

“IF THE MASJID IS FULL IT IS PERMISSIBLE TO PRAY OUTSIDE EVEN IF IT BE BEHIND A WALL IF THE WALL IS CONNECTED TO THE MASJID”



Imaam al-Bukhaaree - *rahimahullaah* - said (no. 729):

Narrated Aa'isha (*radhi Allaahu 'anha*), who said: “Allaah’s Messenger (*salallaahu 'alaihi wassalam*) used to offer *Salaah* in his room at night. As the wall of the room was short, the people saw him and some of them stood up to follow him in the *Salaah*. In the morning they spread the news. The following night the Prophet stood for the *Salaah* and the people followed him. This went on for two or three nights. Thereupon Allah’s Messenger did not stand for *Salaah* the following night, and did not come out. In the morning the people asked him about it. He replied: I feared that it may become compulsory.” Also reported by Muslim, no. 761.

Al-Haafidh Ibn Hajr (*rahimahullaah*) stated in explanation of this *hadeeth*: “Meaning: Does this harm the [people’s] following [of the Imaam] or not? What is apparent from his action is that it does not harm, as is the opinion of the Maalikees. And the issue is one of well-known difference - and from them are those who distinguish between the Mosque and other than it.” End.

And Imaam al-Bukhaaree has a chapter heading in his *Saheeh* upon the *hadeeth* we have mentioned above: “CHAPTER: If there is between the *Imaam* and the followers a wall or a screen. And al-Hasan (al-Basree) said: “There is no harm in offering *Salaah* if there is between you and the *Imaam* a river”. And Abu Mijlaz said: “One can follow the *Imaam* even if there is a road or a wall between the *Imaam* and the followers provided the *Takbeer* is audible”.”

Al-Haafidh Ibn Rajab (*rahimahullaah*) said (no. 6/297): “The intent of al-Bukhaaree by this chapter heading is that it is permissible for the worshipper to follow the *Imaam* in the prayer even if there is between them a path or a river or a wall that prevents the followers from seeing the *Imaam*, so long as his *Takbeer* can be heard”.

Abdur-Razzaaq reported in the *Musannaf* (3/230-231) on the authority of Ma'mar from Hishaam ibn 'Urwah, who said: “Me and my father came on an occasion, and we found the Masjid filled on the day of *Jumu'ah*, so we prayed the prayer with the people in a house close to the Masjid and between them (i.e. between the Masjid and the house) was a path.”

Ibn Rajab mentioned in *Al-Fath* (6/299) by way of 'Ataa ibn Abee Maymoonah from Anas Ibn Maalik (*rahimahullaah*) that he prayed in the abode of 'Abd Rabbihi ibn Makhaariq, and it was on the right of the Masjid at that time.

Ibn Rajab stated: “Anas (*radhi Allaahu 'anhu*) prayed in that abode and he not enter except with permission”.

The author of *Ahkaamul-Jumu'ah* states: And in the two *Saheehs* it occurs that 'Aa'isha and Asmaa (*radhi Allaahu 'anhuma*) and other than them from the women prayed in the apartment of 'Aa'isha (*radhi Allaahu 'anha*) when there was an eclipse of the Sun and between it and the Masjid there was a partition which was not connected to it.

In the *hadeeth* in Bukhaaree (no. 1046), 'Aa'isha (*radhi Allaahu 'anha*) said: “So the people formed rows behind him, he made *Takbeer* and recited.”

There occurs in Al-Bukhaaree (no. 1053): That when Asmaa entered upon 'Aa'isha; she said: "So when the people were standing offering the prayer and she was also offering the prayer. So I asked: What is with the people? So she pointed to the sky and said: *Subhaanallaah*. So I said: Is there a sign? So she signaled with affirmation: Yes".

The author of *Ahkaamul-Jumu'ah* states: And these descriptions mentioned here show that 'Aa'isha (*radhi Allaahu 'anha*) and those with her prayed in her apartment with those praying in the Masjid.

Ibn Rajab stated: "A group allowed prayer in an open space adjoining the Masjid; from them there is an-Nakha'ee and ash-Shaafi'ee and Maalik as is mentioned in *al-Muwatta* from the one who is trustworthy (*thiqah*) with him. The people used to enter the apartments of the wives of the Prophet (*salallaahu 'alaihi wassalam*) after the death of the Prophet (*salallaahu 'alaihi wassalam*), and pray *Jumu'ah* in them. The Masjid used to become constricted (filled) for the people – and the rooms of the wives of the Prophet (*salallaahu 'alaihi wassalam*) were not a part of the Masjid, however their doors were passageways into the Masjid". End.

