



Noor Al-Fajr Academy

Start with Light, Grow with Insight

Timing | Adhan | Iqamah | Masjid | Congregation

{أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَىٰ غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ}

“Establish prayer from the sun’s decline till the darkness of night, and the dawn recitation.” Qur’an 17:78

{وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَرِثْقَا مِنَ اللَّيْلِ}

“Establish prayer at the two ends of the day and in the early hours of the night.” Qur’an 11:114

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا

...Indeed, prayer has been decreed upon the believers a decree of specified times. Qur’an 4:103

Jibrīl’s two-day demonstration (he led the Prophet ﷺ at the start on day one and the end on day two to mark boundaries after the spiritual journey of Mi’raj).

Sahih Muslim (ḥadīth of ‘Abdullāh b. ‘Amr) – **the master key for practical timings:**

وَقْتُ الظُّهْرِ إِذَا زَالَتِ الشَّمْسُ وَكَانَ ظِلُّ الرَّجُلِ كَطَوْلِهِ مَا لَمْ يَخْضُرِ الْعَصْرُ، وَوَقْتُ الْعَصْرِ مَا لَمْ تَصْفُرِ الشَّمْسُ، وَوَقْتُ صَلَاةِ الْمَغْرِبِ مَا لَمْ يَغْبِرِ الشَّقَقُ، وَوَقْتُ صَلَاةِ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ الْأَوْسَطِ، وَوَقْتُ صَلَاةِ الصُّبْحِ مِنْ طُلُوعِ الْفَجْرِ مَا لَمْ تَطْلُعِ الشَّمْسُ»

“Dhuhr is from the sun’s decline until a man’s shadow equals his height (before ‘Asr enters). ‘Asr lasts until the **sun yellows**. Maghrib lasts until the **twilight** disappears. ‘Ishā’ lasts until the middle of the night. Fajr is from true dawn until sunrise.”

This ḥadīth gives you the “chosen” windows. The “necessity” extensions come from fiqh application and other reports—used when you’re forced (sleep, forgetfulness, excuse, etc.).

How “Chosen” vs “Necessity” Works

‘Asr: chosen till yellowing; necessity until sunset.

‘Ishā’: chosen till midnight; necessity until Fajr.

Dhuhr/Maghrib: likewise have limited extension for the excused until the next prayer’s start.

Fajr: no extension past sunrise—if missed, it’s simply **qaḍā’**.

Narrated by ‘Abdullāh ibn ‘Abbās: and others رضي الله عنهما

جاء جبريلُ إلى النبي ﷺ حين زالت الشمسُ فقال: قم يا محمدُ فصلِّ الظهرَ، فقام فصلِّ الظهرَ حين زالت الشمسُ، ثم جاءه حين كان ظلُّ كلِّ شيءٍ مثله فقال: قم فصلِّ العصرَ، فقام فصلِّ العصرَ، ثم جاءه حين غربت الشمسُ فقال: قم فصلِّ المغربَ، فقام فصلِّ المغربَ حين غربت الشمسُ، ثم جاءه حين غاب الشفقُ فقال: قم فصلِّ العشاءَ، فقام فصلِّ العشاءَ، ثم جاءه حين طلع الفجرُ فقال: قم فصلِّ الصبحَ، فقام فصلِّ الصبحَ، ثم جاءه في اليوم الثاني حين كان ظلُّ كلِّ شيءٍ مثله فقال: قم فصلِّ الظهرَ، ثم جاءه حين كان ظلُّ كلِّ شيءٍ مثليه فقال: قم فصلِّ العصرَ ، ثم جاءه حين وجبت الشمسُ قبل أن يغيب الشفقُ فقال: قم فصلِّ المغربَ، ثم جاءه حين ذهب ثلثُ الليلِ الأولُ فقال: قم فصلِّ العشاءَ، ثم جاءه حين أسفرَ جدًا فقال: قم فصلِّ الصبحَ، ثم قال: ما بين هذين وقت.

