

Is it Permissible to Join Two Salaahs without an Excuse?

Q: Salaah-11: A February 1960 edition of a Gujarati monthly magazine Pg.12) states that the Zuhr, Asr, Maghrib and Isha salaahs can be combined, please explain. The text reads: Hadhrat Abdullaah bin Abbaas RADI. once Delivered a lecture to us after Asr until the sun set and the stars started to appear. The people started to say, 'As Salaah, As Salaah' and a Tameemi person repeated this continuously. Hadhrat Abdullaah bin Abbaas RADI. became angry and said, 'Are you teaching me the Sunnah? I have seen Rasulullaah SAW. combine the Zuhr, Asr, Maghrib and Isha salaahs. Hadhrat Abdullaah bin Shaqeeq RAH. doubted this and asked Hadhrat Abu Hurayrah RADI. about it. Hadhrat Abu Hurayrah RADI. remarked, 'It is There is now the possibility of people believing this and doing the same.

Answer: It is Masnoon to perform the Maghrib salaah as soon as possible and delaying it without an excuse valid in the Shari'ah is Makrooh. Hadhrat Salamah RADI. says that they performed the Maghrib salaah with Rasulullaah SAW. as soon as the sun set. Rasulullaah SAW. also instructed that the Maghrib salaah be performed as soon as the fasting person ended his fast and before any stars appear.

In another narration, Rasulullaah SAW. stated that the Ummah will always remain on good and on Fitrah (Islaam) as long as they do not delay the Maghrib salaah to the time when the stars appear.

It is also untrue that Rasulullaah SAW. combined the Zuhr, Asr, Maghrib and Isha salaahs. If the narration quoted in the question is not given a different interpretation, it would contradict verses of the Qur'aan and authentic Ahadeeth. Strangely enough, it would also contradict a narration from? Hadhrat Abdullaah bin Abbaas RADI. himself. The Hadith from Hadhrat Abdullaah bin Abbaas RADI. states that Rasulullaah SAW. said, "Whoever combines two salaahs without a valid excuse has committed a major sin.

Even if the narration quoted is proven to have an authentic chain of narrators, it will be ignored in the light of the following verses of the Qur'aan and Ahadeeth:

1. Allaah says: "Indeed salaah has been made obligatory for the Mu'mineen at fixed hours (and can therefore not be postponed).

Hadhrat Shah Abdul Qadir Muhaddith Dehlawi RAH. translates the verse as: "This salaah is a command to the Muslims with fixed hours. It will therefore be wrong to perform them outside their fixed times.

2. Allaah also says, "Guard your salaah (perform them within their times), especially the middle salaah (Asr). The eminent Sahabi Hadhrat Abdullaah bin Mas'ood RADI. reports that Rasulullaah SAW. performed every salaah on time, the only exceptions being the two salaahs performed at Arafah and Muzdalifah during the days of Hajj Zuhr and Asr are combined at Arafah and Maghrib and Isha are combined Muzdalifah.

When the Mushrikeen were raining a constant barrage of arrows on the Muslims during the Battle of Khandaq, the Muslims were unable to perform their Zuhr, Asr, Maghrib and Isha salaahs. Because this was against his practice, Rasulullaah SAW. cursed the Mushrikeen" making du'aa to Allaah to fill their graves with fire.

Although Rasulullaah SAW. suffered much pain and injury during the Battle of Uhud, he did not curse the Mushrikeen, but on the occasion of Khandaq, he cursed them because they prevented him from performing his salaah on time and from practicing on the verse: "Guard your salaah (perform them within their times), especially the middle salaah (Asr)." If this is the regard Rasulullaah SAW. gave for performing salaah on time, how can a narration be accepted that states that Rasulullaah SAW. combined the Zuhr, Asr, Maghrib and Isha salaahs?

Rasulullaah SAW. said, It is the salaah of a Munaafiq to sit and wait until the sun becomes yellow and settles between the horns of Shaytaan and then stands up to perform four Rakaahs like a hen pecking, hardly thinking of Allaah at all.

Rasulullaah SAW. also warned the Ummah saying, "There will come leaders who will delay the salaah and although you will receive the complete reward, the sin will be theirs. Perform salaah behind them as long as they face the Allaah at all.

Rasulullaah SAW. referred to a delayed salaah as that of a Munaafiq and said that leaders will be sinful for delaying salaahs, how grave will the sin not be for allowing the salaah to become Qadhaa? We have also quoted the Hadith in which Rasulullaah SAW.. said that a person who unnecessarily combines two salaahs has committed a major sin.

