

الأربعون في تعظيم قدر الصلاة

Al-Arba'oon

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In highlighting the great status of the prayer

Select and Arrangement

Abdul-Karim ibn 'Awad as-Sulami

The Imam and Khateeb of Masjid Al-Ijabah

Makkah

Introduction

Praise be to Allah. We praise Him, seek His help, and ask for His forgiveness. We seek refuge with Allah from the wickedness of our souls and from our evil deeds. Whoever Allah guides, none can misguide, and whoever He misguides, none can guide. I bear witness that there is no god but Allah, alone, with no partner, and I bear witness that Muhammad is His servant and Messenger.

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ)

[Surat Āl 'Imrān: 102] To proceed:

Compiling forty Hadīths from the Messenger of Allah (may Allah's peace and blessings be upon him) on a particular branch of knowledge is a practice of the pious predecessors of this Ummah.¹ By the grace of Allah, the Almighty, these forty Hadīths have been selected despite the abundance of Hadīths concerning prayer found in the two

¹ Such as the Forty by Ibn Al-Mubarak (d. 181 AH) in the Noble Hadīth, and the Forty Nawawi by Abu Zakariya An-Nawawi (d. 676 AH).

Sahihs or one of them, or those authenticated or deemed good by the scholars of Hadīth.¹

The compilation of this work, the selection of Hadīths, and their arrangement took eight years, with the participation of several researchers and seekers of religious knowledge. I ask Allah, the Exalted, to make its reward inclusive for everyone who contributed to it or assisted in its printing, dissemination, and teaching.

Abdul-Karim ibn 'Awad as-Sulami

Monday, 13/7/1446 A.H.

Makkah

1-

The Second Pillar:

'Abdullah ibn 'Umar (may Allah be pleased with him and his father) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said:

«بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامَ الصَّلَاةِ، وَإِيتَاءَ الزَّكَاةِ، وَالْحَجِّ، وَصَوْمَ رَمَضَانَ».

Islam was built on five: testifying that there is no god but Allah and that Muhammad is the Messenger of Allah, establishing prayer, giving Zakah, Hajj, and fasting Ramadan. [Agreed upon]

(2)

¹ Such as Imām Al-Bukhāri (d. 256 AH) and Imām Muslim (d. 261 AH), and among contemporaries, Shaykh Nāṣir al-Dīn al-Albānī (d. 1420 AH) and Shaykh Shu'ayb al-Arna'ūṭ (d. 1438 AH).

'Imaaduddin

Mu'ādh ibn Jabal, may Allah be pleased with him, said: "I was with the Prophet, may Allah's peace and blessings be upon him, on a journey. One morning, I was close to him as we traveled, so I said: 'O Messenger of Allah, inform me of an action which will cause me to enter Paradise and keep me far from Hell.' He, may Allah's peace and blessings be upon him, said:

«لَقَدْ سَأَلْتَنِي عَنْ عَظِيمٍ، وَإِنَّهُ لَيْسِيرٌ عَلَى مَنْ يَسِرُهُ اللَّهُ عَلَيْهِ، تَعْبُدُ اللَّهَ وَلَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصُومُ رَمَضَانَ، وَتَحُجُّ الْبَيْتَ ثُمَّ قَالَ: «أَلَا أَدُلُّكَ عَلَى أَبْوَابِ الْخَيْرِ: الصَّوْمُ جُنَّةٌ، وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ، وَصَلَاةُ الرَّجُلِ مِنْ حَوْفِ اللَّيْلِ» قَالَ ثُمَّ تَلَا تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ {حَتَّى بَلَغَ} {يَعْمَلُونَ} [السجدة: 16 - 17] ثُمَّ قَالَ: «أَلَا أَخْبِرُكَ بِرَأْسِ الْأَمْرِ كُلِّهِ وَعَمُودِهِ، وَذِرْوَةِ سَنَامِهِ» [6]] قُلْتُ: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: «رَأْسُ الْأَمْرِ الْإِسْلَامُ، وَعَمُودُهُ الصَّلَاةُ، وَذِرْوَةُ سَنَامِهِ الْجِهَادُ».

You have asked me about a great matter, and it is easy for those whom Allah makes it easy for. Worship Allah without associating anything with Him, establish the prayer, give Zakah, fast Ramadan, and perform Hajj to the House." Then he said: "Shall I not guide you to the gates of goodness? Fasting is a shield, charity extinguishes sins as water extinguishes fire, and a man's prayer in the middle of the night." Then he recited: {Their sides forsake their beds} until he reached {what they used to do} [Surat as-Sajdah: 16-17]. Then he said:

"Shall I inform you of the head of the whole matter, its pillar, and its peak?" I said: "Yes, O Messenger of Allah." He said: "The head of the matter is Islam, its pillar is the prayer, and its peak is Jihad."¹²³⁴
[Narrated by At-Tirmidhi; classified as Sahih (authentic) by Al-Albani]

(3)

The last of what is lost.

Abu 'Umamah (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said:

«لَتُنْقَضَنَّ عُرَى الْإِسْلَامِ عُرْوَةً [7] عُرْوَةً، فَكُلَّمَا انْتَقَضَتْ عُرْوَةٌ تَشَبَّتَ النَّاسُ بِالَّتِي تَلِيهَا، فَأَوَّلُهُنَّ نَقْضًا: الْحُكْمُ وَآخِرُهُنَّ الصَّلَاةُ».

