had collected many stones. The swimming man went close to the
man with the stones. The former opened his mouth and the latter (on
the bank) threw a stone into his mouth, whereupon he went
swimming again. He returned, and every time this was repeated. I
asked my two companions: Who are these? They said to me:
Proceed! Proceed! And we proceeded till we came to a man with a
repulsive appearance, the most repulsive appearance you would have
ever seen! Beside him, there was a fire and he was kindling it and
running around it. I asked my companions: Who is this (man)?
They replied: Proceed! Proceed! So, we proceeded till we reached
a garden of deep green dense vegetation, having all sorts of spring
colours. In the midst of the garden there was a very tall man and I
could hardly see his head because of his great height, and around him
there were children, in such large numbers that I had never seen
anything like it. I said to my companions: Who is this? They
replied: Proceed! Proceed! So, we proceeded till we came to a
majestic huge garden, larger and better than any I had ever seen! My
two companions said to me: Go up and ascend. Rasûlullâh
Ṣallallâhu ‘alaihi wasallam added: So we ascended till we reached a
city built of gold and silver bricks, and we went to its gate, and it was
opened and we entered the city and found in it, men with one half of
their bodies as handsome as the most handsome person you had ever
seen. The other half of their bodies as ugly as the most ugly person
you had ever seen. My two companions ordered those men to jump
into the river. There was a river flowing across (the city), and its
water was as white as milk. Those men went and dipped themselves
in it and when they returned to us, their ugliness had disappeared and
they became handsome. Rasûlullâh Ṣallallâhu ‘alaihi wasallam
further added: My two companions then pointing, said to me, that is
your place, the Jamât-ul-‘Adânan. I raised my sight, and there I saw
a palace like a white cloud! My two companions told me: That
(palace) is your palace. I said to them: ﷺ (May Allâh bless
you both.) Let me enter it. They replied: Not now, but you shall
enter it (one day). I said to them: I have seen many wonders tonight.
What does all this mean? They replied: We will inform you. As for
the first man you came upon, whose head was being crushed with
the rock, he is the symbol of the one who memorizes the Qur'ân and
then neither recites it nor acts on its orders, and sleeps neglecting the
obligatory Salât. And for the man you came upon whose sides of
mouth, nostrils and eyes were torn off from front to back, he is the
symbol of the man who goes out of his house in the morning and
tells so many lies that it spreads all over the world. And those naked
men and women, whom you saw in an oven-like structure, are the
fornicating men and women. The man whom you saw swimming
in the river and who was given a stone to swallow, is the eater of Ribâ
(usury), and the ugly looking man whom you saw near the fire
kindling it and going round it, is Mâlik, the Warden of Hell, and the
tall man whom you saw in the garden, is Ibrâhîm ‘Alaihis Salâm,
and the children around him are those children who die with the natural
faith with which every child is born. The narrator added: Some
Muslims asked Nâbi Ṣallallâhu ‘alaihi wasallam: O Rasûlullâh!
What about the polytheist's children? Rasûlullâh Ṣallallâhu ‘alaihi
wasallam replied: Also polytheist's children. Rasûlullâh Ṣallallâhu
‘alaihi wasallam added: The men you saw half handsome and
half ugly, were those persons who along with good deeds had
also done evil deeds but Allâh forgave them. (Bukhârî).

200 ً عن أبي ذرٍّ، وأبي الفراذ، رضي الله عنهم، أن رسول الله ﷺ قال: إِذَا لَأَعْرَفُ أُمَّيِّم
بَيْنَ الْقِيَامَةِ بِنَفْسِهِمْ، قَالَ: يَا رَسُولُ اللَّهِ، إِنِّي لَا أَعْرَفُ أُمَّيِّمٍ
بَيْنَ الْقِيَامَةِ بِنَفْسِهِمْ، قَالَ: أَعْرَفُوْمُنَا كُتُبُهُمْ
بيِّنَانِهِمْ، وأَعْرَفُوْمُنَا بِسِيَامِهِمْ، فِي وَجُوهِهِمْ مِنْ أَفْرَادِ السُّحُودِ، وَأَعْرَفُوْمُنَا بِنَوْرِهِمْ، بِنَسْعَى بِبَنِي
الْمَهْدِ. (روايه مَهْدِي٢٩٩)

200. Abu Dhar and Abu Darda' Ra'diyallâhu 'anhum narrate that Rasûlullâh Ṣallallâhu ‘alaihi wasallam said: I will indeed recognize
my Ummah among all other Ummahs on the Day of Resurrection.
The Şâhâbah said: O Rasûlullâh! How would you recognize your
people? He said: I will recognize them by their book of deeds in
their right hands; I will recognize them from their shining faces due
to the prostration marks on their foreheads; and I will recognize them
by a light running in front of them. (Muṣâd Ahmad)

Note: This light will be the light of İmân of every believer, which
will be in proportion to the strength of his İmân. (Kashf-ur-Rahmân)
In order to benefit directly from the Power of Allāh Ta‘ālā, by fulfilling the Commandments of Allāh Ta‘ālā in the way of Rasūlullāh Ṣallallāhu ‘alaihi wasallam, Ṣalāt is the most important and basic action.

OBLIGATORY PRAYERS

VERSEs OF Qur’āN

Allāh Subhānahū wa Ta‘ālā says:
Verily Ṣalāt restrains (oneself) from immorality and all that is forbidden.
Al·’Ankabūt 29: 45

Allāh Subhānahū wa Ta‘ālā says:
Indeed, those who believe and do righteous deeds, and establish Ṣalāt

And give Zakāt; their reward is with their Rabb (Sustainer & Cherisher), and neither fear shall come upon them, nor will they grieve.
Al-Baqarah 2: 277

Allāh Subhānahū wa Ta‘ālā said to His Prophet Ṣallallāhu ‘alaihi wasallam:
Tell My slaves who have believed, to establish Ṣalāt and spend from what We have provided them, secretly and publicly, before a Day comes in which there shall be no trading (i.e. ransom exchange), nor any friendship.
Ibribīm 14: 31

Allāh Subhānahū wa Ta‘ālā quoted in Qur’ān supplication of Ibrahim ‘alaihis salam as:
O My Rabb! Make me an establisher of Ṣalāt, and from my descendents also. Our Rabb! And accept my Du‘ā (supplication).
Ibrihīm 14: 40

Allāh Subhānahū wa Ta‘ālā said to His Prophet Ṣallallāhu ‘alaihi wasallam:
Perform Ṣalāt from midday till the darkness of the night (i.e. Zuhr, ‘Asr, Maghrīb and ‘Isha prayers) and recite the Qur’ān in the early dawn (i.e. the morning prayer).
Verily, the recitation of the Qur’ān in the early dawn is witnessed (by angels).
Al·Iṣrā’ 17: 78
Allah Subhanaahu wa Ta’ala says:
(mentioning a virtue of successful believers)
And they who carefully maintain
(and are mindful of) their Salat.
Al-Mu’minan 23: 9

Allah Subhanaahu wa Ta’ala says:
O you who believe! When the
Adhān is called for the prayer on
the day of Jumu’ah (Friday), then
hasten to the remembrance of
Allah and leave all trading (and
other engagements) aside. That is
better for you, if you but knew.
Al-Jumu’ah 62: 9

AḤĀḌĪTH

1- عن ابن عمر رضي الله عنهما قال: قال رسول الله ﷺ: بني الإسلام على خمس: شهادة
أن لا إله إلّا الله وأن محمدا رسول الله، وإقام الصلاة، وإيام الزكاة، وصوم رمضان.
رواه البخاري، باب دعاء كم إيمانكم 4/8.

2. ‘Abdullāh ibn ‘Umar Rādiyallāhu ‘anhu narrates that Rasūlullāh ‘alaih wasalam said: Islām has been built
upon five pillars: 1) To testify that none is worthy of worship but Allah and that Muhammad is the Messenger of Allāh, 2) to establish
Salāt, 3) to give Zakāt, 4) to perform Hajj, and 5) to fast (Saum) in Ramadān. (Buhārī)

3. ‘Abdullāh ibn ‘Umar Rādiyallāhu ‘anhu narrates that in reply to a question of Jibr’ā’il about Islām Rasūlullāh ‘alaih wasalam said: Islām is bearing witness that none is worthy
of worship but Allāh and that Muḥammad is the Messenger of Allāh, and that you establish Salāt, and give Zakāt, and perform Hajj to the
House of Allāh and perform Umrah, and take bath after Janadāh and
perform complete Wudū, and Saum in Ramadān. Jibr’ā’il then said:
If I do all of that, then am I a Muslim? He replied: Yes. Jibr’ā’il then
confirmed: You have spoken the truth. (Ibn-Khuza‘imah)

Note: A person is in the state of Janadāh after intercourse, or
discharge of semen with passion while he is awake or asleep.

4. Qurrah ibne-Da’mūṣ Rādiyallāhu ‘anhu narrates that we met Nabi Shoallāhu ‘alaih wasalam during the Farewell Hajj and asked: O Rasulallāh! What do you enjoin upon us? He replied: I enjoin upon
you to establish Salāt, and give Zakāt, and perform Hajj of the
Sacred House of Allāh, and Saum in Ramadān, as verily therein is
a night superior to a thousand months; and likewise prohibit you from
shedding the blood of a Muslim and a Mu’āhid or taking their
property except to uphold justice; and advise you to hold fast to that

ŠALLĀT ‘alaih wasalam said: It has not been revealed to me that I
should amass wealth and be amongst the merchants, but it has been
revealed to me: Glorify and praise your Rabb and be amongst those
who prostrate themselves to Him and worship your Rabb till the
certainty (death) comes to you. (Sharḥ-ḥus-Sunnah, Mishkāt-ul-Maṣābīḥ)
Deen of Allâh and adhere to obedience (of those who are steadfast in Deen). (Baghâqi)

Note: A Mu‘âhid literally mean one who has entered into a treaty or alliance, referring to a non-muslim living in an Islamic country under the protection of the Islamic State, having entered into a pact with the state known as a pact of Dhimmah. As a token of his allegiance and submission to the state, he pays a minimal annual tax known as Jizyah, far less than the benefits and protection that is secured for him. He is also known by the title of Dhimmî. A non-muslim entering the Islamic State for a temporary period, under the protection and guarantee of any Muslim, similarly enjoys protection of his life, wealth and dignity.

The life, wealth, and honour of every Muslim as well as non-muslims under the conditions previously mentioned are deemed sacred and protected, with the exception of crimes that require compensation for the same, such as the death penalty for the murderer, and monetary compensation for destruction of another’s property etc.

5. Jâbir ibn ‘Abdullah Radîyallâhu ‘anhu narrates that Nabî ﷺ alaihi wasallam said: The key to Paradise is Şalât and the key to Şalât is Wudû. (Musnad Ahmad)

6. Anas Radîyallâhu ‘anhu narrates that Rasûlullâh ﷺ alaihi wasallam said: The comfort and delight of my eyes has been placed in Şalât. (Nasai).

7. ‘Umar Radîyallâhu ‘anhu narrates that Rasûlullâh ﷺ alaihi wasallam said: Şalât is a pillar of Deen. (Hilyat-ul-Awliyâ, Jami‘us-Saghîr)

8. ‘Ali Radîyallâhu ‘anhu narrates that the last words of Rasûlullâh ﷺ alaihi wasallam were: As-Şalât, as-Şalât,¹ fear Allâh about whom your right hand possesses (your slaves and subordinates). (Abu Dâwûd)

Note: ¹ Vigilantly observe, guard and establish Şalât.

9. Abu Umâmah Radîyallâhu ‘anhu narrates that Nabî ﷺ alaihi wasallam returned from Khyber and with him were two slaves. So, ‘Ali Radîyallâhu ‘anhu said: O Rasûlullâh! Grant us a servant. He replied: Take anyone you desire of the two. ‘Ali said: Choose for me. Rasûlullâh pointing to one said: Take him, but do not beat him; for I saw him offering Şalât on our return from Khyber, and I have been forbidden to beat those who perform Şalât. (Musnad Ahmad, Tabarâni, Majma‘uz-Zawîd)

10. ‘Ubâdah ibne-Šâmît Radîyallâhu ‘anhu narrates: I heard Rasûlullâh ﷺ alaihi wasallam saying: Five times Şalât has been made mandatory by Allâh ‘Azza wa Jall. He who performs his Wudû well, and offers Şalât at their appointed time, performing complete Rukû, and with fear and devotion, for such there is a covenant from Allâh, that He will forgive him; and the one who does not do so, no covenant for him is with Allâh. If He wills, He may forgive him and if He wills, He may punish him. (Abu Dâwûd)
14. 'Abdullāh ibn-e-Qurṭ Rādiyallāhu 'anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: On the Day of Judgement, the first thing a slave of Allāh will be held accountable for is Ṣalāt. If it is found sound and satisfactory, the rest of his deeds will also be sound and satisfactory, and if found corrupt and rotten, then the rest of his deeds will also be corrupt and rotten. (Ṭabarānī, Ṭarghīb)

15. Jābir Rādiyallāhu ‘anhu narrates that a man said to Nabī Sallallāhu ‘alaihi wa sallam: Verily so and so offers Ṣalāt, then at the break of dawn he steals. He replied: Shortly his Ṣalāt will prevent him from that sin. (Bazzār, Majma’uz-Zawāid)

16. Salmān Rādiyallāhu ‘anhu narrates that Rasūlullāh Sallallāhu ‘alaihi wa sallam said: Verily a Muslim, when he performs Wūdū and performs it excellently, then offers the five times Ṣalāt, his sins are shed just as these leaves shed. Then, he recited:

And perform Ṣalāt at the two ends of the day and in some hours of the night (the five mandatory Ṣalāt); verily good deeds remove evil deeds. This is a reminder (advice) for the mindful (those who accept advice). (Hūd 11: 114) (Musnad Ahmad)

Note: According to some scholars, ‘two ends’ means two parts. The first part stands for Fajr Ṣalāt, and the second part for Zuhr and ‘Aṣr Ṣalāt. Performing Ṣalāt in some hours of the night stands for Maghrib and ‘Ishā Ṣalāt. (Tafṣīr ibn-Kathīr)
17. Abu Hurairah Radīyallāhu ‘anhu narrates that Rasūlullāh ﷺ waslām said: The five times Ṣalāt and the prayer of Friday to Friday, and the fasting of Ramaḍān to Ramaḍān, are atonements for sins that have been committed between them, provided the sinner avoids major sins. (Muslim).

18. Abu Hurairah Radīyallāhu ‘anhu narrates that Rasūlullāh ﷺ waslām said: He who guards the obligatory Ṣalāt will not be written amongst the negligent. (Ibn Khuzaimah)

19. ‘Abdullāh ibne-‘Amr Radīyallāhu ‘anhum narrates that one day, Rasūlullāh ﷺ waslām mentioned Ṣalāt and said: For him who remains mindful of his Ṣalāt, it will be a light and an argument in his favour and a means of his salvation on the Day of Judgement; and for him who is not mindful of his Ṣalāt, there shall be neither a light, nor an argument in his favour, nor a means for his salvation. And on the Day of Judgement, he will be with Fir‘aun, Hāmān and Ubayy ibne-Khalaf. (Musnad Ahmad, Tabarānī, Majma‘uz-Zawāid)

Note: Fir‘aun was the king of Egypt at the time of Mūsā ‘Alaihis salām, Hāmān was his minister, and Ubayy ibne-Khalaf was an ardent idolater and adversary of Rasūlullāh ﷺ waslām.

20. Abu Mālik Al Ashja‘ī narrates from his father Radīyallāhu ‘anhum, who said that whenever a man accepted Islām during the time of Nabi Saūlallāhu ‘alaiwasallam, the Sahābah used to teach him Ṣalāt. (Tabarānī)

21. Abu Umāmah Radīyallāhu ‘anhu narrates that Rasūlullāh ﷺ waslām was asked: O Rasūlullāh! At what time is Du‘ā the most readily listened to and accepted? He replied: The one made during the course of latter part of the night, and after the obligatory Ṣalāt. (Tirmidhī)

22. Abu Sa‘īd Al Khudrī Radīyallāhu ‘anhu narrates: I heard Rasūlullāh ﷺ waslām saying: The five Ṣalāt are an atonement for the minor sins committed between them. Then he said: A man goes to work and between his house and his place of work are five streams. When he reaches his place of work and labours there to the extent, that Allāh willed, he becomes dirty and sweaty. Then, (on his way back) he passes by the streams, bathing in all, and this repeated bathing leaves no dirt or sweat on him. Ṣalāt is just like that. Whenever, someone commits a sin, and performs Ṣalāt, makes Du‘ā, and asks forgiveness, then he is forgiven for the sins he committed preceding the Ṣalāt. (Bazzār, Tabarānī, Majma‘uz-Zawāid)

الكبير والمحب في المسألة رقم: 132، التناول الصحيح وهو سن النعم، طبع في دار الكتب العلمية.

23. Zaid ibne-Thabit رضي الله عنه(Radiyallahu 'anhu) narrates that we were commanded by Rasûlullah ﷺ to perform the obligatory Salât, Subhânallâh (Glory be to Allah who is above all faults) 33 times, Alhamduillâh (Praise be to Allah) 33 times, and Alâhâuakkab (Allah is the Greatest) 34 times. One Anşârî dreamed that someone asked him: Has Rasûlullah ﷺ commanded you to say Subhânallâh 33 times, Alhamduillâh 33 times, and Alâhâuakkab 34 times after every obligatory Salât? He (the Anşârî) said: Yes. The voice in the dream said: Make it 25 times each, and add with it, Lâ ilâha illallâh (None is worthy of worship but Allah) 25 times.

In the morning, when he went and narrated his dream to Nâbi ﷺ, the Prophet said: Do so. (Tirmidhi)

24- عن أبي هُزَيْبَة رضي الله عنه عن رسول الله ﷺ: من سَنَحَلُ الله ﷺ في ذِكْرِ كُلِّ صَلَاةٍ ثَلَاثِيّ وَثَلَاثِيْنِ، وَتَحْمِيْشٍ ثَلَاثِيّ وَثَلَاثِيْنِ، وَذِكْرِ أَرْبَعِيّ وَثَلَاثِيْنِ، وقال: وما ذاك؟ فقلنا: يَصَلُونَ كَمَا نَصَلُّونَ، وَيَصْلُونَ كَمَا نَصْلُونَ، وَيَصْلُونُ مَا نَصْلُونَ، وَيَصْلُونُ مَا نَصْلُونَ، فَرَأَيْنَا رَسُولَ اللَّهِ ﷺ أَلْحَيْمُ كُنِيَّةً لَّهُ مِنْ بَعْضِهِمْ، وَلَسْتُمْ أَحَدُ أَفْصَلُ مِنْكُمْ أَلْحَيْمُ كُنِيَّةً لَّهُ مِنْ بَعْضِهِمْ، وَلَسْتُمْ أَحَدُ أَفْصَلُ مِنْكُمْ أَلْحَيْمُ كُنِيَّةً لَّهُ مِنْ بَعْضِهِمْ، فَوَيَوَدُّونَ أَنْ يُصَلُوا مَا يَشَآءُ اللَّهُ ﷺ مِنْ بَعْضِهِمْ.