Aḥmad, Abū Dāwūd, Tirmidhī (ḥasan ṣaḥīḥ), Nasāī, and others

رضي الله عنهما ‘Abdullāh ibn ‘Abbās

أمني جبريلُ عندَ البَيْتِ مَرَّتَيْنِ، فَصَلَّى بِي الظُّهْرَ حِينَ زَالَتِ الشَّمْسُ، وَصَلَّى بِي العَصْرَ حِينَ كَانَ ظِلُّ كُلِّ شَيْءٍ مِثْلَهُ، وَصَلَّى بِي المَغْرِبَ حِينَ أَقْطَرَ الصَّائِمُ، وَصَلَّى بِي العِشَاءَ حِينَ غَابَ الشَّفَقُ، وَصَلَّى بِي الفَجْرَ حِينَ حَرَّمَ الطَّعَامَ عَلَى الصَّائِمِ، ثُمَّ صَلَّى بِي فِي اليَوْمِ الثَّانِي الظُّهْرَ حِينَ كَانَ ظِلُّ كُلِّ شَيْءٍ مِثْلَهُ، ثُمَّ صَلَّى بِي العَصْرَ حِينَ كَانَ ظِلُّ كُلِّ شَيْءٍ مِثْلِيهِ، ثُمَّ صَلَّى بِي المَغْرِبَ حِينَ أَقْطَرَ الصَّائِمُ، ثُمَّ صَلَّى بِي العِشَاءَ إِلَى ثُلُثِ اللَّيْلِ، ثُمَّ صَلَّى بِي الفَجْرَ فَأَسْقَرَ، ثُمَّ التَّقَّتْ إِلَيَّ، فَقَالَ: يَا مُحَمَّدُ، «هَذَا وَقْتُ الأَنْبِيَاءِ مِنْ قَبْلِكَ، وَالْوَقْتُ مَا بَيْنَ هَذَيْنِ الوَقْتَيْنِ».

“Jibrīl led me in prayer at the Ka’bah twice... (as detailed above) ... Then he said: ‘O Muhammad, these are the times of the Prophets before you, and the time is what is between these two times.’”

al-Tirmidhī (no. 149)

Summary of What Happened

Day 1: Jibrīl led the Prophet ﷺ at the earliest possible times of each prayer.

Day 2: He returned and led him again at the latest permissible times.

Then he said:

“Between these two is the time.”

Meaning: the valid time span for each ṣalāh lies between these start and end markers.

Wisdom Behind the Two-Day Demonstration

To **teach flexibility** – so that prayer isn’t burdensome when circumstances shift.

To **mark distinction** between **punctuality** and **concession** – the first day represents the ideal of devotion, the second day the mercy of allowance.

To **anchor** the Ummah to visible **cosmic signs** (sun movement, twilight, dawn) – timeless, global, universal. **(Except for Regions that don't share the orbital features)**

Lessons:

Day 1 taught the earliest obedience.

Day 2 taught the limits of mercy.

“Between these two is the time” – *the balance of discipline and ease.*

Respecting Timings:

سُئِلَ النَّبِيُّ ﷺ: أَيُّ الْأَعْمَالِ أَفْضَلُ؟

فَقَالَ: الصَّلَاةُ عَلَى وَقْتِهَا

قِيلَ: ثُمَّ أَيُّ؟

قَالَ: بِرُّ الْوَالِدَيْنِ

قِيلَ: ثُمَّ أَيُّ؟

قَالَ: الْجِهَادُ فِي سَبِيلِ اللَّهِ

The Prophet ﷺ was asked:

"Which deed is best?"

He replied:

"Prayer at its due time."

The questioner said: *"Then what?"*

He said: *"Being dutiful to one's parents."*

The questioner said: *"Then what?"*

He said: *"Striving in the path of Allah."*

Ṣaḥīḥ al-Bukhārī (No. 527) Ṣaḥīḥ Muslim (No. 85)

Disrespecting Salah | Time

قال الله تعالى:

قَوْلٍ لِّلْمُصَلِّينَ ۖ الَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ

Allah, the Exalted, said:

“So woe to those who pray, but are heedless of their prayers.”