The bonds of Islam will be undone one by one. Whenever one bond is undone, people will hold on to the one that follows it. The first of them to be undone is governance, and the last of them is the prayer.⁵ [Narrated by Ibn Hibban; classified as Sahih (authentic) by Al-Albani]

(4)

¹ The peak: the upper fat of the camel.

² Al-Madaji': the beds and cushions.

³ i.e., withdraw: move aside and keep away.

⁴ al-Junnah: Shields.

⁵ 7. Handle: The handle mentioned here is the grip used for the bucket and the jug.

Abandoning it is disbelief.

Jābir ibn ‘Abdullah (may Allah be pleased with him and his father) reported: I heard the Prophet (may Allah's peace and blessings be upon him) say: «إِنَّ بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ وَالْكُفْرِ تَرْكُ الصَّلَاةِ».

What stands between a man and polytheism and disbelief is the abandonment of the prayers. [Narrated by Muslim]

(5)

The Final Al-wasiyya (instruction)

Anas ibn Mālik (may Allah be pleased with him) reported: The last advice of the Messenger of Allah (may Allah's peace and blessings be upon him) while his chest was gurgling with it, and his tongue could barely utter it, was:¹

«الصَّلَاةُ الصَّلَاةُ، اتَّقُوا اللَّهَ فِيمَا مَلَكَتْ أَيْمَانُكُمْ».

Prayer, prayer, and be mindful of Allah regarding those whom your right hands possess. [Narrated by Ibn Hibbān; classified as Sahīh (authentic) by Al-Albānī]

(6)

al-‘Ahd of Allah.

‘Ubādah ibn as-Sāmit (may Allah be pleased with him) reported: I heard the Messenger of Allah (may Allah's peace and blessings be upon him) say:

¹ Yugharrir: "Ghargharah" is the wavering sound of the breath at the time of death.

«خَمْسُ صَلَوَاتٍ افْتَرَضَهُنَّ اللَّهُ عَلَى عِبَادِهِ مَنْ أَحْسَنَ وَضُوءَهُنَّ وَصَلَاهُنَّ لَوْفَتِهِنَّ، فَأَنْتُمْ رُكُوعُهُنَّ وَسُجُودُهُنَّ وَخُشُوعُهُنَّ كَانَ لَهُ عِنْدَ اللَّهِ عَهْدٌ أَنْ يَغْفِرَ لَهُ، وَمَنْ لَمْ يَفْعَلْ فَلَيْسَ لَهُ عِنْدَ اللَّهِ عَهْدٌ إِنْ شَاءَ غَفَرَ لَهُ، وَإِنْ شَاءَ عَذَّبَهُ».

There are five prayers Allah has ordained upon His servants. Whoever perfects their ablution, prays them at their appointed times, and completes their bowing, prostration, and humility, has a guarantee with Allah to forgive him. And whoever does not do so has no guarantee with Allah; if He wills, He will forgive him, and if He wills, He will punish him.¹ [Narrated by Ahmad; classified by Al-Albāni as Sahīh (Authentic)]

(7)

‘The ordinance of As-samaa (Sky)’

Anas ibn Mālik (may Allah be pleased with him) reported: The Prophet (may Allah's peace and blessings be upon him) said:

«فَفَرَضَ اللَّهُ عَزَّ وَجَلَّ عَلَى أُمَّتِي خَمْسِينَ صَلَاةً، فَرَجَعْتُ بِذَلِكَ، حَتَّى مَرَرْتُ عَلَى مُوسَى، فَقَالَ: مَا فَرَضَ اللَّهُ لَكَ عَلَى أُمَّتِكَ؟ قُلْتُ: فَرَضَ خَمْسِينَ صَلَاةً، قَالَ: فَارْجِعْ إِلَى رَبِّكَ، فَإِنْ أَمَّتَكَ لَا تُطِيقُ ذَلِكَ، فَارْجِعْ، فَوَضَعَ شَطْرَهَا، فَرَجَعْتُ إِلَى مُوسَى، قُلْتُ: وَضَعَ شَطْرَهَا «فَقَالَ: رَاجِعْ رَبِّكَ، فَإِنْ أَمَّتَكَ لَا تُطِيقُ، فَارْجِعْ فَوَضَعَ شَطْرَهَا، فَرَجَعْتُ إِلَيْهِ، فَقَالَ: ارْجِعْ إِلَى رَبِّكَ، فَإِنْ أَمَّتَكَ لَا تُطِيقُ ذَلِكَ، فَارْجِعْهُ، فَقَالَ: هِيَ خَمْسٌ، وَهِيَ خَمْسُونَ، لَا يُبْدَلُ الْقَوْلُ لَدَيَّ، فَرَجَعْتُ إِلَى مُوسَى، فَقَالَ: رَاجِعْ رَبِّكَ، فَقُلْتُ: اسْتَخَيِّتُ مِنْ رَبِّي».

¹ Covenant: promise, wasiyyah (a will), and command.

