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Question 27 : Why do the Shi'ah perform the five daily prayers in three periods?

Reply: In order to clarify this point, we had better examine the views of jurists {*fuqaha*} in this regard first:

1. All Muslim groups agree that in 'Arafah¹ one may perform both noon {*zuhr*} and afternoon {*asr*} prayers successively without any interval between them, and in Muzdalifah² it is also permissible to say sunset {*maghrib*} and night {*'isha*} prayers at the time of '*isha*' prayer.
2. The Hanafis say: Performing *zuhr* and '*asr* prayers successively with no interval between them and performing '*isha*' soon after *maghrib* are permissible only in 'Arafah and Muzdalifah. That is, one is not allowed to do so except in these two occasions.
3. The Hanbalis, Malikis and Shafi'is say: It is permissible to perform *zuhr* and '*asr* prayers successively or *maghrib* and '*isha*' prayers one after another with no interval between them while traveling in addition to the two stated cases (i.e., in 'Arafah and Muzdalifah). Some of these groups also say that it is permissible to perform two prayers successively at emergency cases such as rain, sickness, or fear of enemy.³
4. The Shi'ah are of the opinion that each of *zuhr* and '*asr* prayers, and *maghrib* and '*isha*' prayers has a specific time and a common time:
 - a. The specific time for *zuhr* prayer extends from the beginning of the religiously prescribed noon {*zuhr ash-shar'i*} (i.e. time of decline from the meridian {*waqt az-zuwal*}) up to the time when one completes the four *rak'ahs* of *zuhr* prayer. During this limited period of time, only *zuhr* prayer can be performed.
 - b. The specific time for '*asr* prayer is a limited period of time preceding *maghrib*. It extends from the first *rak'ah* until the end of the fourth *rak'ah* of '*asr* prayer.

c. The common time for *zuhr* and ‘*asr*’ prayers is the period between the end of the specific time for *zuhr* prayer and the beginning of the specific time for ‘*asr*’ prayer.

The Shi‘ah position is that during this common time, one can perform *zuhr* and ‘*asr*’ prayers one after the other with no interval between them. The Ahl as-Sunnah, however, believe that the period allotted exclusively to *zuhr* extends from the beginning of *zuhr ash-shar‘i* {*waqt az-zuwal*} up to the time when the shadow of an object becomes as long as itself and in this period performing ‘*asr*’ prayer is not permissible. They add that the period between the end of *zuhr* prayer and the beginning of *maghrib* is allotted exclusively to ‘*asr*’ prayer in which performing *zuhr* prayer is not permissible.

d. The time allotted exclusively to *maghrib* prayer extends from the commencement of the religiously prescribed sunset (*maghrib ash-shar‘i*) up to the time when one completes the three *rak‘ahs* of *maghrib* prayer and in this period, performing other than *maghrib* prayer is not permissible.

e. The time allotted exclusively to ‘*isha*’ prayer is a limited time which precedes the religiously prescribed “midnight” which encompasses only the time for the four *rak‘ahs* of ‘*isha*’ prayer, and in this period, performing other than ‘*isha*’ prayer is not permissible.

f. The common time for *maghrib* and ‘*isha*’ prayers extends from the moment which marks the end of the time allotted exclusively to *maghrib* prayer up to the beginning of the time allotted exclusively to ‘*isha*’ prayer.

According to the Shi‘ah, in the common time one is allowed to perform *maghrib* and ‘*isha*’ prayers one after the other with no interval between them. The Ahl as-Sunnah, however, say that the period which extends from the beginning of *maghrib* to the declension of aurora {*zuwal ash-shafaq*} is the time allotted exclusively to *maghrib* prayer and in this period performing ‘*isha*’ prayer is not permissible. And they say that the period between the declension of aurora and the religiously prescribed “midnight” is allotted exclusively to ‘*isha*’ prayer in which performing *maghrib* prayer is not permissible.

The conclusion is that according to the Shi‘ah view, when the religiously prescribed noon {*zuhr ash-shar‘i*} begins, we may perform *zuhr* prayer and perform ‘*asr*’ prayer immediately afterward. We may also delay *zuhr* prayer and perform it before the time allotted exclusively to ‘*asr*’ prayer provided that our performing of *zuhr* prayer ends before the beginning of the time allotted exclusively to ‘*asr*’ prayer and we can perform ‘*asr*’ prayer afterward.