25. Abu Hurairah رضي الله عنه(Radiyallahu 'anhu) narrates that Rasûlullah ﷺ said: He who recites Subhânallâh (Glory be to Allah who is above all faults) 33 times, Alhamduillâh (Praise be to Allah) 33 times and Alâhâuakkab (Allah is the Greatest) 33 times, which makes a total of 99 times, and then recites once (the following) to complete 100, his sins will be forgiven, even if they are as much as the foam of the sea. (Muslim)

None is worthy of worship but Allah, He is One, He has no partner, His is the Kingdom, and for Him is the Praise, and He has power over all things,
26. Faḍl ibne-Hasan Damr Raḥimahullāh says that one of the two daughters of Zubair ibne-'Abdul Muṭṭalib, Umme Ḥakam or Dubā'ah, Raḍiyallāhu ‘anhumā narrates that some prisoners were brought to Rasūllullāh ʿalaihi wasallam. I, my sister and, Fāṭima, daughter of Rasūllullāh ʿalaihi wasallam, went to him and explained our difficulties, and asked for some prisoners for (domestic) help. Rasūllullāh ʿalaihi wasallam said: As for the servants, the orphans of Badr are more deserving than you, but I will tell you something better than a servant; after every ʿṢalāt, recite: Subḥānallāh (Glory be to Allāh Who is above all faults), Alḥamduillāh (Praise be to Allāh) and Allāhuakbar (Allāh is Greatest) 33 times each, and recite once (the following):


None is worthy of worship but Allāh; He is One, He has no partner, His is the Kingdom, and for Him is the Praise, and He has power over all things.

(Abu Dāwūd)

27. Ka'b ibne-'Ujurah Raḍiyallāhu ‘anhu narrates that Rasūllullāh ʿalaihi wasallam said: Some phrases, when said after ʿṢalāt, are such that whoever says them will never be disappointed. These are Subḥānallāh (Glory be to Allāh Who is above all faults) 33 times, Alḥamduillāh (Praise be to Allāh) 33 times and Allāhuakbar (Allāh is the Greatest) 34 times after every obligatory ʿṢalāt. (Muslim)

28. Sāib Raḍiyallāhu ‘anhu narrates from ʿAlī Raḍiyallāhu ‘anhu that when Rasūllullāh ʿalaihi wasallam married him to Fāṭima Raḍiyallāhu ‘anha, she was seen-off with (a dowry of) a bed sheet, a leather pillow filled with date-bark, two grindstones, a leather water bag, and two large earthen pots. ‘Alī Raḍiyallāhu ‘anhu one day said to Fāṭima Raḍiyallāhu ‘anha: I swear by Allāh! Due to pulling of buckets from the well, I feel pain in my chest. Allāh has sent some prisoners to your father, go and ask him for a servant. Fāṭima Raḍiyallāhu ‘anḥā said: My hands are also calloused due to turning the grindstone. At that, she went to Nābi ʿṢallallāhu ‘alaihi wasallam. He asked: Dear daughter, what brought you here? She said: "I have come to offer my ʿṢalām". But due to her shyness, she could not ask him anything and returned. ‘Alī Raḍiyallāhu ‘anhu
asked her: What happened? She said: I felt shy to ask him. Then we went to Nabi Šallallāhu 'alaihi wasallam together. ‘Ali Raḍiyallāhu ‘anhu said: O Rasūllallāh! Due to drawing water from the well I feel pain in my chest. Fāṭima Raḍiyallāhu ‘anḥā said: Due to frequently turning the grindstone my hands are calloused; Allāh has sent you slaves and granted some ease; please give us a servant. Rasūlūllāh Šallallāhu ‘alaihi wasallam said: I swear by Allāh! I will not give you; the people of Šuffa are suffering pangs of hunger, and I have nothing to spend on them. Therefore, I will sell these slaves and spend that money on the people of Šuffa. So we returned. At night both of us were sleeping in a small blanket such that when our heads were covered, our legs used to bare, and when our legs were covered, our heads used to be exposed. Rasūlūllāh Šallallāhu ‘alaihi wasallam came to us. Both of us started to get up hurriedly. He said: Remain at your place. You asked for a servant, should I not tell you something better than what you asked? We said: Do tell us. He said: Jibra’il ‘Alaihis Salām has taught me a few words. Both of you say after every Šalāt, ten times Subḥānallāh (Glory be to Allāh Who is above all faults), ten times Alhamdulillāh (Praise be to Allāh), and ten times Allāhuakbar (Allāh is the Greatest). And when you lie down on your bed, then say 33 times Subḥānallāh, 33 times Alhamdulillāh and 33 times Allāhuakbar. ‘Ali Raḍiyallāhu ‘anhu said: I swear by Allāh! Ever since Rasūlūllāh Šallallāhu ‘alaihi wasallam taught me these words, I have never forgotten to say them. Ibnul Kawā’i Raḥimahullāh asked him: And not even on the night of the Battle of Šiffīn? He said: May Allāh curse you! O people of Iraq! Yes, and not even on the night of the Battle of Šiffīn. (Musnad Āhmād)

29. Abdullah ibn-‘Amr Raḍiyallāhu ‘anhum narrates that Rasūlūllāh Šallallāhu ‘alaihi wasallam said: Two qualities are such that if a Muslim adopts them, he will certainly enter Paradise. Both of them are easy but those who practice them are very few. One is that after every Šalāt say Subḥānallāh (Glory be to Allāh Who is above all faults) ten times, Alhamdulillāh (Praise be to Allāh) ten times, and Allāhuakbar (Allāh is the Greatest) ten times. Abdullah says: I saw Nabi Šallallāhu ‘alaihi wasallam counting them on his fingers. Rasūlūllāh Šallallāhu ‘alaihi wasallam said: This means one hundred and fifty on the tongue and fifteen hundred on the scale of deeds. (The second quality is that) When one goes to bed he says Subḥānallāh, Alhamdulillāh and Allāhuakbar for a total of one hundred times. These are one hundred on the tongue and one thousand on the Scale, so who would be committing two thousand five hundred sins in a day?

‘Abdullah Raḍiyallāhu ‘anhu asked: O Rasūlūllāh! Why is it that these two qualities are not adopted? He replied: The Shaitān comes to one while he is in Šalāt and says remember so and so, remember so and so, until he becomes pre-occupied and thus becomes unmindful of saying these words; and Shaitān comes to him on his bed and continuously lulls him to sleep. (Ibne-Ḥibbān)

30. Mu‘ādh ibne-Jabal Raḍiyallāhu ‘anhu narrates that Rasūlūllāh Šallallāhu ‘alaihi wasallam took his hand and said: O Mu‘ādh! I swear by Allāh, indeed I love you. Then he said: O Mu‘ādh! I advise you never to forget saying these words after every Šalāt:

O Allāh! Help me in remembering You, and in thanking You, and in attaining excellence in worshiping You.

(Abu Dāwūd)
31. Abu Umámah Rádiyalláhu ‘anhu narrates that Rasúlulláh ﷺ ‘aláhi wasállam said: He who recites Iyáyátu Rúsús after every obligatory Salát, nothing but death restrains him from entering Paradise. In another narration: Qul áhúwáwalláhu Aáhad is to be recited after Iyáyátu Rúsús. (‘Amáalul Yaumí wáh Láiláh bii Násári, ‘Tabárrání, Majma‘úz-Zawááid)

32. Hasan ibn-‘Alí Rádiyalláhu ‘anhumá narrates that Rasúlulláh ﷺ ‘aláhi wasállam said: He who recites Iyáyátu Rúsús after obligatory Salát, is in the protection of Alláh till the next Salát. (‘Tabárrání, Majma‘úz-Zawááid)

33. Abu Ayyúb Rádiyalláhu ‘anhu narrates that whenever I offered Salát behind Nabí ﷺ ‘aláhi wasállam, I heard him saying this Du‘á after completing his Salát

34. Abu Músá Rádiyalláhu ‘anhu narrates that Rasúlulláh ﷺ ‘aláhi wasállam said: He who offers the Salát of two cool times, enters Paradise. (Bukháári)

Note: The Salát of two cool times refers to ’Asr, the beginning of the cooler hours of the day, and Fajr which is at the end of the cool hours of the night. Fajr Salát is difficult to offer because of the tendency to go to sleep at this time, and ’Asr is difficult because this is the time of intense worldly pre-occupation. He who is constant in performing these two Saláts will more easily maintain the other three. (Miqáátúl-Maáfááíh)

35. Ruwaibáh Rádiyalláhu ‘anhu narrates: I heard Rasúlulláh ﷺ ‘aláhi wasállam saying: Undoubtedly he will not enter Hell-Fire, who has offered Salát before the rising of the sun, and before its setting; that is Fajr and ’Asr. (Muslim)

O Allah! Forgive all my mistakes and sins. O Allah! Uplift me, and correct my shortcomings, and guide me towards good deeds and excellent manners; no one except You can guide towards good, nor turn away from evil.

(Tabárrání, Majma‘úz-Zawááid)

36. Abu Dhar Rádiyalláhu ‘anhu narrates that Rasúlulláh ﷺ ‘aláhi wasállam said: He who offers the Salát of two cool times, enters Paradise. (Bukháári)
'alaihi wasallam said: Anyone who prays Fajr Salāt, while maintaining the posture of sitting in Salāt and before talking to anyone, says ten times:

لا إِلَهَ إِلاَّ اللَّهُ وَحَدَّةَ لا شَرِيكَ لَهُ، نَظَرَ اللَّهُ وَهُوَ الْخَمَسُ يُخُبُّ وَيُمَتَّعُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرُ

None is worthy of worship but Allah, He is alone, He has no partner, His is the Kingdom, for Him is all the Praise, He alone gives life, and He alone gives death, and He has power over everything.

Then, ten virtues are recorded for him, and ten sins are erased, and his ranks are raised by ten degrees, and he is protected from every undesirable and unpleasant thing and also from Shaitān, and that day he will not be taken to account for any sin except polytheism.

In another narration, the words In Whose Hand is all that is good) are in place of (He alone gives life and He alone gives death).

It is also narrated that every time he says this phrase, he receives a reward for freeing a slave. On saying these words after ‘Asr he gets the reward for the whole night as he gets the reward for the whole day on saying them after Fajr. (Tirmidhī, Amālul Yaumī wal Lailah by Nasāl)

37. Jundub Al Qasrī Rādiyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: He who offers the Fajr Salāt, is indeed in the Protection of Allah (so do not trouble those who are under Allah’s Protection); for you will be answerable to Allah for violating this protection; because undoubtedly, if He takes anyone to account for violating this protection, He will catch him and fling him headlong on his face into the Hell-Fire. (Muslim)

38. Muslim ibne-Ḥarīth At-tamimīyī Rādiyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam told him secretly: When you complete the Maghrib Salāt, then recite seven times this Du‘ā:

عَفَّى القُرُآنَ أَوْلَى أَنْ تَقْفَايْنَ وَإِنَّ اللَّهَ وَيَغُفِّرُ الذَّنُوحِ

Note: Rasūlullāh ﷺ ‘alaihi wasallam by giving this advice secretly wanted to stress its importance.

39. Umme Farwah Rādiyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam was asked: Which is the best of the good deeds? He said: To offer Salāt at the beginning of its prescribed time. (Abū Dāwūd).

40. ‘Ali Rādiyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: O People of the Qur’ān! Offer Witr Salāt, for verily Allah is Witr, and He loves the Witr. (Abū Dāwūd)

Note: Witr in Arabic refers to His Oneness, that is being without partners. Allah also loves actions done in odd numbers. Many examples of it are found in Sharī’ah and Sunnah. Witr Salāt is loved by Allah because it has an odd number of Rak’āt. (Majma’ Biḥār-ul-Anwār)

41. Khārijah ibne-Hudhāfah Rādiyallāhu ‘anhu narrates that one day
Note: Scholars of Islam have offered several explanations to this hadith. One is that a person who abandons Salah becomes increasingly arrogant and bold in committing sins, which may endanger his faith. Another explanation is that the one who abandons Salah runs the risk of an evil end. (Mirqat-ul-Mafi‘î)

45. Ibn-Mu‘awiya Râdiyyallâhu ‘anhu narrates that Rasûlullâh ﷺ said: The person who missed even one Salah is as though he has been deprived of his entire family and wealth. (Ibn-Hibbân)

46. Naufal ibn-Mu‘awiya Râdiyyallâhu ‘anhu narrates that Nabî ﷺ said: There is no (perfect) Imam for one who has no trustworthiness, and there is no Salah for one who has no Wujd, and there is no Deen for one who has no Salah. The status of Salah in Deen is like the status of the head in a body. (Tabarînî, Targhîb)

42. Abu Dardâ Râdiyyallâhu ‘anhu narrates that my friend, Rasûlullâh ﷺ said: To fast three days every month, to offer the Witr Salah before sleep, and to offer two Rak’ât Sunnah of Fajr. (Tabarînî, Majma‘uz-Zawáid)

Note: It is better for those who have developed the habit of awakening at night, to offer their Witr Salah at the time of Tahajjud that is before the beginning time of Fajr Salah. As for those, who have not developed this habit, they should offer their Witr Salah before sleeping.

Note: The Arabs considered red camels to be a most valuable and desirable commodity. (Abu Dâwûd)
49. Ibn-e-Umar Radhiyallahu ‘anhum narrates that Rasūlullāh ﷺ, alaihi wasallam said: The Muadhdhin will receive forgiveness to the extent the voice of his Adhān reaches; every living and non-living thing that hears his voice, supplicates for his forgiveness. In another narration it is stated: Every living and non-living thing replies to his Adhān. (Musnad Abū Mūawiya, Tabarānī, Bazzār, Majma’uz-Zawāid)

50. Abu Sa‘īd Radhiyallahu ‘anhu narrates that Abu Sa‘īd Radhiyallahu ‘anhu said: When you are in a desert or countryside, then call the Adhān loudly, as I have heard Rasūlullāh ﷺ, alaihi wasallam saying: No tree or clod of earth, or rock, or Jinns, or men shall hear his voice; except that they will bear witness for him on the Day of Resurrection. (Ibn-e-Khuzaimah)

48. Abu Hūraīrah Radhiyallāhu ‘anhu narrated that Nabi Šallallāhu ‘alaihi wasallam said: The Muadhdhin will receive forgiveness to the distance to which his voice reaches. All living and non-living things shall bear witness for him on the Day of Resurrection. He, who attends Šalāt in congregation, for him is written the reward of twenty five Šalāt, and it becomes an atonement for his sins between two Šalāt. (Abū Dāwūd)

Note: According to some Scholars the reward of twenty-five Šalāt is for the Muadhdhin, and he gets forgiveness of his sins from the previous Adhān to this Adhān. (Baḥdil-ul-Majhūd)

49. Ibn-e-Umar Radhiyallahu ‘anhum narrates that Rasūlullāh ﷺ, alaihi wasallam said: The Muadhdhin will receive forgiveness to the extent the voice of his Adhān reaches; every living and non-living thing that hears his voice, supplicates for his forgiveness. In another narration it is stated: Every living and non-living thing replies to his Adhān. (Musnad Abū Mūawiya, Tabarānī, Bazzār, Majma’uz-Zawāid)

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51. Baḥdil ibn-e-‘Āzib Radhiyallāhu ‘anhum narrates that Nabi Šallallāhu ‘alaihi wasallam said: Verily, Allāh and His angels send blessings upon the persons of the first row. The one who calls Adhān receives forgiveness to the extent to which he raises his voice. All living and non-living things, who hear his call, testify to it. And for him is a reward equivalent to all those who perform Šalāt with him. (Nasai)

Note: One interpretation of the second sentence of this ḥadīth is that the Muadhdhin shall receive forgiveness for his sins to the extent that his voice reaches. Another interpretation is that the sins of the people living within the range of his voice will be forgiven by virtue of his intercession. (Baḥdil-ul-Majhūd)
53. ‘Abdullah ibn ‘Umar narrates: Nabi Șallallahu ‘a’laihi wasallam said: He who calls the Adhān for twelve years, Paradise is guaranteed for him and sixty blessings will be recorded for every Adhān, and thirty blessings will be recorded for every Iqāmah. (Mustadrāk Hākim)

54. Abu Hurairah narrates that Rasûlullah șallallahu ‘a’laihi wasallam said: The Imam is responsible and the Muadhdhin is entrusted. O Allah! Guide the Imam and forgive the Muadhdhins. (Abu Dàwûd)

Note: The Imam is responsible, means that besides his personal Șalât, he bears the responsibility of the Șalât of those behind him. Therefore the Imam should perfect his Șalât as far as is humanly possible both outwardly and inwardly. In the light of this important
responsibility, Rasūlullāh ﷺ ‘alaīhi wasallam made a Du‘ā for the guidance of the Imāms. The Muadhdhin is entrusted means that people have placed their trust on the Muadhdhin regarding the timings of the Ṣalāt and Šaum. Therefore, it is essential for the Muadhdhin to be particular in calling the Adhān at its proper time. However, being human, he may inadvertently err. Hence, Rasūlullāh ﷺ ‘alaīhi wasallam has made a Du‘ā for his forgiveness. (Badhul-ul-Majhūd)

57. Jābir Raḍiyyallāhu ‘anhu narrates: I heard Nābi Ṣallallāhu ‘alaīhi wasallam saying: Verily when the Shaṭṭān hears the Adhān, he flees until he reaches the place Rauḥā. Sulaimān Rahimahullāh said: I asked Jābir about Rauḥā. He replied that it is thirty-six miles from Madīnah. (Muslim)

58. Abu Hurairah Raḍiyyallāhu ‘anhu narrates that Nābi Ṣallallāhu ‘alaīhi wasallam said: Shaṭṭān flies on hearing the call for Šalāt, loudly breaking wind, until he no longer hears the Adhān. When the Adhān is completed, he returns until the Iqāmah is called. He then again flies until the Iqāmah is completed; then he again returns to distract the attention of the man engaged in Šalāt, intercepting in his mind, saying: Remember such and such, remember such and such; reminding him of things which he had previously forgotten or was unaware of, until the man is unable to recall how many Rak‘āt he has prayed. (Muslim)

59. Abu Hurairah Raḍiyyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alaīhi wasallam said: If people knew what blessings lie in the Adhān and the first row, and they could not achieve this (distinction) except by casting lots, they would certainly do so. (Bukhārī)

60. Salmān Al Fārisī Raḍiyyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alaīhi wasallam said: If a man is in a jungle and the time of Šalāt approached, he should perform Wudū, and if he does not find water, then he should perform Tayammum. If he calls the Iqāmah, both his angels (who record his deeds) offer Šalāt with him. And if he calls the Adhān and Iqāmah, such a vast number of Allāh’s forces (angels) will perform Šalāt with him that the two ends of their rows would not be seen. (Muṣannaf ‘Abdur-Razzāq)

61. ‘Uqbah ibne-‘Āmīr Raḍiyyallāhu ‘anhu reports that he heard Rasūlullāh ﷺ ‘alaīhi wasallam narrating a Ḥadīth Qudsi: Your Rabb is pleased with the shepherd who calls the Adhān upon the peak of a mountain and offers Šalāt. Allāh ‘Azza wa Jall exclams to the angels: Look at this slave of Mine who calls the Adhān and the Iqāmah for Šalāt and he fears Me. I have forgiven him and entered him into Paradise. (Abū Dāwūd)
Hayya-'Alaṣ-Salāt, Ḥayya-'Ala al-Fālāḥ one should say Lā hauḍa walā qawwata illā bīllāh (I have no strength to do good or protect myself from evil, except by the power of Allāh). (Muslim)

65. 'Abdullāh ibn-‘Amr Radīyallāhu ‘anhu narrates that a man said: O Rasūl Allāh! Indeed, the Muadhīdhīn have excelled us (as regards the reward of the Hereafter). Rasūlullāh Šallallāhu ‘alaihi wasallam replied: Say the same words as they say, and when you come to the end, ask (from Allāh) and you will be granted. (Abu Dāwūd)

66. 'Abdullāh ibn-'Amr ibnil-‘Āṣ Radīyallāhu ‘anhu narrates: I heard Rasūlullāh Šallallāhu ‘alaihi wasallam saying: When you hear the Muadhīdhīn, repeat what he says, and then send Šalawāt upon me. For indeed he who sends one Šalawāt on me will receive ten blessings from Allāh; then ask Allāh to give me the Wasīlāh, which is a rank in Paradise befitting only one of Allāh’s slaves, and I hope that I may be that one. If anyone asks that I may be given the Wasīlāh, he will be assured of my intercession. (Muslim)
Rasulullah ﷺ said: If anyone says when he hears the Adhān:

اللهُمَّ صُلِّ هَذِهِ الدُّحَوَةِ النَّافِعَةِ، وَصُلِّ الْبَيْتَ الْمَجِيدَ، وَعَفُوهُ، وَعَفُوَّاهُ، وَعَفُوَّاهُ، وَعَفُوَّاهُ، وَعَفُوَّاهُ،

O Allah, Rabb of this perfect call, and of the prayers which is established for all times, grant Muhammad the Wasilah and excellency and raise him up in a praiseworthy position which You have promised.

