

Combining and Shortening The Prayer

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All praise is due to **Allah**, the Lord of all Worlds.

What is intended by combining is combining the prayer with the prayer which is after it like *adh-Dhur* with *al-'Asr* and *al-Maghrib* with *al-'Ishaa'*.

What is intended by shortening is shortening the prayer of four *rak'at* to two *rak'at*.

Ibn al-Qudaamah mentioned in "*Al-Kaafi*": "It is not permissible to shorten *as-Subh (Fajr)* or *al-Maghrib* prayers according to the consensus of the '*Ulamaa'*'.

There are three reasons for combining the prayer:

1. Combining Due to Travel

The *Sunnah* concerning the person travelling is that if he is not in the process of travelling (he is not in or on his means of travel) and the prayer time has come in then he prays the current prayer with the prayer after it, which is *Jam'a Taqdeem* (combining the two prayers at the time of the first) as is authentically narrated from the Prophet (صلى الله عليه وسلم) in the



hadeeth of *Mu'aadh* in the *Sunan* which is attested to, as well as from the *hadeeth* of *Ibn 'Abbas* related by *Ahmad*.

Al-'Allaamah ash-Shaykh al-Luhaydaan said to me: “As the Prophet (صلى الله عليه وسلم) did at ‘*Arafah* by combining ‘*Asr* with *Dhur* (at the time of *Dhur*).”

If he was in the act of travelling (on or in his means of transport actually in the **progress process** of travelling) and the time of prayer came in, then he delays the current prayer (at that time) and combines it with that which is after it, which is *Jam'a at-Takheer* (combining two prayers at the time of the later one) as authentically narrated from the Prophet (صلى الله عليه وسلم) in the *hadeeth* of *Anas* in the two *Saheehs* and in the *hadeeth* of *Mu'aadh* in the *Sunan*.

Al-'Allaamah ash-Shaykh al-Luhaydaan stated to me: “As the Prophet (صلى الله عليه وسلم) did in *Muzdalifah* as he delayed *Maghrib* and combined it with ‘*Ishaa*’ (at the time of ‘*Ishaa*’).”

Both combining and shortening the prayer is permissible in all travel that is customarily considered travel according to the people, as this is the correct position and it is the position of *Shaykh-ul-Islaam*, *al-Imaam Ibn al-Qayyim* and *Ibn al-'Uthaymeen*.



Shortening the prayer begins when the traveller leaves his locality. It is not permissible before leaving his locality as this is not considered ضاربا في الأرض (traversing the earth in travel) as **Allah** says:

{و إذا ضربتم في الارض فليس عليكم جناح ان تقصروا من الصلاة}

“And when you (*Muslims*) travel in the land, there is no sin on you if you shorten your *Salaah* (prayer).” [Soorah an-Nisaa` 4:101]

Whoever intends to reside for four or more days completes the prayer (as it normally is) according to the correct position, due to the Prophet’s (صلى الله عليه وسلم) statement: “The *Muhaajir* resides in *Makkah* after completing *Hajj* for three days.” [Narrated by *al-Bukhaaree* and *Muslim* and this is the opinion of the majority of the scholars.]

Al-‘Allaamah ash-Shaykh al-Luhaydaan stated to me: “And this is the correct position.”

I also heard *al-‘Allaamah al-Fawzaan* state that this was the stronger opinion and it is the statement of the majority.

Whoever does not intend to reside (four or more days) then he can shorten the prayer unrestrictedly as the Prophet (صلى الله عليه وسلم) stayed for nineteen days in



some of his travels whilst combining the prayer.[Narrated by *al-Bukhaaree* and it is the action of the *Salaf* and this is the position of *al-'Allaamah al-Luhaydaan* as he stated to me and I heard *al-'Allaamah al-Fawzaan* state that it was the stronger opinion.]¹²

2. Combining the Prayer Due to Rain

It is permissible to combine the prayer due to severe rain owing to the hardships (which arise because of the rain) as per the apparent position of the *madhhab* of *Ahmad*.

Al-'Allaamah al-Luhaydaan stated to me: “Combining due to rain is specific to rain which soaks [the] clothes and in which causes the people hardships.”

As for rain in which there is no hardship, then it is not permissible to combine the prayer in such (rain) as stated by *Ibn al-Qudaamah* in “*Al-Kaafi*”.

It is permissible to combine the prayer due to rain between *adh-Dhur* and *al-'Asr* and between *al-Maghrib* and *al-'Ishaa'* according to the strongest of the two positions of the scholars and it is the position stated by *al-'Allaamah Ibn Baaz* in his *Fataawaa*.

¹ The individual's stay is linked to some need and once that need is met, he will return to his normal place of residence. Thus he does not know how long he will reside and as such has not made the intention to remain for more than four days. In essence, he does not know how long he will be there for.

²



Combining due to rain is done by making *Jam'a Taqdeem* (praying the two prayers at the time of the first) as stated by *Ibn al-Qudaamah* in "*Al-Kaafi*".

Whoever combines two prayers and then the excuse for combining ceases to exist after the person has combined, then he does not have to repeat the prayer. However, if the reason for combining the prayer ceases to exist before he prays the second prayer, then he does not combine.

Whoever catches the *Imaam* (who has combined) in the second prayer the individual who intends to combine), he joins them with the intention of the first (i.e. he intends to combine *Dhur* and *'Asr* and finds the *Imaam* praying *'Asr* [after combining with *adh-Dhur*], he joins him with the intention of *adh-Dhur*) and he combines the second prayer with another *jamaa'ah* as it is not a condition to have the same intention as the *Imaam* regarding combining the prayers, according to the most correct of the two positions of the scholars.

Whoever prays in his house (due to rain), it is not permissible to combine according to the strongest position.

3. Combining Due to Sickness

It is permissible for the sick person to combine between *adh-Dhur* and *al-'Asr* and between *al-Maghrib* and *al-'Ishaa'* if he experiences difficulties/hardships for not doing so. *Shaykh-ul-*



Islaam stated in his “*Al-Fataawa*”: “The sick person combines as has been narrated in the *Sunnah* regarding the combining of the prayer by the *Mustahaadhah* (the woman who has blood from her private part but it is not menstrual blood or post natal bleeding).

The *Sunnah* concerning the sick person is that he combines *Jam’a at-Takheer* due to the Prophet’s (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) statement: “If you have the strength to delay *Dhur* and expedite ‘*Asr*, then do so...” [Narrated by *at-Tirmidhee* who deemed it authentic and it is the position of *Ibn al-Qudaamah* in “*Al-Kaafi*”.]

Ibn Baaz stated in “*Al-Fataawa*”: “The intention at the onset of the first prayer of the (combined) prayer is not a condition. Rather it is permissible to combine after completing the first prayer if the excuse for doing so is present.”

Ibn Baaz also mentioned in “*Al-Fataawa*”: “What is obligatory when combining the prayer at the time of the first is *muwaalaah* (performing the second directly after the first). Yet there is no problem if there is a small gap between the two and likewise concerning *muwaalaah* when combining the prayers at the time of the later one, it is better (to perform the second one directly after the first).

It is not permissible to combine *Jumu’ah* with *al-‘Asr* according to the most correct of the two positions of the scholars, and it is the position of the *Hanbalees*.



Whoever combines the prayer due to rain or illness, it is permissible for him to pray *Rawaatib* (supererogatory prayers which the Prophet prayed after the obligatory) after he combines.

