

9 - THE BOOK OF THE TIMES OF AŞ-ŞALĀT (THE PRAYERS) AND ITS SUPERIORITY

٩ - كتاب مواقيت الصلاة

(1) CHAPTER. The times of *Aş-Şalāt* (the prayers) and the superiority of offering *Şalāt* (prayers) in time.

(١) بَابُ مَوَاقِيْتِ الصَّلَاةِ وَفَضْلِهَا،

And the Statement of Allāh: "... Verily, *As-Salāt* (the prayer) is enjoined on the believers at fixed hours." (V.4:103)

وَقَوْلِهِ: ﴿إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا﴾ [النساء: ١٠٣] مَوْقُوتًا وَقْتَهُ عَلَيْهِمْ.

521. Narrated Ibn Shihāb: Once 'Umar bin 'Abdul 'Azīz delayed *Aş-Şalāt* (the prayer) and 'Urwa bin Az-Zubair went to him and said, "Once in 'Irāq, Al-Mughhira bin Shu'ba delayed his *Şalāt* (prayers) and Abū Mas'ūd Al-Anṣārī went to him and said, 'O Mughhira! What is this? Don't you know that once Jibrīl (Gabriel) عليه السلام came and offered *Şalāt* (*Fajr* prayer) and Allāh's Messenger ﷺ offered *Şalāt* too, then he offered *Şalāt* again (*Zuhr* prayer) and so did Allāh's Messenger ﷺ and again he offered *Şalāt* (*Aṣr* prayer) and Allāh's Messenger ﷺ did the same; again he offered *Şalāt* (*Maghrib* prayer) and so did Allāh's Messenger ﷺ; and again he offered *Şalāt* (*Ishā* prayer) and so did Allāh's Messenger ﷺ and (Jibrīl عليه السلام) said, 'I was ordered to do so (to demonstrate *Şalāt* prescribed to you)'" 'Umar (bin 'Abdul 'Aziz) said to 'Urwa, "Be sure of what you say. Did Jibrīl lead Allāh's Messenger ﷺ at the stated times of *Şalāt*?" 'Urwa replied, "Bashīr bin Abī Mas'ūd narrated like this on the authority of his father."

٥٢١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنِ ابْنِ شِهَابٍ أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ أَخَّرَ الصَّلَاةَ يَوْمًا، فَدَخَلَ عَلَيْهِ عُرْوَةُ بْنُ الزُّبَيْرِ فَأَخْبَرَهُ أَنَّ الْمُغْيِرَةَ بْنَ شُعْبَةَ أَخَّرَ الصَّلَاةَ يَوْمًا وَهُوَ بِالْعِرَاقِ فَدَخَلَ عَلَيْهِ أَبُو مَسْعُودٍ الْأَنْصَارِيُّ فَقَالَ: مَا هَذَا يَا مُغْيِرَةُ؟ أَلَيْسَ قَدْ عَلِمْتَ أَنَّ جِبْرِيلَ صَلَّى اللَّهُ وَسَلَّمَ عَلَيْهِ نَزَلَ فَصَلَّى، فَصَلَّى رَسُولُ اللَّهِ ﷺ، ثُمَّ صَلَّى فَصَلَّى رَسُولُ اللَّهِ ﷺ، ثُمَّ صَلَّى فَصَلَّى رَسُولُ اللَّهِ ﷺ، ثُمَّ صَلَّى فَصَلَّى رَسُولُ اللَّهِ ﷺ، ثُمَّ صَلَّى فَصَلَّى رَسُولُ اللَّهِ ﷺ. ثُمَّ قَالَ: «بِهَذَا أُمِرْتُ». فَقَالَ عُمَرُ لِعُرْوَةَ: اعْلَمْ مَا تُحَدِّثُ بِهِ، أَوْ إِنَّ جِبْرِيلَ هُوَ أَقَامَ لِرَسُولِ اللَّهِ ﷺ وَقْتِ الصَّلَاةِ؟ قَالَ عُرْوَةُ: كَذَلِكَ كَانَ بَشِيرُ بْنُ أَبِي مَسْعُودٍ يُحَدِّثُ عَنْ أَبِيهِ.

[انظر: ٣٢٢١، ٤٠٠٧]

522. Narrated 'Urwa: 'Āishah رضي الله عنها told me that Allāh's Messenger ﷺ used to offer 'Aşr prayer when the sun-shine was still inside her residence (i.e., the early stated prescribed time of 'Aşr)."

(2) CHAPTER. The Statement of Allāh عز وجل :
(And remain always) turning in repentance to Him (only), and be afraid and dutiful to Him; and perform *As-Salāt* (*Iqāmat aş-Salāt*) and be not of *Al-Muşhrikūn* (the disbelievers in the Oneness of Allāh, polytheists, idolaters)." (V.30:31)

523. Narrated Ibn 'Abbās رضي الله عنهما: Once a delegation of 'Abdul Qais came to Allāh's Messenger ﷺ and said, "We belong to such and such branch of the tribe of Rabī'a and we can only come to you in the sacred months. Order us to do something good (religious deeds) so that we may take it from you (act on them) and also invite to it our people whom we have left behind (at home). The Prophet ﷺ said, "I order you to do four things and forbid you from four things. (The first four are as follows):

1. To believe in Allāh. (And then he explained it to them i.e.) to testify that *Lā ilāha illallāh wa anni* (Muḥammad) *Rasūl Allāh*, (none has the right to be worshipped but Allāh) and I (Muḥammad ﷺ) am the Messenger of Allāh.
2. *Iqāmat-aş-Salāt* [To perform *As-Salāt* (prayers) (at their stated times)].
3. To pay *Zakāt*
4. To give me *Kḥumūs* (i.e., 1/5th of the booty to be given in Allāh's Cause).
(The other four things which are forbidden are as follows):

1. *Ad-Dubbā*

٥٢٢ - قَالَ عُرْوَةُ وَلَقَدْ حَدَّثَنِي عَائِشَةُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي الْعَصْرَ وَالشَّمْسُ فِي حُجْرَتِهَا قَبْلَ أَنْ تَظْهَرَ. [انظر: ٥٤٤، ٥٤٥، ٥٤٦، ٣١٠٣]

(٢) بَابُ قَوْلِ اللَّهِ تَعَالَى ﴿مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ﴾ [الروم: ٣١]

٥٢٣ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبَادٌ (هُوَ ابْنُ عَبَّادٍ) عَنْ أَبِي جَمْرَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ وَقَدْ عَبْدَ الْقَيْسِ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالُوا: إِنَّا هَذَا الْحَيِّ مِنْ رَبِيعَةَ، وَلَسْنَا نَصِلُ إِلَيْكَ إِلَّا فِي الشَّهْرِ الْحَرَامِ، فَمَرْنَا بِشَيْءٍ نَأْخُذُهُ عَنْكَ وَنَدْعُو إِلَيْهِ مِنْ وَرَاءِنَا. فَقَالَ: «أَمْرُكُمْ بِأَرْبَعٍ، وَأَنْهَأُكُمْ عَنْ أَرْبَعٍ: الْإِيمَانَ بِاللَّهِ - ثُمَّ فَسَّرَهَا لَهُمْ - شَهَادَةَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَأَنْ تُؤَدُّوا إِلَيَّ حُمْسَ مَا عَنِتُّمْ، وَأَنْهَى عَنِ الذُّبَابِ وَالْحَتَمِ وَالْمُقَيْرِ وَالْتَّقِيرِ». [راجع: ٥٣]

2. *Al-Ḥantam*

3. *Al-Muqaiyar*

4. *An-Naqīr* (all these are utensils used for the preparation of alcoholic drinks)."

(3) CHAPTER. To give the *Bai'āh* (pledge) for *Iqāmat-aş-Şalāt* [the offering of *Aş-Şalāt* (the prayers)].

524. Narrated Jarīr bin 'Abdullāh رَضِيَ اللهُ عَنْهُ: I gave the *Bai'āh* (pledge) to Allāh's Messenger ﷺ for *Iqāmat-aş-Şalāt*⁽¹⁾, to pay *Zakāt* regularly, and to be sincere and true to every Muslim (i.e., to order them for *Al-Ma'rūf*, i.e., Islāmic Monotheism and all that Islām orders one to do and to forbid them from *Al-Munkar* i.e., disbelief, polytheism of all kinds and all that Islam has forbidden), to help them, and to be merciful and kind to them. [See *Hadīth* No.57]

(4) CHAPTER. *Aş-Şalāt* (the prayer) is expiation (of sins).

525. Narrated *Shaqīq* that he had heard *Hudhaifa* saying, "Once we were sitting with 'Umar رَضِيَ اللهُ عَنْهُ and he said, 'Who amongst you remembers the statement of Allāh's Messenger ﷺ about the *Al-Fitnah* (trial and affliction)?' I said, 'I know it as the Prophet ﷺ had said it.' 'Umar said, 'No doubt you are bold.' I said, 'The *Al-Fitnah* caused for a man

(۳) بَابُ الْبَيْعَةِ عَلَى إِقَامِ الصَّلَاةِ

۵۲۴ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا قَيْسٌ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ: بَايَعْتُ رَسُولَ اللَّهِ ﷺ عَلَى إِقَامِ الصَّلَاةِ، وَإِيَاءِ الزَّكَاةِ، وَالتُّصْحِ لِكُلِّ مُسْلِمٍ. [راجع: ۵۷]

(۴) بَابُ: الصَّلَاةِ كَفَّارَةٌ

۵۲۵ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى، عَنِ الْأَعْمَشِ قَالَ: حَدَّثَنِي شَقِيقٌ قَالَ: سَمِعْتُ حَدِيثَهُ قَالَ: كُنَّا جُلُوسًا عِنْدَ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: أَيُّكُمْ يَحْفَظُ قَوْلَ

(1) (H.524) *Iqāmat-aş-Şalāt* إقامة الصلاة: [the offering of *Aş-Şalāt* (the prayers)]. It means that:

a) Every Muslim, male or female, is obliged to offer his *Salāt* (prayers) regularly five times a day at the specified times; the male in a mosque in congregation and the female at home. As the Prophet ﷺ has said: "Order your children for *Şalāt* (prayers) at the age of seven and beat them (about it) at the age of ten." The chief (of a family, town, tribe, etc.) and the Muslim ruler of a country are held responsible before Allāh in case of non-fulfilment of this obligation by the Muslims under his authority.

b) To offer the *Salāt* (prayers) as the Prophet ﷺ used to offer them with all their rules and regulations. i.e. standing, bowing, prostrating, sitting as he ﷺ said: "Offer your *Salāt* (prayers) the way you see me performing them (See *Hadīth* No.631." For the characteristics of the prayer of the Prophet ﷺ see *Şahīh Al-Bukhārī*, Vol.1, *Ahadīth* Nos. 735,736,739,756,823,824 and 825.

by his wife, money, children and neighbour is expiated by his *Aş-Şalāt* (the prayers), *As-Saum* (the fasts), charity and by enjoining *Al-Ma'rūf* (Islāmic Monotheism and all that Allāh has ordained) and forbidding *Al-Munkar* (disbelief, polytheism, and all that Allāh has forbidden). 'Umar said, 'I did not mean that but I asked about that *Al-Fitnah* which will spread like the waves of the sea.' I (Ḥudhaifa) said, 'O leader of the faithful believers! You need not be afraid of it as there is a closed door between you and it.' 'Umar asked, 'Will the door be broken or opened?' I replied, 'It will be broken.' 'Umar said, 'Then it will never be closed again.'" I was asked whether 'Umar knew that door. I replied that he knew it as one knows that there will be night before the tomorrow morning. I have narrated a *Ḥadīth* that is free from any mis-statement." The subnarrator added that they deputed Masrūq to ask Ḥudhaifa (about the door). Ḥudhaifa said, "The door was 'Umar himself."

رَسُولِ اللَّهِ ﷺ فِي الْفِتْنَةِ؟ قُلْتُ: أَنَا،
كَمَا قَالَهُ. قَالَ: إِنَّكَ عَلَيْهِ أَوْ عَلَيْهَا
لَجْرِيءٌ. قُلْتُ: فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ
وَمَالِهِ وَوَلَدِهِ وَجَارِهِ تُكْفَرُهَا الصَّلَاةُ
وَالصَّوْمُ وَالصَّدَقَةُ وَالْأَمْرُ وَالنَّهْيُ.
قَالَ: لَيْسَ هَذَا أُرِيدُ، وَلَكِنَّ الْفِتْنَةَ
الَّتِي تَمُوجُ كَمَا يَمُوجُ الْبَحْرُ؟ قَالَ:
لَيْسَ عَلَيْكَ مِنْهَا بَأْسٌ يَا أَمِيرَ
الْمُؤْمِنِينَ، إِنَّ بَيْنَكَ وَبَيْنَهَا بَابًا مَغْلَقًا.
قَالَ: أَيُكْسَرُ أَمْ يُفْتَحُ؟ قَالَ: يُكْسَرُ.
قَالَ: إِذَا لَا يُغْلَقُ أَبَدًا. قُلْنَا: أَمَا كَانَ
عُمَرُ يَعْلَمُ الْبَابَ؟ قَالَ: نَعَمْ كَمَا أَنَّ
دُونَ الْعَدِ اللَّيْلَةَ، إِنِّي حَدَّثْتُهُ بِحَدِيثِ
لَيْسَ بِالْأَغَالِيطِ فَهِنَا أَنْ نَسْأَلَ حَدِيثَهُ
فَأَمَرْنَا مَسْرُوقًا فَسَأَلَهُ فَقَالَ: الْبَابُ
عُمَرُ. [انظر: ١٤٣٥، ١٨٩٥، ٣٥٨٦،

[٧٠٩٦

526. Narrated Ibn Mas'ūd رَضِيَ اللَّهُ عَنْهُ: A man kissed a woman (unlawfully) and then went to the Prophet ﷺ and informed him. So Allāh revealed:

"And perform *As-Salāt* (*Iqāmat-aş-Şalat*⁽¹⁾), at the two ends of the day and in some hours of the night [i.e., the five compulsory *Şalāt* (prayers)]. Verily, the good deeds remove the evil deeds (i.e., small sins)... (V.11:114).

The man asked Allāh's Messenger ﷺ, "Is this instruction for me only?" He said, "It is for all those of my followers (who encounter a similar situation)."

٥٢٦ - حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا
يَزِيدُ بْنُ زُرَيْعٍ، عَنْ سُلَيْمَانَ التَّمِيمِيِّ،
عَنْ أَبِي عَثْمَانَ التَّهْدَيْي، عَنْ ابْنِ
مَسْعُودٍ أَنَّ رَجُلًا أَصَابَ مِنْ امْرَأَةٍ
قُبْلَةً، فَأَتَى النَّبِيَّ ﷺ فَأَخْبَرَهُ، فَأَنْزَلَ
اللَّهُ: ﴿وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَرُكُفًا
مِنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ أَلْسِنَاتٍ﴾
[هود: ١١٤] فَقَالَ الرَّجُلُ: يَا رَسُولَ
اللَّهِ، أَلَيْ هَذَا؟ قَالَ: «لِجَمِيعِ أُمَّتِي
كُلُّهُمْ». [انظر: ٤٦٨٧]

(1) (H.526) *Iqāmat-aş-Şalāt*: إقامة الصلاة: See the footnote of *Ḥadīth* No. 524.