Quran, 107:4–5

وقال تعالى:

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسَوْفَ يَلْقَوْنَ غِيًّا ۗ إِلَّا
مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا

“Then there succeeded them a generation who neglected prayer and followed their desires; so they will meet destruction – except those who repent, believe, and do righteous deeds. Such will enter Paradise and will not be wronged at all.” Qur'an 60–19:59)

Description of hypocrites

وقال تعالى في وصف المنافقين:

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالَى
يُرَآؤُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا

“Indeed, the hypocrites [think to] deceive Allah, but He is deceiving them. And when they stand for prayer, they stand lazily, showing off to the people and not remembering Allah except a little.” Qur'an 4:142

On dwellers of hell

وقال عن أهل النار وقد سئلوا

مَا سَلَكَكُمْ فِي سَقَرَ ۖ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ۖ وَلَمْ نَكُ نُطْعِمِ الْمَسْكِينِ ۖ
وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ ۖ وَكُنَّا نَكْذِبُ بِيَوْمِ الدِّينِ ۖ حَتَّىٰ أَتَانَا الْيَقِينُ

“What led you into Saqar (Hellfire)?

They will say: ‘We were not of those who prayed, nor did we feed the poor, and we used to engage in vain talk with those who engaged in it, and we used to deny the Day of Judgment – until death came to us with certainty.’”

Qur'an 74:42–47

وقال تعالى:

وَإِذَا قِيلَ لَهُمْ ارْكَعُوا لَا يَرْكَعُونَ

“And when it is said to them, ‘Bow (in prayer),’ they do not bow.”

Quran 77:48

Meaning: when they are commanded to pray, they refuse to pray.

Prophetic warning

وفي الصحيح عن النبي ﷺ أنه رأى في المنام أنه: «مَرَّ عَلَى رَجُلٍ مُضْطَجِعٍ، وَإِذَا
آخِرَ قَائِمٍ عَلَيْهِ بِصَخْرَةٍ، وَإِذَا هُوَ يَهْوِي بِالصَّخْرَةِ لِرَأْسِهِ، فَيُثَلِّغُ رَأْسَهُ، فَيُتْهِدُ الْحَجْرَ
فِيأَخْذَهُ، فَلَا يَرْجِعُ إِلَيْهِ حَتَّىٰ يَصِحَّ رَأْسُهُ كَمَا كَانَ، ثُمَّ يَعُودُ عَلَيْهِ فَيَفْعَلُ بِهِ مِثْلَ مَا
فَعَلَ الْمَرَّةَ الْأُولَىٰ». فَسَأَلَ النَّبِيَّ ﷺ عَنْهُ، فَقِيلَ: «إِنَّهُ الرَّجُلُ يَأْخُذُ الْقُرْآنَ فَيُرْفِضُهُ
«وَيَنَامُ عَنِ الصَّلَاةِ الْمَكْتُوبَةِ».

Prophet ﷺ saw in a dream that he passed by a man lying down, and another standing over him with a stone. The standing man would strike the other's head with the stone, smashing it. Then the stone would roll away, and by the time he went to retrieve it and returned, the man's head would be restored as it was before – and he would strike him again, just as he had done the first time.

The Prophet ﷺ asked who that man was, and it was said to him:

“He is the one who learned the Qur’an but neglected it and slept through the prescribed prayers.”

وأخبر النبي ﷺ أن من لم يُحافظ على هذه الصلوات فليس له نور، ولا برهان، ولا نجاته يوم القيامة، ويحشر مع أئمة الكفر، مع فرعون وهامان وقارون وأبي بن خلف.

The Prophet ﷺ also informed us that whoever does not guard these prayers will have no light, no proof, and no salvation on the Day of Resurrection, and will be gathered with the leaders of disbelief – Pharaoh, Hāmān, Qārūn, and Ubayy ibn Khalaf.

فاتقوا الله تعالى، وأقيموا الصلاة، وحافظوا عليها في أوقاتها، وأدّبوا أولادكم عليها، فإن النبي ﷺ أمركم أن تروا أولادكم بالصلاة وهم أبناء سبع سنين، واضربوهم عليها وهم أبناء عشر

So fear Allah, establish the prayer, preserve it at its proper times, and train your children upon it.

For the Prophet ﷺ commanded:

“Instruct your children to pray when they are seven years old, and discipline them for it when they are ten.”

