40 Ahadith Series

Essence of Worship - Salat



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بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful

Introduction

The Noble Prophet (peace be upon him and his progeny) has said:

مَنْ حَفِظَ عَلَى أُمَّتِي أَرْبَعِينَ حَدِيثًا يَنْتَفِعُونَ بِهَا بَعَثَهُ اللهُ يَوْمَ الْقِيَامَةِ فَقِيهاً عَالِماً.

"The person from amongst my nation who memorizes forty traditions pertaining to those issues of religion which he is in need of, Allāh shall resurrect him on the Day of Judgment as a scholar with a deep insight into the faith."

In following the above ḥadīth, The Islamic Education Board of The World Federation of KSIMC (IEB - WF) has decided to publish a series of booklets of 40 aḥādīth on different subjects. The aḥādīth, which have been selected from various sources, are short and simple and therefore easy to understand and memorize. It is envisaged that the booklets will not only be useful for Zakireen, Madrasah teachers and students, but will be of benefit to the Ummah at large.

The collection of the aḥādīth, together with their translation in English, was carried out by Shaykh Shahnawaz Mahdavi. IEB - WF would like to thank Shaykh Mahdavi for his efforts in the compilation and translation of this work. May Allāh (Glory and Greatness be to Him) accept this work as a further attempt by IEB - WF to propagate Islām.

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Introduction

For the introduction for the 40 aḥādīth on prayers, we could not think of anything that could be more complete, interesting and profound than what appears in the beginning of the chapter on prayers in the *Tawḍīḥul Masāil* of Āyatullāh Khomeini, the founder of the Islāmic Republic of Iran. Hence we have selected it with the hope that all those who love the Ahlul Bayt (peace be upon them) and that great gnostic may derive abundant benefits from their invaluable words and statements.

"The prayers are the most important of the religious acts such that if they are accepted by Allāh, all the other acts of worship shall also be accepted. However if the prayers are not accepted, then the other acts too shall not find acceptance."

And just as a person who washes himself five times a day has no dirt and uncleanness remaining on his body, similarly the five daily prayers cleanse a person from his sins.

It is befitting that the prayers are offered as soon as their time sets in, and one who considers the prayers to be trivial is like one who does

not offer his prayers. The Noble Prophet (peace be upon him and his progeny) has said: "*One, who does not attach importance to (his) prayers and considers them to be inconsequential, deserves the chastisement of the hereafter.*"

One day, while the Noble Prophet (peace be upon him and his progeny) was present in the mosque, a person entered it and engaged himself in prayers. However, the manner in which he offered them was such that he neither performed his *ruku* (bowing) correctly, nor his *sujood* (prostration). Observing this, the Noble Prophet (peace be upon him and his progeny) remarked: "*If this person happens to die and his prayers are like this, he would not have died upon my religion!*"

Hence, a person must exhibit care that he does not offer his prayers in haste. Whilst offering his prayers, he should remember Allāh (s.w.t), possess a dignified, humble and submissive demeanor, should know with Whom he is conversing, and consider himself absolutely trivial and minor before the greatness and exaltedness of the Lord of the Worlds.

If the person were to focus on these aspects in their entirety, he would become oblivious of himself. He would be just like Amīrul Mo'minīn

(peace be upon him) who was oblivious to the removal of the arrow which was taken from his foot whilst he was engrossed in his prayers.

A person who prays should also repent (for his past misdeeds), and refrain from sins that hinder the acceptance of prayers such as jealousy, pride, backbiting, consuming ḥarām food and wealth, drinking intoxicants, withholding zakāt and khums, etc… Rather, he should refrain from all sins!

It is also befitting that he should desist from committing acts that reduce the rewards of prayers such as offering prayers in a state of drowsiness, or while withholding one's urine, or looking up at the sky while offering prayers.

At the same time he should perform acts that increase the rewards of prayers such as wearing an agate (ʿAqīq) ring, wearing clean clothes, brushing the teeth, combing the hair and applying perfume."[1]

We conclude this introduction by narrating a beautiful[2] tradition from the Noble Prophet (peace be upon him and his progeny). He has said:

[1] Tawḍiḥul Masā'il of Āyatullāh Khomeini, pg. 84 (before issue Number 727).

