

## *Bismillaahir-Rahmaanir-Raheem*

PRAYER	HOW TO DETERMINE THE TIME OF PRAYER
<b>FAJR</b>	<i>Begins:</i> When the redness or whiteness of the true dawn appears and spreads horizontally upon the eastern horizon <sup>1</sup> . <i>Ends:</i> When the sun begins to rise above the horizon <sup>2</sup> .
<b>ZHUHR</b>	<i>Begins:</i> When the shadow of an object just begins to increase in length, immediately after midday <sup>3</sup> . <i>Ends:</i> When the shadow of an object has increased upon its midday length by the length of the object itself <sup>4</sup> .
<b>‘ASR</b>	<i>Begins:</i> When the shadow of an object has increased upon its midday length by the length of the object itself; i.e. the same as the time for the end of Zuhr <sup>5</sup> <i>Ends:</i> When the shadow of an object has increased upon its midday length by twice the length of the object <sup>6</sup> , - or when the sun loses its brightness and becomes yellow <sup>7</sup> - or for a person prevented by a valid excuse: then before sunset <sup>8</sup> .
<b>MAGHRIB</b>	<i>Begins:</i> When the sunsets <sup>9&amp;10</sup> ; And likewise when the greyness of the night appears over the eastern horizon and over the western horizon (where the sun has set) <sup>10</sup> . These three signs come together, so if the setting of the sun cannot be seen, then it can be ascertained by the presence of these two signs. <i>Ends:</i> When the redness, remaining after sunset in the west, passes away <sup>11&amp;12</sup> .
<b>‘ISHAA</b>	<i>Begins:</i> When the redness, remaining after sunset in the west, passes away <sup>13</sup> . <i>Ends:</i> After half of the night has passed [i.e. half-way between Maghrib & Fajr] <sup>14</sup>

### PROOFS

<sup>1</sup> Jaabir – radiyallaahu ‘anhu – reported that Allaah’s Messenger (salallaahu ‘alayhi wassallam) said: <<The Dawn (Fajr) is two dawns: so as for the dawn which is [vertical light] like the tail of the wolf, then it does not make the [Fajr] Prayer permissible, nor does it prohibit food [for the person who wishes to fast]; but as for the Fajr which stretches horizontally upon the horizon, then it makes the [Fajr] Prayer lawful and prohibits food.>> [Saheeh: al-Bayhaqee & al-Haakim: ‘Silseelatus-Saheehah’ (no.2003)]

<sup>2</sup> The hadeeth of ‘Abdullaah ibn ‘Amr – radiyallaahu ‘anhumaa – that the Prophet (salallaahu ‘alayhi wassallam) said: <<... and the time of Fajr is for as long as the sun has not risen.>> [Reported by Muslim]

<sup>3</sup> The hadeeth of Ibn ‘Abbaas – radiyallaahu ‘anhumaa – that Allaah’s Messenger (salallaahu ‘alayhi wassallam) said: <Jibreel – ‘alaihis – Salaam – led me in the prayer at the House twice. So he the Zhuhr Prayer with me when the sun just began to decline [towards the west] ...>> [Saheeh: Aboo Daawood]

<sup>4</sup> The same hadeeth of Ibn ‘Abbaas – radiyallaahu ‘anhumaa – that Allaah’s Messenger (salallaahu ‘alayhi wassallam) said: <<... then on the next day he [Jibreel – ‘alaihis – Salaam] led me in the Zhuhr Prayer when the shadow was as long as it ...>> [Saheeh: Aboo Daawood]

<sup>5</sup> The same hadeeth of Ibn ‘Abbaas – radiyallaahu ‘anhumaa – that Allaah’s Messenger (salallaahu ‘alayhi wassallam) said: <<... and he [Jibreel – ‘alaihis – Salaam] prayed ‘Asr with me when the shade was equal to it ...>> [Saheeh: Aboo Daawood]

<sup>6</sup> The same hadeeth of Ibn ‘Abbaas – radiyallaahu ‘anhumaa – that Allaah’s Messenger (salallaahu ‘alayhi wassallam) said: <<... and he [Jibreel – ‘alaihis – Salaam] prayed the ‘Asr with me when the shadow was twice its length .... Then he said: Oh Muhammad, this is the time observed by the Prophets before you, and the time is anywhere between the two times>> [Saheeh: Aboo Daawood]

<sup>7</sup> The hadeeth of ‘Abdullaah ibn ‘Amr – radiyallaahu ‘anhumaa – that the Prophet (salallaahu ‘alayhi wassallam) said: <<... and the time of ‘Asr is as long as the sun has not become yellow...>> [Reported by Muslim]

<sup>8</sup> Aboo Hurairah – radiyallaahu ‘anhu – reported that Allaah’s Messenger (salallaahu ‘alayhi wassallam) said: <<If one of you can get a prostration of the ‘Asr Prayer before sunset then let him complete his Prayer...>> [al-Bukhaaree (no. 556) & Muslim]

<sup>9</sup> The hadeeth of Ibn ‘Abbaas – radiyallaahu ‘anhumaa – that Allaah’s Messenger (salallaahu ‘alayhi wassallam) said: <<... and he [i.e. Jibreel – ‘alaihis – Salaam] prayed it with me – meaning the Maghrib Prayer – at the time when the fasting person breaks fast...>> [Saheeh: Aboo Daawood]

<sup>10</sup> ‘Umar ibn al-Khattaab – radiyallaahu ‘anhu – said: Allaah’s Messenger (salallaahu ‘alayhi wassallam) said: <<When the night comes on from here [i.e. the east] and the day goes off from here [i.e. the west], and the sun has set, then the fasting person has ended his Fast.>> [Reported by al-Bukhaaree (no. 1954) & Muslim]

- Ibn Hajr said in ‘Fathul-Baaree’ (4/196): “[When the night comes on ...], meaning: the appearance of perceptible darkness. So three things are mentioned in this hadeeth, since even though they occur together they may not all be seen together ...”

<sup>11</sup> The hadeeth of ‘Abdullaah ibn ‘Amr – radiyallaahu ‘anhumaa – that the Prophet (salallaahu ‘alayhi wassallam) said: <<... and the time of Maghrib is as long as the twilight (shafaq) has not disappeared...>> [Reported by Muslim]

<sup>12</sup> ‘Abdullaah ibn ‘Umar – radiyallaahu ‘anhumaa – said: “The twilight (shafaq) is the redness.” [Reported by ‘Abdur-Razzaaq & al-Bayhaqee with authentic chain of narration]

<sup>13</sup> The hadeeth of Ibn ‘Abbaas – radiyallaahu ‘anhumaa – that Allaah’s Messenger (salallaahu ‘alayhi wassallam) said: <<... and he [i.e. Jibreel – ‘alaihis – Salaam] prayed ‘Ishaa when the twilight disappeared...>> [Saheeh: Aboo Daawood]

<sup>14</sup> The hadeeth of ‘Abdullaah ibn ‘Amr – radiyallaahu ‘anhumaa – that the Prophet (salallaahu ‘alayhi wassallam) said: <<... and the time of ‘Ishaa is until half-way through the night...>> [Reported by Muslim]