



One part of Ameer of Ahl al-Sunnah's book
'Faizan-e-Namaz', with changes and additions

REWARDS OF *Praying*



Translated into English by
Translation Department (Dawat-e-Islami)

Shaykh-e-Tarbiyat, Ameer-e-Ahl-e-Sunnat
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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du'a for Reading the Book

Read the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, **إِنْ شَاءَ اللَّهُ**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah **عَزَّ وَجَلَّ**! Open the doors of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Glorious and Honourable! (*Al-Mustatraf*, vol. 1, p. 40)

Note:

Recite Salat upon the Prophet **ﷺ** once before and after the Du'a.

نماز پڑھنے کے ثوابات

Rewards of Praying Salah

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THIS booklet was presented in Urdu by Majlis Al-Madina-tul-'Ilmiyyah. **Translation Department (Dawat-e-Islami)** has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Department on the following postal or email address with the intention of earning reward [Sawab].

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Rewards of Praying Salah

An English translation of 'Namaz Perhnay K Sawabaat'



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1st Publication: Ramaḍān-ul-Mubārak 1443, AH – (April 2022)
Publisher: Maktaba-tul-Madinah
Quantity: -
ISBN: -

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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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This material is taken from pages 7 to 22 of the book "Faizan e Namaz"

Rewards of Praying Salah

Virtue of Sending Salat upon the Prophet ﷺ

Having offered Salah, a person glorified and praised Allah Almighty and recited Salat upon the Prophet, so the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to him, 'Make Du'a, it will be answered; ask, it will be granted.'¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The Beloved Prophet ﷺ offered approximately 20 thousand prayers

After the five prayers were made Fard on the night of Mi'raaj [i.e. the Ascension], our Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ offered around twenty thousand Salahs² during the eleven years and six months of his apparent (worldly) life. He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ offered approximately 500 Jumu'ah prayers³ and 9 Eid

¹ Nasai, p. 220, Hadith 1281

² Derived from: Durr-e-Mukhtar, vol. 2, p. 6

³ Mirat-ul-Manajih, vol. 2, p. 346

prayers¹. Salah has been mentioned hundreds of times in the Glorious Quran.

O fortunate devotees of Salah! My master A'la Hazrat رَحْمَةُ اللَّهِ عَلَيْهِ has stated, "The five daily prayers are that immense bounty of Allah Almighty which He Almighty has, through His majestic grace, granted specifically to us; they were not granted to any of the previous nations."²

Upon whom is Salah Fard?

The five prayers are Fard every day upon every male and female Muslim who is sane and Baaligh (i.e. who has reached puberty according to the Islamic law). It is disbelief (*Kufr*) to deny that it is Fard. The one who deliberately misses even a single Salah is a transgressor, a major sinner, and deserves to be punished in Hellfire.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Salah is a favour for us

It is very unfortunate that most Muslims today do not have any concern for Salah; our mosques are seen to be empty of worshippers. Allah Almighty has bestowed us with a great favour by making Salah Fard upon us. Even if we make a small

¹ *Seerat-e-Mustafa*, p. 249, Summarised

² *Fatawa Razawiyyah*, vol. 5, p. 43

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amount of effort and offer Salah, Allah Almighty will grant us an immense reward.

Seven Quranic verses about Fard Salah

1. In verses 9, 10 and 11 of Surah Mu`minoona, in the 18th Juz, Allah Almighty states:

وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ ﴿٩﴾ أُولَٰئِكَ هُمُ الْوَارِثُونَ ﴿١٠﴾
الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ﴿١١﴾

And those who guard their Salah. These people are the heirs. That (they) will attain the inheritance of Paradise; they will abide therein forever.¹

2. In several places in the Holy Quran, Allah Almighty has commanded Muslims to offer Salah. It is stated in verse 14 of Surah Ta-Ha, in the 16th Juz:

وَأَقِمِ الصَّلَاةَ لِذِكْرِي

And establish Salah for My remembrance.²

3. Allah Almighty states in the 5th Juz, in the 103rd verse of Surah al-Nisa:

¹ Al-Quran, 18: 9-11

² Al-Quran, 16: 14

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا ﴿١٠٣﴾

Indeed, Salah has been made obligatory upon the Muslims at fixed times.¹

4. In verse 114 of Surah Hood, in Juz 12, Allah Almighty has said:

وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفَا مِنْ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبُنَ
السَّيِّئَاتِ ذِكْرُكَ لِلَّذِينَ يَلَذُّونَ

