



A portion of Ameer-e-Ahl-e-Sunnat's book Faizan e  
Namaz, with additions and adjustments,

3 Parables of help from

# Salah

Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat  
Bani-e-Dawat-e-Islami Hazrat 'Allamah Maulana Abu Bilal

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فمازسے مدد کی تین حکایات

3 Parables of help from Salah

## 3 Parables of help from Salah

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### 3 Parables of help from Salah

An English translation of '*Namaz Se Madad Ki 3 Hikayat*'



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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 this book*

**R**ead 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 **عَزَّوَجَلَّ**! 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, pp. 40*)

### **Note:**

Recite *salat* upon the Prophet ﷺ once before and after the *du'a*.

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3 Parables of help from Salah

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### 3 Parables of help from Salah

**The excellences of reciting *salat* upon the Prophet ﷺ**

The master of Madinah, the final Prophet ﷺ said:  
‘Adorn your gatherings by sending Salat upon me, for your sending of Salat upon me will be light for you on the Day of Judgement.’<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### 3 Parables of seeking help from Salah in difficulty

#### 1. Son released by police (parable)

A female neighbour of Sayyiduna Abul Hasan Sari Saqati رَحِمَهُ اللَّهُ عَلَيْهِ came to him and humbly said, “O Abul Hasan! Policemen caught my son and took him with them last night. I am afraid that they might cause him harm. Please, intercede for him or send someone with me.” Listening to the plea of his neighbour, he stood up and started offering Salah with humility

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<sup>1</sup> Sunan al-Nasāi, p. 220, Hadith 1281

and submissiveness. He continued to offer Salah for some time, so she said, “O Abul Hasan! Please be quick, in case the ruler puts my son behind bars.” He carried on with Salah. After he finished, he explained, “O bondwoman of Allah Almighty! It is your issue that I am resolving!” Meanwhile, the maid of the neighbour came and said, “Madam! Come home, your son has arrived.” Over the moon, the lady returned from there, praying for the noble Shaykh.<sup>1</sup> May Allah Almighty have mercy on all of them and forgive us without accountability for their sake!

امِين بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ  
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## 2. It rained heavily, but how? (Parable)

Sayyiduna Anas bin Malik رَضِيَ اللهُ عَنْهُ was a servant of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The gardener of Sayyiduna Anas bin Malik رَضِيَ اللهُ عَنْهُ once came and complained about severe drought. Making Wudu, Sayyiduna Anas رَضِيَ اللهُ عَنْهُ offered Salah and then said, ‘O gardener! Look towards the sky. Do you see anything?’ He replied, “Your Eminence! I do not see anything in the sky.” He offered Salah and asked the same question but the gardener replied the same. Then he asked the same question after offering Salah for the third or fourth time, upon which the

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<sup>1</sup> ‘Uyoon-ul-Hikayaat, p. 164, Summarised; ‘Uyoon-ul-Hikayaat (Urdu), vol. 1, p. 266



gardener replied, “I can see a fragment of a cloud equivalent to the wing of a bird in size.” Sayyiduna Anas رَضِيَ اللَّهُ عَنْهُ remained busy with Salah and supplication until the entire sky became cloudy in every direction and it poured down with heavy rain. Sayyiduna Anas bin Malik رَضِيَ اللَّهُ عَنْهُ ordered the gardener to go on horseback and see how far the rain reached. He rode the horse in all four directions to see, and then came back and said, “It has rained up to the palaces of “Musayyarin” and “Ghadban”.<sup>1</sup> May Allah Almighty have mercy on all of them and forgive us without accountability for their sake!

