



Sahih Bukhari English

The Most Authenticated Book of Hadith

Muhammad Ibn Ismail al-Bukhari popularly known as Imam Bukhari, (810-870AD), was a Sunni Islamic scholar. He authored the Hadith collection named *Sahih Bukhari*, a collection which Sunni Muslims regard as the most authentic of all Hadith compilations. Bukhari wrote three works discussing narrators of Hadith with respect to their ability in conveying their material: the "brief compendium of Hadith narrators," "the medium compendium" and the "large compendium". The large compendium is published and well-identified.

Times of Prayers

Ahadith 82

(521-602)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

Prayer times and their virtues

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا

for such prayers are enjoined on believers at stated times.(4:103)

Hadith # 521, 522

Narrated Ibn Shihab:

Once `Umar bin `Abdul `Aziz delayed the prayer and `Urwa bin Az-Zubair went to him and said, "Once in 'Iraq, Al-Mughira bin Shu`ba delayed his prayers and Abi Mas`ud Al-Ansari went to him and said, 'O Mughira! What is this? Don't you know that once Gabriel came and offered the prayer (Fajr prayer) and Allah's Messenger (ﷺ) prayed too, then he prayed again (Zuhr prayer) and so did Allah's Apostle and again he prayed (`Asr prayers and Allah's Messenger (ﷺ) did the same; again he prayed (Maghrib-prayer) and so did Allah's Messenger (ﷺ) and again prayed (`Isha prayer) and so did Allah's Apostle and (Gabriel) said, 'I was ordered to do so (to demonstrate the prayers prescribed to you)?'"

`Umar (bin `Abdul `Aziz) said to `Urwa, "Be sure of what you Say. Did Gabriel lead Allah's Messenger (ﷺ) at the stated times of the prayers?"

`Urwa replied, "Bashir bin Abi Mas`ud narrated like this on the authority of his father."

`Urwa added, "Aisha told me that Allah's Messenger (ﷺ) used to pray `Asr prayer when the sunshine was still inside her residence (during the early time of `Asr).

The Statement of Allah

مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمَشْرِكِينَ

Turn ye back in repentance to Him, and fear Him: establish regular prayers, and be not ye among those who join gods with Allah, -- (30:31)

Hadith # 523

Narrated Ibn `Abbas:

"Once a delegation of `Abdul Qais came to Allah's Messenger (ﷺ) and said, "We belong to such and such branch of the tribe of Rabi'ah and we can only come to you in the sacred months. Order us to do something good so that we may take it from you and also invite to it those whom we have left behind (at home)."

So he said, "I order you to do four things and forbid you from four things:

- To believe in Allah" - and then he explained it to them "to testify that none has the right to be worshipped but Allah and that I am Allah's Messenger (ﷺ),
- to establish the prayers (at the stated times),
- to pay the Zakat (obligatory charity),
- to hand me the Khumus (fifth) if you acquire spoils of war.

And I forbid from (using)

- Dubba, Hantam, Muqaiyyar, and Naqir (all these were utensils used for the preparation of alcoholic drinks).

To give the *Bai'ah* (pledge) for the offering prayers

Hadith # 524

Narrated Jarir bin `Abdullah:

I gave the pledge of allegiance to Allah's Messenger (ﷺ) for

to offer prayers perfectly, to pay Zakat regularly, and to give good advice to every Muslim.

The prayers are expiation (of sins)

Hadith # 525

Narrated Shaqiq:

He heard Hudhaifa saying, "Once I was sitting with `Umar and he said, 'Who amongst you remembers the statement of Allah's Messenger (ﷺ) about the afflictions?'

I said, 'I know it as the Prophet (ﷺ) had said it.'

`Umar said, 'No doubt you are bold.' I said,

'The afflictions caused for a man by his wife, money, children and neighbor are expiated by his prayers, fasting, charity and by enjoining (what is good) and forbidding (what is evil).'

`Umar said, 'I did not mean that but I asked about that affliction which will spread like the waves of the sea.'

