

The Permissibility Of Performing Salaah After Asr, As Long As The Sun Is Still High In The Sky, . i.e. Before It Becomes (Dark) Yellow (Just Before Sunset)

From Ali (Radiya-llahu 'an-hu) that the Prophet (Salla-llahu Alaihi wa Sallam) "Prohibited the performance of Salaah after 'Asr, except while the sun is (still) Murtafi'ah (High, in the sky)." (Reported by Aboo Daawood; see: Saheeh Aboo Daawood, 1/350, no. 1274. Also, An-Nasaa'ee 1/97 and Ibn Hibbaan in his "Saheeh", no. 621, 622, and Ahmad, 1/129, 141)...

This Hadeeth indicates the permissibility of Salaah after 'Asr up until the Sun becomes dark yellow. **Imaam Ibn Hazm** said: (Commenting on the chain of narrators):

'Wahb Ibn Al-Ajda' is a, well-known reliable Taabi' (2nd Generation Muslim); and the rest of the narrators (in this chain) are too well known to even ask about them (or their reliability). And this extra information (i.e. clarifying the actual prohibited time of prayer after Asr) is reliable/acceptable, and it is not permissible to abandon (i.e. reject) it.'

In yet another place (2/271) **Imaam Ibn Hazm** clearly stated the authenticity of this (statement) from 'Alee (Radiya-llahu 'an-hu), and there is no doubt about this.

For this reason **Al-Haafidh Al-'Iraaqee**, in the book "Tarh At-Tathreeb" (2/187), said: "Its chain of narrators '(Isnaad) is authentic (Saheeh)"; and **Al-Haafidh Ibn Hajar Al-Asqalaanee** followed him in this view, in his book 'Fath Al-Baaree' (2/50).

As for the narrations, like the saying of the Prophet (Salla-llahu Alaihi wa Sallam): "There is no Salaah after Asr until the sun sets." (Reported by Al-Bukhaaree and Muslim) - it as well as the Hadeeth of 'Alee are both authentic, even though that which is narrated by a greater number (of reliable reporter's) is stronger.

Nonetheless, it is not from the principles of the scholars to reject a strong Hadeeth simply because it appears to contradict that which is stronger than it, as long as it is possible to reconcile between them (i.e. understand each in a way that is not contradictory to the other). And this is the case here. Indeed, this Hadeeth (of 'Alee) is Muqayyid (Restricting, specifying and defining) the narrations which mention the Mutlaq (general) prohibition.

And this is what is referred to by **Imam Ibn Hazm** (rahima-hu-llah) in his earlier statement: "And this extra information (i.e. clarifying the actual prohibited time of prayer after 'Asr) is reliable/acceptable, and it is not permissible to abandon (i.e. reject) it."

Imam Al-Baihaqee has reported from 'Alee (Radiya-llahu 'an-hu) that which appears to contradict this, saying:

"The Messenger of Allah (Salla-llahu Alaihi wa Sallam) used to perform two Rak'ah of prayer after every obligatory Salaah, except Al-Fajr (Dawn Prayer) and Al-'Asr (Late afternoon Prayer)."

Yet, it is confirmed from Umm Salamah and 'Aa'ishah (Radiya-llahu 'an-huma) that the Prophet (Salla-llahu Alaihi wa Sallam) performed the two Rak'ah of sunnah which come after Zuhr (due to being occupied with a foreign delegation) - he performed them after 'Asr. 'Aa'ishah (Radiya-llahu 'anha) said: Indeed, he (Salla-llahu Alaihi wa Sallam) was regular in (performing these two Rak'ah) after that time. (See: Al-Bukhaaree, no. 592, quoted at the end of this paper).

So, these two Hadith appear to be contradictory; but it is easy to reconcile (i.e. remove that which appears to be a contradiction) between them. Each one narrated that which he know, but (the rule is) 'Whoever knows is a Hujjah (Proof) over whoever does not know.'

And it is evident that 'Alee (Radiya-llahu anhu) came to know (later) - from some of the other Sahaabah - that which he negated in this second Hadeeth (reported by Al-Baihaqee) (i.e. he came to know that the Prophet (Salla-llahu Alaihi wa Sallam) did in fact pray after 'Asr).

