رفع
عبده بن راشد بن حميد
اسلم الله الرحمن الرحيم
اعمال النظر
في الرد على من انكر الجمع في الحضر بعد العصر

بقلم
الشيخ الدكتور
محمّد بن موسى آل نصر

تقديم
فضيلة الشيخ
علي بن حسن عبد الحميد الحليبي


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In the Name of Allah, the Most Gracious, the Most Merciful

Foreword by the Noble Shaykh Ali Hassan al Halabi al Athari

All praise is for Allah, the Guardian of the pious, and may peace and salutations be upon the noblest of messengers, and Imaam of the devoted and upon his family and his good, pure followers.

To proceed:
The respected elder brother, the Shaykh, the doctor Muhammad Musa Nasr (May Allah bless him and grant benefit by his knowledge) has asked me to write a few words as an introduction to this auspicious treatise of his, “The use of insight in a rebuttal of those who reject the combining of two prayers in residence due to rain”.

I found myself not lingering to comply with his request and consent to his wish. For this treatise, despite its small size, has been authored, encompassing between its covers dedicated knowledge and absolute truth, which is proved by the evidences. Also, the doubts surrounding the issue have been severed by his argument.

The need for this treatise (in the format in which it has been written) heightens when some of those who feign knowledge (And I don’t call them those who have knowledge!) emerge from all different directions, and deny (without

بسم الله الرحمن الرحيم

مقدمة فضيلة الشيخ علي بن حسن بن عبد الحليم الخليلي
الحمد لله ولي الطاعين، والصلاة والسلام على أشرف المرسلين وإمام المُتتبعين، وعلى
آله وصحبه الطيبين الطاهرين.

فأَنَا بَعْدُ: فقلتُ شُعُرُتُ فضيلة الأخ الكبير،
الشيخ الدكتور محمد موسى نصر – بارك الله فيه، وطبع بعملي – أن أكتب كلمة وحيدة بين يدي رسالة الميمنة – هذه – بإعمال النظر في الزَّوُد على من أنكر الجمع بين الصلاتين بعُمْرُ المطر – في طبعها الثانية –
فاُجَدْنِي لا أنتِوانا عن الاستجابة
لطليه، والتحاور مع رغبته.

فهَذَهُ الرِسَالَةُ – على صغير حجمها –
حَزْتُ بين دُفُقُها عَلَمًا مَحْرَرًا، وحَقاً مُفَقَرًا؛
دُلْتُ عليه الدلالي، وقِطعت بِحَجْجِه مُشْتَبِهات
المسائل...

وَكِثْنِي الْحَاجَةُ لِهَذِهِ الرِسَالَةُ – على
كُلَّ هذا التأليف – لا بِرَزْ - هنا وهكذا –
بعض المعلمين – ولا أقول المعلمين!
knowledge) and cause agitation (without patience), whereof deceiving some of the ignorant masses and a number of those who are gullible. They fool them with their feigning of understanding of the deen and transgress them with their differing!

And they are, by Allah, smaller than that, due to that which they lack in the very fundamentals of correct knowledge and their lacking in the beginnings of knowing the truth.

At any rate, I consider this treatise to be of merit, due to its exposing the ignorance of those who reject the combining and the reality of their arrogance due to their claims.

So may Allah reward the respected shaykh, the doctor, Abu Anas Muhammad bin Musa Al Nasr with the best of that which He rewards a slave who stands up for His deen and gains victory for the sunnah of His messenger, sall Allahu alayhi wa sallam.

He has not requested from me anything other than this, except that I ask for success and blessings for him and that he be increased in goodnss, and verily He is the all Hearing Answerer of supplications.

Ali Hassan Bin Abdul Hameed al Halabi al Athari.

Praising Allah and sending prayers and salutations.

Az Zarqa
Jordan – 15th Shawwal 1424 AH.
The use of insight in a rebuttal of those who reject the combining of two prayers in residence due to rain

Indeed, all praise is for Allah. We praise Him, we seek His Assistance and we seek His Forgiveness. We seek refuge with Allah from the evil of our own selves and the corruption of our deeds. Whosoever Allah guides, none can lead astray and whosoever Allah misguides, there is none who can guide.

I testify that there is no deity worthy of worship in truth except for Allah, alone.

And I testify that Muhammad sall Allahu alayhi wa sallam is His slave and final messenger.

{Oh you who believe! Fear Allah (by doing all that which He has ordered and by abstaining from that which He has forbidden) as He should be feared. (Obey Him, be thankful to Him and remember Him always) and die not except in a state of Islaam (As Muslims (with complete submission to Allah))}
[Al-Imraan, 102]
Oh mankind! Be dutiful to your Lord, who created you from a single person (Adam) and from him (Adam) He created his wife (Hawwa (Eve)) and from them both He created many men and women; and fear Allah through Whom you demand (your mutual rights) and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever an All-Watcher over you} [Nisa:1]

{Oh you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger (sall Allahu alayhi wa sallam) he has indeed achieved a great achievement (i.e. he will be saved from the Hellfire and will be admitted to Paradise}) [al Ahzaab: 70-71]

To proceed:

The issue of combining two prayers is from the concessions which Allah has bestowed upon the
nation of Muhammad sall Allahu alayhi wa sallam. It is an old matter, which hasn’t gone unknown to those who are beyond doubt, from the people of knowledge.

In latter times, controversy surrounding this issue has heightened, particularly in the cold winter days and the days of rain and cold. This controversy has heightened so much that sayings of opinion have forbidden and denied the combining of two prayers in these circumstances (despite the apparentness of its proof and the candidness of its authenticity!) and those who combine are accused of having committed a major sin, of being sinners and of having fallen into a serious offence. Some of the common folk have been deceived by the saying that there is no authentic evidence for this combining.

