



A chapter from the Amir of Ahl al-Sunnah's Faizan-i-Namaz, entitled:

The Five Daily Salah and their Virtues

25 Pages



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Translation Department
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پانچوں نمازوں کے فضائل

The Five Daily Salah and their Virtues

The Five Daily Salah and their Virtues

This booklet was written by the renowned spiritual guide and Amir of Ahl al-Sunnah Mawlana Muhammad Ilyas Attar Qadiri 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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The Five Daily Salah and their Virtues

An English translation of ‘Panchon Namazon Kay Fazail’



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

Supplication for reading this book

Read the following supplication before you study a religious book or an Islamic lesson, you will remember whatever you study إِنَّ شَاءَ اللَّهُ:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ

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-Mustataf, vol. 1, p. 40*)

Note:

Recite *ṣalāt* upon the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once before and after the supplication.

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The Five Daily Salah and their Virtues

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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The Five Daily Salah and their Virtues¹

Attar's du 'ā'

O Lord of Muṣṭafā صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Whoever reads or listens to the 25-page booklet *The Five Daily Salah and their Virtues*, allow him to offer the five daily salah in the first row of the masjid congregation, and forgive him without accountability!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The excellences of reciting *ṣalāt* upon the Prophet ﷺ

The final Prophet of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “The closest of people to me on the Day of Judgement, shall be he who recited the most *ṣalāt* upon me in the world.”²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ This topic is taken from Faizan-e-Namaz, pp. 99 - 114

² *Jāmi' al-Tirmidhī*: 484

He who offers fajr and ‘aṣr will not go to Hell

The Companion ‘Umārah b. Ruwaybah رَضِيَ اللهُ عَنْهُ narrates that he heard the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ say, “Whoever offered salah before sunrise and sunset will certainly not enter Hell.”¹ (This refers to those who offer the salahs of fajr and ‘aṣr)

The wisdom behind fajr and ‘aṣr being distinguished

Commenting on this hadith, Mufti Aḥmad Yār Khān رَضِيَ اللهُ عَلَيْهِ said:

There are two possible meanings for this. Firstly, he who offers fajr and ‘aṣr salah punctually will not go to Hell permanently. If he still were to be enclosed therein, it would be for a temporary period. As a result, this hadith does not contradict another that details how people shall come forth with their salah on the Day of Judgement, but will have to apportion them to those whose rights they violated.

In terms of its second meaning, this also signifies how those who offer fajr and ‘aṣr punctually will be granted ability to offer all other salah and avoid all sin إِنْ شَاءَ اللهُ. This is due to the fact these salah are weighty (upon the carnal self: the *nafs*).

¹ *Ṣaḥīḥ Muslim*, 1436

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When a person is consistent in offering these two salah, he shall also be consistent in the others **إِنْ يَتَّعِ الْاَللهُ**. Some say this means the other salah are not needed, and only fajr and ‘aṣr are enough to ensure a person’s success. This form of objection is baseless and cannot be attributed to this hadith.

Bear in mind angels of the day and night gather during these two salah, and these salah are at both ends of the day. They are hefty on the carnal self because fajr is a time of sleep, and ‘aṣr is a peak period for business. The rank of these two salah is therefore distinguished.¹

Never miss fajr and ‘aṣr

The Companion Jarīr b. ‘Abd Allah **رضي الله عنه** explains:

We were with the Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**, when he looked at the moon of the 14th night and declared, “Soon (i.e. on the Day of Judgement), you will see your Lord in the same way as you are looking at this moon. So, if you are able, never miss the salah of fajr and ‘aṣr.”

After explaining this, Jarīr b, ‘Abd Allah **رضي الله عنه** recited the following verse:

¹ *Mirāt al-Manājih*, vol. 1, p. 394

وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا

*Translation from Kanz al-Īmān: Proclaim His Purity, before the sun rises and before it sets.*¹

An explanation full of devotion to the Prophet ﷺ

Commenting on the part of the hadith which mentions how the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ looked towards the moon of the 14th night, Mufti Ahmad Yār Khān رَحْمَةُ اللهِ عَلَيْهِ said:

The Moon of Allah (i.e. the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) looked at the moon of the sky. The moon that sets and fades was seen by the Moon that neither sets nor fades. The moon that brightens the apparent world was seen by the Moon that illuminates the heart, life, soul and faith. The moon that shines at night was seen by the Moon that always shines—day and night—and will continue to shine forever.

