

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

# Repairing Your Worship

Mistakes in prayer, missed prayers and missed fasts: sujud as-sahw, qada', fidyah and kaffarah, and exactly what you owe, from the Quran and authentic Sunnah

WORSHIP

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# Repairing Your Worship

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## 12 Debts of the dead, missed occasions, and a decision table

The deceased, Jumu‘ah and ‘Īd; what you owe at a glance

**If you have just made a mistake and need the answer now,** go to the table at the end of Chapter 12. It lists the situation, what you owe, and the evidence, and points back to the chapter that explains it.

**How to read the references.** Every hadith was checked against the hadith text on deen2u.com, and hadith wording in quotation marks is that text. Bukhārī is cited by standard number. Sunan reports carry the site's grade: SAHIH HASAN DA‘IF. Ṣaḥīḥ Muslim appears as "site reader no." and only where that position is confirmed. The Quran is quoted from the site's Arabic text and its translations. Scholarly positions are named only where the site's pages name them, and gaps are marked. This is not a fatwā: for your own case, ask a scholar you trust.

## CHAPTER 01

# A debt, not a loss

Everyone who prays makes mistakes in prayer. Everyone who fasts will one day miss a fast. The Sharī'ah assumes this will happen, and for almost every lapse it sets a repair that is specific and can actually be done.

This book follows the order in which people meet the problem: the slip in the middle of a prayer, the prayer missed altogether, the fast broken or never begun, and the debts a person leaves at death. Each chapter gives what you owe, its evidence, and where the evidence runs out.

## The Ramadan verses

The clearest statement of the principle is in the verses that made Ramadan obligatory. A missed day is not lost. It is owed, and it is paid on other days:

أَيَّامًا مَّعْدُودَاتٍ ۖ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ۚ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ ۚ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ

*"(Fasting) for a fixed number of days; but if any of you is ill, or on a journey, the prescribed number (Should be made up) from days later. For those who can do it (With hardship), is a ransom, the feeding of one that is indigent. But he that will give more, of his own free will,- it is better for him. And it is better for you that ye fast, if ye only knew."*

Quran 2:184 (Yusuf Ali)

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ  
 الْهُدَى وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ  
 مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا  
 يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ  
 وَلَعَلَّكُمْ تَشْكُرُونَ

"Ramadhan is the (month) in which was sent down the Qur'an, as a guide to mankind, also clear (Signs) for guidance and judgment (Between right and wrong). So every one of you who is present (at his home) during that month should spend it in fasting, but if any one is ill, or on a journey, the prescribed period (Should be made up) by days later. Allah intends every facility for you; He does not want to put to difficulties. (He wants you) to complete the prescribed period, and to glorify Him in that He has guided you; and perchance ye shall be grateful."

Quran 2:185 (Yusuf Ali)

**Two translations of one word.** The phrase *wa ‘alā lladhīna yuṭīqūnahū fidyah* in 2:184 is rendered differently by the two English translations on the site. Yusuf Ali: "For those who can do it (With hardship), is a ransom". Pickthall: "and for those who can afford it there is a ransom: the feeding of a man in need". This matters for fidyah. Read alone, Pickthall's wording makes the ransom look like an option for anyone able to fast; Yusuf Ali's points to people for whom fasting is a hardship. Ibn ‘Abbās reads the verse as meant "for old men and old women who have no strength to fast" (Ṣaḥīḥ al-Bukhārī 4505), and the site applies it that way (Chapter 11). Do not build a ruling on one English word.

## The prayer is paid, not fined

For prayer, the Prophet ﷺ gave the principle in one sentence:

*"If anyone forgets a prayer he should pray that prayer when he remembers it. There is no expiation except to pray the same."*

Ṣaḥīḥ al-Bukhārī 597

In that narration he then recited the verse Allah addressed to Mūsā:

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي

*"Verily, I am Allah: There is no god but I: So serve thou Me (only), and establish regular prayer for celebrating My praise."*

Quran 20:14 (Yusuf Ali)

The site's Missed Prayers page keeps two things apart: "The excuse — sleep or forgetfulness — removes the blame. It does not remove the prayer." Forgetting is forgiven; the obligation stays.

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ... رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ  
أَخْطَأْنَا

*"On no soul doth Allah Place a burden greater than it can bear. ... Our Lord! Condemn us not if we forget or fall into error;"*

Quran 2:286 (parts of the verse, Yusuf Ali)

The four tools

Every repair in this book is one of four things.

| TOOL                                   | WHAT IT REPAIRS                                                         | CHAPTERS   |
|----------------------------------------|-------------------------------------------------------------------------|------------|
| <b>Sujūd as-sahw:</b> two prostrations | A slip made by forgetting, inside a prayer that is still valid          | 2 to 4     |
| <b>Qaḍā’:</b> making up                | A prayer or fast that was owed and not done in its time                 | 6 to 8, 10 |
| <b>Fidyah:</b> a ransom of food        | A fast that the person will never be able to make up                    | 11         |
| <b>Kaffārah:</b> an expiation          | A specific deliberate violation, above all intercourse in a Ramadan day | 11         |

A prayer made invalid is not repaired at all but prayed again (Chapter 5).

## CHAPTER 02

# Slips inside the prayer

The Prophet ﷺ made each of the common mistakes in front of his Companions, and showed the repair.

