



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Salaah – Part Two

Introduction:

Previously, with the grace of Allah تَبَارَكَ وَتَعَالَى, the topic of preparation for salaah, istinjaah, etc was discussed. This week, the method of performing salaah will be discussed, and this is relatively more important.

The Key to Jannah

We all know that every door has a key, and if a person wishes to open a particular door, then he will require the correct key for that door. Allah تَبَارَكَ وَتَعَالَى has made it such that the key to His mercy is dua. Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ mentioned:

الدعاء مفتاح الرحمة

Dua (i.e. turning to Allah تَبَارَكَ وَتَعَالَى earnestly, in humility) is the key to the mercy of Allah تَبَارَكَ وَتَعَالَى.

After mentioning the above, Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

والوضوء مفتاح الصلاة

And the key to open the door of salaah is wudhu.

Thereafter, Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

والصلاة مفتاح الجنة

And Salaah is the key to Jannah.¹

¹ عن ابن عباس قال: الدعاء مفتاح الرحمة والوضوء مفتاح الصلاة والصلاة مفتاح الجنة (الفردوس بمأثور الخطاب، الرقم: ٣٠٨٦، وإسناده ضعيف كما في فيض القدير، الرقم: ٤٦٥٧) وعن ابن عباس قال قال رسول الله صلى الله عليه وسلم الدعاء مفتاح الرحمة والوضوء مفتاح الصلاة والصلاة مفتاح الجنة رواه الديلمي (إتحاف السادة المتقين ٢٩/٥)

عن ابن عباس قال : قال رسول الله صلى الله عليه وسلم : الدعاء مفتاح الرحمة، والوضوء مفتاح الصلاة، والصلاة مفتاح الجنة (الغرائب الملتقطة من مسند الفردوس، الرقم: ١٥٤١)

If a person does not have the key of Jannah, then he will not be able to open it and enter it. Hence, Allah تَبَارَكَ وَتَعَالَى has given salaah such a lofty position in deen that there is no other action from the fundamental actions of deen which has been referred to as the key to Jannah besides salaah.

The First Question on the Day of Qiyaamah

Salaah holds such great importance in a believer's life that the Hadith mentions that it is the first thing regarding which a person will be questioned on the Day of Qiyaamah. If he passes the test of salaah then there is hope that he will pass the other tests regarding the other departments of deen. However, if he fails the test in this department of deen, then there is great concern that he will fail the test in the other departments of deen as well.

Allah تَبَارَكَ وَتَعَالَى will say to the angels, "Examine his salaah." If he performed his salaah correctly then he will be rewarded accordingly. However, if he did not fulfil the obligation correctly and performed the salaah in a deficient manner, then Allah تَبَارَكَ وَتَعَالَى will tell the angels to look at the sunnah and nafl salaah that he performed during his life. Thereafter, the sunnah and nafl salaah will be taken to make up and compensate for the deficiency in the fardh. If all his sunnah and nafl can compensate for the deficiency in his fardh, then he will pass the test and he will be successful. However, if he did not fulfil the fardh correctly, and his sunnah and nafl salaah cannot compensate for the deficiency in his fardh salaah, then he will be in severe constraints and difficulties on the Day of Qiyaamah.²

From this Hadith, we understand that the benchmark for a person's success is his salaah.

The Salaah Either Making Dua for One or Cursing Him

It is mentioned in the Hadith that when a person performs his salaah on the prescribed time (according to the sunnah in the masjid), with a proper wudhu, he performs the postures correctly (qiyaam, rukoo, sajdah, etc.) and he performs the salaah with devotion and concentration, then that salaah becomes a means of mercy for him.

The Hadith mentions that this salaah will rise up in a most beautiful form and it will make dua for him. It will make dua saying, "May Allah تَبَارَكَ وَتَعَالَى safeguard you as you have safeguarded me." The salaah will then rise up to Allah تَبَارَكَ وَتَعَالَى and gain acceptance.

