

Legitimate (legal) excuses

There is no excuse stops a believer from performing prayers at their due times to be alleged to Allah and accepted by Him unless someone is travelling a legal and necessary journey, then he can advance or postpone the prayer or if he is ill and the Muslim doctor orders him not to leave bed.

The legal travelling like going to perform Omrah or Hajj, going to seek knowledge, going to visit a sick person, going to attend a Muslim's funeral or going to content or obey parents, these are the legal journeys.

But that who travels to a summer resort, he has no excuse to delay prayers out of their due times, or that who travels to watch a match, this is not a legal excuse. There must be a legal excuse accepted by Sharia, excuses should be from the list of excuses admitted by the chosen prophet and accepted by the Most Glorified and The Forgiver.

One shouldn't seek excuses from himself because this is the problem of Muslims at this age. If a friend is visiting me or I am visiting him and the time of prayer comes, what if I said to him: Let's perform the prayer first and complete our talk after the prayer.

If I'm too shy to tell him that, Allah doesn't like this shyness and our master the messenger of Allah also hates it because it is not an excuse, even if that friend is not a Muslim and the time of prayer comes, I must show him that I glorify the deeds and rituals of my religion and say to him: Excuse me, I will perform prayers then I'll come back to complete my talk with you. Then he will respect me when he sees me glorify the rituals of my religion. But is this an excuse, to talk with someone in my house or on a café while the call is calling and I don't respond to it? No, this is not an excuse.

Sayeda A'isha says about the beloved (May the blessings and peace of Allah be upon him): "He (May the blessings and peace of Allah be upon him) used to sit with us talking to us and we talk to him, if the time of prayer comes, it is as if he doesn't know us and we don't know him."

This is what he does even with his family and children, because at the time of call (Athaan) he responds to it. We all should train our children to that, if the caller calls I say to those who are talking: Wait oh son and respond to the call, if we don't teach them, who will do then?

If someone calls me on the phone at the time of call, such a person doesn't know the instructions of Islam, I should tell him to wait and call after the call. I feel so angry when someone calls me at the time of the call, unless he is calling from a different country and he doesn't know our time, then it is necessity. We shouldn't let the time of Allah to anyone else, He is the great Creator and this is his time.

Our masters righteous people taught us that if I am travelling and heard the call, I should repeat the call, if I am with a group of people and can't get off to perform prayer, I should apology to Allah about delaying the prayer until I reach my destination or to the nearest place and I should repent to Allah as I am travelling. But if it is my car, I should wait and perform prayer. They even used to say: Perform prayer then start your journey so as not to see disasters. Righteous people taught us this wise behavior. That who performs prayer is in the protection of Allah, how disasters come to him? But if I say that I will pray after I arrive, how can I make sure that I will arrive? I should perform prayer first then start my journey, then I am as Allah says:

10-22: "He (Allah) is the One who moves you across the land and sea."

Then He will move me and protect me by His protection.

It was narrated after the companions of the prophet that they used to condole that who misses the first takbeerah (Allah Akbar) in prayer; he receives their condolence for three days for what he missed of Allah's rewards and bounties. And that who missed the first prayer in Jama'ah with imam they used to condole him for a week for the misfortune and sadness that he had as he was deprived of Allah's grants and bounties for believers who perform prayer at its first time, the prophet said (May the blessings and peace of Allah be upon him):

"(Those who perform prayers at) the beginning of due time get Allah's satisfaction, the middle of due time get Allah's mercy and the end of due time get Allah's forgiveness."1

Are they the same that who performs prayer at the time of satisfaction and that who performs it at the time of forgiveness?

No, the time of satisfaction means that he will take a big share from the treasures of satisfaction, as Allah says:

9-72: "God's blessings and approval are even greater."

This is the first thing in the way of Allah's love; the servant who seeks his Lord's love, such a servant is as the prophet said:

"Seven people Allah makes them in His shadow in a day when there is no other shadow,, a man whose heart always clings to mosques."2

Because when he finishes a prayer he is looking forward to the next prayer and is waiting for it and so he is always as if he is praying all day long, when he finishes the Noon Prayer, he is waiting for the Afternoon Prayer even if he is at his work, when he finishes the Afternoon Prayer, he is waiting for the Sunset Prayer, Allah says about such people:

23-9: "They observe their Contact Prayers (Salat) regularly."

Such a servant is always in prayer.

Because he is waiting for the prayer and he is with his Lord all his time.

¹ It was narrated after Abi-Mahzoorah in Jame'ea Al-Ahadeeth Wal-Maraseel.

² It was narrated in Saheeh Imam Muslim after Abi-Horayrah.