As such, we can perform *zuhr* and ‘*asr*’ prayers successively though it is recommended to perform *zuhr* prayer after the declension (from the meridian) and ‘*asr*’ prayer when the shadow of every object becomes equal to itself in length.

Also, we may perform *maghrib* prayer as soon as the religiously prescribed sunset {*maghrib ash-shar‘i*} begins and perform ‘*isha*’ prayer immediately afterward. We may also delay the performance of *maghrib* prayer till before the beginning of the time allotted exclusively to ‘*isha*’ prayer provided that we finish

performing *maghrib* prayer before the arrival of the time allotted exclusively to *'isha'* prayer and we can perform *'isha'* prayer afterward.

As such, we can perform *maghrib* and *'isha'* prayers successively though it is recommended to perform *maghrib* prayer after the religiously prescribed sunset and *'isha'* prayer after the declension of the aurora from the west.

This is the Shi'ah's view. As for Ahl as-Sunnah, they say it is not permissible to successively perform *zuhr* and *'asr* prayers or the *maghrib* and *'isha'* prayers at any place or time. The bone of contention, therefore, is the performance of two prayers at all times and places so that both prayers are performed in the time of one of them just like performing two prayers successively in 'Arafah and Muzdalifah.

5. All Muslims agree that the Holy Prophet (S) had offered these two prayers in succession, but this tradition is interpreted in two ways:

a. The Shi'ah say that what is meant by this tradition is that one is allowed to perform *zuhr* prayer at its appointed time and perform *'asr* prayer immediately after *zuhr* prayer. Similarly, one is allowed to perform *maghrib* prayer at its appointed time and perform *'isha'* prayer immediately after *maghrib* prayer. And this ruling is applicable without such restrictions like time, place or condition; rather, it is permissible at any time and place.

b. The others say that what is meant by this is that one can wait for a while and perform *zuhr* prayer at the end of the period of the time allotted exclusively to it and offer *'asr* prayer at its initial period. Also, one can wait for a while and perform the *maghrib* prayer at the end of the period allotted exclusively to it and offer *'isha'* prayer at its initial period.

In order to clarify this point, we shall examine the pertinent traditions to prove that what the traditions say about offering two prayers in succession *{jam}* is consistent with what the Shi'ah say. That is, one can offer the two prayers at the time of the other, and not in the end of the period of the time allotted exclusively to it and the other one at its initial period.

A glance at the traditions

1. In his *Musnad*, Ahmad ibn Hanbal, the founder of the Hanbali school of jurisprudence, thus narrates on the authority of Jabir ibn Zayd:

أخبرني جابر بن زيد أنه سمع ابن عباس يقول: صليت مع رسول الله صلى الله عليه وآله وسلم ثمانياً وجميعاً

:سبعاً جميعاً. قال: قلت: له يا أبا الشعثاء أظنه أظنه آخر الظهر وعجل العصر وأخر المغرب وعجل العشاء. قال

وَأَنَا أَظُنُّ ذَلِكَ.

Jabir ibn Zayd reports: I heard Ibn ‘Abbas say: I prayed behind the Apostle of Allah (S) eight (*rak‘ahs*) in combination, and seven *rak‘ahs* in combination. I (one of the narrators) said: O Abu Sha‘tha’, I think that he (the Holy Prophet) had delayed *zuhr* prayer and offered ‘*asr*’ prayer soon afterward, and he delayed *maghrib* prayer and offered ‘*isha*’ prayer soon afterward. He said: I also think so.⁴

It is evident from this tradition that the Holy Prophet (S) performed ‘*asr*’ immediately after *zuhr*, and ‘*isha*’ immediately after *maghrib* without any interval in between.