So it became an obligation upon me to make clear the correct saying with regards to this matter, uncovering the deceit of those who deny this combining and their fitnah to the masses.
I do so by using ahadeeth of the messenger of Allah sall Allahu alayhi wa sallam, athaar of the salaf us saalih, the sahaba, the tabi’een and the ulama throughout the ages.

I present this as a concise treatise, so whoever wants to read about this matter at greater length and detail, its incumbent upon them to return to the books of sunnah, fiqh and the books which discuss this matter specifically. From the best and most comprehensive of these books is that which our noble and virtuous brother, shaykh Mashoor Hassan Salman (may Allah grant him success) wrote, “Fiqh al jam bayna as salatayn” for it is an outstanding book which is of great benefit. May Allah reward him with good.

So I say, and with Allah lies success:

Firstly, the proof for the combining of two prayers with the excuse of rain in residence from the authentic sunnah, the narrations of the salaf as saalih and the people of knowledge of old and modern times:

- 6 -
On the authority of Ibn Abbas Radi Allahu Anhuma, who said, “The messenger of Allah sall Allahu alayhi wa sallam combined Thuhr with Asr and Maghrib with Isha in Madina. It (his combining) wasn’t due to fear, nor rain.”

Also narrated ibn Abbas Radi Allahu anhuma, who said, “The prophet sall Allahu alayhi wa sallam prayed seven and eight raka’aat in Madina, Thuhr and Asr (eight raka’aat) and Maghrib and Isha (seven raka’aat)” Ayoob Radia Allah anhu asked, “Maybe it was a rainy night?” “Maybe”, Jabir replied.

Ibn al Munthir Rahimahullah mentions the combining of the prayer in

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1 Muslim (705)
2 Bukhari (1112) and Muslim (704)
residence as an action done by the sahaba and tabi’een where he says: “…and that was done (i.e. the combining of two prayers in residency) by Abaan ibn Uthmaan, ‘Urwa ibn az Zubayr, Sa’eed ibn al Mussayyib, Abu Bakr ibn Adbir Rahmaan ibn al Haarith ibn Hishaam, Abu salam ibn Abdir Rahmaan, Marwaan ibn al Hakum and ‘Umar ibn Abdul Azeez.”

The established fuqaha, at the head of them Ibn Taymiyyah Rahimahullah take the opinion of combining the prayer in cases of necessity or busiment (in the affairs of the Muslims), using as there proof the athar of Ibn Abbas Radia Allahu anhuma which is reported by Imaam Muslim Rahimahullah, from the hadeeth of Ibn Shaqeeq who said, “A man said to Ibn Abbas “The prayer (Is due)?” Ibn Abbas remained silent. The man repeated, “The prayer?” Ibn Abbas remained silent, then said, “May you loose your

3 Al Awaysat (2/431-432)
mother! Are you teaching us about the prayer and we used to combine the prayer in the time of the messenger of Allah sall Allahu alayhi wa sallam?"  

It has also been established that ‘Umar Radi Allahu anhu combined Thuhr and Asr on a rainy day.  

Shaykh ul Islaam Ibn Taymiyyah Rahimahullah said, commenting on the athar of Ibn Abbas Radia Allah anhumah: "Ibn Abbas was not on a journey, nor was it raining. He used as a proof for combining that which he narrated about what they used to do in the time of the messenger of Allah sall Allahu alayhi wa sallam. He  

٤ It is well known that the saying of a sahabe "we used to do such and such in the time of Allahs messenger sall Allahu alayhi wa sallam indicates ijma of the sahaba and that the matter is well known and not to be rejected. The saying of a sahabe like this takes Hukm ar Raf [See glossary]  
٥ Abdur Razzak in al Mussanif (٢/٥٥٦) on the authority of Ibrahim Ibn Muhammad on Safwaan Ibn Saleem.  
٦ Majmoo ar rasaa’il (٢/٣٦)
was busy in an affair from the affairs of the Muslims. He was giving a khutba that the Muslims were in great need of, knowing that if he didn’t give it, or broke it up, the benefit of such a khutbah would be lost. So according to him, this was a necessity that permitted him combining two prayers. And indeed, the prophet sall Allahu alayhi wa sallam used to combine in Madina, a combining that wasn’t due to rain or fear, but a necessity which presented itself. As he himself said, sall Allahu alayhi wa sallam that he didn’t want to overburden his ummah. It is known that the prophet sall Allahu alayhi wa sallam combined prayers in ‘Arafah and in Muzdalfah and he wasn’t in a state of fear, nor was it raining, nor was he on a journey. Had he been on a journey, he would have combined his prayer on the way, likewise, he would have combined in Mecca (In Mecca, he sall Allahu alayhi wa sallam shortened the
prayer only) and he would have combined when he went from Mecca to Mina, where he prayed Thuhr, Asr, Maghrib, Isha and Fajr. Rather, he prayed every prayer two rak’ah (except Maghrib) and prayed all of them separately in their correct times. His combining wasn’t a specific rite of Hajj, for had it been, he would have combined from the time he entered into ihraam. From this it becomes evident that his combining (which is mutawatir) in Arafah and Muzdalifah wasn’t due to rain fear or travel, neither was it a specific rite of Hajj. Likewise, his combining in Madina, which was reported by Ibn Abbas RadiAllahu anhuma – his reason for combining was solely to lift extreme hardship from his ummah, so it they needed to combine, they could.

And he also said, after mentioning the ahadeeth of the
Messenger of Allah’s combining:

“So all of these ahadeeth prove the validity of combining two prayers at one time by reason of not overburdening his ummah. So combining is permissible if leaving it leads to hardship, for Allah hasn’t overburdened the ummah. This also proves the validity of combining due to a sickness which overburdens (with prayer)”

He also said, Rahimahullah,

“...and the combining of two prayers is a prescribed concession which can be done to remove any hardship the ummah faces. It is not prescribed except for when in great need. The action of combining doesn’t undermine the intent of the prayer.”

