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الشيخ عبدالعزيز رجب

من علماء الأزهر الشريف، ووزارة الأوقاف المصرية

وعضو الاتحاد العالمي لعلماء المسلمين، وتقابة الدعاة:

الحمد لله، والصلاة والسلام على رسول الله، وعلى آله وصحبه ومن والاه وبعد،

من حكمة الله سبحانه وتعالى، أن شرع للمسلم كثيراً من العبادات، تؤدي جماعات، وجعلها من أعظم الشعائر وأجل الطاعات، فيختلط المسلم بالناس والأفراد، ويبتعد عن العزلة والانفراد، ويزيل الهموم والمنغصات، فتهدأ نفسه وتقر عينه وترتفع المعنويات، و الصلوات من أهم هذه العبادات، قال تعالى: {وَأَقِمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَبُوا مَعَ الرَّاكِبِينَ} [البقرة:43].

فما هو فضل صلاة الجماعة؟ وكيف حذر الإسلام من التهاون في أدائها؟ وكيف كان السلف الصالح حريص عليها؟ وما هي الوسائل المعينة على صلاة الجماعة؟

فضل صلاة الجماعة

صلاة الجماعة من أفضل القربات التي يتقرب بها المسلم لرب الأرض والسموات، لذلك ينال الأجر العظيم في الدنيا والآخرة

ففي الدنيا: يشهد الله عز وجل لمن يحافظ عليها في المسجد بالإيمان والهداية، كما قال سبحانه: {إِنَّمَا يَعْزِمُ مَسْجِدَ اللَّهِ مِنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَحْشَ إِلاَّ اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ} [التوبة:18].

وفي كل مرة تذهب إلى المسجد لحضور صلاة الجماعة، فإن لك من الأجر كأجر حجة، فقد روي عن أبي أمامة رضي الله عنه، أن رسول الله صلى الله عليه وسلم قال: «مَنْ حَزَجَ مِنْ بَيْتِهِ فَتَطَهَّرَ إِلَى صَلَاةٍ مَكْتُوبَةٍ فَأَجْرُهُ كَأَجْرِ الْحَاجِّ الْمُحْرِمِ» رواه احمد وأبو داود

والمحافظ عليها كأنه في صلاة حتى يرجع إلى بيته روي عن أبي هريرة رضي الله عنه، عن النبي صلى الله عليه وسلم أنه قال: «إذا تَوَضَّأَ أَحَدُكُمْ فِي بَيْتِهِ ثُمَّ أَتَى الْمَسْجِدَ، كَانَ فِي الصَّلَاةِ حَتَّى يَرْجِعَ، فَلَا يَقُلُ هَكَذَا، وَشَبَّكَ بَيْنَ أَصَابِعِهِ» أخرجه الحاكم

وأفضل من صلاة الفرد، كما روي عن أبي سعيد الخدري رضي الله عنه، أنه سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «صَلَاةُ الْجَمَاعَةِ تَفْضُلُ صَلَاةُ الْفِدِّ بِخَمْسِ وَعَشْرِينَ دَرَجَةً». وفي رواية عن ابن عمر «بِسَبْعِ وَعِشْرِينَ دَرَجَةً». أخرجهما: البخاري وأحمد

ويعمُّ الله بصلاة الجماعة الخطايا، ويرفع بها الدرجات كما روي عن أبي هريرة رضي الله عنه، عن النبي صلى الله عليه وسلم قال: «ألا أدلُّكم على ما يمحو الله به الخطايا ويرفع به الدرجات؟ قالوا: بلى يا رسول الله! قال: «إِسْبَاغُ الْوُضوءِ عَلَى الْمَكَارِهِ، وَكَثْرَةُ الْخَطَا إِلَى الْمَسَاجِدِ، وَانْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ، فَذَلِكَ الرِّبَاطُ». أخرجه: مسلم

وأجر صلاة الفجر والعشاء جماعة كأجر من قام الليل كما روي عن عثمان بن عفان رضي الله عنه، قال: سمعتُ رسولَ الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يقول: «من صلى العشاء في جماعة فكأنما قام نصف الليل، ومن صلى الصبح في جماعة فكأنما صلى الليل كله». أخرجه مسلم وابن حبان