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْن صَلَّی اللّٰهُ عَلَیْهِ وَاٰلِهٖ وَسَلَّم  
صَلُّوْا عَلَی الْحَبِيْب صَلَّی اللّٰهُ عَلَی مُحَمَّد

### 3. A spring burst forth (parable)

Once, during war expeditions in Africa, the Islamic army under the command of Sayyiduna ‘Uqbah ibn Nafi’ Fihri رَضِيَ اللَّهُ عَنْهُ reached a place where there was no sign of water for miles. The Muslim troops were extremely thirsty. Sayyiduna ‘Uqbah bin Nafi’ Fihri رَضِيَ اللَّهُ عَنْهُ offered two Raka’at of Salah and raised his hands for Du’a. Meanwhile, his horse began to dig out the ground with its hoofs. Sayyiduna Uqbah رَضِيَ اللَّهُ عَنْهُ got up, looked, and noticed that the soil was removed and a rock was visible!. As soon as he removed the stone, a spring bubbled up with so

<sup>1</sup> Karamaat-e-Sahabah, p. 195; Tabqat-e-Ibn-e-Sa’d, vol. 7, p. 15

much water flowing out of it that the entire army quenched its thirst. All their animals also drank water, quenching their thirst and the troops filled their water-skins. Then the army departed from there, leaving the flowing spring behind.<sup>1</sup> May Allah Almighty have mercy on all of them and forgive us without accountability for their sake!

اٰمِيْنَ بِجَاهِ خَاتَمِ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

صَلُّوْا عَلَی الْحَبِيْب صَلَّی اللّٰهُ عَلَی مُحَمَّد

### Comfort in Salah

O devotees of Salah! Whenever you face any trouble, any calamity occurs or you are confronted with any delicate issue, you should immediately seek support from Salah. Our Beloved and Blessed Prophet ﷺ, when confronted with any important matter would engage himself in Salah because Salah is a combination of all invocations and supplications. Salah brings about comfort, removing sadness and sorrow. For this very reason, the Greatest and Noblest Prophet ﷺ would say to Sayyiduna Bilal رَضِيَ اللّٰهُ عَنْهُ, “O Bilal! Comfort us by means of Salah.”<sup>2</sup> (i.e. O Bilal! Call out Azan so that we engage ourselves in Salah and gain comfort.) Sayyiduna Abdullah ibn

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<sup>1</sup> Al-Kamil fi al-Tareekh, vol. 3, p. 451

<sup>2</sup> Al-Mu'jam al-Kabir, vol. 6, p. 277, Hadith 6215

Mas'ud رَضِيَ اللهُ عَنْهُ stated, “When you hear any (frightening) sound (such as thunder, etc.) from the sky, turn towards Salah.”<sup>1</sup> It is stated in the book ‘*Mabsut*’: ‘When darkness covers the sky or gusts of fierce wind begin to blow, it is recommended to offer Salah at that time.’ It is narrated that an earthquake occurred in Basrah, so Sayyiduna Abdullah ibn Abbas رَضِيَ اللهُ عَنْهُمَا offered Salah.<sup>2</sup>

## Some occasions when two Raka’at of Salah is Mustahabb

Sayyiduna, ‘Allamah Maulana Mufti Amjad ‘Ali A’zami رَحِمَهُ اللهُ عَلَيْهِ has stated: ‘If there are strong winds, intense darkness covers the sky during the day, frightening light appears at night, heavy rain falls incessantly, it hails abundantly, the sky turns red, lightning strikes, shooting stars appear in a large number, any epidemic such as plague, etc. breaks out, earthquakes occur, there is fear of an enemy, or something terrifying occurs it is Mustahabb to offer two Raka’at Salah on such occasions.’<sup>3</sup>

## Earthquake struck whilst writing (parable)

Imam Fakhruddin Razi رَحِمَهُ اللهُ عَلَيْهِ has stated, “This morning, 1<sup>st</sup> Muharram-ul-Haram 602 AH, I was writing this book (i.e. Tafsir Kabir) when tremors of an earthquake occurred and I heard a loud sound! I saw that people were weeping and

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<sup>1</sup> Sharh al-Bukhāri Ibn-e-Battal, vol. 3, p. 26

<sup>2</sup> Mirqāt al-Mafātīh, vol. 3, p. 598

<sup>3</sup> Aalamgiri, vol. 1, p. 153; Bahar-e-Shari’at, vol. 1, p. 788

supplicating loudly. After a little while, when the earth became still, a pleasant breeze began to blow and things returned to normal; people returned to their previous deeds and indulged in their acts of shamelessness and frivolity. They forgot that they were shouting and crying, invoking, imploring and praying to Allah Almighty, beseechingly just a few moments ago.”<sup>1</sup>

