

## (2) The Book Of The Prayer

(المعجم ٢) كِتَابُ الصَّلَاةِ (التحفة ٣)

### Comments:

- According to the lexicographers and jurists the word *Salât* means prayer or supplication. Some of the scholars hold that the essence of *Salât* is reverence. The ritual prayer is so called because it signifies reverence for Allâh.
- Prayer is a devotional act consisting of a series of utterances and actions that start with pronouncing the the greatness of Allâh symbolized by the words *Allâhu Akbar* and end with turning one's face right and left, articulating *Taslim* (greeting), symbolized by the the words: *As-Salâmu-'Alaikum Wa Rahmatullâh* (Peace and Allâh's mercy be upon you).
- Prayer is an important pillar (among the Five Pillars) of Islam. It is the surest means of securing nearness to Allâh, the coolness of our beloved Prophet's eye, a healing for the believer's pains and miseries, a bulwark against the believer's misfortunes, and the key to the doors of Paradise for the chosen ones of Allâh, even as the Qur'ân says: "And seek help in patience and prayer." (2:153)

Important as the prayer is, the manner of its performance is also equally important. A prayer performed by one's devised method will not be acceptable to Allâh. Its acceptability is linked to doing it exactly according to the *Sunnah* of the Prophet ﷺ, since he himself has said: Pray as you have seen me pray. (*Bukhâri*: 631). It is, therefore, essential that we perform the prayer complete with all the *Sunnah*, obligatory duties and desirable acts specified by the Prophet ﷺ. It will be a punitive act on the part of anyone who belittles and neglects anyone of the blessed *Sunnah* on the basis of one's own deviant interpretations and arguments. The degree of reward promised for performing prayer in conformity with the precepts of the Prophet ﷺ can be estimated by the following saying of our beloved Prophet ﷺ: Abu Hurairah ر. reported: I heard the Messenger of Allâh ﷺ say, "Say, if there were a river at the door of one of you in which he takes a bath five times a day, would any soiling remain on him?" They replied, "No soiling would be left on him." He ﷺ said, "That is the five (obligatory) prayers. Allâh wipes out all sins as a result of performing them." (*Bukhâri*: 528 & *Muslim*: 666)

## 1. The Chapters On The Times Of Prayer

667. It was narrated from Sulaimân bin Buraidah that his father said: "A man came to the Prophet ﷺ and asked him about the times of prayer. He said: 'Pray with us for two days.' When the sun passed its zenith he commanded Bilâl to call the *Adhân*, then he commanded him to give the *Iqâmah* for *Zuhr*; then he commanded him to give the *Iqâmah* for 'Asr when the sun was high and clearly white. Then he commanded him to give the *Iqâmah* for *Maghrib* when the sun had set; then he commanded him to give the *Iqâmah* for 'Ishâ' when the red afterglow had disappeared; then he commanded him to give the *Iqâmah* for *Fajr* when dawn came. On the following day he commanded him to give the *Adhân* for *Zuhr* 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 *Maghrib* before the red afterglow disappeared; he prayed 'Ishâ' 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 Allâh.' He said: 'The times of your prayer

(المعجم ١) - أَبْوَابُ مَوَاقِيتِ الصَّلَاةِ

(التحفة ١)

٦٦٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، وَ أَحْمَدُ ابْنُ سَيَّانٍ، قَالَا: حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ الْأَزْرُقِيُّ: أَنَّ أَبَانَا سُفْيَانَ ح: وَحَدَّثَنَا عَلِيُّ بْنُ مَيْمُونِ الرَّقْفِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ، عَنْ سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثِدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَسَأَلَهُ عَنْ وَقْتِ الصَّلَاةِ، فَقَالَ: «صَلِّ مَعَنَا هَذَيْنِ الْيَوْمَيْنِ» فَلَمَّا زَالَتْ الشَّمْسُ أَمَرَ بِإِلَاءٍ فَأَذَّنَ، ثُمَّ أَمَرَهُ فَأَقَامَ الظُّهْرَ، ثُمَّ أَمَرَهُ فَأَقَامَ الْعُصْرَ، وَالشَّمْسُ مُرْتَبِعَةٌ بِيضَاءٍ نَقِيَّةٍ، ثُمَّ أَمَرَهُ فَأَقَامَ الْمَغْرِبَ حِينَ غَابَتِ الشَّمْسُ، ثُمَّ أَمَرَهُ فَأَقَامَ الْعِشَاءَ حِينَ غَابَ الشَّفَقُ، ثُمَّ أَمَرَهُ فَأَقَامَ الْفَجْرَ حِينَ طَلَعَ الْفَجْرُ، فَلَمَّا كَانَ مِنَ الْيَوْمِ الثَّانِي، أَمَرَهُ فَأَذَّنَ الظُّهْرَ فَأَبْرَدَ بِهَا، وَأَنْعَمَ أَنْ يُبْرَدَ بِهَا، ثُمَّ صَلَّى الْعُصْرَ، وَالشَّمْسُ مُرْتَبِعَةٌ، أَخْرَجَهَا فَوْقَ الَّذِي كَانَ، فَصَلَّى الْمَغْرِبَ، قَبْلَ أَنْ يَغِيبَ الشَّفَقُ، وَصَلَّى الْعِشَاءَ بَعْدَمَا ذَهَبَ ثُلُثُ اللَّيْلِ، وَصَلَّى الْفَجْرَ فَاسْفَرَ بِهَا، ثُمَّ قَالَ: «أَيْنَ السَّائِلُ عَنْ وَقْتِ الصَّلَاةِ؟» فَقَالَ الرَّجُلُ: أَنَا، يَا رَسُولَ اللَّهِ! قَالَ: «وَقْتُ صَلَاتِكُمْ بَيْنَ مَا رَأَيْتُمْ».

are between the times you have seen.'” (*Sahih*)

تخریج: أخرجه مسلم، المساجد، باب أوقات الصلوات الخمس، ح: ٦١٣ من حديث

الأزرق به.

### Comments:

- With regard to any prayer, it is best to perform it at the earliest after the onset of the permissible time for it, although it is also permissible to delay it as long as it does not cross the prescribed limit of time for that particular prayer.
- It is permissible to sometimes leave the optimum for something other than optimum, but only for purposes prudent or educative. It is not, however, proper to make a habit of it.
- Cooling down of the day for *Zuhr* (early afternoon prayer) means waiting for reduction in the intensity of the heat. It is, as we all know, extremely hot at noon in the summer season. The *Zuhr* prayer can, therefore, wait a little after the sun has passed its zenith. There is, however, no justification for such delays in colder weathers.
- It may be noted that the time for *Asr* (afternoon prayer), for both the days mentioned in the *Hadith*, has been expressed in similar terms, namely: (i) ‘When the sun was high and clearly white,’ and (ii) ‘When the sun was still high.’ We will read more discussion about the sun’s height in coming *Ahādith*.
- The time for *Maghrib* (early evening prayer) starts with the sinking of the sundisk on the horizon, and ends with the disappearance of the red afterglow appearing on the west.
- The time for ‘*Ishā*’ (night prayer) starts with the disappearance of the red afterglow. As inferred from the *Hadith*, its end seems to be the passing of one-third of the night. Some other *Ahādith* suggest it to be until the passing of half of the night.

