



WEEKLY BOOKLET: 277

Why do Sins Occur Despite OFFERING SALAH?

Some mistakes in salah

Those through whose blessings
calamities are removed

Rejected salah

Risk of deprivation in sustenance

Page 24



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

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نماز پڑھنے کے باوجود گناہ کیوں ہوجاتے ہیں؟
Why do Sins Occur Despite Offering Salah?

Why do Sins Occur Despite Offering Salah?

This booklet was written by Shaykh-e-Tareeqat, Amir of Ahl al-Sunnah, the founder of Dawat-e-Islami ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi رَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ in Urdu. **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 (*thawāb*).

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Why do Sins Occur Despite Offering Salah?

An English translation of '*Namaz Parhne Kay Bawajood Gunnah*'



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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‘ ā for reading this book

Read the following *du‘ ā* (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 *ṣalāt* upon the Prophet **ﷺ** once before and after the *du‘ ā*.

Table of Contents

<i>This article is taken from “Faizan-e-Namaz”, pp. 39 - 55.....</i>	<i>1</i>
Why do Sins Occur Despite Offering Salah?	1
Supplication of Amir Ahl al-Sunnah:	1
The excellence of reciting <i>ṣalāt</i> upon the Prophet ﷺ	1
Salah prevents wrongdoings.....	2
Why do sins occur despite offering salah?	2
Only the salah offered correctly prevents wrongdoings.....	3
Hadith regarding offering salah incorrectly.....	3
Perform <i>rukūʿ</i> and <i>sujūd</i> properly.....	4
Some mistakes in salah.....	4
Salah deprived of mercy.....	6
Example of the person who does not straighten his back.....	6
Brief introduction to Sayyidunā ʿAlī رضي الله عنه.....	7
Great rank of Sayyidunā ʿAlī رضي الله عنه.....	8
The Prophet’s love for Sayyiduna ʿAlī	9
Reward for looking at ʿAlī	9
Three excellences of Sayyidunā ʿAlī رضي الله عنه.....	9
Martyrdom of Sayyidunā ʿAlī	10

Thief of salah	11
Two types of thieves	11
Rejected salah	12
Only complete salah is accepted	12
Risk of deprivation in sustenance	13
Salah leads to reform (parable)	13
Salah can even reform a thief	14
Imitators of salah escaped arrest	14
Amazing story of a lover	15
Satan began to cry (parable)	17
O Allah! Make us steadfast in salah	18
How I joined Dawat-e-Islami	18
Be very careful about salah	21
The weak are a cause for divine mercy to descend	21
Safety from calamities by virtue of the pious	21
1. Removal of calamities by the blessings of the pious	21
2. Rain by the blessings of 40 <i>abdāl</i>	22
Meaning of <i>abdāl</i>	22
3. When I intend to punish	23
4. Even suckling babies are a means of punishment being averted	23
5. Calamities averted from a hundred houses	23
Heavenly maidens created from heavenly roses	24

Why do Sins Occur Despite Offering Salah?

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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This article is taken from "Faizan-e-Namaz", pp. 39 - 55

Why do Sins Occur Despite Offering Salah?

Supplication of Amir Ahl al-Sunnah:

O Lord of Muṣṭafā! Whoever reads or listens to the 24-page booklet "*Why do Sins Occur Despite Offering Salah*", allow them to become a sincere worshipper, protect them from every sin, and grant them the proximity of your beloved and final Prophet ﷺ in Jannah al-Firdaws.

أَمِينَ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The excellence of reciting *ṣalāt* upon the Prophet ﷺ

The Prophet ﷺ said, "Whosoever sent *ṣalāt* upon me three times in the day and night out of yearning and love for me, it is upon the mercy of Allah Almighty to forgive his sins of that day and night."¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ *al-Mu'jam al-Kabir*, vol. 18, p. 362, hadith 928

Why do Sins Occur Despite Offering Salah?

