



Questions about
missed salah
answered by the Amir of Ahl al-Sunnah



Presented by
Majlis Al-Madina-tul-'Ilmiyyah
Translated into English by
Translation Department (Dawat-e-Islami)

امیر اہل سنت سے قضا نمازوں کے بارے میں سوال جواب

Questions about missed salah answered by the Amir of Ahl al-Sunnah

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THIS booklet was presented in Urdu by *Madinah al-Ilmiyyah*. **Translation Department (Dawat-e-Islami)** has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Department on the following postal or email address with the intention of earning reward (*thawāb*).

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Questions about missed salah answered by the Amir of Ahl al-Sunnah

An English translation of ‘*Qazā Namāzoun ke Bāre Mein Sawāl Jawāb*’



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1st Publication: Ramadan 1444 AH – (March 2023)
Translated by: Translation Department (Dawat-e-Islami)
Publisher: Maktaba-tul-Madinah
Quantity: -

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du‘ ā for reading this book

Read the following *du‘ ā* (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study إِنَّ شَاءَ اللَّهُ:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah عَزَّوَجَلَّ! Open the doors of knowledge and wisdom for us and have mercy on us! O the One Who is the most glorious and honourable! (*al-Mustatraf*, vol. 1, p. 40)

Note:

Recite *ṣalāt* upon the Prophet ﷺ once before and after the *du‘ ā*.

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Questions about missed salah answered by the Amir of Ahl al-Sunnah

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Questions about missed salah answered by the Amir of Ahl al-Sunnah¹

Du‘ā of the Amir of Ahl al-Sunnah’s successor:

O Allah! Whoever reads or listens to the 21-page booklet entitled, “*Questions about missed salah answered by the Amir of Ahl al-Sunnah*”, may he never miss a salah for the rest of his life, and may he be forgiven without accountability!

أَمِينَ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The excellence of reciting *ṣalāt* upon the Prophet ﷺ

The final Prophet ﷺ said to a person who praised Allah and recited *ṣalāt* upon finishing salah: “Make *du‘ā*; it will be accepted. Ask; you shall be granted.”²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ This booklet consists of questions asked to the Amir of Ahl al-Sunnah and his answers.

² *Sunan al-Nasā'i*: 1, 281

Q: What warnings have been mentioned regarding those who do not offer salah?

A: The greatest misfortunate of he who does not offer salah, is that he is disobedient to Allah and His Messenger ﷺ. Allah has given the command to offer salah in many places of the Quran, yet such a person does not obey these commands. The final Prophet ﷺ also commanded us to establish salah on countless occasions, but again, such a person does not act upon this order. This is a person's own misfortune. There is a specific gate of Hell through which the one who intentionally misses a single salah will be made to enter.¹

The Reviver of Islam and the Imam of Ahl al-Sunnah, Imam Aḥmad Razā Khān رَحْمَةُ اللَّهِ عَلَيْهِ explains, "Whoever misses salah is worthy of being punished for thousands of years in Hell."²

All Muslims must establish salah in every case, for what use is a person otherwise? Children and other members of the household must be continually encouraged to offer salah. Even if they do not offer it, we will still be rewarded for our words (i.e., giving the call to righteousness). By continuing to support, encourage and advise them, they shall begin to offer salah also
إِنْ شَاءَ اللَّهُ.

¹ *Hilyat al-Awliyā*:10,590

² *Al-Fatāwā al-Razawīyyah*, vol. 9, p. 158

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We would previously see the words *namāz qāim karo* (establish salah) written on blackboards and other visible locations. After regularly seeing these reminders, we came to realise that salah is very important and we must not abandon it. If we make mention of salah in our conversation from time to time, those listening to us will be continuously encouraged. In this manner, they will start to offer salah and **إِنْ شَاءَ اللَّهُ** masjids will also become full.¹

Q: Is *qaḍa ‘umri*² necessary?

A: *Qaḍa ‘umri* is *fard*. Atoning for this means that the person who missed salah must repent for it, as well as perform any he missed.

Q: Which salah does *qaḍa ‘umri* apply to?

A: *Qaḍa ‘umri* only applies to *fard* and *witr* prayers, which amounts to 20 units daily: 2 *fard* units of *fajr*, 4 of *zuhr*, 4 of *‘aṣr*, 3 of *maghrib*, 4 of *‘ishā* and 3 units of *witr*.³ Sunnah and *nafl* units are not made up for.⁴

Q: What time of the day can missed salah be offered?