## You added something: an extra rak`ah

*"Once Allah's Messenger (ﷺ) offered five rak`at in the Zuhr prayer, and somebody asked him whether there was some increase in the prayer. ... So Allah's Messenger (ﷺ) performed two prostrations of Sahu after Taslim"*

Ṣaḥīḥ al-Bukhārī 1226

He did not restart the prayer. He learned of the addition after it was over and made the two prostrations after the salām.

## You left something out: the first tashahhud

*"Allah's Messenger (ﷺ) once led us in a prayer and offered two rak`at and got up (for the third rak`a) without sitting (after the second rak`a). ... he said Takbir before Taslim and performed two prostrations while sitting and then finished the prayer with Taslim"*

Ṣaḥīḥ al-Bukhārī 1224 (‘Abdullāh ibn Buḥaynah)

The second narration of Ibn Buḥaynah names the prayer as Zuhr and says the same thing: "When he finished the prayer he performed two prostrations (of Sahu) and then finished the prayer with Taslim" (Ṣaḥīḥ al-Bukhārī 1225). Here the prostrations came *before* the salām.

## You gave the salām too early

*"Once Allah's Messenger (ﷺ) offered two rak`at and finished his prayer. So Dhul-Yadain asked him, "Has the prayer been reduced or have you forgotten?" ... Then Allah's Messenger (ﷺ) stood up and offered the remaining two rak`at and performed Taslim, and then said Takbir and performed two prostrations like his usual prostrations, or a bit longer"*

Ṣaḥīḥ al-Bukhārī 1228

The longer narration of the same event (Ṣaḥīḥ al-Bukhārī 1229) records his first answer, "Neither have I forgotten, nor has the prayer been reduced." When the people confirmed it, he completed the missing two rak`ahs, gave the salām, and then prostrated twice. He built on what had already been prayed rather than starting again.

### The working rule

The site's Sujūd as-Sahw page draws a simple rule from these narrations:

- ① **Addition** (an extra rak`ah, bowing or prostration): two prostrations **after** the salām.
- ② **Omission of a wājib**, most often the first tashahhud: two prostrations **before** the salām.
- ③ **Doubt** about the count: before the salām (Chapter 3).

The page adds that the madhhabs differ over before and after, and that the prayer is correct either way: "If you do it on the "wrong" side out of forgetfulness, your prayer still stands." One

school's position is named in the site's answers: qa-130 records that "the Hanafi school generally places sujūd al-sahw after the salam in almost every case".

### Three details that come up every week

**You stood up without the first tashahhud.** Not yet fully standing: sit back down. Fully standing: carry on, and prostrate twice before the salām (Sujūd as-Sahw page).

**You missed a pillar, such as a whole rak‘ah.** The prostrations do not replace it. Do the missing pillar, as he prayed the missing two rak‘ahs for Dhul-Yadayn, then add the prostrations (Sujūd as-Sahw page).

**You did it on purpose.** Sahw is for forgetting. "Deliberately adding or dropping an obligatory part still invalidates the prayer" (Sujūd as-Sahw page), and it is prayed again (Chapter 5).

### How to perform the two prostrations

Say *Allāhu akbar* and prostrate as in the prayer, with its tasbīḥ; sit briefly; prostrate again; then give the salām (again, if the prostrations came after it). There is no special du‘ā’ for them (Sujūd as-Sahw page).

**Not covered yet: qunūt in Fajr (Ṣubḥ).** Readers who move between Malaysian and UAE congregations ask whether leaving it out calls for sujūd as-sahw. The site's pages cover qunūt in witr only, so this book does not answer it until the site's madhhab pages do.

## CHAPTER 03

# Doubt and waswas

Losing count is the commonest slip of all, and the Prophet ﷺ said where it comes from:

*"When anyone of you stands for the prayers, Satan comes and puts him in doubts till he forgets how many rak`at he has prayed. So if this happens to anyone of you, he should perform two prostrations of Sahu while sitting"*

Ṣaḥīḥ al-Bukhārī 1232

A fuller narration describes Shayṭān coming back after the iqāmah and saying "Remember this and that", "till the praying person forgets how much he has prayed. If anyone of you does not remember whether he has offered three or four rak`at then he should perform two prostrations of Sahu while sitting" (Ṣaḥīḥ al-Bukhārī 1231).

## When you are unsure of the count

The Prophet ﷺ answered this from his own experience. After prostrating for a change in a prayer he had led, he said:

*"I am a human being like you and liable to forget like you. So if I forget remind me and if anyone of you is doubtful about his prayer, he should follow what he thinks to be correct and complete his prayer accordingly and finish it and do two prostrations (of Sahu)"*

Ṣaḥīḥ al-Bukhārī 401 (‘Abdullāh ibn Mas‘ūd)

The site's pages give two ways of settling a doubt, and they apply to different states of mind:

- 1 **A real, even doubt** (three or four, and you cannot lean either way): build on the number you are certain of, which is the lower one, pray the rest, and prostrate twice before the salām. The Sujūd as-Sahw page takes this from a narration of Abū Saʿīd al-Khudrī in Ṣaḥīḥ Muslim. This book does not print that citation, because its position in the site's reader text has not yet been confirmed.
- 2 **A leaning**, where your stronger impression settles on one number: the same page records that "some scholars (following the hadith of Ibn Masʿūd) allow you to act on that stronger estimate". That hadith is Bukhārī 401 above. The page's advice is that "when in real doubt, the safe rule above is the one to lean on."