He will be assured of my intercession. In another narration the following words are added: (Undoubtedly, You never go back on Your words). (Bukhāri, Bihāqi)  

70. Jābir Raḍiyallāhu ‘anhu narrates that Rasūlullāh ﷺ said: When the Iqāmah for Salāt is being said, the doors of the skies are opened, and Du’ā is accepted. (Musnad Aḥmad)  

71. Abu Hurairah Raḍiyallāhu ‘anhu narrates that whoever performs Wuḍū and performs it excellently, then goes out intending Salāt, undoubtedly he is in Salāt, as long as he intends Salāt. Undoubtedly, for one step a good deed is written and for the next step an evil deed is erased. When anyone of you hears the Iqāmah, he must not run. For undoubtedly, whose house is the farthest will get the greatest reward. Those present asked: Why is that so O Aḥbār Hurairah? He said: Because of the greater number of footsteps. (Muntaja Imām Mālik)  

72. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Abū Qāsim (Rasūlullāh ﷺ) said: When one of you performed Wuḍū in his house, and then came to the masjid, he was in Salāt until he returns. Therefore, he should not do like this and Rasūlullāh ﷺ placed the fingers of one hand into the other. (Mustadrak Ḥākim)  

Note: Just as such an action of the hands is undesirable and inconsistent with Salāt, similarly such actions are undesirable while one is proceeding towards Salāt. The reason being that when one is proceeding to perform Salāt, he is virtually engaged in Salāt.  

73. Anas ibn Mālik Raḍiyallāhu ‘anhu narrates that Rasūlullāh ﷺ said: A Du’ā made between the Adhān and the Iqāmah is never rejected. The Sahābah asked: What Du’ā should we make, O Rasūlullāh? He replied: Ask Allah for ‘Afiyah (well being) in this world and in the Hereafter. (Tirmidhī)
who travel for Hajj and ‘Umrah to Makkah.

2. Duḥā Salāt is a Nafl (optional) prayer before mid-day.


75. Abu Hurayrah Rādiyallāhu ‘anhu narrates that Rasūlullāh Salallāhu ‘alaihi wasallam said: Whoever amongst you performs Wuḍū well, and completes it to perfection, then goes to the masjid with the sole intention to offer Salāt, then Allāh is overjoyed with him, as the family of an absent relative is overjoyed by his sudden appearance. (Ibn-e-Khuzaimah)

76. Salmān Rādiyallāhu ‘anhu narrates that Nabdī Sulālallāhu ‘alaihi wasallam said: He who performs Wuḍū in his house and performs it well, then comes to the masjid, he is the guest of Allāh, and it is obligatory upon the Host to extend hospitality to his guest. (Tabarānī, Majma’uz-Zawādī)

77. Jābir ibn ‘Abdullāh Rādiyallāhu ‘anhum narrates that some plots of land surrounding the Masjid of Nabdī Sulālallāhu ‘alaihi wasallam were vacant. Banū Salimah intended to shift close to the masjid. When this news reached Rasūlullāh Sulālallāhu ‘alaihi wasallam, he said to them: I have come to know that you intend to shift close to the masjid. They replied: O Rasūlullāh! Yes indeed,
we wanted this. Then he said: O Bani Salimah! Keep living in your houses, your footsteps are recorded as good deeds. Keep living in your houses, your footsteps are recorded as good deeds. (Muslim)

78. Abu Hurairah narrates that Nabī ﷺ alaihi wasallam said: Anyone of you who leaves his home to come to my masjid, for every footstep a virtue is written, and for every other footstep a sin is erased, until he returns. (Ibne-Ḥibbān)

79. Abu Hurairah narrates that Rasūlullāh ﷺ alaihi wasallam said: Sādaqāh is due on each joint of man everyday the sun rises. He (then) said: When you impart justice between two persons, it is Sādaqāh; and when you help a person mount his animal or to lift and place his belongings upon, it is a Sādaqāh. He added: And a good word is a Sādaqāh; and every footstep you take for Šalāt is a Sādaqāh, and when you remove an obstacle from the path, it is a Sādaqāh. (Muslim)

80. Abu Hurairah narrates that Rasūlullāh ﷺ alaihi wasallam said: Verily, Allāh will illuminate those who make their way to the masjids in darkness, with a brilliant light on the Day of Resurrection. (Tabarānī, Majma‘uz-Zawāid)

81. Abu Hurairah narrates that Rasūlullāh ﷺ alaihi wasallam said: Those who frequent the masjids in darkness, undoubtedly are the people who are immersed in Allāh’s Mercy. (Ibne-Mājah, Targīḥīb)

82. Buraidhah narrates that Nabī ﷺ alaihi wasallam said: Good tidings for those who frequent the masjids in darkness, of complete Nūr (light) on the Day of Resurrection. (Abu Dāwūd)

83. Abu Sa‘īd Al-Khudri narrates that Rasūlullāh ﷺ alaihi wasallam said: Should I not guide you to the means by which Allāh forgives sins and increases good deeds? They replied: O Rasūlullāh! Please do so. He said: Performing complete Wuḍū’ even in difficulty, and taking many footsteps to the masjid, and after offering one Šalāt waiting for the next. And whosoever leaves his house in a state of Wuḍū’ till he reaches the masjid, then offers Šalāt in congregation with the Muslims and waits for the next Šalāt; it is for him that the angels say: O Allāh! forgive him, O Allāh! Have Mercy upon him. (Ibne-Ḥibbān)
84. Abu Hurairah Raḍi Allāhū ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam told his companions: Should I not guide you to those deeds by which Allāh removes sins and raises ranks? They said: O Rasūlullāh! Please tell us. He said: Performing complete Wudū in difficult circumstances, and taking many footsteps towards the masjid, and waiting for the next Salah after one Salah is Ribāt. (Muslim)  

Note: The well known meaning of Ribāt is to take part in the defence of the Islamic frontiers which is undoubtedly a noble action. In this Ḥadith Rasūlullāh Ṣallallāhu ‘alaihi wasallam has apparently referred to their actions as Ribāt because just as soldiers guard the frontiers, so also by his actions, a man guards himself against the onslaught of the Shayṭān and Nafs (innerself). (Mirqāt-ul-Mafālīh)  

85- عن عقبة بن نافع رضي الله عنه يحثُنَّ عن رسول الله ﷺ أن قال: إذا طَفَقَ الرُّجُلُ مَثَلَ أن يَتَّنِعُ فَالسَّجْدَةَ مَثَلَ كَانْتَهُ أو كَانِهَا لَهُ خُلُوطُ يُفْرَضُهَا إِلَى السَّجْدَةَ عَشْرَ حُسَنَتٍ، وَالقَبَاعُ مَثَلَ الصَّلَاةَ كَأَقْلَابَانِ، وَلْيَكُنَّ مِنْ المُلَحِّمَةِ مِنْ حَجِّ يَخْرُجُ مِنْ نَبِيٍّ حَتَّى يَرْجَعَ إِلَيْهِ. (رواه أحمد)  

85. ‘Uqbah ibn-‘Āmir Raḍi Allāhū ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When a man performs Wudū, then comes to the masjid and waits to offer Salah, his two scribes or one of them records for him ten good deeds for every step taken towards the masjid. And the person sitting in anticipation of Salah is as the one engaged in worship, and from the time that he left his house until he returns to it, he will be counted amongst those engaged in Salah. (Musnad Ahmad)  

87- عن أبي هريرة رضي الله عنه ﷺ قال: أَحَدُ كَمْ مِن صَلَاةٍ مَا قَامَ صَلَّى: تَحْيَةٌ، وَالضَّرْعَةُ فَتَاوِلُهُ اللَّهُ عَزَّ وَجَلَّ، وَأَمِينُ مِنْ صَلَاةِ أَوْيَنَا خَيْرًا، وَرَوَاهُ الْبَحَرِيُّ. (رواه البخاري)  

86. Mu‘ādh ibne-Jabal Raḍi Allāhū ‘anhu narrates in a Ḥadith Qudsi from Nabī Ṣallallāhu ‘alaihi wasallam that Allāh Subḥānahu wa Ta‘ālā said: O Muhammad! I said: I am here at Your service O My Rabb! He said: In what matter is the Highest Assembly (Arch Angels) disputing? I replied: Concerning the acts of atonement. He said: And what are they? I replied: The steps taken towards the Jamā‘ah and sitting in masjids waiting for the next Salah and performing complete Wudū even in difficult circumstances. He then said: In what else are they disputing? I said: Serving of food (in hospitality), and gentleness in speech, and Salah at night while people are asleep. He then said: Ask! I said (in supplication):  

O Allāh Subḥānahu wa Ta‘ālā! Verily I ask of You to enable me to do righteous acts, and abstain from forbidden acts, and to grant me the love of the poor; and that You forgive me and have Mercy on me. And if ever You intend to afflict a people with a severe tribulation, take my life unafflicted. And I ask You for Your love, and the love of the one who loves You; and the love of an act that will bring me close to Your love. Rasūlullāh Ṣallallāhu ‘alaihi wasallam (then) said: Verily it is the truth, so say it repeatedly to memorize it. (Tirmidhi)  

87. Abu Hurairah Raḍi Allāhū ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: A person amongst you gets the reward of Salah, so long as he keeps on waiting for Salah. Angels pray for him:
O Allâh! Forgive him, and bestow Mercy upon him. This continues as long as he remains in a state of Wudû or leaves the place of Salât. (Bukhârî)

88. Abu Hurairah Ra’dîyallâhu ’anhu narrates that Rasûlullâh ﷺ said: A person, after performing Salât, remains waiting for the next Salât, is like a horseman whose steed rapidly charges him in the Path of Allâh Subhânâ wa Ta’âlâ, and he is in a great Ribât, that is, defence of Islamic Frontiers (meaning thereby that he is protecting society and himself from Nafs and Shaitân). (Musnad Ahmad, Tabarânî, Targhîb)

89. ’Irba’d ibne-Sâriyâh Ra’dîyallâhu ’anhu narrates that Rasûlullâh ﷺ prayed for forgiveness three times for the first row and once for the second row. (Ibn-Majâh)

90. Abu Umâma Ra’dîyallâhu ’anhu narrates that Rasûlullâh ﷺ said: Allâh sends Mercy and His angels invoke blessings upon the first row. Those present said: O Rasîlullâh! And upon the second? He replied: Allâh sends Mercy and His angels invoke blessings upon the first row. (Again) they asked: And upon the second? He replied: And also upon the second. (Abu Dâwûd)

91. Abu Hurairah narrates that Rasûlullâh ﷺ said: The first row of Salât amongst the men is most rewarding and the last is the least; whereas the last rows of Salât amongst the women are the most rewarding and the first the least. (Muslim)

92. Barâ ibne-’Azib Ra’dîyallâhu ’anhum narrates that Rasûlullâh ﷺ said: Allâh sends Mercy and His angels ask for their forgiveness. (Abu Dâwûd)

93. Barâ ibne-’Azib Ra’dîyallâhu ’anhum narrates that Rasûlullâh ﷺ said: Verily Allâh Subhânâ wa Ta’âlâ sends Mercy and His angels invoke blessings for the people who are nearer to the front rows; and there is no step more beloved to Allâh than one taken to complete a row. (Abu Dâwûd)
94. ‘A’ishah Radhiallâhu ‘anâh narrates that Rasûlullâh ﷺ ‘alaihî wasallam said: Verily Allâh Subhânâhu wa Ta’âlâ sends Mercy and His angels invoke blessings for those who are on the right hand side of rows. (Abu Dâwûd)

95. Ibne-‘Abbâs Radhiyallâhu ‘anuma narrates that Rasûlullâh ﷺ ‘alaihî wasallam said: He who stands on the left side of the row in the masjid, because of the less number of people on that side, gets double the reward. (Tabârânî, Majma’uz-Zawâid)

Note: As it became known to the Sahâbah that the right hand side of the rows carries added virtue, all of them attempted to avoid the same, leaving the left hand side empty. Then Nabî ﷺ ‘alaihî wasallam informed them about the virtues of standing on the left hand side of the row, so that it does not remain incomplete. (Faid-ul Qudrî)

96. ‘A’ishah Radhiallâhu ‘anâh narrates that Rasûlullâh ﷺ ‘alaihî wasallam said: Verily Allâh sends Mercy and His angels invoke blessings for those who fill in the gaps to complete the rows. (Mustadrák Hâkimî)

97. Abu Hurairah Radhiyallâhu ‘anhu narrates that Rasûlullâh ﷺ ‘alaihî wasallam said: Whoever joins a row (of Salât), Allâh will join him with His Mercy; and whoever breaks the row (of Salât), Allâh will cut him away from His Mercy. (Abu Dâwûd)

Note: Breaking the row means either placing something (personal belongings) in the row, which would break the continuity of the row; or seeing a vacant space and yet not occupying it. (Miqâq-ul-Mafarîth)

98. ‘Abdullâh ibn-‘Umar Radhiyallâhu ‘anhu narrates that Rasûlullâh ﷺ ‘alaihî wasallam said: The best of you are those whose shoulders are more soft in Salât. And there is no step more rewarding than the step which is taken to fill the gap in the row (of Salât). (Bazzâr, Tâbrîzî, Ibne-Hibbân, Tabârânî)

Note: The meaning of keeping the shoulders soft in Salât is that when somebody tries to enter the row, the persons offering Salât on the right and left should relax their shoulders to let him join the row.

99. Abu Juâlîafâh Radîyallâhu ‘anhu narrates that Nabi ﷺ ‘alaihî wasallam said: He who fills the gap in a row (of Salât) is forgiven. (Bazzâr, Majma’uz-Zawâid)

100. ‘Abdullâh ibn-‘Umar Radîyallâhu ‘anhu narrates that Rasûlullâh ﷺ ‘alaihî wasallam said: He who joins the row (of Salât), Allâh will join him with His Mercy; and whoever breaks the row (of Salât), Allâh will cut him away from His Mercy. (Abu Dâwûd)

101. Anas Radîyallâhu ‘anhu narrates that Nabî ﷺ ‘alaihî wasallam said: Straighten your rows, for the straightening of the rows in Salât is essential for the offering of Salât correctly. (Bukhârî)
102. ‘Uthmān ibne-Affan رضي الله عنه ‘anhu narrates: I heard Rasūlullāh ﷺ alaih wasallam saying: He, who performed Wūdū for Salāt and performed it properly and then went on foot to offer the obligatory Salāt and offered it along with the people or in congregation or in the masjid, Allāh would forgive his sins. (Muslim)

103. ‘Umar ibnul Khaṭṭāb رضي الله عنه ‘anhu narrates: I heard Rasūlullāh ﷺ alaih wasallam saying: Allāh Subhāhānahu wa Ta’ālā indeed admires the people offering Salāt in congregation. (Musnad Ahmad, Majma‘uz-Zawādi‘)

104. Abdullah ibne-Mas‘ūd رضي الله عنه ‘anhu narrates that Rasūlullāh ﷺ alaih wasallam said: The excellence of a person’s Salāt in congregation is even greater than twenty times as compared to his individual Salāt. (Musnad Ahmad)

105. Abu Hurairah رضي الله عنه ‘anhu narrates that Rasūlullāh ﷺ alaih wasallam said: The reward of Salāt offered by a person in congregation is twenty five times greater as compared to that Salāt offered by him alone in his house or place of business. (Bukhārī)

106. ‘Abdullāh ibn ‘Umar رضي الله عنه ‘anhu narrates that Rasūlullāh ﷺ alaih wasallam said: Salāt in congregation is twenty seven times greater in reward as compared to Salāt offered individually. (Muslim)

107. Qubāth ibne-Ashya‘m Al Laiithi رضي الله عنه ‘anhu narrates that Rasūlullāh ﷺ alaih wasallam said: The Salāt of two persons, with one of them as Imām, is more liked by Allāh, to the individual Salāt of four persons. Similarly, the Salāt of four persons, with one of them as Imām, is more liked by Allāh, to the individual Salāt of eight persons. And the Salāt of eight persons, with one of them as Imām, is more liked by Allāh, to the individual Salāt of hundred persons. (Bazzār, Tabarānī, Majma‘uz-Zawādi‘)

108. Ubayy ibn-Ka‘b رضي الله عنه ‘anhu narrates that Rasūlullāh ﷺ alaih wasallam said: The Salāt of a person offered with another person is better than his Salāt offered alone. And his Salāt with two persons is better than his Salāt offered with one person. Similarly, the larger the number, the more it is liked by Allāh, The Almighty, The Majestic. (Abu Dāwūd)
109. Abu Sa‘id Al Khudrī Radīyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: "Ṣalāt in congregation is equivalent to twenty five Ṣalāt, and when Ṣalāt is offered in a desert, performing its bowing and prostration properly, it reaches up to fifty times." (Abu Dāwūd)

110. Abu Dardā Radīyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: If three persons in a village or a forest, do not offer the congregational Ṣalāt, then Shaitān fully overpowers them. So make it obligatory on yourself to offer Ṣalāt in congregation. For undoubtedly the wolf eats only the stray goat. (Abu Dāwūd)

111. ‘Ā’ishah Radīyallāhu ‘anhu narrates that when Nabī Sallallāhu ‘alaihi wasallam fell ill, he asked for permission from his wives that his nursing be done in my house. They gave him their consent. When Rasūlullāh Ṣallallāhu ‘alaihi wasallam came out (for Ṣalāt) with the support of two persons, his feet were making a line on the ground (as a result of trailing along). (Bukhārī)

112. Faḍālah ibne ‘Ubaid Radīyallāhu ‘anhu narrates that when Rasūlullāh Ṣallallāhu ‘alaihi wasallam used to lead the Ṣalāt, some people standing in the row would fall down due to extreme hunger; and they were the people of Suffah about whom the villagers would say that they were insane. One day, when Rasūlullāh Ṣallallāhu ‘alaihi wasallam completed the Ṣalāt, he turned to them and said: If you know the reward that Allāh has for you, then you would like to live with more hunger and needs. Faḍālah says: I was with Rasūlullāh Ṣallallāhu ‘alaihi wasallam that day. (Tirmīzī)

113. ‘Uthmān ibne ‘Affān Radīyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: The one who offered ‘Isha Ṣalāt in congregation, it was as if he remained in Ṣalāt up to midnight; and if he offered the Fajr Ṣalāt in congregation, it was as if he remained in Ṣalāt the whole night. (Muslim)

Note: Some scholars on the basis of other hadiths interpret this to mean that he who offers ‘Isha and Fajr Ṣalāt both in congregation gets the reward of the whole night’s worship.