On the contrary, if a person performs the salaah in a haphazard manner, not fulfilling the requirements for the completion and perfection of the salaah (e.g. the wudhu was performed incorrectly, the postures were not carried out correctly, there is no concentration and devotion, etc.), then on completing the salaah, it rises up in a dark and ugly form. It begins to curse him saying, "May Allah تَبَارَكَ وَتَعَالَى destroy you as you have destroyed me!"

² عن أبي هريرة ذكره عن النبي صلى الله عليه وسلم قال: إن أول ما يحاسب الناس به يوم القيامة من أعمالهم الصلاة قال: يقول ربنا عز وجل ملائكته وهو أعلم: انظروا في صلاة عندي أتمها أم نقصها فإن كانت تامة كتبت له تامة وإن كان انتقص منها شيئا قال: انظروا هل لعبدي من تطوع فإن كان له تطوع قال: أتموا لعبدي فريضته من تطوعه ثم تؤخذ الأعمال على ذاكم (سنن أبي داود، الرقم: ٨٦٤)

Thereafter, it rises slightly, to the extent that Allah تَبَارَكَ وَتَعَالَى wishes, and is then turned into an ugly form and flung onto his face like an old, dirty rag. This salaah is rejected by Allah تَبَارَكَ وَتَعَالَى, and instead of becoming a means for his mercy, acceptance and reward, it becomes a means for him being cursed and a means for his destruction.³

Importance of Performing Salaah in the Sunnah Manner

The most important obligation in this entire structure of Islam is salaah. Thus, we must invest in our salaah and learn how to perform our salaah according to the sunnah. Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ took this very seriously and instilled the importance of salaah into the hearts of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ. Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ addressed the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ saying:

صلوا كما رأيتموني أصلي

*Perform salaah as you see me performing salaah.*⁴

In other words, Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not merely tell the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ to perform salaah. Rather, he told them to ensure that their salaah conformed to his sunnah manner of performing salaah.

In the Qur'aan Majeed, Allah تَبَارَكَ وَتَعَالَى commands us to establish salaah. This can be understood through the example of a person opening a business. When opening the business, he will not merely run the business, but he will work hard to establish the business, as it is when the business is established that it will make money for him.

In the same way, when salaah is established and deeply rooted in the life of a believer, it will transform his life into gold. When he does anything, he will find barakah and blessings, as his entire life will be engulfed and infused with the noor of the salaah in his life.

Salaah is a Light

In the Hadith, Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ mentioned:

الصلاة نور

*Salaah is a light.*⁵

In other words, salaah has the power to illuminate your heart, life, business, domestic life, social life, etc – but this is provided that one honours the salaah by fulfilling the rights of the salaah.

³ عن أنس بن مالك قال: قال رسول الله صلى الله عليه وسلم: من صلى الصلاة لوقتها وأسبغ لها وضوءها وأتم لها قيامها وخشوعها وركوعها وسجودها خرجت وهي بيضاء مسفرة تقول: حفظك الله كما حفظتني ومن صلى الصلاة لغير وقتها فلم يسبغ لها وضوءها ولم يتم لها خشوعها ولا ركوعها ولا سجودها خرجت وهي سوداء مظلمة تقول: ضيعك الله كما ضيعتني حتى إذا كانت حيث شاء الله لفت كما يلف الثوب الخلق ثم ضرب بها وجهه (المعجم الأوسط للطبراني، الرقم: ٣٠٩٥)

⁴ عن مالك أتينا إلى النبي صلى الله عليه وسلم ونحن شعبة متقاربون فأقمنا عنده عشرين يوما وليلة وكان رسول الله صلى الله عليه وسلم رحيما رفيقا فلما ظن أنا قد اشتبهنا أهلنا أو قد اشتقنا سألنا عن تركنا بعدنا فأخبرنا قال: ارجعوا إلى أهليكم فأقيموا فيهم وعلموهم ومروهم وذكر أشياء أحفظها أو لا أحفظها وصلوا كما رأيتموني أصلي فإذا حضرت الصلاة فليؤذن لكم أحدهم وليؤمكم أكبركم (صحيح البخاري، الرقم: ٦٣١)

⁵ عن أبي مالك الأشعري قال: قال رسول الله صلى الله عليه وسلم: الطهور شطر الإيمان ... والصلاة نور ... (صحيح مسلم، الرقم: ٢٢٣)

Salaah with Jamaat in the Musjid being from the Sunan-e-Huda

In one Hadith, Hazrat Abdullah bin Mas'ood رضي الله عنه mentioned, “If you want to meet Allah تبارك وتعالى on the Day of Qiyaamah in the state that Allah تبارك وتعالى is pleased with you, then the way to acquire this success is to perform your five daily salaah in the masjid.”

