



مفتى محمد يوسف دنكا  
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# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله حمد الشاكرين، والصلاة والسلام على المبعوث رحمة للعالمين، وهدايا للناس أجمعين. صلاة وسلاماً دائماً إلى يوم الدين، وآله وصحبه ومن تبعهم بإحسان، وسلم تسليماً كثيراً، أما بعد:

## It Is Not Permissible to Combine Two Salahs before their Allotted Time

Do not combine two Salah, performing two Salah at one time is a major sin. (Hadeeth)

﴿باب الجمع بين الصلوتين. قال الله تعالى: إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا. سورة النساء 103﴾

عن عمر بن الخطاب رضي الله عنه أنه كتب في الآفاق ينهاهم أن يجمعوا بين الصلوتين ويخبرهم أن جمع بين الصلوتين في وقت واحد كبيرة من الكبائر (قال محمد رحمه الله: أخبرنا بذلك الثقات عن العلاء بن الحارث عن مكحول، مؤطاء إمام محمد ص 129)

Salah is one of the fundamental pillars of Islam. In Shari'ah the way of performing Salah is prescribed, as are the times for the performance of each of the five daily prayers. Just as Allah سبحانه has stated in the Holy Qur'an: "Verily Salah has been decreed upon the believers at decreed specific times." (Surah Nisa, v103)

Allah سبحانه has ordained that each Salah is prayed in its allotted time frame. In reality, this same principle is found in many other forms of worship. For example: the days of Hajj, outside of which even if the rites of Hajj are performed, it is not discharged. Also for the fasts of Ramadhan, wherein fasting before the month of Ramadhan cannot be regarded as the fast of the coming Ramadhan. Jumu'ah Salah, cannot be performed on any day but a Friday. The same way in which the funeral prayer cannot be performed before a person dies. And it is incorrect to attain children outside of wedlock.

In another place Allah سبحانه states: '...Those who delay their Salah from the stated (fixed) times.' (Surah Ma'un, v5)

Allah سبحانه further states: 'Guard strictly (the five obligatory) prayers, especially the middle prayer...' (s2, v238)

The indication of this verse is to ensure each prayer is performed in its allotted time and manner. For us, these verses of the Qur'an are sufficient to stipulate that two prayers cannot be combined and performed in the time scope of one prayer, except where there is a valid Shari' reason, which are those that are mentioned in the Ahadith. The likes of this are: The Prophet صلى الله عليه وسلم combined the prayer of Dhuhr and Asr in Arafat and Maghrib and Isha in Muzdalifah at the time of Hajj. (Fathul Bari Sharah Bukhari, vol2, p464/ Imdarul Bari Sharah Bukhari vol7, p366)

### The Teaching of the Timings for each of the Five Daily Prayers & the Combining of Salah by Nabi صلى الله عليه وسلم:

The timings of when to perform each Salah was taught to the Prophet صلى الله عليه وسلم by Jibreel عليه السلام in a very precise manner. Sayyidina Abdullah ibn Abbas رضي الله عنه narrates that the Rasulullah صلى الله عليه وسلم said: "That Jibreel عليه السلام came for two days to the Kabaa and led the Salah. On the first day, he performed each Salah at the beginning time (for each Salah) and on the second day he made me perform each Salah at the end time. Then he said to me, O Muhammad صلى الله عليه وسلم these are the times of the Salah of the Prophets (Alayhimussalam) before you. So hence you and your Ummah should perform each Salah in between the beginning and end time for each Salah'. (Sunan Abu Dawood, vol 1 Page 62, #393/ Jami Tirmidhi, vol 1 Page 38, #149)

Sayyidina Abdullah ibn Mas'ood رضي الله عنه says that the Prophet صلى الله عليه وسلم used to perform each Salah at its prescribed time, except on the day of Muzdalifah and Arafat. (Sunan Nasai Vol 2 Page 36/ Saheeh Bukhari and Muslim)

In this matter also, Imam Abu Dawood رحمه الله states: "There is no Saheeh Hadeeth which proves that it is permissible to combine two prayers in one time." قال أبو داود رحمه الله: ليس في تقديم الوقت حديث قائم، كذا في المرفقات لملا علي قارى رحمه الله.

### The Prohibition of Praying a Salah Outside of its Ordained Time, 'Combining' Prayers Incorrectly:

Those Ahadith that apparently show the combining of two Salah during a journey by Rasulullah صلى الله عليه وسلم are in reality not the combining of two Salah. Each Salah was performed during the prescribed time for that Salah, not at one time concurrently, but one Salah after the other.

