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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله حمد الشاكرين، والصلاة والسلام على المبعوث رحمة للعالمين، وهادياً للناس أجمعين.  
صلاةً وسلاماً دائمين إلى يوم الدين، وآله وصحبه ومن تبعهم بإحسان، وسلم تسليماً كثيراً، أما بعد:..

## Qadha-ul-Fawa'it - The Performing of Missed Prayers (Salah)

### ﴿ باب قضاء الفوائت: فوت شده نماز کی قضاء کا مسئلہ ﴾

قال رسول الله صلى الله عليه وسلم: إذا رقد أحدكم عن الصلاة أو غفل عنها فليصلها إذا ذكرها فإن الله عز وجل يقول: أقم الصلاة لذكركى  
(صحيح مسلم رقم الحديث 1569)

Allah ﷻ has stated in the Qur'an: "Perform the Prayer (Salah). Verily, prayer is enjoined on the believers at prescribed times." (Surah An Nisa, 4:103)

If for any reason, other than due to fear for one's life, unintentional oversleeping or forgetfulness, a person was to fail in performing the stipulated prayer at its proper time, they would be guilty of committing a major sin. In the first three generations (Salaf us Saliheen) of Islam, the prayer was never missed due to neglect or laziness. The prayer was never missed intentionally. If after reaching the age of puberty, if any prayers have been missed, it is compulsory to perform them. The obligation of the prayer will remain, even after Repentance (Tawbah), for missed prayers. Any Farad missed Salah (prayers) it should then be performed and accounted for, as quickly as possible through Qadha Salah. (Khutabhaat, Fatawa Rashidia p352)

العلامة محمد بن عبدالرحمن الشافعى رحمه الله: واتفقوا على وجوب قضاء الفوائت (رحمة الأمة صفحة 46)

Allama Muhammad bin Abdur Rahman said that 'All people of knowledge from the Ummah regard the performing of missed Salah as Wajib and are united upon this. This is regarded as Ijma' (Rahamatul Umma p46)

It is related from Ibn Abbas ؓ that the Prophet ﷺ stated: 'Whosoever joins 2 prayers together (for example if someone was to read Zohar and Asr together) without a valid reason, he has passed through one of the doors from among the doors leading to Major sin.' (Sunan Tirmidi v1, p48, Mustadarak Hakim v1, p275)

The Prophet ﷺ stated: 'If the prayer of any person is missed, it is as if he has lost his family, wealth, and property in an instance.' (Sahih Ibn Hiban, Musnad Ahmad) Women who missed prayers in the state of menstruation, do not need to perform Qadha Salah for these missed prayers. (Sunan Abu Dawood)

### It is Compulsory to make up the prayers missed due to forgetfulness, intentional laziness and neglect:

Sayyidina Abdullah ibn Aboos ؓ stated: 'The Prayer is classified as missed when the time for the next prayer comes in (and one has not yet prayed). (Tahawih v1, p114)

In this condition the Shari ruling is that, if it so happens that a Salah is missed (the compulsory time to offer a specific Salah has lapsed and it has not been offered) due to laziness or forgetfulness, intentionally or unintentionally... it is Compulsory to make up this prayer by offering Qadha Salah. This is true, whether the number of prayers missed is few or many.

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The Prophet ﷺ stated: 'When any one amongst you sleeps at the time of Salah or leaves it due to laziness, when he remembers, he should offer the prayer. Allah ﷻ says: 'Establish Salah for My Remembrance'. (20:14) (Sahih Muslim #1569)

It was asked of the Prophet ﷺ about a person who would sleep at the time of Salah or leave prayers due to forgetfulness. The Prophet ﷺ stated: 'The expiration of this is to pray this Salah whenever he remembers.' (Sunan Nasai, v1, p71)

It is proven from the two Hadith above that it is compulsory to perform Qadha of missed Salah, intentionally or unintentionally. And it is considered a Major sin to intentionally miss praying a Salah in its stipulated time. To make the people understand the gravity of this the Prophet ﷺ recited the verse of Surah Ta-ha. There is no Hadith wherein the Prophet ﷺ has mentioned that Qadha is only required for any given number of missed prayers and for anything above that Qadha is not required. However many prayers are missed, they should be repeated when a person remembers or when he rids himself of his laziness. This is applicable to all prayers that may have been missed by him/her throughout their life.