What can I say? Words simply cannot express my sentiments! اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى بَدْرِ النُّبُوَّةِ وَشَمْسِ الرِّسَالَةِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (O Allah! Send *ṣalāt*, salam and blessings upon the Moon of Prophethood and Sun of Messengership).

¹ Al-Quran, 20:130; Ṣaḥīḥ Muslim: 1434

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In other words, the moon that shines by the light of the sun, was seen by the Moon that makes the sun itself shine; the same Moon that causes hearts to shine. The moon is also fortunate as it was looked upon by the beloved (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). This moon (we see today) is the very same upon which the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ cast his gaze.

This hadith proves how Muslims at large will see Allah with their eyes on the Day of Judgement, as well as in Paradise. Consider how the bounties of Paradise are given in recompense for good deeds. The latter may be one's own or belong to another person, as the good deeds of another may also lead to one gaining access to Paradise.

However, seeing Allah will not be the recompense for any deed, but instead purely a bestowment from Him. Steadfastness in offering these two salahs (fajr and 'aṣr) will bring capability and worthiness to attain this vision. Perform salah in this world as though you are seeing Allah. A veil may be present here, but it shall not be thereupon. Muslims will converse with Him whilst seeing Him.

Commenting on the verse mentioned in the hadith, he continues to say:

When looking at this verse, we find the *tasbīh* and *tahmīd* (glorifying and praising Allah) mentioned refer to salah, as the safeguarding angels of day and night gather during fajr and ‘aṣr salah. Fajr is when people usually fall prey to negligence and remain asleep, whilst ‘aṣr is the time people do business and embark on trivial outings. These two salah have been strongly emphasised for these reasons.

Allah has stated:

إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا ﴿١٧٧﴾

Translation from Kanz al-Īmān: Indeed the angels are present at the Quran of the morning (Fajr prayer).¹

Regarding ‘aṣr salah, He announced:

حَفِظُوا عَلَيَّ الصَّلَاةَ وَالصَّلَاةَ الْوَسْطَىٰ

Translation from Kanz al-Īmān: Guard all your prayers and (particularly) the middle prayer.²

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

¹ Al-Quran, 17:78

² Al-Quran, 2: 238; Mir'āt al-Manājiḥ, vol. 7, pp. 517 - 518

Beholding Allah 100 times

Mufti Muhammad Amjad ‘Ali A‘zami رَحْمَةُ اللَّهِ عَلَيْهِ stated:

Seeing Allah in this worldly life (in wakefulness) is only specific to the Prophet Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. As for every Sunni Muslim in the hereafter, this is not only possible but will certainly take place. As for attaining this vision in one’s heart or whilst dreaming, this has been achieved by other Prophets عَلَيْهِمُ السَّلَامُ and even by saints رَحِمَهُمُ اللَّهُ. Our Imam A‘zam (Abū Ḥanīfah) رَضِيَ اللَّهُ عَنْهُ saw Allah 100 times in his dreams.

Seeing Allah in this way shall be in a manner befitting His majesty and without modality. We will see Him, yet we cannot say how. When a person sees something in normal circumstances, there is distance in between. The object in question is either near or far, and it is in a direction in relation to the person who sees it, i.e. it is above, below; to the right, left; or in front or behind.

Seeing Allah will be free from all these matters. As for the question, “How will we see Him?”, we have established “how” has no influence in this. We shall explain “how” when we see Him. إِنْ شَاءَ اللَّهُ

The summary of all such matters is as follows: whatever the intellect can understand is not the Creator, and the Creator is He who cannot be comprehended. When this

vision occurs, it is impossible for the sight to encompass Him.¹

On page 160 of *Bahār-i-Sharī‘at*'s first volume, it states:

When residents of Paradise enter it, each of them will gain rank as per their deeds, and there is no limit to the grace of Allah. After time passes equal to a week in this world, they shall be given permission to see Allah. The ‘*Arsh* will become visible, and Allah will reveal a means of beholding Him in a garden of Paradise.