فمن منكم راعي هذه الأمانة التي حملها إياه رسول الله ﷺ؟

So, who among you will fulfill this trust that the Messenger of Allah ﷺ has placed upon him?

Adhān (الأذان): The Call to Prayer

The Adhān is the call to prayer in Islam, signaling the time for the five daily obligatory prayers. It holds a significant position in Islamic worship and serves as a public proclamation of the oneness of Allah and the finality of the Prophethood of Muhammad ﷺ.

The Ruling of Adhān

Adhān is considered Fard Kifāyah كفاية فرض—a communal obligation—meaning that if some members of a community perform it, the obligation is lifted from the rest.

The Virtues of Adhān & Muadhin

The Prophet ﷺ said:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
"لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّفَةِ الْأُولَى، ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهْمُوا عَلَيْهِ
لَاسْتَهْمُوا"

"If people knew the reward for calling the Adhān and for being in the first row (in prayer), and they could find no other way to get it except by drawing lots, they would definitely do so." (Sahih al-Bukhari, 615; Sahih Muslim, 437)

The Prophet ﷺ said:

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
"لَا يَسْمَعُ مَدَى صَوْتِ الْمُؤَذِّنِ جِنٌّ وَلَا إِنْسٌ وَلَا شَيْءٌ إِلَّا شَهِدَ لَهُ يَوْمَ الْقِيَامَةِ"

"No jinn, human, or anything hears the voice of the Muezzin except that it will testify for him on the Day of Judgment." (Sahih al-Bukhari, 609)

Shaytan Flees from the Adhān

The Prophet ﷺ said:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
"إِذَا ثَوَدِيَ لِلصَّلَاةِ أَذْبَرَ الشَّيْطَانُ وَلَهُ ضُرَاطٌ حَتَّى لَا يَسْمَعَ التَّأَذِينَ"

"When the Adhān is called, Shaytan flees while passing gas loudly so that he does not hear it." Bukhari, 608; Muslim, 389

Who Can Call the Adhān?

He Must Be Muslim and of Sound Mind

A non-Muslim cannot call the Adhān, as it is a declaration of Tawheed.

A sane person, righteous and trustworthy

The Mu'adhin holds a public role, and people rely on him for prayer times.

The Mu'azzin Has the Longest Neck on the Day of Judgment

The Prophet ﷺ said:

عَنْ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ قَالَ:
"الْمُؤْتَتُونَ أَطْوَلُ النَّاسِ أُعْنَاقًا يَوْمَ الْقِيَامَةِ."

"The Muezzins will have the longest necks on the Day of Judgment."

(Sahih Muslim, 387)

Meaning;

- They will be most honored and recognized by Allah.
- They will be among the first to receive Allah's mercy.
- It symbolizes leadership and distinction in the Hereafter.

The Prophet ﷺ said:

عَنْ بَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ قَالَ:
"إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى الصُّقُوفِ الْمُقَدَّمَةِ، وَالْمُؤْتَتِينَ يُعْقَرُ لَهُ مَدَى صَوْتِهِ
وَيُصَدِّقُهُ كُلُّ رَطْبٍ وَيَأْسٍ."

"Indeed, Allah and His angels send blessings upon the front rows, and the Muezzin is forgiven for as far as his voice reaches, and everything that hears him—whether moist or dry—will bear witness for him."

(Sunan al-Nasa'i, 646)

Every object (trees, rocks, animals) that hears the Adhān will testify for the Mu'adhin on Qiyāmah.

The Mu'azzin Receives Rewards Equal to Those Who Pray

The Prophet ﷺ said:

عَنْ زَيْدِ بْنِ أَرْقَمَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ قَالَ
"إِذَا أَتَنَ الْمُؤَتِّنُ فَصَلُّوا عَلَى النَّبِيِّ ﷺ، فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلَاةً، صَلَّى اللَّهُ عَلَيْهِ
عَشْرًا، ثُمَّ سَأَلُوا اللَّهَ لِي الْوَسِيلَةَ، فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ، لَا تَنْبَغِي إِلَّا لِعَبْدٍ مِنْ عِبَادِ
اللَّهِ، وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ، فَمَنْ سَأَلَ اللَّهَ لِي الْوَسِيلَةَ حَلَّتْ لَهُ شِقَاقَتِي

"When the Muezzin calls the Adhān, send blessings upon me, for whoever sends blessings upon me once, Allah will send ten blessings upon him. Wasīlah (the highest station in Paradise), for -Then, ask Allah to grant me Al it is reserved for only one servant of Allah, and I hope that I am that person. Wasīlah, my intercession will be -Whoever asks Allah to grant me Al permitted for him."