وأما في الآخرة: فيستظل تحت ظل عرش الله، كما جاء عن أبي هريرة رضي الله عنه، عن النبي صلى الله عليه وسلم، قال: «سبعة يُظِلُّهُمُ اللهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ ﷻ وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسَاجِدِ، ..» أخرجه: الشيخان

وللمصلي نور يوم القيامة: روي عن أبي سعيد رضي الله عنه، عن النبي صلى الله عليه وسلم قال: «بَشِّرِ الْمُسْلِمِينَ فِي الظُّلَمِ إِلَى الْمَسَاجِدِ بِالنُّورِ النَّامِ يَوْمَ الْقِيَامَةِ» أخرجه الترمذي وأبو داود

كما أعد الله له مكاناً في الجنة، فقد روي عن أبي هريرة رضي الله عنه، عن النبي صلى الله عليه وسلم، قال: «من غدا إلى المسجد أو راح، أعد الله له نُزُلًا من الجنة كلَّما غدا أو راح» متفق عليه

وكتب الله له براءة من النار والنفاق، كما جاء عن أنس بن مالك رضي الله عنه، عن النبي صلى الله عليه وسلم قال: «مَنْ صَلَّى لِيهِ أَرْبَعِينَ يَوْمًا فِي جَمَاعَةٍ يَدْرِكُ التُّكْبِيرَةَ الْأُولَى كُتِبَ لَهُ بَرَاءَتَانِ بَرَاءَةٌ مِنَ النَّارِ وَبَرَاءَةٌ مِنَ النَّفَاقِ» أخرجه: الترمذي

التحذير من التخلف عن صلاة الجماعة

وإذا كان الإسلام أعطى الأجر الكبير لمن حافظ على صلاة الجماعة، فقد حذر أشد التحذير من التفريط في أدائها جماعة، حتى أثناء الحرب والخوف تمام صلاة الجماعة كما قال سبحانه: ﴿وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا بَأْسِيحَتِهِمْ قَدْ سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ﴾ [النساء: 102].

فعد المتخلف عن صلاة الجماعة وخاصة العشاء والفجر من المنافقين، روي عن أبي هريرة رضي الله عنه، قال: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ أَثْقَلَ صَلَاةٍ عَلَى الْمُنَافِقِينَ صَلَاةُ الْعِشَاءِ، وَصَلَاةُ الْفَجْرِ، وَلَوْ يَغْلِقُونَ مَا فِيهِمَا لَأَتَوْهُمَا وَلَوْ حَبْوًا، وَلَقَدْ هَمَمْتُ أَنْ أَمُرَ بِالصَّلَاةِ، فَتُقَامَ، ثُمَّ أَمُرَ رَجُلًا فَيُصَلِّيَ بِالنَّاسِ، ثُمَّ أَنْطَلِقَ مَعِيَ بِرِجَالٍ مَعَهُمْ حُزْمٌ مِنْ حَطَبٍ إِلَى قَوْمٍ لَا يَشْهَدُونَ الصَّلَاةَ، فَأَحْرَقَ عَلَيْهِمْ بُيُوتَهُمْ بِالنَّارِ» البخاري ومسلم

ولم يرخص صلى الله عليه وسلم في ترك الجماعة حتى للأعمى، روي عن ابن أم مكتوم رضي الله عنه أنه قال: يَا رَسُولَ اللَّهِ: إِنَّ الْقَدِيئَةَ كَثِيرَةَ الْهَوَامِّ وَالسَّبَاعِ قَالَ: «هَلْ تَسْمَعُ حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الْفَلَاحِ؟» قَالَ: نَعَمْ قَالَ: «فَحَيَّ هَلَا» أخرجه النسائي وأبو داود

وعن أبي الدرداء رضي الله عنه، قال: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَا مِنْ ثَلَاثَةِ فِي قَرْيَةٍ وَلَا بَدْوٍ لَا تُقَامُ فِيهِمُ الصَّلَاةُ إِلَّا قَدْ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَعَلَيْكَ بِالْجَمَاعَةِ فَإِنَّمَا يَأْكُلُ الدَّنْبَ الْقَاصِيَةَ» أخرجه أبو داود والنسائي

ولذلك روي عن علي بن أبي طالب رضي الله عنه، قال: "لا صلاة لجار المسجد إلا في المسجد، فقبل له: يا أمير المؤمنين ومن جار المسجد؟ قال: من سمع الأذان" (كتاب: المحلى 4/195)