2. Ahmad ibn Hanbal narrates the following on the authority of ‘Abd Allah ibn Shaqiq:

خطبنا ابن عباس يوماً بعد العصر حتى غربت الشمس وبدت النجوم وعلق الناس ينادونه الصلوة وفي القوم رجل من بني تميم ، فجعل يقول: الصلوة الصلوة قال: فغضب و قال أتعلمني ؟ بالسنة شهدت رسول الله صلى الله عليه وآله وسلم – جمع بين الظهر والعصر والمغرب والعشاء. قال عبد الله فوجدت في نفسي من ذلك شيئاً فلقيت أبا هريرة فسألته فوقفه.

Ibn al-‘Abbas one day delivered us a speech in the late afternoon (after the afternoon prayer) till the sun disappeared and the stars appeared. The people began to say: Prayer! Prayer! Among the people who were present was a man from Banu Tamim. He started crying: Prayer! Prayer! Ibn ‘Abbas became angry and said: Do you want to teach me the *Sunnah*?

And he added: I saw the Messenger of Allah (S) perform afternoon prayer immediately after noon prayer and ‘*isha*’ prayer immediately after *maghrib* prayer. ‘Abd Allah ibn Shaqiq said: I felt I was not quite satisfied, so when I saw Abu Hurayrah and asked him, he confirmed ‘Abbas’ words.⁵

In this *hadith*, two of the Companions, ‘Abd Allah ibn ‘Abbas and Abu Hurayrah, testify to the fact that the Holy Prophet (S) performed ‘*asr*’ immediately after *zuhr*, and ‘*isha*’ immediately after *maghrib* and Ibn ‘Abbas imitated this act of the Prophet (S).

3. Malik ibn Anas, the founder of the Maliki school of jurisprudence, thus writes in his book, *Al-Muwatta’*:

صلى رسول الله صلى الله عليه وآله وسلم الظهر والعصر جميعاً والمغرب والعشاء جميعاً في غير خوف ولا سفر.

The Messenger of Allah (S) performed noon and afternoon prayers immediately one after the other, and performed *maghrib* and ‘*isha*’ prayers immediately one after the other though he was neither in a state of fear nor on travels.⁶

4. Malik ibn Anas thus narrates on the authority of Mu‘adh ibn Jabal:

فكان رسول الله صلى الله عليه وأله وسلم يجمع بين الظهر والعصر والمغرب والعشاء.

“The Messenger of Allah (S) (on the Tabuk expedition) performed afternoon prayer immediately after noon prayer and ‘*isha*’ prayer immediately after *maghrib* prayer.”[7](#)

5. Malik ibn Anas thus narrates on the authority of Nafi‘, from ‘Abd Allah ibn ‘Umar:

كان رسول الله صلى الله عليه وأله وسلم إذا عَجَلَّ به السير يجمع بين المغرب والعشاء.

“Whenever the Messenger of Allah (S) was in a hurry, he would perform ‘*isha*’ prayer immediately after *maghrib* prayer.”[8](#)

6. Malik ibn Anas thus narrates on the authority of Abu Hurayrah:

إن رسول الله صلى الله عليه وأله وسلم كان يجمع بين الظهر والعصر في سفره إلى تبوك.

“Verily, the Messenger of Allah (S) combined *maghrib* and ‘*isha*’ prayers together when he travelled to Tabuk.”[9](#)

7. Malik ibn Anas thus narrates on the authority of Nafi‘:

إن عبد الله بن عمر كان إذا جمع الأمراء بين المغرب والعشاء في المظرم جمع معهم.

“Verily, whenever the emirs combined *maghrib* and ‘*isha*’ prayers while raining, ‘Abd Allah ibn ‘Umar would also combine the two prayers.”[10](#)

8. Malik ibn Anas thus narrates on the authority of ‘Ali ibn al-Husayn:

كان رسول الله صلى الله عليه وأله وسلم إذا أراد أن يسير يومه جمع بين الظهر والعصر ، إذا أراد أن يسير ليله جمع بين المغرب والعشاء.

