

THE TIMES OF PRAYER

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فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا
الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا ﴿١٣﴾

*When you have finished As-Salah, remember Allah [swt] standing sitting down and [lying down] on your sides but when you are free from danger perform As-Salah. Verily As-Salah is enjoined on the believers **at fixed hours**.*¹

وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفَا مِنْ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرِي
لِلَّذَكِرِينَ ﴿١١٤﴾

*And perform As-Salah **at the two ends of the day and in some hours of the night**. Verily the good deeds remove the evil deeds. That is a reminder for the mindful.*²

فَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ ﴿٣٩﴾ وَمِنَ
الَّيْلِ فَسَبِّحْهُ وَأَدْبَرَ السُّجُودِ ﴿٤٠﴾

*So bear with patience [O Muhammad (saws)] all that they say and glorify the Praises of your Lord **before the rising of the sun and before [its] setting**. And during a part of the night [also] glorify His Praises and after the prayers.*³

PRAYERS ARE BETWEEN TWO TIMES

Prayer	From	To
Fajr	Break of dawn White thread is distinct from black thread	Spread of dawn across horizon First part of sun has not risen
Dhuhr	Sunrise past zenith Shadow equal to strap of sandal	Shadow equal to object's height
'Asr	Shadow equal to object's height Sun is high and white	Shadow equal to twice object's height Sun has not turned yellow First part of sun has not set
Maghrib	Sunset	Redness of twilight has not vanished
'Isha'	Redness of twilight vanished	$\frac{1}{2}$ of night

¹ Surah An-Nisa' Chapter 4 Verse 103

² Surah Hud Chapter 11 Verse 114

³ Surah Qaf Chapter 50 Verses 39-40

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“A man came to the Prophet [saws] and asked him about the times of prayer. He said, ‘Pray with us for two days.’ When the sun passed its zenith he commanded Bilal [ra] to call the *adhan* then he commanded him to give the *iqamah* for *Dhuhr*; then he commanded him to give the *iqamah* for ‘*Asr* when the sun was high and clearly white. Then he commanded him to give the *iqamah* for *Maghrib* when the sun had set; then he commanded him to give the *iqamah* for ‘*Isha*’ when the red afterglow had disappeared; then he commanded him to give the *iqamah* for *Fajr* when dawn came. On the following day, he commanded him to give the *adhan* for *Dhuhr* when the extreme heat had passed, and it had cooled down; then he prayed ‘*Asr* when the sun was still high, but he delayed it more than he had done the day before; then he prayed ‘*Isha*’ when one-third of the night had passed, and he prayed *Fajr* at the time when it was already light. Then he said, ‘Where is the one who was asking about the times of prayer?’ The man said, ‘Here I am O Messenger of Allah [saws].’ He said, ‘The times of your prayer are between the times you have seen.’”⁴

Abu Bakr bin Abu Musa narrated from his father from the Messenger of Allah [saws] that someone came to him and asked him about the times of prayer. He did not give any reply. Then he had the *iqamah* called for *Fajr* when dawn broke, and the people could hardly recognise one another [because it was so dark]. Then he told him to call the *iqamah* for *Dhuhr* when the sun had passed its zenith, and one would say that it was midday although he knew better than them. Then he told him to call the *iqamah* for ‘*Asr* when the sun was high. Then he told him to call the *iqamah* for *Maghrib* when the sun set. Then he told him to call the *iqamah* for ‘*Isha*’ when the twilight disappeared. Then the following day he delayed *Fajr* until when it was over, one would say that the sun had risen or had almost risen. Then he delayed *Dhuhr* until it was nearly the time when he had prayed ‘*Asr* the day before. Then he delayed ‘*Asr* until when it was over, one would say that the sun had turned red. Then he delayed *Maghrib* until the twilight was about to disappear. Then he delayed ‘*Isha*’ until it was the first third of the night. The next day he called the one who had asked and said, “The times [of prayers] are between each two times.”⁵

“Jibril [as] led me [Prophet Muhammad (as)] twice at the House [*Ka’bah* in Makkah]. So he prayed *Dhuhr* the first time when the shadow was similar to [the length of] the strap of a sandal. Then he prayed ‘*Asr* when everything was similar [to the length of] its shadow. Then he prayed *Maghrib* when the sun had set, and the fasting person breaks fast. Then he prayed ‘*Isha*’ when the twilight [redness of the sky] had vanished. Then he prayed *Fajr* when *Fajr* [dawn] began and when eating is prohibited for the fasting person. The second time he prayed *Dhuhr* when the shadow of everything was similar to [the length of] it at the time of ‘*Asr* the day before. Then he prayed ‘*Asr* when the shadow of everything was about twice as long as it. Then he prayed *Maghrib* at the same time as he did the first time. Then he prayed ‘*Isha*’ the later one when a third of the night had gone. Then he prayed *Subh* [*Fajr*] when the land glowed [the light was apparent]. Then Jibril [as] turned towards me and said, ‘O Muhammad [saws]! These are the times of the Prophets before you and the time is what is between these two times.’”⁶

⁴ Sunan Ibn Majah Sahih 667; Sahih Muslim 1391 [176/613], 1392 [177/613]; Sunan An-Nasa’i Sahih 520, Jami’ At-Tirmidhi Sahih 152

⁵ Sahih Muslim 1393 [178/614]; Sunan An-Nasa’i Sahih 524; Sunan Abu Dawud Sahih 395

⁶ Jami’ At-Tirmidhi Hasan 149; Sunan Abu Dawud Hasan 393; Sunan An-Nasa’i Hasan 503

أَحَلَّ لَكُمْ لَيْلَةَ الصَّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالآنَ بَاشِرُوهُنَّ وَأَبْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُمُوا الصَّيَامَ إِلَى اللَّيْلِ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لِّلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ



*It is made lawful for you to have sexual relations with your wives on the night of As-Saum [the fasts]. They are Libas [body cover] for you, and you are the same for them. Allah [swt] knows that you used to deceive yourselves, so He turned to you and forgave you. So now have sexual relations with them and seek that which Allah [swt] has ordained for you **and eat and drink until the white thread of dawn appears to you distinct from the black thread** then complete your Saum [fast] till the nightfall. And do not have sexual relations with them while you are in I'tikaf [seclusion] in the mosques. These are the limits [set] by Allah [swt] so approach them not. Thus does Allah [swt] make clear His ayah [revelations] to mankind that they may become Al-Muttaqun [the pious].⁷*

⁷ Surah Al-Baqarah Chapter 2 Verse 187

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HADITHS OF JABIR BIN 'ABDULLAH AL-ANSARI [RA]

It was narrated from Jabir bin 'Abdullah [ra] that Jibril [as] came to the Prophet [saws] to teach him the times of prayer. Jibril [as] went forward with the Messenger of Allah [saws] behind him and the people behind the Messenger of Allah [saws] and he prayed *Dhuhr* when the sun had passed its zenith. Then he came to him when the shadow of a person was equal to his height and did as he had done before; Jibril [as] went forward with the Messenger of Allah [saws] behind him and the people behind the Messenger of Allah [saws] and he prayed 'Asr. Then Jibril [as] came to him when the sun had set; Jibril [as] went forward with the Messenger of Allah [saws] behind him and the people behind the Messenger of Allah [saws] and he prayed *Maghrib*. Then he came to him when the twilight had disappeared; Jibril [as] went forward with the Messenger of Allah [saws] behind him and the people behind the Messenger of Allah [saws] and he prayed 'Isha'. Then he came to him when dawn broke; Jibril [as] went forward with the Messenger of Allah [saws] behind him and the people behind the Messenger of Allah [saws] and he prayed *Al-Ghaddah*. Then he came to him on the second day when a man's shadow was equal to his height and did as he had done the day before; he prayed *Dhuhr*. Then he came to him when the shadow of a man was twice his height and did what he had done the day before and prayed 'Asr. Then he came to him when the sun had set and did what he had done the day before and prayed *Maghrib*. Then we slept and got up again. Then he came to him and did what he had done the day before and prayed 'Isha'. Then he came to him when the [light of] dawn was spread [on the horizon], and the stars were still clear in the sky, and he did the same as he had done the day before and prayed *Al-Ghadah*. Then he said, "The time between these two is the time for prayer."⁸

"Muhammad bin 'Ali and I [Al-Husain bin Bashir bin Sallam] entered upon Jabir bin 'Abdullah Al-Ansari [ra]. We said to him, "Tell us about the prayer of the Messenger of Allah [saws]." That was at the time of Al-Hajjaj bin Yusuf. He said, "The Messenger of Allah [saws] came out and prayed *Dhuhr* when the sun had passed its zenith, and the shadow [of a thing] was the length of a sandal-strap. Then he prayed 'Asr when the shadow of a man was the length of a sandal-strap plus his height. Then he prayed *Maghrib* when the sun had set. Then he prayed 'Isha' when the twilight disappeared. Then he prayed *Fajr* when the dawn broke. The next day he prayed *Dhuhr* when a man's shadow was equal to his height. Then he prayed 'Asr when a man's shadow was twice his height and [the time between the prayer and sunset] lasted as long as it takes a swift rider to reach Dhul-Hulaifah. Then he prayed *Maghrib* when the sun set then he prayed 'Isha' when one-third or one-half of the night had passed" – [one of the narrators] Zaid [ra] was not sure, "then he prayed *Fajr* when it had become bright."⁹

HADITHS OF 'ABDULLAH BIN 'AMR [RA]

"The time for *Dhuhr* [extends] until 'Asr comes. And the time for 'Asr [extends] as long as the sun does not become yellow. And the time for *Maghrib* [extends] as long as the redness of the twilight does not disappear. And the time for 'Isha' [extends] until half the night. And the time for *Fajr* [extends] until sunrise."¹⁰

⁸ Sunan An-Nasa'i Sahih 514, Hasan 527

⁹ Sunan An-Nasa'i Sahih 525

¹⁰ Sunan Abu Dawud Sahih 396; Sahih Muslim 1386 [172/612]; Sunan An-Nasa'i Sahih 523; Sahih Muslim 1385 [171/612]

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“The time for *Dhuhr* is when the sun passes its zenith, and the shadow of a man is equal in length to him so long as ‘*Asr* has not come. The time for ‘*Asr* is so long as the sun has not turned yellow. The time for *Maghrib* prayer is so long as the twilight has not yet disappeared. The time for the ‘*Isha*’ prayer is until halfway through the night. The time for the *Subh* prayer is from dawn so long as the sun has not yet risen. When the sun rises, then refrain from praying for it rises between the horns of the *Shaitan*.”¹¹

“The Messenger of Allah [saws] was asked about the times of prayer. He said, “The time for the *Fajr* prayer is so long as the first part of the sun has not risen. The time for the *Dhuhr* prayer is from when the sun passes the middle of the sky so long as ‘*Asr* has not come. The time for the ‘*Asr* prayer is so long as the sun has not turned yellow, and the first part of it has not disappeared. The time for the *Maghrib* prayer is when the sun sets so long as the twilight has not disappeared. The time for ‘*Isha*’ prayer is until halfway through the night.”¹²

WHEN *IMAMS* PRAY OUT OF TIME

TO OFFER PRAYER ON TIME AT HOME

“The Messenger of Allah [saws] said, ‘You may come across people who offer a prayer at the wrong time. If you meet them, then perform prayer in your houses at the time that you know then pray with them and make that voluntary.’”¹³

