

had collected many stones. The swimming man went close to the man with the stones. The former opened his mouth and the latter (on the bank) threw a stone into his mouth, whereupon he went swimming again. He returned, and every time this was repeated. I asked my two companions: Who are these? They said to me: Proceed! Proceed! And we proceeded till we came to a man with a repulsive appearance, the most repulsive appearance you would have ever seen! Beside him, there was a fire and he was kindling it and running around it. I asked my companions: Who is this (man)? They replied: Proceed! Proceed! So, we proceeded till we reached a garden of deep green dense vegetation, having all sorts of spring colours. In the midst of the garden there was a very tall man and I could hardly see his head because of his great height, and around him there were children, in such large numbers that I had never seen anything like it. I said to my companions: Who is this? They replied: Proceed! Proceed! So, we proceeded till we came to a majestic huge garden, larger and better than any I had ever seen! My two companions said to me: Go up and ascend. Rasūlullāh Ṣallallāhu ‘alaihi wasallam added: So we ascended till we reached a city built of gold and silver bricks, and we went to its gate, and it was opened and we entered the city and found in it, men with one half of their bodies as handsome as the most handsome person you had ever seen. The other half of their bodies as ugly as the most ugly person you had ever seen. My two companions ordered those men to jump into the river. There was a river flowing across (the city), and its water was as white as milk. Those men went and dipped themselves in it and when they returned to us, their ugliness had disappeared and they became handsome. Rasūlullāh Ṣallallāhu ‘alaihi wasallam further added: My two companions then pointing, said to me, that is your place, the *Jannat-ul-‘Adan*. I raised my sight, and there I saw a palace like a white cloud! My two companions told me: That (palace) is your palace. I said to them: *بَارَكَ اللهُ فِيكُمْ* (May Allāh bless you both.) Let me enter it. They replied: Not now, but you shall enter it (one day). I said to them: I have seen many wonders tonight. What does all this mean? They replied: We will inform you. As for the first man you came upon, whose head was being crushed with the rock, he is the symbol of the one who memorizes the Qur’ān and then neither recites it nor acts on its orders, and sleeps neglecting the obligatory Salāt. And for the man you came upon whose sides of

mouth, nostrils and eyes were torn off from front to back, he is the symbol of the man who goes out of his house in the morning and tells so many lies that it spreads all over the world. And those naked men and women, whom you saw in an oven-like structure, are the fornicating men and women. The man whom you saw swimming in the river and who was given a stone to swallow, is the eater of *Ribā* (usury), and the ugly looking man whom you saw near the fire kindling it and going round it, is *Mālik*, the Warden of Hell, and the tall man whom you saw in the garden, is Ibrāhīm ‘Alaihis Salām, and the children around him are those children who die with the natural faith with which every child is born. The narrator added: Some Muslims asked Nabī Ṣallallāhu ‘alaihi wasallam: O Rasūlullāh! What about the polytheist’s children? Rasūlullāh Ṣallallāhu ‘alaihi wasallam replied: And also polytheist’s children. Rasūlullāh Ṣallallāhu ‘alaihi wasallam added: The men you saw half handsome and half ugly, were those persons who along with good deeds had also done evil deeds but Allāh forgave them. (Bukhārī).

٢٠٠ - عَنْ أَبِي ذَرٍّ وَأَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُولَ اللهِ ﷺ قَالَ: إِنِّي لَأَعْرِفُ أُمَّتِي يَوْمَ الْقِيَامَةِ بَيْنَ الْأُمَمِ، قَالُوا: يَا رَسُولَ اللهِ! وَكَيْفَ تَعْرِفُ أُمَّتَكَ؟ قَالَ: أَعْرِفُهُمْ يُؤْتُونَ كُتُبَهُمْ بِأَيْمَانِهِمْ وَأَعْرِفُهُمْ بِسِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ وَأَعْرِفُهُمْ بِنُورِهِمْ يَسْعَى بَيْنَ أَيْدِيهِمْ. رواه أحمد ١٩٩/٥

200. Abu Dhar and Abu Dardā’ Raḍiyallāhu ‘anhuma narrate that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: I will indeed recognize my Ummah among all other Ummahs on the Day of Resurrection. The Ṣaḥābah said: O Rasūlallāh! How would you recognize your people? He said: I will recognize them by their book of deeds in their right hands; I will recognize them from their shining faces due to the prostration marks on their foreheads; and I will recognize them by a light running in front of them. (Muṣṣnad Aḥmad)

Note: This light will be the light of Īmān of every believer, which will be in proportion to the strength of his Īmān. (Kashf-ur-Raḥmān)

ṢALĀT

PRAYERS

In order to benefit directly from the Power of Allāh Ta'ālā, by fulfilling the Commandments of Allāh Ta'ālā in the way of Rasūlullāh Ṣallallāhu 'alaihi wasallam, Ṣalāt is the most important and basic action

OBLIGATORY PRAYERS

VERSES OF QUR'ĀN

Allāh Subhānahū wa Ta'ālā says:

قال الله تعالى:

Verily Ṣalāt restrains (oneself) from immorality and all that is forbidden.

Al-'Ankabūt 29: 45

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ [العنكبوت: ٤٥]

Allāh Subhānahū wa Ta'ālā says:

وقال تعالى:

Indeed, those who believe and do righteous deeds, and establish Ṣalāt

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

and give Zakāt; their reward

is with their Rabb (Sustainer & Cherisher), and neither fear shall come upon them, nor will they grieve.

Al-Baqarah 2: 277

وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٧﴾ [البقرة: ٢٧٧]

وقال تعالى:

Allāh Subhānahū wa Ta'ālā said to His Prophet Ṣallallāhu 'alaihi wasallam:

Tell My slaves who have believed, to establish Ṣalāt and spend from what We have provided them, secretly and publicly, before a Day comes in which there shall be no trading (i.e. ransom exchange), nor any friendship.

Ibrāhīm 14: 31

قُلْ لِعِبَادِيَ الَّذِينَ آمَنُوا يُقِيمُوا الصَّلَاةَ وَيُؤْتُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خِلَالٌ ﴿٣١﴾ [إبراهيم: ٣١]

وقال تعالى:

Allāh Subhānahū wa Ta'ālā quoted in Qurān supplication of Ibrāhīm 'alaihi salam as:

O My Rabb! Make me an establisher of Ṣalāt, and from my descendents also. Our Rabb! And accept my Du'ā (supplication).

Ibrāhīm 14: 40

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِي ﴿٤٠﴾ [إبراهيم: ٤٠]

وقال تعالى:

Allāh Subhānahū wa Ta'ālā said to His Prophet Ṣallallāhu 'alaihi wasallam:

Perform Ṣalāt from midday till the darkness of the night (i.e. Zuhr, 'Asr, Maghrib and 'Isha prayers) and recite the Qur'ān in the early dawn (i.e. the morning prayer). Verily, the recitation of the Qur'ān in the early dawn is witnessed (by angels).

Al-Isrā' 17: 78

أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا ﴿٧٨﴾ [الإسراء: ٧٨]

Allāh Subhānahū wa Ta'ālā says:
(mentioning a virtue of successful
believers)

And they who carefully maintain
(and are mindful of) their Ṣalāt.

Al-Mu'minūn 23: 9

وقال تعالى:

وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ

يَحَافِظُونَ ﴿٩﴾ [المؤمنون: ٩]

Allāh Subhānahū wa Ta'ālā says:

O you who believe! When the
Adhān is called for the prayer on
the day of *Jumu'ah* (Friday), then
hasten to the remembrance of
Allāh and leave all trading (and
other engagements) aside. That is
better for you, if you but knew.

Al-Jumu'ah 62: 9

وقال تعالى:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ

مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ

وَدَرُّوا رَبِّيعَ دَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ

تَعْلَمُونَ ﴿٩﴾ [الجمعة: ٩]

AḤĀDĪTH

١- عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: بُنِيَ الْإِسْلَامُ عَلَىٰ خَمْسٍ: شَهَادَةٌ
أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَالْحَجُّ، وَصَوْمُ رَمَضَانَ.

رواه البخاري، باب دعاؤكم إيمانكم، ٠٠٠٠٠، رقم: ٨.

1. 'Abdullāh Ibne-'Umar Raḍiyallāhu 'anhuma narrates that
Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Islām has been built
upon five pillars: 1) To testify that none is worthy of worship but
Allāh and that Muḥammad is the Messenger of Allāh, 2) to establish
Ṣalāt, 3) to give Zakāt, 4) to perform Ḥajj, and 5) to fast (Ṣaum) in
Ramaḍān. (Bukhārī)

٢- عَنْ جُبَيْرِ بْنِ نَفِيرٍ رَحِمَهُ اللَّهُ مُرْسَلًا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا أَوْحَىٰ إِلَيَّ أَنْ أَجْمَعَ
الْمَالَ، وَأَكُونَ مِنَ التَّاجِرِينَ، وَلَكِنْ أَوْحَىٰ إِلَيَّ أَنْ: سَبِّحَ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّجِدِينَ،

وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ. رواه البغوي في شرح السنة، مشكوة المصابيح، رقم: ٥٢٠٦.

2. Jubair ibne-Nufair Raḥimahullāh narrates that Rasūlullāh

Ṣallallāhu 'alaihi wasallam said: It has not been revealed to me that I
should amass wealth and be amongst the merchants, but it has been
revealed to me: Glorify and praise your Rabb and be amongst those
who prostrate themselves to Him and worship your Rabb till the
certainty (death) comes to you. (Sharḥ-ḥus-Sunnah, Mishkāt-ul-Maṣābīḥ)

٣- عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ فِي سُؤَالِ جِبْرِئِيلَ إِيَّاهُ عَنِ الْإِسْلَامِ فَقَالَ:
الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَأَنْ تُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ،
وَتُحِجَّ الْبَيْتَ، وَتَعْتِمِرَ، وَتَعْتَسِلَ مِنَ الْجَنَابَةِ، وَأَنْ تَتِمَّ الوُضُوءَ، وَتَصُومَ رَمَضَانَ. قَالَ: فَإِذَا
فَعَلْتَ ذَلِكَ فَأَنَا مُسْلِمٌ؟ قَالَ: نَعَمْ، قَالَ: صَدَقْتَ. رواه ابن خزيمة ٤/١٦٤.

3. 'Abdullāh Ibne-'Umar Raḍiyallāhu 'anhuma narrates that in reply
to a question of Jibr'aīl about Islām Rasūlullāh Ṣallallāhu 'alaihi
wasallam said: Islām is bearing witness that none is worthy of
worship but Allāh and that Muḥammad is the Messenger of Allāh,
and that you establish Ṣalāt, and give Zakāt, and perform Ḥajj to the
House of Allāh and perform Umrah, and take bath after *Janābah* and
perform complete Wuḍū, and Ṣaum in Ramaḍān. Jibr'aīl then said:
If I do all of that, then am I a Muslim? He replied: Yes. Jibr'aīl then
confirmed: You have spoken the truth. (Ibne-Khuzaimah)

Note: A person is in the state of *Janabah* after intercourse, or
discharge of semen with passion while he is awake or asleep.

٤- عَنْ قُرَّةِ بِنِ دَعْمُوسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَلْفَيْنَا النَّبِيَّ ﷺ فِي حِجَّةِ الْوُدَاعِ فَقُلْنَا: يَا رَسُولَ
اللَّهِ! مَا تَعْبُدُنَا؟ قَالَ: أَعْبُدُ إِلَيْكُمْ أَنْ تُقِيمُوا الصَّلَاةَ وَتُؤْتُوا الزَّكَاةَ وَتُحِجُّوا الْبَيْتَ الْحَرَامَ
وَتَصُومُوا رَمَضَانَ فَإِنَّ فِيهِ لَيْلَةٌ خَيْرٌ مِنْ أَلْفِ شَهْرٍ وَتُحَرِّمُوا دَمَ الْمُسْلِمِ وَمَالَهُ وَالْمُعَاهِدَ إِلَّا بِحَقِّهِ
وَتُعْتَصِمُوا بِاللَّهِ وَالطَّاعَةِ. رواه البيهقي في شعب الإيمان ٣٤٢/٤.

4. Qurrah ibne-Da'mūs Raḍiyallāhu 'anhu narrates that we met Nabī
Ṣallallāhu 'alaihi wasallam during the Farewell Ḥajj and asked: O
Rasūlallāh! What do you enjoin upon us? He replied: I enjoin upon
you to establish Ṣalāt, and give Zakāt, and perform Ḥajj of the
Sacred House of Allāh, and Ṣaum in Ramaḍān, as verily therein is a
night superior to a thousand months; and likewise prohibit you from
shedding the blood of a Muslim and a *Mu'āhid* or taking their
property except to uphold justice; and advise you to hold fast to that

Deen of Allāh and adhere to obedience (of those who are steadfast in Deen). (Baihaqī)

Note: A *Mu'āhid* literally mean one who has entered into a treaty or alliance, referring to a non-muslim living in an Islamic country under the protection of the Islamic State, having entered into a pact with the state known as a pact of *Dhimma*. As a token of his allegiance and submission to the state, he pays a minimal annual tax known as *Jizyah*, far less than the benefits and protection that is secured for him. He is also known by the title of *Dhimmī*. A non-muslim entering the Islamic State for a temporary period, under the protection and guarantee of any Muslim, similarly enjoys protection of his life, wealth and dignity.

The life, wealth, and honour of every Muslim as well as non-muslims under the conditions previously mentioned are deemed sacred and protected, with the exception of crimes that require compensation for the same, such as the death penalty for the murderer, and monetary compensation for destruction of another's property etc.

٥ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: مِفْتَاحُ الْجَنَّةِ الصَّلَاةُ وَمِفْتَاحُ الصَّلَاةِ الطُّهُورُ. رواه أحمد ٣/٣٤٠

5. Jābir ibne-'Abdullāh Raḍiyallāhu 'anhuma narrates that Nabī Ṣallallāhu 'alaihi wasallam said: The key to Paradise is Ṣalāt and the key to Ṣalāt is Wuḍū. (Musnad Aḥmad)

٦ - عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: جُعِلَ قُرَّةُ عَيْنِي فِي الصَّلَاةِ. (وهو بعض الحديث) رواه النسائي، باب حب النساء، رقم: ٣٣٩١

6. Anas Raḍiyallāhu 'anhū narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The comfort and delight of my eyes has been placed in Ṣalāt. (Nasaī).

٧ - عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الصَّلَاةُ عَمُودُ الدِّينِ. رواه أبو نعيم في الحلية وهو حديث حسن، الجامع الصغير ٢/١٢٠

7. 'Umar Raḍiyallāhu 'anhū narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Ṣalāt is a pillar of Deen. (Hilyat-ul-Awliyā, Jāmi-'uṣ-Ṣaghīr)

٨ - عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ آخِرُ كَلَامِ رَسُولِ اللَّهِ ﷺ: الصَّلَاةُ الصَّلَاةُ، اتَّقُوا اللَّهَ فِيمَا مَلَكَتْ أَيْمَانُكُمْ. رواه أبو داود، باب في حق المملوك، رقم: ٥١٥٦

8. 'Alī Raḍiyallāhu 'anhū narrates that the last words of Rasūlullāh Ṣallallāhu 'alaihi wasallam were: *Aṣ-Ṣalāt, aṣ-Ṣalāt*;¹ fear Allāh about those whom your right hand possesses (your slaves and subordinates). (Abu Dāwūd)

Note: ¹ Vigilantly observe, guard and establish Ṣalāt.

٩ - عَنْ أَبِي أَمَامَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ أَقْبَلَ مِنْ خَيْبَرَ، وَمَعَهُ غُلَامَانِ، فَقَالَ عَلِيُّ: يَا رَسُولَ اللَّهِ! أَعْدِمْنَا، قَالَ: خُذْ أَيَّهُمَا شِئْتَ، قَالَ: خِزْلِي قَالَ: خُذْ هَذَا وَلَا تَضْرِبْهُ، فَإِنِّي قَدْ رَأَيْتُهُ يُصَلِّي مَقْفَلَنَا مِنْ خَيْبَرَ، وَإِنِّي قَدْ نَهَيْتُ عَنْ ضَرْبِ أَهْلِ الصَّلَاةِ. (وهو بعض الحديث) رواه أحمد والطبرانی، مجمع الزوائد ٤/٣٣٤

9. Abu Umāmah Raḍiyallāhu 'anhū narrates that Nabī Ṣallallāhu 'alaihi wasallam returned from Khyber and with him were two slaves. So, 'Alī Raḍiyallāhu 'anhū said: O Rasūlallāh! Grant us a servant. He replied: Take anyone you desire of the two. 'Alī said: Choose for me. Rasūlullāh pointing to one said: Take him, but do not beat him; for I saw him offering Ṣalāt on our return from Khyber, and I have been forbidden to beat those who perform Ṣalāt. (Musnad Aḥmad, Ṭabarānī, Majma'uz-Zawā'id)

١٠ - عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: خَمْسُ صَلَوَاتٍ أَفْتَرَضَهُنَّ اللَّهُ عَزَّ وَجَلَّ، مِنْ أَحْسَنِ وَضُوءٍ هُنَّ وَصَلَاةٍ لَوْ قَبِلْنَهَا وَأَتَمَّ رُكُوعَهُنَّ وَخُشُوعَهُنَّ، كَانَ لَهُ عَلَى اللَّهِ عَهْدٌ أَنْ يَغْفِرَ لَهُ، وَمَنْ لَمْ يَفْعَلْ فَلَيْسَ لَهُ عَلَى اللَّهِ عَهْدٌ، إِنْ شَاءَ غَفَرَ لَهُ، وَإِنْ شَاءَ عَذَّبَهُ. رواه أبو داود، باب المحافظة على الصلوات، رقم: ٤٢٥

10. 'Ubādah ibne-Ṣāmit Raḍiyallāhu 'anhū narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: Five times Ṣalāt has been made mandatory by Allāh 'Azza wa Jall. He who performs his Wuḍū well, and offers Ṣalāt at their appointed time, performing complete Rukū', and with fear and devotion, for such there is a covenant from Allāh, that He will forgive him; and the one who does not do so, no covenant for him is with Allāh. If He wills, He may forgive him and if He wills, He may punish him. (Abu Dāwūd)

١١- عَنْ حَنْظَلَةَ الْأَسِيدِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ حَافَظَ عَلَيَّ الصَّلَوَاتِ الْخَمْسَ عَلَيَّ وَضُوءَهَا وَمَوَاقِيئِهَا وَرَكَعُوهَا وَسُجُودَهَا يَرَاهَا حَقًّا لِلَّهِ عَلَيْهِ حَرَمٌ عَلَى النَّارِ. رواه أحمد/٤٦٧

11. Ḥanzalah Al Usaidī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The person who guards the five times Ṣalāt, its Wuḍū, its prescribed time, its proper Rukū‘ and *Sujūd*, while perceiving it to be the Right of Allāh on him, he is forbidden upon Fire. (Musnad Aḥmad)

١٢- عَنْ أَبِي قَتَادَةَ بْنِ رَبِيعٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: قَالَ اللَّهُ عَزَّوَجَلَّ: إِنِّي فَرَضْتُ عَلَيَّ أُمَّتِكَ خَمْسَ صَلَوَاتٍ، وَعَهَدْتُ عِنْدِي عَهْدًا، أَنَّهُ مَنْ جَاءَ يُحَافِظُ عَلَيْنَهُنَّ لَوْ قَبِهِنَّ أَدْخَلْتُهُ الْجَنَّةَ، وَمَنْ لَمْ يُحَافِظْ عَلَيْنَهُنَّ فَلَا عَهْدَ لَهُ عِنْدِي. رواه أبو داؤد، باب المحافظة على الصلوات، رقم: ٤٣٠

12. Abu Qatādah ibne-Rib‘ī Raḍiyallāhu ‘anhu reported that Rasūlullāh Ṣallallāhu ‘alaihi wasallam narrates in a Ḥadīth Qudsī that Allāh ‘Azza wa Jall has said: Verily, I have enjoined upon your Ummah five times Ṣalāt, and I have taken upon myself an oath that anyone who observes them at their appointed time, I shall admit him into Paradise; if anyone does not offer them regularly, there is no such guarantee from Me for him (I may punish him or forgive him). (Abu Dāwūd)

١٣- عَنْ عَثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ عَلِمَ أَنَّ الصَّلَاةَ حَقٌّ وَاجِبٌ دَخَلَ الْجَنَّةَ. رواه عبد الله بن أحمد في زيادته وأبو يعلى إلا أنه قال: حَقٌّ مَكْتُوبٌ وَاجِبٌ وَالْبِرَارُ بِنُحُوهِ، وَرَجَالُهُ مُتَّقُونَ، مجمع الزوائد ١٥/٢

13. ‘Uthmān ibne-‘Affān Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who believes that Ṣalāt is the obligatory right (of Allāh) will enter Paradise. (Musnad Aḥmad, Abu Ya‘lā, Bazzār, Majma‘uz-Zawāid)

١٤- عَنْ عَبْدِ اللَّهِ بْنِ قُرْظٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَوَّلُ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ الصَّلَاةُ فَإِنْ صَلَحَتْ صَلَحَ سَائِرُ عَمَلِهِ، وَإِنْ فَسَدَتْ فَسَدَ سَائِرُ عَمَلِهِ. رواه الطبرانی في الأوسط ولا بأس بإسناده إنشاء الله، الترغيب ١/٢٤٥

14. ‘Abdullāh ibne-Qurt Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: On the Day of Judgement, the first thing a slave of Allāh will be held accountable for is Ṣalāt. If it is found sound and satisfactory, the rest of his deeds will also be sound and satisfactory, and if found corrupt and rotten, then the rest of his deeds will also be corrupt and rotten. (Ṭabarānī, Targhib)

١٥- عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَجُلٌ لِلنَّبِيِّ ﷺ: إِنْ فَلَانًا يُصَلِّي فَيَذَا أَصْبَحَ سَرَقًا. قَالَ: سَيِّئَةٌ مَا يَقُولُ. رواه البزار ورجاله ثقات، مجمع الزوائد ٥٣١/٢

15. Jābir Raḍiyallāhu ‘anhu narrates that a man said to Nabī Ṣallallāhu ‘alaihi wasallam: Verily so and so offers Ṣalāt, then at the break of dawn he steals. He replied: Shortly his Ṣalāt will prevent him from that sin. (Bazzār, Majma‘uz-Zawāid)

١٦- عَنْ سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنْ الْمُسْلِمُ إِذَا تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ صَلَّى الصَّلَوَاتِ الْخَمْسَ، تَحَاتَّتْ خَطَايَاهُ كَمَا يَتَحَاتُّ هَذَا الْوَرَقُ، وَقَالَ: ﴿وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزَلْفًا مِّنَ اللَّيْلِ﴾ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ط ذَلِكَ ذِكْرِي لِلَّذَا كَرِهْنِ ﴿هُوَ: ١١٤﴾. (وهو جزء من الحديث) رواه أحمد/٤٣٧

16. Salmān Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Verily a Muslim, when he performs Wuḍū and performs it excellently, then offers the five times Ṣalāt, his sins are shed just as these leaves shed. Then, he recited:

وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزَلْفًا مِّنَ اللَّيْلِ ط إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ط ذَلِكَ ذِكْرِي لِلَّذَا كَرِهْنِ

And perform Ṣalāt at the two ends of the day and in some hours of the night (the five mandatory Ṣalāt); verily good deeds remove evil deeds. This is a reminder (advice) for the mindful (those who accept advice). (Hūd 11: 114)

(Musnad Aḥmad)

Note: According to some scholars, ‘two ends’ means two parts. The first part stands for Fajr Ṣalāt, and the second part for Zuhr and ‘Aṣr Ṣalāt. Performing Ṣalāt in some hours of the night stands for Maghrib and ‘Ishā Ṣalāt. (Taḥṣīr ibne-Kathīr)

١٧- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: الصَّلَوَاتُ الْخَمْسُ، وَالْجُمُعَةُ إِلَى الْجُمُعَةِ، وَرَمَضَانَ إِلَى رَمَضَانَ، مُكْفَرَاتٌ مَا بَيْنَهُنَّ إِذَا اجْتَنَبَ الْكَبَائِرَ. رواه مسلم،

باب الصلوات الخمس، ٥٥٢، رقم: ٥٥٢

17. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The five times Ṣalāt and the prayer of Friday to Friday, and the fasting of Ramaḍān to Ramaḍān, are atonements for sins that have been committed between them, provided the sinner avoids major sins. (Muslim).

١٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ حَافَظَ عَلَيَّ هَؤُلَاءِ الصَّلَوَاتِ

الْمَكْتُوباتِ لَمْ يَكُتَبْ مِنَ الْغَافِلِينَ. (الحدیث) رواه ابن خزيمة في صحيحه ١٨٠/٢

18. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who guards the obligatory Ṣalāt will not be written amongst the neglectful. (Ibne Khuzaimah)

١٩- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ: أَنَّهُ ذَكَرَ الصَّلَاةَ يَوْمًا، فَقَالَ: مَنْ

حَافَظَ عَلَيْهَا كَانَتْ لَهُ نُورًا وَبُرْهَانًا، وَنَجَاةً يَوْمَ الْقِيَامَةِ، وَمَنْ لَمْ يَحَافِظْ عَلَيْهَا لَمْ يَكُنْ لَهُ نُورٌ وَلَا بُرْهَانٌ، وَلَا نَجَاةً، وَكَانَ يَوْمَ الْقِيَامَةِ مَعَ فِرْعَوْنَ وَهَامَانَ وَأَبِي بَنْدٍ خَلْفٍ. رواه احمد والطبراني في

الكبير والأوسط، ورجال أحمد نفقات، مجمع الزوائد ٢١/٢

19. ‘Abdullāh ibne-‘Amr Raḍiyallāhu ‘anhuma narrates that one day, Rasūlullāh Ṣallallāhu ‘alaihi wasallam mentioned Ṣalāt and said: For him who remains mindful of his Ṣalāt, it will be a light and an argument in his favour and a means of his salvation on the Day of Judgement; and for him who is not mindful of his Ṣalāt, there shall be neither a light, nor an argument in his favour, nor a means for his salvation. And on the Day of Judgement, he will be with Fir‘aun, Hāmān and Ubayy ibne-Khalaf. (Musnad Aḥmad, Ṭabarānī, Majma‘uz-Zawāid)

Note: Fir‘aun was the king of Egypt at the time of Mūsā ‘Alaihis salām, Hāmān was his minister, and Ubayy ibne-Khalaf was an ardent idolater and adversary of Rasūlullāh Ṣallallāhu ‘alaihi wasallam.

٢٠- عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ عَنِ أَبِيهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ الرَّجُلُ إِذَا أَسْلَمَ عَلَى عَهْدِ

النَّبِيِّ ﷺ عَلَّمُوهُ الصَّلَاةَ. رواه الطبراني في الكبير ٣٨٠/٨ وفي الحاشية: قال في المجمع ٢٩٣/١: رواه الطبراني والبخاري ورجال الصالحين

20. Abu Mālik Al Ashja‘ī narrates from his father Raḍiyallāhu ‘anhuma, who said that whenever a man accepted Islām during the time of Nabī Ṣallallāhu ‘alaihi wasallam, the Sahābah used to teach him Ṣalāt. (Ṭabarānī)

٢١- عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ! أَيُّ الدُّعَاءِ أَسْمَعُ؟ قَالَ: جَوْفُ

اللَّيْلِ الْآخِرِ، وَدُبُرُ الصَّلَوَاتِ الْمَكْتُوباتِ. رواه الترمذی وقال: هذا حديث حسن، باب حديث ينزل ربنا

كل ليلة، ٥٥٠٠، رقم: ٢٤٩٩

21. Abu Umāmah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam was asked: O Rasūlullāh! At what time is Du‘ā the most readily listened to and accepted? He replied: The one made during the course of latter part of the night, and after the obligatory Ṣalāt. (Tirmidhi)

٢٢- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: الصَّلَوَاتُ الْخَمْسُ

كَفَّارَةٌ لِمَا بَيْنَهَا، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: أَرَأَيْتَ لَوْ أَنَّ رَجُلًا كَانَ يَغْتَمِلُ فَكَانَ بَيْنَ مَنْزِلِهِ وَمُعْتَمَلِهِ خَمْسَةَ أَنْهَارٍ، فَإِذَا أَتَى مُعْتَمَلَهُ عَمِلَ فِيهِ مَا شَاءَ اللَّهُ فَأَصَابَهُ الْوَسْخُ أَوِ الْعَرَقُ فَكُلَّمَا مَرَّ بِنَهْرٍ اغْتَسَلَ مَا كَانَ ذَلِكَ يُبْقِي مِنْ ذَرَنِيهِ، فَكَذَلِكَ الصَّلَاةُ كُلَّمَا عَمِلَ خَطِيئَةً قَدَعَا وَاسْتَغْفَرَ غُفِرَ لَهُ مَا كَانَ قَبْلَهَا. رواه البزار والطبراني في الأوسط والكبير وزاد فيه: ثُمَّ صَلَّى صَلَاةً اسْتَغْفَرَ غَفَرَ اللَّهُ لَهُ مَا كَانَ

قَبْلَهَا وفيه: عبد الله بن قريظ ذكره ابن حبان في النفقات، وبقية رجاله رجال الصالحين، مجمع الزوائد ٣٢/٢

22. Abu Sa‘īd Al Khudrī Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: The five Ṣalāt are an atonement for the minor sins committed between them. Then he said: A man goes to work and between his house and his place of work are five streams. When he reaches his place of work and labours there to the extent, that Allāh willed, he becomes dirty and sweaty. Then, (on his way back) he passes by the streams, bathing in all, and this repeated bathing leaves no dirt or sweat on him. Ṣalāt is just like that. Whenever, someone commits a sin, and performs Ṣalāt, makes Du‘ā, and asks forgiveness, then he is forgiven for the sins he committed preceding the Ṣalāt. (Bazzār, Ṭabarānī, Majma‘uz-Zawāid)

٢٣- عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَمَرْنَا أَنْ نُسَبِّحَ دُبُرَ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ وَنَحْمَدُهُ ثَلَاثًا وَثَلَاثِينَ وَنُكَبِّرُهُ أَرْبَعًا وَثَلَاثِينَ قَالَ: فَرَأَى رَجُلًا مِنَ الْأَنْصَارِ فِي الْمَنَامِ، فَقَالَ: أَمَرَكُمْ رَسُولُ اللَّهِ ﷺ أَنْ تُسَبِّحُوا فِي دُبُرِ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ وَتَحْمَدُوا اللَّهَ ثَلَاثًا وَثَلَاثِينَ وَتُكَبِّرُوا أَرْبَعًا وَثَلَاثِينَ؟ قَالَ: نَعَمْ، قَالَ: فَاجْعَلُوا خَمْسًا وَعِشْرِينَ وَاجْعَلُوا التَّهْلِيلَ مَعَهُنَّ فَفَعَدَا عَلِيُّ النَّبِيِّ ﷺ فَحَدَّثَهُ فَقَالَ: أَفْعَلُوا. رواه الترمذى وقال: هذا حديث صحيح، باب منه مجاء في التسيح

والتكبير والتحميد عند المنام، رقم: ١٣٤١٣، الجامع الصحيح وهو سنن الترمذى، طبع دار الكتب العلمية

23. Zaid ibne-Thābit Raḍiyallāhu ‘anhu narrates that we were commanded by Rasūlullāh Ṣallallāhu ‘alaihi wasallam to say after every obligatory Ṣalāt, *Subhānallāh* (Glory be to Allāh who is above all faults) 33 times, *Alḥamdulillāh* (Praise be to Allāh) 33 times, and *Allāhuakbar* (Allāh is the Greatest) 34 times. One *Anṣārī* dreamt that someone asked him: Has Rasūlullāh Ṣallallāhu ‘alaihi wasallam commanded you to say *Subhānallāh* 33 times, *Alḥamdulillāh* 33 times, and *Allāhuakbar* 34 times after every obligatory Ṣalāt? He (the *Anṣārī*) said: Yes. The voice in the dream said: Make it 25 times each, and add with it, *Lā ilāha illallāh* (None is worthy of worship but Allāh) 25 times.

In the morning, when he went and narrated his dream to Nabī Ṣallallāhu ‘alaihi wasallam, the Prophet said: Do so. (Tirmidhī)

٢٤- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ فُقَرَاءَ الْمُهَاجِرِينَ أَتَوْا رَسُولَ اللَّهِ ﷺ، فَقَالُوا: قَدْ ذَهَبَ أَهْلُ الدُّثُورِ بِالدرجاتِ الْعُلَى وَالنَّعِيمِ الْمُقِيمِ. فَقَالَ: وَمَا ذَاكَ؟ قَالُوا: يُصَلُّونَ كَمَا نَصَلُّنَا، وَيَصُومُونَ كَمَا نَصُومُ، وَيَتَصَدَّقُونَ وَلَا نَتَصَدَّقُ، وَيَعْتَقُونَ وَلَا نَعْتَقُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: أَفَلَا أَعْلَمُكُمْ شَيْئًا تَدْرِكُونَ بِهِ مَنْ سَبَقَكُمْ، وَتَسْبِقُونَ بِهِ مَنْ بَعْدَكُمْ؟ وَلَا يَكُونُ أَحَدٌ أَفْضَلَ مِنْكُمْ إِلَّا مَنْ صَنَعَ مِثْلَ مَا صَنَعْتُمْ. قَالُوا: بَلَى، يَا رَسُولَ اللَّهِ! قَالَ: تُسَبِّحُونَ وَتُكَبِّرُونَ وَتَحْمَدُونَ فِي دُبُرِ كُلِّ صَلَاةٍ، ثَلَاثًا وَثَلَاثِينَ مَرَّةً، قَالَ أَبُو صَالِحٍ: فَرَجَعَ فُقَرَاءُ الْمُهَاجِرِينَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالُوا: سَمِعَ إِخْوَانُنَا أَهْلَ الْأَمْوَالِ بِمَا فَعَلْنَا، فَفَعَلُوا مِثْلَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: ذَلِكَ فَضْلُ اللَّهِ

يُؤْتِيهِ مَنْ يَشَاءُ. رواه مسلم، باب استحباب الذكر بعد الصلاة، رقم: ١٣٤٧٠

24. Abu Hurairah Raḍiyallāhu ‘anhu narrates that once some poor emigrants came to Rasūlullāh Ṣallallāhu ‘alaihi wasallam and said: The rich have attained the highest ranks and eternal bounties of

Allāh. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: How is that? They replied: They offer Ṣalāt like we offer Ṣalāt, and they fast like we fast, and they give charity and we cannot give charity, and they set slaves free and we cannot set slaves free. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Should I not teach you something through which you would join those who surpassed you; and keep ahead of those who are after you, and nobody can be better than you unless he also does the same? The Ṣaḥābah said: Do tell us. So, Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Recite *Subhānallāh*, *Alḥamdulillāh*, and *Allāhuakbar* thirty three times each, after every obligatory Ṣalāt. Abu Saḥīḥ said: The poor emigrants returned to Rasūlullāh Ṣallallāhu ‘alaihi wasallam and said: Our rich brothers have heard what we did, and have done the same. Rasūlullāh Ṣallallāhu ‘alaihi wasallam then said: This is Allāh’s blessing which He bestows on whosoever He wills. (Muslim)

٢٥- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ: مَنْ سَبَّحَ اللَّهَ فِي دُبُرِ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ، وَحَمِدَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ وَكَبَّرَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ، فَبِكَ تَسَعَةٌ وَتِسْعُونَ، وَقَالَ: تَمَامَ الْمَيَانَةِ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، غُفِرَتْ

خَطَايَاهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ. رواه مسلم، باب استحباب الذكر بعد الصلاة وبيان صفته، رقم: ١٣٥٢

25. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who recites *Subhānallāh* (Glory be to Allāh who is above all faults) 33 times, *Alḥamdulillāh* (Praise be to Allāh) 33 times and *Allāhuakbar* (Allāh is Greatest) 33 times, which makes a total of 99 times, and then recites once (the following) to complete 100, his sins will be forgiven, even if they are as much as the foam of the sea.

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

None is worthy of worship but Allāh, He is One, He has no partner, His is the Kingdom, and for Him is all the Praise, and He has power over all things,

(Muslim)

٢٦- عَنْ الْفَضْلِ بْنِ الْحَسَنِ الصَّمْرِيِّ أَنَّ أُمَّ الْحَكَمِ -أَوْ صِبَاعَةَ- ابْنَتِي الزُّبَيْرِ بْنِ عَبْدِ الْمُطَّلِبِ رَضِيَ اللَّهُ عَنْهُمَا حَدَّثَتْهُ، عَنْ إِخْدَاهُمَا أَنَّهَا قَالَتْ: أَصَابَ رَسُولُ اللَّهِ ﷺ سَبِيًّا فَذَهَبَتْ

أَنَا وَأُخْتِي وَفَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ ﷺ فَشَكُونَا إِلَيْهِ مَا نَحْنُ فِيهِ وَسَأَلْنَاهُ أَنْ يَأْمُرَ لَنَا بِشَيْءٍ مِنْ السَّبِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: سَبَقَكُنْ يَتَامَى بَدْرٍ، وَلَكِنْ سَأَدْتُكَ عَلَى مَا هُوَ خَيْرٌ لَكُنْ مِنْ ذَلِكَ، تُكْتَبُ عَلَى كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ تَكْبِيرَةً وَثَلَاثًا وَثَلَاثِينَ تَسْبِيحَةً وَثَلَاثًا وَثَلَاثِينَ تَحْمِيدَةً وَلَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. رواه

أبو داود، باب في مواضع قسم الخمس، رقم: ٢٩٨٧

26. Faḍl ibne-Ḥasan Ḍamrī Raḥimahullāh says that one of the two daughters of Zubair ibne-'Abdul Muṭṭalib, Ummeh Ḥakam or Dubā'ah, Raḍiyallāhu 'anhuma narrates that some prisoners were brought to Rasūlullāh Ṣallallāhu 'alaihi wasallam. I, my sister and, Fātima, daughter of Rasūlullāh Ṣallallāhu 'alaihi wasallam, went to him and explained our difficulties, and asked for some prisoners for (domestic) help. Rasūlullāh Ṣallallāhu 'alaihi wasallam said: As for the servants, the orphans of Badr are more deserving than you, but I will tell you something better than a servant; after every Ṣalāt, recite: *Subḥānallāh* (Glory be to Allāh. Who is above all faults), *Alḥamdulillāh* (Praise be to Allāh) and *Allāhuakbar* (Allāh is Greatest) 33 times each, and recite once (the following):

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

None is worthy of worship but Allāh; He is One, He has no partner, His is the Kingdom, and for Him is all the Praise, and He has power over all things.

(Abu Dāwūd)

٢٧- عَنْ كَعْبِ بْنِ عَجْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ رَسُولِ اللَّهِ ﷺ قَالَ: مُعَقَّبَاتٌ لَا يَجِيبُ قَائِلُهُنَّ، أَوْ فَاعِلُهُنَّ: ثَلَاثًا وَثَلَاثِينَ تَسْبِيحَةً، وَثَلَاثًا وَثَلَاثِينَ تَحْمِيدَةً، وَأَرْبَعًا وَثَلَاثِينَ تَكْبِيرَةً فِي دُبُرِ كُلِّ

صَلَاةٍ. رواه مسلم، باب استحباب الذكر بعد الصلاة، رقم: ١٣٥٠

27. Ka'b ibne-'Ujrah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Some phrases, when said after Ṣalāt, are such that whoever says them will never be disappointed. These are *Subḥānallāh* (Glory be to Allāh Who is above all faults) 33 times, *Alḥamdulillāh* (Praise be to Allāh) 33 times and *Allāhuakbar* (Allāh is the Greatest) 34 times after every obligatory Ṣalāt. (Muslim)

٢٨- عَنِ السَّائِبِ عَنِ عَلِيِّ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا زَوَّجَهُ فَاطِمَةَ بَعَثَ مَعَهُ بِحِمْلِيَّةٍ، وَرِسَادَةً مِنْ أَدَمٍ حَشَوْهَا لَيْفٌ، وَرَحِيينَ وَسِقَاءً، وَجَرَّتَيْنِ، فَقَالَ عَلِيُّ رَضِيَ اللَّهُ عَنْهُ لِفَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا ذَاتَ يَوْمٍ: وَاللَّهِ لَقَدْ سَنَوْتُ حَتَّى لَقِدْتُ اشْتَكَيْتُ صَدْرِي، قَالَ: وَقَدْ جَاءَ اللَّهُ أَبَاكَ بِسَبِي فَادْهَبِي فَاسْتَعْمِدِيهِ، فَقَالَتْ: وَأَنَا وَاللَّهِ قَدْ طَحَنْتُ حَتَّى مَجَلَّتْ يَدَايَ، فَأَتَيْتُ النَّبِيَّ ﷺ، فَقَالَ: مَا جَاءَ بِكَ أَى بَيْتَةٍ؟ قَالَتْ: جِئْتُ لِأَسْلَمَ عَلَيْكَ وَاسْتَخَيْتُ أَنْ تَسْأَلَكَ وَرَجَعْتُ فَقَالَ: مَا فَعَلْتِ، قَالَتْ: اسْتَخَيْتُ أَنْ أَسْأَلَهُ، فَأَتَيْتَاهُ جَمِيعًا، فَقَالَ عَلِيُّ رَضِيَ اللَّهُ عَنْهُ: يَا رَسُولَ اللَّهِ! لَقَدْ سَنَوْتُ حَتَّى اشْتَكَيْتُ صَدْرِي، وَقَالَتْ فَاطِمَةُ رَضِيَ اللَّهُ عَنْهَا: قَدْ طَحَنْتُ قَدْ طَحَنْتُ حَتَّى مَجَلَّتْ يَدَايَ، وَقَدْ جَاءَكَ اللَّهُ بِسَبِي وَسَعَةِ فَأَخَذِمْنَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: وَاللَّهِ لَا أَعْطِيكُمْ وَأَدْعُ أَهْلَ الصُّفَّةِ تَطْوِي بَطُونَهُمْ لَا أَجِدُ مَا أَنْفِقُ عَلَيْهِمْ، وَلَكِنِّي أَيْعُهُمْ وَأَنْفِقُ عَلَيْهِمْ أَثْمَانَهُمْ، فَرَجَعَا فَأَتَاهُمَا النَّبِيُّ ﷺ، وَقَدْ دَخَلَا فِي قَطِيفَتَيْهِمَا إِذَا غَطِيَا رُؤُوسَهُمَا تَكَشَّفَتْ أَقْدَامُهُمَا، وَإِذَا غَطِيَا أَقْدَامَهُمَا تَكَشَّفَتْ رُؤُوسُهُمَا فَتَارًا، فَقَالَ: مَكَانِكُمَا. ثُمَّ قَالَ: أَلَا أُخْبِرُكُمْ بِخَيْرٍ مِمَّا سَأَلْتُمَانِي؟ قَالَا: بَلَى، فَقَالَ: كَلِمَاتٍ عَلَّمْنِيهِنَّ جِبْرِيلُ عَلَيْهِ السَّلَامُ فَقَالَ: تَسْبِيحَانِ فِي دُبُرِ كُلِّ صَلَاةٍ عَشْرًا، وَتَحْمَدَانِ عَشْرًا، وَتَكْبِيرَانِ عَشْرًا، وَإِذَا أَوَيْتُمَا إِلَى فِرَاشِكُمَا فَسَبِّحَا ثَلَاثًا وَثَلَاثِينَ، وَاحْمَدَا ثَلَاثًا وَثَلَاثِينَ، وَكَبِّرَا أَرْبَعًا وَثَلَاثِينَ. قَالَ: فَوَاللَّهِ مَا تَرَكْتُهُنَّ مِنْذُ عَلَّمْنِيهِنَّ رَسُولُ اللَّهِ ﷺ. قَالَ: فَقَالَ لَهُ ابْنُ الْكَوَّاءِ: وَلَا لَيْلَةَ صِفَيْنَ، فَقَالَ: قَاتَلَكُمُ اللَّهُ يَا أَهْلَ

الْعِرَاقِ نَعَمْ، وَلَا لَيْلَةَ صِفَيْنَ. رواه أحمد ١٠٦/١

28. Saib Raḍiyallāhu 'anhu narrates from 'Alī Raḍiyallāhu 'anhu that when Rasūlullāh Ṣallallāhu 'alaihi wasallam married him to Fātima Raḍiyallāhu 'anha, she was seen-off with (a dowry of) a bed sheet, a leather pillow filled with date-bark, two grindstones, a leather water bag, and two large earthen pots. 'Alī Raḍiyallāhu 'anhu one day said to Fātima Raḍiyallāhu 'anha: I swear by Allāh! Due to pulling of buckets from the well, I feel pain in my chest. Allāh has sent some prisoners to your father, go and ask him for a servant. Fātima Raḍiyallāhu 'anha said: My hands are also calloused due to turning the grindstone. At that, she went to Nabī Ṣallallāhu 'alaihi wasallam. He asked: Dear daughter, what brought you here? She said: "I have come to offer my Salām". But due to her shyness, she could not ask him anything and returned. 'Alī Raḍiyallāhu 'anhu

asked her: What happened? She said: I felt shy to ask him. Then we went to Nabī Şallallāhu ‘alaihi wasallam together. ‘Alī Raḍiyallāhu ‘anhu said: O Rasūlallāh! Due to drawing water from the well I feel pain in my chest. Fāṭima Raḍiyallāhu ‘anhā said: Due to frequently turning the grindstone my hands are calloused; Allāh has sent you slaves and granted some ease; please give us a servant. Rasūlullāh Şallallāhu ‘alaihi wasallam said: I swear by Allāh! I will not give you; the people of Şuffah are suffering pangs of hunger, and I have nothing to spend on them. Therefore, I will sell these slaves and spend that money on the people of Şuffah. So we returned. At night both of us were sleeping in a small blanket such that when our heads were covered, our legs used to be bare, and when our legs were covered, our heads used to be exposed. Rasūlullāh Şallallāhu ‘alaihi wasallam came to us. Both of us started to get up hurriedly. He said: Remain at your place. You asked for a servant, should I not tell you something better than what you asked? We said: Do tell us. He said: Jibraīl ‘Alaihis Salām has taught me a few words. Both of you say after every Şalāt, ten times *Subhānallāh* (Glory be to Allāh who is above all faults), ten times *Alḥamdulillāh* (Praise be to Allāh), and ten times *Allāhuakbar* (Allāh is the Greatest). And when you lie down on your bed, then say 33 times *Subhānallāh*, 33 times *Alḥamdulillāh* and 33 times *Allāhuakbar*. ‘Alī Raḍiyallāhu ‘anhu said: I swear by Allāh! Ever since Rasūlullāh Şallallāhu ‘alaihi wasallam taught me these words, I have never forgotten to say them. Ibnul Kawā’ Raḥimahullāh asked him: And not even on the night of the Battle of Şiffīn? He said: May Allāh curse you! O people of Iraq! Yes, and not even on the night of the Battle of Şiffīn. (Musnad Aḥmad)

٢٩- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: خَصَلْتَانِ لَا يُحْصِيهِمَا رَجُلٌ مُسْلِمٌ إِلَّا دَخَلَ الْجَنَّةَ، هُمَا يَسِيرٌ، وَمَنْ يَعْمَلُ بِهِمَا قَلِيلٌ يُسْتَبِحَ اللَّهُ دُبُرَ كُلِّ صَلَاةٍ عَشْرًا، وَيَحْمَدُهُ عَشْرًا، وَيُكَبِّرُ عَشْرًا قَالَ: فَأَنَا رَأَيْتُ النَّبِيَّ ﷺ، يَقْعُدُهَا بِيَدِهِ، قَالَ: فَقَالَ: خَمْسُونَ وَمِائَةٌ بِاللِّسَانِ، وَأَلْفٌ وَخَمْسُمِائَةٌ فِي الْمِيزَانِ، وَإِذَا أَوَى إِلَى فِرَاشِهِ سَبَّحَ وَحَمِدَ وَكَبَّرَ مِائَةً، فَتِلْكَ مِائَةٌ بِاللِّسَانِ، وَأَلْفٌ فِي الْمِيزَانِ فَأَيُّكُمْ يَعْمَلُ فِي الْيَوْمِ الْوَاحِدِ أَلْفِينَ وَخَمْسِمِائَةَ سَبْتِيَّةً، قَالَ: كَيْفَ لَا يُحْصِيهِمَا؟ قَالَ: يَأْتِي أَحَدَكُمْ الشَّيْطَانُ، وَهُوَ فِي صَلَاةٍ، فَيَقُولُ: اذْكُرْ كَذَا،

اذْكُرْ كَذَا، حَتَّى شَعَلَهُ وَلَعَلَّهُ أَنْ لَا يَعْقِلَ، وَيَأْتِيهِ فِي مَضْجَعِهِ فَلَا يَزَالُ يُنَوِّمُهُ حَتَّى يَنَامَ. رواه ابن حبان، قال المحقق: حديث صحيح ٣٥٤/٥

29. Abdullah ibne-‘Amr Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Şallallāhu ‘alaihi wasallam said: Two qualities are such that if a Muslim adopts them, he will certainly enter Paradise. Both of them are easy but those who practice them are very few. One is that after every Şalāt say *Subhānallāh* (Glory be to Allāh Who is above all faults) ten times, *Alḥamdulillāh* (Praise be to Allāh) ten times, and *Allāhuakbar* (Allāh is the Greatest) ten times. ‘Abdullah says: I saw Nabī Şallallāhu ‘alaihi wasallam counting them on his fingers. Rasūlullāh Şallallāhu ‘alaihi wasallam said: This means one hundred and fifty on the tongue and fifteen hundred on the scale of deeds. (The second quality is that) When one goes to bed he says *Subhānallāh*, *Alḥamdulillāh* and *Allāhuakbar* for a total of one hundred times. These are one hundred on the tongue and one thousand on the Scale, so who would be committing two thousand five hundred sins in a day? ‘Abdullah Raḍiyallāhu ‘anhu asked: O Rasūlallāh! Why is it that these two qualities are not adopted? He replied: The Shaitān comes to one while he is in Şalāt and says remember so and so, remember so and so, until he becomes pre-occupied and thus becomes unmindful of saying these words; and Shaitān comes to him on his bed and continuously lulls him to sleep. (Ibne-Hibbān)

٣٠- عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ أَخَذَ بِيَدِهِ وَقَالَ: يَا مُعَاذُ! وَاللَّهِ إِنِّي لِأَحْبَبُكَ، فَقَالَ: أَوْصِيكَ يَا مُعَاذُ! لَا تَدْعَنَّ فِي دُبُرِ كُلِّ صَلَاةٍ تَقُولُ: اللَّهُمَّ! أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ. رواه أبو داود، باب في الإستغفار، رقم: ١٥٢٢

30. Mu‘adh ibne-Jabal Raḍiyallāhu ‘anhu narrates that Rasūlullāh Şallallāhu ‘alaihi wasallam took his hand and said: O Mu‘adh! I swear by Allāh, indeed I love you. Then he said: O Mu‘adh! I advise you never to forget saying these words after every Şalāt:

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

O Allāh! Help me in remembering You, and in thanking You, and in attaining excellence in worshipping You.