I (Hudhaifa) 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 narrated a Hadith that was free from any misstatement"

The sub narrator added that they deputized Masruq to ask Hudhaifa (about the door). Hudhaifa said, "The door was `Umar himself.

Hadith # 526

Narrated Ibn Mas`ud:

A man kissed a woman (unlawfully) and then went to the Prophet (ﷺ) and informed him. Allah revealed:

وَأَقِمِ الصَّلَاةَ طَرَفَيْ النَّهَارِ وَزُلْفًا مِّنَ اللَّيْلِ ۚ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ۚ

And offer prayers perfectly At the two ends of the day And in some hours of the night .

Verily! good deeds remove (annul) the evil deeds (small sins) (11.114).

The man asked Allah's Messenger (ﷺ), "Is it for me?"

He said, "It is for all my followers."

Offering the prayers at the stated times

Hadith # 527

Narrated `Abdullah:

I asked the Prophet (ﷺ) "Which deed is the dearest to Allah?" He replied,

"To offer the 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 Jihad (religious fighting) in Allah's cause."

`Abdullah added, "I asked only that much and if I had asked more, the Prophet (ﷺ) would have told me more."

The five prayers are expiations (of sins)

Hadith # 528

Narrated Abu Huraira:

I heard Allah'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 prayers with which Allah blots out (annuls) evil deeds."

Not offering the prayers at its stated fixed time

Hadith # 529

Narrated Ghailan:

Anas said, "I do not find (now-a-days) things as they were (practiced) at the time of the Prophet."

Somebody said "The prayer is as it was."

Anas said, "Have you not done in the prayer what you have done?"

Hadith # 530

Narrated Az-Zuhri

He visited Anas bin Malik 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 life-time of Allah's Apostle except this prayer which is being lost (not offered as it should be)."

One in prayer is speaking in private to his Allah

Hadith # 531

Narrated Anas:

The Prophet (ﷺ) said, "Whenever anyone of you offers his prayer he is speaking in private to his Lord. So he should not spit to his right but under his left foot."

Qatada said, "He should not spit in front of him but to his left or under his feet."

And Shu`ba said, "He should not spit in front of him, nor to his right but to his left or under his foot."

Anas said: The Prophet (ﷺ) said, "He should neither spit in the direction of his Qibla nor to his right but to his left or under his foot."

Hadith # 532

Narrated Anas:

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 to the right for the person in prayer is speaking in private to his Lord."

In severe heat, offer Zuhr when it becomes cooler

Hadith # 533, 534

Narrated Abu Huraira and `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said,

"If it is very hot, then pray the Zuhr prayer when it becomes (a bit) cooler, as the severity of the heat is from the raging of the Hell-fire."

Hadith # 535

Narrated Abu Dhar:

The *Mu'adh-dhin* (call-maker) of the Prophet (ﷺ) pronounced the Adhan (call) for the Zuhr prayer but the Prophet said,

"Let it be cooler, let it be cooler." Or said, 'Wait, wait, because the severity of heat is from the raging of the Hell-fire. In severe hot weather, pray when it becomes (a bit) cooler and the shadows of hillocks appear."

Hadith # 536, 537

Narrated Abu Huraira:

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. The Hell-fire of Hell complained to its Lord saying: O Lord! My parts are eating (destroying) one another. So Allah 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."

Hadith # 538

Narrated Abu Sa`id:

that Allah's Messenger (ﷺ) said,

"Pray Zuhr prayer when it becomes (a bit) cooler as the severity of heat is from the raging of the Hell-fire."

When travelling, pray Zuhr when it becomes cooler

Hadith # 539

Narrated Abu Dhar Al-Ghifar:

We were with the Prophet (ﷺ) on a journey and the *Mu'adh-dhin* (call maker for the prayer) wanted to pronounce the Adhan (call) for the Zuhr prayer.

The Prophet (ﷺ) said, 'Let it become cooler."

He again (after a while) wanted to pronounce the Adhan 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 pray (Zuhr) when it becomes cooler."