## Waswas is a different thing

A doubt that comes back every prayer, with no reason behind it, is not the doubt these hadiths are about. The site's Sujūd as-Sahw page is direct: "Persistent, baseless doubt (waswasah) is to be ignored, not acted upon — otherwise a person would prostrate endlessly."

The same rule governs wuḍūʿ. When a man asked about someone who imagined he had passed wind in prayer, the Prophet ﷺ replied:

*"He should not leave his prayers unless he hears sound or smells something"*

Ṣaḥīḥ al-Bukhārī 137

The site's answer qa-129 draws the principle from this, "certainty is not removed by mere doubt", and gives the practical warning: redoing wuḍū' "just in case" tends to reinforce the compulsion rather than resolve it." Treat the whisper as something to resist, not information to obey.

**If this is you.** Act only on a doubt you would have on a calm day, use the rule above once, and move on. Do not repeat prayers "to be safe". The site's Khushū' page has a section on repelling the whispers of Shayṭān (deen2u.com/khushu/).

## CHAPTER 04

# Sahw in congregation

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Most men in Malaysia and the UAE pray the obligatory prayers behind an imam.

## The imam makes the mistake

The congregation alerts him:

*"The saying 'Subhan Allah' is for men and clapping is for women." (If something happens in the prayer, the men can invite the attention of the Imam by saying "Subhan Allah". And women, by clapping their hands)*

Ṣaḥīḥ al-Bukhārī 1203 (Abū Hurayrah); the same words from Saḥl ibn Sa'd in 1204

The site's answer qa-133 applies this to recitation too. A follower who knows the correct words may prompt him, and "most scholars hold the prayer remains valid throughout."

## You joined late (masbūq)

*"When you hear the iqama, proceed to offer the prayer with calmness and solemnity and do not make haste. And pray whatever you are able to pray and complete whatever you have missed"*

Ṣaḥīḥ al-Bukhārī 636

The site's answer qa-507: the latecomer joins the imam in whatever position he finds him, and after the imam's salām "he stands and makes up the rak'ahs he missed". The same answer states that the part prayed with the imam "counts as the

beginning of his prayer, not the end". It also records the majority's view that catching the imam in rukū' counts as catching the rak'ah, which rests on the report of Abū Bakrah:

*"I reached the Prophet (ﷺ) in the mosque while he was bowing in prayer and I too bowed before joining the row. ... May Allah increase your love for the good. But do not repeat it again (bowing in that way)"*

Ṣaḥīḥ al-Bukhārī 783

He praised the eagerness and forbade the rush: come calmly.

**Owner to source: the follower's own sahw.** Two questions come up every week and are not answered here: *I made a mistake behind the imam: do I prostrate?* and *I joined late and the imam did sujūd as-sahw: do I prostrate with him, again at the end of my own prayer, or both?* The site's Sujūd as-Sahw page does not mention the imam or the masbūq, and no page sets out the positions, so this book names none. Until then, ask the imam of your masjid.

CHAPTER 05

# Repeat, or repair?

Sujūd as-sahw mends a valid prayer with a slip in it; it cannot mend a prayer that was never valid.

## What invalidates the prayer

The site's answer qa-024 lists them: "speaking deliberately, eating or drinking, excessive unnecessary movement, leaving the qibla, or losing wudu", and a pillar left out and not corrected. The word that matters in most of these is *deliberately*. The Prophet ﷺ spoke in the Dhul-Yadayn prayer believing it was over, and he completed it rather than repeating it (Chapter 2).

| A SLIP: REPAIR IT                                  | AN INVALIDATOR: PRAY AGAIN            |
|----------------------------------------------------|---------------------------------------|
| An extra rak'ah or prostration added by forgetting | A pillar added or dropped on purpose  |
| First tashahhud forgotten                          | A pillar missed and never made up     |
| Salām given early, then noticed                    | Deliberate speech, eating or drinking |
| Doubt about the count                              | Prayed without wuḍū'                  |

## You find out afterwards that you had no wuḍū'

*"The prayer of a person who does Hadath (passes urine, stool or wind) is not accepted till he performs the ablution."*

Ṣaḥīḥ al-Bukhārī 135

This is not a slip: the prayer lacked its condition. This book's reading of Bukhārī 135 and qa-024 is that you make wuḍū' and pray it again as soon as you find out.

Knowing is the condition here. A *doubt* afterwards that you might have lost wuḍū' changes nothing. Certainty is not removed by doubt (Bukhārī 137, qa-129).

## You find out that there was najāsah on you

*"While the Messenger of Allah (ﷺ) was leading his Companions in prayer, he took off his sandals and laid them on his left side ... Gabriel came to me and informed me that there was filth in them."*

Sunan Abī Dāwūd 650 SAHIH

He learned of the impurity mid-prayer, removed it, and carried on without starting again. That does not settle the case of najāsah found only after the prayer is over, and the site's Najāsah page ([deen2u.com/najasah/](http://deen2u.com/najasah/)) does not set out the positions on it, so this book leaves it for the owner to source.

