

Five daily prayers in three times



Grand Ayatollah Hosseini Nassab



Five daily prayers in three times

The Prayer is the most important ritual in Islam.

The views of the jurists in this regard are as follow:

1- The whole Islamic sects agree that one can perform his noon and afternoon prayers all at once during noontime one after the other on the day of Arafah. He also can perform his dusk and Isha prayers one after the other all at once at the time of Isha in Mozdalafah.

2- According to the Hanafi, the performance of noon and afternoon prayers and that of dusk and Isha all at once are only permissible in

Arafeh and Mozdalefeh, and it is not permitted in other cases.

3- The Hanbali, Maleki, and Shafe'e are of the opinion that in addition to the two mentioned cases, the performance of noon and afternoon prayers as well as dusk and Isha prayers is permissible when traveling. Some of these sects also believe that the performance of two prayers together in urgency cases, such as illness, fear, rain, etc. is permissible.

4- The Shia believe that each of the noon and afternoon prayers as well as dusk and Isha ones have a special time and a common time:

A: The specific time of noon prayer begins from the midday (the time of noon Azan) and continues for a while in which one can perform

a four-Rakat (unit) prayer. In this short time, one can only perform his noon prayer.

B. The specific time of afternoon prayer, that is a short time up to sunset, and one can only perform his afternoon prayer.

C. The common time between noon and afternoon prayers, which begins from the end of the specific time of noon prayer to the beginning of the specific time of afternoon prayer.

The Shia believe that one can perform noon and afternoon prayers together during the common time while the Sunnite believe that the specific time of noon prayer starts from the midday (the time of Azan) up to the time when the shadow of things is equal to their length, and one is not

permitted to perform his afternoon prayer in this time. From this time onwards up to sunset is allocated to afternoon prayer, and as a result, one is not allowed to perform his noon prayer then.

D. The specific time of dusk prayer, which starts from dusk Azan until the time when one can perform a three Rakaat (unit) prayer, and one can perform his dusk prayer during this time.

E. The specific time of Isha prayer, and that is a short time up to the legal midnight that one can perform a four Rakaat (unit) prayer.

F. The common time between dusk and Isha prayers, starting from the end of the specific

time of dusk prayer to the beginning point of the specific time of Isha prayer.

The Shia believe that one can perform his dusk and Isha prayers together during the common time, while the Sunnite believe that the dusk prayer must be performed from the beginning of sunset until the fade of the evening twilight, and one is not permitted to perform his Isha prayer during this time. Also, one ought to perform his Isha prayer from the fade of the evening twilight until the legal midnight, and one cannot say his dusk prayer then.

As a consequence, according to the Shia, one can perform his afternoon prayer immediately after the noon prayer or postpone the noon

prayer until a short time before the specific time of the afternoon prayer. Then, one can perform both his noon and afternoon prayers together. It is noteworthy to mention that it is recommended to perform the noon prayer soon after the noon Azan and the afternoon prayer when the shade of things turns out equal to their length. This is the case about the dusk and Isha prayers.

This is the Shia standpoint, whereas the Sunnite do not legalize it to perform noon and afternoon prayers or dusk and Isha ones together at all times and places. Thus, the issue under discussion is whether the performance of two prayers together at all times and places, such as Arafah and Mozdalefeh, is permissible.

The whole Muslims unanimously agree that the holy Prophet (peace be upon him and his descendants) performed his prayers one after the other, but there are two different interpretations about this narration:

A. The Shia is of the opinion that one can perform the afternoon prayer immediately after the noon prayer after noon Azan, and likewise, perform Isha prayer soon after dusk prayer after dusk Azan, and this generally includes all conditions with no concern to any particular time or place.

B. The others state this narration signifies the performance of noon prayer at the end of its time and afternoon prayer at the beginning of

its time, and likewise, it includes dusk and Isha prayers.

Now to clarify this issue, we study the traditions in his regard in order to prove the Shia view, i.e. the performance of both prayers together in the common time and not the performance of one at the end of its time and the other at the beginning of its time.

