

# Entering the Isha Prayer Congregation with the Intention of the Maghrib Prayer

Compiled & Translated

By

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From the Fatawa of

Shaykh AbdulAziz bin Baz,

Shaykh Muhammad Nasiruddeen al-Albaani

&

Shaykh Salih al-Uthaymeen

May Allaah have mercy upon them all

# 1 - Shaykh Muhammad Nasiruddeen al-Albaani

The questioner asks, a man is a traveller but he had not prayed Maghrib prayer until the Isha time had come in, and he passed by a group of people from a village and they were praying Isha.

Another man from the village prayed with the people with the intention of a Maghrib prayer because he thought that is what they were praying. So, what is the situation of these two men, please give us a verdict regarding this and also by

mentioning the evidence and may Allaah reward you with goodness.

The Shaykh answered:

Alhamdulillah

In reality we do not have a text in regards to this issue which the question is about.

Actually the answer is taken by way of some research and Ijtihad (deriving a verdict).

We hold the opinion that it is established in the Sunnah that the difference of intention for the prayer, where the

intention of the follower is different from the intention of the Imam does not affect the correctness of the prayer, and the correctness of being led in prayer.

There is an example of Muadh bin Jabal praying Isha prayer behind the Prophet sallAllaahu alayhi wa sallam then him praying Isha as an Imam with his people as is mentioned in Saheeh al-Bukhari, in that it would have been a nafil (optional deed) for him and obligatory prayer for those praying with him.

Also, there are some authentic Ahadeeth

which mention and explain how the prayer of the Prophet sallAllaahu alayhi wa sallam was for his Companions when he prayed the prayer whilst being fearful of the enemy.

From that is, that the Prophet would pray two Rakah with the first group then he would make the Salam at the end of the prayer. Then these people would go to the rows of the others still defending and had not yet prayed.

So that they could come and pray two Rakah behind the Prophet sallAllaahu

alayhi wa sallam.

So naturally, the first two Rakah for the Messenger sallAllaahu alayhi wa sallam are obligatory and the last two Rakah with the other Jama'ah is indeed Nafila (optional).

Likewise, perhaps there are other examples which I cannot recall right now.

Also it is necessary to remember here what occurred with that Bedouin who would work in the fields during the day

and in the evening, he would come to pray behind Muadh RadhiAllaahu anhu.

So one day, when he prayed the Isha prayer behind him and heard that Muadh had just started reciting surah al- Baqarah, and he thought or presumed to himself that this recitation in relation to him will be long, very long, so, he stopped that prayer behind Muadh and prayed by himself.

Therefore, we say that the prayer of this traveller or that person who was a resident who prayed behind the Imam who was praying the Isha prayer and each one of

them assumed that the Imam was praying the Maghrib prayer but it appeared that in fact, he was praying the Isha prayer, so here in this situation if he catches the Imam in the first Rakah, but when the Imam stands up for the fourth Rakah, then they both make the intention to separate and stop following the Imam to sit for the final Tashhaud at the end of three Rakah in relation to his prayer in that they are praying three Rakat, then they give Salaam and get up and follow the Imam of what he can catch of the Isha prayer. This is what appears in answering this question.



## Another Question

### 2 - Shaykh Muhammad Nasiruddeen al-Albaani

Questioner:

A traveller knows that this Imam is praying Isha and the traveller delays the Maghrib prayer and he enters the congregation of Isha prayer, does he enter with them with the intention of Maghrib?

The Shaykh:

Of course, it is not allowed to delay the Maghrib prayer to after the Isha prayer, but in fact, he follows the Imam, and then he makes the intention to separate as I

mentioned when the Imam stands up for the fourth Rakah.

Questioner:

Some of the scholars say that you enter with them with the intention of praying Nafilah (optional) and he prays the Isha with them as Nafilah (optional), then after that, prays Maghrib then Isha, is this statement correct?

The Shaykh:

This is why I gave an introduction of what I mentioned of evidences and to explain that the difference of the intention of the person following the Imam from the

intention of the Imam and this does not harm the correctness of the prayer in being accepted.

If the person is praying Maghrib and the Imam is praying Isha it is foremost that this prayer is correct, than the prayer of the person praying an obligatory prayer behind a person praying an optional prayer.

Everything in this issue is that he needs a go between in this issue which is that he should intend to separate from the Imam in the prayer.'

<https://alathar.net/home/esound/index.php?op=codevi&coid=155588>

### 3 - Shaykh AbdulAziz bin Baz

حكم من لم يدرك صلاة المغرب ودخل وهم يصلون  
العشاء

The Ruling about the person who was not  
able to catch the Maghrib prayer and  
enters the Masjid while they were praying

Isha

Question:

A man got delayed and did not pray the  
Maghrib prayer until the time of Isha had  
come in, but  
when he came to the Masjid, he saw that  
the Imam was praying Isha prayer with the  
Jama'ah.