(5) CHAPTER. Superiority of offering Aş-Şalāt (the prayer) at the stated times.

527. Narrated ‘Abdullāh رَضِيَ اللهُ عَنْهُ: I asked the Prophet ﷺ “Which deed is the dearest to Allāh?” He replied, “To perform the (daily compulsory) Şalāt (prayers) at their (early) stated fixed times.” I asked, “What is the next (in goodness)?” He replied, “To be good and dutiful to your parents.” I again asked, “What is the next (in goodness)?” He replied, “To participate in Jihād (religious fighting) in Allāh’s Cause.”

‘Abdullāh added, “These were told by the Allāh’s Messenger ﷺ and if I had asked more, the Prophet ﷺ would have told me more.”

[See *Ḥadīth* No.7534, Vol.9].

(6) CHAPTER. The five Şalāt (prayers) are expiations (of sins).

528. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh’s Messenger ﷺ saying, “If there was a river at the door of anyone of you and he took a bath in it five times a day, would you notice any dirt on him?” They said, “Not a trace of dirt would be left.” The Prophet ﷺ added, “That is the example of the five (daily compulsory) Şalāt (prayers) with which Allāh blots out (annuls) evil deeds.”

(٥) بَابُ فَضْلِ الصَّلَاةِ لَوْقَتِهَا

٥٢٧ - حَدَّثَنَا أَبُو الْوَلِيدِ هِشَامُ بْنُ عَبْدِ الْمَلِكِ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: الْوَلِيدُ بْنُ الْعِزَارِ أَخْبَرَنِي قَالَ: سَمِعْتُ أَبَا عَمْرٍو الشَّيْبَانِيَّ يَقُولُ: حَدَّثَنَا صَاحِبُ هَذِهِ الدَّارِ، وَأَشَارَ بِيَدِهِ إِلَى دَارِ عَبْدِ اللَّهِ، قَالَ: سَأَلْتُ النَّبِيَّ ﷺ: أَيُّ الْعَمَلِ أَحَبُّ إِلَى اللَّهِ؟ قَالَ: «الصَّلَاةُ عَلَى وَقْتِهَا». قَالَ: ثُمَّ أَيُّ؟ قَالَ: «بِرُّ الْوَالِدَيْنِ». قَالَ: ثُمَّ أَيُّ؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ اللَّهِ». قَالَ: حَدَّثَنِي بِهِنَّ رَسُولُ اللَّهِ ﷺ وَلَوْ اسْتَرَدَّتهُ لَرَادَنِي. [انظر: ٢٧٨٢، ٥٩٧٠، ٧٥٣٤]

(٦) بَابُ الصَّلَوَاتِ الْخَمْسُ كَفَّارَةٌ

٥٢٨ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْزَةَ قَالَ: حَدَّثَنِي ابْنُ أَبِي حَازِمٍ وَالِدُ الرَّوْرَدِيِّ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا بِيَابِ أَحَدِكُمْ يَغْتَسِلُ فِيهِ كُلَّ يَوْمٍ خَمْسًا، مَا تَقَوَّلَ ذَلِكَ يُبْقِي مِنْ دَرَنِهِ؟» قَالُوا: لَا يُبْقِي مِنْ دَرَنِهِ شَيْئًا. قَالَ: «فَذَلِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ يَمْحُو اللَّهُ بِهِ الْخَطَايَا».

(7) CHAPTER. Not offering *Aş-Şalāt* (the prayer) at its stated fixed time.

529. Narrated Ghailān: Anas رَضِيَ اللهُ عَنْهُ said, "I do not find (now-a-days) things as it were (practised) at the time of the Prophet ﷺ." Somebody said, "Have you not done in *Aş-Şalāt* (the prayer) what you have done?"

530. Narrated Az-Zuhrī that he visited Anas bin Mālik at Damascus and found him weeping and asked him why he was weeping. He replied, "I do not know anything which I used to know during the lifetime of Allāh's Messenger ﷺ except *Aş-Şalāt* (the prayer), and this *Salāt* too is lost (not offered as it should be)."

(8) CHAPTER. A person in *Şalāt* (prayer) is speaking in private to his Lord (Allah) عز وجل.

531. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whenever anyone of you offers *Şalāt* (prayer) he is speaking in private to his Lord. So he should not spit on his right but under his left foot." Qatāda said, "He should not spit in front of him but on his left or under his feet." And Şhu'ba said, "He should not spit in front of him, nor on his right but on his left or under his foot." Anas said: The Prophet ﷺ said, "He should neither spit in the direction of his *Qiblah*

(٧) بَابٌ: فِي تَضْيِيعِ الصَّلَاةِ عَنْ وَقْتِهَا

٥٢٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا مَهْدِيُّ عَنْ عَيَّلَانَ عَنْ أَنَسٍ قَالَ: مَا أَعْرِفُ شَيْئًا مِمَّا كَانَ عَلَى عَهْدِ النَّبِيِّ ﷺ، قِيلَ: الصَّلَاةُ؟ قَالَ: أَلَيْسَ صَنَعْتُمْ مَا صَنَعْتُمْ فِيهَا.

٥٣٠ - حَدَّثَنَا عَمْرُو بْنُ زُرَّارَةَ قَالَ: أَخْبَرَنَا عَبْدُ الْوَاحِدِ بْنُ وَاصِلٍ أَبُو عُبَيْدَةَ الْحَدَّادُ، عَنْ عُثْمَانَ بْنِ أَبِي رَوَادٍ أَخُو عَبْدِ الْعَزِيزِ قَالَ: سَمِعْتُ الرَّهْرَهْرِيَّ يَقُولُ: دَخَلْتُ عَلَى أَنَسِ بْنِ مَالِكٍ بِدِمَشْقَ وَهُوَ يَبْكِي فَقُلْتُ لَهُ: مَا يُبْكِيكَ؟ فَقَالَ: لَا أَعْرِفُ شَيْئًا مِمَّا أَدْرَكْتُ إِلَّا هَذِهِ الصَّلَاةَ وَهَذِهِ الصَّلَاةُ قَدْ ضُيِّعَتْ. وَقَالَ بَكْرُ بْنُ خَلْفٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرِ الْبُرْسَانِيُّ قَالَ: أَخْبَرَنَا عُثْمَانُ بْنُ أَبِي رَوَادٍ نَحْوَهُ.

(٨) بَابُ الْمُصَلِّيِ يُنَاجِي رَبَّهُ عَزَّ وَجَلَّ

٥٣١ - حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّ أَحَدَكُمْ إِذَا صَلَّى يُنَاجِي رَبَّهُ فَلَا يَتَفَلَّنُ عَنْ يَمِينِهِ، وَلَكِنْ تَحْتَ قَدَمِهِ الْيُسْرَى». وَقَالَ سَعِيدٌ عَنْ قَتَادَةَ: «لَا يَتَفَلُّ قَدَامَهُ أَوْ بَيْنَ يَدَيْهِ وَلَكِنْ عَنْ يَسَارِهِ أَوْ تَحْتَ

nor on his right but on his left or under his foot.”

532. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “Do the prostration properly and do not put your forearms flat with elbows touching the ground like a dog. And if you want to spit, do not spit in front, nor on the right, for the person in *Ṣalāt* (prayer) is speaking in private to his Lord (Allah) عزوجل.”

(9) CHAPTER. In severe heat, offer *Zuhr* prayers when it becomes (a bit) cooler.

533, 534. Narrated Abū Hurairah and ‘Abdullāh bin ‘Umar رَضِيَ اللهُ عَنْهُم: Allāh’s Messenger ﷺ said, “If it is very hot, then offer the *Zuhr* prayer when it becomes (a bit) cooler, as the severity of the heat is from the raging of the Hell-fire.”

535. Narrated Abū Dharr رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ pronounced the *Adhān* (call) for the *Zuhr* prayer but the Prophet ﷺ said, “Let it be cooler, let it be cooler.” Or said, “Wait,

قَدَمَيْهِ». وَقَالَ شُعْبَةُ: «لَا يَبْزُقُ بَيْنَ يَدَيْهِ وَلَا عَنْ يَمِينِهِ وَلَكِنْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمَيْهِ». وَقَالَ حُمَيْدٌ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ: «لَا يَبْزُقُ فِي الْقِبْلَةِ وَلَا عَنْ يَمِينِهِ، وَلَكِنْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمَيْهِ». [راجع: ٢٤١]

٥٣٢ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «اعْتَدِلُوا فِي السُّجُودِ، وَلَا يَسْطُ ذِرَاعِيهِ كَالْكَلْبِ، وَإِذَا بَزَقَ فَلَا يَبْزُقَنَّ بَيْنَ يَدَيْهِ وَلَا عَنْ يَمِينِهِ، فَإِنَّمَا يُنَاجِي رَبَّهُ». [راجع: ٢٤١]

(٩) بَابُ: الإبراد بالظهر في شدة الحر

٥٣٣ ، ٥٣٤ - حَدَّثَنَا أُيُوبُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو بَكْرِ عَنْ سُلَيْمَانَ بْنِ بِلَالٍ قَالَ صَالِحُ بْنُ كَيْسَانَ: حَدَّثَنَا الْأَعْرَجُ عَبْدُ الرَّحْمَنِ وَعَيْرُهُ، عَنْ أَبِي هُرَيْرَةَ، وَنَافِعِ مَوْلَى عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَهُمَا حَدَّثَاهُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا بِالصَّلَاةِ، فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ». [انظر: ٥٣٦]

٥٣٥ - حَدَّثَنَا ابْنُ بُشَّارٍ قَالَ: حَدَّثَنَا عُثْمَرُ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ الْمُهَاجِرِ أَبِي الْحَسَنِ: سَمِعَ زَيْدَ بْنَ

wait, because the severity of heat is from the raging of the Hell-fire. In severe hot weather, offer *Aṣ-Ṣalāt* (the prayer) when it becomes (a bit) cooler and the shadows of hillocks appear.”

536. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “In very hot weather delay the *Zuhr* prayer till it becomes (a bit) cooler because the severity of heat is from the raging of the Hell-fire.”

537. The fire of Hell complained to its Lord saying: O Lord! My parts are eating (destroying) one another. So Allāh allowed it to take two breaths, one in the winter and the other in the summer. The breath in the summer is at the time when you feel the severest heat and the breath in the winter is at the time when you feel the severest cold.”

538. Narrated Abū Sa’id رَضِيَ اللهُ عَنْهُ that Allāh’s Messenger ﷺ said, “Offer *Zuhr* prayer when it becomes (a bit) cooler as the severity of heat is from the raging of the Hell-fire.”

(10) CHAPTER. When going on a journey, pray *Zuhr* prayer when it becomes cooler.

539. Narrated Abū Dhar Al-Ghifārī رَضِيَ اللهُ عَنْهُ: We were with the Prophet ﷺ on a

وَهَبَ عَنْ أَبِي ذَرٍّ قَالَ: أَدْنُ مُؤَدَّنُ النَّبِيِّ ﷺ بِالظُّهْرِ فَقَالَ: «أَبْرِدُ أَبْرِدُ»، أَوْ قَالَ: «انْتَظِرْ انْتَظِرْ». وَقَالَ: «شِدَّةُ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ؛ حَتَّى رَأَيْنَا فِيءَ التَّلْوْلِ، فَإِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا عَنِ الصَّلَاةِ». [انظر: ٥٣٩، ٦٢٩، ٣٢٥٨]

٥٣٦ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَفِظْنَاهُ مِنَ الرَّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا بِالصَّلَاةِ فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ، [راجع: ٥٣٣]

٥٣٧ - وَاشْتَكَّتِ النَّارُ إِلَى رَبِّهَا فَقَالَتْ: يَا رَبِّ أَكَلَّ بَعْضِي بَعْضًا، فَأَذِنَ لَهَا بِتَفْسِينِ، نَفْسٍ فِي الشِّتَاءِ وَنَفْسٍ فِي الصَّيْفِ، أَشَدُّ مَا تَجِدُونَ مِنَ الْحَرِّ وَأَشَدُّ مَا تَجِدُونَ مِنَ الرَّمْهَرِيرِ». [انظر: ٣٢٦٠]

٥٣٨ - حَدَّثَنَا عَمْرُ بْنُ حَفْصٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا الْأَعْمَشُ قَالَ: حَدَّثَنَا أَبُو صَالِحٍ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَبْرِدُوا بِالظُّهْرِ فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ» تَابَعَهُ سُفْيَانُ، وَيَحْيَى، وَأَبُو عَوَانَةَ عَنِ الْأَعْمَشِ. [انظر: ٣٢٥٩]

(١٠) بَابُ: الإِبْرَادُ بِالظُّهْرِ فِي السَّفَرِ

٥٣٩ - حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا

journey and the *Mu'adh-dhin* [call-maker for *Ṣalāt* (prayer)] wanted to pronounce the *Adhān* (call) for the *Zuhr* prayer. The Prophet ﷺ said, "Let it become cooler." He again (after a while) wanted to pronounce the *Adhān* but the Prophet ﷺ said to him, "Let it become cooler till we see the shadows of hillocks." The Prophet ﷺ added, "The severity of heat is from the raging of the Hell-fire, and in very hot weather, offer *Ṣalāt* (*Zuhr*) when it becomes cooler."

شُعْبَةُ قَالَ: حَدَّثَنَا مُهَاجِرٌ أَبُو الْحَسَنِ مَوْلَى لِبْنِي تَيْمِ اللَّهِ قَالَ: سَمِعْتُ رَبِّدَ بْنَ وَهَبٍ عَنْ أَبِي ذَرِّ الْغِفَارِيِّ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ فَأَرَادَ الْمُؤَدُّنُ أَنْ يُؤَدَّ لِلظُّهْرِ فَقَالَ النَّبِيُّ ﷺ: «أَبْرِدْ»، ثُمَّ أَرَادَ أَنْ يُؤَدَّ فَقَالَ لَهُ: «أَبْرِدْ» حَتَّى رَأَيْنَا فِيءَ التُّلُولِ. فَقَالَ النَّبِيُّ ﷺ: «إِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ، فَإِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا بِالصَّلَاةِ».

وَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: «يَنْفَتَوُا» [النحل: ٤٨]: تَتَمَلَّلُ. [راجع: ٥٣٥]

(11) CHAPTER. The time of *Zuhr* prayer is when the sun declines (just after mid-day).

(١١) بَابُ: وَقْتُ الظُّهْرِ عِنْدَ الزَّوَالِ،

Jābir said: The Prophet ﷺ used to offer the *Zuhr* prayer just after mid-day (as the sun declines at noon.)

وَقَالَ جَابِرٌ: كَانَ النَّبِيُّ ﷺ يُصَلِّي بِالْمُهَاجِرَةِ.

540. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ came out as the sun declined at mid-day and offered the *Zuhr* prayer. He then stood on the pulpit and spoke about the Hour (Day of Judgement) and mentioned great events and matters therein. He then said, "Whoever likes to ask me about anything he can do so and I shall reply as long as I am at this place of mine." Most of the people wept and the Prophet ﷺ said repeatedly, "Ask me." 'Abdullāh bin Ḥudhāfa As-Sahmī stood up and said, "Who is my father?" The Prophet ﷺ said, "Your father is Ḥudhāfa." The Prophet ﷺ repeatedly said, "Ask me." Then 'Umar knelt before him and said, "We are pleased with Allāh as our Lord, Islām as our

٥٤٠ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ حِينَ زَاغَتِ الشَّمْسُ فَصَلَّى الظُّهْرَ، فَقَامَ عَلَى الْمِنْبَرِ فَذَكَرَ السَّاعَةَ فَذَكَرَ أَنَّ فِيهَا أُمُورًا عِظَامًا، ثُمَّ قَالَ: «مَنْ أَحَبَّ أَنْ يَسْأَلَ عَن شَيْءٍ فَلْيَسْأَلْ فَلَا تَسْأَلُونِي عَن شَيْءٍ إِلَّا أَخْبَرْتُكُمْ مَا دُمْتُ فِي مَقَامِي هَذَا». فَأَكْثَرَ النَّاسُ فِي الْبُكَاءِ وَأَكْثَرَ أَنْ يَقُولَ: «سَلُونِي». فَقَامَ عَبْدُ اللَّهِ بْنُ حَذَافَةَ

religion, and Muḥammad ﷺ as our Prophet.” The Prophet ﷺ then became quiet and said, “Paradise and Hell-fire were displayed in front of me on this wall just now and I have never seen a better thing (than the Paradise) and a worse thing (than the Hell-Fire.)”

السَّهْمِيُّ فَقَالَ: مَنْ أَبِي؟ قَالَ: «أَبُوكَ حُذَافَةَ». ثُمَّ أَكْثَرَ أَنْ يَقُولَ: «سَلُونِي»، فَبَرَكَ عُمَرُ عَلَى رُكْبَتَيْهِ فَقَالَ: رَضِينَا بِاللَّهِ رَبًّا، وَبِالإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ نَبِيًّا، فَسَكَتَ ثُمَّ قَالَ: «عُرِضَتْ عَلَيَّ الْجَنَّةُ وَالنَّارُ إِنْفَاءً فِي عُرْضِ هَذَا الْحَائِطِ، فَلَمْ أَرَ كَالْخَيْرِ وَالشَّرِّ». [راجع: ٩٣]

541. Narrated Abu Al-Minhāl: Abū Barza رضي الله عنه said, “The Prophet ﷺ used to offer the *Fajr* (early morning prayer) when one could recognize the person sitting by him [after the *Salāt* (prayer)], and he used to recite between 60 to 100 *Ayāt* (Verses) of the Qur’ān. He used to offer the *Zuhr* prayer as soon as the sun declined (at noon) and the *Aṣr* prayer at a time when a man might go and return from the farthest place in Al-Madina and find the sun still hot. (The subnarrator forgot what was said about the *Maghrib*). He did not mind delaying the *Tshā* prayer to one-third of the night or the middle of the night.”

٥٤١ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي الْمِنْهَالِ، عَنْ أَبِي بَرَزَةَ كَانَ النَّبِيُّ ﷺ يُصَلِّي الصُّبْحَ وَأَحَدُنَا يَعْرِفُ جَلِيسَهُ، وَيَقْرَأُ فِيهَا مَا بَيْنَ السِّتِينَ إِلَى الْمِائَةِ، وَكَانَ يُصَلِّي الظُّهْرَ إِذَا زَالَتِ الشَّمْسُ، وَالْعَصْرَ وَأَحَدُنَا يَذْهَبُ إِلَى أَقْصَى الْمَدِينَةِ رَجَعَ وَالشَّمْسُ حَيَّةً، وَنَسِيتُ مَا قَالَ فِي الْمَغْرِبِ، وَلَا يُبَالِي بِتَأْخِيرِ الْعِشَاءِ إِلَى ثُلُثِ اللَّيْلِ: ثُمَّ قَالَ: إِلَى شَطْرِ اللَّيْلِ. وَقَالَ مُعَاذٌ: قَالَ شُعْبَةُ: ثُمَّ لَقِيْتُهُ مَرَّةً فَقَالَ: أَوْ ثُلُثِ اللَّيْلِ. [انظر: ٥٤٧، ٥٦٨، ٥٩٩،

[٧٧١]

542. Narrated Anas bin Mālik رضي الله عنه: When we offered the *Zuhr* prayers behind Allāh’s Messenger ﷺ we used to prostrate on our clothes to protect ourselves from the heat.

٥٤٢ - حَدَّثَنَا مُحَمَّدٌ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا خَالِدُ ابْنِ عَبْدِ الرَّحْمَنِ. قَالَ: حَدَّثَنِي غَالِبُ الْقَطَّانُ عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ الْمُزَنِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنَّا إِذَا صَلَّيْنَا خَلَفَ رَسُولَ اللَّهِ ﷺ

بِالظَّهَائِرِ سَجَدْنَا عَلَى ثِيَابِنَا اتِّقَاءَ
الْحَرِّ. [راجع: ٣٨٥]

(12) CHAPTER. To delay the *Zuhr* (prayer) up to the '*Aşr* (prayer) time.

(١٢) بَابُ تَأْخِيرِ الظُّهْرِ إِلَى الْعَصْرِ

543. Narrated Ibn 'Abbās رضي الله عنهما: The Prophet ﷺ prayed eight *Rak'ā* for the *Zuhr* and '*Aşr*, and seven for the *Maghrib* and '*Ishā prayers in Al-Madīna." Ayyūb said, "Perhaps those were rainy nights." Anas said, "May be." (See *Hadīth* No. 562)*

٥٤٣ - حَدَّثَنَا أَبُو التُّعْمَانِ قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ صَلَّى بِالْمَدِينَةِ سَبْعًا وَثَمَانِيًا الظُّهْرَ وَالْعَصْرَ وَالْمَغْرِبَ وَالْعِشَاءَ، فَقَالَ أَيُّوبُ: لَعَلَّهُ فِي لَيْلَةِ مَطِيرَةٍ؟ قَالَ: عَسَى. [انظر: ٥٦٢،

[١١٧٤]

(13) CHAPTER. The time of the '*aşr* prayer.

(١٣) بَابُ وَقْتِ الْعَصْرِ،

Narrated Hishām (that 'Āishah رضي الله عنها said) "Sunshine used to be still inside my chamber (i.e., at the time of '*Aşr* prayer).

وَقَالَ أَبُو أُسَامَةَ عَنْ هِشَامٍ: مِنْ قَعْرِ حُجْرَتِهَا.

544. Narrated 'Āishah رضي الله عنها: Allāh's Messenger ﷺ used to offer the '*Aşr* prayer when the sunshine had not disappeared from my chamber.

٥٤٤ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ أَنَّ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الْعَصْرَ وَالشَّمْسُ لَمْ تَخْرُجْ مِنْ حُجْرَتِهَا. [راجع: ٥٢٢]

545. Narrated 'Āishah رضي الله عنها: Allāh's Messenger ﷺ used to offer the '*Aşr* prayer at a time when the sunshine was still inside my chamber and no shadow had yet appeared in it.

٥٤٥ - حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى الْعَصْرَ وَالشَّمْسُ فِي حُجْرَتِهَا، لَمْ يَظْهَرَ الْفَيْءُ مِنْ حُجْرَتِهَا.

[راجع: ٥٢٢]

546. Narrated 'Āishah رضي الله عنها: The Prophet ﷺ used to offer the '*Aşr* prayer at a time when the sunshine was still inside my

٥٤٦ - حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ

chamber and no shadow had yet appeared in it.

547. Narrated Sayyār bin Salama : I along with my father went to Abū Barza Al-Aslamī and my father asked him, "How Allāh's Messenger ﷺ used to offer the five compulsory congregational prayers?" Abū Barza said, "The Prophet ﷺ used to offer the *Zuhr* prayer which you (people) call the first one, at mid-day when the sun had just declined. The *ʿAṣr* prayer at a time when after the prayer, a man could go to the house at the farthest place in Al-Madīna (and arrive) while the sun was still hot. I forgot about the *Maghrib* prayer. The Prophet ﷺ loved to delay the *Iṣhā* which you call '*Al-ʿAtama* and he disliked sleeping before it and speaking after it. After the *Fajr* prayer he used to depart when a man could recognize the one sitting beside him and he used to recite between 60 to 100 *ʿĀyāt* (in the *Fajr* prayer).

548. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ : We used to offer the *ʿAṣr* prayer and after that if someone happened to go to the tribe of Banī ʿAmr bin ʿAūf, he would find them offering the *ʿAṣr* (prayer).

عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصَلِّي صَلَاةَ الْعَصْرِ وَالشَّمْسُ طَالِعَةً فِي حُجْرَتِي، لَمْ يَطْهَرِ الْيَوْمَ بَعْدُ. وَقَالَ مَالِكٌ وَيَحْيَى بْنُ سَعِيدٍ وَشُعَيْبٌ وَابْنُ أَبِي حَفْصَةَ: وَالشَّمْسُ قَبْلَ أَنْ تَطْهَرَ.

٥٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا عَوْفٌ عَنْ سَيَّارِ بْنِ سَلَامَةَ قَالَ: دَخَلْتُ أَنَا وَأَبِي عَلِيَّ أَبِي بَرَزَةَ الْأَسْلَمِيِّ، فَقَالَ لَهُ أَبِي: كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الْمَكْتُوبَةَ؟ فَقَالَ: كَانَ يُصَلِّي الْهَجِيرَ الَّتِي تَدْعُونَهَا الْأُولَى حِينَ تَذْحَضُ الشَّمْسُ، وَيُصَلِّي الْعَصْرَ، ثُمَّ يَرْجِعُ أَحَدُنَا إِلَى رَحْلِهِ فِي أَقْصَى الْمَدِينَةِ وَالشَّمْسُ حَيَّةٌ، وَنَسِيتُ مَا قَالَ فِي الْمَغْرِبِ، وَكَانَ يَسْتَجِبُ أَنْ يُؤَخَّرَ مِنَ الْعِشَاءِ الَّتِي تَدْعُونَهَا الْعَتَمَةَ، وَكَانَ يَكْرَهُ النَّوْمَ قَبْلَهَا وَالْحَدِيثَ بَعْدَهَا. وَكَانَ يُنْقَلُ مِنْ صَلَاةِ الْعِدَاةِ حِينَ يَعْرِفُ الرَّجُلُ جَلِيسَهُ، وَيَقْرَأُ بِالسَّتِينِ إِلَى الْمَاءِ. [راجع: ٥٤١]

٥٤٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنَّا نَصَلِّي الْعَصْرَ ثُمَّ يَخْرُجُ الْإِنْسَانُ إِلَى بَنِي عَمْرِو بْنِ عَوْفٍ

فَيَجِدُهُمْ يُصَلُّونَ الْعَصْرَ. [انظر: ٥٥٠،

[٧٣٢٩، ٥٥١

549. Narrated Abū Bakr bin 'Uthmān bin Sahl bin Ḥunaif that he heard Abū Umāma saying: We offered the *Zuhr* prayer with 'Umar bin 'Abdul 'Aziz and then went to Anas bin Mālik and found him offering the 'Aṣr prayer. I asked him, "O uncle! Which prayer have you offered?" He said, "The 'Aṣr and this is (the time of) the prayer of Allāh's Messenger ﷺ which we used to offer with him."

٥٤٩ - حَدَّثَنَا ابْنُ مُقَاتِلٍ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا أَبُو بَكْرٍ بْنُ عُثْمَانَ بْنِ سَهْلِ بْنِ حُنَيْفٍ، قَالَ: سَمِعْتُ أَبَا أُمَامَةَ يَقُولُ: صَلَّيْنَا مَعَ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ الطُّهْرَ، ثُمَّ خَرَجْنَا حَتَّى دَخَلْنَا عَلَى أَنَسِ بْنِ مَالِكٍ فَوَجَدْنَاهُ يُصَلِّي الْعَصْرَ، فَقُلْتُ: يَا عَمَّ مَا هَذِهِ الصَّلَاةُ الَّتِي صَلَّيْتَ؟ قَالَ: الْعَصْرُ، وَهَذِهِ صَلَاةُ رَسُولِ اللَّهِ ﷺ الَّتِي كُنَّا نُصَلِّي مَعَهُ.

550. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ used to offer the 'Aṣr prayer at a time when the sun was still hot and high, and if a person went to *Al-'Awālī* Al-Madīna, he would reach there when the sun was still high. Some of *Al-'Awālī* of Al-Madīna were about four miles or so from the town.

٥٥٠ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةً حَيْثُ يَذْهَبُ الذَّاهِبُ إِلَى الْعَوَالِي فَيَأْتِيهِمْ وَالشَّمْسُ مُرْتَفِعَةً، وَبَعْضُ الْعَوَالِي مِنَ الْمَدِينَةِ عَلَى أَرْبَعَةِ أَمْيَالٍ أَوْ نَحْوِهِ. [راجع: ٥٤٨]

551. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: We used to offer the 'Aṣr prayer and after that if one of us went to Qubā', he would arrive there while the sun was still high.

٥٥١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنَّا نُصَلِّي الْعَصْرَ ثُمَّ يَذْهَبُ الذَّاهِبُ مِنَّا إِلَى قُبَاءٍ فَيَأْتِيهِمْ وَالشَّمْسُ مُرْتَفِعَةً.

[راجع: ٥٤٨]

(14) CHAPTER. The sin of one who misses the 'Aṣr prayer (intentionally).

(١٤) بَابُ إِثْمِ مَنْ فَاتَتْهُ الْعَصْرُ
٥٥٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ

552. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا:

Allāh's Messenger ﷺ said, "Whoever misses the 'Aşr Şalāt (prayer) (intentionally) then it is as if he lost his family and property."

قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ نَافِعٍ، عَنِ بْنِ عَبْدِ اللَّهِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الَّذِي تَفَوُّتَهُ صَلَاةُ الْعَصْرِ فَكَأَنَّمَا وُتِرَ أَهْلُهُ وَمَالُهُ».

(15) CHAPTER. One who omits (does not offer) the 'Aşr prayer (intentionally)⁽¹⁾.

(١٥) بَابٌ مَنْ تَرَكَ الْعَصْرَ

553. Narrated Abū Al-Maliḥ: We were with Buraida in a battle on a cloudy day and he said, "Offer the 'Aşr Şalāt (prayer) early as the Prophet ﷺ said, 'Whoever omits the 'Aşr Şalāt all his (good) deeds will be lost'."

٥٥٣ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هِشَامٌ قَالَ: أَخْبَرَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي الْمَلِيحِ قَالَ: كُنَّا مَعَ بُرَيْدَةَ فِي غَزْوَةٍ فِي يَوْمٍ ذِي عَيْمٍ فَقَالَ: بَكَّرُوا بِصَلَاةِ الْعَصْرِ فَإِنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ تَرَكَ صَلَاةَ الْعَصْرِ فَقَدْ حَبِطَ عَمَلُهُ».

[انظر: ٥٩٤]

(16) CHAPTER. Superiority of the 'Aşr prayer.