114. Abu Hurairah Radīyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Indeed! The most burdensome Ṣalāt for hypocrites is the Ṣalāt of Fajr and the Ṣalāt of ‘Isha. (Muslim)

115. Abu Hurairah Radīyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: If people would have known the virtues of going to the masjid for Zuhr Ṣalāt in the scorching heat, then they would certainly compete with one another in going to the masjid. And if they knew the virtues of ‘Isha and Fajr Ṣalāt, they
would indeed go to the masjid for these Salāt, even if (due to some illness) they had to drag themselves. (Bukhārī)

116. Abu Bakrah Rādiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: A person who offers the Fajr Salāt in congregation, is in Allah’s protection and the person, who harasses the one who is in the protection of Allah, will be thrown into the Hell Fire by Allah. (Tabarānī, Majma’uz-Zawādī)

117. Anas ibn-Mālik Rādiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: A person who offers Salāt for forty days in congregation, purely to please Allah, starting with the Imām right from the first Takbir, receives two exemptions; one from Hell-Fire, and the other from hypocrisy. (Tirmidhī)

118. Abu Hurairah Rādiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: I thought of asking some youngsters to collect a large quantity of firewood, and then proceed to the houses of those people who offer their obligatory Salāt in their homes without any valid excuse, and burn their houses on them. (Abu Dāwūd)

119. Abu Hurairah Rādiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: Anyone who performs Wudū and performs it properly then comes to the Friday Salāt, listens to the Khutbah (sermon) attentively, and remains silent, his sins between this Friday and the last one are forgiven; and also (the sins) for three additional days. But he who touches the pebbles during the Khutbah (plays with them with his hands, or floor-mats or clothes) then he has acted irrelevantly (due to which he lost the special reward for the Friday Salāt). (Muslim)

120. Abu Ayyūb Al Ansārī Rādiyallāhu ‘anhu narrates: I heard Rasūlullāh Šallallāhu ‘alaihi wasallam saying: Anyone who takes a bath on Friday, and uses perfume if he has any, and wears his best clothes and then comes out until he reaches the masjid and offers the prescribed Salāt and does not hurt anyone, and keeps silent from the time the Imām comes out for the Khutbah (sermon) till he finishes the Salāt, it is an atonement for his sins from this Friday to the last one. (Musnad Ahmad)

121. Salmān Al Fārsī Rādiyallāhu ‘anhu narrates that Nabi Šallallāhu ‘alaihi wasallam said: A person who takes a bath on Friday, and purifies himself as much as he can, applies oil to his hair, or uses the perfume available in his house, then goes to the masjid and sits
without squeezing two persons and prays what is prescribed for him, and then listen to the Khutbah of the Imam silently and attentively, his sins are forgiven from this Friday to the last one. (Bukhari)

122. Abu Hurairah Radyi‘ullâhu ‘anhu narrates that Rasûlullah Sallallahu ‘alaihi wasallam said once on a Friday: O Community of Muslims! Allâh has made this day an ‘Eid for you, so take a bath and heedfully brush your teeth with Siwak (toothstick). (Tabarani, Majma‘uz-Zawâid)

123. Abu Umâmah Radyi‘ullâhu ‘anhu narrates that Rasûlullah Sallallahu ‘alaihi wasallam said: Indeed the bath, taken on Friday, removes sins even to the extent of removing them from the roots of the hair. (Tabarâni, Majma‘uz-Zawâid)

124. Abu Hurairah Radyi‘ullâhu ‘anhu narrates that Rasûlullah Sallallahu ‘alaihi wasallam said: When it is a Friday, the angels stand at the door of the masjid recording the names of those who come first, and then those who follow. And he who comes early is treated like one sacrificing a camel, next is like one who sacrifices a cow, next a sheep, next a hen and next an egg. When the Imam comes out (for giving the sermon), the angels fold up the register and become busy in listening to the sermon. (Bukhari)

125. Yazid ibn-Abi Maryam Rahîmahullah narrates: ‘Abaya ibne-Rafi’ Râhîmahullah met me, when I was going to Friday Şalât on foot and he said: Glad tidings for you, indeed these steps of yours are in the Path of Allâh; I heard Abâ ‘Abs Radyi‘ullâhu ‘anhu saying that Rasûlullah Sallallahu ‘alaihi wasallam said: He whose feet are covered with dust in the Path of Allâh, those (feet) are forbidden on the Hell-Fire. (Tirmidhi)

126. Aws ibne-Aws Thaqafi Radyi‘ullâhu ‘anhu narrates: I heard Rasûlullah Sallallahu ‘alaihi wasallam saying: He who takes bath properly and perfectly on Friday, hastens to the masjid very early and goes on foot, not riding, sits close to the Imam and listens (to the sermon) attentively, does not speak at all, then for each step he will get the reward of one year’s fasting and one year of offering Şalât at night. (Abu Dawûd)

127. ‘Abdullâh ibne-’Amr Radyi‘ullâhu ‘anhu narrates that Nabî Sallallahu ‘alaihi wasallam said: One who takes bath on Friday properly and perfectly and goes very early for Friday Şalât, sits very close (to the Imam), and listens (to the sermon) attentively, and remains silent, then for each step of his, gets the reward of one year’s Şalât at night and one year’s fasting. (Musnad Ahmad)
130. Abu Sa‘īd Al Khudrī Ṣaḥḥāḥ ‘anhu and Abu Hurairah Ṣaḥḥāḥ ‘anhu narrate that Rasūlullāh ﷺ ‘alaihi wa sallam said: There is a specific time on Friday in which whatever a Muslim slave asks from Allāh ‘Azza wa Jall, He grants it to him and this time is after ‘Aṣr. (Musnad Abū Dām, Fathur-Rabbānī)

131. Abu Mūsā Al Ash‘ārī Ṣaḥḥāḥ ‘anhu narrates: I heard: Rasūlullāh ﷺ ‘alaihi wa sallam saying (mentioning the specific time on Friday in which Du‘ā is accepted): It occurs between the time when the Imām sits down for Khutbah till the end of Ṣalāt. (Muslim)

Note: There are many other aḥādīth ascertaining the hour of acceptance of a supplication on Fridays. Hence, the whole day of Friday should be utilized in worship and supplication. (Nawawī)
SUNNAH AND NĀFILAH

NON-OBLIGATORY PRAYERS

VERSES OF QUR'ĀN

Allāh Subhānahū wa Taʿālā said to His Prophet ṢALLALLĀHU ‘A’LAIHI WASSALLAM:
And in some parts of the night (also) offer the Tahaajjud Salāt as an additional prayer (Tahajjud) for you. It may be that your Rabb will raise you to Maqam Maḥmūd (a praised station).

Al-Isrā’ 17: 79

Note: On the Day of Resurrection by the intercession of Rasūlullāh ṢALLALLĀHU ‘A’LAIHI WASSALLAM reckoning will commence. This honour is called Maqam Maḥmūd (a praised station). (Bayān-ul-Qur’ān)

Allāh Subhānahū wa Taʿālā says:
And those who spend the night, for their Lord, prostrating and standing (in Šalāt).

Al-Furqān 25: 64

Allāh Subhānahū wa Taʿālā says:
They forsake their beds to supplicate (engage in Šalāt, remembrance and invoking) to their Rabb in fear and hope, and

they spend from what We have provided them.
So, no soul knows what is put secret for them of the coolness of eyes, the recompense of that they did.

As-Sajdah 32: 16-17

Allāh Subhānahū wa Taʿalā says:
Indeed, the righteous will be among gardens and springs, accepting what their Sustainer has given them. Indeed, they were before that, doers of good.

They used to sleep but little at night;
And in the hours before dawn, they would ask forgiveness.

Adh-Dhāriyāt 51: 15-18

Allāh Subhānahū wa Taʿalā said to His Prophet ṢALLALLĀHU ‘A’LAIHI WASSALLAM:
O you who wraps himself (in a cloak)!
Arise (to pray) in the night but a little,
A half thereof, or a little thereof,

Or a little more, and recite the Qur’ān calmly with pauses and distinctly (according to the rules of recitation. One wisdom of Tahaajjud prayer is that the effort of getting up at night develops the capacity to execute the responsibilities of these heavy words).

Verily, We will cast upon you a heavy word.
(The second wisdom is that) The rising in the night strongly disciplines the “Nafs” (one’s inner self) and the words are recited correctly, (at this time recitation, Dhikr and supplication come directly from the heart).

(A third wisdom is that)
There is for you during the day a prolonged occupation (like Tablígh. So the night must be kept exclusively for Alláh’s worship which will make easy for you the days work).

Al-Muzzamimil 73: 1-7

AĦÂDÎTH

133. Abu Hurairah Radíyalláhu ‘anhu narrates that Rasúlláh Sallalláhu ‘aláhi wasallam passed by a grave and asked: Whose grave is this? The Sáhábah replied: Of so and so. Rasúlláh Sallalláhu ‘aláhi wasallam said: For this man in the grave, the offering of two Rak’at is dearer than all your world and whatever it contains. (Tabárání, Majmá’-uz-Zawáid)Note: This hadîth implies that the true value of two Rak’at will become evident after death.

134. Abu Dharr Radíyalláhu ‘anhu narrates that once Nabí Sallalláhu ‘aláhi wasallam came out in autumn and leaves were falling from the trees. He held two branches of a tree in his hand and their leaves started to fall even more. Nabí Sallalláhu ‘aláhi wasallam said: O Abu Dharr! I replied: At your service, I am here O Rasúlláhu! He continued: Undoubtedly when a Muslim offers Sálá, desiring to please Alláh, his sins fall from him, as these leaves are falling from this tree. (Musnâd Aḩmad)
137. ‘A’ishah Radyallâhu ‘anhu narrates that nabî Shalallâhu ‘alaihi wasallam was most particular in offering the two Rak‘at Sunnah before Fajr. (Muslim)

138. Umm Habiba binte Abu Sufyân Radyallâhu ‘anhu narrates that Rasûlullâh Shallallâhu ‘alaihi wasallam said: Whoever is constant in offering four Rak‘at before the Zuhr Shalât and four Rak‘at after it, Allâh Subhânahu wa Ta‘âlâ will forbid the Fire on him. (Nasai)

139. Umm Habiba Radyallâhu ‘anhu narrates that Rasûlullâh Shallallâhu ‘alaihi wasallam said: Any believing slave who offers four Rak‘at after Zuhr, the Fire will not touch his face, if Allâh ‘Azza wa Jall wills. (Nasai)

Note: The four Rak‘at before Zuhr are Sunna-tul-Muakkadah (the emphatically enjoined Sunnah Shalât), and the four after the Zuhr Shalât, two are Sunna-tul-Muakkadah, and the other two are Nafl.

140. ‘Abdullâh ibn-Sâib Radyallâhu ‘anhu narrates that Rasûlullâh Shallallâhu ‘alaihi wasallam used to offer four Rak‘at after the sun had passed the meridian, before the Zuhr Shalât, and said: This is the hour in which the gates of the sky are opened and I desire that some of my good deeds ascend the sky at this moment. (Tirmidhi)

Note: The four Rak‘at before Zuhr are understood to be Sunna-tul-Muakkadah. However, according to some other Muslim Scholars these four Rak‘at, after the sun has passed the meridian, are in addition to the four Rak‘at of Sunna-tul-Muakkadah.

141. ‘Umar ibnul-Khaṭtâb Radyallâhu ‘anhu narrates that Rasûlullâh Shallallâhu ‘alaihi wasallam said: Four Rak‘at before Zuhr Shalât after the sun has passed the meridian are reckoned equivalent in virtue to the four Rak‘at of Tahajjud Shalât. Rasûlullâh Shallallâhu ‘alaihi wasallam added: It is this hour that everything glorifies Allâh. Then he recited:

Its shadows incline to the right and to the left making prostration unto Allâh and they are lowly.

(Tirmidhi)

142. ‘Abdullâh ibn-‘Umar Radyallâhu ‘anhu narrates that Rasûlullâh Shallallâhu ‘alaihi wasallam said: (May) Allâh show Mercy to a man who prays four Rak‘at before ‘Asr Shalât. (Abu Dawûd)
143. Abu Hurairah Radyiyyallahu 'anhu narrates that Rasūlullāh ﷺ said: He who stands at night in Ṣalāt during Rāmāḍān with belief in Allāh’s promises and hope for reward, his former sins will be forgiven. (Bukhārī)

144. 'Abdur Raḥmān Radyiyyallahu 'anhu narrates that indeed Rasūlullāh ﷺ ‘alaihi wasallam once mentioned Rāmāḍān and said: It is the month in which, Allāh has made fasting obligatory for you, and I have made Ṣalāt a Sunnah at night. So, whoever fasts in Rāmāḍān and offers this Ṣalāt at night, with firm belief in the promises of Allāh, seeking only to please Him, and hoping for reward, he will be cleansed from his sins like the day his mother gave birth to him. (Ibn-Majah)

145. Abu Fātimah Al-Azdi Radyiyyallahu 'anhu narrates that Nabi Sallallahu ‘alaihi wasallam said to me: O Abu Fātimah! If you desire to meet me (in the Hereafter), then prostrate frequently (offer Ṣalāt frequently). (Musnad Ahmad)

146. Abu Hurairah Radyiyyallahu ‘anhu narrates: I heard Rasūlullāh ﷺ ‘alaihi wasallam saying: The first of his deeds, for which a man will be taken into account on the Day of Resurrection, will be his Ṣalāt. If it is sound, he will be saved and successful; but if it is corrupt, he will be unfortunate and miserable. If any deficiency is found in his (obligatory) Ṣalāt, Allāh ‘Azza wa Jall will say: “Look at My slave, whether he has any Nafl Ṣalāt so that what is lacking in the (obligatory) Ṣalāt may be made up by it.” Then the rest of his actions Śaum, Zakāt etc. will also be dealt with a similar manner. (Tirmīdhi)

147. Abu Umāmah Radyiyyallahu 'anhu narrates that Nabi Sallallahu ‘alaihi wasallam said: Indeed, the most enviable among my friends is the believer who is light burdened (of children and worldly goods); has his full share of Ṣalāt, excellent in his Rabb’s worship and he also obeys Him in seclusion. Being inconspicuous, people do not point at him. His livelihood is barely sufficient and he is patient. Then Rasūlullāh Sallallahu ‘alaihi wasallam snapped his fingers (as one does to illustrate something happening very quickly) and said: He dies early, without many women to lament him, nor leaving behind a large inheritance. (Tirmīdhi)

148. ‘Abdullāh ibn-Salmaḥ Rāḥimahullāh narrates that a Śaḥābī of Nabi Sallallahu ‘alaihi wasallam narrated to me: When we had won the battle of Khyber, people took out their shares of captured enemy...
assets which consisted of prisoners and various things, and began to buy and sell among themselves. Meanwhile, a person came to Rasulullah ﷺ ‘alaihi wasallam and said: O Rasulullah! I have earned more profit than anyone else in the valley. Rasulullah ﷺ ‘alaihi wasallam said: Woe to you! And what did you earn? He replied: I kept buying and selling and made a net profit of three hundred Uqiah of silver. Rasulullah ﷺ ‘alaihi wasallam said: Shall I inform you of something better than this? He said: Do tell me, O Rasulullah! He said: Two Rak‘at Nafl after obligatory Salah. (Abu Dāwūd)

Note: One Uqiah comprises of forty dirhams, and one dirham is equivalent to three grams of silver.

149. Abu Hurairah Radīyallahu ‘anhu narrates that Rasulullah ﷺ ‘alaihi wasallam said: When any one of you goes to sleep, the Shaitān ties three knots at the back of his neck, sealing every knot with the words: You have a long night, so sleep. So if one awakens and remembers Allāh a knot will be loosened; if he performs ablution, a knot will be loosened; and if he offers Salah, a knot will be loosened. And in the morning he will be active and in pleasant mood; and having received a great blessing. If he does not offer Tahajjud, he will be sluggish and indisturbed mood, also being deprived of a great blessing. (Abu Dāwūd, Ibne-Majah)

150. Ubaidah ibn-Šāmit Radīyallahu ‘anhu narrates that Nabi ﷺ ‘alaihi wasallam said: One who wakes up during the night and says in Du‘ā‘:

لا إِلَهَ إِلَّا اللَّهُ وَلَاتَانِي لا ضَرَّبُكَ اللَّهُ وَلَاتَانِي وَهُوَ مَعَ كُلِّ شَيْءٍ فَتَقَبَّلْهُ اللَّهُ وَسَيَسْجَدُ اللَّهُ وَلَا إِلَهَ إِلَّا اللَّهُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

None is worthy of worship but Allāh, He has no partner; His is the Kingdom, His is all the Praise, and He has Power over everything, Praise be to Allāh, Glory be to Allāh. Who is above all faults and none is worthy of worship but Allāh; and Allāh is the greatest; and there is no might to resist evil, and no power to do good, except through Allāh.

