

إعمال النظر في الرد على من أنكر الجمع في الحضر بعذر المطر

THE USE OF INSIGHT IN A REBUTTAL OF THOSE WHO REJECT THE COMBINING OF TWO PRAYERS IN RESIDENCE DUE TO RAIN

إنّ الحمد لله نحمده ونستعينه ونستغفره ، ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا، من يهده الله فلا مضل له، ومن يضلل فلا هادي له

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.

وأشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمداً عبده ورسوله .

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.

[يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَ لَا تَمُوتُنَّ إِلَّا وَ أَنْتُمْ مُسْلِمُونَ ۖ]

آل عمران: 102

{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]

[يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَ حَلَقَ مِنْهَا رَجَالًا كَثِيرًا وَ نِسَاءً وَ اتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَ الْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا]

النساء: 1

{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]

، [أيها الذين ءامنوا اتقوا الله و قولوا قولا سديدا يصلح لكم أعمالكم و يغفر لكم ذنوبكم و من يطع الله و رسوله فقد فاز فوزا عظيما]

الأحزاب: 70-71

{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]

أما بعد : فإن مسألة الجمع بين الصلاتين كغيرها من الرخص التي أنعم الله بها على أمة محمد × ، وهي مسألة قديمة لا تخفى على المحققين من أهل العلم ، وقد طال حولها الجدل خصوصاً في أيام الشتاء والمطر والبرد ، حتى ظهرت أقوال وآراء تمنع الجمع - مع ظهور أدلتها وصراحتها وصحتها - ، ويتهم أصحابها من يجمع بين الصلاتين بأنه مرتكب لكبيرة ، وأثم وواقع في جريمة . وعش هؤلاء بعض العوام بقولهم : إنه ليس هناك دليل صحيح في الجمع بين الصلاتين . فكان من الواجب علينا أن نبين القول الصحيح في هذه المسألة دفعا لتغريب هؤلاء وفتنتهم للعامة

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.

مستدلين بأحاديث رسول الله × ، وآثار السلف الصالح من الصحابة والتابعين والعلماء على مر العصور ، على وجه الاختصار والإيجاز . ومن أراد التوسع في ذلك فعليه بكتب السنة والفقهاء والكتب المفردة في هذا الموضوع ، ومن أفضلها وأجمعها ما كتبه أخونا الفاضل الشيخ مشهور حسن سليمان ، وفقه الله ، ((فقه الجمع بين الصلاتين)) ، فإنه قد أجاد وأفاد ، فجزاه الله خيراً .

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 salatain" for it is an outstanding book which is of great benefit. May Allah reward him with good.

فأقول وبالله التوفيق :

So I say, and with Allah lies success:

أولاً : أدلة الجمع في السنة الصحيحة وآثار السلف الصالح وأهل العلم قديماً وحديثاً في الحضر بعذر المطر

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.

عن ابن عباس قال : ((جمع رسول الله × بين الظهر والعصر ، والمغرب ! والعشاء ، بالمدينة ، في غير خوف ولا مطر))

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."¹

¹ Muslim (705)

وعنه أيضاً: ((أن النبي × صلى بالمدينة سبعاً وثمانياً؛ الظهر والعصر !
والمغرب والعشاء . فقال أيوب : لعله في ليلة مطيرة ؟ قال - أي جابر - :
عسى))

Also on ibn Abbas Radi Allahu anhuma, who said, the prophet sall Allahu alayhi wa sallam prayed seven and eight raka'at in Madina, Thuhr and Asr (eight raka'at) and Maghrib and Isha (seven raka'at)" Ayooob Radia Allah anhu asked, "Maybe it was a rainy night?" "Maybe", Jabir replied.²

ذكر ابن المنذر من جمع من الصحابة والتابعين في الحضر ؛ فقال : ((!
وفعل ذلك - أي : الجمع في الحضر- أبان بن عثمان، وعروة بن الزبير،
وسعيد بن المسيب، وأبو بكر بن عبدالرحمن بن الحارث بن هشام، وأبو
سلمة بن عبدالرحمن، ومروان بن الحكم، وعمر بن عبد العزيز)) . [الأوسط : 432-431/2] .