The Imam was in the second Rakah and the person entered the prayer and prayed the Isha prayer with them, then he stood up after that and prayed the Maghrib prayer.

So I said to him, it would have been better if you had prayed with the Imam with the intention of praying Maghrib prayer then you should stand up after that and pray the Isha prayer alone or with another Jama'ah.

This person said: how can I pray with the Imam with the intention of the Maghrib prayer while he is in the second Rakah, and

should I give Salam with the Imam or stand up and complete the Rakat which I missed, fearing the criticism of the person praying next to me, because he said to me:

'Stand up and complete a Rakah.'

So I became confused and I sent this question to you.

Please give me a fatwa, may Allaah bless your life, your deeds, your knowledge and increase you in goodness.

In the name of Allaah the Most kind and the most Merciful, praise be to Allaah, may the praise and security of Allaah be upon

the Messenger of Allaah, his family, his Companions and whoever follows his guidance, after that:

What is legislated for you and those in your situation is that when they come to the prayer and the Imam is in the prayer - the Isha prayer for example - and you have not yet prayed the Maghrib prayer so join them but with the intention of the Maghrib prayer and there is no problem with this according to the strongest of the two opinions of the scholars.

So if the Imam had prayed one Rakah then you can make the intention for the

Maghrib prayer and pray three Rakah with them, and this would be sufficient for you for the Maghrib prayer and you give Salam along with them.

However, if you were at the beginning of the prayer, and you came to them and they were in the beginning of the prayer, you enter with them, and when you finish the third Rakah, you sit waiting for the Imam until he gives Salaam then you give Salam with him, and this suffices you with the Maghrib prayer.

Then after that pray the Isha prayer alone if you do not find another Jama'ah. This is



what is legislated for you and those in your situation.

There is no problem with the difference in intention, you intended the Maghrib prayer while they intended the Isha prayer.

There is no problem with this, because the arrangement is obligatory, the order

between the prayers is obligatory,

therefore, the Maghrib prayer is prayed

before the Isha prayer and likewise the

Dhuhr prayer is prayed before the Asr

prayer.

So, likewise if a person comes and the

people are praying the Asr prayer and he

had yet to pray the Dhuhr prayer, so he prays the Asr prayer with them but with the intention of the Dhuhr prayer, when he finishes from their prayer of Asr which is his Dhuhr, then he prays the Asr prayer afterwards alone, or with the Jama'ah if that is easy for him. This is what is correct in this issue, Allaah is the guardian who gives success.

The presenter: May Allaah reward you with goodness and give you better.

<https://binbaz.org.sa/fatwas/15316/>

<https://tinyurl.com/593tvnyh>

## 4 - Shaykh Muhammad bin Salih al-Uthaymeen

The question: I am a man who was travelling and I had not prayed the Maghrib or Isha prayers and I entered the Masjid, and they were about to start the Isha prayer. I intentionally missed a rakah of the Isha prayer and completed the rest of the prayer with the intention of the Maghrib prayer.

One of the brothers there criticised me and told me what I did was opposing the Sunnah, and it was a mistake, so what is

your opinion regarding my prayer may  
Allaah reward you with goodness.

## **The answer:**

The Shaykh said:

'Then what is correct? This is a problem that a person says to people, this is a mistake and does not explain to them what is correct, so they fall into confusion.

Anyhow, if a person comes to the prayer and he is a traveller and he enters the Masjid, and the people are praying the Isha prayer.

If he finds that they are in the second

Rakah then he makes the intention for Maghrib and he completes the Salaam with the Imam because he will have prayed three Rakah.

If he catches them in the prayer in the third Rakah then he makes the intention for the Maghrib prayer and he prays with them two Rakah, then when the Imam gives Salaam he stands up to his third Rakah.

If however, he arrives to them in the first Rakah he enters the prayer with them with the intention of praying the Maghrib prayer and when the Imam stands up to

pray his fourth Rakah this person sits and he makes the intention to separate from the prayer.

Then he makes the Tashhaud and gives Salaam then he enters the prayer with the Imam in what remains from the Isha prayer.'

<https://binothaimeen.net/content/1127>

## Arabic References

Shaykh Muhammad Nasiruddeen al-Albaani

الشيخ : طبعاً ، لا يجوز تأخير صلاة المغرب عن صلاة

العشاء وإنما يقتدي به ثم ينوي المفارقة كما قلت آنفا  
حينما ينهض الإمام إلى الركعة الرابعة .

السائل : بعض العلماء قال يدخل معهم بنية النافلة

يصلي معهم العشاء نافلة له ثم يصلي المغرب ثم

العشاء ، فما صحة هذا القول ؟

الشيخ : هذا الذي قدمت له قدمت ما قدمت من أدلة

ولأبين أن اختلاف نية المقتدي عن نية الإمام لا تضر في

صحة الصلاة فإذا كان هو يصلي المغرب والإمام يصلي

العشاء فأولى أن تكون هذه الصلاة صحيحة من أن

تكون صلاة المفترضين وراء المتنفل صحيحة ، كل ما في

الأمر أنه يحتاج إلى واسطة في الموضوع وهو أن ينوي

المفارقة .