Allah, the Mighty and Majestic, enjoined fifty prayers upon my Ummah. I returned with this until I passed by Mūsa, who asked: 'What has Allah enjoined upon your Ummah?' I replied: 'He has enjoined fifty prayers.' He said: 'Return to your Lord, for your Ummah will not be able to bear this.' So I returned, and He reduced it by half. I went back to Mūsa and said: 'He has reduced it by half.' He said: 'Return to your Lord, for your Ummah will not be able to bear this.' So I returned, and He reduced it by half again. I went back to him, and he said: 'Return to your Lord, for your Ummah will not be able to bear this.' So I returned, and He said: 'They are five, and they are fifty. My Word cannot be changed.' I returned to Mūsa, and he said: 'Return to your Lord.' I said: 'I feel ashamed before my Lord.' [Agreed upon]

(8)

al-Monaajah

Anas ibn Mālik (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said:

«إِنَّ الْمُؤْمِنَ إِذَا كَانَ فِي الصَّلَاةِ، فَإِنَّمَا يُنَاجِي رَبَّهُ».

When the believer is in prayer, he is indeed in intimate conversation with his Lord."¹ [Agreed upon]

¹ Yunāji: to address and speak, originally: munājāh is secret communication between two people.

(9)

Al-mafza'

Sohaib ibn Sinan (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said:

«وَكَاثُوا يَفْرَعُونَ إِذَا فَرَعُوا إِلَى الصَّلَاةِ». يعني: الأنبياء.

When they were alarmed, they would hasten to prayer." This refers to the prophets.¹ [Narrated by Ahmad; classified by Al-Albāni as Sahīh (Authentic)]

(10)

Instructing a child in prayer

Sabrāh ibn Ma'bad (may Allah be pleased with him) reported: The Prophet (may Allah's peace and blessings be upon him) said:

«مُرُوا الصَّبِيَّ بِالصَّلَاةِ إِذَا بَلَغَ سَبْعَ سِنِينَ، وَإِذَا بَلَغَ عَشَرَ سِنِينَ فَاضْرِبُوهُ عَلَيْهَا».

Command a young boy to pray when he reaches the age of seven, and beat him for not praying when he turns ten. [Narrated by Abu Dāwūd; Al-Albāni classified it as Sahīh (authentic)]

(11)

EVEN OVER THE Marīd

‘Imrān ibn Husayn (may Allah be pleased with him) reported: I was suffering from hemorrhoids

¹ Yafza'oon: from 'faza' which is: fear and panic from something.

(piles); so I asked the Prophet (may Allah's peace and blessings be upon him) about the prayer and he said:

«صَلِّ قَائِمًا، فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا، فَإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَنْبٍ».

Pray standing; if you cannot, then sitting; if you cannot, then lying on your side. [Narrated by Al-Bukhāri]

(12)

The Dearest Deeds

'Abdullah ibn Mas'ood, may Allah be pleased with him, said: I asked the Prophet, may Allah's peace and blessings be upon him: "Which deed is dearest to Allah?" He said:

«الصَّلَاةُ عَلَى وَفْتِهَا» قَالَ: ثُمَّ أَيٌّ؟ قَالَ: «بِرُّ الْوَالِدَيْنِ» قَالَ: ثُمَّ أَيٌّ؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ اللَّهِ».

Offering prayer at its appointed time." He said: "Then what?" He said: "Dutifulness to one's parents." He said: "Then what?" He said: "Jihad in the way of Allah. [Agreed upon]

The angels bear witness.

Abu Hurayrah (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said:

«يَتَعَايَنُونَ فِيكُمْ مَلَائِكَةٌ بِاللَّيْلِ، وَمَلَائِكَةٌ بِالنَّهَارِ، وَيَجْتَمِعُونَ فِي صَلَاةِ الْفَجْرِ، وَصَلَاةِ الْعَصْرِ، ثُمَّ يَعْرُجُ الَّذِينَ بَاتُوا فِيكُمْ، فَيَسْأَلُهُمْ رَبُّهُمْ وَهُوَ أَعْلَمُ

بِهِمْ: كَيْفَ تَرَكْتُمْ عِبَادِي؟ فَيَقُولُونَ: تَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ،
وَأَتَيْنَاهُمْ وَهُمْ يُصَلُّونَ».

Angels take turns among you by night and by day, and they all assemble at the Fajr and 'Asr prayers. Then those angels who spend the night among you ascend, and their Lord asks them, although He knows best about them: 'How did you leave My servants?' They say: 'We left them while they were praying and we came to them while they were praying.'¹² [Agreed upon]

(14)

Light, an argument [in one's favor], and salvation

'Abdullah ibn 'Amr (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) mentioned prayer one day and said:

«مَنْ حَافِظٌ عَلَيْهَا كَانَتْ لَهُ نُورًا، وَبُرْهَانًا، وَنَجَاةٌ يَوْمَ الْقِيَامَةِ، وَمَنْ لَمْ يَحَافِظْ عَلَيْهَا لَمْ يَكُنْ لَهُ نُورٌ، وَلَا بُرْهَانٌ، وَلَا نَجَاةٌ، وَكَأَنَّ يَوْمَ الْقِيَامَةِ مَعَ قَارُونَ، وَفِرْعَوْنَ، وَهَامَانَ، وَأَبِي بَنٍ خَافٍ».

Whoever observes it regularly, it will be for him a light, an argument in his favor, and salvation on the Day of Judgment; and whoever does not observe it regularly, he will have no light, no argument in his favor, and no salvation, and he will be on the Day of

¹ Ya'ruj: ascends.

² They succeed one another: a group comes after another group.

