

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Obligation of Congregation Even When There's no Adhaan

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(may Allah have mercy upon him)

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Questioner: Regarding The Hadith,

"Whosoever hears the call (meaning the Adhaan) and doesn't attend, then there's no prayer for him except if he has an excuse..."

What's the authenticity of this Hadith?

Shaikh Al-Albaani: Sahih

Questioner: Okay, in America we're faced with the predicament of not hearing The Adhaan, so how can we practice the discipline that coincides with The Adhaan, considering the former?

Shaikh Al-Albaani: There's no question that the intention of this Adhaan and its function is undoubtedly to remind the people that maybe unaware, of the entrance of the time of prayer. For that Reason, Allah The Most High said:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ

"Oh you who believe: once the call is called for the obligatory congregational Friday Prayer, then strive forth to worship Allah..." [Jumu'ah: 9]

If you take the scenario that you'd put forth beforehand; that scenario could be the case, even in Muslim lands. For example if someone lives in a commercial area where loud machinery is operated that prevents him from hearing The Adhaan – The

Adhaan of The Masjid – that he lives close to, even if it was being called with a microphone, because, the sound of the machinery that he lives between obstructs between him and the audibility of The Adhaan, even with a microphone; does that then absolve him from the obligation of attending the congregational prayer, or more eminently Friday Prayer, and it indeed takes precedence over [regular] congregational prayer?

The Messenger of Allah (*Sallah Allahu 'Alaihe wa Sallam*) said in regards to Friday Congregational Prayer [that which means]:

"Friday Congregational Prayer is upon he whom hears the call [The Adhaan], Friday Congregational Prayer is upon he whom hears the call."

So [in converse] it would be understood as: "Friday Congregational Prayer is not obligatory upon those whom do not hear The Adhaan;" that's understood – okay – if that's understood, should we then take by this understanding literally; rather, I say, should we then take by this statement literally? The response to this is no, no, we shouldn't take by the verbal literal meaning [in this case], because, perhaps the person that hears The Adhaan is absolved from the obligation of attending because he's ill, crippled, incapacitated, till the end of it; therefore, he's not capable of attending Friday Congregation, because, he's absolved of the obligation, but, this is the transliteration.

"Friday Congregation is upon he whom hears the call."

The origin of the hadith is general; however, absolved from the statement is he whom The Lawmaker, The Hakeem, has absolved. If we were then to say that "Friday Congregation is not upon those whom do not hear The Adhaan;" is this also to be taken literally and upon its generality? Similarly I say, no, for the same scenario that I'd previously portrayed. The person whom is obliged to attend Friday Congregation who lives next to the Masjid, in a commercial area, where the loud machinery prevents him from hearing the Adhaan even with a microphone - let alone someone that lives close enough to hear the Adhaan audibly [if it wasn't for the loud machinery - is he then absolved from attending Friday Congregation or even from regular congregation? ...this person who lives besides the Masjid, since [technically] he doesn't hear The Caller of The Adhaan, as in the formerly portrayed scenario. I say, no. Why? He is indeed capable of taking other means of which he is capable of

taking, in order to alert himself of the time for prayer, because, indeed the origin of this is that it's obligatory upon him to attend, since he lives besides the Masjid, and he knows through trial, that he doesn't hear The Adhaan [from his house], and he should assume at the end that he won't hear The Adhaan, as wouldn't the deaf. The deaf won't hear The Adhaan; however, they have other means of knowing the time of Friday Congregation, and the time for prayer. As we said previously; it is indeed obligatory upon him to attend, and he has no excuse in that he didn't hear The [audible] Adhaan, because, the intention of hearing The Adhaan is becoming aware of the entrance of the time for prayer. This goal can be achieved through other means, and many people fall under this predicament.

'Why don't you come to congregation for Fajr Prayer?' "Walahi I'm a heavy sleeper, and I don't hear The Adhaan." Such a person is truthful; however, doesn't he have an alarm clock? If he had an appointment with a kaafir, or a Christian, or someone disobedient to Allah, or if he had an appointment with a business partner, or a trade/production partner, or what relates to that, he would set the time on his clock – his alarm clock - with alarming bells for that; therefore, indeed adhering to the Commands of Allah The Most High is more worthy of such attention.

Therefore, for those whom are in America and other than America, it's upon you to **take other means to remind yourself of the wajib** of attending the congregation of the Muslims; that's if there is a congregation, and we hear that there is a group of Muslims there – and they differ little and lots – what's important, is that if there's a Masjid, and The Adhaan is not audible for whatever reason, and there's evidence to elude that if such impediments weren't in place, he would hear the Adhaan, then it's obligatory upon him to attend, and if he fears that he would miss the prayer due to the absence of an alarm, then he should take upon himself an alarm of his own. Is this answer clear?

Question: The saying of The Prophet (*Sallah Allahu 'Alayhe wa Sallam*) said [what means]

"Whosoever hears the call (meaning the Adhaan) and doesn't attend, then there's no prayer for him except if he has an excuse..."

Or as The Messenger of Allah (*Sallah Allahu 'Alaihe wa Sallam*) had said. Is the deliberation of this expression for the direct audibility (of The Adhaan), or is the deliberation for the knowledge of the time of prayer? More specifically, I intend to add that with the presence of microphones this day and age (being used to call the Adhaan), it is audible for kilometers.

Shaikh Al-Albaani: ...The Adhaan is associated with the entrance of the time for congregational prayer; therefore, once a Muslim becomes aware of the time of prayer, it becomes obligatory upon him to attend, whether he hears The Adhaan or not. It is not for him to excuse himself with the excuse that "I didn't attend the congregational prayer, because, I didn't hear The Adhaan." This is a lame excuse with no worth from a religious standpoint, because, the intention of The Adhaan is broadcast. If this broadcast comes to the person in the manner of a mental recollection during the time that a person is in his workshop, factory, or his house, once "Hai 'Alaa Al-Falaah" has been announced, The Adhaan has been established. He is not relieved from the obligation of attending the congregation because he didn't hear The Adhaan directly; for indeed he's aware of the time of prayer. The wisdom behind the obligation is through knowledge, not the means – the means of The Adhaan. Indeed The Adhaan is merely an announcement; however, it's iterated in words that were revealed, known, and conveyed in order, narrated upon The Messenger of Allah (*Sallah Allahu 'Alaihe wa Sallam*) with sound chains of narration.

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