**MAKING UP PAST PRAYERS**

|  |
| --- |
|  |

|  |  |
| --- | --- |
| **قُلْ إِنَّ صَلاَتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلّهِ رَبِّ الْعَالَمِينَ****6:162**. Say: "My Prayer, and all my (other) acts and forms of devotion and worship, and my living and my dying are for God alone, the Lord of the worlds. (1)

|  |
| --- |
| **لاَ شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَاْ أَوَّلُ الْمُسْلِمِينَ****6:163**. "He has no partners; thus have I been commanded, and I am the first and foremost of the Muslims (who have submitted to Him exclusively)." (2)  |

 |

 **Hadith**

Narrated Abu Huraira: I heard Allah's Apostle saying, "If there was a river at the door of any one of you and he took a bath in it five times a day would you notice any dirt on him?" They said, "not a trace of dirt would be left." The Prophet added, "That is the example of the five prayers with which Allah blots out (annuls) evil deeds."[[1]](#footnote-2)

Narrated Abu Hurairah (RAA) :Rasulullah (SAW) said, "Allah will prepare for him who goes to the mosque in the morning and in the afternoon (for the congregational prayer) an honorable place in Paradise with good hospitality for (what he has done) every morning and afternoon goings.[[2]](#footnote-3)

Narrated Abu Hurairah (RAA) Rasualullah (SAW) said, "Martyrs are those who die because of drowning, plague, an abdominal disease, or of being buried alive by a falling building." And then he added, "If the people knew the Reward for the Zuhr prayer in its early time, they would race for it. If they knew the reward for the 'Isha' and the Fajr prayers in congregation, they would join them even if they had to crawl. If they knew the reward for the first row, they would draw lots for it."[[3]](#footnote-4)

Things That Invalidate Prayer [[4]](#endnote-2)

Abandoning one of the *fard* acts of the prayer with no valid excuse.

2. Talking during the prayer.

3. Eating or drinking during the prayer.

4. Laughing aloud.

5. Raising both of the feet from the ground when performing the prostration.

6. Turning the chest away from the direction of the *qiblah*.

7. Performing an act inconsistent with the prayer or actions which may lead others to assume you are not praying.

8. Greeting or accepting the greetings of others during the prayer.

9. Crying aloud due to worldly difficulties and afflictions during the prayer. However, crying due to the fear of the Divine punishment in the hereafter or previous sins does not invalidate prayer.

10. If the sun rises while performing the morning prayer.

11. Fainting during the prayer.

12. If ritual purity (ablution) is nullified during the prayer.

13. Reciting the Qur’ân so incorrectly that the meaning of the verse changes.

14. Scratching the body three times consecutively during one *rak’ah*(unit) of the prayer.

Qadâ’ Prayer

A prayer executed within the prescribed time is performing the duty of worship, but a prayer performed after the prescribed time is a *qadâ’*, or compensatory prayer.

Performing the prayer within the prescribed time is very important in Islam, thus our religion provides us with the means of convenience. It commands us to pray at all conditions: “Pray in the standing position, and those who are unable to do so can pray in the sitting position, but if you are unable to do so then pray lying down. Those who are in a state of *junub* (major impurity) and cannot find water to perform the rituals of purification can perform the *tayammum* and pray.” Even the Muslims who participated in the battles were ordered to take turns in performing prayer. It was also revealed that the first thing Muslims will be accountable for on the Day of Judgment is the prayers.

When is the qadâ’ prayer performed?

It is compulsory to perform the *qadâ’* or compensatory prayer for any of the five *fard* prayers that are not performed within the prescribed time. However, compensating for the *witr* prayer is *wâjib* in the Hanafi School. With the exception of the Sunnah units of the morning prayer, any Sunnah prayers that have not been performed within the prescribed times are not compensated for at a later time. In order for the *qadâ’* of the morning prayer to be deemed valid, the Sunnah of the morning prayer must be performed together with the *fard* units of the morning prayer before noon.

Are prayers performed outside the prescribed time accepted?

Those who could not perform the prayer within the prescribed time must execute the missed prayer at the earliest time possible. Compensating for a missed prayer is also a display of repentance and the means of asking forgiveness. God never rejects those who are truly sincere in their actions. However, neglecting the prayer for no valid excuse is a major sin. Any Muslim who has true affection for the Creator must perform religious duties with devotion and continuity. The Prophet advised us regarding the negligence of prayer: “The first thing people will be accountable for on the Day of Judgment is the prayer. If the prayer is incomplete God will say to His Angels ‘Look at My servant’s book of deeds. If he performed the supererogatory prayers then complete his obligatory prayers with his supererogatory prayers.’”

When can the qadâ’ prayer be performed?