The traditions

Here we mention traditions in this regard as follow:

Ahmad Ibn Hanbal, the head of the Hanabeleh, quotes Jabir Ibn Zeid as saying,

اخبرني جابر بن زيد انه سمع ابن عباس يقول: صليت مع رسول الله صلي الله عليه (و آله) و سلم ثمانيا جميعا و سبعا جميعا قال قلت له يا ابا الشعثاء اظنه اخر الظهر و عجل العصر و اخر المغرب و عجل العشاء قال و انا اظن ذلك

(Jabir Ibn Zeid quotes as hearing from Ibn Abas, “I performed eight Rakaats of noon and afternoon prayers as well as seven Rakaats of dusk and Isha prayers together along with the prophet (peace be upon him and his

descendants)”. Then, I said to Abu Shatha, “I suppose the Prophet (peace be upon him and his descendants) postponed his noon prayer and performed his afternoon prayer earlier together and did the same with his dusk and Isha prayers”, and he confirmed me.)¹

Hence, it becomes obvious that the holy Prophet (peace be upon him and his descendants) had performed his noon afternoon prayers as well as his dusk and Isha prayers together.

Ahmad Ibn Hanbal quotes the following tradition from Abdollah Ibn Shaqiq,

1- Masnad, Ahmad Ibn Hanbal, vol.1, p.221

خطبنا ابن عباس يوماً بعد العصر حتي غربت الشمس و بدت
النجوم و علق الناس ينادونه الصلوه و في القوم رجل من بني
تميم فجعل يقول: الصلوه الصلوه و قال فغضب قال اتعلمني
بالسنه؟ شهدت رسول اله صلي الله عليه { و آله } و سلم جمع
بين الظهر و العصر، و المغرب و العشاء قال عبدالله فوجدت
في نفسي من ذلك شيئاً فلقيت ابا هريره فسالته فوافقه

*(After the afternoon prayer, Ibn Abas made us
a speech until the sunset and the stars
appeared and the people called for prayers;
there was a man among them from Bani
Tamim tribe who repeatedly shouted the term
‘prayer, prayer’. It made Ibn Abbas angry. He
then addressed the man as saying, “Are you
going to teach me the Prophet’s practice? I
witnessed the Prophet (peace be upon him and
his descendants) performed his noon and*

afternoon prayers together as he did it to his dusk and Isha Prayer. Abdollah then said “I was in doubt about this statement; later in a meeting with Abu Harirah I asked about it, and he confirmed it”.) ²

3. Malik Ibn Anas- the head of the Malekieh- in his book, entitled ‘Movata’ writes as such,

صلي رسول الله (ص) الظهر و العصر جميعا، و المغرب و
العشاء جميعا في غير خوف و لاسفر

*(The Messenger of God (peace be upon him and his descendants) performed his noon and afternoon prayers together and did the same with his dusk and Isha prayers even if he was not traveling nor with the fear of the enemy.)*³

2- Ibid, p. 251

3- Movata, Malik, the book on prayer, p.125, hadith no.178

4- Ibid, p.134, hadith no. 174

4. Malik Ibn Anas quotes Ma'az Ibn Jabal as saying,

فكان رسول الله (ص) يجمع بين الظهر و العصر، و المغرب
و العشاء

(The Messenger of God used to perform his noon and afternoon prayers as well as dusk and Isha prayers one after the other.)⁴

5. Malik Ibn Anas quotes Nafe as he quotes it from Abdollah Ibn Omar as follows:

كان رسول الله (ص) اذا عجل به السير يجمع بين المغرب و
العشاء

(Whenever being in a hurry to go somewhere, the Prophet (a.s) performed his dusk and Isha prayers all together.)⁵

5- Ibid, p.125, hadith no.177

6. Malik Ibn Anas quotes this narration from Abu Herireh as saying,

ان رسول الله- صلي الله عليه { و آله } و سلم- كان يجمع بين
الظهر و العصر في سفره الي تبوك

(On the way to Tabuk [battle], the Prophet (peace be upon him and his descendants) performed his noon and afternoon prayers together.)⁶

7. Malik narrates from Nafe in his ‘Movata’ as such:

ان عبدالله بن عمر كان اذا جمع الامراء بين المغرب و العشاء
في المطر جمع معهم

(When it happened to be raining, the Emirs used to perform their dusk and Isha prayers

6- Ibid, p. 125, hadith no. 175

together, and Abdollah Ibn Omar did the same.)⁷

8. Malik Ibn Anas writes as he quotes Ali Ibn Hussein:

كان رسول الله- صلي الله عليه {و آله} و سلم- اذا اراد ان
يسير يومه جمع بين الظهر و العصر و اذا اراد ان يسير ليله
جمع بين المغرب و العشاء