A: There are 3 times in which offering salah is disliked (makrooh): from sunrise until 20 minutes thereafter, during

¹ *Malfūzāt-i-Amir-i-Ahl al-Sunnat*, vol. 1, p. 242

² Making up for salahs that were missed throughout one’s lifetime.

³ *Malfūzāt-i-A’la Hazrat*, p. 125

⁴ *Jannati Zaywar*, p. 274; *Fatāwā Razawiyyah*, vol. 8, pp. 146-148; *Malfūzāt-i-Amir-i-Ahl al-Sunnat*, vol. 2, p. 274

Questions about missed salah answered by the Amir of Ahl al-Sunnah *ḍaḥwa al-kubrā*, and 20 minutes preceding sunset. Apart from these timings, missed salah can be offered at any time.¹

Q: Can missed salah be offered at home?

A: Missed salah **should** be offered at home. It is not permissible for one to offer missed salah in front of people within the masjid in such a manner that they become aware that he is offering missed salah.² If all those present have missed the same salah, then they may offer it in congregation.³ If a person missed a salah, he should not allow others to become aware of it. This is because intentionally missing a salah without a valid excuse is a sin, and this should not be disclosed to others.⁴

Q: **اَلْحَمْدُ لِلّٰهِ** After joining the religious environment of Dawat-e-Islami, a person develops the mindset to offer salah on time. Please mention an easy way to calculate previously missed salah so that they may be promptly offered.

A: It is *wājib* to make up for missed salahs as quickly as possible.⁵ Missed salah will not be excused merely through repenting. The sin of missed salah will only be forgiven after they are made up for. If a person does not make up for his missed prayers yet

¹ *Fatāwā Hindīyyah*, vol. 1, p. 52; *Malfūzāt-i-Amir-i-Ahl al-Sunnat*, vol. 7, p. 313

² *Durr al-Mukhtār*, vol. 2, p. 650

³ *Fatāwā Hindīyyah*, vol. 1, p. 55

⁴ *Malfūzāt-i-Amir-i-Ahl al-Sunnat*, vol. 2, p. 363

⁵ *Al-Durr al-Mukhtār*, vol. 2, p. 646

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continues repenting, then this is not [true] repentance, as the sin is still upon him.¹

If a person wishes to calculate missed salahs for several years, he should calculate from the time that he attained puberty. If he does not recall the age at which he became pubescent, he should calculate from the age of 12 years (according to the lunar calendar). Females should calculate from the age of 9 years (according to the lunar calendar also).

Males become pubescent between the ages of 12 and 15, whereas females do so between the ages of 9 and 15. Only the *fard* units will be made up for, as well as the 3 units of *witr*. Like this, it will come to 20 units daily.²

It is a commonly held belief among the public that one missed salah should be offered alongside each daily salah. This is not the case. It is *wājib* for a person to offer all salahs as quickly as possible and free themselves from this responsibility. Aside from necessary actions, earning a living, eating, drinking, sleeping and other matters that a person cannot get by without, he must devote all the time he has towards offering his missed salahs so that he may absolve himself of this obligation.³

¹ *Durr al-Mukhtār*, vol. 2, p. 627

² *Al-Fatāwā al-Razawīyyah*, vol. 8, pp. 154-157

³ *Durr al-Mukhtār*, vol. 2, p. 646; *Bahār-i-Sharī'at*, vol. 1, p. 706, part 4; *Malfūzāt-i-Amir-i-Ahl al-Sunnat*, vol. 2, p. 363

Q: How should *ṣāḥib al-tartīb*¹ offer his missed prayers?

A: If a person is *ṣāḥib al-tartīb*, he must make up the previous salah before offering the next.² For example, if a person missed ‘*ishā*’ salah and has fewer than 6 prayers to make up for, then it is *farḍ* upon him to make up for his missed salah before offering *fajr*. If he offers *fajr* salah before making up for his missed prayer (‘*ishā*’ salah in this example), it will not be valid.

If the time remaining for *fajr* is less, to the extent that he shall miss *fajr* entirely if he begins making up for his missed salah, then there is no harm in offering *fajr* first, in which case it will be considered valid.³ He must still also make up for any missed salah, however.

