



## BENEFITS OF CONGREGATIONAL ṢALĀT IN THE WORDS OF THE HOLY PROPHET ﷺ AND THE PROMISED MESSIAH عليه السلام

Respected Ameer and Missionary-In-Charge, Ghana, distinguished guests of the Promised Messiah (‘Alayhis-Salām), dear brothers and sisters in Islām,

السلام عليكم ورحمة الله وبركاته

This dawn, we are gathered to reflect on an important and spiritually enriching topic: **Benefits of Congregational Ṣalāt in the words of the Holy Prophet ﷺ and the Promised Messiah عليه السلام**

The root word of Ṣalāt is صل-ل-و which denotes the concept of connection or linkage. Linguistically, it signifies “supplication” or “invocation.” However, in the context of Islām, it specifically refers to the prescribed form of worship mandated by Allah<sup>SWT</sup>.

Today, as we gather under the esteemed banner of Khilafat-e-Ahmadiyyat and enjoy its blessings that unite us in faith and shared purpose, let us turn our attention to one of Islām’s most profound and transformative acts of devotion: Congregational Ṣalāt. This act transcends mere physical assembly; it is a spiritual endeavor that binds our hearts, elevates our souls, and fortifies our collective connection with Allah. Through this sacred unity in worship, we embody the essence of a true Islamic Community, demonstrating both submission to Allah and solidarity among Muslims and believers.

### **Spiritual and Social Philosophy Behind Congregational Ṣalāt**

The Promised Messiah (‘Alayhis-Salām) elaborating the spiritual and social philosophy behind congregational Ṣalāt stated: “Congregational prayer [...] is for unity so that all those offering Salat be counted as one unit. The philosophy, underlying the instruction that all should stand together, is that those who are more enlightened may strengthen the lesser ones by infusing their light in them. [...] Those from one ward should offer congregational Prayers in the mosque of their locality five times a day. That will lead to mutual exchange of morals and intermixing of spiritual light thereby removing all weaknesses. It will also create fellowship and mutual love [...] that being the basis for unity”. (*Malfuzat (Urdu) Vol. 4 p 101*)

### **The Virtue of Praying in Congregational Ṣalāt**

The Holy Prophet<sup>SAW</sup> highlighted the profound teachings that underscore the immense spiritual value of praying together as a community, emphasizing the significance and benefits of congregational Salaat in the following words:

Hazrat Abu Hurairah<sup>ra</sup> narrates:

قَالَ رَسُولُ اللَّهِ ﷺ "صَلَاةُ الرَّجُلِ فِي الْجَمَاعَةِ تُضَعَّفُ عَلَى صَلَاتِهِ فِي بَيْتِهِ وَفِي سُوقِهِ خَمْسًا وَعَشْرِينَ ضِعْفًا، وَذَلِكَ أَنَّهُ إِذَا تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ خَرَجَ إِلَى الْمَسْجِدِ لَا يُخْرِجُهُ إِلَّا الصَّلَاةَ، لَمْ يَخْطُ خَطْوَةً إِلَّا أَرْفَعَتْ لَهُ بِهَا دَرَجَةً، وَحُطَّ عَنْهُ بِهَا خَطِيئَةٌ، فَإِذَا صَلَّى لَمْ تَزَلِ الْمَلَائِكَةُ تُصَلِّي عَلَيْهِ مَا دَامَ فِي مُصَلَّاهُ اللَّهُمَّ صَلِّ عَلَيْهِ، اللَّهُمَّ ارْحَمْهُ. وَلَا يَزَالُ أَحَدُكُمْ فِي صَلَاةٍ مَا انْتَهَرَ الصَّلَاةَ

Allah's Messenger ﷺ said, "The reward of the prayer offered by a person in congregation is twenty five times greater than that of the prayer offered in one's house or in the market (alone). And this is because if he performs ablution and does it perfectly and then proceeds to the mosque with the sole intention of praying, then for every step he takes towards the mosque, he is upgraded one degree in reward and his one sin is taken off from his accounts (of deeds). When he offers his prayer, the angels keep on asking Allah's Blessings and Allah's forgiveness for him as long as he is (staying) at his Musalla (prayer place). They say, 'O Allah! Bestow Your blessings upon him, be Merciful and kind to him.' And one is regarded in prayer as long as one is waiting for the prayer." (*Sahih Bukhari, Kitabul Adhaan 647*)