(The Prophet (peace be upon him and his descendants) performed his noon and afternoon prayers whenever he was going somewhere during the day, and likewise, he performed his dusk and Isha prayers whenever he was about to go somewhere at night.)⁸

7- Ibid, hadith no.175

8- Ibid, hadith no. 181

9. In a commentary on ‘Movata’, Mohammed Zarghani quotes Abi Sahtha as saying,

ان بن عباس صلي بالبصره الظهر و العصر ليس بينهما شيء
و المغرب و العشاء ليس بينهما شيء

(Abdollah Ibn Abbas performed his noon and afternoon prayers together in Basra, as there was no pause among them, and likewise, he did it to his dusk and Isha prayers.)⁹

10. Zargani quoted the following tradition from Tabarani as he quoted it from Ibn Masud:

جمع النبي صلي الله عليه {و آله} و سلم بين الظهر و العصر
و بين المغرب و العشاء فقليل له في ذلك فقال: صنعت هذا لئلا
تخرج امتي

(The holy Prophet (peace be upon him and his descendants) performed his afternoon prayer

9- Zarghani’s Commentery on Movata, Section 1, p.294, Egypt edition.

10- Ibid, p. 294.

immediately after the noon prayer as he did do for his dusk and Isha prayers. He was asked about the cause, and he replied, “so that my nation are not put in trouble”).¹⁰

11. Moslem Ibn Hajaj quotes Abu Zoeir and Saeed Ibn Jobayr directly as they narrate it from Ibn Abbas,

صلي رسول الله- صلي الله عليه {وآله} – الظهر و العصر
 جيمعا بالمدينه في غير خوف و لا سفر¹¹

(The Prophet (peace be upon him and his descendants) performed his noon and afternoon prayers with no dread of the enemy while he was in Medina.)

Then, Ibn Abbas added, “the Prophet’s object was not to put his nation in trouble”.¹²

11- Sahih, Moslem, Section 2, p. 151, Egypt edition.

12. In his ‘Sahih’, Moslem quotes Saeed Ibn Jobayr as he narrates from Ibn Abbas:

جمع رسول الله- صلي الله عليه { و آله } و سلم- بين الظهر و
العصر، المغرب و العشاء في المدينة، من غير خوف و لا
مطر

(The holy Prophet (peace be upon him and his descendants) performed his afternoon prayer immediately after the noon prayer as well his Isha and dusk prayers with no dread of enemy or rain while he was in Medina.)¹³

Then, Ibn Saeed said that he had asked Ibn Abbas about the cause, and he replied, “Because the Prophet (peace be upon him and

12- Ibid, below the mentioned narration

13- Ibid, p.152

his descendants) did intend to spare his nation as much trouble as possible”.¹⁴

13. Abu Abdollah Bokhari has allocated a special chapter to this issue under the title of ‘The postponement of noon prayer to the time of afternoon’. This title in itself is the most evident testimony that one can postpone his noon prayer and then perform his noon and afternoon prayers together¹⁵. Then, Bokhari stated as such:

ان النبي- صلي الله عليه {و آله} و سلم- صلي بالمدينه سبعا و
ثمانيا، الظهر و العصر، و المغرب و العشاء

(The Prophet (peace be upon him and his descendants) performed seven Rakaats (dusk

14- Ibid, below the mentioned narration

15- Sahih, Bokhari , section 1, p.110, the book on prayer, Egypt edition,1314 year of Hijra.

and Isha prayers) as well as eight Rakaats (noon and afternoon prayers) in Medina.)¹⁶

From this narration, it is comprehended that not only one can postpone his noon prayer and then perform it with afternoon prayer together, but also he can follow the Prophet (peace be upon him and his descendants) as doing that about his dusk and Isha prayers.

14. Bokhari somewhere else in his ‘Sahih’ states:

قال ابن عمر و ابو ايوب و ابن عباس رضي الله عنهم : صلي النبي صلي الله عليه { و آله } و سلم المغرب و العشاء

(Abdollah Ibn Omar, Abu Ayub Ansari, and Abdollah Ibn Abbas have narrated that the Prophet (peace be upon him and his

16- Ibid.

descendants) performed his dusk and Isha prayers one after the other.)¹⁷

15. In his ‘Sahih’, Moslem Ibn Hajaj writes as follows:

قال رجل لابن عباس الصلوه فسكت ثم قال الصلوه فسكت ثم
قال الصلوه فسكت ثم قال: لا ام لك اتعلمنا بالصلوه و كنا نجمع
بين الصلاتين علي عهد رسول الله – صلي الله عليه { و آله }
وسلم

