



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

FAJR SALAH AND ITS VIRTUES

The five salah in their respective ranks
Who can be steadfast in performing fajr salah?
Method of reducing sleep
Speciality of the fajr congregation on Friday

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

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نماز فجر کے فضائل

Fajr salah and its virtues

Fajr salah and its virtues

This booklet was written by the renowned spiritual guide and Amir of Ahl al-Sunnah Maulana 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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Fajr salah and its virtues

An English translation of *Namaz-i-fajr ke fazāil*



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَتَابَعْدُ 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 وَأَنْشُرْ
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

Fajr salah and its virtues	1
Attar's du'ā.....	1
The excellences of reciting <i>ṣalāt</i> upon the Prophet ﷺ	1
The five salah in their respective ranks.....	2
Diligence in salah leads to Paradise.....	2
Virtues of fajr salah.....	3
The many excellences of fajr salah	5
The one who offers fajr salah is under Allah's protection	5
Who can be steadfast in performing fajr salah?	5
Satan's flag.....	6
The group of Allah and the group of Satan.....	6
Three knots of Satan.....	7
What leads to sleeping through fajr	8
Offering the sunnah of fajr as soon as time begins	8
Who starts their day worried?.....	8
Satan urinates in a person's ear.....	9
Not waking up for fajr is a great misfortune.....	9
Satan indeed urinates.....	10
Satan's kohl.....	10
A litany for waking up for fajr or <i>tahajjud</i>	11

Set your alarm	12
Method of reducing sleep	13
As though he worshipped all night	14
Commentary regarding this hadith.....	15
Remembering ‘Uthmān رضى الله عنه.....	16
Sayyidunā ‘Uthmān’s adherence to the sunnah	17
Purchasing Paradise twice	17
Martyrdom.....	18
Speciality of the fajr congregation on Friday.....	19
The assumption of a Prophet is equal to certainty.....	19
Immense virtue of praying fajr and ‘ishā in congregation for 40 days.....	20
Salvation from Hell.....	20
Blessings of booklets.....	21
Virtues of fajr and ‘aṣr	22
Times for the changeover of the angels	22
62 angels with every adult.....	22
Insightful points from this hadith.....	24

Fajr salah and its virtues

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Fajr salah and its virtues¹

Attar's du'ā

O Lord of the Prophet! Whoever reads or listens to the 24-page booklet *Fajr salah and its virtues*, grant them the ability to offer the five salah in congregation, and forgive them without accountability!

أَمِيرِينَ بِجَاهِ النَّبِيِّ الْأَمِيرِينَ 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:

I saw a unique incident last night: a member of my *ummah* was crossing the Bridge of *Ṣirāṭ*, sometimes crawling and other times moving on his knees. The *ṣalāt* he used to recite upon me then arrived and stood him up, until he eventually crossed the Bridge.²²

¹ This content has been extracted from *Blessings of Ṣalah* pp. 85-99.

² *al-Mu'jam al-Kabir*: 39

Fajr salah and its virtues

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The five salah in their respective ranks

The scholar ‘Abd al-Raūf Munāwī رحمه الله عليه explains:

The most superior of the five daily salah is ‘aṣr. In order of rank, then come fajr, ‘ishā, maghrib and zuhr.

The most superior congregational salah is Jumu‘ah. then fajr and finally ‘ishā.

The congregational salah of Jumu‘ah is superior, because it has distinguishing qualities differentiating it from other salah. The merits of fajr and ‘ishā congregations stem from the fact one must put more effort in to attend them (as compared to other salah).¹

Diligence in salah leads to Paradise

The final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ relayed:

Allah the Exalted said, “I have made five salah obligatory upon your *ummah* and guaranteed that I shall admit into Paradise whoever offers them regularly within

¹ *Fayḍ al-Qadīr*, vol. 2, p. 53

their times. If someone does not do this, he has no such guarantee of Mine.”¹

Virtues of fajr salah

As narrated by the jurist Abu al-Layth Samarqandī رحمه الله عليه, the *Tābiʿī* Kaʿb al-Aḥbār رحمه الله عنه said:

I once read in the Tawrāt (that Allah declared):

“O Mūsā! Aḥmad and his *ummah* will offer two units of fajr salah. Whoever does this, I will forgive their sins of the day and night, and they will be under My protection.