The time of Zuhr prayer is when the sun declines

Hadith # 540

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) came out as the sun declined at midday and offered the Zuhr prayer. He then stood on the pulpit and spoke about the Hour (Day of Judgment) and said that in it there would be tremendous things. 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."

`Abdullah bin Hudhafa As-Sahmi stood up and said, "Who is my father?" The Prophet (ﷺ) said, "Your father is Hudhafa."

The Prophet (ﷺ) repeatedly said, "Ask me." Then `Umar knelt before him and said, "We are pleased with Allah as our Lord, Islam as our religion, and Muhammad as our Prophet."

The Prophet 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 former) and a worse thing (than the latter).

Hadith # 541

Narrated Abu Al-Minhal:

Abu Barza said, "The Prophet (ﷺ) used to offer the Fajr (prayer) when one could recognize the person sitting by him (after the prayer) and he used to recite between 60 to 100 Ayat (verses) of the Qur'an. He used to offer the Zuhr prayer as soon as the sun declined (at noon) and the `Asr at a time when a man might go and return from the farthest place in Medina and find the sun still hot.

The sub-narrator forgot what was said about the Maghrib.

He did not mind delaying the `Isha prayer to one third of the night or the middle of the night."

Hadith # 542

Narrated Anas bin Malik:

When we offered the Zuhr prayer behind Allah's Messenger (ﷺ) we used to prostrate on our clothes to protect ourselves from the heat.

To deny the Zuhr prayer up to the 'Asr prayer time

Hadith # 543

Narrated Ibn `Abbas:

"The Prophet (ﷺ) prayed eight *rak`at* for the Zuhr and `Asr, and seven for the Maghrib and `Isha prayers in Medina."

Aiyub said, "Perhaps those were rainy nights." Anas said, "May be."

The time of the Asr prayer

Hadith # 544

Narrated Aisha:

Allah's Messenger (ﷺ) used to offer the `Asr prayer when the sunshine had not disappeared from my chamber.

Hadith # 545

Narrated `Aisha:

Allah's Messenger (ﷺ) used to offer the `Asr prayers at a time when the sunshine was still inside my chamber and no shadow had yet appeared in it.

Hadith # 546

Narrated Aisha:

The Prophet (ﷺ) used to pray the `Asr prayers at a time when the sunshine was still inside my chamber and no shadow had yet appeared in it.

Hadith # 547

Narrated Saiyar bin Salama:

I along with my father went to Abu- Barza Al-Aslami and my father asked him, "How Allah's Messenger (ﷺ) used to offer the five compulsory congregational prayers?" Abu- Barza said,

"The Prophet (ﷺ) used to pray the Zuhr prayer which you (people) call the first one at midday when the sun had just declined

The `Asr prayer at a time when after the prayer, a man could go to the house at the farthest place in Medina (and arrive) while the sun was still hot. (I forgot about the Maghrib prayer).

The Prophet (ﷺ) Loved to delay the `Isha which you call Al- `Atama and he disliked sleeping before it and speaking 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 between 60 to 100 Ayat (in the Fajr prayer).

Hadith # 548

Narrated Anas bin Malik:

We used to pray the `Asr prayer and after that if someone happened to go to the tribe of Bani `Amr bin `Auf, he would find them still praying the `Asr (prayer).

Hadith # 549

Narrated Abu Bakr bin `Uthman bin Sahl bin Hunaif:

He heard Abu Umama saying: We prayed the Zuhr prayer with `Umar bin `Abdul `Aziz and then went to Anas bin Malik and found him offering the `Asr prayer.

I asked him, "O uncle! Which prayer have you offered?" He said 'The `Asr and this is (the time of) the prayer of Allah s Apostle which we used to pray with him."

Hadith # 550

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) used to offer the `Asr prayer at a time when the sun was still hot and high and if a person went to Al-`Awali (a place) of Medina, he would reach there when the sun was still high. Some of Al-`Awali of Medina were about four miles or so from the town.