AND TO JOIN PRAYER OUT OF TIME IF YOU ARE IN THE *MASJID*

It was narrated that Abu Dharr [ra] said, “The Messenger of Allah [saws] said, striking my thigh, ‘What will you do if you are among people who delay the prayer from its proper time?’ He said, ‘What do you command me to do?’ He said, ‘Offer the prayer on time then go about your business and if the *iqamah* for prayer is called when you are in the *masjid* then pray.’”¹⁴

“I [Abu Al-‘Aliyah Al-Bara’] said to ‘Abdullah bin As-Samit, ‘We pray behind rulers on Fridays who delay the prayer.’ He struck me painfully on the thigh and said, ‘I asked Abu Dharr [ra] about that, and he struck me on the thigh and said, “I asked the Messenger of Allah [saws] about that, and he said, ‘Offer the prayer on time and make your prayer with them voluntary.’””¹⁵

“There will be leaders in charge of you after me that will be delayed by [various] matters in performing the prayer in its proper time until its time goes. So offer the prayer at its proper time.” A man said, “O Messenger of Allah [saws]! Should we pray with them?” He replied, “Yes if you wish.”¹⁶

¹¹ Sahih Muslim 1388 [173/612]

¹² Sahih Muslim 1389 [174/612]

¹³ Sunan Ibn Majah Sahih 1255

¹⁴ Sahih Muslim 1468 [241/648], 1470 [243/648], 1465 [238/648], 1466 [239/648]; Sunan Abu Dawud Sahih 431

¹⁵ Sahih Muslim 1471 [244/648], 1469 [242/648]

¹⁶ Sunan Abu Dawud Sahih 433; Sunan Ibn Majah Sahih 1257

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“Mu’adh bin Jabal [ra] came to us in Yemen; as the emissary of the Messenger of Allah [saws] to us. So I heard him say the *Takbir* during *Fajr*. He was a man with a very deep voice and [immediately] love for him was placed in me [by Allah (swt)]. So I did not leave him until I buried him in Ash-Sham [after his] death. Then I searched for the most knowledgeable person after him, so I went to Ibn Mas’ud [ra] and attached myself to him until he died. Once he told me that the Prophet [saws] said, ‘How will your affairs be when there will be *Amirs* in charge of you who will offer the prayers at other than their proper times?’ I said, ‘So what do you command me to do if I live to that time, O Messenger of Allah [saws]?’ He said, ‘Offer the prayer at its proper time and make your prayer with them voluntary.’”¹⁷

AS LONG THE IMAMS PRAY FACING THE QIBLAH

“There will be leaders after me who will delay the prayers. So [this matter] will be for you and against them. Pray with them as long as they pray facing the *Qiblah*.”¹⁸

RECOMMENDED TO START PRAYERS AT ITS EARLIEST TIME

“The Messenger of Allah [saws] was asked, ‘Which actions are the best?’ He said, ‘Prayer at its earliest time.’”¹⁹

“A man said to Ibn Mas’ud [ra], ‘Which deed is most virtuous?’ He said, ‘I asked Allah’s Messenger [saws]. He said, ‘*Salah* at the beginning of its time.’ I asked him, ‘What is after that O Messenger of Allah [saws]?’ He said, ‘Being dutiful to one’s parents.’ I said, ‘What is after that?’ He said, ‘*Jihad* in the Way of Allah [swt].’”²⁰

“Allah’s Messenger [saws] did not pray any *salah* at the end of its time [except for] two times until Allah [swt] took him.”²¹

“We asked Jabir [ra] about the times of the prayers of the Messenger of Allah [saws]. He said, ‘He use to pray *Dhuhr* when it was hot, and ‘*Asr* when the sun was still bright [*hayyah*]; and *Maghrib* when the sun set; and ‘*Isha*’ if the people were plenty he would pray it early, and if they were few he would delay it, and *Subh* [*Fajr*] when it was still dark.’”²²

HADITHS OF ABU BARZAH AL-ASLAMI [RA]

“The Messenger of Allah [saws] would pray *Dhuhr* when the sun passed its zenith. And he would pray ‘*Asr* and one of us could go to the furthest part of Al-Madinah and return while the sun would still be bright [*hayyah*]. And he would not see any problem in delaying ‘*Isha*’ to the third of the night until the middle of the night. And he would dislike sleeping before it and conversing at night after it. And he would pray the *Subh* [*Fajr*] and one of us would recognise his companion if he knew him. And he would recite between sixty to a hundred [verses] in it [during *Fajr*].”²³

¹⁷ Sunan Abu Dawud Hasan 432

¹⁸ Sunan Abu Dawud Hasan 434

¹⁹ Sunan Abu Dawud Sahih 426; Jami’ At-Tirmidhi Sahih 170

²⁰ Jami’ At-Tirmidhi Sahih 173; Sahih Al-Bukhari 527; Sunan An-Nasa’i Sahih 612, Sahih 611

²¹ Jami’ At-Tirmidhi Hasan 174

²² Sunan Abu Dawud Sahih 397; Sahih Al-Bukhari 565, 560; Sahih Muslim 1460 [233/646]

²³ Sunan Abu Dawud Sahih 398

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“My father and I [Abu-Minhal (ra)] went to Abi Barza Al-Aslami [ra], and my father said to him, ‘Tell us how Allah’s Messenger [saws] used to offer the compulsory congregational *salah*.’ He said, ‘He used to offer the *Dhuhr* prayer which you call the first prayer as the sun declined at noon, the *Asr* at a time when one of us could go to his family at the farthest place in Al-Madinah while the sun was still hot. And the Prophet [saws] preferred to offer the *Isha*’ prayer late and disliked sleep before it or talk after it. And he used to return after finishing the morning [*Fajr*] prayer at such a time when it was possible for one to recognise the person sitting by his side, and he used to recite 60 to 100 *ayah* [verses] of the Qur’an in it.”²⁴

“Sayyar bin Salamah informed me [Shu’bah], ‘I heard my father asking Abu Barzah [ra] about the prayer of the Messenger of Allah [saws].’ I said, ‘Did you hear him?’ He said, ‘It is as if I can hear him now.’ He said, ‘I heard my father asking him about the prayer of the Messenger of Allah [saws].’ He said, ‘He did not mind delaying some of them,’ meaning *Isha*’, ‘until halfway through the night and he did not like to sleep before *Isha*’ nor speak afterwards.’ Then I met him later on, and I asked him, and he said, ‘He used to pray *Dhuhr* when the sun passed its zenith, and he prayed *Asr* and a man could go to the farthest part of Al-Madinah, and the sun would still be bright.’ As for *Maghrib*, I do not know what time he mentioned. Then I met him after that, and I asked him, and he said, ‘He used to pray *Subh* and a man would leave looking at his companion whom he knew, and he would recognise him. And he used to recite between sixty and one hundred verses in it.”²⁵

“My father and I [Sayyar bin Salamah] entered upon Abu Barzah [ra], and my father said to him, ‘How did the Messenger of Allah [saws] pray the prescribed prayers?’ He said, ‘He used to pray *Dhuhr* which you call *Al-Ula* [the first] when the sun had passed its zenith; he used to pray *Asr* then one of us could go back to his home in the farthest part of Al-Madinah when the sun was still bright.’ He said, ‘I forgot what he said to me about *Maghrib*.’ – ‘And he used to like to delay *Isha*’ which you call *Al-Atamah*, and he did not like to sleep before it nor speak after it. And he used to finish the *Al-Ghadah* [*Fajr*] prayer when a man could recognise his neighbour, and he used to recite between sixty and one hundred verses.”²⁶

ESPECIALLY THE *FAJR* PRAYER [*SUBH*]

“The Messenger of Allah [saws] prayed *Subh* as soon as he was certain the dawn had appeared.”²⁷

“Pray *Subh* in the *subh* [at dawn] for it is greater for your rewards [(or) greater in reward]²⁸.”

“I [Mughith bin Sumayy] prayed *Subh* with ‘Abdullah bin Zubair [ra] in the darkness, and when he said the *Taslim*, I turned to Ibn ‘Umar [ra] and said, ‘What is this prayer?’ He said, ‘This is how we prayed with the Messenger of Allah [saws] and with Abu Bar [ra] and ‘Umar [ra]. When ‘Umar [ra] was stabbed ‘Uthman [ra] delayed it until there was light.”²⁹

²⁴ Sahih Al-Bukhari 599, 541; Sunan Abu Dawud Sahih 398

²⁵ Sahih Muslim 1462 [235/647]; Sunan An-Nasa’i Sahih 496

²⁶ Sunan An-Nasa’i Sahih 531, Sahih 526; Sahih Al-Bukhari 547

²⁷ Sunan An-Nasa’i Sahih 544

²⁸ Sunan Abu Dawud Sahih 424; Sunan Ibn Majah Sahih 672

²⁹ Sunan Ibn Majah Sahih 671

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“The believing women used to attend *Fajr* prayer with the Messenger of Allah [saws] wrapped in their *mirt* [cloak with markings on it made from wool, silk, etc.] then they would go back to their houses, and no one would recognise them because the Messenger of Allah [saws] would pray when it was still dark.”³⁰

ESPECIALLY THE *DHUHR* PRAYER

“We complained to the Messenger of Allah [saws] about the heat of the sunbaked ground, but he did not respond to our complaint.”³¹

“The Prophet [saws] used to pray the *Hajir* prayer, which you call *Dhuhr* when the sun had passed its zenith.”³²

“I [‘A’ishah (ra)] have not seen anyone who hastened *Dhuhr* more than Allah’s Messenger [saws] nor Abu Bakr [ra] nor ‘Umar [ra].”³³

HADITHS OF ANAS BIN MALIK [RA]

“Anas [ra] told me [Az-Zuhri] that the Messenger of Allah [saws] went out when the sun had passed its zenith and led them in *Dhuhr* prayer.”³⁴

“We used to pray [*Dhuhr*] with the Messenger of Allah [saws] when it was intensely hot, and if one of us could not place his forehead firmly on the ground, he would spread out his garment and prostrate on it.”³⁵

“I [Hamzah Al-‘A’idhi (ra)] heard Anas bin Malik [ra] say, ‘When the Prophet [saws] halted he would not move on until he had prayed *Dhuhr*.’ A man said, ‘Even if it was the middle of the day?’ He said, ‘Even if it was the middle of the day.’”³⁶

“The Prophet [saws] used to pray *Dhuhr* when the sun declined.”³⁷

“Allah’s Messenger [saws] would hasten *Dhuhr* more than you while you hasten ‘*Asr* more than him.”³⁸

“The Messenger of Allah [saws] would pray *Dhuhr* when it was still hot, and he would not pray any prayer that was more difficult upon his Companions than this one. Then it was revealed, ‘Guard the prayers and [especially] the middle [*Al-Wusta*] prayer,’ and he said, ‘Before it are two prayers and after it are two prayers.’”³⁹

³⁰ Sahih Muslim 1458 [231/645], 1457 [230/645], 1459 [232/645]; Sahih Al-Bukhari 578; Sunan Abu Dawud Sahih 423; Sunan An-Nasa’i Sahih 546, Sahih 547

³¹ Sunan Ibn Majah Sahih 676

³² Sunan Ibn Majah Sahih 674

³³ Jami’ At-Tirmidhi Hasan 155

³⁴ Sunan An-Nasa’i Sahih 497

³⁵ Sahih Muslim 1407 [191/620]; Sahih Al-Bukhari 542; Jami’ At-Tirmidhi Sahih 156;