## A continuous excuse is not a broken prayer

Someone with a constant discharge (urine, wind, or istiḥāḍah) is *ṣāhib al-‘udhr*, and their prayer is not invalidated by what they cannot stop. The site's page on chronic excuses in wuḍū' puts the limit in one line: "One is excused from what is beyond control, not from what is within it." The details are at [deen2u.com/chronic-wudu-excuses/](http://deen2u.com/chronic-wudu-excuses/).

## CHAPTER 06

# Missed obligatory prayers

## Sleep and forgetfulness: pray it when you remember

Bukhārī 597 (Chapter 1) is the rule. The journey on which the Companions slept through Fajr shows how it was carried out:

*"Bilal called for prayer and they offered two rak'ahs of (Sunnah) of Fajr and then offered the Fajr prayer and mounted (their mounts). ... There is no negligence in sleep. The negligence is in wakefulness. If any of you forget saying prayer, he should offer it when he remembers it and next day (he should say it) at its proper time"*

Sunan Abī Dāwūd 437 SAHIH

From this and Bukhārī 597:

- ① **No sin for the sleeper or the one who forgot**, if the ordinary means were taken. Arranging one's sleep so as to miss Fajr "moves the matter toward the negligence the ḥadīth warns of" (Missed Prayers page).
- ② **Pray it straight away.** The Missed Prayers page: "Immediacy is required, not merely encouraged."
- ③ **With its sunnah.** The two rak'ahs of Fajr were prayed before the made-up Fajr, as they would have been on time.
- ④ **Nothing extra is owed:** "There is no expiation except to pray the same."

## Several prayers missed: in order

On the day of the Trench the Muslims were kept from ‘Aṣr until after sunset:

*"So we turned towards Buthan, and the Prophet (ﷺ) performed ablution and we too performed ablution and offered the `Aṣr prayer after the sun had set, and then he offered the Maghrib prayer"*

Ṣaḥīḥ al-Bukhārī 596

‘Aṣr first, then Maghrib. The Missed Prayers page takes from this that the Sunnah is to make up missed prayers "in their correct sequence (tartīb)".

## If you remember during a forbidden time

A missed obligatory prayer is not a voluntary prayer, and the prohibition on praying after Fajr and after ‘Aṣr concerns voluntary prayer. The site's Forbidden Prayer Times page sets out the positions. The majority, "including the Shāfi‘īs and Ḥanbalīs", hold that it is made up whenever it is remembered, in any of the five windows. "The Ḥanafīs except the three narrow windows" (sunrise, the zenith and sunset) "and say the make-up prayer waits the few minutes until they pass." The page's advice: pray at once, and if it is one of the three short windows, wait the few minutes, which "costs little and exits the difference".

## The prayer left on purpose

The texts above speak of sleep and forgetting. Someone who was awake, remembered, and let the time run out is in a graver position, and the site gives two positions on whether that

prayer is made up:

- ① **Make it up.** "The position of the four madhhab and the majority is that such a person has sinned gravely and must repent, and that he is still commanded to make up the prayer." Their reasoning is that if the one excused by sleep must make it up, the one without an excuse is more obliged, not less (Missed Prayers page; qa-754).
- ② **It cannot be validly made up.** Held by Ibn Ḥazm and Ibn Taymiyyah (Missed Prayers page), and in qa-754 also by Ibn al-Qayyim and, among later scholars, Ibn 'Uthaymīn. The prayer was tied to its time, and the texts on making up were given for sleep and forgetting. The duty is sincere repentance and more voluntary prayer, "which Allah may accept in place of what was lost" (qa-754).

qa-754 points to the verses that speak of this kind of neglect and of the way back:

﴿نَخْلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَةَ ۖ فَسَوْفَ يَلْقَوْنَ غِيًّا﴾

﴿إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا﴾

*"But after them there followed a posterity who missed prayers and followed after lusts soon, then, will they face Destruction,- Except those who repent and believe, and work righteousness: for these will enter the Garden and will not be wronged in the least,-"*

Quran 19:59-60 (Yusuf Ali)

Both agree that deliberately abandoning prayer is a grave sin; the Missed Prayers page asks the reader to "pursue this with a trustworthy scholar rather than treating either view as a light matter." The practical advice in qa-754 holds on either view: "guard today's prayers first, make up what you reasonably can alongside them, and never let an uncountable backlog become the excuse that keeps you from praying now."

**Not answered here:** how to estimate a backlog you cannot count, and how many make-up prayers to do each day. The site's pages do not set a method, so this book does not invent one. Take the question to a scholar.

## CHAPTER 07

# Special cases in missed prayers

## Menstruation and post-natal bleeding

Prayers not prayed during menses are not owed. A woman asked ‘Ā’ishah whether she should make them up, and she answered:

*"We were with the Prophet (ﷺ) and used to get our periods but he never ordered us to offer them (the Prayers missed during menses)."*

Ṣaḥīḥ al-Bukhārī 321

Fasts are different. Missed fasts are made up (Chapter 9).

**Owner to source: when the period starts or ends inside a prayer's time.** Which prayers are owed when a period begins after Zuhr has come in, or ends after ‘Aṣr has? The site's Ḥayḍ page does not address it.