He then said, “In the time of Rasulallah صلى الله عليه وسلم, the Sahaabah رضي الله عنهم would ensure that all their five daily fardh salaah would be performed behind Rasulallah صلى الله عليه وسلم in the masjid. The fardh salaah is among the sunan-e-huda practices of deen.”

The sunan-e-huda are the prescribed acts of deen which Allah تبارك وتعالى has prescribed as part of the actual deen of Islam. Without practising upon the sunan-e-huda practices, one's deen will remain incomplete and one will be punished by Allah تبارك وتعالى for leaving them out. Furthermore, practising on the sunan-e-huda is a means for a person to receive guidance from Allah تبارك وتعالى. Hence, in this Hadith, Hazrat Abdullah bin Mas'ood رضي الله عنه mentions that performing the fardh salaah with jamaat in the masjid is among the sunan-e-huda practices.

Hazrat Abdullah bin Mas'ood رضي الله عنه then mentioned that though every Sahaabi had a designated place in his home where he performed his tahajjud salaah and other nafl salaah, they all ensured that they performed the fardh salaah in jamaat in the masjid. Even if a Sahaabi was extremely weak and sick, he never performed his fardh salaah at home. Rather, he would take support from two people, one on either side, and come to the masjid in this manner to perform his salaah.

Hazrat Ibnu Mas'ood رضي الله عنه thereafter said that the only people who would omit coming to the masjid for the congregational salaah were the munaafiqeen – the open hypocrites. They were not believers, so they would not come to the masjid for salaah – especially the esha and fajr salaah.

In the time of Rasulallah صلى الله عليه وسلم, there were no electrical lights, and so it was dark at the time of esha and fajr. This made it difficult to come for esha and fajr. Hence, Rasulallah صلى الله عليه وسلم gave glad tidings for the person who comes for esha and fajr in the darkness saying, “Give the glad tidings of complete noor on the Day of Qiyaamah for those people who walk in darkness (coming to the masjid to perform their fardh salaah with jamaat).”⁶

Hazrat Abdullah bin Mas'ood رضي الله عنه then mentioned, “Performing the fardh salaah with jamaat in the masjid is the way of Rasulallah صلى الله عليه وسلم, and if you leave out the way of Rasulallah صلى الله عليه وسلم, you will be astray.”⁷

Hence, to acquire the full benefit and virtue of the salaah, we must perform it in the manner, place and time taught to us by Rasulallah صلى الله عليه وسلم.

⁶ عن بريدة عن النبي صلى الله عليه وسلم قال: بشر المشائين في الظلم إلى المساجد بالنور التام يوم القيامة (سنن أبي داود، الرقم: ٥٦١)

⁷ عن عبد الله بن مسعود قال: حافظوا على هؤلاء الصلوات الخمس حيث ينادى بهن فإن من سنن الهدى وإن الله شرع لنبه صلى الله عليه وسلم سنن الهدى ولقد رأيتنا وما يتخلف عنها إلا منافق بين النفاق ولقد رأيتنا وإن الرجل ليهادي بين الرجلين حتى يقام في الصف وما منكم من أحد إلا وله مسجد في بيته ولو صليتم في بيوتكم وتركتم مساجدكم تركتم سنة نبيكم صلى الله عليه وسلم ولو تركتم سنة نبيكم صلى الله عليه وسلم لكفرتم (سنن أبي داود، الرقم: ٥٥٠ ، وفي صحيح مسلم، الرقم: ٦٥٤: لضلتم بدل لكفرتم)

The Burning Desire in the Heart of Rasulullah ﷺ for the Males and Females of His Ummah

It was the heartfelt desire of Rasulullah ﷺ that the males of his ummah should perform their fardh salaah with jamaat in the masjid, and the females should perform their salaah in the confines of their homes.