If a person has missed more than 6 salahs, i.e., the time of the 6th salah has ended, he will no longer remain *ṣāḥib al-tartīb*. In this case, he is permitted to first offer the salah of that time or make up for any salah he has missed.⁴

Those who have many missed salahs should not be confused and think none of their salahs are accepted. This is not the case. If they are not *ṣāḥib al-tartīb*, they should continue offering

¹ The one who has missed fewer than 6 salah.

² *Bahār-i-Sharī‘at*, vol. 1, p. 703, part 4

³ *Bahār-i-Sharī‘at*, vol. 1, p. 703, part 4

⁴ *Bahār-i-Sharī‘at*, vol. 1, p. 705, part 4

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their missed salahs alongside their current ones, as it is *wājib* for them to make up for any missed ones as quickly as possible.¹

Q: If someone has missed salahs to make up for, are any of their *nafl* salahs accepted?

A: As long a person still has *fard* prayers to make up for, none of his *nafl* are accepted. The Reviver of Islam and Imam of Ahl al-Sunnah, Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ cites on page 179, volume 10 of his renowned *al-Fatāwa al-Razawiyyah*:

When the first Caliph of Islam, Sayyidunā Abū Bakr Ṣiddīq رَضِيَ اللهُ عَنْهُ was close to passing away, he called for the second Caliph of Islam, Sayyidunā ‘Umar b. al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ and said, “Fear Allah, O ‘Umar! Know there are some actions done for Allah during the day, which He does not accept if performed at night. Know there are some actions done for Allah during the night, which He does not accept if performed during the day. And be aware that no *nafl* is accepted until the *fard* is fulfilled.”²

In his well-known book *Futūḥ al-Ghayb*, the Crown of the Saints, Shaykh ‘Abd al-Qādir Jilānī رَحْمَةُ اللهِ عَلَيْهِ presents the following example of he who abandons the *fard* and offers *nafl* instead:

¹ *Malḡūzāt-i-Amir-i-Ahl al-Sunnat*, vol. 1, p. 438

² *Hilyat-ul-Awliyā*: 83

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His example is like someone summoned by a king in order to serve him, yet he does not present himself and instead remains in the service of his (the king's) servant.

He further mentions, "If he leaves the *farḍ* yet occupies himself with the sunnah and *nafl*, they will not be accepted, and he will be disgraced."¹

Sayyidunā Imam Shihāb al-Millāh wa al-Dīn Suharwardī رَحْمَةُ اللهِ عَلَيْهِ narrates from Sayyidunā Khawwāṣ رَحْمَةُ اللهِ عَلَيْهِ in 'Awārif Sharīf,

We have been informed that Allah Almighty does not accept any *nafl* until the *farḍ* is fulfilled. Allah Almighty says to such people, "Your example is similar to the evil person who presents a gift before repaying his debt."²

The Reviver of Islam, the Imam of Ahl al-Sunnah, Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ states, "As long as one still has *farḍ* to fulfil, none of his *nafl* is accepted."³

However, once he fulfils all his obligations (*faraiḍ*), then we have hope in Allah Almighty that his *nawāfil* will be accepted too, for the thing that was acting as an obstacle in the acceptance of his *nawāfil* has now been removed.

¹ Futuh al-Ghayb, p. 120

² 'Awaarif al-Ma'arif, p. 191

³ Malfuzaat-e-A'la Hazrat, p. 126

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Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ further mentions, “There is hope that the actions whose acceptance was stopped due to a sin, they will also be accepted upon the sin being expiated for, with the permission of Allah Almighty.”¹

An appeal

Therefore, it is a humble request that if you have missed any prayers, you should offer them in place of *nawāfil*. This is so that you can relieve yourself from the responsibility of due *farāid* upon you as quickly as possible, as missed prayers are of greater importance than *nawāfil*. The erudite Ḥanafī jurist, Muftī Amjad ‘Ali al-A’zamī رَحْمَةُ اللهِ عَلَيْهِ states:

Missed prayers are more important than *nawāfil*, meaning, in the time that one offers *nawāfil*, he should leave them and make up for his missed prayers instead so that he is freed of this responsibility. However, he should not abandon the *tarāwiḥ* prayer and the 12 units of Sunnah *mu’akkadah* (2 sunan of *fajr*, 6 sunan of *zuhr*, 2 sunan of *maghrib* and 2 sunan of *‘ishā*).²