And keep Salah established at the two ends of the day and in some parts of the night; verily, good deeds erase evil deeds; this is advice to those who accept advice.²

5. In verse 56 of Surah al-Noor, in Juz 18, our Merciful Lord has said:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٦﴾

And keep Salah established, and pay Zakah and obey the Messenger; in the hope that you attain mercy.³

6. In verse 45 of Surah Al-Ankaboot, in Juz 21, our Creator has said:

¹ Al-Quran, 5 : 103

² Al-Quran, 12 : 114

³ Al-Quran, 18 : 56

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ^ط

Indeed, Salah stops indecency and evil.¹

7. In verses 34 and 35 of Surah Ma'arij, in Juz 29, Almighty Allah states:

وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ^ط أُولَٰئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ^ط

And those who protect their Salah. It is they who will be honoured in Gardens (of Paradise).²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

25 virtues of Salah

1. Salah is a means of pleasing Allah Almighty.³
2. Salah is the “coolness” of the eyes of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.⁴
3. Salah is a Sunnah of the blessed Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام.⁵
4. Salah is a lamp in the dark grave.⁶
5. Salah protects against punishment in the grave.¹

1 Al-Quran, 21 : 45

2 Al-Quran, 29 : 34 -35

3 Tanbih-ul-Ghafileen, p. 150

4 Sunan-e-Kubra, vol. 5, p. 280, Hadith 8888

5 Tanbih -ul-Ghafileen, p. 151

6 Tanbih -ul-Ghafileen, p. 151

6. Salah is [a means of] shade from the sun on the Day of Judgement.²
7. Salah brings ease on the Bridge of Siraat.³
8. Salah is Noor [light].⁴
9. Salah is the key to Paradise.⁵
10. Salah protects one from the punishment of Hell.
11. Salah causes mercy to descend.
12. On the Day of Judgement, Allah Almighty will be pleased with the person who offers Salah.
13. Salah is the pillar of Islam.⁶
14. Salah brings about the forgiveness of sins.⁷
15. Salah is a means of Du'as being answered.⁸
16. Salah protects against diseases.
17. Salah provides comfort to the body.
18. Salah brings about blessings in sustenance.
19. Salah protects against indecency and bad deeds.

1 Az-Zawajir, vol. 1, p. 295

2 Tanbih-ul-Ghafileen, p. 151

3 Tanbih-ul-Ghafileen, p. 151

4 Muslim, p. 140, Hadith 223

5 Musnad-e-Imam Ahmad, vol. 5, p. 103, Hadith 14668

6 Shu'ab-ul-Iman, vol. 3, p. 39, Hadith 2807

7 Mu'jam-e-Kabeer, vol. 6, p. 250, Hadith 6125

8 Tanbih-ul-Ghafileen, p. 151

20. Satan dislikes Salah.¹
21. Salah provides companionship in the loneliness of the grave.²
22. Salah makes the scale of good deeds heavy.³
23. Salah is the ‘Mi’raaj’ [ascension] of a believer.⁴
24. Offering Salah on time is the most superior of all deeds.⁵
25. The greatest blessing for the person who offers Salah is that he will see Allah Almighty on the Day of Judgement.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

When a burglar offered Salah (parable)

One night, a burglar entered the house of Sayyidatuna Raabi’ah Basriyyah ‘Adawiyyah رَحْمَةُ اللَّهِ عَلَيْهَا. He searched the entire house but could not find anything except for a small pot. As he began to leave, she said, ‘If you are a burglar, you will not leave empty-handed.’ He said, ‘I did not find anything.’ She responded, ‘O poor man! Make Wudu with the water from this small pot, enter the room, and offer two units of Salah. You will definitely take something from here.’ So, he made Wudu. When he stood to offer Salah, Sayyidatuna Raabi’ah

¹ Tanbih-ul-Ghafileen, p. 151

² Tanbih-ul-Ghafileen, p. 151

³ Tanbih-ul-Ghafileen, p. 151

⁴ Mirqat-ul-Mafatih, vol. 1, p. 55

⁵ Tanbih-ul-Ghafileen, p. 151

Adawiyyah رَحْمَةُ اللَّهِ عَلَيْهَا made a du'a, 'O Allah Almighty! This person came to me but could not find anything. Now I have made him stand in Your court, so do not deprive him of Your grace and benevolence.'