## The new Muslim

Nothing is owed for the years before Islam. The site's answer qa-587: "you owe nothing for the years before you accepted Islam ... Simply start now and keep going." It rests on the Prophet's ﷺ words to ‘Amr ibn al-‘Āṣ:

*"Are you not aware of the fact that Islam wipes out all the previous (misdeeds)?"*

Ṣaḥīḥ Muslim – site reader no. 228

قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَتُوبُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا  
فَقَدْ مَضَتْ سُنَّتُ الْأَوَّلِينَ

*"Say to the Unbelievers, if (now) they desist (from Unbelief), their past would be forgiven them; but if they persist, the punishment of those before them is already (a matter of warning for them)."*

Quran 8:38 (Yusuf Ali)

## Illness, unconsciousness and anaesthesia

A sick person who is conscious still prays in whatever posture they can manage. That is prevention rather than repair, and the site's Prayer of the Sick page covers it ([deen2u.com/prayer-of-the-sick/](http://deen2u.com/prayer-of-the-sick/)).

**Owner to source: prayers missed while unconscious.** Surgery under anaesthetic across two prayer times, a faint, days in a coma: are those prayers owed? The site's Missed Prayers, Prayer of the Sick and Disability pages do not address unconsciousness, so this book gives no position. Ask a scholar, and say how long it lasted.

## Travel and combining: prevention, not repair

Most prayers missed on a journey need not have been missed. Shortening and combining are what make a long flight or drive manageable; learn them before you travel: [deen2u.com/travel-prayer/](http://deen2u.com/travel-prayer/) and [deen2u.com/combining-prayers/](http://deen2u.com/combining-prayers/).

## CHAPTER 08

# Making up sunnah prayers and witr

Voluntary prayers are not a debt as the obligatory ones are, yet the Sunnah preserves two instances of the Prophet ﷺ making up a missed regular sunnah.

## The sunnah after Ṣuḥr, made up after ‘Aṣr

Umm Salamah had heard him forbid praying two rak‘ahs after ‘Aṣr, then saw him pray them, and sent to ask him why. He answered:

*"The people of the tribe of `Abdul-Qais came to me and made me busy and I could not offer the two rak`at after the Zuhr prayer. These (two rak`at that I have just prayed) are for those (missed) ones"*

Ṣaḥīḥ al-Bukhārī 1233 (Umm Salamah)

## The two rak‘ahs before Fajr, after oversleeping

On the journey of Chapter 6, "they offered two rak'ahs of (Sunnah) of Fajr and then offered the Fajr prayer" once they woke after sunrise (Sunan Abī Dāwūd 437 SAHIH). When Fajr itself is made up, its sunnah goes with it.

## Why it is worth the effort

*"If any Muslim servant (of Allah) prays for the sake of Allah twelve rak'ahs (of Sunan) every day, over and above the obligatory ones, Allah will build for him a house in Paradise"*

Ṣaḥīḥ Muslim – site reader no. 1590 (Umm Ḥabībah)

Umm Ḥabībah adds in the same narration: "I have not abandoned observing them after (hearing it from the Messenger of Allah)."

## Where the scholars differ: a missed sunnah in a forbidden time

Bukhārī 1233 is also the text in a real difference of opinion. The site's Forbidden Prayer Times page sets it out. One side allows prayers that have a cause, such as a missed routine sunnah, in the forbidden spans, and cites this narration. The other, "The Ḥanafīs and Mālikīs, and the standard Ḥanbalī position", holds the prohibition general. The page notes that "among the Companions themselves 'Umar disciplined people for the after-ʿAṣr rakʿahs", as Ibn ʿAbbās says in this same narration. Making it up outside the forbidden times avoids the question.

**Owner to source: making up witr.** Whether a missed witr is made up, and how (odd or even, in the day or at night), is not addressed on the site's pages. This book does not answer it.

## CHAPTER 09

# Who may leave the fast

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The first question about a missed fast is whether you were allowed to leave it. The Quran names the sick and the traveller (2:184–185), and the Sunnah adds others.

## The traveller

*"We used to travel with the Prophet (ﷺ) and neither did the fasting persons criticize those who were not fasting, nor did those who were not fasting criticize the fasting ones"*

Ṣaḥīḥ al-Bukhārī 1947

A permission, not a command. How far counts as travel is disputed: qa-149 records that most classical jurists set a threshold "commonly cited as around 80–90 km", while some contemporary scholars look instead to real hardship and being away from home. The traveller **makes up** the days.

## The sick

The Quran: "if any of you is ill, or on a journey, the prescribed number (Should be made up) from days later" (2:184). The site's answer qa-148 separates two cases. A **temporary** illness: break the fast when needed and make the days up once well. A **chronic** condition unlikely to improve: fidyah instead (Chapter 11). For diabetes and the like it sends the reader to "a knowledgeable and trustworthy physician".