### A bondman invokes his Lord in adversity

In verse number 8 of Surah Al-Zumar, part 23, Almighty Allah has said:

وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِّنْهُ نَسِيَ مَا كَانَ  
يَدْعُوا إِلَيْهِ مِنْ قَبْلُ

*And when some adversity reaches man, he calls upon his Lord, inclined only towards Him; then when Allah grants him a favour from Himself, he forgets what he had beseeched for earlier.*<sup>2</sup>

Moreover, in verse number 12 of Surah Yunus, part 11, our Lord has said:

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<sup>1</sup> Al-Tafsir al-Kabir, vol. 7, p. 223

<sup>2</sup> [Kanz-ul-Iman (translation of Quran)] (Part 23, Surah Al-Zumar, verse 8)

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا بِجَتَبَةٍ  
أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ  
مَرَّكَانَ تَعْمِدُنَا إِلَىٰ ضُرِّ مَسَّهُ ط

*And when hardship reaches man, he calls upon Us, whilst lying down, and sitting, and standing; then, when We remove his hardship, he walks away as if he had never called upon Us at all upon any hardship reaching (him).<sup>1</sup>*

Commenting on the above verse, Allamah Sayyid Muhammad Na'eem-ud-Deen Muradabadi رَحِمَهُ اللهُ عَلَيْهِ has stated: ‘That is to say, man is immensely impatient when in trouble and is very ungrateful when in comfort. When afflicted with suffering, he prays all the time, standing, lying down or sitting. When Allah Almighty removes the suffering, man does not express gratitude and relapses into his previous condition. This is the attitude of a heedless person. The condition of a wise Muslim is quite different. He shows patience when he gets into any trouble or calamity and he shows gratitude in comfort and ease. He beseeches Allah Almighty and cries in His court all the time whether he is in trouble or in comfort. There is even a greater rank achieved by special people amongst Muslims. When confronted with trials and tribulations, they show patience,

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<sup>1</sup> [Kanz-ul-Iman (translation of Quran)] (Part 11, Surah Yunus, verse 12)

remaining pleased wholeheartedly with the Will of Allah Almighty and expressing gratitude under every circumstance.<sup>1</sup>

## Protection from illnesses through Wudu and Salah

Dear Islamic brothers! As Salah is a solution to problems, it is also a cure for diseases. Even physicians have admitted that the person who performs Wudu very rarely suffers from any neurological disorder. The person who offers Salah often remains safe from insanity and spleen-related diseases. The body parts of the person who makes Wudu for offering Salah are washed many times in a day. Moreover, the person who offers Salah also keeps his clothes clean. Therefore, he remains safe from filth and impurities. It is obvious that filth is the root cause of many diseases.

## Salah contains cure

Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ has stated, “After I offered Salah, I once sat beside the Revered and Renowned Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, “Have you got a stomach ache?” I respectfully replied, “Yes.” He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, قُمْ فَصَلِّ، فَإِنَّ فِي الصَّلَاةِ شِفَاءً, “Stand up and offer Salah because indeed there is cure in Salah.”<sup>2</sup>

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<sup>1</sup> Khazaain-ul-‘Irfan, p. 393

<sup>2</sup> Sunan Ibn Mājah vol. 4, p. 98, Hadith 3458

صَلَّى اللّٰهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## 21 Madani pearls about cures, etc. brought about by Salah for physical and spiritual diseases

*(The first six Madani pearls have been taken from page 98, volume 4, of the book “Sunan Ibn Mājah Haashiyah Sindhi”, whereas the remaining ones have been extracted from page 689, volume 4, of the book “Fayd-ul-Qadeer”).*

1. Salah cures the diseases related to the heart, the stomach and intestines, etc.
2. Salah removes or reduces the feeling of pain and grief.
3. Salah contains excellent exercise. During Salah, most joints of the body move when a worshipper bows and prostrates, etc.
4. Long prostration is extremely beneficial for cold and flu patients.
5. Performing prostration alleviates a blocked nose.
6. Prostration proves to be a great help in moving and excreting unnecessary substances accumulated in intestines.
7. Salah brings about peace of mind, extinguishing the fire of fury.
8. Salah brings about sustenance.