The burglar was blessed with experiencing such sweetness in this act of worship that he continued to offer Salah until the last part of the night. At the time of Sahari, she went to him and found him in the state of Sajdah [prostration], rebuking his carnal self (*Nafs*) with these words: O Nafs! What will I do when my Gracious Lord asks me, 'You did not feel shy whilst disobeying Me! Even though you hid your sins from My creation, but now you are present in My court with the burden of sins.' O my Nafs! If my Lord reprimands me and distances me from His merciful court, what will I do?

After he finished, she asked him, 'O brother! How was your night? He replied, 'I continued to stand in the court of my Lord with humility and humbleness, so He Almighty rectified my crookedness, accepted my apology, forgave my sins and allowed me to reach my goal.' Then, with a look of surprise and amazement on his face, the man left.

Sayyidatuna Raabi'ah 'Adawiyyah رَحْمَةُ اللَّهِ عَلَيْهَا raised her hands in the Divine court and said, 'O Allah Almighty! This man stood in Your court for a moment, and You accepted him. I have been standing in Your court for such a long time. Have you accepted me too?' Suddenly, she heard a voice in her heart, saying: 'O Raabi'ah! It is only because of you that I have

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accepted him and it is only because of you that I have blessed him with My closeness.¹

May Allah Almighty have mercy on them and forgive us without accountability for their sake!

اٰمِيْنَ بِجَاهِ خَاتَمِ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلَيَّ الْحَبِيْبَ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

Excellence of being mindful of Salah times

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said that Almighty Allah states, 'If a bondsman establishes Salah within its time, then it is a promise upon My grace for My bondman that I will not punish him and that I will make him enter Paradise without accountability.'²

Sayyiduna Abu Darda رَضِيَ اللهُ عَنْهُ said to his companions, 'If you wish, I will definitely take an oath.' He then said, 'I swear by Allah Almighty, besides Whom there is none worthy of worship! Indeed, the greatest people in the court of Allah Almighty are those who bear in mind the night, the day, the sun, and the moon.' His friends asked, 'O Abu Darda! Does this refer to the Muazzin?' He replied, 'Rather, [it refers to the] the Muslim who keeps the time of Salah in mind.'³

1 Al-Raud Al-Faiq, p. 159, summarized

2 Al-Firdaus Bi Ma-Soor-ul-Khitab, vol. 3, p. 171, Hadith 4455

3 Kitab-us-Siqat, vol. 4, p. 330, Hadith 4799

Importance of Salah timings

O devotees of the Prophet! You have just heard about the excellence of being mindful of Salah timings; it is necessary for everyone to bear these timings in mind. Some people who offer Salah do not care about this at all. They even offer Fajr Salah after the sun has risen and the time of Fajr Salah has ended! Remember! Even if a single ray of the sun shines before one performs the Salaam of Fajr Salah, the Salah will not be valid. My master A'la Hazrat رَحْمَةُ اللهِ عَلَيْهِ has stated, 'Recognising timings (i.e. to have knowledge about the timings of Salahs, fasts, etc.) is Fard 'Ayn (i.e. necessary for every Muslim who is sane and Baaligh).'¹

Attaining information about timings is no longer difficult

O devotees of the Prophet! The world has come a long way these days. Acquiring information about timings is no longer difficult. There are clocks and watches to tell the time. People in the past used to tell the time by looking at the sun, the moon, and the stars. Even today, it is by means of these celestial bodies that Islamic scholars who have expertise in the field of calculating timings prepare timetables for Salah, Sahari, and Iftar, for our convenience, and it is usually these timetables that are displayed in our mosques².

