



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Salaah – Part One

On one occasion, a person came to Rasulallah ﷺ and posed the following question, “O Rasul of Allah ﷺ! In this entire deen of Islam, which action is most beloved to Allah تَبَارَكَ وَتَعَالَى?” Rasulallah ﷺ responded to him saying, “The most beloved action in the sight of Allah تَبَارَكَ وَتَعَالَى is to perform the fardh salaah on its prescribed time.”

Rasulallah ﷺ then said, “The one who omits and neglects his salaah, then such a person has no deen.” Rasulallah ﷺ thereafter mentioned, “And salaah is the main pillar of Deen (i.e. the most important pillar after imaan is salaah).”¹

From this Hadith, we understand the exalted position of salaah in deen. If a person does not have salaah in his life, and does not establish salaah in the manner Rasulallah ﷺ had taught the ummah, then his Islam is deficient. In the words of Rasulallah ﷺ - “Such a person does not have deen.”

Short but Comprehensive Advice

On one occasion, a Sahaabi came to Rasulallah ﷺ and requested some short but comprehensive advice through which he will be able to practice upon Islam in its entirety. In other words, he wanted such advice that if he held onto the advice, it would be the means for him bringing deen in totality into his life.

The Sahaabi mentioned, “O Nabi of Allah تَبَارَكَ وَتَعَالَى! Teach me deen, and give me some advice, but make it brief and concise.” The reason for the Sahaabi asking Rasulallah ﷺ to keep the advice brief and concise was so that it will be easy for him to remember it and practice upon it.

The first thing Rasulallah ﷺ told the Sahaabi was, “When you stand up to perform your salaah then perform the salaah of a person bidding farewell (to the world i.e. perform the salaah as though it is the last salaah of your life).” Hence, the very first advice that Rasulallah ﷺ gave him was concerning his salaah.

¹ عن عمر، قال: جاء رجل، فقال: يا رسول الله أي شيء أحب عند الله في الإسلام؟ قال: الصلاة لوقتها، ومن ترك الصلاة فلا دين له، والصلاة عماد الدين قال أبو عبد الله: عكرمة لم يسمع من عمر وأظنه أراد، عن ابن عمر (شعب الإيمان، الرقم: ٢٥٥٠)

The salaah should have the noor and barakaat in it, and the qualities which will draw the mercy of Allah تَبَارَكَ وَتَعَالَى towards a person – and this will only happen when a person's heart is in the salaah, and he fulfils it how Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ wanted. If a person knows that he is performing the last salaah of his life, then imagine with what heart he will perform that salaah!

Then Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ advised him that before he speaks, he should first ponder over what he wants to say. Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Do not utter something for which you will have to give an excuse tomorrow (in this world or in the next).” In other words, a person should be in full control of his speech, language and conversation.

The last advice which Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave him was, “Ensure that you never place your hopes upon the wealth of people (i.e. turn your heart away from the wealth of people, and do not desire that which is in the hands of someone else).”²

In essence, Allah تَبَارَكَ وَتَعَالَى will grant you barakah if you are particular regarding your salaah, you watch your relationships with people and your heart is always turned towards Allah تَبَارَكَ وَتَعَالَى.

Salaah in the Life of Hazrat Umar رَضِيَ اللهُ عَنْهُ

Before Hazrat Umar رَضِيَ اللهُ عَنْهُ passed away, he was performing the fajr salaah, and during the salaah, he was stabbed by Abu Lu'lu, the fire worshipper. Hazrat Umar رَضِيَ اللهُ عَنْهُ passed out and fell unconscious, and the Sahaabah رَضِيَ اللهُ عَنْهُمْ carried him to his home.

While Hazrat Umar رَضِيَ اللهُ عَنْهُ was unconscious in his home, Hazrat Miswar bin Makhramah رَضِيَ اللهُ عَنْهُ came and asked the Sahaabah, “Has Hazrat Umar رَضِيَ اللهُ عَنْهُ performed his fajr salaah?” They replied, “No, he is unconscious.” Hazrat Miswar رَضِيَ اللهُ عَنْهُ immediately said, “Wake him up!” When Hazrat Umar رَضِيَ اللهُ عَنْهُ spent his entire life establishing salaah in the life of the Muslims, then how could his salaah be missed?

Since Hazrat Umar رَضِيَ اللهُ عَنْهُ was unconscious, they did not know how to wake him up. Hazrat Miswar رَضِيَ اللهُ عَنْهُ advised them to wake him up by mentioning to him that it is the time of salaah. Accordingly, they called out, “O Ameerul Mu'mineen, your salaah!” On hearing these words, the eyes of Hazrat Umar رَضِيَ اللهُ عَنْهُ immediately opened. He said, “Yes! By Allah! There is no share in Islam for the one who neglects his salaah!”

