

أبواب الصلاة

1. The Prayer

باب وقوت الصلاة

1. The Times of Prayer

١ قال محمد بن الحسن: أخبرنا مالك بن أنس، عن يزيد بن زياد مولى بني هاشم، عن عبد الله بن رافع مولى أم سلمة رضي الله عنها زوج النبي صلى الله عليه وسلم، عن أبي هريرة أنه سأل عن وقت الصلاة فقال أبو هريرة أنا أخبرك: صل الظهر إذا كان ظلُّك مثلك، والعصر إذا كان ظلُّك مثليكَ، والمغرب إذا غربت الشمس، والعشاء ما بينك وبين ثلث الليل، فإن نمت إلى نصف الليل فلا نامت عينك، وصل الصبح بعلمك.

1. Muḥammad ibn al-Ḥasan said, “Mālik ibn Anas informed us from Yazīd ibn Ziyād, the mawlā of Banū Hāshim, that ‘Abdullāh ibn Rāfi’, the mawlā of Umm Salamah ؓ the wife of the Prophet ﷺ, asked Abū Hurayrah about the times of the prayer and Abū Hurayrah said, ‘I will tell you: pray Zuhr when your shadow is equal to your length, and ‘Aṣr when your shadow is twice your length, and Maghrib when the sun has set, and ‘Ishā’ from then until the [passing of a] third of the night and, should you sleep to the passing of half the night, then let your eyes not sleep, and pray Ṣubḥ in darkness.’”

قال محمد: هذا قول أبي حنيفة رحمه الله في وقت العصر، وكان يرى الإسفار في الفجر، وأما في قولنا فإننا نقول: إذا زاد الظل على المثل فصار مثل الشيء وزيادة من حين زالت الشمس، فقد دخل وقت العصر. وأما أبو حنيفة فإنه قال: لا يدخل وقت العصر حتى يصير الظل مثليه.

Muḥammad said, “This was the verdict of Abū Ḥanīfah, may Allah have mercy on him, concerning the time of ‘Aṣr, and he used to consider the time when [the dawn] shone clearly as Fajr. As for our verdict, we say that when the shadow [of an object] has grown longer than the object, and so is the length of the object and more, after the sun moves away from its zenith, that the time of ‘Aṣr has arrived. As for Abū Ḥanīfah, he said that the time for ‘Aṣr does not arrive until the shadow [of an object] becomes twice its length.”

٢ أخبرنا مالك، أخبرني ابن شهاب الزهري، عن عروة قال: حدثنني عائشة رضي الله عنها، أن رسول الله صلى الله عليه وسلم كان يصلي العصر والشمس في حجرتها قبل أن تظهر.

2. Mālik informed us, “Ibn Shihāb az-Zuhrī informed me that ‘Urwah said, ‘Ā’ishah ؓ narrated to me that the Messenger of Allah ﷺ used to pray ‘Aṣr

when the sun was in her room, before it had become visible [i.e. because it was still high in the sky].”

٣ أخبرنا مالك قال: أخبرني ابن شهاب الزُّهريُّ، عن أنس بن مالك أنه قال: كنا نصلِّي العَصْرَ ثمَّ يَذْهَبُ الذَّاهِبُ إِلَى قُبَاءَ فَيَأْتِيهِمْ وَ الشَّمْسُ مُرْتَفِعَةٌ .

3. Mālik informed us saying, “Ibn Shihāb az-Zuhri informed me that Anas ibn Mālik said, ‘We used to pray ‘Aṣr, then someone would leave to go to Qubā’, and reach them whilst the sun was still high.”

٤ أخبرنا مالك، أخبرنا إسحاق بن عبد الله بن أبي طلحة، عن أنس بن مالك، قال: كنا نصلِّي العَصْرَ، ثم يخرج الإنسان إلى بني عمرو بن عوف فيجدوهم يصلُّون العَصْرَ .

4. Mālik informed us, “Ishāq ibn ‘Abdullāh ibn Abī Ṭalḥah informed us that Anas ibn Mālik said, ‘We used to pray ‘Aṣr, and then someone would go out to Banū ‘Amr ibn ‘Awf and find them praying ‘Aṣr.’”

قَالَ مُحَمَّدٌ: تَأْخِيرُ الْعَصْرِ أَفْضَلُ عِنْدَنَا مِنْ تَعْجِيلِهَا إِذَا صَلَّيْتَهَا وَالشَّمْسُ بَيَاضًا نَقِيَّةً لَمْ تَدْخُلْهَا صُفْرَةٌ، وَبِذَلِكَ جَاءَتْ عَامَّةُ الْأَثَارِ، وَهُوَ قَوْلُ أَبِي حَنِيفَةَ . وَقَدْ قَالَ بَعْضُ الْفُقَهَاءِ: إِنَّمَا سُمِّيَتْ الْعَصْرُ لِأَنَّهَا تُعْصَرُ وَتُؤَخَّرُ .

Muḥammad said, “Praying ‘Aṣr later is better, in our view, than praying it sooner, provided you pray it while the sun is white and pure, before any yellowness enters it. That is the import of the majority of narrations and is the verdict of Abū Ḥanīfah. Indeed, some of the fuqahā’ have said, ‘It is called ‘Aṣr for no other reason than it’s being squeezed [*tu‘ṣar*] and delayed.’”

