

PERFORMING SALAAH IN THE MUSJID



VIRTUES OF PERFORMING SALAAH IN THE MUSJID,
ADMONITIONS FOR THOSE WHO NEGLECT THIS OBLIGATION
AND INCIDENTS OF THE PIOUS REGARDING PERFORMING
SALAAH IN THE MUSJID

- Jointly Published by
- Wifāq ul Ulāma (SA)
 - Madrasah Ta'leemuddeen, Isipingo Beach, Durban, South Africa



WIFĀQUL 'ULAMA (SA)
ASSOCIATION OF SOUTH AFRICAN 'ULAMA

ASPIRING TO PRESEKVE THE ESSENCE OF SUNNAH



THE IMPORTANCE OF PERFORMING SALAAH WITH JAMAAT IN THE MUSJID

IN ACCORDANCE TO THE SUNNAH

*Virtues of Performing Salaah in the Musjid,
Admonitions for Those who Neglect Fulfilling this
Injunction and Incidents of the Pious regarding
Performing Salaah in the Musjid*

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The author, editors and typesetters humbly request your duas for them, their parents, families, Mashaayikh and Asaatizah.

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Foreword - Hazrat Mufti Ebrahim Salejee (Daamat barakaatuhu)

All praise is due to Allah تَبَارَكَ وَتَعَالَى and may His choicest salutations continue to descend upon our Leader and Master Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ till the end of time and beyond.

No amount of appreciation will ever be enough for his countless favours upon us. From amongst the greatest favours bestowed upon us is Imaan and the blessing of being from the blessed Ummah of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. There exists nothing but beauty, perfection, ease, respect in every aspect of the life of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

We are shown the importance of the masaajid and attending salaah in the masjid from the practical demonstration of Sayyiduna Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Upon reaching Madinah Munawwarah, the first place established by Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was the masjid. The lives of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ centered around the masjid, and the masjid has always been the nucleus of Muslim society.

In times of difficulty, our masjid is the place where we seek refuge, where we find solace and comfort. The masjid is the source of strength for our Imaan in facing all adverse conditions.

Our hearts are attached to the masjid and our lives revolve around it.

Sayyiduna Rasulullah ﷺ has said: “The most beloved places to Allah تَبَارَكَ وَتَعَالَى are the masaajid and the most disliked places are the markets.” [Muslim 671]

When frequenting the masjid, a Muslim is in the protection of Allah تَبَارَكَ وَتَعَالَى, the All Powerful Protector.

Sayyiduna Rasulullah ﷺ said: “Three people are under the protection of Allah تَبَارَكَ وَتَعَالَى. If they live, He will provide for them and suffice them for their needs and if they pass away, He will grant them entry into Jannah. Whoever enters his home and greets with Assalamu Alaikum is under the protection of Allah تَبَارَكَ وَتَعَالَى; whoever leaves for the masjid is under the protection of Allah تَبَارَكَ وَتَعَالَى and whoever goes out in the Path of Allah تَبَارَكَ وَتَعَالَى is under the protection of Allah تَبَارَكَ وَتَعَالَى. [Ibn Hibban 499; Abu Dawud 2486]

Sayyiduna Salmaan رَضِيَ اللَّهُ عَنْهُ narrates that Sayyiduna Rasulullah ﷺ said: “Whomsoever performs wudhu at home properly, then proceeds to the masjid is the guest of Allah تَبَارَكَ وَتَعَالَى. It is the obligation of the host to honour his guest. [Tabrani; At-Tarhib 2:214; Majma' 2114]

Performing salaah in the masjid is thus extremely central and important to a Muslim and should be a practice that we persevere upon as well as impress the importance upon the younger generation and the Ummah at large.

This kitaab thus published is discussing fundamental aspects of our Deen. May Allah تَبَارَكَ وَتَعَالَى accept the efforts in compiling this kitaab and may he make it a means of reviving the spirit of Deen in the Ummah and the spirit of attending the masaajid once again and may he make it a means of our salvation in both worlds by granting us a special relationship with him and our beloved Rasullullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Wassalaam

(Mufti) Ebrahim Salejee

Madrasah Taleemuddeen, Isipingo Beach

Foreword - Hazrat Moulana Abdul Hamid Ishaq (Daamat barakaatuhu)

All praises belong solely to Allaah تَبَارَكَ وَتَعَالَى, the Creator, Nourisher, Sustainer, Who has blessed us with the Great Gift of Namaaz, by which we can make direct contact with Him and to Whom we all have to return! Salaat o Salaam (Special Salutations and Peace) be upon our honourable Master, Sayyedunaa Muhammadur Raasulullaah, his family, all the Sahaabaa e Kiraam رَضِيَ اللهُ عَنْهُمْ and all who follow him in a good way till the Day of Qiyaamah. Aamien.

Ma'shaAllah and Mubaarak! What a superb presentation on the great importance of namaaz with Jamaat in the Masaajid and the great harms of not performing Namaaz in the Masjid without Shar'i reasons. Supplemented with this practical application by the great man of Allaah تَبَارَكَ وَتَعَالَى who upheld the Dien and particularly in this kitaab the performance of Namaaz with Jamaat in the Masaajid! A very great and important need for the Ummat has been fulfilled especially during these times when people are distancing themselves from the Masaajid and Dien. Namaaz and the Masaajid are the solutions to our problems, but unfortunately, we have been brainwashed to think of them as the cause of problems?! Ma'shaAllah this kitaab goes all the way to prove the truth and reality. Falillaahil Hamd!

Upholding Namaaz with it's requisites is one of the great shi'aar of Allaah تَبَارَكَ وَتَعَالَى and practical Islam! A kitaab very well researched and very well presented! May Allaah تَبَارَكَ وَتَعَالَى make it most beneficial for the whole Ummat, give us all toufieg to make proper amal and may Allaah Jallajalaaluhu fully, fully accept it. Aamien! Aamien! Aamien!!! Wal Hamdu Lillaahi Was Salaatu Was Salaamu ala Sayidinaa Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ .

(Moulana) Abdul Hamid

Azaadville

11 Safar 1442

29 September 2020

Foreword – Hazrat Moulana Shabbir Saloojee (Daamat barakaatuhu)

All praise is due to Allah تَبَارَكَ وَتَعَالَى, and may peace and blessings be upon our master Hazrat Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the noble Sahaba رَضِيَ اللهُ عَنْهُمْ. Allah تَبَارَكَ وَتَعَالَى says in the Qur'an-e-Kareem:

وأقيموا الصلوة وأتوا الزكوة واركعوا مع الراكعين

And establish Salah, give Zakah, and bow down with those who bow down. (al-Baqarah:43)

Being the second of Islam's five pillars, there is no doubt that Salah holds a fundamental position in Islam. It is for this reason that certain ahadith mention Salah as being the criterion between Iman and Kufr.

Like many other ayaat and ahadith, the ayah mentioned above uses the word "aqeemu", which refers to fully establishing Salah while fulfilling all its due rights. These rights include performing wudhu in accordance with the dictates of the Sunnah, thereafter proceeding to the masjid-for men especially, given that there is a masjid in the vicinity-then performing Salah with the congregation in the manner taught to us by Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, such as standing in straight rows and leaving no gaps in between.

If one looks into the life of our master Rasulallah ﷺ, one will see that the first action that Nabi ﷺ carried out on reaching Quba was to establish a Masjid. Thereafter, on reaching Madinah Munawwarah, Nabi ﷺ immediately established al-Masjid al-Nabawi على صاحبها ألف نحية.

In this action of our Beloved Nabi ﷺ there is a pertinent lesson for the Ummah, which is that a Muslim's life should revolve around Salah and the masjid. Another hadith mentions that amongst those people who will be under the Arsh of Allah تَبَارَكَ وَتَعَالَى on the Day of Judgement is a person whose heart was attached to the masajid.

In the era of Rasulallah ﷺ, the Sahabah رَضِيَ اللَّهُ عَنْهُمْ gave particular importance to performing Salah in the masjid, and only an open hypocrite dared to stay away from the congregation.

In perusing the history of Islam, one will find that many pandemics and plagues afflicted the Muslim Ummah, but one will not find that they had resorted to closing the masajid or performing Salah with gaps between each other. On the one hand, we cry for unity in the Ummah, while on the other, we commit those very acts which Rasulallah ﷺ warned would disunite the Ummah, such as not giving importance to straightening the rows in Salah. Another hadith clearly states that shaytan occupies gaps left between those in Salah, and we are all aware that shaytan's primary goal is to disunite and fragment the Ummah.

It is heartbreaking to witness how fast we resort to compromising the laws of Shari'ah as the religion of Allah تَبَارَكَ وَتَعَالَى become so paltry in our eyes, that we are ready to twist and change it?

May Allah تَبَارَكَ وَتَعَالَى guide us and keep us steadfast upon His Din. Amin

I commend the author of the kitaab for this great work. In it, he has explained this subject in the light of both the Qur'an-e-Kareem and the Ahadith Mubarakah. He also sheds light on the different views of the great Fuqaha in the interpretation of "establishing" Salah, as well as on the importance of performing Salah in congregation.

These are indeed challenging circumstances which have befallen the Ummah in which masajid are being closed. Furthermore, anyone who comes to the masjid is forced to perform Salah with a large gap between him and the next person. All of this is being carried out with the slogan of establishing the Sunnah and for the sake of unity, not realising that the remedy being presented is, in reality, the cause of the disease itself.

Finally, I make dua and ask Allah تَبَارَكَ وَتَعَالَى to reward Hadhrat Mufti Ebrahim sahib madda zilluhu, and everyone at Darul Uloom Isipingo Beach for this admirable work and make it a means of guidance for the Ummah at large آمين.

(Moulana) Shabbir Ahmed Saloojee غفر له ولوالديه

Darul Uloom Zakariyya

16 Safar 1442 AH (04 October 2020)

INTRODUCTION

All praise is due to Allah تَبَارَكَ وَتَعَالَى, the Rabb of the worlds, and may His choicest salutations and salaams descend upon His final messenger, Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, upon his household, his illustrious companions رَضِيَ اللهُ عَنْهُمْ and upon all those who follow them until the Day of Judgment.

Allah تَبَارَكَ وَتَعَالَى sent Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ with the Quraan Majeed, the book of guidance, and the mubaarak sunnah, the commentary of the Quraan Majeed. Without acquiring the knowledge of the mubaarak sunnah, one will not succeed in fully understanding the Quraan Majeed.

Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ reports that Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “I have left among you two sources (of guidance). As long as you hold fast to them, you will never be misguided. (They are) the book of Allah and my sunnah.”¹

From this Hadith, we understand that the Quraan and sunnah are the primary sources of guidance for this Ummah. As long as the Ummah firmly holds onto the Quraan and sunnah, they will remain on the path of guidance. However, just as Allah تَبَارَكَ وَتَعَالَى

¹ موطأ مالك، الرقم: ۳۳۳۸

has made the Quraan and sunnah a means of guidance for the Ummah, similarly Allah تَبَارَكَ وَتَعَالَى has made the lives of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ a means of guidance.

In one Hadith, Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “My Sahaabah are like (guiding) stars. Whichever one of them you follow, you will be rightly guided.”²

The reason for Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ commanding the Ummah to follow the way of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ is that Allah تَبَارَكَ وَتَعَالَى had blessed them to be the first recipients of the Quraan and sunnah. They acquired Deen directly from Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and through remaining in his mubaarak company, they understood Deen the best.

Thus, whenever any difference arises in the Ummah, then the Ummah is required to refer to the general practice of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ to see how they had understood and practised Deen.

On account of the recent lock down and the masaajid being shut down by the government, many Muslims commenced performing salaah within their homes. Even the Jumu'ah Salaah began to be performed in homes and other various venues.

² جامع بيان العلم وفضله ١٨٣/٢، قال قاسم بن قطلوبغا كما في إقامة الحجة ص ٥١: رواه الدارقطني وابن عبد البر من حديث ابن عمر وقد روي معناه من حديث أنس وفي أسانيدها مقال لكن يشد بعضها بعضا

In this period, though some people were excused from performing salaah in the masaajid due to the masaajid being locked, now that the restrictions have been lifted and the masaajid are open, many people still continue to perform their fardh salaah and even Jumu'ah Salaah in their homes and other venues. They have become quite comfortable with performing salaah in their homes and feel that as long as the fardh salaah is performed with jamaat, it is sufficient and one is absolved of the obligation. They feel that one does not need to go to the masjid to perform salaah with jamaat.

The purpose of this book is to explain the importance of performing salaah in the masjid in order for one to fulfil one's Deeni obligation correctly. Many incidents of the Sahaabah رَضِيَ اللهُ عَنْهُمْ, Taabi'een رَضِيَ اللهُ عَنْهُمْ, Tab-e-Taabi'een رَضِيَ اللهُ عَنْهُمْ and the Salaf have been presented which highlight the great importance that these esteemed personalities attached to performing salaah in the masjid.