(Abu Dāwūd)

٣١- عَنْ أَبِي أَمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ فِي دُبُرِ كُلِّ صَلَاةٍ مَكْتُوبَةٍ، لَمْ يَمْنَعْهُ مِنْ دُخُولِ الْجَنَّةِ إِلَّا أَنْ يَمُوتَ. رواه النسائي في عمل اليوم والليلة، رقم: ١٠٠،

وفي رواية: وَقُلُّهُ هُوَ اللَّهُ أَحَدٌ رواه الطبراني في الكبير والأوسط بأسانيد وأحدها جيد، مجمع الزوائد ١٠/١٢٨،

31. Abu Umāmah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who recites *Āyatul Kursi* after every obligatory Ṣalāt, nothing but death restrains him from entering Paradise. In another narration: *Qul hū wallāhu Aḥad* is to be recited after *Āyatul Kursi*. (*Amālul Yaumi wal Lailah by Nasāi, Ṭabarānī, Majma‘uz-Zawāid)

٣٢- عَنْ حَسَنِ بْنِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ فِي دُبُرِ الصَّلَاةِ الْمَكْتُوبَةِ كَانَ فِي ذِمَّةِ اللَّهِ إِلَى الصَّلَاةِ الْآخَرَى. رواه الطبراني وإسناده حسن، مجمع الزوائد ١٠/١٢٨،

32. Ḥasan ibne-‘Alī Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who recites *Āyatul Kursi* after obligatory Ṣalāt, is in the protection of Allāh till the next Ṣalāt. (Ṭabarānī, Majma‘uz-Zawāid)

٣٣- عَنْ أَبِي أَيُّوبَ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَا صَلَّيْتُ خَلْفَ نَبِيِّكُمْ ﷺ إِلَّا سَمِعْتُهُ يَقُولُ حِينَ يَنْصَرِفُ: اللَّهُمَّ اغْفِرْ خَطَايَايَ وَذُنُوبِي كُلَّهَا، اللَّهُمَّ وَأَنْعَشْنِي وَأَجْزِنِي وَاهْدِنِي لِصَالِحِ الْأَعْمَالِ وَالْأَخْلَاقِ، لَا يَهْدِي لِصَالِحِهَا، وَلَا يَضُرُّ سَيِّئِهَا إِلَّا أَنْتَ. رواه الطبراني في الصغير والأوسط وإسناده جيد، مجمع الزوائد ١٠/١٤٥،

33. Abu Ayyūb Raḍiyallāhu ‘anhu narrates that whenever I offered Ṣalāt behind Nabī Ṣallallāhu ‘alaihi wasallam, I heard him saying this Du‘ā after completing his Ṣalāt

اللَّهُمَّ اغْفِرْ خَطَايَايَ وَذُنُوبِي كُلَّهَا، اللَّهُمَّ وَأَنْعَشْنِي وَأَجْزِنِي وَاهْدِنِي لِصَالِحِ الْأَعْمَالِ وَالْأَخْلَاقِ، لَا يَهْدِي لِصَالِحِهَا، وَلَا يَضُرُّ سَيِّئِهَا إِلَّا أَنْتَ

O Allāh! Forgive all my mistakes and sins. O Allāh! Uplift me, and correct my shortcomings, and guide me towards good deeds and excellent manners; no one except You can guide towards good, nor turn away from evil.

(Ṭabarānī, Majma‘uz-Zawāid)

٣٤- عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ صَلَّى الْبَرْدَيْنِ دَخَلَ الْجَنَّةَ. رواه البخاري، باب فضل صلاة الفجر، رقم: ٥٧٤

34. Abu Mūsā Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who offers the Ṣalāt of two cool times, enters Paradise. (Bukhārī)

Note: The Ṣalāt of two cool times refers to ‘Aṣr, the beginning of the cooler hours of the day, and Fajr which is at the end of the cool hours of the night. Fajr Ṣalāt is difficult to offer because of the tendency to go to sleep at this time, and ‘Aṣr is difficult because this is the time of intense worldly pre-occupation. He who is constant in performing these two Ṣalāts will more easily maintain the other three. (Mirqāt-ul-Mafāṭih)

٣٥- عَنْ رُوَيْبَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: لَنْ يَلِجَ النَّارَ أَحَدٌ صَلَّى قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا، يَعْنِي الْفَجْرَ وَالْعَصْرَ. رواه مسلم، باب فضل صلاتي الصبح والعصر، رقم: ١٤٣٦،

35. Ruwaibah Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Undoubtedly he will not enter Hell-Fire, who has offered Ṣalāt before the rising of the sun, and before its setting; that is Fajr and ‘Aṣr. (Muslim)

٣٦- عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ قَالَ فِي دُبُرِ صَلَاةِ الْفَجْرِ وَهُوَ تَائِبٌ رَجُلِيهِ قَبْلَ أَنْ يَتَكَلَّمَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، عَشْرَ مَرَّاتٍ كَتَبَتْ لَهُ عَشْرَ حَسَنَاتٍ وَمُجِيءٌ عَنْهُ عَشْرَ سَيِّئَاتٍ وَرُفِعَ لَهُ عَشْرُ دَرَجَاتٍ وَكَانَ يَوْمَهُ ذَلِكَ كَلَّهُ فِي حَزْزٍ مِنْ كُلِّ مَكْرُوهٍ وَحَرَسٍ مِنَ الشَّيْطَانِ وَلَمْ يَنْبَغِ لِدَنْبٍ أَنْ يَدْرِكَهُ فِي ذَلِكَ الْيَوْمِ إِلَّا الشَّرْكَ بِاللَّهِ. رواه الترمذي وقال: هذا حديث حسن صحيح غريب، باب في ثواب كلمة التوحيد، رقم: ٣٤٧٤، ورواه النسائي في عمل اليوم والليلة، رقم: ١١٧، وذكر بيده الخبير

مكان يُحْيِي وَيُمِيتُ، وزاد فيه: وَكَانَ لَهُ بِكُلِّ وَاحِدَةٍ قَالَهَا عَتَقُ رَقَبَةٍ، رقم: ١٢٧، ورواه النسائي أيضا في عمل اليوم والليلة من حديث معاذ، وزاد فيه: وَمَنْ قَالَهُنَّ حِينَ يَنْصَرِفُ مِنْ صَلَاةِ الْعَصْرِ أُعْطِيَ مِثْلَ ذَلِكَ فِي لَيْلَتِهِ، رقم: ١٢٦،

36. Abu Dhar Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who offers the Ṣalāt of two cool times, enters Paradise. (Bukhārī)

'alaihi wasallam said: Whoever after Fajr Şalāt, while maintaining the posture of sitting in Şalāt and before talking with anyone, says ten times:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

None is worthy of worship but Allāh, He is alone, He has no partner, His is the Kingdom, for Him is all the Praise, He alone gives life, and He alone gives death, and He has power over everything.

Then, ten virtues are recorded for him, and ten sins are erased, and his ranks are raised by ten degrees, and he is protected from every undesirable and unpleasant thing and also from Shaitān, and that day he will not be taken to account for any sin except polytheism.

In another narration, the words *بِيَدِهِ الْخَيْرُ* (In Whose Hand is all that is good) are in place of *يُحْيِي وَيُمِيتُ* (He alone gives life and He alone gives death).

It is also narrated that every time he says this phrase, he receives a reward of freeing a slave. On saying these words after 'Aṣr he gets the reward for the whole night as he gets the reward for the whole day on saying them after Fajr. (Tirmidhī, 'Amāluḥ Yaumi wal Lailah by Nasāī)

٣٧- عَنْ جُنْدُبِ الْقَسْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ صَلَّى صَلَاةَ الصُّبْحِ فَهُوَ فِي ذِمَّةِ اللَّهِ، فَلَا يُطْلَبُكُمْ اللَّهُ مِنْ ذِمَّتِهِ بِشَيْءٍ فَإِنَّهُ مَنْ يُطْلَبُهُ مِنْ ذِمَّتِهِ بِشَيْءٍ يُدْرِكُهُ، ثُمَّ يَكْبِتُهُ عَلَى وَجْهِهِ فِي نَارِ جَهَنَّمَ. رواه مسلم، باب فضل صلاة العشاء، رقم: ١٤٩٤

37. Jundub Al Qasrī Rāḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who offers the Fajr Şalāt, is indeed in the Protection of Allāh (so do not trouble those who are under Allāh's Protection); for you will be answerable to Allāh for violating this protection; because undoubtedly, if He takes anyone to account for violating this protection, He will catch him and fling him headlong on his face into the Hell-Fire. (Muslim)

٣٨- عَنْ مُسْلِمِ بْنِ الْحَارِثِ التَّمِيمِيِّ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ أَسْرَأَ إِلَيْهِ فَقَالَ: إِذَا انْصَرَفْتَ مِنْ صَلَاةِ الْمَغْرِبِ فَقُلْ: اللَّهُمَّ أَجْزِنِي مِنَ النَّارِ سَبْعَ مَرَّاتٍ فَإِنَّكَ إِذَا قُلْتَ ذَلِكَ ثُمَّ مِتَّ فِي لَيْلَتِكَ كَتَبَ لَكَ جَوَارِزَ مِنْهَا، وَإِذَا صَلَّيْتَ الصُّبْحَ فَقُلْ كَذَلِكَ، فَإِنَّكَ إِنْ مِتَّ فِي يَوْمِكَ

كَتَبَ لَكَ جَوَارِزَ مِنْهَا. رواه أبو داؤد، باب ما يقول إذا أصبح، رقم: ٥٠٧٩

38. Muslim ibne-Hārith At-tamīmīyī Rāḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam told him secretly: When you complete the Maghrib Şalāt, then recite seven times this Du'ā: اللَّهُمَّ أَجْزِنِي مِنَ النَّارِ (O Allāh! Protect me from the Fire). After saying this if you happen to die the same night, you will be protected from the Fire. When you have offered your Fajr Şalāt repeat the same. For undoubtedly, if you happen to die the same day, you will be protected from the Fire. (Abu Dāwūd)

Note: Rasūlullāh Ṣallallāhu 'alaihi wasallam by giving this advice secretly wanted to stress its importance.

٣٩- عَنْ أُمِّ فَرْوَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سُئِلَ رَسُولُ اللَّهِ ﷺ: أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: الصَّلَاةُ فِي أَوَّلِ وَقْتِهَا. رواه أبو داؤد، باب المحافظة على الصلوات، رقم: ٤٢٦

39. Umme Farwah Rāḍiyallāhu 'anhā narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam was asked: Which is the best of the good deeds? He said: To offer Şalāt at the beginning of its prescribed time. (Abu Dāwūd).

٤٠- عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَا أَهْلَ الْقُرْآنِ! أَوْتِرُوا فَإِنَّ اللَّهَ وَتَرَّ يُحِبُّ الْوِتْرَ. رواه أبو داؤد، باب استحباب الوتر، رقم: ١٤١٦

40. 'Alī Rāḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: O People of the Qur'ān! Offer *Witr* Şalāt, for verily Allāh is *Witr*, and He loves the *Witr*. (Abu Dāwūd)

Note: *Witr* in Arabic refers to His Oneness, that is being without partners. Allāh also loves actions done in odd numbers. Many examples of it are found in *Sharī'ah* and *Sunnah*. *Witr* Şalāt is loved by Allāh because it has an odd number of *Rak'at*. (Majma' Bihār-ul-Anwār)

٤١- عَنْ خَارِجَةَ بِنِ خَدَافَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: إِنَّ اللَّهَ تَعَالَى قَدْ أَمَدَّكُمْ بِصَلَاةٍ، وَهِيَ خَيْرٌ لَكُمْ مِنْ حُمْرِ النَّعَمِ، وَهِيَ الْوِتْرُ، فَجَعَلَهَا لَكُمْ فِيمَا بَيْنَ الْعِشَاءِ إِلَى طُلُوعِ الْفَجْرِ. رواه أبو داؤد، باب استحباب الوتر، رقم: ١٤١٨

41. Khārijah ibne-Hudhāfah Rāḍiyallāhu 'anhu narrates that one day

Rasūlullāh Şallallāhu ‘alaihi wasallam came to us and said: Allāh has granted you an additional Şalāt, which is better for you than red camels; this Şalāt is *Al-Witr*. Allāh has appointed its time between ‘Isha Şalāt and the break of dawn. (Abu Dāwūd)

Note: The Arabs considered red camels to be a most valuable and desirable commodity.

٤٢ - عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَوْصَانِي خَلِيلِي ﷺ بِثَلَاثَ: بِصَوْمِ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَالْوَتْرِ قَبْلَ النَّوْمِ، وَرَكَعَتِي الْفَجْرِ. رواه الطبرانی فى الكبير ورجاله رجال الصحیح، مجمع الزوائد ٤٦٠/٢

42. Abu Dardā Raḍiyallāhu ‘anhū narrates that my friend, Rasūlullāh Şallallāhu ‘alaihi wasallam, enjoined me three things: To fast three days every month, to offer the *Witr* Şalāt before sleep, and to offer two *Rak‘āt* Sunnah of Fajr. (Ṭabarānī, Majma‘uz-Zawāid)

Note: It is better for those who have developed the habit of awakening at night, to offer their *Witr* Şalāt at the time of *Tahajjud* that is before the beginning time of Fajr Şalāt. As for those, who have not developed this habit, they should offer their *Witr* Şalāt before sleeping.

٤٣ - عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ، وَلَا صَلَاةَ لِمَنْ لَا طَهْرَ لَهُ، وَلَا دِينَ لِمَنْ لَا صَلَاةَ لَهُ، إِنَّمَا مَوْضِعُ الصَّلَاةِ مِنَ الدِّينِ كَمَوْضِعِ الرَّأْسِ مِنَ الْجَسَدِ. رواه الطبرانی فى الأوسط والصغير وقال: تفرد به الحسين بن الحكم الجبیری، الترغيب ٢٤٦/١

43. Ibne-‘Umar Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Şallallāhu ‘alaihi wasallam said: There is no (perfect) *Īmān* for one who has no trustworthiness, and there is no Şalāt for one who has no *Wuḍū*, and there is no Deen for one who has no Şalāt. The status of Şalāt in Deen is like the status of the head in a body. (Ṭabarānī, Targhib)

٤٤ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ وَالْكَفْرِ تَرْكُ الصَّلَاةِ. رواه مسلم، باب بيان إطلاق اسم الكفر، رقم: ٢٤٧

44. Jābir ibne-Abdullāh Raḍiyallāhu ‘anhuma narrates: I heard Rasūlullāh Şallallāhu ‘alaihi wasallam saying: Between man and (his entering into) polytheism and unbelief is the abandonment of Şalāt. (Muslim)

Note: Scholars of Islām have offered several explanations to this ḥadīth. One is that a person who abandons Şalāt becomes increasingly arrogant and bold in committing sins, which may endanger his faith. Another explanation is that the one who abandons Şalāt runs the risk of an evil end. (Mirqāt-ul-Mafātiḥ)

٤٥ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ تَرَكَ الصَّلَاةَ لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضَبَانُ. رواه البزار والطبرانی فى الكبير، وفيه: سهل بن محمود ذكره ابن أبى حاتم وقال: روى عنه أحمد بن إبراهيم الدورقي وسعدان بن يزيد، قلت: وروى عنه محمد بن عبد الله المخزومي ولم يتكلم فيه أحد، وبقية رجاله رجال الصحیح، مجمع الزوائد ٢٦٠/٢

45. Ibne-‘Abbās Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Şallallāhu ‘alaihi wasallam said: He who abandons Şalāt shall meet Allāh in a state that Allāh will be very angry with him. (Bazzār, Ṭabarānī, Majma‘uz-Zawāid)

٤٦ - عَنْ نَوْفَلِ بْنِ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ فَاتَتْهُ الصَّلَاةُ، فَكَانَ مَا وَتَرَ أَهْلَهُ وَمَالَهُ. رواه ابن حبان، قال المحقق: إسناده صحيح ٣٣٠/٤

46. Naufal ibne-Mu‘awiya Raḍiyallāhu ‘anhū narrates that Nabī Şallallāhu ‘alaihi wasallam said: The person who missed even one Şalāt is as though he has been deprived of his entire family and wealth. (Ibne-Ḥibbān)

٤٧ - عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ، وَاصْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ سِنِينَ، وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ. رواه أبو داود، باب متى يؤمر الغلام بالصلاة، رقم: ٤٩٥

47. ‘Abdullāh ibne-‘Amr ibn al-Āş narrates from his father, who heard from his grandfather Raḍiyallāhu ‘anhuma, who narrated that Rasūlullāh Şallallāhu ‘alaihi wasallam said: Command your children when they are seven years old, to perform Şalāt; and beat them for not observing it when they are ten years old. And at this age separate their beds (i.e. do not let brothers and sisters sleep together). (Abu Dāwūd)

Note: Beating should not cause bodily harm.

ŞALĀT IN JAMĀ'AH CONGREGATION

VERSE OF QUR'ĀN

Allāh Subhānahū wa Ta'ālā says:

And establish Şalāt and give Zakāt;
and bow with those who bow in
worship (i.e. pray in congregation).

Al-Baqarah 2: 43

قال الله تعالى:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ

الرَّكَعِينَ ﴿٤٣﴾ [البقرة: ٤٣]

AḤĀDĪTH

٤٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: الْمُوَدَّنُ يُغْفَرُ لَهُ مَدَى صَوْتِهِ، وَيَشْهَدُ لَهُ كُلُّ رَطْبٍ وَيَابِسٍ، وَشَاهِدُ الصَّلَاةِ يَكْتَبُ لَهُ خَمْسٌ وَعِشْرُونَ صَلَاةً، وَيُكَفَّرُ عَنْهُ مَا بَيْنَهُمَا.

رواه أبو داود، باب رفع الصوت بالأذان، رقم: ٥١٥

48. Abu Hurairah Raḍiyallāhu 'anhu narrated that Nabi Şallallāhu 'alaihi wasallam said: The *Muadhdhin* will receive forgiveness to the distance to which his voice reaches. All living and non-living things shall bear witness for him on the Day of Resurrection. He, who attends Şalāt in congregation, for him is written the reward of twenty five Şalāt, and it becomes an atonement for his sins between two Şalāt. (Abu Dāwūd)

Note: According to some Scholars the reward of twenty-five Şalāt is for the *Muadhdhin*, and he gets forgiveness of his sins from the previous *Adhān* to this *Adhān*. (Badhl-ul-Majhūd)

٤٩ - عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يُغْفَرُ لِمُوَدَّنٍ مِنْتَهَى آذَانِهِ،

وَيَسْتغْفِرُ لَهُ كُلُّ رَطْبٍ وَيَابِسٍ سَمِعَ صَوْتَهُ. رواه أحمد والطبرانی في الكبير والبراه إلا أنه قال: وَيُجِيبُهُ

كُلُّ رَطْبٍ وَيَابِسٍ وَرَجَالَهُ رَجَالِ الصَّحِيحِ، مَجْمَعُ الزَّوَادِ ٨١/٢

49. Ibne-'Umar Raḍiyallāhu 'anhuma narrates that Rasūlullāh Şallallāhu 'alaihi wasallam said: The *Muadhdhin* will receive forgiveness to the extent the voice of his *Adhān* reaches; every living and non-living thing that hears his voice, supplicates for his forgiveness. In another narration it is stated: Every living and non-living thing replies to his *Adhān*. (Musnad Aḥmad, Ṭabarānī, Bazzār, Majma'uz-Zawā'id)

٥٠ - عَنْ أَبِي صَعْمَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ أَبُو سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ: إِذَا كُنْتَ فِي الْبُؤَادِي فَارْفَعْ صَوْتَكَ بِالتَّوَادِي فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: لَا يَسْمَعُ صَوْتَهُ شَجَرٌ، وَلَا مَدْرٌ، وَلَا حَجْرٌ، وَلَا جِنٌّ، وَلَا إِنْسٌ إِلَّا شَهِدَ لَهُ. رواه ابن خزيمة ١/٢٠٣

50. Abu Şa'sa'ah Raḍiyallāhu 'anhu narrates that Abu Sa'īd Raḍiyallāhu 'anhu said: When you are in a desert or countryside, then call the *Adhān* loudly, as I have heard Rasūlullāh Şallallāhu 'alaihi wasallam saying: No tree or clod of earth, or rock, or *Jinn*, or man shall hear his voice; except that they will bear witness for him on the Day of Resurrection. (Ibne-Khuzaimah)

٥١ - عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى الصَّفِّ الْمَقْدَمِ، وَالْمُوَدَّنُ يُغْفَرُ لَهُ بِمَدَى صَوْتِهِ، وَيُصَدِّقُهُ مَنْ سَمِعَهُ مِنْ رَطْبٍ وَيَابِسٍ، وَلَهُ مِثْلُ أَجْرِ مَنْ صَلَّى مَعَهُ. رواه النسائي، باب رفع الصوت بالأذان، رقم: ٦٤٧

51. Barā ibne-'Āzib Raḍiyallāhu 'anhuma narrates that Nabī Şallallāhu 'alaihi wasallam said: Verily, Allāh and His angels send blessings upon the persons of the first row. The one who calls *Adhān* receives forgiveness to the extent to which he raises his voice. All living and non-living things, who hear his call, testify to it. And for him is a reward equivalent to all those who perform Şalāt with him. (Nasāī)

Note: One interpretation of the second sentence of this ḥadīth is that the *Muadhdhin* shall receive forgiveness for his sins to the extent that his voice reaches. Another interpretation is that the sins of the people living within the range of his voice will be forgiven by virtue of his intercession. (Badhl-ul-Majhūd)

٥٢- عَنْ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: الْمُؤَدِّثُونَ أَطْوَلُ النَّاسِ

أَعْنَاقًا يَوْمَ الْقِيَامَةِ. رواه مسلم، باب فضل الأذان، ١٠٠٠، رقم: ٨٥٢

52. Mu'āwiya Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: The *Muadhhdhins* will have the longest necks amongst the people on the Day of Resurrection. (Muslim)

Note: Islāmīc Scholars have mentioned several interpretations to this ḥadīth:

1. As people go to the masjid to offer Ṣalāt in response to the *Adhān* of the *Muadhhdhin*, it is as though he is their leader and they are his followers. A leader is like a chief who has a long neck, which makes his head prominent.

2. The *Muadhhdhin* shall raise his head high, longing to gaze at his magnificent reward, thus giving the appearance of the longest neck.

3. The *Muadhhdhin* shall hold his head high as he has nothing to regret by virtue of his calling the *Adhān*. Whereas the one who regrets, or is ashamed of his actions, lowers his head in humility and shame.

4. The longest neck is an allegorical description, depicting the *Muadhhdhin* as the most prominent of all on the Plain of Reckoning. Still others have mentioned that the *Muadhhdhins* will proceed speedily towards Paradise. (Nawawī)

٥٣- عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ أَدَانَ اُنْتَبَى عَشْرَةَ سَنَةً، وَجَبَّتْ لَهُ

الْجَنَّةُ، وَكُتِبَ لَهُ فِي كُلِّ مَرَّةٍ بِتَأْدِينِهِ سِتُونَ حَسَنَةً وَيُقَامَتِهِ ثَلَاثُونَ حَسَنَةً. رواه الحاكم وقال: هذا

حديث صحيح على شرط البخارى ووافقه الذهبى ٢٠٥/١

53. Ibne-'Umar Raḍiyallāhu 'anhuma narrates that Nabī Ṣallallāhu 'alaihi wasallam said: He who calls the *Adhān* for twelve years, Paradise is guaranteed for him and sixty blessings will be recorded for every *Adhān*, and thirty blessings will be recorded for every *Iqāmah*. (Mustadrak Ḥākim)

٥٤- عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ثَلَاثَةٌ لَا يَهْوُلُهُمُ الْفَرَعُ الْأَكْبَرُ،

وَلَا يَنَالُهُمُ الْحَسَابُ، هُمْ عَلَى كَتِيبٍ مِنْ مِسْكِ حَتَّى يُفْرَغَ مِنْ حِسَابِ الْخَلَائِقِ: رَجُلٌ قَرَأَ

الْقُرْآنَ ابْتِغَاءً وَجْهَ اللَّهِ، وَأَمَّ بِهِ قَوْمًا وَهُمْ رَاضُونَ بِهِ، وَدَاعٍ يَدْعُو إِلَى الصَّلَوَاتِ ابْتِغَاءً وَجْهَ اللَّهِ،

وَعَبَّدَ أَحْسَنَ فِيمَا بَيْنَهُ وَبَيْنَ رَبِّهِ وَفِيمَا بَيْنَهُ وَبَيْنَ مَوَالِيهِ. رواه الترمذى باختصار، وقد رواه الطبرانى فى

الأوسط والصغير، وفيه: عبد الصمد بن عبد العزيز المقرئ ذكره ابن حبان فى الثقات، مجمع الروايات ٢/٨٥

54. Ibne-'Umar Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Three persons shall neither be terrified by the greatest horror of the Day of Resurrection, nor shall they be made to render an account of their deeds, (and) they will be upon mounds of Musk until the reckoning of creation is completed. One who recites the Qur'an only to please Allāh and leads Ṣalāt in a manner pleasing to his followers. The other is he who calls towards Ṣalāt, only to please Allāh. And the third is he who maintains a good relationship with his Rabb, and also with his subordinates. (Tirmidhī, Tabarānī, Majma'uz-Zawā'id)

٥٥- عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ثَلَاثَةٌ عَلَى كَتِيبَانِ الْمِسْكِ

- أَرَاهُ قَالَ - يَوْمَ الْقِيَامَةِ يَغْطُهُمُ الْأَوْلُونَ وَالْآخِرُونَ: رَجُلٌ يَنَادِي بِالصَّلَوَاتِ الْخَمْسِ فِي كُلِّ

يَوْمٍ وَلَيْلَةٍ، وَرَجُلٌ يَوْمَ قَوْمًا وَهُمْ بِهِ رَاضُونَ، وَعَبْدٌ أَدَّى حَقَّ اللَّهِ وَحَقَّ مَوَالِيهِ. رواه الترمذى وقال:

هذا حديث حسن غريب، باب أحاديث فى صفة الثلاثة الذين يحبهم الله، رقم: ٢٥٦٦

55. 'Abdullah ibne-'Umar Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Three persons will be upon mounds of Musk on the Day of Resurrection, envied by all the former and latter people. The man who calls *Adhān* for the five times Ṣalāt during the day and night; and the man who leads the Ṣalāt in a manner that people are pleased with him; and a slave who had fulfilled the rights of Allāh and the rights of his master. (Tirmidhī)

٥٦- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْإِمَامُ ضَامِنٌ وَالْمُؤَدِّثُ مُؤْتَمَنٌ،

اللَّهُمَّ! أَرْشِدِ الْأَئِمَّةَ وَاعْفِرْ لِلْمُؤَدِّثِينَ. رواه أبو داود، باب ما يجب على المؤذن، رقم: ٥١٧

56. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The *Imām* is responsible and the *Muadhhdhin* is entrusted. O Allāh! Guide the *Imāms* and forgive the *Muadhhdhins*. (Abu Dāwūd)

Note: The *Imām* is responsible, means that besides his personal Ṣalāt, he bears the responsibility of the Ṣalāt of those behind him. Therefore the *Imām* should perfect his Ṣalāt as far as is humanly possible both outwardly and inwardly. In the light of this important

responsibility, Rasūlullāh Şallallāhu ‘alaihi wasallam made a Du‘ā for the guidance of the *Imāms*. The *Muadhdhin* is entrusted means that people have placed their trust on the *Muadhdhin* regarding the timings of the Şalāt and Şaum. Therefore, it is essential for the *Muadhdhin* to be particular in calling the *Adhān* at its proper time. However, being human, he may inadvertently err. Hence, Rasūlullāh Şallallāhu ‘alaihi wasallam has made a Du‘ā for his forgiveness. (Badhl-ul-Majhūd)

٥٧- عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: إِنَّ الشَّيْطَانَ إِذَا سَمِعَ التَّدَاءَ بِالصَّلَاةِ، ذَهَبَ حَتَّى يَكُونَ مَكَانَ الرَّوْحَاءِ. قَالَ سُلَيْمَانَ رَحِمَهُ اللَّهُ: فَسَأَلْتُهُ عَنِ الرَّوْحَاءِ؟ فَقَالَ: هِيَ مِنَ الْمَدِينَةِ سِتَّةً وَثَلَاثُونَ مَيْلًا. رواه مسلم، باب فضل الأذان، رقم: ٨٥٤.

57. Jābir Raḍiyallāhu ‘anhu narrates: I heard Nabī Şallallāhu ‘alaihi wasallam saying: Verily when the Shaitān hears the *Adhān*, he flees until he reaches the place Rauḥā. Sulaimān Raḥimahullāh said: I asked Jābir about Rauḥā. He replied that it is thirty-six miles from Madīnah. (Muslim)

٥٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: إِذَا نُودِيَ لِلصَّلَاةِ أَذْبَرَ الشَّيْطَانُ لَهُ صُرَاطًا حَتَّى لَا يَسْمَعَ التَّأْدِينَ، فَإِذَا قُضِيَ التَّأْدِينَ أَقْبَلَ، حَتَّى إِذَا نُوبَ بِالصَّلَاةِ أَذْبَرَ، حَتَّى إِذَا قُضِيَ التَّوْبِ أَقْبَلَ، حَتَّى يَخْطُرَ بَيْنَ الْمَرْءِ وَنَفْسِهِ. يَقُولُ لَهُ: اذْكُرْ كَذَا، واذْكُرْ كَذَا، لِمَا لَمْ يَكُنْ يَذْكُرُ مِنْ قَبْلُ، حَتَّى يَظَلَّ الرَّجُلُ مَا يَدْرِي كَمْ صَلَّى. رواه مسلم، باب فضل الأذان، رقم: ٨٥٩.

58. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabī Şallallāhu ‘alaihi wasallam said: Shaitān flees on hearing the call for Şalāt, loudly breaking wind, until he no longer hears the *Adhān*. When the *Adhān* is completed, he returns until the *Iqāmah* is called. He then again flees until the *Iqāmah* is completed; then he again returns to distract the attention of the man engaged in Şalāt, interjecting in his mind, saying: Remember such and such, remember such and such; reminding him of things which he had previously forgotten or was unaware of, until the man is unable to recall how many *Rak‘āt* he has prayed. (Muslim)

٥٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَوْ يَعْلَمُ النَّاسُ مَا فِي التَّدَاءِ وَالصَّفِّ الْأَوَّلِ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهْمُوا عَلَيْهِ لَأَسْتَهَمُوا. (وهو جزء من الحديث) رواه البخارى، باب الإستهام فى الأذان، رقم: ٦١٥.

59. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Şallallāhu ‘alaihi wasallam said: If people knew what blessings lie in the *Adhān* and the first row, and they could not achieve this (distinction) except by casting lots, they would certainly do so. (Bukhārī)

٦٠- عَنْ سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا كَانَ الرَّجُلُ بِأَرْضِي قِيٍّ فَحَانَتْ الصَّلَاةُ فَلْيَتَوَضَّأْ، فَإِنْ لَمْ يَجِدْ مَاءً فَلْيَتَيْمَّمْ، فَإِنْ أَقَامَ صَلَّى مَعَهُ مَلَكَاهُ، وَإِنْ أَذَّنَ وَأَقَامَ صَلَّى خَلْفَهُ مِنْ جُنُودِ اللَّهِ مَا لَا يَرَى طَرْفَاهُ. رواه عبد الرزاق فى مصنفه ١/٥١٠.

60. Salmān Al Fārsī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Şallallāhu ‘alaihi wasallam said: If a man is in a jungle and the time of Şalāt approached, he should perform Wuḍū, and if he does not find water, then he should perform *Tayammum*. If he calls the *Iqāmah*, both his angels (who record his deeds) offer Şalāt with him. And if he calls the *Adhān* and *Iqāmah*, such a vast number of Allāh’s forces (angels) will perform Şalāt with him that the two ends of their rows would not be seen. (Muşannaf ‘Abdur-Razzāq)

٦١- عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: يَعْجَبُ رَبُّكَ عَزَّوَجَلَّ مِنْ رَاعِي غَنَمٍ فِي رَأْسِ شَطِيبَةٍ بِجَبَلٍ يُودَّنُ لِلصَّلَاةِ وَيُصَلِّي، فَيَقُولُ اللَّهُ عَزَّوَجَلَّ: انظُرُوا إِلَى عَبْدِي هَذَا يُودَّنُ وَيُقِيمُ لِلصَّلَاةِ يَخَافُ مِنِّي قَدْ عَفَرْتُ لِعَبْدِي وَأَدْخَلْتُهُ الْجَنَّةَ. رواه أبو داود، باب الأذان فى السفر، رقم: ١٢٠٣.

61. ‘Uqbah ibne-‘Āmir Raḍiyallāhu ‘anhu reports that he heard Rasūlullāh Şallallāhu ‘alaihi wasallam narrating a Ḥadīth Qudsī: Your Rabb is pleased with the shepherd who calls the *Adhān* upon the peak of a mountain and offers Şalāt. Allāh ‘Azza wa Jal’ exclaims to the angels: Look at this slave of Mine who calls the *Adhān* and the *Iqāmah* for Şalāt and he fears Me. I have forgiven him and entered him into Paradise. (Abu Dāwūd)

٦٢ - عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ثِنْتَانِ لَا تُرَدَّانِ أَوْ قَلَمًا تُرَدَّانِ: الدُّعَاءُ عِنْدَ النَّدَاءِ، وَعِنْدَ الْبَأْسِ حِينَ يُلْحِمُ بَعْضُهُ بَعْضًا. رواه أبو داود، باب الدعاء عند اللقاء، رقم: ٢٥٤٠

62. Sahl ibne-Sa'd Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Two things are never rejected or seldom rejected; Du'ā at the time of *Ādhān* and at the time when people are locked in a furious battle. (Abu Dāwūd)

٦٣ - عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ رَضِيَ اللَّهُ عَنْهُ عَنِ رَسُولِ اللَّهِ ﷺ قَالَ: مَنْ قَالَ حِينَ يَسْمَعُ الْمُؤَذِّنَ: وَأَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، رَضِيَتْ بِاللَّهِ رَبًّا وَبِمُحَمَّدٍ رَسُولًا وَبِالْإِسْلَامِ دِينًا، غُفِرَ لَهُ ذَنْبُهُ. رواه مسلم، باب استحباب القول مثل قول المؤذن لمن سمعه، رقم: ٨٥١٠

63. Sa'd ibne-Abī Waqqāṣ Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The one who hears the *Muadhhdhin* and responds with (the following), his sins will be forgiven. (Muslim).
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، رَضِيَتْ بِاللَّهِ رَبًّا وَبِمُحَمَّدٍ رَسُولًا وَبِالْإِسْلَامِ دِينًا

I bear witness that none is worthy of worship but Allāh, Who is Alone, without any partner; and that Muḥammad is His slave and Messenger; and I am pleased with Allāh as Rabb, and Muḥammad as Messenger, and Islām as Deen.

٦٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ، فَقَامَ بِلَالٌ يُنَادِي فَلَمَّا سَكَتَ قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَالَ مِثْلَ هَذَا يَقِينًا دَخَلَ الْجَنَّةَ. رواه الحاكم وقال: هذا حديث صحيح الإسناد ولم يخرجاه هكذا ووافقه الذهبي ٢٠٤/١

64. Abu Hurairah Raḍiyallāhu 'anhu narrates: We were with Rasūlullāh Ṣallallāhu 'alaihi wasallam and Bilāl called the *Ādhān*. When he finished, Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Whoever says the same with complete belief and conviction, will enter into Paradise. (Mustadrak Ḥākim)

Note: From this narration, it appears that in reply to the *Ādhān*, one should repeat the exact words of the *Muadhhdhin*. However, a narration of 'Umar Raḍiyallāhu 'anhu clarifies that in reply to

Hayya-'Alaṣ-Ṣalāt, Hayya-'Ala-Falāh one should say *Lā ḥaula walā quwwata illā billāh* (I have no strength to do good or protect myself from evil, except by the power of Allāh). (Muslim)

٦٥ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ! إِنَّ الْمُؤَذِّنِينَ يَفْضَلُونَنَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: قُلْ كَمَا يَقُولُونَ فَإِذَا أَنْتَهَيْتَ فَسَلْ تُعْطَهُ. رواه أبو داود، باب ما يقول إذا سمع المؤذن، رقم: ٥٢٤٠

65. 'Abdullāh ibne-'Amr Raḍiyallāhu 'anhuma narrates that a man said: O Rasūlullāh! Indeed, the *Muadhhdhins* have excelled us (as regards the reward of the Hereafter). Rasūlullāh Ṣallallāhu 'alaihi wasallam replied: Say the same words as they say, and when you come to the end, ask (from Allāh) and you will be granted. (Abu Dāwūd)

٦٦ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: إِذَا سَمِعْتُمُ الْمُؤَذِّنَ، فَقُولُوا مِثْلَ مَا يَقُولُ، ثُمَّ صَلُّوا عَلَيَّ، فَإِنَّهُ مِنْ صَلَاتِي عَلَى صَلَاةِ صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا، ثُمَّ سَأَلُوا اللَّهَ لِي الْوَسِيلَةَ، فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لَا تَبْغِي إِلَّا لِعَبْدٍ مِنْ عِبَادِ اللَّهِ، وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ، فَمَنْ سَأَلَ لِي الْوَسِيلَةَ حَلَّتْ عَلَيْهِ الشَّفَاعَةُ. رواه مسلم، باب استحباب القول مثل قول المؤذن لمن سمعه، رقم: ٨٤٩٠

66. 'Abdullāh ibne-'Amr ibn al-'Āṣ Raḍiyallāhu 'anhuma narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: When you hear the *Muadhhdhin*, repeat what he says, and then send Ṣalawāt upon me. For indeed he who sends one Ṣalawāt on me will receive ten blessings from Allāh; then ask Allāh to give me the *Wasīlah*, which is a rank in Paradise befitting only one of Allāh's slaves, and I hope that I may be that one. If anyone asks that I may be given the *Wasīlah*, he will be assured of my intercession. (Muslim)

٦٧ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ قَالَ حِينَ يَسْمَعُ النَّدَاءَ: اللَّهُمَّ رَبِّ هَذِهِ الدُّعْوَةُ التَّامَّةُ وَالصَّلَاةُ الْقَانِمَةُ، آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ، وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ، حَلَّتْ لَهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ. رواه البخاري، باب الدعاء عند النداء، رقم: ٦١٤ ورواه البيهقي في سننه الكبرى، وزاد في آخره: إِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ ٤١٠/١

67. Jābir ibne-'Abdullāh Raḍiyallāhu 'anhuma narrates that

Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: If anyone says when he hears the *Adhān*:

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ وَالصَّلَاةُ الْقَائِمَةُ، آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ، وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ

O Allāh, Rabb of this perfect call, and of the prayers which is established for all times, grant Muḥammad the *Wasīlah* and excellency and raise him up in a praiseworthy position which You have promised.

He will be assured of my intercession. In another narration the following words are added: إِنَّكَ لَا تَخْلِفُ الْمِيعَادَ (Undoubtedly, You never go back on Your words). (Bukhārī, Baihaqī)

٦٨- عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ مَنْ قَالَ حِينَ يُنَادَى الْمُنَادِي: اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ، وَالصَّلَاةُ النَّافِعَةُ، صَلِّ عَلَى مُحَمَّدٍ، وَارْضَ عَنْهُ: مَنْ قَالَ حِينَ رِضًا لَا تَسْخَطُ بَعْدَهُ، اسْتَجَابَ اللَّهُ لَهُ دَعْوَتُهُ. رواه أحمد ٣٣٧/٣

68. Jābir Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When the *Muadhhdhin* calls the *Ādhān*, whosoever says as follows (after the *Ādhān*), Allāh will accept his Du‘ā.

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ، وَالصَّلَاةُ النَّافِعَةُ، صَلِّ عَلَى مُحَمَّدٍ، وَارْضَ عَنْهُ رِضًا لَا تَسْخَطُ بَعْدَهُ

O Rabb of this complete calling and Ṣalāt which is full of benefits, bestow blessings upon Muḥammad and be eternally pleased with him after which You will never be displeased.

(Musnad Aḥmad)

٦٩- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الدُّعَاءُ لَا يُرَدُّ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ قَالُوا: فَمَاذَا نَقُولُ يَا رَسُولَ اللَّهِ؟ قَالَ: سَلُوا اللَّهَ الْعَاقِبَةَ فِي الدُّنْيَا وَالْآخِرَةِ. رواه الترمذی وقال: هذا حديث حسن، باب في العفو والعافية، رقم: ٣٥٩٤

69. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: A Du‘ā made between the *Ādhān* and the *Iqāmah* is never rejected. The Ṣaḥābah asked: What Du‘ā should we make, O Rasūlallāh? He replied: Ask Allāh for ‘*Āfiyah* (well being) in this world and in the Hereafter. (Tirmidhī)

٧٠- عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا تَوَتَّبَ بِالصَّلَاةِ فَفُتِحَتْ أَبْوَابُ السَّمَاءِ وَاسْتُجِيبَ الدُّعَاءُ. رواه أحمد ٣٤٢/٣

70. Jābir Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When the *Iqāmah* for Ṣalāt is being said, the doors of the skies are opened, and Du‘ā is accepted. (Musnad Aḥmad)

٧١- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: مَنْ تَوَضَّأَ فَأَحْسَنَ وُضُوءَهُ، ثُمَّ خَرَجَ عَامِدًا إِلَى الصَّلَاةِ فَإِنَّهُ فِي صَلَاةٍ مَا كَانَ يَعْمِدُ إِلَى الصَّلَاةِ، وَإِنَّهُ يُكْتَبُ لَهُ بِأَحْدَى خُطْوَتَيْهِ حَسَنَةٌ، وَيُمْحَى عَنْهُ بِالْآخِرَى سَيِّئَةٌ، فَإِذَا سَمِعَ أَحَدُكُمْ الْإِقَامَةَ فَلَا يَسْعَ، فَإِنَّ أَكْبَرَكُمْ أَجْرًا أَبْعَدُكُمْ دَارًا. قَالُوا: لِمَ يَا أَبَا هُرَيْرَةَ؟ قَالَ: مِنْ أَجْلِ كَثْرَةِ الْخُطَا. رواه الإمام مالك في الموطأ، جامع الوضوء ص ٢٢

71. Abu Hurairah Raḍiyallāhu ‘anhu narrates that whoever performs Wuḍū and performs it excellently, then goes out intending Ṣalāt, undoubtedly he is in Ṣalāt, as long as he intends Ṣalāt. Undoubtedly, for one step a good deed is written and for the next step an evil deed is erased. When anyone of you hears the *Iqāmah*, he must not run. For undoubtedly, whose house is the farthest will get the greatest reward. Those present asked: Why is that so O Abā Hurairah? He said: Because of the greater number of footsteps. (Muaṭṭa Imām Mālik)

٧٢- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ أَبُو الْقَاسِمِ ﷺ: إِذَا تَوَضَّأَ أَحَدُكُمْ فِي بَيْتِهِ، ثُمَّ أَتَى الْمَسْجِدَ كَانَ فِي صَلَاةٍ حَتَّى يَرْجِعَ فَلَا يَقُلْ هَكَذَا، وَشَيْكَ بَيْنَ أَصَابِعِهِ. رواه الحاكم وقال:

هذا حديث صحيح على شرط الشيخين ولم يخرجاه ووافقه الذهبي ٢٠٦/١

72. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Abul Qāsim (Rasūlullāh) Ṣallallāhu ‘alaihi wasallam said: When one of you performed Wuḍū in his house, and then came to the masjid, he was in Ṣalāt until he returns. Therefore, he should not do like this and Rasūlallāh Ṣallallāhu ‘alaihi wasallam placed the fingers of one hand into the other. (Mustadrak Ḥākim)

Note: Just as such an action of the hands is undesirable and inconsistent with Ṣalāt, similarly such actions are undesirable while one is proceeding towards Ṣalāt. The reason being that when one is proceeding to perform Ṣalāt, he is virtually engaged in Ṣalāt.

٧٣- عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ رَحِمَهُ اللَّهُ عَنْ رَجُلٍ مِنَ الْأَنْصَارِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: سَمِعْتُ

رَسُولَ اللَّهِ ﷺ يَقُولُ: إِذَا تَوَضَّأَ أَحَدُكُمْ فَأَحْسَنَ الْوُضُوءَ ثُمَّ خَرَجَ إِلَى الصَّلَاةِ، لَمْ يَرْفَعْ قَدَمَهُ الْيُمْنَى إِلَّا كَتَبَ اللَّهُ عَزَّوَجَلَّ لَهُ حَسَنَةً، وَلَمْ يَضَعْ قَدَمَهُ الْيُسْرَى إِلَّا حَطَّ اللَّهُ عَزَّوَجَلَّ عَنْهُ سَيِّئَةً، فَأُقْرَبَ أَحَدُكُمْ أَوْ لِيْبَعْدُ، فَإِنِ أَتَى الْمَسْجِدَ فَصَلَّى فِي جَمَاعَةٍ غَفِرَ لَهُ فَإِنِ أَتَى الْمَسْجِدَ وَقَدْ صَلَّى بَعْضًا وَبَقِيَ بَعْضٌ صَلَّى مَا أَدْرَكَ وَأَتَمَّ مَا بَقِيَ، كَانَ كَذَلِكَ، فَإِنِ أَتَى الْمَسْجِدَ وَقَدْ صَلَّى فَأَتَمَّ الصَّلَاةَ، كَانَ كَذَلِكَ. رواه أبو داود، باب ما جاء في الهدى في المشى إلى الصلاة، رقم: ٥٦٣

73. Sa'īd ibnīl-Musayyib Raḥimahullāh narrates on the authority of an Ansāri Şaḥābī: I heard Rasūlullāh Şallallāhu 'alaihi wasallam saying: When one of you performs Wuḍū and performs it well and goes out to offer Şalāt, then for every right foot he lifts, Allāh Subḥānahū wa Ta'ālā records a virtue for him. And for every left foot he puts on the ground, a sin is erased. He has the choice to take short steps or long ones. Then he comes to the masjid and offers Şalāt in congregation, he will be forgiven. And if he reaches the masjid and finds that people have already offered a part of their Şalāt, yet a part remains, he joins the remaining part of the Şalāt, and thereafter completes that which he had missed. He too gets the same reward of Şalāt. And if he comes to the masjid and finds that people have finished their Şalāt, so he completes his individual Şalāt, he too gets the same reward. (Abu Dāwūd)

٧٤- عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ خَرَجَ مِنْ بَيْتِهِ مُتَطَهِّرًا إِلَى صَلَاةٍ مَكْتُوبَةٍ فَأَجْرُهُ كَأَجْرِ الْحَاجِّ الْمُحْرَمِ، وَمَنْ خَرَجَ إِلَى تَسْبِيحِ الصُّحَى لَا يُنْصِبُهُ إِلَّا إِيَّاهُ فَأَجْرُهُ كَأَجْرِ الْمُعْتَمِرِ، وَصَلَاةٌ عَلَى إِثْرِ صَلَاةٍ لَا لَفْوَ بَيْنَهُمَا كِتَابٌ فِي عِلَّتَيْنِ. رواه أبو داود، باب ما جاء في فضل المشى إلى الصلوة، رقم: ٥٥٨

74. Abu Umāma Raḥiyallāhu 'anhu narrates that Rasūlullāh Şallallāhu 'alaihi wasallam said: One who leaves his house having Wuḍū to offer obligatory Şalāt, his reward is like that of a person performing Ḥajj in the state of *Ehrām*. And the one who goes out, bearing the hardship, solely to offer *Şalāt Ad-Duḥā*, he gets the reward as that of a person performing 'Umrah. And the offering of Şalāt after a previous Şalāt uninterrupted by any irrelevant talk or action, is recorded in 'Illiyīn (an auspicious register of righteous deeds). (Abu Dāwūd)

Note: 1. *Ehrām* pertains to numerous constraints imposed on those

who travel for Ḥajj and 'Umrah to Makkah.