### 3 Parables of help from Salah

9. It protects health.
10. It eases suffering.
11. It cures disease.
12. It strengthens the heart.
13. It is a means of delight (i.e. happiness).
14. It removes laziness.
15. It “expands the chest”.
16. It provides nutrients to the soul.
17. It brightens the heart.
18. It makes the face radiant.
19. It brings about blessing.
20. It brings the person who offers Salah close to the court of the Merciful Lord.
21. It drives away Satan. (These benefits can be obtained only when Salah is offered calmly and correctly.)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

**Which Salah was offered by which Prophet?**



Some Prophets عَلَيْهِمُ السَّلَام offered certain Salahs in certain timings on different occasions. These beautiful practices of Beloved Prophets عَلَيْهِمُ السَّلَام have been declared Fard by Almighty Allah for us – the devotees of Muhammad Mustafa صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. According to the narration which A'la Hadrat Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ gave preference to, after he had quoted different narrations about this issue, Sayyiduna Adam عَلَيْهِ السَّلَام was the first to offer Salat-ul-Fajr, Sayyiduna Dawud عَلَيْهِ السَّلَام was the first to offer Salat-uz-Zuhr, Sayyiduna Sulayman عَلَيْهِ السَّلَام was the first to offer Salat-ul-Asr, Sayyiduna Ya'qub عَلَيْهِ السَّلَام was the first to offer Salat-ul-Maghrib and Sayyiduna Yunus عَلَيْهِ السَّلَام was the first to offer Salat-ul-Isha.<sup>1</sup>

### Thankfulness for the break of dawn

It is stated in 'Fatawa Shami': 'Sayyiduna Adam Safiullah عَلَيْهِ السَّلَام was the first to offer two Raka'at of Salah in gratitude for the break of dawn, and these two Raka'at became Salat-ul-Fajr.'<sup>2</sup>

By the grace of Allah Almighty, there is light everywhere in Paradise. When Sayyiduna Adam عَلَيْهِ السَّلَام set his blessed feet on the earth, he saw darkness at night. When the morning dawned, he became happy and offered Salat-ul-Fajr in gratitude.

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<sup>1</sup> Fatawa Razawiyyah, vol. 5, pp. 43-73, summarised

<sup>2</sup> Radd al-Muhtâr, vol. 2, p. 16

## Ummah of beloved Mustafa ﷺ has been blessed with five Salahs

Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ stated: ‘Other Ummahs were not blessed with the five daily Salahs. This is a unique blessing for this Ummah (i.e. only the Ummah of Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has been blessed with them). However, these Salahs were offered separately by different Prophets عَلَيْهِمُ السَّلَام.’<sup>1</sup>

## Take care of Salah and of those under you

The mother of believers, Sayyidatuna Umm Salamah رَضِيَ اللهُ عَنْهَا stated that during the last illness of the Greatest and Noblest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would say, ‘Keep offering Salah regularly and take care of your slaves.’<sup>2</sup>

## Last will of the Beloved Prophet ﷺ

Commenting on the above Hadith, Allamah Maulana Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ stated, “Keep offering Salah regularly and protect it. Do not abandon it until your dying breath. This shows that Salah is a very vitally important obligation as the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ specifically made a will about it. Fortunate children strictly fulfil the will of their father and a fortunate Ummati is the one who strictly abides by

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<sup>1</sup> Shan-e-Habib-ur-Rahman, p. 125

<sup>2</sup> Sunan Ibn Mājah, vol. 2, p. 282, Hadith 1625

the will of the Holy Prophet ﷺ. May Allah Almighty grant the ability!<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Salah, the key to Paradise

