

Hadeeth#129 (con't)

Narrated `Abdullaah bin `Amr (radiyallaahu `anhumaa): The Prophet ﷺ said, "The time of Zuhr (noon) prayer is when the sun passes the meridian and a man's shadow is of the same length as his height. It lasts until the time of `Asr (afternoon) prayer. The time of `Asr prayer is as long as the sun has not become yellow (during its setting). The time of Maghrib (sunset) prayer is as long as the twilight has not disappeared. The time of `Ishaa' prayer is up to midnight. And the time of Fajr (morning) prayer is from the appearance of dawn as long as the sun has not risen; (but when the sun rises abstain from prayer; for it rises between the horns of the Saran)." [Reported by Muslim].

Narrated Buraidah (radiyallaahu `anhu) in another version of the above hadeeth regarding `Asr (afternoon prayer): "When the sun is white and clear." [Reported by Muslim]. And Aboo Moosa (radiyallaahu `anhu) narrated regarding the time of `Asr prayer: "While the sun is high. [Reported by Muslim in another version of the former hadeeth].

`Asr time begins when the shadow of an object becomes equal to the size of the object (and there the time of Zuhr expires).

As for his statement ﷺ "The time of `Asr prayer is as long as the sun has not become yellow (during its setting)", it indicates that the time of `Asr extends until the sun turns yellow. This is the voluntary time (i.e. the time of preference, the time of choice). As for the compulsory time (i.e. as in the case of a person who is forced to delay the prayer), the time `Asr extends until the sunset as in the hadeeth of Aboo Hurayrah that which is agreed upon. He narrated that the Prophet ﷺ said: "Whoever could get one Rak'a (of the Fajr prayer) before sunrise, he has got the (morning) prayer and whoever could get one Rak'a of the 'Asr prayer before sunset, he has got the ('Asr) prayer." (Saheeh al-Bukharee, Vol. 1, #553)

Narrated by Abu Qatadah (radiyallaahu `anhu), the Messenger of Allah ﷺ said "There is no omission in sleeping. The (cognizable) emission is that one should not say prayer (intentionally) till the time of the other prayer comes. So he who did like it (omitted prayer in sleep or due to other unavoidable circumstances) should say prayer when he becomes aware of it and on the next day he should observe it at its prescribed time. (Al-Hadeeth, Saheeh Muslim, Book of Prayer, #1450)

This latter hadeeth indicates that the time of each salaah extends until the next salaah is in, with the exception of Subh (Fajr) which is the *'ijmaa* (consensus). The time of Subh (Fajr) expires at sunrise, and it does not extend to the time of Zuhr.

The individuals that are considered to be in a time of compulsion are as follows:

- a woman who has been purified from her menses after the sun has turned yellow

- a person who has slept
- the one who has forgotten

As for the one who delays the `Asr prayer until after the sun turns yellow without an excuse is a sinner, as his action is a characteristic of hypocrites as was recorded in Saheeh Muslim in the hadeeth of Anas who narrated that the Prophet ﷺ said: *'Ala' bin 'Abd al-Rahman reported that they came to the house of Anas bin Malik in Basra after saying the noon prayer. His (Anas) house was situated by the side of the mosque. As revisited him he (Anas) said: Have you said the afternoon prayer? We said to him: It is just a few minutes before that we finished the noon prayer. He said: Offer the afternoon prayer. So we stood up and said our prayer. And when we completed it, he said: I have heard the Messenger of Allaah ﷺ saying: This is how the hypocrite prays: he sits watching the sun, and when it is between the horns of devil, he rises and strikes the ground four times (in haste) mentioning Allaah a little during it.* (Saheeh Muslim, Book of Prayer, #1301)

As far as the validity of the salaah is concerned, the salaah is valid because he has prayed it within its time. And Allaah knows best.

The Messenger ﷺ said: "The time of Maghrib (sunset) prayer is as long as the twilight has not disappeared."

*Grammar rule: the word "yaghib" is preceded by the preposition "lam" which is *jaazim* (cause jazm to the verbs i.e. sukoon, omitting noon, etc.). However, the word "yaghibi" is given a kasrah because of the two sukoon meeting.