O Mūsā! Aḥmad and his *ummah* will offer four units of zuhr salah. I will forgive them (the *ummah*) as reward for the first unit and make their scale (of good deeds) weighty for the second. For the third, I will appoint angels that glorify Me and seek forgiveness for them. As reward for the fourth, I will open the doors of the skies, and Paradisical ḥūr with large eyes will gaze upon them yearningly.

O Mūsā! Aḥmad and his *ummah* will offer four units of ʿaṣr salah. Then every angel in the seven heavens and the earth will all collectively desire for them (the

¹ *Sunan Abī Dāwūd*: 430

Fajr salah and its virtues

ummah) to be forgiven. And I will never punish he whom the angels desire to be forgiven.

O Mūsā! Maghrib has three units, which Aḥmad and his *ummah* will perform. I shall then open all doors of the skies for them. Whatever need they ask for, I shall certainly fulfil it.

O Mūsā! There are four units when evening twilight fades¹ (i.e. ‘ishā), which Aḥmad and his *ummah* will offer. These are better for them than the world and all it contains. They will cause them (the *ummah*) to be purified from sin, the same fashion in which they were born from their mother’s womb.

O Mūsā! Aḥmad and his *ummah* will perform wuḍū as I have commanded. I shall bestow a Paradise in reward for every droplet of water that falls from them, the parameters of which are equal to the skies and earth.

O Mūsā! Aḥmad and his *ummah* will fast one month of every year, and that month is Ramaḍān. In this, I shall bestow a city in Paradise in return for each fast that is observed, and the reward of a *farḍ* shall be granted for *nafl* deeds. Within this, I shall also place Laylat al-Qadr. If the one who seeks forgiveness once in this month

¹ According to Imam Abū Ḥanīfah رَحْمَةُ اللهِ عَلَيْهِ, twilight is the whiteness that remains spread similar to true dawn after the disappearance of maghrib’s redness.

with regret and sincerity dies during that night or at any point in the entire month, I will grant him the reward of thirty martyrs.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The many excellences of fajr salah

The one who offers fajr salah is under Allah’s protection

As narrated by the Companion ‘Abdullāh b. ‘Umar رَضِيَ اللَّهُ عَنْهُمَا, the final Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ explained, “Whoever performs the morning salah remains under the protection of Allah until evening.”²

It is stated in another narration, “Do not disregard the protection of Allah. As for whoever does this, Allah will cast them into Hell upside down.”³

Who can be steadfast in performing fajr salah?

The scholar ‘Abd al-Raūf Munāwī رَحِمَهُ اللَّهُ عَلَيْهِ writes:

Whosoever offers fajr salah sincerely is under the protection of Allah. The wisdom behind mentioning

¹ *Hāshiyah Fatāwā al-Razawiyah*, vol. 5, pp. 52 - 54

² *al-Mu‘jam al-Kabīr*: 13,210

³ *Musnad Imām Aḥmad bin Ḥanbal*: 5,905

Fajr salah and its virtues

morning salah (fajr) in particular is because effort is involved with this. Only an individual of pure faith can remain steadfast in it, and they thus earn protection.¹

He further writes, “Disregarding the protection of Allah bears severe warnings of punishment. Further warnings highlight how an individual must also not cause harm to those who offer fajr salah.”²

Satan’s flag

The Companion Salmān Fārsī رَضِيَ اللهُ عَنْهُ narrates, the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Whoever embarks for fajr salah in the morning sets out with a flag of faith. Whoever goes to the marketplace in the morning goes with the flag of Iblīs (Satan).”³

The group of Allah and the group of Satan

Mufti Aḥmad Yār Khān Naʿīmī رَحِمَهُ اللهُ عَلَيْهِ comments on this hadith:

There are two groups of people, **حزب الله (the group of Allah)** and **حزب الشيطان (the group of Satan)**. The identifying factor between them is that the group of Allah begin their day by offering salah and making

¹ *Fayḍ al-Qadīr*, vol. 6, pp. 214 - 231

² *Sunan Ibn Mājah*: 2,234

³ *Mirāt al-Manājiḥ*, vol. 1, p. 399

dhikr, whilst the group of Satan begin theirs with the marketplace and worldly business.