He was asked, may Allah have Mercy upon him, about a man who was the imam of a group of people on a rainy, frosty day. The imam wanted to lead the people in the Maghrib prayed

التي ﷺ: «فالأحاديث كلها تدل على أنه جمع في الوقت الواحد لرفع الخرج عن أمته، فيباح الجمع إذا كان في تركه حرج قد رفعت الله عن الأمة، وذلك يدل على الجمع للمريض الذي يخرج صاحبه». [مجموعة الرسائل والمسائل : 2/41].

وقال رحمه الله: «والمجمع شرع رخصة ودفعاً للخرج عن الأمة، فكيف لا يشرع إلا مع حرج شديد مع ما ينقض مقصود الصلاة». [مجموعة الرسائل : 18/2].

وسئل رحمه الله - عن رجل يصوم يوماً وفج وقع المطر والمثلج، فأراد أن يصلي بهم المغرب، فقالوا

7 Majmoo ar rasaa’il (2/41)
8 Majmoo ar rasaa’il (2/18)
and was requested to combine it (with Isha), to which he said: “I won’t do this”. The question was put forward to shaykh ul Islaam “Should the people pray in their homes?” he replied by saying: “All praise is to Allah, yes the combining is permissible due to extremely muddy conditions, extreme cold winds on a dark night and other such conditions. The most correct saying of the ulama is the permissibility of combining in these conditions, even if rain is not falling, and Allah Knows best.”

Also, consider his saying in “Majmoo ar rasaa’il wal masaa’il” (2/40):

“So these athaar prove that combining the prayer due to rain is an old affair that was done in Madina in the time of the sahaba and tabi’een. In addition, it hasn’t been reported that any of the sahaba or tabi’een ever denied or rejected

9 Majmoo al Fatawa (24/30)
this. We know, therefore that their saying of its permissibility is tawatir.

The author of the Malike book of fiqh, “al Mudawana” said: “That which comes with regard to combining the prayer in a rainy night – Imaam Malik Rahimahullah said “Combining the Maghrib and Isha prayer in a state of residence (is permissible) even if there isn’t any rainfall, if its dark and muddy.” (1/115)

Imaam an Nawawi Rahima-hullah said, as mentioned by Ibn Kajj (the author of al·Bayyan) and others, “The combining of salatul Jumuah and Asr is permissible in rainy conditions.”

He also said, may

١٠ Majmoo sharh al mathhab (4/237)
Allah have Mercy upon him, "A group from the a’imma take the view of the permissibility of combining two prayers in residency due to a need, to whoever doesn’t take it as a habit. This is the opinion of Ibn Sireen and a group form the mathhab of Malik. Al Khattabi reported this saying on: al Kaffal ash Shaashhee al Kabeer from the Shafi’ee mathhab, Ishaaq al Marwazee, a group from ahlu hadeeth, and it’s the opinion of Ibn al Munthir. This saying is supported by the saying of Ibn Abbas Radi Allahu anhu “he didn’t want to overburden his ummah” for he sall Allahu alayhi wasallam didn’t restrict it to sickness or ‘other than this.”

I say: as for the saying of ‘Umar ibn al Khattab Radi Allah anhu “Three things are from the major sins; the combining of two prayers

قلتُ: أما قول عمر بن الخطاب رضي الله عنه: (ثلاث من الكبائر: الجمع بين الصلاتين بغير

11 Sharh Muslim, Imaam an Nawawi (5/219)
without valid reason...”, it was explained by ‘Umar himself where he combined two prayers when it was raining. Showing that rainfall was a valid reason for combining according to ‘Umar Radi Allahu anhu. Like this, the narrations and proofs explain and clarify each other.

Ibn al Munthir said, “The combining of two prayers in residency is permissible in circumstances other than fear, rainfall and sickness.” Al Khattabi narrated it in Ma’aalim as Sunnan on the authority of Al Qaffal al Kabir ash Shashi from Abi Ishaq al Marwazee.

Al Khattabi said, “It is the saying of a group of ahlul hadeeth due to the apparent meaning of the hadeeth of Ibn Abbas Râdi Allahu anhumaa”\textsuperscript{12}

\textbf{قال الخطابي:} "هو قول جامعه من أصحاب الحديث لظاهر حديث ابن عباس". [غاية المرام شرح مغني ذوي الأفهام، ابن عبد الهادي، شرح الشيخ عبد المنعم العبيكان: 508/16]

\textsuperscript{12} Ghiat al maraam, sharh Mughnee thawil affhaam, Ibn Abdul Hadee, the sharh by Shaykh Abdul Mohsin al Abeeekaan (6/507)
Ibn al Khuzayma said, “The ulama of the Hijaz never differed about the validity and permissibility of combining two prayers due to rain.”

Al Haafith Ibn Abdul Barr said with regards to the combining of two prayers in rainy conditions, “It is a well known matter which was done in Madina”.

The allamah Ibn Sa’dee said, “…and the correct is the permissibility of combining if a valid excuse is present. There are no prerequisites for combining other than the presence of a valid excuse, neither praying both prayers one straight after the other, nor intention to combine (in the first prayer) are prerequisites. Their saying

13 Saheeh Ibn al Khuzayma (2/85)
14 al Istithkaar 6/31
that the meaning of combining stems from only joining and linking is not accepted, for they don’t obligate continuing in jam’ ut ta’kheer\textsuperscript{15}. Rather, the meaning of combining is making the time for two separate prayers one time for both. With this, the ease that is wanted by combining is achieved. If it becomes difficult to pray each prayer in its proper time, then there is the combining of Thuhr and Asr and of Maghrib and Isha in the time of one of them.”\textsuperscript{16}

\textit{Rulings of the Standing Committee for Academic Research and Rulings (Al Lajna ad Da‘ima lil bohooth al ilmiyah wal iftā)}

15 Combining is of two types; Jam’ut taqdeem and jam’ ut takheer.
Jam’ ut taqdeem is when the two prayers are combined into the time of the earlier, e.g. Thuhr and Asr prayed in the time of Thuhr.
Jam’ at ta’kheer is when the two prayers are prayed in the time of the latter of the two, e.g. Thuhr and Asr combined in the time of Asr. [Translators Note]

16 Fiqh ash Shaykh ibn Sadee (2/308)
Firstly, ruling no. 4263\textsuperscript{17}.

**Question:** Some of the fuqaha say, "We pray al Maghrib and Isha together in rainy conditions with two athaans", what is the ruling of this?