In this hadeeth the Prophet ﷺ did not state the beginning time of the Maghrib prayer. Its time begins when the sun sets, as many proofs came such as his statement in the hadeeth that is agreed upon. Narrated Ibn Abi Aufa (radiyallahu `anhu): *We were in the company of Allah's Messenger ﷺ on a journey. He said to a man, "Get down and mix Sawiq (powdered barley) with water for me." The man said, "The sun (has not set yet), O Allah's Messenger." The Prophet again said to him, "Get down and mix Sawiq with water for me." The man again said, "O Allah's Messenger! The sun!" The Prophet said to him (for the third time) "Get down and mix Sawiq with water for me." The man dismounted and mixed Sawiq with water for him. The Prophet drank it and then beckoned with his hand (towards the East) and said, "When you see the night falling from this side, then a fasting person should break his fast."* (Saheeh al-Bukharee, Vol. 3, #162)

The beginning time of Maghrib prayer is when the sun sets. The Shee`ah (a deviant sect) went into saying that the beginning time of Maghrib is when the stars appear. This is baatil (falsehood). As for the hadeeth of Abee Zufrah al Ghifaari (radiyallaahu `anhu) in Muslim that the Prophet ﷺ said: *"The Messenger of Allaah ﷺ led us in the 'Asr prayer at (the place known as) Mukhammas, and then said: This prayer was presented to those gone before you, but they lost it, and he who guards it has two rewards in store for*

him. And no prayer is valid after till the onlooker appears (by onlooker is meant the evening star). (Saheeh al-Bukharee, Book of Prayer, #1809). The word "shaahid" means the star. In this hadeeth, there is no proof for the Shee`ah, since it indicates the importance of making sure the sun has set. In addition, some of the people of knowledge have said it disproved the hadeeth.

In this part of the hadeeth we learn that the time of Maghrib expires when the *shafaq* (twilight) disappears. The shafaq that is intended here is the red shafaq, and this is the statement of the Jumhoor (the majority of the scholars). On the contrary, Aboo Haneefah went into saying that the shafaq that was intended here is the white shafaq. As is known, he (Aboo Haneefah) is known to be drowned (completely taken aback) by mere opinion. He fell into many issues opposing the daleel (evidences).

"The time of `Ishaa' prayer is up to midnight."

The beginning time of Ishaa' is when the red shafaq disappears. As for the word "*awsat*" in the hadeeth, it means the beginning time of midnight. "The time of `Ishaa' prayer is up to midnight" refers to the voluntary time (i.e. the time of preference, the time of choice) for Ishaa' prayer and it expires when the first half of the night ends. After the voluntary time (when the first half of the night ends until dawn) is the compulsory time, meaning it is time for those who are forced to delay as in the previous example (i.e. a woman who has been purified from her menses after the sun has turned yellow, for a person who has slept and/or the one who has forgotten).

If a person delays Ishaa' prayer without (a legitimate) excuse until after the first half of the night expires, he or she is a sinner. But as far as his or her salaah is concerned, it is saheeh (valid) because of the previous hadeeth that was mentioned, "*There is no omission in sleeping. The (cognizable) emission is that one should not say prayer (intentionally) till the time of the other prayer comes. So he who did like it (omitted prayer in sleep or due to other unavoidable circumstances) should say prayer when he becomes aware of it and on the next day he should observe it at its prescribed time.*" This is *rajih* (most correct opinion), and by it all the proofs are united (by putting all the proofs into perspective).

"And the time of Fajr (morning) prayer is from the appearance of dawn as long as the sun has not risen"

In this part of the hadeeth, the beginning time of Subh (Fajr) is the appearance of dawn. The time of Subh prayer expires at sunrise.

"in another version of the above hadeeth regarding `Asr (afternoon prayer): 'When the sun is white and clear'."

The word "*naqiyyah*" means clear.

"And Aboo Moosa (radiyallaahu `anhu) narrated regarding the time of `Asr prayer: 'While the sun is high'."