Hazrat Anas Ibn Malik<sup>ra</sup> narrates that Allah's messenger said:

مَنْ صَلَّى لِلَّهِ أَرْبَعِينَ يَوْمًا فِي جَمَاعَةٍ يُدْرِكُ التَّكْبِيرَةَ الْأُولَى، كُتِبَتْ لَهُ بَرَاءَتَانِ: بَرَاءَةٌ مِنَ النَّارِ، وَبَرَاءَةٌ مِنَ التَّفَاقِي

"Whoever performs Salat for Allah for forty days in congregation, catching the first Takbir (of the prayer), two protections are guaranteed for him: protection from the Hellfire and protection from hypocrisy." (*Sunan al-Tirmidhi Kitabus-Salat (241)*).

This Hadith stresses on the great virtue of consistently performing the five daily prayers in congregation, ensuring one catches the Takbir-e-Tahreemah. Achieving the rewards mentioned in this Hadith requires punctuality, consistency, sacrifice, and mindfulness. It serves as a reminder to prioritize Allah's commands and integrate the beauty of congregational worship into our daily life.

This does not imply that those who arrive late to Salat are deprived of blessings. Those who miss the congregational prayer due to unavoidable circumstances, yet remain steadfast in their intention and efforts to participate, will receive the same blessings as those who were present from the beginning.

Hazrat Abu Hurairah reports that the Holy Prophet ﷺ said;

مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ رَاحَ، فَوَجَدَ النَّاسَ قَدْ صَلَّوْا، أَعْطَاهُ اللَّهُ مِثْلَ جَلٍّ وَعَزَّ أَجْرٍ مَنْ صَلَّى بِهَا  
وَحَضَرَهَا، لَا يَنْقُصُ ذَلِكَ مِنْ أَجْرِهِمْ شَيْئًا

“Whoever performs ablution perfectly and then goes to the mosque and finds that the congregation has already prayed, Allah will grant him the reward equal to those who attended and prayed, without reducing their reward in the slightest.” (*Sunnan Abi Dawud, Hadith 564*)

There are numerous Ahadith highlighting the virtues and benefits of congregational Salat, far too many to be exhaustively discussed here. Collectively, they underscore the importance of performing Salat in congregation. One says;

مَنْ صَلَّى الصُّبْحَ فَهُوَ فِي ذِمَّةِ اللَّهِ

He who prayed the morning prayer (in congregation) is in fact under the protection of Allah. (*Sahih Muslim 657 a*)

Another says;

مَنْ صَلَّى الْعِشَاءَ فِي جَمَاعَةٍ فَكَأَنَّمَا قَامَ نِصْفَ اللَّيْلِ وَمَنْ صَلَّى الصُّبْحَ فِي جَمَاعَةٍ فَكَأَنَّمَا صَلَّى اللَّيْلَ كُلَّهُ

Abd Al-Rahman Bin ‘Amr reported that Uthman Bin ‘Affan<sup>ra</sup> narrates: I heard the Messenger of Allah ﷺ say: He who observed the ‘Isha’ prayer in congregation, it was as if he prayed up to midnight, and he who prayed the morning prayer in congregation, it was as if he prayed the whole night. (*Sahih Muslim 656 a*)

The Promised Messiah<sup>as</sup> writes: “Congregational prayer is promised to be more rewarding because it makes for unity. To translate this unity into practice, Islam enjoins with great emphasis that when we line up for prayer, our feet should be in line, the lines should be straight, and all worshippers should stand close to one another with a view to uniting the many into one, so that the light of one should illuminate the others, thus removing the divide which causes egoism and selfishness.

Remember, man is gifted with the power to absorb the light that others radiate. It is for the realization of this unity that we are enjoined to offer daily prayers in the local mosque, the weekly prayers in the central mosque, Eid prayers in the *Eid Gah*, and, once a year, to ensure the congregation of Muslims from all over the world in the House of God— Ka‘bah. The purpose of all these injunctions is none other than forging unity”. (*Lecture Ludhiana (English Translation), 2003 Edition, page 47*)

## Protection from Hypocrisy

Hazrat Abu Hurairah<sup>ra</sup> narrates that the Holy Prophet<sup>ﷺ</sup> warned against neglecting Ṣalāt in congregation with following words;