Whenever the Messenger of Allah (S) wanted to travel during the day, he would combine *zuhr* and ‘*asr*’ prayers, and whenever he wanted to travel during the night, he would combine *maghrib* and ‘*isha*’ prayers.[11](#)

9. In his *Sharh al-Muwatta’*, Muhammad az-Zarqani thus narrates on the authority of Abu ash-Sha‘tha’:

إن بن عباس صلى بالبصرة الظهر والعصر ليس بينهما شئ والمغرب والعشاء ليس بينهما شئ

Verily, (‘Abd Allah) ibn ‘Abbas performed in Basrah *zuhr* and *‘asr* prayers together without any interval in between, and performed *maghrib* and *‘isha*’ prayers together without any interval in between. [12](#)

10. Zarqani narrates on the authority of Tabrani, from Ibn Mas‘ud:

جمع النبي صلى الله عليه وآله وسلم بين الظهر والعصر وبين المغرب والعشاء. فقيل له في ذلك ، فقال: صنعت هذا لئلا تخرج أمتي.

The Prophet (S) performed *zuhr* and *‘asr* prayers together, and the *maghrib* and *‘isha*’ prayers together. When he was asked about the reason for that, he said: I wanted that my *ummah* would not be put to (unnecessary) difficulty. [13](#)

11. Muslim ibn al-Hajjaj narrates on the authority of Abu Zubayr from Sa‘id ibn Jubayr from Ibn ‘Abbas:

صلى رسول الله صلى الله عليه وآله وسلم الظهر والعصر جميعاً بالمدينة في غير خوف ولا سفر.

“The Messenger of Allah (S) performed noon and afternoon prayers together in Medina though he was neither in a state of fear nor on travels.” [14](#)

Abu Zubayr said: I asked Sa‘id (one of the narrators) why the Prophet did that. He said: I asked Ibn ‘Abbas about it, and he replied that he (the Holy Prophet) wanted that no one among his *ummah* should be put to (unnecessary) hardship. [15](#)

12. In his *Sahih*, Muslim thus narrates on the authority of Abu Zubayr from Sa‘id ibn Jubayr from Ibn al-‘Abbas:

جمع رسول الله صلى الله عليه وآله وسلم بين الظهر والعصر والمغرب والعشاء في المدينة من غير خوف ولا مضر.

The Messenger of Allah (S) combined the noon prayer with the afternoon prayer and the sunset prayer with the *‘isha*’ prayer in Medina without being in a state of danger or rainfall. [16](#)

Then Sa‘id ibn Jubayr says: I asked Ibn al-‘Abbas: “Why did the Prophet do it?” Ibn al-‘Abbas replied: “He (the Holy Prophet) wanted that no one among his *ummah* should be put to (unnecessary) hardship”. [17](#)

13. In his *Sahih*, Abu ‘Abd Allah al-Bukhari has allocated a special section for this issue under the heading, “Section: Delaying of *zuhr* Prayer till *‘Asr* Prayer” {*bab ta’khir az-zuhr ila’l-‘asr*}, [18](#) which is itself a solid proof that one may delay performing the *zuhr* prayer and observe it along with the *‘asr* prayer at the time of the latter. Then, in that section Bukhari narrates a tradition, which we shall quote

below:

إن النبي صلى الله عليه وآله وسلم صلى بالمدينة سبعاً وثمانياً والظهر والعصر والمغرب والعشاء

“Verily, the Prophet (S) prayed eight *rak‘ahs* for the *zuhr* and *‘asr*, and seven for the *maghrib* and *‘isha’* prayers in Medina.”¹⁹

It is so evident from this tradition that not only that one may delay performing the *zuhr* prayer and observe it along with the *‘asr* prayer at the time of the latter, but it can also be inferred, based on contextual analogy, that in following the Holy Prophet (S) one may delay performing the *maghrib* prayer and observe it along with the *‘isha’* prayer at the time of the latter.

14. And thus, elsewhere in his *Sahih*, Bukhari says:

قال ابن عمر وأبو أيوب ابن عباس رضى الله عنهم: صلى النبي صلى الله عليه وآله وسلم – المغرب والعشاء

“(‘Abd Allah) ibn ‘Umar, Abu Ayyub and Ibn al-‘Abbas (may Allah be pleased with them) said: The Prophet (S) observed the *maghrib* and *‘isha’* prayers (together without any interval).”²⁰

Bukhari seemingly wants to deduce from this tradition that the Holy Prophet (S) combined the *maghrib* and *‘isha’* prayers. Otherwise, it is obvious that the Prophet (S) never neglected prayer.

