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## Existence and Consistency of Theological Practice (Prayer) in the End Times

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**Abstract:** *This study aims to 1) provide an explanation of the law of congregational prayer, 2) provide an explanation of the virtues of congregational prayer, and 3). Identify the factors that cause Muslims today to neglect or even abandon the Jama'ah prayer. To collect this research data, a literature research technique known as the normative juridical approach to literature evaluation was used. The Quran, the sunnah of the prophet, ijma', and qiyas are sources of information on the discussion of this congregational prayer. The findings of this study lead to the conclusion that congregational prayer is the sharia of Allah and the Messenger of Allah. The law of performing prayers in mosques, scholars of the madhab dissented.*

**Keywords:** *existence, prayer, jama'ah prayer, end days, muslims.*

### INTRODUCTION

The only religion that is true and recognized by Allah the Creator is Islam. Allah has established the Qur'an as the main life manual and legislation in Islam which is then concurrently with the sunnah of the Prophet ﷺ. In the manual of human life, many are explained about human benefits, commandments, prohibitions, good news, threats and so on. An explanation of worship which is the main purpose of human creation is also explained in it [1].

Prayer is a form of worship to Allah with specific and known sayings and deeds, beginning with takbir and ending with greetings, and what is meant by speech is like reading the Qur'an, takbir, and prayer beads. While the specific actions intended are such as standing, bowing, and prostrating [2].

Prayer is a pillar of religion. The one who establishes prayer is the same as he has established religion, while he who abandons prayer is destroying religion [3]. Prophet Muhammad ﷺ said:

It means: "Prayer is the pillar of religion, whoever establishes it, then indeed he has established the religion (Islam) and whoever abandons it has indeed destroyed the religion (Islam) [4], [5]."

Prayer is also one of the pillars of Islam. Prophet Muhammad ﷺ said:

It means: "Islam is built on five foundations: the testimony (shahada) that no deity has the right to be worshipped unless Allah and Muhammad are messengers of Allah, upholding prayer, performing zakat, hajj (to Jerusalem) and fasting in Ramadan" [6]–[9]

Prayer is also the practice of slaves who are first abused on the Day of Judgment. Prophet ﷺ said:

It means: "Indeed, the practice of a servant who is first chastened is prayer. If (his prayers) are good, so will all his charities. If (his prayers) are broken, all his deeds will be damaged" [10].

Prayer has a huge influence on the culprit. Prayer keeps the culprit away from heinous and Munkar deeds that can cause him to gain good fortune both in this world and in the Hereafter. Prayer becomes more important when carried out in a congregation because by praying in a congregation will get many wisdom and virtues. Among these virtues is as said by the Prophet Muhammad ﷺ:

It means: "Congregational prayer takes precedence over solitary prayer in multiples of 27 degrees." (Muttafaqun 'Alaih).

The phenomenon that occurs in Indonesia now is that many Muslims leave prayers, let alone congregational prayers, especially congregational prayers in mosques. So many mosques are quiet, although the mosque is magnificent, and has adequate facilities but few worshippers. Though prayer is the benchmark of one's faith. This is caused by various factors, whether internal factors such as being lazy, addicted to gadgets, or busy with work; as well as external factors such as workplace regulations that do not allow time for congregational prayers, and rejection from people around [10]–[14].

Thus, if the problem of prayer is continuously ignored, it will have an impact on the weak power of Islam and Muslims and certainly affect the next generation of Muslims in the future. Based on the phenomenon of these problems, it is necessary to have amar ma'ruf nahyi munkar, exhorting and reminding each other among fellow Muslims so that Muslims are more aware and concerned with religion, unity, community, and the future of the Hereafter. So that the author is inspired to try to research, discuss, write, and erode this problem with this paper as a form of concern for Islam and Muslims [15]–[17].

## METHODOLOGY

The research method that the author uses is the library research method; Data collection by examining several literature using a normative juridical approach. The sources of law used are the Qur'an, hadith (sunnah), ijma' ulama' and qiyas. The research approach used is qualitative descriptive research [18], [19].

