

THE FALLACY OF THE BID'AH ATHAAN

Question

At some Musjids we are hearing a new form of Athaan never heard of before. The Muath-thins have been ordered by the Masjid committees and even by some moulanas to add the words: Salloo fi buyootikum ('Perform Salaat on your homes.'). Hadith is quoted to prove that in times of need there it is not necessary for people to come to the Masjid for Salaat. They should perform Salaat at home.

It has been said that although this concession was for the ease of the people during stormy weather, it today applies more because the plague is more harmful than heavy rain. Is this argument valid? Will the new form of Athaan be valid?

Answer

The Hadith in question has been torn out of its context and baselessly applied to the current scenario. The new style of Athaan is bid'ah and not permissible. There are several very important factors which proscribe *amal* (giving practical effect) on this Hadith in current context.

(1) The Sahaabah were fully aware of this Hadith. In fact, it was addressed to them.

(2) Plagues existed since time immemorial. Rasulullah (Sallallahu alayhi wasallam) spoke about plagues and provided the necessary guidance for observance during plagues. Plagues are not new occurrences.

(3) During the era of the Sahaabah there erupted a severe plague which claimed the lives of many thousands. Numerous Sahaabah and senior Taabieen Ulama and Fuqaha were martyred in the plague of Amwaas in the Land of Shaam.

(4) Despite being aware of the Hadith, the Sahaabah did not implement it practically. The extra words mentioned in the Hadith were not added to the Athaan by the Sahaabah during the plague.

(5) Despite the ravaging plague of Amwaas as well as other plagues of greater severity in which millions perished, NEVER was the Athaan altered to accommodate the Hadith in question. This is so because the idea of closing the Musajid and performing the Fardh Salaat at home never occurred to the Sahaabah and to the Ummah until this present era in which we witness a glut of munaafiqeen and bootlickers.

The Hadith in question was shelved unanimously by the Ummah from the era of the Sahaabah despite its authenticity and validity. Even today it is permissible to be absent from the Masjid should weather dictate such an exigency.

The concession of *performing Salaat in the homes* was issued in such an environment which made it extremely difficult for people to walk to the Masjid in real stormy weather. There were no paved pathways, and no tarred and concreted roads and pavements. No cars and other amenities as we possess today. The pathways to the Masjid were extremely slippery due to the clay-texture of the ground.

Nevertheless, if the weather is genuinely brutal, then it will be permissible to perform the Fardh Salaat at home. This is the ruling applicable to valid cases of need created by extreme weather conditions.

The concession has not been granted by the Shariah to assist in the establishment of kuffaar-created predicaments such as the current plague scenario. The objective of the concession is not bring about desolation to the Musaaajid. The concession is not for the deprivation of the Musaaajid of its sustenance, viz., Musallis. From the history of the Ummah from the very inception of Islam, this concession was not availed of during plagues. But today, munaafiqeen bootlickers have clutched on to this straw to displace the proper Masnoon Athaan, and to keep Muslims away from the Musaaajid despite the eagerness of the latter to attend the Musaaajid.

The two objectives of the concession are widely divergent. In fact, they are mutually repellant. The one objective is ease and comfort for Muslims. The other objective is the destruction of Islam by closing the Musajid and preventing Muslims from executing the Waajib obligation of Fardh Salaat and Jumuah Salaat in the Musajid.

When the Hadith was announced by Rasulullah (Sallallahu alayhi wasallam), the people welcomed the concession since it brought ease and comfort. But, the kufr manipulation of this Hadith by the munaafiqeen and zanaadaqah has brought in its wake hatred and discontent. Muslims are angered for being prevented from the Musajid by these agents of Iblees who act as Tajiki spies to betray them. There is no difficulty whatsoever to reach the Musajid. The hyped up danger of the disease with the current magnitude of hyperbole, is shaitaani hallucination which befits only the munaafiqeen and kuffaar.

While the concession was used on rare occasions to bring ease and comfort to Muslims, today munaafiqeen are using it to prevent Muslims from the Musjid in violent conflict with their eagerness to attend the Musajid. Thus, there is no justification for digging up this Hadith and rudely tearing it from its context to serve the designs of conspirators bent on the destruction of Islam.

