

REVISITING QADA' PRAYERS: An Analytical Study of Classical and Contemporary Islamic Scholars

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ABSTRACT

Prayer is the second pillar of Islam after the two sentences of the shahada. Prayer holds a crucial position in Islam, as emphasized by the Prophet of Allah. likening it to a pillar for a building, so that a building cannot stand firmly without a supporting pillar. Likewise, a person's Islam will not be strong without upholding prayer. However, sometimes intentionally or not, a Muslim misses prayer until it is out of time. Considering the importance of prayer, can prayers that are left out of time be made up for? In this article presents a discussion of the opinions of ulama regarding making up prayers, along with the arguments regarding the law on making up for prayers, the law on making up for prayers and the types of prayers that can be made up for prayers, as well as the conditions that must be met when making up prayers.

1. Introduction

Prayer is the pillar of religion, so whoever establishes prayer establishes their religion, which is Islam, and whoever abandons prayer destroys their religion. There are five obligatory prayers in a day and night, totaling 17 (seventeen) *rak'ahs*, and it is an obligation for every Muslim who is *mukallaf* without exception, whether in good health or ill. Prayer, in technical terms, is an act that begins with the takbir and ends with the salam, and it contains supplication. (Ayda Yulyanti: 2024)



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Prayer is divided into two categories: sunnah prayer and obligatory prayer. Obligatory prayer is the prayer that must be performed five times a day. *Fardhu* is further divided into two categories: *fardhu 'ain* and *fardhu kifayah*. *Fardhu kifayah* means that if one person or a group of people has performed it, those who have not performed it will not be sinful. *Fardhu 'ain*, on the other hand, is an obligation that must be performed by every accountable individual, and prayer falls under *fardhu 'ain*. However, some scholars differ in their opinions regarding the definition of *fardhu*, whether *fardhu* and *wajib* are the same, or not. According to scholars of the Shafi'i school of thought, *fardhu* and *wajib* are the same. Every obligation based on Sharia evidence derived from the Quran, Sunnah, *ijma'*, and other Sharia evidence is *fardhu*. It is narrated from Ahmad, "Every aspect of prayer is *fardhu*." According to the Hanafi school of thought, "Fardhu is something established by definitive evidence, while *wajib* is something established by non-definitive evidence." And according to the scholars of the Hanbali school of thought, something is not included in the obligatory unless it is found in the Quran, and the obligatory is something established in the Sunnah of the Prophet. (Yusuf Al-Qardhawi: 2008)

There are many verses in the Qur'an that command us to perform prayer, one of which is found in Surah An-Nisa verse 103: Meaning: 'Indeed, prayer is a duty that has been prescribed for believers at specific times.' (LPMQ: 2019)

This verse explains that in addition to being obligatory, prayer also contains rules regarding the timing of prayer itself. That is, the five daily prayers: Fajr, Dhuhr, Asr, Maghrib, and Isha. However, sometimes a person may miss the timing of prayer for various reasons, both religious and non-religious. However, whether the intentionally missed prayer must be made up or not, scholars have differing opinions on this matter. Some require it to be made up, while others say it is not necessary. It is important to emphasize that making up missed prayers is not an alternative that should be made a habit, as every Muslim is obligated to maintain their prayers to strengthen their faith. (Faridatul Isnaeni: 2023) In this study, the opinions of scholars regarding the ruling on making up missed prayers, along with the evidence supporting it and related matters, will be explained.

2. Research Method

The researchers used a comparative descriptive approach, which means taking two or more perspectives to analyze and explain the comparison. The primary sources of this study are various books, articles, journals, and other sources discussed in this study. The data collection method in this study was through a literature review.

3. Research Discussion

a. Definition of Qadha

Qadha in Arabic comes from the word, which means to complete. According to the terminology, qadha is performing worship after the specified time has passed. Based on the above definition, performing worship on time is not considered qadha in terms of terminology, although it can be said to be qadha in terms of language. However, the meaning of qadha in terms of language is broader than the meaning of qadha in terms of terminology. In technical terms, qadha, according to Ad-Dardir, means pursuing an act of worship that has passed its designated time. Anything that is obligatory upon a person and which they neglect (fail to perform) must be made up through qadha. (Sudirman Suparmin: 2013)

According to Wahbah Zuhaily, qadha, in terms of its meaning and legal ruling according to Islamic law, refers to performing an obligation after the designated time has passed or performing prayer after the time for it has ended. (Wahbah Zuhaily: 1985) Based on the above definition of qadha, it can be concluded that qadha is the performance or fulfilment of an act of worship (obligation) after the designated time has passed.