Hazrat Ummu Humaid رَضِيَ اللهُ عَنْهَا, the wife of Hazrat Abu Humaid As-Saa'idi رَضِيَ اللهُ عَنْهُ, once came to Rasulullah ﷺ and said, "O Rasulullah ﷺ, I long to perform salaah behind you."

Rasulullah ﷺ replied, "I am aware that you long and desire to perform salaah behind me. However, your salaah in the inner portion of your bedroom is more rewarding than your salaah in your bedroom. Your salaah in your bedroom is more rewarding than your salaah in any other part of your home. Your salaah in your home is more rewarding than your salaah in the masjid of your locality. Your salaah in the masjid of your locality is more rewarding than your salaah in my masjid (i.e. Masjidun Nabawi)."

Hazrat Ummu Humaid رَضِيَ اللهُ عَنْهَا (in compliance and obedience with the mubaarak desire of Rasulullah ﷺ) instructed that a small area be reserved for her salaah in the innermost and darkest portion of her bedroom, and she would devotedly perform all her salaah in that area until the end of her life.⁸

Hadith Regarding First Saff and Azaan

Rasulullah ﷺ mentioned that if people only knew the immense reward for performing salaah in the first saff and for calling out the azaan, they would fight among themselves and draw lots to decide who will acquire this honour and reward.⁹

In this regard, it is mentioned that when Hazrat Sa'd رَضِيَ اللهُ عَنْهُ was conquering the land of Qaadiyyah, then during the battle, the mu'azzin was injured. Since he was injured and could not call out the azaan, the other Muslims began to fight with one another over who would receive the honour of calling out the azaan.

Hence, when they came to Hazrat Sa'd رَضِيَ اللهُ عَنْهُ for him to decide who should call out the azaan, then in keeping with this Hadith, he instructed them to draw lots, and the person whose lot was drawn received the honour of calling out the azaan.¹⁰

⁸ عن أم حميد امرأة أبي حميد الساعدي أنها جاءت النبي صلى الله عليه وسلم فقالت: يا رسول الله إني أحب الصلاة معك قال: قد علمت أنك تحبين الصلاة معي وصلاتك في بيتك خير من صلاتك في حجرتك وصلاتك في حجرتك خير من صلاتك في دارك وصلاتك في دارك خير من صلاتك في مسجد قومك وصلاتك في مسجد قومك خير من صلاتك في مسجدي قالت: فأمرت فبني لها مسجد في أقصى بيت في بيتها وأظلمه فكانت تصلي فيه حتى لقيت الله عز وجل (مجمع الزوائد، الرقم: ٢١٠٦)

⁹ عن أبي هريرة: أن رسول الله صلى الله عليه وسلم قال: لو يعلم الناس ما في النداء والصف الأول ثم لم يجدوا إلا أن يستهموا عليه لاستهموا ولو يعلمون ما في التهجير لاستبقوا إليه ولو يعلمون ما في العتمة والصبح لأتوهما ولو حبا (صحيح البخاري، الرقم: ٦١٥)

¹⁰ قوله ويذكر أن قوما اختلفوا أخرجه سعيد بن منصور والبيهقي من طريق أبي عبيد كلاهما عن هشيم عن عبد الله بن شبرمة قال تشاح الناس في الأذان بالقادسية فاختصموا إلى سعد بن أبي وقاص فأقرع بينهم وهذا منقطع وقد وصله سيف بن عمر في الفتوح والطبري من طريقه عنه عن عبد الله بن شبرمة عن شقيق وهو أبو وائل قال افتتحنا القادسية صدر النهار فتراجعنا وقد أصيب المؤذن فذكره وزاد فخرجت القرعة لرجل منهم فأذن (فتح الباري: ٩٦/٢)

Admonition for Preceding the Imaam in Salaah

It is not permissible for any muqtadi to precede the imaam in salaah by going into any posture before the imaam. Preceding the imaam in salaah is a major sin. Rasulullah ﷺ mentioned in the Hadith that if a person does this, there is fear that Allah تَبَارَكَ وَتَعَالَى will change his face into the face of a donkey.¹¹

In this regard, it is mentioned that in one era, there was a person teaching Hadith. When teaching this Hadith, he doubted this Hadith, so he decided to test it out. Since he was an Aalim, his conducting in this manner was far worse than a normal person who conducts in this manner.