Apart from this, we have recorded some of the severe warnings that have been sounded in the Mubaarak Ahaadith for those who omit performing salaah with jamaat in the masjid. At the end of the kitaab, we have included some of the fataawa of our Akaabir رَضِيَ اللهُ عَنْهُمْ in regard to performing the fardh salaah at home or at other places besides the masjid.



INTRODUCTION

We make dua that Allah تَبَارَكَ وَتَعَالَى accepts this humble effort and makes it a means of people coming onto the sunnah of Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ through performing their salaah in the masjid.

CHAPTER ONE

Salaah - The Pillar of Islam

After Imaan, the most fundamental and important pillar of Islam is salaah. Hazrat Rasulallah ﷺ said, “Salaah is the (main) pillar of Deen.”³ Similarly, Hazrat Rasulallah ﷺ said, “The key to Jannah is salaah.”⁴

Salaah could be described as the nucleus of the entire Deen, just as the heart is the nucleus of the human body. It is an established fact that improving the quality of the heart leads to the quality of health in the entire body improving. Accordingly, improving the quality of one’s salaah and perfecting it leads to the perfection of one’s entire Deen.

Apart from this, the first thing regarding which a person will be questioned on the Day of Qiyaamah will be salaah. Hazrat Abdullah bin Qurt رَضِيَ اللَّهُ عَنْهُ reports that Hazrat Rasulallah ﷺ said, “The first thing regarding which a person will be

³ شعب الإيمان، الرقم: ٢٥٥٠، قال الحافظ في التلخيص الجبير ٣٠٨/١: وهو مرسل رجاله ثقات

⁴ سنن الترمذي، الرقم: ٤، قال علي القاري في مرقاة المفاتيح ٣٥٣/١: رواه أحمد قال ابن حجر بسند حسن

questioned on the Day of Qiyaamah will be salaah. If this is found to be in order, then the rest of his deeds will also be in order. If his salaah is deficient, then the rest of his deeds will also be deficient.”⁵

THE UNIQUE POSITION OF SALAAH IN DEEN

While every aspect of the Deen of Islam is sanctified, from all the acts of worship in Deen, salaah is ranked the highest and is regarded as the key to Jannah. Furthermore, Hazrat Rasulallah ﷺ received this great gift of salaah in a manner that was unique compared to all the other Deeni obligations.

When one examines the other Deeni obligations, whether it be fasting, discharging zakaat, performing hajj, or any other obligation, one will find that the procedure adopted in conveying the ibaadah to the Ummah was that Hazrat Jibreel عَلَيْهِ السَّلَام would bring down wahi (divine revelation) to Hazrat Rasulallah ﷺ. However, when it came to salaah, then instead of conveying salaah to Hazrat Rasulallah ﷺ via wahi, Allah ﷻ called Hazrat Rasulallah ﷺ on the occasion of Mi'raaj and blessed him with the gift of salaah.

Hazrat Rasulallah ﷺ showed special importance to salaah and regarded the person who totally neglects salaah in his life to be close to the borders of kufr. Hazrat Jaabir رَضِيَ اللَّهُ عَنْهُ reports that

⁵ المعجم الأوسط للطبراني، الرقم: ١٨٥٩، قال المنذري في الترغيب والترهيب، الرقم: ٥٥١: لا بأس بإسناده إن شاء الله

Hazrat Rasulullah ﷺ said, “Neglecting salaah is the dividing factor between the servant and his getting involved in kufr (i.e. totally neglecting salaah is the bridge that will lead one to eventually falling into kufr).”⁶

ESTABLISHMENT OF SALAAH

Allah تَبَارَكَ وَتَعَالَى commands the believers in the Quraan Majeed to safeguard the obligation of salaah as well as establish it in their lives.

Allah تَبَارَكَ وَتَعَالَى states, “Safeguard your salaah – especially the middle salaah (Asr Salaah).”⁷ In another verse, Allah تَبَارَكَ وَتَعَالَى says, “Establish salaah for My remembrance.”⁸ In yet another verse, Allah تَبَارَكَ وَتَعَالَى mentions, “Establish salaah, for indeed salaah restrains one from shameful deeds and evil actions.”⁹

The establishment of salaah entails the following:

1. Performing the salaah on its prescribed time.
2. Performing the salaah with complete and perfect wudhu.

⁶ سنن الترمذي، الرقم: ٢٦٢٠، وقال: هذا حديث حسن صحيح

⁷ سورة البقرة: ٢٣٨

⁸ سورة طه: ١٤

⁹ سورة العنكبوت: ٤٥

3. Performing the salaah with the correct postures in accordance to the sunnah.
4. Performing the salaah with complete concentration and devotion.
5. Performing the salaah with the correct attire.
6. Males performing their five daily salaah with jamaat in the masjid, and females performing their salaah within the confines of the home.
7. Performing the salaah with the saffs joined.

PERFORMING SALAAH IN ACCORDANCE TO THE SUNNAH

“Establishment of salaah” mentioned in the Quraan and Hadith refers to performing salaah in accordance to the sunnah. Hazrat Rasulallah ﷺ said, “Perform salaah in the manner you see me performing salaah.”¹⁰

When one establishes salaah and performs it in the proper manner, according to the sunnah, then one receives the many benefits promised in the Quraan and Hadith. On the contrary, if one performs salaah against the sunnah, then instead of the salaah becoming a means of reward and upliftment, the salaah curses him.

¹⁰ صحيح البخاري، الرقم: ٦٣١

Hazrat Abdullah bin Amr رَضِيَ اللهُ عَنْهُمَا reports that one day, Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was speaking of salaah and mentioned, “The one who safeguards salaah (by performing salaah in accordance to the sunnah), the salaah will be a noor (light), a proof and a means of salvation for him on the Day of Qiyaamah.”¹¹

In another Hadith, Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “When a person offers his salaah on its prescribed time with proper wudhu, fulfilling its qiyaam (standing posture), rukoo and sajdah in the correct manner with the desired level of concentration and devotion, then the salaah rises up in a bright and beautiful form saying to him, ‘May Allah safeguard you as you have safeguarded me.’ (On the contrary,) if a person does not perform his salaah on its prescribed time, nor does he perform a proper wudhu or fulfil his rukoo and sajdah in the correct manner and with the desired level of concentration, then the salaah rises up in an ugly and dark form and curses him saying, ‘May Allah destroy you as you have destroyed me.’ The salaah then rises to the point where Allah wishes, and thereafter it is folded like a dirty rag and flung onto his face.”¹²

¹¹ مسند أحمد، الرقم: ٦٥٧٦، قال الهيثمي في مجمع الزوائد، الرقم: ١٦١١: رواه أحمد والطبراني في الكبير والأوسط ورجال أحمد ثقات

¹² المعجم الأوسط للطبراني، الرقم: ٣٠٩٥، قال الهيثمي في مجمع الزوائد، الرقم: ١٦٧٧: فيه عباد بن كثير وقد أجمعوا على ضعفه ولهذا الحديث شاهد من حديث عبادة بن الصامت قال: قال رسول الله صلى الله عليه وسلم: إذا توضأ العبد فأحسن الوضوء ثم قام إلى الصلاة فاتم ركوعها وسجودها والقراءة فيها قالت: حفظك الله كما حفظتني ثم أضعدها إلى السماء ولها ضوء ونور وفتحت لها أبواب السماء وإذا لم يحسن العبد الوضوء ولم يتم الركوع والسجود والقراءة قالت: ضيعك الله كما ضيعتني ثم أضعدها إلى السماء وعليها ظلمة وغلقت أبواب

JOINING THE SAFFS

Performing salaah in accordance to the sunnah includes performing the salaah with straightening the saffs, and each musalli standing close to the next. Hazrat Rasulallah ﷺ said, “Straighten your saffs, for straightening the saffs is from the establishment of salaah.”¹³

In many Ahaadith, Hazrat Rasulallah ﷺ had laid great emphasis upon straightening the saffs and commanded the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ to stand close to one another, in such a manner that there are no gaps between them. Hazrat Rasulallah ﷺ said, “Straighten the saffs (rows), align the shoulders and close the gaps.”¹⁴

Similarly, it is reported in another Hadith that Hazrat Rasulallah ﷺ once said to the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, “Why do you not stand in the saffs like the angels stand in saffs before their Rabb?” The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ enquired, “How do the angels stand in saffs before their Rabb?” Hazrat Rasulallah ﷺ

السماء ثم تلف كما يلف الثوب الخلق ثم ضرب بها وجه صاحبها رواه الطبراني في الكبير والبخاري وضعفه جماعة وبقية رجاله موثقون كذا في مجمع الزوائد، الرقم: ٢٧٣٤

¹³ صحيح البخاري، الرقم: ٧٢٣

¹⁴ سنن أبي داود، الرقم: ٦٦٦، وإسناده صحيح كما في خلاصة الأحكام للنووي ٧٠٢/٢

answered, “They fill the front saffs first, and they stand with no gaps in between.”¹⁵

VIRTUES OF JOINING THE SAFFS

Just as Hazrat Rasulallah ﷺ commanded that the saffs be straightened and that the musallis stand next to each other with no gaps in between, Hazrat Rasulallah ﷺ promised great rewards for those who perform salaah in this manner.

Hazrat Rasulallah ﷺ said, “Indeed, Allah and the angels send ‘salawaat’ upon those who join the saffs (i.e. Allah تَبَارَكَ وَتَعَالَى showers His special mercy upon them, and the angels make dua for them), and there is no servant of Allah who joins a saff except that Allah raises his rank by one stage and the angels shower piety (and goodness) upon him.”¹⁶

In another Hadith, Hazrat Rasulallah ﷺ said, “The one who closes a gap in the saff, his sins are forgiven.”¹⁷

¹⁵ صحيح مسلم، الرقم: ٤٣٠

¹⁶ المعجم الأوسط للطبراني، الرقم: ٣٧٧١، ولا بأس بإسناده كما في الترغيب والترهيب للمنذري، الرقم: ٧٢١

¹⁷ مسند البزار، الرقم: ٤٢٣٢، قال المنذري في الترغيب والترهيب، الرقم: ٧٢٠: رواه البزار بإسناد حسن

ADMONISHMENTS FOR THOSE WHO DO NOT JOIN THE SAFFS

Hazrat Rasulallah ﷺ was greatly displeased with the Ummah not joining the saffs and mentioned that this method of performing salaah is the means of one being cut off from the mercy of Allah تَبَارَكَ وَتَعَالَى, as well as disunity being created in the hearts.

Below are a few Ahaadith that will shed light on the displeasure of Hazrat Rasulallah ﷺ for the Ummah performing salaah in this manner.

1. Being Cut Off from the Mercy of Allah تَبَارَكَ وَتَعَالَى

In one Hadith, Hazrat Rasulallah ﷺ said, “The one who joins the saff (i.e. he does not leave gaps in the saff), Allah will join him (to His special mercy), and the one who cuts the saff (i.e. by leaving gaps), Allah will cut him off (from His mercy).”¹⁸

2. Creating Disunity in the Hearts

On one occasion, before Hazrat Rasulallah ﷺ commenced the salaah, he turned his mubaarak face towards the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ and said thrice, “Straighten your saffs.” Hazrat Rasulallah ﷺ then said, “By Allah! You will certainly straighten your

¹⁸ للمستندرك على الصحيحين للحاكم، الرقم: ٧٧٤، وقال: هذا حديث صحيح على شرط مسلم ولم يخرجاه وقال الذهبي: على شرط مسلم

saffs, or Allah will most definitely create disunity in your hearts!”¹⁹ On hearing this, the Sahaabah رَضِيَ اللهُ عَنْهُمْ immediately ensured that there were no gaps between them.

3. Shaitaan Entering between the Gaps

Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Join your saffs (i.e. stand joined to one another, with no gaps in between), and keep your saffs close to one another, and ensure that your necks are in line with one another, for I take an oath by that Being in whose control lies my life – I certainly see Shaitaan entering through the gaps in the saff like a small goat.”²⁰

From the abovementioned Ahaadith, we understand that through carrying out the salaah in accordance to the sunnah, the mercy of Allah تَبَارَكَ وَتَعَالَى will be acquired, unity will be created in the hearts of the believers, and they will be saved from the evil effects of Shaitaan.