لَيْسَ صَلَاةٌ أَثْقَلُ عَلَى الْمُتَافِقِينَ مِنَ الْفَجْرِ وَالْعِشَاءِ، وَلَوْ يَعْلَمُونَ مَا فِيهِمَا لَأَتَوْهُمَا وَلَوْ حَبْوًا

“No prayer is harder for the hypocrites than the Fajr and the ‘Ishā prayers. If they knew their rewards, they would come even if they had to crawl.” (*Ṣaḥīḥ al-Bukhārī, Ḥadīth 657*)

It should not be misinterpreted to suggest that other Salawaat are insignificant, as some may assume. This misunderstanding has led many to prioritize offering only Fajr Salat and Isha prayers. Several other Ahadith stress the importance of every individual Salat, although that aspect is not the focus here. The objective here is to emphasize that all prayers hold significance; nonetheless, Fajr and Isha Salat are highlighted due to our human inclinations and shortcomings.

Many people neglect the Isha prayer, often citing fatigue from daily activities and work as an excuse. Some get involved in trivial conversations or remain engrossed in their phones late into the night, consequently finding it challenging and difficult to wake up for Fajr Salah. This behavior is often noticeable even during our various Ijtimats and Jalsas, where younger individuals frequently move around or engage in conversations that go well into the night, disturbing the sleep of everyone.

Others too, due to their relentless pursuit of wealth, think that once they leave their work and attend congregational prayers at the mosque, they will most likely lose money, forgetting that the source of wealth is Allah (Ar-Razak).

## The Obligation of Congregational Ṣalāt

A significant incident occurred during the final illness of the Holy Prophet<sup>ﷺ</sup>, shortly before his passing. This well documented event highlights a moment when the Prophet<sup>ﷺ</sup>, weakened by illness, was unable to lead the prayer. He instructed Hazrat Abu Bakr<sup>ؓ</sup> to take over and lead the congregation. Later, as the condition of the Prophet<sup>ﷺ</sup> temporarily improved, he came out with the assistance of two of his companions, his legs dragging on the ground due to his sickness.

Let us take some few seconds and reflect on this. This is the man whom the Holy Quran refers to as the “حَاتِمَ النَّبِيِّينَ”, “رَحْمَةً لِّلْعَالَمِينَ”, and describes as “أُسْوَةٌ حَسَنَةٌ” for humanity. The Quran further states that Allah forgave his past and future shortcomings. Despite this divine assurance, he diligently attended every prayer during his lifetime, even insisting on going to the mosque while seriously ill, requiring support from two companions to make it there.

What, then, is our excuse? How will we justify neglecting the mosque or forsaking congregational prayers on the Day of Judgment?

Narrated by Hazrat Abu Huraira<sup>ra</sup>: The Holy Prophet ﷺ said:

وَالَّذِي نَفْسِي بِيَدِهِ، لَقَدْ هَمَمْتُ أَنْ أَمُرَ بِحَطَبٍ فَيُحْتَطَبَ، ثُمَّ أَمُرَ بِالصَّلَاةِ فَيُؤَذَّنَ لَهَا، ثُمَّ أَمُرَ رَجُلًا فَيَوْمَ النَّاسِ، ثُمَّ أُخَالِفَ إِلَى رَجَالٍ فَأُحْرِقَ عَلَيْهِمْ بُيُوتَهُمْ، وَالَّذِي نَفْسِي بِيَدِهِ، لَوْ يَعْلَمُ أَحَدُهُمْ أَنَّهُ يَجِدُ عَظْمًا سَمِينًا أَوْ مِرْمَاتَيْنِ حَسَنَتَيْنِ لَشَهِدَ الْعِشَاءَ

“By Him in Whose Hand is my soul! I have considered ordering firewood to be gathered, then commanding that the Adhan be called, and then appointing a man to lead the people in prayer, and then going to the men who stayed back from attending the prayer and burning their houses over them. By Him in Whose Hand is my soul, if any one of them knew that he would get a meaty bone or two fine ribs, he would come for the ‘Ishā’ prayer.” (*Ṣaḥīḥ al-Bukhārī, Ḥadīth 7224; Ṣaḥīḥ Muslim, Ḥadīth 651a*)

There are some individuals who live in close proximity to the mosque but neglect attending congregational Ṣalāt. However, if there is an event like an Aqeeqah or any program where goodies or meat are distributed, they arrive at the mosque early, eager to participate. On such occasions, they might even volunteer to call the Adhān if the Mu’adhdhin delays. These are the people the last part of the Hadith is referencing.