"*murtafi`ah*" means the sun doesn't come on the direction (side) of sunset.

The hadeeth benefits us by expediting (speeding up) in praying the `Asr prayer when the time is in.

Hadeeth #130

Abu Barza Aslamiyy (radiyallaahu `anhu) reported: The Messenger of Allaah ﷺ used to offer the `Asr prayer (and after the prayer) one of us would return to his house at the furthest end of Al-Madeenah and arrive while the sun was still hot and bright. And he ﷺ loved to delay the `Ishaa' prayer, and he disliked sleeping before it and conversation after it. After the Fajr prayer he used to leave when a man could recognize the one sitting beside him and he used to recite from sixty to one hundred verses in the morning prayer. [Agreed upon]

Narrated Jabir, in the version of Al-Bukharee and Muslim: (The Prophet ﷺ used to advance the Ishaa' prayer sometimes and delay it at other times. Whenever he saw the people assembled (for the Ishaa' prayer) he would pray early and if the people delayed, he would delay the prayer. And the Prophet ﷺ used to offer the Fajr prayer when it was still dark.

Abu Barza Aslamiyy is Nadlah bin `Ubaid.

Aqsaa means *ab'ad* (furthest)

Hayyah (alive): The author of *`Awnul Ma'bood* said, "the life of the sun is an expression of the retention of its heat without becoming weak; and the retention of its color without changing."

The word "*yanfatil*" means *yansarif* (to leave). It also means to look at.

Salaatul ghadaat is *Salaatul Fajr*.

The hadeeth also benefits us by expediting (speeding up) in praying the `Asr prayer when the time is in.

"And he ﷺ loved to delay the `Ishaa' prayer"

This part of the hadeeth shows the desirability of delaying the Ishaa' prayer. This is if it doesn't bring a hardship to ones who attend the congregational prayer. In fact, the decision is made based on their interest and their comfort, as in the hadeeth of Jabir that which will be explained after this hadeeth.

"and he disliked sleeping before it and conversation after it."

It is disliked to sleep before Ishaah' prayer, and that is because of fear of missing the salaah.

Additionally, it is disliked to converse after Ishaah' prayer and engage in conversation which is not beneficial (such as 'she said and he said' and to become absorbed by that which doesn't concern the person). Especially, if the nightly chatting (conversations) will cause one to miss the congregational Fajr prayer, and things of this nature. However, if the conversation doesn't have any of that, then it is not disliked to have nightly conversation and talking after Ishaah'. Actually, Imam Bukharee wrote a chapter and gave it a title: "To speak about (religious) knowledge at night" and he mentioned the hadeeth of Ibn `Umar where Allah's Messenger ﷺ said, "*While I was sleeping, I saw that a cup full of milk was brought to me and I drank my fill till I noticed (the milk) its wetness coming out of my nails. Then I gave the remaining milk to 'Umar Ibn Al-Khattab' The Companions of the Prophet asked, 'What have you interpreted (about this dream)? 'O Allah's Messenger!' he replied, '(It is religious) knowledge.'*" (Saheeh al-Bukharee, Book of Knowledge, #82)

"when a man could recognize the one sitting beside him"

Once again, this part of the hadeeth benefits us by expediting (speeding up) in praying the Fajr prayer as soon as the time is in. They used to pray when they did not know the person who was sitting next to them because of the darkness (as they didn't have light because of their financial condition). The Prophet ﷺ and his Noble Companions had financial constraints in their food, clothing, houses and in other than that. Yet Allaah raised their status, elevated them and made them the carriers of the Book of Allaah and the Sunnah of Rasoolullaah ﷺ. Living in ease and luxury makes a person fall into *tughyaan* (passing one's limits) as Allaah ﷻ said about disgracing the luxurious ones:

Verily, before that, they indulged in luxury, (Al-Waqi'ah 56:45)

Living in ease and luxury does not help the person to have *sabr* (patience) in the deen of Allaah. This is the condition of most of the people who live in luxury, except those whom Allaah has mercy upon. They turn away from the deen of Allaah and obeying the Messenger.