(١٦) بَابٌ فَضْلِ صَلَاةِ الْعَصْرِ

554. Narrated Qais: Jarīr said, "We were with the Prophet ﷺ and he looked at the moon on a full-moon night and said, 'Certainly you will see your Lord as you see this moon and you will have no trouble in seeing Him. So if you can avoid missing (through sleep or business, etc.) a Şalāt (prayer) before the sunrise (Fajr) and a Şalāt (prayer) before sunset (Aşr), you must do so.' He then recited Allāh's Statement:

٥٥٤ - حَدَّثَنَا الْحُمَيْدِيُّ قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فَنَظَرْنَا إِلَى الْقَمَرِ لَيْلَةً - يَعْنِي الْبَدْرَ - فَقَالَ: «إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ هَذَا الْقَمَرَ، لَا تُضَامُونَ فِي رُؤْيَيْهِ فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا فَافْعَلُوا». ثُمَّ قَرَأَ: ﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ﴾ [ق: ٣٩] قَالَ

'...And glorify the Praises of your Lord before the rising of the sun and before (its) setting'." (V.50:39)

Ismā'il said, "Offer those prayers and do not miss them."

(1) (Ch.15) The one who does not offer the 'Aşr prayer intentionally until its stated time is over and if he offers the prayers after that time, then it is useless.

إِسْمَاعِيلُ: افْعَلُوا لَا تَقُوتَنَّكُمْ. [انظر:

٥٧٣، ٤٨٥١، ٧٤٣٤، ٧٤٣٥، ٧٤٣٦]

555. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Angels come to you in succession by night and day, and all of them get together at the time of the *Fajr* and *'Aṣr* prayers. Those who have passed the night with you (or stayed with you) ascend (to the heaven) and Allāh asks them, though He knows everything about you, "In what state did you leave my slaves?" The angels reply: "When we left them, they were offering *Ṣalāt* (prayer) and when we reached them, they were offering *Ṣalāt*."

٥٥٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَتَعَاقِبُونَ فِيكُمْ مَلَائِكَةٌ بِاللَّيْلِ وَمَلَائِكَةٌ بِالنَّهَارِ وَيَجْتَمِعُونَ فِي صَلَاةِ الْفَجْرِ وَصَلَاةِ الْعَصْرِ؛ ثُمَّ يَعْرُجُ الَّذِينَ بَاتُوا فِيكُمْ فَيَسْأَلُهُمْ - وَهِيَ أَعْلَمُ بِهِمْ - : كَيْفَ تَرَكْتُمْ عِبَادِي؟ فَيَقُولُونَ: تَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ، وَآتَيْنَاهُمْ وَهُمْ يُصَلُّونَ». [انظر:

٣٢٢٣، ٧٤٢٩، ٧٤٨٦]

(17) CHAPTER. Whoever got (or was able to offer) only one *Rak'ā* of the *'Aṣr* prayer before sunset.

556. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If anyone of you got (or was able to offer) one *Rak'ā* of the *'Aṣr* prayer before sunset, he should complete his *Ṣalāt* (prayer). If any of you got (or was able to offer) one *Rak'ā* of the *Fajr* prayer before sunrise, he should complete his *Ṣalāt*."

(١٧) بَابُ مَنْ أَذْرَكَ رَكْعَةً مِنَ الْعَصْرِ قَبْلَ الْغُرُوبِ

٥٥٦ - حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَذْرَكَ أَحَدُكُمْ سَجْدَةً مِنْ صَلَاةِ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَلْيَتِمَّ صَلَاتَهُ، وَإِذَا أَذْرَكَ سَجْدَةً مِنْ صَلَاةِ الصُّبْحِ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَلْيَتِمَّ صَلَاتَهُ». [انظر:

٥٧٩، ٥٨٠]

557. Narrated Sālim bin 'Abdullāh: My father said, "I heard Allāh's Messenger ﷺ saying, "The period of your stay as compared to the previous nations is like the period equal to the time between the *'Aṣr* prayer and

٥٥٧ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ،

sunset. The people of the Taurāt (Torah) were given the Taurāt and they acted (upon it) till mid-day, then they were exhausted and were given one *Qirāṭ*⁽¹⁾ each. And then the people of the Injeel (Gospel) were given the Injeel and they acted (upon it) till the *ʿAṣr* prayer, then they were exhausted and were given one *Qirāṭ* each. And then we were given the Qurʾān and we acted (upon it) till sunset and we were given two *Qirāṭ* each. On that the people of both the Scriptures said: 'O our Lord! You have given them two *Qirāṭ* and given us one *Qirāṭ*, though we have worked more than they. Allāh عز وجل said: 'Have I usurped some of your rights?' They said: 'No.' Allāh said: 'That is my Blessing, I bestow upon whomsoever I wish (or will, or want).'"

عَنْ أَبِيهِ أَنَّهُ أَخْبَرَهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّمَا بَقَاؤُكُمْ فِيمَا سَلَفَ قَبْلُكُمْ مِنَ الْأُمَمِ كَمَا بَيْنَ صَلَاةِ الْعَصْرِ إِلَى غُرُوبِ الشَّمْسِ؛ أُوتِيَ أَهْلُ التَّوْرَةِ التَّوْرَةَ، فَعَمِلُوا بِهَا حَتَّى إِذَا انْتَصَفَ النَّهَارُ عَجَزُوا فَأَعْطُوا قِيرَاطًا قِيرَاطًا. ثُمَّ أُوتِيَ أَهْلُ الْإِنْجِيلِ الْإِنْجِيلَ، فَعَمِلُوا إِلَى صَلَاةِ الْعَصْرِ ثُمَّ عَجَزُوا فَأَعْطُوا قِيرَاطًا قِيرَاطًا. ثُمَّ أُوتِينَا الْقُرْآنَ فَعَمَلْنَا إِلَى غُرُوبِ الشَّمْسِ فَأَعْطَيْنَا قِيرَاطَيْنِ قِيرَاطَيْنِ. فَقَالَ أَهْلُ الْكِتَابَيْنِ: أَيُّ رَبِّنَا، أَعْطَيْتَ هَؤُلَاءِ قِيرَاطَيْنِ قِيرَاطَيْنِ وَأَعْطَيْتَنَا قِيرَاطًا قِيرَاطًا، وَنَحْنُ كُنَّا أَكْثَرَ عَمَلًا. قَالَ اللَّهُ: هَلْ ظَلَمْتُمْ مِنْ أَجْرِكُمْ مِنْ شَيْءٍ؟ قَالُوا: لَا، قَالَ: فَهُوَ فَضْلِي أُوتِيهِ مَنْ أَسَاءَ.»

[انظر: ٢٢٦٨، ٢٢٦٩، ٣٤٥٩، ٥٠٢١،

[٧٥٣٣، ٧٤٦٧]

558. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The example of Muslims, Jews and Christians is like the example of a man who employed labourers to work for him from morning till evening. They worked till mid-day and they said, 'We are not in need of your reward.' So the man employed another batch and said to them, 'Complete the rest of the day and yours will be the wages I had fixed (for the first batch)'. They worked up till the time of the *ʿAṣr* prayer and said, 'Whatever we have done is for you.' He

٥٥٨ - حَدَّثَنَا أَبُو كَرَيْبٍ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرَيْدَةَ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ: «مَثَلُ الْمُسْلِمِينَ وَالْيَهُودِ وَالنَّصَارَى كَمَثَلِ رَجُلٍ اسْتَأْجَرَ قَوْمًا يَعْمَلُونَ لَهُ عَمَلًا إِلَى اللَّيْلِ فَعَمِلُوا إِلَى نِصْفِ النَّهَارِ فَقَالُوا: لَا حَاجَةَ لَنَا إِلَى أَجْرِكَ، فَاسْتَأْجَرَ آخَرِينَ فَقَالَ:

(1) (H.557) *Qirāṭ* here symbolizes their reward.

employed another batch. They worked for the rest of the day till sunset, and they received the wages of the two former batches.”⁽¹⁾ (See *Hadīth* No. 2271, Vol. 3)

(18) CHAPTER. The time of the *Maghrib* prayer (evening prayer).

‘Aṭā’ said: “A person who is sick can offer *Maghrib* and ‘*Ishā*’ prayers together.”

559. Narrated Rāfi‘ bin *Khadīj* رَضِيَ اللهُ عَنْهُ: We used to offer the *Maghrib* prayer with the Prophet ﷺ and after finishing the *Ṣalāt* (prayer) 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.

560. Narrated Jābir bin ‘Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ used to offer the *Zuhr* prayer at mid-day, and the ‘*Asr*’ at a time when the sun was still bright, the *Maghrib* after sunset (at its stated time) and the ‘*Ishā*’ at a variable time. Whenever he saw the people assembled (for ‘*Ishā*’ prayer) he would offer *Ṣalāt* (prayer) earlier and if the people delayed, he would delay the *Ṣalāt*. And they or the Prophet ﷺ used to offer the

أَكْمَلُوا بَقِيَّةَ يَوْمِكُمْ وَلَكُمْ الَّذِي شَرَطْتُ، فَعَمِلُوا حَتَّى إِذَا كَانَ جِئَنَ صَلَاةِ الْعَصْرِ قَالُوا: لَكَ مَا عَمَلْنَا، فَاسْتَأْجَرَ قَوْمًا فَعَمِلُوا بَقِيَّةَ يَوْمِهِمْ حَتَّى غَابَتِ الشَّمْسُ، وَاسْتَكْمَلُوا أَجْرَ الْفَرِيقَيْنِ». [انظر: ٢٢٧١]

(١٨) بَابُ وَقْتِ الْمَغْرِبِ،

وَقَالَ عَطَاءٌ: يَجْمَعُ الْمَرِيضُ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ.

٥٥٩ - حَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ قَالَ: حَدَّثَنَا الْوَلِيدُ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنَا أَبُو النَّجَاشِيِّ مَوْلَى رَافِعِ بْنِ خَدِيجٍ - هُوَ عَطَاءُ بْنُ صُهَيْبٍ - قَالَ: سَمِعْتُ رَافِعَ ابْنَ خَدِيجٍ يَقُولُ: كُنَّا نُصَلِّي الْمَغْرِبَ مَعَ النَّبِيِّ ﷺ، فَيَنْصَرِفُ أَحَدُنَا وَإِنَّهُ لَيَبْصُرُ مَوَاقِعَ نَبَلِهِ.

٥٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو ابْنِ الْحَسَنِ بْنِ عَلِيٍّ قَالَ: قَدِمَ الْحَجَّاجُ فَسَأَلْنَا جَابِرَ بْنَ عَبْدِ اللَّهِ فَقَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي الظُّهْرَ بِالْهَاجِرَةِ، وَالْعَصْرَ وَالشَّمْسُ نَقِيَّةً،

(1) (H.558) So, this is the similitude of Muslims who accepted Allāh’s Guidance and the teachings of His Messenger ﷺ, and the similitude of the Jews and Christians who distorted and corrupted their Book and disbelieved in the Prophet ﷺ who came after ‘Iesa (Jesus). We notice that the Jews and Christians referred to in this *Hadīth* are different from those referred to in *Hadīth* No.532 for the latter were believers and died before the advent of Muḥammad ﷺ and this is why they are rewarded, while the rewards of the former were given to the Muslims.

Fajr prayer when it was still dark.

561. Narrated Salama رَضِيَ اللهُ عَنْهَا: We used to offer the *Maghrib* prayer with the Prophet ﷺ when the sun disappeared from the horizon.

562. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ offered seven *Rak'ā* together and eight *Rak'ā* together. (See *Hādith* No. 543)

(19) CHAPTER. Whoever disliked to call the *Maghrib* prayer as the '*Ishā*' prayer.

563. Narrated 'Abdullāh Al-Muzanī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Do not be influenced by bedouins regarding the name of your *Maghrib* prayer which is called '*Ishā*' by them."

(20) CHAPTER. The mention of '*Ishā*' and '*Atama*' and whoever took the two names as one and the same.

Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The most difficult and the hardest *Salāt* (prayers) for the hypocrites are

وَالْمَغْرِبَ إِذَا وَجَبَتْ، وَالْعِشَاءَ أَحْيَانًا وَأَحْيَانًا، إِذَا رَأَهُمْ اجْتَمَعُوا عَجَلًا، وَإِذَا رَأَهُمْ أَبْطَأُوا آخَرَ. وَالصُّبْحَ كَانُوا أَوْ كَانَ النَّبِيُّ ﷺ يُصَلِّيهَا بَعْلَسِ.
[نظر: ٥٦٥]

٥٦١ - حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ قَالَ: كُنَّا نُصَلِّي مَعَ النَّبِيِّ ﷺ الْمَغْرِبَ إِذَا تَوَارَتْ بِالْحِجَابِ.

٥٦٢ - حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّى النَّبِيُّ ﷺ سَبْعًا جَمِيعًا وَثَمَانِيًا جَمِيعًا. [راجع: ٥٤٣]

(١٩) بَابُ مَنْ كَرِهَ أَنْ يُقَالَ لِلْمَغْرِبِ: الْعِشَاءُ

٥٦٣ - حَدَّثَنَا أَبُو مَعْمَرٍ - هُوَ عَبْدُ اللَّهِ بْنُ عَمْرٍو - قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنِ الْحُسَيْنِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ الْمَرْزِيُّ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تَغْلِبَنَّكُمْ الْأَعْرَابُ عَلَى اسْمِ صَلَاتِكُمْ الْمَغْرِبِ» قَالَ: وَتَقُولُ الْأَعْرَابُ: هِيَ الْعِشَاءُ.

(٢٠) بَابُ ذِكْرِ الْعِشَاءِ وَالْعَتَمَةِ وَمَنْ رَأَاهُ وَاسِعًا،

وَقَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «أَثْقَلُ الصَّلَاةِ عَلَى الْمُتَنَافِقِينَ الْعِشَاءُ»

the 'Ishā' (prayer) and the Fajr (prayer.)" He added, "Had they known what is (the reward of) the 'Atama' ('Ishā') and the Fajr (prayers) they would have come to attend them even if they had to crawl."

Few discussions about *Maghrib*, 'Atama' i.e. 'Ishā', which are merely repetition of the topic of this chapter, are mentioned here in the Arabic text.

وَالْفَجْرِ». وَقَالَ: «لَوْ يَعْلَمُونَ مَا فِي الْعَتَمَةِ وَالْفَجْرِ»، قَالَ أَبُو عَبْدِ اللَّهِ: وَالْأَخْتِيَارُ أَنْ يَقُولَ: الْعِشَاءُ، لِقَوْلِهِ تَعَالَى: ﴿وَمَنْ بَعْدَ صَلَاةِ الْعِشَاءِ﴾ [النور: ٥٨] وَيُذَكِّرُ عَنْ أَبِي مُوسَى قَالَ: كُنَّا نَتَنَآوَبُ النَّبِيَّ ﷺ عِنْدَ صَلَاةِ الْعِشَاءِ فَأَعْتَمَ بِهَا. وَقَالَ ابْنُ عَبَّاسٍ وَعَائِشَةُ: أَعْتَمَ النَّبِيُّ ﷺ بِالْعِشَاءِ. وَقَالَ بَعْضُهُمْ عَنْ عَائِشَةَ: أَعْتَمَ النَّبِيُّ ﷺ بِالْعَتَمَةِ. وَقَالَ جَابِرٌ: كَانَ النَّبِيُّ ﷺ يُصَلِّي الْعِشَاءَ. وَقَالَ أَبُو بَرَزَةَ: كَانَ النَّبِيُّ ﷺ يُؤَخِّرُ الْعِشَاءَ. وَقَالَ أَنَسٌ: «أَخَّرَ النَّبِيُّ ﷺ الْعِشَاءَ الْآخِرَةَ». وَقَالَ ابْنُ عَمْرٍو وَأَبُو أَيُّوبَ وَابْنُ عَبَّاسٍ: صَلَّى النَّبِيُّ ﷺ الْمَغْرِبَ وَالْعِشَاءَ.