Hadith # 551

Narrated Anas bin Malik:

We used to pray the `Asr and after that if one of us went to Quba' he would arrive there while the sun was still high.

The sin of one who misses the 'Asr prayer

Hadith # 552

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said,

"Whoever misses the `Asr prayer (intentionally) then it is as if he lost his family and property."

One who omits the 'Asr prayer

Hadith # 553

Narrated Abu Al-Mahh:

We were with Buraida in a battle on a cloudy day and he said, "Offer the `Asr prayer early as the Prophet said,

"Whoever leaves the `Asr prayer, all his (good) deeds will be annulled."

Superiority of the 'Asr prayer

Hadith # 554

Narrated Qais:

Jarir said, "We were with the Prophet (ﷺ) and he looked at the moon--full-moon--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 prayer before the sunrise (Fajr) and a prayer before sunset (`Asr), you must do so.' He then recited Allah's Statement:

وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ

And celebrate the praises Of your Lord before the rising of the sun and before (its) setting." (50.39)

Isma`il said, "Offer those prayers and do not miss them."

Hadith # 555

Narrated Abu Huraira:

Allah'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 `Asr prayers. Those who have passed the night with you (or stayed with you) ascend (to the Heaven) and Allah asks them, though He knows everything about you, well, "In what state did you leave my slaves?"

The angels reply: "When we left them they were praying and when we reached them, they were praying."

Whoever got only one Rak'a of the 'Asr prayer before sunset

Hadith # 556

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said,

"If anyone of you can get one rak`a of the `Asr prayer before sunset, he should complete his prayer. If any of you can get one rak`a of the Fajr prayer before sunrise, he should complete his prayer."

Hadith # 557

Narrated Salim bin `Abdullah:

My father said, "I heard Allah'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 `Asr prayer and sunset.

The people of the Torah were given the Torah and they acted (upon it) till midday then they were exhausted and were given one Qirat (of gold) each.

And then the people of the Gospel were given the Gospel and they acted (upon it) till the `Asr prayer then they were exhausted and were! given one Qirat each.

And then we were given the Qur'an and we acted (upon it) till sunset and we were given two Qirats each.

On that the people of both the scriptures said, 'O our Lord! You have given them two Qirats and given us one Qirat, though we have worked more than they.'

Allah said, 'Have I usurped some of your right?' They said, 'No.'

Allah said: "That is my blessing I bestow upon whomsoever I wish."

Hadith # 558

Narrated Abu Musa:

The Prophet (ﷺ) said,

"The example of Muslims, Jews and Christians is like the example of a man who employed laborers to work for him from morning till night. They worked till midday 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 until the time of the `Asr prayer and said, 'Whatever we have done is for you.'

He employed another batch. They worked for the rest of the day till sunset, and they received the wages of the two former batches."

The time of the Maghrib prayer

Hadith # 559

Narrated Rafi` bin Khadij:

We used to offer the Maghrib prayer with the Prophet (ﷺ) and after finishing the prayer one of us may go away and could still see as far as the spots where one's arrow might reach when shot by a bow.

Hadith # 560

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) used to pray the Zuhr at midday, and the `Asr at a time when the sun was still bright, the Maghrib after sunset (at its stated time) and the `Isha at a variable time.

Whenever he saw the people assembled (for `Isha' prayer) he would pray earlier and if the people delayed, he would delay the prayer.

And they or the Prophet (ﷺ) used to offer the Fajr Prayers when it still dark.

Hadith # 561

Narrated Salama:

We used to pray the Maghrib prayer with the Prophet (ﷺ) when the sun disappeared from the horizon.

Hadith # 562

Narrated Ibn `Abbas:

The Prophet (ﷺ) prayed seven *rak`at* together and eight *rak`at* together.

Whoever disliked to call the Maghrib prayer as the 'Isha' prayer

Hadith # 563

Narrated `Abdullah Al-Muzani:

The Prophet (ﷺ) said, "Do not be influenced by bedouins regarding the name of your Maghrib prayer which is called `Isha' by them."