Ibn al Munthir Rahimahullah mentions the combining of the prayer in 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) and manifest by Uthmaan, 'Urwa ibn az Zubayr, Sa'eed ibn al Mussayyib, Abu Bakr ibn Adbir Rahman ibn al Haarith ibn Hishaam, Abu salam ibn Abdir Rahman, Mirwaan ibn al Hakum and 'Umar ibn Abul Azeez."³

بل لقد ذهب الأئمة المحققون الفقهاء وعلى رأسهم شيخ الإسلام ابن تيمية
إلى الجمع للحاجة والشغل؛ مستدلين بأثر ابن عباس الذي رواه مسلم من
حديث عمران بن حدير عن ابن شقيق قال: قال الرجل لابن عباس: الصلاة؟
فسكت، ثم قال: الصلاة . فسكت . ثم قال: لا أم لك! أتعلمنا بالصلاة ، نجمع
بين الصلاتين على عهد رسول الله ×

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?" Ibn Abbas remained silent. The man repeated, "The prayer?"

² Bukhari (1112) and Muslim (704)

³ Al Awsaat 2/431-432

Ibn Abbas remained silent, then said, “You have no 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?”⁴

وقد ثبت عن عمر رضي الله عنه ؛ أنه جمع بين الظهر والعصر في يوم مطير

It has also been established that ‘Umar Radi Allahu anhu combined Thuhr and Asr on a rainy day.⁵

قال شيخ الإسلام ابن تيمية - رحمه الله - : ((فهذا ابن عباس لم يكن في سفر ! ولا في مطر، وقد استدل بما رواه على ما فعله، فعلم أن الجمع الذي رواه لم يكن في مطر، ولكن كان ابن عباس في أمر مهم من أمور المسلمين يخطبهم فيما يحتاجون إلى معرفته، ورأى أنه إن قطعه ونزل فأتت مصلحته، فكان ذلك عنده من الحاجات التي يجوز فيها الجمع، فإن النبي × كان يجمع بالمدينة لغير خوف ولا مطر؛ بل للحاجة تعرض له كما قال أراد أن لا يخرج أمته، ومعلوم أن جمع النبي × بعرفة ومزدلفة لم يكن لخوف ولا مطر، ولا لسفر - أيضاً -، فإنه لو كان جمعه للسفر لجمع في الطريق، ولجمع بمكة كما كان يقصر بها، ولجمع لما خرج من مكة إلى منى وصلى بها الظهر والعصر والمغرب والعشاء والفجر، ولم يجمع بمنى قبل التعريف ولا جمع بها بعد التعريف أيام منى؛ بل يصلي كل صلاة ركعتين غير المغرب، ويصليها في وقتها، ولا جمعه أيضاً كان للنسك، فإنه لو كان كذلك لجمع من حين أحرم؛ فإنه من حين صار محرماً، فعلم أن جمعه المتواتر بعرفة ومزدلفة لم يكن لمطر ولا خوف، ولا بخصوص النسك ولا لمجرد السفر، فهكذا جمعه بالمدينة الذي رواه ابن عباس، وإنما كان الجمع لرفع الحرج عن أمته، فإذا احتاجوا إلى الجمع جمعوا)) . [مجموعة الرسائل: 36/2] .

Shaykh ul Islaam Ibn Taymiyyah Rahimahullah said, commenting on the athar of Ibn Abbas Radia Allah anhuma: “ 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 was busy in an affair from the affairs of the Muslims. He

⁴ It is well known that the saying of a sahabee “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 sahabee like this takes Hukm ar Raf [See glossary]

⁵ Abdur Razzak in al Mussanif (2/556) on the authority of Ibrahim Ibn Muhammad on Safwaan Ibn Saleem.

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 Muzdalfah 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 anhumah – his reason for combining was solely to lift extreme hardship from his ummah, so if they needed to combine, they could.”⁶

وقال - بعد ذكره لأحاديث جمع النبي × - : ((فالأحاديث كلها تدل على أنه جمع في الوقت الواحد لرفع الحرج عن أمته ، فيباح الجمع إذا كان في تركه حرج قد رفعه الله عن الأمة ، وذلك يدل على الجمع للمرض الذي يحرج صاحبه)) . [مجموعة الرسائل والمسائل : 41/2] .

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)”⁷

⁶ Majmoo ar rasaa'il (2/36)

⁷ Majmoo ar rasaa'il (2/41)

وقال رحمه الله : ((والجمع شرع رخصة ودفعا للحرص عن الأمة ، فكيف لا !
يشرع إلا مع حرج شديد مع ما ينقض مقصود الصلاة)) . [مجموعة الرسائل
: 18/2] .