Pulpits will be laid out for the Paradise-dwellers. They shall be made of light, pearl, ruby, emerald, silver and gold. The lower-ranking one amongst them will be sat on a mound of musk and camphor. None of them will be inferior to the other. Those sat on mounds shall not think of themselves lesser than those sat on chairs.

This vision of Allah will be openly clear, just as everyone sees the sun and the moon of the 14th night from their respective places; such that the witnessing of one person does not cause any obstruction for another individual.

Allah shall become visible to one of them and declare, “O son of so-and-so! Have you remembered what you did on that day?” Allah will remind him of some of his

¹ *Bahār-i-Sharī‘at*, vol. 1, pp. 20 - 22

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acts of disobedience. The person will submit, “O Lord! Have You not forgiven me?” Allah will say, “Yes, you have reached this rank due to the vastness of forgiveness shown by Me.”¹

Double reward for ‘aṣr salah

The Companion Abū Baṣrah Ghifāri رَضِيَ اللهُ عَنْهُ narrates how the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ once said, “This salah of ‘aṣr was presented to the people preceding you, yet they wasted it. Whoever offers it consistently will be given double reward.”²

Mufti Aḥmad Yār Khān رَحِمَهُ اللهُ عَلَيْهِ writes in the commentary of this, “‘Aṣr prayer was also obligatory upon previous nations, yet they abandoned it and became worthy of punishment. You should take heed from them.”³

Reasons behind ‘aṣr bearing twice the reward

- ♦ The first reward that accompanies ‘aṣr comes with being steadfast in performing it and opposing the actions of previous nations. The second reward will be granted for offering ‘aṣr salah itself, as is granted for offering others.

¹ *Bahār-i-Sharī‘at*, vol. 1, p. 160

² *Ṣaḥīḥ Muslim*: 1,927

³ *Mirāt al-Manājīḥ*, vol. 2, p. 166

- ◆ The first reward will be granted for showing consistency in acts of worship. The second will be granted for showing contentment with what one has been granted and leaving all forms of buying or selling. The latter is mentioned as people are usually involved in business-related activities during this time.
- ◆ The first reward will be granted for the excellence of ‘aṣr, as it is *صَلَاةُ الْوَسْطَى* (the middle salah). The second will be granted for steadfastness in performing it.¹

Deeds rendered void

The *Tābi‘i* Abū al-Maliḥ رَحْمَةُ اللَّهِ عَلَيْهِ relates:

Once on a cloudy day, we were engaged in jihād along with the Companion Buraydah رَضِيَ اللَّهُ عَنْهُ. He encouraged, “Hasten to offer ‘aṣr salah, as the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Whoever left ‘aṣr salah, his deeds have been rendered void.’”²

Habitual abandoner of ‘aṣr salah is in danger of losing faith

In the commentary of this, Mufti Aḥmad Yār Khān رَحْمَةُ اللَّهِ عَلَيْهِ writes:

¹ *Sharḥ al-Ṭibī*, vol. 3, p. 19; *Mirqāt al-Mafātīḥ*, vol. 3, p. 139

² *Ṣaḥīḥ al-Bukhārī*: 553

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Most likely, the deeds in mention here refer to worldly actions that cause a person to abandon ‘aṣr salah. The loss in mention refers to blessings being taken away from those respective actions. It can also mean someone who habitually misses it is in danger of dying as a disbeliever, causing his deeds to be annulled.