"My Ummah consists of four groups:

1. One group offers the prayers, however yet are unmindful of their prayers, and they shall be placed in *'Wayl'*. *'Wayl'* is the name of one of the bottom-most levels of hell. Allāh has said:

فَوَيلٌ لِلْمُصَلِّينَ الَّذِينَ هُمْ عَنْ صَلاَتِهِمْ سَاهُونَ

"So woe to the praying ones, who are unmindful of their prayers."[3]

2. One group is such that it occasionally offers the prayers, and so, *'Ghayy'* is the abode for the people of this group. *'Ghayy'* is the name of another of the bottom-most levels of hell. Allāh has said:

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلاَةَ وَ اتَّبَعُوا الشَّهَوَاتِ فَسَوْفَ يُلْقَونَ غَيًّا

"But there came after them an evil generation, who neglected prayers and followed the sensual desires, so they will meet perdition."[4]

---

[2] The beauty of this tradition is in the fact that the Noble Prophet ﷺ has derived this classification from the Noble Qur'an and has also mentioned the verses related to each group.

[3] Noble Qur'an, Sūratul Maʿūn, Verses 4 & 5

3. The third group consists of those, who never offer their prayers, and for them is *'Saqar'*, which is also the name of another of the low levels of hell and about which Allāh has said: "

مَا سَلَكَكُمْ فِي سَقَرَ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ

"(The inmates of paradise shall ask the inmates of hell) What has brought you into hell? They shall say: We were not of those who prayed."[5]

4. The fourth group consists of those, who offer their prayers regularly and are humble in them. Allāh has said:

قَدْ أَفلَحَ الْمُؤمِنُونَ الَّذِينَ هُمْ فِي صَلاَتِهِمْ خَاشِعُونَ

"Successful indeed are the believers, Who are humble in their prayers."[6and 7]

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[4] Noble Qur'an, Sūrat Maryam, vs. 59
[5] Noble Qur'an, Sūratul Muddathir, vs. 42, 43
[6] Noble Qur'an, Sūratul Mu'minūn, Verses 1 & 2
[7] Al-Mawāidhul 'Adadiyyah, Chapter 4, Page 122

We pray to Allāh (Glory and Greatness to Him) that He decrees all of us to be of the fourth group.

Maḥmūd Sharīfī

Prayers In The Noble Qur'an

وَ أَقِمِ الصَّلاَةَ إِنَّ الصَّلاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَ الْمُنْكَرِ وَ لَذِكْرُ اللّهِ أَكْبَرُ

"And keep up prayer; surely prayer keeps (one) away from indecency and evil. And the remembrance of Allāh is the greatest."

Noble Qur'an, Sūratul 'Ankabūt, Verse 45

Chapter 1
The Rank of Prayers in Islam

Ḥadīth Number 1
The Special Rank of Prayers

قَالَ رَسُولُ اللّٰه ﷺ: أَوَّلُ مَا افْتَرَضَ اللّٰهُ عَلى أُمَّتِي الصَّلَوَاتُ الْخَمْسُ وَ أَوَّلُ مَا يُرفَعُ مِنْ أَعْمَالِهِمْ الصَّلَوَاتُ الْخَمْسُ وَ أَوَّلُ مَا يُسْأَلُونَ عَــنْهُ الصَّلَوَاتُ الْخَمْسُ.

The Messenger of Allāh (peace be upon him and his progeny) said: "The first thing that Allāh made obligatory upon my Ummah was the five prayers; and the first thing from their acts of worship that shall be taken up will be the five prayers; and the first thing that they will be questioned about will be the five prayers."

Kanzul ʿUmmāl, Volume 7, Tradition 18859

Ḥadīth Number 2

The Pillar of Religion

عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ: بُنِيَ الإِسْلاَمُ عَلَى خَمْسٍ عَلَى الصَّلاَةِ وَ الزَّكَاةِ وَ الصَّوْمِ وَ الْحَجِّ وَ الْوِلاَيَةِ.

Imām Al-Bāqir (peace be upon him) has said: "Islam has been founded and established on five things: Prayers, Zakāt, Ḥajj, Sawm (Fasting) and Wilāyah."