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."⁸

وسئل رحمه الله - عن رجل يؤم قوماً وقد وقع المطر والثلج ، فأراد أن !
يصلي بهم المغرب ، فقالوا له : يجمع ، فقال : لا أفعل . فهل للمأمومين أن
يصلوا في بيوتهم أم لا ؟ فأجاب : ((الحمد لله ، نعم يجوز الجمع للوحل الشديد
والريح الشديدة الباردة في الليلة الظلماء ، ونحو ذلك ، وإن لم يكن المطر
نازلاً في أصح قولي العلماء ، والله أعلم)) . [مجموع الفتاوى : 30/24] .

He was asked, may Allah have Mercy upon him, about a man who was the imaam of a group of people on a rainy, frosty day. The imaam wanted to lead the people in the Maghrib prayed 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."⁹

وتأمل قوله أيضاً: ((في مجموعة الرسائل والمسائل)) (40/2) : ((فهذه !
الآثار - أي التي ساقها من قبل - تدل على أن الجمع للمطر من الأمر القديم
المعمول به في المدينة ، زمن الصحابة والتابعين ، مع أنه لم ينقل أن أحداً
من الصحابة أو التابعين أنكر ذلك ، فعلم أنه منقول عندهم بالتواتر جواز ذلك
)).

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 this. We know, therefore that their saying of its permissibility is tawatir.

⁸ Majmoo ar rasaa'il (2/18)

⁹ Majmoo al fatawa (24/30)

قال صاحب المدونة (115/1) في فقه الإمام مالك !:
((ما جاء في جمع الوقوف ليلة المطر، قال : وقال مالك : يجمع بين المغرب والعشاء في الحضر، وإن لم يكن مطر إذا كان طين وظلمة)) انتهى .

The author of the Malikee 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)

قال الإمام النووي : ((يجوز الجمع بين الجمعة والعصر في المطر)) . ذكره ابن كج !
وصاحب البيان وآخرون . [المجموع شرح المذهب : 237/4] .

Imaam an Nawawi Rahimahullah 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.”¹⁰

وقال رحمه الله : ((وذهب جماعة من الأئمة إلى جواز الجمع في الحضر !
للحاجة لمن لا يتخذه عادة ، وهو قول ابن سيرين ، وأشهب من أصحاب مالك ،
وحكاه الخطابي عن القفال الشاشي الكبير من أصحاب الشافعي ، عن أبي إسحاق المروزي ، عن جماعة من أصحاب الحديث، واختاره ابن المنذر ،
ويؤيده ظاهر قول ابن عباس : ((أراد أن لا يخرج أمته)) ، فلم يعطله بمرض
ولا غيره)) . [شرح النووي : 219/5] .

He also said, may 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 saying of Ibn Sireen and a group form the mathhab of Malik. Al Khattabi reorted this saying on: al Kaffal ash Shaashee al Kabeer from the Shafi’ee mathhab, Ishaq al Marwazee, a group from ahlul 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 wa sallam didn’t restrict it to sickness or other than this.”¹¹

قلت : أما قول عمر بن الخطاب رضي الله عنه : (ثلاث من الكبائر : الجمع بين الصلاتين بغير عذر ...) ، فقد فسره عمر نفسه بفعله حينما جمع بالمطر كما تقدم ، فالمطر عذر عند عمر ، وهكذا الأدلة يفسر بعضها بعضاً .

¹⁰ Majmoo sharh al mathhab (4/237)

¹¹ Sharh Muslim, Imaam an Nawawi (5/219)

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

**قال ابن المنذر : ((يجوز الجمع في الحضر من غير خوف ولا مطر ولا !
مرض)) . وحكاه الخطابي في معالم السنن عن القفال الكبير الشاشي عن أبي
إسحاق المروزي .**

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 Abi Ishaq al Marwazee.