668. It was narrated from Ibn Shihâb that he was sitting on the cushions of ‘Umar bin ‘Abdul-‘Aziz when he was the leader over Al-Madinah, and with him was ‘Urwah bin Zubair. ‘Umar delayed ‘*Asr* somewhat, and ‘Urwah said to him: “Jibril came down and led the Messenger of Allâh ﷺ in prayer.” ‘Umar said to him: “Know what you are saying, O ‘Urwah!” He said: “I heard Bashir bin Abu Mas‘ud

٦٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ: أَنبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ أَنَّهُ كَانَ قَاعِدًا عَلَى مِثَاقِ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، فِي إِمَارَتِهِ عَلَى الْمَدِينَةِ، وَمَعَهُ عُرْوَةُ بْنُ الزُّبَيْرِ، فَأَخَّرَ عُمَرُ الْعَصْرَ شَيْئًا، فَقَالَ لَهُ عُرْوَةُ: أَمَا إِنَّ جِبْرِيْلَ نَزَلَ فَصَلَّى إِمَامًا رَسُولِ اللَّهِ ﷺ، فَقَالَ لَهُ عُمَرُ: اعْلَمْ مَا يَقُولُ يَا عُرْوَةُ! قَالَ: سَمِعْتُ بَشِيرَ بْنَ أَبِي مَسْعُودٍ يَقُولُ: سَمِعْتُ أَبَا مَسْعُودٍ يَقُولُ:

saying, 'I heard Abu Mas'ud saying, "I heard the Messenger of Allāh ﷺ saying, 'Jibril came down and led me in prayer, and I prayed with him, then I prayed with him, then I prayed with him, then I prayed with him, then I prayed with him, then I counted five prayers on his fingers.'"

(*Sahih*)

رَسُولَ اللَّهِ ﷺ يَقُولُ: «نَزَلَ جِبْرِيلُ فَأَمَّنِي، فَصَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ».

يَحْسُبُ بِأَصَابِعِهِ خَمْسَ صَلَوَاتٍ.

تخریج: أخرجه البخاري، بدء الخلق، باب ذكر الملائكة صلوات الله عليهم، ح: ٢٢٢١، ومسلم، المساجد، باب أوقات الصلوات الخمس، ح: ٦١٠ من حديث الليث به، ورواه مسلم عن محمد بن ربح وغيره.

**Comments:**

- a. The coming down of Jibril (the Archangel) for the determination of prayer times highlights the importance of prayer in general, and of congregational prayer in particular. It also highlights the importance of performing the prayers on time.
- b. No one in an Islamic society is above criticism. But even while dissenting with someone, it is essential that we do not neglect the norms of decency and respect towards others.
- c. If the point at issue is not clear, it is no offence to the dignity of the speaker to seek further clarification from him.
- d. Any *Hadith* narrated before the people will carry more conviction if it is supported by reference to the source of the *Hadith* or its chain of narrators.
- e. The practice of narrating *Ahâdith* along with their chain of narrators had started as early as the age of the Successors, which made it easy for the people to distinguish between an authentic *Hadith* and a fabricated one.

**Chapter 2. The Time Of The Fajr Prayer**

(المعجم ٢) - بَابُ وَقْتِ صَلَاةِ الْفَجْرِ  
(التحفة ٢)

669. It was narrated that 'Aishah said: "The believing women used to perform the *Subh*<sup>[1]</sup> prayer with the Prophet ﷺ, then they would go back to their families and no one would recognize them," meaning because of the darkness. (*Sahih*)

٦٦٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنِ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كُنَّ نِسَاءُ الْمُؤْمِنَاتِ يُصَلِّينَ مَعَ النَّبِيِّ ﷺ صَلَاةَ الصُّبْحِ، ثُمَّ يَرْجِعْنَ إِلَى أَهْلِهِنَّ فَلَا يَعْرِفُهُنَّ أَحَدٌ. - تَعْنِي: مِنْ

[1] The obligatory *Fajr* prayer.

الْعَلَسِ - .

تخريج: أخرجه مسلم، المساجد، باب استحباب التكبير بالصبح ... الخ: ٦٤٥ عن ابن أبي شيبة وغيره.

### Comments:

- Women also used to join the prayers along with their male counterparts. The reason for this was that, when the Prophet ﷺ delivered his discourses or the people asked him questions, even the women would listen to it and gain knowledge about their religion.
- Being able to listen to longer recitations of the Qur'ân and still finish it early means that the congregation assembled quite early, and the prayer was performed in its earliest prescribed hour.
- The women did not stay back after the prayer for purposes of doing other devotional recitals, but left the mosque immediately after the prayer. As for men they, as becomes clear from other *Ahâdith*, waited until all the women had left the mosque.

**670.** It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ recited: And recite the Qur'ân during the *Fajr*. Verily, the recitation of the Qur'ân during *Fajr* is ever witnessed."<sup>[1]</sup> He said: "It is witnessed by the angels of the night and the day." (*Sahih*)

٦٧٠ - حَدَّثَنَا عُبَيْدُ بْنُ أَسْبَاطَ بْنِ مُحَمَّدٍ الْقُرَشِيُّ: حَدَّثَنَا أَبِي، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ، وَالْأَعْمَشِ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ: ﴿وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا﴾. [الإسراء: ٧٨] قَالَ: «تَشْهَدُهُ مَلَائِكَةُ اللَّيْلِ وَالنَّهَارِ».

تخريج: [صحيح] أخرجه أحمد: ٤٧٤/٢ عن أسباط به، والترمذي، ح: ٣١٣٥ من حديث عبيد بن أسباط بسنده عن أبي هريرة رضي الله عنه به، وقال: حسن صحيح، وصححه ابن خزيمة، ح: ١٤٧٤، والحاكم: ٢١٠/١، ٢١١، والذهبي، وللحديث شواهد عند البخاري وغيره، تفسير ابن كثير: ٥٤٠، ٥٣/٣.

### Comments:

- This shows the importance and merit of the of *Fajr* prayer. The 'Asr prayer also partners it in merit.
- Angels witnessing the congregation is indicative of the pride of place in the Divine scheme occupied by the believers.

**671.** Mughith bin Sumayy said: "I prayed the *Subh* with 'Abdullâh

٦٧١ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ الدَّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا

[1] *Al-Isrâ'* 17:78.

bin Zubair in the darkness, and when he said the *Taslim*, I turned to Ibn 'Umar and said: 'What is this prayer?' He said: 'This is how we prayed with the Messenger of Allâh ﷺ and with Abu Bakr and 'Umar. When 'Umar was stabbed, 'Uthmân delayed it until there was light.'" (*Sahih*)

الأوزاعي: حَدَّثَنَا نَهْكَ بْنُ يَرِيمَ الأَوْزَاعِيُّ: حَدَّثَنَا مُعَيْثُ بْنُ سَمِيٍّ قَالَ: صَلَّيْتُ مَعَ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ الصُّبْحَ بِعَكْسٍ، فَلَمَّا سَلَّمَ أَقْبَلْتُ عَلَى ابْنِ عُمَرَ، فَقُلْتُ: مَا هَذِهِ الصَّلَاةُ؟ قَالَ: هَذِهِ صَلَاتُنَا كَانَتْ مَعَ رَسُولِ اللَّهِ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ، فَلَمَّا طَعَنَ عُمَرَ أَسْفَرَ بِهَا عُثْمَانُ.

تخريج: [إسناده صحيح] أخرجه البيهقي: ٤٥٦/١ من حديث الأوزاعي به، وقال البوصيري: هذا إسناده صحيح، وحسنه البخاري.

### Comments:

- The best time of *Fajr* prayer as proved from the precept of the Prophet ﷺ in this regard is to offer it at its earliest hour. This was the practice followed during the times of Abu Bakr and 'Umar ﷺ.
- 'Uthmân's ﷺ decision to delay the prayer until there was light, was only dictated by the particular circumstances of the time, and was not meant to be permanent. That is why 'Abdullah bin Zubair did not feel the need to delay the prayer, and performed it at its earliest prescribed time in accord with the *Sunnah* of the Prophet ﷺ.

672. It was narrated from Râfi' bin Khadij that the Prophet ﷺ said: "Pray the *Subh* early, for indeed its reward is greater" or "your reward." (*Sahih*)

٦٧٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنَّ ابْنَ سَفِيَانَ بْنَ عُيَيْنَةَ، عَنْ ابْنِ عَبَّاسٍ، سَمِعَ عَاصِمَ بْنَ عُمَرَ بْنِ قَتَادَةَ - وَجَدَّهُ بَدْرِيٍّ - يُخْبِرُ عَنْ مَحْمُودِ بْنِ لَبِيدٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «أَصْبِحُوا بِالصُّبْحِ، فَإِنَّهُ أَكْبَرُ لِلْأَجْرِ، أَوْ لِأَجْرِكُمْ».