This does not mean missing ‘aṣr salah is disbelief and apostasy. It is important to remember the Quran has laid great emphasis upon it by giving it the title *صلوة الأوسطى* (the middle salah). This is the time when the angels of day and night congregate. This is also when people go on outings of leisure and engage themselves with business. For these reasons, most people show laziness in performing it. Ultimately, Quran and hadith both greatly call for us to offer this salah and not be negligent of it.¹

Preparation for salah forty minutes before

The gnostic Abū al-‘Abbās Ḥarithī *رحمته الله عليه* used to prepare for ‘aṣr salah forty minutes before zuhr ended. He would do so by lowering his eyes, meditating and repenting from Satanic whispers. This was so nothing could obstruct him from presenting himself in the court of Allah when ‘aṣr began.²

¹ *Mirāt al-Manājiḥ*, vol. 1, pp. 381 - 382

² *Lawāqīḥ al-Anwār al-Qudsiyyah*, p. 492

An inspirational speech

Dear Islamic brothers! In order to awaken the importance of salah in your hearts, develop the mindset of offering every salah in congregation within its time and motivate others to do the same, always stay affiliated with the Islamic environment of Dawat-e-Islami. Enclosed below is an inspirational story related to this.

When he was a student, an Islamic brother from Wazirabad (Pakistan) was given an audio-cassette speech by a *muballigh* of Dawat-e-Islami. This was released by Maktaba-tul-Madinah and called *Be-Namazi ki Sazaein* (Punishments for the abandoner of salah). As per his explanation, no one in his home used to offer salah except his father. He went on to play the cassette at home. The father not only listened to it himself, but also repeatedly encouraged his family members to do the same. By the blessing of this speech, not only did the family members of that Islamic brother become steadfast in their salah, but they also became murīds of Shaykh ‘Abd al-Qādir Jilāni رَحْمَةُ اللهِ عَلَيْهِ.

اَلْحَمْدُ لِلّٰهِ A time then came when a weekly Sunnah-inspiring gathering for Islamic sisters began taking place in his home. His brothers became *na‘t* reciters in Dawat-e-Islami and began studying to become scholars at Jamia-tul-Madinah. His two first cousins from his father’s

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side were also privileged to memorise the Quran in Madrasa-tul-Madinah.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Destruction of family members and wealth

The Companion and son of a Companion, ‘Abd Allah b. ‘Umar رضي الله عنه narrates, the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared, “If anyone misses ‘aṣr salah deliberately¹, it is as if his family members and wealth have been *watr* (taken away).”²

Meaning of *watr* (وتر)

The Shāfi‘ī scholar Abū Sulaymān Khaṭṭābī رحمه الله عليه writes:

Watr (وتر) means suffering loss or something being taken away. Whoever suffers harm or loss regarding his family and wealth, it is as though he is left entirely alone. One should fear missing salah just as he fears losing his family members and wealth.³

Sun appears to be setting

The Companion Jābir b. ‘Abd Allah رضي الله عنه conveys how Allah’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “When a deceased person

¹ *Sharḥ Muslim li al-Nawawī*, vol. 5, p. 126

² *Ṣaḥīḥ al-Bukhārī*: 552

³ *Ikmāl al-Mu‘allim bi Fawāid Muslim*, vol. 2, p. 590

enters the grave, it appears to him as though the sun is setting. Whilst rubbing his eyes, he sits and says, ‘Leave me, so I may offer salah.’”¹

Let me offer salah first

Mufti Aḥmad Yār Khān رَحْمَةُ اللهِ عَلَيْهِ elucidates on this portion of the hadith, “it appears to him as though the sun is setting”:

The deceased person feels this way when awoken by Munkar and Nakīr, no matter what time they are buried. This time is shown since ‘aṣr salah is strongly emphasised and the sunset signifies its ending.

Further commenting on, “Leave me, so I may offer salah”, Mufti Aḥmad Yār Khān رَحْمَةُ اللهِ عَلَيْهِ adds:

This means: “O angels! Ask me questions later! The time of ‘aṣr is going to end; let me offer salah!’ Only the person who steadfastly performs ‘aṣr salah in the world will say this. May Allah destine this for us! It was for this reason He ordained:

حَفِظُوا عَلَيَّ الصَّلَوَاتِ وَالصَّلَاةَ الْوَسْطَىٰ

*Translation from Kanz al-Īmān: Guard all your prayers and (particularly) the middle prayer.*²

¹ Sunan Ibn Mājah: 4272

² Al-Quran, 2:238

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This highlights how we are to safeguard all our salah, but ‘aṣr especially. The Sufis say, “You will die the way you lived, and raised the way you died”.