Having financial constrictions alongside with patience, high determination and strong eemaan aids the seeking of the *shar'* knowledge and uprightness.

"he used to recite from sixty to one hundred verses in the morning prayer."

*Grammar: The word *ahyaanan* is *zarf*.

abti`oo means *ta'akhkharoo* (delay it)

al ghalaf: Ibn Atheer in his book *An-Nihaayah* said that *al ghalaf* is the darkness of the last part of the night when it mixes with light of the morning.

The salaah is delayed when the people who come to pray in congregation haven't come yet. But, if they are already there, he will proceed with the salaah.

inshaqqa means the sun has risen.

Hadeeth #131

mawaqi` means *mawadhi`* (places)

an-nabl means *as-sahm*

Again, the hadeeth benefits us by expediting (speeding up) in praying the Maghrib prayer when the time is in. They used to pray with the Prophet and depart while the brightness of the light was still present.

Hadeeth #132

a`tama means *akhkhara* (to delay)

hatta here means *ilaa*

`aamatul-layl means plenty and it doesn't mean most of it

liwaqtihaa means its preferred time

In the hadeeth is the compassion of the Prophet and his mercy upon his nation. Allaah had described him with those characteristics in His Noble Book. He ﷺ said:

Verily, there has come unto you a Messenger (Muhammad ﷺ) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad ﷺ) is anxious over you (to be rightly guided, to repent to Allâh, and beg Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the punishment of the Hell-fire), for the believers (he ﷺ is) full of pity, kind, and merciful. (At-Tawbah 9:128)

`azeezun `alaihi maa `anittum means what distresses the Messenger and makes him unhappy is that which distresses you and makes you unhappy

Hadeeth #133

This hadeeth doesn't have any relevance to the time of the salaah.

As for his statement "*fa abridoo*", according to the jumhoor (the majority of the scholars) the command to delay Zuhr salaah until it cools is desirable as in the hadeeth of Abee Sa'eed in Bukharee: The Prophet said, "*Delay the (Zuhr) prayer till it gets cooler, for the severity of heat is from the increase in the heat of Hell (fire).*" (Saheeh Bukharee, Book of the Beginning of the Creation, #3039)

The hadeeth of Khabbab in the Book of Muslim contradicts this hadeeth. *Khabbab reported: "We complained to the Messenger of Allaah ﷺ (the difficulty of) saying prayer on the intensely heated (ground or sand), but he paid no heed to our complaint."* (Saheeh Muslim, Book of Prayer, #1294)

The answer to this is that they requested to delay it further than which is necessary, to its time of expiration. That is the reason the Prophet ﷺ did not reply to them. Some of the Ahlul 'Ilm say that the hadeeth is abrogated. Refer to Fathul Bari, Vol. 1, pg 16.

faih is when the heat is wide spread

In this hadeeth we learn about guarding ones *khushoo`* (concentration). Verily, the Prophet ﷺ commanded to delay Zuhr prayer and to guard the *khushoo`*, and it is from among the most important things. Allaah ﷻ has praised those who have *khushoo`* in salaah.

Successful indeed are the believers. (Al-Mu'minun 23:1)

Those who offer their Salât (prayers) with all solemnity and full submissiveness. (Al-Mu'minun 23:2)

It analyzes the ruling that was taken from the hadeeth #133.

We also learn from this hadeeth, that we believe in the actual presence of Jahannam (HellFire). This is the belief of Ahlus Sunnah wal Jamaa`ah.

And fear the Fire, which is prepared for the disbelievers. (Aali Imran 3:131)

Likewise, we believe that Jannah (Paradise) exists now as in the ayah:

And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth, prepared for Al-Muttaqûn (the pious - see V.2:2). (Aali Imran 3:133)

As for the Jahmiyyah and Mu`tazilah (two deviant sects), both say that Paradise and the HellFire do not exist at the present time. They claim that their presence before the presence of its people is considered a joke (in vain). They said that judging by their mere intellect.