

Why do the Shi'ah perform the five daily prayers in three periods

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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 سبعة جميعاً. قال: قلت: له يا أبا الشعثاء أظنه أخر الظهر وعجل العصر وأخر المغرب وعجل العشاء. قال: وأنا أظن ذلك.

*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 و علق 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 فوفقه.

*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 وآله 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 وآله وسلم إذا عجل 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 وآله 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 وآله 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. فقل 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 مظر.

*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 وكنا 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 حمل على ذلك؟ قال: أراد أن لا يخرج أمته.

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 لابن عمر: لم ترى النبي صلى الله عليه وآله وسلم فعل ذلك؟ قال: لأن لا يخرج 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 النبي 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 لابن عباس: لم تراه فعل ذلك؟ قال: أراد التوسعة على امته.

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

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

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

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

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

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.

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

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.

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

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.

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

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

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

Notes

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 {hajjaj} 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-Madhahib 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

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: Amiriyyah, 1314 AH), "Kitab as-Salah," "Bab Ta'khir az- uhr 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