At that time, a Muslim will feel as if he has just woken up from sleep. He will forget the agonies of death, etc. Perhaps upon this request (“Leave me, so I may offer salah”), there will be no questioning in his grave. Said questioning may instead be made extremely easy, as these words of his provide answer for them.¹

The times *rizq* is distributed

Imam Sha‘rāni رَحْمَةُ اللهِ عَلَيْهِ explains:

I heard Sayyidi ‘Ali Khawwāṣ رَحْمَةُ اللهِ عَلَيْهِ say, “From the beginning of fajr until the sun rises a spear’s length (20 minutes after sunrise), Allah distributes tangible sustenance that provides nutrition to our bodies. From after ‘aṣr salah to sunset, He distributes intangible sustenance to the soul which brings peace to the heart and mind.”²

This narration is aimed at making us realise we should not spend these times in heedlessness. We should spend them remembering Allah and performing worship.

¹ *Mirāt al-Manājih*, vol. 7, p. 142

² *Lawāqih al-Anwār al-Qudsiyyah*, p. 67

A sign of hypocrisy

The famous servant of the Prophet, the Companion Anas b. Mālik رَضِيَ اللهُ عَنْهُ relates that he heard the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ say, “This is the salah of a hypocrite; he sits and waits for the sun until it comes between the two horns of Satan (i.e. it is about to set¹). He then stands, pecks four times and does not remember Allah in this except a little.²

Three rulings derived from this hadith

Mufti Aḥmad Yār Khān رَحِمَهُ اللهُ عَلَيْهِ expertly explains this hadith:

Three rulings have been derived from this. Firstly, it is a sign of hypocrites to offer ‘aṣr prayer near its end (during the *makrūh* time), due to being engrossed in worldly business. Secondly, twenty minutes before sunset is considered the prohibitively disliked (*makrūh taḥrimi*) time. One should offer ‘aṣr salah within the recommended (*mustaḥab*) timing.

Thirdly, one should perform *rukū‘* and *sajdah* calmly and serenely. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ likened the hastily performed *sajdah* of a worshipper to the pecking of

¹ *Mirqāt*, vol. 2, p. 300

² *Ṣaḥīḥ Muslim*: 1,412

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a rooster when it hastily pecks at grains on the ground with its beak.¹

Do not sleep after ‘aṣr

“He who sleeps after ‘aṣr and loses his intellect should only blame himself.”²

- Allah’s Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

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Three hadith of the Prophet ﷺ regarding the sunnah of ‘aṣr salah

1. May Allah have mercy on the person who offered four units of salah before ‘aṣr.³
2. He who offers four units of salah before ‘aṣr, Allah shall make his body forbidden for the Fire.⁴
3. The Fire will not touch a person who offers four units of salah before ‘aṣr.⁵

¹ *Mir’āt al-Manājīh*, vol. 1, p. 381

² *Musnad Abī Ya’lā*: 4897; *Bahār-i-Sharī’at*, vol. 3, p. 435

³ *Sunan Abī Dāwūd*: 1271

⁴ *Mu’jam al-Kabīr*: 611

⁵ *Mu’jam al-Awsaṭ*: 2580; *Bahār-i-Sharī’at*, vol. 1, p. 661

Madani pearls about the sunnahs of ‘aṣr

To offer four units of salah before the obligatory units of ‘aṣr is a non-emphasised sunnah (*sunnah ghair muakkadah*). During these (and during the four sunnah before the obligatory units of ‘ishā), recite *thanā*, *ta‘awwudh* and *tasmiyyah* in the beginning of the first and the third units. *Qa‘dah* is obligatory after the second and the fourth. After reciting *tashahhud* during both *qa‘dahs*, recite *ṣalāt Ibrāhīmiyyah* and make du‘ā.