³⁶ Sunan An-Nasa’i Sahih 499

³⁷ Sahih Muslim 1404 [188/618]; Sunan Ibn Majah Sahih 673; Sunan Abu Dawud Sahih 403; Sahih Al-Bukhari between 539 and 540

³⁸ Jami’ At-Tirmidhi Sahih 161

³⁹ Sunan Abu Dawud Sahih 411

THE TIMES OF PRAYER

“We came to the Messenger of Allah [saws] and complained to him about the hot sand, and he did not respond to our complaint.” Zuhair [ra] said, “I said to Abu Ishaq [ra], ‘Was that concerning *Dhuhr*?’ He said, ‘Yes.’ I said, ‘Was it about praying it earlier?’ He said, ‘Yes.’”⁴⁰

“I [Jabir bin ‘Abdullah (ra)] would pray *Dhuhr* with the Messenger of Allah [saws] and would take a handful of pebbles in my hand in order to cool them. I would place them [on the ground] for my forehead and prostrate on them due to the severe heat.”⁴¹

UNLESS IT IS TOO HOT AT *DHUHR*

“Allah’s Messenger [saws] was on a journey, and Bilal [ra] was with him. So he wanted to call for the prayer, but he [the Prophet (saws)] said, ‘Let it get cooler.’ Then he wanted to call for the prayer, so Allah’s Messenger [saws] said, ‘Let it get to the cooler time of *Dhuhr*.’ Until we saw the shadows of the hillocks, then he commanded that the *iqamah* be called and then led the people in prayer. Allah’s Messenger [saws] said, ‘The severity of heat is from the raging of Hell so wait until it becomes cooler for the [*Dhuhr*] prayer.’”⁴²

“Offer *Dhuhr* prayer when it becomes cooler as the severity of heat is from the raging of the Hell-fire.”⁴³

“I [Khalid bin Dinar Abu Khaldah (ra)] heard Anas bin Malik (ra) say, ‘When it was hot the Messenger of Allah [saws] would wait until it cooled down to pray and when it was cold he would hasten to pray.’”⁴⁴

“Wait until it cools down to pray *Dhuhr* for the heat you experience is a breeze from Hell.”⁴⁵

HADITHS OF ABU HURAIRAH [RA]

“The Prophet [saws] said, ‘In very hot weather delay the *Dhuhr* prayer till it becomes cooler because the severity of heat is from the raging of the Hell-fire.’”⁴⁶

“The Fire said, ‘Lord, parts of me have consumed other parts; give me permission to breathe out.’ So He gave it permission to breathe out once in the winter and once in the summer. What you experience of cold or intense cold is the breath of Hell and what you experience of heat or intense heat is the breath of Hell.”⁴⁷

“When it is hot wait for it to cool down somewhat before praying for the intense heat is an exhalation from Hell. The Fire complained to its Lord, so He gave it permission to breathe out twice each year once in the winter and once in the summer.”⁴⁸

“The Messenger of Allah [saws] said, ‘Wait for it to cool down before you pray the *Dhuhr*.’”⁴⁹

⁴⁰ Sahih Muslim 1406 [190/619], 1405 [189/619]; Sunan An-Nasa’i Sahih 498; Sunan Ibn Majah Sahih 675

⁴¹ Sunan Abu Dawud Hasan 399

⁴² Jami’ At-Tirmidhi Sahih 158; Sunan Abu Dawud Sahih 401; Sahih Muslim 1400 [184/616]; Sahih Al-Bukhari 535, 539

⁴³ Sahih Al-Bukhari 538; Sunan Ibn Majah Sahih 679

⁴⁴ Sunan An-Nasa’i Sahih 500

⁴⁵ Sunan An-Nasa’i Sahih 502

⁴⁶ Sahih Al-Bukhari 536; Sunan An-Nasa’i Sahih 501; Sunan Ibn Majah Sahih 677, Sahih 678; Jami’ At-Tirmidhi Sahih 157; Sunan Abu Dawud Sahih 402; Sahih Muslim 1395 [180/615], 1397 [181/615], 1398 [182/615]

⁴⁷ Sahih Muslim 1403 [187/617], 1401 [185/617]

⁴⁸ Sahih Muslim 1402 [186/617]

⁴⁹ Sunan Ibn Majah Sahih 681

THE TIMES OF PRAYER

TO DELAY *DHUHR* IN WINTER

“The Prophet [saws] prayed *Dhuhr* when the length of [a person’s shadow] was between three and five feet in summer and between five and seven feet in winter.”⁵⁰

ESPECIALLY THE ‘*ASR* PRAYER

It was narrated from Al-‘Ala bin ‘Abdur-Rahman [ra] that he entered upon Anas bin Malik [ra] in his house in Al-Basrah when he had finished *Dhuhr*, and his house was beside the *masjid*. When we entered upon him, he said, ‘Have you prayed ‘*Asr*?’ We said, ‘We have just finished *Dhuhr*.’ He said, ‘Pray ‘*Asr*.’ So we stood up and prayed, and when we had finished, he said, ‘I heard the Messenger of Allah [saws] say, “That is the prayer of the hypocrite. He sits watching the sun then when it is between the horns of the *Shaitan* he stands up and pecks out four *raka’ah* in which he remembers Allah [swt] only a little.”’⁵¹

“Allah’s Messenger [saws] used to offer the ‘*Asr* prayer at a time when the sunshine was still inside my chamber, and no shadow had yet appeared in it.”⁵²

“We were with the Messenger of Allah [saws] on a campaign, and he said, ‘Hasten to perform prayer on a cloudy day for whoever misses the ‘*Asr* prayer all his good deeds will be in vain.”⁵³

“We used to pray ‘*Asr* with the Messenger of Allah [saws] then a camel would be slaughtered and divided into ten parts then it would be cooked, and we would eat cooked meat before the sun set.”⁵⁴

HADITHS OF ANAS BIN MALIK [RA]

“That is the prayer of the hypocrite. He sits watching the sun until when it is between the horns of the *Shaitan* he stands and pecks out four [units of prayer] not remembering Allah [swt] in them but a little.”⁵⁵

“We offered the *Dhuhr* prayer with ‘Umar bin ‘Abdul ‘Aziz and then went to Anas bin Malik [ra] and found him offering the ‘*Asr* prayer. I [Abu Umama] asked him, ‘O uncle! Which prayer have you offered?’ He said, ‘The ‘*Asr* and this is [the time of] the prayer of Allah’s Messenger [saws] which we used to offer with him.”⁵⁶

“We used to offer the ‘*Asr* prayer, and after that, if one of us went to Quba’ he would arrive there while the sun was still high.”⁵⁷

“Allah’s Messenger [saws] used to offer the ‘*Asr* prayer at a time when the sun was still hot and high, and if a person went to Al-‘Awali Al-Madinah, he would reach there when the sun was still high. Some of Al-‘Awali of Al-Madinah were about four miles or so from the town.”⁵⁸

⁵⁰ Sunan An-Nasa’i Sahih 504; Sunan Abu Dawud Hasan 400

⁵¹ Sahih Muslim 1412 [195/622]; Sunan An-Nasa’i Sahih 512; Sunan Abu Dawud Sahih 413

⁵² Sahih Al-Bukhari 545, 546, 544, 522; Sunan An-Nasa’i Sahih 506; Sahih Muslim 1382 [168/611], 1383 [169/611], 1384 [170/611], 1381 [168/611]; Sunan Ibn Majah Sahih 683; Sunan Abu Dawud Sahih 407; Jami’ At-Tirmidhi Sahih 159

⁵³ Sunan Ibn Majah Sahih 694; Sahih Al-Bukhari 594, 553

⁵⁴ Sahih Muslim 1415 [198/625]

⁵⁵ Jami’ At-Tirmidhi Sahih 160

⁵⁶ Sahih Al-Bukhari 549; Sahih Muslim 1413 [196/623]; Sunan An-Nasa’i Sahih 510

⁵⁷ Sahih Al-Bukhari 551; Sahih Muslim 1410 [193/621]; Sunan An-Nasa’i Sahih 507

THE TIMES OF PRAYER

“The Messenger of Allah [saws] led us in praying ‘*Asr* and when he had finished a man from Banu Salimah came and said, ‘O Messenger of Allah [saws] we want to slaughter a camel of ours, and we would like you to be present.’ He said, ‘Yes.’ So he set out, and we set out with him, and we found that the camel had not yet been slaughtered. It was slaughtered then cut into pieces, and some of it was cooked then we ate before the sun set.”⁵⁹

“We used to pray ‘*Asr* then a man could go out to Banu ‘Amr bin ‘Awf and find them praying ‘*Asr*.”⁶⁰

ESPECIALLY THE *MAGHRIB* PRAYER

“We used to offer the *Maghrib* prayer with the Prophet [saws] when the sun disappeared from the horizon.”⁶¹

“We used to offer the *Maghrib* prayer with the Prophet [saws] and after finishing the *salah* one of us may go away and could still see as far as the spot where one’s arrow might reach when shot by a bow.”⁶²

“Abu Ayyub [ra] came to us [during one of the battles] as a fighter. ‘Uqbah bin ‘Amir [ra] at that time was [the governor] in charge of Egypt, and he delayed *Maghrib*. Abu Ayyub [ra] stood up and said, ‘What prayer is this O ‘Uqbah [ra]?’ So he said, ‘We were kept busy [by some matter].’ He said, ‘Did you not hear the Messenger of Allah [saws] say, “My nation will remain in good [(or) upon the *fitrah*] as long as they do not delay *Maghrib* until the stars appear.”’⁶³

“The Messenger of Allah [saws] said, ‘My *ummah* will continue to adhere to the *fitrah* so long as they do not delay the *Maghrib* until the stars have all come out.’⁶⁴

“We would pray *Maghrib* with the Prophet [saws] then shoot [arrows], and we would be able to see the place the arrow [landed].”⁶⁵

EXCEPT FOR ‘*ISHA*’ WHICH IS DELAYED

“We waited for the Prophet [saws] for the ‘*Atamah* [‘*Isha*’] prayer, but he was delayed. Some of us thought that he would not come out, and some said that he had already prayed. While we were in this state, the Prophet [saws] came out, and they told him what they told him. He said, ‘Pray this prayer during the darkness of the night for you have been preferred with it over all other nations and no nation before you has prayed it.’⁶⁶

⁵⁸ Sahih Al-Bukhari 550; Sunan Abu Dawud Sahih 404; Sunan An-Nasa’i Sahih 508; Sahih Muslim 1408 [192/621]; Sunan Ibn Majah Sahih 682

⁵⁹ Sahih Muslim 1414 [197/624]

⁶⁰ Sahih Muslim 1411 [194/621]

⁶¹ Sahih Al-Bukhari 561; Sahih Muslim 1440 [216/636]; Sunan Abu Dawud Sahih 417; Sunan Ibn Majah Sahih 688

⁶² Sahih Al-Bukhari 559; Sahih Muslim 1441 [217/637]; Sunan Ibn Majah Sahih 687

⁶³ Sunan Abu Dawud Hasan 418

⁶⁴ Sunan Ibn Majah Hasan 689

⁶⁵ Sunan Abu Dawud Sahih 416

⁶⁶ Sunan Abu Dawud Sahih 421

THE TIMES OF PRAYER

'Abdullah bin 'Umar [ra] narrated that the Messenger of Allah [saws] was distracted one night and delayed 'Isha' until we fell asleep in the *masjid* then woke up then we fell asleep then woke up. Then the Messenger of Allah [saws] came out to us and said, "There is no one on earth tonight who is waiting for the prayer other than you."⁶⁷