2. *Duḥā* Şalāt is a *Nafl* (optional) prayer before mid-day.

٧٥- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا تَوَضَّأَ أَحَدُكُمْ فَيُحْسِنُ وَضُوءَهُ وَيُسْبِغُهُ، ثُمَّ يَأْتِي الْمَسْجِدَ لَا يُرِيدُ إِلَّا الصَّلَاةَ فِيهِ إِلَّا تَبَشَّشَ اللَّهُ إِلَيْهِ كَمَا يَتَبَشَّشُ أَهْلُ الْغَائِبِ بِطَلْعَتِهِ. رواه ابن خزيمة في صحيحه ٣٧٤/٢

75. Abu Hurairah Raḥiyallāhu 'anhu narrates that Rasūlullāh Şallallāhu 'alaihi wasallam said: Whoever amongst you performs Wuḍū well, and completes it to perfection, then goes to the masjid with the sole intention to offer Şalāt, then Allāh is overjoyed with him, as the family of an absent relative is overjoyed by his sudden appearance. (Ibne-Khuzaimah)

٧٦- عَنْ سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ تَوَضَّأَ فِي بَيْتِهِ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ أَتَى الْمَسْجِدَ، فَهُوَ زَائِرُ اللَّهِ، وَحَقٌّ عَلَى الْمَزُورِ أَنْ يُكْرِمَ الزَّائِرَ. رواه الطبرانی في الكبير وأحد إسناده رجاله رجال الصحيح، مجمع الزوائد ١٤٩/٢

76. Salmān Raḥiyallāhu 'anhu narrates that Nabī Şallallāhu 'alaihi wasallam said: He who performs Wuḍū in his house and performs it well, then comes to the masjid, he is the guest of Allāh, and it is obligatory upon the Host to extend hospitality to his guest. (Ṭabarānī, Majma'uz-Zawāid)

٧٧- عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: خَلَّتِ الْبِقَاعُ حَوْلَ الْمَسْجِدِ، فَأَرَادَ بَنُو سَلِمَةَ أَنْ يَنْتَقِلُوا إِلَى قُرْبِ الْمَسْجِدِ، فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ ﷺ، فَقَالَ لَهُمْ: إِنَّهُ بَلَّغَنِي أَنَّكُمْ تُرِيدُونَ أَنْ تَنْتَقِلُوا قُرْبَ الْمَسْجِدِ، قَالُوا: نَعَمْ، يَا رَسُولَ اللَّهِ! قَدْ أَرَدْنَا ذَلِكَ. فَقَالَ: يَا بَنِي سَلِمَةَ! دِيَارَكُمْ! تُكْتَبُ آثَارُكُمْ، وَدِيَارُكُمْ! تُكْتَبُ آثَارُكُمْ. رواه مسلم، باب فضل كثرة الخطا إلى المساجد، رقم: ١٥١٩

77. Jābir ibne-Abdullāh Raḥiyallāhu 'anhuma narrates that some plots of land surrounding the Masjid of Nabī Şallallāhu 'alaihi wasallam were vacant. Banū Salimah intended to shift close to the masjid. When this news reached Rasūlullāh Şallallāhu 'alaihi wasallam, he said to them: I have come to know that you intend to shift close to the masjid. They replied: O Rasūlallāh! Yes indeed,

we wanted this. Then he said: O Bani Salimah! Keep living in your houses, your footsteps are recorded as good deeds. Keep living in your houses, your footsteps are recorded as good deeds. (Muslim)

٧٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ جِئَ يَخْرُجُ أَحَدُكُمْ مِنْ مَنْزِلِهِ إِلَى مَسْجِدِي فَرَجُلٌ تَكْتُبُ لَهُ حَسَنَةً، وَرَجُلٌ تَحُطُّ عَنْهُ سَيِّئَةٌ حَتَّى يَرْجِعَ. رواه ابن حبان، قال المحقق: إسناده صحيح ٥٠٣/٤

78. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Anyone of you who leaves his home to come to my masjid, for every footstep a virtue is written, and for every other footstep a sin is erased, until he returns. (Ibne-Ḥibbān)

٧٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: كُلُّ سَلَامِي مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ - قَالَ: تَعْدِلُ بَيْنَ الْإِثْنَيْنِ صَدَقَةً، وَتُعِينُ الرَّجُلَ فِي دَابَّتِهِ فَتَحْمِلُهُ عَلَيْهَا، أَوْ تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَهُ، صَدَقَةٌ - قَالَ: وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ، وَكُلُّ خُطْوَةٍ تَمْشِيهَا إِلَى الصَّلَاةِ صَدَقَةٌ، وَتَمِيطُ الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ. رواه مسلم، باب بيان أن اسم الصدقة يقع على كل نوع من المعروف، ٢٣٣٥، رقم: ٢٣٣٥

79. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Ṣadaqah is due on each joint of man everyday the sun rises. He (then) said: When you impart justice between two persons, it is Ṣadaqah; and when you help a person mount his animal or to lift and place his belongings upon, it is a Ṣadaqah. He added: And a good word is a Ṣadaqah; and every footstep you take for Ṣalāt is a Ṣadaqah, and when you remove an obstacle from the path, it is a Ṣadaqah. (Muslim)

٨٠- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ اللَّهَ لِيُضِيءُ لِلَّذِينَ يَتَخَلَّلُونَ إِلَى الْمَسَاجِدِ فِي الظُّلَمِ بِنُورِ سَاطِعِ يَوْمِ الْقِيَامَةِ. رواه الطبرانی في الأوسط وإسناده حسن، مجمع الزوائد ١٤٨/٢

80. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Verily, Allāh will illuminate those who make their way to the masjids in darkness, with a brilliant light on the Day of Resurrection. (Ṭabarānī, Majma‘uz-Zawāid)

٨١- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْمَشَاءُ وَنَ إِلَى الْمَسَاجِدِ فِي الظُّلَمِ، أَوْ لَيْلِكَ الْخَوَاضُونَ فِي رَحْمَةِ اللَّهِ. رواه ابن ماجه وفي إسناده اسماعيل بن رافع تكلم فيه الناس، وقال الترمذی: ضعفه بعض أهل العلم وسمعت محمداً يعني البخارى يقول هو ثقة مقارب الحديث، الترغيب ٢١٣/١

81. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Those who frequent the masjids in darkness, undoubtedly are the people who are immersed in Allāh’s Mercy. (Ibne-Mājah, Targhīb)

٨٢- عَنْ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: بَشِّرِ الْمَشَائِينَ فِي الظُّلَمِ إِلَى الْمَسَاجِدِ بِالنُّورِ النَّامِ يَوْمَ الْقِيَامَةِ. رواه أبو داود، باب ما جاء في المشى إلى الصلوة في الظلم، رقم: ٥٦١

82. Buraidah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Good tidings for those who frequent the masjids in darkness, of complete *Nūr* (light) on the Day of Resurrection. (Abu Dāwūd)

٨٣- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَلَا أَدُلُّكُمْ عَلَى شَيْءٍ يُكَفِّرُ الْخَطَايَا، وَيَرْبُدُ فِي الْحَسَنَاتِ؟ قَالُوا: بَلَى، يَا رَسُولَ اللَّهِ، قَالَ: إِسْبَاغُ الوُضُوءِ - أَوْ الطُّهُورِ - فِي الْمَكَارِهِ وَكَثْرَةُ الْخَطَا إِلَى هَذَا الْمَسْجِدِ، وَالصَّلَاةُ بَعْدَ الصَّلَاةِ، وَمَا مِنْ أَحَدٍ يَخْرُجُ مِنْ بَيْتِهِ مُتَطَهِّرًا حَتَّى يَأْتِيَ الْمَسْجِدَ فَيُصَلِّيَ مَعَ الْمُسْلِمِينَ، أَوْ مَعَ الْإِمَامِ، ثُمَّ يَنْتَظِرُ الصَّلَاةَ الَّتِي بَعْدَهَا، إِلَّا قَالَتِ الْمَلَائِكَةُ: اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ. (الحديث) رواه ابن حبان، قال المحقق: إسناده صحيح ١٢٧/٢

83. Abu Sa‘īd Al-Khudrī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Should I not guide you to the means by which Allāh forgives sins and increases good deeds? They replied: O Rasūlallāh! Please do so. He said: Performing complete Wuḍū even in difficulty, and taking many footsteps to the masjid, and after offering one Ṣalāt waiting for the next. And whosoever leaves his house in a state of Wuḍū till he reaches the masjid, then offers Ṣalāt in congregation with the Muslims and waits for the next Ṣalāt; it is for him that the angels say: O Allāh! forgive him, O Allāh! Have Mercy upon him. (Ibne Ḥibbān).

٨٤- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: أَلَا أَدُلُّكُمْ عَلَى مَا يَمْحُو اللَّهُ بِهِ

الْخَطَايَا وَيَرْفَعُ بِهِ الدَّرَجَاتِ؟ قَالُوا: بَلَى، يَا رَسُولَ اللَّهِ! قَالَ: إِسْبَاغُ الْوُضُوءِ عَلَى الْمَكَارِهِ، وَكَثْرَةُ الْخَطَا إِلَى الْمَسَاجِدِ، وَالتَّنَظُّرُ الصَّلَاةَ بَعْدَ الصَّلَاةِ، فَذَلِكُمْ الرِّبَاطُ. رواه مسلم، باب فضل

إسباغ الوضوء على المكاره، رقم: ٥٨٧.

84. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam told his companions: Should I not guide you to those deeds by which Allāh removes sins and raises ranks? They said: O Rasūlallāh! Please tell us. He said: Performing complete Wuḍū in difficult circumstances, and taking many footsteps towards the masjid, and waiting for the next Ṣalāt after one Ṣalāt is *Ribāt*. (Muslim)

Note: The well known meaning of *Ribāt* is to take part in the defence of the Islamic frontiers which is undoubtedly a noble action. In this ḥadīth Rasūlullāh Ṣallallāhu ‘alaihi wasallam has apparently referred to their actions as *Ribat* because just as soldiers guard the frontiers, so also by his actions, a man guards himself against the onslaught of the Shaitān and *Nafs* (innerself). (Mirqāt-ul-Mafāṭih)

٨٥- عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: إِذَا تَطَهَّرَ الرَّجُلُ ثُمَّ أَتَى الْمَسْجِدَ يَزْعِي الصَّلَاةَ كَتَبَ لَهُ كَاتِبَاهُ - أَوْ كَاتِبُهُ - بِكُلِّ خَطْوَةٍ يَخْطُوهَا إِلَى الْمَسْجِدِ عَشْرَ حَسَنَاتٍ، وَالْقَاعِدُ يَزْعِي الصَّلَاةَ كَالْقَانِتِ، وَيُكْتَبُ مِنَ الْمُصَلِّينَ مَنْ حِينَ يَخْرُجُ مِنْ بَيْتِهِ حَتَّى يَرْجِعَ إِلَيْهِ. رواه أحمد ١٥٧/٤

85. ‘Uqbah ibne-‘Āmir Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When a man performs Wuḍū, then comes to the masjid and waits to offer Ṣalāt, his two scribes or one of them records for him ten good deeds for every step taken towards the masjid. And the person sitting in anticipation of Ṣalāt is as the one engaged in worship, and from the time that he left his house until he returns to it, he will be counted amongst those engaged in Ṣalāt. (Musnad Aḥmad)

٨٦- عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ (قَالَ اللَّهُ تَعَالَى): يَا مُحَمَّدُ! قُلْتَ: لَيْتَكَ رَبٌّ، قَالَ: فِيمَ يَخْتَصِمُ الْمَلَأُ الْأَعْلَى؟ قُلْتَ: فِي الْكُفَّارَاتِ، قَالَ: مَا هُنَّ؟ قُلْتَ: مَشْيُ الْأَقْدَامِ إِلَى الْجَمَاعَاتِ، وَالْجُلُوسُ فِي الْمَسَاجِدِ بَعْدَ الصَّلَاةِ، وَإِسْبَاغُ الْوُضُوءِ فِي الْمَكْرُوهَاتِ، قَالَ:

ثُمَّ فِيمَ؟ قُلْتَ: إِطْعَامُ الطَّعَامِ، وَلَيْنُ الْكَلَامِ، وَالصَّلَاةُ بِاللَّيْلِ وَالنَّاسِ نِيَامًا، قَالَ: سَلِّ، قُلْتَ: اللَّهُمَّ إِنِّي أَسْأَلُكَ فِعْلَ الْخَيْرَاتِ، وَتَرْكَ الْمُنْكَرَاتِ، وَحُبَّ الْمَسَاكِينِ، وَأَنْ تَغْفِرَ لِي وَتَرْحَمَنِي، وَإِذَا أَرَدْتُ فِتْنَةً فِي قَوْمٍ فَتَرَفَنِي غَيْرَ مَقْتُونٍ، وَأَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ وَحُبَّ عَمَلٍ يَقْرُبُ إِلَيَّ حُبَّكَ،

قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّهَا حَقٌّ فَادْرُسُوهَا ثُمَّ تَعَلَّمُوهَا. (وهو بعض الحديث) رواه الترمذى وقال: هذا حديث حسن صحيح، باب ومن سورة ص، رقم: ٣٢٣٥

86. Mu‘ādh ibne-Jabal Raḍiyallāhu ‘anhu narrates in a Ḥadīth Qudsi from Nabī Ṣallallāhu ‘alaihi wasallam that Allāh Subḥānahū wa Ta‘ālā said: O Muḥammad! I said: I am here at Your service O my Rabb! He said: In what matter is the Highest Assembly (Arch Angels) disputing? I replied: Concerning the acts of atonement. He said: And what are they? I replied: The steps taken towards the *Jamā‘ah* and sitting in masjids waiting for the next Ṣalāt and performing complete Wuḍū even in difficult circumstances. He then said: In what else are they disputing? I said: Serving of food (in hospitality), and gentleness in speech, and Ṣalāt at night while people are asleep. He then said: Ask! I said (in supplication):

اللَّهُمَّ إِنِّي..... إِلَى حُبِّكَ

O Allāh Subḥānahū wa Ta‘ālā! Verily I ask of You to enable me to do righteous acts, and abstain from forbidden acts, and to grant me the love of the poor; and that You forgive me and have Mercy on me. And if ever You intend to afflict a people with a severe tribulation, take my life unafflicted. And I ask You for Your love, and the love of he who loves You; and the love of an act that will bring me close to Your love.

Rasūlullāh Ṣallallāhu ‘alaihi wasallam (then) said: Verily it is the truth, so say it repeatedly to memorize it. (Tirmidhī)

٨٧- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: أَحَدُكُمْ فِي صَلَاةٍ مَا دَامَتِ الصَّلَاةُ تَحْسِبُهُ، وَالْمَلَائِكَةُ تَقُولُ: اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ، مَا لَمْ يَقُمْ مِنْ صَلَاتِهِ أَوْ يُحَدِّثْ. رواه البخارى، باب إذا قال: أحذكم آمين، رقم: ٣٢٢٩

87. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: A person amongst you gets the reward of Ṣalāt, so long as he keeps on waiting for Ṣalāt. Angels pray for him:

O Allāh! Forgive him, and bestow Mercy upon him. This continues as long as he remains in a state of Wuḍū or leaves the place of Şalāt. (Bukhārī)

٨٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مُنْتَظِرُ الصَّلَاةِ بَعْدَ الصَّلَاةِ، كَفَارِسٍ اشْتَدَّ بِهِ فَرَسُهُ فِي سَبِيلِ اللَّهِ عَلَى كَشْحِهِ وَهُوَ فِي الرِّبَاطِ الْأَكْبَرِ. رواه أحمد والطبراني في الأوسط، وإسناد أحمد صالح، الترغيب ٢٨٤/١

88. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Şallallāhu ‘alaihi wasallam said: A person, after performing Şalāt, remains waiting for the next Şalāt, is like a horseman whose steed rapidly charges him in the Path of Allāh Subḥānahū wa Ta‘ālā, and he is in a great Ribāt, that is, defence of Islamic Frontiers (meaning thereby that he is protecting society and himself from Nafs and Shaiṭān). (Musnad Aḥmad, Ṭabarānī, Targhib)

٨٩- عَنْ عَرَبِيَّ بْنِ سَارِيَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَسْتَغْفِرُ لِلصَّفِّ الْمُقَدَّمِ، ثَلَاثًا، وَلِلثَّانِي مَرَّةً. رواه ابن ماجه، باب فضل الصف المقدم، رقم: ٩٩٦

89. ‘Irbādh ibne-Sāriyah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Şallallāhu ‘alaihi wasallam used to pray for forgiveness three times for the first row and once for the second row. (Ibne-Mājah)

٩٠- عَنْ أَبِي أَمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى الصَّفِّ الْأَوَّلِ، قَالُوا: يَا رَسُولَ اللَّهِ، وَعَلَى الثَّانِي؟ قَالَ: إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى الصَّفِّ الْأَوَّلِ، قَالُوا: يَا رَسُولَ اللَّهِ، وَعَلَى الثَّانِي؟ قَالَ: وَعَلَى الثَّانِي، وَقَالَ رَسُولُ اللَّهِ ﷺ: سَوْأَ صُفُوفِكُمْ وَحَادُوا بَيْنَ مَنَاكِبِكُمْ، وَلِيْنُوا فِي أَيْدِي إِخْوَانِكُمْ، وَسُدُّوا الْخَلَلَ، فَإِنَّ الشَّيْطَانَ يَدْخُلُ فِيمَا بَيْنَكُمْ بِمَنْزِلَةِ الْحَذَفِ - يَعْنِي - أَوْلَادِ الصَّانِ الصَّغَارِ. رواه أحمد والطبراني في الكبير ورجال أحمد موقوفون، مجمع الزوائد ٢٥٢/٢

90. Abu Umāma Raḍiyallāhu ‘anhu narrates that Rasūlullāh Şallallāhu ‘alaihi wasallam said: Allāh sends Mercy and His angels invoke blessings upon the first row. Those present said: O Rasūlullāh! And upon the second? He replied: Allāh sends Mercy and His angels invoke blessings upon the first row. (Again) they asked: And upon the second? He replied: And also upon the second.

And Rasūlullāh Şallallāhu ‘alaihi wasallam further said: Straighten your rows, align your shoulders, be gentle to your brothers, and close the gaps. For verily Shaiṭān enters in the gap between you, like a baby lamb. (Musnad Aḥmad, Ṭabarānī, Majma‘uz-Zawāid)

Note: To be gentle to your brothers means if someone asks you to straighten your row, by keeping his hand on you, concede to his request.

٩١- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: خَيْرُ صُفُوفِ الرِّجَالِ أَوَّلُهَا، وَشَرُّهَا آخِرُهَا، وَخَيْرُ صُفُوفِ النِّسَاءِ آخِرُهَا، وَشَرُّهَا أَوَّلُهَا. رواه مسلم، باب تسوية الصفوف، رقم: ٩٨٥

91. Abu Hurairah narrates that Rasūlullāh Şallallāhu ‘alaihi wasallam said: The first row of Şalāt amongst the men is most rewarding and the last is the least; whereas the last rows of Şalāt amongst the women are the most rewarding and the first the least. (Muslim)

٩٢- عَنْ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَنْخَلُّ الصَّفِّ مِنْ نَاحِيَةِ إِلَى نَاحِيَةٍ، يَمْسَحُ صُدُورَنَا وَمَنَاكِبَنَا وَيَقُولُ: لَا تَخْتَلِفُوا فَتَخْتَلِفَ قُلُوبُكُمْ. وَكَانَ يَقُولُ: إِنَّ اللَّهَ عَزَّ وَجَلَّ وَمَلَائِكَتُهُ يُصَلُّونَ عَلَى الصُّفُوفِ الْأَوَّلِ. رواه أبو داود، باب تسوية الصفوف، رقم: ٦٦٤

92. Barā ibne-‘Āzib Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Şallallāhu ‘alaihi wasallam used to pass through the rows from one end to the other; setting our chests and shoulders in line and saying: Do not be out of line otherwise your hearts will differ. He used to add: Verily Allāh ‘Azza wa Jall sends Mercy for the first row and His angels ask for their forgiveness. (Abu Dāwūd)

٩٣- عَنْ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ عَزَّ وَجَلَّ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى الَّذِينَ يَلُونَ الصُّفُوفَ الْأَوَّلِ، وَمَا مِنْ خُطْوَةٍ أَحَبَّ إِلَى اللَّهِ مِنْ خُطْوَةٍ يَمْشِيهَا يَصِلُ بِهَا صَفًّا. رواه أبو داود، باب في الصلوة تقام، رقم: ٥٤٣

93. Barā ibne-‘Āzib Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Şallallāhu ‘alaihi wasallam said: Verily Allāh Subḥānahū wa Ta‘ālā sends Mercy and His angels invoke blessings for the people who are nearer to the front rows; and there is no step more beloved to Allāh than one taken to complete a row. (Abu Dāwūd)

٩٤- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى

مِيَامِنِ الصُّفُوفِ. رواه أبو داود، باب من يستحب أن يلي الإمام في الصف ٠٠٠٠، رقم: ٦٧٦

94. 'Ā'ishah Radhiyallāhū 'anhā narrates that Rasūlullāh Şallallāhu 'alaihi wasallam said: Verily Allāh Subḥānahū wa Ta'ālā sends Mercy and His angels invoke blessings for those who are on the right hand side of rows. (Abu Dāwūd)

٩٥- عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ عَمَّرَ جَانِبَ الْمَسْجِدِ

الْأَيْسَرِ لِقَلَّةِ أَهْلِهِ فَلَهُ أَجْرَانِ. رواه الطبراني في الكبير وفيه: بقیة، وهو مدلس وقد عنعنه ولكنه ثقة، مجمع

الزوائد ٢٥٧/٢

95. Ibne-'Abbās Raḍiyallāhū 'anhuma narrates that Rasūlullāh Şallallāhū 'alaihi wasallam said: He who stands on the left side of the row in the masjid, because of the less number of people on that side, gets double the reward. (Ṭabarānī, Majma'uz-Zawā'id)

Note: As it became known to the Şaḥābah that the right hand side of the rows carries added virtue, all of them attempted to avail the same, leaving the left hand side empty. Then Nabī Şallallāhū 'alaihi wasallam informed them about the virtues of standing on the left hand side of the row, so that it does not remain incomplete. (Faiḍ-ul-Qadīr)

٩٦- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى الَّذِينَ

يُصَلُّونَ الصُّفُوفَ. رواه الحاكم وقال: هذا حديث صحيح على شرط مسلم ولم يخرجاه ووافقه الذهبي ٢١٤/١

96. 'Ā'ishah Radhiyallāhū 'anhā narrates that Rasūlullāh Şallallāhū 'alaihi wasallam said: Verily Allāh sends Mercy and His angels invoke blessings for those who fill in the gaps to complete the rows. (Mustadrak Ḥākim)

٩٧- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا يَصِلُ عَبْدٌ صَفًّا إِلَّا رَفَعَهُ اللَّهُ بِهِ

دَرَجَةً، وَذَرَّتْ عَلَيْهِ الْمَلَائِكَةُ مِنَ الْبِرِّ. (وهو بعض الحديث) رواه الطبراني في الأوسط ولا بأس بإسناده،

الترغيب ٣٢٢/١

97. Abu Hurairah Raḍiyallāhū 'anhu narrates that Rasūlullāh Şallallāhū 'alaihi wasallam said: Whoever joins a row (of Şalāt), Allāh raises him one rank; and the angels shower (Allāh's) blessings upon him. (Ṭabarānī, Targhīb)

٩٨- عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: خِيَارُكُمْ أَلْيَنُكُمْ مَنَابِتَ

فِي الصَّلَاةِ، وَمَا مِنْ خَطْوَةٍ أَكْبَرُ مِنْ خَطْوَةِ مَشَاهِرِ رَجُلٍ إِلَى فُرْجَةٍ فِي الصَّفِّ فَسَدَهَا. رواه

البيزار بإسناد حسن، وابن حبان في صحيحه كلاهما بالشطر الأول، ورواه بتمامه الطبراني في الأوسط،

الترغيب ٣٢٢/١

98. 'Abdullāh ibne-'Umar Raḍiyallāhū 'anhuma narrates that Rasūlullāh Şallallāhū 'alaihi wasallam said: The best of you are those whose shoulders are more soft in Şalāt. And there is no step more rewarding than the step which is taken to fill the gap in the row (of Şalāt). (Bazzār, Targhīb, Ibne-Hibbān, Ṭabarānī)

Note: The meaning of keeping the shoulders soft in Şalāt is that when somebody tries to enter the row, the persons offering Şalāt on the right and left should relax their shoulders to let him join the row.

٩٩- عَنْ أَبِي جُحَيْفَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ سَدَّ فُرْجَةً فِي الصَّفِّ غُفِرَ لَهُ. رواه

البيزار وإسناده حسن، مجمع الزوائد ٢٥١/٢

99. Abu Juḥaifah Raḍiyallāhū 'anhu narrates that Nabī Şallallāhū 'alaihi wasallam said: He who fills the gap in a row (of Şalāt) is forgiven. (Bazzār, Majma'uz-Zawā'id)

١٠٠- عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ وَصَلَ صَفًّا وَصَلَهُ اللَّهُ وَمَنْ

قَطَعَ صَفًّا قَطَعَهُ اللَّهُ. (وهو بعض الحديث) رواه أبو داود، باب تسوية الصفوف، رقم: ٦٦٦

100. 'Abdullāh ibne-'Umar Raḍiyallāhū 'anhuma narrates that Rasūlullāh Şallallāhū 'alaihi wasallam said: He who joins the row (of Şalāt), Allāh will join him with His Mercy; and whoever breaks the row (of Şalāt), Allāh will cut him away from His Mercy. (Abu Dāwūd)

Note: Breaking the row means either placing something (personal belongings) in the row, which would break the continuity of the row; or seeing a vacant space and yet not occupying it. (Mirqāt-ul-Mafātiḥ)

١٠١- عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: سَوُّوا صُفُوفَكُمْ فَإِنَّ تَسْوِيَةَ الصُّفُوفِ مِنْ إِقَامَةِ

الصَّلَاةِ. رواه البخاري، باب إقامة الصف من تمام الصلاة، رقم: ٧٢٣

101. Anas Raḍiyallāhū 'anhu narrates that Nabī Şallallāhū 'alaihi wasallam said: Straighten your rows, for the straightening of the rows in Şalāt is essential for the offering of Şalāt correctly. (Bukhārī)

١٠٢ - عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ تَوَضَّأَ لِلصَّلَاةِ فَاسْتَبْعَ الوُضُوءَ، ثُمَّ مَشَى إِلَى الصَّلَاةِ الْمَكْتُوبَةِ، فَصَلَّاهَا مَعَ النَّاسِ، أَوْ مَعَ الْجَمَاعَةِ، أَوْ فِي الْمَسْجِدِ، غَفَرَ اللَّهُ لَهُ ذُنُوبَهُ. رواه مسلم، باب فضل الوضوء والصلوة عقبه، رقم: ٥٤٩

102. 'Uthmān ibne-'Affan Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: He, who performed Wuḍū for Ṣalāt and performed it properly and then went on foot to offer the obligatory Ṣalāt and offered it along with the people or in congregation or in the masjid, Allāh would forgive his sins. (Muslim)

١٠٣ - عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَيُعْجَبُ مِنَ الصَّلَاةِ فِي الْجَمْعِ. رواه أحمد وإسناده حسن، مجمع الزوائد ١٦٣/٢

103. 'Umar ibn al Khattāb Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: Allāh Subḥānahū wa Ta'ālā indeed admires the people offering Ṣalāt in congregation. (Musnad Aḥmad, Majma'uz-Zawā'id)

١٠٤ - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: فَضْلُ صَلَاةِ الرَّجُلِ فِي الْجَمَاعَةِ عَلَى صَلَاتِهِ وَحْدَهُ بَضْعٌ وَعِشْرُونَ دَرَجَةً. رواه أحمد ٣٧٦/١

104. Abdullah ibne-Mas'ūd Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The excellence of a person's Ṣalāt in congregation is even greater than twenty times as compared to his individual Ṣalāt. (Musnad Aḥmad)

١٠٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: صَلَاةُ الرَّجُلِ فِي الْجَمَاعَةِ تُصَغَّفُ عَلَى صَلَاتِهِ فِي بَيْتِهِ وَفِي سُوْقِهِ خَمْسًا وَعِشْرِينَ صِغْفًا. (الحدِيث) رواه البخاري، باب فضل صلوة الجماعة، رقم: ٦٤٧

105. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The reward of Ṣalāt offered by a person in congregation is twenty five times greater as compared to that Ṣalāt offered by him alone in his house or place of business. (Bukhārī)

١٠٦ - عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: صَلَاةُ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلَاةِ

الْفَدَى سَبْعٌ وَعِشْرِينَ دَرَجَةً. رواه مسلم، باب فضل صلوة الجماعة ١٤٧٧، رقم: ١٤٧٧

106. 'Abdullāh ibne-'Umar Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Ṣalāt in congregation is twenty seven times greater in reward as compared to Ṣalāt offered individually. (Muslim)

١٠٧ - عَنْ قُبَاثِ بْنِ أَشِيمِ اللَّيْثِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: صَلَاةُ الرَّجُلَيْنِ يَوْمٌ أَحَدُهُمَا صَاحِبُهُ أَرْكَى عِنْدَ اللَّهِ مِنْ صَلَاةِ أَرْبَعَةٍ تَتْرَى، وَصَلَاةُ أَرْبَعَةٍ يَوْمٌ أَحَدُهُمْ أَرْكَى عِنْدَ اللَّهِ مِنْ صَلَاةِ ثَمَانِيَةٍ تَتْرَى، وَصَلَاةُ ثَمَانِيَةٍ يَوْمٌ أَحَدُهُمْ أَرْكَى عِنْدَ اللَّهِ مِنْ مِائَةٍ تَتْرَى. رواه البيهقي والطبراني في الكبير ورجال الطبراني موثقون، مجمع الزوائد ١٦٣/٢

107. Qubāth ibne-Ashyam Al Laithī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The Ṣalāt of two persons, with one of them as *Imām*, is more liked by Allāh, to the individual Ṣalāt of four persons. Similarly, the Ṣalāt of four persons, with one of them as *Imām*, is more liked by Allāh, to the individual Ṣalāt of eight persons. And the Ṣalāt of eight persons, with one of them as *Imām*, is more liked by Allāh, to the individual Ṣalāt of hundred persons. (Bazzār, Ṭabarānī, Majma'uz-Zawā'id)

١٠٨ - عَنْ أَبِي بِنِ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ صَلَاةَ الرَّجُلِ مَعَ الرَّجُلِ أَرْكَى مِنْ صَلَاتِهِ وَحْدَهُ، وَصَلَاتُهُ مَعَ الرَّجُلَيْنِ أَرْكَى مِنْ صَلَاتِهِ مَعَ الرَّجُلِ، وَمَا كَثُرَ فَهُوَ أَحَبُّ إِلَى اللَّهِ عَزَّ وَجَلَّ. (وهو بعض الحديث) رواه أبو داود، باب في فضل صلوة الجماعة، رقم: ٥٥٤ سنن أبي داود طبع دار الباز للنشر والتوزيع

108. Ubayy ibne-Ka'b Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The Ṣalāt of a person offered with another person is better than his Ṣalāt offered alone. And his Ṣalāt with two persons is better than his Ṣalāt offered with one person. Similarly, the larger the number, the more it is liked by Allāh, The Almighty, The Majestic. (Abu Dāwūd)

١٠٩ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الصَّلَاةُ فِي جَمَاعَةٍ تَعْدِلُ خَمْسًا وَعِشْرِينَ صَلَاةً، فَإِذَا صَلَّاهَا فِي فَلَاةٍ فَأَتَمَّ رُكُوعَهَا وَسُجُودَهَا بَلَغَتْ خَمْسِينَ صَلَاةً. رواه أبو داود، باب ما جاء في فضل المشي إلى الصلوة، رقم: ٥٦٠

109. Abu Sa'īd Al Khudrī Raḍiyallāhu 'anhu narrates that Rasūlullāh Şallallāhu 'alaihi wasallam said: Şalāt in congregation is equivalent to twenty five Şalāt, and when Şalāt is offered in a desert, performing its bowing and prostration properly, it reaches up to fifty times. (Abu Dāwūd)

١١٠ - عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَا مِنْ ثَلَاثَةٍ فِي قَرْيَةٍ وَلَا بَدْوٍ لَا تَقَامُ فِيهِمُ الصَّلَاةُ إِلَّا قَدِ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ، فَعَلَيْكَ بِالْجَمَاعَةِ، فَإِنَّمَا يَأْكُلُ الذَّنْبُ الْقَاصِيَةَ. رواه أبو داود، باب التشديد في ترك الجماعة، رقم: ٥٤٧

110. Abu Dardā Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Şallallāhu 'alaihi wasallam saying: If three persons in a village or a forest, do not offer the congregational Şalāt, then Shaiṭān fully overpowers them. So make it obligatory on yourself to offer Şalāt in congregation. For undoubtedly the wolf eats only the stray goat. (Abu Dāwūd)

١١١ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: لَمَّا ثَقُلَ النَّبِيُّ ﷺ وَاشْتَدَّ بِهِ وَجَعُهُ اسْتَأْذَنَ أَزْوَاجَهُ فِى أَنْ يَمْرُضَ فِى بَيْتِي فَأِذْنٌ لَهُ فَخَرَجَ النَّبِيُّ ﷺ بَيْنَ رَجُلَيْنِ تَحْتَطُّ رِجْلَاهُ فِى الْأَرْضِ. رواه البخارى، باب الغسل والوضوء في المصضب، رقم: ١٩٨

111. 'Ā'ishah Raḍiyallāhu 'anha narrates that when Nabī Şallallāhu 'alaihi wasallam fell ill, he asked for permission from his wives that his nursing be done in my house. They gave him their consent. When Rasūlullāh Şallallāhu 'alaihi wasallam came out (for Şalāt) with the support of two persons, his feet were making a line on the ground (as a result of trailing along). (Bukhārī)

١١٢ - عَنْ فَضَالَةَ بْنِ عُبَيْدٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا صَلَّى بِالنَّاسِ يَجِرُّ رِجَالَ مَنْ قَامِيهِمْ فِي الصَّلَاةِ مِنَ الْخِصَاصَةِ وَهُمْ أَصْحَابُ الصَّفَةِ حَتَّى تَقُولَ الْأَعْرَابُ: هُوَلَاءِ مَجَانِينُ أَوْ مَجَانُونَ، فَإِذَا صَلَّى رَسُولُ اللَّهِ ﷺ انْصَرَفَ إِلَيْهِمْ، فَقَالَ: لَوْ تَعْلَمُونَ مَا لَكُمْ عِنْدَ اللَّهِ لِأَحْبَبْتُمْ أَنْ تَزَادُوا فَاقَةً وَحَاجَةً. قَالَ فَضَالَةُ: وَأَنَا يَوْمَئِذٍ مَعَ رَسُولِ اللَّهِ ﷺ. رواه الترمذى وقال:

هذا حديث حسن صحيح، باب ما جاء في معيشة أصحاب النبي ﷺ، رقم: ٢٣٦٨

112. Faḍālah ibne-'Ubaid Raḍiyallāhu 'anhu narrates that when Rasūlullāh Şallallāhu 'alaihi wasallam used to lead the Şalāt, some

people standing in the row would fall down due to extreme hunger; and they were the people of Şuffah about whom the villagers would say that they were insane. One day, when Rasūlullāh Şallallāhu 'alaihi wasallam completed the Şalāt, he turned to them and said: If you know the reward that Allāh has for you, then you would like to live with more hunger and needs. Faḍālah says: I was with Rasūlullāh Şallallāhu 'alaihi wasallam that day. (Tirmidhī)

١١٣ - عَنْ عُمَانَ بْنِ عَفَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ صَلَّى الْعِشَاءَ فِي جَمَاعَةٍ فَكَأَنَّمَا قَامَ بِنِصْفِ اللَّيْلِ، وَمَنْ صَلَّى الصُّبْحَ فِي جَمَاعَةٍ فَكَأَنَّمَا صَلَّى اللَّيْلَ كُلَّهُ. رواه مسلم، باب فضل صلاة العشاء والصبح في جماعة، رقم: ١٤٩١

113. 'Uthmān ibne-'Affān Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Şallallāhu 'alaihi wasallam saying: The one who offered 'Isha Şalāt in congregation, it was as if he remained in Şalāt upto midnight, and if he offered the Fajr Şalāt in congregation, it was as if he remained in Şalāt the whole night. (Muslim)

Note: Some scholars on the basis of other aḥādīth interpret this to mean that he who offers 'Isha and Fajr Şalāt both in congregation gets the reward of the whole night's worship.

١١٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنْ أَثْقَلَ صَلَاةٌ عَلَى الْمُتَأَقِّبِينَ صَلَاةَ الْعِشَاءِ وَصَلَاةَ الْفَجْرِ. (الحديث) رواه مسلم، باب فضل صلاة الجماعة، رقم: ١٤٨٢

114. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Şallallāhu 'alaihi wasallam said: Indeed! The most burdensome Şalāt for hypocrites is the Şalāt of Fajr and the Şalāt of 'Isha. (Muslim)

١١٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: وَلَوْ يَعْلَمُونَ مَا فِي التَّهْجِيرِ لَأَسْتَبَقُوا إِلَيْهِ، وَلَوْ يَعْلَمُونَ مَا فِي الْعَتَمَةِ وَالصُّبْحِ لَأَتَوْهُمَا وَلَوْ حَبْوًا. (وهو طرف من الحديث) رواه البخارى، باب الإسهام في الأذان، رقم: ٦١٥

115. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Şallallāhu 'alaihi wasallam said: If people would have known the virtues of going to the masjid for Zuhr Şalāt in the scorching heat, then they would certainly compete with one another in going to the masjid. And if they knew the virtues of 'Isha and Fajr Şalāt, they

would indeed go to the masjid for these Şalāt, even if (due to some illness) they had to drag themselves. (Bukhārī)

١١٦ - عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ صَلَّى الصُّبْحَ فِي جَمَاعَةٍ فَهُوَ فِي ذِمَّةِ اللَّهِ فَمَنْ أَخْفَرَ ذِمَّةَ اللَّهِ كَبَّهُ اللَّهُ فِي النَّارِ لَوْ جِهِهِ. رواه الطبرانی فى الكبير ورجاله رجال الصحيح، مجمع الزوائد ٢٩/٢

116. Abu Bakrah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Şallallāhu ‘alaihi wasallam said: A person, who offers the Fajr Şalāt in congregation, is in Allāh’s protection and the person, who harasses the one who is in the protection of Allāh, will be thrown into the Hell Fire by Allāh. (Tabarānī, Majma‘uz-Zawāid)

١١٧ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ صَلَّى لِلَّهِ أَرْبَعِينَ يَوْمًا فِي جَمَاعَةٍ يُدْرِكُ التَّكْبِيرَةَ الْأُولَى كَتَبَتْ لَهُ بَرَاءَةٌ مِنَ النَّارِ، وَبَرَاءَةٌ مِنَ التَّفَاقِقِ. رواه الترمذى، باب ماجاء فى فضل التكبيرة الأولى، رقم: ٢٤١٠ قال الحافظ المنذرى: رواه الترمذى وقال: لا أعلم أحدا رفعه إلا ما روى مسلم بن قتيبة عن طعمة بن عمرو قال المولى رحمه الله: ومسلم وطعمة وبقية رواه ثقات، الترغيب ٢٦٣/١

117. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that Rasūlullāh Şallallāhu ‘alaihi wasallam said: A person who offers Şalāt for forty days in congregation, purely to please Allāh, starting with the *Imām* right from the first *Takbīr*, receives two exemptions; one from Hell-Fire, and the other from hypocrisy. (Tirmidhī)

١١٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَقَدْ هَمَمْتُ أَنْ أَمُرَ فِتْيَانِي فَيَجْمَعُ حُزْمًا مِنْ حَطَبٍ ثُمَّ آتِي قَوْمًا يَصَلُّونَ فِي بُيُوتِهِمْ لَيْسَتْ بِهِمْ عِلَّةٌ فَأَحْرِقَهَا عَلَيْهِمْ. رواه أبو داود، باب التشديد فى ترك الجماعة، رقم: ٥٤٩٠

118. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Şallallāhu ‘alaihi wasallam said: I thought of asking some youngsters to collect a large quantity of firewood, and then proceed to the houses of those people who offer their obligatory Şalāt in their homes without any valid excuse, and burn their houses on them. (Abu Dāwūd)

١١٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ تَوَضَّأَ فَأَحْسَنَ الوُضُوءَ، ثُمَّ

آتَى الْجُمُعَةَ فَاسْتَمَعَ وَأَنْصَتَ، غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ، وَزِيَادَةُ ثَلَاثَةِ أَيَّامٍ، وَمَنْ مَسَّ الْحَصَى فَقَدْ لَغَا. رواه مسلم، باب فضل من استمع وأنصت فى الخطبة، رقم: ١٩٨٨

119. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Şallallāhu ‘alaihi wasallam said: Anyone who performs Wuḍū and performs it properly then comes to the Friday Şalāt, listens to the *Khuṭbah* (sermon) attentively, and remains silent, his sins between this Friday and the last one are forgiven; and also (the sins) for three additional days. But he who touches the pebbles during the *Khuṭbah* (plays with them with his hands, or floor-mats or clothes) then he has acted irrelevantly (due to which he lost the special reward for the Friday Şalāt). (Muslim)

١٢٠ - عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ، وَمَسَّ مِنْ طَيِّبٍ إِنْ كَانَ عِنْدَهُ، وَلَبَسَ مِنْ أَحْسَنِ ثِيَابِهِ، ثُمَّ خَرَجَ حَتَّى يَأْتِيَ الْمَسْجِدَ، فَيَرْكَعُ إِنْ بَدَأَ لَهُ وَلَمْ يُؤْذِ أَحَدًا، ثُمَّ أَنْصَتَ إِذَا خَرَجَ إِمَامُهُ حَتَّى يُصَلِّيَ كَانَتْ كَفَّارَةً لِمَا بَيْنَهَا وَبَيْنَ الْجُمُعَةِ الْآخِرَى. رواه أحمد ٤٢٠/٥

120. Abu Ayyūb Al Ansārī Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Şallallāhu ‘alaihi wasallam saying: Anyone who takes a bath on Friday, and uses perfume if he has any, and wears his best clothes and then comes out until he reaches the masjid and offers the prescribed Şalāt and does not hurt anyone, and keeps silent from the time the *Imām* comes out for the *Khuṭbah* (sermon) till he finishes the Şalāt, it is an atonement for his sins from this Friday to the last one. (Musnad Aḥmad)

١٢١ - عَنْ سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: لَا يَغْتَسِلُ رَجُلٌ يَوْمَ الْجُمُعَةِ وَيَتَطَهَّرُ مَا اسْتَطَاعَ مِنَ الطَّهْرِ، وَيَدَّهِنُ مِنْ دُهْنِهِ أَوْ يَمَسُّ مِنْ طَيِّبٍ بَيْتِهِ، ثُمَّ يَخْرُجُ فَلَا يَفْرَقُ بَيْنَ اثْنَيْنِ، ثُمَّ يُصَلِّيَ مَا كَتَبَ لَهُ، ثُمَّ يَنْصِتُ إِذَا تَكَلَّمَ الْإِمَامُ إِلَّا غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْآخِرَى. رواه البخارى، باب الدهن للجمعة، رقم: ٨٨٣

121. Salmān Al Fārsī Raḍiyallāhu ‘anhu narrates that Nabī Şallallāhu ‘alaihi wasallam said: A person who takes a bath on Friday, and purifies himself as much as he can, applies oil to his hair, or uses the perfume available in his house, then goes to the masjid and sits

without squeezing two persons and prays what is prescribed for him, and then listen to the *Khuṭbah* of the *Imām* silently and attentively, his sins are forgiven from this Friday to the last one. (Bukhārī)

١٢٢- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ فِي جُمُعَةٍ مِنَ الْجُمُعِ: مَعَاشِرَ الْمُسْلِمِينَ! إِنَّ هَذَا يَوْمٌ جَعَلَهُ اللَّهُ لَكُمْ حَيْدًا فَاعْتَسِلُوا وَعَلَيْكُمْ بِالسَّوَاكِ. رواه الطبرانی في الأوسط الصغير ورجاله ثقات، مجمع الزوائد ٢/٣٨٨

122. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said once on a Friday: O Community of Muslims! Allāh has made this day an ‘*Eid* for you, so take a bath and heedfully brush your teeth with *Siwāk* (toothstick). (Ṭabarānī, Majma‘uz-Zawāid)

١٢٣- عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ الْعَسْلَ يَوْمَ الْجُمُعَةِ لَيَسُلُّ الْخَطَايَا مِنْ أَصْوَالِ الشَّعْرِ اسْتِئْثَالًا. رواه الطبرانی في الكبير ورجاله ثقات، مجمع الزوائد ٢/١٧٧، طبع مؤسسة المعارف، بيروت

123. Abu Umāmah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Indeed the bath, taken on Friday, removes sins even to the extent of removing them from the roots of the hair. (Ṭabarānī, Majma‘uz-Zawāid)

١٢٤- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: إِذَا كَانَ يَوْمُ الْجُمُعَةِ وَقَفَتِ الْمَلَائِكَةُ عَلَى بَابِ الْمَسْجِدِ يَكْتُبُونَ الْأَوَّلَ فَالْأَوَّلَ، وَمِثْلَ الْمُهَجَّرِ كَمِثْلِ الَّذِي يُهْدَى بَدَنَةً، ثُمَّ كَالَّذِي يُهْدَى بَقْرَةً، ثُمَّ كَنِشًا، ثُمَّ دَجَاجَةً، ثُمَّ بَيْضَةً، فَإِذَا خَرَجَ الْإِمَامُ طَوَّأُوا صُحُفَهُمْ وَيَسْتَمِعُونَ الذِّكْرَ. رواه البخارى، باب الإستماع إلى الخطبة يوم الجمعة، رقم: ٩٢٩

124. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When it is a Friday, the angels stand at the door of the masjid recording the names of those who come first, and then those who follow. And he who comes early is treated like one sacrificing a camel, next is like one who sacrifices a cow, next a sheep, next a hen and next an egg. When the *Imām* comes out (for giving the sermon), the angels fold up the register and become busy in listening to the sermon. (Bukhārī)

١٢٥- عَنْ يَزِيدَ بْنِ أَبِي مَرْيَمَ رَحِمَهُ اللَّهُ قَالَ: لَحِقَنِي عَبَايَةَ بْنُ رِفَاعَةَ بْنِ رَافِعٍ رَحِمَهُ اللَّهُ، وَأَنَا مَاشٍ إِلَى الْجُمُعَةِ فَقَالَ: أَبَشِيرُ، فَإِنَّ خَطَاكَ هَذِهِ فِي سَبِيلِ اللَّهِ، سَمِعْتُ أَبَا عَبَسٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ اغْتَبَرَتْ قَدَمَاهُ فِي سَبِيلِ اللَّهِ فَهُمَا حَرَامٌ عَلَى النَّارِ. رواه الترمذی وقال: هذا حديث حسن صحيح غريب، باب ما جاء في فضل من اغتبرت قدماه في سبيل الله، رقم: ١٦٣٢