Worldly business is not overall forbidden. Yet, it is a Satanic action for one to wake up and engross himself immediately with worldly activities without remembering or worshipping Allah at all.¹

Three knots of Satan

Narrated by the Companion Abū Hurayrah رَضِيَ اللهُ عَنْهُ, Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explained:

When any of you sleep, Satan ties three knots on the back of their neck. With every knot he suggests to the persons heart, “Much of the night is left, so stay asleep.” If the person wakes up and makes dhikr of Allah, one knot is undone. If he performs wuḍū, the second is undone. If he offers salah, the third is undone, and the person resultantly begins his morning with joyful disposition. Otherwise, they begin it with a saddened heart and laziness.²

¹ *Mirāt al-Manājīh*, vol. 1, p. 399

² *Ṣaḥīḥ al-Bukhārī*: 1,142

What leads to sleeping through fajr

Mufti Aḥmad Yār Khān Naʿīmī رَحْمَةُ اللَّهِ عَلَيْهِ comments on this hadith:

Satan ties three knots of heedlessness in a person's hair or with string in the morning, causing the latter to sleep deeply at that time. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ mentioned three actions to unravel these three knots (which are found in the previous hadith).¹

Offering the sunnah of fajr as soon as time begins

It is mentioned on page 352 of *Malfūzāt-i-Alā Hazrat*: “It is better to offer these sunnah (of fajr) as soon as fajr time begins.”

Who starts their day worried?

Regarding this part of the previous hadith, “...and the person resultantly begins his morning with joyful disposition”, the scholar ‘Alī Qārī رَحْمَةُ اللَّهِ عَلَيْهِ elucidates by saying:

A person attains this joyful disposition due to being freed from Satan's trap and the negligence that comes with it. Such an individual then becomes successful in pleasing Allah.

In stark contrast, we have someone who spends the night without making dhikr of Allah, nor do they

¹ *Mirāt al-Manājih*, vol. 2, p. 253

perform wuḍū or offer salah. Such a person obeys Satan by remaining asleep until they miss fajr salah entirely. Their morning then begins with their hearts enveloped by worry. They remain bewildered and confused regarding how to go about their tasks. By being far from Allah, **they remain unsuccessful in every single task they set out to do**; a direct result of falling into Satan’s trickery and entrapment.¹

Satan urinates in a person’s ear

The Companion ‘Abdullāh bin Mas‘ūd رَضِيَ اللهُ عَنْهُ narrates:

In the Prophet’s presence, mention was made of someone who slept until morning and did not get up for salah. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Satan has urinated in his ear.”²

Not waking up for fajr is a great misfortune

Commenting on “...did not get up for salah”, Mufti Aḥmad Yār Khān Na‘imī رَضِيَ اللهُ عَلَيْهِ writes:

This refers to not awakening for *tahajjud* or fajr. The former meaning is more befitting, as the Companions عَلَيْهِمُ الرِّضْوَانُ never missed fajr salah at any cost. It is also

¹ *Mirqāt al-Mafātīh*, vol. 3, pp. 295,296

² *Ṣaḥīḥ al-Bukhārī*: 1,144

Fajr salah and its virtues

possible this incident refers to a hypocrite who did not attend fajr salah.

This teaches us how not waking up for fajr is a grave misfortune. It also highlights how mentioning someone's shortcoming for the purpose of rectification is permissible, and not backbiting.¹

Satan indeed urinates

The scholar Muhammad bin Aḥmad al-Anṣārī Qurṭubī رَحْمَةُ اللهِ عَلَيْهِ added, “It is established that Satan eats, drinks and marries. What would then prevent him from urinating?”²

Satan's kohl

It is stated in *Qūt al-Qulūb*:

Satan possesses سَعُوط (something inserted into the nose), لعقوق (something that is licked) and ذُرُور (something inserted into the eye). When he inserts سَعُوط in a person's nose, their character becomes lowly and corrupt. When he causes them to lick لعقوق, they begin to speak ill.