Indeed, it has been authentically reported from 'Alee that he (himself) performed prayer after 'Asr, in that which is (also) reported by Al-Baihaqee, from ('Aasim) Ibn Damrah, who said: "We were with 'Alee (Radiya-llahu 'anhu) during a journey. So, he led us in the 'Asr prayer (shortened) as two Rak'ah. Then , he entered his tent, while I was watching him, and he performed two Rak'ah (i.e. after 'Asr)."

So, this Hadeeth indicates that 'Alee (Radiya-llahu 'anhu) acted upon what is indicated in his first Hadeeth which proves the permissibility (of 2 Rak'ah after. 'Asr).

Imam Ibn Hazm (3/4) reports from Bilaal (Radiya-llahu 'anhu) the Mu'adhdhin of the Messenger of Allah (Salla-llahu Alaihi wa Sallam) that he said: "It was not prohibited to pray (i.e. after 'Asr) except at the actual time when the sun is setting."

Shaykh Al-Albaanee said: Its chain of narrators (Isnaad) is authentic (Saheeh) and it is a strong supporting evidence for the (first) Hadith of 'Alee (Radiya-llahu 'anhu).

Imam Ibn Hazm has reported the view of the legality of these two Rak'ahs (after 'Asr) from a group of the Companions (Sahaabah). So, whoever wishes to read these narrations, then review what he (Ibn Hazm) has reported.

Shaykh Al-Albaanee said: "That which the hadith (of 'Alee) proves concerning the permissibility (Jawaaz) of Salaah - even the purely voluntary (Nafil) Salaah - after the 'Asr prayer, but before the sun becomes dark yellowish (just before setting), this is what should be relied upon in this Question/Issue about which there are so many views. And this (view of permissibility of Salah after 'Asr) is the view held by Ibn Hazm, following the position of Ibn 'Umar (Radiya-llahu 'anhu), as was mentioned by Al-Haafidh Al-'Iraaqee and others. Therefore, do not be one of those who are deceived by the large number (of those who hold a view) that is opposed to the Sunnah."

Another narration of the hadith (of 'Alee) from a different chain of narrators, has the wording:

"Do not perform prayer after the 'Asr Salaah, unless you pray while the sun is (still) Murtafi'ah (High , in the sky)." (Reported by Imam Ahmad, 1/130)

Shaykh Al-Albaanee said: "This chain of narrators (Isnaad) is Good/Acceptable (Jayyid) and all of its narrators are reliable (Thiqah), the narrators of Al-Bukhaaree and Muslim, other than 'Aasim Ibn Damrah As-Saloolee, and he is an acceptable (Sadooq) narrator, as mentioned in 'At-Taqreeb' (a book of the narrators of hadith by Al-Haafidh Ibn Hajar al-Asqalaanee). Also, Ibn Khuzaimah has declared it to be Saheeh (authentic) (2/265)."

Shaykh Al-Albaanee also said: "This chain of narrators gives more strength to the first hadeeth of 'Alee, especially since it contains (the same narrator) 'Aasim who also reported from 'Alee, that the Prophet (Salla-llahu Alaihi wa Sallam) did not used to perform any Salaah after the 'Asr prayer." (Note: This shows that 'Alee previously held the view that the Prophet (Salla-llahu Alaihi wa Sallam) did not perform any prayers after 'Asr, and (later on learned of the permissibility of performing Salaah after 'Asr) (Silsilah Al-Ahaadeeth As-Saheehah, 1/387, no. 200)

Another hadith which supports the first hadeeth of 'Alee - confirming the permissibility (Jawaaz) of Salaah after the 'Asr prayer - is the hadeeth of Anas Ibn Maalik (Radiya-llahu 'anhu) from the Prophet (Salla-llahu Alaihi wa Sallam):

"Do not pray at the time when the sun is rising (Tuloo' Ash-Shams), nor at the time when the sun is setting (Ghuroob Ash-Shams). Verily, the sun rises and sets upon a horn of Shaytan. But, pray between those times (i.e. at other times) whenever you will to." [Reported by Abu Ya'laa in his "Musnad", 2/200, from Anas Ibn Maalik from the Prophet (Salla-llahu Alaihi wa Sallam)]

Shaykh Al-Albaanee said: This is a Good/Acceptable (Hasan) chain of narrators and all of its narrators are reliable (Thiqah), the narrators of Al-Bukhaaree and Muslim, other than Usaamah Ibn Zaid Al-Laithee, who has been criticized concerning his memory in a manner which indicates that his hadeeth, are Hasan (Acceptable), as long as no other reliable narrators contradict him. And Imam Muslim narrated hadith from him as a support (Shaahid) for other hadith. For this reason Al-Haafidh (Ibn Hajar) classified its chain of narrators (Isnaad) as acceptable (Hasan) in 'Mukhtasar Az-Zawaa'id'...