And says: O Allāh! Forgive me or makes a Du‘ā‘, it will be accepted; and if he performs Wudū‘ and offers Salah, then his Salah is also accepted. (Bukhārī)
153. Abu Hurairah Rādiyyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: The best month for fasting, after the month of Ramaḍān, is Allāh’s month of Al-Muharram; and the best Šalāt, after obligatory Šalāt, is Tahajjud Šalāt. (Muslim)

154. Iyās ibn-Mu’awiyya Al Muzani Rājīmahullāh narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: Be sure to offer Tahajjud Šalāt though it may be as short as a goats milking. Any Šalāt offered after ‘Ishā will indeed be counted as Tahajjud. (Tabarānī, Majma’uz-Zawāid)

155. ‘Abdullāh Rādiyyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: The excellence, of night’s Nafl Šalāt over day’s Nafl Šalāt, is like the excellence of Šadaqah given secretly over Šadaqah given openly. (Tabarānī, Majma’uz-Zawāid)

156. Abu Umāmah Bāḥili Rādiyyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: Make it a practice of offering Tahajjud, for undoubtedly it was the tradition of the righteous before you. It is a means of bringing you near to your Rabb and an atonement of evil deeds, and a prevention against sins. (Mustadrak Ḥākim)
157. Abu Dardā Radaylāhū ‘anhu narrates that Nābi Šallallāhū ‘alaih wasallam said: There are three persons whom Allāh loves and smiles at them being well pleased with them: One, who continues to fight in the battlefield alone even when all his companions have deserted him, until he is either martyred or receives help from Allāh and becomes victorious. Allāh Subḥānāhu wa Ta’ālā says (to the angels): Look at My slave! How he remained steadfast and firm in the battlefield, only to please Me. The second is the one, who has an attractive wife besides him on a soft and luxurious bed, and even then, he gets up to offer Tahajjud Šalāt. Allāh says (to the angels): Look! He is sacrificing his pleasures and desires, and remembering Me; if he so wanted, he would have continued to sleep. Third is that person, who is on a journey in a caravan and when all the members of the caravan, after travelling till late, are fast asleep, he gets up to perform Tahajjud Šalāt, willingly or unwillingly. (Tabarānī, Targhib)

158. Abu Mālik Al-Ash’ārī Radaylāhū ‘anhu narrates that Nābi Šallallāhū ‘alaih wasallam said: There are rooms in Paradise, the outside of which can be seen from inside and the inside from the outside, Allāh has prepared for those who feed others, spread Šalām (greetings) abundantly, and offer Šalāt at night when people are sleeping. (Ibn-Hibbān)

159. Sāhī ibn-Sa’d Radaylāhū ‘anhu narrates that Jibrīl ‘Ala’his Salām came to the Nābi Šallallāhū ‘alaih wasallam and submitted: O Muḥammad! You may live a very long life, but one day you will have to die. Do whatever deeds you wish to do, you will have a return of it. Love whomsoever you wish, but one day you will have to leave him. And know with certainty that undoubtedly the honour of a believer lies in Tahajjud, and his dignity lies in self-contentment. (Tabarānī, Targhib)

160. ‘Abdullāh ibn-‘Amr ibn-il-’Āṣ Radaylāhū ‘anhu narrates that Rasūlullāh Šallallāhū ‘alaihi wasallam said to me: O ‘Abdullāh! Do not be like so and so, who used to offer Tahajjud at night and then stopped offering it. (Bukhārī)

Note: This hadith implies that without any valid excuse, the deeds in regular practice should not be given up. (Māzāhir Ḥaqaq)
Note: Du‘ā can be asked after Tashahhud (in the Salāt), as well as after completing the Şalāt.

162. Ḥudhairah ibn-Yamān Radyiţallāhuhu ‘ānu narrates that one night I happened to pass Rasūlullāh Şallallāhu ‘alaihi wasallam who was offering Şalāt in the Masjid of Madīnah. I stood up behind Rasūlullāh Şallallāhu ‘alaihi wasallam to offer Şalāt with him, assuming that he would be not aware of my presence. Rasūlullāh Şallallāhu ‘alaihi wasallam was reciting Sūrah Al-Baqarah. I assumed that he would go for Rukū’ after one hundred verses, but he did not do so; I thought that he would go for Rukū’ after two hundred verses, but he did not. I felt sure he would go for Rukū’ at the end of the Sūrah. So, when the Sūrah ended, Rasūlullāh Şallallāhu ‘alaihi wasallam said three times, Allāhhuma Lakal Hamd (All praise be to You O Allāh!) and then started reciting Sūrah Ale-‘Imran. And I thought after this Sūrah, he would certainly go for Rukū’. When Rasūlullāh Şallallāhu ‘alaihi wasallam completed this Sūrah, he did not go for Rukū’ but said Allāhhuma Lakal Hamd, and started Sūrah Māidah. I thought that he would go for Rukū’ at the end of this Sūrah, and he did perform Rukū’; and I heard him reciting this Tasbīh in Rukū’; “Şubhāna Rabbīyal ‘Azīm” (All glory to my Rabb, The Greatest) and from the whispering of his moving lips, I realised that he was undoubtedly reciting something else, which I did not comprehend. Then he went into Sajdah; I heard Rasūlullāh Şallallāhu ‘alaihi wasallam reciting this Tasbīh; “Şubhāna Rabbīyal ‘Azīm” (All glory to my Rabb, The Greatest) and from the whispering of his moving lips, I realised that he was undoubtedly reciting something else, which I did not comprehend. Then he went into Sajdah; I heard Rasūlullāh Şallallāhu ‘alaihi wasallam reciting this Tasbīh; “Şubhāna Rabbīyal ‘Azīm” (All glory to my Rabb, The Greatest) and from the whispering of his moving lips, I realised that he was undoubtedly reciting something else, which I did not comprehend. Then he went into Sajdah; I heard Rasūlullāh Şallallāhu ‘alaihi wasallam reciting this Tasbīh; “Şubhāna Rabbīyal ‘Azīm” (All glory to my Rabb, The Greatest) and from the whispering of his moving lips, I realised that he was undoubtedly reciting something else, which I did not comprehend. Then he went into Sajdah; I heard Rasūlullāh Şallallāhu ‘alaihi wasallam reciting this Tasbīh; “Şubhāna Rabbīyal ‘Azīm” (All glory to my Rabb, The Greatest) and from the whispering of his moving lips, I realised that he was undoubtedly reciting something else, which I did not comprehend. Then he went into Sajdah; I heard Rasūlullāh Şallallāhu ‘alaihi wasallam reciting this Tasbīh; “Şubhāna Rabbīyal ‘Azīm” (All glory to my Rabb, The Greatest) and from the whispering of his moving lips, I realised that he was undoubtedly reciting something else, which I did not comprehend. Then he went into Sajdah; I heard Rasūlullāh Şallallāhu ‘alaihi wasallam reciting this Tasbīh; “Şubhā
Healer of the hearts! As You by Your power keep the oceans (running together) separate from each other (that the saltish remains separate from the sweet and sweet remains separate from saltish); so I request You to keep me away from the punishment of the Hell-Fire, and the lamentations of the one about to perish, and from the punishment of the grave.

5. O Allah! I ask You of that goodness which is beyond my understanding and intention, and which I did not even ask. However, You promised this to anyone of Your creation, or any goodness which You want to give to any of Your slaves. I desire this and ask You of it by Your Mercy, O Sustainer of the universe!

6. O You of firm promises and Master of good deeds! I ask for Your peace on the Day of Judgement, and Paradise on the Day of Eternity, to be among Yours favourites and regular attendants of Your Court; frequently bowing and prostrating and fulfilling their promises. You are most Kind and Most Loving, and no doubt You do what You will.

7. O Allah! Make me one who is guided aright, and guides others aright. Do not misguide me, and do not make me misguide others. I may be in peace with Your friends and enemy of Your enemies. Those who love You, I should love them for that love of Yours, and those who are against You, I should have enmity with them due to their enmity with You.

8. O Allah! It is for us to supplicate, and for You to accept. This is my effort and reliance is on You.

9. O Allah! Put Nūr (light) in my heart, and make my grave illuminated; and grant me Nūr in front of me, Nūr at my back, Nūr on my right, Nūr on my left, Nūr above me, Nūr below me, (Your Nūr be around me), and Nūr in my ears, Nūr in my eyes, Nūr in every hair of mine, Nūr in my skin, Nūr in my flesh, Nūr in my blood, and Nūr in every bone of mine. O Allah! Make my Nūr enormous, grant me Nūr, and make Nūr for me.

10. Unblemished is He Whose covering is Dignity itself and Whose Word is Dignified. Unblemished is He Whose dress is Nobility and Honour. Unblemished is He; and none can be appropriately called unblemished besides Him. Unblemished
is He Who is of great Excellence and full of Bounties. Unblemished is He Who is of great Dignity and Generosity. Unblemished is He Who is the Possessor of great Power and Respect. (Tirmidhi)

Note: For easy understanding, parts of Du’a are numbered as above.

164. Abu Hurairah Radyiallahu ‘anh narrates that Rasūllullāh Ṣallallāhu ‘alaihi wasallam said: Whoever recites one hundred verses in Salāt in a night, he would not be written down amongst the neglectful; and whoever recites two hundred verses in Salāt in a night, he would be counted amongst the sincere worshippers on that night. (Mustadraḥ Ḥākim)

165. ‘Aḥšab al-Bayt narrates that Rasūllullāh Ṣallallāhu ‘alaihi wasallam said: Whoever recites ten verses in Tahajjud, is not written down amongst the neglectful, and whoever recites one hundred verses, is counted amongst the worshippers; and whoever recites one thousand verses, is counted amongst those who receive a reward equal to a Qintār. (Ibn-Khairāmah)

Note: The meaning of Qintār is elaborated in the next hadith (166).
offer Tahajjud Ṣalāt in the night, but is overpowered by sleep till dawn breaks (and he is unable to offer it), a complete reward for Tahajjud Ṣalāt is written for him on what he had intended, and his sleep is an added gift from Allāh. (Nasai)

172. Mu‘adh ibn Anas Juhani Rādiyyllāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: He who remains sitting in his place of Ṣalāt, after offering his Fajr Ṣalāt, till he offers the forenoon Ṣalāt, saying nothing except what is good, his sins will be forgiven, even if they are more than the foam of the sea. (Abu Dawūd)

173. Hasan ibn ‘Ali Rādiyyllāhu ‘anhu narrates: I heard Rasūlullāh ﷺ ‘alaihi wasallam saying: He who, after offering Fajr Ṣalāt, engages himself in the Dhikr (remembrance) of Allāh Subhanahu wa Ta‘ālā until sunrise, and then offers two or four Rak‘āt (Ishrāq), the Hell-Fire shall not touch his skin. (Baihaqī)

174. Anas ibn Mālik Rādiyyllāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: Whoever, after performing Fajr Ṣalāt in congregation, continues sitting in Dhikr until the sun rises, then offers two Rak‘āt, receives a reward of Ḥajj and ‘Umrah. Anas Rādiyyllāhu ‘anhu reports that Rasūlullāh ﷺ ‘alaihi wasallam said: A perfect, a perfect, a perfect. (The reward of a perfect Ḥajj and ‘Umrah). (Tirmidhī)
Allāh Who is above all faults) is an act of Ṣadaqah. Every utterance of Alhamdullilah (Praise be to Allāh) is an act of Ṣadaqah. Every utterance of Łā īlāha illallāh (None is worthy of worship but Allāh) is an act of Ṣadaqah. Every utterance of Allāhu Akbar (Allāh is the Greatest) is an act of Ṣadaqah. Enjoining good is an act of Ṣadaqah. Forbidding evil is an act of Ṣadaqah. And offering two Rak‘at Ṣalātul-Duhā suffices (as gratitude for Ṣadaqah due to every joint of the body). (Muslim)

175. Abu Dardā Ṛadīyyallāhu ‘anhū narrates that Rasūllullāh ﷺ said: Subḥānallāh wa Ta‘ālā proclaims: O son of Ādam! Do not slack in offering four Rak‘at Ṣalāt in the beginning of the day, I will suffice for all your needs of the day. (Ms. Ahmad, Majma‘uz-Zawāid)

176. Abu Hurairah Ṛadīyyallāhu ‘anhū narrates that Rasūllullāh ﷺ sent an army that returned in a short period of time, with a large Ghanīmah (captured enemy assets). A man expressed: O Rasūllullāh! We have never seen such an army that returned so soon and with so much of Ghanīmah. He said: Shall I not inform you about a person, who earns much more Ghanīmah in a very short time? A person, who performs Wudū properly at home, goes to the masjid, offers Fajr Ṣalāt and then (after sunrise) offers Salātul-Duhā; indeed, in a little time gains much more Ghanīmah. (Abu Y‘alā‘, Majma‘uz-Zawāid)

177. Abu Dhar Ṛadīyyallāhu ‘anhū narrates that Nābi ﷺ said: Each morning for every person a Ṣadaqah is due for each joint. Every utterance of Subḥānillāh (Glory be to
embracing Islam, for I heard your footsteps in front of me in Paradise (in my dream). Bilal replied: I have not done anything extraordinary except that whenever I performed Wudu during the day or night, I offer Salat (Tahiyatul-Wudu) after that, as much as was written or granted for me. (Bukhari)

**Salat-ut-Tasbih**

183 - عن ابن عباس رضي الله عنهما أن رسول الله ﷺ قال للعياض بن عبد المطلب: يا عباس، قد أتمت أ教学، فأعطاه أشداره. آله أهمل أهمل، فأعطاه عشرا. إذا أتى فلتقفوا دفناً، ولن تضحي نفقاتها ولا تقفوا عند الخروج، ون entregue de ممتعة، ولن تنهوا الأشياء ونганع في النجاسات... (Tabarani, Majma’-uz-Zawaid)

181 - عن أبي حريرة رضي الله عنه قال: قال رسول الله ﷺ: من صلى يغفر له عبده. وإن صلى أربع ركعات فهم صلاته له. رواه النعمان، والفلح، وعائشة، حديث صحيح، غريب، باب ما جاء في نال المطر، رقم 435.

182 - عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: من صلى يغفر له عبده. وإن صلى أربع ركعات فهم صلاته له. رواه النعمان، والفلح، وعائشة، حديث صحيح، غريب، باب ما جاء في نال المطر، رقم 435.

Note: After the two Rak‘at Sunnah of Maghrib, if four Rak‘at optional are offered this will make the required six Rak‘at. According to some Muslim Scholars, these six Rak‘at are in addition to the two Rak‘at Sunnah of Maghrib. (Mirqat-ul-Mafaith, Maqahir Haque)

183. Ibn ‘Abbás رضي الله عنهما narrates that Rasûlullah سلسلة - متى wasallam said to ‘Abbás: O ‘Abbás! O my uncle! Shall I not give you? Shall I not present you? Shall I not gift you? Shall I not tell you an action if performed, you would get ten benefits; Allah will forgive your sins, the past and the future, the old and new, (committed) unknowingly and knowingly, minor and major, secret and open? You should offer four Rak‘at reciting in each one Sûrah Fâtîha and a Sûrah, and when you finish the recitation in the first Rak‘at, you should say fifteen times while standing: ‘Subhânallâhî Walhumdullâhî wa Lâ illâhâ illallâhâ Wallâhu ‘Ahad’... Then you should perform Rukû, and say it ten times while you are in Rukû. Then you should raise your head after
Rukū' and say it ten times while standing. Then you should go down in Sajdah and say it ten times. Then you raise your head from Sajdah and say it ten times while sitting. Then you should perform the second Sajdah and say it ten times. Then you should raise your head and say it ten times while sitting. That is seventy five times in every Rak'āt. You should do that in all the four Rak'āt. If you can offer this (Ṣalāt-ut-Tasbīḥ) once daily, do so; if not, then once every Friday; if not, then once a month; if not, then once a year; if not, then once in your lifetime. (Abū Dāwūd)

184- عن أبي عمر رضي الله عنهما قال: وَجَهَّ رَسُولُ الله ﷺ حَفَّظَنِي أَبُو طَالِبٍ إِلَى بَلاَدِ الْمَخْتَمَةِ فَلَمْ أَقْبَلْتُ وأَنْشَدَتْ إِلَّا أَنْ تَحْلُكَ؟ قَالَ: لَمْ أَقْبَلْ أَبُو طَالِبُ إِلَّا أَنْ تَحْلُكَ. أَنْتُ مَسْتَحِبُّ لَنَا. أَنَا أَحْضَرُ إِذَا أَنْشَدْتُ أَلَّا أَنْشَدَ. أُعْرِفُ أَنَّكَ أَقْبَلْتَ أَنَّكَ أَنْشَدْتَ إِلَّا أَنْ تَحْلُكَ؟ قَالَ: لَمْ أَقْبَلْ أَبُو طَالِبُ إِلَّا أَنْ تَحْلُكَ. أَنْتُ مَسْتَحِبُّ لَنَا. أَنَا أَحْضَرُ إِذَا أَنْشَدْتُ أَلَّا أَنْشَدَ. أُعْرِفُ أَنَّكَ أَقْبَلْتَ أَنَّكَ أَنْشَدْتَ إِلَّا أَنْ تَحْلُكَ. 


186. Anas Radyiillahu 'anhu narrates that Rasūlullāh ﷺ 'alaihi wasallam passed by a villager who in his Ṣalāt was making this supplication:

O He Whom Eyes cannot see and Who is beyond our imagination, and Whom none can praise appropriately, nor do the calamities of time effect Him, nor does He fear the disasters of the time. (O He) Who knows the weight of the mountains,
the measure of the oceans, the number of the drops of rain, and
the number of the leaves of trees; and (O He) Who knows all
those things on which the darkness of night falls, and on which
day light comes, and from Whom neither a sky can hide
another sky, and nor the earth another earth; nor an ocean can
hide whatever is in its depth, nor a mountain can hide that
which is within its hardest rocks. O Allâh! Make the last part
of my life the best; and the last action of my actions the best,
and make my best day, the day on which I meet You.

Rasûlullah ﷺ ‘alaihi wasallam deputed a man to this village
and said that when he completes his Salât bring him to me.
Rasûlullah ﷺ ‘alaihi wasallam had been gifted some gold
from a mine. When this village came to him, he gifted this gold to
him and said: Which tribe do you belong to? He said: O Rasûlullah!
I am from the tribe of Banu ‘Amîr. Rasûlullah ﷺ ‘alaihi wasallam said:
Do you know why I presented this gold to you? The village
said: Because of our mutual relationship O Rasûlullah!. He
said: Undoubtedly relationship has its rights, but I gifted this gold
to you because of your beautiful praise of Allâh. (Tabârânî, Majma’-uz-
Zawâdî)  

Note: Such supplications can be recited in every posture of Nafl
Salât.

187. Abu Bakr Radîyallâhu ‘anhu narrates: I heard Rasûlullah
Ṣallallâhu ‘alaihi wasallam saying: Whenever a slave (of Allâh)
commits a sin, then he performs Wudû properly and offers two
Rak’at Salât and seeks forgiveness from Allâh, Allâh forgives him.
Then Rasûlullah ﷺ ‘alaihi wasallam recited these verses:

And those who, when they do an evil deed or wrong them-
selves, then at once remember Allâh and ask for forgiveness
Who then forgives sins but Allâh only? And will not
knowingly repeat (the wrong) they did. (Abû’l-‘Imrân 3:135)

(Abu Dâwûd)
greatest Knower of all the unseen. O Allah! If You know that this matter is good for me regarding my religion, my livelihood and future well being (or he said: For my future and present affairs); Then You ordain it for me and make it easy for me and then bless me in it. But if You know that this work is bad for me, regarding my religion and my livelihood and my future well being (or he said: My present and future affairs), then keep it away from me, and let me be away from it, and ordain good for me wherever it is. And make me be satisfied with it.

Rasūlullāh Sallallāhu 'alaihi wasallam added that the person should name and (concentrate) on his need when he comes to this affair.

(Bukhārī)

Note: Istikhārah means asking Allah for good. For instance, it is desirable to perform Istikhārah if a person intends sending a proposal somewhere.