¹ *Mirāt al-Manājīḥ*, vol. 2, p. 254

² *Umdat al-Qārī*, vol. 5, p. 483

When he inserts ذُرُور in their eye, they remain asleep for the entire night until morning.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

A litany for waking up for fajr or tahajjud

To awaken for fajr or tahajjud, recite the last four verses of Sūrat al-Kahf before sleeping:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴿١١٤﴾ خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا ﴿١١٥﴾ قُلْ لَوْ كَانَ الْبَحْرُ مَدَادًا لَآتَيْتُ رَبِّي لِنَفْعِ الْبَحْرِ قَبْلَ أَنْ تَنْفَدَ كَلِمَتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ﴿١١٦﴾ قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوسَىٰ إِلَىٰ إِنَّمَا إِلَهُكُمُ اللَّهُ وَوَاحِدٌ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١١٧﴾

Translation from Kanz al-Īmān: Indeed, those who believed and did good deeds; Gardens of Firdous (i.e. a level in Paradise) are (for) their hospitality. They will abide therein forever, not wanting to shift from there. Say you (O Beloved), 'If the sea becomes ink for (writing) the Words of my Lord, the sea will

¹ Qūt al-Qulūb, vol. 1, p. 76; Qūt al-Qulūb (Urdu), vol. 1, p. 237

Fajr salah and its virtues

*definitely therefore finish and the Words of my Lord would never come to an end; even if we bring another (sea) like it to help it. Say you (O Beloved), 'In apparent human appearance; I am like you, revelation comes to me that your God is only One God. So, whoever hopes to meet his Lord, he should perform good deeds and not ascribe anyone as a partner in the worship of his Lord.'*¹

Then make intention to wake up at a specific time. **إِنْ شَاءَ اللَّهُ** By the blessings of reciting these sacred verses, you will awaken at your intended time. Do not lose hope or give up if you still do not wake up at the time you wanted. Continue the litany; its effects will manifest gradually **إِنْ شَاءَ اللَّهُ**.

Set your alarm

Another method of waking up at a specific time is to set an alarm prior to sleeping. In fact, set alarms on three separate devices/clocks. Like this, even if one does not sound for some reason, two others are still available. Mobile phones also have an alarm feature which can be utilised.

If a person misses fajr due to sleeping late and has nobody to awaken him for it, he must sleep early as a necessity. Islamic jurists **رَحْمَةُ اللَّهِ عَلَيْكُمْ** say, “When there is fear of missing fajr, it is

¹ Al-Quran, 18:107-110

forbidden for a person to remain awake late into the night without a reason validated by shariah.”¹

Method of reducing sleep

Offering advice to a person who sleeps before the congregational prayer of zuhr, Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ explained:

It is fine to sleep in the afternoon, but do not sleep right up until the time of the congregational salah arrives. A short siesta is sufficient. If you fear falling into lengthy sleep, do not use a pillow and do not roll out a mat, as sleeping without bedding and a pillow is also sunnah. When sleeping, remain focused on the congregational salah, as keeping this concern in your mind will prevent you from falling into deep sleep.

Try your best to consume food in the early morning so that the heat of the consumed food dissipates before you sleep and does not become the cause for sleeping a lengthy period.

The best remedy is to eat less. Before sleeping, make du‘ā to Allah and ask He grants you the ability to participate in the congregational salah, and have sincere

¹ *Radd al-Muhtār*, vol. 2, p. 33

Fajr salah and its virtues

reliance on Him. **When He sees your good intention and firm resolve, He will certainly help you.**

In another place, the great imam writes:

Longing to worship during the night whilst eating to a full stomach can be equated to hoping for a child from an infertile woman. He who eats excessively will drink to the same degree, causing them to then sleep a lot. The person himself then becomes the cause of missing out on this goodness and blessing.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

As though he worshipped all night

The third Caliph of Islam رَضِيَ اللَّهُ عَنْهُ ‘Uthmān bin ‘Affān narrates that the final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

Whoever offers ‘ishā salah in congregation, it is as though he stood in worship for half the night. Whoever offers fajr salah in congregation, it is as though he stood for the night in its entirety.²

¹ *Fatāwā al-Razawiyyah*, vol. 7, pp. 88,90

² *Ṣaḥīḥ Muslim*: 1,491

Commentary regarding this hadith

Mufti Aḥmad Yār Khān Naʿīmī رَحْمَةُ اللهِ عَلَيْهِ explains this hadith by saying:

There are two possible meanings for this. One is the reward of ʿishā salah in congregation amounting to that earned by worshipping for half the night, and the reward for fajr in congregation amounting to that earned for worshipping the duration of the remaining half. He who offers both these salah in congregation will earn the reward of worshipping for the whole night.