This study uses a qualitative method with a descriptive type because in its implementation it uses descriptive-qualitative data collection [29]. The data were collected from various sources, including journals, proceedings, books, the Koran, and other relevant sources. The data is analyzed and concluded so that it becomes a benchmark that is neatly arranged as a scientific work and deserves to be published [30]

The approach used in this study is content analysis (tafsir) and phenomenology, namely by using content analysis of laws and texts in the Koran, written documents, pictures, electronic documents, and mass media, as well as phenomena in society regarding debit and credit transactions. the recording process [31].

This study also uses a literature review analysis method. A literature review is a systematic, explicit and reproducible method for identifying, evaluating, and synthesizing research works and ideas that have been produced by researchers and practitioners [20]–[22].

To identify areas for future research, the literature review seeks to assess and synthesize current knowledge about the subject under study. Okoli and Schabram provided a more thorough explanation of the goals, which included (1) providing a theoretical foundation or basis for the research to be conducted, (2) examining the depth or breadth of prior research on the subject to be studied, and (3) responding to practical questions by understanding the results of earlier research [23]–[28].

## RESULTS AND DISCUSSION

Allah is the only One who creates, cares, maintains, maintains, takes care of, educates, and meets all the needs of beings in this universe including humans. God created all of that must have a purpose, not just for nothing. God's primary purpose in creating people was for them to serve Him [29]–[31]. As mentioned in the Qur'an surah adz-dzariyat verse 56 Allah declares with His words:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

"And I (God) did not create jinns and men, but that they might worship Me."

God commanding His servants to serve Him does not mean that He needs the worship of His servants, but to test which of His servants is the best in practice. Allah the Exalted says:

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْعَفُورُ

"(That is) the One who created death and life to test you, which of you has done the best. And He is mighty, forgiving.

Allah is rich and does not need anything from other than Him let alone from His servants. God does not become high, glorious, or rich because He is worshipped and obeyed by His servants, nor is He low, despised, or poor because He is not worshipped and disobeyed by His servants [32], [33].

Prayer is one of the greatest means of drawing closer to Allah. Prayer has many virtues. Regarding the law of jama'ah prayer, the scholars differ in several opinions:

First: Fardhu Kifayah. This opinion is the opinion of Imam Abu Haneefah, Imam Shafi'i, jumhur ulama Shafi'iyah mutaqqaddimin, and many Malikiyya and Hanafi scholars. Ibn Hajar said, "Dzahir said Shafi'I that the law of congregational prayer is fardhu kifayah. This is the opinion of the jumhur mutaqqaddimin of Shafi'iyah scholars and many Hanafi and Maliki scholars" [34], [35]

Propositions from the words of the Prophet ﷺ:

صَلَاةُ الْجَمَاعَةِ تَفْضُلُ صَلَاةِ الْفَدِّ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً

"Congregational prayer outperforms solitary prayer by twenty-seven degrees."

مَا مِنْ ثَلَاثَةٍ فِي قَرْيَةٍ وَلَا بَدْوٍ وَلَا تَقَامُ فِيهِمُ الصَّلَاةُ إِلَّا قَدْ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَعَلَيْكُمْ بِالْجَمَاعَةِ فَإِنَّمَا يَأْكُلُ الدَّبَّ الْقَاصِيَةَ

"There are no three people in a village or hinterland who are not forced upon them to pray unless Satan will rule it. Be in your congregation, for wolves prey only on lone goats." As-Saib said, "What is meant by congregation is there is a congregation in prayer" [36], [37].

ارْجِعُوا إِلَىٰ أَهْلِيكُمْ فاقِيمُوا فِيهِمْ وَعَلِّمُوهُمْ وَامْرُؤَهُمْ وَصَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي فَإِذَا  
حَضَرَتِ الصَّلَاةُ فَلْيُؤَدِّنْ لَكُمْ أَحَدُكُمْ وَلْيُؤَمِّمْكُمْ أَكْبَرَكُمْ

"Go back to your families, pray to them, and teach and command them (to pray). Pray as you see me pray. When prayer time comes, let one of you make the call to prayer and let the oldest of you be an imam."