Mr. Chairman, the term Iqamat-us-Salat often translated as “congregational prayer,” appears in the Holy Qur’an no fewer than 47 times. It has not been stated anywhere in the Qur’an that Salat should be offered in isolation or individually but rather establishes that obligatory prayers must be performed in congregation, with solitary prayer permitted only in cases of extreme necessity. It must be understood that, if one is unable to pray while standing, it is permissible to pray while seated. However, just as someone who is physically capable of standing yet prays while seated would be considered a sinner, so too is one who has the ability to join the congregational prayer but fails to do so without a valid excuse be deemed a sinner.

It is imperative to recognize, as emphasized by Hazrat Muslih Mau’ud<sup>ra</sup> that: “Wherever the Holy Qur’an has enjoined prayer, it has instructed for prayer to be offered in congregation. Nowhere is it ordered that one simply offers prayers alone. It is evident therefore that prayer in congregation is a significant principle of faith, rather, the Holy Qur’an...states that prayer is only observed correctly if offered in congregation, unless there is an uncontrollable restraint. As such, an individual who abandons prayer in congregation, except in the case that he is ill, out of town, or other Muslims are not present, even if he offers his prayer at home, it shall not be accepted, and he shall be considered as one who abandons the prayer.” (*Tafsir Kabir, (Old Edition) Vol.1, pp. 105-106*)

## Warning against Missing Ṣalāt in the Mosque

The aforementioned quote of Hazrat Muslih Mau'ud<sup>ra</sup> is equally expressed and simplified in this Hadith:

مَنْ سَمِعَ النِّدَاءَ فَلَمْ يَأْتِهِ، فَلَا صَلَاةَ لَهُ إِلَّا مِنْ عُذْرٍ

Ibn Abbas<sup>a</sup> narrates that the Messenger of Allah<sup>swt</sup> said: “Whoever hears the call to prayer and does not come to it, there is no prayer for him unless he has an excuse.” (*Sunan Ibn Mājah, Ḥadīth 793*)

He subsequently states in another Hadith;

عَنْ أَبِي هُرَيْرَةَ، قَالَ أَتَى النَّبِيَّ ﷺ رَجُلٌ أَعْمَى فَقَالَ يَا رَسُولَ اللَّهِ إِنَّهُ لَيْسَ لِي قَائِدٌ يَقُودُنِي إِلَى الْمَسْجِدِ . فَسَأَلَ رَسُولَ اللَّهِ ﷺ أَنْ يُرَخِّصَ لَهُ فَيُصَلِّيَ فِي بَيْتِهِ فَرَخَّصَ لَهُ فَلَمَّا وُلَّى دَعَاهُ فَقَالَ " هَلْ تَسْمَعُ النِّدَاءَ بِالصَّلَاةِ " فَقَالَ نَعَمْ . قَالَ " فَأَجِبْ "

A blind man came to the Messenger of Allah<sup>ﷺ</sup> and said: Messenger of Allah, I have no one to guide me to the mosque. He, therefore, asked Allah’s Messenger<sup>ﷺ</sup> for permission to say his Salat in his house. He (the Holy Prophet) granted him permission. Then when the man turned away he called him and said: Do you hear the call to prayer? He said: Yes. He (the Prophet then) said: Then respond to it (by coming to the mosque).” (*Sahih Muslim (Hadith 653)*)

This is a blind man struggling to make his way to the mosque, facing numerous challenges along the way. Many of us, moved by his circumstances, would readily excuse him and grant his request to pray at home, seeing his reasons as valid and genuine. But look at the wisdom of the Prophet<sup>ﷺ</sup>. His response was not born out of indifference but out of profound care and understanding of the immense blessings tied to congregational prayer.

The Prophet<sup>ﷺ</sup> knew the value of praying together as a community—the unity it fosters, the spiritual lessons shared, and the strength it brings to one’s faith. He didn’t want the blind man to miss out on these blessings, nor did he want him to feel isolated from the Jama’at.

Now, reflect on this: there are many among us who face no such challenges—no physical disabilities, no legitimate barriers—yet we find excuses to avoid the mosque. Some of us walk or jog more than a kilometer daily for exercise and for health related issues, yet we hesitate to cover even a shorter distance to join the congregation for prayer. We claim the mosque is too far, when in reality, the distance is not the issue—it is our priorities. If individuals can commit to physical health routines, why not dedicate ourselves to spiritual enrichment?