"Were it not that I would impose too much difficulty on my *Ummah* I would have commanded them to delay 'Isha' and to use the *siwak* for every prayer."⁶⁸

"The Messenger of Allah [saws] used to offer the [other] prayers as you do, but he used to delay 'Isha' later than you do, and he used to make his prayers brief."⁶⁹

"Once Allah's Messenger [saws] delayed the 'Isha' prayer to such an extent that the people slept and got up and slept again and got up again. Then 'Umar bin Al-Khattab [ra] stood up and reminded the Prophet [saws] of the prayer." 'Ata' [ra] said, 'Ibn Abbas [ra] said, "The Prophet [saws] came out as if I am looking at him at this time and water was trickling from his head and he was putting his hand on his head and then said, 'Hadn't I thought it hard for my followers I would have ordered them to offer ['Isha'] *salah* at this time.' I asked 'Ata' [ra] for further information how the Prophet [saws] had kept his hand on his head as he was told by Ibn 'Abbas [ra]. 'Ata' [ra] separated his fingers slightly and put their tips on the side of the head brought the fingers downwards approximating them till the thumb touched the lobe of the ear at the side of the face at the temple and towards the beard. He neither slowed nor hurried in this action, but he acted like that. The Prophet said, 'Hadn't I thought it hard for my followers I would have ordered them to offer *salah* at this time.'"⁷⁰

"I ['Urwah bin Az-Zubair [ra] heard Bashir bin Abi Mas'ud [ra] say that he heard Abu Mas'ud Al-Ansari [ra] narrate that he heard the Messenger of Allah [saws] say, 'Jibril [as] came down and informed me of the times of the prayers. So I prayed with him, then I prayed with him, then I prayed with him, then I prayed with him, then I prayed with him – and he counted with his fingers five prayers.' So I [Abu Mas'ud (ra)] saw the Messenger of Allah [saws] pray *Dhuhr* when the sun started its descent [after its zenith], and he sometimes delayed it if it were hot. And I saw him praying 'Asr while the sun was high and bright before it becomes yellowish. A person would leave [after] the ['Asr] prayer and [still manage to] arrive at Dhul-Hulaifah before sunset. And he would pray *Maghrib* when the sun set. And he would pray 'Isha' when the skies would become dark, and sometimes he would delay it until the people congregated. And he prayed *Subh [Fajr]* once while it was [still] dark and another time he prayed it while it was bright. Then after that, he would pray it while it was dark, and he did this until he died, never returning [to the time] of brightness."⁷¹

⁶⁷ Sahih Muslim 1447 [221/639]

⁶⁸ Sunan An-Nasa'i Sahih 535; Sunan Ibn Majah Sahih 690

⁶⁹ Sahih Muslim 1454 [227/643], 1453 [226/643]; Sunan An-Nasa'i Sahih 534

⁷⁰ Sahih Al-Bukhari 571; Sunan An-Nasa'i Sahih 533, Sahih 532

⁷¹ Sunan Abu Dawud Hasan 394

THE TIMES OF PRAYER

HADITHS OF ABU BARZAH AL-ASLAMI [RA]

“My father and I [Abu-Minhal (ra)] went to Abi Barza Al-Aslami [ra], and my father said to him, ‘Tell us how Allah’s Messenger [saws] used to offer the compulsory congregational *salah*.’ He said, ‘He used to offer the *Dhuhr* prayer which you call the first prayer as the sun declined at noon, the *‘Asr* at a time when one of us could go to his family at the farthest place in Al-Madinah while the sun was still hot. And the Prophet [saws] preferred to offer the *‘Isha*’ prayer late and disliked sleep before it or talk after it. And he used to return after finishing the morning [*Fajr*] prayer at such a time when it was possible for one to recognise the person sitting by his side, and he used to recite 60 to 100 *ayah* [verses] of the Qur’an in it.”⁷²

“My father and I [Sayyar bin Salamah] entered upon Abu Barzah [ra], and my father said to him, ‘How did the Messenger of Allah [saws] pray the prescribed prayers?’ He said, ‘He used to pray *Dhuhr* which you call *Al-Ula* [the first] when the sun had passed its zenith; he used to pray *‘Asr* then one of us could go back to his home in the farthest part of Al-Madinah when the sun was still bright.’ He said, ‘I forgot what he said to me about *Maghrib*.’ – ‘And he used to like to delay *‘Isha*’ which you call *Al-Atamah*, and he did not like to sleep before it nor speak after it. And he used to finish the *Al-Ghadah* [*Fajr*] prayer when a man could recognise his neighbour, and he used to recite between sixty and one hundred verses.”⁷³

HADITHS OF ‘A’ISHAH [RA]

“One night, the Messenger of Allah [saws] delayed the *‘Isha*’ prayer, the one that is called *‘Al-Atamah* until it was very dark. The Messenger of Allah [saws] did not come out until ‘Umar bin Al-Khattab [ra] said, ‘The women and children have fallen asleep.’ Then the Messenger of Allah [saws] came out, and he said to the people in the *masjid* when he came out to them, ‘None of the people of earth are waiting for it except you.’ That was before Islam had spread among the people.”⁷⁴

“One night, the Messenger of Allah [saws] delayed *‘Isha*’ until most of the night had gone, and the people in the *masjid* had fallen asleep. Then he came out and said, ‘This would be the time for it were it not that I would cause hardship on my *ummah*.’”⁷⁵

UNTIL ONE-THIRD OF THE NIGHT

“One night, we remained waiting for the Messenger of Allah [saws] to pray *‘Isha*’, and he came out to us when one-third or more of the night had passed. We did not know if some family member had detained him or something else. When he came out, he said, ‘You are waiting for a prayer for which the people of no other religion are waiting. Were it not that it would be too burdensome for my *Ummah* I would have prayed it with you at this hour.’ Then he told the *mu’adhdhin* to call the *iqamah*, and he prayed.”⁷⁶

“The Messenger of Allah [saws] said, ‘Were it not that it would be too difficult for my *Ummah* I would have delayed the *‘Isha*’ prayer until one-third or one-half of the night had passed.”⁷⁷

⁷² Sahih Al-Bukhari 599, 541; Sunan Abu Dawud Sahih 398

⁷³ Sunan An-Nasa’i Sahih 531, Sahih 526; Sahih Al-Bukhari 547

⁷⁴ Sahih Muslim 1443 [218/638]; Sahih Al-Bukhari 566

⁷⁵ Sahih Muslim 1445 [219/638]; Sunan An-Nasa’i Sahih 537

⁷⁶ Sahih Muslim 1446 [220/639]; Sunan Abu Dawud Sahih 420

⁷⁷ Sunan Ibn Majah Sahih 691

THE TIMES OF PRAYER

HADITHS OF ABU BARZAH AL-ASLAMI [RA]

“The Messenger of Allah [saws] would pray *Dhuhr* when the sun passed its zenith. And he would pray *‘Asr* and one of us could go to the furthest part of Al-Madinah and return while the sun would still be bright [*hayyah*]. And he would not see any problem in delaying *‘Isha’* to the third of the night until the middle of the night. And he would dislike sleeping before it and conversing at night after it. And he would pray the *Subh* [*Fajr*] and one of us would recognise his companion if he knew him. And he would recite between sixty to a hundred [verses] in it [during *Fajr*].”⁷⁸

“I [Sayyar bin Salamah Abu Al-Minhal] heard Abu Barzah Al-Aslami [ra] say, ‘The Messenger of Allah [saws] used to delay *‘Isha’* until one-third of the night had passed, and he disliked sleeping before it and talking after it. In *Fajr*, he used to recite between sixty and one hundred verses, and he would end when we could recognise one another’s faces.’”⁷⁹

HADITHS OF AN-NU‘MAN BIN BASHIR [RA]

“If it were not that it would be a hardship on my *ummah* then I would have ordered you to delay *‘Isha’* until the third of the night or its half.”⁸⁰

“By Allah [swt] I am the most knowledgeable of people about the time of the *‘Isha’* prayers. The Prophet [saws] used to pray it when the moon set on the third night of the month.”⁸¹

HADITHS OF ‘A’ISHAH [RA]

“The Messenger of Allah [saws] delayed *Al-‘Atamah* one night and ‘Umar may Allah [swt] be pleased with him called out to him. ‘The women and children have gone to sleep.’ The Messenger of Allah [saws] came out and said, ‘No one is waiting for it except you.’ At that time, no prayer was offered except in Al-Madinah. Then he said, ‘Pray it between the time when the twilight disappears and when one-third of the night has passed.’”⁸²

“‘A’ishah [ra] said, ‘Once Allah’s Messenger [saws] delayed the *‘Isha’* prayer till ‘Umar [ra] reminded him by saying, ‘The *salah!* The women and children have slept.’ Then the Prophet [saws] came out and said, ‘None amongst the dwellers of the earth has been waiting for it except you.’ ‘Urwa said, ‘Nowhere except in Al-Madinah the prayer used to be offered. The Prophet [saws] used to offer the *‘Isha’* prayer in the period between the disappearance of the twilight and the end of the first third of the night.’”⁸³

OR UNTIL ONE-HALF OF THE NIGHT

“The Messenger of Allah [saws] said, ‘Were it not that it would be too difficult for my *Ummah* I would have delayed the *‘Isha’* prayer until one-third or one-half of the night had passed.’”⁸⁴

“If it were not that it would be a hardship on my *ummah* then I would have ordered you to delay *‘Isha’* until the third of the night or its half.”⁸⁵

⁷⁸ Sunan Abu Dawud Sahih 398; Sahih Al-Bukhari 541

⁷⁹ Sahih Muslim 1464 [237/647]

⁸⁰ Jami’ At-Tirmidhi Sahih 167

⁸¹ Sunan An-Nasa’i Sahih 530, Sahih 529; Sunan Abu Dawud Sahih 419; Jami’ At-Tirmidhi Sahih 165

⁸² Sunan An-Nasa’i Sahih 536

⁸³ Sahih Al-Bukhari 569

⁸⁴ Sunan Ibn Majah Sahih 691

⁸⁵ Jami’ At-Tirmidhi Sahih 167

THE TIMES OF PRAYER

“My companions who came with me in the boat and I landed at a place called Baqi’ Buthan. The Prophet [saws] was at Al-Madinah at that time. One of us used to go to the Prophet [saws] by turns every night at the time of the *‘Isha’* prayer. Once I [Abu Musa (ra)] along with my companions went to the Prophet [saws], and he was busy in some of his affairs, so the *‘Isha’* prayer was delayed to the middle of the night. He then came out and led the people. After finishing from the *salah*, he addressed the people present there saying, ‘Be patient! Don’t go away. Have the glad tidings. It is from the Blessing of Allah [swt] upon you that none amongst mankind has offered *salah* at this time save you,’ or said, ‘None except you has offered prayer at this time.’ So we returned happily after what we heard from Allah’s Messenger [saws].”⁸⁶