Second: Sunnah Muakkad, this opinion is the opinion of the Malikiyya and Hanafi madhabs. Imam Ibn Abdil Barr attributed it to most Iraqi, Levant and Hijaj jurists. However, the sunnah mu'akkadah according to Hanafiyyah is almost similar to obligatory. So some of them (Hanafiyyah) affirm that the law of jama'ah prayer is obligatory. This opinion is also the opinion of some Hanafi scholars such as Al Karkhiy and Ath Thohawiy. By the proposition of the words of the Prophet ﷺ:

صَلَاةُ الْجَمَاعَةِ تَفْضُلُ صَلَاةِ الْفَدِّ بِخَمْسٍ وَعِشْرِينَ دَرَجَةً

"Congregational prayer is more important than prayer alone by twenty-five degrees." Similarly, some Maliki scholars give details. Jama'ah prayer according to them is fardhu kifayah for a country. If no one in that country performs the Jama'ah prayers, then they must be fought. According to them, the law of congregational prayer became sunnah in every mosque and was a priority for men [38], [39].

Propositions from the words of the Prophet ﷺ:

صَلَاةُ الْجَمَاعَةِ تَفْضُلُ صَلَاةِ الْفَدِّ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً

"Congregational prayer outperforms solitary prayer by twenty-seven degrees."

إِنَّ أَعْظَمَ النَّاسِ أَجْرًا فِي الصَّلَاةِ أَبْعَدُهُمْ إِلَيْهَا مَمَشَى فَأَبْعَدُهُمْ وَالَّذِي يَنْتَظِرُ الصَّلَاةَ  
حَتَّى يُصَلِّيَهَا مَعَ الْإِمَامِ أَعْظَمُ أَجْرًا مِنَ الَّذِي يُصَلِّيَهَا ثُمَّ يَنَامُ وَفِي رِوَايَةٍ أَبِي كُرَيْبٍ حَتَّى  
يُصَلِّيَهَا مَعَ الْإِمَامِ فِي جَمَاعَةٍ

"Indeed, the one who gets the greatest reward in prayer is the one who is farthest on the way, then the farther. The one who waits for the prayer until the imam prays with the imam (congregational prayer) is more rewarding than the one who prays and then sleeps. In the narration of Abu Kuraib, (it is mentioned): (he waited for prayer) until he prayed with the imam in the congregation" [4], [5].

Imam Ash-Shaukani stated after refuting the opinion that obliges him, "The right opinion and close to the truth, (that) the congregational prayer includes muakkad sunnah... The law of jama'ah prayer is fardhu 'ain or kifayah or the legal requirement of prayer is no".

This is corroborated by Shidiq Hasan Khan with his statement, "As for the law of fardhu, then the postulates are still contradicted. However, there is a way of jurisprudence that compromises these propositions. That is, the hadiths of the virtue of congregational prayer show the validity of prayer alone [40], [41]. These hadiths are quite numerous. Including:

وَالَّذِي يَنْتَظِرُ الصَّلَاةَ حَتَّى يُصَلِّيَهَا مَعَ الْإِمَامِ أَعْظَمُ أَجْرًا مِنَ الَّذِي يُصَلِّي وَحْدَهُ ثُمَّ  
يَنَامُ

"The one who waits to pray until the imam prays with the imam is more merit than the one who prays alone and then sleeps.

Hadith about someone whose prayer is wrong. Then the Messenger of Allah ﷺ ordered him to repeat his prayers, alone. Then hadith *أَلَا رَجُلٌ يَتَّصَدَّقُ عَلَيَّ هَذَا* (in case someone would give alms to him.) When one sees one praying alone.