Judgment with Qārūn (Korah), Pharaoh, Hamān, and Ubayy ibn Khalaf.¹ [Narrated by Ahmad; Al-Arna'oot classified it as Hasan (sound)]

(15)

As if he were born anew

‘Amr ibn ‘Abasah al-Sulami (may Allah be pleased with him) reported that he asked the Prophet (may Allah’s peace and blessings be upon him) about ablution, and he said:

«مَا مِنْكُمْ رَجُلٌ يُقَرِّبُ وَضُوءَهُ فَيَتَمَضَّمُ، وَيَسْتَنْشِقُ فَيَنْتَرِ إِلَّا خَرَّتْ خَطَايَا وَجْهِهِ، وَفِيهِ وَخْيَاشِيمِهِ، ثُمَّ إِذَا غَسَلَ وَجْهَهُ كَمَا أَمَرَهُ اللَّهُ، إِلَّا خَرَّتْ خَطَايَا وَجْهِهِ مِنْ أَطْرَافِ لِحْيَتِهِ مَعَ الْمَاءِ، ثُمَّ يَغْسِلُ يَدَيْهِ إِلَى الْمِرْفَقَيْنِ، إِلَّا خَرَّتْ خَطَايَا يَدَيْهِ مِنْ أُنَامِلِهِ مَعَ الْمَاءِ «ثُمَّ يَمْسَحُ رَأْسَهُ، إِلَّا خَرَّتْ خَطَايَا رَأْسِهِ مِنْ أَطْرَافِ شَعْرِهِ مَعَ الْمَاءِ، ثُمَّ يَغْسِلُ قَدَمَيْهِ إِلَى الْكَعْبَيْنِ، إِلَّا خَرَّتْ خَطَايَا رِجْلَيْهِ مِنْ أُنَامِلِهِ مَعَ الْمَاءِ، فَإِنْ هُوَ قَامَ فَصَلَّى، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَمَجَّدَهُ بِالَّذِي هُوَ لَهُ أَهْلٌ، وَفَرَّغَ قَلْبَهُ لِلَّهِ، إِلَّا انْصَرَفَ مِنْ خَطِيئَتِهِ كَهَيئَتِهِ يَوْمَ وَلَدَتْهُ أُمُّهُ».

When one of you begins ablution, rinses his mouth and sniffs water into his nostrils, the sins committed by his face, mouth, and nostrils are washed out. Then, when he washes his face as commanded by Allah, the sins of his face are washed out with the water from the tips of his beard. Then, he washes his hands up to the elbows and the sins of his hands are washed out with the water from his fingertips. Then, he passes his wet hands over his head and the sins of the head are

¹ Proof: Argument and evidence.

washed out with the water from the ends of his hair. Then, he washes his feet up to the ankles and the sins of his feet are washed out with the water from his toes. Then, if he stands up for prayer and praises Allah, glorifies Him, proclaims His greatness as He deserves and devotes his heart wholly to Allah, he emerges sin-free as the day his mother gave birth to him.¹ [Narrated by Muslim]

Running river.

Abu Hurayrah (may Allah be pleased with him) reported that he heard the Messenger of Allah (may Allah's peace and blessings be upon him) say:

«أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا بَابَ أَحَدِكُمْ يَغْتَسِلُ فِيهِ كُلَّ يَوْمٍ خَمْسًا، مَا تَقُولُ: ذَلِكَ يُبْقِي مِنْ دَرَنِهِ» قَالُوا: لَا يُبْقِي مِنْ دَرَنِهِ شَيْئًا، قَالَ: «فَذَلِكَ مِثْلُ الصَّلَوَاتِ الْخَمْسِ، يَمْحُو اللَّهُ بِهِ الْخَطَايَا».

Tell me, if there were a river at the door of one of you wherein he takes a bath five times a day, would any of his filthiness remain?" They said: "No, nothing of his filthiness would remain." He said: "That is like the five prayers, by which Allah erases sins.² [Agreed upon]

(17)

¹ To fall: to descend.

² Filthiness: dirt.

Companionship of the Prophet (may Allah's peace and blessings be upon him) in Paradise

Rabī'ah ibn Ka'b al-Aslami (may Allah be pleased with him) said:

كُنْتُ أُبِيتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَتَيْتُهُ بِوَضُوئِهِ وَحَاجَتِهِ فَقَالَ لِي «سَلْ» فَقُلْتُ: أَسْأَلُكَ مَرَّافَقَتَكَ فِي الْجَنَّةِ، قَالَ: «أَوْ غَيْرَ ذَلِكَ» قُلْتُ: هُوَ ذَلِكَ، قَالَ: «فَأَعِيتِي عَلَى نَفْسِكَ بِكَثْرَةِ السُّجُودِ».

I used to spend the night with the Messenger of Allah (may Allah's peace and blessings be upon him), and I would bring him his water for ablution and his needs. He said to me: "Ask of me." I said: "I ask for your companionship in Paradise." He said: "Anything else?" I said: "That is all." He said: "Then help me in your request by making a lot of prostration. [Narrated by Muslim]

(18)

Expiation for sins

‘Uthmān ibn ‘Affān (may Allah be pleased with him) reported that he heard the Messenger of Allah (may Allah's peace and blessings be upon him) say:

«مَا مِنْ أَمْرٍ مُسْلِمٍ تَحْضُرُهُ صَلَاةٌ مَكْتُوبَةٌ فَيُحْسِنُ وَضُوءَهَا وَخُشُوعَهَا وَرُكُوعَهَا، إِلَّا كَانَتْ كَقَارَةٍ لِمَا قَبْلَهَا مِنَ الذُّنُوبِ مَا لَمْ يَأْتِ كَبِيرَةٌ وَذَلِكَ الدَّهْرُ كُلُّهُ».