The Fuqahaa have clearly mentioned that performing salaah with gaps between the musallis is makrooh-e-tahreemi (impermissible) and one will be sinful through performing salaah in this manner. Imagine that salaah is the greatest ibaadat of Deen, and it is a means of acquiring the mercy of Allah تَبَارَكَ وَتَعَالَى,

¹⁹ سنن أبي داود، الرقم: ٦٦٢، قال الحافظ في فتح الباري ٢/٢١١: وصححه ابن خزيمة

²⁰ سنن أبي داود، الرقم: ٦٦٧، وإسناده صحيح كما في المطالب العالية ٣/٦٤٣

yet through opposing the sunnah, one receives sin through the salaah instead of reward!²¹

COVERING THE MOUTH IN SALAAH

Just as it is not permissible to perform salaah with gaps in the saff, similarly the Fuqahaa have ruled that it is not permissible to perform salaah with the mouth covered. Performing salaah in this manner is makrooh-e-tahreemi (impermissible), and if one performs salaah in this manner, one will be sinful.²²

Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ reports that Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ prohibited from 'sadr' (loosely draping clothing over one's body in salaah), and from a man covering his mouth in salaah.²³

²¹ ولو صلى على رفوف المسجد إن وجد في صحته مكانا كره كقيامته في صف خلف صف فيه فرجة

قال العلامة ابن عابدين - رحمه الله -: (قوله كره) لأن فيه تركا لإكمال الصفوف والظاهر أنه لو صلى فيه المبلغ في مثل يوم الجمعة لأجل أن يصل صوته إلى أطراف المسجد لا يكره (قوله كقيامته في صف إلخ) هل الكراهة فيه تنزيهية أو تحريمية ويرشد إلى الثاني قوله صلى الله عليه وسلم ومن قطعه قطعه الله ط (رد المحتار ٥٧٠/١)

²² محمد قال أخبرنا أبو حنيفة عن حماد عن إبراهيم قال: لا بأس بأن يغطي الرجل رأسه في الصلاة ما لم يغط فاه ويكره أن يغطي فاه قال محمد: وبه نأخذ ونكره أيضا أن يغطي أنفه وهو قول أبي حنيفة رضي الله عنه (الآثار للإمام محمد ٤١٥/١) قلت: رأيت الرجل إذا صلى أتكره له أن يغطي فاه وهو يصلي قال: نعم (الأصل للشيباني ١١/١)

يكره اشتغال الصماء والاعتجار والتلثم

(قوله والتلثم) وهو تغطية الأنف والعم في الصلاة لأنه يشبه فعل الجوس حال عبادتهم النيران زلعي ونقل ط عن أبي السعود أنها تحريمية (رد المحتار ٦٥٢/١)

(ويكره في الصلاة تغطية الفم) لحديث أبي هريرة رضي الله عنه أن النبي صلى الله عليه وسلم نهي أن يغطي المصلي فاه ولأنه إن غطاه بيده فقد قال كفوا أيديكم في الصلاة وإن غطاه بثوب فقد نهي عن التلثم في الصلاة وفيه تشبه بالجوس في عبادتهم النار (المبسوط للسرخسي ٣١/١)

²³ سنن أبي داود، الرقم: ٦٤٣، صحيح ابن خزيمة، الرقم: ٧٧٢

It is reported that on one occasion, the Sahaabi, Hazrat Ja'dah bin Hubairah رَضِيَ اللهُ عَنْهُ, saw a man performing salaah while wearing a helmet and turban which he used to cover his face. Observing this, Hazrat Ja'dah رَضِيَ اللهُ عَنْهُ removed his helmet and turban and threw them behind him.²⁴

It is similarly narrated regarding Hazrat Saalim bin Abdillah رَضِيَ اللهُ عَنْهُ, the son of Hazrat Abdullah bin Umar رَضِيَ اللهُ عَنْهُمَا, that when he would see a man performing salaah while covering his mouth, he would firmly pull the cloth covering his mouth until it was removed and his mouth was uncovered.²⁵

From the aforementioned Ahaadith, it is abundantly clear that performing salaah with the mask covering the nose and mouth, and with social distancing, is against the sunnah. The Fuqahaa have ruled that performing salaah in this manner is makrooh-e-tahreemi (impermissible). There is no example recorded in the history of Islam (from the time of Hazrat Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and throughout the centuries that followed) that salaah was performed in this manner, with social distancing and wearing masks.

Some people feel that we should perform salaah in this manner as we are adopting precautions. They say that Shari'ah has commanded us to “tie our camels” and thereafter trust in Allah

²⁴ المصنف لابن أبي شيبة، الرقم: ٧٣٧٧، ورجاله رجال مسلم إلا حصينا وهو ثقة

²⁵ المصنف لابن أبي شيبة، الرقم: ٧٣٧٩، موطأ مالك، الرقم: ٤٣

تَبَارَكَ وَتَعَالَى. Hence, adopting precautionary measures is not against the teaching of Shari'ah, but rather conforms to Shari'ah.

However, it should be understood that our entire Deen is governed by the sunnah of Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. If we have to adopt precautions, then the precautionary measures have to be sanctioned by Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his illustrious Sahaabah رَضِيَ اللهُ عَنْهُمْ had taught the Ummah what type of precautionary measures they should adopt in different predicaments and situations.

Despite the Sahaabah رَضِيَ اللهُ عَنْهُمْ, Taabi'een and Tab-e-Taabi'een رَضِيَ اللهُ عَنْهُمْ being afflicted by plagues, epidemics, pandemics and viruses, they continued to frequent the masjid for salaah and perform the salaah in accordance to the sunnah. Never did they abandon the sunnah of Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ through performing their salaah with social distancing or with wearing masks.

Hence, for one to adopt any precautionary measure which goes against the sunnah, based on one's personal understanding, is in reality changing the Deen of Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

The Fuqahaa have outlined the various factors due to which a person is exempt from coming to the masjid for salaah. However, they have not included the outbreak of an epidemic or virus to be a valid excuse for people who are not ill to omit coming to the masjid or to perform their salaah with social distancing and with

wearing masks. Hence, performing salaah in this manner is against the sunnah and is not permissible.²⁶

CLEARING THE MISCONCEPTION

Some people hold the view that it is permissible for one to cover his mouth during salaah due to the virus. As a proof, they present the quotation of the Fuqahaa which allows the person who yawns during salaah to cover his mouth with his hand or his sleeve.

This view is totally incorrect as it opposes the clear Ahaadith which prohibit performing Salaah in this manner as well as the explicit statements of the Fuqahaa in this regard.

As far as the quotation of the Fuqahaa which allows the person who yawns during salaah to cover his mouth with his hand or sleeve, then it should be borne in mind that this quotation does not in any way support the wrong view of covering the mouth during salaah.

If one has to examine this quotation of the Fuqahaa, he will realise that this quotation, in actual fact, is a proof for those who

²⁶ واعلم أن أسباب التخفيف في العبادات وغيرها سبعة: الأول السفر ... الثاني: المرض ... الثالث: الإكراه الرابع: النسيان الخامس: الجهل وسيأتي لها مباحث السادس: العسر وعموم البلوى كالصلاة مع النجاسة المعفو عنها كما دون ربع الثوب من مخنفة وقدر الدرهم من المغلظة ... السبب السابع: النقص فإنه نوع من المشقة فناسب التخفيف (الأشباه والنظائر ١/٢٢٦-٢٤٣)

say that covering the mouth during salaah is makrooh-e-tahreemi.

In this quotation, the Fuqahaa explain that at the time of yawning, if one is able to suppress the yawn without using his hand or sleeve, then it is makrooh-e-tahreemi for him to cover his mouth with his hand or sleeve. They further explain that only in the case where one is unable to suppress the yawn will permission be granted for him to cover his mouth with his hand or sleeve. View the ibaarat of the Fuqahaa below:

(و) كره ... (والتثاؤب)

قال العلامة ابن عابدين - رحمه الله -: (قوله والتثاؤب) ... وهو كما في الحلية والبحر: التنفس الذي ينفث منه الفم لدفع البخارات المنفخة في عضلات الفك، وهو ينشأ من امتلاء المعدة وثقل البدن. اهـ.

قلت: ولهذا السبب كان من الشيطان كما في حديث الصحيحين أنه صلى الله عليه وسلم قال: التثاؤب من الشيطان فإذا تئأب أحدكم فليكظم ما استطاع وفي رواية لمسلم فليمسك بيده على فيه فإن الشيطان يدخله وألحق باليد الكم، وهذا إذا لم يمكنه كظمه: أي رده وحبسه، فقد صرح في الخلاصة بأنه إن أمكنه عند التثاؤب أن يأخذ شفته بسنه فلم يفعل وغطى فاه بيده أو بثوبه يكره، وكذا روي عن أبي حنيفة. قال في البحر: ووجهه أن تغطية الفم منهي عنها كما رواه أبو داود وغيره وإنما أبيحت للضرورة ولا ضرورة إذا أمكنه الدفع (رد المحتار ١/٦٤٥)

CHAPTER TWO

IMPORTANCE OF PERFORMING SALAAH IN THE MUSJID

It was the burning desire of Hazrat Rasulallah ﷺ that the males of his Ummah perform every fardh salaah with jamaat in the masjid. Initially, prior to the construction of the masaajid, the Sahaabah رَضِيَ اللهُ عَنْهُمْ used to perform salaah at various places. However, immediately after the hijrah from Makkah Mukarramah, even before entering Madinah Munawwarah, Hazrat Rasulallah ﷺ had built Masjid-e-Quba as he wished that the people of each locality perform their salaah with jamaat in the masjid.

After entering Madinah Munawwarah, the first concern of Hazrat Rasulallah ﷺ was to build a masjid so that the Sahaabah رَضِيَ اللهُ عَنْهُمْ of Madinah Munawwarah could perform their salaah with jamaat in the masjid. Hence, Masjid-e-Nabawi was constructed.

Similarly, Hazrat Rasulallah ﷺ had encouraged the Sahaabah رَضِيَ اللهُ عَنْهُمْ to build masaajid in every locality, so that the

people of each locality can perform their salaah in the house of Allah *بِبَارِكَةٍ وَتَعَالَى*.²⁷

VIRTUES OF THE ONE WHO GOES TO THE MUSJID TO PERFORM SALAAH

Below are some of the virtues recorded in the Mubaarak Ahaadith for performing salaah with jamaat in the masjid:

1. Means of Sins being Forgiven and Ranks being Elevated

Hazrat Abdullah bin Masood *رَضِيَ اللَّهُ عَنْهُ* reports that Rasulullah *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* said, “Whichever man performs wudhu, and performs a good wudhu, and thereafter proceeds to a masjid from among these masaajid, then for every step that he takes, Allah *بِبَارِكَةٍ وَتَعَالَى* writes for him a good deed, raises his rank by one stage and forgives one of his sins.”²⁸

²⁷ سنن الترمذي، الرقم: ٥٩٤ - ٥٩٦، صحيح مسلم، الرقم: ٥٣٣

²⁸ صحيح مسلم، الرقم: ٦٥٤

2. The Guest of Allah تَبَارَكَ وَتَعَالَى

Hazrat Amr bin Maimoon رَضِيَ اللهُ عَنْهُ reports that Hazrat Umar رَضِيَ اللهُ عَنْهُ said, “The masajid are the houses of Allah on the earth, and the host takes responsibility to honour the one who visits Him.”²⁹

3. The ‘Household’ of Allah تَبَارَكَ وَتَعَالَى

Hazrat Anas رَضِيَ اللهُ عَنْهُ reports that Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “It is only those who frequent the masajid who are the household (special servants) of Allah.”³⁰

4. Means of Safeguarding Imaan and Deen

Hazrat Mu’aaz bin Jabal رَضِيَ اللهُ عَنْهُ reports that Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Indeed Shaitaan is the wolf of man (who hunts man), just like the wolf of goats which seizes the goat that is far off and separates from the flock. Refrain from living in isolation in the valleys (or refrain from isolated opinions) and hold firmly to the

²⁹ المصنف لابن أبي شيبة، الرقم: ٣٥٧٥٨، وسنده صحيح كما في المطالب العالية ٤٦٦/٣

³⁰ المعجم الأوسط للطبراني، الرقم: ٢٥٠٢، قال الهيثمي في مجمع الزوائد، الرقم: ٢٠٣٠. رواه الطبراني في الأوسط وأبو يعلى والبخاري وفيه صالح المري وهو ضعيف

صالح ابن بشير ابن وادع المري بضم الميم وتشديد الراء أبو بشر البصري القاص الزاهد ضعيف من السابعة مات سنة اثنتين وسبعين وقيل بعدها (تقريب التهذيب ص ٢٧١)

عن أبي الدرداء رضي الله عنه قال سمعت رسول الله صلى الله عليه وسلم يقول يقول المسجد بيت كل تقى وتكفل الله لمن كان المسجد بيته بالروح والرحمة والجواز على الصراط إلى رضوان الله إلى الجنة (التزغيب والترهيب، الرقم: ٥٠١)

قال الهيثمي في مجمع الزوائد، الرقم: ٢٠٢٤. رواه الطبراني في الكبير والأوسط والبخاري وقال إسناده حسن قلت: ورجال البزار كلهم رجال الصحيح

Ahlu Sunnah wal Jamaa'ah and remaining with the majority of the Ummah and being connected to the masjid.”³¹

5. A Sign of Imaan

Hazrat Abu Sa'eed Khudri رَضِيَ اللهُ عَنْهُ reports that Hazrat Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “When you see that a man regularly frequents the masjid then bear witness to his Imaan. Allah mentions in the Quraan, ‘The masaajid of Allah are only frequented by those who have Imaan in Allah and the Last Day.’”³²