. السائل : جزاك الله خيرا

. الشيخ : وإياك

<https://alathar.net/home/esound/index.php?op=codevi&coid=155588>

## Shaykh AbdulAziz bin Baz

حكم من لم يدرك صلاة المغرب ودخل وهم يصلون

العشاء

السؤال:

أولى رسائل هذه الحلقة رسالة وصلت إلى البرنامج من أحد الإخوة المستمعين يقول في نهايتها: (أبو عبد العزيز . خ. ب. ر) أخونا يقول: رجل تأخر، ولم يصل المغرب حتى دخل وقت العشاء، فلما أتى إلى المسجد؛ رأى الإمام يصلي بالجماعة صلاة العشاء، وهو في الركعة الثانية، فدخل معهم، وصلى العشاء، ثم قام بعدها، وصلى المغرب، فقلت: كان الأولى بك أن تدخل مع الإمام، ونيتك صلاة المغرب، ثم تقوم بعدها، وتصلي



العشاء منفردًا، أو مع جماعة أخرى، فقال: كيف أصلي معه بنية المغرب، وهو في الركعة الثانية، هل أسلم مع الإمام، أم أقوم، وآتي بالركعة التي فاتت؛ خوفًا من إنكار الذي يصلي بجواري، فسوف يقول لي: قم وائت بركعة، فاحترت، ثم بعثت بالسؤال إليكم، أفتونا بارك الله في أعماركم، وفي أعمالكم، وعلمكم، وزادكم خيرًا.

### الجواب:

بسم الله الرحمن الرحيم، الحمد لله، وصلى الله وسلم على رسول الله، وعلى آله وأصحابه ومن اهتدى بهداه، أما بعد .

فالمشروع لك، وأمثالك إذا جئت والإمام في الصلاة - صلاة العشاء- وأنت لم تصل المغرب أن تدخل معهم بنية المغرب، ولا حرج في ذلك في أصح قولي العلماء.

فإذا كان قد صلى واحدة نويت المغرب، وصليت معهم  
الثلاث، وتكفيك عن المغرب، وتسلم معهم، وإن كنت  
في أول الصلاة، جئتهم وهم في أول الصلاة، دخلت  
معهم، وإذا فرغت من الركعة الثالثة؛ جلست تنتظر  
الإمام حتى يسلم، ثم تسلم معه، وتكفيك عن المغرب،  
ثم تصلي العشاء بعد ذلك وحدك إن لم يتيسر جماعة  
أخرى، هذا هو المشروع لك ولأمثالك.

ولا حرج في اختلاف النية، أنت نويت المغرب، وهم  
ينوون العشاء، لا حرج في ذلك، لأن الترتيب واجب،  
الترتيب بين الصلوات واجب، فالمغرب تؤدي قبل  
العشاء، وهكذا الظهر قبل العصر.

وهكذا لو جاء إنسان وهم يصلون العصر، وعليه الظهر؛  
يصلي معهم العصر بنية الظهر، فإذا فرغ من العصر من  
صلاته معهم الظهر؛ صلى العصر بعد ذلك وحده، أو مع

جماعة إن تيسرت، هذا هو الصواب في هذه المسألة،  
والله ولي التوفيق، نعم.

المقدم: جزاكم الله خيراً، وأحسن إليكم.

Shaykh Muhammad bin Salih al-  
Uthaymeen

السؤال:

أنا رجل مسافر ولم أصل المغرب ولا العشاء، فدخلت  
المسجد وهم يبدؤون في صلاة العشاء، فأخذت في  
تفويت ركعة من صلاة العشاء، وأكملت الباقي بنية صلاة  
المغرب، فأنكر عليّ أحد الإخوة بأن فعلي مخالف للسنة  
وأنه خطأ، فما رأيك في صلاتي؟ جزاك الله خيراً.

الجواب:

إذا ما هو الصواب؟ الشيخ: مشكلة هذه: أن يقول للناس هذا خطأ ولا يبين لهم الصواب فيوقعهم في حيرة، على كل حال: إذا جاء الإنسان وهو مسافر ودخل مسجد وهم يصلون العشاء فإن أدركهم في الركعة الثانية فلينو المغرب ويسلم مع الإمام لأنه صلى ثلاثاً، وإن أدركهم في الثالثة نوى المغرب وصلى معهم ركعتين ثم إذا سلم الإمام قام إلى الثالثة، وإذا أتاهم في الركعة الأولى دخل معهم بنية المغرب، فإذا قام الإمام إلى الرابعة جلس، ونوى المفارقة، وتشهد وسلم، ثم دخل مع الإمام في ما بقي من صلاة العشاء.

<https://binothameen.net/content/1127>