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# Blessings of Salah

21 Pages

The Amir of Ahl al-Sunnah and Founder  
of Dawat-e-Islami, Allamah Maulana Abu Bilal

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نماز کی برکتیں

Blessings of Salah

## Blessings of Salah

This booklet was written by the renowned spiritual guide and Leader of Ahl al-Sunnah Maulana Muhammad Ilyās ‘Aṭṭār Qādirī دَامَتْ 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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## Blessings of Salah

An English translation of ‘Namaz Ki Barkaten’



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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*

**R**ead the following *du‘ ā* (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study إِنَّ 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*.

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Blessings of Salah

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
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## Blessings of Salah<sup>1</sup>

**The excellence of reciting *ṣalāt* upon the Prophet ﷺ**

The final Prophet of Allah ﷺ explained,

As related to me by Jibrāil عَلَيْهِ السَّلَامُ, Allah declared, “O Muhammad! Are you not pleased with the fact that if a member of your ummah recites salaam upon you once, I send salaam upon him ten times?”<sup>2</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Good deeds erase sins

The Companion ‘Abdullah Bin Masūd رَضِيَ اللَّهُ عَنْهُ narrates that a person once committed a minor sin. He came to Allah’s Messenger ﷺ and mentioned it to him. This (the 114<sup>th</sup> verse of Surah Hūd) was then revealed:

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<sup>1</sup> This work was extracted from pages 70 to 84 of Faizan-e-Namaz.

<sup>2</sup> Sunan al-Nasā’i: 1,292

Blessings of Salah

وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلْفَا مِنَ اللَّيْلِ ۖ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ۚ ذَلِكَ  
ذِكْرُكَ لِلذَّاكِرِينَ ﴿١١٣﴾

*Translation from Kanz al-Īmān: 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.<sup>1</sup>*

The person asked, “Is this specific to me?”

Allah’s Messenger ﷺ replied, “This is for all of my ummah.”<sup>2</sup>

Commenting on this verse, ‘Allāmah Sayyid Muhammad Na‘īm al-Dīn Murādabādī رحمه الله عليه said:

The two ends of the day refer to morning and evening, whilst the times before and after *zawāl* are considered morning and evening respectively. Fajr is the morning salah, whilst the evening salahs are *Ẓuhr* and ‘*Aṣr*. The salahs divided between parts of the night are *Maghrib* and ‘*Ishā’*.<sup>3</sup>

On page 511 of *Tafsīr Ṣirāt al-Jinān*’s 4<sup>th</sup> volume, it states: “These good deeds refer to either the five salahs mentioned in this verse,

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<sup>1</sup> Al-Quran, 11:114

<sup>2</sup> *Ṣaḥīḥ al-Bukhārī*: 526; *Bahār-i-Sharī‘at*, vol. 1, p. 435

<sup>3</sup> *Tafsīr Khazāin al-‘Irfān*, p. 438; *Tafsīr al-Nasafī*, p. 516



every type of good deed in general or reciting

”<sup>1</sup> سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

## Expiation of minor sins

This shows that good deeds expiate minor sins, whether it be salah, charity, engaging in the dhikr of Allah, seeking forgiveness (*istighfār*) or anything else.<sup>2</sup> A host of such good deeds have been mentioned in hadith, four of which are cited below:

## Four hadith of the Prophet ﷺ

1. The five salahs, one Friday to another and one Ramadan to another are all expiation for sins that occurred between them. This is provided a person refrained from major sins.<sup>3</sup>
2. If a person observed a fast in Ramadan, recognised its boundaries and refrained from that which he should, whatever has previously taken place will be expiated for.<sup>4</sup>
3. From one umrah till the other is expiation for sins committed in between, and the reward for an accepted hajj is nothing but Paradise.<sup>5</sup>

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<sup>1</sup> *Tafsīr al-Madārik*, p. 516

<sup>2</sup> *Tafsīr al-Khāzin*, vol. 2, p. 375

<sup>3</sup> *Ṣaḥīḥ Muslim*: 552

<sup>4</sup> *Shu‘ab al-Īmān*: 3,623

<sup>5</sup> *Ṣaḥīḥ al-Bukhārī*: 1,773

4. Whoever searched for knowledge, this search is an expiation for his previous sins.<sup>1</sup>

### What does expiation mean?

Dear Islamic brothers, all four previous narrations contain the word “expiation” (*kaffārah*), which in this context means to attain forgiveness for minor sins.