Salah prevents wrongdoings

In part 21 of the Holy Quran, Sūrah al-‘Ankabūt, verse 45, Almighty Allah has said:

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ^ط

Indeed salah stops indecency and evil.¹

Why do sins occur despite offering Salah?

Dear Islamic brothers, without any doubt, the declaration of Allah Almighty is the absolute truth. Indeed, salah prevents indecency and evil things. But why is it that today, countless people who offer salah commit sins, such as disobeying parents, ignoring purdah, acting obscene, swearing, backbiting, tale-telling, talking indecently, hurting others' feelings, violating people's rights, giving and taking interest and bribes.

A person who sincerely offers salah cannot be a liar, a cheat, a slanderer, earn haram, consume haram, give haram to others, be infatuated with films and dramas, enthusiastically attend concerts, listen to music and songs, or shave his beard or shorten it less than a fist-length.

Without doubt, the reality is that salah does prevent wrongdoings, but sadly it is our salah that consists of

¹ [Kanz-ul-Iman (translation of Quran)] (Part 21, Surah al-‘Ankabūt, verse 45)

shortcomings, which are a hurdle in us becoming pious. Therefore, we should analyse our salah and learn about its inner and outer dimensions. We should also rectify our wudu and ghushl. If we offer salah with correct wudu and purity, and with the humility and presence of the heart whilst being mindful of its inner and outer dimensions, its blessings will become apparent **إِنْ شَاءَ اللَّهُ**. Through the blessing of salah that is offered correctly, the effects of sin will disappear. Our inner and outer state as Muslims will reflect piety, and our character will come to illustrate the blessed Sunnah **إِنْ شَاءَ اللَّهُ**.

Only the salah offered correctly prevents wrongdoings

Allah Almighty prevents those Islamic brothers and sisters who offer salah correctly from committing evil. Two *Tābi‘ī* saints, *Sayyidunā* Ḥasan Baṣrī and *Sayyidunā* Qatādah have said:

If a person offers salah but it does not prevent him from evil and indecencies, that salah is a burden on him. However, if a person offers the five daily salahs while completely fulfilling its conditions, obligations, rulings, Sunnahs, and *du’ās*, Allah Almighty will certainly protect him from indecencies and sinful actions.¹

Hadith regarding offering salah incorrectly

¹ *Tafseer-e-Khaazin*, vol. 3, p. 452, summarised

Why do Sins Occur Despite Offering Salah?

Perform *rukūʿ* and *sujūd* properly

Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrated that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, “A person continues to offer salah for 60 years, but none of his salahs are accepted in the divine court because he does not perform *rukūʿ* and *sujūd* completely.”¹

Some mistakes in salah

Imam Aḥmad Razā Khān رَحِمَهُ اللَّهُ عَلَيْهِ has stated:

People perform *sajdah* in salah in such a way that only the tips of their toes touch the ground, whereas it has been commanded that the centre area beneath the toes² must be firmly placed on the ground. It is fard for the centre area beneath one toe to be firmly placed on the ground, and it is wajib for the centre area beneath most toes (e.g. three toes) of each foot to be firmly placed on the ground.³ (It is Sunnah for the centre area beneath all ten toes to be firmly placed on the ground and for the toes to point towards the Qiblah.)

People place only the tip of the nose on the ground in *sajdah*, whereas it is commanded that the hard part of the bone must be firmly placed on the ground. It is often seen that people raise the head only slightly from *rukūʿ*

¹ *al-Targhīb wa al-Tarhīb*, vol. 1, p. 240, *hadith* 757

² *The part of the toes which touch the ground when walking.*

³ *Fatāwā Razawīyyah*, vol. 3, p. 253, *summarised*

before moving towards *sajdah*, and they only raise the head slightly from the first *sajdah* before performing the second; this is despite the fact that standing completely upright (after the *rukūʿ*) and sitting up straight (between two *sajdahs* for as long as it takes to recite **سُبْحَانَ اللَّهِ** at least once) is necessary. If someone offers salah in the above manner [incorrectly] for 60 years, it will not be accepted.