**Answer:** The sunnah in this matter is that a person combines Maghrib and Isha with one athaan and two iqammas, if there is a justifying reason for combining, such as travel, sickness and rain in residence. This is what the authentic sunnah points to due to the actions of the prophet sall Allahu alayhi wa sallam, and success lies with Allah. May Allah send prayers and salutations upon our prophet Muhammad and upon his family, companions and followers.

The Standing Committee for Academic Research and Rulings.

Vice Chairman Member

\textsuperscript{17} Fatawa al Lajna ad daa’ima (8/142)
Secondly, fatwa no. 5133

**Question:** is the combining of Maghrib and Isha in days of rain only a concession, or is it like shortening the prayer on a journey, i.e. a concession and doing it is an action more proper in its accordance to the Sunnah?

**Answer:** The combining of Maghrib and Isha is a concession when travelling, when sick and in rainy conditions. It has been established that the messenger of Allah sall Allahu alayhi wa sallam said, “Verily Allah Loves for His slaves to act by His concessions as He hates for them to act in disobedience to Him” and in another narration, “as He loves for His slaves to act by that which He has made obligatory upon them”. It has also been established that he, sall Allahu alayhi wa sallam said with regards to shortening the prayer on a journey, “It’s a charity which Allah has bestowed upon you, so

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18 Fatawa al Lajna ad Daa’ima 8/143
accept His charity.” And success lies with Allah. May Allah send prayers and salutations upon our prophet Muhammad and upon his family, companions and followers.  

The Standing Committee for Academic Research and Rulings.

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Thirdly, fatwa no. 7757

**Question:** (With regards to the prerequisites of the combining of two prayers) If two prayers are combined, are the Sunnah and Witr prayers to be prayed?

**Answer:** The combining of two prayers is prescribed for the traveller, the sick and the resident on a rainy night. It is incumbent to pray the Witr after Isha, which is prayed with Maghrib, Jam at taqdeem. And success lies with Allah. May Allah send prayers and salutations upon our prophet Muhammad and upon his family,

محمد وآله وصحبه وسلم .

اللجنة الدائمة للبحوث العلمية

الإفتاء

عضو

عبد الله بن غديان

نائب الرئيس

عبد العزيز بن عبد الله بن باز

[قرار اللجنة الدائمة : 14/8/77]

ثالثاً: الفتاوى رقم (7757): شروط الجمع بين الصلاتين، إذا جمع فهل تصلى السنة أو الوتر؟

الجواب: يشرع الجمع بين الصلاتين للمسافر والمريض وللمقيمين في الليلة المطيرة، ولله أن يتوثر بعد صلاة العشاء لمجموعة مع المغرب جمع تقدير.

ويا الله التوفيق، وصلى الله على نبينا محمد وآله وصحبه وسلم

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19 Fatwa al Lajna ad Da‘iima (8/144)
companions and followers.

The Standing Committee for Academic Research and Rulings.

Vice Chairman
Abdur Razzak Al Afee 

Member
bdullah Ibn Ghadyaan

Chairman
Abdul Azeez ibn Abdullah bin Baaz

Our shaykh, the eminent Imaam Naasir ud Deen al Albani said, after mentioning the athaar of the tabi’een mentioned in the Muwata of Imaam Malik which prove that the tabi’een never denied the combining of the prayer on a rainy night: “This proves that combining due to rainfall was customary to them and it’s supported by the hadeeth of Ibn Abbas Radia Allahu anhuma, “...it (his combining) wasn’t due to fear nor rain” which makes us perceive that combining due to rain was a known practise in the time of the

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messenger of Allah sall Allahu alayhi was sallam. If this wasn’t the case, there wouldn’t have been any benefit in his negating rain as a possible reason for his combining. Ponder over this.”

Our shaykh, the Imaam Bin Baaz said, after mentioning the issue of shortening the prayer, “as for the combining of two prayers, its affair is much broader (than the affair of shortening the prayer) for it is permissible for the sick and for the Muslims in their masaajid when it is raining. Its permissible for them to combine Al Maghrib with Isha and Thuhr with Asr, but its not permissible for them to shorten the prayer, for shortening is specific for travellers. And success lies with Allah.”

وقال شيخنا الإمام ابن باز - بعد ذكره لمسألة قصر الصلاة - : «أما الجمع فامرّه أوسع ، فإنه يجوز للمرضى ويجوز أيضاً للمسلمين في مساجدهم عند وجود المطر بين المغرب والعشاء، وبين الظهر والعصر، لا يجوز هضم القصر؛ لأن القصر مختص بالسفر فقط ، والله ولي التوفيق ». [ مغنية الأخوان بالجواب ] تتعلق بأركان الإسلام : ١٢١.

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20 Irwaa al Ghaleel (4/30)
21 Tuhfat al Akhwaan bi Ajwibati tata ‘Alaq bi Urkaan il Islaam (121)
And he was asked, may Allah have mercy upon him, “what's your view with regards to combining Maghrib and Isha in residency due to rain in a city where the streets are paved and the footpaths lit up so there is no hardship (in going to the masjid)?