Khalīl al-Millāh, ‘Allamah Muftī Muhammad Khalīl Khān Qādirī رَحْمَةُ اللهِ عَلَيْهِ comments under this, “And he should remain hopeful that his Lord Almighty, through His special grace, will

¹ *Al-Fatāwā al-Razawīyyah*, vol. 10, p. 182

² *Bahār-i-Sharī‘at*, vol. 1, p. 706, part 4

Questions about missed salah answered by the Amir of Ahl al-Sunnah grant him the reward of those *nawāfil* as well in whose times he offers his missed prayers. **وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ**.¹

Q: If a person is in a state of impurity but does not remember that he is, and he offers some prayers in this state, what will be the ruling regarding such prayers?

A: Those prayers which are offered in a state of impurity, i.e. without performing ghusl, are not valid at all; it is necessary to offer them again.² If their time has ended, one should make up for the *farḍ* units, and if this occurs with *witr*, then one must make that up too. There is no missed salah for the sunan and *nawāfil*.³

Q: If one offers missed prayers during a journey, should they be offered in full or as *qaṣr* (shortened)? Also, can missed *‘aṣr* and *fajr* prayers be offered before the azan of *‘aṣr* and *fajr*, or will they be offered after the azan?

A: If the salah was missed during a journey, then regardless of whether it is offered in travel or residence (e.g. in one’s own city), it will be offered as *qaṣr*, as it was the shortened prayer which was missed. Likewise, if the prayer was missed whilst one

¹ *Sunni Jannati Zaywar* p. 240; *Malfuzaat-e-Amir Ahl al-Sunnat*, vol. 1, p. 63

² *Bahār-i-Sharī‘at*, vol. 1, 9. 282, part 2

³ *Al-Durr al-Mukhtār Ma’a Radd al-Muhtār*, vol. 2, p. 633; *Malfuzaat-e-Amir Ahl al-Sunnat*, vol. 2, p. 274

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was a resident, then irrespective of whether it is offered during a journey or in residence, it will be offered in full.¹

It is not necessary for the azan of *fajr* and *‘aṣr* to take place in order to offer the *fajr* and *‘aṣr* prayer that was missed, nor is it necessary for it to be in the time of *fajr* or *‘aṣr*. Rather, the ruling is that the missed prayers should be offered as soon as possible.²

Q: If *fajr* salah is missed, should it be offered the next day within the time of *fajr*, or can it be offered at any point during one’s lifetime? Also, will the sunan of *fajr* be offered as well when making up for *fajr* salah?

A: If the sunan of *fajr* are missed, they will not be made up for, and one will not be sinful for not making up for them either, as only *farḍ* prayers are made up for. However, if one wishes to offer the missed sunan of *fajr*, it is *mustaḥabb* to offer them between the time of *ishrāq* (which is 20 minutes after the sunrise) and *niṣf al-nahār* (midday according to *sharī‘ah*). It does not remain even *mustaḥabb* after the passing of this time.^{3,4}

¹ *Radd al-Muḥtār*, vol. 2, p. 650

² *Al-Durr al-Mukhtār*, vol. 2, p. 646; *Malfuzaat-e-Amir Ahl al-Sunnat*, vol. 3, p. 566

³ The Reviver of Islam, the Imam of Ahl al-Sunnah, Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ states, “If they (sunan of *fajr*) are missed along with the *farḍ*, then they can be offered until the time of *ḍaḥwa al-Kubrā*, not after this. And if the *farḍ* units are offered but the sunan are left, it is *mustaḥabb* to offer them after the sun has fully risen; it is not permissible before the sunrise.” (*Al-Fatāwā al-Razawiyah*, vol. 8, p. 145)

⁴ *Radd al-Muḥtār*, vol. 2, p. 550; *Malfuzaat-e-Amir Ahl al-Sunnat*, vol. 7, p. 241

Q: Many people still have lots of missed prayers to offer. Should they offer their missed prayers or give preference to the *tarāwīḥ* prayer?