b. Arguments Regarding Qadha Prayer

- b. There are several arguments that justify making up missed prayers, namely:

Meaning: "Whoever forgets a prayer should perform it when he remembers. There is no expiation for it except that." Allah says: (And establish prayer for My remembrance) (Quran 20:14). Musa said, Hammam said, "After that, I heard him say: (And establish prayer for My remembrance)." (Hadith Bukhari No. 597)

In another hadith narrated by Imam Muslim, it is also mentioned about the obligation to make up for missed prayers when one remembers them:

Meaning: "From Anas bin Malik, he said: The Prophet of Allah SAW said: 'Whoever forgets to pray or sleeps through a prayer, the expiation for his sin is to perform that prayer when he remembers it.'" (H.R. Muslim No. 315)

In Sunan Ibn Majah, there is also a hadith that provides guidance on how to handle situations where someone misses a prayer, falls asleep, and misses the prayer time. The hadith is as follows:

It means: "Harmalah bin Yahya narrated to us, saying, 'Abdullah bin Wahb narrated to us, saying, Yunus narrated to us from Ibn Syihab from Sa'id bin Al Musayyab from Abu Hurairah, saying; "When the Messenger of Allah, may Allah's peace and blessings be upon him, returned from the Battle of Khaibar, he travelled at night until he felt sleepy. He stopped to rest and said to Bilal, "Keep watch over us tonight." Bilal then prayed as much as he could, while the Messenger of Allah, may Allah's peace and blessings be upon him, and the other companions slept.

As dawn approached, Bilal leaned against his mount, waiting for the time of dawn prayer. However, sleep overcame him, and he fell asleep while leaning against his mount. Neither he nor his companions awoke until the sun's rays grew intense. The Prophet was the first to wake up. He jumped up and called out, 'O Bilal!' Bilal replied, 'O Messenger of Allah, by my father and mother, Allah has taken my soul just as He has taken yours.' The Prophet said, 'Lead the way.' So they led their mounts for a while. Then the Prophet Muhammad, may Allah's peace and blessings be upon him, performed ablution and ordered Bilal to call the iqamah, so Bilal called the iqamah. Then he prayed the dawn prayer with them.

After the Messenger of Allah, may peace and blessings be upon him, finished the prayer, he said, 'Whoever forgets to perform the prayer should perform it when he remembers it, for indeed Allah, the Exalted and Glorious, has said: (And establish prayer for My remembrance).' (Hadith reported by Sunan Ibn Majah, No. 697)

Sunan At-Tirmidzi also explains something similar to the previous hadith, which means as follows:

"It was narrated to us [Qutaibah] said; it was narrated to us [Hammad bin Zaid] from [Tsabit Al Bunani] from [Abdullah bin Rabah Al Anshari] from [Abu Qatadah] he said; "The Companions mentioned to the Prophet, peace be upon him, that they had missed the prayer due to sleep, so he said: 'There is no negligence in sleep, but negligence occurs when one is awake (not sleeping). Therefore, if any of you forgets to perform the prayer or falls asleep, let him pray when he remembers.'" He said: "In this chapter, there are also narrations from Ibn Mas'ud, Abu Maryam, Imran bin Hushain, Jubair bin Muth'im, Abu Juhaifah, Abu Sa'id, 'Amru bin Umayyah Adl Dlamri, and Dzu Mikhbar, also known as Dzu Mikhmar, who is the son of the son of An Najasyi. Abu Isa said, "The hadith of Abu Qatadah is of the hasan sahih grade. The scholars differ in opinion regarding someone who neglects to perform prayer due to sleep or forgetfulness, then wakes up or remembers after the prayer time has ended, i.e., when the sun has risen or set. Some of them said, "He must perform it if he wakes up or remembers, even if the sun is rising or setting at that time." This is the opinion of Ahmad, Ishaq, Shafi'i, and Malik. Others said, "He should not perform the prayer until the sun rises or sets." (Hadith reported by Sunan At-Tirmidzi, No. 177)

c. Opinions of Scholars on Making Up Prayers

1. Mazhab Hanafiyah

According to the Hanafi school of thought, a Muslim who refuses to perform prayer is punished in this world by being imprisoned or severely beaten until blood is drawn. This punishment is continued until the person feels remorse and is willing to perform prayer again. If they still refuse, they are left in prison until they die. However, they must not be killed unless they explicitly deny the

obligation of prayer, such as consciously believing that there is no commandment for prayer in Islam.

