

Imaam prays compulsory prayer before its time

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

Question: If the compulsory prayer was performed before its prescribed time, is it permissible to pray with Al-Jamaa'ah (i.e. Congregation of Muslims in the Mosque) with the intention of supererogation and then pray the compulsory prayer when its prescribed time arrives, or that is impermissible?

Answer: All praise is due to Allaah, the Lord of the Worlds. Peace and blessing be upon whom Allaah sent as a mercy to the Worlds, upon his Family, his Companions and his Brothers until the Day of Resurrection. This being so said:

It is permissible to pray a supererogatory prayer with an Imaam who prays the compulsory prayer before its prescribed time and then re-pray it when that time arrives, according to the principle that allows differentiating intentions [between the Imaam and the person who follows him in the prayer], which is proven by numerous evidences, and for the hadeeth of Aboo Dharr رضي الله عنه narrated by Muslim that he said: the Prophet of Allaah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ told me: **“How would you act when you are under the rulers who would delay the prayer after its prescribed time, or they would render the prayer as a dead thing by delaying it beyond its prescribed time? I said: What do you command? He said: observe the prayer at its prescribed time, and if you can perform it along with them do so, for it would be a supererogatory prayer for you.”**¹ And it is not hidden that performing the prayer beyond its prescribed time by delaying it is like performing it before its time by advancing it.

The perfect knowledge belongs to Allaah عَزَّ وَجَلَّ ; and our last prayer is all the praises and thanks are to Allaah, the Lord of the Worlds, and prayers of Allaah are to Muhammad and his Family, Companions and Brothers until the Day of Resurrection.

Baab Az-Zuwaar on: Al-Muharram the 28th, 1424 H. Corresponding to: May the 02nd, 2002 G.

¹ Reported by Muslim (1/290) (648), from the hadeeth of Aboo Dharr رضي الله عنه [.]