

## THE BURNING DESIRE OF RASULULLAH ﷺ

After Imaan, the most fundamental and important pillar of Islam is Salaah. The importance of Salaah is so great that it can never be over-emphasised. Due to Salaah holding such a lofty and esteemed position in Deen, Rasulullah (Sallallahu Alayhi Wasallam) strove throughout his mubaarak life to establish Salaah in the lives of the Ummah and connect people to the Masaajid. Hazrat Aisha (Radhiyallahu Anha) reports that Rasulullah (Sallallahu Alayhi Wasallam) had commanded that Masaajid be built in every locality to enable the people of the locality to perform their Salaah in the house of Allah Ta'ala (Tirmizi #594).

While making Hijrah from Makkah Mukarramah to Madinah Munawwarah, Rasulullah (Sallallahu Alayhi Wasallam) stopped over at Quba where he remained for fourteen days before continuing to Madinah Munawwarah. His first and foremost concern upon reaching Quba was the building of the Musjid and establishing Salaah among the people of Quba. Hence, Rasulullah (Sallallahu Alayhi Wasallam) constructed the Musjid of Quba which was the first Musjid built in Islam. He thereafter arrived in Madinah Munawwarah and once again - his greatest concern was the building of the Musjid in Madinah Munawwarah, so that the Sahaabah (Radhiyallahu Anhum) could perform their Salaah in the house of Allah Ta'ala. A piece of land was thus purchased and the Musjid of Rasulullah (Sallallahu Alayhi Wasallam) (Musjid-e-Nabawi) was constructed.

### *Uniting the Ummah upon Performing Congregational Salaah in the Musjid*

After constructing the Musjid, Rasulullah (Sallallahu Alayhi Wasallam) consulted the Sahaabah (Radhiyallahu Anhum) regarding the method to be adopted to gather people for the congregational Salaah in the Musjid. Initially, the Sahaabah (Radhiyallahu Anhum) would perform their Salaah in the Musjid at different times. Hence, it was the burning desire within the heart of Rasulullah (Sallallahu Alayhi Wasallam) that all the Sahaabah (Radhiyallahu Anhum) congregate at one time in the Musjid and perform their Salaah with one jamaat. Rasulullah (Sallallahu Alayhi Wasallam) was neither pleased with the Sahaabah (Radhiyallahu Anhum) performing their Salaah in the Musjid at different times nor in their homes or at other places.

The Sahaabah (Radhiyallahu Anhum) presented various suggestions in regard to how people could possibly be gathered at one time for Salaah. Some of the suggestions were that a fire be lit or a flag be hoisted. On seeing the fluttering flag hoisted or the flames and smoke of the fire, the people would automatically understand that it is the time of Salaah and thereby gather in the Musjid for Salaah. Other suggestions were that a horn be sounded or that the naqoos (two sticks) be struck upon each other to alert people that it is the time of Salaah. These were some of the ways adopted by the Jews, Christians and kuffaar of that time to call people to their prayers. Rasulullah (Sallallahu Alayhi Wasallam) was not pleased with these opinions and disapproved of adopting these methods to gather people for Salaah. The reason for his disapproval was that he did not want his Ummah to emulate the ways of the Jews, Christians and Kuffaar in aspects of their Deen or their worldly life. No conclusion was reached in that gathering and the matter was thus left undecided.

Prior to the Sahaabah (Radhiyallahu Anhum) dispersing from the gathering of Rasulullah (Sallallahu Alayhi Wasallam), Hazrat Umar (Radhiyallahu Anhu) presented a suggestion to Rasulullah (Sallallahu Alayhi Wasallam) that, until a method is decided, perhaps a person could be appointed to go around calling people for Salaah whenever the time of Salaah enters. Rasulullah (Sallallahu Alayhi Wasallam) accepted the suggestion of Hazrat Umar (Radhiyallahu Anhu) and appointed Hazrat Bilaal (Radhiyallahu Anhu) to carry out this task. Hence at the time of Salaah, Hazrat Bilaal (Radhiyallahu Anhu) would go around informing the people that the jamaat (congregational Salaah) in the Musjid was about to commence.