These munaafiqeen are stupid, hence they portray their gross and contemptible stupidity by making fools of themselves in the domain of Islamic Uloom.

The Shariah has specified many valid factors to avail of the concession. Among these the following are specifically recorded in the Kutub:

Heavy rain, extreme cold, fear for the enemy, fear for wild animals, intense darkness (i.e. where lighting does not exist – no lamps, no street lighting, and no torches, etc.), blindness, paralysis, fear of arrest because of some crime committed, fear for being pursued by a creditor, sickness (real existing sickness, not imaginary diseases or anticipated disease, not bogey diseases), extreme old age, nursing an ailing person, etc.

In the lengthy list of exemptions granted by the Shariah, the plague is not included despite its severity. And, that is because Rasulullah (Sallallahu alayhi wasallam) said that ***the Plague is either an Athaab or a Shahaadat.***

Furthermore, according to the Shariah when a valid factor prevents one from attending the Musjid for Jamaat Salaat, then the absentee will receive the full reward of Jamaat Salaat. This is Allah's grace and benevolence. But it has not been extended to the plague. As far as the plague is concerned the *Ta-aamul* of the Sahaabah, Taabieen and the entire Ummah throughout the history of Islam is ample direction and guidance for us.

It is haraam to present the plague as an excuse for closing the Musaaajid, for convoluting the

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Athaan into Bid'ah, for banning the Fardh Salaat in the Musaaqid and for the kufr of forcing musallis to stand a 'kilometre' apart in the sufoof in flagrant and kufr violation and rejection of the Fardh command of Rasulullah (Sallallahu alayhi wasallam) to stand shoulder to shoulder such as *Bunyaanul Marsoos (a solid steel wall)*.

For these Munaafiqeen, the Qur'aan Majeed says:

“Who is a greater zaalim (oppressor) than the one who prevents the Thikr of Allah’s Name in the Musaaqid and he strives to ruin the Musaaqid?”

This Aayat of the Qur'aan applies most aptly to these munaafiqeen who have ruined the Musaaqid to lick the boots of their atheist masters. Allah’s La'nat will most assuredly apprehend them.

A MOCKERY OF THE ATHAAN

The bootlickers have made a mockery of the Athaan with the bid'ah interpolation of the words: '*Perform Salaat in your homes!*'

When this concession was resorted to on rare occasions, the people were not aware that it would be invoked, hence they were prepared to go to the Musjid in the stormy weather.

When they heard the Muath-thin making the announcement, then whoever wished, remained at home. They had the choice of going to the Musjid or remaining at home. The Musjid was not closed nor was anyone debarred from going to the Musjid despite the weather.

But in the shaitaani scenario created by the munaafiqeen of our time, the Musajjid are closed. The people are aware of being debarred from the Musjid. They know that there will be no Salaat in the Musjid, hence they are compelled to perform Salaat at home. Now what is the meaning of stupidly and hypocritically announcing over the stupid loudspeaker: *Salloo fi buyutikum?* When the people are in their

buyut (homes)

knowing well that the Musjid has been satanically closed by the munaafiq agents of Iblees, then what is the rationale in the futile announcement?

The only reason for this bid'ah announcement is to dilute the kufr of having closed the Musajjid. The mockery of the Athaan is itself kufr. Despite the concession during stormy weather, no one may be debarred from the Musjid. If some opt for performing Salaat at home during stormy weather on the basis of the concession, others who are determined to go to Musjid are perfectly free to perform Jamaat Salaat in the Musjid. The Musjid is never closed nor can anyone be debarred.

The shaitaani mis-manipulation of the Hadith is glaring and kufr. It is a bid'ah camouflaged with

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the Hadith. This is what the Qur'aan describes as *zukhruful qawl* (satanically adorned statement) which the jinn devils urinate into the brains of human devils such as these munaafiqeen who have pillaged and plundered the Musaaqid and convoluted the *ahkaam* of the Shariah into *bid'ah sayyiah* (evil innovation).

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