Salah is a significant act of worship. Only those who are unfortunate remain deprived of its blessings. Not only is it a means of earning great reward, but offering it also brings about the forgiveness of minor sins.

### *Sayyidunā Usman’s saying after wudu*

The *Tābi’i* Hārith رَحِمَهُ اللّٰهُ عَلَيْهِ narrates:

We were once sat with the third Caliph of Islam, *Sayyidunā Usman* رَضِيَ اللّٰهُ عَنْهُ, when a muezzin arrived. *Sayyidunā Usman* رَضِيَ اللّٰهُ عَنْهُ then asked for water, performed wudu with it and explained, “I saw Allah’s Messenger صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ perform wudu this way.”

I also heard him say, “If a person performs wudu in the manner I just have and offers *Zuḥr* salah, Allah forgives his sins, as in the sins committed between *Fajr* Salah and *Zuḥr*. When he offers ‘*Aṣr* Salah, Allah forgives the sins

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<sup>1</sup> *Jāmi‘ al-Tirmidhī*: 2,657

committed between Ṣuḥr and ‘Aṣr. When he offers Maghrib Salah, Allah forgives the sins committed between ‘Aṣr and Maghrib. When he offers ‘Ishā' Salah, Allah forgives the sins committed between Maghrib and ‘Ishā'.

It is possible this person may then spend the entire night laying down. When he wakes up, performs wudu and offers Fajr Salah, the sins committed between Ishā' and Fajr are forgiven. These are the good deeds that remove evil.<sup>1</sup>

### Salah washes away sins

Sayyidunā Usman رَضِيَ اللَّهُ عَنْهُ relates that the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “Do you think if any one of you had a river in their courtyard and they bathed in it five times each day, there would be any dirt left upon him?”

Th people replied, “There wouldn’t be.”

He then declared, “Salah washes away sins the way water washes away dirt.”<sup>2</sup>

### Prophet ‘Isā عَلَيْهِ السَّلَام and a muddy bird

Prophet ‘Isā عَلَيْهِ السَّلَام was once walking along a seashore. He came across a bird rolling back and forth in mud on the shoreline, covering its entire body. It then went into the sea,

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<sup>1</sup> Al-Aḥādīth al-Mukhtārah: 324

<sup>2</sup> Sunan Ibn Mājah: 1,397

Blessings of Salah

washed itself and became clean. The bird repeated this action of rolling in mud and washing itself in the sea five times.

Prophet 'Isā عَلَيْهِ السَّلَامُ was pleasantly surprised at this, to which the Archangel Jibrā'il (عَلَيْهِ السَّلَامُ) said, "What you have been shown is an example of those from the Muhammadan ummah who offer salah. This mud represents their sins and washing in the sea represents the five salah."<sup>1</sup>

In other words, the way the bird rolled in mud and became clean by washing itself, sinners from the ummah of Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will be cleansed of their sins due to the five salah.

O devotees of salah! It is our good fortune Allah has made salah obligatory upon us. Due to this, He grants us immense reward and forgiveness for our sins. How greatly deprived and unfortunate is the individual who does not acquire this treasure from the mercy of Allah! Note that wherever there is mention of sins being forgiven due to salah, it refers to minor sins. Major sins are forgiven by means of repentance.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### Sins fall like the leaves of a tree

Those who offer salah are immensely fortunate. Their sins are erased in great numbers as they pray.

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<sup>1</sup> Nuzhat al-Majālis, vol. 1, p. 145

The Companion Abū Dhar Ghifārī رضي الله عنه relates:

When leaves were falling from trees during cold weather, the Messenger of Allah صلى الله عليه وآله وسلم went out. Holding two branches of a tree, he shook them, and leaves began to fall. “O Abū Dhar!”, he said, to which I replied, “I am present, O Messenger of Allah.”

He proceeded to state, “When a Muslim offers salah in order to please Allah, sins fall from him the way leaves fall from a tree.”<sup>1</sup>

### **Ruling regarding making leaves fall from other people’s trees**

Mufti Aḥmad Yār Khān رحمته الله عليه comments on the following part of this hadith, “When leaves were falling from trees during cold weather, the Messenger of Allah صلى الله عليه وآله وسلم went out”:

He went to a forest outside Madinah al-Munawwarah during autumn, a time when shaking branches can cause leaves to fall from them. Besides this specific time, leaves do fall themselves infrequently.