The mention of 'Isha' and 'Atama and whoever took the two names are same

Abu Huraira, quoted from the Holy Prophet (pbuh) and said, "Isha and Fajr are more difficult for the hypocrites than all the prayers." They could understand how much reward there is in Utma (Isha) and Fajr prayers

Abu Abdullah (Imam Bukhari) says that it is better to say Isha. Because it is said **ومن بعد صلاة العشاء** (And after the evening prayer)The Qur'an has named it Isha.

It was narrated from Abu Musa Al-Ash'ari that we had fixed a turn for offering the Isha prayer in the Prophet's mosque. Once he prayed it late at night.

And Ibn Abbas and Aisha reported that the Prophet (pbuh) offered the Isha prayer late.

Some narrated that Aisha said that the Prophet (pbuh) prayed **عتمه** (Utama) late.

Jabir said that the Prophet (pbuh) used to pray "Isha".

Abu Barza Aslami said that the Prophet (pbuh) used to pray Isha late .

Anas said that the Prophet (pbuh) used to pray Isha late .

Ibn Umar, Abu Ayyub and Ibn Abbas said that the Prophet (pbuh) prayed Maghrib and Isha.

Hadith # 564

Narrated `Abdullah:

"One night Allah's Messenger (ﷺ) led us in the `Isha' prayer and that is the one called *Al-`Atma* 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."

The time of the Isha prayer. pray earlier, or delay it

Hadith # 565

Narrated Muhammad bin `Amr:

We asked Jabir bin `Abdullah about the prayers of the Prophet (ﷺ) . He said,

"He used to pray Zuhr prayer at midday, the `Asr when the sun was still hot, and the Maghrib after sunset (at its stated time).

The `Isha was offered early if the people gathered, and used to be delayed if their number was less; and the morning prayer was offered when it was still dark. "

Superiority of the 'Isha prayer

Hadith # 566

Narrated `Aisha:

Allah's Messenger (ﷺ) once delayed the `Isha' prayer and that was during the days when Islam 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 of the mosque: "None amongst the dwellers of the earth has been waiting for it (`Isha prayer) except you."

Hadith # 567

Narrated Abu Musa:

My companions, who came with me in the boat and I landed at a place called Baqi Buthan . The Prophet (ﷺ) was in Medina at that time. One of us used to go to the Prophet (ﷺ) by turns every night at the time of the `Isha prayer.

Once I along with my companions went to the Prophet (ﷺ) and he was busy in some of his affairs, so the `Isha' prayer was delayed to the middle of the night He then came out and led the people (in prayer). After finishing from the prayer, he addressed the people present there saying,

"Be patient! Don't go away. Have the glad tiding. It is from the blessing of Allah upon you that none amongst mankind has prayed at this time save you." Or said, "None except you has prayed at this time."

Abu Musa added, 'So we returned happily after what we heard from Allah's Messenger (ﷺ) ."

What is disliked about sleeping before 'Isha prayer

Hadith # 568

Narrated Abu Barza:

Allah's Messenger (ﷺ) disliked to sleep before the `Isha' prayer and to talk after it.

Sleeping before the 'Isha prayer if (one is) overwhelmed by it (sleep)

Hadith # 569

Narrated Ibn Shihab from `Urwa:

`Aisha said, "Once Allah's Messenger (ﷺ) delayed the `Isha' prayer till `Umar reminded him by saying, "The 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 Medina the prayer used to be offered (in those days)." He further said,

"The Prophet (ﷺ) used to offer the `Isha' prayer in the period between the disappearance of the twilight and the end of the first third of the night."

Hadith # 570, 571

Narrated Ibn Juraij from Nafi`:

`Abdullah bin `Umar said, "Once Allah's Messenger (ﷺ) was busy (at the time of the `Isha'), 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 the prayer.'"

Ibn `Umar did not find any harm in praying it earlier or in delaying it unless he was afraid that sleep might overwhelm him and he might miss the prayer, and sometimes he used to sleep before the `Isha' prayer.

