

Chapter Fourteen

Joining Salaah

The hadith I have used is by no means to go against the great Imams i.e. Imam Malik, Imam Shafi'i and Imam Ahmad bin Hanbal. Their method of Salaah is also correct as it is according to the Sunnah of the Messenger of Allah (may Allah bless him and grant him peace).

The hadith quoted are to show that the Fatwas of Imam Abu Hanifa are according to the Sunnah as the Ghair Muqalids object to this.

It is Fardh upon every Muslim to offer the prayer in its prescribed time, whether one be a resident or a traveller, well or ill, the Ghair Muqalids offer the Dhuhr and 'Asr in the 'Asr time and Maghrib and 'Isha in the 'Isha time, this is going against the teachings of the Quran and against authentic ahadith.

Allah mentions in the Quran:

1) *"Undoubtedly the prayer is a fixed time obligation on Muslim."*¹

We find from this verse, the way Salaah is Fardh similarly to offer Salaah on its time, just as it is a major sin to miss Salaah, the person offering Salaah out of its time is also a culprit. The verse does not differentiate between a traveller or a resident.

2) *"And many a town We have destroyed, then Our torment came upon them by night or while they slept in the noon. Then nothing came out from their mouths when Our torment came upon them but they said, 'we were unjust people.'"*²

1 Surah Nisa. Surah No: 4. Verse: 103

2 Surah Al-Araf. Surah No: 7. Verse: 4-5

This verse is regarding those whom are lazy in offering Salaah. To pray the Salaah out of its time is also laziness, to the extent it is number one laziness.

3) *“And establish prayer and pay Zakat and bow with those who bow.”*³

The Qur’aan has not mentions anywhere to pray Salaah but at every place it has said to establish Salaah. This means to always pray Salaah, pray it correctly, on its time. To offer Salaah out of its time goes against establishing Salaah as mentioned in the above verse.

4) *“Who believe without seeing, and establish prayer and spend in Our path, out of Our provided subsistence.”*⁴

We find that the pious is that person who establishes Salaah, meaning one who offers the Salaah on its time and always offers it weather a person is a resident or a traveller, be it the time of Dhuhr or ‘Asr, to pray out of its time goes against this verse.

Note: The hadith numbers before the hadith indicate the different chains of narrations, hence, each chain will count as a separate hadith.

Hadith 1-2

‘Abdullah ibn Mas’ud (may Allah be pleased with him) narrates, ‘I asked the Prophet “Which deed is the dearest to Allah?” He replied, “To offer the prayers at their early stated fixed times.” I asked, “What is the next (in goodness)?” He replied, “To be good and dutiful to your parents” I again asked, “What is the next (in goodness)?” He replied, “To participate in Jihad (religious fighting) in Allah’s cause.” ‘Abdullah added, “I asked only that much and if I had asked more, the Prophet would have told me more.”⁵

3 Surah Baqara. Surah No: 2. Verse: 43

4 Surah Baqara. Surah No: 2. Verse: 3.

5 Bukhari and Muslim.

Hadith 3-6

Narrated Ubadah ibn as-Samit said ‘I heard the Apostle of Allah (may Allah bless him and grant him peace) say: “Allah (The Exalted) has made five prayers obligatory. If anyone performs ablution for them well, offers them at their (right) time, and observes perfectly their bowing and submissiveness in them, it is the guarantee of Allah that He will pardon him.”⁶

Hadith 7

‘Ali (may Allah be pleased with him) narrates ‘Without doubt, the Messenger of Allah (may Allah bless him and grant him peace) said, “O ‘Ali, do not delay in three thing, when Salaah is here, when a funeral is present and when you find a equivalent (man) for a girl (for marriage).”⁷

Hadith 8-10

Umme Faro narrates, “Someone asked the Prophet ‘Which deed is virtuous?’ he replied, “To offer Salaah in the beginning time is desirable.”⁸

Hadith 11

Anas (may Allah be pleased with him) narrates, ‘The Messenger of Allah (may Allah be pleased with him) said, “This is how the hypocrite prays: he sits watching the sun, and when it is between the horns of the devil, he rises and strikes the ground four times (in haste) mentioning Allah a little during it.”⁹

Hadith 12-13

Abu Musa (may Allah be pleased with him) narrates that the Messenger of Allah (may Allah be pleased with him) said, “To join two prayers