## The pregnant and the nursing woman

*"Allah has remitted half the prayer to a traveller, and fasting to the traveller, the woman who is suckling an infant and the woman who is pregnant"*

Sunan Abī Dāwūd 2408 SAHIH

*"Allah has relieved the traveler of half of the prayer, and He has relieved the traveler, the pregnant, and the nursing mothers of the duty to fast."*

Sunan Ibn Mājah 1667 SAHIH

What she owes afterwards is disputed; qa-147 gives the range:

- ❶ **Qaḍā' only.** "Many in the Hanafi and Shafi'i traditions" treat her like anyone recovering from a temporary illness.
- ❷ **Qaḍā' and fidyah** if she left the fast out of fear for the child rather than herself: a view qa-147 associates with some Shāfi'ī and Ḥanbalī scholars.
- ❸ **Qaḍā' alone in every case:** held by others.

qa-145 adds that some extend fidyah to her "either instead of or alongside qada, though this is debated." Her health and her child's come first (qa-147).

## The elderly

*"This Verse is not abrogated, but it is meant for old men and old women who have no strength to fast, so they should feed one poor person for each day of fasting (instead of fasting)"*

Ṣaḥīḥ al-Bukhārī 4505 (Ibn 'Abbās, on 2:184)

The elderly person who cannot fast pays **fidyah** and owes no qadā', since there are no "other days" to come.

## Children

*"There are three (persons) whose actions are not recorded: a sleeper till he awakes, a boy till he reaches puberty, and a lunatic till he comes to reason."*

Sunan Abī Dāwūd 4403 SAHIH

Fasting is not yet obligatory on a child, so nothing is owed for fasts before puberty. The site's Practice page lists children as "(not yet obligatory)".

## Menstruation and post-natal bleeding

*"Isn't it true that a woman does not pray and does not fast on menstruating?"*

Ṣaḥīḥ al-Bukhārī 1951

She does not fast, and the days are made up later. The site's answers state this ruling: menstruation and post-natal bleeding "end the fast for that day, to be made up later" (qa-031), and menstruation is among the excuses that oblige qadā' (qa-146). So she owes **the fasts but not the prayers** (Chapter 7).

**A citation deliberately left out.** ‘Ā’ishah's explanation that they were told to make up missed fasts but not missed prayers is, in the site's hadith text, found only in Ṣaḥīḥ Muslim. Its position in the site's reader text has not been confirmed, so this book does not cite or quote it. The ruling itself stands on the site's answers above and on Bukhārī 321 for the prayers.

## CHAPTER 10

# Qaḍā' of Ramadan

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## When to make up

*"Sometimes I missed some days of Ramadan, but could not fast in lieu of them except in the month of Sha'ban."*

Ṣaḥīḥ al-Bukhārī 1950 ('Ā'ishah)

The window for qaḍā' is wide. The site's answer qa-146 adds that the days "do not need to be made up consecutively, and there is no requirement to repay them in the order they were missed", and that the safest course is to finish them "as early as reasonably possible".

## Qaḍā' or the six days of Shawwāl first?

The site's answer qa-771 records a real difference:

- 1 **Qaḍā' first.** "many scholars — including Ibn 'Uthaymin and the Permanent Committee for Islamic Research and Iftaa", since the hadith speaks of one who "fasts Ramadan then follows it".
- 2 **The six may come first.** "Others, including the Hanafis and Shafi'is", because qaḍā' has a wide window while the six are tied to Shawwāl.

qa-771 calls this "a genuine and respectable ikhtilaf, so no one should be criticised for either practice", and takes the first as the safer and stronger view.

## If the next Ramadan arrives first

The site's answer qa-146 gives the positions. The majority hold that qada' should be completed before the following Ramadan and that delaying without a reason is discouraged, but that the delay "does not invalidate the qada itself". The days are still owed and still made up. "Some add that an unexplained delay past the next Ramadan should be accompanied by fidyah in addition to the fast, though this is disputed among the schools." What qa-146 discourages is delay "without a valid reason"; this book reads a delay caused by an excuse that simply continued as outside that warning. If fasting later becomes impossible for good, "the obligation converts to fidyah instead" (qa-146).

## What needs no qada' at all

### Eating or drinking by forgetting.

*"If somebody eats or drinks forgetfully then he should complete his fast, for what he has eaten or drunk, has been given to him by Allah"*

Ṣaḥīḥ al-Bukhārī 1933

Stop when you remember and complete the day; nothing is owed.

### Vomiting that overcomes you.

*"Whoever is overcome by vomiting, then he is not required to make up (the fast), and whoever vomits on purpose, then he must make it up"*

Jāmi' at-Tirmidhī 720 SAHIH

*"if one has a sudden attack of vomiting while one is fasting, no atonement is required of him, but if he vomits intentionally he must make atonement"*

Sunan Abī Dāwūd 2380 SAHIH

Where Tirmidhī's translation says "make up", Abū Dāwūd's says "atonement"; it is not the kaffārah of Chapter 11. Deliberate vomiting breaks the fast (qa-031) and the day is made up.

CHAPTER 11

# Fidyah and kaffārah

## Fidyah: for the fast you will never be able to repay

Fidyah is not a way to buy out of a fast you could make up. qa-145 limits it to "a fast a person is unlikely ever to be able to make up", and applies it to "the elderly and to those with a chronic illness with no realistic hope of recovery — people for whom qada is not a future option." The evidence is 2:184 and Ibn ‘Abbās's reading of it (Bukhārī 4505, Chapter 9).