Al-Athram narrated from Muhammad ibn 'Amr ibn 'Ataa, who said: "I prayed alongside Ibn Abbaas (*radhi Allaahu 'anhumaa*) in the room of Maymoonah (*radhi Allaahu 'anha*) the wife of the Prophet (*salallaahu 'alaihi wassalam*) with the *Imaam* on the day of *Jumu'ah*." End.

It is established with 'Abdur-Razzaaq (3/81) from Israa'eel ibn Yunus, from 'Eesaa who said: "I asked 'Aamir ash-Sha'bee (*rahimahullaah*) regarding the woman who prays with the *Imaam* and between them is a path? He said: This is not for her". End.

And this with Ibn Abee Shaibah by way of Ibn Mahdee, from Israa'eel... and this chain is authentic to ash-Sha'bee.

And it is established with him (no. 4884) from Ibnut-Taimee (*rahimahullaah*), from his father, from Abu Mijlaz (*rahimahullaah*) who said: "The woman prays with the *Imaam*, even if there is between them both, a wall or a path – after she can hear the *Takbeer* – then there is no harm". End.

The author of *Ahkaamul-Jumu'ah* states: So after this, then that which is the strongest before us, in this subject is the action of 'Aa'isha (*radhi Allaahu 'anha*) reported in the two *Saheehs* and other than them that she and Asmaa (*radhi Allaahu 'anha*) and other women prayed with the Prophet (*salallaahu 'alaihi wassalam*) in the house of 'Aa'isha and her room was connected to the Masjid. And it is known that her house was screened from the sight of the people who were inside the Masjid. And whoever used to come to the Prophet in his house, used to seek his permission and then enter. From that which proves the separation of its walls [from the Masjid] which prevents seeing those who are inside it by those in the Masjid except if one ascended and looked over, just as the Prophet (*salallaahu 'alaihi wassalam*) did when he was sick and he looked over, at the people – and he saw them and they were praying. End.

He (the author) states: And this saying is the most correct, *inshaa' Allaah*, due to what it contains from evidences. End.

Compiler's note: So it is upon those in charge of the affairs of the Mosques to look into these issues – whilst understanding and accepting that there are issues within this subject where the Scholars have differed. So the Mosque committee chooses the position which they deem to be stronger (as it is not possible to accommodate every *fiqh* opinion), and the worshippers should accept their decision, without causing dissension or confusion, even though they may disagree with the actual opinion.

Ash-Shaikhul-'Allaamah Muqbil Ibn Haadee (*rahimahullaah*) stated in *Naseehatee li Ahlis-Sunnah*: "Some of the students of knowledge have become content with the knowledge [they possess] and begin to debate with everyone who opposes them; this is from the causes of separation and differing." He also stated: "Looking at the *Ikhtilaaf* (differing) of the Companions, may Allaah be pleased with them, and those outstanding scholars who came after them - if you studied their *Ikhtilaaf* you would treat the one who opposed you fairly and you would not demand that they surrender to your opinion. You would understand that if you sought that he was to submit to your opinion then in reality, you are calling him to abandon his intellect and understanding, and you are calling him to blindly follow you".

Ash-Shaykh al-'Allaamah Muhammad bin Saalih al-Uthaymeen (*rahimahullaah*) said in *Kitaabul-'ilm*: "The fourth matter: Tolerance of the heart in matters of differences of opinion. The heart (of the student of knowledge) should be tolerant in matters of differences of opinions which originate from *Ijtihad* (qualified independent deduction). The issues, over which the scholars hold differing opinions, are either from that which there is no scope for *Ijtihad*, as the issue is so clear that there is no excuse for anyone to oppose it or that there is scope for *Ijtihad*, and this provides an excuse for one differing in them. Your opinion does not become proof against one who opposes you, because if we were to accept this, then we would also accept the opposite: that this statement is a proof against you.

And my intent here is opinions where there is a scope for this, and for which it is allowed for people to differ.

As for opposing the way of the *Salaf* in such matters as '*Aqeedah* (Creed or belief), then opposing the Rightly Guided Predecessors is not accepted from anyone. However, in other matters where there is scope for opinions, then it is not befitting to undertake a verbal attack against those who differ in opinion nor take this a reason to spread hostility and hatred."

* Compiled and translated by Abu Khadeejah. Abridged mostly from *Ahkaamul-Jumu'ah wa Bida'ihaa* of Shaikh Yahyah al-Haajooree with an introduction by Ash-Shaikh al-'Allaamah al-Muhaddith Muqbil Ibn Haadee al-Waadi'ee (*rahimahullaah*). The heading of this article is also taken from the aforementioned book.