

Points of Benefit Regarding Times When it is Forbidden to Pray

Prepared by
Saleh As-Saleh

Based upon benefits from the duroos of our Sh.
Muhammad bin Salih Al-'Uthaimeen (*rahimahullaah*)
And those our Sh. Saami As-Sghair (*hafidhahullah*)-
Summer 1427 AH.

Transcribed by
Br. Abu Abdullaah al-Amreeki, *Jazaahullaahu Khairan*,
from live duroos in Paltalk's "[Understanding Islam 1](#)" room



Point of Benefit on Salaat – Times When it is Forbidden to Pray

All Praise is due to Allah, and may the *salaah* and *salaam* be on Prophet Muhammad, his household, the noble companions and those who follow them until the Day of Resurrection.

Times When it is Forbidden to Pray

There are five times when it is forbidden to pray; three of them are severe, and two are less severe. The five times are as follows:

- 1) From after the *fajr* prayer until the sun has risen
- 2) From sunrise until the sun has risen to the height of a spear (approximately one meter) above the horizon
- 3) From when the sun is at midday, until it passes the meridian
- 4) From after *salaat al-asr* until the sun reaches the height of a spear above the horizon
- 5) From the time the sun has reached the height of a spear from its setting till sunset.

The severe times when it is forbidden to pray are those which are short (namely the second, third, and fifth cases mentioned above). Also, it is forbidden to bury the dead during these times as in the hadith of Uqbah ibn ‘Aamir (رضي الله عنه) in *Saheeh Muslim* where the Prophet (ﷺ: *sallallaahu ‘alayhi wa sallam*) mentioned it was not permissible to bury the dead during these three times. If we take our deceased to the cemetery and the sun has just risen, then it is not allowed to bury that person until the sun has risen the height of a spear. After that, we can bury the dead, and similarly with respect to the other times.

Exception to the Prohibition for a *Fard Salaah*

In general, the *salaah* is forbidden during these times; however, there are exceptions. The first exception is the missed prayers. For instance, if a man has missed a *fard* prayer, he can pray it during a forbidden time, even if that time is severe in terms of forbiddance. This is in accordance with the hadith of the Prophet (ﷺ: *sallallaahu ‘alayhi wa sallam*)

“Whoever forgets a prayer or sleeps and misses it, let him pray it when he remembers it, for there is no other expiation for it than that.” [Reported by al-Bukhari (hadith no. 572) and Muslim (hadith no. 1564)]

The statement of the Prophet (ﷺ: *sallallaahu ‘alayhi wa sallam*) *“let him pray it when he remembers it”* is general and has no exception. Since this is an asserted *fareedah*

(obligation), the prayer in this case should not be delayed after the person remembers it or awakes.

Exception to the Prohibition for a *Salaah* with a Cause

The second type of *salaah* that is excluded from this prohibition, according to the preponderating opinion, is those that have a cause for it; these can be prayed in the forbidden times. This is a narration from Imam Ahmad (*rahimahullaah*) and the choice of Shaykh al-Islam ibn Taymiyyah (*rahimahullaah*). An example of this is repeating the *jama'ah*; for instance, if a person prays *fajr* in congregation and goes to another mosque finding the people in prayer there, then in this case, it is permissible for him to pray with them, without sin. The evidence for this is that the Prophet (ﷺ: *sallallaahu 'alayhi wa sallam*) when he was in Mina prayed *fajr*; after *salaah*, he saw two men who did not pray with him so he inquired as to why they did that. The men responded that they had already prayed in their residence. The Prophet (ﷺ) said,

“If you do so and you come to a mosque where there is congregation prayer, then pray with them, and it will be naafil for you.”

Another example is when a person makes *tawaaf*, it is *Sunnah* to pray two *rakat* behind the station of Ibrahim (*'alayhis sallam*). As such, if a person makes *tawaaf* after *fajr*, it is permissible for him to make these two *rakat*. The evidence is in the saying of the Prophet to Bani 'Abd Manaf,

“O Bani 'Abd Manaf, do not prevent anyone who makes tawaaf around this house or prays therein (i.e. in the masjid) any hour he wishes from the day or the night.”

Some of the *'ulama* considered this hadith as evidence to perform the two *rakat* following the *tawaaf*, even if it was during one of the forbidden times.

Also, from this exception is on the day of *juma'ah*, if the imam is giving the *khutbah* (sermon), then the person may offer the *tahiyyat al-masjid* even at the time when the sun is at its meridian. This is because once when the Prophet was delivering the *khutbah*, a man came into the *masjid* and sat down. The Prophet asked him if he had prayed, and the man replied in the negative. To this, the Prophet (ﷺ: *sallallaahu 'alayhi wa sallam*) said,

“Stand up and offer two rakat and make them light.”

The fourth instance from the second type of exception is the entrance to the *masjid*. For example, if a person enters the *masjid* after the *fajr* prayer or *salaat al-asr*, then he should not sit until he offers two *rakat*. This is because this *salaat* has a cause, namely the entrance to the *masjid*.

Fifth, upon the eclipse of the sun, it is permissible to pray the associated prayer.

The sixth type of *salaah* that is permitted during a forbidden time is the two *rakat* after the *wudhu*. This is because this *salaat* has a legal cause, namely the *wudhu*.

Seventh, it is permissible to make *salaat al-istikharaah* during the forbidden times. *Salaat al-istikharaah* is when a person makes two *rakat* and then asks Allah to guide him when he is uncertain about a certain matter. Suppose there arises a situation where someone needs to make this *salaat*, but this occurred during a time when it is forbidden to pray. In this case, it is permissible for him to pray these two *rakat* because of the associated cause.

Conclusion

Therefore, the hadith that there is no *salaat* after *fajr* or *asr* is general, particularized in cases where the person offers a *salaat* that has a cause; in such a situation, it is not forbidden. This is one narration from Imam Ahmad and the choice of Shaykh al-Islam ibn Taymiyyah. It is also the *madhab* of Imam ash-Shafa'i (*rahimahullaah*), and it is the correct opinion.

And Allaah, the Most High, Knows Best.

All Praise is due to Allah, and may the *salaah* and *salaam* be on Prophet Muhammad, his household, and the noble companions and those who follow them until the Day of Resurrection.

Saleh As-Saleh
22nd Rajab, 1427 AH
August 16, 2006