1 Fatawa Razawiyyah, vol. 10, p. 569

2 اَلْحَمْدُ لِلّٰهِ! Dawat-e-Islami, the religious movement of the devotees of the Holy Prophet, has established 'Majlis Tawqee't'. Based on the research carried out by A'la

Worshipper would take out gold coins from the ground (parable)

Sayyiduna Abu Bakr Bin Fadl رَضِيَ اللهُ عَنْهُ mentioned: After much persistence and asking a Roman friend of mine about how he had embraced Islam, he mentioned the following: An army of Muslims attacked our country. A war took place in which some of our people were killed and some of theirs lost their lives. I imprisoned ten Muslims by myself. I had a very large home in Rome. I handed over all ten prisoners of war to my servants who shackled them and made them load things onto mules.

One day, I saw that one of those servants took something from a prisoner and let him go to offer Salah. Grabbing hold of the

Hazrat Imam Ahmad Raza Khan رَضِيَ اللهُ عَنْهُ, this Majlis has been striving for many years to provide guidance regarding the correct Salah timings and the Qiblah direction to Muslims all over the world. (At the time of writing these words), timetables for dozens of big cities of Pakistan have been published which can be obtained from relevant branches of Maktaba-tul-Madinah. The publication of timetables for many other cities of Pakistan and abroad is also under way. In these timetables, the effects of the expansion of cities and high-rise buildings on timings have also been taken into consideration. Furthermore, with Shar'i precautions, possible changes in timings in the next 26 years have also been included. Remember! Salah timings change slightly every year, which return to almost the same time every fourth year. Therefore, for further accuracy, changes in timings in the next 26 years have also been included with Shari' precautions. Moreover, by virtue of different mobile phone applications produced by the department, apart from online timetables, the "Awqat-us-Salah" software can be used to ascertain the timetables and Qiblah direction of around 2.7 million places across the world.

servant, I beat him and asked, 'Tell me! What do you take from the prisoner?' The servant said, 'This prisoner gives me a dinar (i.e. a gold coin) at the time of every Salah.' I asked, 'Does he have dinars with him?' The servant said, 'No, but as he finishes Salah, he strikes his hand on the ground and takes out a dinar which he gives to me.' (Having listened to my servant), I became eager to know the reality of this situation. Therefore, the next day, I disguised myself as the servant and stood in his place.

When the time of Zuhr Salah started, the prisoner gestured to me to let him perform Salah, offering to give me one dinar in return. I said that I would take at least two dinars, to which he replied, 'Okay.' I untied him, and he offered Salah. After he finished, he struck his hand on the ground and took out two new dinars that he gave to me. When the time of Asr Salah arrived, he gestured to me like before. I gestured to him that I would take five dinars this time. He agreed. As the time of Maghrib Salah started, he gestured to me as usual. I said, 'Now I will take at least ten dinars.' He accepted and after offering Salah, he took out ten dinars which he handed over to me.

At the time of Isha, he gestured to me as usual. So, I demanded twenty dinars this time and he still agreed. After he offered Salah, he took out twenty dinars and handed them over to me. He then said, 'Ask for anything you wish. My Lord is Self-Sufficient and the Most Generous. He Almighty will bestow upon me whatever I ask for.' After witnessing this, I was

convinced that he was a Wali of Allah Almighty. Awestruck by him, I released him from the chains and spent the night crying.

At the time of dawn, I called him and treated him with respect and reverence. I gave him my favourite clothes and offered him the choice between living in a splendid house or palace in our city and going back to his own city. He chose to go to his city. Therefore, I called for a mule, gave him provisions for the journey and helped him mount the mule. He prayed for me in these words, 'May Allah Almighty give you death while you are a believer of His approved religion.' Before he completed this sentence, my heart became filled with love for Islam. Then I sent ten slaves of mine along with him and ordered them to take him to his city with great respect.

After this, I gave him an ink pot and a piece of paper. We then mutually agreed that he would draw a certain sign on it after safely reaching his destination and send it back to me. Between his city and ours was the distance of five days travel. On the sixth day, my servants came to me along with the letter which had the sign we had mutually decided. I asked my slaves how they had got back so quickly, to which they replied, 'As we departed from here along with him, we arrived there in just a moment without any fatigue and weariness. However, on the way back, the same journey took us five days.' As soon as I heard this, I recited

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَأَنَّ دِينَ الْإِسْلَامِ حَقٌّ

(**Translation:** I testify that none is worthy of worship except Allah Almighty and I testify that Muhammad is indeed the Prophet of Allah Almighty and that Islam is indeed the true religion.) Then, I moved from Rome to the city of Muslims.¹

May Allah Almighty have mercy on them and forgive us without accountability for their sake!