125. Yazīd ibne-Abī Maryam Raḥimahullāh narrates: ‘Abaya ibne-Rafi‘ Raḥimahullāh met me, when I was going to Friday Şalāt on foot and he said: Glad tidings for you, indeed these steps of yours are in the Path of Allāh; I heard Abā ‘Abs Raḍiyallāhu ‘anhu saying that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He whose feet are covered with dust in the Path of Allāh, those (feet) are forbidden on the Hell-Fire. (Tirmidhī)

١٢٦- عَنْ أَوْسِ بْنِ أَوْسِ التَّنْفِيزِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ عَسَلَ يَوْمَ الْجُمُعَةِ وَاعْتَسَلَ ثُمَّ بَكَرَ وَابْتَكَّرَ وَمَشَى، وَلَمْ يَرْكَبْ، وَدَنَا مِنَ الْإِمَامِ فَاسْتَمَعَ وَلَمْ يَلْغُ كَانَ لَهُ بِكُلِّ خُطْوَةٍ عَمَلٌ سَنَةٍ أَجْرُ صِيَامِهَا وَقِيَامِهَا. رواه أبو داود، باب في الغسل للجمعة، رقم: ٣٤٥

126. Aws ibne-Aws Thaqaḍī Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: He who takes bath properly and perfectly on Friday, hastens to the masjid very early and goes on foot, not riding, sits close to the *Imām* and listens (to the sermon) attentively, does not speak at all, then for each step he will get the reward of one year’s fasting and one year of offering Şalāt at night. (Abu Dāwūd)

١٢٧- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ عَسَلَ وَاعْتَسَلَ، وَعَدَا وَابْتَكَّرَ، وَدَنَا فَاقْتَرَبَ، وَاسْتَمَعَ وَأَنْصَتَ، كَانَ لَهُ بِكُلِّ خُطْوَةٍ يَخْطُوهَا أَجْرُ قِيَامِ سَنَةٍ وَصِيَامِهَا. رواه أحمد ٢/٢٠٩

127. ‘Abdullāh ibne-‘Amr Raḍiyallāhu ‘anhuma narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: One who takes bath on Friday properly and perfectly and goes very early for Friday Şalāt, sits very close (to the *Imām*), and listens (to the sermon) attentively, and remains silent, then for each step of his, gets the reward of one year’s Şalāt at night and one year’s fasting. (Musnad Aḥmad)

١٢٨- عَنْ أَبِي لُبَابَةَ بْنِ عَبْدِ الْمُنْذِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: إِنَّ يَوْمَ الْجُمُعَةِ سَيِّدُ الْأَيَّامِ، وَأَعْظَمُهَا عِنْدَ اللَّهِ. وَهُوَ أَعْظَمُ عِنْدَ اللَّهِ مِنْ يَوْمِ الْأَضْحَى وَيَوْمِ الْفِطْرِ. وَفِيهِ خَمْسٌ خِلَالَ: خَلَقَ اللَّهُ فِيهِ آدَمَ، وَأَهْبَطَ اللَّهُ فِيهِ آدَمَ إِلَى الْأَرْضِ، وَفِيهِ تَوَفَّى اللَّهُ آدَمَ، وَفِيهِ سَاعَةٌ لَا يَسْأَلُ اللَّهُ فِيهَا الْعَبْدُ شَيْئًا إِلَّا أَعْطَاهُ مَا لَمْ يَسْأَلْ حَرَامًا، وَفِيهِ تَقُومُ السَّاعَةُ، مَا مِنْ مَلَكٍ مُقْرَبٍ وَلَا سَمَاءٍ وَلَا أَرْضٍ وَلَا رِيحٍ وَلَا جِبَالٍ وَلَا تَحْرٍ إِلَّا وَهَنَ يُشْفِقْنَ مِنْ يَوْمِ الْجُمُعَةِ. رواه ابن ماجه، باب في فضل الجمعة، رقم: ١٠٨٤

128. Abu Lubāba ibne-'Abdul Mundhir Raḍiyallāhu 'anhu narrates that Nabī Şallallāhu 'alaihi wasallam said: Friday is the chief of the days, and most dignified among the days in the sight of Allāh Subḥānahū wa Ta'ālā. This day is greater than 'Ēid-ul-Adḥa and 'Ēid-ul-Fiṭr in Allāh's sight. It has five attributes: On this day Allāh created Ādam 'Alaihisalām; on this day Allāh sent down Ādam 'Alaihis Salām to the earth; on this day Allāh seized Ādam 'Alaihis Salām in death; it contains a certain hour at which no slave asks Allāh for anything without Allāh granting it, as long as he does not ask for anything unlawful; and on this day the Last Hour will come. All His preferred angels, the sky, the earth, the winds, the mountains and the oceans fear the day of Friday (as on this day Resurrection will take place). (Ibne-Mājah)

١٢٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا تَطْلُعُ الشَّمْسُ وَلَا تَغْرُبُ عَلَى يَوْمٍ أَفْضَلَ مِنْ يَوْمِ الْجُمُعَةِ، وَمَا مِنْ دَابَّةٍ إِلَّا وَهِيَ تَفْرَعُ يَوْمَ الْجُمُعَةِ إِلَّا هَذَيْنِ الثَّقَلَيْنِ الْجِنِّ وَالْإِنْسِ. رواه ابن حبان، قال المحقق: إسناده صحيح ٥/٧

129. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Şallallāhu 'alaihi wasallam said: None of the days, on which the sun rises and sets, is better than Friday. All living creatures fear the day of Friday except the two burdensome classes, Human beings and Jinns. (Ibne-Ḥibbān)

١٣٠- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَأَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ فِي الْجُمُعَةِ سَاعَةً لَا يُوَافِقُهَا عَبْدٌ مُسْلِمٌ يَسْأَلُ اللَّهَ عَزَّوَجَلَّ فِيهَا إِلَّا أَعْطَاهُ إِيَّاهُ وَهِيَ بَعْدَ الْعَصْرِ. رواه أحمد، الفتح الرباني، ١٣/٦

130. Abu Sa'īd Al Khudrī Raḍiyallāhu 'anhu and Abu Hurairah Raḍiyallāhu 'anhu narrate that Rasūlullāh Şallallāhu 'alaihi wasallam said: There is a specific time on Friday in which whatever a Muslim slave asks from Allāh 'Azza wa Jall, He grants it to him and this time is after 'Aṣr. (Musnad Aḥmad, Faṭḥ-ur-Rabbānī)

١٣١- عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: هِيَ مَا بَيْنَ أَنْ يَجْلِسَ الْإِمَامُ إِلَى أَنْ تَقْضَى الصَّلَاةُ. رواه مسلم، باب في الساعة التي في يوم الجمعة، رقم: ١٩٧٥

131. Abu Mūsā Al Ash'arī Raḍiyallāhu 'anhu narrates: I heard: Rasūlullāh Şallallāhu 'alaihi wasallam saying (mentioning the specific time on Friday in which Du'ā is accepted): It occurs between the time when the Imām sits down for *Khuṭbah* till the end of Şalāt. (Muslim)

Note: There are many other aḥādīth ascertaining the hour of acceptance of a supplication on Fridays. Hence, the whole day of Friday should be utilized in worship and supplication. (Nawawī)

SUNNAH AND NĀFILAH

NON-OBLIGATORY PRAYERS

VERSES OF QUR'ĀN

Allāh Subḥānahū wa Ta'ālā said to His Prophet Ṣallallāhu 'alaihi wasallam:

And in some parts of the night (also) offer the *Tahajjud* Ṣalāt as an additional prayer (Tahajjud) for you. It may be that your Rabb will raise you to *Maqam Maḥmood* (a praised station).

Al-Isrā' 17: 79

Note: On the Day of Resurrection by the intercession of Rasūlullāh Ṣallallāhu 'alaihi wasallam reckoning will commence. This honour is called *Maqam Maḥmood* (a praised station). (Bayān-ul-Qur'ān)

Allāh Subḥānahū wa Ta'ālā says:

And those who spend the night, for their Lord, prostrating and standing (in Ṣalāt). Al-Furqān 25: 64

Allāh Subḥānahū wa Ta'ālā says:

They forsake their beds to supplicate (engage in Ṣalāt, remembrance and invoking) to their Rabb in fear and hope, and

قال الله تعالى:

وَمِنَ اللَّيْلِ فَسُجِدْ رَبِّهِ نَافِلَةً لَّكَ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا
[الإسراء: ٧٩]

وقال تعالى:

وَالَّذِينَ يَسْتَوُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا
[الفرقان: ٦٤]

وقال تعالى:

تَسْجُدُونَ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ
رَبِّهِمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ

they spend from what We have provided them.

So, no soul knows what is put secret for them of the coolness of eyes, the recompence of that they did. As-Sajdah 32: 16-17

Allāh Subḥānahū wa Ta'ālā says:

Indeed, the righteous will be among gardens and springs, accepting what their Sustainer has given them. Indeed, they were before that, doers of good.

They used to sleep but little at night;

And in the hours before dawn, they would ask forgiveness.

Adh-Dhāriyāt 51: 15-18

Allāh Subḥānahū wa Ta'ālā said to His Prophet Ṣallallāhu 'alaihi wasallam:

O you who wraps himself (in a cloak)!

Arise (to pray) in the night but a little,

A half thereof, or a little thereof,

Or a little more, and recite the Qur'ān calmly with pauses and distinctly (according to the rules of recitation. One wisdom of *Tahajjud* prayer is that the effort of getting up at night develops the capacity to execute the responsibilities of these heavy words).

Verily, We will cast upon you a heavy word.

يُنْفِقُونَ ﴿١٦﴾

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ

أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٧﴾

[السجدة: ١٦-١٧]

وقال تعالى:

إِنَّ الْمَتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿٥٥﴾

يَأْخُذِينَ مِمَّا آتَاهُم رَّبُّهُمْ رِزْقًا إِنَّهُمْ كَانُوا قَبْلَ

ذَلِكَ مُحْسِنِينَ ﴿٥٦﴾

كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ﴿٥٧﴾

وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿٥٨﴾

[الذاريات: ١٥-١٨]

وقال تعالى:

يَا أَيُّهَا الْمَرْمِلُ ﴿٦٠﴾

قُمْ لَيْلًا إِلَّا قَلِيلًا ﴿٦١﴾

بِصَفْحَةٍ أَوْ انْقِصَ مِنْهُ قَلِيلًا ﴿٦٢﴾

أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ

تَرْتِيلًا ﴿٦٣﴾

إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ﴿٦٤﴾

(The second wisdom is that) The rising in the night strongly disciplines the “Nafs” (one’s inner self) and the words are recited correctly, (at this time recitation, Dhikr and supplication come directly from the heart).

(A third wisdom is that) There is for you during the day a prolonged occupation (like Tablīgh. So the night must be kept exclusively for Allāh’s worship which will make easy for you the days work).

Al-Muzzammil 73: 1-7

AḤĀDĪTH

١٣٢- عَنْ أَبِي أَمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: مَا أَدِنَ اللَّهُ لِعَبْدٍ فِي شَيْءٍ أَفْضَلَ مِنْ رَكَعَتَيْنِ يُصَلِّيَهُمَا، وَإِنَّ الْبِرَّ لَيُنْزَرُ عَلَى رَأْسِ الْعَبْدِ مَا دَامَ فِي صَلَاتِهِ وَمَا تَقَرَّبَ الْعِبَادُ إِلَى اللَّهِ عَزَّ وَجَلَّ بِمِثْلِ مَا خَرَجَ مِنْهُ. رواه الترمذی، باب ما تقرب العباد إلى الله بمثل ما خرج منه، رقم: ٢٩١١

132. Abu Umāmah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Allāh does not grant a slave to engage in anything more rewarding for him than two Rak‘at, which he offers, Verily righteousness is spread over his head so long as he is engaged in Ṣalāt. And man does not come nearer to Allāh with anything better than that which came forth from Allāh ‘Azza wa Jall, meaning thereby the Qur’ān. (Tirmidhī)

Note: Apart from the importance of Nafl Ṣalāt, this ḥadīth explains that the maximum closeness to Allāh Subḥānahū wa Ta‘ālā is achieved by reciting of the Qur’ān.

١٣٣- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِقَبْرِ فَقَالَ: مَنْ صَاحِبُ هَذَا الْقَبْرِ؟ فَقَالُوا: فَلَانَ فَقَالَ: رَكَعَتَانِ أَحَبُّ إِلَيَّ مِنْ بَقِيَّةِ دُنْيَاكُمْ. رواه الطبرانی في الأوسط ورجاله ثقات،

إِنَّ نَائِشَةَ آلِ بَيْتِ هِيَ

أَشَدُّ

وَطَقًا وَأَقْوَمُ

قِيلًا

إِنَّ لَكَ فِي النَّهَارِ سَبِيحًا

طَوِيلًا ﴿٧﴾ [الزمر: ١-٧]

133. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam passed by a grave and asked: Whose grave is this? The Ṣaḥābah replied: Of so and so. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: For this man in the grave, the offering of two Rak‘at is dearer than all your world and whatever it contains. (Ṭabarānī, Majma-‘uz-Zawāid)

Note: This ḥadīth implies that the true value of two Rak‘at will become evident after death.

١٣٤- عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ خَرَجَ زَمَنَ الشَّتَاءِ، وَالْوَرَقُ يَتَهَافَتُ فَأَخَذَ بَعْضُنِي مِنْ شَجَرَةٍ فَجَعَلَ ذَلِكَ الْوَرَقُ يَتَهَافَتُ، فَقَالَ: يَا أَبَا ذَرٍّ! قُلْتُ: لَيْتَكَ يَا رَسُولَ اللَّهِ قَالَ: إِنَّ الْعَبْدَ الْمُسْلِمَ لِيُصَلِّيَ الصَّلَاةَ يُرِيدُ بِهَا وَجْهَ اللَّهِ فَتَهَافَتَ عَنْهُ ذُنُوبُهُ كَمَا يَتَهَافَتُ هَذَا الْوَرَقُ عَنْ هَذِهِ الشَّجَرَةِ. رواه أحمد/١٧٩

134. Abu Dharr Raḍiyallāhu ‘anhu narrates that once Nabī Ṣallallāhu ‘alaihi wasallam came out in autumn and leaves were falling from the trees. He held two branches of a tree in his hand and their leaves started to fall even more. Nabī Ṣallallāhu ‘alaihi wasallam said: O Abu Dharr! I replied: At your service, I am here O Rasūlallāh! He continued: Undoubtedly when a Muslim offers Ṣalāt, desiring to please Allāh, his sins fall from him, as these leaves are falling from this tree. (Musnad Aḥmad)

١٣٥- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ صَابَرَ عَلَى اثْنَتَيْ عَشْرَةَ رَكَعَةً بَنَى اللَّهُ عَزَّ وَجَلَّ لَهُ بَيْتًا فِي الْجَنَّةِ، أَرْبَعًا قَبْلَ الظُّهْرِ وَرَكَعَتَيْنِ بَعْدَ الظُّهْرِ وَرَكَعَتَيْنِ بَعْدَ الْمَغْرِبِ وَرَكَعَتَيْنِ بَعْدَ الْعِشَاءِ وَرَكَعَتَيْنِ قَبْلَ الْفَجْرِ. رواه النسائي، باب ثواب من صلى في اليوم واللييلة اثنتي عشرة ركعة، رقم: ١٧٩٦

135. ‘Ā’ishah Raḍiyallāhu ‘anha narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: He who is regular in offering twelve Rak‘āt (of Ṣalāt), Allāh Subḥānahū wa Ta‘ālā will build for him a house in Paradise; four Rak‘āt before Zuhr, two Rak‘āt after Zuhr, two Rak‘āt after Maghrib, two Rak‘āt after ‘Isha, and two Rak‘āt before Fajr. (Nasāī)

١٣٦- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ لَمْ يَكُنْ عَلَى شَيْءٍ مِنَ التَّوَائِلِ أَشَدَّ مَعَاهَدَةً مِنْهُ

عَلَى رَكَعَتَيْنِ قَبْلَ الصُّبْحِ. رواه مسلم، باب استحباب ركعتي سنة الفجر ٠٠٠٠، رقم: ١٦٨٦.

136. 'Ā'ishah Raḍiyallāhu 'anha narrates that of all non obligatory Ṣalāt, Nabī Ṣallallāhu 'alaihi wasallam was most particular in offering the two Rak'at Sunnah before Fajr. (Muslim)

١٣٧- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ فِي شَأْنِ الرَّكَعَتَيْنِ عِنْدَ طُلُوعِ الْفَجْرِ:

لَهُمَا أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا جَمِيعًا. رواه مسلم، باب استحباب ركعتي سنة الفجر ٠٠٠٠، رقم: ١٦٨٩.

137. 'Ā'ishah Raḍiyallāhu 'anha narrates that Nabī Ṣallallāhu 'alaihi wasallam said about the two Rak'at (Sunnah) before the (obligatory) Fajr Ṣalāt: These two Rak'at are more beloved to me than the whole world. (Muslim)

١٣٨- عَنْ أُمِّ حَبِيبَةَ بِنْتِ أَبِي سُفْيَانَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ حَافَظَ

عَلَى أَرْبَعِ رَكَعَاتٍ قَبْلَ الظُّهْرِ وَأَرْبَعٍ بَعْدَهَا حَرَمَهُ اللَّهُ تَعَالَى عَلَى النَّارِ. رواه النسائي، باب الاختلاف

على اسماعيل بن أبي خالد، رقم: ١٨١٧.

138. Umme Ḥabībah binte-Abu Sufyān Raḍiyallāhu 'anhā narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Whoever is constant in offering four Rak'at before the Zuhr Ṣalāt and four Rak'at after it, Allāh Subḥānahū wa Ta'ālā will forbid the Fire on him. (Nasāī)

Note: The four Rak'at before Zuhr are *Sunna-tul-Mūakkadah* (the emphatically enjoined Sunnah Ṣalāt), and the four after the Zuhr Ṣalāt, two are *Sunna-tul-Mūakkadah*, and the other two are *Nafil*.

١٣٩- عَنْ أُمِّ حَبِيبَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: مَا مِنْ عَبْدٍ مُؤْمِنٍ يُصَلِّيَ أَرْبَعِ

رَكَعَاتٍ بَعْدَ الظُّهْرِ فَتَمَسَّ وَجْهَهُ النَّارَ أَبَدًا إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ. رواه النسائي، باب الاختلاف على

اسماعيل بن أبي خالد، رقم: ١٨١٤.

139. Umme Ḥabībah Raḍiyallāhu 'anha narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Any believing slave who offers four Rak'at after Zuhr, the Fire will not touch his face, if Allāh 'Azza wa Jall wills. (Nasāī)

١٤٠- عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّيَ أَرْبَعًا بَعْدَ أَنْ تَزُولَ

الشَّمْسُ قَبْلَ الظُّهْرِ وَقَالَ: إِنَّهَا سَاعَةٌ تُفْتَحُ فِيهَا أَبْوَابُ السَّمَاءِ وَأُحِبُّ أَنْ يَصْعَدَ لِي فِيهَا عَمَلٌ

صَالِحٌ. رواه الترمذی وقال: حديث عبد الله بن السائب حديث حسن غريب، باب ما جاء في الصلاة عند الزوال،

رقم: ٤٧٨: الجامع الصحيح وهو سنن الترمذی.

140. 'Abdullāh ibne-Sāib Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam used to offer four Rak'at after the sun had passed the meridian, before the Zuhr Ṣalāt, and said: This is the hour in which the gates of the sky are opened and I desire that some of my good deeds ascend the sky at this moment. (Tirmidhī)

Note: The four Rak'at before Zuhr are understood to be *Sunna-tul-Muakkadah*. However, according to some other Muslim Scholars these four Rak'at, after the sun has passed the meridian, are in addition to the four Rak'at of *Sunna-tul-Muakkadah*.

١٤١- عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: أَرْبَعٌ قَبْلَ الظُّهْرِ بَعْدَ

الزَّوَالِ تُحَسَّبُ بِمِثْلِهِنَّ مِنْ صَلَاةِ السَّحْرِ. قَالَ رَسُولُ اللَّهِ ﷺ: وَلَيْسَ مِنْ شَيْءٍ إِلَّا وَهُوَ يُسَبِّحُ

اللَّهُ تِلْكَ السَّاعَةَ ثُمَّ قَرَأَ: ﴿يَتَقَبَّوْا ظِلُّهُ عَنِ الْيَمِينِ وَالشَّمَالِ سُجَّدًا لِلَّهِ وَهُمْ ذُخْرُونَ﴾

(النحل: ٤٨) الآية كلها. رواه الترمذی وقال: هذا حديث غريب، باب ومن سورة النحل، رقم: ٣١٢٨.

141. 'Umar ibn al-Khaṭṭāb Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Four Rak'at before Zuhr Ṣalāh after the sun has passed the meridian are reckoned equivalent in virtue to the four Rak'at of Tahajjud Ṣalāt. Rasūlullāh Ṣallallāhu 'alaihi wasallam added: It is this hour that everything glorifies Allāh. Then he recited:

يَتَقَبَّوْا ظِلُّهُ عَنِ الْيَمِينِ وَالشَّمَالِ سُجَّدًا لِلَّهِ وَهُمْ ذُخْرُونَ

How their shadows incline to the right and to the left making prostration unto Allāh and they are lowly.

(Tirmidhī)

١٤٢- عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: رَحِمَ اللَّهُ امْرَأً صَلَّى قَبْلَ الْعَصْرِ

أَرْبَعًا. رواه أبو داود، باب الصلاة قبل العصر، رقم: ١٢٧١.

142. 'Abdullāh ibne-'Umar Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: (May) Allāh show Mercy to a man who prays four Rak'at before 'Aṣr Ṣalāt. (Abu Dāwūd)

١٤٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ. رواه البخارى، باب تطوع قيام رمضان من الإيمان، رقم: ٣٧

143. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who stands at night in Ṣalāt during Ramaḍān with belief in Allāh’s promises and hope for reward, his former sins will be forgiven. (Bukhārī)

١٤٤ - عَنْ عَبْدِ الرَّحْمَنِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ شَهْرَ رَمَضَانَ فَقَالَ: شَهْرٌ كَتَبَ اللَّهُ عَلَيْكُمْ صِيَامَهُ، وَسَنَنْتُ لَكُمْ قِيَامَهُ فَمَنْ صَامَهُ وَقَامَهُ إِيمَانًا وَاحْتِسَابًا خَرَجَ مِنْ ذُنُوبِهِ كَيَوْمٍ وَلَدَتْهُ أُمُّهُ. رواه ابن ماجه، باب ما جاء فى قيام شهر رمضان، رقم: ١٣٢٨

144. ‘Abdur Raḥman Raḍiyallāhu ‘anhu narrates that indeed Rasūlullāh Ṣallallāhu ‘alaihi wasallam once mentioned Ramaḍān and said: It is the month in which, Allāh has made fasting obligatory for you, and I have made Ṣalāt a Sunnah at night. So, whoever fasts in Ramaḍān and offers this Ṣalāt at night, with firm belief in the promises of Allāh, seeking only to please Him, and hoping for reward, he will be cleansed from his sins like the day his mother gave birth to him. (Ibne-Mājah)

١٤٥ - عَنْ أَبِي فَاطِمَةَ الْأَزْدِيَّ أَوْ الْأَسَدِيَّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي نَبِيُّ اللَّهِ ﷺ: يَا أَبَا فَاطِمَةَ! إِنْ أَرَدْتَ أَنْ تَلْقَانِي فَأَكْثِرِ السُّجُودَ. رواه أحمد ٨٢٤/٣

145. Abu Fātima Al-Azdī Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said to me: O Abu Fātima! If you desire to meet me (in the Hereafter), then prostrate frequently (offer Ṣalāt frequently). (Musnad Aḥmad)

١٤٦ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنْ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ مِنْ عَمَلِهِ صَلَاتُهُ، فَإِنْ صَلَحَتْ فَقَدْ أَفْلَحَ وَأَنْجَحَ، وَإِنْ فَسَدَتْ فَقَدْ خَابَ وَخَسِرَ، فَإِنْ انْتَقَصَ مِنْ فَرِيضَتِهِ شَيْءٌ قَالَ الرَّبُّ عَزَّ وَجَلَّ: انظُرُوا هَلْ لِعَبْدِي مِنْ تَطَوُّعٍ؟ فَيُكْمَلُ بِهَا مَا انْتَقَصَ مِنَ الْفَرِيضَةِ، ثُمَّ يَكُونُ سَائِرَ عَمَلِهِ عَلَى ذَلِكَ. رواه الترمذى وقال: هذا حديث حسن غريب، باب ما جاء أن أول ما يحاسب به العبد يوم القيمة الصلاة، رقم: ٤١٣

146. Abu Hurairah Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh

Ṣallallāhu ‘alaihi wasallam saying: The first of his deeds, for which a man will be taken into account on the Day of Resurrection, will be his Ṣalāt. If it is sound, he will be saved and successful; but if it is corrupt, he will be unfortunate and miserable. If any deficiency is found in his (obligatory) Ṣalāt, Allāh ‘Azza wa Jall will say: “Look at My slave, whether he has any *Nafl* Ṣalāt so that what is lacking in the (obligatory) Ṣalāt may be made up by it.” Then the rest of his actions Ṣaum, Zakāt etc. will also be dealt with a similar manner. (Tirmidhī)

١٤٧ - عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنْ أَعْبَطَ أَوْلِيَانِي عِنْدِي لِمُؤْمِنٍ خَفِيفٍ الْحَاذِ ذُو حَظٍّ مِنَ الصَّلَاةِ، أَحْسَنَ عِبَادَةِ رَبِّهِ وَأَطَاعَهُ فِي السِّرِّ وَكَانَ غَامِضًا فِي النَّاسِ لَا يُشَارُ إِلَيْهِ بِالْأَصَابِعِ، وَكَانَ رِزْقُهُ كَقَفَا فَصَبَرَ عَلَى ذَلِكَ. ثُمَّ نَفَرَ بِأَصْبَعِيهِ فَقَالَ: عَجَلْتُ مِنْيْتَهُ قُلْتُ بَوَاكِيَهُ قُلْتُ تَرَاهُ. رواه الترمذى وقال: هذا حديث حسن، باب ما جاء فى الكفاف، رقم: ٢٣٤٧

147. Abu Umāmah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Indeed, the most enviable among my friends is the believer who is light burdened (of children and worldly goods); has his full share of Ṣalāt, excellent in his Rabb’s worship and he also obeys Him in seclusion. Being inconspicuous, people do not point at him. His livelihood is barely sufficient and he is patient. Then Rasūlullāh Ṣallallāhu ‘alaihi wasallam snapped his fingers (as one does to illustrate something happening very quickly) and said: He dies early, without many women to lament him, nor leaving behind a large inheritance. (Tirmidhī)

١٤٨ - عَنْ عَبْدِ اللَّهِ بْنِ سَلْمَانَ رَحِمَهُ اللَّهُ أَنَّ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ حَدَّثَهُ قَالَ: لَمَّا فَتَحْنَا خَيْبَرَ أَخْرَجُوا غَنَائِمَهُمْ مِنَ الْمَتَاعِ وَالسَّبْيِ فَجَعَلَ النَّاسُ يَتَنَاعُونَ غَنَائِمَهُمْ فَجَاءَ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللَّهِ! لَقَدْ رِبِحْتُ رِبْحًا مَا رِبِحَ الْيَوْمَ مِثْلَهُ أَحَدٌ مِنْ أَهْلِ هَذَا الْوَادِي قَالَ: وَيْحَكَ وَمَا رِبِحْتَ؟ قَالَ: مَا زِلْتُ أَيْبَعُ وَأَبْتَاغُ حَتَّى رِبِحْتُ ثَلَاثِمِائَةَ أَوْقِيَّةٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: أَنَا أَنْتَبِكُ بِخَيْرِ رَجُلٍ رِبِحَ، قَالَ: مَا هُوَ يَا رَسُولَ اللَّهِ؟ قَالَ: رَكْعَتَيْنِ بَعْدَ الصَّلَاةِ. رواه أبو داود، باب فى التجارة فى الغزو، رقم: ٢٦٦٧ مختصر سنن أبي داود للترمذى

148. ‘Abdullāh ibne-Salmān Raḥimahullāh narrates that a Ṣaḥābī of Nabī Ṣallallāhu ‘alaihi wasallam narrated to me: When we had won the battle of Khyber, people took out their shares of captured enemy

assets which consisted of prisoners and various things, and began to buy and sell among themselves. Meanwhile, a person came to Rasūlullāh Ṣallallāhu ‘alaihi wasallam and said: O Rasūlallāh! I have earned more profit than anyone else in the valley. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Woe to you! And what did you earn? He replied: I kept buying and selling and made a net profit of three hundred *Uqiah* of silver. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Shall I inform you of something better than this? He said: Do tell me, O Rasūlallāh! He said: Two *Rak‘at Nafl* after obligatory *Şalāt*. (Abu Dāwūd)

Note: One *Uqiah* comprises of forty dirhams, and one dirham is equivalent to three grams of silver.

١٤٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: يَعْقِدُ الشَّيْطَانُ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ - إِذَا هُوَ نَامَ - ثَلَاثَ عُقَدٍ يَضْرِبُ مَكَانَ كُلِّ عُقْدَةٍ: عَلَيْكَ لَيْلٌ طَوِيلٌ فَارْقُدْ. فَإِنِ اسْتَيْقَظَ فَذَكَرَ اللَّهَ انْحَلَّتْ عُقْدَةٌ، فَإِنِ تَوَضَّأَ انْحَلَّتْ عُقْدَةٌ، فَإِنِ صَلَّى انْحَلَّتْ عُقْدَةٌ، فَأَصْبَحَ نَشِيطًا طَيِّبَ النَّفْسِ وَإِلَّا أَصْبَحَ خَبِيثَ النَّفْسِ كَسَلَانَ. رواه أبو داود، باب قيام الليل، رقم: ١٣٠٦ وفي رواية ابن ماجه: فَيُصْبِحُ نَشِيطًا طَيِّبَ النَّفْسِ قَدْ أَصَابَ خَيْرًا. وَإِن لَمْ يَفْعَلْ، أَصْبَحَ كَسَلًا خَبِيثَ النَّفْسِ لَمْ يُصَبِّ خَيْرًا. باب ما جاء في قيام الليل، رقم: ١٣٢٩

149. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When any one of you goes to sleep, the Shaitān ties three knots at the back of his neck, sealing every knot with the words: You have a long night, so sleep. So if one awakens and remembers Allāh a knot will be loosened; if he performs ablution, a knot will be loosened; and if he offers *Şalāt*, a knot will be loosened. And in the morning he will be active and in pleasant mood; and having received a great blessing. If he does not offer *Tahajjud*, he will be sluggish and indisturbed mood, also being deprived of a great blessing. (Abu Dāwūd, Ibne-Mājah)

١٥٠ - عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: رَجُلَانِ مِنْ أُمَّتِي يَفُومُ أَحَدُهُمَا مِنَ اللَّيْلِ فَيَعَالِجُ نَفْسَهُ إِلَى الطُّهُورِ، وَعَلَيْهِ عُقْدَةٌ فَيَتَوَضَّأُ، فَإِذَا وَضَّأَ يَدَيْهِ انْحَلَّتْ عُقْدَةٌ، وَإِذَا وَضَّأَ وَجْهَهُ انْحَلَّتْ عُقْدَةٌ، وَإِذَا مَسَحَ رَأْسَهُ انْحَلَّتْ عُقْدَةٌ، وَإِذَا وَضَّأَ رِجْلَيْهِ

انْحَلَّتْ عُقْدَةٌ، فَيَقُولُ الرَّبُّ - عَزَّ وَجَلَّ - لِلَّذِينَ وَرَاءَ الْحِجَابِ: انظُرُوا إِلَى عَبْدِي هَذَا يَعَالِجُ نَفْسَهُ مَا سَأَلَنِي عَبْدِي هَذَا فَهُوَ لَهُ. رواه أحمد، الفتح الرباني ١/٤٠٤

150. ‘Uqba ibne-‘Amir Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: One, out of two persons of my Ummah, gets up at night and motivates himself for *Wuḍū* despite not feeling to do so; since, Shaitān had tied knots on him. When he washes his two hands in *Wuḍū*, one knot is loosened; and when he washes his face, another knot is loosened; and when he wipes his head with wet hands, another knot is loosened; and when he washes his feet, yet another knot is loosened. Allāh ‘Azza wa Jall says to those behind the veil — His angels: Look at My slave! How much hardship he is enduring in dealing with his *Nafs* (innerself), so now whatever this slave asks of Me, it will be granted to him. (Musnad Aḥmad, Faṭḥ-ur-Rabbāni)

١٥١ - عَنْ عِبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ تَعَارَّ مِنَ اللَّيْلِ فَقَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، الْحَمْدُ لِلَّهِ وَسُبْحَانَ اللَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، ثُمَّ قَالَ: اللَّهُمَّ اغْفِرْ لِي، أَوْ دَعَا اسْتَجِيبْ، فَإِنِ تَوَضَّأَ وَصَلَّى قُبِلَتْ صَلَاتُهُ. رواه البخاري، باب فضل من تعار من الليل فصلي، رقم: ١١٥٤

151. ‘Ubādah ibne-Şāmit Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: One who wakes up during the night and says in *Du‘ā*:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، الْحَمْدُ لِلَّهِ وَسُبْحَانَ اللَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ،

None is worthy of worship but Allāh, He is alone, He has no partner; His is the Kingdom, His is all the Praise, and He has Power over everything, Praise be to Allāh, Glory be to Allāh Who is above all faults and none is worthy of worship but Allāh; and Allāh is the greatest; and there is no might to resist evil, and no power to do good, except through Allāh.

And says: O Allāh! Forgive me or makes a *Du‘ā*, it will be accepted; and if he performs *Wuḍū* and offers *Şalāt*, then his *Şalāt* is also accepted. (Bukhārī)

١٥٢- عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا قَامَ مِنَ اللَّيْلِ يَتَهَجَّدُ قَالَ:

اللَّهُمَّ لَكَ الْحَمْدُ، أَنْتَ قَيِّمُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ لَكَ
مَلِكُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ،
وَلَكَ الْحَمْدُ أَنْتَ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ، وَلَكَ الْحَمْدُ أَنْتَ الْحَقُّ وَوَعْدُكَ
الْحَقُّ، وَلِقَاءُكَ حَقٌّ وَقَوْلُكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالنَّبِيُّونَ حَقٌّ وَمُحَمَّدٌ ﷺ
حَقٌّ، وَالسَّاعَةُ حَقٌّ. اللَّهُمَّ لَكَ أَسَلَمْتُ وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ
أَنْبَتُ، وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاعْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا
أَسْرَرْتُ وَمَا أَعْلَنْتُ، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ—أَوْ— لَا إِلَهَ غَيْرُكَ.

قال سفیان وزاد عبد الكريم أبو أمية وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ. رواه البخارى، باب التهجد بالليل، رقم: ١١٢٠

152. Ibne-'Abbās Raḍiyallāhu 'anhuma narrates that when Nabī Sallallāhu 'alaihi wasallam used to wake up for *Tahajjud* Ṣalāt during the night, he would make this Du'a:

اللَّهُمَّ لَكَ الْحَمْدُ..... وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

O Allāh! All praise be to You; You are the Sustainer of the Heavens and the Earth, and whosoever is in them, to You be praise. You are the light of the Heavens and the Earth, and whosoever is in them, to You be praise. You are the King of the Heavens and the Earth, to You be praise. You are the Truth, Your Promise is True, the meeting with You is a certainty, Your Word is True, Paradise is True, Hell is True, the Prophets are True, Muḥammad Sallallāhu 'alaihi wasallam is True; the Hour (Day of Resurrection) is True. O Allāh! To You I have surrendered, upon You I believe, upon You I trust, to You I turn to in repentance, by Your help I have disputed (with the one who does not believe), and to You I have come for judgment. So forgive me my past sins, and those I may do later, my secret and my open sins. You are the One Who enables someone to move forward in good deeds and You are the One Who defers. And none is worthy of worship but You. There is no might to resist evil, and no power to do good, except through Allāh.

(Bukhārī)

١٥٣- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَفْضَلُ الصِّيَامِ بَعْدَ رَمَضَانَ،

شَهْرُ اللَّهِ الْمُحَرَّمِ، وَأَفْضَلُ الصَّلَاةِ بَعْدَ الْفَرِيضَةِ، صَلَاةُ اللَّيْلِ. رواه مسلم، باب فضل صوم المحرم،

رقم: ٢٧٥٥

153. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The best month for fasting, after the month of Ramadān, is Allāh's month of *Al-Muḥarram*; and the best Ṣalāt, after obligatory Ṣalāt, is *Tahajjud* Ṣalāt. (Muslim)

١٥٤- عَنْ إِيَّاسِ بْنِ مُعَاوِيَةَ الْمُزَنِيِّ رَحِمَهُ اللَّهُ أَنْ رَسُولَ اللَّهِ ﷺ قَالَ: لَا بُدَّ مِنْ صَلَاةٍ بَلِيلٍ وَلَوْ

حَلَبَ شَاةً، وَمَا كَانَ بَعْدَ صَلَاةِ الْعِشَاءِ فَهُوَ مِنَ اللَّيْلِ. رواه الطبرانى فى الكبير وفيه: محمد بن اسحاق

وهو مدلس وبقيه رجاله ثقات، مجمع الزوائد ٢/٢١١ وهوثقة، مجمع الزوائد ١٠/٩٢

154. Iyas ibne-Mu'awiya Al Muzanī Raḥimahullāh narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Be sure to offer *Tahajjud* Ṣalāt though it may be as short as a goats milking. Any Ṣalāt offered after 'Ishā will indeed be counted as *Tahajjud*. (Ṭabarānī, Majma'uz-Zawā'id)

١٥٥- عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: فَضْلُ صَلَاةِ اللَّيْلِ عَلَى صَلَاةِ

النَّهَارِ كَفَضْلِ صَدَقَةِ السَّرِّ عَلَى صَدَقَةِ الْعَلَانِيَةِ. رواه الطبرانى فى الكبير ورجاله ثقات، مجمع

الزوائد ٢/١٩٥

155. 'Abdullāh Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The excellence, of night's *Nafl* Ṣalāt over day's *Nafl* Ṣalāt, is like the excellence of Ṣadaqah given secretly over Ṣadaqah given openly. (Ṭabarānī, Majma'uz-Zawā'id)

١٥٦- عَنْ أَبِي أَمَامَةَ الْبَاهِلِيِّ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: عَلَيْكُمْ بِقِيَامِ اللَّيْلِ فَإِنَّهُ

دَابُّ الصَّالِحِينَ قَبْلَكُمْ وَهُوَ قَرْبَةٌ لَكُمْ إِلَى رَبِّكُمْ وَمَكْفَرَةٌ لِلْسَّيِّئَاتِ وَمَنْهَأَةٌ عَنِ الْإِثْمِ. رواه الحاكم

وقال: هذا حديث صحيح على شرط البخارى ولم يخرجاه ووافقه الذهبي ١/٣٠٨

156. Abu Umāmah Bāhili Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Make it a practice of offering *Tahajjud*, for undoubtedly it was the tradition of the righteous before you. It is a means of bringing you near to your Rabb and an atonement of evil deeds, and a prevention against sins. (Mustadrak Ḥākim)

١٥٧- عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: ثَلَاثَةٌ يُحِبُّهُمُ اللهُ، وَيَضْحَكُ إِلَيْهِمْ وَيَسْتَبْشِرُ بِهِمُ الَّذِي إِذَا انْكَشَفَتْ فِتْنَةٌ قَاتَلَ وَرَاءَهَا بِنَفْسِهِ لِلَّهِ عَزَّوَجَلَّ، فِيمَا أَنْ يُقْتَلَ وَإِمَّا أَنْ يَنْصُرَهُ اللهُ عَزَّوَجَلَّ وَيَكْفِيَهُ، فَيَقُولُ: انظُرُوا إِلَى عَبْدِي هَذَا كَيْفَ صَبَرَ لِي بِنَفْسِهِ؟ وَالَّذِي لَهُ امْرَأَةٌ حَسَنَةٌ وَفِرَاشٌ لَتَيْنِ حَسَنَيْنِ، فَيَقُومُ مِنَ اللَّيْلِ فَيَقُولُ: يَذُرُ شَهْوَتَهُ وَيَذْكُرُنِي، وَلَوْ شَاءَ رَقَدَ، وَالَّذِي إِذَا كَانَ فِي سَفَرٍ وَكَانَ مَعَهُ رَكْبٌ فَسَهَرُوا ثُمَّ هَجَعُوا فَقَامَ مِنَ السَّحَرِ فِي صُرَاءٍ وَسَرَاءٍ.

رواه الطبرانی فی الكبير بإسناد حسن، الترغیب ١/٤٣٤

157. Abu Dardā Raḍiyallāhu ‘anhū narrates that Nabī Ṣallallāhu ‘alaihi wasallam in a Ḥadīth Qudsī said: There are three persons whom Allāh loves and smiles at them being well pleased with them: One, who continues to fight in the battlefield alone even when all his companions have deserted him, until he is either martyred or receives help from Allāh and becomes victorious. Allāh Subḥānahū wa Ta‘ālā says (to the angels): Look at My slave! How he remained steadfast and firm in the battlefield, only to please Me. The second is the one, who has an attractive wife besides him on a soft and luxurious bedding, even then, he gets up to offer *Tahajjud* Ṣalāt. Allāh says (to the angels): Look! He is sacrificing his pleasures and desires, and remembering Me; if he so wanted, he would have continued to sleep. Third is that person, who is on a journey in a caravan and when all the members of the caravan, after travelling till late, are fast asleep, he gets up to perform *Tahajjud* Ṣalāt, willingly or unwillingly. (Ṭabarānī, Targhīb)

١٥٨- عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ فِي الْجَنَّةِ غُرْفًا يُرَى ظَاهِرُهَا مِنْ بَاطِنِهَا، وَبَاطِنُهَا مِنْ ظَاهِرِهَا، أَعَدَّهَا اللهُ لِمَنْ أَطْعَمَ الطَّعَامَ، وَأَفْشَى السَّلَامَ، وَصَلَّى بِاللَّيْلِ وَالنَّاسُ نِيَامٌ.

رواه ابن حبان، قال المحقق: إسناده قوى ٢/٢٦٢

158. Abu Mālik Al-Ash‘arī Raḍiyallāhu ‘anhū narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: There are rooms in Paradise, the outside of which can be seen from inside and the inside from the outside, Allāh has prepared for those who feed others, spread Salām (greetings) abundantly, and offer Ṣalāt at night when people are sleeping. (Ibn-e-Ḥibbān)

١٥٩- عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: جَاءَ جِبْرَائِيلُ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا مُحَمَّدُ! عِشْ مَا شِئْتَ فَإِنَّكَ مَيِّتٌ، وَاعْمَلْ مَا شِئْتَ فَإِنَّكَ مَجْرِيٌّ بِهِ، وَأَحِبِّ مَنْ شِئْتَ فَإِنَّكَ مُفَارِقُهُ، وَاعْلَمْ أَنَّ شَرَفَ الْمُؤْمِنِ قِيَامُ اللَّيْلِ، وَعِزَّةُ اسْتِغْنَاءِهُ عَنِ النَّاسِ. رواه الطبرانی فی الأوسط وإسناده حسن، الترغیب ١/٤٣١

159. Sahl ibne-Sa‘d Raḍiyallāhu ‘anhuma narrates that Jibrāīl ‘Alaihi Salām came to the Nabī Ṣallallāhu ‘alaihi wasallam and submitted: O Muḥammad! You may live a very long life, but one day you have to die. Do whatever deeds you wish to do, you will have a return of it. Love whomsoever you wish, but one day you will have to leave him. And know with certainty that undoubtedly the honour of a believer lies in *Tahajjud*, and his dignity lies in self-contentment. (Ṭabarānī, Targhīb)

١٦٠- عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: يَا عَبْدَ اللهِ لَا تَكُنْ مِثْلَ فُلَانٍ كَانَ يَقُومُ مِنَ اللَّيْلِ فَيَتْرَكُ قِيَامَ اللَّيْلِ. رواه البخارى، باب ما يكره من ترك قيام الليل لمن كان يقومه، رقم: ١١٥٢

160. ‘Abdullāh ibne-‘Amr ibnil-‘Āṣ Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said to me: O ‘Abdullāh! Do not be like so and so, who used to offer *Tahajjud* at night and then stopped offering it. (Bukhārī)
Note: This ḥadīth implies that without any valid excuse, the deeds in regular practice should not be given up. (Mazāhir Ḥaqqe)

١٦١- عَنْ الْمُطَّلِبِ بْنِ رَبِيعَةَ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُولَ اللهِ ﷺ قَالَ: صَلَاةُ اللَّيْلِ مَتْنِي مَتْنِي، وَإِذَا صَلَّى أَحَدُكُمْ فَلْيَتَشَهَّدْ فِي كُلِّ رَكَعَتَيْنِ، ثُمَّ لِيُلْحِفْ فِي الْمَسْئَلَةِ، ثُمَّ إِذَا دَعَا فَلْيَتَسَاكُنْ وَلْيَتَسَّسْ وَلْيَتَضَعَّفْ، فَمَنْ لَمْ يَفْعَلْ ذَلِكَ فَذَلِكَ الْجِدَاجُ أَوْ كَالْجِدَاجِ. رواه أحمد ٤/١٦٧

161. Muṭṭalib ibne-Rabī‘ah Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: *Tahajjud* Ṣalāt is in twos. When you offer this Ṣalāt, then recite *Tashahhud* after every two *Rak‘at* and then remain persistent in imploring Allāh by being like a person in extreme need, expressing one’s helplessness and weakness. The one who did not do it in this manner, his Ṣalāt is incomplete. (Musnad Aḥmad)

Note: Du‘ā can be asked after *Tashahhud* (in the Şalāt), as well as, after completing the Şalāt.