15. In his *Sahih*, Muslim ibn al-Hajjaj thus writes:

قال رجل لأبن عباس الصلوة فسكت ثم قال الصلوة فسكت ثم قال الصلوة فسكت ، قال: لا أم لك أتعلمنا بالصلوة
وكننا نجمع بين الصلاتين على عهد رسول الله صلى الله عليه وآله وسلم.

A person said to Ibn al-‘Abbas (as he delayed the prayer): Prayer. He kept silence. He again said: Prayer. He again kept silence, and he again cried: Prayer. He again kept silence and said: May you be deprived of your mother, do you teach us about prayer? We used to combine two prayers during the life of the Messenger of Allah (S).²¹

16. Muslim narrates:

إن رسول الله صلى الله عليه وآله وسلم جمع بين الصلاة سفرة سافرهما في غزوة تبوك فجمع بين الظهر والعصر
والمغرب والعشاء. قال سعيد: فقلت لإبن عباس: ما حملته على ذلك؟ قال: أراد أن لا يرحج امته

Ibn al-‘Abbas reported that the Messenger of Allah (S) combined the prayers as he set on a journey in

the expedition to Tabuk. He combined the noon prayer with the afternoon prayer and the sunset prayer with the 'isha' prayer. Sa'id (one of the narrators) said to Ibn al-'Abbas: What prompted him to do this? He said: He wanted that his *ummah* should not be put to (unnecessary) hardship.[22](#)

17. Muslim ibn al-Hajjaj thus narrates on the authority of Mu'adh ibn Jabal:

خرجنا مع رسول الله صلى الله عليه وآله وسلم في غزوة تبوك فكان يصلي الظهر والعصر جميعاً والمغرب والعشاء جميعاً.

Mu'adh reported: We set out with the Messenger of Allah (S) on the Tabuk expedition, and he observed the noon and afternoon prayers together and the sunset and 'isha' prayers together.[23](#)

18. Malik ibn Anas writes in the book, *Al-Muwatta'*:

عن ابن شهاب أنه سأله سالم بن عبد الله: هل يجمع بين الظهر والعصر في السفر؟ فقال: نعم لا بأس بذلك ، ألم تر إلى صلاة الناس يعرفه؟

Ibn Shahab asked Salim ibn 'Abd Allah: "Do you combine the *zuhr* and 'asr prayers while in travel?" He replied: "Yes, there is no problem for that. Can you not see how the people pray on the Day of 'Arafah (in the plain of 'Arafah)?"[24](#)

It is necessary to note that the Muslims regard it as permissible on the Day of 'Arafah in the plain of 'Arafah to combine the *zuhr* and 'asr prayers by observing them together at the time of *zuhr* prayer without any interval in between. Here, Salim ibn 'Abd Allah is saying that just as the people is performing together the two prayers in 'Arafah, they can also do the same elsewhere.

19. Muttaqi Hindi thus stated in his book, *Kanz al-'Ummal*:

قال عبد الله: جمع لنا رسول الله صلى الله عليه وآله وسلم مقيماً غير مسافر بين الظهر والعصر والمغرب والعشاء. فقال رجل لإبن عمر: لم ترى النبي صلى الله عليه وآله وسلم فعل ذلك؟ قال: لأن لا يجرح امته إن جمع رجل.

'Abd Allah (ibn 'Umar) said: "The Messenger of Allah (S) combined the *zuhr* and 'asr prayers and the *maghrib* and 'isha' prayers together while resident and not in travel." A man asked Ibn 'Umar: "Why did the Prophet (S) do that?" He replied: "So that his *ummah* would not be put to (unnecessary) difficulty should one prefer to do so".[25](#)

20. We can also read the following in *Kanz al-'Ummal*:

عن جابر أن النبيّ صلى الله عليه وآله وسلم جمع بين الظهر والعصر وبأذان وإقامتين

Jabir (ibn ‘Abd Allah) says: “Verily, the Prophet (S) combined together the *zuhr* and ‘*asr* prayers with one *adhan* and two *iqamahs*.”[26](#)

21. In *Kanz al-‘Ummal*, one can read the tradition below:

عن جابر أن رسول الله صلى الله عليه وآله وسلم: غربت له الشمس بمكة فجمع بينهما بسفر