QUESTION WHAT THE SITE GIVES

|          |                                                                                                                                                   |
|----------|---------------------------------------------------------------------------------------------------------------------------------------------------|
| How much | "one mudd (roughly 600–750 grams) of a staple food, or its cooked equivalent, per missed day — enough to provide one person a full meal" (qa-145) |
| To whom  | "one poor person for all the days at once, or distributed among several" (qa-145)                                                                 |
| When     | "there is no requirement to wait until Ramadan ends to begin paying it" (qa-145)                                                                  |
| In cash  | qa-145 notes that "Many local scholars and fiqh councils today convert this into a cash value". <b>The figure is not in this book.</b>            |

**Owner to supply: the local rate.** In Malaysia each state's religious or zakat authority sets the fidyah rate; in the UAE it is paid through local official channels. No such figure is in the site's data, so check the current rate with your authority before paying. The same holds for zakat al-fiṭr, which this book does not cover.

## Kaffārah: intercourse in a Ramadan day

One act in Ramadan carries a heavy expiation, and the Prophet ﷺ gave it in answer to a man who came saying, "I have been ruined":

*"I had sexual intercourse with my wife while I was fasting." ... "Can you afford to manumit a slave?" ... "Can you fast for two successive months?" ... "Can you afford to feed sixty poor persons?"*

Ṣaḥīḥ al-Bukhārī 1936

The site's answer qa-634 adds two points. The kaffārah is "in addition to making up that day", and "the scholars restrict this specific kaffarah to intercourse (not to eating or drinking)". The end of the narration shows the mercy in it. The man could do none of the three. A basket of dates was brought and the Prophet ﷺ told him to give it in charity; when the man said no family in Madinah was poorer than his, the Prophet ﷺ smiled and said, "Feed your family with it".

## What does not call for kaffārah

| SITUATION                                                    | OWED                                                          |
|--------------------------------------------------------------|---------------------------------------------------------------|
| Eating or drinking by forgetting                             | Nothing (Bukhārī 1933)                                        |
| Vomiting that overcomes you                                  | Nothing (Tirmidhī 720)                                        |
| Deliberate vomiting                                          | Qaḍā' of the day (Tirmidhī 720)                               |
| A day left for illness, travel, pregnancy, nursing or menses | Qaḍā' (or fidyah where qaḍā' is impossible), not kaffārah     |
| Deliberate eating or drinking in a Ramadan day               | The fast is broken (qa-031). On kaffārah, see the note below. |

**Owner to source: deliberate eating and drinking.** qa-634 says that the scholars restrict this kaffārah to intercourse, and that eating and drinking are "where the harshest ikhtilaf on other invalidators sits". The site does not name the positions in that disagreement, so this book names none. Anyone in this situation should repent and ask a scholar what they owe.

## CHAPTER 12

# Debts of the dead, missed occasions, and a decision table

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## Fasts owed by someone who has died

*"Whoever died and he ought to have fasted (the missed days of Ramadan) then his guardians must fast on his behalf"*

Ṣaḥīḥ al-Bukhārī 1952 (‘Ā’ishah)

*"My mother died and she ought to have fasted one month (for her missed Ramadan). Shall I fast on her behalf?" The Prophet (ﷺ) replied in the affirmative and said, "Allah's debts have more right to be paid."*

Ṣaḥīḥ al-Bukhārī 1953 (Ibn ‘Abbās)

The site's answers qa-681 and qa-635 narrow this to fasts the person *was able* to make up but did not. "If the deceased had a valid excuse for the missed fasts and never regained the ability to make them up, there is no sin and no obligation upon the family" (qa-681). Where the family does not fast, qa-635 records that "some scholars permit feeding a poor person for each missed day from the estate."

## Prayers owed by someone who has died

The site's answer qa-681 gives the majority position: "no one can pray them on another's behalf, since prayer is a bodily act bound to the individual; instead the deceased is benefited through du‘ā’, charity, and the repayment of his debts."

## Vows

A vow is a debt too. Bukhārī 1953 includes the case of a woman whose mother "had vowed to fast but she didn't fast". 'Umar asked about a vow of i'tikāf he had made before Islam:

*"I vowed in the Pre-Islamic period of ignorance to stay in I'tikaf for one night in Al-Masjid al-Haram." ... "Fulfill your vow"*

Ṣaḥīḥ al-Bukhārī 2032

## Missed Jumu'ah

The site's Friday Prayer page answers this directly. Jumu'ah "cannot be made up as Jumu'ah: whoever misses it prays Dhuhr's four rak'ahs instead." Whoever misses it "for a valid excuse — illness, travel, real hardship — simply prays Dhuhr with no blame at all". The same page warns that treating the weekly assembly as optional is a far more serious matter. A shift worker who could not attend prays Ṣuḥr in its time.

**Owner to source: missed 'Īd.** Whether the 'Īd prayer can be made up by someone who missed it, and how, is a real question. Shift workers in UAE hospitals and airports face it every year. The site's 'Īd page does not answer it, and this book does not either.