6 Ahmad, Abu Dawud, Malik and Nasa'i.

7 Tirmidhi

8 Ahmad, Tirmidhi and Abu Dawud.

9 Muslim

together (at the time of one Salaah), without any valid reason is a major sin.”¹⁰

Hadith 14-15

Ibn Mas’ud (may Allah be pleased with him) narrates, “I never saw the Messenger of Allah (may Allah be pleased with him) perform any Salaah out of its time except at Muzdalifah and performed the Maghrib and ‘Isha together at Muzdalifah and performed the Fajr Salaah of the next day before its (normal and more preferable) time.”¹¹

His usual habit was to perform it just before sunrise, but here he performed it earlier while it was still dark.

There are many ahadith like these where the time of Salaah is mentioned and those who pray them out of its time or in the disliked time are condemned. It has been linked to the Salaah of the hypocrites.

Common Sense

The Hanafis also practicing the joining of the prayers as stated in the Hadith, however, not all the time, only when on Hajj in Muzdalifah, as mentioned in the verses of the Qur’aan it should be prayed in its time and not one Salaah in the time of the other. When the Messenger of Allah (may Allah bless him and grant him peace) prayed these Salaah he prayed them at a specific time and not all the time. Also, in those Ahadith that it mentioned that he joined the prayers outside of Hajj, this means that he (may Allah bless him and grant him peace) would offer a prayer in its end time and the next prayer in its beginning time, hence still praying them in their prescribed time. Some ahadith are mentioned below.

¹⁰ Ibn Abi Shaybah and At-Ta’liqus Sabeeh.

¹¹ Bukhari, Muslim and Tahawi.

Hadith 1

‘Abdullah bin ‘Umar (may Allah be pleased with them) narrates that the Messenger of Allah (may Allah bless him and grant him peace) never whilst travelling joined Maghrib and ‘Isha except once.”¹² This is whilst on Hajjatul Wida in Muzdalifah upon which everyone agrees.

Hadith 2-3

‘Aisha (may Allah be pleased with her) narrates that “The Messenger of Allah (may Allah be pleased with him) would delay Dhuhr prayer and perform ‘Asr early and delay Maghrib and would perform ‘Isha early whilst on a journey.”¹³

Hadith 4

Abu Qatadah ‘Adwi (may Allah be pleased with him) narrates that I heard the saying of ‘Umar (may Allah be pleased with him) that “There are three things that are from the major sins, to combine prayers, to run away from the battlefield against the non-believers and to steal someone else’s goods.”¹⁴

There are many ahadith, however, I believe these will suffice, all praise be to Allah (The Exalted) our scholars have written much on this topic. Imam Aazam Abu Hanifa took all ahadith into consideration and also the practises of the companions to decide that raising the hands to the ears is a Sunnah. All praise be to Allah (The Exalted) as we practice all the ahadith, as we pray our Salaah on its prescribed time, we join Salaah in Muzdalifah according to the Sunnah, however, we do not believe in praying a Salaah out of its time and follow all the ahadith. Shame on you people who call yourselves Ahle Hadith, you will not follow the ahadith that say that the Messenger of Allah (may Allah bless him and grant him peace) never joined two prayers, nor will you follow the Ahadith of ‘Umar (may Allah be pleased with him) that to

12 Abu Dawud. Vol: 1. Chain of narration is strong as the narrators are Thiqa.

13 Muslim and ibn Abi Shaybah.

14 Kanzul Ummal with a Sahih Chain with the conditions of Imam Muslim. All the narrators from Ismail bin Ibrahim ibn ‘Alay to the end are Trustworthy.

join the prayers is a Major sin, Shame on you, do not call yourselves Ahle Hadith but Ahle Nafs or Ahle Hudays (Impure people).

My question is split into two parts:

“Did the Prophet (may Allah bless him and grant him peace) join prayers all the time?”

“Did the Prophet (may Allah bless him and grant him peace) do this until he passed away?”

Hope you can prove these two questions and when doing so I do not want to hear the Prophet (may Allah bless him and grant him peace) joined prayers etc. but I want Sahih hadith that clearly (no meanings or interpretations) states the Prophet (may Allah bless him and grant him peace) joined prayers all the time and that he did this action until he passed away. Good luck!