Hazrat Umar رَضِيَ اللهُ عَنْهُ then performed his salaah, and enquired whether the other Sahaabah رَضِيَ اللهُ عَنْهُمْ had also performed their salaah. It was only when he had performed his salaah and heard that the other Sahaabah رَضِيَ اللهُ عَنْهُمْ

² عن أبي أيوب، قال: جاء رجل إلى النبي صلى الله عليه وسلم، فقال: يا رسول الله، علمني وأوجز. قال: إذا قمت في صلاتك، فصل صلاة مودع، ولا تكلم بكلام تعتذر منه، وأجمع اليأس عما في أيدي الناس (سنن ابن ماجه، الرقم: ٤١٧١)

وعن أبي أيوب الأنصاري رضي الله عنه قال: جاء رجل إلى النبي صلى الله عليه وسلم فقال: عطني وأوجز. فقال: إذا قمت في صلاتك فصل صلاة مودع ولا تكلم بكلام تعتذر منه غدا وأجمع الإياس مما في أيدي الناس (مسند أحمد، الرقم: ٢٣٤٩٨)

had completed their salaah that he was happy and contented. Even at that moment, when he was on his deathbed, he showed the great importance that must be shown to this department of deen – salaah.³

Establishment of Salaah

When it comes to other injunctions of deen, then Allah تَبَارَكَ وَتَعَالَى commanded the ummah to fulfil them. In regard to fasting, Allah تَبَارَكَ وَتَعَالَى said:

فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ

“The one who witnesses the month (of Ramadhaan), then he should fast.” (Surah Baarah v. 185)

In regard to discharging zakaat, Allah تَبَارَكَ وَتَعَالَى said:

آتُوا الزَّكَاةَ

“Discharge the zakaat.” (Surah Baqarah v. 43)

However, when it came to salaah, then Allah تَبَارَكَ وَتَعَالَى used a different approach. Allah تَبَارَكَ وَتَعَالَى said:

اقِيمُوا الصَّلَاةَ

“Establish salaah.” (Surah Baqarah v. 43)

The Ulama explain that there are many important aspects that must be fulfilled in order to establish the salaah. If a person just goes through the motions and performs the salaah haphazardly, then this is not the salaah which will bring the noor, barakaat and mercy of Allah تَبَارَكَ وَتَعَالَى into his life.

Seven Requirements for the Establishment of Salaah

The Ulama explain that there are seven requirements for the establishment of salaah:

1. The first requirement for the establishment of salaah is that the preparation for the salaah must take place correctly. In this regard, the istinjaah and wudhu must be correct.
2. The second is that the salaah must be performed in the masjid (not the home or workplace).
3. The third is that the salaah must be performed according to the sunnah i.e. the ruku, sajdah, postures, etc. must all be correct.

³ وعن المسور بن مخرمة قال: دخلت على عمر بن الخطاب وهو مسجى فقلت: كيف ترونه؟ قالوا: كما ترى. قلت: أيقظوه بالصلاة فإنكم لن توقظوه لشيء أفزع له من الصلاة. فقالوا: الصلاة يا أمير المؤمنين؟ فقال: ها الله إذا! ولا حق في الإسلام لمن ترك الصلاة، فصلى وإن جرحه لينعب دما. رواه الطبراني في الأوسط، ورجاله رجال الصحيح. (مجمع الزوائد، الرقم: ١٦٣٦)

4. The fourth aspect is that the saffs (rows) must be straight and joined, and the children must be standing in the correct places.
5. The fifth aspect is that a person's attire must be conforming to the sunnah and the way of Rasulallah ﷺ.
6. The sixth aspect is that the salaah must be performed with complete concentration and devotion.
7. The seventh aspect is that when coming to the masjid, one should uphold the respect and sanctity of the masjid and avoid causing any takleef to the other musallis and the angels. The car should be parked correctly so as not to inconvenience people, and no foul odour should be perceived from one's body or mouth while in the masjid, thereby causing inconvenience to the musallis and angels.

It is when all these seven aspects are found that the salaah will become a means of one acquiring barakah in one's life, and the salaah will be a key to Jannah. Similarly, it will become a means of acquiring all the rewards and virtues promised in the Mubaarak Ahaadith for the one who upholds salaah in his life. This will be the salaah which Allah ﷻ refers to saying:

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

“Indeed, salaah (when established correctly) stops one from shameless and evil works.” (Surah Ankaboot v. 45)

In one Hadith Rasulallah ﷺ said, “Salaah is a light.”⁴ In other words, if you want to illuminate your life and home, and you want barakah in your family and business, then bring salaah into your life.