حرص السلف على صلاة الجماعة

ولهذا الفضل العظيم لأدائها جماعة، والتحذير الشديد من التخلف عنها، كان السلف الصالح رضي الله عنهم أجمعين حريصين أشد الحرص على صلاة الجماعة، رجالا ونساء ولهذا شواهد منها:

روي عن أم المؤمنين عائشة رضي الله عنها، قالت: "إن كان رسول الله صلى الله عليه وسلم ليصلي الصبح فينصرف النساء متلفعات بفروطنهن، ما يعرفن من الغلس". متفق عليه

وهذا سعيد بن المسيب لم تفته صلاة الجماعة مدة أربعين سنة، وكان يقول: "ما أذن المؤذن منذ ثلاثين سنة إلا وأنا في المسجد".

وهذا ربيعة بن يزيد يقول: "ما أذن المؤذن لصلاة الصبح منذ أربعين سنة إلا وأنا في المسجد إلا أن أكون مريضاً أو مسافراً".

وهذا سليمان بن مهران رأى ابنته تبكي عند رأسه في مرض موته فقال لها: "ابك أو لا تبك فوالله ما فاتتني تكبيرة الإحرام مع الجماعة ستين سنة"

وهذا القاضي تقي الدين سليمان يقول: "لم أصل الفريضة قط منفرداً إلا مرتين وكأني لم أصلها قط".

وهذا إبراهيم بن ميمون الصائغ، كان نجاراً، وكان إذا رفع المطرقة ليطرق مسماراً ثم سمع المؤذن ألقى المطرقة، وذهب إلى الصلاة

وسائل تعيين على صلاة الجماعة

من أهم الوسائل التي تعيين على صلاة الجماعة:

- تنظيم الوقت ونشاطات الحياة حسب مواعيد الصلاة

- مصاحبة المصلين والصالحين

- تجنب قرناء السوء

- معرفة فضل وثواب صلاة الجماعة

- إدراك خطورة التخلف عن صلاة الجماعة

هذا وصل اللهم وسلم على سيدنا محمد وعلى آله وصحبه وسلم

The Congregational Prayer

By: Sheikh Abdelaziz Ragab

.All praise is due to Allah, and prayer and peace be upon the Messenger of Allah and his followers

The Almighty Allah set many kinds of worships which are done in congregations. The superiority and excellence of worshipping in congregations exceeds other kinds of rituals, since it allows Muslims to meet and get acquainted, which in turn prevents them from being secluded, and give them moral and psychological relief. Performing the (obligatory) prayers in congregation is one of the most important rituals. 2: 43. And perform As-Salat (Iqamat-as-Salat), and give Zakat, and Irka' (i.e. bow down or submit yourselves with obedience to Allah) along with Ar-Raki'un

?What are the virtues of the congregational prayer

?How did Islam warn against taking it lightly, and how did our pious ancestors take it seriously

?What are the ways that can help in performing it

The Virtue of Congregational Prayer

:During lifetime

Allah Y describes those who do it regularly (9:18 The Mosques of Allah shall be maintained only by those - who believe in Allah and the Last Day; perform As-Salat (Iqamat-as-Salat), and give Zakat and fear none but Allah. (It is they who are expected to be on true guidance

Every time a person goes to the mosque to participate in congregational prayer will receive a reward like - said: If anyone goes out from his (□) someone who performed Haj. Narrated Abu Umamah: The Messenger of Allah house after performing ablution for saying the prescribed prayer in congregation (in the mosque), his reward will be like that of one who goes for hajj pilgrimage after wearing ihram (robe worn by the hajj pilgrims). And he who goes out to say the mid-morning (duha) prayer, and takes the trouble for this purpose, will take the reward like that of a person who performs umrah. And a prayer followed by a prayer with no worldly talk during the gap .between them will be recorded in Illiyyun

Whoever does it regularly will receive a reward as if he was praying continuously until he returns to his - saw a man who had interlocked his (□) home. It was narrated from Ka'b bin 'Ujrah that the Messenger of Allah .separated his fingers (□) fingers during the prayer, so the Messenger of Allah