If a blind man could rise above his difficulties to answer the call of prayer, what excuse do we, with our full capabilities, have? The Ḥadīth serves as a reminder that neglecting congregational prayer without a valid reason diminishes its acceptance and deprives one of its full spiritual benefits. It strongly encourages all Muslims to prioritize attending the mosque for Ṣalāt.

### **The Danger of Satan Targeting the Lone Believer**

The Prophet ﷺ highlighted the danger of isolating oneself from congregational Salat by using the metaphor from the following Ḥadīth, where a lone sheep is easily preyed upon:

عَنْ أَبِي الدَّرْدَاءِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ "مَا مِنْ ثَلَاثَةٍ فِي قَرْيَةٍ وَلَا بَدْوٍ لَا تُقَامُ فِيهِمُ الصَّلَاةُ إِلَّا قَدْ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَعَلَيْكَ بِالْجَمَاعَةِ فَإِنَّمَا يَأْكُلُ الذِّئْبُ الْقَاصِيَةَ

Narrated Abu Darda<sup>ra</sup>: I heard the Messenger of Allah ﷺ say: If three men are in a village or in the desert and do not offer prayers in congregation, the devil will have control over them. Therefore, observe prayer in congregation, for a wolf preys on the stray. (*Sunan Abī Dāwūd, Ḥadīth 547*)

Observe the behavior of wildlife. Predators like lions, tigers or wolves typically target isolated animals, as these are more vulnerable and easier to overpower than those within a pack or a herd. Similarly, this analogy highlights the vulnerability of individuals who pray alone. Satan, much like a predator, preys on those who isolate themselves in their worship, weakening their spiritual resilience. As emphasized earlier, prayers offered alone without valid reasons may not hold the same merit or acceptance.

Distinguished guests, one of the most potent forces pulling believers away from congregational prayer is the influence of worldly distractions. The constant chase of wealth, the captivating nature of entertainment, and the addiction of technology all compete for our time and attention. The fleeting pleasures offered by these diversions often overshadow the peace and spiritual growth found in prayer.

### **Interpersonal conflicts**

Interpersonal conflicts amongst certain members are having significant impact on mosque attendance. Some members avoid attending congregational prayer in order to escape interactions with individuals they dislike or consider enemies. This attitude goes against Islamic teaching of 'Unity.' The Holy Prophet is reported to have said, "A Muslim is the brother of another Muslim. He neither wrongs him nor leaves him without help (Muslim). This hadith teaches us that we are all part of one Ummah; hence we must strive to be better towards one another.

### **Perceived Social Hierarchies**

Another primary obstacle in the decline of mosque attendance is the influence of perceived social hierarchies. Some individuals, driven by Ego or a sense of superiority, abstain from attending congregational prayers at the mosque due to their reluctance to pray next to those they consider socially inferior.

This often happens with individuals who perceive themselves as superior to others. But I remind us of the words of Allah in the Holy Qur'an that, "*Indeed, the most honorable among you in the sight of Allah is the most righteous of you.*" He didn't say the most wealthy nor the most powerful, but those who are most righteous in their conduct and devotion, and even talking about righteousness, only Allah knows the most righteous amongst us.

### **The Failure to Instill the Value of Congregational Prayer in Children**

The failure to instill the value of congregational prayer in children represents a significant threat to mosque attendance. When parents fail to prioritize and encourage their children's attendance, they break the chain of religious transmission.

The responsibility of guiding children towards religious practice rests heavily on us, the parents. Some parents instead of waking up their children for Ṣalāt leave them to sleep till daylight, claiming that when they grow up, they will catch up. This freedom given to children has eventually led some to leave the fold of Islam when they grow up because they feel Salat is difficult.

We are reminded in a Hadith that “Command your children to pray when they reach the age of seven, and beat them (if they do not pray) when they reach the age of ten years...” This highlights parental responsibility in shaping the spiritual lives of their children and instilling in them commitment to prayer.

### **A Caution against Misusing the Practice of Joining Prayers**

Mr. Chairman, with your permission, allow me to briefly address a concerning trend that has emerged among some members of the Jamā‘at. It has become habitual for certain individuals to regularly join or combine their prayers, often without valid justification. This practice is particularly prevalent in our mosques on Fridays, where some members combine their Jumu‘ah Ṣalāt with ‘Aṣr. Others frequently combine Zuhur with ‘Aṣr Salat, and Maghrib with ‘Ishā prayers, turning it into a routine rather than an exception.