**قال الخطابي : ((هو قول جماعة من أصحاب الحديث لظاهر حديث ابن عباس
)) . [غاية المرام شرح مغني ذوي الأفهام ، لابن عبد الهادي ، شرح الشيخ
عبد المحسن العبيكان : 508/6] .**

Al Khattabi said, “It is the saying of a group of ahlul hadeeth due to the apparent hadeeth of Ibn Abbas Radi Allahu anhuma”¹²

**قال ابن خزيمة : ((لم يختلف علماء الحجاز على أن الجمع بين الصلاتين !
في المطر جائز)) . [صحيح ابن خزيمة : 85/2] .**

Ibn al Khuzayma said, “The ulama of the Hijaz never differed about the validity and permissibility of combining two prayers due to rain.”¹³

**قال الحافظ ابن عبد البر - عن الجمع بين الصلاتين في المطر - : ((وهو أمر !
مشهور بالمدينة معمول فيها)) . [الاستذكار : 31/6] .**

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”.¹⁴

**قال العلامة ابن سعدي : ((والصحيح جواز الجمع إذا وجد العذر ، ولا !
يشترط غير وجود العذر ، لا موالة ولا نية، وقولهم: إن معنى الجمع لا**

¹² Ghiat al maraam, sharh Mughnee thul affhaam, Ibn Abdul Hadee, the sharh by shaykh Abdul Mohsin al Abeekaan (6/507)

¹³ Saheeh Ibn al Khuzayma (2/85)

¹⁴ al Istithkaar 6/31

تحصل إلا بالضم والاقتران، غير مسلّم ، فإنهم لم يوجبوا الموالاة في جمع التأخير ، وإنما معنى الجمع كون وقتي الصلاتين يصيران وقتاً واحداً لكل منهما ، وبذلك تحصل السهولة الموجبة للجمع ، ... وإن شق عليه فعَل كل صلاة في وقتها فله الجمع بين الظهر والعصر وبين العشاءين في وقت إحداهما)) . [فقه الشيخ ابن سعدي : 308/2]

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 that the meaning of combining stems from only joining and linking is not accepted, for they don't obligate continuing in jam ul ta'kheer¹⁵. 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."¹⁶

**RULINGS OF THE STANDING COMMITTEE FOR ACADEMIC
RESEARCH AND RULINGS (AL LAJNA AD DAA'IMA LIL BOHOOTH
AL ILMIYAH WAL IFTA)**

فتاوى اللجنة الدائمة للبحوث العلمية والإفتاء!
أولاً : الفتوى رقم (4263) : يقول بعض الفقهاء : نصلى صلاة المغرب والعشاء جمعاً في المطر بأذانين ، فما حكم ذلك ؟
الجواب : السنة أن الشخص يجمع بين المغرب والعشاء بأذان واحد وإقامتين ، إذا وجد مسوغ ذلك ، كالسفر والمرض والمطر في الحضر ، هذا هو الذي تدل عليه السنة الصحيحة الصريحة لفعل النبي × . وبالله التوفيق .
وصلّى الله على نبينا محمد وآله وصحبه وسلم
اللجنة الدائمة للبحوث العلمية والإفتاء
نائب الرئيس عضو
عبد الرزاق عفيفي عبد الله بن غديان
الرئيس

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.

¹⁶ Fiqh ash Shaykh ibn Sadee (2/308)

عبد العزيز بن عبد الله بن باز
[فتاوى اللجنة الدائمة : 142/8] .

Firstly, ruling no. 4263.

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 iqamas, 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
Abdur Razzak al Abdullah Afeefee

Member
Ibn Ghadyaan

Chairman

Abdul Azeez ibn Abdullah bin Baaz¹⁷

ثانياً : الفتوى رقم (5133) : هل الجمع بين المغرب والعشاء أيام الأمطار رخصة فقط ، أم هو مثل القصر في السفر رخصة وهو من السنة الأولى فعلها ؟
الجواب : الجمع بين المغرب والعشاء رخصة في السفر والمرض والمطر، وقد ثبت عنه عليه الصلاة والسلام أنه قال: ((إن الله يحب أن تؤتى رخصه كما يكره أن تؤتى معصيته)) ، وفي رواية أخرى : ((كما يحب أن تؤتى عزائمه)) ، وثبت عنه × في القصر في السفر أنه قال : ((صدقة تصدق الله بها عليكم ، فاقبلوا صدقته)) . وبالله التوفيق ، وصلى الله على نبينا محمد وآله وصحبه وسلم .

اللجنة الدائمة للبحوث العلمية والإفتاء

عضو

عبد الله بن غديان

نائب الرئيس

عبد الرزاق عفيفي

عضو

عبد الله بن قعود

الرئيس

عبد العزيز بن عبد الله بن باز

[فتاوى اللجنة الدائمة : 143/8]

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?