١٦٢ - عَنْ حَدِيثِ بْنِ أَيْمَانَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ مَرَّ بِالنَّبِيِّ ﷺ لَيْلَةً وَهُوَ يُصَلِّي فِي الْمَسْجِدِ فِي الْمَدِينَةِ قَالَ: قُمْتُ أَصَلُّ وَرَاءَهُ يُخَيَّلُ إِلَيَّ أَنَّهُ لَا يَعْلَمُ، فَاسْتَفْتَحَ سُورَةَ الْبَقَرَةِ، فَقُلْتُ إِذَا جَاءَ مِائَةَ آيَةٍ رَكَعَ، فَجَاءَ هَا فَلَمْ يَزُكَّعَ، فَقُلْتُ إِذَا جَاءَ مِائَتَيْ آيَةٍ رَكَعَ، فَجَاءَ هَا فَلَمْ يَزُكَّعَ، فَقُلْتُ إِذَا خَتَمَهَا رَكَعَ، فَخَتَمَ فَلَمْ يَزُكَّعَ، فَلَمَّا خَتَمَ قَالَ: اللَّهُمَّ لَكَ الْحَمْدُ، اللَّهُمَّ لَكَ الْحَمْدُ، وَتَرَا ثُمَّ افْتَتَحَ آلَ عِمْرَانَ، فَقُلْتُ إِنَّ خَتَمَهَا رَكَعَ، فَخَتَمَهَا وَلَمْ يَزُكَّعَ، وَقَالَ: اللَّهُمَّ لَكَ الْحَمْدُ ثَلَاثَ مَرَّاتٍ، ثُمَّ افْتَتَحَ سُورَةَ الْمَائِدَةِ، فَقُلْتُ: إِذَا خَتَمَ رَكَعَ، فَخَتَمَهَا فَرَكَعَ، فَسَمِعْتُهُ يَقُولُ: سُبْحَانَ رَبِّيَ الْعَظِيمِ، وَيُرْجِعُ شَفْتِيهِ فَأَعْلَمُ أَنَّهُ يَقُولُ غَيْرَ ذَلِكَ، ثُمَّ سَجَدَ فَسَمِعْتُهُ يَقُولُ: سُبْحَانَ رَبِّيَ الْأَعْلَى، وَيُرْجِعُ شَفْتِيهِ فَأَعْلَمُ أَنَّهُ يَقُولُ غَيْرَ ذَلِكَ فَلَا أَفْهَمُ غَيْرَهُ ثُمَّ افْتَتَحَ سُورَةَ الْأَنْعَامِ فَتَرَكَتُهُ وَذَهَبْتُ. رواه عبد الرزاق في مصنفه ١٤٧/٢

162. Hudhaifah ibn al-Yaman Radiyallahu ‘anhu narrates that one night I happened to pass Rasūlullāh Ṣallallāhu ‘alaihi wasallam who was offering Şalāt in the Masjid of Madīnah. I stood up behind Rasūlullāh Ṣallallāhu ‘alaihi wasallam to offer Şalāt with him, assuming that he would not be aware of my presence. Rasūlullāh Ṣallallāhu ‘alaihi wasallam was reciting *Sūrah Al-Baqarah*. I assumed that he would go for Rukū‘ after one hundred verses, but he did not do so; I thought that he would go for Rukū‘ after two hundred verses, but he did not. I felt sure he would go for Rukū‘ at the end of the *Sūrah*. So, when the *Sūrah* ended, Rasūlullāh Ṣallallāhu ‘alaihi wasallam said three times, *Allāhumma Lakal Hamd* (All praise be to You O Allāh!) and then started reciting *Sūrah Hamd Āle-Imran*. And I thought after this *Sūrah*, he would certainly go for Rukū‘. When Rasūlullāh Ṣallallāhu ‘alaihi wasallam completed this *Sūrah*, he did not go for Rukū‘ but said *Allāhumma Lakal Hamd*, and started *Sūrah Māidah*. I thought that he would go for Rukū‘ at the end of this *Sūrah*, and he did perform Rukū‘; and I heard him reciting this *Tasbīh* in Rukū‘; “*Subhāna Rabbīyal ‘Azīm*” (All glory to my Rabb, The Greatest) and from the whispering of his moving lips, I realised that he was undoubtedly reciting something else, which I did not comprehend. Then he went into Sajdah; I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam reciting this *Tasbīh*; “*Subhāna*

Rabbīyal Aa‘lā” (All glory to my Rabb, The Most Exalted), and something else which I could not understand. In the second *Rak‘at* he started reciting *Sūrah Al-An‘ām*. I left and went away as I lacked the endurance to continue in Şalāt with Rasūlullāh Ṣallallāhu ‘alaihi wasallam. (Muşannaf ‘Abdur-Razzāq)

١٦٣ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ لَيْلَةً حِينَ فَرَغَ مِنْ صَلَاتِهِ:

١- اللَّهُمَّ إِنِّي أَسْأَلُكَ رَحْمَةً مِنْ عِنْدِكَ تَهْدِي بِهَا قَلْبِي، وَتَجْمَعُ بِهَا أَمْرِي، وَتَلْمُ بِهَا شَعْبِي، وَتُصَلِّحُ بِهَا غَائِبِي، وَتَرْفَعُ بِهَا شَاهِدِي، وَتُرْزِقُنِي بِهَا عَمَلِي، وَتُلْهِمُنِي بِهَا رُشْدِي، وَتَرُدُّ بِهَا أَلْفَتِي، وَتَعْصِمُنِي بِهَا مِنْ كُلِّ سُوءٍ،

٢- اللَّهُمَّ أَعْظِمْنِي إِيمَانًا وَيَقِينًا لَيْسَ بَعْدَهُ كُفْرٌ، وَرَحْمَةً أُنَالُ بِهَا شَرَفَ كَرَامَتِكَ فِي الدُّنْيَا وَالْآخِرَةِ،

٣- اللَّهُمَّ إِنِّي أَسْأَلُكَ الْقُوَى فِي الْقَضَاءِ وَنُزُلَ الشَّهَادَةِ وَعَيْشَ السُّعْدَاءِ، وَالنَّصْرَ عَلَى الْأَعْدَاءِ،

٤- اللَّهُمَّ إِنِّي أَنْزَلُ بِكَ حَاجَتِي وَإِنْ قَصُرَ رَأْيِي وَصَعَفَ عَمَلِي افْتَقَرْتُ إِلَى رَحْمَتِكَ، فَاسْأَلُكَ يَا قَاضِيَ الْأُمُورِ، وَيَا شَافِيَ الصُّدُورِ، كَمَا تُجِيرُنِي بَيْنَ الْبُحُورِ، أَنْ تُجِيرَنِي مِنْ عَذَابِ السَّعِيرِ، وَمِنْ دَعْوَةِ النَّبُورِ، وَمِنْ فِتْنَةِ الْقُبُورِ.

٥- اللَّهُمَّ مَا قَصُرَ عَنْهُ رَأْيِي وَلَمْ تَبْلُغْ نَيْتِي وَلَمْ تَبْلُغْ مَسْأَلَتِي مِنْ خَيْرٍ، وَعَدَّتْهُ أَحَدًا مِنْ خَلْقِكَ أَوْ خَيْرٍ أَنْتَ مُعْطِيهِ أَحَدًا مِنْ عِبَادِكَ فَإِنِّي أَرْغَبُ إِلَيْكَ فِيهِ وَأَسْأَلُكَ بِرَحْمَتِكَ رَبِّ الْعَالَمِينَ،

٦- اللَّهُمَّ ذَا الْحَبْلِ الشَّدِيدِ، وَالْأَمْرِ الرَّشِيدِ، أَسْأَلُكَ الْأَمْنَ يَوْمَ الْوَعِيدِ، وَالْجَنَّةَ يَوْمَ الْخُلُودِ مَعَ الْمُقَرَّبِينَ الشُّهُودِ، الرَّكَعِ السُّجُودِ، الْمُؤْمِنِينَ بِالْعَهْدِ، أَنْتَ رَحِيمٌ وَدُودٌ، وَإِنَّكَ تَفْعَلُ مَا تُرِيدُ،

٧- اللَّهُمَّ اجْعَلْنَا هَادِينَ مُهْتَدِينَ غَيْرَ ضَالِّينَ وَلَا مُضِلِّينَ سَلْمًا لِأَوْلِيَانِكَ وَعَدُوًّا لِأَعْدَائِكَ نَحْبُ بِحَبِّكَ مَنْ أَحَبَّكَ وَنُعَادِي بَعْدَاؤَاتِكَ مَنْ خَالَفَكَ،

٨- اللَّهُمَّ هَذَا الدُّعَاءُ وَعَلَيْكَ الْإِجَابَةُ وَهَذَا الْجُهْدُ وَعَلَيْكَ التَّكْلَانُ.
 ٩- اللَّهُمَّ اجْعَلْ لِي نُورًا فِي قَلْبِي وَنُورًا فِي قَبْرِي وَنُورًا مِنْ بَيْنِ يَدَيَّ، وَنُورًا مِنْ خَلْفِي، وَنُورًا عَنْ يَمِينِي، وَنُورًا عَنْ شِمَالِي، وَنُورًا مِنْ فَوْقِي، وَنُورًا مِنْ تَحْتِي، وَنُورًا فِي سَمْعِي، وَنُورًا فِي بَصَرِي، وَنُورًا فِي شَعْرِي، وَنُورًا فِي بَشَرِي، وَنُورًا فِي لَحْيِي، وَنُورًا فِي دَمِي، وَنُورًا فِي عِظَامِي، اللَّهُمَّ أَعْظِمْ لِي نُورًا وَأَعْظِئْ نُورًا وَاجْعَلْ لِي نُورًا،

١٠- سُبْحَانَ الَّذِي تَعَطَّفَ الْعِزَّ وَقَالَ بِهِ، سُبْحَانَ الَّذِي لَيْسَ الْمَجْدُ وَتَكْرَمَ بِهِ، سُبْحَانَ الَّذِي لَا يَنْبَغِي التَّسْبِيحُ إِلَّا لَهُ، سُبْحَانَ ذِي الْفَضْلِ وَالنِّعَمِ، سُبْحَانَ ذِي الْمَجْدِ وَالْكَرَمِ، سُبْحَانَ ذِي الْجَلَالِ وَالْإِكْرَامِ.

رواه الترمذى وقال: هذا حديث غريب، باب منه دعاء: اللهم انى أسئلك رحمة من عندك ٠٠٠٠، رقم: ٣٤١٩

163. Ibne-'Abbās Raḍiyallāhu 'anhuma narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam reciting this supplication one night, after he had completed his *Tahajjud Ṣalāt*:

اللَّهُمَّ إِنِّي أَسْأَلُكَ..... الْجَلَالَ وَالْإِكْرَامَ

1. O Allāh! I ask You of Your Mercy by which You give guidance to my heart, by which You make my work easy, and remove my distressed condition by it, and manage my issues in my absence by it. And give exaltation and honour by Your Mercy; and clean my actions (from hypocrisy and infidelity) by Your Mercy; and put that thing in my heart, which is correct and suitable for me; and whatever I like, grant me by Your Mercy; and protect me from all evil by Your Mercy.

2. O Allāh! Give me that belief and faith after which there may not be any infidelity and a Mercy enabling me to achieve the blessings of Your gifts in this world and the Hereafter.

3. O Allāh! I ask of You to give me a conviction that Your Decree is the very fulfilment of my aims, and an entertainment which is offered to martyrs, and a life of the fortunate, and Your help over enemies.

4. O Allāh! I place before You my needs, though my understanding is limited, and my actions are weak, hence I am badly in need of Your Mercy. O the Maker of affairs and

Healer of the hearts! As You by Your power keep the oceans (running together) separate from each other (that the saltish remains separate from the sweet and sweet remains separate from saltish); so I request You to keep me away from the punishment of the Hell-Fire, and the lamentations of the one about to perish, and from the punishment of the grave.

5. O Allāh! I ask You of that goodness which is beyond my understanding and intention, and which I did not even ask. However, You promised this to anyone of Your creation, or any goodness which You want to give to any of Your slaves. I desire this and ask You of it by Your Mercy, O Sustainer of the universe!

6. O You of firm promises and Master of good deeds! I ask for Your peace on the Day of Judgement, and Paradise on the Day of Eternity, to be among Yours favourites and regular attendants of Your Court; frequently bowing and prostrating and fulfilling their promises. You are most Kind and Most Loving, and no doubt You do what You will.

7. O Allāh! Make me one who is guided aright, and guides others aright. Do not misguide me, and do not make me misguide others. I may be in peace with Your friends and enemy of Your enemies. Those who love You, I should love them for that love of Yours, and those who are against You, I should have enmity with them due to their enmity with You.

8. O Allāh! It is for us to supplicate, and for You to accept. This is my effort and reliance is on You.

9. O Allāh! Put Nūr (light) in my heart, and make my grave illuminated; and grant me Nūr in front of me, Nūr at my back, Nūr on my right, Nūr on my left, Nūr above me, Nūr below me, (Your Nūr be around me), and Nūr in my ears, Nūr in my eyes, Nūr in every hair of mine, Nūr in my skin, Nūr in my flesh, Nūr in my blood, and Nūr in every bone of mine. O Allāh! Make my Nūr enormous, grant me Nūr, and make Nūr for me.

10. Unblemished is He Whose covering is Dignity itself and Whose Word is Dignified. Unblemished is He Whose dress is Nobility and Honour. Unblemished is He; and none can be appropriately called unblemished besides Him. Unblemished

is He Who is of great Excellence and full of Bounties.
Unblemished is He Who is of great Dignity and Generosity.
Unblemished is He Who is the Possessor of great Power and
Respect. (Tirmidhi)

Note: For easy understanding, parts of Du'ā are numbered as above.

١٦٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ صَلَّى فِي لَيْلَةٍ بِمِائَةِ آيَةٍ لَمْ يُكْتَبْ مِنَ الْغَافِلِينَ، وَمَنْ صَلَّى فِي لَيْلَةٍ بِمِائَتَيْ آيَةٍ فَإِنَّهُ يُكْتَبُ مِنَ الْقَانِتِينَ الْمُخْلِصِينَ. رواه الحاكم وقال: صحح على شرط مسلم ووافقه الذهبي ٣٠٩/١

164. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Whoever recites one hundred verses in Ṣalāt in a night, he would not be written down amongst the neglectful; and whoever recites two hundred verses in Ṣalāt in a night, he would be counted amongst the sincere worshippers on that night. (Mustadrak Ḥākim)

١٦٥ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: مَنْ قَامَ بِعَشْرِ آيَاتٍ لَمْ يُكْتَبْ مِنَ الْغَافِلِينَ، وَمَنْ قَامَ بِمِائَةِ آيَةٍ كُتِبَ مِنَ الْقَانِتِينَ، وَمَنْ قَرَأَ بِأَلْفِ آيَةٍ كُتِبَ مِنَ الْمُقْنَطِرِينَ. رواه ابن خزيمة في صحيحه ١٨١/٢

165. 'Abdullāh ibne-'Amr ibnel 'Āṣ Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Whoever recites ten verses in *Tahajjud*, is not written down amongst the neglectful, and whoever recites one hundred verses, is counted amongst the worshippers; and whoever recites one thousand verses, is counted amongst those who receive a reward equal to a *Qintār*. (Ibne-Khuzaimah)

Note: The meaning of *Qintār* is elaborated in the next ḥadīth (166).

١٦٦ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: الْقِنْطَارُ اثْنَا عَشَرَ أَلْفَ أُوقِيَةٍ، كُلُّ أُوقِيَةٍ خَيْرٌ مِمَّا بَيْنَ السَّمَاءِ وَالْأَرْضِ. رواه ابن حبان، قال المحقق: إسناده حسن ٣١١/٦

166. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: A *Qintār* is equivalent to twelve thousand *Uqiah*; and each *Uqiah* is more valuable than all that exists between the heavens and the earth. (Ibne-Ḥibbān)

١٦٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: رَجِمَ اللَّهُ رَجُلًا قَامَ مِنَ اللَّيْلِ فَصَلَّى ثُمَّ آيَقَطَ امْرَأَتَهُ فَصَلَّتْ، فَإِنْ أَبَتْ نَضَحَ فِي وَجْهِهَا الْمَاءَ، وَرَجِمَ اللَّهُ امْرَأَةً قَامَتْ مِنَ اللَّيْلِ فَصَلَّتْ ثُمَّ آيَقَطَتْ زَوْجَهَا فَصَلَّى، فَإِنْ أَبِي نَضَحَتْ فِي وَجْهِهِ الْمَاءَ. رواه النسائي، باب الترغيب في قيام الليل، رقم: ١٦١١

167. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: May Allāh have Mercy on the man who gets up during the night and offers *Tahajjud*, and awakens his wife so that she may also offer Ṣalāt. If she does not get up (and remains in bed due to deep sleep), he lightly sprinkles water on her face to help awaken her. And may Allāh show Mercy on that woman who gets up at night and offers Ṣalāt and awakens her husband for *Tahajjud*, and if he does not awaken, she lightly sprinkles water on his face to awaken him. (Nasāi)

Note: This ḥadīth relates to such a couple who are fond of *Tahajjud* and to wake each other in this manner does not cause any displeasure between them. (Ma'āriful Ḥadīth)

١٦٨ - عَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا قَالَا: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا آيَقَطَ الرَّجُلُ أَهْلَهُ مِنَ اللَّيْلِ فَصَلَّى أَوْ صَلَّى رَكَعَتَيْنِ جَمِيعًا كُتِبَ فِي الذَّاكِرِينَ وَالذَّاكِرَاتِ. رواه أبو داود، باب قيام الليل، رقم: ١٣٠٩

168. Abu Hurairah and Abu Sa'īd Raḍiyallāhu 'anhuma narrate that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: When a man wakes his wife during the night and both offer two *Rak'at* *Tahajjud* Ṣalāt, they are counted amongst those men and women, who remember Allāh abundantly. (Abu Dāwūd)

١٦٩ - عَنْ عَطَاءٍ رَجِمَهُ اللَّهُ قَالَ: قُلْتُ لِعَائِشَةَ: أَخْبِرِينِي بِأَعْجَبِ مَا رَأَيْتِ مِنْ رَسُولِ اللَّهِ ﷺ، قَالَتْ: وَأَيُّ شَأْنِهِ لَمْ يَكُنْ عَجَبًا؟ إِنَّهُ أَتَانِي لَيْلَةً فَدَخَلَ مَعِيَ لِحَافِي ثُمَّ قَالَ: ذَرِينِي أَتَعَبِدُ لِرَبِّي، فَقَامَ فَتَوَضَّأَ ثُمَّ قَامَ يُصَلِّي، فَبَكَى حَتَّى سَأَلَتْ دُمُوعُهُ عَلَى صَدْرِهِ، ثُمَّ رَكَعَ فَبَكَى ثُمَّ سَجَدَ فَبَكَى، ثُمَّ رَفَعَ رَأْسَهُ فَبَكَى، فَلَمْ يَزَلْ كَذَلِكَ حَتَّى جَاءَ بِلَالٌ يُؤَدِّئُهُ بِالصَّلَاةِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، وَمَا يَبْكِيكَ وَقَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ؟ قَالَ: أَفَلَا أَكُونُ عَبْدًا شَكُورًا، وَلَمْ لَا أَفْعَلْ وَقَدْ أَنْزَلَ اللَّهُ عَلَيَّ هَذِهِ اللَّيْلَةَ: ﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ

وَالنَّهَارِ لِأَيِّتٍ لِّأُولَى الْأَنْبَابِ ﴿ الْآيَاتِ . أَخْرَجَهُ ابْنُ حِبَانَ فِي صَحِيحِهِ ، إِقَامَةَ الْحُجَّةِ ص ١١٢

169. 'Aṭā' Raḥimahullāh narrates that I asked 'Ā'ishah Raḍiyallāhu 'anha: Tell me the most unusual things you have observed about Rasūlullāh Ṣallallāhu 'alaihi wasallam. 'Ā'ishah replied: Was there anything in him that was not unusual? One night he came to me and lay down in my blanket. Then he said: Leave me alone to worship my Rabb. After which he stood up, performed Wuḍū, and began to offer Ṣalāt and began to weep till his tears flowed down on his chest. Then he did Rukū' and after which he prostrated and wept, then he raised his head and wept. He continued in this state until Bilāl Raḍiyallāhu 'anhu called him for Fajr Ṣalāt. I said: O Rasūlallāh! What made you weep, even though Allāh has forgiven your past and future sins. He said: Should not then I be a grateful slave of Allāh. And why should I not do so, when Allāh has revealed these verses to me this night:

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَالاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لِأَيِّتٍ لِّأُولَى الْأَنْبَابِ

Verily, in the creation of the heavens and the earth, and in the alternation of the night and the day, are signs for those who have knowledge. (Āle'Imran)

(Ibne-Ḥibbān, Iqāmatul Ḥujjah)

١٧٠- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَا مِنْ أَمْرٍ إِذْ تَكُونُ لَهُ صَلَاةٌ بِلَيْلٍ فَعَلَبَهُ عَلَيْهَا نَوْمٌ إِلَّا كَتَبَ اللَّهُ لَهُ أَجْرَ صَلَاتِهِ وَكَانَ نَوْمُهُ صَدَقَةً عَلَيْهِ. رواه النسائي، باب من كان له

صلاة بالليل، ٠٠٠٠٠، رقم: ١٧٨٥

170. 'Ā'ishah Raḍiyallāhu 'anha narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Anyone, being accustomed to *Tahajjud*, is overpowered by sleep (on a particular night) except that Allāh writes for him the reward of his *Tahajjud* Ṣalāt; and his sleep is a charity for him. (Nasaī)

١٧١- عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ يَبْلُغُ بِهِ النَّبِيُّ ﷺ قَالَ: مَنْ أَتَى فِرَاشَهُ وَهُوَ يَنْوِي أَنْ يَقُومَ، يَصَلَّى مِنَ اللَّيْلِ فَعَلَبَتْهُ عَيْنَاهُ حَتَّى أَصْبَحَ، كَتَبَ لَهُ مَا نَوَى وَكَانَ نَوْمُهُ صَدَقَةً عَلَيْهِ مِنْ رَبِّهِ

عَزَّ وَجَلَّ. رواه النسائي، باب من أتى فراشه وهو ينوي القيام فنام، رقم: ١٧٨٨

171. Abu Dardā Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Whoever goes to bed with an intention to

offer *Tahajjud* Ṣalāt in the night, but is overpowered by sleep till dawn breaks (and he is unable to offer it), a complete reward for *Tahajjud* Ṣalāt is written for him on what he had intended, and his sleep is an added gift from Allāh. (Nasaī)

١٧٢- عَنْ مُعَاذِ بْنِ أَنَسٍ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ قَعَدَ فِي مُصَلَاةٍ حِينَ يَنْصَرِفُ مِنْ صَلَاةِ الصُّبْحِ حَتَّى يُسَبِّحَ رُكْعَتِي الصُّحَى لَا يَقُولُ إِلَّا خَيْرًا غَفِرَ لَهُ خَطَايَاةٌ،

وَإِنْ كَانَتْ أَكْثَرَ مِنْ زَبَدِ الْبَحْرِ. رواه أبو داود، باب صلاة الصبح، رقم: ١٢٨٧

172. Mu'ādh ibne-Anas Juhanī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who remains sitting in his place of Ṣalāt, after offering his Fajr Ṣalāt, till he offers the forenoon Ṣalāt, saying nothing except what is good, his sins will be forgiven, even if they are more than the foam of the sea. (Abu Dāwūd)

١٧٣- عَنِ الْحَسَنِ بْنِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ صَلَّى الْغَدَاةَ ثُمَّ ذَكَرَ اللَّهَ عَزَّ وَجَلَّ حَتَّى تَطْلُعَ الشَّمْسُ، ثُمَّ صَلَّى رُكْعَتَيْنِ أَوْ أَرْبَعَ رُكْعَاتٍ لَمْ تَمَسَّ

جِلْدُهُ النَّارَ. رواه البيهقي في شعب الإيمان ٣/٤٢٠

173. Hasan ibne-'Alī Raḍiyallāhu 'anhuma narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: He who, after offering Fajr Ṣalāt, engages himself in the Dhikr (remembrance) of Allāh Subḥānahū wa Ta'ālā until sunrise, and then offers two or four *Rak'at* (*Ishrāq*), the Hell-Fire shall not touch his skin. (Baihaqī)

١٧٤- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ صَلَّى الْفَجْرَ فِي جَمَاعَةٍ ثُمَّ قَعَدَ يَذْكُرُ اللَّهَ حَتَّى تَطْلُعَ الشَّمْسُ ثُمَّ صَلَّى رُكْعَتَيْنِ كَانَتْ لَهُ كَأَجْرِ حَجَّةٍ وَعُمْرَةٍ، قَالَ: قَالَ

رَسُولُ اللَّهِ ﷺ: تَامَةً تَامَةً تَامَةً. رواه الترمذی وقال: هذا حديث حسن غريب، باب ما ذكر مما يستحب من

الجلوس، ٠٠٠٠٠، رقم: ٥٨٦

174. Anas ibne-Mālik Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Whoever, after performing Fajr Ṣalāt in congregation, continues sitting in Dhikr until the sun rises, then offers two *Rak'at*, receives a reward of Ḥajj and 'Umrah. Anas Raḍiyallāhu 'anhu reports that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: A perfect, a perfect, a perfect. (The reward of a perfect Ḥajj and 'Umrah). (Tirmidhī)

١٧٥- عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: إِنَّ اللَّهَ -عَزَّوَجَلَّ- يَقُولُ: ابْنِ آدَمَ لَا تَعْجِزَنَّ مِنْ أَرْبَعِ رَكَعَاتٍ مِنْ أَوَّلِ النَّهَارِ أَكْفَلَكَ آخِرَهُ. رواه أحمد ورجاله ثقات، مجمع

الزوائد ٢/٤٩٢

175. Abu Dardā Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam in a Ḥadīth Qudsī said: Allāh, Subḥānahū wa Ta‘ālā proclaims: O son of Ādam! Do not slack in offering four Rak‘at Ṣalāt in the beginning of the day, I will suffice for all your needs of the day. (Musnad Aḥmad, Majma‘uz-Zawāid)

١٧٦- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: بَعَثَ رَسُولُ اللهِ ﷺ بَعَثًا فَأَعْظَمُوا الْغَنِيمَةَ، وَأَسْرَعُوا الْكِرَّةَ، فَقَالَ رَجُلٌ: يَا رَسُولَ اللهِ، مَا رَأَيْنَا بَعَثًا قَطُّ أَسْرَعَ كِرَّةً وَلَا أَعْظَمَ غَنِيمَةً مِنْ هَذَا الْبَعَثِ! فَقَالَ: أَلَا أُخْبِرُكُمْ بِأَسْرَعِ كِرَّةٍ مِنْهُ، وَأَعْظَمِ غَنِيمَةٍ؟ رَجُلٌ تَوَضَّأَ فِي بَيْتِهِ فَأَحْسَنَ الْوُضُوءَ ثُمَّ عَمِدَ إِلَى الْمَسْجِدِ فَصَلَّى فِيهِ الْعِدَاةَ، ثُمَّ عَقَبَ بِصَلَاةِ الضُّحَى فَفَدَّ أَسْرَعَ الْكِرَّةَ، وَأَعْظَمَ الْغَنِيمَةَ. رواه أبو يعلى ورجاله رجال الصحيح، مجمع الزوائد ٢/٤٩١

176. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam sent an army that returned in a short period of time, with a large *Ghanīmah* (captured enemy assets). A man expressed: O Rasūlullāh! We have never seen such an army that returned so soon and with so much of *Ghanīmah*. He said: Shall I not inform you about a person, who earns much more *Ghanīmah* in a very short time? A person, who performs Wuḍū properly at home, goes to the masjid, offers Fajr Ṣalāt and then (after sunrise) offers *Ṣalātuḍ-Ḍuḥā*; indeed, in a little time gains much more *Ghanīmah*. (Abu Y‘alā, Majma‘uz-Zawāid)

١٧٧- عَنْ أَبِي ذَرٍّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: يُصْبِحُ عَلَى كُلِّ سُلَامَى مِنْ أَحَدِكُمْ صَدَقَةٌ، فَكُلُّ تَسْبِيحَةٍ صَدَقَةٌ، وَكُلُّ تَحْمِيدَةٍ صَدَقَةٌ، وَكُلُّ تَهْلِيلَةٍ صَدَقَةٌ، وَكُلُّ تَكْبِيرَةٍ صَدَقَةٌ. وَأَمْرٌ بِالْمَعْرُوفِ صَدَقَةٌ، وَنَهْيٌ عَنِ الْمُنْكَرِ صَدَقَةٌ، وَيُجْزَى مِنْ ذَلِكَ رَكَعَتَانِ يَرْكَعُهُمَا مِنَ

الضُّحَى. رواه مسلم، باب استحباب صلاة الضحى، رقم: ١٦٧١

177. Abu Dhar Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Each morning for every person a Ṣadaqah is due for each joint. Every utterance of *Subḥānallāh* (Glory be to

Allāh Who is above all faults) is an act of Ṣadaqah. Every utterance of *Alḥamdulillāh* (Praise be to Allāh) is an act of Ṣadaqah. Every utterance of *Lā ilāha illallāh* (None is worthy of worship but Allāh) is an act of Ṣadaqah. Every utterance of *Allāhu Akbar* (Allāh is the Greatest) is an act of Ṣadaqah. Enjoining good is an act of Ṣadaqah. Forbidding from evil is an act of Ṣadaqah. And offering two Rak‘at *Ṣalātuḍ-Ḍuḥā* suffice (as gratitude for Ṣadaqah due to every joint of the body). (Muslim)

١٧٨- عَنْ بُرَيْدَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: فِي الْإِنْسَانِ ثَلَاثِمِائَةٍ وَسِتُّونَ مَفْصَلًا، فَعَلَيْهِ أَنْ يَتَّصِدَّقَ عَنْ كُلِّ مَفْصَلٍ مِنْهُ بِصَدَقَةٍ. قَالُوا: وَمَنْ يُطِيقُ ذَلِكَ يَا نَبِيَّ اللهِ؟ قَالَ: النَّخَاعَةُ فِي الْمَسْجِدِ تَدْفِنُهَا، وَالشَّيْءُ تَنْحِيهِ عَنِ الطَّرِيقِ، فَإِنْ لَمْ تَجِدْ فَرَكْعَتَا الضُّحَى تُجْزِيكَ. رواه أبو داود، باب في إمطة الأذى عن الطريق، رقم: ٥٢٤٢

178. Buraidah Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: There are three hundred and sixty joints in a body of a person; and Ṣadaqah is due from every joint. The Ṣaḥābah asked: Who would be able to give that much Ṣadaqah O Nabīyallāh? He said: To bury spit thrown in the masjid is Ṣadaqah; to remove a troublesome thing from the way is Ṣadaqah; and offering two Rak‘at *Ṣalātuḍ-Ḍuḥā* suffices as Ṣadaqah (for all the joints of the body). (Abu Dāwūd)

١٧٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: مَنْ حَافِظَ عَلَى شُفْعَةِ الضُّحَى غُفِرَتْ لَهُ ذُنُوبُهُ، وَإِنْ كَانَتْ مِثْلَ زَيْدِ الْبَحْرِ. رواه ابن ماجه، باب ماجاء في صلوة الضحى، رقم: ١٣٨٢

179. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Whoever offers two Rak‘at *Ṣalātuḍ-Ḍuḥā* regularly, his sins are forgiven even if they be as much as the foam of the sea. (Ibne-Mājah)

١٨٠- عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: مَنْ صَلَّى الضُّحَى رَكَعَتَيْنِ لَمْ يَكْتَبْ مِنَ الْعَافِلِينَ، وَمَنْ صَلَّى أَرْبَعًا كَتَبَ مِنَ الْعَابِدِينَ، وَمَنْ صَلَّى سِتًّا كَفِيَ ذَلِكَ الْيَوْمَ، وَمَنْ صَلَّى ثَمَانِيًا كَتَبَهُ اللهُ مِنَ الْقَانِتِينَ، وَمَنْ صَلَّى ثِنْتَيْ عَشْرَةَ بَنَى اللهُ لَهُ بَيْتًا فِي الْجَنَّةِ، وَمَا مِنْ يَوْمٍ وَلَيْلَةٍ إِلَّا لِلَّهِ مَنْ يُمْنُ بِهِ عَلَى عِبَادِهِ وَصَدَقَةٌ، وَمَا مِنْ اللهِ عَلَى أَحَدٍ مِنْ عِبَادِهِ أَفْضَلُ مِنْ أَنْ يُلْهِمَهُ

ذِكْرُهُ. رواه الطبراني في الكبير وفيه: موسى بن يعقوب الزمعي، وثقه ابن معين وابن حبان، وضعفه ابن المديني وغيره،

وبقية رجاله ثقات، مجمع الزوائد ٢/٤٩٤

180. Abu Dardā Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Whoever offers two *Rak‘at* *Ṣalātuḍ-Ḍuḥā*, will not be counted amongst the neglectful worshippers of Allāh; and whoever offers four *Rak‘at*, would be written down amongst the worshippers; and whoever offers six *Rak‘at*, his needs for the day are taken care of; and whoever offers eight *Rak‘at*, is written down amongst the obedient; and whoever offers twelve *Rak‘at*, Allāh makes a palace for him in Paradise. There does not pass a single day or night, in which Allāh does not shower benevolence upon His slaves. And the greatest benevolence of Allāh upon any of His slaves is to grant him an opportunity to remember Him (through Dhikr). (Tabarānī, Majma‘uz-Zawāid)

١٨١- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ صَلَّى بَعْدَ الْمَغْرِبِ سِتِّ رَكَعَاتٍ لَمْ يَتَكَلَّمْ فِيمَا بَيْنَهُنَّ بِسُوءٍ عُدِلْنَ لَهُ بِعِبَادَةِ ثِنْتِي عَشْرَةَ سَنَةً. رواه الترمذی وقال: حديث أبي

هريرة حديث غريب، باب ما جاء في فضل الطلوع، رقم: ٤٣٥

181. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Whoever offers six *Rak‘at* after Maghrib *Ṣalāt*, without evil talk in between, a reward equivalent to twelve years of worship is given to him. (Tirmidhī)

Note: After the two *Rak‘at* Sunnah of Maghrib, if four *Rak‘at* optional are offered this will make the required six *Rak‘at*. According to some Muslim Scholars, these six *Rak‘at* are in addition to the two *Rak‘at* Sunnah of Maghrib. (Mirqāt-ul-Mafāṭih, Mazāhir Ḥaqqe)

١٨٢- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ لِبِلَالٍ عِنْدَ صَلَاةِ الْفَجْرِ: يَا بِلَالُ،

حَدَّثَنِي بِأَرْجَى عَمَلٍ عَمِلْتَهُ فِي الْإِسْلَامِ، فَإِنِّي سَمِعْتُ ذَكَرَ نَعْلِكَ بَيْنَ يَدَيَّ فِي الْجَنَّةِ. قَالَ: مَا عَمِلْتُ عَمَلًا أَرْجَى عِنْدِي أَنِّي لَمْ أَنْظَهْرْ طُهُورًا فِي سَاعَةِ لَيْلٍ أَوْ نَهَارٍ إِلَّا صَلَّيْتُ بِذَلِكَ الطُّهُورِ

مَا كَتَبْتُ لِي أَنْ أَصَلِّيَ. رواه البخاري، باب فضل الطهور بالليل والنهار، رقم: ١١٤٩

182. Abu Hurairah Raḍiyallāhu ‘anhu narrates that once Nabī Ṣallallāhu ‘alaihi wasallam asked Bilāl at Fajr *Ṣalāt*: O Bilāl! Tell me that deed of yours which is most hopeful (for reward) after

embracing Islām, for I heard your footsteps in front of me in Paradise (in my dream). Bilal replied: I have not done anything extraordinary except that whenever I performed Wuḍū during the day or night, I offer *Ṣalāt* (*Tahiyatul-Wuḍū*) after that, as much as was written or granted for me. (Bukhārī)

Ṣalāt-ut-Tasbīh

١٨٣- عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِلْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ: يَا عَبَّاسُ! يَا عَمَّاهُ! أَلَا أُعْطِيكَ؟ أَلَا أَمْنُحُكَ؟ أَلَا أَحْبُوكَ؟ أَلَا أَفْعَلُ بِكَ عَشْرَ حِصَالٍ إِذَا أَنْتَ فَعَلْتَ ذَلِكَ غَفَرَ اللَّهُ لَكَ ذَلِكَ أَوْلَهُ وَأَحْرَهُ قَدِيمَهُ وَحَدِيثَهُ خَطَأَهُ وَعَمَدَهُ، صَغِيرَهُ وَكَبِيرَهُ سِرَّهُ وَعَلَانِيَتَهُ - عَشْرَ حِصَالٍ - أَنْ تُصَلِّيَ أَرْبَعَ رَكَعَاتٍ تَقْرَأُ فِي كُلِّ رَكَعَةٍ فَاتِحَةَ الْكِتَابِ وَسُورَةَ، فَإِذَا فَرَعْتَ مِنَ الْقِرَاءَةِ فِي أَوَّلِ رَكَعَةٍ وَأَنْتَ قَائِمٌ قُلْتَ: "سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ" خَمْسَ عَشْرَةَ مَرَّةً، ثُمَّ تَرْكَعُ فَتَقُولُهَا وَأَنْتَ رَاكِعٌ عَشْرًا، ثُمَّ تَرْفَعُ رَأْسَكَ مِنَ الرُّكُوعِ فَتَقُولُهَا عَشْرًا، ثُمَّ تَهْوِي سَاجِدًا فَتَقُولُهَا وَأَنْتَ سَاجِدٌ عَشْرًا، ثُمَّ تَرْفَعُ رَأْسَكَ مِنَ السُّجُودِ فَتَقُولُهَا عَشْرًا، ثُمَّ تَسْجُدُ فَتَقُولُهَا عَشْرًا، ثُمَّ تَرْفَعُ رَأْسَكَ فَتَقُولُهَا عَشْرًا فَذَلِكَ خَمْسٌ وَسِتُّونَ، فِي كُلِّ رَكَعَةٍ تَفْعَلُ ذَلِكَ فِي أَرْبَعِ رَكَعَاتٍ، إِنْ اسْتَطَعْتَ أَنْ تُصَلِّيَهَا فِي كُلِّ يَوْمٍ مَرَّةً فَافْعَلْ، فَإِنْ لَمْ تَفْعَلْ فِي كُلِّ جُمُعَةٍ مَرَّةً، فَإِنْ لَمْ تَفْعَلْ فِي كُلِّ شَهْرٍ مَرَّةً، فَإِنْ لَمْ تَفْعَلْ فِي كُلِّ سَنَةٍ مَرَّةً، فَإِنْ لَمْ تَفْعَلْ فِي كُلِّ عُمْرِكَ مَرَّةً. رواه أبو داود، باب صلوة التسبيح، رقم: ١٢٩٧

183. Ibne-‘Abbās Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said to ‘Abbās: O ‘Abbās! O my uncle! Shall I not give you? Shall I not present you? Shall I not gift you? Shall I not tell you an action if performed, you would get ten benefits; Allāh will forgive your sins, the past and the future, the old and new, (committed) unknowingly and knowingly, minor and major, secret and open? You should offer four *Rak‘at* reciting in each one *Sūrah Fātiḥa* and a *Sūrah*, and when you finish the recitation in the first *Rak‘at*, you should say fifteen times while standing: *Subḥānallāhi Walḥamdulillāhi wa Lā illāha illallāhu Wallāhuakbar*. Then you should perform Rukū‘, and say it ten times while you are in Rukū‘. Then you should raise your head after

Rukū' and say it ten times while standing. Then you should go down in Sajdah and say it ten times. Then you raise your head from Sajdah and say it ten times while sitting. Then you should perform the second Sajdah and say it ten times. Then you should raise your head and say it ten times while sitting. That is seventy five times in every *Rak'at*. You should do that in all the four *Rak'āt*. If you can offer this (*Şalāt-ut-Tasbīh*) once daily, do so; if not, then once every Friday; if not, then once a month; if not, then once a year; if not, then once in your lifetime. (Abu Dāwūd)

١٨٤ - عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: وَجَّهَ رَسُولُ اللَّهِ ﷺ جَعْفَرَ بْنَ أَبِي طَالِبٍ إِلَى بِلَادِ الْحِشَّةِ فَلَمَّا قَدِمَ اعْتَقَهُ، وَقَبِلَ بَيْنَ عَيْنَيْهِ ثُمَّ قَالَ: أَلَا أَهَبُ لَكَ، أَلَا أُبَشِّرُكَ أَلَا أَمْنَحُكَ أَلَا أُتِحِّفُكَ؟ قَالَ: نَعَمْ يَا رَسُولَ اللَّهِ. ثُمَّ ذَكَرَ نَحْوَ مَا تَقَدَّمَ، أَخْرَجَهُ الْحَاكِمُ وَقَالَ: هَذَا إِسْنَادٌ صَحِيحٌ لَا غِبَارَ عَلَيْهِ وَمَا يَسْتَدَلُّ بِهِ عَلَى صِحَّةِ هَذَا الْحَدِيثِ اسْتِعْمَالُ الْأُمَّةِ مِنْ اتِّبَاعِ التَّابِعِينَ إِلَى عَصْرِنَا هَذَا إِيَّاهُ وَمَوَاطِنُهُمْ عَلَيْهِ وَتَعْلِيمُهُمُ النَّاسَ مِنْهُمْ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ رَحِمَهُ اللَّهُ، قَالَ الذَّهَبِيُّ هَذَا إِسْنَادٌ صَحِيحٌ لَا غِبَارَ عَلَيْهِ ٣١٩/١

184. Ibne-'Umar Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam deputed Ja'far ibne-Abu Tālib to Abyssinia. When he returned to Madīnah from Abyssinia, Rasūlullāh Ṣallallāhu 'alaihi wasallam embraced him and kissed his forehead and said: Shall I not give you a gift? Shall I not give you good news? Shall I not grant you? Shall I not give you a present? He replied: Please do, O Rasūlullāh! Then Rasūlullāh Ṣallallāhu 'alaihi wasallam explained the details of *Şalāt-ut-Tasbīh*. (Mustadrak Hākim)

١٨٥ - عَنْ فَضَالَةَ بْنِ عُبَيْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَا رَسُولُ اللَّهِ ﷺ قَاعِدٌ إِذْ دَخَلَ رَجُلٌ فَصَلَّى فَقَالَ: اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي فَقَالَ رَسُولُ اللَّهِ ﷺ: عَجَلْتَ أَيُّهَا الْمُصَلِّي! إِذَا صَلَّيْتَ فَقَعَدْتَ فَاحْمَدِ اللَّهَ بِمَا هُوَ أَهْلُهُ وَصَلِّ عَلَيَّ ثُمَّ ادْعُهُ، قَالَ: ثُمَّ صَلَّيْتُ رَجُلًا آخَرَ بَعْدَ ذَلِكَ، فَحَمِدَ اللَّهُ وَصَلَّى عَلَيَّ النَّبِيُّ ﷺ، فَقَالَ لَهُ النَّبِيُّ ﷺ: أَيُّهَا الْمُصَلِّي ادْعُ تُجِبَّ. رَوَاهُ التِّرْمِذِيُّ وَقَالَ: هَذَا

حديث حسن، باب في إيجاب الدعاء، رقم: ٣٤٧٦

185. Faḍālah ibne-'Ubaid Raḍiyallāhu 'anhu narrates: When Rasūlullāh Ṣallallāhu 'alaihi wasallam was seated, a man entered the masjid and offered Ṣalāt and made supplication اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي (O Allāh! Forgive me and bestow Mercy on me). Rasūlullāh Ṣallallāhu

'alaihi wasallam said to him: O you who is praying! You have hurried in making supplication. When you sit after offering Ṣalāt, you should praise Allāh in a manner which is worthy of Him; then send Ṣalawāt on me and then make your supplication to Him. Fuḍālah ibne-'Ubaid Raḍiyallāhu 'anhu said: Then another person came and offered Ṣalāt, praised Allāh, and sent Ṣalawāt on Nabī Ṣallallāhu 'alaihi wasallam. Nabī Ṣallallāhu 'alaihi wasallam said to him: O you who is offering Ṣalāt! (Now) supplicate, it will be accepted. (Tirmidhī)

١٨٦ - عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِأَعْرَابِيٍّ، وَهُوَ يَدْعُو فِي صَلَاتِهِ، وَهُوَ يَقُولُ:

يَا مَنْ لَا تَرَاهُ الْعُيُونُ، وَلَا تُخَالِطُهُ الظُّنُونُ، وَلَا يَصْفُهُ الْوُاصِفُونَ، وَلَا تُغَيِّرُهُ الْجَوَادِثُ، وَلَا يَخْشَى الدَّوَائِرَ، يَعْلمُ مَنَاقِبَ الْجِبَالِ، وَمَكَايِلَ الْبِحَارِ، وَعَدَدَ قَطْرِ الْأَمْطَارِ، وَعَدَدَ وَرَقِ الْأَشْجَارِ، وَعَدَدَ مَا أَظْلَمَ عَلَيْهِ اللَّيْلُ، وَأَشْرَقَ عَلَيْهِ النَّهَارُ، وَلَا تُوَارِي مِنْهُ سَمَاءَ سَمَاءٍ، وَلَا أَرْضَ أَرْضًا، وَلَا بَحْرًا مَا فِي قَعْرِهِ، وَلَا جَبَلًا مَا فِي وَغْرِهِ، اجْعَلْ خَيْرَ عُمْرِي آخِرَهُ، وَخَيْرَ عَمَلِي خَوَاتِيمَهُ، وَخَيْرَ أَيَّامِي يَوْمَ أَلْقَاكَ فِيهِ،

فَوَكَّلَ رَسُولُ اللَّهِ ﷺ بِالْأَعْرَابِيِّ رَجُلًا فَقَالَ: إِذَا صَلَّيْتُ فَانْتَبِئْ بِهِ، فَلَمَّا صَلَّيْتُ أَتَاهُ، وَقَدْ كَانَ أَهْدَى لِرَسُولِ اللَّهِ ﷺ ذَهَبٌ مِنْ بَعْضِ الْمَعَادِنِ، فَلَمَّا أَتَاهُ الْأَعْرَابِيُّ وَهَبَ لَهُ الذَّهَبَ، وَقَالَ: مِمَّنْ أَنْتَ يَا أَعْرَابِيٌّ؟ قَالَ: مِنْ بَنِي عَامِرِ بْنِ صَعْصَعَةَ يَا رَسُولَ اللَّهِ، قَالَ: هَلْ تَدْرِي لِمَ وَهَبْتُ لَكَ الذَّهَبَ؟ قَالَ: لِلرَّحِمِ بَيْنَنَا وَبَيْنَكَ يَا رَسُولَ اللَّهِ، قَالَ: إِنَّ لِلرَّحِمِ حَقًّا، وَلَكِنْ وَهَبْتُ لَكَ الذَّهَبَ بِحُسْنِ ثَنَاءٍ لَكَ عَلَيَّ اللَّهُ عَزَّ وَجَلَّ. رَوَاهُ الطَّبْرَانِيُّ فِي الْأَوْسَطِ وَرَجَّاهُ رِجَالُ الصَّحِيحِ غَيْرُ عَبْدِ اللَّهِ بْنِ

محمد بن أبي عبد الرحمن الأذرمي وهو ثقة، مجمع الزوائد ١٠/٢٤٢

186. Anas Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam passed by a villager who in his Ṣalāt was making this supplication:

يَا مَنْ لَا تَرَاهُ الْعُيُونُ، يَوْمَ أَلْقَاكَ فِيهِ

O He Whom Eyes cannot see and Who is beyond our imagination, and Whom none can praise appropriately, nor do the calamities of time effect Him, nor does He fear the disasters of the time. (O He) Who knows the weight of the mountains,

the measure of the oceans, the number of the drops of rain, and the number of the leaves of trees; and (O He) Who knows all those things on which the darkness of night falls, and on which day light comes, and from Whom neither a sky can hide another sky, and nor the earth another earth; nor an ocean can hide whatever is in its depth, nor a mountain can hide that which is within its hardest rocks. O Allāh! Make the last part of my life the best; and the last action of my actions the best, and make my best day, the day on which I meet You.

Rasūlullāh Ṣallallāhu ‘alaihi wasallam deputed a man to this villager and said that when he completes his Ṣalāt bring him to me. Rasūlullāh Ṣallallāhu ‘alaihi wasallam had been gifted some gold from a mine. When this villager came to him, he gifted this gold to him and said: Which tribe do you belong to? He said: O Rasūlallāh! I am from the tribe of Banu ‘Āmir. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Do you know why I presented this gold to you? The villager said: Because of our mutual relationship O Rasūlallāh!. He said: Undoubtedly relationship has its rights, but I gifted this gold to you because of your beautiful praise of Allāh. (Tabarānī, Majma-‘uz-Zawāid)

Note: Such supplications can be recited in every posture of *Nafl* Ṣalāt.

١٨٧- عَنْ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَا مِنْ عَبْدٍ يُذْنِبُ ذَنْبًا فَيُحْسِنُ الطَّهْرَةَ ثُمَّ يَقُومُ فَيُصَلِّي رَكَعَتَيْنِ، ثُمَّ يَسْتَغْفِرُ اللَّهَ إِلَّا غَفَرَ اللَّهُ لَهُ، ثُمَّ قَرَأَ هَذِهِ الْآيَةَ: ﴿وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ إِلَى آخِرِ الْآيَةِ (آل عمران: ١٣٥). رواه أبو داود،

باب في الاستغفار، رقم: ١٥٢١

187. Abu Bakr Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Whenever a slave (of Allāh) commits a sin, then he performs Wuḍū properly and offers two *Rak‘at* Ṣalāt and seeks forgiveness from Allāh, Allāh forgives him. Then Rasūlullāh Ṣallallāhu ‘alaihi wasallam recited these verses:

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ... إِلَى آخِرِ الْآيَةِ

And those who, when they do an evil deed or wrong themselves, then at once remember Allāh and ask for forgiveness and Who then forgives sins but Allāh only? And will not knowingly repeat (the wrong) they did. (Āle‘Imrān 3:135)

(Abu Dāwūd)

١٨٨- عَنِ الْحَسَنِ رَحِمَهُ اللَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا أَذْنَبَ عَبْدٌ ذَنْبًا ثُمَّ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ خَرَجَ إِلَى بَرَاءٍ مِنَ الْأَرْضِ فَصَلَّى فِيهِ رَكَعَتَيْنِ، وَاسْتَغْفَرَ اللَّهَ مِنْ ذَلِكَ الذَّنْبِ إِلَّا غَفَرَ اللَّهُ لَهُ. رواه البيهقي في شعب الإيمان ٤٠٣/٥

188. Hasan Raḥimahullāh narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: There is not a slave (of Allāh) who commits a sin, then performs Wuḍū and does it properly, then goes out to an open plain and offers two *Rak‘at* Ṣalāt and seeks forgiveness for that sin, indeed Allāh forgives him. (Baihaqi)

١٨٩- عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَعْلَمُنَا الْإِسْتِخَارَةَ فِي الْأُمُورِ كَمَا يَعْلَمُنَا السُّورَةَ مِنَ الْقُرْآنِ، يَقُولُ: إِذَا هَمَّ أَحَدُكُمْ بِالْأَمْرِ فَلْيَرْكَعْ رَكَعَتَيْنِ مِنْ غَيْرِ الْفَرِيضَةِ، ثُمَّ لِيُقُلْ:

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ، وَتَعْلَمُ وَلَا أَعْلَمُ، وَأَنْتَ عَلَّامُ الْغُيُوبِ، اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي - أَوْ قَالَ: عَاجِلِ أَمْرِي وَآجِلِهِ - فَاقْدُرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي - أَوْ قَالَ: فِي عَاجِلِ أَمْرِي وَآجِلِهِ - فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ، وَاقْدُرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِي بِهِ،

قَالَ: وَيُسَمَّى حَاجَتَهُ. رواه البخاري، باب ما جاء في التطوع مثنى مثنى، رقم: ١١٦٢

189. Jābir ibne-‘Abdullāh Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam used to teach us the way of doing *Istikhārah* with as much importance as he used to teach us the *Sūrah*s of the Qur‘ān. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: If anyone of you intends to do any work (and is concerned about its final outcome) he should offer two *Rak‘at* optional Ṣalāt and supplicate:

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ..... ثُمَّ أَرْضِنِي بِهِ

O Allāh! I ask guidance by virtue of Your knowledge and by virtue of Your Power; and I ask from Your great blessing for undoubtedly You have power and You are capable and I have none You know and I do not, and undoubtedly You are the

greatest Knower of all the unseen. O Allāh! If You know that this matter is good for me regarding my religion, my livelihood and future well being (or he said: For my future and present affairs); Then You ordain it for me and make it easy for me and then bless me in it. But if you know that this work is bad for me, regarding my religion and my livelihood and my future well being (or he said: My present and future affairs), then keep it away from me, and let me be away from it, and ordain good for me wherever it is. And make me be satisfied with it.