٥٦٤ - حَدَّثَنَا عَبْدَانُ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا يُونُسُ عَنِ الزُّهْرِيِّ قَالَ سَالِمٌ: أَخْبَرَنِي عَبْدُ اللَّهِ قَالَ: صَلَّى لَنَا رَسُولُ اللَّهِ ﷺ لَيْلَةَ صَلَاةِ الْعِشَاءِ - وَهِيَ الَّتِي يَدْعُو النَّاسُ الْعَتَمَةَ - ثُمَّ انْصَرَفَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ فَأَقْبَلَ عَلَيْنَا فَقَالَ: «أَرَأَيْتُمْ لَيْتَكُمْ هَذِهِ، فَإِنَّ رَأْسَ مِائَةِ سَنَةٍ مِنْهَا لَا يَبْقَى مِمَّنْ هُوَ عَلَى ظَهْرِ الْأَرْضِ أَحَدٌ». [راجع: ١١٦]

564. Narrated Abdullah رَضِيَ اللهُ عَنْهُ: One night Allāh's Messenger ﷺ led us in the 'Ishā' prayer and that is the one called *Al-'Atama* by the people. After the completion of the prayer, he faced us and said, "Do you know the importance of this night? Nobody present on the surface of the earth tonight will be living after one hundred years from this night." (See *Hadīth* No.601).

(21) CHAPTER. The time of the 'Ishā' prayer. If the people get together (pray earlier), and if they come late (delay it).

565. Narrated Muḥammad bin 'Amr: We asked Jābir bin 'Abdullah رَضِيَ اللهُ عَنْهُمَا about

(٢١) بَابُ وَقْتِ الْعِشَاءِ إِذَا اجْتَمَعَ النَّاسُ أَوْ تَأَخَّرُوا

٥٦٥ - حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ

the *Ṣalāt* (prayers) of the Prophet ﷺ. He said, "He ﷺ used to offer *Zuhr* prayer at mid-day, the *Aṣr* when the sun was still hot, and the *Maghrib* after sunset (at its stated time). The *'Ishā'* was offered early if the people gathered, and used to be delayed if their number was less; and the morning prayer (*Fajr*) was offered when it was still dark."

(22) CHAPTER. Superiority of the *'Ishā'* prayer.

566. Narrated 'Āishah رضي الله عنها: Allāh's Messenger ﷺ once delayed the *'Ishā'* prayer and that was during the days when Islām still had not spread. The Prophet ﷺ did not come out till 'Umar informed him that the women and children had slept. Then he came out and said to the people in the mosque: "None amongst the dwellers of the earth has been waiting for it (*'Ishā'* prayer) except you."

567. Narrated Abū Mūsā رضي الله عنه: My companions, who came with me in the boat, and I landed at a place called Baqī' Buṭḥān. The Prophet ﷺ was at Al-Madīna at that time. One of us used to go to the Prophet ﷺ by turns every night at the time of the *'Ishā'* prayer. Once, I, along with my companions went to the Prophet ﷺ and he was busy in some of his affairs, so the *'Ishā'* prayer was delayed to the middle of the night. He then came out and led the people [in (*Ṣalāt*)

قال: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، هُوَ ابْنُ الْحَسَنِ بْنِ عَلِيٍّ، قَالَ: سَأَلْنَا جَابِرَ بْنَ عَبْدِ اللَّهِ عَنْ صَلَاةِ النَّبِيِّ ﷺ فَقَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي الظُّهْرَ بِالْهَاجِرَةِ، وَالْعَصْرَ وَالشَّمْسُ حَيَّةً، وَالْمَغْرِبَ إِذَا وَجَبَتْ، وَالْعِشَاءَ إِذَا كَثُرَ النَّاسُ عَجَلًا وَإِذَا قَلُّوا آخِرًا، وَالصُّبْحَ بَعْلَسَ. [راجع: ٥٦٠]

(٢٢) بَابُ فَضْلِ الْعِشَاءِ

٥٦٦ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ أَنَّ عَائِشَةَ أَخْبَرَتْهُ قَالَتْ: أَعْتَمَ رَسُولُ اللَّهِ ﷺ لَيْلَةَ بِالْعِشَاءِ. وَذَلِكَ قَبْلَ أَنْ يُفْشَوْا الْإِسْلَامَ فَلَمْ يَخْرُجْ حَتَّى قَالَ عُمَرُ: نَامَ النِّسَاءُ وَالصَّبِيَّانُ، فَخَرَجَ فَقَالَ لِأَهْلِ الْمَسْجِدِ: مَا يَنْتَظِرُهَا أَحَدٌ مِنْ أَهْلِ الْأَرْضِ غَيْرِكُمْ. [انظر: ٥٦٩،

[٨٦٢، ٨٦٤]

٥٦٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: أَخْبَرَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: كُنْتُ أَنَا وَأَصْحَابِي الَّذِينَ قَدِمُوا مَعِيَ فِي السَّفِينَةِ نَزُولًا فِي بَقِيعِ بَطْحَانَ - وَالنَّبِيُّ ﷺ بِالْمَدِينَةِ - فَكَانَ يَتَنَاوَبُ النَّبِيُّ ﷺ عِنْدَ صَلَاةِ الْعِشَاءِ كُلَّ لَيْلَةٍ

prayer]. After finishing from the *Şalāt*, he addressed the people present there saying, "Be patient! Don't go away. Have the glad tidings. It is from the Blessing of Allāh upon you that none amongst mankind has offered *Şalāt* at this time save you." Or said, "None except you has offered prayer at this time." Abū Mūsa added, "So we returned happily after what we heard from Allāh's Messenger ﷺ."

نَفَرٌ مِنْهُمْ، فَوَافَقْنَا النَّبِيَّ ﷺ أَنَا وَأَصْحَابِي وَلَهُ بَعْضُ الشُّعْلِ فِي بَعْضِ أَمْرِهِ، فَأَعْتَمَ بِالصَّلَاةِ حَتَّى ابْتَهَارَ اللَّيْلُ، ثُمَّ خَرَجَ النَّبِيُّ ﷺ فَصَلَّى بِهِمْ، فَلَمَّا قَضَى صَلَاتَهُ قَالَ لِمَنْ حَضَرَهُ: «عَلَى رَسُولِكُمْ، أَبْشِرُوا، إِنَّ مِنْ نِعْمَةِ اللَّهِ عَلَيْكُمْ أَنَّهُ لَيْسَ أَحَدٌ مِنَ النَّاسِ يُصَلِّي هَذِهِ السَّاعَةَ غَيْرَكُمْ - أَوْ قَالَ: - مَا صَلَّى هَذِهِ السَّاعَةَ أَحَدٌ غَيْرُكُمْ» - لَا يَدْرِي أَيَّ الْكَلِمَتَيْنِ قَالَ - قَالَ أَبُو مُوسَى: فَرَجَعْنَا فَرِحَى بِمَا سَمِعْنَا مِنْ رَسُولِ اللَّهِ ﷺ.

(23) CHAPTER. What is disliked about sleeping before the '*Ishā*' prayer.

(٢٣) بَابُ مَا يُكْرَهُ مِنَ النَّوْمِ قَبْلَ الْعِشَاءِ

568. Narrated Abū Barza رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ disliked to sleep before the '*Ishā*' prayer and to talk after it.

٥٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ قَالَ: حَدَّثَنَا خَالِدُ الْحَدَّاءِ، عَنْ أَبِي الْمِنْهَالِ، عَنْ أَبِي بَرزَةَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَكْرَهُ النَّوْمَ قَبْلَ الْعِشَاءِ وَالْحَدِيثَ بَعْدَهَا. [راجع: ٥٤١]

(24) CHAPTER. Sleeping before the '*Ishā*' prayer if (one is) overwhelmed by it (sleep).

(٢٤) بَابُ النَّوْمِ قَبْلَ الْعِشَاءِ لِمَنْ غُلِبَ

569. Narrated Ibn Shihāb from 'Urwa: 'Aishah رَضِيَ اللَّهُ عَنْهَا said, "Once Allāh's Messenger ﷺ delayed the '*Ishā*' prayer till 'Umar reminded him by saying, 'The *Şalāt* (prayer)! The women and children have slept.' Then the Prophet ﷺ came out and said, 'None amongst the dwellers of the earth has been waiting for it (the prayer) except you.'" Urwa said, "Nowhere except in Al-

٥٦٩ - حَدَّثَنَا أَيُّوبُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنِي أَبُو بَكْرٍ، عَنْ سُلَيْمَانَ: قَالَ صَالِحُ بْنُ كَيْسَانَ: أَخْبَرَنِي ابْنُ شِهَابٍ، عَنْ عُرْوَةَ أَنَّ عَائِشَةَ قَالَتْ: أَعْتَمَ رَسُولُ اللَّهِ ﷺ بِالْعِشَاءِ حَتَّى نَادَاهُ عُمَرُ: الصَّلَاةُ، نَامَ النِّسَاءُ

Madīna the prayer used to be offered (in those days).” He further said, “The Prophet ﷺ used to offer the ‘*Ishā*’ prayer in the period between the disappearance of the twilight and the end of the first third of the night.”

570. Narrated Nafi’: ‘Abdullāh bin ‘Umar رضي الله عنهما said, “Once Allāh’s Messenger ﷺ was busy (at the time of the ‘*Ishā*’), so the prayer was delayed so much so that we slept and woke up and slept and woke up again. The Prophet ﷺ came out and said, ‘None amongst the dwellers of the earth but you have been waiting for *Aş-Salāt* (the prayer).’” Ibn ‘Umar 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 ‘*Ishā*’ prayer.

571. Narrated Ibn ‘Abbās رضي الله عنهما: Once Allāh’s Messenger ﷺ delayed the ‘*Ishā*’ prayer to such an extent that the people slept and got up and slept again and got up again. Then ‘Umar bin Al-Khaṭṭāb رضي الله عنه stood up and reminded the Prophet ﷺ of the prayer. ‘Atā’ said, ‘Ibn ‘Abbās said: “The Prophet ﷺ 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 *Salāt* (prayer) (*Ishā*)’ prayer) at this time.’ I asked ‘Atā’ for further information, how the Prophet ﷺ had kept his hand on his

والصبيان، فخرج فقال: «ما ينتظرها أحدٌ من أهل الأرض غيركم». قال ولا نصلّي يومئذ إلا بالمدينة؛ قال: وكانوا يصلّون العشاء فيما بين أن يعيب الشفق إلى ثلث الليل الأول.

[راجع: ٥٦٦]

٥٧٠ - حدثنا محمود قال: أخبرنا عبد الرزاق قال: أخبرني ابن جريج قال: أخبرني نافع قال: حدثنا عبد الله بن عمر أن رسول الله ﷺ شغل عنها ليلة فأخرها حتى رقدنا في المسجد، ثم استيقظنا، ثم رقدنا، ثم استيقظنا، ثم خرج علينا النبي ﷺ ثم قال: «ليس أحدٌ من أهل الأرض ينتظر الصلاة غيركم». وكان ابن عمر لا يبالي أقدمها أم أخرها إذا كان لا يخشى أن يعلبه النوم عن وقتها. وكان يرقد قبلها.

٥٧١ - قال ابن جريج: قلت لعطاء فقال: سمعت ابن عباس يقول: أعمم رسول الله ﷺ ليلة بالعشاء حتى رقد الناس واستيقظوا، ورددوا واستيقظوا؛ فقام عمر ابن الخطاب فقال: الصلاة. قال عطاء: قال ابن عباس: فخرج نبي الله ﷺ كأنني أنظر إليه الآن يقطر رأسه ماء واضعاً يده على رأسه، فقال: «لولا أن أشق على أمتي لأمرتهم أن

head as he was told by Ibn 'Abbās. 'Aṭā' 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 ﷺ said: 'Hadn't I thought it hard for my followers I would have ordered them to offer *Ṣalāt* at this time.'

يُصَلُّوْهَا هَكَذَا». فَاسْتَبْتُّ عَطَاءَ: كَيْفَ وَضَعَ النَّبِيُّ ﷺ يَدَهُ عَلَى رَأْسِهِ كَمَا أَنْبَأَهُ ابْنُ عَبَّاسٍ؟ فَبَدَّدَ لِي عَطَاءُ بَيْنَ أَصَابِعِهِ شَيْئًا مِنْ تَبْدِيدٍ، ثُمَّ وَضَعَ أَطْرَافَ أَصَابِعِهِ عَلَى قَرْنِ الرَّأْسِ، ثُمَّ ضَمَّهَا يُبْرِئُهَا كَذَلِكَ عَلَى الرَّأْسِ حَتَّى مَسَّتْ إِبْهَامُهُ طَرْفَ الْأُذُنِ مِمَّا يَلِي الْوَجْهَ عَلَى الصَّدْغِ وَنَاجِيَةِ اللَّحْيَةِ، لَا يُقَصِّرُ وَلَا يُبْطِئُ إِلَّا كَذَلِكَ. وَقَالَ: «لَوْلَا أَنْ أَسْقَى عَلَى أُمَّتِي لِأَمْرِهِمْ أَنْ يُصَلُّوْهَا هَكَذَا». [انظر: ٧٢٣٩]

(25) CHAPTER. Time of the '*Ishā*' prayer is up to the middle of the night.

And Abū Barza said that the Prophet ﷺ used to prefer to pray '*Ishā*' late.

572. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ delayed the '*Ishā*' prayer till midnight and then he offered the prayer and said, "The people offered *Ṣalāt* (prayer) and slept but you have been in prayer as long as you have been waiting for it (the prayer)."

Anas added: As if I am looking now at the glitter of the ring of the Prophet ﷺ on that night.

(٢٥) بَابُ وَقْتِ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ،

وقال أبو برة: كان النبي ﷺ يستحب تأخيرها.

٥٧٢ - حَدَّثَنَا عَبْدُ الرَّحِيمِ الْمُحَارِبِيُّ قَالَ: حَدَّثَنَا زَائِدَةٌ، عَنْ حُمَيْدِ الطَّوِيلِ، عَنْ أَنَسٍ قَالَ: أَخَّرَ النَّبِيُّ ﷺ صَلَاةَ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ، ثُمَّ صَلَّى. ثُمَّ قَالَ: «قَدْ صَلَّى النَّاسُ وَنَامُوا. أَمَا إِنَّكُمْ فِي صَلَاةٍ مَا أَنْتُمْ بِمُتَنَبِّئِيهَا».