As soon as he did this, Allah تَبَارَكَ وَتَعَالَى transformed his face into the face of a donkey. Thereafter, out of embarrassment and shame, he would conceal his face when coming out to teach the students Hadith. After some while had passed, he one day showed his face to the students and informed them of what had happened. He told them that he had deliberately preceded the imaam in salaah to test this Hadith, and as a consequence for disrespecting the Hadith of Rasulullah ﷺ and doubting what Rasulullah ﷺ had said, this was the outcome of his action.¹²

The Bedouin who Rushed in Salaah

On one occasion, a Bedouin entered Musjid-un-Nabawi, performed salaah very hastily, and then came to Rasulullah ﷺ and made salaam. Rasulullah ﷺ replied to his salaam and then said to him, “Go back and perform salaah again, for you have not performed salaah.”

The Sahaabi thus returned and performed the salaah for the second time in the same manner. Thereafter, when he came and greeted Rasulullah ﷺ, then Rasulullah ﷺ replied and sent him back again, saying the same words, “Go back and perform salaah again, for you have not performed salaah.”

This occurred three times, until on the fourth instance, he asked Rasulullah ﷺ to teach him how to perform the salaah correctly and to show him his mistake. Rasulullah ﷺ then taught him to perform salaah with ta'deel-e-arkaan – remaining in ease in each posture, without any movement, before proceeding to the next posture.

Thereafter, Rasulullah ﷺ told him that if he rushes in salaah and omits the ta'deel-e-arkaan, then his salaah will be deficient. Since ta'deel-e-arkaan is waajib, sajdah sahw will have to be performed in the end.¹³

¹¹ عن أبي هريرة عن النبي صلى الله عليه وسلم قال: أما يخشى أحدكم أو: لا يخشى أحدكم إذا رفع رأسه قبل الإمام أن يجعل الله رأسه رأس حمار أو يجعل الله صورته صورة حمار (صحيح البخاري، الرقم: ٦٩١)

¹² حكى عن بعض المحدثين أنه رحل إلى دمشق لأخذ الحديث عن شيخ مشهور بها، فقرأ عليه جملة، لكنه كان يجعل بينه وبينه حجاباً ولم ير وجهه، فلما طالت ملازمته له رأى حرصه على الحديث كشف له الست، فرأى وجهه وجه حمار فقال له: احذر يا بني أن تسبق الإمام، فإني لما مر بي في الحديث استبعدت وقوعه فسبقت الإمام فصار وجهي كما ترى (مرقاة المفاتيح: ٨٧٩/٣)

¹³ عن أبي هريرة: أن رسول الله صلى الله عليه وسلم دخل المسجد فدخل رجل فضلى فسلم على النبي صلى الله عليه وسلم فرد وقال: ارجع فصل فإنك لم تصل فرجع يصلي كما صلى ثم جاء فسلم على النبي صلى الله عليه وسلم فقال: ارجع فصل فإنك لم تصل ثلاثاً فقال: والذي بعثك بالحق ما أحسن غيره فعلمني فقال: إذا قمت إلى الصلاة فكبر ثم اقرأ ما تيسر معك من القرآن ثم اركع حتى تطمئن راكعاً ثم ارفع حتى تعدل قائماً ثم اسجد حتى تطمئن ساجداً ثم ارفع حتى تطمئن جالساً وافعل ذلك في صلاتك كلها (صحيح البخاري، الرقم: ٧٥٧، وفي الترمذي الرقم: ٣٠٢ إذ جاءه رجل كالبديوي)