Among the hadiths that corroborate it are hadiths that teach the pillars of Islam. Because of the Messenger of Allah ﷺ He did not command those he taught not to pray, except in congregation. Whereas He told those who said I did not add and subtract it: *أَفْلَحَ إِنْ صَدَقَ* (have been lucky if true) and other propositions. All this can be the distiller of his words *فَلَا صَلَاةَ لَهُ* which is in the hadiths which shows the obligation of the congregation to the nullification of perfection, not its validity." This opinion was presented by Ash-Shaukani Shidiq Hasan Khan and Sayyid Sabiq [42].

Third: Condition, it is not legal to pray without a congregation, except with udzur. This opinion is the opinion of Dzahiriyah and some hadith scholars. This opinion is supported by several scholars, including Ibn Taymiyyah, Ibn al-Qayyim, Ibn Aqeel and Ibn Abi Musa [43]. Propositions from the words of the Prophet ﷺ:

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

"Whoever hears the adhan and does not come to him, there is no prayer for him except because of udzur."

*أَتَى النَّبِيَّ ﷺ رَجُلٌ أَعْمَى فَقَالَ يَا رَسُولَ اللَّهِ إِنَّهُ لَيْسَ لِي قَائِدٌ يَفُودُنِي إِلَى الْمَسْجِدِ فَسَأَلَ رَسُولَ اللَّهِ ﷺ أَنْ يُرْحِصَ لَهُ فَيُصَلِّيَ فِي بَيْتِهِ فَرَحِصَ لَهُ فَلَمَّا وُلَّى دَعَاهُ فَقَالَ هَلْ تَسْمَعُ النِّدَاءَ بِالصَّلَاةِ قَالَ نَعَمْ قَالَ فَأَجِبْ*

"There was a blind man who came to the Prophet ﷺ and said, "O Messenger of Allah, I have no one to lead me to the mosque," and he asked the Prophet for leniency ﷺ Until he was allowed to pray in his house. Then he ﷺ gave him leniency. When he was about to leave (him), he called him and asked, "Did you hear the call to prayer?" He replied, "Yes." Then he said, "Fulfill (the call)!"

*وَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ هَمَمْتُ أَنْ أَمُرَّ بِحَطَبٍ فَيُحْطَبَ ثُمَّ أَمُرَ بِالصَّلَاةِ فَيُؤَدَّنَ هَذَا ثُمَّ أَمُرَ رَجُلًا فَيُؤَمِّمَ النَّاسَ ثُمَّ أُحَالِفَ إِلَى رِجَالٍ فَأُحَرِّقَ عَلَيْهِمْ بُيُوتَهُمْ*

"For the sake of Dzat whose soul is in His hands, I am determined to order that firewood be collected. Then dried (to make it easy to make firewood). Then I ordered that prayers be enforced, and the adhan was chanted. Then I ordered someone to pray, and I did not (pray) in the congregation to meet the men (who did not pray in congregation), and I burned their houses."

Fourth: Fardhu 'Ain is not a condition. This opinion is the opinion of the companions of Ibn Mas'ud, Abu Musa Al Ash'ariy, Atha 'ibn Abi Rabbah, Al Auza'i, Abu Tsaur, Ibn Khuzaimah, Ibn Hibban, Ahmad, Ishaq, Dawud, Ats-Tsauriy, Ibn Al-Mundhir, the Hambali madhhab, most of the Hanafi scholars and one of the opinions of Shafi'iyah [44], [45].

The postulates:

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ  
فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ  
وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَذَ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ  
فَيَمِينُونَ عَلَيْكُمْ مِثْلَهُ وَاحِدَةً وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَدَى مِنْ مَطَرٍ أَوْ كُنْتُمْ  
مَرْضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا

"And when you (Muhammad) are in the midst of them (your companions), and you want to pray with them, then let a group of them stand (pray) with you and bear weapons, then when they (who pray with you) bow down (have perfected a raka'at), let them move from behind you (to face the enemy) and let another group come who have not prayed, then let them pray with you and be prepared and bear arms. The unbelievers want you to be caught off guard against your weapons and your property, and they attack you all at once. "And there is no sin upon you to lay down your weapons, if ye have any trouble because of rain or because ye are sick; and be prepared yourselves. Verily, Allah has provided humiliating punishment for the unbelievers." [an Nisa'/4:102].