The Prophet also said: "The prayer of a man in congregation is twenty-five times more superior (in - reward) to his prayer in his house or market, and this is because he performs ablution and perfects it and goes to the mosque with the sole purpose of performing the prayer. He does not take a step without being raised a degree and having one of his sins erased. When he prays, as long as he does not lose his ablution, the angels keep on praying [for him] 'O Allah, bless him. O Allah, have mercy upon him.' And he is considered in prayer as [long as he is waiting for the prayer." [Al-Bukhari and Muslim

Congregational prayer erases sins, and raises the degrees. Abu Hurairah (May Allah be pleased with him) -
said: "Should I not direct you to something by which Allah obliterates the sins () reported: Messenger of Allah
and elevates (your) ranks." They said: "Yes, O Messenger of Allah." He said, "Performing Wudu' properly, even in
difficulty, frequently going to the mosque, and waiting eagerly for the next Salat (prayer) after a Salat is over;
.indeed, that is Ar- Ribat

saying: () Uthman Ibn 'Affan (May Allah be pleased with him) reported: I heard the Messenger of Allah' -
"One who performs 'Isha' prayer in congregation, is as if he has performed Salat for half of the night. And one who
".performs the Fajr prayer in congregation, is as if he has performed Salat the whole night

said: "Seven people () Abu Hurairah (May Allah be pleased with him) narrated that The Messenger of Allah -
will be shaded by Allah under His shade on the day when there will be no shade except His" He mentioned the
rest of the hadith, which says, "and a man who gives charity so secretly that his left hand does not know what his
.right hand has given." (I.e. nobody knows how much he has given in charity). Agreed upon

said, "Convey glad tidings to () Buraidah (May Allah be pleased with him) reported: The Messenger of Allah -
those who walk to the mosque in the darkness. For they will be given full light on the Day of Resurrection." [At-
.[Tirmidhi and Abu Dawud

said, "He who goes to the mosque () Abu Hurairah (May Allah be pleased with him) reported: The Prophet -
at dawn or dusk (for Salat), Allah prepares a hospitable abode for him in Jannah, every time when he walks to it or
.[comes back from it". [Al-Bukhari and Muslim

Anas Ibin Malik narrated that: Allah's Messenger said: "Whoever performs Salat for Allah for forty days in -
congregation, catching the first Takbir, two absolutions are written for him: absolution from the Fire, and
".absolution from the Fire, and absolution from hypocrisy

Abandoning the congregational prayer

To know the status of praying with the congregation, and how serious a matter it is to abandon it, Allah -The
Exalted- ordered us to do it even during battles and fear (4: 102. When you (O Messenger Muhammad are among
them, and lead them in As-Salat (the prayer), let one party of them stand up [in Salat (prayer)] with you taking
their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other
party come up which has not yet prayed, and let them pray with you taking all the precautions and bearing arms.

Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush,
but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill,
(.but take every precaution for yourselves. Verily, Allah has prepared a humiliating torment for the disbelievers

:The Prophet hardly exempted anyone from it

Abu Hurairah reported that a blind man said to the Prophet : "O Messenger of Allah, I have no guide to lead me
to the mosque (to attend the congregational prayer)." He asked the Prophet for permission to pray in his house
and the Prophet permitted him. Then, when he turned to go, the Prophet called him and said: 'Do you hear the
call to prayer?' The blind man said 'yes.' The Prophet then said: "Then respond to it [by coming to the mosque]!"
[[Muslim

Moreover, the Prophet severely warned against abandoning it. Abu Hurairah also reported that the Prophet
said: "By Him in whose hand is my soul! I have considered ordering a fire to be kindled and then ask someone to

lead the people in prayer. And then go to the men [who did not attend the prayer] and burn their houses over [them]." [Al-Bukhari and Muslim

This was clearly understood by the Companions and their words reflected it. 'Abdullah Ibn Masood said: "If anyone would like to meet Allah tomorrow as a Muslim, he should persevere in observing these five prayers (in congregation) whenever the call for them is made, for Allah has chosen for your Prophet the way of right guidance. And the [five prayers in congregation] are part of this right guidance. If you were to pray them in your houses, as the one who stays behind in his house, you would be leaving a 'Sunnah' of your Prophet. If you leave the 'Sunnah' of your Prophet you would go astray. Verily, I have seen a time when no one abandoned them [the congregational prayers] except for the hypocrites who were well known for their hypocrisy. A man would be brought, supported by two people [due to his weakness or illness] until he was placed in a row (in the congregation)." [Muslim