If you have started the four non-emphasised units of sunnahs and congregational salah starts in the meantime, perform salaam after the second unit and join the congregation. But if this situation arises when one is offering four units of sunnah before the obligatory units of Ṣuḥr and Jumu‘ah, complete all four units. Detailed information of this ruling may be seen on pp. 129-136 of *Fatāwā al-Riḍāwiyyah*'s 8th volume.

The virtues of maghrib salah

Reward of an accepted ḥajj and ‘umrah

As narrated by the Companion Anas رَضِيَ اللهُ عَنْهُ, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

The reward of an accepted ḥajj and ‘umrah will be recorded for he who offers maghrib salah in congregation,

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and it is as though he stood (for worship) during *Laylat al-Qadr*.¹

Six units after maghrib

Two hadith of Allah's Messenger ﷺ:

1. If a person offers six units after *maghrib* and does not say anything bad in between, it is equivalent to (the reward given for) twelve years of worship.²
2. The sins of the person offering six units after *maghrib* will be forgiven, even if they are equal to the foam of the sea.³

How to offer *awwābīn salah*

After you have offered the three obligatory units of maghrib, offer six units with a single salaam, performing *qa'dah* after every two units. During these *qa'dahs*, recite *tashahhud*, *ṣalāt Ibrāhīmiyyah* and make *du'ā*.

In the beginning of the first, third and fifth units, recite *thanā*, *ta'awwudh* and *tasmiyyah* as well. Perform salaam after the *qa'dah* of the sixth unit. The first two units will be emphasised sunnahs (*sunnah muakkadah*) and the remaining four units will

¹ *Jam' al-Jawāmi'*, vol. 7, p. 125, *hadith*: 22,311

² *Jāmi' al-Tirmidhī*: 435

³ *Al-Mu'jam al-Awsaṭ*: 7,245

be *nafl*. This is the salah of the *awwābīn* (those who repent).¹ If you wish, you may also offer them in sets of two units.

As found on page 666 of *Bahār-e-Sharī‘at*’s first volume:

Six units after maghrib are recommended (*mustahab*). These are entitled *ṣalāt al-awwābīn*. Whether offered with a single salaam or with two or three, it is valid in all of these three cases. It is more preferable to offer them with three, by performing salaam after every two units.²

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Reward for worship between maghrib and ‘ishā

‘Umar b. Abū Khalīfah رَضِيَ اللَّهُ عَنْهُ stated:

We offered maghrib salah with the jurist ‘Aṭā Khurāsānī رَضِيَ اللَّهُ عَنْهُ. As we began to leave after finishing, he held my hand and said, ‘People are heedless of this time between maghrib and ‘ishā. This is the time of *ṣalāt al-awwābīn* (the salah performed by those who repent). If anyone recites the Quran whilst offering salah during this time, it is as though he is in a flowerbed of Paradise.’³

¹ *Al-Waṣīfah al-Karīmah*, p. 26

² *Durr al-Mukhtār wa Radd al-Muhtār*, vol. 2, p. 547

³ *Allah Wālon ki Bāteīn*, vol. 5, p. 259

Fajr and ‘ishā are heaviest on hypocrites

The Companion Abū Hurayrah رَضِيَ اللهُ عَنْهُ narrates how the final Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “The heaviest (toughest to perform) salah upon hypocrites are the salahs of ‘ishā and fajr. If they knew what is in them, they would certainly come to them even if they had to crawl.”¹

Explanation of this hadith

Mufti Aḥmad Yār Khān رَحِمَهُ اللهُ عَلَيْهِ writes:

Hypocrites offer salah just for show and also delay it, yet sleep overwhelms them at ‘ishā and fajr. All difficulties are solved by sincerity and love, which they do not possess. So, these two salahs appear difficult for them to perform. It is also apparent that the Muslim who shows laziness in these two salahs acts in the same manner as hypocrites.²

Hypocrites have no strength to join fajr and ‘ishā

As narrated by the *Tābi‘i* Sa‘īd b. Musayyib رَحِمَهُ اللهُ عَلَيْهِ, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “The sign and distinguishing factor between us and the hypocrites is to be present at the salahs of ‘ishā and fajr, as they do not have the strength to come to these.”³

¹ *Sunan Ibn Mājah*: 797

² *Mir’āt al-Manājiḥ*, vol. 1, p. 396

³ *Muwatta’ Imam Maalik*: 298

Which type of hypocrites does this hadith describe?