Ibn Juraij said, "I said to `Ata', 'I heard Ibn `Abbas saying: Once Allah's Messenger (ﷺ) delayed the `Isha' prayer to such an extent that the people slept and got up and slept again and got up again. Then `Umar bin Al-Khattab I, stood up and reminded the Prophet (ﷺ) I of the prayer.'`

Ata' said, 'Ibn `Abbas said: The Prophet came out as if I was 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 pray (`Isha' prayer) at this time.'

I asked `Ata' for further information, how the Prophet had kept his hand on his head as he was told by Ibn `Abbas. `Ata' 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 temple and the beard on the face. 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 pray at this time."

Time of the 'Isha prayer is up to the middle of the night

Hadith # 572

Narrated Anas:

The Prophet (ﷺ) delayed the 'Isha' prayer till midnight and then he offered the prayer and said, "The people prayed 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.

Superiority of the Fajr prayer

Hadith # 573

Narrated Jarir bin `Abdullah:

We were with the Prophet (ﷺ) on a full moon night. He looked at the moon 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 (`Asr) you must do so. He (the Prophet (ﷺ)) then recited the following verse:

وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ

And celebrate the praises Of Your Lord before The rising of the sun And before (its) setting." (50.39)

Hadith # 574

Narrated father of Abu Bakr bin Abi Musa:

"Allah's Messenger (ﷺ) said, 'Whoever prays the two cool prayers (`Asr and Fajr) will go to Paradise.' "

Time of the Fajr prayer

Hadith # 575

Narrated Anas:

Zaid bin Thabit said, "We took the "Suhur" (the meal taken before dawn while fasting is observed) with the Prophet (ﷺ) and then stood up for the (morning) prayer." I asked him how long the interval between the two (Suhur and prayer) was.

He replied, 'The interval between the two was just sufficient to recite fifty to Sixth 'Ayat."

Hadith # 576

Narrated Qatada:

Anas bin Malik said, "The Prophet (ﷺ) and Zaid bin Thabit took the 'Suhur' together and after finishing the meal, the Prophet (ﷺ) stood up and prayed (Fajr prayer)."

I asked Anas, "How long was the interval between finishing their 'Suhur' and starting the prayer?"

He replied, "The interval between the two was just sufficient to recite fifty 'Ayat."

Hadith # 577

Narrated Sahl bin Sa`d:

I used to take the "Suhur" meal with my family and hasten so as to catch the Fajr (morning prayer) with Allah's Messenger (ﷺ).

Hadith # 578

Narrated `Aisha:

The believing women covered with their veiling sheets used to attend the Fajr prayer with Allah's Apostle, and after finishing the prayer they would return to their home and nobody could recognize them because of darkness.

Whoever got one *Rak'a* of the Fajr prayer

Hadith # 579

Narrated Abu Huraira:

Allah's Messenger (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."

Whoever got one *Rak'a* of a prayer (in time)

Hadith # 580

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Whoever could get one rak`a of a prayer, (in its proper time) he has got the prayer."

Offering prayers between Fajr prayer and sunrise.

Hadith # 581

Narrated `Umar:

"The Prophet (ﷺ) forbade praying after the Fajr prayer till the sun rises and after the `Asr prayer till the sun sets."

Narrated Ibn `Abbas:

Some people told me the same narration (as above).

Hadith # 582, 583

Narrated Hisham's father:

Ibn `Umar said, "Allah's Messenger (ﷺ) said, 'Do not pray at the time of sunrise and at the time of sunset.' "

Ibn `Umar said, "Allah's Messenger (ﷺ) said, 'If the edge of the sun appears (above the horizon) delay the prayer till it becomes high, and if the edge of the sun disappears, delay the prayer till it sets (disappears completely).' "

Hadith # 584

Narrated Abu Huraira:

Allah's Messenger (ﷺ) forbade two kinds of sales, two kinds of dresses, and two prayers.

- He forbade offering prayers after the Fajr prayer till the rising of the sun and after the `Asr prayer till its setting.