A: If one has missed prayers to make up for, then they will be given preference. However, this does not mean that the *tarāwīḥ* prayer and other *sunan mu'akkadah* prayers can be omitted due to this. Moreover, it is not necessary to offer *qaḍa 'umrī* only in Ramadan, rather, it can be offered throughout the year outside of Ramadan too. It is by no means permitted to miss *tarāwīḥ* prayer for this reason. After completing all his necessary chores, a Muslim should fulfil any *qaḍa 'umrī* that is due upon him. Alongside this, he should also keep offering *sunan mu'akkadah* and *tarāwīḥ* prayers.¹

Q: Can a pregnant woman offer her missed prayers whilst seated?

A: The rulings pertaining to a pregnant woman are very complex; she will not be permitted to offer salah whilst seated just because she is pregnant. However, if she is excused from prostrating, then she is excused from standing (*qiyām*) too.²

¹ *Malfuzaat-e-Amir Ahl al-Sunnat*, vol. 6, p. 241

² *Al-Durr al-Mukhtār Ma'a Radd al-Muhtār*, vol. 2, p. 164

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In this case, she will be permitted to offer salah whilst seated. Therefore, if she offers her missed prayers in this state whilst seated, they will be valid too.^{1,2}

Q: Karachi is a very big city, and it can take 1 to 1.5 hours to get from one part of it to the other. At times, when in a hurry to get to a certain place, we end up missing the *zuhr* salah. Can we shorten the *zuhr* salah when undertaking such a journey?

A: In order to shorten salah, it is necessary for one to be undertaking a journey that is deemed a journey by *sharīʿah*³, and travelling in the same city is not considered a *sharīʿ* journey.

Therefore, one must offer salah in full. However, if a person is a traveller in a city and will stay there for less than 15 days, he is considered a traveller according to the *sharīʿah*. In this case, he can shorten his prayer. But, if he is a resident of Karachi and travels from one place to another whilst remaining within the city, he is not a *sharīʿ* traveller, and therefore, cannot shorten his prayer.

The questioner asked regarding *zuhr* salah, so I would reply by saying that *zuhr* salah generally lasts a long time. Therefore, if the journey takes an hour, an hour and a half, or even two or three hours, there is still enough time to pray; it is unlikely that

¹ For more detail, refer to the booklet entitled “*Kursi Par Namaz Phrnay Kay Ahkam*”.

² *Al-Durr al-Mukhtār*, vol. 2, p. 650; *Malfuzaat-e-Amir Ahl al-Sunnat*, vol. 6, p. 382

³ According to the *sharīʿah*, a traveller is a person who leaves his city with the intention of travelling a distance of 3 days (approximately 92 kilometres). (*Bahār-i-Sharīʿat*, vol. 1, p. 740, part 4)

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one will miss it. However, if he sat on the bus at 4:30pm and *zuhr* is due to end at 5pm, then it is obvious that he will now miss it. In this case, he should offer *zuhr* salah first and then begin his journey. Whenever you wish to travel, select a time that does not overlap with salah timings.

Nevertheless, if the time of salah enters whilst one is on a train, he can pray on a train as well, but there are specific rulings regarding this.¹ Remember that salah is *fard*, and it cannot be omitted.²

Q: Some people assume that *‘aṣr* and *maghrib* salahs have been missed upon passing of a little bit of time. If a person attempts to tell them that there is still time to pray, they refuse to accept. How should such people be advised?

A: It is due to a lack of knowledge. In particular, when *maghrib* is delayed slightly, people begin to say that *maghrib* time has come to an end. In reality, the duration of Maghrib salah is at least 1 hour and 18 minutes in Pakistan. However, it is *makrūh* to delay *maghrib* without a valid excuse to such a time that the

¹ The Reviver of Islam, the Imam of Ahl al-Sunnah, Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ writes, “All prayers are valid in a stationary train. Besides the sunan of *fajr*, all sunan and *nawāfil* are valid in a moving train. However, *fard*, *witr* and the sunan of *fajr* cannot be offered [on a moving train]. One should take precautions that allow him to pray when it (train) is stationary, and if the time is coming to an end, he should pray, and then repeat it when the train comes to a stop.” (*Al-Fatāwā al-Razawīyah*, vol. 5, p. 113)

² *Malfuzaat-e-Amir Ahl al-Sunnat*, vol. 3, p. 286

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stars come close¹, and the one who delays to such an extent without a valid excuse will become sinful.²

Nevertheless, the salah will not be considered missed, as there is still time remaining; if one offers salah, it will be valid. Prayer timetables are available on the website of Dawat-e-Islami as well.³

Q: In Ramadan, the reward for one good deed is equal to 70 good deeds. So, if a person offers one missed salah in Ramadan, will it make up for 70 missed prayers?