### *The Concern in the Hearts of Sahaabah*

The heart of each Sahaabi (Radhiyallahu Anhu) was filled with the concern of Rasulullah (Sallallahu Alayhi Wasallam) with regard to how people should be gathered in the Musjid for the congregational Salaah. It was not long thereafter that,

one night, Hazrat Abdullah bin Zaid (Radhiyallahu Anhu) was shown a dream wherein he was taught the words of Azaan. When he awoke the following morning, he related the entire dream to Rasulullah (Sallallahu Alayhi Wasallam), whereupon Rasulullah (Sallallahu Alayhi Wasallam) said, “Certainly it is a true dream.” A similar dream was seen by Hazrat Abu Bakr, Hazrat Umar, and other Sahaabah (Radhiyallahu Anhum). Thereafter, whenever it was the time of Salaah, Hazrat Bilaal (Radhiyallahu Anhu) would invite the people for Salaah through calling out the Azaan.

### ***Admonition for those who Neglect Salaah with Jamaat in the Musjid***

It was the burning desire of Rasulullah (Sallallahu Alayhi Wasallam) that the men of the Ummah perform their Salaah with jamaat in the Musjid. Rasulullah (Sallallahu Alayhi Wasallam) used to be greatly hurt when he learnt of people performing their Salaah at their homes that he said: “Had it not been for the women and children, I would have commanded a group of youth to gather firewood and set fire to the dwellings of those people who perform their Salaah at their homes without any excuse” (Muslim #651; Musnad Ahmad #8796).

The Sahaabah (Radhiyallahu Anhum) had once seen Rasulullah (Sallallahu Alayhi Wasallam) weeping. On enquiring from him as to what caused him to weep, he said: “I was shown by Allah Ta'ala that among the signs of Qiyaamah are that the people from my Ummah will discard their Salaah and follow their (evil) desires” (Al-Ishaa'ah fi Ashratis Saa'ah Pg. 171).

### ***The Practice of Sahaabah regarding Congregational Salaah***

Hazrat Abdullah bin Masood (Radhiyallahu Anhu) is reported to have said: “Guard your five daily Salaah through performing it at a place where the Azaan is called out (i.e. the Musjid). Verily performing these (fardh) Salaah in the Musjid is from the Sunan-e-Huda (the prescribed acts of worship in Deen). Allah Ta'ala has prescribed for His Nabi (Sallallahu Alayhi Wasallam) Sunan-e-Huda (such acts of worship which are complete guidance for you). During the mubaarak lifetime of Nabi (Sallallahu Alayhi Wasallam) none would omit the jamaat Salaah in the Musjid except an open munaafiq (an open hypocrite), to such an extent that even a sick person would not remain absent from the congregational Salaah in the Musjid. Rather, he would be taken to the Musjid while being supported on the shoulders of two men. Each one of you (the Sahaabah) has a specified place in his home reserved for performing nafl Salaah, etc. However, if you begin performing your fardh Salaah at home and leave attending the congregational prayer in the Musjid, then you will be abandoning the emphasized Sunnah of Nabi (Sallallahu Alayhi Wasallam). As soon as you will abandon his mubaarak Sunnah, you will certainly go astray.” (Abu Dawood #550)

It is reported that somebody asked Hazrat Abdullah bin Abbaas (Radhiyallahu Anhum): “What is the condition of the person who observes nafl fasts during the day and offers nafl Salaah the entire night, but neither goes to the Musjid to perform Salaah with jamaat nor attends the Jumu'ah?” Hazrat Abdullah bin Abbaas (Radhiyallahu Anhum) replied, “He is doomed to Hell.” (Tirmizi #218)

### ***The Desire of Rasulullah (Sallallahu Alayhi Wasallam) regarding Women Performing Salaah in the Confines of their Homes***