¹⁷ Fatawa al Lajna ad daa’ima (8/142)

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 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.¹⁸

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Vice Chairman
Abdur Razzak al Abdullah Afeefee

Member
IbnGhadyaan

Member
Adbullah Ibn ibn Ka’ood

Chairman
Abdul Azeez ibn Abdullah bin Baaz

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

الجواب : يشرع الجمع بين الصلاتين للمسافر والمريض وللمقيم ، في الليلة المطيرة ، وله أن يوتر بعد صلاة العشاء المجموعة مع المغرب جمع تقديم .
وبالله التوفيق ، وصلى الله على نبينا محمد وآله وصحبه وسلم
اللجنة الدائمة للبحوث العلمية والإفتاء

عضو
عبد الله بن غديان

نائب الرئيس
عبد الرزاق عفيفي

الرئيس

عبد العزيز بن عبد الله بن باز
[فتاوى اللجنة الدائمة : 144/8]

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?

¹⁸ Fatawa al Lajna ad Daa’ima 8/143

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 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, companions and followers.

The standing committee for academic research and rulings.

Vice Chairman

Abdur Razzak al Abdullah Afeefee

Member

Ibn Ghadyaan

Chairman

Abdul Azeez ibn Abdullah bin Baaz¹⁹

وقال شيخنا الإمام الألباني - بعد ذكره لآثار التي ذكرها الإمام مالك في الموطأ ، من ! أن التابعين لم ينكروا الجمع في الليلة المطيرة - : ((وذلك يدل على أن الجمع للمطر كان معهوداً لديهم، ويؤيده حديث ابن عباس ((من غير خوف ولا مطر))، فإنه يشعر أن الجمع للمطر كان معروفاً في عهده ×، ولو لم يكن كذلك لما كان ثمة فائدة من نفي المطر لتسويغ الجمع ، فتأمل)) . [إرواء الغليل : 30/4] .

Our shaykh, the 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 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."²⁰

وقال شيخنا الإمام ابن باز - بعد ذكره لمسألة قصر الصلاة - : ((أما الجمع فأمره ! أوسع ، فإنه يجوز للمريض ويجوز أيضاً للمسلمين في مساجدهم عند وجود المطر بين المغرب والعشاء، وبين الظهر والعصر، لا يجوز لهم القصر؛ لأن القصر مختص بالسفر فقط ، والله ولي التوفيق)) . [تحفة الأخوان بأجوبة تتعلق بأركان الإسلام : 121] .

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

¹⁹ Fatwa al Lajna ad Daa'ima (8/144)

²⁰ Irwaa al Ghaleel (4/30)

broader (than the affair of shortening the prayer) for it is permissible for the sick and for the Muslims in their masajid 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.”²¹

وسئل 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 قولي العلماء ، للمطر الذي يشق معه الخروج إلى المساجد ، وهكذا الدحض والسيول الجارية في الأسواق ، لما في ذلك من المشقة .
 والأصل في ذلك ما ثبت في الصحيحين عن ابن عباس رضي الله عنهما ، أن النبي × جمع في المدينة بين الظهر والعصر وبين المغرب والعشاء : ((زاد مسلم في روايته : من غير خوف ولا مطر ولا سفر)) ، فدل ذلك على أنه قد استقر عند الصحابة رضي الله عنهم أن الخوف والمطر عذر 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 الإخوان : 124] .

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 anhum that the prophet sall Allahu alayhi was sallam 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 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.”²²

²¹ Tuhfat al akhwaan bi ajwibati tata ‘alaq bi urkaan il Islaam (121)

²² Ibid (124)

وسئل شيخنا الإمام ابن عثيمين عن حكم الجمع بين الظهر والعصر وبين المغرب والعشاء في الحضر ، فقال : ((الجمع بين الظهر والعصر أو بين المغرب والعشاء في الحضر جائز إذا كان في تركه مشقة أو تفويت جماعة ، مثال الأول : المرض ، ومثال الثاني : الجمع حال المطر لجماعة المسجد ، فإن كان بإمكان كل واحد أن يصلي وحده في بيته في الوقت، لكن لما كان ذلك تفوت به الجماعة ، أباح الشرع الجمع ، كما في حديث ابن عباس رضي الله عنهما)) . [مجموع فتاوى ورسائل الشيخ محمد صالح العثيمين : 379/15] .

