

## Chapter Fifteen

### Prayer Times

The hadith I have used is by no means to go against the great Imams i.e. Imam Malik, Imam Shafi'i and Imam Ahmad bin Hanbal. There method of Salaah is also correct as it is according to the Sunnah of the Messenger of Allah (may Allah bless him and grant him peace).

The hadith quoted are to show that the Fatwas of Imam Abu Hanifa are according to the Sunnah as the Ghair Muqalids object to this.

*Note: The hadith numbers before the hadith indicate the different chains of narrations; hence, each chain will count as a separate hadith.*

#### **Hadith 1-3**

Abu Musa 'Ashari (may Allah be pleased with him) narrates that a person asked the Messenger of Allah (may Allah bless him and grant him peace) regarding Salaah times. The Messenger of Allah (may Allah bless him and grant him peace) did not reply, to the extent Bilal (may Allah be pleased with him) was instructed to call the Adhaan at the time of Dawn (Subh Saadiq) and they offered prayer when it was so dark that one could not clearly see the face of the one next to him or could not recognise the person next to him. Later Bilal (may Allah be pleased with him) was asked to call the Adhaan for the Dhuhr prayer when sun had declined, and we offered prayer to the extent the questioner asked it is only afternoon, though the Messenger of Allah (may Allah bless him and grant him peace) new the time. Bilaal (may Allah bless him and grant him peace) was then asked to give the Adhaan for the 'Asr prayer when the sun was shining dazzlingly and offered the prayer. Then the instruction for the Maghrib Adhaan was given when the sun has set and offered the prayer. Then the instruction for the Adhaan of 'Isha was given when the Shafaq had disappeared and offered prayer.

The following day the Fajr prayer was offered, when we returned we asked, 'Has the sun risen?' and yesterday Dhuhr was prayed in the time

of ‘Asr and ‘Asr when the sun was red to the extent we said it had become evening. We offered Maghrib before the Shafaq disappeared and ‘Isha when half the night had passed. Then the Messenger of Allah (may Allah bless him and grant him peace) said, “Where is the person asking about the prayer times? The time for prayer is in between these times.”<sup>1</sup>

### **Hadith 4-5**

Abu Sa’eed Khudri (may Allah be pleased with him) narrates that the Messenger of Allah (may Allah bless him and grant him peace) said, “Jibraeel (upon whom be peace) lead me in prayer in the Dhuhr prayer when the sun had declined and in ‘Asr when the shadow (of an object) was equal to the object and Maghrib when the sun had set and ‘Isha when the Shafaq started to decline and the Fajr prayer at the time of dawn (Subh Saadiq). Then the following day he lead the prayer of Dhuhr when the shadow (of an object) was equal to the object and ‘Asr when the shadow (of an object) was double the object and Maghrib when the sun had set and ‘Isha when half of the night had passed and the Fajr prayer close to sunrise, then said, “The prayer times are in between these times.”<sup>2</sup>

We find from these Ahadith that one can pray in between these times. There are many similar ahadith but I believe these should suffice.

## **Time for Fajr**

### **Hadith 1**

Dawud bin Yazeed narrates from his father Awdi (may Allah be pleased with them) that “Ali (may Allah be pleased with him) would lead us in prayer and we would look towards the sun to see if it has risen.”<sup>3</sup>

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1 Sahih Muslim. Vol:1. Abu Dawud. Vol:1. Nisa’i. Vol:1

2 Sharah M’aani Al Aathaar. Vol:1. Nisa’i. Vol:1

3 Sharha M’aani Al Aathaar. Vol: 1

## **Hadith 2-9**

Rafi' bin Khadeej (may Allah be pleased with him) narrates that the Messenger of Allah (may Allah bless him and grant him peace) said, "Offer the Fajr prayer when it is quiet light as there is more reward." <sup>4</sup>

## **Hadith 10**

Rafi' bin Khadeej (may Allah be pleased with him) narrates that the Messenger of Allah (may Allah bless him and grant him peace) said, "When you offer the Fajr Salaah when it is light your reward will increase." <sup>5</sup>

## **Time for Dhuh**

## **Hadith 1-3**

Abu Dhar Ghafaari (may Allah be pleased with him) narrates that once we were travelling with the Messenger of Allah (may Allah bless him and grant him peace) the Muadhin wanted to call for the prayer when the Messenger of Allah (may Allah bless him and grant him peace) said, "Let it cool down." Sometime later he wanted to call for the prayer, it was said again, "Let it cool down." Sometime later again he wanted to call for the prayer to the extent the shadow had become same as the object. The Messenger of Allah (may Allah bless him and grant him peace) said, "The intense heat is from the fuel of hell fire so offer the Dhuh prayer when it cools down." <sup>6</sup>

## **Hadith 4-11**

Abu Hurayrah narrates that the Messenger of Allah (may Allah bless him and grant him peace) said, "When the heat is intense offer Dhuh when it is cool as the breadth of the intense heat is part of the hell fire." <sup>7</sup>

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4 Tirmidhi. Abu Dawud. Ahmad. Nisa'i. Baihaqi. Tabarani. Jam'i Saghir. Kanzul Ummal Etc.