Answer: “There is no harm in combining Maghrib with Isha and Thuhr with Asr due to rainfall which causes hardship in going to the masjid according to the most correct saying of the ulama. Likewise, in extremely muddy conditions it is permissible, due to the hardship it causes. The asl of this is that which is established in the saheehain on the authority of Ibn Abbas Radi Allahu anhuma that the prophet sallAllahu alayhi was saalim combined (in Madina) Thuhr with Asr and Maghrib with Isha. In a narration of Imaam Muslim, he reports an addition, “...it (his combining) wasn’t due to fear nor rain.” This proves that it was well known with the sahaba Radia Allah anhum that fear and

وسائط رحمه الله ما رأي سماحتكم في الجمع للمطر بين المغرب والعشاء في الوقت الحاضر في المدن والشوارع معبدة ومرصوفة ومنارة، إذ لا مشقة ولا وحل؟

الجواب: “لا حرج في الجمع بين المغرب والعشاء، ولا بين الظهر والعصر في أصح قول العلماء، للمطر الذي يشق معه الخروج إلى المساجد، وهكذا الدخض والسيول الجارية في الأسواق، لما في ذلك من المشقة، والأسهل في ذلك ما بين السنة، الصححين عن ابن عباس رضي الله عنهما، أن النبي صلى الله عليه وسلم جمع في المدينة بين الظهر والعصر وبين المغرب والعشاء. زاد مسلم في

22 Ibid (124)
Our shaykh, Muhammad ibn Saalih al Uthaymeen Rahimahullâh was also asked about the ruling of combining Maghrib with Isha and Thuhr with Asr in residency, he answered, "The combining of Thuhr with Asr and Maghrib with Isha is permissible, if leaving it (combining) would lead to hardship or missing the rainfall were valid reasons for combining the prayer, as was travelling. However, when combining due to rain, shortening is not permissible, only combining, due to being resident. The concession of shortening the prayer is from the concessions which are specific to travellers, and success lies with Allah."  

روايته: "من غير خوف ولا مطر ولا سفر"، فدل ذلك على أنه قد استقر عند الصحابة رضي الله عنهم أن الخوف والمطر عنصر في الجمع كالسفر، لكن لا يجوز القصر في هذه الحال، وإنما يجوز الجمع فقط؛ لكونهم مقيمين لا مسافرين، والقصر من رخص السفر خاصة، والله ولي التوفيق."

[تحفة الأخوان: ٢٤]
jama’ah. An example of hardship is sickness and an example of establishing the jama’ah is the combining of the prayer during rainfall, because if each person prayed individually at home in the correct time, the jama’ah would not have been established for that prayer. The combining of two prayers (with a valid reason) has been made permissible in our legislation, as proves the hadeeth of Ibn Abbas Radia Allahu anhumah.⁹²³

Secondly, the combining of two prayers due to violent winds and sickness

The Shaykh Abdul Mohsin al Abee Kaan said, “…and the combination of the two Ishas (Maghrib and Isha) is permissible in the presence of strong, cold winds. This is the mathhab and the mathhab of Malik and is the view chosen by

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⁹²³ Majmoo al Fatawa wa Rasaa’il ash Shaykh Muhammad ibn Saalih al Uthaymeen (5/379)
Shaykh ul Islaam Ibn Taymiyyah and Shaykh Muhammeh ibn Ibrahim. Imaam Ahmad said about the narration of Maymoona, “Ibn ‘Umar used to combine in cold nights” and numerous narrators have reported the addition “...at night”, and as reported in “al Mathhab”, “al Mustaw’ib”, and “al Kaafee” “...in darkness”.

Shaykh ul Islaam Ibn u Taymiyyah said, “The combining of prayers due to sickness is deemed permissible by him (Imaam Ahmad), Malik and a group from the mathhab of Shafi’ee.”

Thirdly: Those who reject combining should combine with the Jama’ah for the sake for the sake of unity and averting fitnah.

اليموني : إن ابن عمر كان يجمع في الليلة الباردة. زاد غير واحد: ليلاً، وزاد في (المذهب) ول(المستوعب) و(الكافي) مع ظلمة.
[ غاية الروم شرح مغني ذوي الأفهام، لابن عبد المهدى - شرح الشيخ عبد الرحمن العيكان - 5/601.]


ثالثاً: المنكر للجمع يجمع مع الناس ضرباً للفتنة:
وقال ابن تيمية رحمه الله:

24 Giyatul Marram Sharh Mughnee thul Afhaam, ibn Abdul Hadee, sharh Abdul Mohsin al Abeekaan (6/501)
25 Majmoo al fatawa (24/28)
Ibn u Taymiyyah Rahimahullah said, “...and combining due to rain is a reported action of the sahaba. Imaam Malik reports on the authority of Nafi’ that if the a’imma combined Maghrib and Isha on a rainy night, Abdullah ibn ‘Umar would combine with them. Al Bayhaqi said, and its been reported by al ‘Umaree on the authority of Nafi’, “...before the twilight”. Imaam Shafi’ee narrates in al Qadeer; “its been narrated to me by some of my companions on the authority of Usama bin Zayd, on the authority of Muath ibn Abdillah ibn Habeeb that Ibn Abbas Radiallahu anhumma combined them (Maghrib and Isha) during rainfall, before the twilight” and then he mentioned what was reported by Abu ash Shaykh al Asbahanee with an established chain, on the

26 Majmoo ar Rasaa’il (2/40)
authority of Hishaam, "They used to (i.e. the sahaba) congregate when they combined two prayers and did not leave that." And through the same chain on the authority of Musa ibn ‘Uqba, who said that ‘Umar ibn Abdul Azeez used to combine Maghrib and Isha if it was raining and that Sa’eed ibn al Mussayib, ‘Urwa ibn az Zubayr and Abi Bakr ibn Abdur Rahmaan and the scholars of that time used to pray with them, and they never disapproved or left that."26

I say: so look, may Allah have mercy upon you, at his saying "...and the scholars of that time used to pray with them, and they never disapproved or left that". These scholars were the scholars of the salaf, whose blessed era was very close to the time of prophecy and revelation. Look at their understanding of the deen and their adherence to the word of unity and harmonisation amongst themselves. Compare this to some

المغرب والعشاء الآخرة إذا كان المطر، وأن سعيد بن المسبب وعروة ابن الزبير وأبا بكر بن عبد الرحمن ومشيخة ذلك الزمان كانوا يصلون معهم ولا ينكرون ذلك ». [جميلة الرسائل : 40 / 40].