Our shaykh, Muhammad ibn Saalih al Uthyameen Rahimahullah 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 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 anhumu.”²³

SECONDLY, THE COMBINING OF TWO PRAYERS DUE TO VIOLENT WINDS AND SICKNESS

The shaykh Abdul Mohsin al Abeekaan 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 shaykh ul Islaam Ibn Taymiyyah and shaykh Muhammad 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 “...in one night”, and as reported in “al Mathhab”, “al Mustusib”, and “al Kaafee” “...in darkness”.”²⁴

وهذا شيخ الإسلام يقول : ((ويجوز عنده - أي الإمام أحمد - وعند مالك ! وطائفة من أصحاب الشافعي الجمع للمرض)) . [مجموع الفتاوى : 28/24] .

²³ Majmoo al fatawa wa rasaa’il ash shaykh Muhammad ibn Saalih al Uthaymeen (5/379)

²⁴ giyatul marram sharh Mughnee thul afhaam, ibn Abdul Hadee, shrh Abuld Mohsin al Abeekaan (6/501)

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.”²⁵

ثالثاً : المنكر للجمع يجمع مع الناس درءاً للفتنة :

**THIRDLY: NOT COMBINING IF THE JAMA’AH ISN’T
COMBINING FOR THE SAKE FOR THE SAKE OF UNITY AND
AVERTING FITNAH**

وقال ابن تيمية - رحمه الله - : ((وجمع المطر عن الصحابة، فما ذكره مالك عن نافع أن عبد الله بن عمر كان إذا جمع الأمراء بين المغرب والعشاء ليلة المطر جمع معهم في ليلة المطر . قال البيهقي ورواه العمري عن نافع فقال : قبل الشفق ، وروى الشافعي في القديم: أنبأنا بعض أصحابنا عن أسامة بن زيد عن معاذ بن عبد الله بن حبيب أن ابن عباس جمع بينهما في المطر قبل الشفق ، وذكر ما رواه أبو الشيخ الأصبهاني بالإسناد الثابت عن هشام : كانوا يجمعون بين المغرب والعشاء في الليلة المطيرة إذا جمعوا بين الصلاتين ولا ينكر ذلك، وبإسناده عن موسى بن عقبة أن عمر بن عبد العزيز كان يجمع بين المغرب والعشاء الآخرة إذا كان المطر، وأن سعيد بن المسيب وعروة بن الزبير وأبا بكر بن عبد الرحمن ومشیخة ذلك الزمان كانوا يصلون معهم ولا ينكرون ذلك)) . [مجموعة الرسائل : 40/2] .

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 some of my companions on the authority of Usama bin Zayd, on the authority of Muath ibn Abdillah ibn Habeeb that Ibn Abbas Radiallahu anhuma combined them (Maghrib and Isha) during rainfall, before the twilight” and then he mentioned what was reported by Abu ash Shaykh al Asbahaneer with an established chain, on the authority of Hishaam, “They used to (i.e. the sahaba) congregate when they combined two prayers and did not leave that.” Also his chain on the authority of Musa ibn ‘Uqba, who said that ‘Umar ibn Abdul Azeer 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

²⁵ Majmoo al fatawa (24/28)

²⁶ majmoo ar rasaa’il (2/40)

قلتُ : فانظر رحمك الله إلى قوله : (مشيخة ذلك الزمان) ، كانوا يصلون معهم ولا ينكرون ذلك ، وهم علماء السلف وزمانهم زمن مبارك قريب العهد جداً بالوحي والنبوة . فانظر إلى فقههم وحرصهم على جمع الكلمة والائتلاف ، وقارن بين بعض مشايخ زماننا ومن يفتونهم ومن يقلدونهم ، فإنك ترى البون بما عليه السلف وما جانبه الخلف ، والله المستعان .

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 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.

ثم قال شيخ الإسلام بعد إيراد موقف السلف من الجمع في المطر : ((فهذه الآثار ! تدل على أن الجمع للمطر من الأمر القديم المعمول به بالمدينة زمن الصحابة والتابعين مع أنه لم ينقل أن أحداً من الصحابة والتابعين أنكر ذلك فعلم أنه منقول عندهم بالتواتر جواز ذلك)) .

إلى أن قال : ((فالأحاديث كلها تدل على أنه جمع في الوقت الواحد لرفع الحرج عن أمته ، فيباح الجمع إذا كان في تركه حرج قد رفعه الله عن الأمة ، وذلك يدل على الجمع للمرض الذي يحرص صاحبه بتفريق الصلاة بطريق الأولى والأخرى ، ويجمع من لا يمكنه إكمال الطهارة في الوقتين إلا بخرج؛ كالمستحاضة وأمثال ذلك من الصور)) . [مجموعة الرسائل: 41-40/2] .