وَزَادَ ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا يَحْيَى بْنُ أَيُّوبَ قَالَ: حَدَّثَنِي حُمَيْدٌ، أَنَّهُ سَمِعَ أَنَسًا قَالَ: كَأَنِّي أَنْظُرُ إِلَى وَبِصِ خَاتَمِهِ لَيْلَتَيْدٍ. [انظر: ٦٠٠،

[٥٨٦٩، ٨٤٧، ٦٦١]

(26) CHAPTER. Superiority of the *Fajr* (early morning) prayer.

(٢٦) بَابُ فَضْلِ صَلَاةِ الْفَجْرِ

573. Narrated Jarīr bin ‘Abdullāh رَضِيَ اللهُ عَنْهُ and he looked at the moon on a full-moon night and said, “You will certainly see your Lord as you see this (moon), and there will be no trouble in seeing Him. So, if you can avoid missing (through sleep, business, etc.) a prayer before the rising of the sun (*Fajr*) and before its setting (*‘Aṣr*) you must do so.”

He (the Prophet ﷺ) then recited the following Verse :

“...And glorify the Praises of your Lord before the rising of the sun and before (its) setting.” (V.20:130)

574. Narrated Abū Mūsa: Allāh’s Messenger ﷺ said, “Whoever offers the two cool *Ṣalāt* (prayers) (*‘Aṣr* and *Fajr*) will enter Paradise.”

(27) CHAPTER. Time of the *Fajr* (early morning) prayer.

575. Narrated Anas رَضِيَ اللهُ عَنْهُ: Zaid bin Thābit said, “We took the *Sahūr* [the meal taken before dawn while *Ṣaum* (fasting) is observed] with the Prophet ﷺ and then stood up for the (early morning) *Ṣalāt* (prayer).” I

٥٧٣ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى عَنْ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا قَيْسٌ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ: كُنَّا عِنْدَ النَّبِيِّ ﷺ إِذْ نَظَرَ إِلَى الْقَمَرِ لَيْلَةَ الْبَدْرِ فَقَالَ: «أَمَا إِنَّكُمْ سَتَرُونَ رَبَّكُمْ كَمَا تَرُونَ هَذَا لَا تَضَاهُونَ - أَوْ لَا تَضَاهُونَ - فِي رُؤْيَيْهِ، فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا فَافْعَلُوا». ثُمَّ قَالَ: «وَسَيَحِبُّ مُحَمَّدٌ رَّبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا» [طه: ١٣٠].
[راجع: ٥٥٤]

٥٧٤ - حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا هَمَّامٌ قَالَ: حَدَّثَنِي أَبُو جَمْرَةَ عَنْ أَبِي بَكْرٍ بْنِ أَبِي مُوسَى عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ صَلَّى الْبَرْدَيْنِ دَخَلَ الْجَنَّةَ». وَقَالَ ابْنُ رَجَاءٍ: حَدَّثَنَا هَمَّامٌ عَنْ أَبِي جَمْرَةَ أَنَّ أَبَا بَكْرٍ بْنَ عَبْدِ اللَّهِ بْنِ قَيْسٍ أَخْبَرَهُ بِهَذَا. حَدَّثَنَا إِسْحَاقُ عَنْ حَبَّانَ قَالَ: حَدَّثَنَا هَمَّامٌ قَالَ: حَدَّثَنَا أَبُو جَمْرَةَ عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

(٢٧) بَابٌ وَقْتِ الْفَجْرِ

٥٧٥ - حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ قَالَ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ أَنَّ زَيْدَ بْنَ ثَابِتٍ حَدَّثَهُ أَنَّهُمْ

asked him how long the interval between the two (*Sahūr* and *Şalāt*) was. He replied, 'The interval between the two was just sufficient to recite fifty or sixty 'Āyāt.'

576. Narrated Qatāda: Anas bin Mālik رضي الله عنه said, "The Prophet ﷺ and Zaid bin Thābit took the *Sahūr* together and after finishing the meal, the Prophet ﷺ stood up for *Aş-Şalāt* (the prayers) (*Fajr* prayer)." I asked Anas, "How long was the interval between finishing their *Sahūr* and starting *Aş-Şalāt*?" He replied, "The interval between the two was just sufficient to recite fifty 'Āyāt (Verses of the Qur'an)."

577. Narrated Sahl bin Sa'd رضي الله عنه: I used to take the *Sahūr* meal with my family and hasten so as to catch the *Fajr* (early morning prayer) with Allāh's Messenger ﷺ.

578. Narrated 'Āishah رضي الله عنها: The believing women, covered with their veiling sheets, used to attend the *Fajr* prayer with Allāh's Messenger ﷺ, and after finishing the *Şalāt* (prayer) they would return to their homes and nobody could recognize them because of darkness.

تَسَحَّرُوا مَعَ النَّبِيِّ ﷺ ثُمَّ قَامُوا إِلَى الصَّلَاةِ. قُلْتُ: كَمْ بَيْنَهُمَا؟ قَالَ: قَدْرُ خَمْسِينَ أَوْ سِتِّينَ، يَعْنِي آيَةً.

[انظر: ١٩٢١]

٥٧٦ - حَدَّثَنَا حَسَنُ بْنُ صَبَّاحٍ: سَمِعَ رَوْحًا قَالَ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ ﷺ وَزَيْدَ بْنَ ثَابِتٍ تَسَحَّرَا، فَلَمَّا فَرَغَا مِنْ سُحُورِهِمَا قَامَ نَبِيُّ اللَّهِ ﷺ إِلَى الصَّلَاةِ فَصَلَّى. قُلْتُ لِأَنَسٍ: كَمْ كَانَ بَيْنَ فَرَاعِهِمَا مِنْ سُحُورِهِمَا وَدُخُولِهِمَا فِي الصَّلَاةِ؟ قَالَ: قَدْرُ مَا يَقْرَأُ الرَّجُلُ خَمْسِينَ آيَةً. [انظر: ١١٣٤]

٥٧٧ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ عَنْ أَحِبِّهِ، عَنْ سُلَيْمَانَ، عَنْ أَبِي حازِمٍ أَنَّهُ سَمِعَ سَهْلَ بْنَ سَعْدٍ يَقُولُ: كُنْتُ أَتَسَحَّرُ فِي أَهْلِي ثُمَّ يَكُونُ سُرْعَةً بِي أَنْ أُدْرِكَ صَلَاةَ الْفَجْرِ مَعَ رَسُولِ اللَّهِ ﷺ. [انظر: ١٩٢٠]

٥٧٨ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ: أَخْبَرَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الرُّبَيْرِ أَنَّ عَائِشَةَ أَخْبَرَتْهُ قَالَتْ: كُنَّ نِسَاءُ الْمُؤْمِنَاتِ يَشْهَدْنَ مَعَ رَسُولِ اللَّهِ ﷺ صَلَاةَ الْفَجْرِ مُتَلَفَعَاتٍ بِمُرُوطِهِنَّ ثُمَّ يَنْقَلِبْنَ إِلَى بُيُوتِهِنَّ حِينَ يَفْضِيَنَّ الصَّلَاةَ لَا يَعْرِفُهُنَّ أَحَدٌ مِنَ الْعَالِسِ.

[راجع: ٣٧٢]

(28) CHAPTER. Whoever got (or was able to offer) one *Rak'ā* of the *Fajr* prayer (in time). [One *Rak'ā* means, one standing, one bowing, and two prostrations].

579. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whoever got (or was able to offer) one *Rak'ā* (of the *Fajr* prayer) before sunrise, he got the morning (*Fajr* prayer) and whoever got (or was able to offer) one *Rak'ā* of the '*Aṣr*' prayer before sunset, he got the ('*Aṣr*') prayer."

(29) CHAPTER. Whoever got (or was able to offer) one *Rak'ā* of a prayer (in time).

580. Narrated Abū Hurairah: Allāh's Messenger ﷺ said, "Whoever got (or was able to offer) one *Rak'ā* of *Aṣ-Ṣalāt* (the prayer), (in time) he got that *Ṣalāt* (prayer)."

(30) CHAPTER. What is said regarding the offering of *Aṣ-Ṣalāt* (the prayers) between the *Fajr* prayer and sunrise.

581. Narrated 'Umar: The Prophet ﷺ forbade offering *Aṣ-Ṣalāt* (the prayer) after the *Fajr* prayer till the sun rises and after the '*Aṣr*' prayer till the sun sets.

Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: Some people told me the same narration (as above).

(٢٨) بَابٌ مَنْ أَدْرَكَ مِنَ الصَّبْحِ رَكْعَةً

٥٧٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، وَعَنْ بُسَيْرِ بْنِ سَعِيدٍ، وَعَنِ الْأَعْرَجِ يُحَدِّثُونَهُ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَدْرَكَ مِنَ الصُّبْحِ رَكْعَةً قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَ الصُّبْحَ، وَمَنْ أَدْرَكَ رَكْعَةً مِنَ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَ الْعَصْرَ». [راجع: ٥٥٦]

(٢٩) بَابٌ مَنْ أَدْرَكَ مِنَ الصَّلَاةِ رَكْعَةً

٥٨٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ قَالَ: أَخْبَرَنَا مَالِكٌ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَدْرَكَ رَكْعَةً مِنَ الصَّلَاةِ فَقَدْ أَدْرَكَ الصَّلَاةَ». [راجع: ٥٥٦]

(٣٠) بَابُ الصَّلَاةِ بَعْدَ الْفَجْرِ حَتَّى تَرْتَفِعَ الشَّمْسُ

٥٨١ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: شَهِدَ عِنْدِي رَجَالٌ مَرَضِيُونَ وَأَرْضَاهُمْ عِنْدِي عُمَرُ أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الصَّلَاةِ بَعْدَ الصُّبْحِ حَتَّى تَشْرُقَ

الشَّمْسُ، وَبَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ .
 حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى،
 عَنْ شُعْبَةَ، عَنْ قَتَادَةَ قَالَ: سَمِعْتُ
 أَبَا الْعَالِيَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ:
 حَدَّثَنِي نَاسٌ بِهَذَا .

582. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا :
 Allāh's Messenger ﷺ said, "Do not offer
 Ṣalāt (prayer) at the time of sunrise and at the
 time of sunset."

٥٨٢ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا
 يَحْيَى بْنُ سَعِيدٍ عَنْ هِشَامٍ قَالَ:
 أَخْبَرَنِي أَبِي قَالَ: أَخْبَرَنِي ابْنُ عَمْرٍو
 قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَحْرَوْا
 بِصَلَاتِكُمْ طُلُوعَ الشَّمْسِ وَلَا
 غُرُوبَهَا». [انظر: ٥٨٥، ٥٨٩، ١١٩٢،

[٣٢٧٣، ١٦٢٩

583. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا :
 Allāh's Messenger ﷺ said, "If the edge of the
 sun appears (above the horizon) delay Aş-
 Ṣalāt (the prayer) till it becomes high, and if
 the edge of the sun disappears, delay Aş-Ṣalāt
 till it sets (disappears completely)."

٥٨٣ - وَقَالَ: حَدَّثَنِي ابْنُ عَمْرٍو
 قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا طَلَعَ
 حَاجِبُ الشَّمْسِ فَأَخْرُوا الصَّلَاةَ حَتَّى
 تَرْتَفِعَ. وَإِذَا غَابَ حَاجِبُ الشَّمْسِ
 فَأَخْرُوا الصَّلَاةَ حَتَّى تَغِيبَ» تَابَعُهُ
 عَبْدُهُ. [انظر: ٣٢٧٢

584. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ :
 Allāh's Messenger ﷺ forbade two kinds of
 sales, two kinds of dresses, and two Ṣalāt
 (prayers). He forbade offering Ṣalāt after the
 Fajr prayer till the rising of the sun ; and after
 the 'Aşr prayer till the setting of the sun. He
 also forbade *Işhtimāl-Aşşammā* and *Al-Ihtibā*
 in one garment in such a way that one's
 private parts are exposed towards the sky. He
 also forbade the sales called *Munābadħa* and
Mulāmasa. (See *Ḥadīth* No.2144 and 2145,
 Vol.3).

٥٨٤ - حَدَّثَنَا عُيَيْدُ بْنُ إِسْمَاعِيلَ،
 عَنْ أَبِي أُسَامَةَ عَنْ عَبْدِ اللَّهِ، عَنْ
 خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ
 بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ
 رَسُولَ اللَّهِ ﷺ نَهَى عَنْ بَيْعَتَيْنِ وَعَنْ
 لِبْسَتَيْنِ وَعَنْ صَلَاتَيْنِ؛ نَهَى عَنِ
 الصَّلَاةِ بَعْدَ الْفَجْرِ حَتَّى تَطْلُعَ
 الشَّمْسُ، وَبَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ
 الشَّمْسُ، وَعَنِ اشْتِمَالِ الصَّمَاءِ، وَعَنِ
 الْاِحْتِبَاءِ فِي تَوْبٍ وَاحِدٍ يُفْضِي بِفَرْجِهِ

إِلَى السَّمَاءِ، وَعَنِ الْمُنَابِذَةِ
وَالْمُلَامَسَةِ. [راجع: ٣٦٨]

(31) CHAPTER. One should not try to offer
Aş-Şalāt (the prayer) just before sunset.

(٣١) بَابٌ لَا تَتَحَرَّى الصَّلَاةَ قَبْلَ
غُرُوبِ الشَّمْسِ

585. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا :
Allāh's Messenger ﷺ said, "None of you
should try to offer *Aş-Şalāt* (the prayer) at
sunrise or sunset."

٥٨٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ
قَالَ: أَخْبَرَنَا مَالِكٌ، عَنِ نَافِعٍ، عَنِ
ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا
يَتَحَرَّى أَحَدُكُمْ فَيُصَلِّيَ عِنْدَ طُلُوعِ
الشَّمْسِ وَلَا عِنْدَ غُرُوبِهَا». [راجع:
٥٨٢]

586. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ :
I heard Allāh's Messenger ﷺ saying,
"There is no *Şalāt* (prayer) after the morning
prayer (*Fajr* prayer) till the sun rises, and
there is no prayer after the *'Aşr* prayer till the
sun sets."

٥٨٦ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ
اللَّهِ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنِ
صَالِحٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي
عَطَاءُ بْنُ يَزِيدَ الْجُنْدَعِيُّ أَنَّهُ سَمِعَ أَبَا
سَعِيدٍ الْخُدْرِيَّ يَقُولُ: سَمِعْتُ رَسُولَ
اللَّهِ ﷺ يَقُولُ: «لَا صَلَاةَ بَعْدَ الصُّبْحِ
حَتَّى تَرْتَفِعَ الشَّمْسُ، وَلَا صَلَاةَ بَعْدَ
العَصْرِ حَتَّى تَغِيبَ الشَّمْسُ». [انظر:
١١٨٨، ١١٩٧، ١٨٦٤، ١٩٩٢، ١٩٩٥]

587. Narrated Mu'āwiyya رَضِيَ اللهُ عَنْهُ : You
offer a *Şalāt* (prayer) which I did not see
being offered by Allāh's Messenger ﷺ when
we were in his company, and he certainly had
forbidden it (i.e., two *Rak'ā* after the *'Aşr*
prayer).