تخريج: [صحيح] أخرجه أبو داود، الصلوة، باب وقت الصبح، ح: ٤٢٤ من حديث سفیان به، وتابعه يحيى عند النسائي: ١/٢٧٢، ح: ٥٤٨، وللحديث طرق أخرى، وصححه ابن حبان.

### Comments:

- The words *Asbihu bis-Subh* spoken by the Prophet ﷺ, correctly translated here as 'Pray the *Subh* early', is sometimes translated as 'Delay it until there is morning light.' It is on this basis that the adherents of the Hanafi School of Jurisprudence delay the *Fajr* prayer until there is clear light. Such an interpretation is clearly against the teaching and practice of the Prophet ﷺ who always performed the *Fajr* prayer at the earliest hour, in darkness. As such, even if the second translation is taken as correct, it would either

mean: (i) 'Avoid performing the *Fajr* prayer at *Subh Kâdhîb* (at the appearance of reddish blackness) but do it when you are sure of the onset of *Subh Sâdiq* (daybreak; true dawn), or it would mean: (ii) 'Prolong the recitation of the Qur'ân so that when you finish your prayer, it is already bright morning'. It is so because the preceding *Ahâdith* unmistakably highlight the merit of performing each prayer at its earliest prescribed hour.

### Chapter 3. The Time Of The *Zuhr* Prayer

(المعجم ٣) - بَابُ وَقْتِ صَلَاةِ الظُّهْرِ  
(التحفة ٣)

673. It was narrated from Jâbir bin Samurah that the Prophet ﷺ used to pray *Zuhr* when the sun had passed its zenith. (*Sahih*)

٢٧٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ، عَنْ شُعْبَةَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي الظُّهْرَ إِذَا كَحَصَتْ الشَّمْسُ.

تخريج: أخرجه مسلم، المساجد، باب استحباب تقديم الظهر في أول الوقت في غير شدة الحر، ح: ٦١٨ عن ابن بشار وغيره به.

#### Comments:

- The time for *Az-Zuhr* prayer starts just after the sun has passed its zenith.
- The Prophet's way is to perform the prayer at its earliest hour.

674. It was narrated that Abu Barzah Al-Aslami said: "The Prophet ﷺ used to pray the *Hajir* prayer, which you call '*Zuhr*,' when the sun had passed its zenith." (*Sahih*)

٦٧٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ، عَنْ عَوْفِ بْنِ أَبِي جَمِيلَةَ، عَنْ سَيَّارِ بْنِ سَلَامَةَ، عَنْ أَبِي بَرْزَةَ الْأَسْلَمِيِّ قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي صَلَاةَ الْهَجِيرِ الَّتِي تَدْعُونَهَا الظُّهْرَ، إِذَا كَحَصَتْ الشَّمْسُ.

تخريج: أخرجه البخاري، مواقيت الصلوة، باب ما يكره من السمر بعد العشاء، ح: ٥٩٩ من حديث يحيى، ومسلم، المساجد، باب استحباب التكبير بالصبح في أول وقتها ... الخ، ح: ٦٤٧ من حديث سيار، أبي المنهال به.

675. It was narrated that Khabbâb said: "We complained to the Messenger of Allâh ﷺ about the heat of the sunbaked ground, but he did not respond to our complaint." (*Sahih*)

Another chain with similar

٦٧٥ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي إِسْحَاقَ، عَنْ حَارِثَةَ بْنِ مُضَرَّبِ الْعَبْدِيِّ، عَنْ حَبَّابٍ قَالَ: شَكَوْنَا إِلَى رَسُولِ اللَّهِ ﷺ حَرَّ الرَّمْضَاءِ، فَلَمْ يُسْكِنَا.

wording.

إِقَالَ الْقَطَّانُ: حَدَّثَنَا أَبُو حَاتِمٍ: حَدَّثَنَا  
الْأَنْصَارِيُّ: حَدَّثَنَا عَوْفٌ نَحْوَهُ].

تخریج: أخرجه مسلم، المساجد، باب استحباب تقديم الظهر... الخ، ح: ٦١٩ من  
حديث أبي إسحاق به.

### Comments:

- The Companions' plea was to the effect that the sun turns the sand burning hot, and prostration for the *Zuhr* prayer over it becomes difficult during summer, would it not, therefore, be better to delay the prayer until the sand cools down a little? The Prophet ﷺ did not concede to the implied request, but continued to lead the prayer early even in the hot season.
- Some other *Ahādith* do speak of delaying the *Zuhr* prayer during the hot season (as we shall see under *Ahādith* in Chapter 4) but it only means a slight delay, not so much that it should push the worshippers towards the end of the prayer time.

676. It was narrated that 'Abdullâh bin Mas'ud said: "We complained to the Messenger of Allâh ﷺ about the heat of the sunbaked ground, but he did not respond to our complaint." (*Sahih*)

٦٧٦ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ  
هِشَامٍ، عَنْ سُفْيَانَ، عَنْ زَيْدِ بْنِ جُبَيْرٍ، عَنْ  
خُشَيْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ  
مَسْعُودٍ قَالَ: شَكُونَا إِلَى النَّبِيِّ ﷺ حَرَّ  
الرَّمْضَاءِ، فَلَمْ يُسْكِنَا.

تخریج: [صحيح] أخرجه البزار(كشف): ٣٧٠ مختصر، الحافظ ابن حجر: ٢٢٧ عن أبي  
كريب وغيره به، وقال: لا نعلم رواه بهذا الإسناد إلا معاوية عن سفیان (الثوري): ١٦٢، ولم  
أجد تصريح سماعه، وفيه علة أخرى، وله شواهد منها الحديث السابق.

### Chapter 4. Waiting For It To Cool Down Before the *Zuhr* Prayer When The Heat Is Intense

677. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'When it is very hot, then wait for it to cool down before you pray, for intense heat is from the flaring up of the Hell-fire.'" (*Sahih*)

(المعجم ٤) - بَابُ الْإِبْرَادِ بِالظُّهْرِ فِي  
شِدَّةِ الْحَرِّ (التحفة ٤)

٦٧٧ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا مَالِكٌ  
ابْنُ أَنَسٍ: حَدَّثَنَا أَبُو الزُّنَادِ، عَنِ الْأَعْرَجِ،  
عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:  
«إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا بِالصَّلَاةِ، فَإِنَّ شِدَّةَ  
الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ».

تخریج: [إسناده صحيح] أخرجه مالك في الموطأ: ١٦/١ به.

**Comments:**

The wisdom behind waiting for the prayer until it cools down a little, is the fact that intense heat dampens the spirit of devotional submissiveness and fervor, while under cooler conditions the prayers are likely to be more focused. The wait should, however, not be excessive.

**678.** It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: "When it is very hot, then wait for it to cool down before you pray, for intense heat is from the flaring up of the Hell-Fire." (*Sahih*)

٦٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنَّ بَنَّا اللَّيْثُ ابْنَ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا بِالظُّهْرِ، فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ».

**تخریج:** أخرجه مسلم، المساجد، باب استحباب الإبراد بالظهر في شدة الحر ... الخ، ح: ٦١٥ عن محمد بن رمح وغيره به.

**679.** It was narrated that Abu Sa'eed said: "The Messenger of Allāh ﷺ said: 'Wait for it to cool down before you pray, for intense heat is from the flaring up of the Hell-fire.'" (*Sahih*)

٦٧٩ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَبْرِدُوا بِالظُّهْرِ، فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ».