Regarding the part, “Holding two branches of a tree, he shook them”, the honourable mufti explains:

This was most likely a forest tree that grew naturally, whose fruits, flowers or leaves could be plucked by

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<sup>1</sup> *Musnad Imām Aḥmad*: 21,612

passers-by. It is also possible this tree personally belonged to the Prophet ﷺ himself, or it belonged to someone who was pleased with this action (of him shaking leaves from the tree). In normal circumstances, it is not permitted to shake leaves off someone else's tree without permission.

Commenting on “sins fall from him the way leaves fall from a tree”, he adds: “A salah offered sincerely is like a strong autumn wind that causes leaves to fall from trees.” Additionally, he states, “The sins (which are subject to forgiveness) mentioned here refer to minor sins.”<sup>1</sup>

### Sins are forgiven as soon as salah is completed

The Prophet ﷺ said, “When a Muslim offers salah, his sins are placed upon his head, and all of them fall off when he prostrates. He is cleansed of sin when he completes his salah.”<sup>2</sup>

### Forgiveness of all minor sins due to two units of salah

In a hadith narrated by the Companion Zayd bin Khālid Juhaynī رضى الله عنه, the Messenger of Allah ﷺ said, “Whoever offers two units of salah and does not forget anything in them, Allah forgives whatever past (minor) sins he has committed.”<sup>3</sup>

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<sup>1</sup> *Mirāt al-Manājīh*, vol. 1, p. 367

<sup>2</sup> *Al-M'ujam al-Kabīr*: 6,125

<sup>3</sup> *Musnad Imām Aḥmad*: 21,749

## All sins forgiven by the blessings of salah

In a hadith narrated by the Companion Abū Ayyūb al-Anṣārī رَضِيَ اللَّهُ عَنْهُ, the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Whoever made wudu and offered salah as commanded, then whatever was done before is forgiven.”<sup>1</sup>

### Brief introduction to Sayyidunā Abū Ayyūb al-Anṣārī رَضِيَ اللَّهُ عَنْهُ

O devotees of the Companions and Ahl al-Bayt! The hadith you have just heard has been narrated by the famous Companion Abū Ayyūb al-Anṣārī رَضِيَ اللَّهُ عَنْهُ, who is also famed for hosting Allah’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ on one occasion.

Regarding his honourable Companions الرِّضْوَانُ عَلَيْهِمُ, the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explained:

Do not speak ill of my Companions, because if any of you were to give in charity the amount of gold equivalent to Mount Uhud, it would not be equivalent to a single *mudd* or half a *mudd* given by any of them.<sup>2</sup>

Explanation of this hadith:

If a Companion gave a small amount of barley in charity whilst a *ghawth*, *qutb* or ordinary Muslim gave a mountain’s worth of

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<sup>1</sup> Sunan Ibn Mājah: 1396

<sup>2</sup> Ṣaḥīḥ al-Bukhārī: 3,673

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gold, the latter would not near the level of acceptance and closeness in the court of Allah as the Companion's barley.

The same is true regarding fasting, salah and all other acts of worship. When salah in al-Masjid al-Nabawi is equivalent to fifty thousand offered elsewhere, what words could adequately explain the rank of the Companions who physically saw Allah's Messenger ﷺ and spent time in his company? What can be said of their amazing acts of worship?

This hadith also teaches us to mention the honourable Companions (عَلَيْهِمُ الرِّضْوَانُ) with nothing but good. They are never to be spoken about with belittling or disrespectful terms, not in the slightest. These are the specific individuals Allah chose to accompany His beloved (ﷺ). When a merciful father does not let his son stay in the company of bad people, then how could our merciful Lord like for His Prophet (ﷺ) to stay in such company?<sup>1</sup>

The Companions' superiority is founded on the fact they accompanied the Prophet ﷺ and lived in the era of divine revelation.

If anyone from us lives for a thousand years spending this entire time obeying Allah and refraining from disobedience, such that we become the greatest worshipper of our era, even then all this

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<sup>1</sup> *Mirāt al-Manājih*, vol. 8, p. 335



worship will not match a single moment spent in the companionship of the Prophet ﷺ.<sup>1</sup>

## Name and appellation

Dear Islamic brothers, the first person to have the honour of hosting the Prophet ﷺ in Madinah al-Munawwarah, was *Sayyidunā* Abū Ayyūb al-Anṣārī رضى الله عنه. His real name was Khālīd bin Zayd, and his appellation was Abū Ayyūb.

He was one of the 70 fortunate individuals who pledged an oath of allegiance to the Prophet ﷺ before migration took place.<sup>2</sup>

## Reverence for the Prophet ﷺ

*Sayyidunā* Abū Ayyūb al-Anṣārī رضى الله عنه would show immense respect, admiration, loyalty and devotion to the Prophet ﷺ in every matter.