“I [Ibn Juraij (ra)] said to ‘Ata’ [ra], ‘Which time do you like most to pray *‘Isha’* – which the people call *Al-‘Atamah* – as an *Imam* or alone?’ He said, ‘I heard Ibn ‘Abbas [ra] say, “The Prophet of Allah [saws] prayed *‘Isha’* one night when it was very dark when the people had fallen asleep and woken up and fallen asleep again and woken up. Then ‘Umar bin Al-Khattab [ra] stood up and said, “The prayer.”’ ‘Ata [ra] said, ‘Ibn ‘Abbas [ra] said, “Then the Prophet of Allah [saws] came out, and it is as if I can see him now with his head dripping water placing his hand on the side of his head and saying, ‘Were it not that it would be too difficult for my *Ummah* I would have commanded them to pray it like this [at this time.”’ I asked ‘Ata’ [ra] how the Messenger of Allah [saws] place his hand on his head as Ibn ‘Abbas [ra] had said. ‘Ata’ spread his fingers a little and placed the ends of his fingers on the side of his head then he moved them like this until his thumb was touching the side of his ear that is next to the face then over the edge of the ear and the end of his beard, but he did not hold on to anything except like this. I said to ‘Ata’ [ra], ‘How long did he delay [*‘Isha’*] that night?’ He said, ‘I do not know.’ ‘Ata; said, ‘I like most to pray *‘Isha’* late whether as an *Imam* or alone as the Prophet [saws] prayed it on that night. If that is too hard for you whether you are praying alone or as an *Imam* leading the people in congregation, then pray it at the middle hour neither too early nor too late.”⁸⁷

HADITHS OF ABU SA’ID AL-KHUDRI [RA]

“The Messenger of Allah [saws] led us in *Maghrib* prayer then he did not come out to us until half the night had passed. Then he came out and led them in prayer then he said, ‘The people have prayed and gone to sleep, but you are still in a state of prayer so long as you are waiting for the prayer. Were it not for the weakness of the weak and the sickness of the sick I would have commanded that this prayer be delayed until halfway through the night.’”⁸⁸

“We [were waiting to] pray *‘Isha’* with the Messenger of Allah [saws], but he did not come out until around half the night had passed. He said, ‘Take your places,’ so we took our places. Then he said, ‘The people have already prayed and gone to bed, but you will continue [to be counted] as being in the state of prayer as long as you are waiting for the prayer. Were it not for the weakness of the weak and the sickness of the sick I would have delayed this prayer until half the night.’”⁸⁹

⁸⁶ Sahih Al-Bukhari 567; Sahih Muslim 1451 [224/641]

⁸⁷ Sahih Muslim 1452 [225/642]

⁸⁸ Sunan An-Nasa’i Sahih 539; Sunan Ibn Majah Sahih 693

⁸⁹ Sunan Abu Dawud Sahih 422

THE TIMES OF PRAYER

HADITHS OF ABU BARZAH AL-ASLAMI [RA]

“Sayyar bin Salamah informed me [Shu’bah], ‘I heard my father asking Abu Barzah [ra] about the prayer of the Messenger of Allah [saws].’ I said, ‘Did you hear him?’ He said, ‘It is as if I can hear him now.’ He said, ‘I heard my father asking him about the prayer of the Messenger of Allah [saws].’ He said, ‘He did not mind delaying some of them,’ meaning ‘*Isha*’, ‘until halfway through the night and he did not like to sleep before ‘*Isha*’ nor speak afterwards.’ Then I met him later on, and I asked him, and he said, ‘He used to pray *Dhuhr* when the sun passed its zenith, and he prayed ‘*Asr* and a man could go to the farthest part of Al-Madinah, and the sun would still be bright.’ As for *Maghrib*, I do not know what time he mentioned. Then I met him after that, and I asked him, and he said, ‘He used to pray *Subh* and a man would leave looking at his companion whom he knew, and he would recognise him. And he used to recite between sixty and one hundred verses in it.’”⁹⁰

“I [Sayyar bin Salamah] heard Abu Barzah [ra] say, ‘The Messenger of Allah [saws] did not mind delaying ‘*Isha*’ prayer until halfway through the night. He did not like to sleep before it nor speak after it.’”⁹¹

Abu Barza [ra] said, “The Prophet [saws] used to offer the *Fajr* [prayer] when one could recognise the person sitting by him, and he used to recite between 60 to 100 *ayah* [verses] of the Qur’an. He used to offer the *Dhuhr* prayer as soon as the sun declined and the ‘*Asr* prayer at a time when a man might go and return from the farthest place in Al-Madinah and find the sun still hot. He did not mind delaying the ‘*Isha*’ prayer to one-third of the night or the middle of the night.”⁹²

“The Messenger of Allah [saws] would pray *Dhuhr* when the sun passed its zenith. And he would pray ‘*Asr* and one of us could go to the furthest part of Al-Madinah and return while the sun would still be bright [*hayyah*]. And he would not see any problem in delaying ‘*Isha*’ to the third of the night until the middle of the night. And he would dislike sleeping before it and conversing at night after it. And he would pray the *Subh* [*Fajr*] and one of us would recognise his companion if he knew him. And he would recite between sixty to a hundred [verses] in it [during *Fajr*].”⁹³

HADITHS OF ANAS BIN MALIK [RA]

It was narrated from Thabit [ra] that they asked Anas [ra] about the ring of the Messenger of Allah [saws] and he said, “One night the Messenger of Allah [saws] delayed ‘*Isha*’ until the middle of the night or when almost half of the night had gone. Then he came and said, ‘The people have prayed and gone to sleep, but you are still in a state of prayer so long as you are waiting for the prayer.’ Anas [ra] said, “It is as if I can see the brightness of his silver ring, and he raised the little finger of his left hand.”⁹⁴

“We waited for the Messenger of Allah [saws] one night until it was nearly halfway through the night. Then he came and prayed then he turned to face us, and it is as if I can see the brightness of his silver ring on his hand.”⁹⁵

⁹⁰ Sahih Muslim 1462 [235/647]; Sunan An-Nasa’i Sahih 496

⁹¹ Sahih Muslim 1463 [236/647]

⁹² Sahih Al-Bukhari 541

⁹³ Sunan Abu Dawud Sahih 398

⁹⁴ Sahih Muslim 1448 [222/640] Sunan Ibn Majah Sahih 692 Sunan An-Nasa’i Sahih 540

⁹⁵ Sahih Muslim 1449 [223/640]; Sahih Al-Bukhari 572

THE TIMES OF PRAYER

TO REMAIN AWAKE BEFORE 'ISHA' AND NOT TO TALK AFTER IT

"My father and I [Abu-Minhal [ra]] went to Abi Barza Al-Aslami [ra], and my father said to him, 'Tell us how Allah's Messenger [saws] used to offer the compulsory congregational *salah*.' He said, 'He used to offer the *Dhuhr* prayer which you call the first prayer as the sun declined at noon, the *Asr* at a time when one of us could go to his family at the farthest place in Al-Madinah while the sun was still hot. And the Prophet [saws] preferred to offer the *'Isha'* prayer late and disliked sleep before it or talk after it. And he used to return after finishing the morning [*Fajr*] prayer at such a time when it was possible for one to recognise the person sitting by his side, and he used to recite 60 to 100 *ayah* [verses] of the Qur'an in it."⁹⁶

"My father and I [Sayyar bin Salamah] entered upon Abu Barzah [ra], and my father said to him, 'How did the Messenger of Allah [saws] pray the prescribed prayers?' He said, 'He used to pray *Dhuhr* which you call *Al-Ula* [the first] when the sun had passed its zenith; he used to pray *Asr* then one of us could go back to his home in the farthest part of Al-Madinah when the sun was still bright.' He said, 'I forgot what he said to me about *Maghrib*.' - 'And he used to like to delay *'Isha'* which you call *Al-Atamah*, and he did not like to sleep before it nor speak after it. And he used to finish the *Al-Ghadah* [*Fajr*] prayer when a man could recognise his neighbour, and he used to recite between sixty and one hundred verses."⁹⁷

"I [Sayyar bin Salamah Abu Al-Minhal] heard Abu Barzah Al-Aslami [ra] say, 'The Messenger of Allah [saws] used to delay *'Isha'* until one-third of the night had passed, and he disliked sleeping before it and talking after it. In *Fajr*, he used to recite between sixty and one hundred verses, and he would end when we could recognise one another's faces."⁹⁸

"Sayyar bin Salamah informed me [Shu'bah], 'I heard my father asking Abu Barzah [ra] about the prayer of the Messenger of Allah [saws].' I said, 'Did you hear him?' He said, 'It is as if I can hear him now.' He said, 'I heard my father asking him about the prayer of the Messenger of Allah [saws].' He said, 'He did not mind delaying some of them,' meaning *'Isha'*, 'until halfway through the night and he did not like to sleep before *'Isha'* nor speak afterwards.' Then I met him later on, and I asked him, and he said, 'He used to pray *Dhuhr* when the sun passed its zenith, and he prayed *Asr* and a man could go to the farthest part of Al-Madinah, and the sun would still be bright.' As for *Maghrib*, I do not know what time he mentioned. Then I met him after that, and I asked him, and he said, 'He used to pray *Subh* and a man would leave looking at his companion whom he knew, and he would recognise him. And he used to recite between sixty and one hundred verses in it."⁹⁹

"I [Sayyar bin Salamah] heard Abu Barzah [ra] say, 'The Messenger of Allah [saws] did not mind delaying *'Isha'* prayer until halfway through the night. He did not like to sleep before it nor speak after it."¹⁰⁰

"The Messenger of Allah [saws] used to like to delay the *'Isha'*, and he disliked sleeping before it and engaging in conversation after it."¹⁰¹

"The Messenger of Allah [saws] did not sleep before the *'Isha'* nor stay up [talking] after it."¹⁰²

⁹⁶ Sahih Al-Bukhari 599, 541; Sunan Abu Dawud Sahih 398

⁹⁷ Sunan An-Nasa'i Sahih 531, Sahih 526; Sahih Al-Bukhari 547

⁹⁸ Sahih Muslim 1464 [237/647]

⁹⁹ Sahih Muslim 1462 [235/647]; Sunan An-Nasa'i Sahih 496

¹⁰⁰ Sahih Muslim 1463 [236/647]

¹⁰¹ Sunan Ibn Majah Sahih 701

¹⁰² Sunan Ibn Majah Hasan 702

THE TIMES OF PRAYER

“The Prophet would dislike to sleep before *‘Isha’* and to talk after it.”¹⁰³

TO SLEEP BEFORE *‘ISHA’* IF CERTAIN TO WAKE UP

“‘Abdullah ibn ‘Umar [ra] said, ‘Once Allah’s Messenger [saws] was busy, so the [*‘Isha’*] prayer was delayed so much so that we slept and woke up and slept and woke up again. The Prophet [saws] came out and said, “None amongst the dwellers of the earth but you have been waiting for *as-salah*.” Ibn ‘Umar [ra] did not find any harm in offering it earlier or in delaying it unless he was afraid that sleep might overwhelm him and he might miss the prayer, and sometimes he used to sleep before the *‘Isha’* prayer.”¹⁰⁴

RECOMMENDED TO END *FAJR* PRAYER CLOSE TO SUNRISE

“The Messenger of Allah [saws] used to pray *Dhuhr* when the sun passed its zenith, and he would pray *‘Asr* between these two prayers, and he would pray *Maghrib* when the sun had set, and he used to pray *‘Isha’* when the twilight had disappeared,” then he [Anas bin Malik (ra)] said straight after that, “And he would pray *Fajr* when a man could see clearly.”¹⁰⁵