Jabir (ibn ‘Abd Allah) says: “While the Messenger of Allah (S) was in Mecca the sun had set. Upon reaching Sarf,[27](#) he combined the two prayers (*maghrib* and ‘*isha*’).”[28](#)

22. In *Kanz al-‘Ummal*, it is thus narrated from Ibn al-‘Abbas:

جمع رسول الله صلى الله عليه وآله وسلم بين الظهر والعصر والمغرب والعشاء بالمدينة في غير سفر ولا مطر ، قال: قلت لإبن عباس: لم تراه فعل ذلك؟ قال: أراد التوسعة على أمته

The Messenger of Allah (S) combined together the *zuhr* and ‘*asr* prayers as well as the *maghrib* and ‘*isha*’ prayers in Medina while not in a state of journey or rainfall. A narrator says: I asked Ibn al-‘Abbas: Why did he (the Holy Prophet) do so? He replied: He wanted easiness for his *ummah*.[29](#)

Conclusion

Now, in the light of the quoted traditions, we shall sum up the clear proofs that testify to the validity of the interpretation of combining prayers from the viewpoint of the Shi‘ah:

1. Combining two prayers together is meant to facilitate the conduct of affairs and avoid difficulty.

Many of the traditions testify to the fact that if combining together the *zuhr* and ‘*asr* prayers or the *maghrib* and ‘*isha*’ prayers is not permissible, it will cause difficulty and trouble in the activities of Muslims. As such, in a bid to create a sort of improvement and facility in the affairs of Muslims, the Prophet (S) declared as permissible the observance of both prayers (*zuhr* and ‘*asr* prayers, and the *maghrib* and ‘*isha*’ prayers) at one time. In this respect, refer to 10th, 16th, 19th, and 22nd *hadiths*.

It is clear that if the purport of the quoted traditions is that one may delay performing the *zuhr* prayer at its latter period (near the time when the size of any object is equal in size with itself) for the Ahl as-Sunnah and observe the ‘*asr* prayer at its initial period in such a manner that both prayers are performed together at a certain limited time, such a decree not only fails to give comfort but also causes more

difficulty and trouble, whereas the purpose behind combining two prayers is comfort in the conduct of affairs.

Having said this, it is evident that the purport of this decree is that one may observe the two prayers throughout their common time such as the initial time of one or the latter part the other's period, and not that we may perform one of these prayers at its latter period and the other one at its initial time.

2. Combining the two prayers together in 'Arafah is an expression of its general applicability

All Islamic schools of thought have regarded as permissible to combine together the *zuhr* and '*asr* prayers in 'Arafah.³⁰ Meanwhile, some of these quoted traditions testify to the fact that combining the two prayers in other places is also like combining the same in 'Arafah, and for this reason, there is no difference between the Day of 'Arafah and other days, or the plain of 'Arafah and other places. In this regard, refer to the 18th *hadith*.

Therefore, just as one may observe the *zuhr* and '*asr* prayers at the time of *zuhr* as all Muslims have consensus of opinion in this respect, the said combination of prayers is also permissible in other places.

3. The manner of combining the two prayers while traveling is an expression of its general applicability

On one hand, the Hanbali, Maliki and Shafi'i jurists {*fuqaha*} have considered permissible to combine the two prayers while one is in travel. On the other hand, the quoted traditions stipulate that there is no difference between the state of traveling and residence and the Holy Prophet (S) used to combine the two prayers both in travel and at home.

In this connection, refer to the third, 11th, 13th, 19th, and 22nd traditions. Based on this, just as observing the two prayers together while traveling (as the Shi'ah are saying) is permissible, it is also permissible when one is resident.

4. The manner of combining the two prayers together in the state of emergency is an expression of its general applicability at usual circumstances

Plenty of traditions recorded in *Sahih* and *Musnad* books testify to the fact that the Holy Prophet (S) and his Companions used to perform the two prayers together, just as the Shi'ah are saying, during emergency cases such rainfall, state of fear (against the enemy) or sickness.