Likewise, Imaam Muhammad RAH. has quoted a Hadith in his Mu'atta in which Hadhrat Umar RADI. wrote to the governors of all the territories that combining salaahs is forbidden and that doing so constitutes a major sin. Although the name of Rasulullaah SAW. is not stated here, Hadhi at Umar RADI. had heard the instruction from Rasulullaah SAW.

Nevertheless, it is not permissible to combine two salaahs in a manner that One is delayed into the time of the next salaah (Jama Ta'kheer), such as delaying Zuhr until the time of Asr, making it Qadhaa and perform the Asr in its time. Similarly, it is also not permissible to combine them in a manner that one salaah is brought ahead of its time (Jama Taqdeem) and performed in the time of the salaah before it, such as performing Asr during the time of Zuhr. This is permissible only on the day of Arafah and at Arafah for the Haaji, not at any time nor at any other place.

There is however a form of combination called Jama Soori (simulated combination) or Jama Fi'li, which is the combination of salaah referred to in the Ahadeeth. An example of this is to perform the Zuhr salaah at the last possible time and to then perform Asr at the earliest possible time. The Shari'ah has allowed this concession for travellers who can continue travelling until the end of the time for Zuhr and then stop to perform Zuhr. They then need wait only a little while to perform their Asr salaah as soon as the time for Asr starts. Similarly, the Maghrib salaah can be performed at its closing time and then the Isha salaah may be performed at its earliest time. All other forms of combining salaahs even in this manner are not permissible such as Asr with Maghrib, Isha with Fajr and Fajr with zuhr. In short, the Hanafi Madh'hab does not

allow combining salaahs except during Hajj when (with certain conditions) Zuhr and Asr are combined a: Arafah und Mughrib and Isha are combined at Muzdalifah. Durrul Mukhtar (Vol.1 Pg.354) states that even the excuses of travelling and heavy rains will not justify combining salaahs.

As for Jama Soori, there are several Ahadeeth to support it. For example, when Hadhrat Abdullaah bin Umar RADI. Was informed that his wife was critically ill, he left to see her. As he travelled, his son Hadhrat Saalim RADI. informed him that it was time for the Maghrib salaah. Hadhrat Abdullaah bin Umar RADI. told them to ride on and when they informed him for the second time, he gave the same instruction. It was only after they had travelled two or three miles that he dismounted and performed the salaah. He then informed them he saw Rasulullaah SAW. also do the same when the journey had to be hastened. Rasulullaah SAW. performed the three Rakaahs of Maghrib salaah when darkness was setting in (but while time still remained for Maghrib) and then waited awhile to perform the two Rakaahs of Isha salaah.

It is also reported that when Hadhrat Anas RADI. travelled, he performed the Zuhr salaah at the last possible time then performed Asr at the earliest possible time. He then also performed the Maghrib salaah at the last possible time followed by the Isha salaah at the earliest possible time. He told those with him that this was how Rasulullaah SAW. did.

It is also reported that when Hadhrat Ali RADI. travelled, he continued travelling after sunset and would then alight just before darkness set in. He then performed the Maghrib salaah and sat down to eat. Thereafter, he performed the Isha salaah and continued the journey. He also said that Rasulullaah SAW. did the same.

Hadhrat Mu'aadh bin Jabal RADI. reports that on the expedition to Tabook, Rasulullaah SAW. performed the Zuhr salaah at the last possible time. Then performed Asr at the earliest possible time. He then travelled on and Also performed the Maghrib salaah at the last possible time before the horizon disappeared, followed by the Isha salaah at the earliest possible time, which was as soon as the horizon was out of sight.

This is exactly what Hadhrat Abdullaah bin Abbaas RADI. meant when he said that he performed eight Rakaahs (Zuhr and Asr) together with Rasulullaah SAW. in Madinah and then seven Rakaahs (Maghrib and Isha) together. He explains that Rasulullaah SAW. performed the Zuhr salaah at the last possible time then performed Asr at the earliest possible time and the Maghrib salaah at the last possible time, followed by the Isha salaah at the earliest possible time.

All the above narrations make it clear that the combination of salaahs that Rasulullaah SAW. did was what seemed to be combinations (Jama Soori) and Not really combinations of two salaah in the time of one of them. Therefore, whenever any narration states that Rasulullaah SAW. combined salaahs, it will be interpreted as Jama Soori so that verses of the Qur'aan and authentic Ahadeeth are not contradicted. Allaama Showkaani RAH. has also stated this in his Naylul Awtaar (Vol.3 Pg.93).

Fatawa Rahimiyyah vol.2