6. Receiving Complete Noor on the Day of Qiyaamah

Hazrat Buraidah Aslami رَضِيَ اللهُ عَنْهُ reports that Hazrat Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Give glad tidings to those who walk in darkness to the masaajid of them receiving complete noor on the Day of Qiyaamah.”³³

7. Preparing his Abode in Jannah

Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ reports that Hazrat Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “The one who goes to the masjid in the morning and

³¹ مسند أحمد، الرقم: ٢٢٠٩، وقال المناوي في فيض القدير ٣٥٠/٢: قال الحافظ العراقي: رجاله ثقات إلا أن فيه انقطاعا

³² سنن الترمذي، الرقم: ٣٠٩٣، وقال: هذا حديث حسن غريب

³³ سنن الترمذي، الرقم: ٢٢٣، وقال: هذا حديث غريب

evening, then every time he proceeds to the masjid, Allah prepares for him his abode in Jannah.”³⁴

8. Punishment is withheld from the Entire Community

Hazrat Anas رَضِيَ اللهُ عَنْهُ narrates, “I heard Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ mention that Allah says, ‘Indeed I intend punishment for the people of the earth. I then look at those who frequent the masjid, those who love one another for My sake and those who beg My forgiveness at the time of sehri, and (on account of these people) I turn My punishment away from them.’”³⁵

9. Allah تَبَارَكَ وَتَعَالَى Expressing Happiness

Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ reports that Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “There is no Muslim man who is steadfast upon regularly going to the masjid to perform salaah and engage in the remembrance of Allah تَبَارَكَ وَتَعَالَى except that Allah تَبَارَكَ وَتَعَالَى expresses happiness upon his coming (i.e. Allah تَبَارَكَ وَتَعَالَى blesses him with His special grace and grants him His divine proximity), just as the family of an absent person expresses happiness when he returns to them.”³⁶

³⁴ صحيح البخاري، الرقم: ٦٦٢

³⁵ الكامل لابن عدي، الرقم: ٩٤٠٢، ورواه كلهم ثقات إلا صالحا المري، قال عنه الحافظ في تقريب التهذيب ص ٢٧١: صالح ابن بشير ابن وادع المري بضم الميم وتشديد الراء أبو بشر البصري القاص الزاهد ضعيف من السابعة مات سنة اثنتين وسبعين وقيل بعدها

³⁶ سنن ابن ماجه، الرقم: ٨٠٠، وإسناده صحيح كما في مصباح الزجاجة ١٠٢/١

10. Under the Shade of the Throne of Allah تَبَارَكَ وَتَعَالَى on the Day of Qiyaamah

Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ reports that Hazrat Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “There are seven categories of people whom Allah will enter into His special shade (i.e. the shade of His throne) on the day when there will be no shade besides His shade; the just leader, the youth who grew up in the worship and obedience of Allah, the man whose heart would remain attached to the musjid, the two men who used to love each other, meet each other and separate from one another for the sake of (gaining) Allah’s love, the man whom a woman of high status and exceptional beauty invited to commit zina, yet he refrained and said, ‘I fear Allah’, the man who gave some sadaqah and concealed it, to the extent that his left hand did not know what his right hand had spent, and the man who remembered Allah in seclusion and shed tears (out of the love and fear of Allah تَبَارَكَ وَتَعَالَى).”³⁷

Note: There are many Ahaadith which explain the various categories of servants that will be under the shade of the throne of Allah تَبَارَكَ وَتَعَالَى on the Day of Qiyaamah. The number of these categories surpasses seven. However, in this Hadith, only seven categories are being discussed.

ADMONITION FOR THOSE WHO NEGLECT SALAAH WITH JAMAAT IN THE MUSJID

During the mubaarak era of Hazrat Rasulullah ﷺ, extreme importance was shown to males performing their salaah with jamaat in the masjid – to the extent that even the person who was sick would exert himself in trying to come to the masjid for salaah.

In the narration of Sunan Abi Dawood, Hazrat Abdullah bin Mas'ood رَضِيَ اللهُ عَنْهُ, reports, “During the mubaarak lifetime of Nabi ﷺ, none would omit the jamaat salaah in the masjid except an open munaafiq (an open hypocrite), to such an extent that even a sick person would not remain absent from the congregational salaah in the masjid. Rather, he would be taken to the masjid while being supported on the shoulders of two men.”³⁸

The reason for the Sahaabah رَضِيَ اللهُ عَنْهُمْ attaching such great importance to performing salaah in the masjid was that Hazrat Rasulullah ﷺ had mentioned severe warnings for those who neglect performing salaah in the masjid with jamaat.

Below are some of the Ahaadith reported in this regard:

³⁸ صحيح مسلم، الرقم: ٣٥٤، سنن أبي داود، الرقم: ٥٥٠، واللفظ له

1. Hazrat Rasulallah ﷺ Burning the Houses of those who Perform Salaah at Home

Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ reports that Hazrat Rasulallah ﷺ said, “I had intended to command a group of youth to gather firewood, and thereafter I would command that the salaah be commenced in the masjid, thereafter I would set fire to the homes of those people who do not come to the masjid to perform salaah with jamaat.”³⁹

In the narration of Musnad Ahmad, Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ reported that Hazrat Rasulallah ﷺ said, “Had it not been for the women and children in the homes, I would have performed the Esha Salaah and thereafter commanded a group of youth to set alight the homes⁴⁰ (in the narration of Saheeh Muslim, “Set alight the homes of those people who perform their fardh salaah in their homes without any valid excuse”).”⁴¹

In the narration of Muwatta Imaam Maalik, Hazrat Rasulallah ﷺ also mentioned regarding those who perform their salaah at home, “I take on oath by that Being in whose control lies my life! If one of these people had to know that he would find a fat bone or two

³⁹ سنن الترمذي، الرقم: ٢١٧، وقال: حديث أبي هريرة حديث حسن صحيح

⁴⁰ مسند أحمد، الرقم: ٨٧٩٦، قال الهيثمي في مجمع الزوائد، الرقم: ٢١٦٠. رواه أحمد وأبو معشر ضعيف

⁴¹ صحيح مسلم، الرقم: ٦٥١

nice hooves (in the masjid, to eat), he would have definitely come for the Esha Salaah.”⁴²

2. Performing Salaah at Home without a Valid Excuse is against the Sunnah and Causes One to go Astray

Hazrat Abdullah bin Mas'ood رَضِيَ اللهُ عَنْهُ mentioned that each of the Sahaabah had a specified place in his home reserved for performing nafl salaah, etc. However, they would perform the fardh salaah in the masjid. He said, “If you begin performing your fardh salaah at home and leave attending the congregational prayer in the masjid, then you will be abandoning the emphasized sunnah of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. As soon as you will abandon his mubaarak sunnah, you will certainly go astray.”⁴³

3. Not Going to the Masjid for Salaah Causes the Reward of Salaah to be Decreased

On one occasion, when Hazrat Umar رَضِيَ اللهُ عَنْهُ was returning (from the masjid) after performing the Asr Salaah, he met a certain person who did not perform the Asr salaah with jamaat in the masjid. Hazrat Umar رَضِيَ اللهُ عَنْهُ asked him, “What prevented you from performing the Asr Salaah with jamaat in the masjid?” In reply, the man presented an excuse to Hazrat Umar رَضِيَ اللهُ عَنْهُ. However, Hazrat Umar رَضِيَ اللهُ عَنْهُ was

⁴² موطأ مالك، الرقم: ٤٢٧

⁴³ سنن أبي داود، الرقم: ٥٥٠، صحيح مسلم، الرقم: ٦٥٤

not entirely satisfied with the excuse of this person and said, “You have decreased your reward (through not performing your salaah in the masjid with jamaat).”⁴⁴

4. Disobedience of Allah ﷻ and His Rasul ﷺ

Hazrat Abdullah bin Abbaas رَضِيَ اللهُ عَنْهُمَا once said, “The person who hears the azaan for salaah, and he thereafter does not respond to the azaan by coming to the masjid, and he performs his salaah, then there is no salaah for him and he has disobeyed Allah and His Rasul ﷺ. Allah mentions in the Qur’aan, ‘The masaajid of Allah are only frequented by those who have imaan in Allah and the Last Day.’”⁴⁵

5. Abandoning Salaah in the Masjid will Cause One to be Doomed to Hell

Hazrat Abdullah bin Abbaas رَضِيَ اللهُ عَنْهُمَا was once asked, “What is the condition of the person who fasts during the day and offers nafl salaah the entire night, but neither goes to (the masjid to) perform salaah with jamaat nor attends the Jumu’ah?” Hazrat Ibnu Abbaas رَضِيَ اللهُ عَنْهُمَا replied, “He is doomed to hell.”⁴⁶

⁴⁴ موطأ مالك، الرقم: ٢٩

⁴⁵ رواه ابن مردويه وقد روي مرفوعاً من وجه آخر وله شواهد من وجوه آخر ليس هذا موضع بسطها كذا في تفسير ابن كثير ١٠٦/٤

⁴⁶ سنن الترمذي، الرقم: ٢١٨، ورواه ثقات

6. The Curse of Hazrat Rasulallah ﷺ

Hazrat Hasan Basri رَحِمَهُ اللهُ reports that Hazrat Rasulallah ﷺ cursed three people; the man who leads a community in salaah while they are displeased with him (due to a valid Shar'ee reason), a woman who spends the night in the condition that her husband is displeased with her, and a man who hears the words of the azaan "Hayya alal Falaah" yet he does not respond (by going to the masjid).⁴⁷

7. No Reward for the Salaah

It is reported that Hazrat Ali رَضِيَ اللهُ عَنْهُ mentioned, "There is no salaah for the neighbour of the masjid except in the masjid." Someone asked Hazrat Ali رَضِيَ اللهُ عَنْهُ, "Who is the neighbor of the masjid?" Hazrat Ali رَضِيَ اللهُ عَنْهُ replied, "The one who is able to hear the azaan."⁴⁸

8. The Most Difficult of Salaahs on the Munaafiqeen (Hypocrites)

Hazrat Ubayy bin Ka'b رَضِيَ اللهُ عَنْهُ reports: On one occasion, Rasulallah ﷺ led us in the Fajr Salaah in the masjid. After the salaah, Rasulallah ﷺ enquired, "Is so-and-so present?" The

⁴⁷ سنن الترمذي، الرقم: ٣٥٨، الثابت هو المرسل وأما الموصول فهي ضعيف فإنه قد تفرد بوصله محمد بن القاسم الأسدي وهو ضعيف قال الشوكاني في النبيل وأحاديث الباب يقوي بعضها بعضا كذا في تحفة الأحوذى ٢٨٩/٢

⁴⁸ السنن الكبرى للبيهقي، الرقم: ٤٩٤٣، وأسانيدها ضعيفة وليس له كما قال الحافظ في تلخيص تخریج الرافعي إسناد ثابت وإن اشتهر بين الناس وقال في اللآلئ: رواه الدارقطني وقيل لا يحفظ عن النبي صلى الله عليه وسلم وذكر عبد الحق أنه رواه بإسناد رجاله كلهم ثقات وبالجملة فهو مأثور عن علي ومن شواهد حديث السنن من سمع النداء فلم يجب فلا صلاة له إلا من عذر انتهى (كشف الخفاء ٢/٣٦٥)

Sahaabah رَضِيَ اللهُ عَنْهُمْ answered, “No.” Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then asked regarding another person, “Is so-and-so present?” The Sahaabah رَضِيَ اللهُ عَنْهُمْ again answered, “No.” Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then said, “Indeed these two salaahs (Esha and Fajr) are the most difficult of salaahs on the Munaafiqeen (Hypocrites). If they knew the great reward of these two salaahs, they would ensure that they came for them, even if they had to crawl on their knees.”⁴⁹

9. The Difference between the Sahaabah رَضِيَ اللهُ عَنْهُمْ and the Munaafiqeen

Hazrat Sa’eed bin Musayyib رَضِيَ اللهُ عَنْهُ reports that Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “The difference between us and the Munaafiqeen is the attendance of the Esha and Fajr Salaahs. The Munaafiqeen find it difficult to attend these two salaahs.”⁵⁰

⁴⁹ سنن أبي داود، الرقم: ٥٥٤، المستدرک علی الصحیحین للحاکم، الرقم: ٩٠٤، وقال: فقد ظهر بأقاويل أئمة الحديث صحة الحديث، وقال

الذهبي: والحديث صحيح

⁵⁰ موطأ مالك، الرقم: ٤٣٠

CHAPTER THREE

THE IMPORTANCE THE SAHAABAH رَضِيَ اللَّهُ عَنْهُمْ ATTACHED TO PERFORMING SALAAH WITH JAMAAT IN THE MUSJID

Hazrat Abdullah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ

In the narration of Sunan Abi Dawood, Hazrat Abdullah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ, reports, “During the lifetime of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, none (of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ) would omit the jamaat salaah in the masjid except an open Munaafiq (an open hypocrite), to such an extent that even a sick person would not remain absent from the congregational salaah in the masjid. Rather, he would be taken to the masjid while being supported on the shoulders of two men.”⁵¹