Allamah Shabir Ahmed Uthmani رحمه الله writes: 'Where the joining of two Salah during a journey is mentioned in the Ahadith, it refers to the combining of either Dhuhr and Asr or Magrib and Isha. Yet, it is not proven anywhere in the Ahadith that Fajr and Dhuhr, Asr and Magrib or Isha and Fajr were combined. If two Salah were able to be combined at any one time, there should be no restriction in the combining of any of the Salah with another.

None of the four Imams considered it permissible to join any Salah; except Dhuhr and Asr or Magrib and Isha during a journey or during illness. This is due to the fact that in the other Salah there is a lengthy break in time

that is required for the transition from one prayer time to the next. There has to be an allowance to delay one prayer to the end of its stipulated time and pray the following prayer as soon as its time commences. The Salah that cannot be 'joined' in this manner are not mentioned in the Ahadith for a reason. It is further proven from this that it is not permissible to combine two prayers in one stipulated time. If this was the case then there would be narrations of Rasulullah ﷺ combining Fajr and Zohar or Isha and Fajr. (*Fatahul Mulhim Sharah Saheeh Muslim vol2, p262*)

### Combining of Salah in Light of the statement of the Salaf Saliheen ﷺ:

قال محمد بلغنا عن عمر بن الخطاب ﷺ أنه كتب في الآفاق ينهاهم أن يجمعوا بين الصلوتين ويخبرهم أن جمع بين الصلوتين في وقت واحد كبيرة من الكبائر (قال محمد رحمه الله: أخبرنا بذلك الثقات عن العلاء بن الحارث عن مكحول، مؤطاء إمام محمد ص129)

It is related through (Saheeh) an authentic chain of narration from Imaam Muhammad Shaybani رحمه الله that a Hadeeth has reached us from Sayyidina Umar ﷺ that he sent letters to all the governors of all the Muslim lands informing them that they should not combine two Salaha. Performing two Salaha at one time is a major sin. (*Muwatta Imam Muhammad, Page 129/ Musannaf Ibn Abi Shayba, vol, 2 Page 458/ Sunnan Baihaqi vol, 3 Page 169*)

The Hadeeth of Rasulullah ﷺ stating that performing two salaah at one time is a major sin is narrated by Ibn Abbas ﷺ in *Jami Tirmidhi and Sunan Daaraqutni p395*. قال من جمع بين الصلوتين من غير عذر فقد أتى بابًا من أبواب الكبائر.

1. It should be noted here that Sayyidina Umar ﷺ referred to the combining of two salaha as a major sin. This statement of Umar ﷺ was distributed to the entire Islamic Empire at that time. No Sahabah ﷺ objected to this decree or voiced their opinion differing to this statement of Umar ﷺ. By way of this acceptance, this is proven to be a great proof of the Ijm'a of the Sahabah ﷺ on this matter.
2. Allah ﷻ refers to the major sins in the Qur'an in the following manner: 'If you avoid the great sins which you are forbidden to do, we shall expiate from you, your minor sins, and admit you to a Noble Entrance (Paradise).' (*An Nisa, v31*) By combining this verse of the Holy Qur'an and Saheeh Ahadith, it can be understood that the ones who abstain from joining the prayers that should not be combined in one time and perform each prayer in its stipulated timeframe will benefit from the promise of Allah ﷻ that He ﷻ will make this a means of forgiving their sins and entering them into Paradise also. (*Tafseer Ma'ariful Qur'an by Allamah Idrees Kandelwi*)

The verse of the Holy Qur'an, the Sunnah of Rasulullah ﷺ and the actions and advice of the Sahabah ﷺ proves that the combining of two salaha at one time is not permissible (except during Hajj at Arafaat and Muzdalifah). The combining of Salah can also apply in those countries where the times of night and day are not visibly distinguishable and are not able to be clearly defined. These factors are not in the control of a person and he needs then to use his better judgement. It is unfortunate, that in our time, for example due to some sport activity or seeking to increase our attention at work for longer periods, prayers are combined, to facilitate ease, where ease is not required.

