ about the worshipper Juraij proves this. (Sharah Mushkil al-Asaar, Vol. 4, p. 164, Publ. Beirut)

Mentioning the reasoning behind nullifying the Nafl salah upon the mother's call, it is stated in *Radd al-Muhtar* as follows:

لانه ليم عابد بنى اسرائيل على تركه الاجابة وقال صلى الله تعالى عليه وآله وسلم ما معناه لو كان فقيها لا جاب امه وهذا ان لم يعلم انه يصلى فان علم لا تجب الاجابة

Translation: because a worshiper from the Bani Israel was reprehended due to not answering his mother. The Holy Prophet ﷺ

said, the summary of which is: if he were a Faqih (jurist), he would have replied to his mother. This ruling is for when the parents don't know that he is offering Salah. If they are aware, it isn't necessary to reply. (Radd al-Muhtar, Vol. 1, p. 655, Publ. Beirut)

It is stated in *Bahar-e-Shari'at*:

ماں باپ، دادا دادی وغیرہ اصول کے محض بلانے سے نماز قطع کرنا، جائز نہیں، البتہ اگر ان کا پکارنا بھی کسی بڑی مصیبت کے لیے ہو، جیسے اوپر مذکور ہوا تو توڑ دے، یہ حکم فرض کا ہے اور اگر نفل نماز ہے اور ان کو معلوم ہے کہ نماز پڑھتا ہے، تو ان کے معمولی پکارنے سے نماز نہ توڑے اور اس کا نماز پڑھنا انہیں معلوم نہ ہو اور پکارا، تو توڑ دے اور جواب دے، اگرچہ معمولی طور سے بلائیں۔

Translation: It isn't permissible to leave the salah upon the call of one's mother, father, grandfather, grandmother, etc. from the elders. However, if they are calling due to an emergency, as mentioned above, one can leave the salah. This is the ruling for a Fard salah. As for Nafl salah, if they are aware of him offering salah, then he shouldn't leave his salah because of their subtle call. If they don't know that he is offering salah, he should nullify his salah and answer them, even if it is a subtle call. (Bahar-e-Shari'at, Vol. 1, Sect. 3, p. 638, Publ. Maktaba-tul-Madinah, Karachi)

Can we act upon the rulings of the previous Shari'ah or not? Regarding this, it is stated in *Usool al-Sarakhsi*:

اصح الاقاويل عندنا ان ما ثبت بكتاب الله انه كان شريعة من قبلنا اوبيان من رسول الله صلى الله تعالى عليه وآله وسلم فان علينا العمل به على انه شريعة لنبينا عليه السلام ما لم يظهر ناسخه

Translation: According to us, the 'Asahh' (most accurate) opinion is that we must act upon the rulings of the previous Sharī'ah which are mentioned in the Holy Qur'an or the Hadith as they are also included in our Sharī'ah until abrogation. (Usool al-Sarakhsi, Vol. 2, p. 99, Publ. Beirut)

In the explanation of the Hadith of Juraij mentioned in Sahih Bukhari, it is stated in 'Umdah al-Qari:

ذكر ما يستفاد منه: فيه: الاحتجاج بأن شرع من قبلنا شرع لنا

Translation: Mentioning what can be derived from it: This includes the argument that the Sharī'ah of those before us is also considered our Sharī'ah. ('Umdah al-Qari, Vol. 13, p. 39, Publ. Beirut)

It is stated in *Badai' al-Sanai'*:

وما قص الله علينا من شرائع من قبلنا من غير نسخ يصير شريعة لنا مبتدأة ويلزمنا على أنه شريعتنا لا على أنه شريعة من قبلنا الماعرف في أصول الفقه

Translation: It is stated in Usool al-Fiqh that the rulings of the previous Sharī'ah that Allah has mentioned to us without any abrogation will become like a new ruling for us in our Sharī'ah. We must act upon it because it is part of our Sharī'ah, not because it was part of the previous Sharī'ah. (Badai' al-Sanai', Vol. 4, p. 173, Publ. Beirut)

It is stated in *Fatawa Razawiyah*:

شرائع من قبلنا اس وقت تک حجت ہیں کہ ہماری شریعت ممانعت نہ فرمائے۔

Translation: The Sharai' (pl. of Sharī'ah) of those before us are proof till our Sharī'ah prohibits it. (Fatawa Razawiyah, Vol. 22, p. 549, Publ. Raza Foundation, Lahore)

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Allah Almighty knows best and His Messenger صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ knows best.)

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