- He also forbade "*Ishtimal-Assama*" and "*al-Ihtiba*" in one garment in such a way

that one's private parts are exposed towards the sky.

- He also forbade the sales called "*Munabadha*" and "*Mulamasa*."

Do not try to offer the prayers just before sunset

Hadith # 585

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "None of you should try to pray at sunrise or sunset."

Hadith # 586

Narrated Abu Sa`id Al-Khudri:

I heard Allah's Messenger (ﷺ) saying, "There is no prayer after the morning prayer till the sun rises, and there is no prayer after the `Asr prayer till the sun sets."

Hadith # 587

Narrated Muawiya:

You offer a prayer which I did not see being offered by Allah's Messenger (ﷺ) when we were in his company and he certainly had forbidden it (i.e. two rak`at after the `Asr prayer).

Hadith # 588

Narrated Abu Huraira:

Allah's Messenger (ﷺ) forbade the offering of two prayers:

1. after the morning prayer till the sunrises.
2. after the `Asr prayer till the sun sets.

Argument of who has considered the prayer after Asr and Fajr to be abomination

Hadith # 589

Narrated Ibn `Umar:

I pray as I saw my companions praying. I do not forbid praying at any time during the day or night except at sunset and sunrise.

To offer the missed prayer and after the 'Asr prayer

Hadith # 590

Narrated `Aisha:

By Allah, Who took away the Prophet. The Prophet (ﷺ) never missed them (two i) after the `Asr prayer till he met Allah and he did not meet Allah till it became heavy for him to pray while standing so he used to offer most of the prayers while sitting. (She meant the two *rak`at* after `Asr)

He used to pray them in the house and never prayed them in the mosque lest it might be hard for his followers and he loved what was easy for them .

Hadith # 591

Narrated Hisham's father:

`Aisha (addressing me) said, "O son of my sister! The Prophet (ﷺ) never missed two prostrations (i.e. *rak`at*) after the `Asr prayer in my house."

Hadith # 592

Narrated `Aisha:

Allah's Messenger (ﷺ) never missed two *rak`at* before the Fajr prayer and after the `Asr prayer openly and secretly.

Hadith # 593

Narrated `Aisha:

Whenever the Prophet (ﷺ) come to me after the `Asr prayer, he always prayed two *rak`at*.

To offer 'Asr prayers earlier on a cloudy day

Hadith # 594

Narrated Ibn Abu Malih:

I was with Buraida on a cloudy day and he said, "Offer the `Asr prayer earlier as the Prophet (ﷺ) said, 'Whoever leaves the `Asr prayer will have all his (good) deeds annulled.'"

Adhan for the prayer after its stated time is over

Hadith # 595

Narrated `Abdullah bin Abi Qatada:

My father said, "One night we were traveling with the Prophet (ﷺ) and some people said, 'We wish that Allah's Messenger (ﷺ) would take a rest along with us during the last hours of the night.' He said, 'I am afraid that you will sleep and miss the (Fajr) prayer.' Bilal said, 'I will make you get up.' So all slept and Bilal rested his back against his Rahila 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 Bilal! What about your statement?' He replied, 'I have never slept such a sleep.'

The Prophet (ﷺ) said, 'Allah captured your souls when He wished, and released them when He wished. O Bilal! Get up and pronounce the Adhan for the prayer.'

The Prophet (ﷺ) performed ablution and when the sun came up and became bright, he stood up and prayed."

Whoever led the people in prayer after its time was over

Hadith # 596

Narrated Jabir bin `Abdullah:

On the day of Al-Khandaq (the battle of trench.) `Umar bin Al-Khattab came cursing the disbelievers of Quraish after the sun had set and said, "O Allah's Messenger (ﷺ) I could not offer the `Asr prayer till the sun had set."

The Prophet (ﷺ) said, "By Allah! I, too, have not prayed."

So we turned towards Buthan, 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.