قلتُ: فانظر رحمك الله إلى قوله: (مشيحة ذلك الزمان)، كانوا يصلون معهم ولا ينكرون ذلك، وهم علماء السلف وزمانهم زمن مبارك قريب العهد جداً بالروحي والنبويه. فانظر إلى فقههم وحرصهم على جمع الكلمة
of the mashay’aikh of our time, those who give them religious verdicts and those who blindly follow them. You will surely see a huge contrast between that which the salaf were upon and that which the khalaf brought, and Allah is the One who Aids.

Shaykh ul Islaam continues, after his mentioning of the stance of the Salaf with regards to combining the prayer due to rain, "so these athaar prove that combining the prayer due to rain is an old affair which was done in Madina in the time of the Sahaba and Tabi’een. In addition, it hasn’t been reported that any of the Sahaba or Tabi’een ever denied or rejected27 this practise, therefore it is known that their saying of its permissibility is tawatir…” to where he said, “...so all of these ahadeeth prove the validity of combining two prayers into one time so as not to overburden his

والاختلاف، وقارن بين بعض مشايخ زماننا ومن يفتونهم ومن يقلدونهم، فإنك ترى البون بما عليه السلف وما جاينه الخلف، والله المستعان.

ثم قال شيخ الإسلام بعد إيراده موقف السلف من الجمع في المطر: «فهؤلاء الآثار تدل على أن الجمع للمطر من الأمر القديم المعمول به بالمدينة زمن الصالحة والتابعين مع أنه لم ينقل أن أحداً من الصحابة والتابعين أنكر ذلك فعلم أنه متنقل عندهم بالتوتر جواز ذلك». إلى أن قال: «الفأحاديث كلها

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27 I say: the rejecting of this practice is not established, so the lack of establishment of them withdrawing from the jam’aah (As we see and witness some of our brothers doing, may Allah guide them) is even more probable.
ummah. So the combining is permissible if leaving it leads to hardship, for Allah hasn’t overburdened the ummah. This also proves the validity of combining the prayer due to a sickness which causes hardship with praying each prayer in the correct way (i.e. standing, in its correct time, with the jama’ah, etc.) The combining is also permissible for the one who isn’t able to complete purification twice except for with difficulty like the mustahaaada and those in other such conditions which cause hardship in purification.”

I say: how excellent is shaykh ul Islaam ibn u Taymiyyah, his being a Salafee Imaam, a faqeeh, a muhaaqaq and follower of the sunnah! This speech of his is like a doctors treating of the sick, for he destroyed the argument of every obstinate, proud follower of his desires. In his speech is guidance for he who Allah wants success and correction for. And verily the reminder

28 Majmooa ta Wasaa’il (2/40-41)

31
benefits the believers.

Hishaam ibn ‘Urwa said, “I saw Abban ibn Uthmaan combining al Maghrib and Isha on a rainy night. Urwa ibn az Zubayr, Abu Salma ibn Abdur Rahmaan and Aboo Bakr ibn Abdur Rahmaan prayed with him and they didn’t disapprove of it.” And it isn’t known that they had any opposition in their time, therefore, they were in ijma.  

I say: Ibn ‘Umar Radi Allahu anhumaa prayed behind al Hajjaj and it isn’t established that he used to pray in other than its time (i.e. on his own, or with another jama’ah). In addition, some of the sahabah prayed behind ibn Abee Ma’eeet, who used to drink alcohol and once prayed salatul Fajr four raka’aat.

They prayed behind such individuals because they knew the evil consequences of breaking

١٢٠ وهذا هشام بن عروة يقول: رأيت أبان بن عثمان يجمع بين الصلاة في الليلة الطيرة: المغرب والعشاء، فصليهما مع عروة بن الزبير، وأبو سلمة بن عبد الرحمن، وأبو بكر بن عبد الرحمن، لا ينكرون. ولا يعرف لهم في عصرهم خالف، فكان إجماعاً.

قلت: فهذا ابن عمر صلى خلف الحجاج ولم يثبت عنه أنه كان يصلي بهم الصلاة على غير وقتها، وصلى بعض الصحابة خلف ابن أبي معيط وقذ صلوا بهم الفجر أربعاً، وكان يشرب الخمر، ذلك لأن الصحابة يدركون ما في اعتزال أئتمهم من المفاسد.

٢٩ Ibn Abee Shayba, Bayhaqi, al Athrum and Sahnoon with an authentic chain.
away from their a'imma and leaders. They knew it would lead to the manifestation of corruption and evil in the ummah that would have an impact on both the general masses and specific individuals. They knew it would bring out the fitnah of the khawarij and their takfeer of the Muslims.

The action of Abdullah ibn Masood where he prayed four raka'at behind Uthmaan in Mina (he prayed two raka'at with the prophet sall Allahu alayhi wa sallam) shows his understanding of the deen and his wisdom and appreciation of the consequences of differing.

Ibn Abdul Barr said in "at Tamheed", "...because differing with the a'imma is not permissible except in that which is haraam. As for that which is permissible, it's not permissible to differ with them if they incite the masses upon it."

30 (16/307)
On the authority of Nafi’ who said, “When the leaders used to combine Maghrib and Isha due to rain, Abdullah ibn ‘Umar would combine with them.”