Rasulallah ﷺ also mentioned that the differentiating factor between a believer and him falling into kufr (i.e. and becoming like a disbeliever) is salaah.⁵ The kaafir shows more importance to his business and does not close his business to go to the church, synagogue or temple, because the main thing in his life is money. When a believer does not invest in his salaah and close his business to go to the masjid, then he is resembling that kaafir.

The Person Most Worthy of Being Envied

Today, everybody understands the meaning of wealth and investments, and everybody envies the wealthy and rich person. However, what is the true wealth that a person should invest in according to Rasulallah ﷺ?

Rasulallah ﷺ said, “The person who is most worthy of envy, from among my close friends (those who are close to Rasulallah ﷺ), is the believer (who has complete and perfect imaan), he does not have a lot of wealth (i.e. he is not too worried about the worldly things and has the basics), but he has a great share in salaah (i.e.

⁴ عن أبي مالك الأشعري قال: قال رسول الله صلى الله عليه وسلم: الطهور شطر الإيمان ... والصلاة نور ... (صحيح مسلم، الرقم: ٢٢٣)

⁵ عن جابر، قال: قال رسول الله صلى الله عليه وسلم: بين العبد وبين الكفر ترك الصلاة (سنن الترمذي، الرقم: ٢٦٢٠)

his main investment in life is his salaah). He fulfils the ibaadah of his Rabb in an excellent manner (in the manner pleasing to Allah تَبَارَكَ وَتَعَالَى), and even in seclusion, he remains obedient to Allah تَبَارَكَ وَتَعَالَى. He is concealed among people. People do not indicate towards him (i.e. he is a nobody in a society, but an important person in the sight of Allah تَبَارَكَ وَتَعَالَى). His sustenance is just enough for him, and he is patient (i.e. pleased and content) with that.”

Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then clicked his fingers, indicating that this person passes away quickly. He does not enjoy a lengthy life, but in that short period of his life, he acquired the greatest wealth – the wealth of salaah. Since few people knew him, there were only a few people to weep over him after his demise.⁶

Performing Salaah in the Correct manner

It is reported that Hazrat Huzaifah رَضِيَ اللَّهُ عَنْهُ once saw a person performing salaah in a hasty manner. The man was not performing the rukoo and sajdah correctly.

When describing the man’s manner of performing salaah, the word mentioned in the narration was “Taffafa” which means to decrease e.g. to cheat the customer by giving less. In other word, the person did not perform the salaah in the correct manner, but performed the rukoo and sajdah in a deficient way.

Hazrat Huzaifah رَضِيَ اللَّهُ عَنْهُ asked the man, “For how many years have you been performing salaah in this manner?” The man said, “For forty years.”

Hazrat Huzaifah رَضِيَ اللَّهُ عَنْهُ said, “For forty years, you have not performed salaah, and if you pass away like this, you will pass away on a path besides the path of Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.”

Hazrat Huzaifah رَضِيَ اللَّهُ عَنْهُ thereafter taught the man how to perform salaah correctly in accordance to the sunnah.⁷

⁶ عن أبي أمامة، عن النبي صلى الله عليه وسلم، قال: إن أغبط أوليائي عندي لمؤمن خفيف الحاذ ذو حظ من الصلاة، أحسن عبادة ربه وأطاعه في السر، وكان غامضا في الناس لا يشار إليه بالأصابع، وكان رزقه كفافا فصبر على ذلك، ثم نقر بإصبعيه فقال: عجلت منيته قلت بواكيه قل ترائه وبهذا الإسناد عن النبي صلى الله عليه وسلم، قال: عرض علي ربي ليجعل لي بطحاء مكة ذهابا، قلت: لا يا رب ولكن أشبع يوما وأجوع يوما، أو قال ثلاثا أو نحو هذا، فإذا جعت تضرعت إليك وذكرتك، وإذا شبعت شكرتك وحمدتك، هذا حديث حسن. (سنن الترمذي، الرقم: ٢٣٤٧)

⁷ عن حذيفة، أنه رأى رجلا يصلي فطلف، فقال له حذيفة: منذ كم تصلي هذه الصلاة؟ قال: منذ أربعين عاما، قال: ما صليت منذ أربعين سنة، ولو مت وأنت تصلي هذه الصلاة لمت على غير فطرة محمد صلى الله عليه وسلم، ثم قال: إن الرجل ليخفف ويتم ويحسن (سنن النسائي، الرقم: ١٣١٢ ، وفي مسند أحمد، الرقم: ٢٣٢٥٨ قال: ثم أقبل عليه يعلمه)