A person came to the blessed masjid of the Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** and offered salah very quickly and hastily. After he finished salah, he came to the Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** and said salam. The Prophet said, **وَعَلَيْكَ السَّلَامُ، اِرْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ**, meaning, “And salam be upon you; go back and offer salah again, because you have not offered salah.” The person offered salah again like before. The same advice was given.

In the end, the person respectfully said, “By the One Who has sent your eminence (**صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**) with the truth. I only know how to offer salah in this way. Inform me (how to offer it).”

Why do Sins Occur Despite Offering Salah?

The Prophet ﷺ said, “Perform *rukū‘* and *sujūd* calmly, stand up straight from the *rukū‘*, and sit up straight between two *sajdahs*.”¹

Salah deprived of mercy

Sayyidunā Ṭalq bin ‘Alī رضي الله عنه has narrated: I heard the Prophet ﷺ say, “Allah Almighty does not look towards the salah of the person who does not straighten his back in *rukū‘* and *sujūd*.”² Straightening the back in *rukū* and *sujūd* refers to ‘*t‘adīl al-arkān*’, i.e., remaining in *rukū*, *sujūd*, *qawmah* and *jalsah* for as long as it takes to recite *سُبْحَانَ اللَّهِ* at least once.

Example of the person who does not straighten his back

Sayyidunā ‘Alī al-Murtaḍā, the Lion of Allah كَرَّمَ اللَّهُ وَجْهَهُ الْكَرِيم, has stated:

The Prophet ﷺ prevented me from doing *qirā’ah* in the state of *rukū* and said,

“O ‘Alī! The example of the person who does not straighten his back in salah is like the pregnant woman who suffers from a

¹ *al-Bukhari*, vol. 1, pp. 268, *hadith* 757, summarised; *Malfuzaat-e-A’la Hazrat*, p. 291

² *Mu’jam Kabīr*, vol. 8, p. 338, *hadith* 8261

miscarriage when the time of birth approaches; neither does she remain pregnant, nor does she have a child.”¹

Brief introduction to *Sayyidunā ‘Alī* رَضِيَ اللَّهُ عَنْهُ

O devotees of the companions and prophetic household! The narrator of the Hadith you have just heard is the fourth Caliph, the Leader of believers, *Sayyidunā ‘Alī bin Abī Ṭālib* رَضِيَ اللَّهُ عَنْهُ. His teknonym is Abū al-Ḥasan and Abū Turāb. Thirty years after Ām al-Fil² (when the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was 30 years of age), *Sayyidunā ‘Alī* رَضِيَ اللَّهُ عَنْهُ was born on Friday 13 Rajab al-Murajjab.

His honourable mother, *Sayyidatunā Fāṭimah bint Asad* رَضِيَ اللَّهُ عَنْهَا, named him Ḥaydar after her father. His father named him ‘Alī, and the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ bestowed upon him the title ‘*ASDULLAH*’ (‘the lion of Allah’). Besides this, “Murtaḍā” (the chosen one), “Karrār” (the one who makes attacks repeatedly), “Sher-e-Khuda” (the lion of Allah) and “Maula Mushkil Kusha” (the master who resolves difficulties) are also his famous titles. He was the first cousin of the noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ from his father’s side.³

¹ Musnad Abū Y‘alā, vol. 1, p. 166, hadith 310

² The year when Abrahah, an ill-fated king, attacked the holy Kaaba along with an army of elephants. In order to learn the details of this incident, read the book “Quranic Wonders” published by Maktaba-tul-Madinah.

³ Mirāh al-Manājih, vol. 8, p. 412 etc, summarised

Why do Sins Occur Despite Offering Salah?

