

The Explanation of the Book Zād Al-Mustaqni‘ Fī Ikhtiṣār Al-Muqni‘
Section: Al-Sharh Al-Mumti‘ Chapter: The Description Of The Prayer.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله والصلاة والسلام على رسول الله وعلى آله وصحبه أجمعين

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Lesson 02: The Obligation Of The Congregational Prayer For Men.

- A male individual that has reached the age of puberty has the obligation of ṣalāt al-jamā‘ah (prayer in congregation). This is based on the āyah,

﴿وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ﴾

“When you (O Messenger Muḥammad (صلى الله عليه وسلم) are among them, and lead them in the ṣalāh (the prayer), let one party of them stand up [in the ṣalāh (prayer)] with you.” [Sūrah Al-Nisā’ 4: 102]

- This āyah was revealed about what to do during a war. The scholars say that if Allāh (عز وجل) commanded the male believers to pray with the prophet (صلى الله عليه وسلم) during war, then praying with him outside war under normal circumstances is even more of an obligation.
- The prophet (صلى الله عليه وسلم) said

أثقل الصلاة على المنافقين صلاة العشاء وصلاة الفجر

“The heaviest prayer upon the hypocrites is ṣalāt al-‘ishā’ and ṣalāt al-fajr.”
[Al-Bukhārī]

This ḥadīth proves that the congregational prayer is obligatory (for men)

- Another proof that the ṣalāh is obligatory on the men is the hadith,

لقد هممت أن أمر بالصلاة فتقام ثم أمر رجلاً فيؤم الناس، ثم انطلق برجال معهم حزم من حطب إلى رجال لا يشهدون الصلاة - يعني: في المساجد - فأحرق عليهم بيوتهم

“I contemplated having the adhān called and commanding an individual to lead the people in prayer. I would then go out with a group of people that have bundles of firewood, and we would go to the houses of the people who do not pray in congregation and we would burn their houses.” [Bukhārī & Muslim]

- The scholars said that the fact that the prophet (صلى الله عليه وسلم) contemplated burning the houses, which is severe, shows that the people who did not pray in congregation left an obligation.

- There is also the hadith of the blind man Ibn Umm Maktūm (رضى الله عنه),
عَنْ ابْنِ أُمِّ مَكْتُومٍ، أَنَّهُ سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي رَجُلٌ ضَرِيرُ الْبَصَرِ
شَاسِعُ الدَّارِ وَوَلِيٌّ قَائِدٌ لَا يُلَاتِمُنِي فَهَلْ لِي رُحْصَةٌ أَنْ أُصَلِّيَ فِي بَيْتِي قَالَ " هَلْ
تَسْمَعُ النِّدَاءَ " . قَالَ نَعَمْ . قَالَ " لَا أُجِدُّ لَكَ رُحْصَةً "

Ibn Umm Maktūm asked the Prophet (ﷺ) saying: ‘Messenger of Allāh, I am a blind man, my house is far away (from the masjid), and I have a guide who does not follow me. Is it possible that permission be granted to me for praying in my house? He asked: Do you hear the adhān? He said: Yes. He said: I do not find any permission for you.’ [Abū Dāwūd]

- All of these are proofs for the obligation of the ṣalāh.

Walking Towards The Prayer.

- One of the essential parts of walking toward the prayer is knowing that the prayer is an obligation.

- It is incumbent upon the individual walking towards the prayer to have sakīnah (tranquility) and waqār to carry themselves in an honorable and dignified manner.
- The prophet (صلى الله عليه وسلم) said,
 إِذَا سَمِعْتُمُ الْإِقَامَةَ فَاْمَشُوا إِلَى الصَّلَاةِ، وَعَلَيْكُمْ السَّكِينَةُ وَالْوَقَارُ، وَلَا تُسْرِعُوا، فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَأَتَمُّوا

“When you hear the iqāmah (on your way to the prayer) it is upon you to have tranquility and dignity. Do not hasten, run or rush. When you reach the prayer, join them and pray (in whatever position of prayer you find them in). Whatever you missed of the prayer, then complete (the prayer by making up for it at the end).” [Bukhārī & Muslim]

The Benefits Of Walking To The Prayer In Tranquility.

