

Offering Salat on Time

Holy Quran

Verily, prayer is enjoined on the believers to be performed at fixed hours [4:104]

Holy Prophet Muhammad (Peace and Blessings of Allah be on him)

Abu Huraira relates that he heard the Holy Prophet PBUH say: Tell me if one of you who had a stream running at his door and he should take a bath in it five times every day, would there be any dirt left on him? He was answered: No dirt will be left on him. The Holy Prophet PBUH observed: This is the case of five prayers. Allah wipes of all faults in consequence of them. (Bukhari, Muslim)

Promised Messiah (Peace be on him)

The Promised Messiah AS explained the significance of the timings of the five daily Prayers with reference to worldly phases a man goes through. The time of Zuhr, when the sun, having reached its zenith has begun its decline, is like a time in a person's life when he is faced with difficulty and is anxious and restless, at this juncture we should reflect on our spiritual state and seek God's help. Then, as the person's anxiety is changed into the reality of perhaps receiving a warrant or a court summon and subsequently endures cross-examination to prove his innocence is a time likened to time of Asr; this is the time when a person should remember Allah and pray for protection from making mistakes and seek forgiveness. The scenario then changes to the court passing judgment against the person. This increases the person's anxiety and despair. The time of Maghrib is likened to this situation when a person reflects over the day he has just spent and notices having done nothing commendable. So he turns to Allah and seeks forgiveness. The scenario then changes and the court passes the verdict, declaring the person guilty and the punishment begins. The time of Isha is compared to this, when the night is dark and nothing is visible. This time should make a believer take stock of all that he did during the day and should be mindful that the ensuing night is spent away from satanic enticements, lest one is led towards spiritual destruction. Eventually, as in a worldly scenario a prisoner is relieved upon release, a believer is pleased to receive the time of Fajr. It is as if the time of 'ease after hardship' (94:7) has arrived, therefore a believer should not be indolent about offering this Salat and in order to take care of one's spiritual condition should abandon the comfort of one's bed to observe Fajr. (Kishti-e-Nuh)

Khalifa tul Messih V (aba)

It is the responsibility of each Ahmadi to observe each Salat at its prescribed time. The five daily prayers are the milestone from where the spiritual journey begins; it is the seed that has the potential of spiritual growth. If one is negligent with Salat, virtues are suppressed in the manner that weeds suppress the growth of a field. It is our task to make the roots of this worship so strong that it safeguards us from all evil. Indeed it is for us to observe Salat and establish it first, it is as a consequence of observing it sincerely that Salat safeguards us in return.

[Friday Sermon 2/15/2008]