٥٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبَانَ
قَالَ: حَدَّثَنَا غُنْدَرٌ قَالَ: حَدَّثَنَا شُعْبَةُ
عَنِ أَبِي التَّيَّاحِ قَالَ: سَمِعْتُ حُمْرَانَ
بْنَ أَبَانَ يُحَدِّثُ عَنِ مُعَاوِيَةَ قَالَ:
إِنَّكُمْ لَتُصَلُّونَ صَلَاةً لَقَدْ صَحَبْنَا
رَسُولَ اللَّهِ ﷺ فَمَا رَأَيْنَاهُ يُصَلِّيَهَا وَلَقَدْ
نَهَى عَنْهَا، يَعْنِي الرُّكْعَتَيْنِ بَعْدَ
العَصْرِ. [انظر: ٣٧٦٦]

588. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ :
Allāh's Messenger ﷺ forbade the offering of

٥٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ

two *Şalāt* (prayers):

1. After the *Fajr* (early morning) prayer till the sun rises.
2. After the *‘Aşr* prayer till the sun sets.

(32) CHAPTER. Whoever did not dislike to offer optional prayers except after the compulsory prayers of *‘Aşr* and *Fajr* only.

This has been narrated by ‘Umar, Ibn ‘Umar, Abū Sa‘īd and Abū Hurairah.

589. Narrated Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا: I offer *Şalāt* as I saw my companions offering them. I do not forbid offering of prayers at any time during the day or night except at sunset and sunrise.

(33) CHAPTER. To offer the missed *Şalāt* (prayers) and the like after the *‘Aşr* prayer.

And narrated Umm Salama رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ offered two *Rak‘ā* after the *‘Aşr* prayer and said, “Some people of the tribe of ‘Abdul-Qais made me busy and did not let me offer the two *Rak‘ā* after the *Zuhr* prayer.”

590. Narrated ‘Āishah رَضِيَ اللهُ عَنْهَا: By Allāh تعالى Who took away the Prophet, the Prophet ﷺ never missed them (two *Rak‘ā*) after the *‘Aşr* prayer till he met Allāh; and he did not meet Allāh تعالى till it became heavy for him to offer *Aş-Şalāt* (the prayer) while standing. So, he used to offer most of the *Şalāt* (prayers) while sitting. (She meant the two *Rak‘ā* after *‘Aşr*). He used to offer them

قَالَ: حَدَّثَنَا عَبْدُهُ، عَنْ عَبْدِ اللَّهِ، عَنْ خُبَيْبٍ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ صَلَاتَيْنِ: بَعْدَ الْفَجْرِ حَتَّى تَطْلُعَ الشَّمْسُ، وَبَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ. [راجع: ٣٦٨]

(٣٢) بَابٌ مَنْ لَمْ يَكْرَهُ الصَّلَاةَ إِلَّا بَعْدَ الْعَصْرِ وَالْفَجْرِ،

رَوَاهُ عُمَرُ، وَابْنُ عُمَرَ، وَأَبُو سَعِيدٍ، وَأَبُو هُرَيْرَةَ.

٥٨٩ - حَدَّثَنَا أَبُو التُّعْمَانِ: حَدَّثَنَا

حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: أَصَلِّي كَمَا رَأَيْتُ أَصْحَابِي يُصَلُّونَ، لَا أَنَّهُمْ أَحَدًا يُصَلِّي بِلَيْلٍ وَلَا نَهَارٍ مَا شَاءَ، غَيْرَ أَنْ لَا تَحْرَوْا طُلُوعَ الشَّمْسِ وَلَا غُرُوبَهَا. [راجع: ٥٨٢]

(٣٣) بَابٌ مَا يُصَلِّي بَعْدَ الْعَصْرِ مِنَ الْفَوَائِتِ وَنَحْوِهَا،

وَقَالَ كُرَيْبٌ عَنْ أُمِّ سَلَمَةَ: صَلَّى النَّبِيُّ ﷺ بَعْدَ الْعَصْرِ رَكْعَتَيْنِ. وَقَالَ: شَغَلَنِي نَاسٌ مِنْ عَبْدِ الْقَيْسِ عَنِ الرُّكْعَتَيْنِ بَعْدَ الظُّهْرِ.

٥٩٠ - حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ:

حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ أَيْمَنَ قَالَ: حَدَّثَنِي أَبِي أَنَّهُ سَمِعَ عَائِشَةَ قَالَتْ: وَالَّذِي ذَهَبَ بِهِ مَا تَرَكَهُمَا حَتَّى لَقِيَ اللَّهَ وَمَا لَقِيَ اللَّهَ تَعَالَى حَتَّى تُقَلَّ عَنِ الصَّلَاةِ. وَكَانَ يُصَلِّي كَثِيرًا مِنْ صَلَاتِهِ

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.

591. Narrated Hishām's father: 'Āishah رَضِيَ اللهُ عَنْهَا (addressing me) said, "O son of my sister! The Prophet ﷺ never missed two prostrations (i.e. *Rak'ā*) after the 'Aṣr prayer in my house."⁽¹⁾

592. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Allāh's Messenger ﷺ never missed two *Rak'ā* before the *Fajr* prayer and two *Rak'ā* after the 'Aṣr prayer openly and secretly.

593. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Whenever the Prophet ﷺ came to me after the 'Aṣr prayer, he always offered two *Rak'ā*.⁽²⁾

(34) CHAPTER. To offer (the 'Aṣr prayers) earlier on a cloudy day.

594. Narrated Ibn Abū Mālīh: I was with

قَاعِدًا، تَعْنِي الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ. وَكَانَ النَّبِيُّ ﷺ يُصَلِّيهِمَا وَلَا يُصَلِّيهِمَا فِي الْمَسْجِدِ مَخَافَةَ أَنْ يُثَقَّلَ عَلَى أُمَّتِهِ؛ وَكَانَ يُحِبُّ مَا يُخَفِّفُ عَنْهُمْ.

[انظر: ٥٩١، ٥٩٢، ٥٩٣، ١٦٣١]

٥٩١ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا هِشَامٌ قَالَ: أَخْبَرَنِي أَبِي قَالَ: قَالَتْ عَائِشَةُ: ابْنُ أُخْتِي، مَا تَرَكَ النَّبِيُّ ﷺ السَّجْدَتَيْنِ بَعْدَ الْعَصْرِ عِنْدِي قَطُّ. [راجع: ٥٩٠]

٥٩٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ قَالَ: حَدَّثَنَا الشَّيْبَانِيُّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْأَسْوَدِ، عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: رَكَعَتَانِ لَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ يَدْعُهُمَا سِرًّا وَلَا عَلَانِيَةً: رَكَعَتَانِ قَبْلَ الصُّبْحِ وَرَكَعَتَانِ بَعْدَ الْعَصْرِ. [راجع: ٥٩٠]

٥٩٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَرُورَةَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: رَأَيْتُ الْأَسْوَدَ وَمَسْرُوقًا شَهَدَا عَلَى عَائِشَةَ قَالَتْ: مَا كَانَ النَّبِيُّ ﷺ يَأْتِينِي فِي يَوْمٍ بَعْدَ الْعَصْرِ إِلَّا صَلَّى رَكَعَتَيْنِ.

(٣٤) بَابُ التَّبَكِيرِ بِالصَّلَاةِ فِي يَوْمٍ

عَنِيمٍ

٥٩٤ - حَدَّثَنَا مُعَاذُ بْنُ فَصَالَةَ

(1) (H.591) See chapter No.33 after the *Hadīth* No.589.

(2) (H.593) See chapter No.33 after the *Hadīth* No.589.

Buraida on a cloudy day and he said, "Offer the 'Aşr prayer earlier as the Prophet ﷺ said, 'Whoever omits (does not offer) the 'Aşr prayer, all his (good) deeds will be lost.'

(See *Hadīth* No.552 and 553).

(35) CHAPTER. The *Adhān* for the *Şalāt* (prayer) after its stated time is over.

595. Narrated Abī Qatāda : One night we were travelling with the Prophet ﷺ and some people said, "We wish that Allāh's Messenger ﷺ 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." Bilāl said, "I will make you get up." So, all slept and Bilāl rested his back against his *Rāhila* and he too was overwhelmed (by sleep) and slept. The Prophet ﷺ got up when the edge of the sun had risen and said, "O Bilāl! What about your statement?" He replied, "I have never slept such a sleep." The Prophet ﷺ said, "Allāh جل جلاله took your souls when He wished, and returned them to you when He wished. O Bilāl! Get up and pronounce the *Adhān* for *Aş-Şalāt* (the prayer)." The Prophet ﷺ performed ablution and when the sun came up and became bright, he stood up and offered the *Şalāt* (prayer).

(36) CHAPTER. Whoever led the people in *Şalāt* (prayer) after its time was over.

قَالَ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى هُوَ ابْنُ أَبِي كَثِيرٍ، عَنْ أَبِي قِلَابَةَ أَنَّ أَبَا الْمَلِيحِ حَدَّثَهُ قَالَ: كُنَّا مَعَ بُرَيْدَةَ فِي يَوْمٍ ذِي عَيْمٍ فَقَالَ: بَكَّرُوا بِالصَّلَاةِ فَإِنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ تَرَكَ صَلَاةَ الْعَصْرِ حَبِطَ عَمَلُهُ». [راجع: ٥٥٣]

(٣٥) بَابُ الْأَذَانِ بَعْدَ ذَهَابِ الْوَقْتِ

٥٩٥ - حَدَّثَنَا عِمْرَانُ بْنُ مَيْسَرَةَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ قَالَ: حَدَّثَنَا حُصَيْنٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ قَالَ: سِرْنَا مَعَ النَّبِيِّ ﷺ لَيْلَةً، فَقَالَ بَعْضُ الْقَوْمِ: لَوْ عَرَسَتْ بِنَا يَا رَسُولَ اللَّهِ، قَالَ: «أَخَافُ أَنْ تَنَامُوا عَنِ الصَّلَاةِ». قَالَ بِلَالٌ: أَنَا أَوْقِظُكُمْ. فَاضْطَجَعُوا وَأَسْنَدَ بِلَالٌ ظَهْرَهُ إِلَى رَاحِلَتِهِ فَعَلَبَتْهُ عَيْنَاهُ فَنَامَ، فَاسْتَيْقَظَ النَّبِيُّ ﷺ وَقَدْ طَلَعَ حَاجِبُ الشَّمْسِ فَقَالَ: «يَا بِلَالُ، أَيْنَ مَا قُلْتِ؟» قَالَ: مَا أَلْقَيْتِ عَلَيَّ نَوْمَةً مِثْلَهَا قَطُّ. قَالَ: «إِنَّ اللَّهَ قَبَضَ أَرْوَاحَكُمْ حِينَ شَاءَ، وَرَدَّهَا عَلَيْكُمْ حِينَ شَاءَ، يَا بِلَالُ فَمَنْ فَأَذُنُ بِالنَّاسِ بِالصَّلَاةِ» فَتَوَضَّأَ، فَلَمَّا ارْتَفَعَتِ الشَّمْسُ وَابْيَاضَتْ قَامَ فَصَلَّى. [انظر: ٧٤٧١]

(٣٦) بَابُ مَنْ صَلَّى بِالنَّاسِ جَمَاعَةً بَعْدَ ذَهَابِ الْوَقْتِ

596. Narrated Jābir bin ‘Abdullāh رضي الله عنه: On the Day of Al-Khandaq (the battle of Trench), ‘Umar bin Al-Khaṭṭāb رضي الله عنه came cursing the disbelievers of Quraish after the sun had set and said, “O Allāh’s Messenger ﷺ, I could not offer the *‘Asr* prayer till the sun was about to set.” The Prophet ﷺ said, “By Allāh! I, too, have not offered the *Salāt* (prayer).”

So, we turned towards Buṭhān, and the Prophet ﷺ performed ablution and we too performed ablution and offered the *‘Asr* prayer after the sun had set, and then he offered the *Maghrib* prayer.

(37) CHAPTER. One who forgets a *Salāt* (prayer) should offer it when he remembers it, and should not repeat anything except that particular prayer.

Ibrāhīm said: If one missed unintentionally one prayer 20 years ago then he should offer only that *Salāt* (prayer).

597. Narrated Anas رضي الله عنه: The Prophet ﷺ said, “If anyone forgets a *Salāt* (prayer) he should offer that prayer when he remembers it. There is no expiation except to offer the same.” Then he recited. “...And perform *As-Salāt* (*Iqāmat-aṣ-Ṣalāt*) for My (i.e., Allāh’s) Remembrance.” (V.20:14).

٥٩٦ - حَدَّثَنَا مُعَاذُ بْنُ فَصَالَةَ قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ جَاءَ يَوْمَ الْخَنْدَقِ بَعْدَ مَا غَرَبَتِ الشَّمْسُ فَجَعَلَ يَسُبُّ كُفَّارَ قُرَيْشٍ، قَالَ: يَا رَسُولَ اللَّهِ مَا كِدْتُ أُصَلِّي الْعَصْرَ حَتَّى كَادَتِ الشَّمْسُ تَغْرُبُ. قَالَ النَّبِيُّ ﷺ: «وَاللَّهِ مَا صَلَّيْتُهَا»، فَفُئِمْنَا إِلَى بُطْحَانَ فَتَوَضَّأَ لِلصَّلَاةِ وَتَوَضَّأْنَا لَهَا، فَصَلَّى الْعَصْرَ بَعْدَ مَا غَرَبَتِ الشَّمْسُ، ثُمَّ صَلَّى بَعْدَهَا الْمَغْرِبَ. [انظر:

[٤١١٢، ٩٤٥، ٦٤١، ٥٩٨

(٣٧) بَابٌ مَنْ نَسِيَ صَلَاةً فَلْيُصَلِّ إِذَا ذَكَرَ، وَلَا يُعِيدُ إِلَّا تِلْكَ الصَّلَاةَ.

وقال إبراهيم: مَنْ تَرَكَ صَلَاةً وَاحِدَةً عَشْرِينَ سَنَةً لَمْ يُعِدْ إِلَّا تِلْكَ الصَّلَاةَ الْوَاحِدَةَ.

٥٩٧ - حَدَّثَنَا أَبُو نَعِيمٍ وَمُوسَى بْنُ إِسْمَاعِيلَ قَالَا: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ نَسِيَ صَلَاةً فَلْيُصَلِّ إِذَا ذَكَرَ، لَا تَكْفَارَةَ لَهَا إِلَّا ذَلِكَ» ﴿وَأَقْرِمِ الصَّلَاةَ لِذِكْرِي﴾ [طه: ١٤] قَالَ مُوسَى: قَالَ هَمَّامٌ: سَمِعْتُهُ يَقُولُ بَعْدُ: ﴿وَأَقْرِمِ الصَّلَاةَ لِذِكْرِي﴾ وَقَالَ حَبَّانٌ: حَدَّثَنَا هَمَّامٌ قَالَ: حَدَّثَنَا قَتَادَةُ

قَالَ: حَدَّثَنَا أَنَسٌ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

(38) CHAPTER. The *Qaḍā* of prayers (*Qaḍā* means to perform or offer or do a missed religious obligation after its stated time).

598. Narrated Jābir رَضِيَ اللهُ عَنْهُ: ‘Umar came cursing the disbelievers (of Quraish) on the day of Al-Khandaq (the battle of Trench) and said, “I could not offer the ‘*Aṣr* prayer till the sun had set.” Then we went to Buṭḥān and he offered the (‘*Aṣr*) prayer after sunset and then he offered the *Maghrib* prayer.