⁵¹ صحيح مسلم، الرقم: ٣٥٤، سنن أبي داود، الرقم: ٥٥٠، واللفظ له

Hazrat Umar رَضِيَ اللهُ عَنْهُ

Hazrat Abu Bakr bin Sulaimaan bin Abi Hathmah رَضِيَ اللهُ عَنْهُ reports that on one occasion, Hazrat Umar رَضِيَ اللهُ عَنْهُ noticed that Hazrat Sulaimaan bin Abi Hathmah رَضِيَ اللهُ عَنْهُ was not in the masjid for the Fajr Salaah. Hazrat Umar رَضِيَ اللهُ عَنْهُ thereafter proceeded to the market, and since the home of Hazrat Sulaimaan رَضِيَ اللهُ عَنْهُ was between the masjid and the market, Hazrat Umar رَضِيَ اللهُ عَنْهُ stopped at his home and asked his mother, Hazrat Shifaa رَضِيَ اللهُ عَنْهَا, “Why did I not see Sulaimaan for the Fajr Salaah today?” She replied, “He spent the entire night performing nafl salaah. Hence, he fell asleep at the time of Fajr and was unable to awaken.” Hearing this, Hazrat Umar رَضِيَ اللهُ عَنْهُ remarked, “Performing Fajr Salaah with jamaat (in the masjid) is more beloved to me than performing nafl salaah the entire night.”⁵²

On one occasion, Hazrat Umar رَضِيَ اللهُ عَنْهُ noticed that a certain person was not in the masjid for the Fajr Salaah. Hence, Hazrat Umar رَضِيَ اللهُ عَنْهُ summoned him. When he arrived, Hazrat Umar رَضِيَ اللهُ عَنْهُ asked him, “Where were you at the time of Fajr?” He replied, “I was sick, and if your messenger did not summon me, I would not have come out of my house.” Hearing this, Hazrat Umar رَضِيَ اللهُ عَنْهُ remarked, “If you could come out of your house to

⁵² موطأ مالك، الرقم: ٤٣٢

see any person (referring to himself), then you should have come out for salaah.”⁵³

In some narrations, it is mentioned that once, Hazrat Umar رَضِيَ اللَّهُ عَنْهُ did not find a person present for the Fajr Salaah. He thus went to the person’s house and called out to him. When the person heard the voice of Hazrat Umar رَضِيَ اللَّهُ عَنْهُ, he immediately came out. Hazrat Umar رَضِيَ اللَّهُ عَنْهُ asked him, “What prevented you from coming to the masjid for salaah?” The man replied, “I am sick, O Ameer-ul-Mu’mineen, and had it not been you calling me, I would not have come out!” Hearing this, Hazrat Umar رَضِيَ اللَّهُ عَنْهُ said, “You left answering the call of the one whose call is more necessary to answer – the call of the mu’azzin inviting people to salaah.”⁵⁴

Hazrat Abu Hurairah رَضِيَ اللَّهُ عَنْهُ

It is reported that Hazrat Abu Hurairah رَضِيَ اللَّهُ عَنْهُ mentioned, “It is better that a man’s ears be filled with molten lead than for him to hear the mu’azzin and thereafter fail to respond to him (by going to the masjid for salaah).”⁵⁵

⁵³ المصنف لابن أبي شيبة، الرقم: ٣٤٨١، ورواه رجال البخاري إلا وكيعا وهو من رجال مسلم

⁵⁴ الصلاة للإمام أحمد ص ١٢٤

⁵⁵ المصنف لابن أبي شيبة، الرقم: ٣٤٨٤، ورواه ثقات، وقد وقع تحريف في اسم أحد رواة هذا الحديث في نسخ المصنف، وهو عبد الرحمن بن خضير فخرٌف إلى عبد الرحمن بن حصين كما نبه عليه الذهبي في تاريخ الإسلام ١١٨/٤، انظر أيضا تلخيص المشابه في الرسم للخطيب البغدادي ٤٢٦/١ ولسان الميزان ٩٩/٥ والضعفاء للعقيلي ٣٢٨/٢ والجرح والتعديل لابن أبي حاتم ٢٣٠/٥

Hazrat Abdullah bin Ummi Maktoom رَضِيَ اللَّهُ عَنْهُ

Hazrat Abu Hurairah رَضِيَ اللَّهُ عَنْهُ reports that on one occasion, a blind Sahaabi came to Hazrat Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said, “O Rasul of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! I do not have anyone to bring me to the masjid for salaah!” He then asked Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for concession to perform salaah in his home. Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ granted him concession, but as he turned to leave, Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ called him back and asked him, “Can you hear the azaan?” When the blind Sahaabi replied in the affirmative, Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “In that case, you must respond to the azaan and come to the masjid.”⁵⁶

In other narrations, it is mentioned that this blind Sahaabi was Hazrat Abdullah bin Ummi Maktoom رَضِيَ اللَّهُ عَنْهُ.⁵⁷

Hazrat Mu'aaz bin Jabal رَضِيَ اللَّهُ عَنْهُ

When the plague of Amwaas struck Syria and many people passed away, the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ continued to take care of their sick as well as attend the jamaat salaah in the masjid.

Hazrat Haarith bin Umairah رَضِيَ اللَّهُ عَنْهُ reports that when Hazrat Mu'aaz رَضِيَ اللَّهُ عَنْهُ returned from the masjid, he found that his son, Hazrat Abdur Rahmaan رَضِيَ اللَّهُ عَنْهُ, had contracted the illness. He asked him, “O Abdur Rahmaan! How are you feeling?” His son

⁵⁶ صحيح مسلم، الرقم: ٦٥٣

⁵⁷ سنن أبي داود، الرقم: ٥٥٢، والحديث بمجموع هذين الطريقين وشواهد حسن إن شاء الله كذا في المطالب العالیه ٦٧٨/٣

replied by reciting the verse of the Quraan Majeed, “The truth has come from your Lord, so do not be from those who doubt.” Hazrat Mu’aaz رَضِيَ اللَّهُ عَنْهُ immediately responded, “Insha-Allah, we will be from those who are patient.”⁵⁸

Sahaabah رَضِيَ اللَّهُ عَنْهُمْ Performing Salaah in the Musjid at the Time of an Epidemic

Hazrat Abdullah bin Amr bin Aas رَضِيَ اللَّهُ عَنْهُمَا reports, “When we came to Madinah Munawwarah (after performing hijrah from Makkah Mukarramah), a severe epidemic afflicted us wherein people began to experience high fevers. During this period, Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ once came out of his home into the masjid and saw the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ performing their nafl salaah while seated on the ground (due to weakness). Observing this, Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The salaah of the one seated is half (in reward) compared to the salaah of the one standing.”⁵⁹

In the narration of Musnad Ahmad, it is mentioned that as soon as Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ mentioned this, the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ took it upon themselves to stand and perform the nafl salaah (even though they were feeling weak).⁶⁰

⁵⁸ مسند البزار، الرقم: ٢٦٧١، وقال الهيثمي في مجمع الزوائد، الرقم: ٣١٤/٢: رواه البزار وروى أحمد بعضه وفي إسناده البزار شهر بن حوشب وفيه كلام وقد وثقه غير واحد وروى الطبراني في الكبير طرفاً منه

⁵⁹ موطأ مالك، الرقم: ٤٥١

⁶⁰ مسند أحمد، الرقم: ١٢٣٩٥، ورجاله ثقات كما في فتح الباري ٥٨٥/٢

THE IMPORTANCE THE SALAF ATTACHED TO PERFORMING SALAAH WITH JAMAAT IN THE MUSJID

The Salaf Consoling One Another

Imaam Ghazaali رَحْمَةُ اللَّهِ عَلَيْهِ has mentioned that the Salaf (pious predecessors) would console themselves for three days if they missed the takbeer-e-ula (the first takbeer which commences the salaah), and they would console themselves for seven days if they missed the salaah with jamaat.⁶¹

Hazrat Sa'eed bin Musayyib رَحْمَةُ اللَّهِ عَلَيْهِ

Abdul Malik bin Marwaan, during his lifetime, had forced people to pledge allegiance to both his sons. His intention was that after his demise, one of the two would succeed him. Hazrat Sa'eed bin Musayyib رَحْمَةُ اللَّهِ عَلَيْهِ did not wish to pledge allegiance to the two sons of Abdul Malik, as he felt that one cannot pledge allegiance to two people at one time.

At that time, Hazrat Sa'eed bin Musayyib رَحْمَةُ اللَّهِ عَلَيْهِ was being threatened with his life if he did not comply. Hence, his well-wishers came to him and advised him to go into hiding and refrain from going to the masjid for salaah.

⁶¹ إحياء علوم الدين ٢١٢/١

Hazrat Abdul Hakeem bin Abdillah bin Abi Farwah رَحْمَةُ اللَّهِ narrates the following incident from a person who was present during that time:

Taariq (the person who was appointed from the side of the king) had said, “If Sa’eed bin Musayyib does not pledge allegiance, I will definitely execute him.” We thus went to Sa’eed bin Musayyib رَحْمَةُ اللَّهِ and spoke to him (trying to convince him to pledge allegiance to save his life). However, he said, “I will not pledge allegiance to two people.”

Someone then suggested to him that he go into hiding. To this, he answered, “Is it possible for me to hide in a place where the taqdeer of Allah will not reach me? (i.e. if it is written for me to die, then death will come to me at its appointed time.)”

We then pleaded with him saying “Remain in your home.” When he heard this, he responded, “When I can hear the mu’azzin calling out, ‘Hayya alal falaah’ (come to success) then how can I remain in my house and not respond by going to the musjid?”⁶²

Hazrat Haatim Asamm رَحْمَةُ اللَّهِ

Hazrat Haatim Asamm رَحْمَةُ اللَّهِ mentioned, “I once missed salaah with jamaat after which Abu Ishaaq Al-Bukhaari رَحْمَةُ اللَّهِ came alone to console me. If one of my children had passed away,

⁶² ما رواه نعيم بن حماد في نسخته زائدا على ما رواه المروزي عن ابن المبارك في كتاب الزهد، الرقم: ٢

more than ten thousand people would have consoled me, as a loss in Deen is considered trivial and insignificant by people compared to a loss in the dunya.”⁶³

Hazrat Maimoon bin Mahraan رَحْمَةُ اللَّهِ

Hazrat Maimoon bin Mahraan رَحْمَةُ اللَّهِ once arrived at the masjid, only to be informed that the people had already departed (as the salaah was over). Hearing this, he recited, “Innaa lillaahi wa innaa ilaihi raaji’oon,” and then said, “The reward of performing this salaah with jamaat is more beloved to me than being appointed as governor of Iraq.”⁶⁴

Hazrat Ubaidullah bin Umar Qawaareeri رَحْمَةُ اللَّهِ

Hazrat Ubaidullah bin Umar Qawaareeri رَحْمَةُ اللَّهِ was a great Muhaddith and was the ustaaz of none other than Imaam Bukhaari رَحْمَةُ اللَّهِ and Imaam Muslim رَحْمَةُ اللَّهِ. Allaamah Zahabi رَحْمَةُ اللَّهِ narrates the following incident from Hazrat Ubaidullah bin Umar رَحْمَةُ اللَّهِ who says:

I would never miss the Esha Salaah with jamaat. However, on one occasion, I received a guest, and due to remaining occupied with him, I missed the Esha Salaah with jamaat in the masjid. As soon as I realized that I had missed the salaah with jamaat, I set out

⁶³ إحياء علوم الدين ٢١١/١

⁶⁴ إحياء علوم الدين ٢١٢/١

and searched in all the musjids of Basrah, trying to get the Esha Salaah with jamaat. However, I found that all the people had completed the Esha Salaah and the musjids had already been closed.

I thus returned home and thought to myself, “The Hadith mentions that the salaah performed with jamaat is twenty-seven times superior and more rewarding than the salaah performed individually.” With this in mind, I performed the Esha Salaah twenty-seven times.

That night, when I went to sleep, I had a dream in which I saw that I was mounted on horseback among other people who were also riding horses, and we were all racing with one another. However, as much as I spurred my horse on, I could not catch up with the others. One of them then turned to me and said, “Do not blame your horse, as you will not be able to catch up to us.” When I asked this person the reason, he replied, “We performed salaah with jamaat, whereas you performed salaah alone.”

On awakening and realizing the great loss that I had incurred, I was filled with grief and sorrow.⁶⁵

⁶⁵ الكبائر للذهبي ص ٣١-٣٢، سير أعلام النبلاء ٤٤٤/١١

Hazrat Muhammad bin Samaa'ah رَحْمَةُ اللَّهِ

Hazrat Muhammad bin Samaa'ah رَحْمَةُ اللَّهِ was a famous Faqeeh and saint. He passed away at the age of one hundred and three. He used to perform two hundred rakaats of nafl salaah daily.