190. Abu Bakrah Rādiyallāhu 'anhu narrates that during the time of Nabi Sallallāhu 'alaihi wasallam there was an eclipse of the sun and he went to the Masjid (in a hurry), dragging his cloak and the Sahābah Rādiyallāhu 'anhum gathered around him. He led them in two Rak'at Salāt, by that time the eclipse had cleared. Rasūlullāh Sallallāhu 'alaihi wasallam said: Indeed the sun and the moon are two signs among the signs of Allah. An eclipse does not occur due to someone's death (as it was ignorantly thought in those days; indeed all these natural phenomena occur only by the command of Allah). So when an eclipse occurs, offer Salāt and continue to invoke Allah's mercy till the eclipse is over. It so happened that Ibrāhīm, the son of Rasūlullāh Sallallāhu 'alaihi wasallam, died on that day and people were talking about it (saying the eclipse was caused by his death). (Bukhārī)

191. 'Abdullāh ibn-Zaid Al Māzīnī Rādiyallāhu 'anhu narrates that Rasūlullāh Sallallāhu 'alaihi wasallam went to the place of Salār-ul-'Eid and offered Salār-ul-İstisqa' (for rain), and turned his cloak inside out (reversing it) while he faced the Qiblah (appealing to Allah, to reverse this condition of drought by His infinite Mercy, and send down rain). (Muslim)

192. Hudhaifah Rādiyallāhu 'anhu narrates that whenever Nabi Sallallāhu 'alaihi wasallam faced an important and grim situation, he would at once resort to Salāt. (Abu Dāwūd)

193. Ma'mar Rājhimahullāh narrates from a Quraishī companion that whenever Nabi Sallallāhu 'alaihi wasallam's household were hard pressed for food and provisions, he would enjoin Salāt upon them and used to recite this verse:

And enjoin Salāt upon your family and be constant (patient) therein. We ask not from you any provision, it is We indeed Who provide for you, the best end is indeed for the pious.

(Ikhfūssādah, Muṣannaf 'Abdul-Razzāq 'Abd bin Hamīd)

194. 'Abdullāh bin 'Abī Qīṣā Al-Aslāmī Rādiyallāhu 'anhu narrates: 'Aṣrār Ṭiḥānī' (or 'Aṣrār Rāzqī) said: 'Aṣrār Ṭiḥānī congratulated the Messenger of Allah on the occasion of his marriage to Khāliq binti Khālid. May Allah bless the Remembrance of His Prophet. Make it a reason for joy in the Remembrance of Allah. Who is this woman?' He responded: 'She is the daughter of Khālid bin 'Abī Walīl, a troubled man for the inhabitants of Mecca.'
Salāt

196. Abu Hurairah Ṭalbiyarāḫū 'anahu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: When you enter your house, offer two Rak'at Salāt; this will protect you from the evil once you have entered your house. Similarly, offer two Rak'at Salāt before leaving your house, this will protect you from the evil after leaving the house. (Bazzār, Majma‘-uz-Zawāid)

197. Ubayy ibn-Ka‘b Ṭalbiyarāḫū ‘anahu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam asked me: What do you recite in the beginning of your Salāt? Ka‘b Ṭalbiyarāḫū ‘anahu replied: Umm-ul-Qur’ān (Sūrah Fāṭihah). Rasūlullāh Ṣallallāhu 'alaihi wasallam then said: By Him in Whose Hand is my soul, Allāh has not revealed the like of this (Sūrah) in the Tawrāt (Torah), nor the Injil (Bible), nor the Zabāir (Psalms), nor in the rest of the Qur’ān. And these indeed, are the very Seven Verses (Sab‘ Mathāni) which are repeated in every Rak‘at of Salāt. (Munṣid Ahmad, Fath-ur-Rabbīnā)

195. ‘Abdullāh ibne-Mas‘ūd Ṭalbiyarāḫū ‘anhu narrates that a man came to Nabī Ṣallallāhu 'alaihi wasallam and said: O Rasūlullāh! I wish to go to Bahrāin for (some) business. Rasūlullāh Ṣallallāhu 'alaihi wasallam directed him to perform two Rak‘at Salāt, before undertaking the journey. (Tabarānī, Majma‘-uz-Zawāid)
198. Abu Hurairah Ṭadyyallāhu ‘anhu repoted I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam narrating a Ḥadīth Qudsi that Allāh Ta’ālā has said: I have divided Sūrah Fātiḥa into two halves between Me and My slave, and My slave will receive what He asks. So, when His slave says: Alhamdullāhī Rabbi ‘alāmīn (Praise be to Allāh, The Rabb of the universe). Allāh Subḥānahū wa Ta’ālā says: My slave has praised Me! And when His slave says: Arrahmānirrahim (The Compassionate, The Merciful). Allāh Subḥānahū wa Ta’ālā says: My slave has extolled Me! And when His slave says: Mālikī Youmīddīn (The Master of the Day of Judgement i.e. of Reward and Punishment). Allāh says: My slave has glorified Me! (or) entrusted Me! And when His slave says: Iyyaka na’budu wa iyyaka nasta’īn (You alone do we worship, and You alone do we seek for help). Allāh says: This is between Me and My slave, so whatever he asks, it will be granted. And when His slave says: Iḥiṣnas ṣirāṭal mustaqīm ṣirāṭal ladhiina an’amta ‘alaihim ghairīl maghādī bi ‘alaihim walaḍdallīn (Guide us to the straight path, the path of those upon whom You have bestowed favours; and not of those who have incurred Your wrath; nor of those who have gone astray). Allāh says: This (part of the Sūrah is exclusively) for My slave; and My slave shall receive whatever he has asked for. (Muslim)

199. Abu Hurairah Ṭadyyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Say Āmīn, when the Imām has recited “Ghairīl maghādī bi ‘alaihim walaḍdallīn”. For undoubtedly whosoever’s words (Āmīn) coincides with the words of the angels, all his past sins are forgiven. (Buḵāri)

200. Abu Mūsā Al Aysh’arī Ṭadyyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When the Imām recites Ghairīl maghādī bi ‘alaihim walaḍdallīn (And not those who have incurred Your wrath, nor of those who have gone astray), say: Āmīn. Allāh will accept your supplication. (Muslim)

201. Abu Hurairah Ṭadyyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Would all of you not like that, when he returned home to his family he found three large, fattened and pregnant she-camels? We replied: Yes! Nabi Ṣallallāhu ‘alaihi wasallam then said: Three verses of the Qur’ān that you recite in your Salāt, are better (in value and virtue) than three large, fattened and pregnant she-camels. (Muslim)

Note: Since camels were favourite to Arabs especially the she-camels having fattened humps, so Rasūlullāh Ṣallallāhu ‘alaihi wasallam gave this example to emphasize the value of the Ayāt (verses) of the Qur’ān, as being more precious than these costly worldly possessions.

202. Abu Dhar Ṭadyyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: He who performs a Rukū’ (bowing) or a Sajdah (prostration), his rank is elevated by one degree and one of his sins is forgiven. (Musnad Almahm, Al Bazzār, Tabbārani, Majmu’-uz-Zawāid)
206. 'Ubādah ibn-Sāmit Raddiyallāhu ‘anhu narrates that he heard Rasūlullāh ﷺ ‘aliahi wasallam saying: No one amongst the slaves, who prostrate for the sake of Allāh, Allāh (because of this prostration) writes a good deed for him, erases a bad deed and raises him in rank by a degree. Therefore, prostrate (by offering Shalāt) abundantly. (Ibn-Majah)

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207. Abu Hurairah Raddiyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘aliahi wasallam said: When the son of Ādam recites the verses in which there is Sajdah (prostration), and then falls down in Sajdah; Shajān withdraws into seclusion, and weeping he says: Woe unto me! The son of Ādam was commanded to make Sajdah; and he (obeyed and) made Sajdah, so for him is (eternal) Paradise. And I (too) was commanded to make Sajdah but I refused and so for me is (the eternal) doom of Hell Fire. (Muslim)

Note: This relates to verses of the Qur’ān wherein prostration is mentioned; upon reading such an Ayah (verse), one should perform Sajdah.

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208. Abu Hurairah Raddiyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘aliahi wasallam said (in a lengthy hadīth): When Allāh will have completed His Judgment and Decree amongst His slaves and will then intend to take out by His Mercy those whom He wishes from amongst the people of Hell Fire. He will order the angels to take out from Hell, those who did not associate any partners with Allāh, and had said: Lā ilāha illāllāh (there is none worthy of worship but Allāh). The angels will recognize them in the Fire, by
their marks of prostration. The Fire will burn the entire body of the son of 'Adam except the marks of prostration, as 'Allâh Subhânâhu wa Ta‘âlâ has forbidden the Fire of Hell from burning the marks of prostration; and they will be taken out by the angels from the Fire.

(Muslim)

Note: The marks of prostration refer to those seven parts of the body by which Sajdah is made: The forehead, both hands, both knees and both feet. (Nawawi)

\[ \text{سورة من القرآن} \]

209. Ibne-‘Abbâs Rađiyallâhu ‘anhuma narrates that Rasûlullâh Šallallâhu ‘alaihi wasallam used to teach us Tashahhud, as he would teach us Sûrah of the Qur‘ân. (Muslim)

210. Khaffâf ibne-Imâ‘ Al Ghîfârî Rađiyallâhu ‘anhuma narrates that when Rasûlullâh Šallallâhu ‘alaihi wasallam used to sit in Qaydah at the end of the Šalât, he would point out with his forefinger. The polytheists would say that he was casting some magic spell (Allâh forbid!) with his forefinger. They were merely lying. Rasûlullâh Šallallâhu ‘alaihi wasallam used to indicate by this Tauhid (Unity) of Allâh. (Musnad Ahmâd, Ţabarâni, Majma‘uz-Zawâïd)

211. Nâfi‘ Rađîmahullâh narrates that when ‘Abdullâh ibne ‘Umar Rađiyallâhu ‘anhuma sat in Šalât (Qâidah), he would place both his hands on his thighs, and point out with his forefinger and keep his eyes fixed on the finger while he was pointing. After Šalât he narrated that Rasûlullâh Šallallâhu ‘alaihi wasallam said about the pointing of the forefinger: It (the pointing of the forefinger in

\( \text{Tashahhirud} \) is harder on the Shajjân than an iron spear. (Musnad Ahmad)

Note: The sitting position of Šalât is known as Qâidah. Pointing of the right index finger is symbolic of Tauhid (unity) and is performed simultaneously with the recitation of the phrase depicting Tauhid i.e. I bear witness that there is None worthy of worship but Allâh.
KHUSHU‘ AND KHUDU‘
FEAR AND DEVOTION IN PRAYERS

VERSES OF QUR‘AN

Allah Subhana wa Ta‘ala says:

Be ever mindful of (obligatory) prayers and (in particular) the middle (‘Asr) Salah, and stand before Allah, devoutly obedient.
Al-Baqarah 2: 238

Allah Subhana wa Ta‘ala says:

And seek help through patience and Salah; and indeed it is difficult except for the humble and submissive (to Allah).
Al-Baqarah 2: 45

Allah Subhana wa Ta‘ala says:

Verily will the believers succeed;
They, who during their Salah, are humbly submissive.
Mu‘minun 23: 1-2

ASHADITH

212. ‘Uthman ibne-Affan Radhiyallahu ‘anhu narrates: I heard Rasulullah ﷺ ‘ala’i wasallam saying: Whenever a Muslim at the time of obligatory Salah, performs Wudu excellently, and offers Salah with Khushu‘ and proper Ruju’, it will be an atonement of his past sins as long as he does not commit any major sin. And this merit of Salah will be for all times. (Muslim)

Note: The Khushu‘ in Salah means that one’s heart should be filled with Allah’s greatness and fear, and his limbs should be relaxed. Khushu‘ also includes focusing the gaze during Qaumah on the spot where Sajdah is performed, on the toes in Ruju’, towards the nose in Sajdah and on the lap in Qaidah.

213. Zaid ibne-Khalid Al-Juhani Radhiyallahu ‘anhu narrates that Nabi ﷺ ‘ala’i wasallam said: Anyone who performs Wudu excellently and then offers two Rak‘at Salah in a way that he does not forget anything in it (with total concentration towards Allah the Almighty), then all his past sins are forgiven. (Abu Daud)

214. ‘Uqbah ibne-‘Amir Al-Juhani Radhiyallahu ‘anhu narrates that
Nabi Sallallahu 'alaihi wasallam said: No Muslim performs Wuḍū, and performs Wuḍū thoroughly, then stands in Ṣalāt, fully conscious of what he is saying, but will come out of sin, as is on the day his mother gave birth to him, not a single sin will remain on him. (Mustadrak Hākim)

217. 'Uqba ibn-'Āmir Juhanī Radīyallahu 'anhu narrates that Rasūlullāh Sallallahu 'alaihi wasallam said: Anyone who performs Wuḍū and performs Wuḍū perfectly and then offers two Rak‘at, fully concentrating with his heart and keeping his face and body relaxed, then Paradise becomes due for him (Abu Dāwūd).

218. Jābir Radīyallahu 'anhu narrates that a person came to Rasūlullāh Sallallahu 'alaihi wasallam and asked: O Rasūlallāh! Which Salāt is the best one? He replied: The one with long Qunūt. (Ibn-e-Hibbān)

Note: Qunūt includes proper bowing, devotion, long Rak‘at, lowering the eyes, lowering the shoulders in submission and Allah’s fear.

219. Mughīrah Radīyallahu 'anhu narrates that Rasūlullāh Sallallahu 'alaihi wasallam used to stand in Ṣalāt until his feet became swollen. It was said to him: Allah has forgiven your past and future sins. He said: Should I not then be a grateful slave? (Bukhārī)
220. `Ammār ibn-Yāṣīr Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Shallallāhu ‘alaihi wasallam saying: Indeed a person completes his Ṣalāt and only one-tenth of the maximum reward, is written for him. Likewise for some one-ninth, one-eighth, one-seventh, one-sixth, one-fifth, one-fourth, one-third or half of it is written. (Abū Dāwūd)

Note: The Ḥadīth explains that the more the outward appearance and the inner devotion in Ṣalāt corresponds to Sunnah, the greater is the reward. (Badrī-ul-Majhūd)

221. Faḍl ibn-‘Abbās Raḍiyallāhu ‘anhu narrates that Rasūlullāh Shallallāhu ‘alaihi wasallam said: Ṣalāt is to be offered in twos (Rak‘at), with Tashahhud after every two Rak‘at, and in Ṣalāt express your submissive humility, devotion and tranquility. Then raise your hands (for Du‘ā) to your Rabb, The Almighty and Majestic by turning the palms of your hands towards your face and say three times: O my Rabb! O my Rabb! And the one who does not do so, his Ṣalāt is defective.

222. Abu Dhar Raḍiyallāhu ‘anhu narrates that Rasūlullāh Shallallāhu ‘alaihi wasallam said: Allāh continues to turn attentively towards His slave while he is engaged in Ṣalāt, as long as he does not turn his attention. When he turns his attention away, Allāh turns away from him. (Nasaj)
Abu Dardā Radīyallāhu ‘anhu narrates: I saw Rasūlullāh ﷺ offering Salāt and from his chest, there was a sound like the grinding of a mill due to his weeping. (Abū Dāwūd)

Abū-Abdullāh Rādīyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alaih is wasallam said: The example of obligatory Salāt is like a weighing scale. Whoever gives in full, receives in full (whoever will offer Salāt completely and properly will receive his full reward). (Baihaqī, Targhīb)

Abū-Abdullāh Rādīyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alaih wasallam said: Offer Salāt like the one who is bidding farewell to the world and as though you see Allāh and if you do not see Him, verily He sees you. (Jāmī‘-uṣ-Saghir).

‘Abdullāh Rādīyallāhu ‘anhu narrates that we used to offer Salām to Rasūlullāh ﷺ ‘alaih wasallam while he was in Salāt, and he would respond to us. When we returned from Najāshī (the king of Ethiopia), we offered Salām to him but he did not respond. So, we said: O Rasulallah! We used to offer Salām to you in Salāt and you would respond to us. He then replied: Verily, Salāt demands one’s whole attention. (Muslim)

Note: This return refers to their coming back from the first migration from Makkah to Ethiopia.
And he whose Salah is rejected, all the rest of his deeds are also rejected. (Bazzar, Majma-'uz-Zawaid)

like the pecking of a crow, is similar to that hungry man who eats one or two dates, which do not satisfy his hunger. (Similarly his Salah is of no benefit). (Tabarani, Majma-'uz-Zawaid, Abu Ya'la)

233. Abu Hurairah Radyallahu 'anhu narrates that Rasuullah Shalallahu 'alaihi wasallam led us in Salah-ul-'Asr. He then noticed a man offering Salah, so he said: O Fulan! (such and such) Fear Allah and improve your Salah. Do you think that I do not see you? Verily, I see from behind me, as I see in front of me. Offer your Salah properly, and complete your Ruku and your Sujud. (Ibn-Khuzaaimah)

Note: Seeing of things behind his back was among the miracles of Rasuullah Shalallahu 'alaihi wasallam.

234. Wail ibne-Hijr Radyallahu 'anhu narrates that Rasuullah Shalallahu 'alaihi wasallam would spread his fingers during Ruku, and would join the fingers during Sajdah. (Tabarani, Majma-'uz-Zawaid)

235. Abu Darda' Radyallahu 'anhu narrates that whoever offers two Rak'at of Salah in such a manner that he performs his Ruku and Sujud properly and then whatever he asks from Allah, certainly Allah will grant him either immediately or later. (Tabarani, Ithafussadah)

236. 'Abdullah Al-Ash'ari Radyallahu 'anhu narrates that Rasuullah Shalallahu 'alaihi wasallam said: The example of a person who does not perform his Ruku properly and performs his Sujud
Šalāt. This occurred three times. Then the man said: By Him who has sent you with the Truth, I cannot pray Šalāt better than this. So, please teach me Šalāt. Rasūlullāh Ṣallallāhu 'alaihi wasallam replied: When you stand for Šalāt, say Allāhu Akbar, then recite from the Qur’an what you know, and then go into Rukū’ and complete it calmly. Then rise from Rukū’ until you stand straight. Then you go into Sajdah till you complete it calmly. Then raise your head and sit till you are at ease and do the same in the whole of the Šalāt. (Bukhārī)

240. 'A’īshah Raḍiyyallāhu ’anhā narrates: I asked Rasūlullāh Ṣallallāhu ‘alaihi wasallam about looking around in Šalāt? He said: It is the carrying away of a person from his Šalāt by Shaitān. (Tirmidhī)

241. Jābir ibn-Samūrah Raḍiyyallāhu ’anhū narrated that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The people who lift their eyes towards the sky in Šalāt should refrain from it, otherwise they may loose their eyesight. (Muslim)

242. Abu Hurairah Raḍiyyallāhu ’anhū narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam entered the masjid, and a man came in the masjid and offered Šalāt; then he approached Rasūlullāh Ṣallallāhu ‘alaihi wasallam and greeted him with Salām. Rasūlullāh Ṣallallāhu ‘alaihi wasallam answered his Salām and said: Go back offer your Šalāt again, as you have not offered Šalāt. He went back and offered Šalāt in the same manner as he had offered it earlier, and returned and greeted Rasūlullāh Ṣallallāhu ‘alaihi wasallam. He said: Go back and offer your Šalāt again, as you have not offered
THE VIRTUES OF WUḌŪʿ (ABLUTION)

VERSES OF QURʿĀN

Allāh Subḥānahū wa Taʿālá says:

O you who believe! When you rise to (perform) Ṣaḥāṭ, wash your faces and your forearms to the elbows, and wipe over your heads and wash your feet to (including) the ankles. Al-ʿĀlīd 5:6

Allāh Subḥānahū wa Taʿālá says:

And Allāh loves those who purify themselves. Tawbah 9:108

AḤĀDĪTH

243. Abu Mālik Al-ʿAshʿarī Ṣāḥiballāhu ‘anhu narrates that Rasūlullāh ﷺ (peace be upon him) said: Tuhūr (purify) is half of Ṣaḥāṭ, and Alhamdulillāh fills the scale of deeds with virtues, and Subḥānillāh and Alhamdulillāh fill the space between the skies and the earth with reward, and Ṣaḥāṭ is Nūr (a light) and Sadaqah is a proof of faith, and patience is brightness, and the Qurʾān is an evidence for you, or against you. (Muslim)

Note: 1. The meaning of Tuhūr being half of Ḣāfūn, may refer to the fact that half of Ḣāfūn is the inner purification from Kufr, Shirk and all other negative traits opposed to Ḣāfūn. Outward purity, being a condition for the acceptance of Ṣaḥāṭ, is half of Ṣaḥāṭ.