“Pray *Fajr* when the dawn shines.”¹⁰⁶

“The more you delay *Fajr*, the greater the reward.”¹⁰⁷

HADITHS OF ABU BARZAH AL-ASLAMI [RA]

“I [Sayyar bin Salamah Abu Al-Minhal] heard Abu Barzah Al-Aslami [ra] say, ‘The Messenger of Allah [saws] used to delay *‘Isha’* until one-third of the night had passed, and he disliked sleeping before it and talking after it. In *Fajr*, he used to recite between sixty and one hundred verses, and he would end when we could recognise one another’s faces.”¹⁰⁸

“My father and I [Abu-Minhal (ra)] went to Abi Barza Al-Aslami [ra], and my father said to him, ‘Tell us how Allah’s Messenger [saws] used to offer the compulsory congregational *salah*.’ He said, ‘He used to offer the *Dhuhr* prayer which you call the first prayer as the sun declined at noon, the *‘Asr* at a time when one of us could go to his family at the farthest place in Al-Madinah while the sun was still hot. And the Prophet [saws] preferred to offer the *‘Isha’* prayer late and disliked sleep before it or talk after it. And he used to return after finishing the morning [*Fajr*] prayer at such a time when it was possible for one to recognise the person sitting by his side, and he used to recite 60 to 100 *ayah* [verses] of the Qur’an in it.”¹⁰⁹

¹⁰³ Jami’ At-Tirmidhi Sahih 168

¹⁰⁴ Sahih Al-Bukhari 570

¹⁰⁵ Sunan An-Nasa’i Sahih 553

¹⁰⁶ Sunan An-Nasa’i Sahih 549

¹⁰⁷ Sunan An-Nasa’i Sahih 550

¹⁰⁸ Sahih Muslim 1464 [237/647]

¹⁰⁹ Sahih Al-Bukhari 599, 541; Sunan Abu Dawud Sahih 398

THE TIMES OF PRAYER

“Sayyar bin Salamah informed me [Shu’bah], ‘I heard my father asking Abu Barzah [ra] about the prayer of the Messenger of Allah [saws].’ I said, ‘Did you hear him?’ He said, ‘It is as if I can hear him now.’ He said, ‘I heard my father asking him about the prayer of the Messenger of Allah [saws].’ He said, ‘He did not mind delaying some of them,’ meaning ‘*Isha*’, ‘until halfway through the night and he did not like to sleep before ‘*Isha*’ nor speak afterwards.’ Then I met him later on, and I asked him, and he said, ‘He used to pray *Dhuhr* when the sun passed its zenith, and he prayed ‘*Asr* and a man could go to the farthest part of Al-Madinah, and the sun would still be bright.’ As for *Maghrib*, I do not know what time he mentioned. Then I met him after that, and I asked him, and he said, ‘He used to pray *Subh* and a man would leave looking at his companion whom he knew, and he would recognise him. And he used to recite between sixty and one hundred verses in it.’”¹¹⁰

“My father and I [Sayyar bin Salamah] entered upon Abu Barzah [ra], and my father said to him, ‘How did the Messenger of Allah [saws] pray the prescribed prayers?’ He said, ‘He used to pray *Dhuhr* which you call *Al-Ula* [the first] when the sun had passed its zenith; he used to pray ‘*Asr* then one of us could go back to his home in the farthest part of Al-Madinah when the sun was still bright.’ He said, ‘I forgot what he said to me about *Maghrib*.’ – ‘And he used to like to delay ‘*Isha*’ which you call *Al-Atamah*, and he did not like to sleep before it nor speak after it. And he used to finish the *Al-Ghadah* [*Fajr*] prayer when a man could recognise his neighbour, and he used to recite between sixty and one hundred verses.’”¹¹¹

UNLESS THERE ARE WOMEN IN CONGREGATION

“The believing women used to attend *Fajr* prayer with the Messenger of Allah [saws] wrapped in their *mirt* [cloak with markings on it made from wool, silk, etc.] then they would go back to their houses, and no one would recognise them because the Messenger of Allah [saws] would pray when it was still dark.”¹¹²

PROHIBITED TIMES

- After *Fajr* prayer until sunrise
- Sun rising from its meridian until its zenith
- After ‘*Asr* prayer until sunset

“I [Musa bin ‘Ali bin Rabah] heard my father say, ‘I heard ‘Uqbah bin ‘Amir Al-Juhani [ra] say, ‘There are three times during which the Messenger of Allah [saws] forbade us to pray in or bury our dead: when the sun has clearly started to rise until it fully rises; when it is directly overhead at noon until it has passed its zenith; and when it is close to setting until it has fully set.’”¹¹³

¹¹⁰ Sahih Muslim 1462 [235/647]; Sunan An-Nasa’i Sahih 496

¹¹¹ Sunan An-Nasa’i Sahih 531, Sahih 526; Sahih Al-Bukhari 547

¹¹² Sahih Muslim 1458 [231/645], 1457 [230/645], 1459 [232/645]; Sahih Al-Bukhari 578; Sunan Abu Dawud Sahih 423; Sunan An-Nasa’i Sahih 546, Sahih 547

¹¹³ Sunan An-Nasa’i Sahih 561

THE TIMES OF PRAYER

“The Messenger of Allah [saws] said, ‘The sun rises and with it the horn of the *Shaitan* then when it is fully risen he goes away. Then when it approaches the meridian, he comes near to it, and when it has passed the zenith, he goes away. Then when it is close to setting, he comes near to it then when it has set he goes away.’ And the Messenger of Allah [saws] forbade praying at those times.”¹¹⁴

“We heard Abu Umamah Al-Bahili say, ‘I heard ‘Amrah bin ‘Abasah say, ‘I said, ‘O Messenger of Allah [saws] is there any moment that should be sought out for remembering Allah [swt]?’ He said, ‘Yes, the closest that the Lord is to His slave is in the last part of the night so if you can be among those who remember Allah [swt] at that time then do so. For prayer is attended and witnessed [by the angels] until the sun rises then it rises between the two horns of the *Shaitan* that is the time when disbelievers pray so do not pray until the sun has risen to the height of a spear and its rays have disappeared. Then the prayer is attended and witnessed [by the angels] until the sun is directly overhead at midday, and that is the time when the gates of Hell are opened, and it is stoked up. So do not pray until the shadows appear. Then prayer is attended and witnessed [by the angels] until the sun sets and it sets between the horns of a *Shaitan*, and that is the time when the disbelievers pray.’”¹¹⁵

“Safwan bin Mu’attal [ra] asked the Messenger of Allah [saws], ‘O Messenger of Allah [saws] I want to ask you about something of which you have the knowledge, and I know nothing.’ He said, ‘What is it?’ He said, ‘Is there any time of the night or day when it is disliked to perform prayer?’ He said, ‘Yes when you have prayed the *Subh* then do not pray until the sun has risen for it rises between the two horns of Satan. Then pray, for the prayer is attended [by the angels] and is acceptable [to Allah (swt)] until the sun is right overhead like a spear. For at that time, Hell is heated up, and its gates are opened. [Then refrain from prayer] until the sun passes the zenith. Then when it has passed the zenith, the prayer is attended [by the angels] and is acceptable [to Allah (swt)] until you pray the ‘*Asr*. Then stop praying until the sun has set.’”¹¹⁶

“I [Abu Sa’id Al-Khudri (ra)] heard Allah’s Messenger [saws] saying, ‘There is no *salah* after the morning [*Fajr*] prayer till the sun rises and there is no prayer after the ‘*Asr* prayer till the sun sets.’”¹¹⁷

It was narrated from Ibn ‘Abbas [ra] that the Prophet [saws] forbade praying after ‘*Asr*.¹¹⁸

“The Messenger of Allah [saws] led us in praying ‘*Asr* in Al-Mukhammas. He said, ‘This prayer was enjoined upon those who came before you, but they neglected it. Whoever prays it regularly will have a two-fold reward, and there is no prayer after it until the *shahid* [star] appears.’”¹¹⁹

HADITHS OF IBN ‘UMAR [RA]

“The Messenger of Allah [saws] said, ‘When the edge of the sun rises then delay prayer until it has fully risen and when the edge of the sun starts to set delay prayer until it has fully set.’”¹²⁰

“Allah’s Messenger [saws] said, ‘None of you should try to offer *as-salah* at sunrise or sunset.’”¹²¹

¹¹⁴ Sunan An-Nasa’i Sahih 560; Sunan Ibn Majah Sahih 1253

¹¹⁵ Sunan An-Nasa’i Sahih 573

¹¹⁶ Sunan Ibn Majah Hasan 1252

¹¹⁷ Sahih Al-Bukhari 586; Sunan An-Nasa’i Sahih 568, Sahih 567; Sunan Ibn Majah Sahih 1249

¹¹⁸ Sunan An-Nasa’i Sahih 570

¹¹⁹ Sunan An-Nasa’i Sahih 522

¹²⁰ Sunan An-Nasa’i Sahih 572, 564, 565; Sahih Al-Bukhari 583

THE TIMES OF PRAYER

HADITHS OF ABU HURAIRAH [RA]

“Allah’s Messenger [saws] forbade two kinds of sales, two kinds of dresses and two *salah*. He forbade offering *salah* after the *Fajr* prayer till the rising of the sun, and after the *‘Asr* prayer till the setting of the sun. He also forbade *ishtimal-assamma* and *al-ihtiba* in one garment in such a way that one’s private parts are exposed towards the sky. He also forbade the sales called the *munabadha* and *mulamasa*.”¹²²

“Allah’s Messenger [saws] forbade the offering of two *salah*:

1. after the *Fajr* prayer till the sun rises
2. after the *‘Asr* prayer till the sun sets.”¹²³

HADITHS OF ‘UMAR BIN AL-KHATTAB [RA]

“The Prophet [saws] forbade offering *as-salah* after the *Fajr* prayer till the sun rises and after the *‘Asr* prayer till the sun sets.”¹²⁴

“Good men among whom was ‘Umar bin Al-Khattab [ra] and the best of them in my view is ‘Umar [ra] testified before me [Ibn ‘Abbas (ra)] that the Messenger of Allah [saws] said, “There is no prayer after *Fajr* until the sun has risen, and there is no prayer after the *‘Asr* until the sun has set.”¹²⁵

“A’ishah may Allah [swt] be pleased with her said, “Umar may Allah [swt] be pleased with him is not correct rather the Messenger of Allah [saws] only prohibited as he said, “Do not deliberately seek to pray when the sun is rising or when it is setting for it rises between the horns of a Shaitan.”¹²⁶

UNLESS IT IS FOR A REASON

PRAYING MISSED *SUNNAH* PRAYER

SUNNAH ‘ASR PRAYED AFTER *‘ASR*

“I [‘Imran bin Hudair] asked Lahiqa about the two *raka’ah* before sunset. He said, ‘Abdullah bin Az-Zubair [ra] used to pray them, and Mu’awiyah sent word to him asking, “What are these two *raka’ahs* at sunset?” He had to refer to Umm Salamah [ra], and Umm Salamah [ra] said, “The Messenger of Allah [saws] used to pray two *raka’ah* before *‘Asr* then he was distracted and did not pray them, so he prayed them when the sun set and I never saw him pray them before or after that.”¹²⁷

“The Messenger of Allah [saws] got distracted and did not pray the two *raka’ah* before *‘Asr*, so he prayed them after *‘Asr*.”¹²⁸