5 Sahih ibn Hibban. p. 249

6 Bukhari. Baihaqi. Kanzul Ummal.

7 Bukhari. Muslim. Tirmidhi. Ahmad. Baihaqi. Abu Dawud. Ibn Majah. Sharah Sunnah.

## Time for ‘Asr

### Hadith 1

Ziyad bin ‘Abdullah Nakh’i narrates that we were in the Jam’i Masjid in Kufa sat with ‘Ali (may Allah be pleased with him). The Muadhin came and said, “O leader of the faithful! (meaning come for ‘Asr prayer)” ‘Ali (may Allah be pleased with him) said, “Sit down”, so he sat. later he asked again. ‘Ali (may Allah be pleased with him) said, “Is this dog teaching us the Sunnah.” Later he stood and led us in ‘Asr, after completion he came and sat with us in the Masjid and stood on his knees to see the sun as it started to decline.”<sup>8</sup>

### Hadith 2

Zahir bin Kaysaan (may Allah be pleased with him) narrates that I offered the ‘Asr prayer with Rasaafi (may Allah be pleased with him) and went to the Masjid of Imam Aazam (may Allah be pleased with him), Imam Saab had delayed his Salaah so much that I feared the time will finish. Then I went to the Masjid of Imam Sufyan Thowri (may Allah be pleased with him) I saw that he has not yet prayed his Salaah I said, “May Allah (The Exalted) have mercy upon Abu Hanifa, he did not even delay as much as Sufyan Thowri (may Allah be pleased with them).”<sup>9</sup>

## Time for Maghrib

### Hadith 1

‘Abdur Rahman Nakh’i (may Allah be pleased with him) narrates that Ibn Mas’ud (may Allah be pleased with him) led his companions in Maghrib, the companions started to look at the sun. He said, “What are you looking for?” They said, “We are looking if the sun had set.” Ibn Mas’ud (may Allah be pleased with him) said, “I swear by Allah (The Exalted) besides whom there is none worthy of worship, this is the time for this prayer.”<sup>10</sup>

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8 Mustadrak Hakim. Vol: 1

9 Musnad Firdous (Daylami).

10 Sharah M'aani Al Aathar.

## Time for 'Isha

### Hadith 1

#### Masnoon Method Of Iqaamah

Hazrat Bilal (*radhiallahu anhu*), Rasulallah's (*sallallahu alaihi wasallam*) *muazzin*, used to call out the words of *azaan* and *iqaamah* twice. (This *Hadith* is classified as *Sahih* — Musannaf Abdur Razzaak; see Aathaarus Sunan v.1, pg. 53)

The *muazzins* of Rasulallah (*sallallahu alaihi wasallam*), Abu Mahzoorah (*radhiallahu anhu*) and Thaubaan (*radhiallahu anhu*) also used to call out the *azaan* and *iqaamah* in the above-mentioned manner (i.e. by saying the words twice).

Allaamah Shawkani (R.A.) has affirmed the authenticity of the above narrations in *Naylul Autaar*, (vol.2. pg.24.)

The time of the morning prayer is from the appearance of the dawn until the time of sunrise. Muslim.

‘Isha Prayer (Night prayer)

this prayer begins when the red twilight disappears and continues up to half of the night. Muslim.

The mens’ Salaah differs from the women’s, the woman would raise her hands upto the shoulders due to the different physical structure of a woman and modesty etc. hence proving that the Great Imam Aazam Abu Hanifa (may Allah be pleased with him) has used the ahadith that are mentioned of the Messenger of Allah (may Allah bless him and grant him peace) as well as those ahadith where the hands are raised to the shoulder.

Imam Aazam Abu Hanifa took all ahadith into consideration and also the practises of the companions to decide that raising the hands to the ears is a Sunnah.

My question is split into two parts:

- i) “Did the Prophet (may Allah bless him and grant him peace) do as you say did all the time?”
- ii) “Did the Prophet (may Allah bless him and grant him peace) do this until he passed away?”

Hope you can prove these two questions and when doing so I do not want to hear the Prophet (may Allah bless him and grant him peace) as you say etc. but I want Sahih hadith that clearly (no meanings or interpretations) states the Prophet (may Allah bless him and grant him peace) as you say all the time and that he did this action until he passed away. Good luck!