

20013 - Making up prayers at times when prayer is disallowed

the question

People say that no kada(due)prayer can be offered immediately after the 'Asr' prayer. Please help by giving me a comprehensive answer regarding this saying.

Detailed answer

Praise be to Allah.

Firstly – there are some times at which the Prophet (peace and blessings of Allah be upon him) disallowed prayer. These are:

- 1 – From after Fajr prayer until the sun has appeared and risen to the height of a spear, i.e., approximately fifteen minutes. (al-Sharh al-Mumtī', 4/162).
- 2 – The time when the sun is at its zenith in the middle of the sky. This is a short time before the time for Zuhr prayer begins, approximately one-quarter of an hour or twenty minutes. (Fatawa al-Shaykh Ibn Baaz, 11/286). Some of the scholars said that it was shorter than that. Ibn Qaasim (may Allah have mercy on him) said that it is a brief time period, not even long enough to pray, only enough to say the takbeer to start the prayer. (Haashiyat Ibn Qaasim 'ala'l-Rawd al-Murabba', 2/245)
- 3 – After 'Asr prayer until the sun sets.

These three times were mentioned in many ahaadeeth in which the Prophet (peace and blessings of Allah be upon him) forbade praying at these times. These ahaadeeth include the following:

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1 – Al-Bukhaari (586) and Muslim (728) narrated that Abu Sa’eed al-Khudri (may Allah be pleased with him) said: “The Messenger of Allah (peace and blessings of Allah be upon him) said: ‘There is no prayer after ‘Asr prayer until the sun has set, and no prayer after Fajr prayer until the sun has risen.’”

2 – Muslim (832) narrated that ‘Amr ibn ‘Abasah al-Sulami (may Allah be pleased with him) said: “I said, ‘O Prophet of Allah, tell me what Allah has taught you and I do not know, tell me about the prayer.’ The Messenger of Allah (peace and blessings of Allah be upon him) said: ‘Pray Subh (Fajr) prayer, then do not pray until the sun has appeared and risen... then pray for your prayer is witnessed and attended (by the angels), until the shadow of a spear points due north – which is the time when the sun is in the middle of the sky – then stop praying, for at that time Hell is stoked up. When the shadow turns – which is the beginning of the time for Zuhr – then pray, for your prayer is witnessed and attended (by the angels), until you pray ‘Asr. Then stop praying until the sun sets...”

Secondly: what is meant by making up prayers (qada’) is doing the prayer after the time for that prayer is over. The made-up prayer may be either fard (obligatory) or naafil (supererogatory).

Fard prayers: The Muslims must pray regularly at the times defined by Allah for each prayer. Allah says (interpretation of the meaning):

“Verily, As-Salaah (the prayer) is enjoined on the believers at fixed hours”[al-Nisa’ 4:103]

Delaying the prayer until its time is over without a reason or excuse is haraam, and it is a major sin.

If the Muslim has an excuse, such as sleeping or forgetting, and he was not able to do the prayer on time, then he must make up the prayer when that reason no longer applies, even if that is at one of the times when prayer is disallowed. This is the view of the majority of scholars. See al-

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Mughni, 2/515.

The evidence for that is the words of the Prophet (peace and blessings of Allah be upon him):
“Whoever sleeps and misses the prayer or forgets it, let him pray it when he remembers.”
(Narrated by al-Bukhaari, 597; Muslim, 684)

Naafil prayers: the scholars differed with regard to making them up at times when prayer is disallowed. The correct view is that they should be made up. This is the view of al-Shaafa’i (may Allah have mercy on him). See al-Majmoo’, 4/170. It was also the view favoured by Shaykh al-Islam Ibn Taymiyah (may Allah have mercy on him), as stated in al-Fatawa, 23/127. This is indicated by a number of ahaadeeth, such as:

The report narrated by al-Bukhaari (1233) and Muslim (834) from Umm Salamah (may Allah be pleased with her), that the Prophet (peace and blessings of Allah be upon him) prayed two rak’ahs after ‘Asr, and she asked him about that. He said: “Some people from ‘Abd al-Qays came to me and distracted me from praying two rak’ahs after Zuhr, so I did them now.”

Ibn Maajah (1154) narrated that Qays ibn ‘Amr said: the Prophet (peace and blessings of Allah be upon him) saw a man praying two rak’ahs after he had prayed Fajr prayer. The Prophet (peace and blessings of Allah be upon him) said, “Are you praying Fajr twice?” The man said to him, “I did not pray the two rak’ahs that come before it, so I prayed them now.” The Prophet (peace and blessings of Allah be upon him) remained silent. This was classed as saheeh by al-Albaani in Saheeh Ibn Maajah (984). Ibn Qudaamah (may Allah have mercy on him) said: the fact that the Prophet (peace and blessings of Allah be upon him) remained silent indicates that it is permissible. (al-Mughni, 2/532).

And Allah knows best. May Allah bless our Prophet Muhammad and grant him peace.