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 rejected this practise²⁷, 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 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 mustahaada and those in other such conditions which cause hardship in purification."²⁸

قلتُ: لله درُّ شيخ الإسلام ابن تيمية من إمام سلفي، محقق، فقيه، متَّبِع؛ فكلامه هذا كالبلسم على الجراح، فقد قطع جهيزة كل مكابر معاند متَّبِع لهواه، ففي كلامه هداية ورشاد لمن أراد الله له التوفيق والسداد، والذكرى تنفع المؤمنين .

I say: how excellent is shaykh ul Islaam ibn u Taymiyyah, his being a Salafee Imaam, a faqeeh, a muhaqqaq 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 benefits the believers.

وهذا هشام بن عروة يقول : ((رأيت أبان بن عثمان يجمع بين الصلاتين في الليلة ! المطيرة : المغرب والعشاء ، فيصليهما معه عروة بن الزبير ، وأبو سلمة بن عبد الرحمن، وأبو بكر بن عبد الرحمن ، لا ينكرون) . ولا يُعرف لهم في عصرهم مخالف ، فكان إجماعاً .)

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 Abdir Rahmaan and Aboo Bakr ibn Abdir 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."²⁹

قلتُ : فهذا ابن عمر صلى خلف الحجاج ولم يثبت عنه أنه كان يصلي بهم الصلاة على غير وقتها ، وصلى بعض الصحابة خلف ابن أبي معيط وقد صلى بهم الفجر أربعاً

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 sahaba prayed behind ibn Abee Ma'eet, who used to drink alcohol and once prayed salatul Fajr four raka'aat.

²⁸ majmooa ta wasaa'il (2/40-41)

²⁹ Ibn Abee Shayba, Bayhaqi, al Athrum and Sahnoon with an authentic chain.

وكان يشرب الخمر ؛ ذلك لأن الصحابة يدركون ما في اعتزال أئمتهم من
المفاسد والشُرور على الأمة ، خاصتهم وعامتهم ، وأنها نزعة الخوارج
والمكفرة ، عياداً بالله .

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

وفعل ابن مسعود مع عثمان ، وصلاته خلفه في منى أربعاً ، وقد صلاها مع
النبي × ركعتين يدل على فقهه وحكمته وتقديره لعواقب الخلاف .

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.

قال ابن عبد البر رحمه الله كما في ((التمهيد)) (307/16) : ((لأن !
مخالفة الأئمة لا تجوز إلا فيما لا يحل ، وأما فيما أبيح فلا يجوز فيه مخالفة
الأئمة إذا حملهم على ذلك الاجتهاد)) .

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

وعن نافع : ((أن عبد الله بن عمر كان إذا جمع الأمراء بين المغرب !
والعشاء في المطر جمع معهم))

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.”³¹

وهذا ابن مسعود يرى القصر ، ومع ذلك يصلي خلف عثمان - حين أتم الصلاة بمنى !
أربعاً - حتى لا تكون فتنة وشر يوقع العامة في عصبية وحزبية وتقليد أعمى لأحد
الفريقين .

³⁰ (16/307)

³¹ ibn Abee Shayba and others with an authentic chain. See “as Saheeha” (6/816)

As proceeded, Abdullah ibn Masoods preferred opinion was to pray two raka'at, 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.

وهذا إمام الدنيا الألباني سألناه عن صلاة الأئمة الفجر قبل وقته ، هل نعتزل الصلاة !
ونصليها في البيوت ، فقال : لا . صلوا في المساجد معهم ، واجعلوها نافلة ، ثم
أعيدوها في بيوتكم ، ولا يخفى قول الرسول × : ((الإمام ضامن)) ، وقوله : ((
يصلون بكم)) - يعني الأئمة - ((فإن أحسنوا فلکم ولهم ، وإن أساءوا فعليهم)) .

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 masaajid with them, make it an optional prayer, then pray salat ul Fajr in your homes. The saying of the messenger of Allah sall Allahu alayhi wa sallam is well known, "The imaam 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."