As proceeded, Abdullah ibn Masoods preferred opinion was to pray two raka’aat, yet he still prayed behind ‘Uthmaan (who prayed four in Mina). He did this so that fitnah and evil wouldn’t occur in the ranks of the common people, where they would break into parties and groups and blindly follow one of the parties.

We asked Imaam al-Albaani about the imams leading the people in salat al Fajr before its time, should we break away from the prayer in jama’ah and pray in our homes? He answered in the negative, “Pray in the

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31 ibn Abee Shayba and others with an authentic chain. See “as Saheeha” (6/816)
masaajid with them, make it an optional prayer, then pray salat ul Fajr in your homes. The saying of the messenger of Allah sall Allaahu alayhi wa sallam is well known, “The imam is answerable” and his saying, “They lead you in prayer, so if they do it well, its for you and for them and if they do it badly then its against them.”

I say: If the prophet sall Allaahu alayhi wa sallam combined the prayer without reason, as an act of legislating it for his ummah, then was his combining permissible in the eyes of those who reject combining?

Likewise the combining of Ibn Abbas Radi Allaahu anhuma when he gave a khutba to the people and an objector complained by saying “The prayer?” and repeating it numerous until Ibn Abbas said to him “You have no mother! You’re teaching me the sunnah?!” he then established the proof against him by narrating the action of the prophet sall Allaahu alayhi wa sallam where he

- 35 -
combined and wasn’t in a state of fear nor was it raining.

Would Ibn Abbas Radi Allahu anhuma have combined a combination that wasn’t permissible, his being a boniface scholar of the ummah and Turjumaan al Qur’aan?!

Did anyone praying behind him walk out due to his combining not being permissible and not agreeing with his justification for combining?

The asl in this matter is combining with the imaaam, acting upon the fundamental principle of “Uniting upon the word of the Muslims and reconciliation between their hearts and repelling corruption from them.” The uniting upon the word of the Muslims is a great foundation from the foundations of Islaam and its result is praiseworthy and beloved in the sight of Allah, many proofs from the Qur’aan, sunnah and actions of the salaf of this ummah back this up.

The salaf used to love harmonization and unity and hate
difference and separation. They used to unite the ummah behind her a’imma, regardless whether they were khulafa or ulama or a’imma of the masaajid, they never made a distinction between them. Nor did they act with any irregularity with regards to this, even if the person in leadership’s view conflicted with their own. They used to prefer that which was deemed to be correct over that which they believed to be correct if there was in doing so unity of the ummah and her strengthening.

Fourthly: the prayer in the masjid with the jama’ah is more proper than the individual prayer at home

Shaykh ul Islaam ibn Taymiyyah said with regards to the leaving of combining the prayer with the jama’ah and praying at home, “...rather the leaving of combining the prayer with the jama’ah and praying at home is an innovation which is in opposition to the sunnah. The sunnah is to pray five daily
prayers in the masaajid with the jama‘ah. This is by ijma’a of the Muslims, more proper than praying individually at home. The combined prayer in the masaajid is more correct than the individual prayer at home by ijma’a of the a’imma who consider the combining permissible; like Malik, Shafi’ee and Ahmad.32

In summary:

The matter of combining the prayer due to rain and the need for it is left to the discretion of the a’imma, particularly if they are from the people of knowledge.

And it is obligatory to have a good opinion of the people of knowledge, not to doubt them in their knowledge and not to degrade or debase them from the station to which Allah has raised them.

The proofs for the combining of the prayer due to rainfall are many, the actions of the prophet sall

32 Majomoo al Fatawa (24/30)
Allahu alayhi wa sallam, Ibn Abbas Radi Allahu anhuma and the sahaba (at the head of them, ‘Umar and his son Abdullah Radi Allahu anhuma).

The majority of mashay’aikh from the Salaf used to combine their prayers with their leaders without any objection at all. From these leaders who used to combine, the Sahabee ‘Umar ibn al Khattab and the Leader of the Muslims, ‘Umar ibn Abdul Azeez.

Oh Allah, make us see the truth as the truth and grant us the success to follow it and make us see the falsehood as falsehood and grant us the success not to fall into it.

And all praise is to Allah, Lord of the Alamin

Dr Muhammad Musa Nasr
Abu Anas
10th Muharram 1424AH.
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<td><em>Saheeh Muslim</em></td>
<td>Muslim ibn Hajjaj an Naysabooree</td>
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<td><em>Majmoo ar rasaa’il wal masaa’il</em></td>
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<td><em>Majmoo al fatawa</em></td>
<td>Taqi ud Deen Ahmad ibn u Taymiyyah</td>
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<td><em>Al Madwana al kubra</em></td>
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<td><em>At Tamheed</em></td>
<td>Yusuf ibn Abdir Barr</td>
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<td><em>Al Istidraak</em></td>
<td>Yusuf ibn Abdir Barr</td>
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<td><em>Fiqh Jam’ bayna salatain</em></td>
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<td><em>Ghait al maraam, sharh mughnee thul afhaam</em></td>
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<tr>
<td><em>Fatawa al Lajna ad Daa’ima lil</em></td>
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<td><em>bohooth al ‘ilmiyyah wal iftah</em></td>
<td>Dawaysh</td>
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<td><em>Fiqh shaykh ibn Sa’die</em></td>
<td>Abdullah at Tayyar wa Solamaan Aba Khaleel</td>
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<td><em>Tuhfat al Ikhwaan biajwibati muhimatin tata alaq bi umoor il Islaam</em></td>
<td>Abdul Azeez ibn Abdullah bin Baaz.</td>
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<tr>
<td><em>Majmoo al fatawa wa rasa’il ash shaykh Muhammad ibn Saalih al Uthaymeen</em></td>
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### Glossary