Rasūlullāh Ṣallallāhu ‘alaihi wasallam added that the person should name and (concentrate) on his need when he comes to هذا الأمر (Bukhārī)

Note: *Istikhārah* means asking Allāh for good. For instance, it is desirable to perform *Istikhārah* if a person intends sending a proposal somewhere.

١٩٠ - عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَسَفَتِ الشَّمْسُ عَلَى عَهْدِ النَّبِيِّ ﷺ فَخَرَجَ يَجْرُ رِدَاءَهُ حَتَّى انْتَهَى إِلَى الْمَسْجِدِ وَثَابَ النَّاسُ إِلَيْهِ فَصَلَّى بِهِمْ رَكَعَتَيْنِ، فَانْجَلَتِ الشَّمْسُ فَقَالَ: إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتَانِ مِنْ آيَاتِ اللَّهِ وَإِنَّهُمَا لَا يَخْسِفَانِ لِمَوْتِ أَحَدٍ، وَإِذَا كَانَ ذَلِكَ فَصَلُّوا وَادْعُوا حَتَّى يَنْكَشِفَ مَا بِكُمْ، وَذَلِكَ أَنَّ ابْنَ النَّبِيِّ ﷺ مَاتَ يُقَالُ لَهُ: إِبْرَاهِيمُ. فَقَالَ النَّاسُ فِي ذَلِكَ. رواه البخارى، باب الصلاة في كسوف القمر، رقم: ١٠٦٣

190. Abu Bakrah Raḍiyallāhu ‘anhu narrates that during the time of Nabī Ṣallallāhu ‘alaihi wasallam there was an eclipse of the sun and he went to the Masjid (in a hurry), dragging his cloak and the Ṣaḥābah Raḍiyallāhu ‘anhum gathered around him. He led them in two *Rak’at* Ṣalāt, by that time the eclipse had cleared. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Indeed the sun and the moon are two signs among the signs of Allāh. An eclipse does not occur due to someone’s death (as it was ignorantly thought in those days; indeed all these natural phenomena occur only by the command of Allāh). So when an eclipse occurs, offer Ṣalāt and continue to invoke Allāh’s mercy till the eclipse is over. It so happened that Ibrāhīm, the son of Rasūlullāh Ṣallallāhu ‘alaihi wasallam, died on that day and people were talking about it (saying the eclipse was caused by his death). (Bukhārī)

١٩١ - عَنْ عَبْدِ اللَّهِ بْنِ زَيْدِ الْمَازِنِيِّ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: خَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى الْمُصَلَّى فَاسْتَسْقَى، وَحَوْلَ رِدَاءَهُ حِينَ اسْتَقْبَلَ الْقِبْلَةَ. رواه مسلم، باب كتاب صلاة الإستسقاء، رقم: ٢٠٧٠

191. ‘Abdullāh ibne-Zaid Al Māzinī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam went to the place of Ṣalāt-ul-‘Ēid and offered Ṣalāt-ul-Istisqā’ (for rain), and turned his cloak inside out (reversing it) while he faced the *Qiblah* (appealing to Allāh, to reverse this condition of drought by His infinite Mercy, and send down rain). (Muslim)

١٩٢ - عَنْ حُدَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا حَزَبَهُ أَمْرٌ صَلَّى. رواه أبو داود، باب وقت قيام النبي ﷺ من الليل، رقم: ١٣١٩

192. Hudhaifah Raḍiyallāhu ‘anhu narrates that whenever Nabī Ṣallallāhu ‘alaihi wasallam faced an important and grim situation, he would at once resort to Ṣalāt. (Abu Dāwūd)

١٩٣ - عَنْ مَعْمَرٍ عَنْ رَجُلٍ مِنْ قُرَيْشٍ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا دَخَلَ عَلَى أَهْلِهِ بَعْضَ الصَّبِيِّ فِي الرَّزْقِ أَمَرَ أَهْلَهُ بِالصَّلَاةِ ثُمَّ قَرَأَ هَذِهِ الْآيَةَ ”وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ“ (الآية). إتحاف السادة المتقين عن مصنف عبد الرزاق وعبد بن حميد ١١/٣

193. Ma‘mar Raḥimahullāh narrates from a *Quraishī* companion that whenever Nabī Ṣallallāhu ‘alaihi wasallam’s household were hard pressed for food and provisions, he would enjoin Ṣalāt on them and used to recite this verse:

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَى

And enjoin Ṣalāt upon your family and be constant (patient) therein. We ask not from you any provision, it is We indeed Who provide for you, the best end is indeed for the pious.

(Itḥāfussādah, Muṣannaf ‘Abdul-Razzāq ‘Abd bin Ḥamīd)

١٩٤ - عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى الْأَسْلَمِيِّ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: مَنْ كَانَتْ لَهُ حَاجَةٌ إِلَى اللَّهِ أَوْ إِلَى أَحَدٍ مِنْ خَلْقِهِ فَلْيَتَوَضَّأْ وَيُصَلِّ رَكَعَتَيْنِ ثُمَّ لِيَقُلْ لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، اللَّهُمَّ إِنِّي أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ وَالْغَنِيمَةَ مِنْ كُلِّ بَرٍّ

وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ، أَسْأَلُكَ أَلَّا تَدْعَ لِي ذَنْبًا إِلَّا غَفَرْتَهُ وَلَا هَمًّا إِلَّا فَرَجْتَهُ وَلَا حَاجَةً هِيَ لَكَ رِضًا إِلَّا قَضَيْتَهَا لِي،

ثُمَّ يَسْأَلُ اللَّهَ مِنْ أَمْرِ الدُّنْيَا وَالْآخِرَةِ مَا شَاءَ فَإِنَّهُ يَقْدَرُ. رواه ابن ماجه، باب ماجاء في صلوة الحاجة، رقم: ١٣٤٨ قال البوصيري: قلت: رواه الترمذى من طريق فائد به دون قوله: ثُمَّ يَسْأَلُ اللَّهَ مِنْ أَمْرِ الدُّنْيَا إِلَى آخِرِهِ وَرَوَاهُ الْحَاكِمُ فِي الْمُسْتَدْرَكِ بِاخْتِصَارٍ وَزَادَ بَعْدَ قَوْلِهِ: وَعَزَّائِمٌ مَغْفِرَتِكَ وَالْعِصْمَةَ مِنْ كُلِّ ذَنْبٍ، وَهَذَا شَاهِدٌ مِنْ حَدِيثِ أَنَسٍ رَوَاهُ الْإِسْبَاهَانِيُّ وَرَوَاهُ أَبُو يَعْلَى الْمُوصِلِيُّ فِي مَسْنَدِهِ مِنْ طَرِيقِ فَائِدٍ بِهٖ ٠٠٠٠٠، مِصْبَاحُ الزَّجَاجَةِ ١/٢٤٦

194. ‘Abdullāh ibne-Abu Awfā Al Aslamī Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam came to us and said: Whoever is confronted with a need, relating either to Allāh or to any of His creation, he should perform Wuḍū and offer two Rak‘at Ṣalāt, and then supplicate:

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ..... إِلَّا قَضَيْتَهَا لِي

There is None worthy of worship but Allāh the Clement, the Bountiful; Glorified be Allāh, the Lord of the tremendous Throne; Praise be to Allāh, the Sustainer of the worlds. O Allāh! I ask from You everything that leads to Your Mercy and ensures Your Forgiveness; I ask You for abundance in all that is virtuous; I ask You to leave no sin of mine but that You have pardoned it; and no distress except that You have removed it; and no want except that which met Your pleasure and You have fulfilled it for me.

After this supplicate to Allāh for whatever you want pertaining to this world or the hereafter, undoubtedly it will be answered. (Ibne-Mājah , Miṣbāhuzuzajāh)

١٩٥- عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي أُرِيدُ أَنْ أَخْرُجَ إِلَى الْبَحْرَيْنِ فِي تِجَارَةٍ فَقَالَ رَسُولُ اللَّهِ ﷺ: صَلِّ رَكْعَتَيْنِ. رواه الطبراني في الكبير ورجاله موثقون، مجمع الزوائد ٢/٥٧٢

195. ‘Abdullāh ibne-Mas‘ūd Raḍiyallāhu ‘anhuma narrates that a man came to Nabī Ṣallallāhu ‘alaihi wasallam and said: O Rasūlallāh! I wish to go to Baḥrain for (some) business. Rasūlullāh Ṣallallāhu ‘alaihi wasallam directed him to perform two Rak‘at Ṣalāt, before undertaking the journey. (Ṭabarānī , Majma-‘uz-Zawāid)

١٩٦- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا دَخَلْتَ مَنْزِلَكَ فَصَلِّ رَكْعَتَيْنِ تَمَنَّاعًا مَدْخَلَ السُّوءِ، وَإِذَا خَرَجْتَ مِنْ مَنْزِلِكَ فَصَلِّ رَكْعَتَيْنِ تَمَنَّاعًا مَخْرَجَ السُّوءِ. رواه البزار ورجاله موثقون، مجمع الزوائد ٢/٥٧٢

196. Abu Hurairah Raḍiyallāhu ‘anhuma narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: When you enter your house, offer two Rak‘at Ṣalāt; this will protect you from the evil once you have entered your house. Similarly, offer two Rak‘at Ṣalāt before leaving your house, this will protect you from the evil after leaving the house. (Bazzār, Majma-‘uz-Zawāid)

١٩٧- عَنْ أَبِي بِنِ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لَهُ: كَيْفَ تَقْرَأُ فِي الصَّلَاةِ، فَقَرَأْتُ عَلَيْهِ أُمَّ الْقُرْآنِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: وَالَّذِي نَفْسِي بِيَدِهِ مَا أَنْزَلَ اللَّهُ فِي التَّوْرَةِ وَلَا فِي الْإِنْجِيلِ وَلَا فِي الزَّبُورِ وَلَا فِي الْقُرْآنِ مِثْلَهَا وَإِنِّي لَلسَّبْعِ الْمَثَانِي. رواه أحمد، الفتح الرباني ١٨/٦٥

197. Ubayy ibne-Ka‘b Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam asked me: What do you recite in the beginning of your Ṣalāt? Ka‘b Raḍiyallāhu ‘anhuma replied: *Umm-ul-Qur‘ān (Sūrah Fātiḥa)*. Rasūlullāh Ṣallallāhu ‘alaihi wasallam then said: By Him in Whose Hand is my soul, Allāh has not revealed the like of this (*Sūrah*) in the *Tawrāt* (Torah), nor the *Injīl* (Bible), nor the *Zabūr* (Psalms), nor in the rest of the Qur‘ān. And these indeed, are the very Seven Verses (*Sab‘ Mathānī*) which are repeated in every Rak‘at of Ṣalāt. (Musnad Aḥmad, Faṭḥ-ur-Rabbānī)

١٩٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: قَالَ اللَّهُ تَعَالَى: قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ، وَلِعَبْدِي مَا سَأَلَ، فَإِذَا قَالَ الْعَبْدُ: ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ قَالَ اللَّهُ تَعَالَى: حَمِدَنِي عَبْدِي، وَإِذَا قَالَ: ﴿الرَّحْمَنُ الرَّحِيمُ﴾ قَالَ اللَّهُ تَعَالَى: أَثْنَى عَلَيَّ عَبْدِي، فَإِذَا قَالَ: ﴿مَلِكٌ يَوْمَ الدِّينِ﴾ قَالَ: مَجَدَّنِي عَبْدِي - وَقَالَ مَرَّةً: فَوَضَّ إِلَيَّ عَبْدِي - فَإِذَا قَالَ: ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ قَالَ: هَذَا بَيْنِي وَبَيْنَ عَبْدِي وَلِعَبْدِي مَا سَأَلَ، فَإِذَا قَالَ: ﴿إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾ قَالَ: هَذَا لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ. (وهو جزء من الحديث) رواه مسلم، باب وجوب قراءة

198. Abu Hurairah Raḍiyallāhu ‘anhu reported I heard Rasūlullāh Şallallāhu ‘alaihi wasallam narrating a Ḥadīth Qudsī that Allāh Ta‘ālā has said: I have divided *Sūrah Fātiḥa* into two halves between Me and My slave, and My slave will receive what he asks. So, when His slave says: *Alḥamdulillāhi Rabbil ‘ālamīn* (Praise be to Allāh, The Rabb of the universe). Allāh Subḥānahū wa Ta‘ālā says: My slave has praised Me! And when His slave says: *ArRaḥmānirRaḥīm* (The Compassionate, The Merciful). Allāh Subḥānahū wa Ta‘ālā says: My slave has extolled Me! And when His slave says: *Māliki Youmiddīn* (The Master of the Day of Judgement i.e. of Reward and Punishment). Allāh says: My slave has glorified Me! (or) entrusted Me! And when His slave says: *Iyyaka na‘budu wa iyyaka nasta‘īn* (You alone do we worship, and You alone do we seek for help). Allāh says: This is between Me and My slave, so whatever he asks, it will be granted. And when His slave says: *Ihdinaṣ ṣīrāṭal mustaqīm ṣīrāṭal ladhīna an‘amta ‘alaihim ghairil maghdūbi ‘alaihim waladdāllīn* (Guide us to the straight path, the path of those upon whom You have bestowed favours; and not of those who have incurred Your wrath; nor of those who have gone astray). Allāh says: This (part of the *Sūrah* is exclusively) for My slave; and My slave shall receive whatever he has asked for. (Muslim)

١٩٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا قَالَ الْإِمَامُ: ﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾ فَقُولُوا: آمِينَ، فَإِنَّهُ مَنْ وَافَقَ قَوْلَهُ قَوْلَ الْمَلَائِكَةِ غَفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ.

رواه البخارى، باب جهر المأموم بالتأمين، رقم: ٧٨٢

199. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Şallallāhu ‘alaihi wasallam said: Say *Āmīn*, when the *Imām* has recited “*Ghairil maghdūbi ‘alaihim waladdāllīn*”. For undoubtedly whosever’s words (*Āmīn*) coincides with the words of the angels, all his past sins are forgiven. (Bukhārī)

٢٠٠ - عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ (فِي حَدِيثِ طَوِيلٍ): وَإِذَا قَالَ: غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ، فَقُولُوا آمِينَ، يُجْنِبْكُمْ اللَّهُ. رواه مسلم، باب التشهد فى

الصلاة، رقم: ٩٠٤

200. Abu Mūsā Al Ash‘arī Raḍiyallāhu ‘anhu narrates that

Rasūlullāh Şallallāhu ‘alaihi wasallam said: When the *Imām* recites *Ghairil maghdūbi ‘alaihim waladdāllīn* (And not those who have incurred Your wrath, nor of those who have gone astray), say: *Āmīn*. Allāh will accept your supplication. (Muslim)

٢٠١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَيُّحِبُّ أَحَدُكُمْ إِذَا رَجَعَ إِلَى أَهْلِهِ أَنْ يَجِدَ فِيهِ ثَلَاثَ خِيَفَاتٍ عِظَامِ سِمَانٍ؟ قُلْنَا: نَعَمْ، قَالَ: فَثَلَاثَ آيَاتٍ يَقْرَأُ بِهِنَّ أَحَدُكُمْ فِي صَلَاتِهِ، خَيْرٌ لَهُ مِنْ ثَلَاثِ خِيَفَاتٍ عِظَامِ سِمَانٍ. رواه مسلم، باب فضل قراءة القرآن..... رقم: ١٨٧٢

201. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Şallallāhu ‘alaihi wasallam said: Would all of you not like that, when he returned home to his family he found three large, fattened and pregnant she-camels? We replied: Yes! Nabī Şallallāhu ‘alaihi wasallam then said: Three verses of the Qur’ān that you recite in your Şalāt, are better (in value and virtue) than three large, fattened and pregnant she-camels. (Muslim)

Note: Since camels were favourite to Arabs especially the she-camels having fattened humps, so Rasūlullāh Şallallāhu ‘alaihi wasallam gave this example to emphasize the value of the *Āyāt* (verses) of the Qur’ān, as being more precious than these costly worldly possessions.

٢٠٢ - عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ رَكَعَ رُكْعَةً أَوْ سَجَدَ سَجْدَةً، رُفِعَ بِهَا دَرَجَةٌ وَحُطَّ عَنْهَا بِهَا خَطِيئَةٌ. رواه كله أحمد والبخارى بنحوه بأسانيد وبعضها رجاله رجاله

الصحيح ورواه الطبرانى فى الأوسط، مجمع الزوائد/٢/٥١٥

202. Abu Dhar Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Şallallāhu ‘alaihi wasallam saying: He who performs a Rukū‘ (bowing) or a Sajdah (prostration), his rank is elevated by one degree and one of his sins is forgiven. (Musnad Aḥmad, Al Bazzār, Ṭabarānī, Majma-‘uz-Zawāid)

٢٠٣ - عَنْ رِفَاعَةَ بْنِ رَافِعِ الزُّرَقِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا نُصَلِّي يَوْمًا وَرَاءَ النَّبِيِّ ﷺ فَلَمَّا رَفَعَ رَأْسَهُ مِنَ الرَّكْعَةِ قَالَ: "سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ"، قَالَ رَجُلٌ: "رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ"، فَلَمَّا انْصَرَفَ قَالَ: مَنْ الْمُتَكَلِّمُ؟ قَالَ: أَنَا، قَالَ: رَأَيْتُ بِضْعَةَ وَثَلَاثِينَ مَلَكًا

يَسْتَدِرُّونَهَا، أَيُّهُمْ يَكْتُبُهَا أَوْلَى. رواه البخارى، كتاب الأذان، رقم: ٧٩٩

203. Rifā'ah ibne-Rāfi' Az-Zuraqī Raḍiyallāhu 'anhu narrates that one day we were offering Ṣalāt behind Nabī Ṣallallāhu 'alaihi wasallam, when he raised his head from Rukū' (bowing), he said: *Sami'allāhu liman ḥamidah* (Allāh listens to him who has praised Him). A man behind him said: *Rabbanā walakal ḥamd ḥamdan kathīran ṭayyibam mubārakan fih* (O our Rabb! All the praises are for You, many excellent and blessed praises). When Rasūlullāh Ṣallallāhu 'alaihi wasallam completed the Ṣalāt, he inquired: Who had uttered these words? The man replied: I did. Rasūlullāh Ṣallallāhu 'alaihi wasallam then said: I saw more than thirty angels, hurrying one another to be the first to record it. (Bukhārī)

٢٠٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا قَالَ الْإِمَامُ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللَّهُمَّ! رَبَّنَا لَكَ الْحَمْدُ، فَإِنَّهُ مَنْ وَافَقَ قَوْلَهُ قَوْلَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ

ذُنُوبِهِ. رواه مسلم، باب التسميع والتحميد والتأمين، رقم: ٩١٣

204. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: When the *Imām* says: *Sami'allāhu liman ḥamida* (Allāh listens to him who has praised Him!), then say: *Allāhumma! Rabbanā lakal ḥamd* (O Allāh! O our Rabb, to You is all the praise). And for him, whose utterance of this praise, coincides with that of the angels, all his past sins are forgiven (Muslim)

٢٠٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ

سَاجِدٌ، فَأَكْثِرُوا الدُّعَاءَ. رواه مسلم، باب ما يقال فى الركوع والسجود، رقم: ١٠٨٣

205. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The closest that a slave comes to his Rabb is, when he is prostrating in Ṣalāt, so make supplications abundantly while prostrating. (Muslim)

٢٠٦ - عَنْ عِبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَا مِنْ عَبْدٍ يَسْجُدُ

لِلَّهِ سَجْدَةً إِلَّا كَتَبَ اللَّهُ لَهُ بِهَا حَسَنَةً، وَمَحَا عَنْهُ بِهَا سَيِّئَةً، وَرَفَعَ لَهُ بِهَا دَرَجَةً فَاسْتَكْبَرُوا مِنَ

السُّجُودِ. رواه ابن ماجه، باب ماجاء فى كثرة السجود، رقم: ١٤٢٤

206. 'Ubādah ibne-Ṣāmit Raḍiyallāhu 'anhu narrates that he heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: No one amongst the slaves, who prostrate for the sake of Allāh, Allāh (because of this prostration) writes a good deed for him, erases a bad deed and raises him in rank by a degree. Therefore, prostrate (by offering Ṣalāt) abundantly. (Ibne-Mājah)

٢٠٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا قَرَأَ ابْنُ آدَمَ السَّجْدَةَ فَسَجَدَ، اعْتَزَلَ الشَّيْطَانُ يَبْكِي، يَقُولُ: يَا وَيْلَى! أَمْرُ ابْنِ آدَمَ بِالسُّجُودِ فَسَجَدَ فَلَهُ الْجَنَّةُ، وَأَمْرْتُ بِالسُّجُودِ فَأَبَيْتُ فَلِى النَّارُ. رواه مسلم، باب بيان إطلاق اسم الكفر، رقم: ٢٤٤

207. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: When the son of Ādam recites the verses in which there is Sajdah (prostration), and then falls down in Sajdah; Shaiṭān withdraws into seclusion, and weeping he says: Woe unto me! The son of Ādam was commanded to make Sajdah; and he (obeyed and) made Sajdah, so for him is (eternal) Paradise. And I (too) was commanded to make Sajdah but I refused and so for me is the (eternal) doom of Hell Fire. (Muslim)

Note: This relates to verses of the Qur'an wherein prostration is mentioned; upon reading such an *Āyah* (verse), one should perform Sajdah.

٢٠٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ (فِي حَدِيثٍ طَوِيلٍ): إِذَا فَرَعَ اللَّهُ مِنَ

الْقَضَاءِ بَيْنَ الْعِبَادِ، وَأَرَادَ أَنْ يُخْرِجَ بِرَحْمَتِهِ مَنْ أَرَادَ مِنْ أَهْلِ النَّارِ، أَمَرَ الْمَلَائِكَةَ أَنْ يُخْرِجُوا مِنَ

النَّارِ مَنْ كَانَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا - مِمَّنْ أَرَادَ اللَّهُ تَعَالَى أَنْ يَرْحَمَهُ - مِمَّنْ يَقُولُ: لَا إِلَهَ إِلَّا اللَّهُ،

فَيُغْفِرُونَ لَهُمْ فِي النَّارِ، يَغْفِرُونَ لَهُمْ بِأَثَرِ السُّجُودِ - تَأْكُلُ النَّارُ مِنْ ابْنِ آدَمَ إِلَّا أَثَرَ السُّجُودِ - حَرَمَ

اللَّهُ عَلَى النَّارِ أَنْ تَأْكُلَ أَثَرَ السُّجُودِ، فَيُخْرِجُونَ مِنَ النَّارِ. رواه مسلم، باب معرفة طريق الرؤية، رقم: ٤٥١

208. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said (in a lengthy ḥadīth): When Allāh will have completed his Judgment and Decree amongst His slaves and will then intend to take out by His Mercy those whom He wishes from amongst the people of Hell Fire. He will order the angels to take out from Hell, those who did not associate any partners with Allāh, and had said: *Lā ilāha illallāh* (there is none worthy of worship but Allāh). The angels will recognize them in the Fire, by

their marks of prostration. The Fire will burn the entire body of the son of Ādam except the marks of prostration, as Allāh Subḥānahū wa Ta‘ālā has forbidden the Fire of Hell from burning the marks of prostration; and they will be taken out by the angels from the Fire. (Muslim)

Note: The marks of prostration refer to those seven parts of the body by which Sajdah is made: The forehead, both hands, both knees and both feet. (Nawawī)

٢٠٩ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا التَّشَهُدَ كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ. رواه مسلم، باب التشهد في الصلاة، رقم: ٩٠٣.

209. Ibne-‘Abbās Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam used to teach us *Tashahhud*, as he would teach us *Sūrah* of the Qur’ān. (Muslim)

٢١٠ - عَنْ خَفَّافِ بْنِ إِيمَاءِ بْنِ رَحْضَةَ الْغِفَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا جَلَسَ فِي آخِرِ صَلَاتِهِ يُشِيرُ بِإصْبَعِهِ السَّبَّابَةِ، وَكَانَ الْمُشْرِكُونَ يَقُولُونَ يَسْحَرُ بِهَا، وَكَذَّبُوا وَلَكِنَّهُ التَّوْحِيدُ. رواه أحمد مطولا والطبرانی في الكبير ورجاله ثقات، مجمع الزوائد ٢/٣٣٣.

210. Khaffāf ibne-‘Imā’ Al Ghifārī Raḍiyallāhu ‘anhu narrates that when Rasūlullāh Ṣallallāhu ‘alaihi wasallam used to sit (in *Qaidah*) at the end of the Ṣalāt, he would point out with his forefinger. The polytheists would say that he was casting some magic spell (Allāh forbid!) with his forefinger. They were merely lying. Rasūlullāh Ṣallallāhu ‘alaihi wasallam used to indicate by this *Tauhīd* (Unity) of Allāh. (Musnad Aḥmad, Ṭabarānī, Majma-‘uz-Zawāid)

٢١١ - عَنْ نَافِعِ رَحِمَهُ اللَّهُ قَالَ: كَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا إِذَا جَلَسَ فِي الصَّلَاةِ وَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ وَأَشَارَ بِإصْبَعِهِ وَأَتْبَعَهَا بَصَرَهُ ثُمَّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَيْسَ أَشَدُّ عَلَى الشَّيْطَانِ مِنَ الْحَدِيدِ يَعْنِي السَّبَّابَةَ. رواه أحمد ٢/١١٩.

211. Nāfi’ Raḥimahullāh narrates that when ‘Abdullāh ibne-‘Umar Raḍiyallāhu ‘anhuma sat in Ṣalāt (*Qāidah*), he would place both his hands on his thighs, and point out with his forefinger and keep his eyes fixed on the finger while he was pointing. After Ṣalāt he narrated that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said about the pointing of the forefinger: It (the pointing of the forefinger in

Tashahhud) is harder on the Shaitān than an iron spear. (Musnad Aḥmad)

Note: The sitting position of Ṣalāt is known as *Qā’dah*. Pointing of the right index finger is symbolic of *Tauhīd* (unity) and is performed simultaneously with the recitation of the phrase depicting *Tauhīd* i.e. I bear witness that there is None worthy of worship but Allāh.

KHUSHŪ‘ AND KHUḌŪ‘

FEAR AND DEVOTION IN PRAYERS

VERSES OF QUR’ĀN

Allāh Subḥānahū wa Ta‘ālā says:

Be ever mindful of (obligatory) prayers and (in particular) the middle (‘Aṣr) Ṣalāt, and stand before Allāh, devoutly obedient.

Al-Baqarah 2: 238

قال الله تعالى:
حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ
الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٣٨﴾
[البقرة: ٢٣٨]

Allāh Subḥānahū wa Ta‘ālā says:

And seek help through patience and Ṣalāt; and indeed it is difficult except for the humble and submissive (to Allāh).

Al-Baqarah 2: 45

وقال تعالى:
وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا
لَكَبِيرَةٌ إِلَّا عَلَى الْغَاسِقِينَ ﴿٤٥﴾
[البقرة: ٤٥]

Allāh Subḥānahū wa Ta‘ālā says:

Verily will the believers succeed;

They, who during their Ṣalāt, are humbly submissive.

Mu‘minūn 23: 1-2

وقال تعالى:
قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾
الَّذِينَ هُمْ فِي صَلَاتِهِمْ
خَاشِعُونَ ﴿٢﴾ [المؤمنون: ١-٢]

AḤĀDĪTH

٢١٢- عَنْ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَا مِنْ أَمْرٍ مَسْلَمٍ تَحْضُرُهُ صَلَاةٌ مَكْتُوبَةٌ، فَيُحْسِنُ وُضُوءَهَا وَخُشُوعَهَا وَرُكُوعَهَا، إِلَّا كَانَتْ كَفَّارَةً لِمَا قَبْلَهَا مِنَ الذُّنُوبِ مَا لَمْ يُؤْتِ كَبِيرَةً، وَذَلِكَ الدَّهْرُ كُلُّهُ. رواه مسلم، باب فضل الوضوء، ص ٥٠٠، صحيح

مسلم ٢٠٦/١ طبع دار إحياء التراث العربي

212. ‘Uthmān ibne-‘Affān Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Whenever a Muslim at the time of obligatory Ṣalāt, performs Wuḍū excellently, and offers Ṣalāt with *Khushū‘* and proper Rukū‘, it will be an atonement of his past sins as long as he does not commit any major sin. And this merit of Ṣalāt will be for all times. (Muslim)

Note: The *Khushū‘* in Ṣalāt means that one’s heart should be filled with Allāh’s greatness and fear, and his limbs should be relaxed. *Khushū‘* also includes focusing the gaze during *Qaumah* on the spot where Sajdah is performed, on the toes in Rukū‘, towards the nose in Sajdah and on the lap in *Qaidah*,. (Bayān-ul-Qur’ān, Sharḥ-uṣ-Ṣunan Abu Dāwūd lil ‘Aynī)

٢١٣- عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ تَوَضَّأَ فَأَحْسَنَ وُضُوءَهُ، ثُمَّ صَلَّى رَكَعَتَيْنِ لَا يَسْهُوُ فِيهِمَا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ. رواه أبو داود، باب كراهية الوسوسة، ص ٥٠٠، رقم: ٩٠٥

213. Zaid ibne-Khālid Al-Juhanī Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Anyone who performs Wuḍū excellently and then offers two *Rak‘at* at Ṣalāt in a way-that he does not forget anything in it (with total concentration towards Allāh the Almighty), then all his past sins are forgiven. (Abu Dāwūd)

٢١٤- عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا مِنْ مُسْلِمٍ يَتَوَضَّأُ فَيَسْبِغُ الْوُضُوءَ، ثُمَّ يَقُومُ فِي صَلَاتِهِ فَيَعْلَمُ مَا يَقُولُ إِلَّا انْقُتِلَ كَيَوْمٍ وَلَدَتْهُ أُمُّهُ مِنَ الْخَطَايَا لَيْسَ عَلَيْهِ ذَنْبٌ. (الحديث) رواه الحاكم وقال: هذا حديث صحيح وله طرق عن أبي اسحاق ولم يخرجاه ووافقه

الذهبي ٣٩٩/٢

214. ‘Uqbah ibne-‘Āmir Al-Juhanī Raḍiyallāhu ‘anhu narrates that

Nabī Şallallāhu ‘alaihi wasallam said: No Muslim performs Wuḍū, and performs Wuḍū thoroughly, then stands in Şalāt, fully conscious of what he is saying, but will come out of sin, as is on the day his mother gave birth to him, not a single sin will remain on him. (Mustadrak Hākim)

٢١٥ - عَنْ حُمْرَانَ مَوْلَى عُمَانَ بْنِ عُمَانَ رَضِيَ اللَّهُ عَنْهُ دَعَا بِوُضُوءٍ فَتَوَضَّأَ، فَغَسَلَ كَفَيْهِ ثَلَاثَ مَرَّاتٍ، ثُمَّ مَضْمَضَ وَاسْتَنْشَرَ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثَ مَرَّاتٍ، ثُمَّ غَسَلَ يَدَهُ الْيَمْنَى إِلَى الْمِرْفَقِ ثَلَاثَ مَرَّاتٍ، ثُمَّ غَسَلَ يَدَهُ الْبُسْرَى مِثْلَ ذَلِكَ، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ غَسَلَ رِجْلَهُ الْيَمْنَى إِلَى الْكَعْبَيْنِ ثَلَاثَ مَرَّاتٍ ثُمَّ غَسَلَ الْبُسْرَى مِثْلَ ذَلِكَ. ثُمَّ قَالَ: رَأَيْتُمْ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ نَحْوَ وَضُوءِي هَذَا، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ تَوَضَّأَ نَحْوَ وَضُوءِي هَذَا، ثُمَّ قَامَ فَرَكَعَ رَكَعَتَيْنِ، لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ. قَالَ ابْنُ شِهَابٍ: وَكَانَ عُلَمَاؤُنَا يَقُولُونَ: هَذَا الْوُضُوءُ أَسْبَغُ مَا يَتَوَضَّأُ بِهِ أَحَدٌ لِلصَّلَاةِ. رواه مسلم، باب صفة الوضوء وكماله، رقم: ٥٣٨

215. Ḥumrān Raḥmatullāhi ‘alaihi, the freed slave of ‘Uthmān Raḥmatullāhi ‘anhu narrates that ‘Uthmān Ibn-‘Affān Raḥmatullāhi ‘anhu called for water for Wuḍū and then performed Wuḍū. He washed his hands thrice, then he rinsed his mouth and cleaned his nose, then he washed his face thrice. Then he washed his right arm up to (including) the elbow thrice, then he washed his left arm likewise, then he wiped his head with wet hands, then he washed his right foot upto (including) the ankle thrice, then he washed the left foot likewise, and then he said: I saw Rasūlullāh Şallallāhu ‘alaihi wasallam performing Wuḍū like this Wuḍū of mine, and Rasūlullāh said: Whoever performs a Wuḍū similar to my Wuḍū, then stands and offers two Rak‘at, not thinking of anything else (with complete concentration), all his previous sins are forgiven. Ibne-Shihāb Raḥmatullāhi ‘alaihi said our ‘Ulamā (Islamic scholars) say: This is the most complete Wuḍū which one performs for Şalāt. (Muslim)

٢١٦ - عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ قَامَ فَصَلَّى رَكَعَتَيْنِ أَوْ أَرْبَعًا - شَكَ سَهْلٌ - يُحْسِنُ فِيهِمَا الرُّكُوعَ وَالْخُشُوعَ، ثُمَّ اسْتَغْفَرَ اللَّهَ غُفِرَ لَهُ. رواه أحمد وإسناده حسن، مجمع الزوائد ٥٦٤/٢

216. Abu Dardā Raḥmatullāhi ‘anhu narrates: I heard Rasūlullāh Şallallāhu ‘alaihi wasallam saying: He who performs Wuḍū and

performs it excellently, then stands and offers two Rak‘at or four Rak‘āt (the narrator is in doubt whether he heard Rasūlullāh Şallallāhu ‘alaihi wasallam saying two Rak‘at or four Rak‘āt), performing well therein the Rukū‘ and with Khushū‘ then asks Allāh for forgiveness, he will be forgiven. (Musnad Aḥmad, Majma-‘uz-Zawāid).

٢١٧ - عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَا مِنْ أَحَدٍ يَتَوَضَّأَ فَيُحْسِنُ الْوُضُوءَ وَيُصَلِّيَ رَكَعَتَيْنِ يُقْبِلُ بِقَلْبِهِ وَوَجْهِهِ عَلَيْهِمَا إِلَّا وَجِبَتْ لَهُ الْجَنَّةُ. رواه أبو داود، باب كراهية الوسوسة، ١٠٠٠، رقم: ٩٠٦

217. ‘Uqba ibne-‘Āmir Juhanī Raḥmatullāhi ‘anhu narrates that Rasūlullāh Şallallāhu ‘alaihi wasallam said: Anyone who performs Wuḍū and performs Wuḍū perfectly and then offers two Rak‘at, fully concentrating with his heart and keeping his face and body relaxed, then Paradise becomes due for him (Abu Dāwūd)

٢١٨ - عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! أَيُّ الصَّلَاةِ أَفْضَلُ؟ قَالَ: طُولُ الْقُنُوتِ. رواه ابن حبان، قال المحقق: إسناده صحيح ٥٤/٥

218. Jābir Raḥmatullāhi ‘anhu narrates that a person came to Rasūlullāh Şallallāhu ‘alaihi wasallam and asked: O Rasūlallāh! Which Şalāt is the best one? He replied: The one with long Qunūt. (Ibne-Ḥibbān)
Note: Qunūt includes proper bowing, devotion, long Rak‘at, lowering the eyes, lowering the shoulders in submission and Allāh’s fear.

٢١٩ - عَنْ مُغْبِرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَامَ النَّبِيُّ ﷺ حَتَّى تَوَرَّمَتْ قَدَمَاهُ فَقِيلَ لَهُ: غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، قَالَ: أَفَلَا أَكُونُ عَبْدًا شَكُورًا؟ رواه البخارى، باب قوله: ليغفر لك الله ما تقدم من ذنبك، ١٠٠٠، رقم: ٤٨٣٦

219. Mughīrah Raḥmatullāhi ‘anhu narrates that Rasūlullāh Şallallāhu ‘alaihi wasallam used to stand in Şalāt until his feet became swollen. It was said to him: Allāh has forgiven your past and future sins. He said: Should I not then be a grateful slave? (Bukhārī)

٢٢٠ - عَنْ عَمَّارِ بْنِ يَاسِرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ الرَّجُلَ

لِيَصْرِفَ وَمَا كُتِبَ لَهُ إِلَّا عَشْرُ صَلَاتِهِ تُسَعُّهَا ثَمَنُهَا سُدُسُهَا خُمُسُهَا رُبُعُهَا ثُلُثُهَا نِصْفُهَا .

رواه أبو داؤد، باب ما جاء في نقصان الصلوة، رقم: ٧٩٦

220. ‘Ammār ibne-Yāsir Raḍiyallāhu ‘anhuma narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Indeed a person completes his Ṣalāt and only one-tenth of the maximum reward, is written for him. Likewise for some one-ninth, one-eighth, one-seventh, one-sixth, one-fifth, one-fourth, one-third or half of it is written. (Abu Dāwūd)

Note: The Ḥadīth explains that the more the outward appearance and the inner devotion in Ṣalāt corresponds to Sunnah, the greater is the reward. (Badhl-ul-Majhūd)

٢٢١- عَنِ الْفَضْلِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: الصَّلَاةُ مَتْنِي مَتْنِي، تَشْهَدُ فِي كُلِّ رَكْعَتَيْنِ، وَتَصْرُعُ، وَتَخْشَعُ، وَتَسَاكُنُ ثُمَّ تَقْنَعُ يَدَيْكَ تَرْفَعُهُمَا إِلَى رَبِّكَ عَزَّ وَجَلَّ مُسْتَقْبِلًا بِبُطُونِهِمَا وَجْهَكَ تَقُولُ: يَا رَبِّ يَا رَبِّ ثَلَاثًا فَمَنْ لَمْ يَفْعَلْ كَذَلِكَ فَهِيَ خِدَاجٌ. رواه

أحمد ١٦٧/٤

221. Faḍl ibne-‘Abbās Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Ṣalāt is to be offered in twos (*Rak‘at*), with *Tashahhud* after every two *Rak‘at*, and (in Ṣalāt) express your submissive humility, devotion and tranquility. Then raise your hands (for Du‘ā) to your Rabb, The Almighty and Majestic by turning the palms of your hands towards your face and say three times: O my Rabb! O my Rabb! And the one who does not do so, his Ṣalāt is defective.

٢٢٢- عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَزَالُ اللَّهُ مُقْبِلًا عَلَى الْعَبْدِ فِي صَلَاتِهِ مَا لَمْ يَلْتَفِتْ، فَإِذَا صَرَفَ وَجْهَهُ أَنْصَرَفَ عَنْهُ. رواه النسائي، باب التشديد في الإلتفات في الصلاة،

رقم: ١١٩٦

222. Abu Dhar Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Allāh continues to turn attentively towards His slave while he is engaged in Ṣalāt, as long as he does not turn his attention. When he turns his attention away, Allāh turns away from him. (Nasāi)

٢٢٣- عَنْ حُدَيْفَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنْ الرَّجُلُ إِذَا قَامَ يُصَلِّيَ أَقْبَلَ اللَّهُ عَلَيْهِ

بُوجْهِهِ حَتَّى يَنْقَلِبَ أَوْ يُحْدِثَ حَدَثَ سُوءٍ. رواه ابن ماجه، باب المصلى يتختم، رقم: ١٠٢٣

223. Ḥudhaifah Raḍiyallāhu ‘anhuma reports that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Verily when a man stands in Ṣalāt, Allāh turns His attention towards him until he completes his Ṣalāt or commits an act against the dedication of Ṣalāt. (Ibne-Mājah)

٢٢٤- عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا قَامَ أَحَدُكُمْ إِلَى الصَّلَاةِ فَلَا يَمْسَحِ

الْحَصَى فَإِنَّ الرَّحْمَةَ تَوَاجَهُهُ. رواه الترمذى وقال: حديث أبي ذر حديث حسن، باب ما جاء في كراهية مسح

الحصى ٣٧٩، رقم: ٠٠٠٠

224. Abu Dhar Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When anyone of you stands in Ṣalāt, he should not level the pebbles (with his hand), as the Mercy of Allāh is directed towards him. (Tirmidhī)

Note: In the early era of Islām, nothing was spread on the ground of the masjid and Ṣalāt was performed upon pebbles. Therefore, performing Sajdah would be uncomfortable due to the pebbles. Rasūlullāh Ṣallallāhu ‘alaihi wasallam had prohibited unnecessarily smoothening the place of Sajdah, since this is the time when the Mercy of Allāh is directed towards the person in Ṣalāt. All such unnecessary actions during Ṣalāt may become a means of depriving one of Allāh’s Mercy.

٢٢٥- عَنْ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُنَا إِذَا كُنَّا فِي الصَّلَاةِ وَرَفَعْنَا

رُؤُوسَنَا مِنَ السُّجُودِ أَنْ نَطْمِئِنَّ عَلَى الْأَرْضِ جُلُوسًا وَلَا نَسْتَوْفِرَ عَلَى أَطْرَافِ الْأَقْدَامِ. رواه

بتمامه هكذا الطبرانى فى الكبير وإسناده حسن وقد تكلم الأزدى وابن حزم فى بعض رجاله بما لا يقدر، مجمع

الزوائد ٣٢٥/٢

225. Samurah Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam used to command us, that during Ṣalāt, when we raise our heads from prostration, we should sit at ease on the ground and not on the heels with the two feet upright upon the toes. (Ṭabarānī, Majma-‘uz-Zawāid)

٢٢٦- عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ حِينَ حَضَرْتَهُ الْوُفَاةَ قَالَ: أَحَدْتُكُمْ حَدِيثًا سَمِعْتُهُ مِنْ

رَسُولِ اللَّهِ ﷺ يَقُولُ: أَعْبُدِ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ، وَاعْدُدْ نَفْسَكَ فِي

الموتى، وإيّاك ودعوة المظلوم فإنّها تستجاب، ومن استطاع منكم أن يشهد الصلّاتين العشاء والصبح ولو حيّوا فليفعل. رواه الطبرانى فى الكبير والرجل الذى من النعم لم أجد من ذكره وقد ورد

من وجه آخر وسماه جابراً. وفى الحاشية: وله شواهد يتقوى به، مجمع الزوائد ٢/١٦٥

226. Abu Dardā Raḍiyallāhu ‘anhu at the time of his death said that I am relating to you a Ḥadīth which I heard from Rasūlullāh Ṣallallāhu ‘alaihi wasallam who said: Worship Allāh as if you see Him; and if you do not see Him, then indeed, He sees you. Count yourself among the dead and beware of the supplication of the oppressed, for verily it is answered. And whoever among you is able to attend the two Ṣalāt of ‘Isha and Fajr with *Jamā’ah* even by crawling, then he should do so. (Tabarānī, Majma-‘uz-Zawāid)

٢٢٧- عَنِ ابْنِ عَمْرِو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: صَلَّى صَلَاةً مُؤَدَّعٍ كَأَنَّكَ تَرَاهُ،

فَإِنْ كُنْتَ لَا تَرَاهُ فَإِنَّهُ يَرَاكَ. (الحديث) رواه أبو محمد الإبراهيمى فى كتاب الصلوة وابن النجار عن ابن عمر وهو حديث حسن، الجامع الصغير ٢/٦٩

227. Ibne-‘Umar Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Offer Ṣalāt like the one who is bidding farewell to the world and as though you see Allāh and if you do not see Him, verily He sees you. (Jāmi-‘uṣ-Ṣaghīr).

٢٢٨- عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا نَسْلِمُ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ فِي الصَّلَاةِ، فَيُرَدُّ

عَلَيْنَا، فَلَمَّا رَجَعْنَا مِنْ عِنْدِ النَّجَاشِيِّ، سَلَّمْنَا عَلَيْهِ فَلَمْ يَرُدَّ عَلَيْنَا، فَقُلْنَا: يَا رَسُولَ اللَّهِ! كُنَّا نَسْلِمُ عَلَيْكَ فِي الصَّلَاةِ، فَتَرَدُّ عَلَيْنَا، فَقَالَ: إِنَّ فِي الصَّلَاةِ شُغْلًا. رواه مسلم، باب تحريم الكلام فى الصلاة

١٢٠١، رقم: ١٢٠١

228. ‘Abdullāh Raḍiyallāhu ‘anhu narrates that we used to offer Salām to Rasūlullāh Ṣallallāhu ‘alaihi wasallam while he was in Ṣalāt, and he would respond to us. When we returned from Najāshi (the king of Ethiopia), we offered Salām to him but he did not respond. So, we said: O Rasūlallah! We used to offer Salām to you in Ṣalāt and you would respond to us. He then replied: Verily, Ṣalāt demands one’s whole attention. (Muslim)

Note: This return refers to their coming back from the first migration from Makkah to Ethiopia.

٢٢٩- عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي وَفِي صَدْرِهِ أَرْزِيزٌ كَأَرْزِيزِ

الرَّحَى مِنَ الْبُكَاءِ ﷺ. رواه أبو داود، باب البكاء فى الصلاة، رقم: ٩٠٤

229. ‘Abdullāh Raḍiyallāhu ‘anhu narrates: I saw Rasūlullāh Ṣallallāhu ‘alaihi wasallam offering Ṣalāt and from his chest, there was a sound like the grinding of a mill due to his weeping. (Abu Dāwūd)

٢٣٠- عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا مَرْفُوعًا قَالَ: مَثَلُ الصَّلَاةِ الْمَكْتُوبَةِ كَمَثَلِ الْمِيزَانِ مَنْ

أَوْفَى اسْتَوْفَى. رواه البيهقى هكذا ورواه غيره عن الحسن مرسلًا وهو الصواب، الترغيب ١/٣٥١

230. Ibne-‘Abbās Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The example of obligatory Ṣalāt is like a weighing scale. Whoever gives in full, receives in full (whoever will offer Ṣalāt completely and properly will receive his full reward). (Baihaqī, Targhīb)

٢٣١- عَنْ عُمَانَ بْنِ أَبِي ذَهْرٍ رَضِيَ اللَّهُ عَنْهُ مَرْسَلًا (قَالَ): لَا يَقْبَلُ اللَّهُ مِنْ عَبْدٍ عَمَلًا

حَتَّى يُحْضِرَ قَلْبُهُ مَعَ بَدَنِهِ. اتحاف السادة ٣/١١٢، قال المنذرى: رواه محمد بن نصر المروزى فى كتاب الصلاة هكذا مرسلًا ووصله أبو منصور الديلمى فى مسند الفردوس من حديث أبى بن كعب والمرسل أصح، الترغيب ١/٣٤٦

231. ‘Uthmān ibne-Abī Dahrish Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Allāh does not accept a deed of His slave until he makes his heart attentive along with his body. (Ithāfussādah)

٢٣٢- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الصَّلَاةُ ثَلَاثَةٌ ثَلَاثَةٌ: الطُّهُورُ

ثَلَاثٌ، وَالرُّكُوعُ ثَلَاثٌ، وَالسُّجُودُ ثَلَاثٌ، فَمَنْ آدَاهَا بِحَقِّهَا قَبِلَتْ مِنْهُ، وَقَبِلَ مِنْهُ سَائِرُ عَمَلِهِ، وَمَنْ رَدَّتْ عَلَيْهِ صَلَاتُهُ رَدَّ عَلَيْهِ سَائِرُ عَمَلِهِ. رواه البزار وقال: لا نعلمه مرفوعًا إلا عن المغيرة بن مسلم، قلت:

والمغيرة ثقة وإسناده حسن، مجمع الزوائد ٢/٣٤٥

232. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Ṣalāt comprises of three parts: *Tahūr* (purity) is one-third, *Rukū’* is one-third, and *Sujūd* is one-third (The full reward of Ṣalāt is received on performing these three parts properly). So, whoever offers Ṣalāt properly, as is its due, it is accepted from him and all the rest of his deeds are also accepted.