¹²¹ Sahih Al-Bukhari 585, 582, 589

¹²² Sahih Al-Bukhari 584

¹²³ Sahih Al-Bukhari 588; Sunan Ibn Majah Sahih 1248; Sunan An-Nasa’i Sahih 562

¹²⁴ Sahih Al-Bukhari 581

¹²⁵ Sunan Ibn Majah Sahih 1250; Sunan An-Nasa’i Sahih 563; Jami’ At-Tirmidhi Sahih 183

¹²⁶ Sunan An-Nasa’i Sahih 571

¹²⁷ Sunan An-Nasa’i Sahih 582

¹²⁸ Sunan An-Nasa’i Sahih 581

THE TIMES OF PRAYER

It was narrated from Abu Salamah that he asked ‘A’ishah [ra] about the two prostrations [raka’ah] that the Messenger of Allah [saws] used to pray after ‘Asr. She said, “He used to pray them before ‘Asr, but if he got distracted or forgot them he would pray them after ‘Asr, and if he did a prayer he would be constant in it.”¹²⁹

SUNNAH DHUHR PRAYED AFTER ‘ASR

“The Prophet [saws] offered two raka’ah after the ‘Asr prayer and said, ‘Some people of the tribe of ‘Abdul-Qais made me busy and did not let me offer the two raka’ah after the Dhuhr prayer.’”¹³⁰

TWO RAKA’AH AFTER ‘ASR, APPLICABLE ONLY TO THE PROPHET

HADITHS OF ‘A’ISHAH [RA]

“By Allah [swt] Who took away the Prophet [saws] the Prophet [saws] never missed them [two raka’ah] after the ‘Asr prayer till he met Allah [swt], and he did not meet Allah [swt] till it became heavy for him to offer salah while standing. So he used to offer most of the salah while sitting. He used to offer them in the house and never offered them in the mosque lest it might be hard for his followers and he loved what was easy for them.”¹³¹

“Allah’s Messenger [saws] never missed two raka’ah before the Fajr prayer and two raka’ah after the ‘Asr prayer openly and secretly.”¹³²

“Whenever the Prophet [saws] came to me after the ‘Asr prayer, he always offered two raka’ah.”¹³³

TO MAKE UP A PRAYER MISSED DUE TO JIHAD, FORGETFULNESS OR SLEEP

WHEN IT IS POSSIBLE

“On the day of Al-Khandaq [the battle of the Trench], ‘Umar bin Al-Khattab [ra] came cursing the disbelievers of Quraish after the sun had set and said, ‘O Allah’s Messenger [saws] I could not offer the ‘Asr prayer till the sun was about to set.’ The Prophet [saws] said, ‘By Allah [swt]! I too have not offered the salah.’” So we turned towards Buthan, and the Prophet [saws] performed ablution, and we too performed ablution and offered the ‘Asr prayer after the sun had set, and then he offered the Maghrib prayer.”¹³⁴

¹²⁹ Sunan An-Nasa’i Sahih 579

¹³⁰ Sahih Al-Bukhari between 589 and 590; Sunan An-Nasa’i Sahih 580

¹³¹ Sahih Al-Bukhari 590

¹³² Sahih Al-Bukhari 592; Sunan An-Nasa’i Sahih 578

¹³³ Sahih Al-Bukhari 593, 591; Sunan An-Nasa’i Sahih 577, 576, 575

¹³⁴ Sahih Al-Bukhari 596, 598; Jami’ At-Tirmidhi Sahih 180; Sahih Muslim 1430 [209/631]

THE TIMES OF PRAYER

“We were with the Messenger of Allah [saws], and we were prevented from praying *Dhuhr* ‘*Asr Maghrib* and ‘*Isha*’. I felt very upset about that, and I said to myself, ‘We are with the Messenger of Allah [saws] and [fighting] for the sake of Allah [swt].’ Then the Messenger of Allah [saws] commanded Bilal [ra] to say the *iqamah*, and he led us in praying *Dhuhr*. Then he said the *iqamah*, and he led us in praying ‘*Asr*. Then he said the *iqamah*, and he led us in praying *Maghrib*. Then he said the *iqamah*, and he led us in praying ‘*Isha*’. Then he went around among us and told us, ‘There is no group on earth who is remembering Allah the Mighty and Sublime except you.’”¹³⁵

WHEN IT IS REMEMBERED

“The Prophet [saws] said, ‘If anyone forgets a *salah*, he should offer that prayer when he remembers it. There is no expiation except to offer the same.’ Then he recited, ‘...And perform *as-salah* for My Remembrance.’”¹³⁶

“We went with the Messenger of Allah [saws] at the time of [the Treaty of] Al-Hudaibiyah. The Messenger of Allah [saws] said, ‘Who will watch over us?’ Bilal [ra] said, ‘I will.’ But they slept until the sun had risen. The Prophet [saws] woke up and said, ‘Do as you usually do,’ so we did [as he said]. He said, ‘And this is what you should do – the one who sleeps or forgets [the prayer].’”¹³⁷

It was narrated from Ibrahim bin Muhammad bin Al-Muntashir that his father was in the *masjid* of ‘Amr bin Shurahbil and the *iqamah* for prayer was said, so they were waiting for him. He said, “I was praying *Witr*, and ‘Abdullah [ra] was asked, ‘Is there any *Witr* after the *adhan*?’ He said, ‘Yes and after the *iqamah* and he narrated that the Prophet [saws] slept and missed the prayer until the sun rose then prayed.” And the wording is that of Yahya.¹³⁸

It was narrated from Nafi’ bin Jubair from his father that the Messenger of Allah [saws] said during a journey, “Who will watch out for dawn for us so that we do not sleep and miss the dawn prayer?” Bilal [ra] said, “I will.” He turned to face the direction where the sun would rise, but they fell fast asleep until the heat of the sun woke them up then they got up. He said, “Perform *wudu*.” Then Bilal [ra] called the *adhan*, and he prayed two *raka’ah*, and they prayed the [*Sunnah*] two *raka’ah* of *Fajr* then they prayed *Fajr*.¹³⁹

“We were with the Messenger of Allah [saws] on a journey, and we kept going one night then when it was nearly morning the Messenger of Allah [saws] dismounted and slept, and the people slept too. We did not wake up until the sun had risen. The Messenger of Allah [saws] asked the *mu’adhdhin* to call the *adhan* then he prayed the two *raka’ah* of *Fajr* then he asked him to say the *iqamah* then he led the people in prayer. Then he told us about everything that will happen until the Hour begins.”¹⁴⁰

¹³⁵ Sunan An-Nasa’i Hasan 623, Jami’ At-Tirmidhi Hasan 179

¹³⁶ Sahih Al-Bukhari 597; Sunan An-Nasa’i Sahih 615, Sahih 614; Sunan Abu Dawud Sahih 442; Jami’ At-Tirmidhi Sahih 178; Sunan Ibn Majah Sahih 695, Sahih 696

¹³⁷ Sunan Abu Dawud Sahih 447

¹³⁸ Sunan An-Nasa’i Sahih 613

¹³⁹ Sunan An-Nasa’i Sahih 625

¹⁴⁰ Sunan An-Nasa’i Hasan 622

THE TIMES OF PRAYER

HADITHS OF ABU HURAIRAH [RA]

“The Messenger of Allah [saws] said, ‘If you forget a prayer pray it when you remember it for Allah [swt] says, “And perform the *salah* for My remembrance.”’”¹⁴¹

“The Messenger of Allah [saws] returned from the Battle of Khaibar at night until when we became sleepy, he camped [for the night]. He told Bilal [ra], ‘Guard the night for us.’ But Bilal [ra] was overcome with sleep while he was resting his back upon his mount. Neither the Prophet [saws] nor Bilal [ra] nor any of his Companions awoke until the sun’s rays hit them. The Messenger of Allah [saws] was the first of them to awaken, so he stood up anxiously and said, ‘O Bilal [ra]?’ He replied, ‘The same One Who took your soul also took mine, O Messenger of Allah [saws]! May my mother and father be your ransom.’ So they proceeded on with their camels for a distance then the Prophet [saws] performed *wudu*’ and commanded Bilal [ra] to call the *iqamah*, and he then led them in *Subh* [*Fajr* prayer] and after finishing it said, ‘Whoever forgets the prayer let him pray it when he remembers because Allah [swt] says, “Establish the prayer for the remembrance.”’”¹⁴²

HADITHS OF ABU QATADAH [RA]

“They mentioned negligence because of sleeping too much, and he said, “They slept until the sun had risen. The Messenger of Allah [saws] said, “There is no negligence when one is sleeping; rather there is negligence when one is awake. If anyone of you forgets to pray or sleeps and misses a prayer, then let him pray when he remembers and during its time if it is the day after.”’”¹⁴³

“The Messenger of Allah [saws] said, “There is no negligence when one sleeps rather negligence is when one does not offer one prayer until the time of the next prayer comes, and he realises that he has missed a prayer.”’”¹⁴⁴

“The Prophet [saws] was once on a journey, and he sidetracked [from the path], so I went with him. He said, ‘Look!’ I responded, ‘There is a rider; these are two riders; these are three riders...’ until we became seven. He said, ‘Guard our prayer for us,’ meaning the *Fajr* prayer. But they fell into a deep sleep, and they were only awakened by the heat of the sun. So they stood up and continued for a short while then camped and performed *wudu*’. Bilal [ra] called the *adhan*, and they prayed two [voluntary] *raka’ah* of *Fajr* then prayed *Fajr* and continued to ride [onwards]. They said to one another, ‘We have been careless in [performing] our prayers.’ The Prophet [saws] said, ‘There is no carelessness in sleep, verily carelessness occurs only while one is awake. So if one of you unintentionally misses a prayer let him pray it as soon as he remembers and the next day at its time.’”¹⁴⁵

¹⁴¹ Sunan An-Nasa’i Sahih 619, Sahih 620, Sahih 621

¹⁴² Sunan Abu Dawud Sahih 435

¹⁴³ Sunan Ibn Majah Sahih 698; Sunan An-Nasa’i Sahih 618

¹⁴⁴ Sunan An-Nasa’i Sahih 617; Sunan Abu Dawud Sahih 441

¹⁴⁵ Sunan Abu Dawud Sahih 437

THE TIMES OF PRAYER

OR IN ITS TIME IF IT IS THE FOLLOWING DAY

“They mentioned negligence because of sleeping too much, and he said, “They slept until the sun had risen. The Messenger of Allah [saws] said, “There is no negligence when one is sleeping; rather there is negligence when one is awake. If anyone of you forgets to pray or sleeps and misses a prayer, then let him pray when he remembers and during its time if it is the day after.”¹⁴⁶

“Abdullah bin Rabah Al-Ansari [ra] came to us from Al-Madinah. The Ansar used to consider him to be a knowledgeable person. He narrated to us that Abu Qatadah Al-Ansari [ra] the rider of the Prophet [saws] said, “The Messenger of Allah [saws] sent [the expedition] of Al-‘Umara’ ...So we were only awakened by the high sun [above us]. We stood up immediately for the prayer, but the Prophet [saws] said, ‘Gently, gently.’ When the sun had risen a distance, he said, ‘Whoever among you prays the two [voluntary] *raka’ah* of *Fajr* let him do so.’ So those who used to pray them and those who did not use to pray them [also] stood up and prayed them. Then the Messenger of Allah [saws] commanded that the call to prayer be given, so it was given. The Messenger of Allah [saws] stood up and led us in prayer. When he turned around, he said, ‘Indeed we thank Allah [swt] that we were not busy in some worldly affairs that caused us to [forget] our prayer but [rather] our souls were in the Hands of Allah [swt], and He sent them [back to us] when He wished. So whoever among you caught the morning prayer the next day at its proper [time] then let him make up one more [prayer] like it.”¹⁴⁷