In this verse, there is a clear proposition regarding the obligation to pray in the congregation. That is, it should not be abandoned, unless there is uduz, such as fear or pain [46], [47].

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ

"And make prayers, pay zakat, and ruku'lah with those who ruku'." [Al Baqarah/2:43].

The above verse is a commandment. The word commandment indicates the intention of the obligation to pray in the congregation.

فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ رِجَالٌ  
لَا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ  
الْقُلُوبُ وَالْأَبْصَارُ

"(The light is) in the houses which God has commanded to glorify and call in them his name. In it always pray to Him in the morning and evening. Those who are not neglected by business and buying and selling from remembering Allah, performing prayers, and performing zakat. They fear the day when hearts and visions will be shaken." [An-Nur/24:36-37].

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ  
كَمَا بَدَأَكُمْ تَعُودُونَ

"Say (Prophet Muhammad), 'My Lord commanded me to do justice. Face your face (to Allah) in every mosque and pray to Him by giving up obedience to Him. Ye shall return unto him as he created you in the beginning.' [Al-A'raf/7:29].

In the two verses above, there is a commandment that indicates the obligation to pray in the congregation.

يَوْمَ يُكْشَفُ عَن سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ خَاشِعَةً أَبْصَارُهُمْ  
تَرْهُقُهُمْ ذِلَّةٌ وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَالِمُونَ

"(Remember) the day when calves were revealed (i.e. the melee on the Day of Judgment) and they were called upon to prostrate. However, they can't afford it. Their views were bowed and filled with humiliation. Indeed, long ago (in the world) they were called upon to prostrate themselves when they were healthy (but they were reluctant)." [Al-Qalam/68:42-43]. Ibn al-Qayyim said, "The postulating side is Allah ﷻ punish them on the Day of Judgment by putting a barrier between them and prostration when they are commanded to bow down. They were ordered to bow down to the world and refused to accept it. If so, then answering the call to the mosque to attend prayers, not just performing it in his home" [481-501].

وَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ هَمَمْتُ أَنْ أَمُرَّ بِحَطَبٍ فَيُحْطَبَ ثُمَّ أَمُرَّ بِالصَّلَاةِ فَيُؤَدَّنَ لَهَا  
ثُمَّ أَمُرَّ رَجُلًا فَيُؤَمَّ النَّاسَ ثُمَّ أُخَالِفَ إِلَى رَجَالٍ فَأُحْرَقَ عَلَيْهِمْ بُيُوتَهُمْ

"For the sake of Dzat whose soul is in His hands, I am determined to order that firewood be collected. Then dried (to make it easy to make firewood). Then I ordered that prayers be enforced, and the adhan was chanted. Then I ordered someone to pray, and I did not (pray) in the congregation to meet the men (who did not pray in congregation), and I burned their houses."

Ibn Hajar in interpreting this hadith states, "As for the hadith chapter (hadith above), then the dhahir indicates (that) congregational prayer is fardhu 'ain. Because, if it were only sunnah, surely (the prophet Muhammad) did not threaten those who left him with the burning. Nor can it happen to people who leave fardhu kifayah, just as shari'ah fights those who leave fardhu kifayah."

Ibn Daqiqil 'ied states: "Scholars who argue that congregational prayer is fardhu 'ain argue with this hadith. If the law is fardhu kifayah why is the obligation carried out by the Prophet and those with him if the law is sunnah then the one who leaves the sunnah will certainly not be killed. Thus it is clear that the Jama'ah prayer is the law of fardhu 'ain."