**تخریج:** أخرجه البخاري، بدء الخلق، باب صفة النار وأنها مخلوقة، ح: ٣٢٥٩ من حديث الأعمش به.

**680.** It was narrated that Mughirah bin Shu'bah said: We were praying *Zuhr* with the Messenger of Allāh ﷺ at the time of intense heat (i.e., midday when the sun has just passed its zenith) and he said to us, "Wait for it to cool down before you pray, for intense heat is from the flaring up of the Hell-fire." (*Da'if*)

٦٨٠ - حَدَّثَنَا تَمِيمُ بْنُ الْمُتَّصِرِ الْوَأَسِطِيُّ: حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ، عَنْ شَرِيكٍ، عَنْ بَيَانَ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنِ الْمُغِيرَةَ ابْنِ شُعْبَةَ قَالَ: كُنَّا نُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ صَلَاةَ الظُّهْرِ بِالْهَاجِرَةِ، فَقَالَ لَنَا: «أَبْرِدُوا بِالصَّلَاةِ، فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ».

**تخریج:** [إسناده ضعيف] أخرجه أحمد: ٤/٢٥٠ عن إسحاق به \* شريك عنعن تقدم، ح: ١٤٩، وأصل الحديث شواهد كثيرة، وقال البوصيري: هذا إسناده صحيح، رجاله ثقات .

681. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Wait for it to cool down before you pray the *Zuhr*.'" (Sahih)

٦٨١ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عُمَرَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَبْرِدُوا بِالظُّهْرِ».

تخريج: [إسناده صحيح] وقال البوصيري: هذا إسناده صحيح .

### Chapter 5. The Time Of The 'Asr Prayer

682. It was narrated from Anas bin Málík that the Messenger of Allâh ﷺ used to pray 'Asr when the sun was still hot and high, and if a person were to go to the suburbs (of Al-Madinah) he would be able to reach it while the sun was still hot and high. (Sahih)

(المعجم ٥) - بَابُ وَقْتِ صَلَاةِ الْعَصْرِ  
(التحفة ٥)

٦٨٢ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمَيْحٍ: أَنَّ بَنَاءَ اللَّيْثِ ابْنَ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي الْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ حَيْثُ، فَيَذْهَبُ الدَّاهِبُ إِلَى الْعَوَالِي، وَالشَّمْسُ مُرْتَفِعَةٌ.

تخريج: أخرجه مسلم، المساجد، باب استحباب التكبير بالعصر، ح: ٦٢١ عن محمد بن

رمح به.

- The sun being 'hot and high' is the condition when it is still white and has not become pale. The term 'delay' in this context would mean the condition when the sun either turns pale or red.
- It is reported from Jâbir ؓ that a man asked the Prophet ﷺ about the times of prayer. He said: 'Attend the prayers with me.' Then the Prophet ﷺ performed the *Zuhr* prayer when the sun passed its zenith, and the 'Asr prayer when the shadow of everything became twice the size of the original. Then the next day he ﷺ performed *Zuhr* prayer when each person had a matching shadow, and the 'Asr prayer when the shadow of each person became twice the original. (Sunan An-Nasâ'i: 505)

683. It was narrated that 'Âishah said: "The Prophet ﷺ prayed the 'Asr when the sun was shining into my room and there were no shadows yet." (Sahih)

٦٨٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: صَلَّى النَّبِيُّ ﷺ الْعَصْرَ، وَالشَّمْسُ فِي حُجْرَتِي، لَمْ يُظْهِرْهَا الْفَيْءُ بَعْدُ.

تخريج: أخرجه البخاري، مواقيت الصلوة، باب وقت العصر، ح: ٥٤٦، ومسلم، المساجد، باب أوقات الصلوات الخمس، ح: ٦١١ من حديث سفيان به.

### Comments:

This shows that the Prophet ﷺ performed the 'Asr prayer early, since if the prayer had been delayed, the shadow would have covered the entire courtyard and started mounting the walls.

## Chapter 6. Maintaining The 'Asr Prayer

(المعجم ٦) - بَابُ الْمُحَافَظَةِ عَلَى

صَلَاةِ الْعَصْرِ (التحفة ٦)

684. It was narrated from 'Ali bin Abu Tâlib that, on the Day of Khandaq, the Messenger of Allâh ﷺ said: "May Allâh fill their houses and graves with fire, just as they distracted us from the middle prayer." (*Hasan*)

٦٨٤ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ: حَدَّثَنَا حَمَّادُ ابْنُ زَيْدٍ، عَنْ عَاصِمِ بْنِ بَهْدَلَةَ، عَنْ زَيْدِ بْنِ حُبَيْشٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ يَوْمَ الْخَنْدَقِ: «مَلَأَ اللَّهُ بُيُوتَهُمْ وَقُبُورَهُمْ نَارًا، كَمَا شَغَلُونَا عَنِ الصَّلَاةِ الْوُسْطَى».

تخريج: [إسناده حسن] أخرجه البزار في البحر الزخار: ٢/١٨٠، ١٨١، ح: ٥٥٧ عن أحمد ابن عبدة به.

### Comments:

- Loss in religious matters is greater than loss in worldly affairs.
- The 'Asr prayer has greater importance than other prayers.
- The very tongue that had remained silent at the trials of Tâif, was forced to invoke Allâh's wrath upon the invading idolaters when the events of the battle of the Confederates (also known as the battle of Trench) distracted the believers from offering the 'Asr prayer on time. He ﷺ was so angry at this failure, that he besought Allâh to fill the infidels' houses and graves with fire. In it perhaps, is sufficient food for thought for those who miss their prayers just out of laziness, or because of their indulgence in sports or business activities. How reprehensible will this act of theirs be to Allâh and His Messenger ﷺ! May Allâh protect us all from His wrath!

685. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "The one who misses the 'Asr prayer, it is as if he has been cheated out of his family and his wealth." (*Sahih*)

٦٨٥ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الَّذِي تَفَوَّتْهُ صَلَاةُ الْعَصْرِ، فَكَأَنَّمَا وَتِرَ أَهْلَهُ وَمَالَهُ».

تخريج: [صحيح] أخرجه مسلم، المساجد، باب التغليظ في تقويت صلوة العصر، ح: ٦٢٦ من حديث سفيان بن عيينة به.

**Comments:**

For a man of the world there can be no greater loss than that his family, his relations and his herd of animals all meet their sudden death, all his buildings collapse in an instant, all his money is taken away by thieves, and he is reduced to the state of an absolute beggar. But, in the sight of the Messenger of Allâh, all this loss cannot match the loss of failing to observe one prayer on time. We can thus say that anyone who misses just one prayer from the bidding of the inciting soul or the temptation of Satan, his loss is as irreparable as the loss sustained by the miserable man cited above.

**686.** It was narrated that 'Abdullâh said: "The idolaters kept the Prophet ﷺ from the 'Asr prayer until the sun had set. He said: 'They kept us from performing the middle prayer; may Allâh fill their graves and their houses with fire.'" (*Sahih*)

٦٨٦ - حَدَّثَنَا حَفْصُ بْنُ عَمْرٍو: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ؛ ح: وَحَدَّثَنَا يَحْيَى بْنُ حَكِيمٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ طَلْحَةَ، عَنْ زُبَيْدٍ، عَنْ مُرَّةَ، عَنْ عَبْدِ اللَّهِ قَالَ: حَبَسَ الْمُشْرِكُونَ النَّبِيَّ ﷺ عَنْ صَلَاةِ الْعَصْرِ، حَتَّى غَابَتِ الشَّمْسُ، فَقَالَ: «حَبَسُونَا عَنْ صَلَاةِ الْوُسْطَى، مَلَأَ اللَّهُ قُبُورَهُمْ وَبُيُوتَهُمْ نَارًا».

تخريج: أخرجه مسلم، المساجد، باب الدليل لمن قال: الصلوة الوسطي هي صلوة العصر،

ح: ٦٢٨ من حديث محمد بن طلحة به.