The compensatory prayers can be performed at any time with the exception of the three specific periods in which praying is prohibited. These three times are:

1. The forty five minute period after sunrise.

2. When the sun is at its peak (the 30 minute period before the time prescribed for noon prayer begins).

3. The forty five minute period before the evening prayer begins.

How do we make the intention for performing the qadâ’ prayer?

If there is a precise time and day for the *qadâ’* or compensatory prayer, then the prescribed time and day of the prayer must be defined when making the intention for the prayer, for example: “I intend to compensate for the *fard* of last Sunday’s noon prayer.” However, if there is more than one prayer to compensate for, then the intention should be to the effect of “I intend to compensate for the last morning prayer I was unable to pray for the sake of God.” (4)

The Prescribed daily prayers have to be made up later if they are not performed during their allocated times.

Muslims are responsible to pray them as qada to save themselves from the responsibility in the afterlife.

It is not obligatory to make qada for Sunnah prayers. However, if an optional prayer is nullified and not completed it becomes wajib (necessary) to make it up.

One must offer the missed prayer before the current one if they are sahib- al-tartib.sahib- al-tartib is a person who hasn’t missed more than five obligatory prayers to qada in their lifetime. To maintain a sequential order between a missed prayer and the current one is necessary for this type of Muslim.

Making qada for past prayers in order is only between obligatory prayers.

For example, if anyone misses the Maghrib and ‘Isha prayers they cannot pray the Fajr prayer before praying Maghrib and ‘Isha as qada. The following incident evidence for this ruling;

‘Umar ibn Khattāb was angry with the unbelievers of Mecca during the battle of the trench. He said, ‘O Messenger of God, I couldn’t pray Zuhr until it was almost sun set. The Prophet (pbuh) told him, ‘I swear to God, you didn’t pray Zuhr’. We came to the valley of Buthan. The Prophet (pbuh) and we made ablution and the Prophet (pbuh) led ‘Asr then Maghrib after sunset. (Bukhari and Muslim)

If the order between missed prayers and current ones was not wajib, the Prophet (pbuh) wouldn’t postpone the Maghrib prayer, because postponing the Maghrib prayer is disliked. During the Battle of the Trench, the Prophet (pbuh) was unable to perform the prayers in their correct times due to fighting the unbelievers. On four occasions he postponed praying until the night time and then made up the prayers as qada.

A person loses the condition of being sahib al-tartib if they miss more than five far􀚴 prayers in their life time. In this case they are not required to keep the sequence of the prayers for qada. If one forgets to make qada for a missed prayer and prays the current one before praying the missed one, the prayers are valid. Similarly, if there is not enough time to perform the missed prayers and the current prayer in the current time prayer he/she should just pray the current one in its time.

The Prophet (pbuh) said; “If anyone forgets to pray, he prays when he remembers it, there is no other compensation for the prayers except qada”. (Bukhari and Muslim)

In another occasion, the Prophet (pbuh) said; “If anyone cannot pray because he forgets or sleeps, he compensates for this prayer by making it qada when he remembers or wakes”. (Muslim)

Sunnah prayers are not made up as qada. However, if the Fajr prayer is missed, both the Sunnah and the fard are made up as qada up until the time of Zuhr. If the missed Fajr prayer is made up after Zuhr, only the fard can be made up as qada.

Abu Hurayra reports:Once, we were on a journey with the Prophet (pbuh) and we missed the Fajr prayer because we couldn’t wake up until sunrise. When we woke, the Prophet (pbuh) said: ‘We must leave this place, Satan is present here and caused us to sleep and miss the prayer’. We moved to another location. The Prophet (pbuh) then asked for water and made his ablution. He prayed the two rak’ah Sunnah of the Fajr prayer. Then iqama was called and the Prophet (pbuh) led us in the Fajr prayer which we made as qada. (Muslim)

If a person misses a prayer when travelling and decides to make it up on returning home, he/she is to offer it as two rak’ah. If a resident misses a prayer and decides to make it up whilst travelling, it must be offered as four rak’ah.(4)

**References**

**(1) 6:162 /The Quran with Annotated Interpretation in Modern English by Ali Unal**

**(2)6 :163/The Quran with Annotated Interpretation in Modern English by Ali Unal**

**3(Sahih Al-Bukhari Volume 1, Book 10, Hadith #506)**

**3 (Sahih Al-Bukhari Volume 1, Book 11, Hadith # 631)**

**3 (Sahih Al-Bukhari Volume 1, Book 11, Hadith # 688)**

**(4) The Young Person’s Guide to Living Islam, Asli Kaplan, Tughrabooks**

**(5) Usūl al-Fiqh Dr Recep Dogan**

1. [↑](#footnote-ref-2)
2. [↑](#footnote-ref-3)
3. (Sahih Al-Bukhari Volume 1, Book 11, Hadith # 688) [↑](#footnote-ref-4)
4. THE YOUNG PERSON’S GUIDE TO LIVING ISLAM by ASLI KAPLAN [↑](#endnote-ref-2)