While it was the burning desire of Rasulullah (Sallallahu Alayhi Wasallam) that the men of his Ummah perform their Salaah with jamaat in the Musjid, it was his heart's desire that the women of his Ummah perform their Salaah within the confines of their homes. Rasulullah (Sallallahu Alayhi Wasallam) encouraged women to perform their Salaah within their homes and remain concealed from the eyes of men, to such an extent that he said: “The Salaah of a woman in her bedroom is more rewarding than her Salaah in the enclosed courtyard of her house and her Salaah in the innermost portion of the bedroom (a small room within the bedroom) is more rewarding than her Salaah in her bedroom.” (Abu Dawood #570)

Once Hazrat Ummu Humaid (Radhiyallahu Anha), the wife of Abu Humaid As-Saa'idi (Radhiyallahu Anhu), came to Rasulullah (Sallallahu Alayhi Wasallam) and said, “O Rasulullah (Sallallahu Alayhi Wasallam), I long to perform Salaah behind you.” Rasulullah (Sallallahu Alayhi Wasallam) replied, “I am aware that you long and desire to perform Salaah behind me. However your Salaah in your bedroom is more rewarding than your Salaah in any other part of your home. The Salaah in any other part of your home is more rewarding than the Salaah in your enclosed courtyard. The Salaah in your enclosed courtyard is more rewarding than the Salaah in the Musjid of your locality. The Salaah in the Musjid of your locality is more rewarding than your Salaah in my Musjid (Musjid-e-Nabawi).” Hazrat Ummu Humaid (Radhiyallahu Anha) (in compliance and obedience with the mubaarak desire of Rasulullah (Sallallahu Alayhi Wasallam)) instructed that a small place be reserved for her Salaah in the innermost portion of her bedroom, and she would devotedly perform all her Salaah at that place until the end of her life. (Saheeh ibni Hibbaan #2217)

# MASAAIL OF SALAAH

## *The Sunnah attire at the time of Salaah*

**Q:** I had always been taught that the topi is the crown of a believer and part of the Sunnah attire. However, recently I was told by a close friend that the topi is not part of the Sunnah attire and has no basis in Deen. It was worn in the time of Rasulullah (Sallallahu Alayhi Wasallam) and the Sahaabah (Radhiyallahu Anhum) as a traditional dress. Is this true? Similarly I would like to know whether the Sahaabah wore the topi at the time of Salaah?

**A:** Wearing the topi is a mubaarak Sunnah of Rasulullah (Sallallahu Alayhi Wasallam) and a salient feature of Islam. In every era of Islam commencing from the era of Rasulullah (Sallallahu Alayhi Wasallam), special importance and significance was afforded to the topi. It is reported in authentic Ahaadith that Rasulullah (Sallallahu Alayhi Wasallam) and the Sahaabah (Radhiyallahu Anhum) wore the topi.

During the Khilaafat of Hazrat Umar (Radhiyallahu Anhu) the Kuffaar began wearing topis and turbans in order to deceive the Muslims and receive the same recognition in society which was afforded to the Muslims in the Islamic state. When Hazrat Umar (Radhiyallahu Anhu) perceived this he immediately prohibited them, and drew up a constitution which was governed by the Sunnah of Rasulullah (Sallallahu Alayhi Wasallam). He enshrined in the constitution the distinguishing characteristics and salient features of Islam and thus prohibited the Kuffaar from adopting these codes of conduct. Similarly he prohibited the Kuffaar from adopting the Islamic attire and from wearing the topis and turbans of the Muslims (Iqtidaaus Siraatil Mustaqeem 1/363-364).

It is reported in the Hadith of Bukhaari Shareef that the Sahaabah performed Salaah with their topis.

*Hazrat Hasan Basri (Rahmatullahi Alayhi) said, "The Sahaabah (Radhiyallahu Anhum) would make sajdah during Salaah on their turbans and topis." (Bukhaari 1/56)*

**Q:** Will the Salaah performed behind an Imaam who wears his trousers below his ankles be valid?

**A:** Severe warnings have been sounded in the Ahaadith for the one who wears his trousers/kurta (garment) below his ankles.