(Ibn Abbas reacted with a sense of outrage a man who repeated the term ‘Hurry up to prayer’ for four times [he meant it was the time of prayer] as saying, “Are you going to teach me the prayer while we performed both

17- Ibid. p. 113

prayers together along with the Prophet (peace be upon him and his descendants)”?¹⁸

16. Moslem narrated,

ان رسول الله – صلي الله عليه {و آله} وسلم- جمع بين الصلاه في سفره سافرها في غزوه تبوك فجمع بين الظهر و العصر، و المغرب والعشاء قال سعيد فقلت لابن عباس، ما حمله علي ذلك؟ قال: اراد ان لا يخرج امته.¹⁹

(The holy Prophet (peace be upon him and his descendants) performed his noon and afternoon prayers as well as dusk and Isha prayers together when he was setting off for Tabuk battle. Then, Saeed Ibn Jobayr asked Ibn Abbas about the cause of this act, and he replied, “The holy Prophet (peace be upon

18-Sahih, Moslem, section2, p.153

19- Ibid, p.151, Egypt edition

him and his descendants) was going to spare his nation as much trouble as possible.)

17. Moslem Ib Hajaj narrated Maaz as follows:

خرجنا مع رسول الله صلى الله عليه { و آله } وسلم في غزوه
تبوك فكان يصلي الظهر و العصر جميعا و المغرب و العشاء
جميعا

(We were setting off for Tabuk battle along with the Prophet (peace be upon him and his descendants) as he performed his noon and afternoon prayers together, and he did the same to his dusk and Isha prayers.)²⁰

18. Malek Ibn Anas in his book, ‘Movata’, writes:

20- Ibid, p.152

عن ابن شهاب انه سال سالم بن عبدالله : هل يجمع بين الظهر
و العصر في السفر؟ فقال: نعم لابس بذلك، الم تر الي صلاه
الناس بعرفه؟

*(Once Ibn Shahab asked Salem Ibn Abdollah,
“ can one perform his noon and afternoon
prayers together while traveling?” He
answered, “Yes, have you not seen that the
people perform their prayers one after the
other in Arafat?”)*²¹

It is noteworthy to say that the whole
Muslims know it permissible to perform their
afternoon prayer immediately after the noon
prayer on the day of Arafat in Arafat region.
In accordance with this fact, Salem Ibn

21- Movata, Malik, p.125, hadith no.180, the third edition

Abdollah believes that the people can perform their other prayers with no pause.

19. In his book, entitled, ‘Kanz Ul-Ammal’, Mottaqi Hindi writes as such:

قال عبدالله : جمع لنا رسول الله (ص) مقيما غير مسافر بين الظهر و العصر، و المغرب و العشاء فقال رجل لابن عمر: لم تري النبي (ص) فعل ذلك؟ قال: لان لا يخرج امته ان جمع رجل

(Abdollah Ibn Omar said, “the holy Prophet (peace be upon him and his descendants) performed his noon and after prayers together while he was not yet traveling”. Then, a man asked him, “why the Prophet (peace be upon him and his descendants) did so”? And he

replied, “Because he did intend to spare his nation as much trouble as possible”).²²

20. It is also studied in ‘Kanz Ul-Ammal’ that:

عن جابر ان النبي- صلي الله عليه{و آله} و سلم- جمع بين
الظهر و العصر باذان و اقامتين

(Jabir says, “The holy Prophet (peace be upon him and his descendants) performed his noon and afternoon prayers with one Prayer Call (Azan) and two Eqama.”)²³

21. Also, it is narrated in ‘Kanz Ul-Ammal’ that:

22- Kanz Ul-Amal, the book on prayer,vol.8, p.246, first edition , 1391 year of Hijra.

23- Ibid. p.247

24- Ibid

25- Sarf is a region, about 25kms away from Mecca.

عن جابر أن رسول الله- صلى الله عليه {و آله} و سلم- غربت
له الشمس بمكة فجمع بينهما بسرف²⁴

(Jabir Ibn Abdollah says, “When the sun set, the holy Prophet (peace be upon him and his descendants) was in Mecca, but when he reached ‘Sarfa’²⁵, he prayed his [dusk and Isha] prayers together.)