Thus, due to the strictness of this school of thought regarding the abandonment of prayer, even the Hanafi school of thought holds that missed obligatory prayers must be made up immediately. It is better to make up the prayers than to engage in optional acts of worship, except for the optional prayers of rawatib, dhuha, tasbih prayer, and tahiyyatul Masjid prayer, which may be performed but cannot replace the obligatory prayers that were missed. However, performing the aforementioned sunnah prayers may be considered as a substitute for making up the missed prayers. (Herianto et al.: 2022)

In the Hanafi school of thought, the principle that the obligation to pray remains until it is performed or made up (qadha) forms the basis for requiring qadha for those who intentionally skip prayers. Although there is no specific evidence indicating that the obligation to perform qadha must be fulfilled for those who intentionally skip prayers, the general concept is that a religious obligation does not cease to exist unless it is fulfilled. According to the Hanafi school of thought, making up missed prayers is a way to fulfil an unfulfilled obligation. If prayers missed due to forgetfulness or sleep need to be made up, then prayers intentionally abandoned, which carry a greater sin, are certainly more deserving of being made up.

Imam Ibn Najm, one of the scholars of the Hanafi school of thought, also explains qadha prayer in his book *Al-Baḥr ar-Rā'iq Syarḥ Kanz ad-Daqa'iq*: That every prayer missed after its time has passed, once its obligation is certain, must be performed as qadha, whether it was intentionally missed, forgotten, or due to sleep. And whether the number of prayers missed is many or few. According to the Hanafi school of thought, making up missed prayers is a way to fulfil an obligation that has not been fulfilled. If prayers missed due to forgetfulness or sleep need to be made up, then prayers intentionally missed, whose sin is greater, are certainly more deserving of being made up. (Ibn Najm: 1997)

Furthermore, in the book *al-Fiqh a'ala al-Mazdahib al-Khamsah*, it is also stated: in cases of loss of consciousness, qadha is obligatory, due to intoxicating substances that are prohibited, such as alcohol and the like. However, for those who lose consciousness due to fainting or insanity, the obligation of qadha is waived under two conditions: First, the unconsciousness or insanity persists for more than five prayer times. If it lasts only five prayer times or less, then qadha is obligatory. Second, if the person is unconscious during the prayer time and becomes conscious afterward without having prayed, then qadha is obligatory. (M. J. Mughniyah: 2008)

2. Mazhab Malikiyah

According to this school of thought, it is forbidden to perform voluntary prayers for those who still have obligatory prayers that have not been made up,

except for the Tahajjud and Witir prayers. As for Tarawih prayers for those who have not yet made up their missed obligatory prayers, on one hand, they still receive reward, but on the other hand, they commit a sin by delaying the making up of the missed obligatory prayers. Therefore, it is strongly recommended to make up the obligatory prayers first. In the case of the mentally ill or unconscious, even the Maliki school of thought states that it is obligatory to make up their prayers. As for those who are intoxicated, if it is caused by something haram, then they are obligated to make up the prayers. However, if the intoxication is caused by something halal, such as someone drinking sour milk and then becoming intoxicated and unconscious, thereby missing some prayers, then they are not obligated to make up those prayers. Al-Qarafi (d. 684 H), one of the great scholars of the Maliki school of thought, wrote that making up for missed prayers is obligatory. (Herianto et al.: 2022)

3. Mazhab Syafi'iyah

The Shafi'i school of thought states that a person who abandons prayer is an unbeliever if they believe it is permissible to abandon obligatory prayer or do not acknowledge its obligation upon themselves. If they believe it is permissible to abandon obligatory prayer or deny its obligation upon themselves, they may be killed simply by abandoning one obligatory prayer and not performing it until the time for congregational prayer has passed. Such killing may be carried out by beheading with a sword. This applies if they have been urged to repent but persist in their belief. (Al-Malybari: 2010)

The Shafi'i school of thought is very strict regarding the matter of abandoning prayer. It is even stated in the Shafi'i school that one must make up for missed prayers as soon as possible, unless there is a valid reason or a religious justification, in which case it is not necessary to make them up immediately. However, if there is no permissible reason, then the missed prayers must be made up as soon as possible.

According to the Shafi'i school, intentionally missing prayers without a valid excuse requires immediate make-up, and it is not permissible to delay it unless one is engaged in another obligation, such as listening to the Friday sermon, seeking livelihood, and so on, in which case it may be delayed until the obligation is completed. As for prayers missed due to a valid excuse, such as illness, they must be made up even if not performed immediately.