Sayyiduna Jabir رَضِيَ اللَّهُ عَنْهُ has stated that the Greatest and Noblest Prophet ﷺ has said: “The key to Paradise is Salah and the key to Salah is Wudu.”<sup>2</sup>

## Key to the ranks of Paradise

Commenting on this blessed Hadith, Mufti Ahmad Yar Khan رَحِمَهُ اللَّهُ عَلَيْهِ stated: ‘That is to say, the key to the ranks of Paradise is Salah. Therefore, this Hadith does not contradict the narration, which says that the key to Paradise is the blessed Kalimah, which means the Kalimah is actually the key to Paradise itself. Although there are many preconditions for Salah such as time, facing the Qiblah, etc., purity is very important. Therefore, it has been called the key to Salah.’<sup>3</sup> Sayyiduna Shaykh Abdul Haq Muhaddith Dehlawi رَحِمَهُ اللَّهُ عَلَيْهِ has stated, “Just as a door cannot open without its key, the door of Paradise will not open without

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<sup>1</sup> *Mirāt al-Manājīh* vol. 5, p. 166

<sup>2</sup> *Jāmi’ al-Tirmidhi*, vol. 1, p. 85, Hadith 4

<sup>3</sup> *Mirāt al-Manājīh*, vol. 1, p. 240

Salah. This is why Salah has been referred to with the word 'Iman' (faith)."<sup>1</sup>

## Teeth of the key

The Tabi'i, pious predecessor, Sayyiduna Wahb ibn Munabbih رَحْمَةُ اللهِ عَلَيْهِ was asked, "Is 'لَا إِلَهَ إِلَّا اللهُ' not the key to Paradise?" He replied, "Of course, but every key has teeth. If you bring the key that has teeth, the lock will open; otherwise, it will not."<sup>2</sup> When the aforementioned statement of the Tabi'i pious predecessor Sayyiduna Wahb ibn Munabbih رَحْمَةُ اللهِ عَلَيْهِ was mentioned to Sayyiduna Abdullah ibn Abbas رَضِيَ اللهُ عَنْهُمَا (a blessed companion and the son of a blessed companion) he said, "Wahb has spoken the truth. Shall I tell you what those teeth are?" He then mentioned Salah, Zakah and other commandments of Islam.<sup>3</sup> It is stated in the book '*Umda-tul-Qari*: 'The teeth of the key to Paradise imply performing Fard and Wajib acts and refraining from sins.'<sup>4</sup>

## Every Muslim will be a dweller of Paradise

O devotees of the Holy Prophet! Even if a person does not properly fulfil Fard and Wajib acts and indulges in sins but he succeeds in departing this life with Iman [faith], he will certainly

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<sup>1</sup> *Ashi'a-tul-Lam'aat*, (Urdu) vol. 1, p. 542

<sup>2</sup> *Ṣaḥīḥ al-Bukhārī*, vol. 1, p. 419

<sup>3</sup> *Ar-Raud-ul-Unf*, vol. 4, p. 391

<sup>4</sup> *Umda-tul-Qaari*, vol. 6, p. 4, summarised

enter Paradise. If Allah Almighty wills, He may make that person enter Paradise without accountability through His mercy, and if He punishes the person due to sins, even then, He will eventually grant him Paradise. Nonetheless, we seek refuge from Hell. By Allah Almighty! No one can bear the punishment of Hell even for a trillionth part of a second.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### Some mistakes committed during Wudu

The words of the blessed Hadith “*Wudu is the key to Salah*” highlight the importance of Wudu. One should make Wudu attentively so that he does not miss any of its Fard acts and even its Sunnahs. Just think! When someone boils only 250 millilitres of milk on the stove, he stays alert because he knows that if he gets negligent, the milk will spill over and be wasted. A person takes such great care to prevent such a minor loss but sadly most people these days do not care about the Sunnahs of Wudu in haste and negligence. Sometimes, they do not even care about Fard acts. For example, rinsing the mouth in such a way that water reaches all the inside parts of the mouth including all the cavities of teeth, etc. and sniffing water into the nose in such a way that water reaches the soft nasal bone are Sunnah Mu’akkadah in Wudu and Fard in Ghusl. However, most people are seen taking a little water into the mouth and then spitting it out hastily three times or slightly wetting the tip of the nose thrice. To do so once or twice during Wudu is bad and to make a habit of it is a sin. Moreover, if anyone does so during Ghusl,