(٣٨) بَابُ قَضَاءِ الصَّلَاةِ الْأُولَى
فَالأُولَى

٥٩٨ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى عَنْ هِشَامٍ قَالَ: حَدَّثَنَا يَحْيَى - هُوَ ابْنُ أَبِي كَثِيرٍ - عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرٍ قَالَ: جَعَلَ عُمَرُ يَوْمَ الْحَنْدَقِ يَسُبُّ كُفَّارَهُمْ وَقَالَ: يَا رَسُولَ اللَّهِ! مَا كِدْتُ أُصَلِّي الْعَصْرَ حَتَّى غَرَبَتِ الشَّمْسُ، قَالَ: فَتَزَلْنَا بُطْحَانَ فَصَلَّيْتُ بَعْدَ مَا غَرَبَتِ الشَّمْسُ ثُمَّ صَلَّيْتُ الْمَغْرِبَ. [راجع: ٥٩٦]

(39) CHAPTER. What is disliked about talking after the ‘*Ishā*’ prayer.

(٣٩) بَابُ مَا يُحْرَهُ مِنَ السَّمْرِ بَعْدَ الْعِشَاءِ

السَّامِرُ مِنَ السَّمْرِ وَالْجَمْعُ السُّمَارُ وَالسَّامِرُ هَاهُنَا فِي مَوْضِعِ الْجَمْعِ وَأَصْلُ السَّمْرِ ضَوْءٌ لَوْنُ الْقَمَرِ وَكَانُوا يَتَحَدَّثُونَ فِيهِ.

599. Narrated Abū-Minḥāl: My father and I went to Abī Barza Al-Aslamī رَضِيَ اللهُ عَنْهُ and my father said to him, “Tell us how Allāh’s Messenger ﷺ used to offer the compulsory congregational *Ṣalāt* (prayers).” He said, “He used to offer the *Zuhr* prayer, which you call the first prayer, as the sun declined at noon, the ‘*Aṣr* at a time when one of us could go to his family at the farthest place in Al-Madīna while the sun was still hot. (The narrator forgot what Abū Barza had said about the *Maghrib* prayer), and the Prophet ﷺ preferred to offer the ‘*Ishā*’ prayer late and disliked to sleep before it or

٥٩٩ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا عَوْفٌ قَالَ: حَدَّثَنَا أَبُو الْمِنْهَالِ قَالَ: انْطَلَقْتُ مَعَ أَبِي إِلَى أَبِي بَرَزَةَ الْأَسْلَمِيِّ، فَقَالَ لَهُ أَبِي: حَدَّثَنَا كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الْمَكْتُوبَةَ؟. قَالَ: كَانَ يُصَلِّي الْهَجِيرَ - وَهِيَ الَّتِي تَدْعُوْنَهَا الْأُولَى - حِينَ تَدْحُضُ الشَّمْسُ، وَيُصَلِّي الْعَصْرَ ثُمَّ يَرْجِعُ أَحَدُنَا إِلَى أَهْلِهِ فِي

talk after it. And he used to return after finishing the morning prayer (*Fajr* prayer) at such a time when it was possible for one to recognize the person sitting by his side and he (the Prophet ﷺ) used to recite 60 to 100 'Āyāt' (Verses) of the Qur'ān in it."

(40) CHAPTER. Talking about the Islāmic jurisprudence and good things after the 'Ishā' prayer.

600. Narrated Qurra bin Khālid that once he waited for Al-Ḥasan and he did not show up till it was about the usual time for him to start his speech; then he came and apologized saying, "Our neighbours invited us." Then he added, "Narrated Anas: Once we waited for the Prophet ﷺ till it was midnight or about midnight. He came and led us in the prayer, and after finishing it, he addressed us and said, 'All the people have offered their prayers and then slept and you had been in prayer as long as you were waiting for it.'" Al-Ḥasan said, "The people are regarded as performing good deeds as long as they are waiting for doing good deeds." Al-Ḥasan's statement is a portion of Anas *Ḥadīth* from the Prophet ﷺ.

601. Narrated 'Abdullāh bin 'Umar رضي الله عنهما: The Prophet ﷺ offered one of the 'Ishā' prayer in his last days and after finishing it with *Taslim*, he stood up and said, "Do you realize (the importance of) this night? Nobody present on the surface of the earth tonight would be living after the completion of one hundred years from this night."

أَفْصَى الْمَدِينَةِ وَالشَّمْسُ حَيَّةٌ، وَنَسِيتُ مَا قَالَ فِي الْمَغْرِبِ. قَالَ: وَكَانَ يَسْتَحِبُّ أَنْ يُؤَخَّرَ الْعِشَاءَ. قَالَ: وَكَانَ يَكْرَهُ النَّوْمَ قَبْلَهَا وَالْحَدِيثَ بَعْدَهَا، وَكَانَ يُنْفَتِلُ مِنْ صَلَاةِ الْعَدَاةِ حِينَ يَعْرِفُ أَحَدَنَا جَلِيسَهُ وَيَقْرَأُ مِنَ السُّنَنِ إِلَى الْمِائَةِ. [راجع: ٥٤١]

(٤٠) بَابُ السَّمْرِ فِي الْفَقْهِ وَالْخَيْرِ بَعْدَ الْعِشَاءِ،

٦٠٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الصَّبَّاحِ قَالَ: حَدَّثَنَا أَبُو عَلِيٍّ الْحَنْفِيُّ قَالَ: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ قَالَ: انْتَهَرْنَا الْحَسَنَ، وَرَأَتْ عَلَيْنَا حَتَّى قَرُبْنَا مِنْ وَقْتِ قِيَامِهِ فَجَاءَ وَقَالَ: دَعَانَا جِيرَانُنَا هؤُلاءِ. ثُمَّ قَالَ: قَالَ أَنَسٌ: نَظَرْنَا النَّبِيَّ ﷺ ذَاتَ لَيْلَةٍ حَتَّى كَانَ شَطْرُ اللَّيْلِ يَبْلُغُهُ، فَجَاءَ فَصَلَّى لَنَا ثُمَّ خَطَبَنَا فَقَالَ: «أَلَا إِنَّ النَّاسَ قَدْ صَلَّوْا ثُمَّ رَقَدُوا وَإِنَّكُمْ لَمْ تَزَالُوا فِي صَلَاةٍ مَا انْتَهَرْتُمْ الصَّلَاةَ». «وَإِنَّ الْقَوْمَ لَا يَزَالُونَ بِخَيْرٍ مَا انْتَهَرُوا الْخَيْرَ». قَالَ قُرَّةُ: هُوَ مِنْ حَدِيثِ أَنَسٍ عَنِ النَّبِيِّ ﷺ. [راجع: ٥٧٢]

٦٠١ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ، وَأَبُو بَكْرِ بْنُ أَبِي حَثْمَةَ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: صَلَّى النَّبِيُّ ﷺ صَلَاةَ

The people made a mistake in grasping the meaning of this statement of Allāh's Messenger ﷺ and they indulged in those things which are said about these narrations (i.e., some said that the Day of Resurrection will be established after 100 years etc.) but the Prophet ﷺ said, "Nobody present on the surface of earth tonight would be living after the completion of 100 years from this night"; he meant "When that century (people of that century) would pass away."⁽¹⁾

(41) CHAPTER. To talk with the family and the guests after the 'Ishā' prayer.

602. Narrated Abū 'Uthmān: 'Abdur Raḥmān bin Abī Bakr رضي الله عنهما said, "Aş-Şuffa companions were poor people and the Prophet ﷺ said, 'Whoever has food for two persons should take a third one from them (Aş-Şuffa companions). And whosoever has food for four persons he should take one or two from them' Abū Bakr took three men and the Prophet ﷺ took ten of them."

Abdur Raḥmān added: My father my mother and I were there (in the house). (The subnarrator is in doubt whether 'Abdur Raḥmān also said, 'My wife and our servant who was common for both my house and Abū Bakr's house). Abū Bakr took his supper with the Prophet ﷺ and remained there till the 'Ishā' prayer was offered. Abū Bakr (after the prayer) went back and stayed with the Prophet ﷺ till the Prophet ﷺ took his meal and then Abū Bakr returned to his house

العشاء في آخر حياته. فَلَمَّا سَلَّمَ قَامَ النَّبِيُّ ﷺ فَقَالَ: «أَرَأَيْتُمْ لَيْلَتَكُمْ هَذِهِ، فَإِنَّ رَأْسَ مِائَةِ سَنَةٍ لَا يَبْقَى مِمَّنْ هُوَ الْيَوْمَ عَلَى ظَهْرِ الْأَرْضِ أَحَدٌ». فَوَهَّلَ النَّاسُ فِي مَقَالَةِ النَّبِيِّ ﷺ إِلَى مَا يَتَحَدَّثُونَ فِي هَذِهِ الْأَحَادِيثِ عَنْ مِائَةِ سَنَةٍ، وَإِنَّمَا قَالَ النَّبِيُّ ﷺ: «لَا يَبْقَى مِمَّنْ هُوَ الْيَوْمَ عَلَى ظَهْرِ الْأَرْضِ»، يُرِيدُ بِذَلِكَ أَنَّهَا تَخْرِمُ ذَلِكَ الْقَرْنَ. [راجع: ١١٦]

(٤١) بَابُ السَّمْرِ مَعَ الْأَهْلِ وَالضَّيْفِ

٦٠٢ - حَدَّثَنَا أَبُو الثُّعْمَانِ قَالَ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا أَبُو عَثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ: أَنَّ أَصْحَابَ الصُّفَّةِ كَانُوا أَنْاسًا فَقَرَاءً. وَأَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ كَانَ عِنْدَهُ طَعَامٌ اثْنَيْنِ فَلْيَذْهَبْ بِثَالِثٍ. وَإِنْ أَرْبَعٍ فَخَامِسٍ أَوْ سَادِسٍ». وَأَنَّ أَبَا بَكْرٍ جَاءَ بِثَلَاثَةٍ وَانْطَلَقَ النَّبِيُّ ﷺ بِعَشْرَةٍ. قَالَ: فَهُوَ أَنَا وَأَبِي، فَلَا أُدْرِي قَالَ: وَامْرَأَتِي وَخَادِمٌ، بَيْنَ بَيْنِنَا وَبَيْنَ بَيْتِ أَبِي بَكْرٍ. وَإِنَّ أَبَا بَكْرٍ تَعَشَّى عِنْدَ النَّبِيِّ ﷺ ثُمَّ لَبِثَ حَيْثُ صُلِّيتِ الْعِشَاءُ ثُمَّ رَجَعَ فَلَبِثَ حَتَّى تَعَشَّى النَّبِيُّ ﷺ، فَجَاءَ

(1) (H.601) This was a sign of Prophethood, for what Allāh's Messenger ﷺ said was proved, as the last of his companions to die was Abū At-Ṭufail 'Amir bin Wāḥila who died 100 years after the prophecy of the Prophet ﷺ and he was 110 years old then.

after a long portion of the night had passed. Abū Bakr's wife said, "What detained you from your guests (or guest)?" He said, "Have you not served them yet?" She said, "They refused to eat until you come. The food was served for them but they refused." 'Abdur Raḥmān added: I went away and hid myself (being afraid of Abū Bakr) and in the meantime he (Abū Bakr) called me, "O Ghunthar (a harsh word)!" and also called me bad names and abused me and then said, "Eat! No welcome for you." Then (the supper was served). Abū Bakr took an oath that he would not eat that food. The narrator added: By Allāh, whenever any one of us (myself and the guests of Aş-Şuffa companions) took anything from the food, it increased from underneath. We all ate to our fill and the food was more than it was before its serving.

Abū Bakr looked at it (the food) and found it as it was before serving or even more than that. He addressed his wife (saying) "O the sister of Banī Firās! What is this?" She said, "O the pleasure of my eyes! The food is now three times more than it was before." Abū Bakr ate from it, and said, "That (oath) was from Satan", meaning his oath (not to eat). Then he took a morsel (mouthful) from it and then took the rest of it to the Prophet ﷺ. So that meal was with the Prophet ﷺ. There was a treaty between us and some people, and when the period of that treaty had elapsed the Prophet ﷺ divided us into twelve (groups) (the Prophet's Companions) each being headed by a man. Allāh knows how many men were under the command of each (leader). So all of them (12 groups of men) ate of that meal (or said something like that).

بَعْدَ مَا مَضَى مِنَ اللَّيْلِ مَا شَاءَ اللَّهُ. قَالَتْ لَهُ امْرَأَتُهُ: وَمَا حَبَسَكَ عَنْ أَضْيَافِكَ، أَوْ قَالَتْ: ضَيْفِكَ؟ قَالَ: أَوْ مَا عَشَّيْتِهِمْ؟ قَالَتْ: أَبُؤُ حَتَّى تَجِيءَ، قَدْ عَرَضُوا فَأَبُؤُ. قَالَ: فَذَهَبْتُ أَنَا فَاحْتَبَأْتُ، فَقَالَ: يَا عُثْرُ، فَجَدَعٌ وَسَبٌّ. وَقَالَ: كُلُوا لَا هَيْبَةً، فَقَالَ: وَاللَّهِ لَا أَطْعَمُهُ أَبَدًا، وَأَيْمُ اللَّهِ مَا كُنَّا نَأْخُذُ مِنْ لُقْمَةٍ إِلَّا رَبًّا مِنْ أَسْفَلِهَا أَكْثَرَ مِنْهَا. - قَالَ: - وَشِعُوا - وَصَارَتْ أَكْثَرَ مِمَّا كَانَتْ قَبْلَ ذَلِكَ، فَنَظَرَ إِلَيْهَا أَبُو بَكْرٍ فَإِذَا هِيَ كَمَا هِيَ أَوْ أَكْثَرَ مِنْهَا. فَقَالَ لِامْرَأَتِهِ: يَا أُخْتُ بَنِي فِرَاسٍ، مَا هَذَا؟ قَالَتْ: لَا وَقُرَّةَ عَيْنِي، لِهِيَ الْآنَ أَكْثَرَ مِنْهَا قَبْلَ ذَلِكَ بِثَلَاثِ مَرَّاتٍ. فَأَكَلَ مِنْهَا أَبُو بَكْرٍ وَقَالَ: إِنَّمَا كَانَ ذَلِكَ مِنَ الشَّيْطَانِ - يَعْنِي يَمِينَهُ - . ثُمَّ أَكَلَ مِنْهَا لُقْمَةً ثُمَّ حَمَلَهَا إِلَى النَّبِيِّ ﷺ فَأَصْبَحَتْ عِنْدَهُ، وَكَانَ بَيْنَنَا وَبَيْنَ قَوْمٍ عَقْدٌ فَمَضَى الْأَجَلُ فَفَرَقْنَا اثْنَيْ عَشَرَ رَجُلًا مَعَ كُلِّ رَجُلٍ مِنْهُمْ أُنَاسٌ، اللَّهُ أَعْلَمُ كَمَ مَعَ كُلِّ رَجُلٍ، فَأَكَلُوا مِنْهَا أَجْمَعُونَ، أَوْ كَمَا قَالَ. [انظر: ٣٥٨١، ٦١٤٠، ٦١٤١]