اٰمِيْنَ بِجَاهِ خَاتَمِ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلَيَّ الْحَبِيْبَ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

Five pillars of Islam

Sayyiduna Abdullah bin Umar رَضِيَ اللهُ عَنْهُمَا (who was a blessed companion and the son of a blessed companion) narrated that the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: Islam is based on five things:

1. To testify that none is worthy of worship except Allah Almighty, and Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is His special bondsman and Messenger
2. To establish Salah
3. To pay Zakah
4. To perform Hajj
5. To observe the fasts of Ramadan.²

¹ Al-Raud Al-Faiq, p. 95

² Bukhari, vol. 1, p. 14, Hadith 8

Salah is not forgiven except in two conditions

O devotees of the Prophet! After the Islamic testification of faith, the greatest pillar of Islam is Salah, which is Fard 'Ayn (i.e. it is obligatory for every sane Muslim who has reached puberty to offer it)¹. No one is exempt from Salah except in two states:

1. If anyone suffers from insanity or continuous unconsciousness for so long that the time of six prayers pass without him regaining consciousness; these Salahs will be forgiven and it will not be obligatory to make them up later on.
2. If a woman experiences menses or post-natal bleeding, she will be exempt from Salah.

Apart from these two cases, Salah is not forgiven under any circumstance. No matter however severe an illness is, Salah is still not forgiven. If someone is unable to offer Salah while standing, he must offer it in a sitting position. If one is incapable of performing Ruku and Sujood, he must perform them by gesturing with his head; if he does not have the strength to offer Salah whilst sitting, he must offer it with gestures whilst lying down; if he cannot offer Salah even by gesturing with his head while lying down, Salah is still not forgiven. Rather [the ruling is that] he will not offer the Salah at that time, but he will have to make up the missed prayers

1 Jannati Zaywar, p. 209

after he recovers. A warrior will offer Salah even when in battle; if he is riding a horse and does not have an opportunity to get off it, he will offer Salah with gestures while sitting on the horse, if possible. Similarly, even during a fierce war, he will offer Salah by performing Ruku and Sujood with gestures, if possible.

The emphatic commandments regarding offering Salah, and the severe warnings about missing it that have been mentioned in the Holy Quran have not been mentioned about any other act of worship. The one who denies the obligation of Salah as well as the one who has doubt about the obligation of Salah, is a disbeliever and out of the folds of Islam. The person who deliberately misses even a single Salah is a transgressor, a major sinner, and deserves to be punished in Hellfire. It is regrettable that these days some so-called worshippers miss Salah when suffering from a minor fever or headache. They should know that they must offer Salah even if they only have the strength to offer it through gestures, otherwise, they will become deserving of being punished in Hellfire.

May Allah Almighty bless us with the privilege of offering the five daily prayers with Jama'at!

اٰمِيْن بِجَاهِ خَاتَمِ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Dear Islamic brothers! The beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم placed emphasis on the importance of Salah many times, and has also mentioned countless virtues in order to encourage us. Read and rejoice:

The compassion of Sayyiduna Musa عَلَيْهِ السَّلَام for the Ummah of Mustafa صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

The Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Allah Almighty declared fifty prayers Fard for my Ummah. As I returned to Musa عَلَيْهِ السَّلَام, he asked me, ‘What has Allah Almighty declared Fard for your Ummah?’ So, I told him that Allah Almighty had declared fifty prayers Fard for me. He [i.e. Sayyiduna Musa عَلَيْهِ السَّلَام] said, ‘Go back to your Lord. Your Ummah does not have the strength [to perform them.]’ Thus, I returned to my Lord, and some part of those [50 prayers] was reduced. When I came to Musa عَلَيْهِ السَّلَام, he sent me back again. Allah Almighty said, ‘They are five but are in place of fifty, for My Word does not change.’ When I came back to Musa عَلَيْهِ السَّلَام, he said, ‘Go back to your Lord.’ I replied, ‘I now feel shy of [going to] my Lord.’¹