AVOIDING THE PROHIBITED TIMES

HADITHS OF ABU QATADAH AL-ANSARI [RA]

“Abdullah bin Rabah Al-Ansari [ra] came to us from Al-Madinah. The Ansar used to consider him to be a knowledgeable person. He narrated to us that Abu Qatadah Al-Ansari [ra] the rider of the Prophet [saws] said, “The Messenger of Allah [saws] sent [the expedition] of Al-‘Umara’ ...So we were only awakened by the high sun [above us]. We stood up immediately for the prayer, but the Prophet [saws] said, ‘Gently, gently.’ When the sun had risen a distance, he said, ‘Whoever among you prays the two [voluntary] *raka’ah* of *Fajr* let him do so.’ So those who used to pray them and those who did not use to pray them [also] stood up and prayed them. Then the Messenger of Allah [saws] commanded that the call to prayer be given, so it was given. The Messenger of Allah [saws] stood up and led us in prayer. When he turned around, he said, ‘Indeed we thank Allah [swt] that we were not busy in some worldly affairs that caused us to [forget] our prayer but [rather] our souls were in the Hands of Allah [swt], and He sent them [back to us] when He wished. So whoever among you caught the morning prayer the next day at its proper [time] then let him make up one more [prayer] like it.”¹⁴⁸

¹⁴⁶ Sunan Ibn Majah Sahih 698; Sunan An-Nasa’i Sahih 618

¹⁴⁷ Sunan Abu Dawud Sahih 438, Sahih 437

¹⁴⁸ Sunan Abu Dawud Sahih 438

THE TIMES OF PRAYER

“One night we were travelling with the Prophet [saws] and some people said, ‘We wish that Allah’s Messenger [saws] would take rest along with us during the last hours of the night.’ He said, ‘I am afraid that you will sleep and miss the [Fajr] prayer.’ Bilal [ra] said, ‘I will make you get up.’ So all slept, and Bilal [ra] rested his back against his *rahila*, and he too was overwhelmed [by sleep] and slept. The Prophet [saws] got up when the edge of the sun had risen and said, ‘O Bilal [ra]! What about your statement?’ He replied, ‘I have never slept such a sleep.’ The Prophet [saws] said, ‘Allah [swt] took your souls when He wished and returned them to you when He wished. O, Bilal! Get up and pronounce the *adhan* for *as-salah*.’ The Prophet [saws] performed ablution, and when the sun came up and became bright, he stood up and offered the *salah*.”¹⁴⁹

“Allah [swt] takes your souls as He wishes and returns them as He wishes. Stand up and call the *adhan* to prayer.” So they stood up and purified themselves until when the sun had risen [high] the Prophet [saws] stood up and led the people in prayer.¹⁵⁰

“So he performed *wudu*’ when the sun had risen, then he led them in prayer.”¹⁵¹

TO MOVE AWAY FROM THE PLACE OF SLEEP

“The Prophet [saws] was once on a journey, and he side-tracked [from the path], so I went with him. He said, ‘Look!’ I responded, ‘There is a rider; these are two riders; these are three riders...’ until we became seven. He said, ‘Guard our prayer for us,’ meaning the *Fajr* prayer. But they fell into a deep sleep, and they were only awakened by the heat of the sun. So they stood up and continued for a short while then camped and performed *wudu*’. Bilal [ra] called the *adhan*, and they prayed two [voluntary] *raka’ah* of *Fajr* then prayed *Fajr* and continued to ride [onwards]. They said to one another, ‘We have been careless in [performing] our prayers.’ The Prophet [saws] said, ‘There is no carelessness in sleep, verily carelessness occurs only while one is awake. So if one of you unintentionally misses a prayer let him pray it as soon as he remembers and the next day at its time.’”¹⁵²

“We were once with the Messenger of Allah [saws] on one of his journeys, and he slept past the *Subh* until the sun had risen. The Messenger of Allah [saws] woke up and said, ‘Leave this arena.’ Then [after travelling a distance] he commanded Bilal [ra] to call the *adhan*. They then performed *wudu*’ prayed the two [voluntary] *raka’ah* of *Fajr* then he commanded Bilal [ra] to call the *iqamah* for the prayer, and he led them in the *Subh* prayer.”¹⁵³

¹⁴⁹ Sahih Al-Bukhari 595

¹⁵⁰ Sunan Abu Dawud Sahih 439

¹⁵¹ Sunan Abu Dawud Sahih 440

¹⁵² Sunan Abu Dawud Sahih 437

¹⁵³ Sunan Abu Dawud Sahih 444

THE TIMES OF PRAYER

HADITHS OF ABU HURAIRAH [RA]

“The Messenger of Allah [saws] returned from the Battle of Khaibar at night until when we became sleepy, he camped [for the night]. He told Bilal [ra], ‘Guard the night for us.’ But Bilal [ra] was overcome with sleep while he was resting his back upon his mount. Neither the Prophet [saws], not Bilal [ra] not any of his Companions awoke until the sun’s rays hit them. The Messenger of Allah [saws] was the first of them to awaken, so he stood up anxiously and said, ‘O Bilal [ra]?’ He replied, ‘The same One Who took your soul also took mine, O Messenger of Allah [saws]! May my mother and father be your ransom.’ So they proceeded on with their camels for a distance then the Prophet [saws] performed *wudu*’ and commanded Bilal [ra] to call the *iqamah*, and he then led them in *Subh* [*Fajr* prayer] and after finishing it said, ‘Whoever forgets the prayer let him pray it when he remembers because Allah [swt] says, “Establish the prayer for the remembrance.”’”¹⁵⁴

“We stopped to camp at the end of the night with the Messenger of Allah [saws], and we did not wake up until the sun had risen. The Messenger of Allah [saws] said, ‘Let each man take hold of his camel’s head [and leave] for the *shaitan* was here in this place with us.’ We did that then he called for water and performed *wudu*’ then he prayed two *raka’ah* then the *iqamah* was said, and he prayed *Al-Ghadah* [*Fajr*].”¹⁵⁵

“... So the Messenger of Allah [saws] said, ‘Move to another location from this place of yours where obliviousness overtook you.’ He then ordered Bilal [ra] to say the *adhan* and *iqamah* and then prayed.”¹⁵⁶

IN CONSECUTIVE ORDER WITH ONLY ONE *ADHAN* FOR MULTIPLE PRAYERS

“On the day of Al-Khandaq [the battle of the Trench], ‘Umar bin Al-Khattab [ra] came cursing the disbelievers of Quraish after the sun had set and said, ‘O Allah’s Messenger [saws] I could not offer the ‘*Asr*’ prayer till the sun was about to set.’ The Prophet [saws] said, ‘By Allah [swt]! I too have not offered the *salah*.’” So we turned towards Buthan, and the Prophet [saws] performed ablution, and we too performed ablution and offered the ‘*Asr*’ prayer after the sun had set, and then he offered the *Maghrib* prayer.”¹⁵⁷

“We were with the Messenger of Allah [saws], and we were prevented from praying *Dhuhr* ‘*Asr*’ *Maghrib* and ‘*Isha*’. I felt very upset about that, and I said to myself, ‘We are with the Messenger of Allah [saws] and [fighting] for the sake of Allah [swt].’ Then the Messenger of Allah [saws] commanded Bilal [ra] to say the *iqamah*, and he led us in praying *Dhuhr*. Then he said the *iqamah*, and he led us in praying ‘*Asr*’. Then he said the *iqamah*, and he led us in praying *Maghrib*. Then he said the *iqamah*, and he led us in praying ‘*Isha*’. Then he went around among us and told us, ‘There is no group on earth who is remembering Allah the Mighty and Sublime except you.’”¹⁵⁸

¹⁵⁴ Sunan Abu Dawud Sahih 435

¹⁵⁵ Sunan An-Nasa’i Sahih 624

¹⁵⁶ Sunan Abu Dawud Sahih 436

¹⁵⁷ Sahih Al-Bukhari 596, 598; Jami’ At-Tirmidhi Sahih 180; Sahih Muslim 1430 [209/631]

¹⁵⁸ Sunan An-Nasa’i Hasan 623, Jami’ At-Tirmidhi Hasan 179

THE TIMES OF PRAYER

IMMEDIATELY AFTER A SALAH IS DUE AND ABOUT TO EXPIRE

“The Messenger of Allah [saws] said on the day of [the battle of] Al-Ahزاب, “They distracted us from the Middle Prayer, ‘Asr prayer. May Allah [swt] fill their houses and their graves with fire.’ Then he prayed it between the two evening prayers between *Maghrib* and ‘*Isha*’.”¹⁵⁹

TO CATCH A PRAYER WITH ONE RAKA’AH BEFORE EXPIRATION

“Whoever catches up with a *raka’ah* of *Jumu’ah* or any other [prayer] his prayer is complete.”¹⁶⁰

“Whoever catches up with a *raka’ah* of one of the prayers has caught up with it except that he has to make up the portion that he missed.”¹⁶¹

“Whoever catches up with a *raka’ah* of *Fajr* before the sun rises then he has caught up with it, and whoever catches up with a *raka’ah* of ‘*Asr* before the sun sets then he has caught up with it.”¹⁶²

HADITHS OF ABU HURAIRAH [RA]

“If anyone of you got one *raka’ah* of the ‘*Asr* prayer before sunset, he should complete his *salah*. If any of you got one *raka’ah* of the *Fajr* prayer before sunrise, he should complete his *salah*.”¹⁶³

“Whoever catches up with a *raka’ah* of *Subh* before the sun rises has caught up with *Subh*. Whoever catches up with a *raka’ah* of ‘*Asr* before the sun sets has caught up with ‘*Asr*.”¹⁶⁴

“The Messenger of Allah [saws] said, ‘Whoever catches up with one *raka’ah* of ‘*Asr* before the sun sets he has caught it and whoever catches up with one *raka’ah* of *Fajr* before the sun rises he has caught it.’”¹⁶⁵

“Whoever catches up with a *raka’ah* of the prayer has caught up with the prayer.”¹⁶⁶

“Whoever catches up with a *raka’ah* of prayer with the *Imam* has caught up with the prayer.”¹⁶⁷

¹⁵⁹ Sahih Muslim 1425 [205/627]

¹⁶⁰ Sunan An-Nasa’i Sahih 558

¹⁶¹ Sunan An-Nasa’i Sahih 559

¹⁶² Sunan An-Nasa’i Sahih 552; Sunan Ibn Majah Sahih 700

¹⁶³ Sahih Al-Bukhari 556

¹⁶⁴ Sahih Muslim 1374 [163/608]; Jami’ At-Tirmidhi Sahih 186; Sunan An-Nasa’i Sahih 518; Sahih Al-Bukhari 579

¹⁶⁵ Sahih Muslim 1377 [165/608]; Sunan Ibn Majah Sahih 699; Sunan An-Nasa’i Sahih 516; Sunan Abu Dawud Sahih 412

¹⁶⁶ Sahih Muslim 1371 [161/607]; Sunan An-Nasa’i Sahih 554, Sahih 556, Sahih 555, Sahih 557; Sahih Al-Bukhari 580

¹⁶⁷ Sahih Muslim 1372 [162/607]