And he whose Şalāt is rejected, all the rest of his deeds are also rejected. (Bazzār, Majma-'uz-Zawāid)

٢٣٣- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ الْعَصْرَ، فَبَصَرَ بِرَجُلٍ يُصَلِّي، فَقَالَ: يَا فُلَانُ اتَّقِ اللَّهَ، أَحْسِنِ صَلَاتَكَ أَتَرَوْنَ أَنِّي لَا أَرَاكُمْ، إِنِّي لَأَرَى مِنْ خَلْفِي كَمَا أَرَى مِنْ بَيْنِ يَدَيَّ، أَحْسِنُوا صَلَاتِكُمْ وَأَتَمُّوا رُكُوعَكُمْ وَسُجُودَكُمْ. رواه ابن خزيمة ٣٣٢/١

233. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Şallallāhu 'alaihi wasallam led us in *Şalāt-ul-'Aşr*. He then noticed a man offering Şalāt, so he said: O *Fulān!* (such and such) Fear Allāh and improve your Şalāt. Do you think that I do not see you? Verily, I see from behind me, as I see in front of me. Offer your Şalāt properly, and complete your Rukū' and your *Sujūd*. (Ibne-Khuzaimah)
Note: Seeing of things behind his back was among the miracles of Rasūlullāh Şallallāhu 'alaihi wasallam.

٢٣٤- عَنْ وَائِلِ بْنِ حَجْرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا رَكَعَ فَرَجَّ أَصَابِعَهُ وَإِذَا سَجَدَ صَمَّ أَصَابِعَهُ. رواه الطبراني في الكبير وإسناده حسن، مجمع الزوائد ٣٢٥/٢

234. Wāil ibne-Ḥijr Raḍiyallāhu 'anhu narrates that Rasūlullāh Şallallāhu 'alaihi wasallam would spread his fingers during Rukū', and would join the fingers during Sajdah. (Ṭabarānī, Majma-'uz-Zawāid)

٢٣٥- عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ مَنْ صَلَّى رَكَعَتَيْنِ يَتِمُّ رُكُوعَهُ وَسُجُودَهُ لَمْ يَسْأَلِ اللَّهَ تَعَالَى شَيْئًا إِلَّا أَعْطَاهُ إِيَّاهُ عَاجِلًا أَوْ آجِلًا إِنْ حَافَ السَّادَةُ الْمُتَّقِينَ عَنِ الطَّبْرَانِيِّ فِي الْكَبِيرِ. ٢١/٣

235. Abu Dardā' Raḍiyallāhu 'anhu narrates that whoever offers two *Rak'at* of Şalāt in such a manner that he performs his Rukū' and *Sujūd* properly and then whatever he asks from Allāh, certainly Allāh will grant him either immediately or later. (Ṭabarānī, Ithafussādaḥ)

٢٣٦- عَنْ أَبِي عَبْدِ اللَّهِ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَثَلُ الَّذِي لَا يَتِمُّ رُكُوعَهُ وَيَنْقُرُ فِي سُجُودِهِ مَثَلُ الْجَائِعِ يَأْكُلُ التَّمْرَةَ وَالتَّمْرَتَيْنِ لَا تَغْنِيَانِ عَنْهُ شَيْئًا. رواه الطبراني في

الكبير وأبو يعلى وإسناده حسن، مجمع الزوائد ٣٠٣/٢

236. 'Abdullāh Al-Ash'arī Raḍiyallāhu 'anhu narrates that Rasūlullāh Şallallāhu 'alaihi wasallam said: The example of a person who does not perform his Rukū' properly and performs his *Sujūd*

like the pecking of a crow, is similar to that hungry man who eats one or two dates, which do not satisfy his hunger. (Similarly his Şalāt is of no benefit). (Ṭabarānī, Majma-'uz-Zawāid, Abu Ya'la)

٢٣٧- عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: أَوَّلُ شَيْءٍ يُرْفَعُ مِنْ هَذِهِ الْأُمَّةِ الْخُشُوعُ حَتَّى لَا تَرَى فِيهَا خَاشِعًا. رواه الطبراني في الكبير وإسناده حسن، مجمع الزوائد ٣٢٦/٢

237. Abu Dardā' Raḍiyallāhu 'anhu narrates that Rasūlullāh Şallallāhu 'alaihi wasallam said: The first thing that will be taken away from this Ummah will be *Khushū'* (devotion and humility) in Şalāt, to the extent that you will not find a single man with *Khushū'*. (Ṭabarānī, Majma-'uz-Zawāid)

٢٣٨- عَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَسْوَأُ النَّاسِ سَرِيقَةَ الَّذِي يَسْرِقُ مِنْ صَلَاتِهِ. قَالُوا: يَا رَسُولَ اللَّهِ! كَيْفَ يَسْرِقُ مِنْ صَلَاتِهِ؟ قَالَ: لَا يَتِمُّ رُكُوعَهَا وَلَا سُجُودَهَا، أَوْ لَا يَقِيمُ صَلْبَهُ فِي الرُّكُوعِ وَلَا فِي السُّجُودِ. رواه أحمد والطبراني في الكبير والأوسط ورجاله رجال الصحيح، مجمع الزوائد ٣٠٠/٢

238. Abu Qatādah Raḍiyallāhu 'anhu narrates that Rasūlullāh Şallallāhu 'alaihi wasallam said: The worst of thieves is the one who steals from his Şalāt. Şahābah asked: O Rasūlallāh! How can he steal from his Şalāt? He replied: By not performing its Rukū' and *Sujūd* perfectly, or not keeping his back straight in Rukū' and nor in the *Sujūd*. (Musnad Aḥmad, Ṭabarānī, Majma-'uz-Zawāid)

٢٣٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَنْظُرُ اللَّهُ إِلَى صَلَاةِ رَجُلٍ لَا يَقِيمُ صَلْبَهُ بَيْنَ رُكُوعِهِ وَسُجُودِهِ. رواه أحمد، الفتح الرباني ٢٦٧/٣

239. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Şallallāhu 'alaihi wasallam said: Allāh does not pay any attention to the Şalāt of a person, who does not keep his back straight between his Rukū' and *Sujūd*. (Musnad Aḥmad, Fath-ur-Rabbānī)

Note: This Hadīth refers to the *Qaumah*, i.e. standing perfectly straight after Rukū' before performing Sajdah. Many people do not complete this properly, they hardly rise from Rukū' and then go directly into *Sujūd*.

٢٤٠ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْإِنْفَاتِ فِي الصَّلَاةِ قَالَ: هُوَ اخْتِلَاسٌ يَخْتَلِسُهُ الشَّيْطَانُ مِنْ صَلَاةِ الرَّجُلِ. رواه الترمذى وقال: هذا حديث حسن غريب، باب ما ذكر في الإنفات في الصلاة، رقم: ٥٩٠.

240. 'Ā'ishah Raḍiyallāhu 'anha narrates: I asked Rasūlullāh Ṣallallāhu 'alaihi wasallam about looking around in Ṣalāt? He said: It is the carrying away of a person from his Ṣalāt by Shaiṭān. (Tirmidhī)

٢٤١ - عَنْ جَابِرِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لِيَتَّبِعِينَ أَقْوَامٌ يَرْفَعُونَ أَبْصَارَهُمْ إِلَى السَّمَاءِ فِي الصَّلَاةِ، أَوْ لَا تَرْجِعُ إِلَيْهِمْ. رواه مسلم، باب النهى عن رفع البصر، رقم: ٩٦٦.

241. Jābir ibne-Samurah Raḍiyallāhu 'anhu narrated that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The people who lift their eyes towards the sky in Ṣalāt should refrain from it, otherwise they may loose their eyesight. (Muslim)

٢٤٢ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ الْمَسْجِدَ فَدَخَلَ رَجُلٌ فَصَلَّى فَسَلَّمَ عَلَى النَّبِيِّ ﷺ فَرَدَّ، فَقَالَ: ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ، فَرَجَعَ فَصَلَّى كَمَا صَلَّى، ثُمَّ جَاءَ فَسَلَّمَ عَلَى النَّبِيِّ ﷺ فَقَالَ: ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ، ثَلَاثًا، فَقَالَ: وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أَحْسِنُ غَيْرَهُ، فَعَلَّمَنِي، فَقَالَ: إِذَا قُمْتَ إِلَى الصَّلَاةِ فَكَبِّرْ، ثُمَّ اقْرَأْ مَا تيسَّرَ مَعَكَ مِنَ الْقُرْآنِ، ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَأْسًا كَمَا، ثُمَّ ارْزُقْ حَتَّى تَعْتَدِلَ قَائِمًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ ارْزُقْ حَتَّى تَطْمَئِنَّ جَالِسًا وَافْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا. رواه البخارى، باب وجوب القراءة للإمام والمأموم في الصلوات كلها، رقم: ٧٥٧.

242. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam entered the masjid, and a man came in the masjid and offered Ṣalāt; then he approached Rasūlullāh Ṣallallāhu 'alaihi wasallam and greeted him with Salām. Rasūlullāh Ṣallallāhu 'alaihi wasallam answered his Salām and said: Go back offer your Ṣalāt again, as you have not offered Ṣalāt. He went back and offered Ṣalāt in the same manner as he had offered it earlier, and returned and greeted Rasūlullāh Ṣallallāhu 'alaihi wasallam. He said: Go back and offer your Ṣalāt again, as you have not offered

Ṣalāt. This occurred three times. Then the man said: By Him who has sent you with the Truth, I cannot pray Ṣalāt better than this. So, please teach me Ṣalāt. Rasūlullāh Ṣallallāhu 'alaihi wasallam replied: When you stand for Ṣalāt, say *Allāhu Akbar*, then recite from the Qur'ān what you know, and then go into Rukū' and complete it calmly. Then rise from Rukū' until you stand straight. Then you go into Sajdah till you complete it calmly. Then raise your head and sit till you are at ease and do the same in the whole of the Ṣalāt. (Bukhārī)

THE VIRTUES OF WUDŪ (ABLUTION)

VERSES OF QUR'ĀN

Allāh Subhānahū wa Ta'ālā says:

O you who believe! When you rise to (perform) Ṣalāt, wash your faces and your fore arms to the elbows, and wipe over your heads and wash your feet to (including) the ankles.

Al-Mā'ida 5:6

قال الله تعالى:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ [المائدة: ٦]

Allāh Subhānahū wa Ta'ālā says:

And Allāh loves those who purify themselves.

Tawbah 9: 108

وقال تعالى:

وَاللَّهُ يُحِبُّ الْمُطَهِّرِينَ [التوبة: ١٠٨]

AḤĀDĪTH

٢٤٣- عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الطُّهُورُ شَطْرُ الْإِيمَانِ، وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ تَمْلَأَانِ - أَوْ تَمْلَأُ - مَا بَيْنَ السَّمَوَاتِ وَالْأَرْضِ، وَالصَّلَاةُ نُورٌ، وَالصَّدَقَةُ بُرْهَانٌ، وَالصَّبْرُ ضِيَاءٌ، وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ.

(الحديث) رواه مسلم، باب فضل الوضوء، رقم: ٥٣٤

243. Abu Mālik Al-Ash'arī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: *Tuhūr* (purity) is half of Īmān, and *Alḥamdulillāh* fills the scale of deeds with virtues, and *Subhānallāh* and *Alḥamdulillāh* fill the space between the skies and the earth with reward, and Ṣalāt is Nūr (a light) and Ṣadaqah is a

proof of faith, and patience is brightness, and the Qur'ān is an evidence for you, or against you. (Muslim)

Note: 1. The meaning of *Tuhūr* being half of Īmān, may refer to the fact that half of Īmān is the inner purification from *Kufr*, *Shirk* and all other negative traits opposed to Īmān. Outward purity, being a condition for the acceptance of Ṣalāt, is half of Ṣalāt.

2. Ṣalāt is a Nūr; one meaning of this is, as light reverses darkness, similarly Ṣalāt stops from evil and being unfair. Another meaning is that the face of the one who offers Ṣalāt will be radiant on the Day of Judgment, as well as illuminated in this world. A third meaning is that Ṣalāt will be a light in the darkness of the grave and on the Day of Judgment.

3. Man by nature loves wealth, therefore his spending in charity for the sake of Allāh, stands as a sign and evidence of his true belief.

4. Whoever is patient in fulfilling the orders of Allāh, and abstaining from the prohibitions of Allāh, and facing in hardships becomes enlightened with the glow of *Hidayah* (guidance).

5. The Qur'ān shall be a means of salvation for the one who reads and acts upon it; otherwise it would be an evidence against those who neither learn it or act upon it. May Allāh save and guide us. (Nawawī, Mirqāt-ul-Mafāṭih)

٢٤٤- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ خَلِيلِي ﷺ يَقُولُ: تَبْلُغُ الْحِلْيَةَ مِنَ الْمُؤْمِنِ حَيْثُ يَبْلُغُ الْوُضُوءَ. رواه مسلم، باب تبلغ الحلية، رقم: ٥٨٦

244. Abu Hurairah Raḍiyallāhu 'anhu narrates: I heard my loving friend, Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: The jewellery of a *Mu'min* (on the Day of Resurrection) will cover to the places where the water of ablution reaches. (Muslim)

٢٤٥- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنْ أُمَّتِي يُدْعَوْنَ يَوْمَ الْقِيَامَةِ غُرًّا مُحَجَّلِينَ مِنْ آثَارِ الْوُضُوءِ، فَمَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يُطِيلَ غُرَّتَهُ فَلْيَفْعَلْ. رواه البخارى، باب فضل الوضوء والغر المحجلون، رقم: ١٣٦

245. Abu Hurairah Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: My Ummah will be called on the Day of Resurrection with their limbs and faces shining from traces of Wudū. So whoever amongst you can increase the area of his radiance should do so (i.e. by performing Wudū regularly). (Bukhārī)

Note: Meaning that Wuḍū should be performed thoroughly with such care that no part of the skin should remain dry. (Mazāhir Ḥaḳue)

٢٤٦ - عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ خَرَجَتْ خَطَايَاهُ مِنْ جَسَدِهِ حَتَّى تَخْرُجَ مِنْ تَحْتِ أَظْفَارِهِ. رواه مسلم، باب خروج الخطايا، ٥٧٨، رقم: ٥٧٨

246. ‘Uthmān ibne-‘Affān Raḳiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Anyone who performs Wuḍū, and performs Wuḍū excellently (meaning thereby to carefully observe all the etiquettes), his sins will come out from his body, even coming out from under his nails. (Muslim)

Note: The opinion of the majority of the scholars is that minor sins, are forgiven by Allāh through Wuḍū, Şalāt and other forms of worship. The major sins, are forgiven by *Istighfār* (seeking forgiveness) and *Taubah* (turning towards Allāh with repentance). However, Allāh by His bountiful Grace, may even forgive the major sins by virtue of above deeds. (Nawawī)

٢٤٧ - عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: لَا يُسْبَغُ عَبْدٌ الْوُضُوءَ إِلَّا غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ. رواه البزار ورجاله موثقون والحديث حسن إنشاء الله، مجمع الزوائد ١/٤٢٠، رقم: ٥٤٢٠

247. ‘Uthmān ibne-‘Affān Raḳiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: When any slave of Allāh performs Wuḍū perfectly, then Allāh forgives his past and future sins. (Bazzār, Majma-‘uz-Zawāid)

٢٤٨ - عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا مِنْكُمْ مِنْ أَحَدٍ يَتَوَضَّأُ فَيُبَلِّغُ - أَوْ فَيُسْبِغُ - الْوُضُوءَ ثُمَّ يَقُولُ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، إِلَّا فُتِحَتْ لَهُ أَبْوَابُ الْجَنَّةِ الثَّمَانِيَّةِ، يَدْخُلُ مِنْ أَيِّهَا شَاءَ. رواه مسلم، باب الذكر المستحب عقب الوضوء، رقم: ٥٥٣،

وفي رواية لمسلم عن عَقْبَةَ بْنِ عَامِرٍ الْجُهَيْنِيِّ رَضِيَ اللَّهُ عَنْهُ: مَنْ تَوَضَّأَ فَقَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. الحديث (باب الذكر المستحب عقب الوضوء، رقم: ٥٥٤، وفي رواية لابن ماجه عن أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: ثُمَّ قَالَ ثَلَاثَ مَرَّاتٍ، باب ما

يقال بعد الوضوء، رقم: ٤٦٩، وفي رواية لابي داود عن عَقْبَةَ رَضِيَ اللَّهُ عَنْهُ: فَأَحْسَنَ الْوُضُوءَ ثُمَّ رَفَعَ

نَظَرَهُ إِلَى السَّمَاءِ، بَاب مَا يَقُولُ الرَّجُلُ إِذَا تَوَضَّأَ، رقم: ١٧٠، وفي رواية للترمذى عن عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ قَالَ: "أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ، وَاجْعَلْنِي مِنَ الْمُتَطَهَّرِينَ (الحديث) باب في ما يقال بعد الوضوء، رقم: ٥٥

248. ‘Umar ibnil Khaṭṭāb Raḳiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Anyone amongst you performs who Wuḍū completely while fulfilling all the etiquettes and desirables and then says:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

I testify there is none worthy of worship except Allāh, and I testify that Muḥammad is His slave and Messenger; the eight gates of Paradise are opened for him to enter from any one of them that he pleases. In another narration of ‘Uqba ibn ‘Āmir Juhani Raḳiyallāhu ‘anhu it is mentioned, as:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

I testify there is none worthy of worship but Allāh alone, Who has no partner, and I testify that Muḥammad is His slave and Messenger;

In the narration of Anas ibne-Mālik Raḳiyallāhu ‘anhu this is to be said three times. In another narration of ‘Uqbah Raḳiyallāhu ‘anhu these words are to be said, while looking towards the sky, after performing Wuḍū, excellently. In a narration of ‘Umar ibnil-Khaṭṭāb Raḳiyallāhu ‘anhu the following words are given.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ، وَاجْعَلْنِي مِنَ الْمُتَطَهَّرِينَ

I testify that there is none worthy of worship but Allāh alone, Who has no partner and I testify that Muḥammad is His slave and Messenger; O Allāh! Make me from among those who turn with repentance and make me from among the purified.

(Muslim, Ibne-Mājah, Abu Dāwūd, Tirmidhī)

٢٤٩ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: وَمَنْ تَوَضَّأَ ثُمَّ قَالَ: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ كَتَبَ فِي رِقَّتِي ثُمَّ طُبِعَ بِطَابَعِ قَلَمِ

يُكَسَّرُ إِلَى يَوْمِ الْقِيَامَةِ. (وهو جزء من الحديث) رواه الحاكم وقال: هذا حديث صحيح على شرط مسلم ولم يخرجاه ووافقه الذهبي ٥٦٤/١

249. Abu Sa'īd Al-Khudrī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: When a person after performing Wuḍū says:

سُبْحَانَكَ اللَّهُمَّ وَيَحْمَدُكَ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

Glory be to You, O Allāh! You are above all faults and all praises are for You, there is none worthy of worship but You; and from You do I seek, forgiveness and to You do I turn in Taubah

This is recorded on a piece of paper and then sealed. The seal will not be broken until the Day of Resurrection (meaning that the reward of these words will be preserved for the Hereafter). (Mustadrak Ḥākim)

٢٥٠- عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ تَوَضَّأَ وَاحِدَةً فَبَلَغَ وَظَيْفَةَ الْوُضُوءِ الَّتِي لَا بُدَّ مِنْهَا، وَمَنْ تَوَضَّأَ اثْنَتَيْنِ فَلَهُ كِفْلَانِ، وَمَنْ تَوَضَّأَ ثَلَاثًا فَذَلِكَ وَضُوءِي وَوُضُوءُ الْأَنْبِيَاءِ قَبْلِي. رواه أحمد ٩٨/٢

250. 'Abdullāh ibne-'Umar Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: A person who perform Wuḍū by washing each limb once, has fulfilled the requirement of Wuḍū, for which there is no compromise. And he who cleanses each limb twice gets two parts of reward. And he who cleanses each limb thrice has performed my Wuḍū and the Wuḍū of the Prophets before me. (Musnad Aḥmad)

٢٥١- عَنْ عَبْدِ اللَّهِ الصَّنَابِجِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا تَوَضَّأَ الْعَبْدُ الْمُؤْمِنُ فَمَضْمَضَ خَرَجَتْ الْخَطَايَا مِنْ فِيهِ، فَإِذَا اسْتَنْشَرَ خَرَجَتْ الْخَطَايَا مِنْ أَنْفِهِ، فَإِذَا غَسَلَ وَجْهَهُ خَرَجَتْ الْخَطَايَا مِنْ وَجْهِهِ حَتَّى تَخْرُجَ مِنْ تَحْتِ أَشْفَارِ عَيْنَيْهِ، فَإِذَا غَسَلَ يَدَيْهِ خَرَجَتْ الْخَطَايَا مِنْ يَدَيْهِ حَتَّى تَخْرُجَ مِنْ تَحْتِ أَظْفَارِ يَدَيْهِ، فَإِذَا مَسَحَ بِرَأْسِهِ خَرَجَتْ الْخَطَايَا مِنْ رَأْسِهِ حَتَّى تَخْرُجَ مِنْ أذُنَيْهِ، فَإِذَا غَسَلَ رِجْلَيْهِ خَرَجَتْ الْخَطَايَا مِنْ رِجْلَيْهِ حَتَّى تَخْرُجَ مِنْ تَحْتِ أَظْفَارِ رِجْلَيْهِ، ثُمَّ كَانَ مَشِيئُهُ إِلَى الْمَسْجِدِ وَصَلَاةً نَافِلَةً لَهُ. رواه النسائي، باب مسح الأذنين مع الرأس رقم: ١٠٣

وَفِي حَدِيثِ طَوِيلٍ عَنْ عَمْرِو بْنِ عَبْسَةَ السَّلْمِيِّ رَضِيَ اللَّهُ عَنْهُ، وَفِيهِ مَكَانٌ (ثُمَّ كَانَ مَشِيئُهُ إِلَى الْمَسْجِدِ وَصَلَاةً نَافِلَةً) فَإِنْ هُوَ قَامَ فَصَلَّى، فَحَمِدَ اللَّهَ وَأَتَى عَلَيْهِ، وَمَجَّدَهُ بِالْيَدِي هُوَ لَهُ أَهْلٌ، وَفَرَّغَ قَلْبَهُ لِلَّهِ، إِلَّا أَنْصَرَفَ مِنْ خَطِيئَتِهِ كَهَيْئَتِهِ يَوْمَ وَلَدَتْهُ أُمُّهُ. رواه مسلم، باب إسلام عمرو بن عبسة، رقم: ١٩٣٠

251. 'Abdullāh Ṣunābiḥī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: When a Mu'min slave performs Wuḍū and rinses his mouth, the sins of his mouth are erased. When he cleans his nose, the sins of his nose are erased. When he washes his face, the sins of his face are erased even from beneath his eyelids. When he washes his arms, the sins of his arms are erased even from beneath his fingernails. When he wipes his head with his wet hands, the sins of his head are erased, even from his ears. When he washes his feet, the sins of his feet are erased even from beneath his toenails. Thereafter his walking towards the masjid and offering Ṣalāt is a source of more reward. (Nasaī)

It is narrated in a lengthy narration by 'Amr ibne-'Abasah Sulamī Raḍiyallāhu 'anhu: After performing Wuḍū, when he stands for Ṣalāt and praises, extols and glorifies Allāh Subḥānahū wa Ta'ālā in a manner worthy of His dignity, and concentrates whole heartedly towards Allāh Subḥānahū wa Ta'ālā, upon completion of his Ṣalāt, he is definitely cleansed of his sins as on the day his mother gave birth to him. (Muslim)

Note: Some scholars take the first narration to mean that by performing Wuḍū, all the bodily sins are forgiven; and by offering Ṣalāt all the inner sins are forgiven. (Kashful Mughatta)

٢٥٢- عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: أَيُّمَارِجُلِي قَامَ إِلَى وَضُوءِهِ يُرِيدُ الصَّلَاةَ، ثُمَّ غَسَلَ كَفَّيْهِ نَزَلَتْ خَطِيئَتُهُ مِنْ كَفَّيْهِ مَعَ أَوَّلِ قَطْرَةٍ، فَإِذَا مَضْمَضَ وَاسْتَنْشَقَ وَاسْتَنْفَرَ نَزَلَتْ خَطِيئَتُهُ مِنْ لِسَانِهِ وَشَفْتَيْهِ مَعَ أَوَّلِ قَطْرَةٍ، فَإِذَا غَسَلَ وَجْهَهُ نَزَلَتْ خَطِيئَتُهُ مِنْ سَمْعِهِ وَبَصَرِهِ مَعَ أَوَّلِ قَطْرَةٍ فَإِذَا غَسَلَ يَدَيْهِ إِلَى الْمِرْفَقَيْنِ وَرِجْلَيْهِ إِلَى الْكَعْبَيْنِ سَلِمَ مِنْ كُلِّ ذَنْبٍ هُوَ لَهُ وَمِنْ كُلِّ خَطِيئَةٍ كَهَيْئَتِهِ يَوْمَ وَلَدَتْهُ أُمُّهُ، قَالَ: فَإِذَا قَامَ إِلَى الصَّلَاةِ رَفَعَ اللَّهُ بِهَا دَرَجَتَهُ وَإِنْ قَعَدَ قَعَدَ سَالِمًا. رواه أحمد ٥٦٣/٥

252. Abu Umāmah Raḍiyallāhu 'anhu narrates that Rasūlullāh

Şallallāhu ‘alaihi wasallam said: Whoever stands up to perform his Wuḍū, intending to offer Şalāt, then cleans his hands, the sins of his two hands fallout with the first drop of water. Then, when he rinses his mouth, and draws water into his nose and expels it, the sins of his tongue and two lips fallout with the first drop of water. Then, as he cleans his face, the sins of his hearing and seeing fallout with the first drop (of water). Then, when he cleans his two arms past the elbows and his two feet past the ankles, he becomes free of all his offences and sins, just as he was, the day his mother gave him birth. He (then) said: When he stands for Şalāt Allāh elevates his position, and if he (merely) sits (without standing for Şalāt) even then his sitting is free of sins. (Musnad Ahmad)

٢٥٣- عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: مَنْ تَوَضَّأَ عَلَيَّ طَهَّرَ

كُتِبَ لَهُ عَشْرُ حَسَنَاتٍ. رواه أبو داود، باب الرجل يجدد الوضوء، رقم: ٦٢٠

253. Ibne ‘Umar Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Şallallāhu ‘alaihi wasallam said: For a person who performs Wuḍū (while already) in a state of purity, for him ten virtues are written. (Abu Dāwūd)

Note: Islamic scholars have written that condition for making fresh Wuḍū, while already in a state of Wuḍū, is that one has performed any form of worship with the previous Wuḍū. (Badhl-ul-Majhūd)

٢٥٤- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَوْلَا أَنْ أَشَقَّ عَلَى أُمَّتِي لِأَمْرَتِهِمْ

بِالسَّوَالِكِ عِنْدَ كُلِّ صَلَوةٍ. رواه مسلم، باب السواك، رقم: ٥٨٩

254. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Şallallāhu ‘alaihi wasallam said: Were it not (for the fear) of overburdening my Ummah, I would have ordered them to (brush their teeth with) *Siwak* at every Şalāt. (Muslim)

Note: *Siwak* or *Miswak* is a natural tooth brush prepared from the roots or branches of various trees and bushes. The most common and beneficial is that of the root of the *Salvadora Persica*, a wild desert plant known in Arabic as *Arak*, and in Urdu as *Peelu*.

٢٥٥- عَنْ أَبِي أَيُّوبَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَرْبَعٌ مِنْ سُنَنِ الْمُرْسَلِينَ:

الْحَيَاءُ وَالْتَعَطُّ وَالسَّوَالِكُ وَالنَّكَاحُ. رواه الترمذى وقال: حديث أبي أيوب حديث حسن غريب، باب ما جاء

فى فضل التزويج والحث عليه، رقم: ١٠٨٠

255. Abu Ayyūb Raḍiyallāhu ‘anhu narrates that Rasūlullāh Şallallāhu ‘alaihi wasallam said: Four characteristics pertain to the practices of the Prophets (Messengers): Modesty, use of perfume, use of *Siwak*, and marriage. (Tirmidhī)

٢٥٦- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: عَشْرٌ مِنَ الْفِطْرَةِ: قَصُّ

الشَّارِبِ، وَإِعْقَاءُ اللَّحْيَةِ، وَالسَّوَالِكِ، وَاسْتِنْسَاقِ الْمَاءِ، وَقَصِّ الْأَطْفَارِ، وَغَسْلِ الْبَرَاجِمِ، وَتَنْفِ

الْإِيطِ، وَحَلْقِ الْعَانَةِ، وَانْتِقَاصِ الْمَاءِ قَالَ زَكَرِيَّا: قَالَ مُصْعَبٌ: وَتَسْيِيتِ الْعَاشِرَةِ، إِلَّا أَنْ تَكُونَ

الْمُضْمَضَةَ. رواه مسلم، باب خصال الفطرة، رقم: ٦٠٤

256. ‘Ā’ishah Raḍiyallāhu ‘anha narrates that Rasūlullāh Şallallāhu ‘alaihi wasallam said: Ten characteristics pertain to the practices of all the Prophets: Clipping of mustaches, letting the beard grow, use of *Siwak*, snuffing up the water (to clean the nose), cutting the nails, washing the finger joints (similarly all parts of the body where dirt gets collected, for example holes of the ears, nostrils and armpits etc. plucking the hairs under the armpits, shaving the pubes, and cleaning one’s private parts with water after relieving himself. The narrator of this Ḥadīth, Muş‘ab Raḥmatullāhi ‘alaihi says that I have forgotten the tenth, it may have been the rinsing of the mouth. (Muslim)

٢٥٧- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ النَّبِيِّ ﷺ قَالَ: السَّوَالِكُ مَطَهْرَةٌ لِلْفَمِ مَرْضَاةٌ لِلرَّبِّ. رواه

النسائي، باب التزويج فى السواك، رقم: ٥

257. ‘Ā’ishah Raḍiyallāhu ‘anha narrates that Nabī Şallallāhu ‘alaihi wasallam said: The *Siwak* is a means of purifying the mouth and pleasing the Rabb. (Nasāī)

٢٥٨- عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَا جَاءَ نَبِيَّ جِبْرِيْلُ عَلَيْهِ السَّلَامُ قَطُّ

إِلَّا أَمَرَنِي بِالسَّوَالِكِ، لَقَدْ حَشِيتُ أَنْ أُحْفَى مُقَدَّمٌ فِيَّ. رواه أحمد، رقم: ٢٦٣

258. Abu Umāmah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Şallallāhu ‘alaihi wasallam said: Whenever Jibraīl ‘Alaihis salām came to me he stressed the use of *Siwak* to the extent that I feared (from the excessive use of *Siwak*) I may injure my gums. (Musnad Ahmad)

٢٥٩ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ كَانَ لَا يَرُقُدُ مِنْ لَيْلٍ وَلَا نَهَارٍ فَيَسْتَقِظُ إِلَّا يَتَسَوَّكُ قَبْلَ أَنْ يَتَوَضَّأَ. رواه أبو داود، باب السواك لمن قام بالليل، رقم: ٥٧.

259. ‘Ā’ishah Raḍiyallāhu ‘anha narrates that whenever Rasūlullāh Ṣallallāhu ‘alaihi wasallam slept in the night or day, as he awoke he would brush his teeth with *Siwāk* before performing Wuḍū. (Abu Dāwūd)

٢٦٠ - عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنْ الْعَبْدُ إِذَا تَسَوَّكَ ثُمَّ قَامَ يُصَلِّي قَامَ الْمَلِكُ خَلْفَهُ فَيَسْتَمِعُ لِقِرَاءَتِهِ فَيَدْنُو مِنْهُ - أَوْ كَلِمَةً نَحْوَهَا - حَتَّى يَضَعَ فَاةَ عَلِيٍّ فِيهِ، فَمَا يَخْرُجُ مِنْ فِيهِ شَيْءٌ مِنَ الْقُرْآنِ إِلَّا صَارَ فِي جَوْفِ الْمَلِكِ، فَطَهَّرُوا أَفْوَاهَهُمْ لِلْقُرْآنِ. رواه البزار ورجاله ثقات، مجمع الزوائد ٢/٢٦٥

260. ‘Alī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Verily, when an ‘Abd (the slave of Allāh) uses the *Siwāk*, then stands in Ṣalāt, an angel stands behind him, listening closely to his recitation. He then draws closer and closer to him, until he places his mouth upon the mouth (of the one reciting the Qur’ān). Whatever he recites from the Qur’ān, it enters inside the angel; so purify your mouths (with *Siwāk*) for (the recitation of) the Qur’ān. (Musnad, Bazzār, Majma-‘uz-Zawāid)

٢٦١ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ النَّبِيِّ ﷺ قَالَ: رَكَعَتَانِ بِسِوَاكِ أَفْضَلُ مِنْ سَبْعِينَ رَكْعَةً بِغَيْرِ سِوَاكِ. رواه البزار ورجاله موثقون، مجمع الزوائد ٢/٢٦٣

261. ‘Ā’ishah Raḍiyallāhu ‘anha narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Two *Rak‘at* (of Ṣalāt offered) with *Siwāk*, are superior in virtue to seventy *Rak‘āt* (offered) without *Siwāk*. (Bazzār, Majma-‘uz-Zawāid)

٢٦٢ - عَنْ حُدَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ لَيْتَهَجِدَ، يَشُوصُ فَاةَ بِالسَّوَاكِ. رواه مسلم، باب السواك، رقم: ٥٩٣

262. Ḥudhaifah Raḍiyallāhu ‘anhu narrates that when Rasūlullāh Ṣallallāhu ‘alaihi wasallam used to stand for *Tahajjud*, he would properly clean his teeth with the *Siwāk*. (Muslim)
Note: *Tahajjud* is a highly virtuous optional Ṣalāt performed in the latter part of the night.

٢٦٣ - عَنْ شُرَيْحِ رَجْمَهُ اللَّهُ قَالَ: سَأَلْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قُلْتُ: بِأَيِّ شَيْءٍ كَانَ يَبْدَأُ النَّبِيُّ ﷺ إِذَا دَخَلَ بَيْتَهُ؟ قَالَتْ: بِالسَّوَاكِ. رواه مسلم، باب السواك، رقم: ٥٩٠

263. Shuraiḥ Raḥimahullāh said that I asked ‘Ā’ishah Raḍiyallāhu ‘anha: What would Rasūlullāh Ṣallallāhu ‘alaihi wasallam do first upon entering his house? She replied: He would use the *Siwāk*. (Muslim)

٢٦٤ - عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَا كَانَ رَسُولُ اللَّهِ ﷺ يَخْرُجُ مِنْ بَيْتِهِ لِشَيْءٍ مِنَ الصَّلَوَاتِ حَتَّى يَسْتَاكَ. رواه الطبراني في الكبير ورجاله موثقون، مجمع الزوائد ٢/٢٦٦

264. Zaid ibne-Khālid Al-Juhanī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam would not leave his house for any one of the Ṣalāt until he would use the *Siwāk*. (Ṭabarānī, Majma-‘uz-Zawāid)

٢٦٥ - عَنْ أَبِي خَيْرَةَ الصَّبَاحِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ فِي الْوَفْدِ الَّذِينَ أَتَوْا رَسُولَ اللَّهِ ﷺ فَرَوَدَنَا الْأَرَاكُ نَسْتَاكَ بِهِ، فَقُلْنَا: يَا رَسُولَ اللَّهِ عِنْدَنَا الْجَرِيدُ، وَلَكِنَّا نَقْبَلُ كَرَامَتَكَ وَعَطِيَّتَكَ. (الحديث) رواه الطبراني في الكبير وإسناده حسن، مجمع الزوائد ٢/٢٦٨

265. Abu Khairah Subāhī Raḍiyallāhu ‘anhu said that I was among the delegation that came to Rasūlullāh Ṣallallāhu ‘alaihi wasallam, and he provided us with the (roots of) *Arāk* (bush) to use as *Siwāk*, so we said to him: O Rasūlullāh! We have the branches (of the date tree for *Miswāk*), but we accept your generosity and your gift. (Ṭabarānī, Majma-‘uz-Zawāid)

THE A'MĀL (DEEDS) AND FADĀIL (VIRTUES) OF THE MASJID

VERSES OF QUR'ĀN

Allāh Subḥānahū wa Ta'ālā says:

قال الله تعالى:

The masjids of Allāh are only to be maintained and served by those, who believe in Allāh, and the Last Day, and establish Ṣalāt, and give Zakāt, and fear none save Allāh, for (such) it is expected that, they will be of the (rightly) guided.

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنِ آمَنَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى
الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ
أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ ﴿١٨﴾

At-Tawbah 9: 18

[النوبة: ١٨]

Note: The maintenance of a masjid implies that all the actions of the Masjid of Rasūlullāh Sallallāhu 'alaihi wasallam are done in it. This includes Da'wat of Imān gatherings in which belief in the unseen is developed, study circles on the virtues of A'māl, acquiring knowledge and Dhikr, the religious education and training of those coming from outside, worship and the services of guests. Another important aspect of the Masjid of Rasūlullāh Sallallāhu 'alaihi wasallam was the sending of the Jamā'ats (groups) for Da'wat work, both within the country and to foreign countries. Similarly receiving and being host to Jamā'ats from within the country and abroad. This is generally expressed as "Hijrat and Nusrat". (Bayān-ul-Qurān)

Describing the condition of the men who have been rightly guided Allāh Subḥānahū wa Ta'ālā says: In houses (masjids) which Allāh has ordered to be raised (to be cleaned, and to be honoured), in them His Name is remembered

وقال تعالى:

فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ
تُرْفَعَ وَيُذَكَّرَ فِيهَا

(i.e. Da'wat, recitation of the Qur'ān, learning and teaching the commandments of Allāh, worship). Therein glorify Him (Allāh) in the mornings and in the evenings. Men whom neither trade nor sale (business) diverts from the Remembrance of Allāh (with heart and tongue), nor from establishing Ṣalāt, nor from giving Zakāt. They fear a Day when hearts will be shaken and eyes will be rolled (out of the horror of the torment of the Day of Resurrection).

أَسْمُهُ يُسَبِّحُ لَمْ فِيهَا
بِالْعُدُوِّ وَالْأَصَالِ ﴿٣٦﴾

رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ
اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ
يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ
وَالْأَبْصَارُ ﴿٣٧﴾ [النور: ٣٦-٣٧]

An-Nūr 24: 36-37

AḤĀDĪTH

٢٦٦- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: أَحَبُّ الْبِلَادِ إِلَى اللَّهِ تَعَالَى مَسَاجِدُهَا، وَأَبْغَضُ الْبِلَادِ إِلَى اللَّهِ أَسْوَاقُهَا. رواه مسلم، باب فضل الجلوس في الصلاة، رقم: ١٥٢٨

266. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The parts of the land liked most by Allāh are its masjids, and the parts of land disliked most by Allāh are its markets. (Mulsim)

٢٦٧- عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: الْمَسَاجِدُ بَيُوتُ اللَّهِ فِي الْأَرْضِ تُضِيءُ لِأَهْلِ السَّمَاءِ كَمَا تُضِيءُ نُجُومُ السَّمَاءِ لِأَهْلِ الْأَرْضِ. رواه الطبراني في الكبير ورجاله موثقون، مجمع الروايات ١١٠/٢

267. Ibne-'Abbās Raḍiyallāhu 'anhuma narrates that masjids are the houses of Allāh on the earth. They shine to the dwellers of the sky, just as the stars shine to the dwellers of the earth. (Tabarānī, Majma-'uz-Zawāid)

٢٦٨- عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ بَنَى

مَسْجِدًا يُذَكَّرُ فِيهِ اسْمُ اللَّهِ، بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ. رواه ابن حبان، قال المحقق: إسناده صحيح ٤٨٦/٤

268. 'Umar ibn l - Khaṭṭāb Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: Anyone who builds a masjid where the name of Allāh is remembered and (He is praised), Allāh will build a palace for him in Paradise. (Ibne-Hibbān)

٢٦٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ عَدَا إِلَى الْمَسْجِدِ وَرَاحَ أَعَدَّ اللَّهُ لَهُ

نُزُلَهُ مِنَ الْجَنَّةِ كُلَّمَا عَدَا أَوْ رَاحَ. رواه البخارى، باب فضل من غدا إلى المسجد، ٠٠٠٠، رقم: ٦٦٢

269. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Whoever goes to the masjid in the morning or in the evening, Allāh prepares for him a good hospitality in Paradise as often as he goes to the masjid, morning or evening. (Bukhārī)

٢٧٠- عَنْ أَبِي أَمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْغَدُوُّ وَالرَّوْحُ إِلَى الْمَسْجِدِ مِنَ

الْجِهَادِ فِي سَبِيلِ اللَّهِ. رواه الطبراني في الكبير وفيه: القاسم أبو عبد الرحمن ثقة وفيه اختلاف، مجمع

الزوائد ١٤٧/٢

270. Abu Umāmah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Going to the masjid in the morning or evening is part of *Jihād* in the path of Allāh. (Ṭabarānī, Majma'uz-Zawā'id)

٢٧١- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ إِذَا دَخَلَ

الْمَسْجِدَ قَالَ: أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ فَإِذَا

قَالَ ذَلِكَ، قَالَ الشَّيْطَانُ: حُفِظَ مِنِّي سَائِرَ الْيَوْمِ. رواه أبو داود، باب ما يقول الرجل عند دخوله المسجد،

رقم: ٤٦٦

271. 'Abdullāh ibne-'Amr ibn l 'Aṣ Raḍiyallāhu 'anhuma narrates that Nabī Ṣallallāhu 'alaihi wasallam used to say upon entering the masjid:

أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ

I seek refuge in Allāh the Greatest, and in His Noble Being, and in His Eternal Domain, from the accursed Shaiṭān

When this Du'ā is being recited, Shaiṭān exclaims: He is protected from me for the rest of the day. (Abu Dāwūd)

٢٧٢- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَلْفَ الْمَسْجِدَ أَلْفَهُ

اللَّهُ. رواه الطبراني في الأوسط وفيه: ابن لهيعة وفيه كلام، مجمع الزوائد ١٣٥/٢

272. Abu Sa'īd Khudrī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Whoever loves the masjid, Allāh loves him. (Ṭabarānī, Majma'uz-Zawā'id)

٢٧٣- عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: الْمَسْجِدُ بَيْتُ كُلِّ

تَقِيٍّ، وَتَكْفَلَ اللَّهُ لِمَنْ كَانَ الْمَسْجِدُ بَيْتَهُ بِالرَّوْحِ وَالرَّحْمَةِ، وَالْجَوَازِ عَلَى الصَّرَاطِ إِلَى رِضْوَانِ

اللَّهِ إِلَى الْجَنَّةِ. رواه الطبراني في الكبير والأوسط والبخارى وقال: إسناده حسن، قلت: ورجال البزار كلهم رجال

الصحيح، مجمع الزوائد ١٣٤/٢

273. Abu Dardā' Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: The masjid is the house of every pious person who fears Allāh. For the one who spends most of his time in the masjid, Allāh Subhānahu wa Ta'ālā has taken upon Himself to comfort him, to bestow Mercy upon him, to make the crossing over Bridge of *Sirāt* easy for him, and to grant him His Pleasure and Paradise. (Ṭabarānī, Bazzār, Majma'uz-Zawā'id)

٢٧٤- عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: إِنَّ الشَّيْطَانَ ذَنْبُ الْإِنْسَانِ،

كَذَنْبِ الْغَنَمِ يَأْخُذُ الشَّاةَ الْقَاصِيَةَ وَالنَّاحِيَةَ، فَإِيَّاكُمْ وَالشَّعَابَ، وَعَلَيْكُمْ بِالْجَمَاعَةِ وَالْعَامَةِ

وَالْمَسْجِدِ. رواه أحمد ٢٣٢/٥

274. Mu'ādh ibne-Jabal Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Verily, Shaiṭān is the wolf to man, like the wolf that catches sheep; the one which is solitary and the one which stays away from the flock. So avoid staying alone in valleys. Hold firmly to Jamaat (collectiveness), to live with the common people, and to the masjid. (Musnad Aḥmad)

٢٧٥- عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا رَأَيْتُمُ الرَّجُلَ يَعْتَادُ الْمَسْجِدَ

فَاشْهَدُوا لَهُ بِالْإِيمَانِ، قَالَ اللَّهُ تَعَالَى: ﴿إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مِنْ أَمْنِ يَوْمِ الْآخِرِ﴾. رواه

الترمذى وقال: هذا حديث حسن غريب، باب ومن سورة التوبة، رقم: ٣٠٩٣

275. Abu Sa'īd Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: If you see a man frequenting the masjid, bear witness to his Īmān. Allāh Subḥānahū wa Ta'ālā says:

إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

Only he will frequent the masjids, who believes in Allāh and the Last Day. (Tirmidhī)

٢٧٦- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا تَوَطَّنَ رَجُلٌ مُسْلِمٌ الْمَسَاجِدَ

لِلصَّلَاةِ وَالذِّكْرِ، إِلَّا تَبَشَّشَ اللَّهُ لَهُ كَمَا تَبَشَّشُ أَهْلَ الْغَائِبِ بِغَائِبِهِمْ، إِذَا قَدِمَ عَلَيْهِمْ. رواه ابن

ماجه، باب لزوم المساجد وانتظار الصلوة، رقم: ٨٠٠

276. Abu Hurairah Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: A Muslim that makes the masjid his abode for Ṣalāt and Dhikr, Allāh is overjoyed with him as a family is overjoyed by the return of an absent relative. (Ibne-Mājah)

Note: Making his abode means that he develops a special attachment to the masjid, and remains there for a major part of his time.