Offer 5 prayers and gain reward for 50 prayers

Sayyiduna Anas رَضِيَ اللّٰهُ عَنْهُ stated: On the night of Mi’raaj [the Ascension], fifty prayers were declared Fard upon the Noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Then they were reduced until five were left. Then a voice said, ‘O Beloved (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)! Our Word does not change, and for you, there is reward for fifty in return for these five [prayers].’²

1 Ibn-e-Majah, vol. 2, p. 166, Hadith 1399

2 Tirmizi, vol. 1, p. 254, Hadith 213

Musa عليه السلام helped

O devotees of the Prophet! Did you see? Two and half thousand years after his apparent passing, Sayyiduna Musa عليه السلام helped the Ummah of the blessed Prophet by having fifty prayers reduced to five on the night of Mi'raaj [the Ascension]. No doubt, Allah Almighty already knew that the number of prayers would be five but initially He declared fifty prayers to be Fard and then reduced them to five through His two beloved Prophets عليهين السلام. An interesting point to note here is that even those who fall for the whispers of Satan and reject the concept of help and assistance from those who have passed away also offer five prayers a day, not fifty. This is despite the fact that help from other than Allah Almighty, and that too after passing away, has certainly played a part in the five prayers being stipulated.

Sports fanatic

In order to become steadfast in offering Salah, to protect yourself from satanic whispers, and to develop the mindset of preserving your faith, always remain affiliated with the religious environment of Dawat-e-Islami, the religious movement of prophetic devotees.

Let us now listen to a transformative account: Before becoming affiliated with the fragrant religious environment of Dawat-e-Islami, an Islamic brother from Pindi Gheb (District Attock, Punjab) was living a sinful life. Spending the entire day playing cricket and watching movies and dramas on TV for many

hours were his favourite pastimes. Let alone offering Salah, if anyone advised him to do so, he would at times get angry with them, **مَعَادَ اللَّهِ**. He spoke disrespectfully to his parents and behaved badly towards his siblings. In his neighbourhood, there were some Islamic brothers who were affiliated with the religious environment of Dawat-e-Islami. By means of individual effort, they often invited him to offer Salah and to attend the weekly Sunnah-inspiring Ijtimā' of Dawat-e-Islami, but he would make excuses every time.

Eventually, an Islamic brother convinced him to attend Madrasa-tul-Madinah (for adults) so that he could at least learn to recite the Holy Quran correctly. Thus, he agreed and started attending Madrasa-tul-Madinah (for adults) in his local Masjid. He enjoyed the environment there and began attending regularly. By the grace of Allah Almighty, he started offering Salah through the blessings of Madrasa-tul-Madinah (for adults), and also had the chance to learn many Sunnahs and religious rulings. After a short period of time, he became fully affiliated with the very religious environment that he once used to avoid.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Seek help from patience and Salah

‘Kanz-ul-Iman’ is an Urdu translation of the Holy Quran published by Dawat-e-Islami’s Maktaba-tul-Madinah. On page

17 of this translation, in verse 45 of Surah Al-Baqarah, in the 1st Juz, it is stated:

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّهَا كَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴿٤٥﴾

And seek help from patience and Salah; and without doubt, Salah is definitely hard except for those who submit towards Me wholeheartedly.¹

Commenting on this verse, Sadr-ul-Afadiil Allamah Maulana Sayyid Muhammad Na'eemuddin Muradabadi رَحِمَهُ اللهُ عَلَيْهِ states: That is, seek help from patience and Salah for [the fulfilment of] your needs. (He has further stated): This verse instructs Muslims to seek help from Salah in times of calamity, because it is a combination of physical and spiritual worship, and a means by which the closeness of Almighty Allah is attained. When confronted with important matters, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would engage himself in offering Salah. This verse also tells us that Salah is difficult upon everyone except for the true believers.²

Salah in the state of hunger

Commenting on this verse, Mufti Ahmad Yar Khan رَحِمَهُ اللهُ عَلَيْهِ has stated: 'Salah' here either refers to the five daily prayers or a special Salah. In other words, this means seeking help from the five daily prayers, from special prayers at the time of every

¹ Al-Quran, 1:45

² Khazaain-ul-'Irfaan, p. 17

Rewards of Praying Salah

trouble, from Salah-tul-Istisqa at the time of drought and from Salah-tul-Hajaat at the time of a particular hardship.