- **Ibn Taymiyah** (رحمه الله) said in his explanation of ‘Umdat Al-Fiqh, ‘The description of the tranquility and dignity mentioned in the ḥadīth of the prophet (صلى الله عليه وسلم), if the person were to set out walking towards the prayer in this manner, the person will have calmness and (الطمأنينة) and this is suitable for what he is going towards. Being in a state of calmness helps the person when he actually reaches the prayer. If the person is out of breath, he will probably be more focused on catching his breath and not focused on what he is saying in his prayer and this will minimize his khushū‘ (concentration and humility).
- **Shaykh Ibn ‘Uthaymīn** (رحمه الله) said, ‘The person should be cognizant and have tranquility because he is walking towards the place where he will stand before Allāh (سبحانه و تعالی) in the prayer.’
- The prophet (صلى الله عليه وسلم) said,

فَإِنَّ أَحَدَكُمْ إِذَا كَانَ يَعْمِدُ إِلَى الصَّلَاةِ، فَهُوَ فِي صَلَاةٍ

“If the person goes out with the intention that he is going to the masjid for ṣalāh, (he gets rewarded as if) he is actually in the prayer.” [Muslim]

- A person should walk towards the prayer according to the description that is mentioned in the sunnah.

Supplications That A Person Can Read While Walking Towards The Masjid.

- There are several supplications a person can read when he walks towards the masjid.

1. بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ،

“In the Name of Allāh I place my trust and reliance upon Allāh, and there is no might nor strength except by Allāh.”

If a person says this du‘ā’ an angel says to him,

يُقَالُ لَهُ: هُدَيْتَ وَكُفَيْتَ وَوُقِيْتَ، وَتَنَحَّى عَنْهُ الشَّيْطَانُ

“You have been guided, you have been sufficed, and you have been protected, and the shayṭān has been distanced from this person.” [Abū Dāwūd]

- If a person enters the masjid, he should send salutations to the prophet (صلى الله عليه وسلم) and say,

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ “Oh Allāh, open the doors of your Mercy for me.”

[Muslim]

- It is a sunnah to enter the masjid with your right foot,
- When the person leaves the masjid, the person can send salutations upon the prophet (صلى الله عليه وسلم) and say,

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ “Oh Allāh, open the doors of your bounty for me.”

- It is sunnah to pray two rak‘āh upon entering the masjid,

The Author Al-Hajjāwī (رحمه الله) Said Concerning When A Person Should Stand Up For The Prayer.

- يُسَنُّ الْقِيَامَ عِنْدَ قَدَمِنِ إِقَامَتِهَا “It is recommended that the individual stand up when the mu’adh-dhin says “qad qāmat al-ṣalāt, qad qāmat al-ṣalāt, - (the prayer has been established.

1. This is one of the opinions amongst seven opinions according to Shaykh ‘Uthaymīn (رحمه الله).

2. According to the Ḥanbalī madh-dhab, the individual does not stand up when he hears, qad qāmat al-ṣalāt, until they actually see the Imām.
3. The individual stands up when they see the Imām, whether the mu'adh-dhin is in the beginning of the iqāmah, or in the middle of the iqāmah or at the end of it.
4. The strongest opinion according to Shaykh 'Uthaymīn is that the ruling regarding this is one of leniency. The sunnah does not mention explicitly when a person should actually stand. If a person stands up in the beginning, middle, or end of the iqāmah, all of that is acceptable.

Straightening The Rows For The Prayer.

- It is a sunnah to straighten the rows for the prayer.
- Some scholars (the strongest opinion) hold that it is obligatory to straighten the rows based on numerous aḥādīth.
- The congregation is sinful if they do not straighten the rows.
- Not straightening the prayer does not nullify the prayer.

What Does Straightening The Rows Entail?

- Closing the gaps.
- Standing shoulder to shoulder and ankle to ankle.
- Lining up the toes does not necessitate that the rows will be straight. They should line up their ankles and their toes.
- The completion of the rows means:
 1. The rows are straight and equal.
 2. Ankle to ankle, shoulder to shoulder, no gaps between people.
Closing the gaps without overcrowding
 3. The first gap is completed before the second row.

وصلى الله على نبينا محمد وعلى آله وصحبه وسلم