Words simply cannot express the great virtues of the companions and prophetic household. The Prophet ﷺ has said, “My companions are like stars. Whichever of them you follow, you will receive guidance.”¹

Explanation of Hadith: Another Hadith states that the Prophet ﷺ likened his family members to the Ark of *Sayyidunā Nūh عليه السلام*.² One who intends to travel by sea needs a ship as well as guidance from the stars. Ships sail in the sea by means of guidance from the stars. Similarly, in their journey of faith, the Muslim Ummah needs the prophetic household and the companions. Only by following the companions can the Muslim Ummah find guidance.³

Great rank of *Sayyidunā ‘Alī رضي الله عنه*

Sayyiduna ‘Alī رضي الله عنه narrated that the Prophet ﷺ said to him:

You are like the example of (*Sayyiduna*) ‘*Īsa عليه السلام* who the Jews had malice towards, to the extent that they even made a false accusation against his respected mother (*Sayyidatuna Maryam*), and who the Christians

¹ *Mishkāh al-Maṣābīh*, vol. 2, p. 414, *hadith* 6,018

² *Mustadrak*, vol. 4, p. 132, *hadith* 4774

³ *Mirāh al-Manājīh*, vol. 8, p. 345

loved such that they associated with him a rank he did not have.

Then, Sayyiduna ‘Alī رَضِيَ اللَّهُ عَنْهُ said:

With regards to me, two types of people will be doomed. Those exceeding the limit of love for me will associate with me such attributes that I do not have, and those having malice towards me will be provoked by their malice into laying a false blame on me.¹

The Prophet’s love for Sayyiduna ‘Alī

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said regarding Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ, ‘أَنْتَ مِنِّي وَأَنَا مِنْكَ’, meaning, “You are from me, and I am from you.”²

Reward for looking at ‘Alī

Sayyidunā Ibn Mas‘ūd رَضِيَ اللَّهُ عَنْهُ narrated that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Looking at ‘Alī is an act of worship.”³

Three excellences of Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ

Sayyidunā Umar al-Farooq رَضِيَ اللَّهُ عَنْهُ said, “‘Alī bin Abī Tālib رَضِيَ اللَّهُ عَنْهُ has three virtues, and having even one of them would be more beloved to me than red camels.”

¹ Musnad Imām Aḥmad, vol. 1, p. 336, hadith 1,376

² al-Tirmidhi, vol. 5, p. 399, hadith 3736

³ Mustadrak, vol. 4, p. 118, hadith 4737

Why do Sins Occur Despite Offering Salah?

The Companions رَضِيَ اللَّهُ عَنْهُمْ asked, “What are those three virtues?”

He replied:

1. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ married his daughter, Sayyidatuna Faṭimah al-Zahrā رَضِيَ اللَّهُ عَنْهَا, to him.
2. He resided inside al-Masjid al-Nabawi along with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and whatever was halal for him inside the masjid was specific only to him.
3. During the Battle of Khaybar, the flag of Islam was bestowed upon him.¹

Martyrdom of Sayyidunā ‘Alī

On 17 or 19 Ramadan al-Mubarak, 40 AH, an evil Kharijī carried out a deadly attack on Sayyidunā ‘Alī, wounding him severely. On the night of Sunday 21 Ramadan, he رَضِيَ اللَّهُ عَنْهُ attained martyrdom.² May Allah Almighty have mercy on him and forgive us without accountability for his sake.

اُمِّينَ بِجَاةِ النَّبِيِّ الْأُمِّينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Mustadrak, vol. 4, p. 94, hadith 4689

² Usd al-Ghābah, vol. 4, p. 128; Ma’rifah al-Sahābah, vol. 1, p. 100

Why do Sins Occur Despite Offering Salah?

(For further details, read the 89-page book “*Miraculous Wonders of Sayyidunā ‘Alī رضي الله عنه*” authored by Ameer Ahl al-Sunnah (دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ).

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Thief of salah

Sayyiduna Abū Qatādah رضي الله عنه narrated that the Prophet صلى الله عليه وآله وسلم said, “The worst thief amongst people is the one who steals during his salah.”