Since Salah diverts a person's attention away from the world and makes him focus on Allah Almighty, by the blessing of Salah, the thoughts of worldly worries are pushed out of his mind and heart. At this juncture, the author of 'Tafseer-e-Azeezi' stated that when there was nothing to eat in the house of the Holy Prophet ﷺ, and he ﷺ did not eat anything at night, when hunger intensified, he ﷺ would come to the blessed mosque and busy himself in offering Salah.¹

News of son's death (parable)

When Sayyiduna ibn Abbas رضى الله عنه heard news of his son's death, he engaged himself in offering Salah. He lengthened this Salah to such an extent that he completed his Salah once the people returned after the burial. They asked him about this, to which he replied, 'I had immense love for this son of mine and I could not bear the grief of separation from him. Therefore, I distracted myself from this grief by engaging myself in Salah.' He then recited this verse

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ

Translation from Kanz-ul-Iman: And seek help from patience and

¹ Tafseer-e-Na'eemi, vol. 1, pp. 299 to 300

Salah.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The atmosphere of the masjid is beneficial for the soundness of faith

In one place, Mufti Ahmad Yar Khan رحمته الله عليه writes: Salah is the best solution to problems and an excellent means of attaining mercy. If offered with the presence of the heart, Salah brings about the cleanliness of the body, purity of clothing, good manners, love for the Hereafter, disinterest in the world, and love for Allah Almighty. Just as different medicines have different effects, Salah has the effect of protecting against evils and immorality, and just as the atmosphere of a mountainous area is beneficial for one's health, the atmosphere of the masjid is beneficial for the soundness of faith.

One of the special features of Salah is that it diverts the attention of the person who offers Salah away from the world at once and makes him focus on Allah Almighty. As a result, he forgets his worldly grief, and upon finishing, he becomes so delighted that he no longer feels much anguish in his heart. Take the example of when the women of Egypt cut their fingers whilst mesmerised by the beauty of Sayyiduna Yusuf عليه السلام, but did not feel any pain at all. Instead of crying and complaining, they just continued to say

¹Tafseer-e-Na'eemi, vol. 1, pp. 299 to 300

مَا هَذَا بَشَرًا ۖ إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ ﴿٣١﴾

This is not a human being; this is not but some honourable angel.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The bliss of seeing the Holy Prophet ﷺ at the time of death

By Allah! If someone is blessed with seeing the beauty of the Beloved Prophet ﷺ at the time of death, he will not feel any pain. Rather, his state would be such that his soul will be leaving his body whilst his tongue will be saying, 'O Beloved Master! May I be sacrificed upon your beauty! May I be ransom upon your blessed hair! May I be sacrificed upon your disposition! May I be sacrificed upon your smile!'

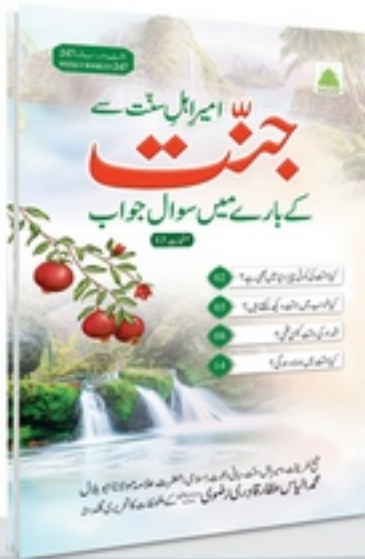
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى خَيْرِ خَلْقِهِ سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَبَارَكَ وَسَلَّمَ²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

1 [Kanz-ul-Iman (translation of Quran)] (Part 12, Surah Al-Yusuf, Verse 31), (Tafseer-e-Na'eemi, vol. 2, p. 78)

2 Tafseer-e-Na'eemi, vol. 2, p. 78

Next Week's Booklet



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