Allah ﷻ has stipulated that a person is excused from fasting due to illness or if they are on a journey: ‘...he must observe the fast. Another time and the same number of days which one did not fast must be made up.’ (2:185)

There is no limit stipulated within this allowance of leniency mentioned within the Qur’an. The number of days missed must be made up on other days, be it a few days or a few Ramadhans over a number of years.

### **Proof from the action of the Prophet ﷺ and Sahabah ﷺ:**

Once the Prophet ﷺ was on a journey with some Companions ﷺ. They had travelled throughout the night and due to tiredness the Prophet ﷺ stopped at a particular place and rested together with the Sahabah ﷺ. Sayyidina Bilal ﷺ was given the responsibility to stay awake and inform the sleeping companions of the time for the Fajr prayer. However, it so happened that Bilal ﷺ also fell asleep. When the sun rose the Prophet ﷺ awoke and informed all the companions that Allah ﷻ had taken their souls and if Allah ﷻ so wished he could have returned their souls before day break. The Prophet ﷺ then stated: ‘When any of you sleeps or forgets to pray, then it is compulsory that they perform the missed prayer when they awake or remember.’ (Sahih Bukhari p84, #597/ Sunan Abu Dawood p70, #435)

The performing of the missed prayer is compulsory. This is due to the fact that to pray the Salah in its ordained time is compulsory. When the prayer is missed, it is therefore compulsory to perform that missed prayer. To perform the missed prayers in the specific order is also compulsory whether the prayer was missed with or without a valid reason. Those that do not regard performing missed Salah as compulsory are wrong and are in ignorance. (Sharah Muslim Vol 1 p238)

Sayyidina Ibn Masud ﷺ stated: ‘On the day of the battle of the trench, the polytheists caused the Prophet ﷺ and the Companions ﷺ to miss 4 prayers (Zohar, Asr, Magrib and Isha). Up to a point that much of the night had passed, the Prophet ﷺ then told Bilal ﷺ to give the Azan. Iqamah was then given and Zohar was prayed, then Iqamah was given and Asr was prayed, then Iqamah was given and Magrib was prayed and then finally Iqamah was given and Isha was prayed. (Sunan Tirmidi p43, Sunan Nasai p85)

In this Hadith the prayers are made up in the order they are ordained to be prayed. From this it is understood that to pray in the given order is compulsory. If the number of missed prayers are more than 5 in number and there is a danger that the present prayer may also be missed due to repeating them, in this instance the requirement of praying in sequential order is no longer compulsory. (Musnad Abdur Razaq v2, p4, Kabeeri p530, Sharah Niqaya v1 p109)

### **The Rulings of the 4 Madhabs in respect of missed prayers:**

The order of praying Qadha Salah for Compulsory missed prayers from the Prophet ﷺ through Sahih Ahadith has been confirmed and agreed upon by all the 4 great Imams of Fiqh. The repeating of the missed Compulsory prayers is necessary no matter how few or many they may be.

**Hanafi Fiqh:** The well known Hanafi Scholar Allamah ibn Nujaim رحمه الله writes: ‘It is compulsory to make up all those Salah which are not performed within their required time. Whether this is due to forgetfulness, sleep, intentional or unintentional or they be few or many in number.’ (Al Bahrur Ra’iq, v2, p141)

**Maliki Fiqh:** Imam Malik رحمه الله states: ‘The person who forgets to read a great number of prayers or intentionally left praying them... it is Compulsory for him to make them up according to the best of his capacity. He should attend to his necessities (of the world etc) and then return to performing those missed

(compulsory) prayers until such a time that he has made up all the prayers he missed in his life.’ (Al Madunatul Qubra, vol1, p215)

Allamah Dasooqi Maliki رحمه الله states: ‘The one who has missed his compulsory prayers should make up 2 or more or his missed compulsory prayers in a day, so that he may be able to make them up as quickly as possible. This is said due to the fact that, it may be that, death comes before he can fulfil praying all his missed (compulsory) prayers.’ (Hashiatul Dasooqi Alal Sharhil Kabeer, v1, p263)

**Hanbali Fiqh:** More often than not the Ghair Muqalideen (so called Ahle Hadith and Salafi) refer to the Hanbali Madhab to justify the non-performance of Qadha Salah. It is wrong to lay this claim and use the Hanbali Madhab as principle for not performing the Compulsory Qadha of missed prayers.