It was asked, “O Messenger of Allah صلى الله عليه وآله وسلم! How is theft committed in salah?”

He صلى الله عليه وآله وسلم replied, “To offer salah without performing *rukū’* and *sujūd* properly [is theft in salah].”¹

Two types of thieves

Commenting on the above Hadith, Mufti Aḥmad Yār Khān رحمه الله عليه states:

From this we learn that the thief of salah is worse than the thief of money, because even if the thief of money is punished, at least he gains some apparent profit, as opposed to the thief of salah who will be punished fully and will not gain any benefit whatsoever. The thief of

¹ Musnad Imam Aḥmad bin Ḥanbal, vol. 8, p. 386, hadith 22,705

Why do Sins Occur Despite Offering Salah?

money violates the right of people, but the thief of salah violates the right of Allah Almighty. This is the condition of those who offer salah incorrectly. Those who do not offer salah at all should take heed from this.¹

Rejected salah

Sayyiduna ‘Umar al-Farūq رضى الله عنه has stated that the Prophet صلى الله عليه وآله وسلم said:

There is an angel on the right side and an angel on the left side of every person who offers salah. If the person offers salah completely, the two angels ascend with his salah, but if he does not offer salah correctly, they throw his salah onto his face.²

Only complete salah is accepted

Sayyidunā Abū Hurayrah رضى الله عنه narrates:

One day, I was present with the Prophet صلى الله عليه وآله وسلم. (Pointing towards a pillar,) he صلى الله عليه وآله وسلم said, “If any of you were the owner of this pillar, he would certainly dislike any defect in it. So how can any of you intentionally perform salah defectively which is performed for Allah Almighty? Perform salah in its

¹ Mirāh al-Manājīh, vol. 2, p. 78

² al-Targhīb wa al-Tarhīb, vol. 1, p. 241, hadith 764

complete form, because Allah Almighty only accepts complete salah.”¹

Risk of deprivation in sustenance

‘Allamah Maulana Abd al-Muṣṭafā A‘zamī رَحْمَةُ اللهِ عَلَيْهِ states on page 72 of his book “*Bihisht Ki Kunjiyan*”:

One should offer salah with absolute sincerity, calmness and presence of the heart. Offering salah hastily, heedlessly and inattentively causes great loss to one’s worldly life and afterlife. The grand teacher of Imam Abū Ḥanīfah رَحْمَةُ اللهِ عَلَيْهِ, Sayyiduna Ibrāhīm Nakh‘ī رَحْمَةُ اللهِ عَلَيْهِ, has stated: “If you see a person who does not perform *rukū*’ and *sujūd* completely, you should have mercy on his family, for there is a risk of them facing starvation and deprivation in sustenance.”²

It is stated in a Hadith that Sayyiduna Hudhayfah رَضِيَ اللهُ عَنْهُ saw a person who did not perform *rukū* and *sujūd* completely. He رَضِيَ اللهُ عَنْهُ said, “You have not offered salah. If you had died in the same state, you would not have died upon the Sunnah of Sayyiduna Muhammad al-Muṣṭafā صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.”³

Salah leads to reform (parable)

Sayyidunā Anas رَضِيَ اللهُ عَنْهُ narrated that a young man from the Ansār would offer the five daily salah along with the Prophet

¹ Mu‘jam Awsat, vol. 4, p. 376, hadith 6,296

² Rūḥ al-Bayān, vol. 1, p. 33

³ al-Bukhārī, vol. 1, p. 154, hadith 389; Bihisht ki Kunjiyan, p. 72

Why do Sins Occur Despite Offering Salah?

صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, but the young man was involved in wrongdoings. The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, “Sooner or later, the salah he offers will certainly prevent him from sins.” Hence, this is exactly what happened, as after only a few days, the young man repented of all his bad deeds and was involved in good.¹

Salah can even reform a thief

The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was informed that such and such person offers salah at night but commits theft in the morning. He صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, “Salah will soon prevent him from the bad deed.”²

Imitators of salah escaped arrest

It is said that a gang of burglars once broke into the house of a rich man. By chance, the rich man woke up and started shouting. The neighbours also woke up and the burglars ran away in fear. The neighbours chased after the burglars. On the way, the burglars saw a masjid and entered it straight away and pretended that they were offering salah. The people chasing them also came to the masjid where they saw that some people were offering salah, and there was no one else there. They said, “Regrettably, the burglars have escaped.” Therefore, they

¹ Tafseer-e-Khaazin, vol. 3, p. 452

² Musnad Imam Ahmad, vol. 3, p. 457, hadith 9,785

returned, unsuccessful. Noticing this, the chief burglar said to his accomplices,

If we had not pretended that we were offering salah today, we would certainly have been caught red-handed. By the blessings of just pretending to offer salah, we have been saved from disgrace and humiliation. If we really start offering salah correctly, Allah Almighty will save us from punishment in Hell too. Therefore, I repent of burglary today, giving up the habit of disobedience to Allah Almighty.

His accomplices responded, “O our chief! You have repented, so we will follow you in this matter too. We will also join you in repenting.” So, all the burglars repented wholeheartedly and were considered amongst the pious.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Amazing story of a lover

In relation to salah preventing wrongdoings, Sayyidunā ‘Abd al-Raḥmān Ṣaffawī رَحِمَهُ اللَّهُ عَلَيْهِ narrates an amazing story in his book “*Nuzḥah al-Majālis*”, the summary of which is as follows:

A man fell in love with a woman. Eventually, plucking up the courage, he wrote a love letter to the woman. The woman belonged to a very decent family. Having received the letter, she became worried as she was already married. After contemplating, she handed over

Why do Sins Occur Despite Offering Salah?

the letter to her husband, who was the imam in a masjid and a wise and pious man. He had absolute trust in his wife. Therefore, he replied to the letter on behalf of his wife with the following words, “Offer the five daily prayers for 40 days behind such-and-such imam in such-and-such masjid. Then, we will see what happens.”

Thus, the lover started offering salah regularly. As the days passed by, the blessing of salah continuously manifested itself before him. After 40 days, his heart had completely transformed, and he sent a message saying, “(Respected lady, salah has opened my eyes. Allah Almighty forbid, I used to dream of committing the haram act of indecency, but thanks to Allah Almighty, Who has liberated me from your love. (الْحَمْدُ لِلَّهِ) I have repented of my bad intention, and I also seek forgiveness from you.” When the pious woman conveyed this message to her husband, he spontaneously proclaimed, ”صَدَقَ اللَّهُ الْعَظِيمُ فِي قَوْلِهِ”(Allah, the Majestic, has spoken the truth in His saying:)

إِنَّ الصَّلَاةَ تَنْفِي عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ط

Indeed salah stops indecency and evil.”¹

¹ Nuzhah al-Majālis, vol. 1, p. 140

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

O seekers of the blessings of salah! Did you see how the blessing of salah caused a lover to be guided towards the right path. His heart became filled with love for his True Owner—Allah Almighty—granting him peace of the heart. Truly, love for Allah Almighty and His beloved صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is so incredible that anyone who is fortunate enough to be blessed with it cannot indulge in unlawful love.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Satan began to cry (parable)

It is narrated that when salah was declared fard, Satan began to cry. His accomplices gathered and asked the reason why he was crying. He said, “Almighty Allah has declared salah fard for Muslims.”

His accomplices asked, “So what?”

Satan replied, “Muslims will offer salah, and by its blessing, will be saved from sins.”

The accomplices said, “What can we do now?”

Why do Sins Occur Despite Offering Salah?

