



## 327866 - Questions about putting prayers together

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### the question

What is the ruling on putting the prayers together because of rain, cold and wind? What is the ruling on putting `Asr prayer together with Jumu`ah? What should be the attitude of the knowledgeable congregant who knows it is not valid to put these two prayers together because the conditions are not fulfilled, especially on Friday? Should he leave the first row or remain sitting, because if he prays with them with the intention of offering a supererogatory prayer, he is afraid that people will follow his example? How should he respond to someone who says to him: Your attitude may cause confusion (fitnah)? Is it valid to put `Asr together with Zuhr because of cold and wind, and the expectation of rain? Is it valid to put `Asr together with Zuhr on the basis of the conditions set out by the Shafa`is and to put `Isha' together with Maghrib on the basis of the conditions set out by the Malikis or Hanbalis?

### Detailed answer

Praise be to Allah.

### **Firstly: it is permissible to put Zuhr and `Asr together, and to put Maghrib and `Isha' together because of rain and snow**

It is permissible to put Zuhr and `Asr together, and to put Maghrib and `Isha' together because of rain, snow, cold and cold winds.

Please see the answer to question no. [147381](#).

### **Secondly: it is not permissible to put `Asr together with Jumu`ah**

It is not permissible to put `Asr together with Jumu`ah, because the reports only speak of putting Zuhr and `Asr together, and Jumu`ah is a separate obligation and is not Zuhr.



This is the view of the Hanbalis and it is the view followed on this website.

Please see the answer to question no. [26198](#).

Based on that, if the people in the mosque put these two prayers together, you should not join them in that; rather you should leave, and there is no confusion (fitnah) in doing that, but if you explain later on that you follow the view of the scholars who do not allow putting these two prayers together, that would be a good thing.

### **Thirdly: putting prayers together because of the expectation of rain**

It is not permissible to put prayers together because of the expectation of rain, whether that is putting Zuhr and `Asr together, or putting Maghrib and `Isha' together. But if there is a strong cold wind, then that is an excuse which allows putting prayers together.

Shaykh Ibn `Uthaymin (may Allah have mercy on him) said: The correct view is that if there is a strong cold wind that is difficult for the people to bear, then this is a valid excuse which allows them not to pray Jumu`ah or prayers in congregation, and it is a stronger excuse than the excuse of being bothered by rain, as is known to those who have suffered that. Moreover, the hardship caused by cold is often accompanied by another hardship, which is that it causes people to urinate more frequently, and thus become tired as a result. So if a person does wudu', it is difficult to do wudu' when it is cold, and that was the case especially in the past when there were no water heaters. Sometimes the water is very cold indeed, hence we say that so long as the reason is the hardship faced, then hardship is a factor when there is a strong cold wind. But if it is an ordinary light wind or warm wind, there is no hardship involved.

End quote from *ash-Sharh al-Mumti`*, 4/310.

And he (may Allah have mercy on him) said: If someone were to ask: at what point is cold regarded as a hardship?

The answer to that is: what we mean by strong wind is that which is out of the ordinary. As for the



ordinary wind, that does not make it permissible to put prayers together, even if it is cold. And what is meant by cold is that which is hard for people to bear.

If someone were to ask: if the cold is intense but there is no wind, is it permissible to put prayers together?

We say: no, because intense cold without wind is something that a person can protect himself against by wearing more layers of clothing. But if there is wind with the intense cold, the wind can penetrate the clothing. If the wind is strong but it is not cold, then prayers cannot be put together, because strong wind without cold does not cause hardship. But if we assume that this intense wind is carrying dust (that is, a dust storm or sand storm), which causes hardship to people and is difficult for them to bear, then it comes under the general ruling of hardship, and in that case it is permissible to put prayers together.

If someone were to ask: what is the evidence to suggest that putting Maghrib and `Isha' together is permitted specifically in the case of strong wind, rain and mud?

We say: the evidence is that the Messenger (blessings and peace of Allah be upon him) put Maghrib and `Isha' together on a rainy night. But there are some reservations about this hadith. The one who narrated it was an-Najjad, not al-Bukhari as is suggested by some manuscripts of *ar-Rawd*. Moreover, the fact that he put the prayers together on a rainy night does not mean that he did not put the prayers together on a rainy day, because the reason for doing that is hardship.

Hence the correct view regarding this matter is that it is permissible to put Zuhr and `Asr together for the same reason, just as it is permissible to put Maghrib and `Isha' together, and the reason for that is hardship. So if there is hardship by night or by day, it is permissible to put prayers together.

End quote from *ash-Sharh al-Mumti`*, 4/392.

**Fourthly: it is permissible to put Zuhr and `Asr together when it is raining.**

There is also nothing wrong with putting Zuhr and `Asr together when it is raining, according to



the Shafa`is, and this view has stronger evidence. If someone decides to adopt the view of this madhhab, he should pay attention to the guidelines and conditions of putting the prayers together, unless it becomes clear to him that a different view is more likely to be correct.

If he puts Maghrib and `Isha' together because of rain, then he will be following the view of the majority: the Malikis, Shafa`is and Hanbalis. But if they differ regarding some guidelines and conditions, then he should act on the basis of what he thinks is more likely to be correct, if he is knowledgeable enough to weigh up different scholarly views, otherwise he should follow the madhhab that he studied and has been following, if he has a madhhab, or he should follow the madhhab of the people of his city. Otherwise, it is permissible to follow one of the scholarly views.

And Allah knows best.