One who forgets a prayer should offer it when he remembers it

Hadith # 597

Narrated Anas:

The Prophet (ﷺ) said, "If anyone forgets a prayer he should pray that prayer when he remembers it. There is no expiation except to pray the same." Then he recited:

"Establish prayer for My (i.e. Allah's) remembrance." (20.14).

The Qada of prayers

Hadith # 598

Narrated Jabir:

`Umar came cursing the disbelievers (of Quraish) on the day of Al-Khandaq (the battle of Trench) and said, "I could not offer the `Asr prayer till the sun had set. Then we went to Buthan and he offered the (`Asr) prayer after sunset and then he offered the Maghrib prayer.

What is disliked about talking after the 'Isha prayer

Hadith # 599

Narrated Abu-l-Minhal:

My father and I went to Abi Barza Al-Aslami and my father said to him, "Tell us how Allah's Messenger (ﷺ) used to offer the compulsory congregational prayers."

He said, "He used to pray the Zuhr prayer, which you call the first prayer, as the sun declined at noon, the `Asr at a time when one of us could go to his family at the farthest place in Medina while the sun was still hot.

The narrator forgot what Abu Barza had said about the Maghrib prayer, and the Prophet (ﷺ) preferred to pray the `Isha' late and disliked to sleep before it or talk after it.

And he used to return after finishing the morning prayer at such a time when it was possible for one to recognize the person sitting by his side and he (the Prophet) used to recite 60 to 100 'Ayat' (verses) of the Qur'an in it."

Talking Islamic jurisprudence and good things after the 'Isha prayer

Hadith # 600

Narrated Qurra bin Khalid:

Once he waited for Al-Hasan 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 neighbors

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 the prayer, and after finishing it, he addressed us and said, 'All the people prayed and then slept and you had been in prayer as long as you were waiting for it.'"

Al-Hasan said, "The people are regarded as performing good deeds as long as they are waiting for doing good deeds."

Al-Hasan's statement is a portion of Anas's Hadith from the Prophet (ﷺ).

Hadith # 601

Narrated `Abdullah bin `Umar:

The Prophet (ﷺ) prayed one of the `Isha' 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."

The people made a mistake in grasping the meaning of this statement of Allah's Messenger (ﷺ) and they indulged in those things which are said about these narrators (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."

To talk with family and guests after the 'Isha prayer.

Hadith # 602

Narrated Abu `Uthman:

`Abdur Rahman bin Abi Bakr said, "The Suffa Companions were poor people and the Prophet (ﷺ) said, 'Whoever has food for two persons should take a third one from them (Suffa companions). And whosoever has food for four persons he should take one or two from them'

Abu Bakr took three men and the Prophet (ﷺ) took ten of them."

`Abdur Rahman added, my father my mother and I were there (in the house).

The sub-narrator is in doubt whether `Abdur Rahman also said, 'My wife and our servant who was common for both my house and Abu Bakr's house.

Abu Bakr took his supper with the Prophet (ﷺ) and remained there till the `Isha' prayer was offered. Abu Bakr went back and stayed with the Prophet (ﷺ) till the

Prophet (ﷺ) took his meal and then Abu Bakr returned to his house after a long portion of the night had passed.

Abu 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 Rahman added, "I went away and hid myself (being afraid of Abu Bakr) and in the meantime he (Abu Bakr) called me, 'O Ghunthar (a harsh word)!' and also called me bad names and abused me and then said (to his family), 'Eat. No welcome for you.' Then (the supper was served). Abu Bakr took an oath that he would not eat that food.

The narrator added: By Allah, whenever any one of us (myself and the guests of Suffa 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. Abu 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 Bani Firas! What is this?'

She said, 'O the pleasure of my eyes! The food is now three times more than it was before.' Abu Bakr ate from it, and said, 'That (oath) was from Satan' meaning his oath (not to eat).

Then he again took a morsel (mouthful) from it and then took the rest of it to the Prophet. So that meal was with the Prophet.

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. Allah knows how many men were under the command of each (leader). So all of them (12 groups of men) ate that meal."



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