The Prophet stressed on the importance of praying in a congregation under all circumstances. In one narration, he said: "If there are three men in a village or desert and prayer is not established among them, then the devil takes mastery over them. So be with the congregation since the wolf devours the remote (stray) sheep." [Abu Daawood

The importance of praying in a congregation in the early Islamic stages was very strong among both men and women

used to offer the Fajr prayer and some believing women covered with their () Narrated `Aisha: the Messenger veiling sheets used to attend the Fajr prayer with him and then they would return to their homes unrecognized

Said ibn al-Musayyab never missed praying in a congregation for forty years. He said: for thirty years, I was in the mosque when the Mu'athen called for prayers

Rabe'ah Ibn Yazeed said that for forty years he was in the mosque when the Mu'athen called for Fajr prayers, unless I was sick, or travelling

The daughter of Sulayman Ibn Mahran was crying during his last illness. He said to her: whether you cry or not, I have not missed the first Takbeer for praying in a congregation for sixty years

Judge Taqiy Eddeen Sulayman said: I have never prayed an obligatory prayer alone except twice, and never felt that I prayed

Ibrahem Ibn Maymoon Assa'egh was a carpenter, whenever he raised the hammer and heard the call for prayer, he put it down, and went to the mosque

Helpful ways for praying in a congregation

:Some of the helpful ways for praying in a congregation

- .Organizing the time for doing daily activities according to prayer times -
- .Befriending people who are good and attend praying in a congregation -
- .Keeping away from befriending bad people -
- .Knowing the merit and reward of praying in a congregation, and the danger behind not doing it -

.May Allah's prayer and peace be upon the Messenger of Allah, his family and companions

La preghiera in comune

Dallo sceicco Abdulaziz Ragab

Grazie alla sua saggezza, Allah swt ordinò all'uomo diverse forme di devozione, tra cui la preghiera in comune e la rese uno dei riti più eccelsi e tra le obbedienze più sentite. Il musulmano si mescola con gli altri e si allontana dall'isolamento in cui rischia di cadere, cessano le preoccupazioni e i problemi. Ci si calma, ci si concentra, si elevano i significati. Disse Allah taala: ((43. E assolvete all'orazione, pagate la decima e inchinatevi con coloro che (si inchinano.))(alBaqara

Ma qual è la grazia della preghiera in comune? Come mise in guardia l'Islam dal tralasciare di frequentarla? Quanto ci tenevano i nostri antenati a compierla? E quali sono i mezzi indicati per la preghiera del venerdì

La grazia della preghiera del venerdì

La preghiera in comune è tra le più eccelse devozioni, con essa il musulmano si avvicina al suo Signore creatore .dei cieli e della terra e così guadagna la sublime ricompensa in questa vita e nell'altra

.Nella vita terrena: Allah az wajall testimonia per chi persevera nella frequentazione della moschea

Disse Allah taala: ((18. Badino alla cura delle moschee di Allah solo coloro che credono in Allah e nell'Ultimo Giorno, eseguono l'orazione e pagano la decima e non temono altri che Allah. Forse saranno tra coloro che sono (ben diretti.))(atTauba

Ogni volta che vai alla preghiera in moschea, guadagni una ricompensa come quella prescritta per chi fa il pellegrinaggio. Abbiamo da un hadith sahih che Mohammed saw disse: //chi esce di casa e si reca purificato alla //preghiera prescritta per lui c'è una ricompensa come quella per il pellegrino del Hajj

Chi persevera nella preghiera è come se fosse sempre in preghiera finchè torna a casa. Abu Hureira raa ci riporta che il Nabiu saw disse: //Se uno di voi si lava a casa e poi viene alla moschea, è come se fosse in preghiera finchè //torna a casa

//Poi disse Mohammed saw: //la preghiera in congregazione è venticinque volte migliore della preghiera individuale

Con la preghiera comunitaria Allah swt cancella i peccati ed eleva i gradi. Abu Hureira raa ci riporta che il Nabiu saw disse:// non sapete grazie a cosa Allah cancella i peccati e alza i gradi?// risposero://non sappiamo!// disse://Fare il lavaggio bene, anche se fosse difficile, andare spesso alla moschea e aspettare la prossima //preghiera quando è finita: questo è il nodo della questione