### There are two types of combining Salah:

- a) **Jama'a Haqeeqe** (in reality performing two Fard Salah together during the time of a Fard Salah. For example, if both Maghrib and Isha are performed straight after sunset, or after Zawaal, performing both Dhuhr and Asr Salah together). This is not permissible in any situation. In the Hanafi Fiqh this is not permissible even during a journey. (*Fataawa Mahmoodiyah, vol 14, P 229*)
- b) **Jama'a Suree** (where it looks like two salaha are performed together but in reality both the Salah are being performed during their prescribed times. For example, for a special reason Maghrib Salah is delayed until the final time for Maghrib and afterwards Isha is performed right at the beginning of Isha time, or Dhuhr Salah is performed at the end of Dhuhr time and Asr is performed at the beginning time for Asr. This in reality is performing each Salah during the prescribed time. This is permissible during a time of hardship such as during illness or when on a journey. The Ahadith that appear to show the Prophet ﷺ performing Salah together is in fact Jama'a Suree. If these Ahadith are interpreted as being Jama'a Haqeeqe then this interpretation is against the command of Allah ﷻ from the Holy Qur'an, against Saheeh Ahadith and the advice of the Sahabah ﷺ and would be against the rulings of Shari'ah. It is therefore clear that Jama'a Haqeeqe is not permissible as there is no valid proof for its performance. There is only proof for Jama'a Suree. (*Idaahul Tahawi, vol 1, Page 467/ Majmu'a tul Fataawa vol 1, page 293/ Aujazul Masalik vol 3, Page 147*)

أخر الظهر وعجل العصر، وأخر المغرب وعجل العشاء ... قد صرح بأن ما رواه من الجمع المذكور هو الجمع الصوري (أوجز المسالك ج3 ص147/ نيل الأوطار ج2 ص491 شرح معاني الآثار ج1 ص160/ بذل المجهول ج6 ص286/ إيضاح الطحاوي ج1 ص467)

## The Correct Manner of Combining Salah (Jama'a Suree) from Saheeh Narrations:

Sayyidah Hamnah bint Jahsh رضي الله عنها used to experience excessive menstrual bleeding (aside from the days of Haidh) and asked a question in this respect of her performing Salah in this condition to the Prophet ﷺ. He ﷺ replied: 'It is sufficient for you to adopt that which women on their menstrual cycle do, after completion of the cycle, they take a bath and purify themselves by it. When you take the bath of purification, then on that day (and every day thereafter until the period commences again), delay the prayer of Dhuhr to its end time and perform Asr as soon as the time commences. And then delay performing Maghrib to the end time and pray Isha as soon as the time commences. (Jami Tirmidhi #110)

Imam Abu Isa Tirmidhi رحمه الله has classified this Hadeeth as Hasan and Saheeh.

In this Hadeeth the Prophet ﷺ has instructed Hamnah رضي الله عنها to perform combining of Salah with Jama'a Suree and not Jama'a Haqeeqe, taking into account her illness. From this is it proven that to perform Jama'a Haqeeqe and combine Salah outside of their stipulated time is not permissible except in Hajj.

The combining of Salah (Jama'a Suree) is to alleviate the difficulty being experienced at the time. The one who is ill or on a journey has the difficulty of either continually stopping or performing wudhu for each Salah. For them Jama'a Suree is a means to alleviate this difficulty. Those people who use the verse of the Qur'an: '.....and has not laid upon you in religion any hardship...' (s23,v78) to justify performing Jama'a Haqeeqe, do so in the wrong context.

There is no need to perform Jama'a Haqeeqe in place of Jama'a Suree, as both provide the same solution to the individual. Two salahs are prayed together, BUT in their stipulated times which is an order of the Qur'an and proven from the actions and sayings of the Prophet ﷺ and Sahabah رضي الله عنهم.

## Narrations for Combining Two Salahs:

It is proven from Bukhari that Ibn Umar رضي الله عنهما would, 'whilst in a journey, he would perform the Maghrib Salah, then he would wait for a while and perform Isha. There is no other purpose of this waiting but that Umar رضي الله عنه would wish for the time of Isha to commence before offering the Isha prayer.

Hafiz ibn Hajar Al Asqalani رحمه الله has also accepted this practice as sound. There is a proof of **Jama'a Suree** here. (Fathul Bari Sharah Bukhari, vol2, p465)

Abdullah ibn Abbas رضي الله عنه related: 'The prayers of Dhuhr and Asr, Maghrib and Isha would be combined in Madina when there was no fear, nor rain present.' In respect of this narration, the A'ima Mujtahideen and Salaf-us-Saliheen state this was due to a specific illness or condition present at the time. In relation to this narration Hafiz ibn Hajar Al Asqalani رحمه الله has also used this Hadeeth to justify the practice of Jama'a Suree. If it was to be understood to be Jama'a Haqeeqe, it would be necessary to disregard the numerous verses of the Qur'an and Saheeh Ahadith in support of this view, which is not permissible in any matter. (Fathul Bari Sharah Bukhari, vol2, p19/ Umdatul Qari Sharah Bukhari vol3, p567)