**Comments:**

- The *Hadith* confirms that the middle prayer is another name for the 'Asr prayer, whose importance has been underlined by the Qur'an in the following terms: "Guard strictly the prayers, especially the middle prayer" (2:238).
- Prayer in Islam is more important than even *jihâd* (fighting in the cause of Allâh).

## Chapter 7. The Time Of The *Maghrib* Prayer

(المعجم ٧) - بَابُ وَقْتِ صَلَاةِ الْمَغْرِبِ  
(التحفة ٧)

**687.** Abu Najâshi said: "I heard Râfi' bin Khadij say: 'We used to perform the *Maghrib* at the time of the Messenger of Allâh ﷺ, and one of us would be able to see the places where his arrows would land when shot from his bow.'" (*Sahih*)

٦٨٧ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ الدَّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنَا أَبُو النَّجَاشِيِّ قَالَ: سَمِعْتُ رَافِعَ بْنَ خَدِيجٍ يَقُولُ: كُنَّا نُصَلِّي الْمَغْرِبَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَيَصْرِفُ أَحَدُنَا وَإِنَّهُ لَيَنْظُرُ إِلَى مَوَاقِعِ نَبْلِهِ.

Another chain with similar wording.

حَدَّثَنَا أَبُو يَحْيَى الرَّعْفَرَانِيُّ: حَدَّثَنَا  
إِبْرَاهِيمُ بْنُ مُوسَى، نَحْوَهُ.

تخریج: أخرجه البخاري، مواقيت الصلوة، باب وقت المغرب، ح: ٥٥٩، ومسلم، المساجد، باب بيان أن أول وقت المغرب عند غروب الشمس، ح: ٦٣٧ من حديث الوليد به.

### Comments:

One reason for completing the *Maghrib* prayer so early was that they used to perform it just at the setting of the sun. The second is that the prayer was relatively brief, in the sense that, unlike other prayers, there was no prolonged recitation of the Qur'an in it.

688. It was narrated from Salamah bin Akwa' that he used to pray the *Maghrib* with the Messenger of Allāh ﷺ when the sun set. (*Sahih*)

٦٨٨ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدٍ بْنِ كَاسِبٍ:  
حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ يَزِيدَ بْنِ  
أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الْأَخْوَعِ: أَنَّهُ كَانَ  
يُصَلِّي مَعَ النَّبِيِّ ﷺ الْمَغْرِبَ إِذَا تَوَارَتْ  
بِالْحِجَابِ.

تخریج: أخرجه البخاري، مواقيت الصلوة، باب وقت المغرب، ح: ٥٦١، ومسلم، المساجد، باب بيان أن أول وقت المغرب ... الخ، ح: ٦٣٦ من حديث يزيد به.

689. It was narrated that 'Abbās bin 'Abdul-Muttalib said: "The Messenger of Allāh ﷺ said: 'My *Ummah* will continue to adhere to the *Fitrah*<sup>[1]</sup> so long as they do not delay the *Maghrib* until the stars have all come out.'" (*Hasan*)

Abu 'Abdullāh bin Mājah said: I heard Muhammad bin Yahya saying: 'The people in Baghdād were confused in narrating this *Hadith*. Abu Bakr Al-A'yan and I went to 'Awwām bin 'Abbād bin 'Awwām and he brought out to us the book of his father, and this *Hadith* was in it.'"

٦٨٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنِي  
إِبْرَاهِيمُ بْنُ مُوسَى: أَنَّ أَبَانَ بْنَ عَبَّادٍ بْنَ الْعَوَّامِ،  
عَنْ [عُمَرَ] بْنِ إِبْرَاهِيمَ، عَنْ قَتَادَةَ، عَنِ  
الْحَسَنِ، عَنِ الْأَحْنَفِ بْنِ قَيْسٍ، عَنِ الْعَبَّاسِ  
ابْنِ عَبْدِ الْمُطَّلِبِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:  
«لَا تَرَالِ أُمَّتِي عَلَى الْفِطْرَةِ مَا لَمْ يُؤْخَرُوا  
الْمَغْرِبَ حَتَّى تَسْتَبِكَ النُّجُومُ».

قَالَ أَبُو عَبْدِ اللَّهِ ابْنُ مَاجَهَ: سَمِعْتُ  
مُحَمَّدَ بْنَ يَحْيَى يَقُولُ: اضْطَرَبَ النَّاسُ فِي  
هَذَا الْحَدِيثِ بِبَغْدَادَ. فَذَهَبْتُ أَنَا وَأَبُو بَكْرِ  
الْأَعْيُنُ إِلَى الْعَوَّامِ بْنِ عَبَّادِ بْنِ الْعَوَّامِ،

[1] Natural inclination of man, i.e., Islam.

فَأُخْرِجَ إِلَيْنَا أَضَلَّ أَبِيهِ، فَإِذَا الْحَدِيثُ فِيهِ.

**تخريج:** [حسن] أخرجه البيهقي: ٤٤٨/١ من حديث إبراهيم بن موسى به، بزيادة معمر قبل قتادة \* قتادة وشيخه عننا، ولحديدهما شواهد عند أبي داود، ح: ٤١٨ وغيره، والحديث حسنه البوصيري .

### Comments:

- It is better to perform the prayer in its earliest prescribed time. One should especially avoid delaying the *Maghrib* prayer, since the time limit for it is less than for others.
- Delaying the prayers is deviation from the faith of Islam.

## Chapter 8. The Time Of The 'Ishâ' Prayer

(المعجم ٨) - بَابُ وَقْتِ صَلَاةِ الْعِشَاءِ  
(التحفة ٨)

**690.** It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Were it not that it would be too difficult for my *Ummah*, I would have commanded them to delay the *'Ishâ'*." (*Sahih*)

٦٩٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ ابْنُ عُيَيْنَةَ، عَنْ أَبِي الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَوْلَا أَنْ أَشَقَّ عَلَيَّ أُمَّتِي لَأَمَرْتُهُمْ بِتَأْخِيرِ الْعِشَاءِ».

**تخريج:** أخرجه مسلم، الطهارة، باب السواك، ح: ٢٥٢ من حديث سفیان به.

### Comments:

- Unlike other prayers, it is preferable to delay the *'Ishâ'* prayer.
- The delay should only be to the extent that the worshippers in general do not feel inconvenienced.

**691.** It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Were it not that it would be too difficult for my *Ummah*, I would have delayed the *'Ishâ'* prayer until one third or one half of the night had passed.'" (*Sahih*)

٦٩١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ وَعَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ عُيَيْنَةَ اللَّهِ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْلَا أَنْ أَشَقَّ عَلَيَّ أُمَّتِي لَأَخَّرْتُ صَلَاةَ الْعِشَاءِ إِلَى ثُلُثِ اللَّيْلِ أَوْ نِصْفِ اللَّيْلِ».

**تخريج:** [إسناده صحيح] أخرجه الترمذي، الصلوة، باب ما جاء في تأخير صلوة العشاء الآخرة، ح: ١٦٧ من حديث عبيدالله بن عمر به، وقال: حسن صحيح، وللحديث طرق أخرى.

### Comments:

We may infer from this, that the *'Ishâ'* prayer must be performed before half of the night has passed, since the Prophet ﷺ had only wished to delay it

until the half of the night. Nevertheless, the congregational prayer should be held at a suitable time, taking into view the convenience of the worshippers.

**692.** Humaid said: "Anas bin Mâlik was asked: 'Did the Prophet ﷺ wear a ring?' He said: 'Yes.' One night he delayed the 'Ishâ' prayer until almost the middle of the night. When he had prayed he turned to face us and said: 'The people have prayed and gone to sleep, but you will still be in a state of prayer so long as you are waiting for the (next) prayer.'" (Sahih)

Anas said: "It is as if I can see the sparkle from his ring."

