

What Is The Superior Time For Offering Zuhr Salah?

Darulifta Ahlesunnat

(Dawateislami)

Question

What do the honourable Islamic scholars and Muftis of the sacred Shari'ah say about the following issue: What is the most superior time for offering Zuhr Salah?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

In winters, it is Mustahab to offer Zuhr Salah early, while during summer days, it is Mustahab to offer it late. It's challenging to specify a fixed time due to the varying beginning and ending times of Zuhr each day. Nonetheless, 'late' implies dividing the entire duration of Zuhr into two parts. After waiting for the first part to elapse, for instance, if the total duration of Zuhr is 4 hours and 30 minutes, offering Zuhr Salah in the second part would mean waiting for 2 hours and 15 minutes before offering Zuhr Salah.

However, for the individual for whom congregational Salah (Jama'at) is Wajib, it is impermissible to forego attending the congregational Salah at its designated time for the sake of performing it in the Mustahab time. Therefore, even during the summer months, when the congregational Salah for Zuhr is held at its earliest time, as is the general practice both in summer and winter, it is absolutely prohibited to skip the congregational Salah with the intention of offering Zuhr later. This is because a Wajib action cannot be neglected in favour of a Mustahab action.

It is stated in Fatawa Alamgiri:

ويستحب تاخير الظهر في الصيف وتعجيله في الشتاء هكذا في الكافي، سواء كان يصلى الظهر وحده أو بجماعة كذا في

شرح المجمع لابن ملك

(Al-Fatawa al-Hindiyyah, vol. 1, Kitab al-Salah, p. 58, Dar al-Kutub al-Ilmiyyah, Beirut)

It is stated in Bahar-e-Shariat: Offering Zuhr promptly during winters is Mustahab. During summer days, delaying Zuhr is Mustahab, whether one offers it individually or with Jama'at [congregation]. However, if, during summers, the Jama'at for Zuhr is held in its early time, it is not permissible to miss the Jama'at for the sake of the Mustahab time. The ruling of winter applies to spring and the ruling of summer applies to autumn. (Bahar-e-Shariat, vol. 1, part 3, p. 452, Maktaba-tul-Madinah, Karachi)

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Allah Almighty knows best and His Messenger صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ knows best.)

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Ref No: FAM-099

Date: 28th Safar al-Muzaffar, 1445 Hijri/ 15th September, 2023



Dar-ul-IftaAhlesunnat (Dawat-e-Islami)



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