عن ابن عباس: قال صليت مع النبي صلى الله عليه وسلم ثمانيا جميعا وسبعا جميعا، قلت يا أبا الشعثاء أظنه آخر الظهر وعجل العصر وأخر المغرب وعجل العشاء، قال وأناظن ذلك (صحيح مسلم، باب جواز الجمع بين الصلوتين في السفر، ج 1 ص 246)

Imam Muslim رحمه الله in Saheeh Muslim, on the chapter on joining two Salah during journeys mentions that there is a narration of Abdullah ibn Abbas رضي الله عنه himself, that, "We performed Salah with the Prophet ﷺ where we performed Dhuhr Salah at the end of Dhuhr time and Asr was performed at the beginning time for Asr. In the same way Maghrib Salah was performed at the end of Maghrib time and Isha was performed at the beginning time for Isha" (Saheeh Muslim vol1, p246/ Fatahul Mulhim vol2, p262)

The above Hadeeth proves that even during a journey two salahs cannot be combined at one time. Even during Shari'ah difficulties we can only perform Salah at the end of its prescribed time and the next Salah at the beginning of its prescribed time (Jama'a Suree). (Al-Kauthari vol2, p304)

## The Statements of Scholars of the Present Age (Ghair Muqalideen):

Allah ﷻ says in the Qur'an: "Verily Salah has been decreed upon the believers at decreed specific times." (s4, v103) Numerous verses of the Qur'an and Saheeh Ahadith and statements of the Sahabah رضي الله عنهم and Salaf-us-Saliheen رضي الله عنهم prove that is not permissible to offer a prayer before its appointed time. This is clearly proven from the statements above. It has also been understood to be a major sin. In spite of this, certain scholars of the present age, who refer to themselves as Ghair Muqalideen, follow an opinion against the understanding and opinions of the Salaf-us-Saliheen and A'ima Mujtahideen رضي الله عنهم. They have given permission to combine Salah at one time under all circumstances. There is no justification from their side as to the reason for going against the clear verses of the Qur'an and Sunnah, to offer Salah in its appointed time.

1. An individual asked of Shaykh Nasir Ud Deen Albani about combining prayers for a Muqem (resident).

“Is it allowed for the resident to combine between two prayers without (the presence of) rain?” Shaykh al-Albānī answers: So when there is difficulty in performing the prayers in their known appointed times, it is permissible to combine in order to remove the difficulty.

In the opinion of the Shaykh, it was not necessary to be on a journey to combine prayers. If the person finds difficulty in offering each prayer in its appointed time, there is allowance given to combine the prayers to relieve him of this difficulty. The judging of a difficulty has been left to a person’s own opinion, there is no reference to the Qur’an or Sunnah in this matter.

2. Shaykh Thanāullah Amritsari allowed a person who was a labourer to read the prayer of Asr in the time of Dhuhr Salah (combining prayers) (*Fatawa Thanai’ya, vol1, p615*).

In another place, he also allowed those who were engaged in playing football at the time of Asr to offer the prayer of Asr prior to commencement of its stipulated time with the Dhuhr Salah (as the football match would then be disrupted by having to offer Asr Salah). (*Fatawa Thanai’ya, vol1, p631*)

This is the same logic of the present day scholars who claim to be following the way of the Salaf and claiming to be Ahle Hadith. If we look at their practice and understanding, it is very different to the Salaf-us-Saliheen and rulings of the Ahadith to the extent that the importance of a great form of worship such as Salah is being disregarded for the purpose of taking part in a game such as football. They have left people to make judgements according to their own desires and logic. Those people who follow the statements of these present scholars, claim to be following the way of the Salaf, but this is nothing but deception and an incorrect understanding of the Shari’ah rulings.

Clearly, this is against the teachings of the Holy Qur’an and Sunnah as Allah ﷻ says: ‘Then there has succeeded them a people who have given up Salah (either by not offering them or not offering them correctly or in their appointed times) and have followed their lusts and desires. So they will be thrown into Hell.’ (*Surah Maryam 19,v59*)

May Allah ﷻ grant us the ability to act upon the Truth (Haq). آمين Ameen!

والله وحده هو المسؤول والمستعان وهو الهادي إلى سبيل الخير والسلام .  
مفتى محمد يوسف دُنكا (عفاالله عنه)

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