Shaykh Al-Albaanee said: "In these two hadiths (i.e. of 'Alee and Anas) are a proof (Daleel) that what is well-known in the books of Fiqh (Jurisprudence) about the prohibition of performing prayer after the 'Asr Salaah - even if the sun is Murtafi'ah (high, in the sky) Naqiyyah (pure, bright) - (this view of prohibition) contradicts that which is Sareeh (clear) in these two hadiths. The proofs (of those who view prohibition) are the well-known narrations of Mutlaq (General, unrestricted) prohibition of prayer after 'Asr Salaah - except that the two above mentioned hadiths (of 'Alee and Anas) restrict/and define (the general prohibition mentioned in) those hadeeths. So, know this (reality)." (Silsilah Al-Ahaadeeth As-Saheehah, 1/624, no.314)

On the authority of a man from the Companions of the Prophet (Sallallahu Alaihi wa Sallam) that he (Salla-llahu Alaihi wa Sallam) led the 'Asr prayer, after which a man stood up and prayed (i.e. an extra, voluntary salaah). 'Umar (Ibn Al-Khattab) saw him and said to him: 'Sit (for a moment)! For, indeed, the People of the Book were destroyed because there was no separation between their Salaah (i.e. separation between the obligatory and voluntary prayers)'. The Messenger of Allah (Salla-llahu Alaihi wa

Sallam) then said: '(Umar) Ibn Al-Khattaab has done well (in what he has said)'. (Reported by Ahmad, 5/368)

Shaykh Al-Albaanee said: "This chain of narrators is authentic (Saheeh) and its narrators are reliable (Thiqaat), the narrators of Al-Bukhaaree. And not knowing which Sahaabee (Companion) narrated it is not a problem, but he is Abu Ramthah (Radiya-llahu 'anhu), as it is mentioned in the narration of Abu Daawood, no. 1007, from the chain of Al-Minhaal Ibn Khaleefah, from Al-Azraq Ibn Qais, similar (in wording). Al-Minhaal (in this chain of Abu Daawood) is weak, but the hadith has a Shaahid (supporting narration which strengthens it) in the hadith of Mu'aawiyah... Saheeh Aboo Daawood, no. 1034..."

Shaykh Al-Albaanee continued: "This hadeeth contains another important benefit, i.e. the permissibility (Jawaaz) of Salaah after the 'Asr prayer, since were it not permissible to do so, he (Umar) would have rejected (and corrected) the man for this also - as is apparent.

"And this (meaning) is in agreement with what is confirmed (as being authentic) from the Prophet (Salla-llahu Alaihi wa Sallam), i.e. that he used to perform two Rak'ah after the 'Asr prayer. And this (action of the man who performed a prayer after the 'Asr prayer) indicates and proves that this practice is not from his (i.e. the Prophet's) khusoosiyat exclusive practices (just for him alone).

"As for that which is authentically reported from him (Salla-llahu Alaihi wa Sallam), that he said: "There is no Salaah after the 'Asr prayer, until the sun sets," - it is understood, and applicable to the time when the sun is dark yellow, due to the authentic narrations which define and restrict the meaning (to this particular time when the sun is about to set). The mention of some of the sources (or origins) of these narrations has preceded, along with some commentary from the Fiqh (Legal) perspective, under the Hadith no 200 and 314." (Silsilah Al-Ahaadeeth As-Saheehah, 6/105, no. 2549)

Two More Hadeeth

On the authority of 'Aa'isha (Radiya-llahu 'an-haa), who said: "Two Rak'ah which the Messenger of Allah (Salla-llahu Alaihi wa Sallam) never abandoned, - neither secretly nor openly: Two Rak'ah before the dawn prayer, and two Rak'ah after the 'Asr prayer." (Al-Bukhaaree, no. 592)

On the authority of Abu Ishaq, who said: I saw As-Aswad and Mashrooq bear witness that 'Aa'isha (Radiya-llahu 'an-haa) said: "The Prophet (Salla-llahu Alaihi wa Sallam) never used to come to me, on any day, after the 'Asr prayer, except that he would perform two Rak'ah of Salaah." (Al-Bukhaaree, no.593)

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