As such, many jurists of the diverse Islamic schools of jurisprudence have issued religious edicts {*fatawa*} on its permissibility on some emergency cases, whereas the quoted traditions stipulate that in this respect also, there is no difference between the state of emergency or usual condition, and the Holy Prophet (S) combined the two prayers while not in a state of fear or rainfall. In this context, refer to the third, 11th, 12th, and 22nd traditions.

5. The practice of the Companions of the Prophet (S) is an expression of its general applicability

We may notice in the quoted traditions that many Companions of the Prophet (S) used to perform the two prayers together in that ‘Abd Allah ibn ‘Abbas would so delay the performance of *maghrib* prayer that it would become dark and the stars appear in the sky and that no matter others were saying, “Prayer, prayer” he would not pay attention to them and finally observe the *maghrib* and *‘isha*’ prayers together after the passage of a part of the night and said in reply to the protesters, “I was a witness that the Prophet (S) used to observe such a way of praying, too” and Abu Hurayrah also confirmed that statement of Ibn al-‘Abbas. Concerning this case, refer to the second, seventh, ninth, and 15th traditions.

In the light of these quoted traditions, there is no more doubt that Ibn al-‘Abbas combined together the two prayers in the manner observed by the Shi‘ah now.

6. The conduct of the Prophet (S) is an expression of the manner of combining the two prayers

It is so evident from the 21st *hadith* that the Prophet (S) was once still in Mecca when the time for *maghrib* prayer arrived but he delayed performing it until he reached the district of Sarf, which is nine miles away from Mecca, where he performed the *maghrib* and *‘isha*’ prayers together without any time interval in between.

This is while it is clear that even if the Prophet (S) would have set off from Mecca at the beginning of the *maghrib* time, in view of the slow and antiquated means of transportation, a part of the night would have naturally passed before reaching the district of Sarf, and thus, the Holy Prophet (S) had performed both the *maghrib* and *‘isha*’ prayers at the time of *‘isha*’ prayer.

From the quoted traditions, which are all taken from the *Sahih* and *Musnad* references of the Ahl as-Sunnah, the validity of the Shi‘ah view on the permissibility of combining the *zuhr* and *‘asr* prayers, or the *maghrib* and *‘isha*’ prayers together under conditions discussed earlier and with general applicability at all circumstances, places and moments is hereby proved.

¹. ‘Arafat: a plain about 21 kilometers north of Mecca where pilgrims have to stay from noon to sunset on the 9th day of

Dhu'l-Hijjah (Day of 'Arafat) as one of the hajj rites. {Trans.}

[2.](#) Muzdalifah: a place where pilgrims {hujjaj} have to stop to pick up 70 pebbles which are to be thrown on the symbols of Satan in Mina. {Trans.}

[3.](#) Adapted from Al-Fiqh 'ala'l-Madhab al-Arba'ah, "Kitab as-Salah, al-Jam' bayn as-Salatayn Taqdiman wa Ta'khiran."

[4.](#) Musnad Ahmad ibn Hanbal, vol. 1, p. 221.

The same tradition is also reported in Abdul Hamid Siddiqui (trans.), Sahih Muslim (English Translation), vol. 1, chap. 100, "Combination of Prayers, When One is Resident," Book 4, hadith 1521. {Trans.}

[5.](#) Musnad Ahmad ibn Hanbal, vol. 1, p. 251.

The same tradition is also reported in Abdul Hamid Siddiqui (trans.), Sahih Muslim (English Translation), vol. 1, chap. 100, "Combination of Prayers, When One is Resident," Book 4, hadith 1523. {Trans.}

[6.](#) Malik ibn Anas, Al-Muwatta' (Beirut, 3rd Edition 1403 AH), "Kitab as-Salah," p. 125, hadith 178; Sahih Muslim (Beirut), vol. 2, "Kitab as-Salah," "Bab al-Jam' bayn as-Salatayn fi'l-Hadr," p. 151.

Abdul Hamid Siddiqui (trans.), Sahih Muslim (English Translation), vol. 1, chap. 100, "Combination of Prayers, When One is Resident," Book 4, hadith 1515. {Trans.}

[7.](#) Malik ibn Anas, Al-Muwatta' (Beirut, 3rd Edition 1403 AH), "Kitab as-Salah," p. 134, hadith 176; Sahih Muslim (Egypt), vol. 2, "Kitab as-Salah," "Bab al-Jam' bayn as-Salatayn fi'l-Hadr," p. 152.