Allamah Mardawi رحمه الله who was regarded as the most authentic of the Hanbali scholars in the early generations, writes: ‘That person who has missed many of his prayers, it is compulsory upon him to make up these prayers immediately. The making up of the missed prayers should be completed as quickly as possible but not to the extent that there is a danger to the person’s body and health in doing so (so quickly). (Al Insaaf, v1, p442)

Allamah Ibn Taymiyyah رحمه الله has related all the statements of the Imam of Fiqh and agreed with their statements in respect of making up missed compulsory prayers. He further writes: ‘That person who has missed compulsory prayers, it is necessary upon him to immediately make up these prayers (offer them), whether those compulsory prayers were missed due to forgetfulness or intentionally not prayed. This is the unanimous verdict and ruling of Imam Abu Hanafi, Imam Malik and Imam Shafi رحمه الله.’ (Fatawa Shaykhul Islam Ibn Taymiyyah, v23, p259)

Allamah Ibn Taymiyyah رحمه الله writes in another place: ‘When a person has missed many prayers, then to offer Qadha for those missed prayers is better than performing Nawafil. However, if the missed prayers are few in number then it is good to offer the Sunnah prayer together with the Fara’id that has been missed.’ (Fatawa Shaykhul Islam Ibn Taymiyyah, v22, p104)

**Shafi Fiqh:** The performing of the missed prayer is compulsory. This is due to the fact that to pray the Salah in its ordained time was compulsory. When the prayer is missed, it is therefore compulsory to perform that missed prayer. To perform the missed prayers in the specific order is also compulsory whether the prayer was missed with or without a valid reason. Those that do not regard performing missed Salah as compulsory are wrong and in ignorance. (Sharah Muslim Vol 1 p238)

### **To repeat the Witr prayer of Isha is also necessary:**

Sayyidina Buraida رضي الله عنه related that the Prophet ﷺ stated: ‘The Witr of Isha is Truly Wajib’. The Prophet ﷺ then said three times ‘Whoever does not read the Witr of Isha prayer is not from amongst us (Muslims).’ (Hakim v1, p305, Abu Dawood v1, p201)

Imam Sha’bi, Ata bin Abi Reba, Hasan Basri, Mujahid رحمه الله all state to never leave out the Witr prayer, even if the sun comes out, then perform it if you have missed it. (Musanaf Ibn Abi Shayba v2, p290)

The Mujtahid scholars are unanimous upon the fact that it is compulsory of the witr of Isha to be performed if it is missed. However, the difference merely lies in the fact that Imam Abu Hanifa رحمه الله regards the Witr of Isha as a Wajib prayer and the other 3 Imams (Shafi, Hanbali, Maliki) regard the Witr of Isha as Sunnah. Nonetheless, the performing of the Witr is regarded as compulsory by all the Imams irrespective of the classification of the Salah.

Imam Ibrahim Nakha’i رحمه الله stated: ‘Ibn Umar رضي الله عنه used to read his Nawafil prayers on his mount when travelling, no matter which way the animal was facing. However, when it came to the time for the Fard and Witr of Isha, Ibn Umar رضي الله عنه would get off his animal and read on the ground.’ (Muwata Imam Muhammed p124)

It is related from Sayyidina Ibn Umar رضي الله عنه that the Prophet ﷺ stated: ‘When the time for Subah Sadiq commences, this signals the end of the time for the prayers of the night and Witr. Therefore you should read the Witr before Subah Sadiq.’ (Sunan Tirmidhi #468)

It is clear from the above narration that the time for performing Witr is from after Isha to the commencement of Subah Sadiq. If this time is missed, then Qadha for the Witr Salah should be made.

There is a little difference on the rulings of the Mujtahid scholars as to what time the Witr can be made up if it is missed. Imam Azam Abu Hanifa رحمه الله and Imam Shaf'i رحمه الله state that there is no limit to the performance of the Qadha of Witr, they regard it with the same principle as the Fard Salah, meaning, Qadha for Witr has to be performed as long as a person has the ability (life and physical capacity). The justification for this ruling by these illustrious scholars is that the very same words that the Prophet ﷺ used when mentioning the performance of Qadha for the Fard Salah have been used in relation to the Witr Salah also.