The scholar Abd al-Raūf Munāwī رَحْمَةُ اللهِ عَلَيْهِ stated:

The hypocrites referred to in this hadith do not refer to the wretched disbelievers who pretended to be Muslim during the time of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, but those who instead are *munaḥiq* ‘*amali*; hypocrites in action (these individuals remain Muslim however).

The portion of this hadith which describes how hypocrites do not have the strength to come to the salahs of ‘ishā and fajr means one must do the opposite and be lively in performing them. It also means one must not consider coming to the masjid to offer them in congregation to be any form of burden. These salahs are weighty on hypocrites and they do not harbour strength to offer them enthusiastically.

A *munaḥiq* ‘*amali* offers salah out of habit, rather than to engage in an act of worship. Since his carnal self (*nafs*) dislikes offering salah, he does not like to offer it in congregation and instead resorts to performing it at home alone.

Certain gnostics (those who recognise Allah) explain how by offering these salahs steadfastly in congregation, fajr makes the tough tasks of the world easy, along with ‘aṣr and ‘ishā fostering ascetism (disinterest in the

world) in an individual. These also lead to the carnal-self withholding from desires.¹

Sleeping before ‘ishā salah

The final Prophet ﷺ said, “May Allah not allow the eyes of whoever sleeps before ‘ishā to rest!”²

The second Caliph of Islam, ‘Umar b. al-Khaṭṭāb رضى الله عنه issued an order to his officials which included the following words: “May Allah make the eyes of the person who sleeps before ‘ishā not rest! May the eyes of whoever sleeps not rest! May the eyes of whoever sleeps not rest!”³

Regarding this, Mufti Aḥmad Yār Khān رَحْمَةُ اللهِ عَلَيْهِ writes:

This du‘ā of his eminence, ‘Umar b. al-Khaṭṭāb رضى الله عنه was to express his displeasure. Sleeping before ‘ishā and staying awake unnecessarily afterwards, are both contrary to the sunnah and disliked by the Prophet ﷺ. This should be kept in mind. Sleeping before salah and missing it entirely, as well as staying awake after ‘ishā and then missing fajr, are both haram. This is because anything leading to haram is also haram.⁴

¹ *Fayḍ al-Qadīr*, vol. 1, pp. 84 - 85

² *Jam‘ al-Jawāmi‘*, vol. 7, p. 298, *hadīth*: 23,192

³ *Muwatta Imam Mālik*: 6

⁴ *Mir‘āt al-Manājīh*, vol. 1, p. 377

Sleeping before 'ishā' is disliked

In *Bahār-i-Sharī'at*, it states: "It is disliked (*makrūh*) to sleep in the early part of the day or between maghrib and 'ishā."¹

Three scenarios of post-'ishā conversation

1. Conversation related to Islamic knowledge, such as asking about rulings, answering a question, researching or verifying. This form of conversation is better than sleep.
2. Telling false stories, clownery and making jokes. This is disliked.
3. Friendly conversation, such as between husband and the wife or with a guest. This is permissible. If one is involved in this form of conversation, he should end it with the dhikr of Allah, tasbīḥ and istighfār.²

The names of salahs and where they came from

Fajr: morning.³

Zuhr: one meaning is 'ظَهْرِيَّة' (afternoon).

¹ *Bahār-i-Sharī'at*, vol. 3, p. 436

² *Bahār-i-Sharī'at*, vol. 3, p. 436

³ *Al-Quran*, 17:78

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‘**Aṣr**’: the day’s final part.

Maghrib: the time in which the sun sets.

‘**Ishā**’: darkness at night.¹

(As the reader can see) These salahs were named after the respective times they are performed in.²

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¹ *Nuzhat al-Qārī*, vol. 2, p. 245

² *Sharḥ Mushkil al-Āthār li al-Taḥāwī*, vol. 3, pp. 31 - 34

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