He initially offered the upper floor of his home to the Prophet ﷺ to reside in, but he ﷺ preferred the ground floor (for the convenience of visitors). Once, a jug of water broke on the upper floor, and *Sayyidunā* Abū Ayyūb al-Anṣārī رضى الله عنه proceeded to immediately place his quilt over it and mop it all up. He only had the one quilt in his home, which had now become wet, but he could not bear for water to leak

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<sup>1</sup> *Mirqāt al-Mafātīḥ*: 4,699

<sup>2</sup> *Ṭabaqāt Ibn S'ad*, vol. 3, pp. 368 - 369

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down to the ground floor and cause inconvenience to the Prophet ﷺ.<sup>1</sup>

## Maintaining utmost respect

*Sayyidunā* Abū Ayyūb al-Anṣārī رضى الله عنه detailed how the Prophet ﷺ stayed in his home (as a guest) on the ground floor, whilst he himself stayed on the upper floor.

One night, a thought occurred to him: “We are walking [on the upper floor] above the head of the Prophet ﷺ.” As soon as this thought came to mind, he moved to one side and went to sleep.

He later mentioned this to the Prophet ﷺ, who replied, “The ground floor is more convenient.”

*Sayyidunā* Abū Ayyūb al-Anṣārī رضى الله عنه submitted, “I cannot live on the roof which you are under.” The Prophet ﷺ then moved to the upper floor, whilst *Sayyidunā* Abū Ayyūb al-Anṣārī رضى الله عنه came to the ground floor.<sup>2</sup>

## Deriving blessings from dishes

*Sayyidunā* Abū Ayyūb al-Anṣārī رضى الله عنه would send food to the Prophet ﷺ. When the dishes were returned, he would ask about which part the Messenger of Allah

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<sup>1</sup> *Sīrat Ibn Hishām*, p. 199

<sup>2</sup> *Ṣaḥīḥ Muslim*: 5,358

صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ touched with his blessed fingers. When informed, to seek blessings, he would take food from the places which the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had touched.<sup>1</sup>

### Supplication of the Prophet ﷺ

*Sayyidunā* Abū Ayyūb al-Anṣārī رَضِيَ اللّٰهُ عَنْهُ once kept guard at the Prophet's home throughout the night. In the morning, he was blessed with the following supplication of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, "O Allah! Keep Abū Ayyūb under your protection just as he spent the night keeping guard over me."<sup>2</sup>

### May Allah remove every unpleasant thing from you

The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was once performing *sa'ī* between al-Ṣafā and al-Marwah. Meanwhile, a feather fell on his blessed beard. Rushing forward, *Sayyidunā* Abū Ayyūb al-Anṣārī رَضِيَ اللّٰهُ عَنْهُ took the feather. The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ supplicated for him, "May Allah Almighty remove every unpleasant thing from you!"<sup>3</sup>

### An incredible end

During the last days of his life, when *Sayyidunā* Abū Ayyūb al-Anṣārī رَضِيَ اللّٰهُ عَنْهُ became critically ill, he said to the warriors of

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<sup>1</sup> *Musnad Imām Aḥmad*: 23,576

<sup>2</sup> *Sīrat Ibn Ḥishām*, p. 442

<sup>3</sup> *Al-M'ujam al-Kabīr*: 4,048

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Islam, “Take me to the battlefield and lay me down among your rows. When I pass away, bury me near the wall of the fort.”

Therefore, during battle in 51 AH, he was buried near the wall of Constantinople’s fort. At first, it was feared that Christians would dig up his grave, but they became so overawed that they did not even touch his tomb. It was certainly the effect of the supplication made by the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that Sayyidunā Abū Ayyūb al-Anṣārī رَضِيَ اللهُ عَنْهُ remained safe from calamities and grief throughout his life. Even after his passing, his grave was preserved by Christians for many centuries until Muslims conquered Constantinople. Even today, under the Turkish government, the splendour of his blessed shrine enlightens the hearts and cools the eyes of those who visit it.<sup>1</sup>

### Blessings of his shrine

During a drought, when people would come to the shrine of Sayyidunā Abū Ayyūb al-Anṣārī رَضِيَ اللهُ عَنْهُ and pray for rain, Almighty Allah would make it rain due to his blessing.<sup>2</sup>

May Allah have mercy on him and forgive us without accountability for his sake!