There is a ruling in the Hanafi Fiqh that states 'for the person who has never had to perform a Qadha Salah in their life'... if they were to miss the Witr prayer after Isha, it should be prayed before the performance of the Fard for Fajr the following day, otherwise the Fard of Fajr will not be valid. (Bazlul Majhood, vol 2, p330).

Imam Malik رحمه الله and Imam Ahmed bin Hanbal رحمه الله state that the time for performing Qadha for a Witr prayer is only until the following Fard of Fajr. If the Witr is not performed within this time, then there is no Qadha required for it. Imam Ibrahim Nakha'i رحمه الله states that the Qadha for Witr can be performed up until sunrise and not after that.

Hasan Basri and Sha'bi رحمه الله have related from Sayyidina Ibn Umar رضي الله عنه that the Qadha for Witr can be performed until Zawal of the following day. (Naylul Awtaal)

Only Fard Salah and Witr of Isha need to be performed as Qadha Salah. If today's Sunnah Salah of Fajr is missed, then one should not perform it after the Fard of Fajr but after the sun has risen, up until Zawaal of the same day. Sayyidina Ibn Umar رضي الله عنه when he missed the two Sunnah Salah of Fajr would pray these Salah after sunrise on the same day NOT after the Fard of Fajr. (Muwata Imam Malik p112, Tirmidi p96, Musanaf Ibn Abi Shayba v2 p255)

The Fuqaha have stated that there is leniency for the performance of Qadha Salah before and after the Fajr and Asr Salah. However, it should be noted that even Qadha is not to be performed at the times when it has been ordained not to pray, namely, the exact time when the Sun is rising, the Zawal period (the zenith) and the time preceding sunset.

Sayyidina Uqba bin Amir Jahni رضي الله عنه has related from the Prophet ﷺ that it is not permissible to pray Salah or pray over the dead (Salatul Janazah) in the above 3 stated times either. (Sahih Muslim v1, p276, Sunan Tirmidi p167, Sahih Bukhari v1 p82)

The most expedient manner to make up missed prayers is that a Qadha should be performed together with every Fard that is prayed throughout the day. If somebody has a great number of prayers to make up they can increase the number of Qadha that is prayed throughout the day 2, 3 or 4 extra prayers etc. It should also be noted that when praying the Qadha prayers the intention for doing so should also be made.

### **نماز کا فدیہ: The Kaffarah for Qadha Salah**

Whether the number of missed prayers are small or great, it is compulsory to perform Qadha for them. It is not sufficient to only make Tawbah for missing them. Those people who state that there is no Qadha for Salah that is missed or that the performance of a special prayer in the last Friday of Ramadhan fulfils Qadha of all previous missed prayers are completely wrong. There are sufficient proofs above to prove the necessity of performing Qadha for missed prayers, which were intentionally or unintentionally missed.

It is mentioned in the Quran that those people who missed their Fard fasts and do not have the capacity to perform them, they are to compensate this obligation by feeding a poor person 1 meal for each fast that is missed.

Imam Muhammad رحمه الله states in the line of caution: 'Those people who make the intention to perform their missed prayers in their life should endeavour to do so, however, prior to being able to complete the Qadha prayers they pass away, Kaffarah should be made for each missed prayer they failed to perform in the same

manner as the fast of Ramadhan. A person should seek to recompense the missed prayers through the performance of Qadha to the best of their ability.’ (Radhul Mukhtar, vol1, p541)

It should be noted that those people who bequeath that Kaffarah is made for them if Qadha salah or fasts are remaining after their death, this can be discharged from a third of the wealth that is left by this individual. If the compensation for Salah and fasts exceeds the amount attained from one third of the inherited wealth, it is not compulsory upon the family to pay Kaffarah from a portion greater than this. This is due to the fact that the Prophet ﷺ has stated that it is the right of the family to inherit two thirds of a person’s wealth. If a person wished to utilise their wealth as Sadaqah after their death in the form of a will, it can only be to the amount of one third of their wealth, the rest is the due right of the family they leave behind.

May Allah ﷻ place in our hearts the love and importance of praying each prayer at its ordained time and with Jamat. آمين Ameen!

والله وحده هو المسؤول والمستعان وهو الهادي إلى سبيل الخير والسلام .  
مفتى محمد يوسف دُنْكَا (عفاله عنه)

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