He writes the following, “For forty years, I never missed the first takbeer of salaah with jamaat, except once when my mother had passed away.” He also mentions:

On one occasion, I missed the salaah with jamaat. As I knew that salaah with jamaat is twenty-five times superior to salaah performed individually, I repeated this salaah twenty-five times to compensate for the loss.

When I went to sleep, I had a dream in which I heard someone saying to me, “Muhammad! You have repeated your salaah twenty-five times (in the hope of compensating for the loss), but what about the aameen of the angels?”⁶⁶

Hazrat Shaikhul Hadith, Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ, after mentioning this incident in Fazaai'l-e-Aa'maal, said:

It is reported in many Ahaadith that when the imaam says “aameen” after Surah Faatihah, the angels also say aameen, and all the past sins of a person whose aameen coincides with that of the angels are forgiven. Acquiring this virtue is only possible

⁶⁶ مسير أعلام النبلاء ٤٩/٩

through performing salaah with jamaat. Hence, when quoting this incident, Moulana Abdul Hayy رَحْمَةُ اللَّهِ wrote:

“Even if a person continues to repeat his salaah (individually) a thousand times, he cannot get the collective blessing of performing salaah with jamaat.” This is obvious, as one not only loses the aameen with the angels, but also the blessings of the congregation, the duas of the angels after the salaah, and many other spiritual benefits.⁶⁷

Hazrat Umar bin Abdul Azeez رَحْمَةُ اللَّهِ

Abdul Azeez bin Marwaan had sent his young son, Hazrat Umar bin Abdul Azeez رَحْمَةُ اللَّهِ, to the blessed city of Madinah Munawwarah to acquire the knowledge of Deen and learn etiquette from the great personalities residing there. One of these personalities was Hazrat Saalih bin Kaysaan رَحْمَةُ اللَّهِ, to whom Abdul Azeez wrote a letter, requesting him to pay special attention to the upbringing and development of his son, Hazrat Umar رَحْمَةُ اللَّهِ.

Hazrat Saalih bin Kaysaan رَحْمَةُ اللَّهِ, as the person responsible for seeing to Hazrat Umar bin Abdul Azeez رَحْمَةُ اللَّهِ, would emphasize and insist that he perform all his salaah with the jamaat in the musjid. Hazrat Umar bin Abdul Azeez رَحْمَةُ اللَّهِ was once delayed

⁶⁷ فضائل أعمال ص ۵۳-۵۴

and missed the salaah in the masjid. When Hazrat Saalih bin Kaysaan رَحْمَةُ اللَّهِ asked him as to why he had missed the salaah, he replied, “My slave girl was neatening my hair.” Hazrat Saalih bin Kaysaan رَحْمَةُ اللَّهِ was deeply disappointed and remarked, “The importance that you show to neatening your hair has caused you to prefer it to even your salaah!”

Hazrat Saalih bin Kaysaan رَحْمَةُ اللَّهِ thereafter wrote to Abdul Azeez, who was the governor of Egypt at the time, informing him of what had transpired. Abdul Azeez, on reading the letter, was so affected that he immediately dispatched a messenger to Madinah Munawwarah. The messenger had strict instructions – shave the head of Hazrat Umar bin Abdul Azeez رَحْمَةُ اللَّهِ before even speaking to him.⁶⁸

Qaadhi Shamsuddeen Muhammad Al-Fanaari رَحْمَةُ اللَّهِ

Hazrat Shamsuddeen Muhammad bin Hamzah bin Muhammad Al-Fanaari رَحْمَةُ اللَّهِ was a great Mufti and Qaadhi during the reign of the Abbasid ruler, Baayazeed Khan. He was born in 751 A.H. and was the grand teacher of the great scholar, Allaamah Jalaaluddeen Suyooti رَحْمَةُ اللَّهِ.

On one occasion, the ruler, Baayazeed Khan, entered the court of Qaadhi Shamsuddeen رَحْمَةُ اللَّهِ in order to testify in a certain case.

⁶⁸ مسير أعلام النبلاء ١٦/٥

However, when he went forward to testify, Qaadhi Shamsuddeen رَحْمَةُ اللَّهِ rejected his testimony.

Baayazeed Khan later asked the Qaadhi, “Why did you reject my testimony?” In reply, Qaadhi Shamsuddeen رَحْمَةُ اللَّهِ said, “You are not a credible witness because you do not perform salaah with jamaat in the masjid.” On hearing this, Baayazeed Khan acknowledged his error and in order to rectify it, he constructed a masjid opposite his palace. He would thereafter perform every salaah with jamaat in that masjid.⁶⁹

⁶⁹ الشقائق النعمانية ص ١٩

THE IMPORTANCE OUR PIOUS PREDECESSORS ATTACHED TO PERFORMING SALAAH WITH JAMAAT IN THE MUSJID

Moulana Qaasim Nanotwi رَحْمَةُ اللَّهِ and Shah Wasiyullah رَحْمَةُ اللَّهِ

Qaari Ameer Hasan Saheb رَحْمَةُ اللَّهِ once mentioned:

It was the habit of Hazrat Moulana Qaasim Nanotwi رَحْمَةُ اللَّهِ that he would commence preparing for salaah one hour in advance. Similarly, when Shah Wasiyullah رَحْمَةُ اللَّهِ used to travel to any place, he would not enquire regarding the time of the jamaat in the masjid, rather he would enquire about the time of azaan (so that he could prepare for salaah well in advance and arrive in the masjid at the time of the azaan or before the azaan).⁷⁰

Hazrat Moulana Yusuf Binnori رَحْمَةُ اللَّهِ

Hazrat Moulana Yusuf Ludhyaanwi رَحْمَةُ اللَّهِ writes:

On one occasion, some people had requested Hazrat Moulana Yusuf Binnori رَحْمَةُ اللَّهِ to come to the opening of their shop after the Jumu'ah Salaah. In response, Hazrat رَحْمَةُ اللَّهِ said to them, "On Fridays, I perform Asr Salaah in my masjid. Ensure that I do not miss my salaah with jamaat in the masjid." They assured Hazrat

⁷⁰كلمات صدق و عدل ص ٦٦

رَحْمَةُ اللَّهِ that they would make the arrangements for him to make it to the masjid for the jamaat.

Generally, people are eager to take the Buzurgaan-e-Deen to their places (homes, businesses, etc.), as they are concerned of their own worldly interests (of acquiring barakah in their homes and businesses). However, they are inconsiderate regarding the interest of others. Hence, when Hazrat رَحْمَةُ اللَّهِ reached the masjid, the jamaat salaah was already over.

Seeing this, Hazrat رَحْمَةُ اللَّهِ began to cry bitterly. I saw Hazrat رَحْمَةُ اللَّهِ crying profusely on that day, and he lamented saying, “We do not possess the reality of salaah. All we have is the imitation of salaah. The correct manner of fulfilling the right of salaah is unknown to us. We merely imitate Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. If even this imitation does not remain then what else do we have?”⁷¹

Note: In other words, Hazrat رَحْمَةُ اللَّهِ was explaining, out of humility, that the only thing that he was holding onto was the salaah of Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and by them causing him to miss the jamaat, he had lost even that.

Hazrat Moulana Yaseen Saheb رَحْمَةُ اللَّهِ

Hazrat Moulana Yaseen Saheb رَحْمَةُ اللَّهِ, the father of Mufti Muhammad Shafee' Saheb رَحْمَةُ اللَّهِ, used to greatly emphasise the

⁷¹ تحفة المدارس ٤٩٦/١

importance of salaah with jamaat. In this regard, Hazrat Mufti Muhammad Rafee' Uthmaani (daamat baraakatuh) writes:

Salaah with jamaat was among the outstanding features in his life together with his awraad, ma'moolaat (devotional practices) and takbeer-e-ula. Towards the end of his life, when he was constantly afflicted with various ailments and illnesses, he would find it difficult to even move about. Despite this, he would be the first person to reach the musjid for jamaat salaah.

During his final illness, despite being afflicted with severe bouts of diarrhoea and a high fever, he would walk to the musjid with the support of his walking stick. Eventually, when this became unmanageable, he was forced to perform his salaah at home for approximately five to six days.

During that period, he once mentioned to his son, Mufti Muhammad Shafee' رَحِمَهُ اللهُ، “Shafee”! It seems that I will pass away on account of this diarrhoea. However, I am not grieved by this, for the Hadith has counted this as a form of shahaadat (martyrdom).”

It was the time of Maghrib on a Thursday night when his condition had seriously deteriorated and it seemed that he was approaching the throes of death. At that time, my respected grandmother addressed my father saying, “Do not go to the musjid to perform your Maghrib Salaah. Read your salaah at home (in case he needs you).” However, my grandfather was

such an ardent lover of jamaat salaah in the musjid that even in this pitiful state, he said to my father, “No! Go to the musjid to perform salaah!” Accordingly, my beloved father fulfilled his instruction.

The next morning, at the time of subah saadiq, he awakened my father saying, ‘Hurry up! I have to clean myself! My namaaz should not be made qadhaa!’”

After cleaning him and changing his clothing, he said, “Lift me up so that I can make wudhu.” As my respected father lifted him, he noticed that his limbs were motionless and his eyes were raised to the sky. His condition had suddenly changed.

After being made to lie down, he felt at ease, and in this state, he began to engage in zikr, taubah, istighfaar, etc. Then, he suddenly said to my grandmother, “Rasul maqbool صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ...”

This was all that could be heard clearly. He said a few other words which seemed to be ‘tashreef laaye (has arrived i.e. he said “Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has arrived”).’ The pangs of death had now commenced and he began reciting the kalimah until his voice subsided but his tongue was still in motion.

Eventually, there was total silence, and the reality of his constant dua materialised. His constant dua was:

جب دم واپس ہوں تو اللہ کے لیے ہوں لایلا اللہ

“O Allah! When the time approaches for my soul to return

Allow my lips to be engaged in reciting Laa ilaaha illallah”⁷²

Hazrat Mufti Muhammad Shafee' Saheb رَحْمَةُ اللَّهِ writes explaining the daily routine of his father, Hazrat Moulana Muhammad Yaseen Saheb رَحْمَةُ اللَّهِ:

After lunch, he would never take his qailoolah (siesta) at home. Rather, he would rest in a room adjacent to the masjid so that nothing could become an obstacle in his performing the Zuhr Salaah with jamaat in the masjid. This was his routine for his entire life.

Towards the latter part of his life when he had become exceptionally weak, it became extremely difficult for him to leave the home in the severe heat and hot wind. Thereafter, on the insistence of some people who were very close to him, he would rest at home. Despite this, he still deemed it necessary to go to the masjid for Zuhr Salaah.

Punctuality on jamaat salaah in the masjid was a distinct quality in all the mureeds of Hazrat Moulana Rashid Ahmad Gangohi رَحْمَةُ اللَّهِ. Hence, following the teaching of his Shaikh, my father also placed a lot of emphasis on this.

⁷² حیاتِ مفتی اعظم ص ۲۲

Even when it was raining heavily, he would not allow his jamaat salaah in the masjid to be missed. At the time of Esha and Fajr, when the path to the masjid would be dark and muddy because of the rain, he would proceed to the masjid holding an umbrella in one hand and a lantern in the other.

Once, there was a heavy downpour at the time of Fajr. At that time, I had completed my formal studies and had begun teaching in Darul Uloom Deoband. I did not have the courage to go to the masjid due to the torrential rain. Thus, thinking this to be a valid Shar'ee excuse, I performed my salaah at home. However, even in this condition, my father went to the masjid.

Upon reaching the masjid, he found that there was no one else present besides the mu'azzin. Hence, they both performed salaah with jamaat.

When he returned home, he reprimanded me saying, "Masha-Allah! You have become an Aalim! You are able to quote the Ahaadith of rukhsat (concession), but tell me, if the Ulama continue looking for concessions, who will then practise upon azeemat (leaving the concession and fulfilling the original injunction)? These masaajid will remain deserted."⁷³

Hazrat Moulana As'adullah Saheb رَحْمَةُ اللَّهِ

Hazrat Qaari Siddeeq Ahmad Baandwi رَحْمَةُ اللَّهِ once mentioned the following regarding his Shaikh, Hazrat Moulana As'adullah Saheb رَحْمَةُ اللَّهِ:

Hazrat Naazim Saheb (Moulana As'adullah) رَحْمَةُ اللَّهِ seldom travelled, fearing that he would miss his salaah with jamaat in the masjid and his takbeer-e-ula.

On one occasion, he had to go to Deoband to visit Hazrat Qaari Muhammad Tayyib Saheb رَحْمَةُ اللَّهِ. Prior to the journey, he drew up an itinerary for the journey and found out the times for the various trains. He then avoided travelling on those trains where there was a possibility of missing his salaah with jamaat in the masjid. It was his habit to only travel on those trains where he would not miss his salaah with jamaat in the masjid.

In this manner, we travelled to Deoband, and after meeting with Hazrat Qaari Muhammad Tayyib Saheb رَحْمَةُ اللَّهِ, we quickly returned.