اٰمِيْنَ بِجَاوِزِ خَاتَمِ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ  
صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

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<sup>1</sup> Karamaat-e-Sahabah, p. 182

<sup>2</sup> Ṭabaqāt Ibn S‘ad, vol. 3, p. 370

## The one who sincerely offers two units of salah is freed from Hell

The Prophet ﷺ said: “Freedom from Hell is written for the one who offers two units of salah whilst alone whereby no one sees him except Allah and His angels.”<sup>1</sup>

## Virtues of hiding good deeds (four sayings of the Prophet ﷺ)

People should hide their good deeds as much as possible. One should not unnecessarily publicise his supererogatory (*nafl*) fasts, salah, hajj, umrah, charitable deeds, religious services, etc. Here are four sayings of Prophet ﷺ in this regard:

1. The supererogatory salah offered by a person in a place where people do not see him is equivalent to 25 salahs offered in front of people.<sup>2</sup>
2. *Sadaqah* given in private extinguishes the wrath of Allah.<sup>3</sup>
3. A deed performed in private is 70 times greater than a deed performed in public.<sup>4</sup>

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<sup>1</sup> *Kanz al-Ummāl*: 19,015

<sup>2</sup> *Kanz al-Ummāl*, vol. 3, p. 12

<sup>3</sup> *Al-M'ujam al-Kabīr*: 1,018

<sup>4</sup> *Musnad al-Firdaws*, vol. 3, p. 129, *hadith*: 4,348

4. A deed performed in private is greater than a deed performed in public.<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### Reward like a hajj-performing *muhrim*

Sayyiduna Abū Umāmah رَضِيَ اللَّهُ عَنْهُ narrated that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

One who leaves his home after attaining purity (doing wudu or ghusl) for farḍ salah, his reward is like that of a *muhrim* (one who ties ihram) performing hajj. And the one who leaves for the forenoon (al-Ḍuḥā) salah, his reward is like that of someone performing umrah. And one salah to the next without any useless activity in between is recorded in the *‘ilīyīn* (i.e. it reaches the rank of being accepted).<sup>2</sup>

### Knocking on the king’s door

Sayyidunā Abdullah Bin ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا narrated that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “During salah, it is as if a person is knocking on the king’s door, and if someone continuously knocks on the king’s door, it eventually opens.”<sup>3</sup>

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<sup>1</sup> Musnad al-Firdaws, vol. 2, p. 347, hadith: 3,572; *Jahannam may lay janay walay aamaal*, vol. 1, p. 176

<sup>2</sup> Sunan Abī Dāwūd: 558; *Bahār-i-Sharī‘at*, vol. 1, p. 438

<sup>3</sup> Musnad al-Firdaws: 760

## No knowledge of ghusl

Regardless of whether you are able to focus, keep offering salah; **إِنْ شَاءَ اللَّهُ** a day will come when your salah is replete with humility. Let us listen to a Madanī parable.

Before joining the Madanī environment of Dawat-e-Islami, a young Islamic brother from Phool Nagar (Pattoki Punjab) used to miss his salah, disobey his parents and habitually watch films and dramas. He said, “Despite reaching the age of 16 years, I did not have any knowledge of ghusl.”

He was blessed with the grace of Allah whereby an Islamic brother from his neighbourhood motivated him to attend *i'tikāf* amongst the Prophet's devotees in the last ten days of Ramadan. Therefore, he attended Faizan-e-Madinah (in Anwar Town, Phool Nagar), and there he was impressed by the environment. He learnt the method of ghusl and other Islamic rulings and repented of his sins. Going on to perform the Madanī activities of Dawat-e-Islami, he was eventually privileged to become responsible for Madanī *qāfilahs* at *halqah* level.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Seventy thousand angels offer salah behind him

*Sayyidunā* Khālid Bin Mʿadān رَحْمَةُ اللَّهِ عَلَيْهِ stated: I have heard that Allah Almighty shows pride regarding three types of people in front of the angels:

#### Blessings of Salah

1. Firstly, the one who utters azan and *iqāmah* in desolate land and then offers salah alone. Allah Almighty says, “Look at My bondsman who is offering salah alone. None except Me is watching him. O 70,000 angels! Go and offer salah behind him.”
2. Secondly, the man who wakes up at night, offers salah alone, performs *sajdah* and then falls asleep in that position (by chance). Allah Almighty says, “Look at My bondsman! His soul is with Me, and his body is in *sajdah* before Me.”
3. Thirdly, the man who stays steadfast during a fierce battle until he gets martyred.<sup>1</sup>