(Sahih Muslim, 384)

The Muezzin not only calls people to prayer but also earns immense rewards by reminding others to seek Allah's mercy.

Can Women Call the Adhān?

Iqāmah (الإقامة): The Call to commence Prayer

The Iqāmah is the second call to prayer, signaling the immediate commencement of Ṣalāh. It is similar to the Adhān but differs slightly in wording and function.

The Ruling of Iqāmah

considered Fard Kifāyahlf.

The Virtues of Iqāmah

The Prophet ﷺ said:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ قَالَ

"بَيْنَ كُلِّ أَذَانَيْنِ صَلَاةٌ، بَيْنَ كُلِّ أَذَانَيْنِ صَلَاةٌ، ثُمَّ قَالَ فِي الثَّلَاثَةِ: لِمَنْ شَاءَ"

"Between every two calls (Adhān and Iqāmah), there is a prayer; between every two calls, there is a prayer." Then, on the third time, he added, "for whoever wishes." Bukhari, 624

How to Respond to the Adhān

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ

"إِذَا سَمِعْتُمُ الدَّاءَ، فَقُولُوا مِثْلَ مَا يَقُولُ الْمُؤْتَنُ"

"When you hear the call (Adhān), say what the Muezzin says."

The only **exception** is when the Mu'azzin says:

حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الْفَلَاحِ-

One responds with:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Supplication After Adhān

After responding to the Adhān, one should recite the Adhān Dua, which earns the intercession of the Prophet ﷺ:

أَنَّ النَّبِيَّ ﷺ قَالَ، عَنِ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ

أَتِ، وَالصَّلَاةَ الْقَائِمَةَ، اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ: "مَنْ قَالَ حِينَ يَسْمَعُ الدَّعَاءَ حَلَّتْ لَهُ شِقَاعَتِي يَوْمَ، وَأَبْعَثَهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ، مُحَمَّدًا الْوَسِيلَةَ وَالْقَضِيْلَةَ الْقِيَامَةَ."

"Whoever says, when he hears the Adhān: 'O Allah, Lord of this perfect call and the established prayer, grant Muhammad the means and excellence, and raise him to the praiseworthy station You have promised him,' my intercession will be permitted for him on the Day of Judgment."

(Sahih al-Bukhari, 614)

Walking to the Masjid After Adhān

أَنَّ النَّبِيَّ ﷺ قَالَ، عَنِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ

فَمَا، وَلَا تُسْرِعُوا، إِذَا سَمِعْتُمْ الْإِقَامَةَ فَاْمشُوا إِلَى الصَّلَاةِ وَعَلَيْكُمْ بِالسَّكِينَةِ وَالْوَقَارِ وَمَا فَاتَكُمْ فَأْتِمُوا، أُنذِرْكُمْ فَصَلُّوا

"When you hear the Iqāmah, walk to prayer with calmness and dignity, and do not rush. Whatever you catch, pray, and whatever you miss, complete it."

Bukhari, 636-

Congregation

The Prophet ﷺ said:

عَنْ عَثْمَانَ بْنِ عَفَانَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ قَالَ
"مَنْ تَوَضَّأَ لِلصَّلَاةِ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ مَشَى إِلَى الصَّلَاةِ الْمَكْتُوبَةِ، فَصَلَّاهَا مَعَ النَّاسِ
، أَوْ مَعَ الْجَمَاعَةِ، أَوْ فِي الْمَسْجِدِ، عَقَرَ اللَّهُ لَهُ ذَنْبَهُ"

"Whoever performs ablution well, then walks to the prescribed prayer, prays it with the people or in congregation or in the mosque, Allah will forgive his sins." (Sahih Muslim, 232)

Alhamdulillah