أَتَى النَّبِيَّ ﷺ رَجُلٌ أَعْمَى فَقَالَ يَا رَسُولَ اللَّهِ إِنَّهُ لَيْسَ لِي قَائِدٌ يُقُودُنِي إِلَى الْمَسْجِدِ  
فَسَأَلَ رَسُولَ اللَّهِ ﷺ أَنْ يُرْحَصَ لَهُ فَيُصَلِّيَ فِي بَيْتِهِ فَرَحَّصَ لَهُ فَلَمَّا وُلَّى دَعَاهُ فَقَالَ  
هَلْ تَسْمَعُ النَّدَاءَ بِالصَّلَاةِ قَالَ نَعَمْ قَالَ فَأَجِبْ

"There was a blind man who came to the Prophet ﷺ and said, "O Messenger of Allah, I have no one to lead me to the mosque," and he asked the Prophet for leniency ﷺ Until he was allowed to pray in his house. Then he ﷺ gave him leniency. When he was about to leave (him), he called him and asked, "Did you hear the call to prayer?" He replied, "Yes." Then he said, "Fulfill (the call)!" After presenting his argument with this hadith,

Ibn Qudamah said, "If a blind man who has no one to deliver him is not given leniency then, (which) is more" [48], [51].

مَا مِنْ ثَلَاثَةٍ فِي قَرْيَةٍ وَلَا بَدْوٍ لَا تُقَامُ فِيهِمُ الصَّلَاةُ إِلَّا قَدْ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ  
فَعَلَيْنَاكُمْ بِالْجَمَاعَةِ فَإِنَّمَا يَأْكُلُ الذِّئْبُ الْقَاصِيَةَ

"There are no three people in a village or hinterland who are not forced upon them to pray unless Satan will rule it. Be in your congregation, for wolves prey only on lone goats." These nash-nash indicate the obligatory congregational prayer [52].

There is a rule that states:

الْفَضِيلَةُ الْمُتَعَلِّقَةُ بِنَفْسِهِ الْعِبَادَةُ أَوْلَى مِنَ الْمُتَعَلِّقَةِ بِمَكَانِهَا

"The virtues attributed to one's worship take precedence over those associated with one's place".

The preacher of the book al-Muhadzdzab said: a group of our group (Shafi'iyah) affirms, that this rule is important, and this rule is understood from the words of the previous scholars among them: Fardhu prayer in the mosque is more important than praying alone outside the mosque, but praying outside the mosque with the congregation is more important than praying alone in the mosque because the congregation is related to the substance of worship, Likewise, Sunnah prayer at home is more important than prayer in the mosque, because Sunnah prayer at home has no element of riyah (want to be seen) and it becomes our sincerity to worship Allah ﷻ Because sincerity is from the substance of worship. In addition, congregational prayer is a form of Islamic shiar and a symbol of the perfection of Islam, if the people leave this practice, it means that they have jointly killed this religion. Al-Qadhi Al-Baidhawi (may Allah have mercy on him) said, "The intention is to pray in the congregation" [53].

## CONCLUSION

Prayer is one of the pillars of Islam without which one's Islamic edifice collapses. Sadly, some Muslims today neglect it or even do not do it. This is influenced by various causal factors; Either internal or external factors. The scholars differed in establishing the law of performing the Jama'ah prayers. However, please note that prayers performed in the congregation have many virtues that are not obtained by people who do not perform them in the congregation. The author is more inclined to the opinion that states the compulsory congregational prayer for men because of the companions of the prophet Muhammad ﷺ who was blind only when asking for rukhsah (leniency) to the prophet Muhammad ﷺ To not pray in congregation because no one can lead him to the mosque, it is still ordered to pray in congregation, especially people who are still healthy wal afiat who can certainly perform congregational prayers without any obstacles, of course it is more obligatory to carry it out in congregation.

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## Author Contribution

All authors contributed equally to the main contributor to this paper, all authors read and approved the final paper, and all authors declared no conflict of interest.

### Conflicts of Interest

All authors declare no conflict of interest.

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