Abdul Hamid Siddiqui (trans.), Sahih Muslim (English Translation), vol. 1, chap. 100, "Combination of Prayers, When One is Resident," Book 4, hadith 1518. {Trans.}

[8.](#) Malik ibn Anas, Al-Muwatta' (Beirut, 3rd Edition 1403 AH), "Kitab as-Salah," p. 125, hadith 177.

[9.](#) Ibid., p. 124, hadith 175.

[10.](#) Ibid., p. 125, hadith 179.

[11.](#) Ibid., hadith 181.

[12.](#) Muhammad az-Zarqani, Sharh Muwatta' Malik (Egypt), vol. 1, "Bab al-Jam' bayn as-Salatayn fi'l-Hadr wa's-Safar," p. 294.

[13.](#) Ibid.

[14.](#) Sahih Muslim (Egypt), vol. 2, "Kitab as-Salah," "Bab al-Jam' bayn as-Salatayn fi'l-Hadr," p. 151.

Abdul Hamid Siddiqui (trans.), Sahih Muslim (English Translation), vol. 1, chap. 100, "Combination of Prayers, When One is Resident," Book 4, hadith 1516. {Trans.}

[15.](#) Ibid., under the mentioned hadith.

[16.](#) Ibid., 152.

Abdul Hamid Siddiqui (trans.), Sahih Muslim (English Translation), vol. 1, chap. 100, "Combination of Prayers, When One is Resident," Book 4, hadith 1520. {Trans.}

[17.](#) Ibid., under the mentioned hadith.

[18.](#) Sahih al-Bukhari (Egypt: Amiriyah, 1314 AH), "Kitab as-Salah," "Bab Ta'khir az-Ṣuḥr ila'l-'Asr," vol. 1, p. 110.

[19.](#) Ibid.

Muhammad Muhsin Khan (trans.), Sahih al-Bukhari (English Translation), vol. 1, book 10, hadith 518. {Trans.}

[20.](#) Ibid., "Bab Dhikr al-'Isha'," vol. 1, p. 113.

[21.](#) Sahih Muslim (Beirut), vol. 2, "Kitab as-Salah," "Bab al-Jam' bayn as-Salatayn fi'l-Hadr," vol. 2, p. 153.

Abdul Hamid Siddiqui (trans.), Sahih Muslim (English Translation), vol. 1, chap. 100, "Combination of Prayers, When One is Resident," Book 4, hadith 1524. {Trans.}

[22.](#) Ibid., p. 151.

Abdul Hamid Siddiqui (trans.), Sahih Muslim (English Translation), vol. 1, chap. 100, "Combination of Prayers, When One is Resident," Book 4, hadith 1517. {Trans.}

[23.](#) Ibid., p. 152.

Abdul Hamid Siddiqui (trans.), Sahih Muslim (English Translation), vol. 1, chap. 100, "Combination of Prayers, When One is Resident," Book 4, hadith 1518. {Trans.}

[24.](#) Malik ibn Anas, Al-Muwatta' (Beirut, 3rd Edition 1403 AH), "Kitab as-Salah," p. 125, hadith 180.

[25.](#) Muttaqi al-Hindi, Kanz al-'Ummal (Halab, 1391 AH), vol. 8, "Kitab as-Salah," "Al-Bab ar-Rabi' fi's-Salah al-Musafir,

Bab Jam‘,” p. 246.

[26.](#) Ibid., p. 247.

[27.](#) Sarf: a district 9 miles away from Mecca. See Kanz al-‘Ummal under the quoted hadith.

[28.](#) Muttaqi al-Hindi, Kanz al-‘Ummal (Halab, 1391 AH), vol. 8, “Kitab as-Salah,” “Al-Bab ar-Rabi‘ fi’s-Salah al-Musafir, Bab Jam‘,” p. 247.

[29.](#) Ibid.

[30.](#) Al-Fiqh ‘ala’l-Madhahib al-Arba‘ah, “Kitab as-Salah,” “Al-Jam‘ bayn as-Salatayn Taqdiman wa Ta’khiran”.

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