### The shepherd who performed azan and then offered salah alone

After listening to the above hadith, nobody should get the impression that offering salah alone is greater than offering it in congregation; this is certainly not the case. The excellence mentioned in the hadith is for someone who is alone in a place like the forest, the wilderness or mountains, and there is no such masjid where he can go and offer salah in congregation. In support of this, here is another hadith from ‘*Sunan Abī Dāwūd*’,

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<sup>1</sup> *Tanbīh al-Ghāfilīn*, p. 290



where Sayyidunā ‘Uqbah bin ‘Āmir رَضِيَ اللهُ عَنْهُ stated that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

Your Lord becomes pleased with the goat shepherd at the peak of the mountain who calls azan for salah and offers it. Allah Almighty says, “Look at this bondman of mine! He calls the azan, performs salah and fears Me. Indeed, I have forgiven him and will make him enter Paradise.”<sup>1</sup>

Explanation of this hadith: On page 415 of the first volume of ‘*Mirāt*’, Mufti Aḥmad Yār Khān رَحِمَهُ اللهُ عَلَيْهِ states that we learn from this that one should call out azan for all five salahs in any case, even if offering salah alone in the wilderness. The author of ‘*Mirqāt*’ stated that by the blessings of azan, jinn and angels also offer salah along with such a person, and he gains reward for offering salah in congregation. As for calling out takbir, there is a difference of opinion on this, but the truth is that one should call out takbir as well. This is because azan and takbir have many benefits in addition to informing people of salah.

Regarding the part of the hadith, “Allah Almighty says”, [‘*Allāmah* ‘Ali Qārī رَحِمَهُ اللهُ عَلَيْهِ writes]: “He says this to the angels, and to the souls of the Prophets and saints.”<sup>2</sup> In fact, He also says this to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

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<sup>1</sup> Sunan Abī Dāwūd: 1,203

<sup>2</sup> Mirqāt, vol. 2, p. 360, hadith: 665

Blessings of Salah

Commenting on the part of the hadith, “*Look at this bondman of Mine*”, he states, “This shows that angels—and the souls of the Prophets and saints—have the power to be in one place and see the entire universe from there, because Allah tells them to look at His bondman who is hidden on a mountain.”

### **Virtues equal to the number of angels in all seven skies**

In his book, ‘*Masail-e-Namaz*’, ‘*Allāmah* Sayyid Maḥmūd Aḥmad Razawī رحمۃ اللہ علیہ has stated:

Salah consists of the worship performed by the angels of the seven skies.

1. The angels of the first sky are standing in the state of *qiyām*.
2. The angels of the second sky are in the state of *rukūʿ*.
3. The angels of the third sky are in a state of *sajdah*.
4. The angels of the fourth sky are in the state of *qʿadah*.
5. The angels of the fifth sky glorify Allah (i.e. perform *tasbīḥ*).
6. The angels of the sixth sky are reciting *Tahlīl* (لَا إِلَهَ إِلَّا اللَّهُ).
7. The angels of the seventh sky are engaged in *tamjīd* (expressing the greatness of Allah Almighty and glorifying Him).

When a believing man offers two units of salah with the above-mentioned actions and recitals, Allah Almighty says,

“Record virtues in his book of deeds equal to the number of angels in the seven skies.” In his book ‘Khasāil’, Imam Najm al-Dīn Umar al-Nasafī رَحْمَةُ اللهِ عَلَيْهِ has stated that an analogy should be drawn for the earth in a similar way: the trees, minarets and mountains are in the state of *qiyām*; quadrupeds are in the state of *rukū*; insects are in the state of *sajdah*; walls, hills, dry grass, sand, etc. are in the state of *q‘adah*. The [following] verse of the Holy Quran denotes this.

وَأَنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ

*Translation from Kanz al-Īmān: And there is not a thing that does not proclaim His purity whilst praising Him. Yes; you do not understand their (method of) glorification.<sup>12</sup>*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

O our beloved Allah Almighty! Grant us the ability to offer salah whilst adhering to its inward and outward etiquettes.

أَمِينَ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

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<sup>1</sup> Al-Quran, 17:44

<sup>2</sup> Masail-e-Namaz, p. 26

## After congregational salah, du‘ā made for any need is accepted

The Messenger of Allah ﷺ said, “When a person offers salah in congregation and then enquires from Allah regarding his need; Allah fulfills the need of the person before he turns away.”

*Hilyat-ul-Awliyā: 10,591*



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