On our return as well, he was very careful and ensured that no salaah was missed with takbeer-e-ula.”⁷⁴

Hazrat Qaari Siddeeq Ahmad Baandwi رَحْمَةُ اللَّهِ mentioned another incident that had transpired during the days he spent serving his Shaikh, Hazrat Moulana As'adullah Saheb رَحْمَةُ اللَّهِ. He says:

⁷⁴ حیاتِ صدیق (انجلیزی) ص ۱۰۵

I used to help Hazrat Naazim Saheb رَحْمَةُ اللَّهِ to make wudhu. Hazrat رَحْمَةُ اللَّهِ was very particular about performing every salaah with jamaat in the masjid.

Throughout my student days, I never saw Hazrat رَحْمَةُ اللَّهِ missing out even one salaah with takbeer-e-ula. He always went to the masjid immediately after the azaan was given. After Maghrib Salaah, he would remain standing in Awwaabeen Salaah for long periods, and I would remain seated behind him. Sometimes, he would ask for water to drink between rakaats, but he would only have one sip. I felt that he was merely asking for water to see whether I was there or not.

Once, a meeting was held with the shurah (council) members of the Madrasah. Hazrat رَحْمَةُ اللَّهِ was also a member of the shurah. During the meeting, the azaan was called out and the time for jamaat commenced. However, for some reason, Hazrat رَحْمَةُ اللَّهِ could not leave the meeting immediately.

The meeting terminated exactly at the time of the salaah, and Hazrat's رَحْمَةُ اللَّهِ office was some distance away from the masjid. Hence, I became very perplexed and did not know what to do. I filled the water jug and waited for Hazrat رَحْمَةُ اللَّهِ.

The jamaat had already commenced when I saw Hazrat رَحْمَةُ اللَّهِ walking hastily towards me. I immediately began pouring water for him to make wudhu. The salaah was almost over when Hazrat

رَحْمَةُ اللَّهِ asked me, “Is there any masjid where we can perform our salaah with takbeer-e-ula?” Someone mentioned that we may perhaps get the takbeer-e-ula at a masjid near the Madrasah.

We immediately set off for that masjid, but found that unfortunately, the salaah there was completed as well. Hazrat رَحْمَةُ اللَّهِ was extremely grieved, but another person told him that there was perhaps hope of getting the jamaat in another masjid.

We immediately rushed off to that masjid, but unfortunately, the salaah was over in this masjid as well. Hazrat رَحْمَةُ اللَّهِ was now even more grieved. Eventually, someone told him that in a certain orchard, there is a masjid where salaah is performed very late. Very few people gather there for salaah.

When Hazrat رَحْمَةُ اللَّهِ heard this, it was as though new life had come into him. That orchard was approximately 200 meters away. On that day, we witnessed how fast Hazrat رَحْمَةُ اللَّهِ could walk. He walked so swiftly that I had to literally run behind him to keep up.

As we approached the orchard, we saw some people standing. From a distance, Hazrat رَحْمَةُ اللَّهِ indicated to them to wait. When Hazrat رَحْمَةُ اللَّهِ reached the masjid, the people told him that they were waiting for a servant of Allah تَبَارَكَ وَتَعَالَى to arrive and lead the

salaah. Hazrat رَحْمَةُ اللَّهِ performed his salaah with jamaat, with the takbeer-e-ula, and then returned to the Madrasah.⁷⁵

Hazrat Moulana Khaleel Ahmad Sahaaranpuri Saheb رَحْمَةُ اللَّهِ

Explaining the importance that Hazrat Moulana Khaleel Ahmad Sahaaranpuri رَحْمَةُ اللَّهِ showed to the performance of salaah with jamaat, especially in the Haram Shareef, Mufti Aashiq Ilaahi Meerati رَحْمَةُ اللَّهِ writes the following:

At all times, salaah with jamaat in the masjid would be the source of pleasure and joy for Hazrat Moulana Khaleel Ahmad Saheb رَحْمَةُ اللَّهِ. Hence, one can well imagine the extent of his joy when it came to salaah in the Haram Shareef.

It would be impossible for any one of Hazrat's رَحْمَةُ اللَّهِ associates to declare that he had witnessed Hazrat رَحْمَةُ اللَّهِ either missing the takbeer-e-ula, missing the first saff or not standing on the right of the imaam. Despite the heat being so intense that by merely placing one's foot on the ground, blisters would begin to appear, Hazrat رَحْمَةُ اللَّهِ would hurriedly walk to the Haram Shareef so that he may perform his salaah in the first saff near the imaam.

I clearly remember that on one occasion, we experienced torrential rain after the Maghrib Salaah. On seeing the heavy

⁷⁵ حیاتِ صدیق (انجلیزی) ص ۱۰۲

downpour, some of our companions began saying that the concession in the Hadith “ألا صلوا في رحالكم” (Perform your salaah at home i.e. due to the severe rain) could now be practised. However, no sooner did the sound of the azaan fall on Hazrat’s رَحْمَةُ اللَّهِ ears, he immediately turned to me and said, “Come, let us go for namaaz.”

Despite my spirits being low at that time, I mustered the courage to accompany Hazrat رَحْمَةُ اللَّهِ to the Haram Shareef. I took a lantern with me while Hazrat رَحْمَةُ اللَّهِ took a container of water. This confused me, as Hazrat رَحْمَةُ اللَّهِ had already performed wudhu. Hazrat رَحْمَةُ اللَّهِ then explained, “It is possible that our feet will become soiled with mud while walking to the Haram Shareef. Hence, we shall use this water to wash our feet at the entrance of the Haram Shareef so that we do not soil the Haram Shareef.”

Prior to this, I had not witnessed or even seen the state of Makkah Mukarramah with rain and mud. As we stepped onto the road, it seemed as if the ground was gripping our feet (due to the mud). With each step, I wished that Hazrat رَحْمَةُ اللَّهِ would turn back and practise on the concession.

I fully understood that this was difficult for Hazrat رَحْمَةُ اللَّهِ, yet he was still walking ahead of me. Each one of us had an umbrella in one hand while I held the lantern in the other hand and Hazrat رَحْمَةُ اللَّهِ had the container of water in his other hand. We walked to the end of the bazaar until we reached the road. Thereafter, we

only needed to cross the road in order to reach the Haram Shareef.

As we arrived at the road, we found that it was covered by a stream of water that was 25 – 30 feet wide and was flowing very strongly. I became afraid of crossing the stream and was convinced that Hazrat رَحْمَةُ اللهِ would now decide to turn back.

Contrary to my expectation, Hazrat رَحْمَةُ اللهِ said, “Fold the umbrellas and pull up your trousers (to your knees). Take off your shoes, place them under your arms and we shall hold each other’s hands and step into the water. I have heard that these streams carry a lot of stones and there is a fear of falling.”

That wonderful spectacle is still before my eyes – walking barefoot with our trousers folded to our knees, holding each other’s hands like a pair of scissors and with the umbrellas hanging on our arms. Hazrat رَحْمَةُ اللهِ then recited, “Bismillaahi majrehaa” and placed his foot into the fast flowing stream.

Since the water was flowing downstream and the path was steep, it carried along all sizes of stones and pebbles. They were flowing with such force that it was as if one was being struck with bullets. As we walked further, the water began to reach my knees and I was on the verge of falling. However, Hazrat رَحْمَةُ اللهِ quickly held my arms firmly and saved me from falling.

With firm reliance on Allah تَبَارَكَ وَتَعَالَى, we finally reached Baabus-Safaa. As we climbed the steps, Hazrat رَحْمَةُ اللَّهِ rinsed his feet, placed his shoes in the rack and then entered the Haram Shareef reciting the masnoon dua.”⁷⁶

Hazrat Moulana Zafar Ahmad Uthmaani رَحْمَةُ اللَّهِ relates the following incident:

I remained for six years in the khidmat (service) of Hazrat Moulana Khaleel Ahmad Sahaaranpuri رَحْمَةُ اللَّهِ. During this period, I never witnessed Hazrat رَحْمَةُ اللَّهِ missing his takbeer-e-ula. However, there was one occasion when Hazrat’s رَحْمَةُ اللَّهِ mouth began to bleed continuously while making wudhu for Fajr Salaah.

Hazrat رَحْمَةُ اللَّهِ then sent a message to the masjid with one of his attendants instructing that the jamaat should not be delayed for his sake. This was the only time that I had witnessed Hazrat رَحْمَةُ اللَّهِ missing the takbeer-e-ula, though he completed the wudhu and managed to get the first rakaat.”⁷⁷

Hazrat Moulana Rashid Ahmad Gangohi رَحْمَةُ اللَّهِ

Hazrat Moulana Rashid Ahmad Gangohi رَحْمَةُ اللَّهِ had once attended the dastaarbandi jalsah (graduation) in Deoband. On account of the large crowd and the multitudes of people greeting him, there was a slight delay in him coming to the masjid.

⁷⁶ تذكرة الخليل ص ۳۷۰-۳۷۱

⁷⁷ تذكرة الخليل ص ۳۴۵

When he had reached the masjid, the qiraat of the salaah had already commenced. After the salaah was over, it was noticed that Hazrat رَحْمَةُ اللهِ عَلَيْهِ was overcome by extreme grief and remorse. With intense anguish, he said, “How sad it is that today, after twenty-two years, I have missed my takbeer-e-ula!”⁷⁸

CHAPTER FOUR

THE FATAAWA OF THE AKAABIR REGARDING PERFORMING SALAAH WITH JAMAAT IN THE MUSJID

Fatwa of Mufti Abdur Raheem Laajpuri رَحْمَةُ اللَّهِ

Question:

If a person misses the salaah in the masjid with jamaat, should he perform salaah with his wife at home with jamaat, or should he perform his salaah alone?

Answer:

If the salaah in the masjid is already over, or due to a valid Shar'ee excuse, a person is unable to go to the masjid for salaah, it is better for him to perform his salaah in jamaat at home with the womenfolk e.g. his wife, mother, sister, etc.

If he is making jamaat with only one woman, she will stand behind him, not at his side as a man would, for then the salaah will be invalid.

It is important to note that it is regarded a sin for one to habitually perform salaah at home without a valid Shar'ee excuse. One who continuously does this is not only falling into a serious sin, but in the wording of the Hadith, he is worthy of being termed a Munaafiq (Hypocrite).

Hazrat Abdullah bin Mas'ood رَضِيَ اللهُ عَنْهُ said:

لقد رأيتنا وما يتخلف عن الصلاة إلا منافق قد علم نفاقه أو مريض إن كان المريض ليمشي
بين رجلين حتى يأتي الصلاة⁷⁹

During the lifetime of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, none would omit the jamaat salaah in the masjid except an open Munaafiq (an open Hypocrite), to such an extent that even a sick person would not remain absent from the congregational salaah in the masjid. Rather, he would be taken to the masjid while being supported on the shoulders of two men.”

Hazrat Abdullah bin Mas'ood رَضِيَ اللهُ عَنْهُ then further said:

ولو أنكم صليتم في بيوتكم كما يصلي هذا المتخلف في بيته لتركتم سنة نبيكم ولو تركتم سنة
نبيكم لضللتم⁸⁰

If you perform the fardh salaah in your homes, as so-and-so is doing, you will be discarding the emphasized sunnah of your Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and as soon as you will abandon his mubaarak sunnah, you will certainly go astray.⁸¹

⁷⁹ صحيح مسلم، الرقم: ٦٥٤

⁸⁰ صحيح مسلم، الرقم: ٦٥٤

⁸¹ فتاوى رحيمه ١٣٤/٤

Fatwa of Mufti Mahmoodul Hasan Gangohi رَحْمَةُ اللَّهِ

Question:

Hazrat Moulana Ashraf Ali Thaanwi رَحْمَةُ اللَّهِ has written in one of his kitaabs (I am unable to recall the name of the kitaab), and Moulana Sayyid Fakhruddin رَحْمَةُ اللَّهِ has also written in one of the parts of “إيضاح البخاري” that without a valid excuse, it is not permissible to perform the fardh salaah in any place besides the masjid.

They showed this to be the ruling of the Hanafi Mazhab and they also wrote that it is permissible to perform salaah in jamaat at home with one’s household members. However, this is only permissible in the case where one has missed the jamaat in the masjid. Is this correct?

Answer:

If there is a masjid nearby, and despite not having an excuse, a person leaves performing salaah in the masjid and instead performs salaah at home, then though his obligation will be fulfilled, he has greatly deprived himself.

The Hadith states:

لا صلاة لجار المسجد إلا في المسجد

There is no salaah for the neighbour of the masjid except in the masjid.

If one goes to the masjid and discovers that the jamaat is already finished then he should go home and make jamaat with his household. To totally abandon performing salaah in the masjid is a sin.