Regarding the matter of the mentally ill, they are not obligated to make up the prayer if their illness consumes the entire prayer time (in a day). The same applies to those who faint or are intoxicated, provided that their intoxication or fainting is not caused by prohibited intoxicants. If this is not the case, then it is obligatory to make up for it. Specifically, Imam Shafi'i, regarding the difference of opinion among scholars about whether it is permissible to postpone prayer when remembering it or whether it must be performed immediately upon remembering it. As for this matter, Al-Shafi'i states that it is recommended to perform it immediately and permissible to postpone it. Thus, the Shafi'i school of

thought argues that when the Prophet Muhammad (peace be upon him) and his companions fell asleep, they did not perform the qadha prayer at the place where they slept. Instead, he instructed them to move their animals to another place, and then he prayed there. If this qadha were obligatory to be performed immediately, they would have prayed where they slept. (Herianto et al.: 2022)

4. Mazhab Hanabilah

This school of thought is very strict regarding the issue of abandoning prayer. Imam Ahmad once said: It is not permissible to marry a woman who abandons prayer. However, according to our school of thought, marrying a non-Muslim woman who is a dhimmi is more preferable than marrying a woman who abandons prayer. This is not much different from the Maliki school of thought. The Hanbali school of thought also holds that it is haram to perform sunnah prayers before performing qadha prayers for obligatory prayers that have been neglected. If one performs sunnah prayers such as absolute sunnah prayers, it is haram. As for Rawatib and Witir sunnah prayers, they may be performed, but it is more preferable and better to prioritise performing qadha prayers first.

Regarding the ruling on making up prayers for someone who fainted or was intoxicated due to something haram, the Hanbali school of thought states that it is obligatory to make up the prayers once they regain consciousness. However, for someone who is insane, it is not obligatory to make up the prayers if their insanity lasts throughout the entire prayer time (in one day). Similarly, for those who faint or become intoxicated, if their fainting or intoxication is not caused by prohibited intoxicants, then qadha is not obligatory. However, if it is caused by prohibited intoxicants, then qadha is obligatory. (Herianto et al.: 2022) Ahmad Sarwat also quotes the words of Ibn Qudamah (d. 620 AH), who is also one of the reference scholars in the Hanbali school of thought, who wrote in his book: "If the prayers that have been missed are too many, it is obligatory to make up for them, as long as it does not cause hardship to one's body or wealth."

In addition to the opinions of the school's imams, there are also opinions from other scholars who argue about the ruling on making up missed prayers. For example, the opinion of Imam As-Sarakhsi in the book *Al-Mabsūt* explains that prayers that are missed, whether due to forgetfulness, sleep, or being prevented by something permissible, must be made up. (Sarakhsi: 1854) The evidence used is the authentic hadith narrated by Imam Muslim:

Meaning: 'Whoever forgets to pray or sleeps through prayer, then the expiation for his sin is that he performs that prayer when he remembers it.' (H.R Muslim).

In addition, it is explained that if someone deliberately leaves prayer, that person must make up for that prayer, repent, and regret his mistake. This is because intentionally abandoning prayer is not only nullified by abandoning it, but also by performing it, or making it up.

According to Imam Al-Qarafi in his book *Adz-Dzakhīrah*, making up missed prayers is obligatory for prayers that have not been performed. The evidence

used is the sunnah of Imam Muslim, which means: Nasr bin Ali Al-Jahdhami narrated to us, my father narrated to me, Al-Mutsanna narrated to us, from Qatadah, from Anas bin Malik, who said: The Prophet Muhammad (peace be upon him) said, "If any of you sleeps through the time of prayer or forgets it, then let him perform it as soon as he remembers it. Verily, Allah the Exalted has said: 'Establish prayer for My remembrance.' (Hadith of Muslim, No. 316)

Imam Nawawi explains in his book *Majmu' Sharh Al-Muhadzdzab* that if someone misses a prayer due to a valid excuse, such as sleeping or forgetting, then they are obligated to make it up. The time is flexible, and they are not sinful. However, if someone neglects prayer without a valid excuse, due to laziness, negligence, or taking it lightly, they are considered sinful and must be punished with death if they persist in doing so. (An-Nawawi: 2021) Regarding those who are obligated to perform prayer but do not do so, they must make it up. This is mentioned in the book *Majmu' Syarah Al-Muhadzdzab*.