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<td>Ahlul</td>
<td>People</td>
</tr>
<tr>
<td>‘Alim (pl. Ulama)</td>
<td>Scholar</td>
</tr>
<tr>
<td>Allamah</td>
<td>Scholar</td>
</tr>
<tr>
<td>Asl (pl. Usool)</td>
<td>Root, origin, foundation</td>
</tr>
<tr>
<td>Athaan</td>
<td>The call to prayer</td>
</tr>
<tr>
<td>Athar (pl. Athaar)</td>
<td>A recorded saying or action of the salaf us saalih</td>
</tr>
<tr>
<td>Faqeeh (pl. Fuqahaa)</td>
<td>An Islamic jurist</td>
</tr>
<tr>
<td>Fitnah</td>
<td>Trial, ordeal</td>
</tr>
<tr>
<td>Fatwa (pl. Fatawa)</td>
<td>A religious verdict or ruling given by a faqeeh</td>
</tr>
<tr>
<td>Haafith</td>
<td>A scholar known for his strong memorisation of hadeeth and its chain of narrators.</td>
</tr>
<tr>
<td>Hadeeth (pl. Ahadeeth)</td>
<td>A recorded saying, action or tacit approval of the prophet Sall Allahu alayhi wa sallam</td>
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<tr>
<td>Haraam</td>
<td>That which Allah has forbidden in its totality and must be avoided.</td>
</tr>
<tr>
<td>Hukm ar Raf</td>
<td>When a Sahabee narrates/does something that he/she couldn’t have said/done without information from the prophet Sall Allahu alayhi wa sallam. For example, if they narrate about a matter from the affairs of the unseen without directly ascribing it to the prophet Sall</td>
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<tr>
<td>Arabic Term</td>
<td>English Translation</td>
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<tr>
<td>Allahu alayhi wa sallam. Technically, it is an athar, but is raised to the level of a hadeeth because all the sahaba are trustworthy.</td>
<td></td>
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<tr>
<td>Ihraam</td>
<td>The state in which a person must enter before performing Hajj or Umrah.</td>
</tr>
<tr>
<td>Ijma</td>
<td>Consensus of the ulama on a particular issue, after the death of the prophet Sall Allahu alayhi wa sallam.</td>
</tr>
<tr>
<td>Imaam (pl. A’imma)</td>
<td>A religious authority or the person who leads the prayer.</td>
</tr>
<tr>
<td>Jama’ah</td>
<td>Congregation, usually refers to prayer in congregation.</td>
</tr>
<tr>
<td>Khalaf</td>
<td>Those who came after the salaf.</td>
</tr>
<tr>
<td>Khaleefa (pl. Khulafa)</td>
<td>The ruler of the Muslims.</td>
</tr>
<tr>
<td>Khawarij</td>
<td>A deviant sect whose fitnah heightened in the time of Uthmaan and ‘Alee. From their deviances, their takfeer of the Muslim who falls into a major sin, and their belief that such a person is bound for the Hell fire. Also their revolting against the khulafa and deeming of this to be permissible.</td>
</tr>
<tr>
<td>Khutba</td>
<td>Sermon</td>
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</table>
| Masjid (pl. Masaajid) | Place of worship of the
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
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<tbody>
<tr>
<td>Mathhab</td>
<td>Juristic school of thought</td>
</tr>
<tr>
<td>Muhaaqq</td>
<td>Verifier, checker</td>
</tr>
<tr>
<td>Mustahaada</td>
<td>The lady, when blood other than that of her period flows from her continuously.</td>
</tr>
<tr>
<td>Raka’ah (pl.Raka’aat)</td>
<td>A single unit of prayer</td>
</tr>
<tr>
<td>Sahabee (pl. Sahaba)</td>
<td>A companion of the prophet Sall Allahu alayhi wa sallam. Technically, someone who met him, believed in his message and died upon that belief.</td>
</tr>
<tr>
<td>Saheehain</td>
<td>The two most authentic books of hadeeth - Bukhari and Muslim.</td>
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<tr>
<td>Salaat</td>
<td>Prayer.</td>
</tr>
<tr>
<td>Salaf us Saalih</td>
<td>The first three and best generations of the Muslims, the Sahaba, the tabi’eeen and those who accompanied the tabi’eeen.</td>
</tr>
<tr>
<td>Shaykh (pl. Mashay’aikh)</td>
<td>Person of knowledge</td>
</tr>
<tr>
<td>Sunnah</td>
<td>Linguistically “The way, refers to the words, actions and tacit approvals of the prophet Sall Allahu alayhi wa sallam. Can also be used to mean the belief and methodology of the prophet.</td>
</tr>
<tr>
<td>Tabi’ee (pl.tabi’een)</td>
<td>Those who were companions/students of the</td>
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<tr>
<td>Term</td>
<td>Description</td>
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<td>----------------------</td>
<td>------------------------------------------------------------------------------</td>
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<tr>
<td>Takfeer</td>
<td>The declaring of a Muslim to be a non believer</td>
</tr>
<tr>
<td>Tawatir (Mutawatir)</td>
<td>When a narration is narrated by such a large number of narrators, its authenticity is beyond question.</td>
</tr>
<tr>
<td>Turjuman al Qur’aan</td>
<td>The title given to Ibn Abbas by the prophet Sall Allahu alayhi wa sallam. Literally means the translator or interpreter of the Qur’aan.</td>
</tr>
<tr>
<td>Ummah</td>
<td>The nation of Muhammad Sall Allahu alayhi wa sallam, the believers from his time to the Day of Judgement.</td>
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</table>

**Pronunciation guide**

Thuhr, athaan – “th” pronounced as in this, that, they.

Athar, athaar – “th” pronounced as in think, thought, thick.
رفع
عبد الرؤف النجاري
أرتيش النجاري (الذُّروي)
The use of insight in a rebuttal of those who reject the combining of two prayers in residence due to rain

By the noble Shaykh, the Doctor
Muhammad Musa Nasr

Foreword by the noble Shaykh
Ali Hassan Abdul Hameed

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