## Decision table: what happened, what you owe, the evidence

| WHAT HAPPENED                     | WHAT YOU OWE                     | THE EVIDENCE | CH. |
|-----------------------------------|----------------------------------|--------------|-----|
| Prayed an extra rak'ah by mistake | Two prostrations after the salām | Bukhārī 1226 | 2   |

| WHAT HAPPENED                       | WHAT YOU OWE                                                    | THE EVIDENCE                | CH. |
|-------------------------------------|-----------------------------------------------------------------|-----------------------------|-----|
| Forgot the first tashahhud          | Carry on; two prostrations before the salām                     | Bukhārī 1224, 1225          | 2   |
| Gave the salām too early            | Complete what is missing, salām, two prostrations               | Bukhārī 1228, 1229          | 2   |
| Lost count                          | Build on certainty, or act on a clear leaning; two prostrations | Bukhārī 401, 1231           | 3   |
| Constant, baseless doubts           | Ignore them; no prostration, no repeat                          | Bukhārī 137; qa-129         | 3   |
| Imam made a mistake                 | Men: Subhān Allāh.<br>Women: clap                               | Bukhārī 1203, 1204          | 4   |
| Joined the congregation late        | Complete what you missed after the imam's salām                 | Bukhārī 636; qa-507         | 4   |
| Prayed, then found you had no wuḍū' | Wuḍū', and pray it again                                        | Bukhārī 135; qa-024         | 5   |
| Slept through or forgot a prayer    | Pray it as soon as you remember, with its sunnah; nothing more  | Bukhārī 597; Abī Dāwūd 437  | 6   |
| Missed several prayers              | Make them up in order                                           | Bukhārī 596                 | 6   |
| Left a prayer on purpose            | Repent; make-up disputed (two positions)                        | Missed Prayers page; qa-754 | 6   |

| WHAT HAPPENED                               | WHAT YOU OWE                                      | THE EVIDENCE                               | CH.   |
|---------------------------------------------|---------------------------------------------------|--------------------------------------------|-------|
| Prayers missed during menses                | Nothing                                           | Bukhārī 321                                | 7     |
| Prayers before becoming Muslim              | Nothing                                           | Ṣaḥīḥ Muslim — site reader no. 228; qa-587 | 7     |
| Missed the sunnah after Ṣuḥr or before Fajr | May be made up                                    | Bukhārī 1233; Abī Dāwūd 437                | 8     |
| Fast left for travel or temporary illness   | Qaḍā'                                             | Quran 2:184-185; Bukhārī 1947              | 9     |
| Fast left for pregnancy or nursing          | Qaḍā'; fidyah as well is disputed                 | Abī Dāwūd 2408; Ibn Mājah 1667; qa-147     | 9     |
| Too old, or chronically ill, to fast        | Fidyah for each day                               | Bukhārī 4505; qa-145, qa-148               | 9, 11 |
| Fasts missed during menses                  | Qaḍā'                                             | Bukhārī 1951; qa-031, qa-146               | 9     |
| Ate or drank by forgetting                  | Nothing; complete the fast                        | Bukhārī 1933                               | 10    |
| Vomited without choosing to                 | Nothing                                           | Tirmidhī 720; Abī Dāwūd 2380               | 10    |
| Qaḍā' still owed when next Ramadan came     | The days are still owed; added fidyah is disputed | qa-146                                     | 10    |

| WHAT HAPPENED                                     | WHAT YOU OWE                                           | THE EVIDENCE               | CH. |
|---------------------------------------------------|--------------------------------------------------------|----------------------------|-----|
| Intercourse in a Ramadan day                      | Qaḍā' and kaffārah: two months' fasting, or feed sixty | Bukhārī 1936; qa-634       | 11  |
| Missed Jumu'ah                                    | Pray Ṣuḥr (four rak'ahs); no blame if excused          | Friday Prayer page         | 12  |
| A parent died owing fasts they could have made up | The heir may fast for them                             | Bukhārī 1952, 1953; qa-681 | 12  |
| A parent died owing prayers                       | Majority: no one prays for them; du'ā' and charity     | qa-681                     | 12  |

**Where this book draws from.** Every hadith was read in the site's hadith text before it was quoted. Ṣaḥīḥ al-Bukhārī (standard numbering): 135, 137, 321, 401, 596, 597, 636, 783, 1203, 1204, 1224-1226, 1228, 1229, 1231-1233, 1933, 1936, 1947, 1950-1953, 2032, 4505. Sunan, all graded sahih by the site: Abū Dāwūd 437, 650, 2380, 2408, 4403; Ibn Mājah 1667; Tirmidhī 720. Ṣaḥīḥ Muslim by confirmed reader position: nos. 228 and 1590; three Muslim narrations the site relies on are left uncited until confirmed. Quran: the site's Arabic text, Yusuf Ali's translation, and Pickthall's for 2:184. Positions are as the site states them: the pages *Missed Prayers*, *Sujūd as-Sahw*, *Forbidden Prayer Times*, *Chronic Excuses in Wuḍū'*, *Friday Prayer* and *Practice*, and answers qa-024, 031, 129, 130, 133, 145-149, 507, 587, 634, 635, 681, 754, 771. This book's own reasoning is marked in Chapters 5 and 10. Left open for the owner to source: qunūt at Ṣubḥ; sahw behind the imam and for the masbūq; najāsah found after the prayer; menses within a prayer's time; unconsciousness; making up witr; deliberate eating in Ramadan; the local fidyah rate; a missed Ṭid. Questions: [deen2u.com/ask/](http://deen2u.com/ask/).

*O Allah, accept what we offered, forgive what we fell short in, and make us among those who guard their prayers.*