Even more troubling is the behavior of those who live near mosques or even have a mosque within their homes, yet fail to observe prayers at their prescribed times. At the slightest inconvenience—whether it’s a drizzle, a football match, or a cricket game—they choose to combine their prayers rather than fulfill them as scheduled.

Such behavior raises an important question: what valid excuse can justify turning an act of worship into a mere convenience for worldly pursuits? Prayer is intended to nurture discipline, spirituality, and a deep connection to Allah, not to be compromised for fleeting entertainment. This attitude undermines the sanctity of prayer and the moral integrity it seeks to instill.

Additionally, some members of the Lajna Ima'illah forgo congregational prayers due to their strong attachment to television programmes, particularly Telenovelas. They prioritize these shows over their spiritual obligations, often either skipping Ṣalāt entirely or offering it individually to avoid missing their favorite episodes.

When questioned about their habitual combining of prayers, some individuals cite the Ḥadīth: "Tujma'ū lahu aṣ-Ṣalāt"—i.e., prayers were joined for him (Imam Mahdi). But let me ask: Are you the Imam Mahdi? It is a grave misunderstanding and a display of ignorance to interpret this Ḥadīth as a license to indiscriminately combine prayers.

In reality, the Ḥadīth specifically refers to the Imam Mahdi<sup>as</sup> and does not extend to anyone else. Even the Imam Mahdi himself disapproved of joining prayers without valid justification.

He<sup>as</sup> says; “A newcomer might suspect that we combine prayers out of laziness, the way some dissidents combine prayers as soon as it rains a little or if they have to go to court. They consider combining prayers without rain or any excuse to be permissible.

“I say truly that we have no need to get involved in these arguments or justifications, nor, do we want to, because I naturally prefer to observe prayer at its time, and the observance of prayer at its fixed hours is very dear to me. In fact, even in heavy rain I desire that prayers be observed at their time (...) I am combining prayers during these days with the guidance, inspiration and revelation of Allah Almighty” (*Malʿuzat Vol. 2 pg. 45 Urdu edition*)

During a question-and-answer session, Hazrat Khalifatul Masih IV<sup>th</sup> gave the following reply to someone who suggested that prayers should be combined because of the prophecy, "Tujma'ū lahu aṣ-Ṣalāt"—i.e., prayers were joined for him (Imam Mahdi).

Huzoor<sup>th</sup> said: “No, you don't have to find excuses there. That was the Promised Messiah's time and he mentioned it very categorically that this is applying particularly to the Promised Messiah<sup>as</sup>” (*Question and answer session, 14<sup>th</sup> June, 1986, www.askislam.org/practices/praying/question\_915.html*)

### **The Call to Prioritize Congregational Ṣalāt**

As followers of the Holy Prophet ﷺ and the Promised Messiah (‘Alayhis-Salām), our spiritual progress and unity are intrinsically tied to fulfilling the fundamental command of congregational Ṣalāt. However, a widespread weakness in performing this obligation remains. Congregational

Ṣalāt is not merely an Islamic duty but the minimum standard for achieving the true purpose of our existence.

The Holy Prophet ﷺ specifically instructed that congregational prayers are obligatory for every able-bodied Muslim man. This applies to everyone, particularly officeholders of the Jamā‘at. It is their responsibility to lead by example, ensuring they attend all prayers in congregation, even if they are the sole attendees. When Jamā‘at officials and leaders demonstrate this level of commitment, our mosques and prayer centers will naturally become vibrant hubs of worship.

In conclusion, let us take these teachings to heart and renew our commitment to performing Ṣalāt in congregation. By participating in these prayers, we not only increase our rewards but also find forgiveness for our sins. We gain protection from the whispers of Satan and receive the prayers of angels, which fosters a profound connection with Allah. Ultimately, through this collective worship, we secure divine blessings that enhance our spiritual journey, benefiting not just ourselves, but also our families and our society at large. Congregational Ṣalāt strengthens the bonds of unity within our Jama‘at, reminding us of our shared faith and purpose.

May Allah guide us to be steadfast in our worship, sincere in our intentions, and grant us the strength to prioritize this essential act of devotion. May He allow us to fully benefit from its immense rewards. Āmīn.