The second meaning is the reward of ʿishā salah in congregation equalling that earned for spending half the night in worship, but the reward for fajr in congregation equalling the reward of worshipping for the entire night.

This is because the fajr congregation is weightier (i.e. harder on the carnal self: *nafs*). Having said this, the first meaning is held more firmly. Congregational salah refers to joining in with the first takbīr, as mentioned by some scholars.¹

¹ *Mirāt al-Manājīh*, vol. 1, p. 396

It is stated on page 509 of *Bahār-i-Sharī‘at*, “If a person joins in the first rukū‘, he gains the virtue of the first takbīr.”¹

Remembering ‘Uthmān رَضِيَ اللهُ عَنْهُ

O those who love the Companions and Ahl al-Bayt! The narrator of the hadith you just heard is none other than the Compiler of the Quran and Islam’s third Caliph, ‘Uthmān bin ‘Affān رَضِيَ اللهُ عَنْهُ.

He holds a lofty status and resplendent qualities. Due to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ giving two of his daughters’ hands in marriage to Sayyiduna ‘Uthmān one after the other, one of the titles Sayyidunā ‘Uthmān acquired was Dhū al-Nūrayn (the one with two lights). The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also lovingly declared, “Even if I had ten daughters, I would have given them in marriage to you one after the other, **as I am pleased with you.**”²

Sayyiduna ‘Uthmān رَضِيَ اللهُ عَنْهُ became Muslim right from the very beginning of Islam. His *kunya*h is Abū ‘Amr, and his title *Jāmi‘ al-Quran* (Compiler of the Quran). He is also referred to as *Ṣāhib al-Hijratayn* (he who performed two emigrations), because he first emigrated to Abyssinia and then to Madīnah al-Munawwarah.³

¹ *Fatāwā al-Hindiyyah*, vol. 1, p. 69

² *al-Mu‘jam al-Kabīr*: 1,061

³ *Karamāt-i-‘Uthmān Ghani*, pp. 3,4

Sayyidunā ‘Uthmān’s adherence to the sunnah

Amīr al-Mu’minīn ‘Uthmān bin ‘Affān رَضِيَ اللهُ عَنْهُ was an outstanding devotee of Allah’s Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. In fact, he was a practical example of what it means to love the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, as evidenced by his words and actions being based on the sunnah.

Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ once sat at the door of the Prophet’s masjid, called for the shoulder meat of a goat, ate it and offered salah without refreshing his wuḍū. Afterwards he announced, “I have sat where the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ sat, eaten what the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ate, and did as the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once did.”¹

Purchasing Paradise twice

Sayyiduna ‘Uthmān رَضِيَ اللهُ عَنْهُ possesses soaring ranks of greatness and esteem. In his blessed life, he purchased Paradise twice from the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He first did so by acquiring the well of Rūmah from a Jew, and freely allowing fellow Muslims to drink from it. The second time he purchased Paradise was during Jaysh al-‘Usrah (otherwise known as the Expedition of Tabūk). Seeing that the Muslims possessed less

¹ *Musnad Imam Aḥmad: 441*

Fajr salah and its virtues

provisions, he first vowed to give 100 camels, then 200 and finally 300.

The narrator explains, “When the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ heard this, I saw him descend from the pulpit and declare twice, “Uthmān (رَضِيَ اللهُ عَنْهُ) will not be questioned about anything he does after today.””¹

Modesty, humility, adherence to the sunnah, fear of Allah and contemplating the Hereafter are shining facets of Sayyiduna ‘Uthmān’s life. His fear of Allah was so profound, that despite being guaranteed Paradise, he would cry profusely whenever he stood near a grave. Such were the number of tears he shed on these occasions, that his blessed beard would become wet with them.²

Martyrdom

After ruling as caliph for 12 years and living a prosperously long life, ‘Uthmān bin ‘Affān رَضِيَ اللهُ عَنْهُ was most unjustly martyred on Friday 18th Dhū al-Ḥijjah 35 AH, whilst in the state of fasting. He was approximately 82 years old.