Satan replied, “When a person stands to offer salah, one of you should say, ‘Look right’ and the other should say, ‘Look left’. Confuse him in this way.”¹

O Allah! Make us steadfast in salah

O devotees of salah! Did you see how deeply Satan is troubled by a person who offers salah? He knows that the Muslim who offers salah correctly will refrain from sins and will remain safe from falling into his trap. The rejected Satan never wants us to offer salah, refrain from sins, and walk on the path to Paradise. We should offer salah in abundance in order to foil every plot of Satan. May Allah Almighty make all of us steadfast in salah.

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

How I joined Dawat-e-Islami!

In order to protect yourself from the mischief of the lower-self (*nafs*) and Satan, do away with the habit of sins and gain the privilege of offering salah with steadfastness, remain affiliated with the religious environment of Dawat-e-Islami. Listen to the following inspirational account and rejoice.

Before joining the religious environment of Dawat-e-Islami, a young Islamic brother from Jalalpur Bhattian (Hafizabad,

¹ *Nuzhah al-Majālis*, vol. 1, p. 154

Punjab) was living a sinful life. He had friendship with local loafers and alcoholics. As a result of the company of wicked friends, he also became an alcoholic and a habitual sinner **مَعَاصِيَ اللَّهِ**. He was spending his days and nights engrossed in indecent acts. In his circle of friends, alcohol would be drunk, and roars of laughter would fill the air. He would return home late at night in a drunken stupor with the smell of alcohol emanating from his mouth.

Walking unsteadily, he would enter the home, and everyone would become worried seeing him in this condition. If his father or any other member of his family advised him, he would lose his temper, swearing and shouting. He would completely ignore any advice. Due to bad company, he was ill-mannered and had poor character. He would frighten and intimidate people with weapons he would carry.

Fighting and arguing with the people of his neighbourhood over minor issues was the norm for him. Due to his reprehensible actions, not only were his own family members worried, but other people of the locality were fed up too. People were terrified of his bad habits. When he came out of his home, people would hide from him and would advise their children to steer clear of him.

By the grace of Allah Almighty, one of his cousins was affiliated with the religious environment of Dawat-e-Islami. His cousin wanted him to part company with alcoholics and join the religious environment of Dawat-e-Islami. For this very purpose,

Why do Sins Occur Despite Offering Salah?

his cousin would make individual effort from time to time to reform him. Eventually, the efforts made by the preacher of Dawat-e-Islami bore fruit, as his cousin travelled with a Madani *qafilah* along with the devotees of the holy Prophet.

The preacher of Dawat-e-Islami made individual effort to reform him during the Madani *qafilah* as well, making him aware of the harms of evil, encouraging him to give up bad company and live life according to the Sunnah. By the blessings of listening to Sunnah-inspiring speeches, a religious transformation took place in his life. Hence, he gave up sinful company and developed a strong relationship with the devotees of the Prophet.

By the blessings of this, he wore a turban (‘*imāmah*) and grew a beard. As time passed, he forewent his bad habits. He was now a changed man with good manners. Before, he used to quarrel with others, but now he started meeting people kindly. Upon being encouraged, he also had the privilege of attending a 63-day religious training course and started taking part in religious activities. Promoting the call to righteousness was now his routine.

Previously, he was living a dark life full of sins, but now he had turned over a new leaf, performing virtuous deeds due to the blessings of a religious environment. Before joining Dawat-e-Islami, he did not care about offering salah, but now he was

steadfast in not only offering salah, but also in waking others for Fajr salah.

Be very careful about salah

A Tābi‘ī saint *Sayyiduna* Qatādah رَحِمَهُ اللهُ عَلَيْهِ said, “Be very careful about salah as it is an excellent attribute of believers.”¹

The weak are a cause for divine mercy to descend

It is stated in “*Rūḥ al-Bayān*”:

By virtue of the sincerity, salah, and supplications of these (pious people), and because of the presence of the weak and the feeble among them, Allah Almighty removes punishment from people.²

Safety from calamities by virtue of the pious

O devotees of salah! سُبْحَنَ اللهُ Allah Almighty removes calamities and punishments from people by the blessings of His pious people. Listen to five sayings of al-Muṣṭafā صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in this regard and rejoice in love of the *awliyā’*.