2. Ṣaḥāṭ is a Nūr; one meaning of this is, as light reverses darkness, similarly Ṣaḥāṭ stops from evil and being unfair. Another meaning is that the face of the one who offers Ṣaḥāṭ will be radiant on the Day of Judgment, as well as illuminated in this world. A third meaning is that Ṣaḥāṭ will be a light in the darkness of the grave and on the Day of Judgment.

3. Man by nature loves wealth, therefore his spending in charity for the sake of Allāh, stands as a sign and evidence of his true belief.

4. Whoever is patient in fulfilling the orders of Allāh, and abstaining from the prohibitions of Allāh, and facing in hardships becomes enlightened with the glow of Ḥidayah (guidance).

5. The Qurʾān shall be a means of salvation for the one who reads and acts upon it; otherwise it would be an evidence against those who neither learn it or act upon it. May Allāh save and guide us. (Nawawī, Mīriqūt-ul-Mafāthī)

244. Abu Hurairah Ṣāḥiballāhu ‘anhu narrates: I heard my loving friend, Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: The jewellery of a Muʿmin (on the Day of Resurrection) will cover to the places where the water of ablation reaches. (Muslim)

245. Abu Hurairah Ṣāḥiballāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: My Ummah will be called on the Day of Resurrection with their limbs and faces shining from traces of Wuḍūʿ. So whoever amongst you can increase the area of his radiance should do so (i.e. by performing Wuḍūʿ regularly). (Bukhārī)
Note: Meaning that Wuḍū should be performed thoroughly with such care that no part of the skin should remain dry. (Mazāhir Haque)

246. ‘Uthmān ibn-‘Affān Rādiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: Anyone who performs Wuḍū, and performs Wuḍū excellently (meaning thereby to carefully observe all the etiquettes), his sins will come out from his body, even coming out from under his nails. (Muslim)

Note: The opinion of the majority of the scholars is that minor sins, are forgiven by Allāh through Wuḍū, Šalāt and other forms of worship. The major sins, are forgiven by Iṣṭighfār (seeking forgiveness) and Taubah (turning towards Allāh with repentance). However, Allāh by His bountiful Grace, may even forgive the major sins by virtue of above deeds. (Nawawī)

247 - عن عثمان بن عفان رضي الله عنه قال: سمعت رسول الله ﷺ يقول: لا يسع عند النواضح إلا غفر الله ما تقدم من ذنبه وما تأخَّر. رواه البخاري والموطوقون والحديث حسن إنشاء الله

248. ‘Umar ibnul Khaṭṭāb Rādiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: Anyone amongst you performs who Wuḍū completely while fulfilling all the etiquettes and desirables and then says:

أشهد أن لا إله إلا الله وأن محمداً عبده ورسوله

I testify there is none worthy of worship except Allāh, and I testify that Muhammad is His slave and Messenger;

the eight gates of Paradise are opened for him to enter from any one of them that he pleases. In another narration of ‘Uqba ibn ‘Amir Juhani Rādiyallāhu ‘anhu it is mentioned, as:

أشهد أن لا إله إلا الله وأن محمداً عبده ورسوله

I testify there is none worthy of worship except Allāh, Who has no partner, and I testify that Muhammad is His slave and Messenger;

In the narration of Anas ibne-Mālik Rādiyallāhu ‘anhu this is to be said three times. In another narration of ‘Uqbaibn Rādiyallāhu ‘anhu these words are to be said, while looking towards the sky, after performing Wuḍū, excellently. In a narration of ‘Umar ibnul-Khaṭṭāb Rādiyallāhu ‘anhu the following words are given:

أشهد أن لا إله إلا الله وأن محمداً عبده ورسوله اللهم حمداً من التوابين، وإجلال من المنشقين

I testify that there is none worthy of worship but Allāh alone, Who has no partner and I testify that Muhammad is His slave and Messenger; O Allāh! Make me from among those who turn with repentance and make me from among the purified.

(Muslim, Ibne-Mājah, Abu Dāwūd, Tirmidhī)

249 - عن أبي سعد البصري رضي الله عنه قال: قال رسول الله ﷺ: ومن توضأ أكثر قال: سنجاته اللهم ومحمدلا إلا الله إلا أن أستغفرك وأتوب إني لك بكم في رحمتك سلم بطاعتك قلب.
249. Abu Sa‘id Al-Khudrî Radíyallahu ‘anhu narrates that Râsûlullâh Sallallahu ‘alaihi wasallam said: When a person after performing Wudû says:

"Glory be to You, O Allâh! You are above all faults and all praises are for You, there is none worthy of worship but You; and from You do I seek, forgiveness and to You do I turn in Taubah"
Šallallāhu ‘alaihi wasallam said: Whoever stands up to perform his Wudu, intending to offer Šalāt, then cleans his hands, the sins of his two hands fall out with the first drop of water. Then, when he rinses his mouth, and draws water into his nose and expels it, the sins of his tongue and two lips fall out with the first drop of water. Then, as he cleans his face, the sins of his hearing and seeing fall out with the first drop (of water). Then, when he cleans his two arms past the elbows and his two feet past the ankles, he becomes free of all his offences and sins, just as he was, the day his mother gave him birth. He (then) said: When he stands for Šalāt Allāh elevates his position, and if he (merely) sits (without standing for Šalāt) even then his sitting is free of sins. (Musnad Ahmad)

253. Ummah narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: For a person who performs Wudu (while already) in a state of purity, for him ten virtues are written. (Abu Dāwūd)

254. Abū Hurairah narrates: Rasūlullāh Šallallāhu ‘alaihi wasallam said: Were it not for the fear of overburdening my Ummah, I would have ordered them to (brush their teeth with) Siwak at every Šalāt. (Musnad)

255. Abu Ayyūb narrates: Rasūlullāh Šallallāhu ‘alaihi wasallam said: Four characteristics pertain to the practices of the Prophets (Messengers): Modesty, use of perfume, use of Siwak, and marriage. (Tirmīdhī)

256. ‘Aishah narrates: Rasūlullāh Šallallāhu ‘alaihi wasallam said: Ten characteristics pertain to the practices of all the Prophets: Clipping of mustaches, letting the beard grow, use of Siwak, snuffing up the water (to clean the nose), cutting the nails, washing the finger joints (similarly all parts of the body where dirt gets collected, for example holes of the ears, nostrils and armpits etc. plucking the hairs under the armpits, shaving the pubes, and cleaning one’s private parts with water after relieving himself. The narrator of this Hadith, Muṣ‘ab Rahmatullāh ‘alaihi says that I have forgotten the tenth, it may have been the rinsing of the mouth. (Muslim)

257. ‘Aishah narrates: Nabi Šallallāhu ‘alaihi wasallam said: The Siwak is a means of purifying the mouth and pleasing the Rabb. (Nasā‘ī)

258. Abū Umāmah narrates: Rasūlullāh Šallallāhu ‘alaihi wasallam said: Whenever Jibrīl ‘Ala‘īs salām came to me he stressed the use of Siwak to the extent that I feared (from the excessive use of Siwak) I may injure my gums. (Musnad Ahmad)
259. 'A'ishah Radīyallāhu 'anāma narrates that whenever Rasūlullāh Ṣallallāhu 'alaihi wasallam slept in the night or day, as he awoke he would brush his teeth with Siwāk before performing Wūdū'. (Abu Dāwūd)

260. 'Āli Radīyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Verily, when an 'Abd (the slave of Allāh) uses the Siwāk, then stands in Salah, an angel stands behind him, listening closely to his recitation. He then draws closer and closer to him, until he places his mouth upon the mouth (of the one reciting the Qur'ān). Whatever he recites from the Qur'ān, it enters inside the angel; so purify your mouths with (Siwāk) for the (recitation) of the Qur'ān. (Musnad, Bazzar, Majma'-uz-Zawāid)

261. 'A'ishah Radīyallāhu 'anāma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Two Rak'at (of Salāt offered) with Siwāk are superior in virtue to seventy Rak'at (offered) without Siwāk. (Bazzar, Majma'-uz-Zawāid)

262. Hudhaifah Radīyallāhu 'anhu narrates that when Rasūlullāh Ṣallallāhu 'alaihi wasallam used to stand for Tahajjud, he would properly clean his teeth with the Siwāk. (Muslim)

Note: Tahajjud is a highly virtuous optional Salah performed in the latter part of the night.
THE A’MĂL (DEEDS) AND FAḌĂIL (VIRTUES) OF THE MASJID

VERSES OF QUR’ĀN

Allāh Subhānahu wa Ta’ālā says:

The masjids of Allāh are only to be maintained and served by those, who believe in Allāh, and the Last Day, and establish Ṣalāt, and give Zakāt, and fear none save Allāh, for (such) it is expected that, they will be of the (rightly) guided.

At-Tawbah 9: 18

Note: The maintenance of a masjid implies that all the actions of the Masjid of Rasūlullāh Sallallāhu ‘alaihi wasallam are done in it. This includes Da’wat of Imān gatherings in which belief in the unseen is developed, study circles on the virtues of A’māl, acquiring knowledge and Dhikr, the religious education and training of those coming from outside, worship and the services of guests. Another important aspect of the Masjid of Rasūlullāh Sallallāhu ‘alaihi wasallam was the sending of the Jamā’ats (groups) for Da’wat work, both within the country and to foreign countries. Similarly receiving and being host to Jamā’ats from within the country and abroad. This is generally expressed as “Ḥijrah and Nusrat”. (Bayān-ul-Qurān)

Describing the condition of the men who have been rightly guided
Allāh Subhānahu wa Ta’ālā says:

In houses (masjids) which Allāh has ordered to be raised (to be cleaned, and to be honoured), in them His Name is remembered

(i.e. Da’wat, recitation of the Qur’ān, learning and teaching the commandments of Allāh, worship).
Therein glorify Him (Allāh) in the mornings and in the evenings.
Men whom neither trade nor sale (business) diverts from the Remembrance of Allāh (with heart and tongue), nor from establishing Ṣalāt, nor from giving Zakāt. They fear a Day when hearts will be shaken and eyes will be rolled (out of the horror of the torment of the Day of Resurrection).

An-Nūr 24: 36-37

AḤĀDĪTH

266 - عَنْ أبِي عُبَيْدٍ رضي الله عنه قال: أَحَبَّ الْبَلَادِ إِلَى الْمَصَّلَاحِ مَسَاجِدُها، وأَغْفَضَ الْبَلَادِ إِلَى الْأَسْوَاقِهَا. رواه مسلم، باب فضل المساواة في مصلاته 1528

266. Abu Ḥurairah Rādiyyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The parts of the land liked most by Allāh are its masjids, and the parts of land disliked most by Allāh are its markets. (Mulsim)

267 - عَنْ أبِي عُبَيْدٍ رضي الله عنهما قال: الْمَسَاجِيدُ يَحْبُبُ الْإِلَٰهُ فِيهَا الأَرْضَ تَنْصَبُ، إِلَّا أَلْهُ الْسَّمَآءُ. كَمَا نَقْبَضُ الْسَّمَآءَ إِلَّا أَلْهُ الأَرْضٍ. رواه الطبرئي في الكبير ووجهاء مؤلفون، مجمع الروايات 2/45

267. Ibn-‘Abbās Rādiyyallāhu ‘anhum narrates that masjids are the houses of Allāh on the earth. They shine to the dwellers of the sky, just as the stars shine to the dwellers of the earth. (Tabarānī, Majma’-uz-Zawāid)
When this Du‘ā is being recited, Shaitān exclaims: He is protected from me for the rest of the day. (Abu Dāwūd)

274 - عن أبي سعيد الخدري رضي الله عنه قال: قال رسول الله ﷺ: فإن أسلمت أسلمت الله

الله، ورواه الامام في الأئمة وأبو الحسن، ورواه البخاري، ورواه البخاري، قال: ب então fama.

272. Abu Sa‘īd Khudrī Rādiyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘ala‘ī wasallam said: Whoever loves the masjid, Allah loves him. (Tabarānī, Majma‘uz-Zawāid)

273. Abu Dardā’ Rādiyallāhu ‘anhu narrates: I heard Rasūlullāh ﷺ ‘ala‘ī wasallam saying: The masjid is the house of every pious person who fears Allah. For the one who spends most of his time in the masjid, Allah Subhānahu wa Ta‘ālā has taken upon Himself to comfort him, to bestow Mercy upon him, to make the crossing over Bridge of Sirāt easy for him, and to grant him His Pleasure and Paradise. (Tabarānī, Bazzār, Majma‘uz-Zawāid)

274 - عن معاذ بن جبل رضي الله عنه نبأ نبي الله ﷺ: إن الشيطان ذنب الإنسان كذب الله بأخذ الشياطين النافقة والناجحة. فإذا كتبهم الشياطين وذكرهم والمسيح، رواه أحاديث.

275 - عن أبي سعيد الخدري رضي الله عنه قال: قال رسول الله ﷺ: إذا رأيت الرجل يدخل المسجد فأشهدوا له بالإيمان، قال: الله تعالى: إنما يعبده جزء من أمن الله وليه اليوم الآخر.) رواه

البخاري وقال: هذا حديث حسن غريب، باب ومن سورة النبوة، رقم: 309.

268 - عن عمر بن الخطاب رضي الله عنه قال: سمعت رسول الله ﷺ يقول: من تبنى

المسلم يذكى له اسمه في الجنة. رواه ابن حبان. قال المحقق: إسناده صحيح.

269. Abu Hurairah Rādiyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘ala‘ī wasallam said: Whoever goes to the masjid in the morning or in the evening, Allah prepares for him a good hospitality in Paradise as often as he goes to the masjid, morning or evening. (Bukhārī)

270. Abu Umāmah Rādiyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘ala‘ī wasallam said: Going to the masjid in the morning or evening is part of Ḥiṣād in the path of Allah. (Tabarānī, Majma‘uz-Zawāid)

271. ‘Abdullāh ibn ‘Amr ibn ‘Ās Rādiyallāhu ‘anhu narrates that Nabi Ṣallallāhu ‘ala‘ī wasallam used to say upon entering the masjid:

أَعْفُرْ بِبَعْضِ الْمَلَائِكَةِ وَبُعْجَةِ الْكُرْمَ وَسُلْطَانِ الْقُدُّسِ مِنْ السَّيِّدَانِ الرَّجُمِ

I seek refuge in Allah the Greatest, and in His Noble Being, and in His Eternal Domain, from the accursed Shaitān
275. Abu Sa‘id Rađiyallâhu ‘anhu narrates that Rasûllullah Šallallâhu ‘alaihi wasallam said: If you see a man frequenting the masjid, bear witness to his Îmân. Allâh Subhâhâhu wa Ta‘âlâ says:

> إنما يَعْمَرُ مَسْجِدُ اللهِ مِنْ أَمْناَ وَنُوْمَ الْأَخْرَى

Only he will frequent the masjids, who believes in Allâh and the Last Day. (Tirnîhî)

276. Abu Hurairah Rađiyallâhu ‘anhu narrates that Nabî Šallallâhu ‘alaihi wasallam said: A Muslim that makes the masjid his abode for Šalât and Dhîkr, Allâh is overjoyed with him as a family is overjoyed by the return of an absent relative. (Ibne-Mâjât)

Note: Making his abode means that he develops a special attachment to the masjid, and remains there for a major part of his time.

277. Abu Hurairah Rađiyallâhu ‘anhu narrates that Nabî Šallallâhu ‘alaihi wasallam said: Whoever has made the masjid his abode, and then was pre-occupied by some matter or illness, and subsequently returned to the masjid as before, Allâh is overjoyed with him just as a family is overjoyed by the return of an absent relative. (Ibne-Khuzaimah)

278. Abu Hurairah Rađiyallâhu ‘anhu narrates that Nabî Šallallâhu ‘alaihi wasallam said: The people who frequent the masjids are (like) their pegs. The angels are their companions. If they are absent the angels search for them, and if they become sick the angels visit them, and if they are in need the angels help them. He (also) said: The one who sits in the masjid, derives at least one benefit from these three: Either he meets a Muslim brother from whom he may benefit in terms of Deen, or he hears a word of wisdom, or receives a Mercy from Allâh for which every Muslim waits for. (Musnâd Ahmad)

279. ‘A’îshah Rađiyallâhu ‘anha narrates that Rasûllullah Šallallâhu ‘alaihi wasallam ordered us to build masjids in various localities, and to clean and perfume them. (Abu Dâwûd)

280. Anas Rađiyallâhu ‘anhu narrates that there was a woman who used to collect rubbish from the masjid. When she died, Nabî Šallallâhu ‘alaihi wasallam was not informed of her burial. Rasûllullah Šallallâhu ‘alaihi wasallam said: If a person from amongst you dies, then inform me. He then offered Šalât-tul-Janâzah upon her and said: Verily, I saw her in Paradise because she used to remove rubbish from the masjid. (Tabarînî, Majma‘-uz-Zawâïd)
"ILM AND DHIKR
KNOWLEDGE AND REMEMBRANCE OF ALLĀH TA‘ĀLĀ"

"ILM
KNOWLEDGE"

In order to benefit directly from Allāh Ta‘ālā by fulfilling His Commandments, in the manner prescribed by Rasūlullāh ﷺ wasallām, to acquire the knowledge revealed by Allāh Ta‘ālā, that is to precisely ascertain what Allāh Ta‘ālā wants of me, in each and every situation.

VERSES OF QUR’ĀN

Allāh Subhānāhū wa Ta‘ālā says:

(Just as We completed Our Favour upon you by ascertaining the direction of your Qiblah) similarly, We have sent to you a Messenger from amongst you, who recites to you Our revelations and purifies

Allāh Subhānāhū wa Ta‘ālā says:

And these examples We put forward for mankind, but none will understand them except those who have knowledge (of Allāh and His Signs).