No Muslim person who, when an obligatory prayer becomes due, perfects its ablution, humility, and bowing except that it becomes an expiation for the sins that preceded it as long as he has not

committed a major sin, and this applies to all times.
[Narrated by Muslim]

(19)

Qurrah of the 'Ayn

Anas ibn Mālik (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said:

«حُبِّبَ إِلَيَّ مِنَ الدُّنْيَا النِّسَاءُ وَالطَّيِّبُ، وَجُعِلَ قُرَّةُ عَيْنِي فِي الصَّلَاةِ».

“From this world, women and perfume have been made beloved to me, and my comfort has been provided in prayer.”¹ [Narrated by An-Nasā'i; Al-Albāni classified it as Hasan (sound)]

(20)

Give us comfort by it.

Salmān ibn Khālid (may Allah be pleased with him) reported: I heard the Messenger of Allah (may Allah's peace and blessings be upon him) say:

«يَا بِلَالُ أَقِمِ الصَّلَاةَ أَرْحُنَا بِهَا».

O Bilāl, call the Iqāmah for the prayer; give us comfort by it. [Narrated by Abu Dāwūd; Al-Albāni classified it as Sahīh (authentic)]

(21)

¹ Qurratu Al-'Ayn: that which brings tranquility, i.e., coolness.

He will not enter Hellfire.

'Umārah ibn Ru'aybah (may Allah be pleased with him) reported: I heard the Messenger of Allah (may Allah's peace and blessings be upon him) say: «لَنْ يَلِجَ النَّارَ أَحَدٌ صَلَّى قَبْلَ طُلُوعِ الشَّمْسِ، وَقَبْلَ غُرُوبِهَا».

He who prays before sunrise and before sunset will not enter Hellfire.¹ [Narrated by Muslim]

Success and salvation

Abu Hurayrah (may Allah be pleased with him) reported: I heard the Messenger of Allah (may Allah's peace and blessings be upon him) say:

«إِنَّ 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: انْظُرُوا هَلْ لِعَبْدِي مِنْ تَطَوُّعٍ فَبِكَمَلٍ بِهَا مَا انْتَقَصَ مِنَ الْفَرِيضَةِ، ثُمَّ يَكُونُ سَائِرُ عَمَلِهِ عَلَى ذَلِكَ».

Indeed, the first of man's deeds for which he will be called to account on the Day of Resurrection will be his prayer. If it is found to be perfect, he will be safe and successful; but if it is defective, he will be unfortunate and a loser. If any shortcoming is found in his obligatory prayer, the Almighty Lord will say: 'See whether My servant has offered any voluntary prayer to make up for the deficiency in the obligatory prayer.' Then, the rest of his deeds will be treated in the same manner. [Narrated by At-

¹ Penetrates: enters.

Tirmidhi; classified as Sahīh (authentic) by Al-Albānī]

Effect of Sujūd (Prostration)

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«إِذَا أَرَادَ اللَّهُ رَحْمَةً مِنْ أَرَادَ مِنْ أَهْلِ النَّارِ، أَمَرَ اللَّهُ الْمَلَائِكَةَ: أَنْ يُخْرِجُوا مَنْ كَانَ يَعْبُدُ اللَّهَ، فَيُخْرِجُونَهُمْ وَيَعْرِفُونَهُمْ بِأَثَرِ السُّجُودِ، وَحَرَّمَ اللَّهُ عَلَى النَّارِ أَنْ تَأْكُلَ أَثَرَ السُّجُودِ، فَيُخْرِجُونَ مِنَ النَّارِ، فَكُلُّ ابْنِ آدَمَ تَأْكُلُهُ النَّارُ إِلَّا أَثَرَ السُّجُودِ».

When Allah wills to show mercy to those among the people of Hell whom He desires, He commands the angels to bring out those who used to worship Allah. They will be brought out, recognized by the marks of prostration. Allah has forbidden the Fire to consume the marks of prostration. Thus, they will emerge from the Fire, for the Fire consumes all of the son of Adam except the marks of prostration. [Agreed upon]

(24)

Is apprehensive of Me

‘Uqbah ibn ‘Āmir (may Allah be pleased with him) reported: I heard the Messenger of Allah (may Allah's peace and blessings be upon him) say:

«يَعْجَبُ رَبُّكُمْ مِنْ رَاعِي غَنَمٍ فِي رَأْسِ شَظِيَّةٍ بَجَلٍ، يُؤَدِّنُ بِالصَّلَاةِ، وَيُصَلِّي، فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: انْظُرُوا إِلَى عَبْدِي هَذَا يُؤَدِّنُ،

وَيُقِيمُ الصَّلَاةَ، يَخَافُ مِنِّي، قَدْ غَفَرْتُ لِعَبْدِي وَأَدْخَلْتُهُ الْجَنَّةَ».

Your Lord wonders at a shepherd of goats who calls to prayer at the peak of a mountain, and offers prayer. Allah Almighty says: 'Look at this servant of Mine; he calls to prayer and offers it, fearing Me. So, I forgive My servant and admit him to Paradise.'¹ [Narrated by Abu Dāwūd; Al-Albāni classified it as Sahīh (authentic)]

(25)

“Through their prayers, you are granted victory.”

