

chamber and no shadow had yet appeared in it.

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

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

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

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

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

فَجِدُّهُمْ يُصَلُّونَ الْعَصْرَ. [انظر: ٥٥٠،

[٧٣٢٩، ٥٥١

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

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

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

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

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

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

[راجع: ٥٤٨]

(14) CHAPTER. The sin of one who misses the ‘*Aṣr*’ prayer (intentionally).

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

552. Narrated Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا:

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

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

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

(١٥) بَابٌ مَنْ تَرَكَ الْعَصْرَ

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

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

[انظر: ٥٩٤]

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

(١٦) بَابٌ فَضْلِ صَلَاةِ الْعَصْرِ

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

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

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

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

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

إِسْمَاعِيلُ: افْعَلُوا لَا تَقُوتَنَّكُمْ. [انظر:

[٥٧٣، ٤٨٥١، ٧٤٣٤، ٧٤٣٥، ٧٤٣٦]

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

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

[٣٢٢٣، ٧٤٢٩، ٧٤٨٦]

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

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

(١٧) بَابُ مَنْ أَذْرَكَ رَكْعَةً مِنَ الْعَصْرِ قَبْلَ الْغُرُوبِ

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

[٥٧٩، ٥٨٠]

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

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

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

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

[انظر: ٢٢٦٨، ٢٢٦٩، ٣٤٥٩، ٥٠٢١،

[٧٥٣٣، ٧٤٦٧]

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

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

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

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

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

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

559. Narrated Rāfi‘ bin *Khadīj* رَضِيَ اللهُ عَنْهُ: We used to offer the *Maghrib* prayer with the Prophet ﷺ and after finishing the *Ṣalāt* (prayer) one of us may go away and could still see as far as the spot where one’s arrow might reach when shot by a bow.

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

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

(١٨) بَابُ وَقْتِ الْمَغْرِبِ،

وَقَالَ عَطَاءٌ: يَجْمَعُ الْمَرِيضُ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ.

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

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

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

Fajr prayer when it was still dark.

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

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

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

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

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

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

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

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

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

(١٩) بَابُ مَنْ كَرِهَ أَنْ يُقَالَ لِلْمَغْرِبِ: الْعِشَاءُ

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

(٢٠) بَابُ ذِكْرِ الْعِشَاءِ وَالْعَتَمَةِ وَمَنْ رَأَاهُ وَاسِعًا،

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

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

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

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

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

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

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

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

(٢١) بَابُ وَقْتِ الْعِشَاءِ إِذَا اجْتَمَعَ النَّاسُ أَوْ تَأَخَّرُوا

٥٦٥ - حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ

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

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

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

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

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

(٢٢) بَابُ فَضْلِ الْعِشَاءِ

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

[٨٦٢، ٨٦٤]

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

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

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

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

(٢٣) بَابُ مَا يُكْرَهُ مِنَ النَّوْمِ قَبْلَ الْعِشَاءِ

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

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

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

(٢٤) بَابُ النَّوْمِ قَبْلَ الْعِشَاءِ لِمَنْ غُلِبَ

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

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