

The Ruling Of Offering Isha At The Time Of Fajr By Mistake

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(Dawateislami)

Question

What is the ruling according to the esteemed Islamic scholars and Muftis of the sacred Shariah regarding the situation where an individual, believing it to be the time of Isha, offers Isha Salah during the Fajr time? Would this Salah be considered as Qada, or is it necessary for the person to perform Qada once again?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Before delving into the answer, it's essential to grasp that, for the validity of Salah, explicitly intending 'Ada' (offering Salah in its stipulated time) or 'Qada' (make-up Salah) is not a prerequisite. A Qada Salah with the intention of Ada and an Ada Salah with the intention of Qada are both valid.

If someone, under the assumption that the time for a particular Salah is still ongoing, offers that Salah while, in reality, the time has elapsed, then, in this scenario, the Salah remains valid as Qada. This is because it was offered as a make-up Salah with the intention of being performed in its stipulated time. It's important to note that Qada Salah is valid even when offered with the intention of Ada.

However, this ruling is contingent on the condition that, during the Salah, the individual specifically intends that Salah and not the 'Fard Salah of that time.' If, after the time for a Salah has elapsed, an individual offers that Salah with the intention of the Fard Salah for that time, it will not be considered valid. Whether the individual is aware of the time elapsing or not, the Salah offered under such circumstances will not be deemed valid as the Fard Salah for that time. After the lapse of its designated time, that particular Salah ceases to be recognized as the Fard Salah for that period. Instead, the current Salah, whose time is ongoing, becomes the designated Fard Salah for the moment.

After establishing this context, the reply to the situation outlined in the question becomes evident. If an individual offers Salah with the intention of Isha during the Fajr time, believing it to be the Isha time, then, in this case, they have actually performed the Qada Salah of Isha with the intention of Ada. Consequently, this Qada Salah of Isha, offered with the intention of Ada, is deemed valid and will be considered as Qada, eliminating the need to repeat it as Qada.

However, if, under these circumstances, someone offers Isha Salah with the intention of the Fard Salah for that time, the Salah becomes invalid and is not considered Qada. This is because, after elapsing the time of Isha and start of Fajr time, Isha Salah no longer holds the status of the Fard Salah for that time. The current Fard Salah is Fajr Salah, making it evident that Isha Salah with the intention of Fajr is not valid.

Deliberately missing Salah or due to being negligent regarding its time is a sin, and it is compulsory to repent of this sin.

In Salah, the intention of Ada or Qada is not necessary; a Qada Salah with the intention of Ada and an Ada Salah with the intention of Qada are also valid, as it is stated in Al-Ashbah wa al-Naza'ir:

وأمانية الأداء والقضاء ففي التتارخانية إذا عين الصلاة التي يؤديها صح-نوى الأداء أو القضاء وقال فخر الإسلام وغيره في الأصول في بحث الأداء والقضاء: أن أحدهما يستعمل مكان الآخر حتى يجوز الأداء بنية القضاء وبالعكس
(Al-Ashbah wa al-Naza`ir, Al-Qaidah al-Saniyah, Al-Rabi' fi Sifat al-Manwi, p. 32, Dar al-Kutub al-Ilmiyyah, Beirut)

After the elapsing of a Salah's time, if one thought that the time was still remaining and offered Salah, then that Salah will become valid as Qada, as Allamah Shami رَحْمَةُ اللَّهِ عَلَيْهِ has stated in Radd al-Muhtar:

في الأشباه عن الفتح: لو نوى الأداء على ظن بقاء الوقت فتبين خروجه أجزأه وكذا عكسه، ثم مثل له ناقلاً عن كشف الأسرار بقوله: كنية من نوى أداء ظهر اليوم بعد خروج الوقت على ظن أن الوقت باق... والصحة فيه باعتبار أنه أتى بأصل النية، ولكن أخطأ في الظن والخطأ في مثله معفو عنه. اهـ. أقول: ومعنى كونه أتى بأصل النية أنه قد عين في قلبه ظهر اليوم الذي يريد صلاته فلا يضر وصفه له بكونه أداء أو قضاء "ملتقطاً"

(Radd al-Muhtar 'ala al-Durr al-Mukhtar, vol. 2, Kitab al-Salah, p. 125, published in Quetta)

It is stated in Bahar-e-Shariat: There is no need to make the intention of Qada or Ada. If one offered Qada with the intention of Ada or Ada with the intention of Qada, the Salah is valid, i.e. for example, the time of Zuhr is still remaining and he assumed that it has elapsed and so, he offered the Zuhr Salah of that day with the intention of Qada, or the time had elapsed but he assumed that it was still remaining and he offered it with the intention of Ada, it is valid. (Bahar-e-Shariat, vol. 1, part 3, p. 495, Maktaba-tul-Madinah, Karachi)

After the elapsing of time, if one offered Salah with the intention of the Fard Salah of that time, then that Salah will not be valid, as it is stated in Jawharah Nayyirah:

وفي النهاية إنما يجزئه أن ينوي فرض الوقت إذا كان يصلي في الوقت أما بعد خروج الوقت إذا صلى وهو لا يعلم بخروجه فنوى فرض الوقت فإنه لا يجوز؛ لأن بعد خروج وقت الظهر كان فرض الوقت هو العصر وإذا نوى فرض الوقت كان ناوياً للعصر وصلاة الظهر لا تجوز بنية العصر

(Al-Jawharah al-Nayyirah, vol. 1, Baab Shurut al-Salah, p. 48, published by Khairiyyah)

It is stated in Radd al-Muhtar A`la Durr- al-Mukhtar:

إن قرنه بالوقت، فإن في الوقت جاز وهو ما ذكره المصنف، وإن خارجه مع العلم بخروجه فقال لا يجوز. قلت: وهو المتبادر من قول الأشباه عن البنية لو نوى فرض الوقت بعدما خرج الوقت لا يجوز... وإن كان مع عدم العلم بخروجه لا يجوز لقول الزيلعي: يكفيه أن ينوي ظهر الوقت مثلاً أو فرض الوقت والوقت باق لوجود التعيين، ولو كان الوقت قد خرج وهو لا يعلمه لا يجوز لأن فرض الوقت في هذه الحالة غير الظهر. اهـ. وفي التتارخانية: وإن صلى بعد خروج الوقت وهو لا يعلمه فنوى فرض الوقت لا يجوز وهو الصحيح

(Radd al-Muhtar 'ala Durr al-Mukhtar, vol. 2, Kitab al-Salah, p. 123, Dar al-Ma'rifah, Beirut)

It is stated in Bahar-e-Shariat: If the time of Salah has elapsed and he made the intention of the Fard of that time, then the Fard is not valid whether or not he was aware of the elapsing of the time. (Bahar-e-Shariat, vol. 1, part 3, p. 493, Maktaba-tul-Madinah, Karachi)

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Allah Almighty knows best and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ knows best.)

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