

Gathering at the Masjid on the day of Aashura to engage in nafl Salaah

Q: Imaan-83: It has been a custom for many years here in Malawi (Central Africa that a day before the 10'th of Muharram, the Imaam of the Masjid announces that the people should gather in the Masjid the following day to perform Nafl salaah. The people then perform Nafl salaah individually and, according to the Imaam's instructions, perform salaah for the Isaale Thawaab of Rasulullaah SAW. salaah for the Isaale Thawaab of Hadhrat Faatimaa RADI. salaah for the Isaale Thawaab of the four Khulafaa, salaah for the Isaale Thawaab of Hadhrat Hasan RADI. and Hadhrat Husayn RADI. etc. Is there any substantiation for this?

Answer: Regularly making such an announcement and performing salaah in this manner is something that has no basis in the life of Rasulullaah SAW. And the Sahabah RADI. nor in the lives of the Taabi'een, the Tabi Taabi'een and the Imaams thereafter. The practice is forbidden and needs to be forsaken because it is regarded as an innovation and conflicts with the Sunnah. While people need to excel and keep ahead in terms of piety, but we should never step ahead of the Sunnah. Doing anything that has not been prescribed by the Shari'ah amounts to adding to the Deen and amending it. This is wrong, and act of Bid'ah and is tantamount to Shirk in Nubuwwah. While there is no harm in performing Nafl salaah, it is the manner in which it is being done that is wrong as well as the importance that is attached to it.

Although the Ahadeeth prove that Chaast salaah (Salaatut Duha) should be performed, there is no need to gather in the Masjid to do so or to make announcements to the effect. In fact, doing so is an act of Bid'ah, as stated by Hadhrat Abdullaah bin Umar' RADI. Hadhrat Abdutlaah bin Mas'ood RADI. also condemned the act of some people who made a habit of performing the Chaast salaah in the Masjid.' "If you need to perform the Sataatut Duhaa," Hadhrat Abdullaah bin Mas'ood RADI. said to the people, "then do so in your homes."

These great Sahabah RADI. objected to this act that was never carried out during the time of Rasulullaah SAW. just as gathering for Nafl salaah on the day Aashura was never practised in the early days of Islaam. Similarly, although the Fuqahaa have stated that it is Mustahab to stay awake during the nights of the two Eids, in the night of Baraa'ah, the last ten nights of Ramadhaan and the first ten nights of Dhul Hijjah, they have also stated that it is Makrooh to congregate for these salaahs in the Masaajid because such an act has not been proven from Rasulullaah SAW. And the Sahabah RADI. The Ibaadah carried out on the day and night of Aashura should also be carried out at home in a like manner.

And Allaah knows best what is most correct.

Fatawa Rahimiyyah (Vol.1)

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