2. Beginning wuḍū’

٥ أَخْبَرَنَا مَالِكٌ، أَخْبَرَنَا عَمْرُو بْنُ يَحْيَى بْنِ عُمَارَةَ بْنِ أَبِي حَسَنِ الْمَازِنِيِّ، عَنْ أَبِيهِ يَحْيَى أَنَّهُ سَمِعَ جَدَّهُ أَبَا حَسَنٍ يَسْأَلُ عَبْدَ اللَّهِ بْنَ زَيْدِ بْنِ عَاصِمٍ وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: هَلْ تَسْتَطِيعُ أَنْ تُرِينِي كَيْفَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَوَضَّأُ قَالَ عَبْدُ اللَّهِ بْنُ زَيْدٍ: نَعَمْ، فَدَعَا بِوَضُوءٍ فَأَفْرَغَ عَلَى يَدَيْهِ فَعَسَلَ يَدَيْهِ مَرَّتَيْنِ، ثُمَّ مَضْمَضَ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا، ثُمَّ غَسَلَ يَدَيْهِ إِلَى الْمِرْفَقَيْنِ مَرَّتَيْنِ، ثُمَّ مَسَحَ مِنْ مُقَدِّمِ رَأْسِهِ حَتَّى ذَهَبَ بِهِمَا إِلَى قَفَاهُ، ثُمَّ رَدَّهُمَا إِلَى الْمَكَانِ الَّذِي مِنْهُ بَدَأَ، ثُمَّ غَسَلَ رِجْلَيْهِ .

5. Mālik informed us, “Amr ibn Yaḥyā ibn ‘Umārah ibn Abī Ḥasan al-Māzinī informed us from his father Yaḥyā that he heard his grandfather Abū Ḥasan ask ‘Abdullāh ibn Zayd ibn ‘Āṣim, one of the Companions of the Messenger of Allah ﷺ, saying, ‘Could you show me how the Messenger of Allah ﷺ used to perform wuḍū’?’ ‘Abdullāh ibn Zayd said, ‘Yes,’ and called for water. Then he poured on to his hands and washed his hands twice, then he rinsed his mouth, then washed his face three times, then washed his arms to the elbows each of them twice, then he wiped with his hands from the front of his head until he reached the back of his neck, then brought them back to

the place he'd started from, then he washed his feet."

قال محمد: هَذَا حَسَنٌ وَالْوُضُوءُ ثَلَاثًا ثَلَاثًا أَفْضَلُ وَالْإِثْنَانُ يُجْزِيَانِ، وَالوَاحِدَةُ إِذَا أُسْبِغَتْ تُجْزِيءُ أَيْضًا وَهُوَ قَوْلُ أَبِي حَنِيفَةَ .

Muḥammad said, "This is fine, though washing three times is better, yet twice is enough, and so is once, if it is made to cover [all the required areas]. That is the verdict of Abū Ḥanīfah, may Allah have mercy on him."

٦ أَخْبَرَنَا مَالِكٌ، حَدَّثَنَا أَبُو الزُّنَادِ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: إِذَا تَوَضَّأَ أَحَدُكُمْ فَلْيَجْعَلْ فِي أَنْفِهِ، ثُمَّ لِيَسْتَنْثِرْ .

6. Mālik informed us, "Abu'z-Zinād narrated to us from 'Abd ar-Raḥmān al-A'raj that Abū Hurayrah said, 'When any of you performs wuḍū', let him put [water] in his nose and then blow [it] out.'"

٧ أَخْبَرَنَا مَالِكٌ، حَدَّثَنَا الزُّهْرِيُّ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "مَنْ تَوَضَّأَ فَلْيَسْتَنْثِرْ وَمَنْ اسْتَجْمَرَ فَلْيُوتِرْ" .

7. Mālik informed us, "Az-Zuhrī informed us from Abū Idrīs al-Khawlānī from Abū Hurayrah that the Messenger of Allah ﷺ said, 'Whoever performs wuḍū', let him eject what is in his nose and whoever uses stones [to remove faeces], let him use an odd number.'"

قال محمد: وبهذا نأخذ، ينبغي للمتوضئ أن يتمضمض ويستنثر، وينبغي له أيضاً أن يستجمر . والاستجمار: الاستنجاء، وهو قول أبي حنيفة .

Muḥammad said, "We adhere to this [report]: the one performing wuḍū³ ought to rinse his mouth and eject what is in his nose and he ought also to use stones. The 'using of stones' is the removing of faeces. And that is the verdict of Abū Ḥanīfah."

٨ أَخْبَرَنَا مَالِكٌ، أَخْبَرَنَا نَعِيمُ بْنُ عَبْدِ اللَّهِ الْمُجْمِرِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: مَنْ تَوَضَّأَ فَأَحْسَنَ وَضُوءَهُ ثُمَّ خَرَجَ عَامِداً إِلَى الصَّلَاةِ فَهُوَ فِي صَلَاةٍ مَا كَانَ يَعْمَدُ وَأَنَّهُ تَكْتَبُ لَهُ بِأَحَدِي خَطْوَتَيْهِ حَسَنَةً، وَتُمحى عَنْهُ بِالْآخِرَى سَيِّئَةٌ، فَإِنْ سَمِعَ أَحَدُكُمْ الْإِقَامَةَ فَلَا يَسْعَ، فَإِنَّ أَعْظَمَكُمْ أَجْراً أَبْعَدُكُمْ دَاراً قَالُوا: لِمَ يَا أَبَا هُرَيْرَةَ؟ قَالَ: مِنْ أَجْلِ كَثْرَةِ الْخَطَا .

8. Mālik informed us, "Nu'aym ibn 'Abdullāh al-Mujmir informed us that he heard Abū Hurayrah say, 'Whoever performs his wuḍū³ as best he can, then sets out for the prayer, is in prayer as long as he sets out for this; and a good deed is written for him for one of his steps and a bad one is erased for the other. So if one of you hears the iqāmah, let him not hurry, for the greatest of you in reward is the one whose home is farthest away.' They said, 'Why, Abū Hurayrah?' He said, 'Because of the greater number of steps.'"