Sa'd ibn Abi Waqqās (may Allah be pleased with him) reported: The Prophet (may Allah's peace and blessings be upon him) said:

«إِنَّمَا يَنْصُرُ اللَّهُ هَذِهِ الْأُمَّةَ بِضَعِيفِهَا، بِدَعْوَتِهِمْ وَصَلَاتِهِمْ وَإِخْلَاصِهِمْ».

“Indeed, Allah grants victory to this nation through its weak ones, by their supplications, prayers, and sincerity.” [Narrated by An-Nasā'i; classified as Sahīh (authentic) by Al-Albāni]

(26)

Two Rak'ahs are more beloved to him.

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) passed by a grave and said:

¹ The shard: a piece elevated at the top of the mountain.

«مَنْ صَاحِبُ هَذَا الْقَبْرِ؟» فَقَالُوا: فَلَانٌ، فَقَالَ: «رَكْعَتَانِ أَحَبُّ إِلَيَّ هَذَا مِنْ بَقِيَّةِ دُنْيَاكُمْ».

Who is the owner of this grave?" They replied: "So-and-so." He said: "Two units of prayer are more beloved to this person than the remainder of your worldly life. [Narrated by At-Tabarāni; Al-Albāni classified it as Sahīh (authentic)]

(27)

UNTIL YOU ARE NOT LATE.

‘Ā’ishah, Mother of the Believers, (may Allah be pleased with her) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said: «لَا يَزَالُ قَوْمٌ يَتَأَخَّرُونَ عَنِ الصَّفِّ الْأَوَّلِ حَتَّى يُؤَخَّرَهُمُ اللَّهُ».

"People continue to fall behind from the first row until Allah puts them behind." [Narrated by Abu Dāwūd; Al-Albāni classified it as Sahīh (authentic)]

(28)

Two Freedoms of Liability

Anas ibn Mālik (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said:

«مَنْ صَلَّى لِلَّهِ أَرْبَعِينَ يَوْمًا فِي جَمَاعَةٍ يُدْرِكُ التَّكْبِيرَةَ الْأُولَى كُتِبَ لَهُ بَرَاءَتَانِ [20]: بَرَاءَةٌ مِنَ النَّارِ، وَبَرَاءَةٌ مِنَ النَّفَاقِ».

Whoever performs prayer for Allah for forty days in congregation, catching the first Takbīr, shall have two absolutions: absolution from Hellfire and

absolution from hypocrisy.¹ [Narrated by At-Tirmidhi; classified as Hasan (sound) by Al-Albānī]

29

{As long as they establish prayer among you}

‘Awf ibn Mālik (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«خَيْرُ أَيْمَانِكُمُ الَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ، وَيُصَلُّونَ عَلَيْكُمْ وَتُصَلُّونَ عَلَيْهِمْ، وَشِرَارُ أَيْمَانِكُمُ الَّذِينَ تُبْغِضُونَهُمْ وَيُبْغِضُونَكُمْ، وَتَلْعَنُونَهُمْ وَيَلْعَنُونَكُمْ قِيلَ: يَا رَسُولَ اللَّهِ، أَفَلَا نُنَادِيَهُمْ بِالسَّيْفِ؟ فَقَالَ: «لَا، مَا أَقَامُوا فِيكُمْ الصَّلَاةَ، وَإِذَا رَأَيْتُمْ مِنْ وَلَا تَكُمُ شَيْئًا تَكْرَهُوهُ، فَاكْرَهُوا عَمَلَهُ، وَلَا تَنْزِعُوا يَدًا مِنْ طَاعَةٍ».

The best of your leaders are those whom you love and who love you, and who invoke Allah's blessings upon you and you invoke His blessings upon them. And the worst of your leaders are those whom you hate and they hate you, and whom you curse and they curse you." It was said: "O Messenger of Allah, should we not fight them with the sword?" He said: "No, as long as they establish prayer amongst you. And if you see something from your rulers that you dislike, dislike his action, and do not withdraw your hand from obedience."² [Narrated by Muslim]

(30)

¹ Two types of "Barā'ah": from "bara'a" meaning: to be cleared from something, to distance oneself from it, and to abandon it.

² We oppose them: we defend against them and distance ourselves from them.

That Muslim

Anas ibn Mālik (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said:

«مَنْ صَلَّى صَلَاتَنَا وَاسْتَقْبَلَ قِبْلَتَنَا، وَأَكَلَ ذَبِيحَتَنَا فَذَلِكَ الْمُسْلِمُ الَّذِي لَهُ ذِمَّةُ اللَّهِ وَذِمَّةُ رَسُولِهِ، فَلَا تُخْفِرُوا اللَّهَ فِي ذِمَّتِهِ».

Whoever performs our prayer, faces our Qiblah, and eats our slaughtered animals, is the Muslim who has the protection of Allah and the protection of His Messenger, so do not betray Allah in His protection.¹ [Narrated by Al-Bukhārī]

(31)

"A guarantee for Paradise."

‘Uqbah ibn ‘Āmir (may Allah be pleased with him) reported: I heard the Prophet (may Allah's peace and blessings be upon him) say:

«مَا مِنْ مُسْلِمٍ يَتَوَضَّأُ فَيُحْسِنُ وُضُوئَهُ، ثُمَّ يَقُومُ فَيُصَلِّي رَكْعَتَيْنِ، مُقْبِلٌ عَلَيْهِمَا بِقَلْبِهِ وَوَجْهِهِ، إِلَّا وَجَبَتْ لَهُ الْجَنَّةُ».