After this martyrdom occurred, the Companion ‘Abdullāh bin ‘Abbās رَضِيَ اللهُ عَنْهُمَا saw the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in

¹ Jāmi‘ al-Tirmidhī: 3,720

² Jāmi‘ al-Tirmidhī: 2,315

a dream, saying, “Indeed, ‘Uthmān has been made a distinguished groom in Paradise.”¹

May Allah have mercy upon all of them, and grant us forgiveness without accountability for their sake!

اٰمِيْنُ بِجَاذِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيْبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Speciality of the fajr congregation on Friday

The Companion Abū ‘Ubaydah b. al-Jarrāh رَضِيَ اللهُ عَنْهُ relates, Allah’s Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “There is no salah superior to the fajr prayed in congregation on Friday. I presume none from amongst you will take part in it **except their sins will be forgiven.**”²

The assumption of a Prophet is equal to certainty

O those who love Allah’s Messenger! The words “I presume” have been mentioned in this hadith. However, the assumption of a Prophet is equal to **certainty.**³

¹ *al-Riyādh al-Naḍīrah*, vol. 2, p. 72

² *al-Muḥjam al-Kabīr*: 366

³ *Nuzhat al-Qārī*, vol. 1, p. 675

Fajr salah and its virtues

So the sins of he who participates in the congregational fajr salah on Friday, will **certainly** be forgiven. Whenever hadith describe sins being forgiven, this is in specific regard to minor sins, as major sins are forgiven through repentance.

Immense virtue of praying fajr and ‘ishā in congregation for 40 days

The fortunate individual who offers fajr and ‘ishā in congregation for 40 days, is given salvation from the Fire and freedom from hypocrisy. The Companion Anas رضي الله عنه narrates the Messenger of Allah صلى الله عليه وآله وسلم said, “Whoever offered fajr and ‘ishā in congregation for 40 days, Allah grants him two freedoms: one from the Fire and the other from hypocrisy.”¹

Salvation from Hell

As narrated by the second Caliph of Islam, ‘Umar bin al-Khattāb رضي الله عنه, the Messenger of Allah صلى الله عليه وآله وسلم explained, “Whoever prays ‘ishā in congregation in the masjid for 40 nights, such that he does not miss the first unit, Allah writes freedom from Hellfire for him.”²

¹ *Tārīkh Ibn ‘Asākir*, vol. 52, p. 338

² *Sunan Ibn Mājah*: 798

Blessings of booklets

Dear Islamic brothers! Remaining attached to the Islamic environment of Dawat-e-Islami is incredibly beneficial when it comes to forming a resolute mindset to offer salah in congregation, abandoning sleep for salah and always striving to please Allah. Let us listen to a faith-inspiring incident regarding this.

A young man from Faisalabad was once heavily inclined towards fashion. Whenever the latest clothes were released in the marketplace, he would purchase them. He was so engrossed in the world that he had no desire to offer salah. Whenever his mother woke him for fajr salah, he would evade the matter and say, "I will start praying from tomorrow. I will start praying from Friday."

Fortunately, his older brother became affiliated with Dawat-e-Islami during his time at college, and the effects of this reached their home. One day, upon returning from a sunnah-inspired weekly gathering, the older brother brought some booklets with him. When the younger brother read these, they moved his heart profoundly, and he decided to also become affiliated with Dawat-e-Islami.

He attended a weekly sunnah-inspired gathering, whereupon a lecture entitled 'Black Scorpions' was delivered. He tearfully repented from his sins and began to grow a beard. He became a murid of the Crown of the Saints, Shaykh 'Abd al-Qādir Jilānī رَحْمَةُ اللَّهِ عَلَيْهِ, and began participating in the Islamic work of Dawat-e-Islami. He further enrolled on the scholar course and

Fajr salah and its virtues

was also given regional responsibility in the Lawyers' Coordination Department.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Virtues of fajr and 'aṣr

Times for the changeover of the angels

The Companion Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ conveys how the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

Angels come to you in succession at night and day, and they gather during the salahs of fajr and 'aṣr. The angels who passed the night amongst you then head upwards. Although He already knows, Allah asks them, "In what state did you leave My slaves?"