*Hazrat Abu Hurairah (Radhiyallahu Anhu) reported that Rasulullah (Sallallahu Alayhi Wasallam) said, "On the day of resurrection, Allah Ta'ala will not look (with mercy) at those who used to wear their garments below their ankles out of pride." (Bukhaari #5788)*

*Rasulullah (Sallallahu Alayhi Wasallam) said, "That portion of the garment which hangs below the ankles (the portion of the leg covered by it), would burn in the fire (of Jahannum)." (Bukhaari #5788)*

Those performing Salaah behind such an Imaam will not be sinful by performing Salaah behind him, instead the sin will be upon the Imaam as well as those who appointed the Imaam. Though performing Salaah with one's pants hanging below the ankles is not permissible, the Salaah of the Imaam as well as those following him will be valid. (Aalamgiri 5/333)

**Q:** What is the ruling regarding performing Salaah with short sleeves or a T-Shirt?

**A:** It is makrooh for one to perform Salaah in short sleeves or a T-shirt. (Fataawa Qadhi Khaan 1/135 ; Sharhul Wiqaayah 1/168 ; Shaami 1/640)

## *Concessions due to valid excuses*

**Q:** Is it permissible for a person who is able to perform the entire Salaah standing, together with making the ruku' normally and performing sajdah on the ground, to sit on a chair and perform Salaah?

**A:** It is not permissible for one who is able to perform Salaah standing, together with making ruku' and performing the sajdah on the ground, to sit on a chair. If the one who is able to perform the Salaah in this manner sits on a chair and performs Salaah, the Salaah will not be valid. However if a person cannot manage standing and is unable to perform sajdah on the ground, then it will be permissible for him to sit on a chair and perform the Salaah. (Tahtaawi Pg. 431)

**Q:** How should a person perform Salaah if he has a back problem? Can he sit on a chair and perform Salaah? I was told that if he does not have a serious back problem and he performs Salaah on a chair, his Salaah will not be valid. Is this correct?

**A:** It is permissible for one who suffers from a back problem to perform Salaah on a chair on condition he experiences substantial difficulty while standing. If performing Salaah standing will cause him extreme pain or will aggravate his back problem or will delay the healing process, then such a person will be permitted to perform Salaah sitting. (Shaami 2/96)

## *Women's Salaah*

**Q:** Is it necessary for a woman to wait for the Azaan to be called out to perform her Salaah or can she perform her Salaah immediately when the time of Salaah sets in?

**A:** She can perform her Salaah immediately after the time sets in. It is not necessary for her to wait till the time of Azaan. (Shaami 1/366)

**Q:** Is it permissible for women to perform Salaah in tight fitting clothing or clothing which are see-through?

**A:** Women should perform Salaah in loose fitting clothing which cover their entire bodies and are not see-through. Similarly the clothing should be such that it does not reveal the shape of the body. If the clothing is see-through and the



body beneath is exposed, then the Salaah will not be valid. (Shaami 1/410 ; Ahsanul Fataawa 3/403)

**Q:** I was recently informed by certain people that the method women perform their Salaah is the same as men in all aspects. This has created doubts in me as I was always under the impression from a young age that the method of women's Salaah differs from the method of men in many aspects. Could you please clarify this issue for me?