تخريج: [صحيح] أخرجه النسائي ٦٨/١، الموافيت، باب ما يستحب من تأخير العشاء، ح: ٥٤٠ عن محمد بن المثنى وغيره به، وللحديث شواهد، البخاري، ح: ٦٦١ ومسلم، ح: ٦٤٠.

### Comments:

- The Prophet ﷺ mostly performed the 'Ishâ' prayer early, which means not delaying it unduly. However, at times he departed from the normal practice in order to highlight the merit of delaying it.
- Religious speech can be delivered after the congregational prayer.
- Sitting in wait for the prayers is a meritorious act.
- It is permissible to wear a ring. Men can, however, wear only silver. Use of gold is prohibited for men (*Sunan Ibn Mâjah*: 3595).

**693.** It was narrated that Abu Sa'eed said: "The Messenger of Allâh ﷺ led us for the *Maghrib* prayer. Then he did not come out 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 (next) prayer. Were it not for the weak and the sick, I wanted to delay this prayer until

٦٩٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا حُمَيْدٌ قَالَ: سُئِلَ أَنَسُ بْنُ مَالِكٍ، هَلِ اتَّخَذَ النَّبِيُّ ﷺ خَاتَمًا؟ قَالَ: نَعَمْ. أَخَّرَ لَيْلَةَ صَلَاةِ الْعِشَاءِ إِلَى قَرِيبٍ مِنْ سَطْرِ اللَّيْلِ. فَلَمَّا صَلَّى أَقْبَلَ عَلَيْنَا بِوَجْهِهِ، فَقَالَ: «إِنَّ النَّاسَ قَدْ صَلَّوْا وَنَامُوا. وَإِنَّكُمْ لَنْ تَزَالُوا فِي صَلَاةٍ مَا أَنْتَظِرْتُمْ الصَّلَاةَ».

قَالَ أَنَسٌ: كَأَنِّي أَنْظُرُ إِلَى وَبَيْصِ خَاتَمِهِ.

تخريج: [صحيح] أخرجه النسائي ٦٨/١، الموافيت، باب ما يستحب من تأخير العشاء، ح: ٥٤٠ عن محمد بن المثنى وغيره به، وللحديث شواهد، البخاري، ح: ٦٦١ ومسلم، ح: ٦٤٠.

٦٩٣ - حَدَّثَنَا عِمْرَانُ بْنُ مُوسَى اللَّيْثِيُّ: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ: حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ صَلَاةَ الْمَغْرِبِ، ثُمَّ لَمْ يَخْرُجْ حَتَّى ذَهَبَ سَطْرُ اللَّيْلِ. فَخَرَجَ، فَصَلَّى بِهِمْ ثُمَّ قَالَ: «إِنَّ النَّاسَ قَدْ صَلَّوْا وَنَامُوا. وَأَنْتُمْ لَمْ تَزَالُوا فِي صَلَاةٍ مَا أَنْتَظِرْتُمْ الصَّلَاةَ، وَلَوْلَا الضَّعِيفُ

the middle of the night.'” (Sahih)

وَالسَّيِّمُ أَحَبُّتْ أَنْ أُؤَخَّرَ هَذِهِ الصَّلَاةَ إِلَى سَطْرِ اللَّيْلِ» .

تخريج: [إسناده صحيح] أخرجه أبو داود، الصلوة، باب وقت العشاء الآخرة، ح: ٤٢٢ من حديث داود به.

## Chapter 9. Times Of Prayer When It Is Cloudy

694. It was narrated that Buraidah Al-Aslami said: “We were with the Messenger of Allāh ﷺ 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.’” (Sahih)

(المعجم ٩) - بَابُ مِيقَاتِ الصَّلَاةِ فِي الْغَيْمِ (التحفة ٩)

٦٩٤ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ، وَمُحَمَّدُ بْنُ الصَّبَّاحِ، قَالَا: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْمُهَاجِرِ، عَنْ بُرَيْدَةَ الْأَسْلَمِيِّ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي عَزْوَةٍ، فَقَالَ: «بَكَّرُوا بِالصَّلَاةِ فِي الْيَوْمِ الْغَيْمِ، فَإِنَّهُ مَنْ فَاتَتْهُ صَلَاةُ الْعَصْرِ حَيْطًا عَمَلَهُ» .

تخريج: [صحيح] أخرجه أحمد: ٣٦١/٥ عن وكيع عن الأوزاعي به، والصواب عن عمه أبي المهذب كما في صحيح ابن حبان (موارد)، ح: ٢٥٦ وغيره، ولفظه ... فإنه من ترك الصلوة فقد كفر، وله شواهد عند البخاري وغيره.

### Comments:

Sinful acts eat up the good deeds. Missing the ‘Asr prayer is a grave sin, which might eat up the deeds of the whole day.

## Chapter 10. Whoever Sleeps Through Prayer Or Forgets It

695. It was narrated that Anas bin Mâlik said: ‘The Prophet ﷺ was asked about a man who forgets prayer or sleeps and misses it. He said: ‘He performs it when he remembers it.’” (Sahih)

(المعجم ١٠) - بَابُ مَنْ نَامَ عَنِ الصَّلَاةِ أَوْ نَسِيَهَا (التحفة ١٠)

٦٩٥ - حَدَّثَنَا تَمْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنِ الرَّجُلِ يَفْقُرُ عَنِ الصَّلَاةِ أَوْ يَرْفُقُ عَنْهَا، قَالَ: «يُصَلِّيهَا إِذَا ذَكَرَهَا» .

تخريج: أخرجه مسلم، المساجد، باب قضاء الصلوة الفاتية ... الخ، ح: ٦٨٤ من حديث

قتادة به، بالفاظ متقاربة.

### Comments:

- Forgetfulness and sleep are valid excuses. No sin devolves on account of them, provided that the event is not the result of one's carelessness.
- A prayer missed out of forgetfulness must be performed as soon as one is reminded of it. Delaying it without a valid reason is not right.
- Do not deliberately pray at sunrise or sunset. Anyone who remembers his prayer or wakes up at the undesirable time must wait for his prayer till the undesirable time has passed.

696. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'Whoever forgets a prayer, let him perform it when he remembers it.'" (*Sahih*)

٦٩٦ - حَدَّثَنَا جُبَارَةُ بْنُ الْمُغَلِّسِ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ نَسِيَ صَلَاةً فَلْيُصَلِّهَا إِذَا ذَكَرَهَا».

تخریج: [صحیح] انظر الحديث السابق.

697. It was narrated from Abu Hurairah that when the Messenger of Allâh ﷺ was coming back from the battle of Khaibar, night came and he felt sleepy, so he made camp and said to Bilâl: "Keep watch for us tonight." Bilâl prayed as much as Allâh decreed for him, and the Messenger of Allâh ﷺ and his Companions went to sleep. When dawn was approaching, Bilâl went to his mount, facing towards the east, watching for the dawn. Then Bilâl's eyes grew heavy while he was leaning on his mount (and he slept). Neither Bilâl nor any of his Companions woke until they felt the heat of the sun. The Messenger of Allâh ﷺ was the first one to wake up. The Messenger of Allâh ﷺ was startled and said: "O Bilâl!" Bilâl said: "The same thing happened