A: No. If you offer one missed salah in Ramadan, then only one missed salah would be made up for.⁴

Q: Can missed prayers be offered whilst seated? Also, how is it to recite the same *surah* in missed prayers?

A: Just like prayers offered within their stipulated time, missed prayers must also be offered whilst standing. This is because missed prayers contain *fard* and *wājib* units, in which it is *fard* to stand.⁵

If a person has only memorised one *surah* and does not know any other *surah* besides it, then the same *surah* can be recited in each unit, otherwise, a different *surah* shall be recited in each

¹ *Al-Fatāwā al-Razawīyyah*, vol. 5, p. 153

² *Bahār-i-Sharī'at*, vol. 1, p. 453, part 3

³ *Malfuzaat-e-Amir Ahl al-Sunnat*, vol. 6, p. 424

⁴ *Malfuzaat-e-Amir Ahl al-Sunnat*, vol. 7, p. 166

⁵ *Haashiya al-Tahtaawi A'la al-Maraqi al-Falah*, p. 353

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Q: If a person misses salah during spiritual retreat (*i'tikāf*), will his spiritual retreat become invalid?

A: If he left salah, then there is no doubt that he committed a major and grave sin. However, his spiritual retreat will not be invalidated. If a person was observing the 10-day sunnah spiritual retreat, during which he invalidated his fast, or his fast became invalid due to some reason, or he had to break his fast or leave fasting due to an illness, then his spiritual retreat will also become invalid.¹

Q: Mention the method of paying expiation (*fiḍyah*) for the missed prayers and fasts of the deceased.

A: The number of prayers missed by the deceased should be calculated. In case they did not offer any prayers throughout their life, then it should be calculated from the time they attained puberty. If this is not known either, then the calculation should be made from the age of 12 years for males, and the age of 9 years for females. This calculation should be made in accordance to the Hijri calendar, not the Gregorian calendar, as there is a difference between the two.

All Islamic matters are calculated as per the Hijri calendar. It is unfortunate that Muslims have no attention towards the Hijri

¹ *Faizan-e-Ramadan*, p. 268

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calendar. The Hijri year is also referred to as the Fārūqī year, as it was the second Caliph of Islam, Sayyiduna ‘Umar b. al-Khaṭṭāb رضى الله عنه who officially instated the Hijri calendar.¹ If it is referred to as the *Islamic year*, that is fine too.

Nevertheless, missed prayers and fasts should be calculated in this way using the age of the deceased. After making the calculation, suppose it comes to 1,000 days of missed prayers for example. So, there are 5 daily prayers in a day, but expiation must be given for *witr* prayers also, so it will be equal to 6 payments of expiation for one day.

Likewise, if there are 1,000 days of missed fasts, then one payment of *fidyah* must be made in lieu of each fast. This will add up to 7,000 ‘*fidyah*’ payments. The amount of a single expiation ‘of *fidyah*’ is equal to *sadaqah al-fiṭr* which we give in Ramadan.

For example, the *sadaqah al-fiṭr* this year (1439 AH/2018 CE) was 100 rupees when calculated using wheat, and even more when calculated using raisins and dates.

Keeping this in mind and calculating the *fidyah* amount using wheat, if we were to give the monetary amount of 7,000 *fidyah* expiations to a poor person, it would equate to 700,000 Rupees. If one does not possess this amount, then there is the possibility of performing an Islamic stratagem (*sharʿī ḥīla*) as well over

¹ *Tahzeeb al-Asma*’, vol. 1, p. 47

Questions about missed salah answered by the Amir of Ahl al-Sunnah here. For instance, if a person has 100,000 Rupees for the payment of *fidyah* expiation (equating to 1,000 *fidyah* payments), he should give it to a poor person (as defined by *sharī'ah*) as a *fidyah* expiation amount. After taking possession of the amount, the poor person should return it to him as a gift. Then, after taking possession of it, he should give it as a *fidyah* expiation payment to the poor person again. By doing this 7 times, he will have paid 700,000 Rupees, which equates to the payment of 7,000 *fidyah* expiations.

When calculating the missed fasts, one should take into consideration the calculation of 29 days for those Ramadans which he is certain that they were of 29 days.