والجماعة سنة مؤكدة للرجال وقيل واجبة وعليه العامة (تنوير) قال شارح المنية والأحكام تدل على الوجوب من أن تاركها بلا عذر يعزر وترد شهادته (شامي)⁸²

Second Fatwa of Mufti Mahmoodul Hasan Gangohi

رَحْمَةُ اللَّهِ

Question:

In a certain house or room, there are approximately twenty students who perform their fardh salaah. There is a Jaami' Masjid nearby where the Jumu'ah Salaah is performed.

In this situation, is it permissible for them to perform Jumu'ah Salaah in the house? If Jumu'ah Salaah is permissible in the house, then will the ruling of permissibility change due to the fact that this jamaat will clash with the existing jamaat in the masjid and will lead to a rift in the community?

Answer:

Every salaah should be performed in the masjid. To abandon salaah in the masjid without a valid Shar'ee excuse and

⁸² فتاوى محموديه ٣٩٩/٩

deliberately perform salaah at home is to violate the right of the masjid – especially in the case of the Jumu’ah Salaah. For the Jumu’ah Salaah, one should make a point of going to the masjid. Do not ever perform the Jumu’ah Salaah in your home.⁸³

Fatwa of Mufti Mahmood رَحْمَةُ اللَّهِ of Multan

Question:

What is the ruling regarding the following:

1. Due to a valid excuse, Zaid is unable to go to the masjid. He therefore performs salaah at home in jamaat with his wife and daughter. He sometimes makes jamaat with only his daughter, sometimes with only his wife, and sometimes with only a young boy who is not baaligh. In these situations, will the jamaat be correct?
2. When the imaam has only one male as a muqtadi, the muqtadi will stand to the immediate right of the imaam with his heels slightly behind the heels of the imaam. When Zaid is making jamaat with just his wife or just his daughter, will they stand in the same way or is there a different way in which they have to stand? Please explain in detail.

Answer:

1. To habitually leave out performing salaah with jamaat in the masjid without a valid Shar'ee excuse is a sin, and to do so continuously is fisq (transgression). If one happened to miss the jamaat in the masjid, then he should perform that salaah at home in jamaat with the womenfolk and children, as mentioned in "الدر المختار". From the Hadith of Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ burning the houses of those who perform salaah at home, it is

proven that men should not make jamaat at home without a valid excuse. They must come to the masjid and join the jamaat.

2. It is makrooh for a man to make imaamat of women in the situation where there is no other man or woman who is his mahram e.g. his wife, mother, sister, etc. If there is another man or woman who is his mahram, it will no longer be makrooh. When the muqtadi is a woman or girl who is not yet baaligh, whether one or more in number, they will stand behind the imaam.

(ويكره تحريماً جماعة النساء) إلتخ كما تكره إمامة الرجل لمن في بيت ليس معهن رجل غيره
ولا محرم منه كأخته أو زوجته (الدر المختار - باب الإمامة) وفي الشامية (باب الإمامة
٤٢٣/١) المرأة إذا صلت مع زوجها في البيت إن كان قدمها بجذاء قدم الزوج لا تجوز
صلاهما بالجماعة وإن كان قدمها خلف قدم الزوج إلتخ جازت صلاهما إلتخ لو اقتدت به
متأخرة عنه بقدمها صحت صلاهما إلتخ⁸⁴

Fatwa of Moulana Zafar Ahmad Thaanwi رَحْمَةُ اللَّهِ

Question:

The Fuqahaa have written that to perform the five daily salaah with jamaat is sunnah mu'akkadah, close to waajib. Does this ruling apply to the masjid of the locality and the inhabitants of that locality only or is it a general ruling?

For example, if some people of the locality perform salaah with jamaat in one of the homes, will they be absolved from joining the jamaat in the masjid? Similarly, if one of the inhabitants of the locality needs to go out of the locality, so he makes jamaat in the masjid with three or four people, before the jamaat of the masjid takes place, and then he leaves the locality, will he be absolved from joining the jamaat of the masjid?

Besides the masjid of the locality, if a person is on safar, or although he does not qualify as a musaafir in Shari'ah, he has travelled out of his town to another place, will it still be necessary for him to join the jamaat in the masjid?

Another question is regarding the warning mentioned in the Hadith against leaving out jamaat – does the warning only apply to those who totally abandon performing salaah in jamaat or does it also apply to those who do not join the jamaat in the masjid? Most of the kitaabs do not show a difference or give more detail which is why some people have adopted the view

that jamaat itself, in general, is emphasized (whether in the masjid or in some other place).

Answer:

To perform the five daily salaah in the masjid of the locality is not only sunnah mu'akkadah, but is waajib in the Hanafi Mazhab. If one makes jamaat at home, he will receive the reward of jamaat, but he will also be sinful for omitting the sunnah mu'akkadah and waajib.

قال في التنوير: والجماعة سنة مؤكدة للرجال وأقلها اثنان وقيل واجبة وعليه العامة اهـ

قال في الدر عن البحر: وهو أي الوجوب الراجح عند أهل المذهب اهـ (٥٧٦/١)

This shows that jamaat is waajib. As for the proof that jamaat in the masjid is waajib, then all the Hanafi Fuqahaa are unanimous and have concurred that responding to the azaan is waajib. The difference of opinion lies only in whether it is waajib to respond verbally or by physically proceeding to the masjid.

In Noorul Idhaah and Maraaqil Falaah, Allaamah Shurumbulaali رَحِمَهُ اللهُ has been quoted as mentioning that both are waajib. However, Allaamah Qaadhi Khan رَحِمَهُ اللهُ, Allaamah Halwaani رَحِمَهُ اللهُ and other Fuqahaa are of the view that only "إجابة بالقدم" (responding by physically proceeding to the masjid) is waajib, whereas verbally responding to the azaan by repeating the words of the mu'azzin is mustahab.

قال في البحر: قال قاضيخان: إجابة المؤذن فضيلة وإن تركها لا يأثم وأما قوله عليه السلام: من لم يجب الأذان فلا صلوة له فمعناه الإجابة بالقدم لا باللسان فقط اه وقال الحلواني: الإجابة بالقدم لا باللسان حتى لو أجاب باللسان ولم يمش إلى المسجد لا يكون مجيبا ولو كان في المسجد حين سمع الأذان ليس عليه الإجابة اه (٢٥٩/١)

In this quotation, it is clear that the meaning of “إجابة بالقدم” is to respond by physically proceeding to the masjid and performing salaah with jamaat.

وفي رد المختار فيما إذا فاتته الجماعة في مسجد حيه: وذكر القدوري: يجمع بأهله ويصلي بهم يعني وينال ثواب الجماعة كذا في الفتح واعترض الشرنبلالي بأن هذا ينافي وجوب الجماعة وأجاب ح بأن الوجوب عند عدم الحرج وفي تتبعها في الأماكن القاصية حرج لا يخفى مع ما في مجاوزة مسجد حيه من مخالفة قوله صلى الله عليه وسلم لا صلاة لجار المسجد إلا في المسجد (٥٨٠/١)

From this quotation, it is evident that it is only permissible to make jamaat at home when one was unable to make it to the masjid for jamaat. If jamaat has not yet taken place in the masjid, it will not be permissible to make jamaat at home.

The author of Al-Bahrur Raa'iq has mentioned:

وسئل الحلواني عن يجمع بأهله أحيانا هل ينال ثواب الجماعة أو لا قال: لا ويكون بدعة ومكروها اه (٣٤٦/١)

Here, it is clearly mentioned that making jamaat at home is a bid'ah and makrooh. In other words, when there was a chance of him joining the jamaat in the masjid but he missed the jamaat,

then by making jamaat at home, he will receive the reward of jamaat. However, if he intentionally delayed and missed the jamaat due to laziness or some similar reason, he will be sinful for abandoning the jamaat in the masjid. If he missed the jamaat due to a valid Shar'ee excuse, he will not be sinful. Therefore, the general ruling given by the author of Qunyah:

اختلف العلماء في إقامتها في البيت والأصح أنها كإقامتها في المسجد إلا في الفضيلة وهو
ظاهر مذهب الشافعي كذا في حاشية البحر اهـ

- Is not correct as the statements of the Ulama of the mazhab explicitly contradict it. Furthermore, the views narrated in Qunyah are regarded as weak, and this view, in specific, even contradicts the Saheeh Ahaadith.

عن عبد الله ابن مسعود أنه كان يقول: من سره أن يلقي الله عز وجل غدا مسلما فليحافظ
على هؤلاء الصلوات الخمس حيث ينادى بهن فإن الله عز وجل شرع لنبية صلى الله عليه
وسلم سنن الهدى وإنهن من سنن الهدى وإني لا أحسب منكم أحدا إلا له مسجد يصلي
فيه في بيته فلو صليتم في بيوتكم وركتم مساجدكم لتركتم سنة نبيكم ولو تركتم سنة نبيكم
لضللتم

Hazrat Abdullah bin Mas'ood رَضِيَ اللهُ عَنْهُ would say, "Whoever wishes to meet Allah tomorrow (i.e. on the Day of Qiyaamah) as a Muslim, he should guard his five daily salaah through performing them at a place where the azaan is called out (i.e. the masjid). Allah has prescribed for His Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ Sunan-e-Huda (such acts of worship which are guidance for you through and through), and verily these (i.e. performing

the fardh salaah in the masjid) are from the Sunan-e-Huda (i.e. the prescribed acts of worship in Deen). I do not know of any of you who does not have an area in his home reserved for performing (nafl) salaah.

If you perform the fardh salaah in your homes and abandon your masjids, you will be discarding the emphasized sunnah of your Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and as soon as you will abandon his sunnah, you will certainly go astray.⁸⁵

In the narration of Saheeh Muslim, Hazrat Abdullah bin Mas'ood رَضِيَ اللهُ عَنْهُ is reported to have said, "Indeed, Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ taught us the Sunan-e-Huda, and from the Sunan-e-Huda is to perform salaah in the masjid where azaan is called out."

This Hadith clearly states that it is sunnah mu'akkadah to perform the fardh salaah in the masjid, and has referred to performing salaah at home as being "misguidance".

عن ابن عباس رضي الله عنهما مرفوعا من سمع النداء ولم يجب فلا صلاة له إلا من عذر
(صححه الحاكم وابن حبان)

Hazrat Abdullah bin Abbaas رَضِيَ اللهُ عَنْهُمَا reports that Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "The one who hears the azaan and does not respond (by going to the masjid and performing salaah with jamaat), then there is no salaah for him (i.e. though he will be absolved of the obligation, he will receive no reward)."

⁸⁵ أخرجه النسائي واللفظ له ومسلم وأبو داود ولفظ مسلم قال: إن رسول الله صلى الله عليه وسلم علمنا سنن الهدى وإن من سنن الهدى الصلاة في المسجد الذي يؤذن فيه اه

عن علي رضي الله عنه مرفوعا لا صلاة لجار المسجد إلا في المسجد (رواه ابن حبان وسنده حسن والتفصيل في إعلاء السنن)

Hazrat Ali رَضِيَ اللهُ عَنْهُ reports that Hazrat Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said,
“There is no salaah for the neighbour of the masjid except in the masjid.”

The person who intends traveling a distance less than the safar distance is classified a muqem. Regarding salaah in the masjid being waajib, the Fuqahaa have made an exception for the musaafir. Hence, it is waajib for this person (who is not traveling the Shari’ee distance of safar) to perform salaah in the masjid with jamaat, unless he qualifies for concession on the grounds of another Shar’ee excuse. The different reasons due to which one receives concession are mentioned with detail in the kitaabs of Fiqh.⁸⁶

⁸⁶ امداد الاحكام ٥٣٣/١

واعلم أن أسباب التخفيف في العبادات وغيرها سبعة: الأول السفر ... الثاني: المرض ... الثالث: الإكراه الرابع: النسيان الخامس: الجهل وسببها لها مباحث السادس: العسر وعموم البلوى كالصلاة مع النجاسة المغطى عنها كما دون ربع الثوب من مخففة وقدر الدرهم من المغلظة ... السبب السابع: النقص فإنه نوع من المشقة فناسب التخفيف (الأشباه والنظائر ٢٢٦/١-٢٤٣)

اللهم أرنا الحق حقا وارزقنا اتباعه
وأرنا الباطل باطلا وارزقنا اجتنابه

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The purpose of this book is to explain the importance of performing salaah in the masjid in order for one to fulfil one's deeni obligation correctly. Many incidents of the Sahaabah رَضِيَ اللهُ عَنْهُمْ, Taabi'een رَضِيَ اللهُ عَنْهُمْ, Tab-e-Taabi'een رَضِيَ اللهُ عَنْهُمْ and the Salaf have been presented which highlight the great importance that these esteemed personalities attached to performing salaah in the masjid. Apart from this, some of the severe warnings that have been sounded in the Mubaarak Ahaadith for those who omit performing salaah with jamaat in the masjid have been mentioned. At the end of the book, some of the Fataawa of our Akaabir رَضِيَ اللهُ عَنْهُمْ in regard to performing the fardh salaah at home or at other places besides the masjid have been included.