La preghiera dell'alba e della sera fatte in moschea valgono come la preghiera notturna. Othman raa ci riporta che il Nabiu saw disse: //Chi fa la preghiera della sera in moschea è come se avesse vegliato per metà della notte, //e chi fa la preghiera dell'alba e della sera in moschea è come se avesse vegliato tutta la notte

Nella vita dell'aldilà

Sarai riparato all'ombra del trono di Allah swt. Ci riporta AbuHureira raa che il Nabiu saw disse: //Sette persone saranno riparate all'ombra del trono di Allah il giorno in cui non ci sarà altra ombra: è una di esse è colui il cui //cuore è legato alla moschea

Abu Said ci riporta che disse RasulAllah saw: //dai buone notizie a chi cammina nel buio verso la moschea perché //nel giorno del giudizio avrà una perfetta luce

Per lui c'è un posto in paradiso. Disse Abu Hureira raa che il Nabiu saw disse: //Chi va in moschea al mattino o alla //sera, Allah prepara per lui un posto in paradiso

Disse RasulAllah saw: //chi fa la preghiera in moschea per quaranta giorni, compreso il primo takbir, Allah gli dà //due assoluzioni: la assoluzione dal fuoco e dall'ipocrisia

Avvertimento per chi tralascia la preghiera comunitaria

L'Islam riconosce grandi meriti e ricompense per chi pratica la preghiera, ma anche mette in guardia dal trascurarla: essa viene fatta persino in tempo di guerra e di paura. Disse Allah taala: ((102. Quando sei tra loro e annunci l'orazione, un gruppo stia ritto dietro di te e tenga le armi. Dopo la prosternazione arretri e venga avanti (l'altro gruppo che non ha ancora pregato e preghi con te tenendo le armi))(anNissa

La trascuratezza nel fare la preghiera comune specialmente il fajr e la sera è tipico degli ipocriti. Abu Hureira raa ci riporta che il Nabiu saw disse: //la più pesante preghiera per gli ipocriti è quella dell'alba e quella della sera. Se sapessero che merito v'è in esse, andrebbero alla moschea anche strisciando. Mi sono preoccupato di ordinare l'iqama al muadhin, poi di far condurre la preghiera all'imam, poi prenderò una fiamma per bruciare le case di chi //ancora non ne è uscito

Ibn Umm Maktum raa che era cieco chiese a RasulAllah saw: //ci sono scorpioni e serpenti in giro a Medina, come posso venire alla preghiera? Disse: senti il Adhan ? vieni alla preghiera? vieni alla prosperità? Si lo sento! E allora vieni. // e poi disse saw://ci sono tre uomini in un deserto che non possono fare la preghiera comune, Satana ha la meglio su di loro. Osservate la preghiera in comune perché il lupo mangia la preda quando è isolata// e poi disse://Non c'è altra moschea per il vicino della moschea se non la moschea stessa. Chiesero: chi è il vicino della //moschea? Disse: chi sente l'adhan

Cura degli antenati circa la preghiera in comune

Aisha raa madre dei credenti riportò che://RasulAllah saw guidava la preghiera dell'alba e dopo se ne andavano le //donne avvolte nei loro mantelli così da essere irriconoscibili

"Disse Said bin Asid: "in trenta anni al richiamo del muadhin io ero sempre in moschea

Disse Rabia : "in quarant'anni sono stato sempre in moschea alla preghiera del mattino, tranne quando ero "malato o in viaggio

Suleyman bin Mahran vide sua figlia piangere sulla sua spalla, mentre lui era sul letto di morte e disse: "piangi o "non piangi, i non mancai mai in sessanta anni al takbir dell'apertura

"Il qadi Taqy adDyn disse: "non pregai mai la preghiera obbligatoria da solo, se non due volte

Ibrahim alSaighr era un falegname e stava per piantare un chiodo col suo martello: quando sentì l'adhan Lasciò cadere il martello e corse in moschea

Sistemi che aiutano a fare la preghiera collettiva

Tra i migliori mezzi che aiutano a partecipare alla preghiera collettiva: Organizzare il proprio tempo secondo gli orari delle preghiere, preferire la compagnia di chi prega ed è uno dei giusti, evitare quelli connessi al male, essere coscienti dei vantaggi e del perdono collegati alla preghiera collettiva e capire il pericolo del non .partecipare ad essa