There is no Muslim who performs ablution well and then stands and prays two Rak'ahs while focused on them with his heart and his face, except that Paradise will be guaranteed for him. [Narrated by Muslim]

(32)

¹ Covenant: pledge, guarantee, and security.

Ihsān in the Manner of Prayer

Abu Humayd as-Saa'idi (may Allah be pleased with him) said: I was the most mindful among you of the prayer of the Messenger of Allah (may Allah's peace and blessings be upon him).

«رَأَيْتُهُ إِذَا كَبَّرَ جَعَلَ يَدَيْهِ حِذَاءَ مَنْكَبَيْهِ، وَإِذَا رَكَعَ أَمَكَّنَ يَدَيْهِ مِنْ رُكْبَتَيْهِ، ثُمَّ هَضَرَ ظَهْرَهُ، فَإِذَا رَفَعَ رَأْسَهُ اسْتَوَى حَتَّى يَعُودَ كُلُّ فَقَارٍ مَكَانَهُ، فَإِذَا سَجَدَ وَضَعَ يَدَيْهِ غَيْرَ مُفْتَرَشٍ وَلَا قَابِضِهِمَا، وَاسْتَقْبَلَ بِأَطْرَافِ أَصَابِعِ رِجْلَيْهِ الْقِبْلَةَ، فَإِذَا جَلَسَ فِي الرَّكَعَتَيْنِ جَلَسَ عَلَى رِجْلِهِ الْيُسْرَى، وَنَصَبَ الْيُمْنَى، وَإِذَا جَلَسَ فِي الرَّكَعَةِ الْآخِرَةِ قَدَّمَ رِجْلَهُ الْيُسْرَى، وَنَصَبَ الْآخَرَى وَقَعَدَ عَلَى مَقْعَدَتِهِ»

I saw him, when he made Takbīr, place his hands at the level of his shoulders. When he bowed, he placed his hands firmly on his knees, then straightened his back. When he raised his head, he stood upright until every vertebra returned to its place. When he prostrated, he placed his hands without spreading them or clenching them, and directed the tips of his toes towards the Qiblah. When he sat after two units of prayer, he sat on his left leg and kept the right one upright. In the final sitting, he brought forward his left leg, kept the other upright, and sat on his seat.¹² [Narrated by Al-Bukhārī]

(33)

¹ it means he bent it firmly, keeping his neck and back straight without arching.

² i.e., parallel.

Congregation... Congregation

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«وَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ هَمَمْتُ أَنْ أَمُرَّ بِحَطَبٍ، فَيُحْطَبَ، ثُمَّ أَمُرَّ بِالصَّلَاةِ، فَيُؤَذَّنَ لَهَا، ثُمَّ أَمُرَّ رَجُلًا فَيُؤَمِّمَ النَّاسَ، ثُمَّ أُخَالِفَ إِلَى رَجُلٍ، فَأَحْرَقَ عَلَيْهِمْ بُيُوتَهُمْ، وَالَّذِي نَفْسِي بِيَدِهِ لَوْ يَعْلَمُ أَحَدُهُمْ، أَنَّهُ يَجِدُ عَرْقًا سَمِيئًا، أَوْ مَرْمَاتَيْنِ حَسَنَتَيْنِ، لَشَهِدَ الْعِشَاءَ».

By the One in Whose Hand my soul is, I have almost intended to order for firewood to be collected, then order the prayer to be established, and appoint a man to lead the people in prayer, and then I would go to some men and burn their houses upon them. By the One in Whose Hand my soul is, if one of them knew that he would receive a bone covered with meat or two pieces of meat present in between two ribs, he would attend the 'Ishā' prayer.¹²³ [Agreed upon]

(34)

There is no expiation for it except that.

Anas ibn Mālik (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«مَنْ نَسِيَ صَلَاةً فَلْيُصَلِّهَا إِذَا ذَكَرَهَا، لَا كَفَّارَةَ لَهَا إِلَّا ذَلِكَ».

¹ Marmātayn: dual of Marmāh, which is the hoof of the sheep, i.e., its foot.

² A bone with a small amount of flesh remaining on it.

³ [I differ: I go]

Whoever forgets a prayer should perform it once he remembers it, and there is no expiation for it except this. [Agreed upon]

35

The buzzing of the millstone

‘Abdullāh ibn ash-Shikhkhīr (may Allah be pleased with him) reported:

«رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي وَفِي صَدْرِهِ أَزِيزٌ كَأَزِيزِ الرَّحَى» ([29]) مِنْ الْبُكَاءِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

I saw the Messenger of Allah, may Allah's peace and blessings be upon him, praying and making a sound like the rumbling of a mill because of weeping, may Allah's peace and blessings be upon him.¹²

[Narrated by Abu Dāwūd; Al-Albāni classified it as Sahīh (authentic)]

(36)

Completion of the Rukū' and Sujūd

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«إِنَّ الرَّجُلَ لَيُصَلِّي سِتِّينَ سَنَةً مَا تُقْبَلُ لَهُ صَلَاةٌ، لَعَلَّهُ يُتِمُّ الرُّكُوعَ وَلَا يُتِمُّ السُّجُودَ، وَيُتِمُّ السُّجُودَ وَلَا يُتِمُّ الرُّكُوعَ».