٢٧٧- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا مِنْ رَجُلٍ كَانَ يُوَطِّنُ الْمَسَاجِدَ

فَشَعَلَهُ أَمْرٌ أَوْ عِلَّةٌ، ثُمَّ عَادَ إِلَى مَا كَانَ، إِلَّا تَبَشَّشَ اللَّهُ إِلَيْهِ كَمَا تَبَشَّشُ أَهْلَ الْغَائِبِ بِغَائِبِهِمْ إِذَا

قَدِمَ. رواه ابن خزيمة ١٨٦/١

277. Abu Hurairah Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Whoever has made the masjid his abode, and then was pre-occupied by some matter or illness, and subsequently returned to the masjid as before, Allāh is overjoyed with him just as a family is overjoyed by the return of an absent relative. (Ibne-Khuzaimah)

٢٧٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنْ لِلْمَسَاجِدِ أَوْلَادًا، الْمَلَائِكَةُ

جَلَسَاؤُهُمْ، إِنْ غَابُوا يَفْتَقِدُونَهُمْ، وَإِنْ مَرَضُوا عَادُوهُمْ، وَإِنْ كَانُوا فِي حَاجَةٍ أَعَانُوهُمْ

وَقَالَ ﷺ: جَلِيسُ الْمَسْجِدِ عَلَى ثَلَاثِ خِصَالٍ: أَخٌ مُسْتَفَادٌ، أَوْ كَلِمَةٌ مُحْكَمَةٌ، أَوْ رَحْمَةٌ

مُنْتَظَرَةٌ. رواه أحمد ٤١٨/٢

278. Abu Hurairah Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu

'alaihi wasallam said: The people who frequent the masjids are (like) their pegs. The angels are their companions. If they are absent the angels search for them, and if they become sick the angels visit them, and if they are in need the angels help them. He (also) said: The one who sits in the masjid, derives at least one benefit from these three: Either he meets a Muslim brother from whom he may benefit in terms of Deen, or he hears a word of wisdom, or receives a Mercy from Allāh for which every Muslim waits for. (Musnad Aḥmad)

٢٧٩- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: أَمَرَ رَسُولُ اللَّهِ ﷺ بِنَاءِ الْمَسَاجِدِ فِي الدُّوْرِ، وَأَنْ

تَنْظَفَ وَتُطَيَّبَ. رواه أبو داود، باب اتخاذ المساجد في الدور، رقم: ٤٥٥

279. 'Ā'ishah Raḍiyallāhu 'anha narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam ordered us to build masjids in various localities, and to clean and perfume them. (Abu Dāwūd)

٢٨٠- عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ امْرَأَةً كَانَتْ تَلْقُطُ الْقَدَى مِنَ الْمَسْجِدِ فَتُوَفِّيَتْ فَلَمْ يُؤْذَنْ

النَّبِيُّ ﷺ بِدَفْنِهَا، فَقَالَ النَّبِيُّ ﷺ: إِذَا مَاتَ لَكُمْ مَيِّتٌ فَأَذِنُونِي، وَصَلِّ عَلَىهَا، وَقَالَ: إِنِّي

رَأَيْتُهَا فِي الْجَنَّةِ لِمَا كَانَتْ تَلْقُطُ الْقَدَى مِنَ الْمَسْجِدِ. رواه الطبرانی في الكبير ورجاله رجال الصحيح،

مجمع الزوائد ١١٥/٢

280. Anas Raḍiyallāhu 'anhu narrates that there was a woman who used to collect rubbish from the masjid. When she died, Nabī Ṣallallāhu 'alaihi wasallam was not informed of her burial. Rasūlullāh Ṣallallāhu 'alaihi wasallam said: If a person from amongst you dies, then inform me. He then offered Ṣalā-tul-Janāzah upon her and said: Verily, I saw her in Paradise because she used to remove rubbish from the masjid. (Ṭabarānī, Majma-'uz-Zawā'id)

'ILM AND DHIKR KNOWLEDGE AND REMEMBRANCE OF ALLĀH TA'ĀLĀ

'ILM KNOWLEDGE

In order to benefit directly from Allāh Ta'ālā by fulfilling His Commandments, in the manner prescribed by Rasūlullāh Ṣallallāhu 'alaihi wasallam, to acquire the knowledge revealed by Allāh Ta'ālā, that is to precisely ascertain what Allāh Ta'ālā wants of me, in each and every situation

VERSES OF QUR'ĀN

Allāh Subḥānahū wa Ta'ālā says:

(Just as We completed Our Favour upon you by ascertaining the direction of your *Qiblah*) similarly, We have sent to you a Messenger from amongst you, who recites to you Our revelations and purifies

قال الله تعالى:

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ
يَتْلُوا عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ
وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ

you, and teaches you the Book (Al-Qur'ān) and wisdom (the Prophet's Sunnah), and teaches you (beneficial things) that which you knew not. Al-Baqarah 2: 151

وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا
تَعْلَمُونَ [البقرة: ١٥١]

Allāh Subḥānahū wa Ta'ālā said to His Prophet Sallallāhu 'alaihi wasallam:

Allāh reveals to you the Book (Al-Qur'ān) and the wisdom, and teaches you that which you knew not. The grace of Allāh towards you has been infinite. An-Nisā 4: 113

وقال تعالى:

وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ
وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ وَكَانَ
فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا [النساء: ١١٣]

Allāh Subḥānahū wa Ta'ālā said to His Prophet Sallallāhu 'alaihi wasallam:

And say: My Rabb! Enhance my knowledge. Tā Hā 20: 114

وقال تعالى:

وَقُلْ رَبِّ زِدْنِي عِلْمًا [طه: ١١٤]

Allāh Subḥānahū wa Ta'ālā says:

And We, verily gave knowledge to Dāwūd and Sulaimān, and (upon this) they said: Praise be to Allāh, Who has preferred us above many of His believing slaves!

وقال تعالى:

وَلَقَدْ آتَيْنَا دَاوُدَ وَسُلَيْمَانَ عِلْمًا وَقَالَ
الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَى كَثِيرٍ مِّنْ
عِبَادِهِ الْمُؤْمِنِينَ [الزلزال: ١٥]

An-Naml 27: 15

Allāh Subḥānahū wa Ta'ālā says:

And these examples We put forward for mankind, but none will understand them except those who have knowledge (of Allāh and His Signs). Al-Ankabūt 29: 43

وقال تعالى:

وَتِلْكَ الْأَمْثَلُ نَضَّرِبُهَا لِلنَّاسِ وَمَا
يَعْقِلُهَا إِلَّا الْعَالِمُونَ [العنكبوت: ٤٣]

Allāh Subḥānahū wa Ta‘ālā says:

Only the ‘Ulamā (scholars with knowledge of Allāh’s greatness) amongst His slaves truly fear Allāh. Fāṭir 35: 28

Allāh Subḥānahū wa Ta‘ālā said to His Prophet Sallallāhu ‘alaihi wasallam:

Say (to them): Can those who have knowledge(of Deen) and those who do not have knowledge (of Deen) be equal? Az-Zumar 39: 9

Allāh Subḥānahū wa Ta‘ālā says:

O you, who believe! When you are told to make room in the assemblies, (spread out and) make room. Allāh will give you (ample) room (in Paradise from His Mercy). And when (for some reason) you are told to get up, then get up, Allāh will (because of your accepting this order and other orders) exalt in degree those of you who believe, and those who have been granted knowledge(of Deen). And Allāh is Well-Aware of what you do. Al-Mujādilah 58: 11

Allāh Subḥānahū wa Ta‘ālā says:

And mix not Truth with falsehood, nor knowingly conceal the Truth (the Commandments of Allāh).

Al-Baqarah 2: 42

وقال تعالى:

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ
الْعُلَمَاءُ ﴿٢٨﴾ [فاطر: ٢٨]

وقال تعالى:

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ
وَالَّذِينَ لَا يَعْلَمُونَ ﴿٩﴾ [الزمر: ٩]

وقال تعالى:

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ
نَفَسْحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ
اللَّهُ لَكُمْ وَإِذَا قِيلَ أَنْشُرُوا فَأَنْشُرُوا
يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ
أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ
خَبِيرٌ ﴿١١﴾ [المجادلة: ١١]

وقال تعالى:

وَلَا تَلْسِنُوا الْحَقَّ بِالْبَطْلِ وَتَكْتُمُوا
الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٤٢﴾ [البقرة: ٤٢]

Allāh Subḥānahū wa Ta‘ālā says:

Do you enjoin righteousness upon mankind, and you yourselves forget (to practise it), while you are reciters of the Book? Will you not then use your reason?

Al-Baqarah 2: 44

Allāh Subḥānahū wa Ta‘ālā says:

(Shu‘aib ‘Alaihissalām told his people): (And just as I practice what I enjoin you to do) I do not want myself to do those things which I forbid you to do. Hūd 11: 88

وقال تعالى:

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ
وَأَنْتُمْ تُلْقُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ ﴿٤٤﴾
[البقرة: ٤٤]

وقال تعالى:

وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَا
أَنْهَيْتُمْ عَنْهُ ﴿٨٨﴾ [هود: ٨٨]

AḤĀDĪTH

١ - عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَثَلُ مَا بَعَثَنِي اللَّهُ مِنَ الْهُدَى وَالْعِلْمِ كَمَثَلِ الْغَيْثِ الْكَثِيرِ أَصَابَ أَرْضًا، فَكَانَ مِنْهَا نَقِيَّةٌ قَبِلَتِ الْمَاءَ فَأَنْبَتَتِ الْكَلَّاءَ وَالْعُشْبَ الْكَثِيرَ، وَكَانَتْ مِنْهَا أَجَادِبُ أَمْسَكَتِ الْمَاءَ فَفَقَعَ اللَّهُ بِهَا النَّاسَ فَشَرِبُوا وَسَقَوْا وَزَرَعُوا، وَأَصَابَ مِنْهَا طَائِفَةٌ أُخْرَى، إِنَّمَا هِيَ قَيْعَانٌ لَا تُمْسِكُ مَاءً وَلَا تُنْبِتُ كَلًّا، فَذَلِكَ مَثَلُ مَنْ فَقَهُ فِي دِينِ اللَّهِ وَنَفَعَهُ مَا بَعَثَنِي اللَّهُ بِهِ فَعَلِمَ وَعَلَّمَ، وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي أُرْسِلْتُ بِهِ. رواه البخاري، باب فضل من علم وعلم، رقم: ٧٩.

1. Abu Mūsā Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: The guidance and knowledge with which Allāh sent me is like abundant rain that falls on land (which has three different terrains). A part of the land was fertile, it absorbed the water, and sprouted lush plantation and pasture. Another part was barren, it held up the water, and Allāh made it beneficial for people who drank from it, and gave (cattle) to drink from it, and irrigated from it. The rain fell on the third part which was a hard plain, it neither held the water nor sprouted grass. (Likewise there are three types of persons). For

٥- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ قَرَأَ الْقُرْآنَ فَقَدْ اسْتَدْرَجَ النَّبُوَّةَ بَيْنَ جَنْبَيْهِ غَيْرَ أَنَّهُ لَا يُوحَى إِلَيْهِ، لَا يَتَّبِعُنِي لِصَاحِبِ الْقُرْآنِ أَنْ يَجِدَ مَعَهُ مَنْ وَجَدَ، وَلَا يَجْهَلُ مَعَهُ مَنْ جَهِلَ، وَفِي حَوْفِهِ كَلَامُ اللَّهِ. رواه الحاكم وقال: صحيح الإسناد،

الترغيب ٢/٣٥٢

5. ‘Abdullāh ibne-‘Amr ibnil-‘Āsh Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who recites the Qur’ān, indeed secures the knowledge of prophethood within his ribs, though Divine Revelation is not sent upon him. It does not befit one endowed with the Qur’ān that he gets annoyed with those who are in anger, nor should he indulge in any act of ignorance with those who are ignorant, while he has the Book of Allāh inside his heart. (Mustadrak Ḥākim, Targhib)

٦- عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْعِلْمُ عِلْمَانِ: عِلْمٌ فِي الْقَلْبِ فَذَاكَ الْعِلْمُ النَّافِعُ، وَعِلْمٌ عَلَى اللِّسَانِ فَذَاكَ حُجَّةُ اللَّهِ عَلَى ابْنِ آدَمَ. رواه الحافظ أبو بكر الخطيب في تاريخه

بإسناد حسن، الترغيب ١/١٠٣

6. Jābir Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Knowledge is of two types: 1. Knowledge that penetrates into the heart; this knowledge is beneficial. 2. Knowledge, that is merely on the tongue; this will be Allāh’s evidence against the son of Ādam. (Targhib)

Note: Knowledge on the tongue refers to the knowledge without practice and sincerity.

٧- عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَرَجَ رَسُولُ اللَّهِ ﷺ وَنَحْنُ فِي الصَّفَةِ فَقَالَ: أَيُّكُمْ يُحِبُّ أَنْ يَغْدُوَ كُلَّ يَوْمٍ إِلَى بَطْحَانَ أَوْ إِلَى الْعَقِيقِ فَيَأْتِي مِنْهُ بِنَاقَتَيْنِ كَوْمَاوَيْنِ، فِي غَيْرِ إِيْمٍ وَلَا قَطْعِ رَحِمٍ؟ فَقُلْنَا: يَا رَسُولَ اللَّهِ! نَحِبُّ ذَلِكَ، قَالَ: أَفَلَا يَغْدُو أَحَدُكُمْ إِلَى الْمَسْجِدِ فَيَعْلَمُ أَوْ يَقْرَأُ آيَتَيْنِ مِنْ كِتَابِ اللَّهِ عَزَّوَجَلَّ خَيْرٌ لَهُ مِنْ نَاقَتَيْنِ، وَثَلَاثَ خَيْرٌ لَهُ مِنْ ثَلَاثِ، وَأَرْبَعٌ خَيْرٌ لَهُ مِنْ أَرْبَعٍ، وَمِنْ أَعْدَادِهِنَّ مِنَ الْإِبِلِ؟ رواه مسلم، باب فضل قراءة القرآن ٠٠٠٠، رقم: ١٨٧٣

7. ‘Uqbah ibne-‘Āmir Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam came out to us when we were in *Ṣuffah* and asked: Who amongst you would like to go out every morning to Buṭḥān or Al-‘Aqīq (the markets of Madīna Munawwarah) and bring

example: The one who acquires understanding of Deen of Allāh, and benefits from what Allāh has sent me with, and he learns, and teaches; (and the other who did not benefit himself but others were benefited through him); and the third, who does not show regard to that and does not accept Allāh’s guidance with which I have been sent. (Bukhārī)

٢- عَنْ عُمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ.

رواه الترمذی وقال: هذا حديث حسن صحيح، باب ما جاء في تعليم القرآن، رقم: ٢٩٠٧

2. ‘Uthmān ibne-‘Affān Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The best among you is he who learns the Qur’ān and teaches it. (Bukhārī)

٣- عَنْ بُرَيْدَةَ الْأَسْلَمِيَّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَرَأَ الْقُرْآنَ وَتَعَلَّمَهُ وَعَمِلَ

بِهِ أَلَيْسَ يَوْمَ الْقِيَامَةِ تَاجًا مِنْ نُورٍ صَوُّوهُ مِثْلَ صَوِّهِ الشَّمْسِ، وَيَكْسَى وَالِدَيْهِ حُلَّتَانِ لَا يَقْرُمُ بِهِمَا الدُّنْيَا، فَيَقُولَانِ بِمَا كَسَيْنَا هَذَا؟ فَيَقَالُ بِأَخَذِ وَلَدِكُمَا الْقُرْآنَ. رواه الحاكم وقال: هذا حديث صحيح

على شرط مسلم ولم يخرجاه ووافقه الذهبي ٥٦٨/١

3. Buraidah Al-Aslamī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who recites the Qur’ān and learns it, and then acts upon it, he will be made to wear on the Day of Resurrection a crown of Nūr (light), which will be as radiant as the sun. And his parents will be dressed with two suits, which the whole world cannot match. So they will ask: For what have we been dressed like this? It will be said: This is the reward of your son’s acquiring Qur’ān. (Mustadrak Ḥākim)

٤- عَنْ مُعَاذِ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ قَرَأَ الْقُرْآنَ، وَعَمِلَ بِمَا فِيهِ،

أَلَيْسَ وَالِدَاهُ تَاجًا يَوْمَ الْقِيَامَةِ، صَوُّهُ أَحْسَنُ مِنْ صَوِّهِ الشَّمْسِ فِي بُيُوتِ الدُّنْيَا، لَوْ كَانَتْ فِيكُمْ، فَمَا ظَنُّكُمْ بِالَّذِي عَمِلَ بِهِذَا. رواه أبو داود، باب في ثواب قراءة القرآن، رقم: ١٤٥٣

4. Mu‘ādh Al-Juhanī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who recites the Qur’ān and acts upon it, his parents will be made to wear a crown on the Day of Resurrection, whose light will be better than the light of the sun; if it rises amongst you in your worldly houses, what do you think about the person who himself acts upon it? (Abu Dāwūd)

two large humped she-camels, without being guilty of sin or severing the ties of relationship? We replied: O Rasūlallāh! We would all like that. He said: Your going to the masjid every morning to learn or recite two verses of the Book of Allāh, The Almighty and Magnificent, is better for you than two she-camels. And three verses are better than three she-camels and four verses better than four she-camels, and an equal number of camels. (Muslim)

Note: This ḥadīth explains that the number of verses are better than the collective number of camels, male and female; for example, a single verse is better than a single male and a female camel.

٨- عَنْ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي

الدِّينِ، وَإِنَّمَا أَنَا قَاسِمٌ وَاللَّهُ يُعْطِي. (الحدِيث) رواه البخارى، باب من يرد الله به خيرا ٠٠٠٠٠، رقم: ٧١

8. Mu‘āwiyah Raḍiyallāhu ‘anhu narrates: I heard Nabī Ṣallallāhu ‘alaihi wasallam saying: The one for whom Allāh intends good, He guides him towards the understanding of Deen. Indeed I am only a distributor and Allāh is the One Who grants. (Bukhārī)

Note: The second sentence of the ḥadīth means that Rasūlullāh Ṣallallāhu ‘alaihi wasallam came as a distributor of knowledge and Allāh is the Bestower of understanding of this knowledge and helps in acting upon it. (Mirqāt)

٩- عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: ضَمَّنِي رَسُولُ اللَّهِ ﷺ وَقَالَ: اللَّهُمَّ عَلِّمَهُ الْكِتَابَ.

رواه البخارى، باب قول النبي ﷺ اللهم علمه الكتاب، رقم: ٧٥

9. ‘Abdullāh ibne-‘Abbās Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam embraced me and supplicated: O Allāh! Grant him knowledge of the Book. (Bukhārī)

١٠- عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ الْعِلْمُ،

وَيُنْبَتَ الْجَهْلُ، وَيُشْرَبَ الْخَمْرُ، وَيُظْهَرَ الزُّنَا. رواه البخارى، باب رفع العلم وظهور الجهل، رقم: ٨٠

10. Anas Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Indeed, among the signs of the Last Hour (the Day of Resurrection) is that knowledge will be lifted, ignorance (of Deen) will take root, liquor will be drunk, and adultery will prevail. (Bukhārī)

١١- عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: بَيْنَا أَنَا نَائِمٌ أُتَيْتُ بِقَدَحٍ لَبَنٍ، فَشَرِبْتُ مِنْهُ حَتَّى إِنِّي لَأَرَى الرَّيَّ يَخْرُجُ فِي أَظْفِيرِي، ثُمَّ أُعْطِيتُ فَضْلِي بِعِنِي عُمَرَ قَالُوا: فَمَا أَوْلَتْهُ يَا رَسُولَ اللَّهِ؟ قَالَ: الْعِلْمُ. رواه البخارى، باب اللبن، رقم: ٧٠٠٦

11. ‘Abdullāh ibne ‘Umar Raḍiyallāhu ‘anhuma narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: While I was asleep, I was given a bowl of milk. So I drank from it to my fill, until I felt its freshness reaching my nails. Then I gave the rest of it to ‘Umar. The Ṣaḥabah Raḍiyallāhu ‘anhum asked: So, what is your interpretation about the dream, O Rasūlallāh? He said: Knowledge, (It means ‘Umar Raḍiyallāhu ‘anhu will receive an ample portion of the knowledge of Rasūlullāh Ṣallallāhu ‘alaihi wasallam). (Bukhārī)

١٢- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ رَسُولِ اللَّهِ ﷺ قَالَ: لَنْ يَشْبَعَ الْمُؤْمِنُ مِنْ خَيْرٍ

يَسْمَعُهُ حَتَّى يَكُونَ مُنْتَهَاهُ الْجَنَّةُ. رواه الترمذى وقال: هذا حديث حسن غريب، باب ما جاء في فضل الفقه

على العبادة، رقم: ٢٦٨٦

12. Abu Sa‘īd Al-Khudrī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: A believer’s thirst for knowledge is never quenched. He continues to hear and learn until he enters Paradise. (Tirmidhī)

١٣- عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: يَا أَبَا ذَرٍّ! لَنْ تَعْدُو فَتَعْلَمَ آيَةً مِنْ

كِتَابِ اللَّهِ خَيْرٌ لَكَ مِنْ أَنْ تُصَلِّيَ مِائَةَ رَكْعَةٍ، وَلَآنَ تَعْدُو فَتَعْلَمَ بَابًا مِنَ الْعِلْمِ، عَمِلَ بِهِ أَوْ لَمْ

يَعْمَلْ، خَيْرٌ مِنْ أَنْ تُصَلِّيَ أَلْفَ رَكْعَةٍ. رواه ابن ماجه، باب فضل من تعلم القرآن وعلمه، رقم: ٢١٩٠

13. Abu Dhar Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam told me: O Abu Dhar! If you go in the morning and learn a verse from the Book of Allāh, it is better for you than performing one hundred Rak‘āt of Ṣalāt. And if you go in the morning and learn a chapter of knowledge, which may or may not be applicable at that time (for example learning the method of Tayyammum), it is better for you than performing a thousand Rak‘āt of Nafl Ṣalāt. (Ibne-Mājah)

١٤- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ جَاءَ مَسْجِدِي هَذَا،

لَمْ يَأْتِهِ إِلَّا لِخَيْرٍ يَتَعَلَّمُهُ أَوْ يُعَلِّمُهُ، فَهُوَ يَمْنَزِلُهُ الْمَجَاهِدُ فِي سَبِيلِ اللَّهِ، وَمَنْ جَاءَ لِغَيْرِ ذَلِكَ فَهُوَ
بِمَنْزِلَةِ الرَّجُلِ يَنْظُرُ إِلَى مَتَاعٍ غَيْرِهِ. رواه ابن ماجه، باب فضل العلماء، ٠٠٠٠، رقم: ٢٢٧

14. Abu Hurairah Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: He who comes to my Masjid (Masjid-un-Nabī) with no other intention but to learn or teach a good deed is like a Mujāhid in the path of Allāh. And, he who comes with some other intention is like one who has come to look at the belongings of others (and this looking is of no benefit to him). (Ibne-Mājah)

Note: The excellence mentioned in this hadīth is valid for all masjids, as all masjids are subsidiaries of Masjid-un-Nabī. (Injāh-ul-Hāja)

١٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ أَبَا الْقَاسِمِ ﷺ يَقُولُ: خَيْرَكُمْ أَحْسَنُكُمْ
أَخْلَاقًا إِذَا فَفَهُوا. رواه ابن حبان، قال المحقق: إسناده صحيح على شرط مسلم ٢٩٤/١

15. Abu Hurairah Raḍiyallāhu ‘anhu narrates: I heard Abul Qāsim Ṣallallāhu ‘alaihi wasallam saying: The best amongst you are those who are best in conduct provided they have an understanding of Deen. (Ibne-Hibbān)

١٦ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: النَّاسُ مَعَادِنُ كَمَعَادِنِ الذَّهَبِ
وَالْفِصَّةِ، فَخِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الْإِسْلَامِ إِذَا فَفَهُوا. (الحديث) رواه أحمد ٥٣٩/٢

16. Jābir ibne-‘Abdullāh Raḍiyallāhu ‘anhumā narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: People are like mines just as there are mines of gold and silver. Those who were better in the days of ignorance (prior to embracing Islām) are also better after accepting Islām provided they have understanding of Deen (Islām). (Musnad Aḥmad)

Note: In this hadīth men have been compared with mines. Various mines contain different minerals. Some of which are more valuable, like gold and silver; while others are less valuable, like coal and lime. Similarly, different men have different qualities and habits, because of which some have higher rank and some have lower. Again, so long as gold and silver remain unexplored, these do not have the value but these acquire value only after being taken out of the mines. In the same manner, as long as a man remains hidden in

the darkness of infidelity, though he may have any measure of generosity or bravery, he does not bear that value which he would gain once he has embraced Islam and acquires the knowledge of Deen. (Mazāhir-e-Ḥaḳe)

١٧ - عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ عَدَا إِلَى الْمَسْجِدِ لَا يَرِيدُ إِلَّا أَنْ يَتَعَلَّمَ
خَيْرًا، أَوْ يُعَلِّمَهُ، كَانَ لَهُ كَأَجْرِ حَاجٍ تَامًا حَجَّتَهُ. رواه الطبراني في الكبير ورجاله موثقون كلهم، مجمع
الروايد ٣٢٩/١

17. Abu Umāmah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: He who goes to the masjid, not desiring anything other than learning or teaching something good, his reward is like that of a Ḥaji who performs a complete Ḥajj. (Ṭabarānī, Majma-‘uz-Zawāid)

١٨ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: عَلَّمُوا وَيَسِّرُوا وَلَا تَعَسَّرُوا.
(الحديث) رواه أحمد ٢٨٣/١

18. Ibne-‘Abbās Raḍiyallāhu ‘anhuma narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Teach people (Deen), and be lenient with them and do not be stern with them. (Musnad Aḥmad)

١٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ مَرَّ بِسُوقِ الْمَدِينَةِ فَوَقَفَ عَلَيْهَا قَالَ: يَا أَهْلَ السُّوقِ مَا
أَعْجَزَكُمْ؟ قَالُوا: وَمَا ذَلِكَ يَا أَبَا هُرَيْرَةَ؟ قَالَ: ذَلِكَ مِيرَاثُ رَسُولِ اللَّهِ ﷺ يُقَسَّمُ، وَأَنْتُمْ هُنَا، أَلَا
تَذْهَبُونَ فَتَأْخُذُونَ نَصِيبَكُمْ مِنْهُ؟ قَالُوا: وَأَيْنَ هُوَ؟ قَالَ: فِي الْمَسْجِدِ، فَخَرَجُوا سِرَاعًا، وَوَقَفَ
أَبُو هُرَيْرَةَ لَهُمْ حَتَّى رَجَعُوا، فَقَالَ لَهُمْ: مَا لَكُمْ؟ قَالُوا: يَا أَبَا هُرَيْرَةَ! فَفَدَّ أَنْتَنَا الْمَسْجِدَ فَدَخَلْنَا
فَلَمْ نَرِ فِيهِ شَيْئًا يُقَسَّمُ! فَقَالَ لَهُمْ أَبُو هُرَيْرَةَ: وَمَا رَأَيْتُمْ فِي الْمَسْجِدِ أَحَدًا؟ قَالُوا: بَلَى! رَأَيْنَا
قَوْمًا يَصَلُّونَ، وَقَوْمًا يَقْرَأُونَ الْقُرْآنَ، وَقَوْمًا يَتَدَاكِرُونَ الْحَلَالَ وَالْحَرَامَ، فَقَالَ لَهُمْ أَبُو هُرَيْرَةَ:
وَيَحْكُمُ فِدَاكَ مِيرَاثُ مُحَمَّدٍ ﷺ. رواه الطبراني في الأوسط وإسناده حسن، مجمع الروايد ٣٣١/١

19. Abu Hurairah Raḍiyallāhu ‘anhu while passing by a market of Madīnah stopped and asked: O People of the market; what has disabled you? They asked: What is the matter, O Abu Hurairah? He said: The inheritance of Rasūlullāh Ṣallallāhu ‘alaihi wasallam is being distributed and you are sitting here. Why do you not go there and take your share of it? They asked: Where is it being distributed?

He replied: In the masjid. So they rushed towards the masjid. Abu Hurairah stood there till they returned. And he asked: What happened? They said: O Abu Hurairah! We went to the masjid, entered it, and saw nothing being distributed. Abu Hurairah Raḍiyallāhu ‘anhu asked: Did you not see anyone in the masjid? They replied: Yes! verily We saw some people performing Ṣalāt, and some reciting the Qur’ān and some were discussing what is permissible and what is forbidden. Abu Hurairah said: Woe unto you, that is the inheritance of Muḥammad Ṣallallāhu ‘alaihi wasallam. (Ṭabarānī, Majma-‘uz-Zawāid)

٢٠- عَنْ عَبْدِ اللَّهِ يَعْنِي ابْنَ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا أَرَادَ اللَّهُ بِعَبْدٍ

خَيْرًا فَفَقَّهُهُ فِي الدِّينِ، وَاللَّهْمَ رَشِدَهُ. رواه البيهقي والطبراني في الكبير ورجالهم موثقون، مجمع الزوائد ٣٢٧/١

20. ‘Abdullāh ibne-Mas‘ūd Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When Allāh intends to endow His slave a good, He gives him understanding of Deen and inspires him with proper guidance. (Bazzār, Ṭabarānī, Majma-‘uz-Zawāid)

٢١- عَنْ أَبِي وَاقِدٍ اللَّيْثِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ بَيْنَمَا هُوَ جَالِسٌ فِي الْمَسْجِدِ وَالنَّاسُ

مَعَهُ إِذْ أَقْبَلَ ثَلَاثَةٌ نَفَرٍ، فَأَقْبَلَ اثْنَانِ إِلَى رَسُولِ اللَّهِ ﷺ وَذَهَبَ وَاحِدٌ، قَالَ: فَوَقَفَا عَلَى رَسُولِ

اللَّهِ ﷺ فَأَمَّا أَحَدُهُمَا فَرَأَى فُرْجَةَ فِي الْحَلْقَةِ فَجَلَسَ فِيهَا، وَأَمَّا الْآخَرُ فَجَلَسَ خَلْفَهُمْ، وَأَمَّا

الثَّالِثُ فَأَدْبَرَ ذَاهِبًا فَلَمَّا فَرَّغَ رَسُولُ اللَّهِ ﷺ قَالَ: أَلَا أُخْبِرُكُمْ عَلَى النَّفَرِ الثَّلَاثَةِ؟ أَمَّا أَحَدُهُمْ

فَأَوَى إِلَى اللَّهِ تَعَالَى فَأَوَاهُ اللَّهُ إِلَيْهِ، وَأَمَّا الْآخَرُ فَاسْتَحْيَا فَاسْتَحْيَا اللَّهُ مِنْهُ، وَأَمَّا الْآخَرُ فَأَعْرَضَ

فَأَعْرَضَ اللَّهُ عَنْهُ. رواه البخاري، باب من قعد حيث ينتهي به المجلس، ٥٠٠٠، رقم: ٦٦

21. Abu Wāqid Al-Laithī Raḍiyallāhu ‘anhu narrates that once Rasūlullāh Ṣallallāhu ‘alaihi wasallam was sitting in the masjid, and other people were also present. Three men came, two of them turned their attention towards Rasūlullāh Ṣallallāhu ‘alaihi wasallam, and one amongst them left. These two men stood near Rasūlullāh Ṣallallāhu ‘alaihi wasallam; one of them found some room in the circle, so he sat there, the other one sat behind them and the third one (as mentioned above) turned his back and left. At the end of the gathering, Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Should I not inform you about these three persons? One of them came closer to

Allāh by sitting in the circle and so Allāh covered him with His Mercy. And the other one felt shy (to sit in the circle), so Allāh regarded his shyness and did not deprive him of His Mercy and the last one turned away, so Allāh turned away from him. (Bukhārī)

٢٢- عَنْ أَبِي هَارُونَ الْعَبْدِيِّ رَحِمَهُ اللَّهُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ

قَالَ: يَا نَبِيَّكُمْ رَجُلٌ مِنْ قِبَلِ الْمَشْرِقِ يَتَعَلَّمُونَ، فَإِذَا جَاؤُوكُمْ فَاسْتَوْصُوا بِهِمْ خَيْرًا، قَالَ: فَكَانَ

أَبُو سَعِيدٍ إِذَا رَأَى قَالَ: مَرْحَبًا بِوَصِيَّةِ رَسُولِ اللَّهِ ﷺ. رواه الترمذی، باب ما جاء في الإستهزاء، ٥٠٠٠،

رقم: ٢٦٥١

22. Abu Hārūn Al-‘Abdī Raḥimahullāh reports from Abu Sa‘īd Al-Khudrī Raḍiyallāhu ‘anhu, who narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: People from the East will come to you to seek knowledge of Deen, and when they come to you, treat them well. Abu Hārūn ‘Abdī, says: Whenever Abu Sa‘īd would see us, he would say: Welcome to those about whom Rasūlullāh Ṣallallāhu ‘alaihi wasallam advised us. (Tirmidhī)

٢٣- عَنْ وَائِلَةَ بِنِ الْأَسْقَعِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ طَلَبَ عِلْمًا فَأَدْرَكَهُ

كُتِبَ اللَّهُ لَهُ كِفْلَيْنِ مِنَ الْأَجْرِ، وَمَنْ طَلَبَ عِلْمًا فَلَمْ يُدْرِكْهُ كُتِبَ اللَّهُ لَهُ كِفْلًا مِنَ الْأَجْرِ. رواه

الطبراني في الكبير ورجالهم موثقون، مجمع الزوائد ٣٣٠/١

23. Wāthilah ibn al-Asqa‘ Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who seeks knowledge and attains it, Allāh writes for him a double reward, and he who seeks knowledge but does not attain it, Allāh writes for him a single reward. (Ṭabarānī, Majma-‘uz-Zawāid)

٢٤- عَنْ صَفْوَانَ بْنِ عَسَّالٍ الْمُرَادِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ فِي الْمَسْجِدِ

مُتَّكِئًا عَلَى بُرْدٍ لَهُ أَحْمَرٌ، فَقُلْتُ لَهُ: يَا رَسُولَ اللَّهِ! إِنِّي جِئْتُ أَطْلُبُ الْعِلْمَ، فَقَالَ: مَرْحَبًا بِطَالِبِ

الْعِلْمِ، إِنَّ طَالِبَ الْعِلْمِ لَتُحْفَهُ الْمَلَائِكَةُ بِأَجْحِيَّتِهَا، ثُمَّ يَرْكَبُ بَعْضُهُمْ بَعْضًا حَتَّى يَبْلُغُوا السَّمَاءَ

الدُّنْيَا مِنْ مَحَبَّتِهِمْ لِمَا يَطْلُبُ. رواه الطبراني في الكبير ورجالهم رجال الصحيح، مجمع الزوائد ٣٤٣/١

24. Safwān ibne-‘Assāl Al-Murādī Raḍiyallāhu ‘anhu narrates: I went to Nabī Ṣallallāhu ‘alaihi wasallam, he was in the masjid, reclining on his red striped sheet. I said: O Rasūlullāh! I have come

to seek knowledge. He said: Welcome to the seeker of knowledge. Indeed, the angels cover the seeker of knowledge by their wings and they start gathering one upon another till they reach the sky, for the love of the knowledge which is being sought. (Tabarānī, Majma'uz-Zawāid)

٢٥- عَنْ ثَعْلَبَةَ بْنِ الْحَكَمِ الصَّحَابِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَقُولُ اللَّهُ عَزَّ وَجَلَّ لِلْعُلَمَاءِ يَوْمَ الْقِيَامَةِ إِذَا قَعَدَ عَلَى كُرْسِيِّهِ لِفَصْلِ عِبَادِهِ: إِنِّي لَمْ أَجْعَلْ عِلْمِي وَحِلْمِي فِيكُمْ إِلَّا وَأَنَا أُرِيدُ أَنْ أَغْفِرَ لَكُمْ عَلَى مَا كَانَ فِيكُمْ وَلَا أَبَالِي. رواه الطبرانی في الكبير ورواه ثقات، الترغيب ١٠١/١

25. Tha'labah ibn al-Hakam Aṣ-Ṣahābī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Allāh 'Azza wa Jall, when seated on His Chair to judge His slaves on the Day of Resurrection, will say to the 'Ulamā (Islāmic Scholars): I blessed you with My knowledge and My kind forbearance in order to pardon you despite your faults, and I care not, as to the magnitude of your sins, as forgiving you is of no consequence to Me. (Tabarānī, Targhib)

٢٦- عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ سَلَكَ طَرِيقًا يَطْلُبُ فِيهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا مِنْ طُرُقِ الْجَنَّةِ، وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا رِضًا لِطَالِبِ الْعِلْمِ، وَإِنَّ الْعَالِمَ لَيْسْتَغْفِرُ لَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَالْجِنِّ فِي جَوْفِ الْمَاءِ، وَإِنَّ فَضْلَ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ لَيْلَةَ الْبَدْرِ عَلَى سَائِرِ الْكَوَاكِبِ، وَإِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ، وَإِنَّ الْأَنْبِيَاءَ لَمْ يُورَثُوا دِينَارًا وَلَا دِرْهَمًا، وَرَثُوا الْعِلْمَ، فَمَنْ أَخَذَهُ أَخَذَ بِحِطِّ وَافِرٍ. رواه أبو داود، باب في فضل العلم، رقم: ٣٦٤١

26. Abu Dardā' Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: Whoever travels on a path in search of knowledge, Allāh will enable him to travel on one of the paths to Paradise. And verily, the angels spread their wings with pleasure for one who seeks knowledge. Indeed the inhabitants of the skies and the earth and the fish in the depths of the water, all supplicate forgiveness for the 'Ālim (Islāmic Scholar). Verily, the eminence of an 'Ālim over a devout worshipper is that of the full moon over the stars. And indeed, the 'Ulamā are heirs of the prophets. And verily, the prophets did not leave behind as

inheritance any Dinār or Dirham, rather they leave 'Ilm as inheritance. So, whoever acquired this, received an abundant portion. (Abu Dāwūd)

٢٧- عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: وَمَوْتُ (الْعَالِمِ) مُصِيبَةٌ لَا تُجْبَرُ وَتَلْمَةٌ لَا تُسَدُّ وَهُوَ نَجْمٌ طَمَسَ، مَوْتُ قَبِيلَةٍ أَيْسَرُ مِنْ مَوْتِ عَالِمٍ. (وهو بعض الحديث) رواه البيهقي في شعب الإيمان ٢٦٤/٢

27. Abu Dardā' Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: The death of an 'Ālim, is such a calamity that it can neither be made up nor compensated for; and he was a star (of guidance and due to his death) his light is lost. The death of a whole tribe is less significant than the death of an 'Ālim. (Baihaqī)

٢٨- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: إِنْ مَثَلَ الْعُلَمَاءِ كَمَثَلِ النُّجُومِ فِي السَّمَاءِ يُهْتَدَى بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ، فَإِذَا انْطَمَسَتِ النُّجُومُ أَوْشَكَ أَنْ تَضِلَّ الْهُدَاةُ. رواه أحمد ١٥٧/٣

28. Anas ibne-Mālik Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Indeed, the example of the 'Ulamā is like that of stars in the sky by which guidance is obtained in the darkness of the land and water; when stars lose their radiance, it is likely that travellers will go astray. (Musnad Ahmad)

Note: This refers to the absence of 'Ulamā, which invariably leads to the straying of mankind from the straight path.

٢٩- عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: فَكَيْفَ أَشَدُّ عَلَى الشَّيْطَانِ مِنَ الْفَلْبِ عَابِدٍ. رواه الترمذی وقال: هذا حديث غريب، باب ماجاء في فضل الفقه على العبادة، رقم: ٢٦٨١

29. Ibne-'Abbās Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: One Faqīh (learned man) has more power over Shaitān than a thousand devout worshippers. (Tirmidhī)

Note: This means that it is easier for a Shaitān to deceive a thousand 'Ābid (devout worshippers) than to deceive an 'Ālim who has a thorough knowledge of Deen.

٣٠- عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: ذُكِرَ لِرَسُولِ اللَّهِ ﷺ رَجُلَانِ أَحَدُهُمَا عَابِدٌ

وَالْآخِرُ عَالِمٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: فَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِي عَلَى أَدْنَاكُمْ، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ وَمَلَائِكَتَهُ وَأَهْلَ السَّمَوَاتِ وَالْأَرْضِ يَنْظُرُونَ حَتَّى التَّمَلُّةُ فِي جُحْرِهَا وَحَتَّى الْحُوتُ لِيَصَلُونَ عَلَى مُعَلِّمِ النَّاسِ الْخَيْرِ. رواه الترمذى وقال: هذا حديث حسن غريب صحيح، باب ما جاء فى فضل الفقه على العبادة، رقم: ٢٦٨٥

30. Abu Umāmah Al-Bāhilī Raḍiyallāhu ‘anhu narrates that two men were mentioned to Rasūlullāh Ṣallallāhu ‘alaihi wasallam, one of them learned and the other devout worshipper. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The superiority of an ‘Ālim over an ‘Ābid is like that of mine over the least amongst you. Then Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Indeed, Allāh, His angels, the inhabitants of the skies and the earths, even the ants in their holes and even fish invoke mercy, grace and honour on him who teaches people good deeds. (Tirmidhī)

٣١- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: أَلَا إِنَّ الدُّنْيَا مَلْعُونَةٌ مَلْعُونٌ مَا فِيهَا إِلَّا ذَكَرَ اللَّهُ وَمَا وَالَاهُ وَعَالِمٌ أَوْ مُتَعَلِّمٌ. رواه الترمذى وقال: هذا حديث حسن غريب، باب منه حديث إن الدنيا ملعونة، رقم: ٢٣٢٢

31. Abu Hurairah Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Behold! Indeed, the world is accursed, and all that it contains is accursed except the Dhikr of Allāh, and that which brings one closer to Allāh, an ‘Ālim or a seeker of knowledge of Deen. (Tirmidhī)

٣٢- عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: اغْدُ عَالِمًا، أَوْ مُتَعَلِّمًا، أَوْ مُسْتَمِعًا، أَوْ مُجِبًّا، وَلَا تَكُنِ الْخَامِسَةَ فَتَهْلِكَ وَالْخَامِسَةَ أَنْ تُبْغِضَ الْعِلْمَ وَأَهْلَهُ. رواه الطبرانى فى الثلاثة والبراز ورجاله موثقون، مجمع الزوائد ١/٣٢٨

32. Abu Bakrah Raḍiyallāhu ‘anhu narrates: I heard Nabī Ṣallallāhu ‘alaihi wasallam saying: You should become either (1) an ‘Ālim or (2) a seeker of knowledge of Deen, or (3) an attentive listener to the knowledge of Deen, or (4) a lover of knowledge of Deen and Ulamā. Do not be of the fifth kind, otherwise you will be ruined. The fifth kind is that you bear malice towards knowledge of Deen and those who possess it. (Ṭabrānī, Bazzār, Majma-‘uz-Zawāid)

٣٣- عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٍ آتَاهُ اللَّهُ مَالًا فَسَلَّطَهُ عَلَى هَلَكَيْتِهِ فِي الْحَقِّ، وَرَجُلٍ آتَاهُ اللَّهُ حِكْمَةً فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا. رواه البخارى، باب إنفاق المال فى حقه، رقم: ١٤٠٩

33. Ibne-Mas‘ūd Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: There are only two people worthy of envy: A person whom Allāh has given wealth, and empowers him to spend it in righteous causes; and the other, whom Allāh has given knowledge by means of which he makes sound judgements, and teaches it to others. (Bukhārī)

٣٤- عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ ذَاتَ يَوْمٍ، إِذْ طَاعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ، حَتَّى جَلَسَ إِلَى النَّبِيِّ ﷺ، فَأَسْتَدْرَكْتَنِي إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلَى فَخْذَيْهِ، وَقَالَ: يَا مُحَمَّدُ! أَخْبِرْنِي عَنِ الْإِسْلَامِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ﷺ، وَتَقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ النَّبِيَّةَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا، قَالَ: صَدَقْتَ، قَالَ: فَعَجِبْنَا لَهُ، يَسْأَلُهُ وَيُصَدِّقُهُ، قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ؟ قَالَ: أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ. قَالَ: صَدَقْتَ، قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ؟ قَالَ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ، فَإِنَّهُ يَرَاكَ، قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ؟ قَالَ: مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ، قَالَ: فَأَخْبِرْنِي عَنِ أَمَارَاتِهَا؟ قَالَ: أَنْ تَلِدَ الْأُمَّةُ رَبَّتَهَا، وَأَنْ تَرَى الْخُفَاةَ الْعُرَاةَ، الْعَالَةَ، رِعَاءَ الشَّيْءِ، يَتَطَاوَلُونَ فِي الْبُنْيَانِ، قَالَ: ثُمَّ انْطَلَقَ، فَلَبِثْتُ مَلِيًّا، ثُمَّ قَالَ لِي: يَا عُمَرُ! أَتَدْرِي مِنَ السَّائِلِ؟ قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: فَإِنَّهُ جِبْرِيلُ، أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ. رواه مسلم، باب بيان الإيمان والإسلام، رقم: ٩٣

34. ‘Umar ibn al-Khaṭṭāb Raḍiyallāhu ‘anhu narrates that one day while we were sitting with Rasūlullāh Ṣallallāhu ‘alaihi wasallam, a man with extremely white clothing and very black hair came to us. No signs of travel were visible on him and none of us recognised him. Sitting down close to Rasūlullāh Ṣallallāhu ‘alaihi wasallam, resting his knees against his and placing his palms on his own thighs, he said: O Muhammad! Tell me about Islām. Rasūlullāh Ṣallallāhu

‘alaihi wasallam replied: Islām is to testify that none is worthy of worship but Allāh, and Muhammad is the Messenger of Allāh, to establish Ṣalāt, to pay Zakāt, to fast in Ramaḍan, and to perform Ḥajj to Baitullāh, provided you have resources for it. The man said: You have spoken the truth. ‘Umar Raḍiyallāhu ‘anhu said: We were amazed at his asking the question and endorsing the answer. Then he said: Tell me about Īmān (faith)? Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Īmān is to believe in Allāh, His angels, His books, His Messengers, and the Last Day, and to believe in the Divine Destiny - both good and bad of it. He said: You have spoken the truth. And then asked: Tell me about Iḥsān? Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Iḥsān is to worship Allāh as though you are seeing Him; and even if you do not see Him, He certainly sees you. Then he said: Tell me about the Hour? Rasūlullāh Ṣallallāhu ‘alaihi wasallam replied: The one who is asked about it knows no more than the one who is asking. He said: Then tell me about its signs. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: That a slave-girl will give birth to her mistress; and you will see barefooted, naked and destitute shepherds competing with one another in constructing lofty buildings. ‘Umar Raḍiyallāhu ‘anhu said: Then he went away and I stayed for a while. Then, Rasūlullāh Ṣallallāhu ‘alaihi wasallam asked: O ‘Umar! Do you know who the questioner was? I said: Allāh and His Messenger know best. He said: He was Jibrāil, who came to teach you your Deen (Islam). (Muslim)

Note: In ḥadīth, amongst the signs of the Last Day is that a slave girl will give birth to her owner (mistress); which means that disobedience of parents will become rampant at the approach of the Last Day, so much so that girls, in whose nature obedience to their mother is more ingrained, would not only become disobedient, but dominate over their mothers, like a lady mistress orders her maid-servant. This is why Rasūlullāh Ṣallallāhu ‘alaihi wasallam has described a slave-girl giving birth to her mistress. The second sign of the Last Day means, such people shall be in possession of wealth who would not be worthy of it. Their interest will be in constructing high buildings and they would compete with one another in it. (Ma‘āriful Ḥadīth)

٣٥- عَنْ الْحَسَنِ رَحِمَهُ اللَّهُ قَالَ: سئِلَ رَسُولُ اللَّهِ ﷺ عَنْ رَجُلَيْنِ كَانَا فِي بَنِي إِسْرَائِيلَ،

أَحَدُهُمَا كَانَ عَالِمًا يُصَلِّي الْمَكْتُوبَةَ ثُمَّ يَجْلِسُ فَيَعَلِّمُ النَّاسَ الْخَيْرَ، وَالْآخَرُ يَصُومُ النَّهَارَ وَيَقُومُ اللَّيْلَ، أَيُّهُمَا أَفْضَلُ؟ قَالَ رَسُولُ اللَّهِ ﷺ: فَضْلُ هَذَا الْعَالِمِ الَّذِي يُصَلِّي الْمَكْتُوبَةَ ثُمَّ يَجْلِسُ فَيَعَلِّمُ النَّاسَ الْخَيْرَ عَلَى الْعَابِدِ الَّذِي يَصُومُ النَّهَارَ وَيَقُومُ اللَّيْلَ كَفَضْلِي عَلَى أَذْنَاكُمْ رَجُلًا. رواه

الدارمي ١٠٩/١

35. Ḥasan Rahimahullāh narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam was asked about two men from the Banī Isrā’īl as to which of them was superior. One of them was an ‘Ālim, who observed the obligatory Ṣalāt, and then sat and taught the people good; the other one fasted by day, and worshipped during the night. Rasūlullāh Ṣallallāhu ‘alaihi wasallam replied: The superiority of that ‘Ālim who observed the obligatory Ṣalāt then sat and taught good, over a devout worshipper who fasted by day and worshipped during the night, is like my superiority over the least amongst you. (Sunan-ud-dārmī)

٣٦- عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: تَعَلَّمُوا الْقُرْآنَ وَعَلِّمُوهُ النَّاسَ وَتَعَلَّمُوا الْعِلْمَ وَعَلِّمُوهُ النَّاسَ وَتَعَلَّمُوا الْفَرَائِضَ وَعَلِّمُوهَا النَّاسَ فَإِنِّي أَمْرٌ مَقْبُوضٌ وَإِنَّ الْعِلْمَ سَيَقْبِضُ حَتَّى يَخْتَلِفَ الرَّجُلَانِ فِي الْفَرِيضَةِ لَا يَجِدَانِ مَنْ يُخْبِرُهُمَا بِهَا. رواه البيهقي في شعب

الإيمان ٢٥٥/٢

36. ‘Abdullāh Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Learn the Qur’ān and teach it to people; acquire knowledge of Deen and teach it to people; learn the obligatory Commandments (of Allāh) and teach these to people: Indeed I would die and verily the knowledge will also be lifted soon, so much so that two people will disagree on an obligatory command, and there will be no one who could guide them correctly about it. (Baihaqī)

٣٧- عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَا أَيُّهَا النَّاسُ! اخْدُوا مِنَ الْعِلْمِ قَبْلَ أَنْ يُقْبِضَ الْعِلْمُ وَقَبْلَ أَنْ يُرْفَعَ الْعِلْمُ. (الحديث) رواه أحمد ٢٦٦/٥

37. Abu Umāmah Al-Bāhilī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: O people! Acquire knowledge, before knowledge is withdrawn, and before it is eliminated. (Musnad Aḥmad)