٦٩٧ - حَدَّثَنَا حَرَمَلَةُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: حَدَّثَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ، حِينَ قَفَلَ مِنْ غَزْوَةِ خَيْبَرَ، فَسَارَ لَيْلَةً، حَتَّى إِذَا أَدْرَكَهُ الْكَرَى عَرَسَ، وَقَالَ لِبِلَالٍ: «اكْمُلْ لَنَا اللَّيْلَ» فَصَلَّى بِبِلَالٍ مَا قُدِّرَ لَهُ، وَنَامَ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ، فَلَمَّا تَقَارَبَ الْفَجْرُ اسْتَنَدَ بِبِلَالٍ إِلَى رَاحِلَتِهِ، مُوَاجِهَ الْفَجْرِ، فَعَلَبَتْ بِبِلَالٍ عَيْنَاهُ، وَهُوَ مُسْتَنِدٌ إِلَى رَاحِلَتِهِ، فَلَمْ يَسْتَيْقِظْ بِبِلَالٍ وَلَا أَحَدٌ مِنْ أَصْحَابِهِ حَتَّى ضَرَبَتْهُمْ الشَّمْسُ، فَكَانَ رَسُولُ اللَّهِ ﷺ أَوَّلَهُمْ اسْتَيْقَظًا، فَفَزِعَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «أَيْ بِلَالُ!» فَقَالَ بِلَالٌ: أَخَذَ بِنَفْسِي الَّذِي أَخَذَ بِنَفْسِكَ، يَا أَبِي أَنْتَ وَأُمِّي، يَا رَسُولَ اللَّهِ! قَالَ: «فَاتَّادُوا» فَاتَّادُوا رَوَّاحِلَهُمْ شَيْئًا، ثُمَّ

to me as happened to you. May my father and mother be ransomed for you, O Messenger of Allâh!" He said: "Bring your mounts forward a little." So they brought their mounts forward a little (away from that place). Then the Messenger of Allâh ﷺ performed ablution and told Bilâl to call the *Iqâmah* for prayer, and he led them in the prayer. When the Prophet ﷺ finished praying, he said: "Whoever forgets a *Salâh*, let him pray it when he remembers, for Allâh says: And perform the prayer for My remembrance."<sup>[1]</sup> He (one of the narrators) said: "Ibn Shihâb used to recite this Verse as meaning, 'when you remember.'"

تَوَضَّأَ رَسُولُ اللَّهِ ﷺ، وَأَمَرَ بِلَالًا فَأَقَامَ الصَّلَاةَ، فَصَلَّى بِهِمُ الصُّبْحَ، فَلَمَّا قَضَى النَّبِيُّ ﷺ الصَّلَاةَ قَالَ: «مَنْ نَسِيَ صَلَاةً فَلْيُصَلِّهَا إِذَا ذَكَرَهَا فَإِنَّ اللَّهَ - عَزَّ وَجَلَّ - قَالَ: ﴿وَأَقِمِ الصَّلَاةَ لِذِكْرِي﴾» [طه: ١٤] قَالَ، وَكَانَ ابْنُ شِهَابٍ يَقْرُؤُهَا لِلذِّكْرِى.

تخریج: أخرجه مسلم، المساجد، باب قضاء الصلوة الفاتية... الخ، ح: ٦٨٠ عن حرملة

به.

### Comments:

- How much importance the Prophet ﷺ attached to the prayer may be gauged from the fact that even when extremely exhausted from journey, he was keen that the prayer be not delayed. That is why he ﷺ charged Bilâl to see to it that the prayer is performed on time.
- If there is reason to believe that any default in work is not the result of deliberate negligence, the person concerned may not be chided or rebuked but pardoned and excused.
- Getting the party to bring their mounts forward a little was meant to help them shake off their sleepiness, so that no trace of laziness is left while they perform their prayers.
- A missed prayer can also be performed as a congregational prayer.

698. 'Abdullâh bin Rabâh narrated that Abu Qatâdah said: "They mentioned negligence because of sleeping too much, and he said: "They slept until the sun

٦٩٨ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ: حَدَّثَنَا حَمَادُ ابْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ، عَنْ أَبِي قَتَادَةَ قَالَ: ذَكَرُوا تَقْرِيظَهُمْ فِي النَّوْمِ، فَقَالَ: نَامُوا حَتَّى طَلَعَتِ الشَّمْسُ،

[1] *Ta-Ha* 20:14.

had risen. The Messenger of Allâh ﷺ 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. (*Sahih*)

'Abdullâh bin Rabâh said: "Imrân bin Husain heard me when I was narrating this *Hadith* and said: 'O young man, look at how you are narrating the *Hadith*. I was present at the time of this *Hadith* with the Messenger of Allâh ﷺ.' And he did not deny anything of the *Hadith*."

فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ فِي النَّوْمِ تَقْرِيظٌ، إِنَّمَا التَّقْرِيظُ فِي اليَقَظَةِ، فَإِذَا نَسِيَ أَحَدُكُمْ صَلَاةً، أَوْ نَامَ عَنْهَا، فَلْيَصَلِّهَا إِذَا ذَكَرَهَا، وَلَوْ تَهَا مِنْ الغَدِ».

قَالَ عَبْدُ اللَّهِ بْنُ رِبَاعٍ: فَسَمِعَنِي عُمَرَانُ ابْنُ الحُصَيْنِ وَأَنَا أَحَدْتُ بِالحَدِيثِ فَقَالَ: يَا قَتِي! انظُرْ كَيْفَ تَحَدِّثُ فَإِنِّي شَاهِدٌ للحَدِيثِ مَعَ رَسُولِ اللَّهِ ﷺ. قَالَ: فَمَا أَنْكَرَ مِنْ حَدِيثِهِ شَيْئًا.

تخريج: [إسناده صحيح] أخرجه أبو داود، الصلاة، باب في من نام عن صلوة أو نسيها، ح: ٤٣٧، وصححه ابن خزيمة.

### Comments:

- It is perfectly in order if youngsters narrate prophetic *Ahâdith* before the elders, since in this way their mistakes in the narration, if any, would be rectified.
- Narration of *Ahâdith* demands great caution lest the listeners should construe anything (mistakenly mentioned by the narrator from outside the original) as being part of the *Hadith*, and start acting upon it.

## Chapter 11. The Time Of Prayer When One Has An Excuse Or In Cases Of Necessity

699. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Whoever catches one *Ra'kah* of the 'Asr before the sun sets, then he has caught it, and whoever catches one *Ra'kah* of the *Subh* before the sun rises, then he has caught it." (*Sahih*)

## (المعجم ١١) - بَابُ وَقْتِ الصَّلَاةِ فِي العُدْرِ وَالضَّرُورَةِ (التحفة ١١)

٦٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ: أَخْبَرَنِي زَيْدُ ابْنِ أَسْلَمَ، عَنِ عَطَاءِ بْنِ يَسَارٍ، وَعَنْ بَشْرِ بْنِ سَعِيدٍ، وَعَنِ الأَعْرَجِ، يُحَدِّثُونَهُ عَنِ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَدْرَكَ مِنَ العَصْرِ رَكْعَةً قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ، فَقَدْ أَدْرَكَهَا، وَمَنْ أَدْرَكَ مِنَ الصُّبْحِ رَكْعَةً قَبْلَ أَنْ

تَطْلُعَ الشَّمْسِ، فَقَدْ أَدْرَكَهَا».

تخريج: أخرجه البخاري، مواقيت الصلوة، باب من أدرك من الفجر ركعة، ح: ٥٧٩، ومسلم، المساجد، باب من أدرك ركعة... الخ، ح: ٦٠٨ من حديث زيد به.

#### Comments:

- a. Another *Hadith* reports the Messenger of Allāh ﷺ as saying: "The time for 'Asr is as long as the sun has not become pale." (*Sahih Muslim*: 612). So much so, that even if one is able to perform just one *Rak'ah* before sunset, the prayer is considered to have been performed on time. However, it is forbidden to delay the 'Asr prayer, without any valid reason – just out of laziness. Such a prayer has been characterized by the Prophet ﷺ as the 'hypocrite's prayer'. (*Sahih Muslim*: 622)
- b. The same ruling holds good for the *Fajr* prayer as well, i.e., if a person is able to perform even one *Rak'ah* before sunrise, his prayer will be considered to have been performed on time.

700. It was narrated from 'Aishah that the Messenger of Allāh ﷺ said: "Whoever catches one *Ra'kah* of the *Subh* before the sun rises, then he has caught it, and whoever catches one *Ra'kah* of the 'Asr before the sun sets, then he has caught it." (*Sahih*)

Another chain with similar wording.