For more details, refer to the booklet entitled “*Method of Missed Salah*”, which can be found in the book entitled “*Laws of Salah*”, a publication of Maktaba-tul-Madinah. This booklet can also be acquired separately from Maktaba-tul-Madinah.¹

Q: Sunrise signals the end of *fajr* salah, but if light appears whilst one is offering *fajr* salah, will it be valid?

A: It is necessary to complete *fajr* salah before the first ray of sunlight appears, as “the time of *fajr* is from the rising of the true dawn (*ṣubḥ al-ṣādiq*) until the first ray of sunlight appears.”²

¹ *Malfuzaat-e-Amir Ahl al-Sunnat*, vol. 1, p. 247

² *Bahār-i-Sharī'at*, vol. 1, p. 447

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Therefore, if one was offering *fajr* salah and the first ray of sunlight appeared, the salah will no longer be valid, otherwise it will. This is because light begins to appear from the time of the true dawn, and then this continues to spread until the sun rises.

There are times when the weather is overcast and the sun cannot be seen. In fact, I have heard that the sun is rarely seen in some parts of the world. Therefore, in such cases, salah should be offered in accordance with the prayer timetables of one's country or city.^{1,2}

Q: If a person is affected by jinn and remains unconscious most of the time, is it *wājib* for him to offer missed prayers?

A: It is written in Bahar-e-Shari'at,

If insanity and unconsciousness remain present in all 6 times, whether it is due to jinn or illness, then there is no need to make up for these prayers, and [this is the case] even if the unconsciousness is due to fear of a person or a wild animal. If it is less than this timeframe, then it is *wājib* to make up for them.³

¹ Tauqīt Department of Dawat-e-Islami has published prayer timetables for both Pakistan and abroad; these can be purchased from Maktaba-tul-Madina. Also, in order to find out the prayer timings for anywhere in the world, software for computers, androids and iOS can be downloaded from the website of Dawat-e-Islami (www.dawateislami.net).

² *Mahnama Faizan-e-Madinah*, May 2017, p. 8

³ *Al-Durr al-Mukhtār*, vol. 2, p. 692; *Bahār-i-Shari'at*, vol. 1, p. 72, part 4

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Meaning, irrespective of whether a person scared him, or if he became fearful of an animal, or if he saw a snake which caused him to fall unconscious, in short, he fell unconscious due to any reason and the time of 6 *fard* prayers passed in this state, then all these prayers will be excused. However, if he missed 5 *fard* prayers and regained consciousness before the time of the 6th one ended, then he must offer these *fard* prayers.

Difference between insanity and unconsciousness

There is a difference between insanity and unconsciousness. The one who is affected by insanity seemingly looks to be in his senses, but he is not. At times, such a person swears for no reason, throws stones, utters incoherent words and is not even aware of the state of his clothes; people refer to such an individual as a “crazy person”. However, the person who is unconscious is not awake. The ruling which has been mentioned above applies to both these types of people, i.e. the one who is affected by insanity, and he who is unconsciousness.

(At this point, the honourable mufti commented:) Jinn also make a person insane, causing him to do strange things.¹

Note: The question on page 6 has been inserted by the Weekly Booklet Department, while the answer is that of the Amir of Ahl al-Sunnah دامت برکاتہم العالیہ.

¹ Malfuzaat-e-Amir Ahl al-Sunnat, vol. 8, p. 339

A misconception regarding missed prayers and the farewell Friday

On the final Friday of Ramadan, some people offer missed prayer in congregation, and they believe that this one prayer will make up for all the prayers that they have missed throughout their lives. The Reviver of Islam, the Imam of Ahl al-Sunnah, Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ states in relation to this, “This method of making up for missed prayers which has been invented is a most repugnant innovation. The narration mentioned in this regard is a forgery, and this action is strictly forbidden.”¹

¹ *Al-Fatāwā al-Razawīyyah*, vol. 8, p. 25

Statement of the Amir of Ahl al-Sunnah وَأَمَّا بِرِضْوَانِهِمُ الْقَائِمِينَ

It is natural for children to copy their elders. If salah is offered at home, the children shall naturally copy this and offer salah themselves. If (مَعَادُ اللَّهِ) music and dancing occur at home, the child will go on to emulate this instead.

(126 Statements from the Amir of Ahl al-Sunnah, p. 9)



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