قلتُ : وإذا كان النبي × قد جمع من غير عذر تشريعاً للأمة ، فهل كان جمعه سائغاً عند
من أنكر ، وكذا جمع ابن عباس حينما خطب الناس ، فاعترض عليه معترض بقوله :
((الصلاة)) يكررها ، حتى قال له ابن عباس : ((تعلمني السنة ! لا أم لك !)) واحتج
عليه بجمع النبي × من غير خوف ولا مطر .

I say: if the prophet sall Allahu 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 Allahu anhuma when he gave a khutba to the people and an objector complained by saying "The prayer?" and repeating it numerously 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 Allahu alayhi wa sallam where he combined and wasn't in a state of fear nor was it raining.

أ يكون ابن عباس قد جمع جمعاً لا يسوغ وهو حبر الأمة وترجمان القرآن ، ولم يكن في
يوم مطير ، وهل انسحب أحد من خلفه لأنه لم يستسغ جمعه ولم ير ما يببره !؟

Would Ibn Abbas Radi Allahu anhuma have combined a combination that wasn't permissible, his being a bonifide 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?

فالأصل الجمع مع الإمام ؛ عملاً بأصل : (جمع كلمة المسلمين وتأليف قلوبهم ودرء المفساد عنهم) ، لأن جمع كلمة المسلمين أصل عظيم من أصول الإسلام ، وغاية محبوبة عند الله.

The asl/foundation in this matter is combining with the imaam, 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.

قامت الأدلة عليها من الكتاب والسنة وعمل سلف الأمة.

Many proofs from the Qur’aan, sunnah and actions of the salaf of this ummah back this up.

كانوا يحبون الألفة ويكرهون الاختلاف ، ويجمعون الأمة على أئمتها ، سواء أكانوا خلفاء أم علماء أم أئمة مساجد لا يرون تفريقها والشذوذ عنها ، حتى ولو على خلاف رأيهم ، فيؤثرون المرجوح على الراجح عندهم إذا كان فيه تجميع الأمة وتقويتها .

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.

رابعاً : الصلاة جمعاً في المساجد أولى من الصلاة مفراً في البيوت :

FOURTHLY: THE PRAYER IN THE MASJID WITH THE JAMA’AH IS MORE PROPER THAN THE INDIVIDUAL PRAYER AT HOME

قال شيخ الإسلام ابن تيمية - في حكم ترك الجمع والصلاة في البيوت - : ((بل ترك ! الجمع مع الصلاة في البيوت بدعة مخالفة للسنة ؛ إذ السنة أن تصلى الصلوات الخمس في المساجد جماعة ، وذلك أولى من الصلاة في البيوت باتفاق المسلمين ، والصلاة

جمعاً في المساجد أولى من الصلاة في البيوت مفرقة باتفاق الأئمة الذين يجوزون الجمع ، كمالك والشافعي وأحمد)) . [مجموع الفتاوى : 30/24] .

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 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 of the a'imma who consider the combining permissible, like Malik, Shafi'ee and Ahmad."³²

وخالصة القول

In summary:

إن تقدير الجمع والحاجة إليه متروك للأئمة، خصوصاً إذا كانوا من أهل العلم ، وهذا هو الواجب حسن الظن بأهل العلم ، لا التشكيك في علمهم والتهوين من قدرهم

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.

والحجة فعل النبي × وفعل ابن عباس رضي الله عنهما ، وفعل أصحاب الرسول × ، وعلى رأسهم عمر وابنه عبد الله.

The proofs for the combining of the prayer due to rainfall are many, the actions of the prophet sall Allahu alayhi wa sallam, Ibn Abbas Radi Allahu anhum and the sahaba (at the head of them, 'Umar and his son Abdullah Radi Allahu anhum).

وجماهير الأشياخ من السلف كانوا يجمعون مع أمرائهم دون نكير ، ومن أجل أمرائهم عمر بن الخطاب رضي الله عنه ، وعمر بن عبد العزيز رحمه الله .

The majority of mashay'aikh from the salaf used to combine their prayers with their leaders, in absence of any difficulty or hardship 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.

اللهم أرنا الحق حقاً وارزقنا اتباعه وأرنا الباطل باطلاً

³² Majomoo al fatawa (24/30)

وارزقنا اجتنابه

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.

والحمد لله رب العالمين

And all praise is to Allah, Lord of the Alamin.

وكتب

د. محمد بن موسى نصر
أبو أنس

10 / محرم / 1424هـ

Dr Muhammad Musa Nasr

Abu Anas

10th Muharram 1424AH.