his Ghusl will not be valid. Similarly, both hands from fingers to elbows should be washed in such a way that the flow of water continues up to the elbow. However, there are a number of people who just take water into the cupped hand and flow it from the wrist thrice. When washing in this way, there is a possibility of the water not flowing over the elbow and even the sides of the forearm. Likewise, care must also be taken that not even a single small hair remains dry. If water flows, wetting the root of any hair but leaving its top dry, Wudu will not be valid. Think carefully! How huge loss in the hereafter is caused by carelessness in Wudu! In order to get essential information about Wudu, do read the booklet “Method of Wudu” which is included in the book ‘Laws of Salah’ published by Maktaba-tul-Madinah.

### **If even a single Islamic brother strives hard...**

Dear Islamic brothers! In order to learn the correct method of Wudu, Ghusl and Salah and to gain many blessings in the worldly life as well as in the afterlife; always stay affiliated with the Madani environment of Dawat-e-Islami. Mentioned here is a Madani parable for your encouragement. An Islamic brother from Dera Isma'eel Khan spent a very big part of his life committing sins due to being unaware of Islamic knowledge. One day, a preacher of Dawat-e-Islami living in a nearby village came to his village where he conducted a ‘Madani visit’ after Salat-ul-Asr. After Salat-ul-Maghrib, he delivered a Sunnah-inspiring speech and, near the end of the speech, he encouraged

brothers to attend the weekly Sunnah-inspiring congregation. That Islamic brother intended to attend the congregation but could not do so because the Madani Markaz of Dawat-e-Islami was situated very far away from his village. The next week, the same preacher of Dawat-e-Islami came again, conducted the 'Madani visit' and delivered a Sunnah-inspiring speech after Maghrib. One month passed but that Islamic brother could not attend the congregation. The third time, the same preacher of Dawat-e-Islami came to the village along with a Madani Qafilah. Making individual effort, he persuaded that Islamic brother and three others to attend the congregation. This time, the Islamic brother succeeded in attending the weekly Sunnah-inspiring congregation. The Sunnah-inspiring speech was followed by Zikr and Du'a. Seeing the heart-rending scenes of crying during the Du'a, he also started crying. The blessings of the congregation became apparent immediately and he made a firm intention that he would surely travel with a Madani Qafilah, إِنْ شَاءَ اللَّهُ. The next week, he reached the Sunnah-inspiring congregation by himself and became a traveller of a Madani Qafilah the very next day. اَلْحَمْدُ لِلّٰهِ Many of his mistakes in Salah, Wudu and Ghusl were rectified by the blessing of travelling with the Madani Qafilah. He also learnt many Du'as. Not only did he repent of his sins, he also adopted a pious lifestyle. As he returned from the Madani Qafilah, his head was adorned with an 'imamah. People were astonished to see these changes. After a few days, plucking up the courage, he started giving Dars from *Faizan-e-Sunnat* in the mosque. By the blessing of Dars from

*Faizan-e-Sunnat*, three more Islamic brothers adorned their heads with ‘imamahs. All of them also started attending the weekly Sunnah-inspiring congregation regularly. Gradually, the blessings of Madani activities began to spread in their village too.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### Salah is light [Noor]

Sayyiduna Abu Malik Ash’ari رَضِيَ اللَّهُ عَنْهُ has narrated that the Beloved and Blessed Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘الصَّلَاةُ نُورٌ’, i.e. Salah is light.<sup>1</sup>

### Meaning of Salah being light

Explaining the meaning of Salah being light, Sayyiduna Imam Abu Zakariyya Yahya ibn Sharaf Nawawi رَحِمَهُ اللَّهُ عَلَيْهِ has stated:

- ‘Just as illumination is attained from light, similarly, Salah also prevents sins, evil deeds and indecency and shows the right path.
- According to one opinion, it means that on the Day of Judgement, reward for Salah will be in the form of light for the person who offers Salah.