The evidence used is Sahih Bukhari from Anas bin Malik, from the Prophet Muhammad (peace be upon him), who said: Abu Nu'aim and Musa bin Isma'il both narrated to us, saying, Hammam narrated to us from Qatadah from Anas bin Malik from the Prophet (peace be upon him), who said: "Whoever forgets a prayer should perform it when he remembers. There is no expiation for it except that. Allah says: (And establish prayer to remember Me) (Quran 20:14). Musa said, Hammam said, 'After that, I heard him say: (And establish prayer to remember Me). Abu 'Abdullah said; Habban said, Hammam narrated to us, Qatadah narrated to us, Anas bin Malik narrated to us from the Prophet (peace be upon him) as such." (Sahih Bukhari No. 597)

Based on the hadith above, it is recommended that if someone forgets to pray, they should immediately make it up. However, if they delay it, it is also permissible. It is known from the narration that the Prophet SAW once neglected to perform the dawn prayer, delaying it until after he had left the valley. The opinion of the Shafi'i school of thought is that it is not obligatory to perform qadha in sequence, but it is recommended.

Abu Ishaq said, "If someone leaves a prayer without a valid excuse, they must immediately make it up. Because they have delayed the prayer in an excessive manner. If they have missed several prayers, they are encouraged to make them up in sequence. This is because the Prophet Muhammad (peace be upon him) once missed several prayers during the Battle of the Trench, and he made them up in sequence. However, if they are made up out of sequence, it is permissible, as performing them in sequence is done at their designated times. Thus, the ruling on performing the missed prayers in sequence is nullified because the time has passed, just like making up for fasting. If someone remembers their missed prayer but the time for the current prayer is limited, they must perform the prayer at that time because the time has been determined and it is obligatory to perform it. Scholars agree that one who intentionally abandons prayer must perform qadha. The evidence indicating the obligation of qadha prayer is the hadith narrated by Abu Hurairah, where the Prophet SAW instructed a companion who had intercourse during the day in Ramadan to fast another day and pay kafarat. The intention was to compensate for the invalidated fast due to intentional intercourse.

Therefore, if one who intentionally omits prayer is obligated to make it up, then this obligation is even more incumbent upon one who intentionally omits prayer. From the hadith above, Imam an-Nawawi uses it to analogise that one who intentionally omits prayer is still obligated to make up the prayer they intentionally omitted. (Nurul H. Azmi M:2024)

The opinion of the Hanbali scholars, as referenced in the book *Al-Mughni*, explains that if one misses too many prayers, it is obligatory to make them up, provided that it does not cause hardship to one's body or wealth. Hardship to the body refers to physical weakness or the fear of falling ill. Hardship to one's wealth, for example, means that a person is unable to earn a living, which affects their daily livelihood or causes harm to their life.

If someone does not know the exact number of prayers they have missed, they must make up all the prayers until they are certain they have completed them all. It is mentioned in a reliable narration from Imam Ahmad regarding someone who neglects prayers, Imam Ahmad said, "That person must make up the prayers until there is no doubt that they have performed the prayers they previously missed."

Regarding the hadith of the Prophet Muhammad (peace be upon him) about someone who sleeps or forgets to perform prayer and then performs it when they remember, it is specifically mentioned that this applies when the person remembers the prayer they have not performed. They are not obligated to perform it immediately, but doing so is indeed more virtuous. Regarding someone who has neglected prayer for years, Imam Ahmad said, "That person must make up the prayers that were not performed. When the time for obligatory prayer arrives, they must perform that prayer and include it as part of the prayers being made up. (Ibn Qudamah, *Al-Mughni*)

4. **Conclusion**

Qadha is a term that means to complete. Performing qadha prayer means completing a prayer that was missed and not performed. In technical terms, qadha refers to performing an act of worship that has passed its designated time. Anything that is obligatory for a person to perform but is missed (not done) must be made up through qadha. According to Wahbah Zuhaili, qadha, in terms of its meaning and legal ruling according to Islamic law, is performing an obligation after the designated time has passed or performing prayer after the time has expired. After explaining the concept of qadha above, it can be concluded that qadha is performing or fulfilling an act of worship (obligation) after the designated time has passed.

After understanding the definition of qadha in terms of language, terminology, and the opinions of scholars, the author also includes supporting evidence regarding qadha prayer and its legal ruling. This includes the obligation of prayer mentioned in Surah An-Nisa' verse 103, along with the designated times. This is further clarified by the Prophet's hadith regarding the times of prayer. Additionally, there are evidences regarding the ruling on performing qadha prayer, whether due to forgetfulness or sleeping. It turns out that qadha

prayer had already occurred during the time of the Prophet Muhammad (peace be upon him) during battles with his companions. There is a hadith that almost similarly narrates about a companion who fell asleep with the Prophet (peace be upon him) while resting from battle.

Various scholars have also expressed their opinions on the ruling of making up missed prayers. This includes the four Imams of the schools of thought. From all the opinions expressed, the scholars agree that making up missed prayers is obligatory. Therefore, it must be performed immediately upon remembering that a prayer was missed, whether due to forgetfulness or falling asleep.

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