1. Removal of calamities by the blessing of the pious

In my Ummah, there will always remain 40 men whose hearts will be on the heart of Ibrahīm عَلَيْهِ السَّلَام. For their sake, Allah

¹ *Tafseer Durr-e-Manthoor*, vol. 8, p. 284

² *Rūḥ al-Bayān*, vol. 5, p. 445

Why do Sins Occur Despite Offering Salah?

Almighty will remove calamities from those on earth. Their title will be “*abdāl*”.

2. Rain by the blessings of 40 *abdāl*

The *abdāl* will be in Shaam. They are 40 men. When any of them passes away, Almighty Allah replaces him with another one. It rains by their blessings. Through them, victory over enemies is achieved. And by their blessing, punishment is removed from the people of Shaam.¹

Meaning of *abdāl*

Commenting on this Hadith, Mufti Aḥmad Yār Khān Na‘īmī رَحْمَةُ اللهِ عَلَيْهِ has stated:

This blessed saying shows that the *wasilah* (the medium) of the *awliyā’* (friends) of Allah Almighty is a valid and true concept. By the blessings of the pious, Allah Almighty resolves the difficulties of bad people, protecting them from sufferings. Remember that the saints of Allah mentioned here are called *abdāl* because they continue to move from one place to another; sometimes they are in the east, sometimes in the west,

¹ Musnad Imam Aḥmad bin Ḥanbal, vol. 1, p. 238, hadith 496

Why do Sins Occur Despite Offering Salah?

sometimes in the south and sometimes in the north. But their centre is in Shaam.¹

3. When I intend to punish

The Prophet ﷺ has stated that Allah Almighty has said:

I intend to give punishment to those on earth, but I turn the punishment away from them because of those who frequent the masjids, those who love each other for My sake, and those who seek forgiveness at the time of suhur.²

4. Even suckling babies are a means of punishment being averted

If there were no people who offer salah, no suckling babies, and no quadrupeds, punishment would certainly descend upon you.³

5. Calamities averted from a hundred houses

The Prophet ﷺ stated, “Through the blessings of a pious Muslim, Almighty Allah averts calamity from a hundred

¹ *Mirāh al-Manājīh*, vol. 8, p. 584

² *Shu‘ab al-Imān*, vol. 6, p. 500, hadith 9,051

³ *Shu‘ab al-Iman*, vol. 7, p. 155, hadith 9,820

Why do Sins Occur Despite Offering Salah?

houses neighbouring him.”¹ **شِعْنُ اللَّهِ**! Closeness to the pious also brings benefit.²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Heavenly maidens created from heavenly roses

Sayyidunā Mālik bin Dinār رَحِمَهُ اللَّهُ عَلَيْهِ has stated: “In Paradise, there are heavenly maidens created from heavenly roses.”

Somebody asked, “Who will live there?”

He replied,

“Almighty Allah has said, ‘Those people who intend to commit sins but then remember My greatness and have regard for Me, and those whose backs have bent because of My fear will live in Jannah al-‘Adn. By My honour and majesty! I intend to give punishment to those on earth, but I see those people who stay hungry and thirsty in order to please Me (by fasting), so I turn the punishment away from the people.’”³

¹ *Mu‘jam Awsaṭ*, vol. 3, p. 129, *hadith* 4,080

² *Khazāin al-‘Irfān*, p. 87

³ *Iḥyā al-‘Ulūm*, vol. 5, p. 325 summarised

Saying of Ameer Ahl al-Sunnah

دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ

“The real litany for forming a habit of offering all five prayers consistently is realising that my Lord has made salah fard upon me.”

(Madani Muzakarah, 20 Dhul Q‘adah al-H
arām 1441 AH, 11 July 2020)



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