The angels reply, "When we left them, they were offering salah, and when we reached them, they were offering salah."¹

62 angels with every adult

Mufti Aḥmad Yār Khān Naʿīmī رَحِمَهُ اللَّهُ عَلَيْهِ comments on this part of the hadith, "and they gather during the salahs of fajr and 'aṣr":

¹ *Ṣaḥīḥ al-Bukhārī*: 555

The angels in discussion here refer to the two that record deeds, or the 60 that protect a person. Every pre-pubescent individual is accompanied by 60 angels, and every adult has 62 with him. This is why, when making the concluding salaam of salah and in other forms of salaam, intention of extending this to them is made.

The duties of these angels change by day and night. Yet, during the times of fajr and ‘aṣr, the previous angels do not yet ascend when the next group arrives. This way, the witnesses over our opening and ending states are increased.

Explaining the part of the hadith mentioning angels ascend upwards, he writes, “This ascension is towards their central point of gathering, where they are stationed.”

Commenting on “When we left them, they were offering salah, and when we reached them, they were offering salah”, he adds:

This means they veil the mistakes of worshippers by mentioning their good deeds and remaining silent over their sins. It can also mean they exclaim, “O our Lord! Blessings endure for the servants whose beginning and end is like this.”¹

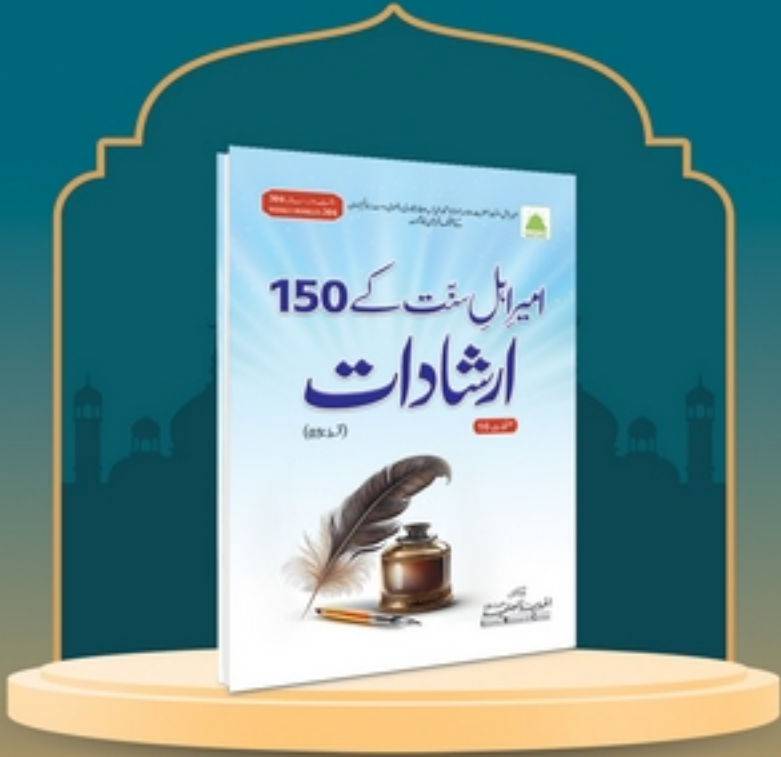
¹ *Mirāt al-Manājīh*, vol. 1, pp. 394,395

Insightful points from this hadith

- ◆ Salah is a significant act of worship, for one will even be questioned regarding it.
- ◆ Fajr and ‘aṣr salah are superior to others.
- ◆ This hadith also indicates towards the excellence and honour of these two times, because sustenance is distributed after fajr salah, and actions are raised at the end of the day (i.e. at ‘aṣr). Blessings are placed in the sustenance and actions of the person who is preoccupied in worship at these two times.
- ◆ This *ummah* is superior to all other nations. This superiority stems from the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ possessing pre-eminence over all other noble Prophets عَلَيْهِمُ السَّلَامُ.¹

¹ *Umdat al-Qārī*, vol. 4, p. 65

Next Week's Booklet



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