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<sup>1</sup> *Shāḥih Muslim*, p. 140, *Hadith* 223



- Another opinion is that it means on the Day of Judgement, Salah will appear in the form of light on the face of the person who offers Salah. Moreover, even in the world, there will be radiance on the face of the person who offers Salah.<sup>1</sup>

## The mark of prostration will serve as a torch on the bridge of Sirat

Commenting on the above Hadith, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ has stated: ‘Salah is the light of a Muslim’s heart and face. It will be a means of light for him in his grave and on the Day of Judgement. On the bridge of Sirat, the mark of prostration will serve as a torch. Allah Almighty has said:

نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ

*Their light will be running ahead of them.*<sup>2</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Salah is the pillar of religion

The Greatest and Noblest Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, “Salah is the pillar of the religion. One who establishes it

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<sup>1</sup> Sharh Muslim, vol. 2, p. 101, Summarised

<sup>2</sup> [Kanz-ul-Iman (translation of Quran)] (Part 28, Surah Al-Tahreem, verse 8), Mirāt al-Manājiḥ, vol. 1, p. 232

establishes the religion and the one who abandons it demolishes the religion.”<sup>1</sup>

### Radiant faces

It is narrated: ‘When the Day of Judgement takes place, the people who offer Salah will be ordered to go to Paradise in groups. When the first group is brought for entering Paradise, their faces will be shining and twinkling like stars. Welcoming them, the Angels will ask them, “Who are you?” They will reply, “From the Ummah of Prophet Muhammad ﷺ, we are the people who offered Salah.” They will be asked again, “How were your deeds (i.e. Salahs)?” They will reply, “As soon as we would hear the Azan, we would stand to make Wudu. Nothing in the world could prevent us from it.” The Angels will say, “You are deserving (of entering Paradise).” Afterwards, the second group will be brought for entering Paradise. They will be more beautiful than the first group. Their faces will be shining like the moon. The Angels will ask them, “Who are you?” They will reply, “We are the people who offered Salah.” They will be asked again, “How were your Salahs?” They will reply, “We would make Wudu for Salah even before the time of Salah started (and we would enter the masjid as soon as we would hear the Azan.) The Angels will say, “You are deserving”. Then the third group will be brought for entering Paradise. Their status

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<sup>1</sup> *Munya-tul-Musalli*, p. 13

and rank will be higher and their beauty will be greater than previous groups. Their faces will be bright like the sun. The Angels will ask them, “Who are you, and how have you attained such beauty and such a great rank?” They will reply, “We would always offer Salah.” The Angels will ask, “How were your Salahs?” They will reply, “We would be present in the masjid even before the Azan and we would listen to the Azan in the masjid.” The Angels will say, “You are deserving of it.”<sup>1</sup>

## The Doors of Paradise Open

اللَّهُ أَكْبَرُ! What a beautiful act of worship Salah is! As soon as it is started, the doors of Paradise open. Sayyiduna Abu Umamah رَضِيَ اللَّهُ عَنْهُ has narrated that the Beloved and Blessed Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, “When a bondman stands to offer Salah, the doors of the gardens of Paradise are opened for him, the veils between him and his Lord are removed, and the (large-eyed) maidens of Paradise welcome him as long as he does not blow his nose or clear his throat.”<sup>2</sup>

## Angels bowing and prostrating

Sayyiduna Abu Sa'id رَضِيَ اللَّهُ عَنْهُ has narrated that the Greatest and Noblest Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, “Allah Almighty has not declared any such thing Fard that is better than Tawhid and Salah. If anything were better than they were, He would

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<sup>1</sup> Qut-ul-Qulob, vol. 2, p. 468

<sup>2</sup> Al-Mu'jam al-Kabir, vol. 8, p. 250, Hadith 7980

certainly declare it Fard for the Angels. Some of them (i.e. Angels) are bowing and some are prostrating.”<sup>1</sup>