Allāh Subhānāhū wa Ta‘ālā says:

Allāh Subhānāhū wa Ta‘ālā says:

And say: My Rabb! Enhance my knowledge.

Allāh Subhānāhū wa Ta‘ālā says:

And We, verily gave knowledge to Dāwūd and Sulaimān, and (upon this) they said: Praise be to Allāh, Who has preferred us above many of His believing slaves!

An-Naml 27: 15

An-Nisa 4: 113

Al-Baqarah 2: 151

Tā Hā 20: 114

[Translation provided by the author for clarity and comprehension.]
Allāh Subḥānāhū wa Taʿālā says:

Only the ‘Ulamāʾ (scholars with knowledge of Allāh’s greatness) amongst His slaves truly fear Allāh.

Fāṭir 35: 28

Allāh Subḥānāhū wa Taʿālā says to His Prophet Sallallāhu ‘alaihi wasallam:

Say (to them): Can those who have knowledge (of Deen) and those who do not have knowledge (of Deen) be equal? Az-Zumar 39: 9

Allāh Subḥānāhū wa Taʿālā says:

O you, who believe! When you are told to make room in the assemblies, (spread out and) make room. Allāh will give you (ample) room (in Paradise from His Mercy). And when (for some reason) you are told to get up, then get up, Allāh will (because of your accepting this order and other orders) exalt in degree those of you who believe, and those who have been granted knowledge (of Deen). And Allāh is Well-Aware of what you do.

Al-Mujādilah 58: 11

Allāh Subḥānāhū wa Taʿālā says:

And mix not Truth with falsehood, nor knowingly conceal the Truth (the Commandments of Allāh).

Al-Baqarah 2: 42

Allāh Subḥānāhū wa Taʿālā says:

Do you enjoin righteousness upon mankind, and you yourselves forget (to practise it), while you are reciters of the Book? Will you not then use your reason?

Al-Baqarah 2: 44

Allāh Subḥānāhū wa Taʿālā says:

(Shuʿaib ‘Alahiissalām told his people): And just as I practice what I enjoin you to do, I do not want myself to do those things which I forbid you to do.

Hāād 11: 88

AḤĀDĪTH

1. Abu Mūsā Radīyallāhu ‘anhu narrates that Nabd Sallallāhu ‘alaihi wasallam said: The guidance and knowledge with which Allāh sent me is like abundant rain that falls on land (which has three different terrains). A part of the land was fertile, it absorbed the water, and sprouted lush plantation and pasture. Another part was barren, it held up the water, and Allāh made it beneficial for people who drank from it, and gave (cattle) to drink from it, and irrigated it from it. The rain fell on the third part which was a hard plain, it neither held the water nor sprouted grass. (Likewise there are three types of persons). For
example: The one who acquires understanding of Deen of Allah, and benefits from what Allah has sent me with, and he learns, and teaches; (and the other who did not benefit himself but others were benefited through him); and the third, who does not show regard to that and does not accept Allah’s guidance with which I have been sent. (Bukhari)

2. ‘Uthmān ibn- Affān Rādiyyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The best among you is he who learns the Qur’ān and teaches it. (Bukhari)

3. Buraidah Al-Aslāmī Rādiyyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who recites the Qur’ān and learns it, and then acts upon it, he will be made to wear on the Day of Resurrection a crown of Nūr (light), which will be as radiant as the sun. And his parents will be dressed with two suits, which the whole world cannot match. So they will ask: For what have we been dressed like this? It will be said: This is the reward of your son’s acquiring Qur’ān. (Mustadrak Ḥākīm)

4. Mu‘āthu Al-Juhaif Rādiyyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who recites the Qur’ān and acts upon it, his parents will be made to wear a crown on the Day of Resurrection, whose light will be better than the light of the sun; if it rises amongst you in your worldly houses, what do you think about the person who himself acts upon it? (Abu Dāwūd)

5. ‘Abdullāh ibn- Amr ibnul- ‘Āṣ Rādiyyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who recites the Qur’ān, indeed secures the knowledge of prophethood within his ribs, though Divine Revelation is not sent upon him. It does not befit one endowed with the Qur’ān that he gets annoyed with those who are in anger, nor should he indulge in any act of ignorance with those who are ignorant, while he has the Book of Allah inside his heart. (Mustadrak Ḥākim, Targhib)

6. Jābir Rādiyyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Knowledge is of two types: 1. Knowledge that penetrates into the heart; this knowledge is beneficial. 2. Knowledge, that is merely on the tongue; this will be Allah’s evidence against the son of Adam. (Targhib)

Note: Knowledge on the tongue refers to the knowledge without practice and sincerity.

7. ‘Uqbah ibn- Amir Rādiyyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam came out to us when we were in Saffah and asked: Who amongst you would like to go out every morning to Būḥān or Al- ‘Aqiq (the markets of Madina Munawwarah) and bring
two large humped she-camels, without being guilty of sin or severing the ties of relationship? We replied: O Rasūlullāh! We would all like that. He said: Your going to the masjid every morning to learn or recite two verses of the Book of Allah, The Almighty and Magnificent, is better for you than two she-camels. And three verses are better than three she-camels and four verses better than four she-camels, and an equal number of camels. (Muslim)

Note: This hadith explains that the number of verses is better than the collective number of camels, male and female; for example, a single verse is better than a single male and a female camel.


8. Muʾāwiyyah Radiyallāhu 'anhu narrates: I heard Nabi Sallallāhu 'alaihi wasallam saying: The one for whom Allah intends good, He guides him towards the understanding of Deen. Indeed I am only a distributor and Allah is the One Who grants. (Bukhari)

Note: The second sentence of the hadith means that Rasūlullāh Sallallāhu 'alaihi wasallam came as a distributor of knowledge and Allah is the Bestower of understanding of this knowledge and helps in acting upon it. (Mirqāṭ)


9. 'Abdullāh ibn-‘Abbās Radiyallāhu ‘anhu narrates that Rasūlullāh Sallallāhu 'alaihi wasallam embraced me and supplicated: O Allāh! Grant me the knowledge of the Book. (Bukhari)


10. Anas Radiyallāhu ‘anhu narrates that Rasūlullāh Sallallāhu 'alaihi wasallam said: Indeed, among the signs of the Last Hour (the Day of Resurrection) is that knowledge will be lifted, ignorance (of Deen) will take root, liquor will be drunk, and adultery will prevail. (Bukhari)


11. 'Abdullāh ibn ‘Umar Radiyallāhu ‘anhu narrates: I heard Rasūlullāh Sallallāhu ‘alaihi wasallam saying: While I was asleep, I was given a bowl of milk. So I drank from it to my fill, until I felt its freshness reaching my nails. Then I gave the rest of it to 'Umar. The Sahabah Radyiyyallāhu ‘anhum asked: So, what is your interpretation about the dream, O Rasūlullāh? He said: Knowledge, (It means 'Umar Radyiyyallāhu ‘anhu will receive an ample portion of the knowledge of Rasūlullāh Sallallāhu ‘alaihi wasallam). (Bukhari)

12 - عن أبي سعيد الخدري رضي الله عنه عن رسول الله ﷺ: قال: لَنْ يَبَعُدْ الْمُؤْمِنُنْ مِنْ خَيْرٍ يُسَمِّعُهُ حَتَّى يَكُونَ مَنْ تَفَعَّلَ الْحَجَّة. رواه الترمذي وقال: هذا حديث حسن غريب، باب ما جاء في فضل اللطيف على العبادة. رقم: 2886.

12. Abu Sa’īd Al-Khudrī Radyiyyallāhu ‘anhu narrates that Rasūlullāh Sallallāhu ‘alaihi wasallam said: A believer’s thirst for knowledge is never quenched. He continues to hear and learn until he enters Paradise. (Tirmidhi)


13. Abu Dhar Radyiyyallāhu ‘anhu narrates that Rasūlullāh Sallallāhu ‘alaihi wasallam told me: O Abu Dhar! If you go in the morning and learn a verse from the Book of Allah, it is better for you than performing one hundred Rakʿāt of Ṣalāt. And if you go in the morning and learn a chapter of knowledge, which may or may not be applicable at that time (for example learning the method of Tayyammum), it is better for you than performing a thousand Rakʿāt of Nafl Ṣalat. (Ibn-Majah)

14 - عن أبي هريرة رضي الله عنه قال: سمعت رسول الله ﷺ يقول: فِي جَاهِزِ مَسْجِدٍ هَذَا.
the darkness of infidelity, though he may have any measure of generosity or bravery, he does not bear that value which he would gain once he has embraced Islam and acquires the knowledge of Deen. (Mazahir-e-Haque)

17. Abu Umâmah Râdiyallâhu ‘anhu narrates that Nabi Šallallâhu ‘alaihi wasallam said: He who goes to the masjid, not desiring anything other than learning or teaching something good, his reward is like that of a Haji who performs a complete Haji. (Tabarâni, Majma’uz-Zawâid)

18. Ibn ‘Abbâs Râdiyallâhu ‘anhumâ narrates that Nabi Šallallâhu ‘alaihi wasallam said: Teach people (Deen), and be lenient with them and do not be stern with them. (Musnad Ahmad)

19. Abu Hurairah Râdiyallâhu ‘anhu while passing by a market of Madinah stopped and asked: O People of the market; what has disabled you? They asked: What is the matter, O Abu Hurairah? He said: The inheritance of Rasûlullâh Šallallâhu ‘alaihi wasallam is being distributed and you are sitting here. Why do you not go there and take your share of it? They asked: Where is it being distributed?
Allāh by sitting in the circle and so Allāh covered him with His Mercy. And the other one felt shy (to sit in the circle), so Allāh regarded his shyness and did not deprive him of His Mercy and the last one turned away, so Allāh turned away from him. (Bukhārī)

22. Abu Hārūn Al-Abdī Rahimahullāh reports from Abu Sa’īd Al-Khudrī Raḍiyallāhu ‘anhu, who narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: People from the East will come to you to seek knowledge of Deen, and when they come to you, treat them well. Abu Hārūn ‘Abdī, says: Whenever Abu Sa’īd would see us, he would say: Welcome to those about whom Rasūlullāh ﷺ ‘alaihi wasallam advised us. (Tirmidhi)

23. Wāthilah ibn-Asqa’ Raḍiyallāhu ’anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: He who seeks knowledge and attains it, Allāh writes for him a double reward, and he who seeks knowledge but does not attain it, Allāh writes for him a single reward. (Tabarānī, Majma’-uz-Zawādī)

24. Saffwān ibn-‘Assāl Al-Murādī Raḍiyallāhu ’anhu narrates: I went to Nabī ﷺ ‘alaihi wasallam, he was in the masjid, reclining on his red striped sheet. I said: O Rasūlallah! I have come...
to seek knowledge. He said: Welcome to the seeker of knowledge. Indeed, the angels cover the seeker of knowledge by their wings and they start gathering one upon another till they reach the sky, for the love of the knowledge which is being sought. (Tabarānī, Majma‘-uz-Zawāid)

25. Tha‘labah ibn-l-Hakam As-Šahābī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: Allāh ‘Azza wa Jall, when seated on His Chair to judge His slaves on the Day of Resurrection, will say to the ‘Ulamā (Islamic Scholars): I blessed you with My knowledge and My kind forbearance in order to pardon you despite your faults, and I care not, as to the magnitude of your sins, as forgiving you is of no consequence to Me. (Tabarānī, Targhib)

26. Abu Dardā‘ Rādiyyallāhu ‘anhu narrates: I heard Rasūlullāh Šallallāhu ‘alaihi wasallam saying: Whoever travels on a path in search of knowledge, Allāh will enable him to travel on one of the paths to Paradise. And verily, the angels spread their wings with pleasure for one who seeks knowledge. Indeed the inhabitants of the skies and the earth and the fish in the depths of the water, all supplicate forgiveness for the ‘Alim (Islamic Scholar). Verily, the eminence of an ‘Alim over a devout worshipper is that of the full moon over the stars. And indeed, the ‘Ulamā are heirs of the prophets. And verily, the prophets did not leave behind as

inheritance any Dinār or Dirham, rather they leave ‘Ilm as inheritance. So, whoever acquired this, received an abundant portion. (Abu Dāwūd)

27. Abu Dardā‘ Rādiyyallāhu ‘anhu narrates: I heard Rasūlullāh Šallallāhu ‘alaihi wasallam saying: The death of an ‘Alim, is such a calamity that it can neither be made up nor compensated for; and he was a star (of guidance and due to his death) his light is lost. The death of a whole tribe is less significant than the death of an ‘Alim. (Bahāq)

28. Anas ibn-Mālik Rādiyyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: Indeed, the example of the ‘Ulamā is like that of stars in the sky by which guidance is obtained in the darkness of the land and water; when stars lose their radiance, it is likely that travellers will go astray. (Musnad Ahmad)

Note: This refers to the absence of ‘Ulamā, which invariably leads to the straying of mankind from the straight path.

29. Abu Dardā‘ Rādiyyallāhu ‘anhu narrates: I heard Rasūlullāh Šallallāhu ‘alaihi wasallam saying: One Fāqih (learned man) has more power over Shaitān than a thousand devout worshippers. (Tirmidhī)

Note: This means that it is easier for a Shaitān to deceive a thousand ‘Abid (devout worshippers) than to deceive an ‘Alim who has a thorough knowledge of Deen.
30. Abu Umamah Al-Bahili Radīyallāhu ‘anhu narrates that two men were mentioned to Rasūlullāh ﷺ ‘alaihi wasallam, one of them learned and the other devoted worshipper. Rasūlullāh ﷺ ‘alaihi wasallam said: The superiority of an ‘A‘īm over an ‘Abid is like that of mine over the least amongst you. Then Rasūlullāh ﷺ ‘alaihi wasallam said: Indeed, Allāh, His angels, the inhabitants of the skies and the earths, even the ants in their holes and even fish invoke mercy, grace and honour on him who teaches people good deeds. (Tirmidhi)

31. Abu Hurairah Rađiyallāhu ‘anhu narrates: I heard Rasūlullāh ﷺ ‘alaihi wasallam saying: Behold! Indeed, the world is accursed, and all that it contains is accursed except the Dhikr of Allāh, and that which brings one closer to Allāh, an ‘A‘īm or a seeker of knowledge of Deen. (Tirmidhi)

32. Abu Bakrah Rađiyallāhu ‘anhu narrates: I heard Nabi ﷺ ‘alaihi wasallam saying: You should become either (1) an ‘A‘īm or (2) a seeker of knowledge of Deen, or (3) an attentive listener to the knowledge of Deen, or (4) a lover of knowledge of Deen and Ulmā. Do not be of the fifth kind, otherwise you will be ruined. The fifth kind is that you bear malice towards knowledge of Deen and those who possess it. (Tabrānī, Bazzār, Majma‘-uz-Zawāid)

33. Ibn-Mas‘ūd Rađiyallāhu ‘anhu narrates: I heard Rasūlullāh ﷺ ‘alaihi wasallam saying: There are only two people worthy of envy: A person whom Allāh has given wealth, and empowers him to spend it in righteous causes; and the other, whom Allāh has given knowledge by means of which he makes sound judgements, and teaches it to others. (Bukhārī)

34. ‘Umar ibnul-Khaṭṭāb Rađiyallāhu ‘anhu narrates that one day while we were sitting with Rasūlullāh ﷺ ‘alaihi wasallam, a man with extremely white clothing and very black hair came to us. No signs of travel were visible on him and none of us recognised him. Sitting down close to Rasūlullāh ﷺ ‘alaihi wasallam, resting his knees against his and placing his palms on his own thighs, he said: O Muhammad! Tell me about Islām. Rasūlullāh ﷺ ‘alaihi wasallam
‘alaihi wasallam replied: Islam is to testify that none is worthy of worship but Allâh, and Muhammad is the Messenger of Allâh, to establish Salât, to pay Zakât, to fast in Ramaḍân, and to perform Hajj to Baitullâh, provided you have resources for it. The man said: You have spoken the truth. ‘Umar Radîyallâhu ‘anhu said: We were amazed at his asking the question and endorsing the answer. Then he said: Tell me about İmâm (faith)? Rasûlullâh ﷺ ‘alaihi wasallam said: İmâm is to believe in Allâh, His angels, His books, His Messengers, and the Last Day, and to believe in the Divine Destiny - both good and bad of it. He said: You have spoken the truth. And then asked: Tell me about İhsân? Rasûlullâh ﷺ ‘alaihi wasallam said: İhsân is to worship Allâh as though you are seeing Him; and even if you do not see Him, He certainly sees you. Then he said: Tell me about the Hour? Rasûlullâh ﷺ ‘alaihi wasallam replied: The one who is asked about it knows no more than the one who is asking. He said: Then tell me about its signs. Rasûlullâh ﷺ ‘alaihi wasallam said: That a slave-girl will give birth to her mistress; and you will see barefooted, naked and destitute shepherds competing with one another in constructing lofty buildings. ‘Umar Radîyallâhu ‘anhu said: Then he went away and I stayed for a while. Then, Rasûlullâh ﷺ ‘alaihi wasallam asked: O ‘Umar! Do you know who the questioner was? I said: Allâh and His Messenger know best. He said: He was Jibrîl, who came to teach you your Deen (Islam). (Muslim)

Note: In hadîth, amongst the signs of the Last Day is that a slave girl will give birth to her owner (mistress); which means that disobedience of parents will become rampant at the approach of the Last Day, so much so that girls, in whose nature obedience to their mother is more ingrained, would not only become disobedient, but dominate over their mothers, like a lady mistress orders her maid-servant. This is why Rasûlullâh ﷺ ‘alaihi wasallam has described a slave-girl giving birth to her mistress. The second sign of the Last Day means, such people shall be in possession of wealth who would not be worthy of it. Their interest will be in constructing high buildings and they would compete with one another in it. (Ma‘âriful Hadîth)

35. Hasan Rahimahullâh narrates that Rasûlullâh ﷺ ‘alaihi wasallam was asked about two men from the Banî Isrâ‘îl as to which of them was superior. One of them was an ‘Ilm, who observed the obligatory Salât, and then sat and taught the people good; the other one fasted by day, and worshipped during the night. Rasûlullâh ﷺ ‘alaihi wasallam replied: The superiority of that ‘Ilm who observed the obligatory Salât then sat and taught good, over a devout worshipper who fasted by day and worshipped during the night, is like my superiority over the least amongst you. (Sunan-ud-dârîmî)

36. ‘Abdullâh Radîyallâhu ‘anhu narrates that Rasûlullâh ﷺ ‘alaihi wasallam said: Learn the Qur‘ân and teach it to people; acquire knowledge of Deen and teach it to people; learn the obligatory Commandments (of Allâh) and teach these to people: Indeed I would die and verily the knowledge will also be lifted soon, so much so that two people will disagree on an obligatory command, and there will be no one who could guide them correctly about it. (Baihaqi)

37. Abu Umâmah Al-Bâhîlî Radyallâhu ‘anhu narrates that Rasûlullâh ﷺ ‘alaihi wasallam said: O people! Acquire knowledge, before knowledge is withdrawn, and before it is eliminated. (Musnad Ahmad)