Indeed, a man may pray for sixty years, yet not a single prayer is accepted from him. Perhaps he completes the bowing but not the prostration, or

¹ [Surat ar-Rahā: 29]

² Azīz: The sound of a boiling pot.

completes the prostration but not the bowing.
[Narrated by Al-Asbahāni; classified by Al-Albāni as
Hasan (sound)]

(37)

Between Me and My slave

Abu Hurayrah (may Allah be pleased with him) reported: I heard the Messenger of Allah (may Allah's peace and blessings be upon him) say:

«قَالَ اللَّهُ تَعَالَى: قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ، وَلِعَبْدِي مَا سَأَلَ، فَإِذَا قَالَ الْعَبْدُ: ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾، قَالَ اللَّهُ تَعَالَى: حَمَدَنِي عَبْدِي، وَإِذَا قَالَ: ﴿الرَّحْمَنُ الرَّحِيمُ﴾، قَالَ اللَّهُ تَعَالَى: أَثْنَى عَلَيَّ عَبْدِي «وَإِذَا قَالَ: ﴿مَالِكِ يَوْمَ الدِّينِ﴾، قَالَ: مَجَّدَنِي عَبْدِي - وَقَالَ مَرَّةً فَوَضَّ إِلَيَّ عَبْدِي - فَإِذَا قَالَ: ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ قَالَ: هَذَا بَيْنِي وَبَيْنَ عَبْدِي، وَلِعَبْدِي مَا سَأَلَ، فَإِذَا قَالَ: ﴿اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾ قَالَ: هَذَا لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ».

Allah Almighty said: 'I have divided prayer between Myself and My servant into two halves, and My servant shall have what he has asked for.' When the servant says, '{All praise be to Allah, the Lord of the worlds}', Allah Almighty says: 'My servant has praised Me.' And when he says, '{The Most Compassionate, the Most Merciful}', Allah Almighty says: 'My servant has extolled Me.' And when he says, '{Master of the Day of Judgment}', Allah Almighty says: 'My servant has glorified Me' - And He also says: 'My servant entrusted his affairs to Me' - And when he says, '{You alone we worship,

and You alone we ask for help}', He says: 'This is between Me and My servant, and My servant shall have what he has asked for.' And when he says, '{Guide us to the straight path, the path of those whom You have blessed; not of those who incurred Your Wrath, or of those who went astray}', He says: 'This is for My servant, and My servant shall have what he has asked for.' [Narrated by Muslim]

(38)

Prostrate and draw near.

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ، وَهُوَ سَاجِدٌ، فَأَكْثِرُوا الدُّعَاءَ».

The nearest a servant is to his Lord is when he is prostrating, so increase supplication. [Narrated by Muslim]

(39)

You will see your Lord.

Jarīr ibn ‘Abdullāh (may Allah be pleased with him) reported: We were in the presence of the Prophet (may Allah's peace and blessings be upon him) when he looked at the moon when it was full, and he said:

«إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ، كَمَا تَرَوْنَ هَذَا الْقَمَرَ، لَا تَضَامُونَ فِي رُؤْيَيْهِ، فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ

غُرُوبَهَا فَاَفْعَلُوا» ثُمَّ قَرَأَ: وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ [سورة ق: 39].

Indeed, you will see your Lord just as you see this moon, without any difficulty in seeing Him. So, if you could avoid missing a prayer before sunrise and before sunset, then do so." Then, he recited: {And glorify your Lord with praise before sunrise and before sunset.} [Surah Q: 39].¹ [Agreed upon]

(40)

Go back and pray, for you have not prayed.

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) entered the mosque. A man entered, prayed, and greeted the Prophet (may Allah's peace and blessings be upon him), who returned the greeting and said:

«ارْجِعْ فَصَلِّ، فَإِنَّكَ لَمْ تُصَلِّ»، فَارْجَعَ يُصَلِّي كَمَا صَلَّى، ثُمَّ جَاءَ، فَسَلَّمَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: «ارْجِعْ فَصَلِّ، فَإِنَّكَ لَمْ تُصَلِّ» ثَلَاثًا فَقَالَ: وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أَحْسَنَ غَيْرَهُ، فَعَلِمَنِي، فَقَالَ: «إِذَا قُمْتَ إِلَى الصَّلَاةِ فَكَبِّرْ، ثُمَّ اقْرَأْ مَا تيسَّرَ مَعَكَ مِنَ الْقُرْآنِ، ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعًا، ثُمَّ ارْقَعْ حَتَّى تَعْدِلَ قَائِمًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ ارْقَعْ حَتَّى تَطْمَئِنَّ جَالِسًا، وَافْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا».

Go back and pray, for you have not prayed." He went back and prayed as he had prayed, then he came and greeted the Prophet (may Allah's peace and blessings be upon him). He said: "Go back and

¹ do not crowd one another: do not jostle.

pray, for you have not prayed," three times. So, he said: By the One Who sent you with the truth, I cannot do better than that. So teach me. He said: "When you stand to pray, say Takbīr (Allāhu Akbar), then recite whatever you can of the Qur'an; then bow until you are at ease in bowing; then rise until you are standing up straight; then prostrate until you are at ease in prostration; and then sit up until you are at ease in sitting. Do that throughout your prayer. [Agreed upon]

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