**A:** From the era of Rasulullah (Sallallahu Alayhi Wasallam), the Sahaabah, Taabi'een and the centuries that followed, women were commanded to perform Salaah in a manner that varied from the Salaah of men in certain aspects. The four mazhabs (viz. Hanafi, Maaliki, Shaafi'ee and Hambali) are all unanimous upon the fact that the Salaah of women differs from the Salaah of men in certain aspects. There are many clear and authentic Ahaadith reported from Rasulullah (Sallallahu Alayhi Wasallam) instructing women to perform their Salaah in a manner which differs from the Salaah of men. As far as the Salaah of women is concerned then it differs from the Salaah of men in many aspects. It appears in the Hadith that Rasulullah (Sallallahu Alayhi Wasallam) performed Salaah with a shawl and in sajdah his armpits became exposed (Bukhaari #390). If a woman performs Salaah in the manner that her armpits become exposed, her Salaah will not be valid. Similarly, men are commanded in the Hadith to wear their lower garments (pants, lungi, etc.) till half the shins or at the most till above the ankles (Abu Dawood #4095). As far as women are concerned, they are commanded to conceal their entire body as well as their shins and ankles (Tirmizi #1731). If a woman performs her Salaah in the condition that her shins and ankles are exposed, her Salaah will not be valid. In the same vein if a man performs Salaah with his head exposed (although the Sunnah is to cover the head with a topi) his Salaah will be valid. As far as a woman is concerned, performing Salaah in the manner that her hair is exposed will invalidate the Salaah (Tirmizi #377). Hence we understand that the Salaah of women in numerous aspects varies from the Salaah of men. If one has to refer to the books of Hadith and Fiqh, he will certainly come across these differences. In an authentic Hadith reported by Hazrat Yazid bin Abi Habib (Radhiyallahu Anhu) it is mentioned that once Nabi (Sallallahu Alayhi Wasallam) passed by two women who were performing Salaah. (After they had completed their Salaah) he said to them: "When you perform sajdah, then allow your body to remain close to the ground. Certainly the Salaah of a woman is different from the Salaah of a man." (I'laaus Sunan 3/19)

In this regard we have prepared a detailed treatise on this topic titled "Salaah of women in the light of the Sunnah". You may refer to it at <http://ihyaauddeen.co.za/?p=7864>

### **Qadha Salaah**

**Q:** Can you please explain the procedure of making up numerous qadha Salaahs of the past?

**A:** One will estimate the amount of qadha Salaahs one had

missed and thereafter one will begin making up for the missed Salaahs. At the time one carries out the qadha Salaah, one will make the intention that the Salaah one is performing is the qadha of the last Salaah that he had missed. For example one is performing the qadha of Zuhr Salaah, one will make the intention that this is the qadha for last Zuhr that I have missed. The same will apply for all other Salaahs. (Tahtaawi Pg. 447; Shaami 2/76)

### **Common mistakes**

**Q:** When performing Salaah behind an Imaam, what should one recite in the standing posture? Will one have to recite Surah Faatiha and a Surah?

**A:** The one performing Salaah behind the Imaam will remain silent. He will not recite Surah Faatiha nor a Surah. It appears in an authentic Hadith that Rasulullah (Sallallahu Alayhi Wasallam) said: "The one who performs Salaah behind an Imaam, the qiraat of the Imaam will suffice for him. (Muwatta Imaam Muhammad #117 ; Shaami 1/544)

**Q:** While performing sajdah, if one lifts his feet off the ground, will the Salaah break?

**A:** If both the feet were lifted off the ground for the duration of three Subhaanallahs, the Salaah will break. (Shaami 1/447 ; Fataawa Mahmoodiyah 9/273)

**Q:** Is it permissible for one to cross in front of people performing Salaah in the Musjid?

**A:** If it is a Musjid-e-kabeer (334,451 m<sup>2</sup> or more), then it will be permissible for one to pass in front of those performing Salaah provided he avoids walking on their place of sajdah (i.e. there is the amount of one saff or more between him and those performing Salaah). If it is a Musjid-e-sagheer (a Musjid which is less 334,451 m<sup>2</sup>) then it is not permissible for one to pass in front of those performing Salaah in all cases. However, if a sutra is placed in front of those performing Salaah, then passing in front of them will be permissible. (Shaami 1/634 ; Ahsanul Fataawa 3/409)

**Q:** When should the masbooq (latecomer) stand up to complete his missed rakaats? Should he stand up after the Imaam has made one salaam or should he wait until the Imaam has completed both salaams?

**A:** He should wait until the Imaam completes both salaams. (Al-Bahrur Raaiq 1/401)

**Q:** If a person while performing four rakaats Sunnat of Zuhr stands up for the third rakaat when the Iqaamah commences, should he shorten his Salaah by returning to tashahhud in order to get the Takbeer-e-ula or should he complete his Salaah and miss the Takbeer-e-ula?

**A:** He should complete the four rakaats with shortening his qiraat and thereafter join the jamaat. (Shaami 2/53 ; Fataawa Mahmoodiyah 11/261)

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