## **The angels of the Throne pray for forgiveness of**

### **Muslims**

It is narrated: When Allah Almighty created the seven skies, He filled them with Angels. They offer Salah, perform worship and do not become heedless even for a little while. Allah Almighty has declared a particular type of worship for the Angels of every sky. For the Angels of some skies, the particular form of worship prescribed to them was to remain standing on their feet, until the Trumpet is blown. The Angels of one sky are bowing and those of the other are prostrating. The wings of the Angels of one sky are bowing in front of the Majesty of Allah Almighty. The angels of Iliyyin (i.e. the seventh sky) and the angels of the Throne are performing Tawaf around the Divine Throne, glorifying Allah Almighty and praying for the forgiveness of those on earth. As a means of virtue for Muslims, all of these acts of worship have been gathered in one Salah so that they (i.e. Muslims) receive a share from the act of worship performed by the Angels of every sky.<sup>2</sup>

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<sup>1</sup> *Al-Firdaus bi Ma-Soor-il-Khitab*, vol. 1, p. 165, Hadith 610

<sup>2</sup> *Mukashafa-tul-Quloob*, p. 222; *Mukashafa-tul-Quloob (Urdu)*, p. 451, Summarised

صَلَّى اللّٰهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## One hundred thousand Angels

Sayyiduna Imam Abu Hamid Muhammad ibn Muhammad ibn Muhammad Ghazali رَحْمَةُ اللّٰهِ عَلَيْهِ has narrated: “When a believing bondman offers Salah, ten rows of angels express their amazement over him. Each of those rows contains ten thousand angels. And Allah Almighty expresses how proud He is of that bondman to those one hundred thousand angels.”<sup>1</sup>

## Reason why Angels are amazed

Having mentioned this narration, Sayyiduna Imam Abu Hamid Muhammad ibn Muhammad ibn Muhammad Ghazali رَحْمَةُ اللّٰهِ عَلَيْهِ stated that the reason for this is that Qiyam (standing), Qu’ud (sitting), Ruku (bowing) and Sujud (prostrations) are all included in the Salah offered by a bondman. On the other hand, Allah Almighty has distributed these four acts among forty thousand Angels. The Angels standing in worship will not bow until the Day of Judgement; those prostrating will not raise their heads until the Day of Judgement; as is also the case with those bowing and sitting in worship. The closeness (in the Divine court) and the status that Allah Almighty has granted to Angels necessitate that they always stay in the same state. There can be

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<sup>1</sup> *Ihya-ul-‘Uloom*, vol. 1, p. 231; *Ihya-ul-‘Uloom (Urdu)*, vol. 1, p. 526

neither any decrease nor increase in it. Giving news about them in verse 164 of Surah Al-Saaffaat, in part 23, Allah Almighty has stated:

وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ ﴿١٦٤﴾

*And the angels say, 'Each one of us has a known station.'*<sup>1</sup>

By way of commentary on the part of the above verse (“وَمَا مِنَّا”) i.e. Each one of us has), on pages 357 and 358, volume 8, “Tafsir Sirat-ul-Jinan” states that according to one interpretation, Sayyiduna Jibra’il عَلَيْهِ السَّلَام said to the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, ‘O Prophet of Allah! For every Angel amongst the groups of Angels, there is a designated place in which he worships his Lord.’ Sayyiduna Abdullah ibn Abbas رَضِيَ اللَّهُ عَنْهُمَا has stated, ‘In the skies, there is not even as much space as a hand-span in which an Angel does not offer Salah or does not make Tasbih.’<sup>2</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

<sup>1</sup> [Kanz-ul-Iman (translation of Quran)] (Part 23, Surah Al-Saaffaat, verse 164)

<sup>2</sup> Rūḥ al-Bayān, vol. 7, pp. 494 - 495; Khaazin, vol. 4, p. 28

## Salah is light [Noor]

Sayyiduna Abu Malik Ash'ari رَضِيَ اللهُ عَنْهُ has narrated that the Beloved and Blessed Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'الصَّلَاةُ نُورٌ', i.e. Salah is light.

*(Ṣaḥīḥ Muslim, p. 140, Hadith 223)*

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