22. In ‘Kanz Ul-Ammal’, it is quoted from Ibn Abbas as saying,

جمع رسول الله- صلى الله عليه {و آله} و سلم- بين الظهر و
العصر، و المغرب و العشاء بالمدينة في غير سفر ولا مطر،
قال: قلت لابن عباس، لم تراه فعل ذلك، قال: اراد التوسعة
علي امته

(While Setting in Medina, the holy Prophet (peace be upon him and his descendants)

performed his noon and afternoon prayers one after the other as well as his dusk and Isha ones, even when it was raining. “The narrator goes on as saying that he had asked Ibn Abbas about the cause, and he replied, “because the Prophet (peace be upon him and his descendants) did not intend to cause difficulty for his nation and facilitate the ritual for them.)”²⁶

26- Kanz Ul-Amal, the book on prayer , Chapter 4, vol.8

Conclusion

To sum up, we present the evident proofs on the performance of two prayers together, specifying the Shia point of view as follows:

1.The performance of two prayers at one time in order to facilitate it and spare the people as much trouble as possible:

The generality of narrations bear witness to this fact that performing prayers separately causes toil for the Muslims, and thus, the Prophet (peace be upon him and his descendants) made it permissible to perform the prayers at one time. Refer to narrations no.10, 16, 19, and 22.

If the aforementioned narrations signify that one can postpone his noon prayer and then perform it with his afternoon prayer at its legal time (until the shadow of things turn out equal to their length) as the Sunnite believe, it spares not the believers but makes more difficulty for them. Then, it is deduced that the believers can perform both prayers whether at the beginning or the end of the common time.

2.The performance of two prayers at one time in Arafat proves the authenticity of this claim:

The whole Islamic Sects unanimously agree on the legality of performing noon and afternoon prayers at one time in Arafat, and some of the mentioned narrations testify this

fact. On the other hand, some other narrations generalize this idea as saying that the performance of noon and afternoon prayers at one time not only in Arafat but also in everywhere else is permissible. In this regard, refer to narration no.18.

As a result, a Muslim can perform his prayers together everywhere as he does his noon and afternoon prayers together in Arafat.

3.The performance of two prayers at one time while traveling proves its authenticity:

Although the jurists of Hanbali, Maleki, and Shafee have only legalized the performance of two prayers at one time when traveling, the other narrations in this regard specify that there is no difference between

traveling and being at home as the holy Prophet (peace be upon him and his descendants) performed his prayers together whether traveling or being at home. Refer to traditions no.3, 11, 13, 19, and 22.

In accordance with this fact, as one can perform the two prayers at one time while traveling (as the Shia believes), accordingly he can do so while at home.

4.The performance of two prayers at one time when one is in distress proves its authenticity:

An abundant number of the authentic traditions bear witness to this fact that the holy Prophet (peace be upon him and his descendants) and his disciples performed their

prayers in urgency cases at one time, as the Shia believe, such as illness, the dread of the enemy, and rain. Due to this fact, many of the jurists of different Islamic Sects have issued a decree on the legality of performing two prayers together, while the mentioned traditions specify that there exist no difference between the urgency and ordinary cases. In this regard, refer to narrations no.3, 11, 12, and 22.

5.The practice of the Prophet's disciples prove the authenticity of performing two prayers at one time:

According to the mentioned narrations, a number of the Prophet's disciples used to perform their two prayers at one time. Abdollah Ibn Abbas used to postpone his dusk prayer

until the sky got dark and the stars appeared. He then neglected the one who called repeatedly for prayer and finally performed his dusk and Isha prayers at one time. In response to those who raise objections to him, he said, “I witnessed that the Prophet (peace be upon him and his descendants) did so”, and then, Abu Harireh confirmed him. In this regard, refer to narrations no. 2, 7, 9, and 15.

There is no doubt that Ibn Abbas performed his prayers at one time, as the Shia believes.

6.The Prophet’s practice proves the authenticity of performing two prayers at one time:

From the narration no.21, it is fully comprehended that the holy Prophet (peace be upon him and his descendants) was in Mecca at dusk. He postponed his dusk prayer until he reached to Sarf, a region located about 9 miles away from Mecca, and then performed both his dusk and Isha prayers together.

Taking it into consideration, the low means of transportation and that the Prophet (peace be upon him and his descendants) had left Mecca at dusk, he surely arrived in Sarf after a part of night had elapsed.

From the mentioned narrations, extracted wholly from the Sunnite sources of sound and supported narrations, the authenticity of the Shia belief regarding the legality of performing

two prayers at one time and the fact that it can be performed so in all places and times is proven.