٧٠٠ - حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ، وَ حَرَمَلَةُ بْنُ يَحْيَى، الْمُصْرَبَانِ، قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَدْرَكَ مِنَ الصُّبْحِ رَكْعَةً قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَهَا، وَمَنْ أَدْرَكَ مِنَ الْعَصْرِ رَكْعَةً قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَهَا».

حَدَّثَنَا جَمِيلُ بْنُ الْحَسَنِ: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: فَذَكَرَ نَحْوَهُ.

تخريج: أخرجه مسلم، المساجد، باب من أدرك ركعة من الصلوة فقد أدرك تلك الصلوة، ح: ٦٠٩ من حديث يونس بن يزيد به.

#### Chapter 12. The Prohibition Of Sleeping Before The 'Ishâ' Prayer And Engaging In Conversation After It

701. It was narrated that Abu

(المعجم ١٢) - بَابُ النَّهْيِ عَنِ النَّوْمِ قَبْلَ صَلَاةِ الْعِشَاءِ وَعَنِ الْحَدِيثِ بَعْدَهَا (التحفة ١٢)

٧٠١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى

Barzah Al-Aslami said: "The Messenger of Allāh ﷺ used to like to delay the 'Ishā', and he disliked sleeping before it, and engaging in conversation after it." (Sahih)

ابْنُ سَعِيدٍ، وَ مُحَمَّدُ بْنُ جَعْفَرٍ، وَ عَبْدُ  
الْوَهَّابِ، قَالُوا: حَدَّثَنَا عَوْفٌ، عَنْ أَبِي  
الْمُنْهَالِ، سَيَّارِ بْنِ سَلَامَةَ، عَنْ أَبِي بَرزَةَ  
الْأَسْلَمِيِّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَسْتَحِبُّ  
أَنْ يُؤَخَّرَ الْعِشَاءَ. وَكَانَ يَكْرَهُ النَّوْمَ قَبْلَهَا  
وَ الْحَدِيثَ بَعْدَهَا.

تخریج: أخرجه البخاري، مواقيت الصلوة، باب ما يكره من النوم قبل العشاء، ح: ٥٦٨ من

حديث عبدالوهاب الثقفي به.

### Comments:

- Anyone sleeping before the 'Ishā' prayer runs the risk of not waking in time to perform the 'Ishā' prayer or, even if he awakes, laziness might get the better of him and not allow him to perform the prayer with due submissiveness and devotion. It is, therefore, necessary that we go to sleep only after performing the 'Ishā' prayer.
- Staying up and talking after the 'Ishā' is also not proper, because it could result in one's sleeping past the Fajr prayer.

702. It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ did not sleep before the 'Ishā' nor stay up (talking) after it." (Hasan)

٧٠٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا  
أَبُو نُعَيْمٍ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ:  
حَدَّثَنَا أَبُو عَائِرٍ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ  
عَبْدِ الرَّحْمَنِ بْنِ يَعْلَى الطَّائِفِيُّ، عَنْ عَبْدِ  
الرَّحْمَنِ ابْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ  
قَالَتْ: مَا نَامَ رَسُولُ اللَّهِ ﷺ قَبْلَ الْعِشَاءِ،  
وَلَا سَمَرَ بَعْدَهَا.

تخریج: [إسناده حسن] أخرجه أحمد: ٦/٢٦٤ من حديث الطائفي به، وقال البوصيري:

هذا إسناده صحيح، رجاله ثقات .

### Comments:

'Āishah, the Mother of Believers ؓ, has spoken of the general habit of the Messenger of Allāh ﷺ otherwise, on occasions, his having discussions with the Companions and delivering admonitions is proven from authentic *Ahādith*.

703. It was narrated that 'Abdullāh bin Mas'ud said: "The Messenger of Allāh ﷺ rebuked us for staying up (talking) after the

٧٠٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ، وَ إِسْحَاقُ  
ابْنُ إِبْرَاهِيمَ بْنِ حَبِيبٍ، وَ عَلِيُّ بْنُ الْمُنْذِرِ  
قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا عَطَاءُ

'Ishâ'." (Da'if)

ابْنُ السَّائِبِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: جَدَبَ لَنَا رَسُولُ اللَّهِ ﷺ السَّمَرَ بَعْدَ الْعِشَاءِ - يَعْنِي: زَجَرْنَا - .

تخريج: [إسناد ضعيف] أخرجه أحمد: ١/٣٨٨، ٣٨٩، ٤١٠ من حديث عطاء به، وضححه ابن خزيمة، ح: ١٣٤٠، وابن حبان (الإحسان)، ح: ٣٠٣١، وقال البوصيري: ... عطاء بن السائب اختلط بأخره، ومحمد بن فضيل روى عنه بعد الاختلاط، وكذا سائر من رواه عنه، ولأصل الحديث شواهد بغير هذا اللفظ.

### Comments:

The prohibition was in respect to the long sittings of poetic recitations and tale-telling that the Arabs were wont to have in those days. It does not apply to engaging in useful and purposeful speeches and discussions.

### Chapter 13. Prohibition Of Saying The "Atamah Prayer" (Prayer Of Darkness)

(المعجم ١٣) - بَابُ النَّهْيِ أَنْ يُقَالَ صَلَاةُ الْعَتَمَةِ (التحفة ١٣)

704. It was narrated that Ibn 'Umar said: "I heard the Messenger of Allâh ﷺ say: 'Do not let the Bedouin make you change the name of your prayer. It is the *Ishâ'*, and they bring their camels in and milk them at nightfall.'" (Sahih)

٧٠٤ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، وَ مُحَمَّدٌ بْنُ الصَّبَّاحِ، قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي لَيْدٍ، عَنْ أَبِي سَلَمَةَ، عَنِ ابْنِ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تَغْلِبَنَّكُمْ الْأَعْرَابُ عَلَى اسْمِ صَلَاتِكُمْ، فَإِنَّهَا الْعِشَاءُ، وَإِنَّهُمْ لَيَعْتَمُونَ بِالْإِبِلِ» .

تخريج: أخرجه مسلم، المساجد، باب وقت العشاء وتأخيرها، ح: ٦٤٤ من حديث سفیان

### Comments:

'Atamah in Arabic means darkness. Since the Bedouin used to bring their camels in for milking after darkness, they started calling the *'Ishâ'* prayer the 'Atamah prayer.' However, we find the term 'Atamah also appearing in some of the *Ahâdith*. As such, the Prophet's command to this effect is to be taken as recommendatory rather than obligatory, i.e., it is preferable that we avoid calling it the 'Atamah prayer. And Allâh knows best.

705. It was narrated from Abu Hurairah that the Prophet ﷺ said: "Do not let the Bedouins make you change the name of your prayer." Ibn Harmalah added: "Rather it is the *'Ishâ'*, but they

٧٠٥ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدٍ بْنُ كَاسِبٍ: حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ مُحَمَّدِ ابْنِ عَجَلَانَ، عَنِ الْمُقْبِرِيِّ، عَنْ أَبِي هُرَيْرَةَ. ح: وَحَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدٍ: حَدَّثَنَا ابْنُ

say the 'Atamah because they bring their camels in for milking at that time (when it is dark)."  
(Sahih)

أَبِي حَازِمٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَرْمَلَةَ، عَنْ  
سَعِيدِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ  
ﷺ قَالَ: «لَا تَغْلِبَنَّكُمْ الْأَعْرَابُ عَلَى اسْمِ  
صَلَاتِكُمْ». زَادَ ابْنُ حَرْمَلَةَ: «فَإِنَّمَا هِيَ  
الْعِشَاءُ، وَإِنَّمَا يَقُولُونَ الْعَتَمَةَ لِإِعْتَامِهِمْ  
بِالْإِيلِ».

تخریج: أخرجه أحمد: ٤٣٨/٢ عن يحيى القطان عن ابن عجلان قال حدثني سعيد عن أبي هريرة به الخ.