Biḥārul Anwār, Volume 82, Page 234

Ḥadīth Number 3

The Parable of Prayers

عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ: أَلصَّلاَةُ عَمُودُ الدِّينِ مَثَلُهَا كَمَثَلِ عَمُودِ الْفُسْطَاطِ إِذَا ثَبَتَ الْعَمُودُ ثَبَتَ الأَوْتَادُ وَ الأَطْنَابُ وَ إِذَا مَالَ الْعَمُودُ وَ انْكَسَرَ لَمْ يَثْبُتْ وَتِدٌ وَ لاَ طُنُبٌ.

Imām Al-Bāqir (peace be upon him) has said: "The prayer is the pillar of religion and its parable is that of the prop of a tent – when the prop remains upright, the pegs and ropes remain straight and upright, but when the prop bends or breaks neither the pegs nor ropes remain straight."

Biḥārul Anwār, Volume 82, Page 218

Ḥadīth Number 4

A Means of Salvation

قَالَ رَسُولُ اللّٰهِ ﷺ: خَمْسُ صَلَوَاتٍ مَنْ حَافَظَ عَلَيْهِنَّ كَانَتْ لَهُ نُوراً وَ بُرْهَاناً وَ نَجَاةً يَومَ الْقِيَامَةِ.

The Messenger of Allāh (peace be upon him and his progeny) said: "One who adheres to the five (daily) prayers diligently, they shall be a means of illumination and salvation for him on the Day of Judgment."

Kanzul ʿUmmāl, Volume 7, Tradition 18862

Ḥadīth No 5

Illumination of the Heart

قَالَ رَسُولُ اللّٰهِ ﷺ: صَلاَةُ الرَّجُلِ نُورٌ فِي قَلْبِهِ فَمَنْ شَاءَ مِنْكُمْ فَلْـــيُنَوِّرْ قَلْـــبَهُ.

The Messenger of Allāh (peace be upon him and his progeny) has said: "The prayer of a person is (in reality) a light in his heart, so whoever desires, can illuminate his heart (by means of prayers)."

Kanzul ʿUmmāl, Volume7, Tradition 18973

Ḥadīth Number 6

A Measure of Acceptance of Deeds

قَالَ الصَّادِقُ عليه السلام: أَوَّلُ مَا يُحَاسَبُ بِهِ الْعَبْدُ الصَّلاةُ فَإِنْ قُبِلَتْ قُبِلَ سَائِرُ عَمَلِهِ وَ إِذَا رُدَّتْ رُدَّ عَلَيْهِ سَائِرُ عَمَلِهِ.

Imām As-Ṣādiq (peace be upon him) has said: "The first thing for which a person shall be subjected to reckoning is prayers. If they are accepted, all his other deeds shall (also) be accepted. But if rejected, all his other deeds shall (also) be rejected."

Wasā'ilush Shī'a, Volume 3, Page 22

Ḥadīth Number 7

The Conduct of the Prophets

قَالَ رَسُولُ اللّٰه ﷺ: أَلصَّلاَةُ مِنْ شَرَائِعِ الدِّينِ وَ فِيهَا مَرْضَاةُ الرَّبِّ عَزَّ وَ جَلَّ وَ هِيَ مِنْهَاجُ الأَنْـــبِيَاءِ.

The Messenger of Allāh (peace be upon him and his progeny) said: "The prayer is one of the (primary) dictates of religion, in it lies the pleasure of the Lord, the Mighty and the Glorious, and it is the conduct of the Prophets."

Biḥārul Anwār, Volume 82, Page 231

Ḥadīth Number 8

The Standard of Islām

قَالَ رَسُولُ اللّٰه ﷺ: عَلَمُ الإِسْلاَمِ الصَّلاةُ فَمَنْ فَرَّغَ لَـــهَا قَلْبَهُ وَ حَافَظَ عَلَيْهَا بِحَدِّهَا وَ وَقْـــتِهَا وَ سُـــنَـــنِهَا فَهُوَ مُؤْمِنٌ.

The Messenger of Allāh (peace be upon him and his progeny) said: "The prayer is the standard of Islām. Whosoever loves prayers, and observes their limits, timings and methods, is a true believer."

Kanzul ʿUmmāl, Volume 7, Tradition 18870

Ḥadīth Number 9

The Benefits of Prayers

قَالَ الصَّادِقُ عليه السلام: إِنَّ مَلَكَ الْمَوْتِ يَدْفَعُ الشَّيْطَانَ عَنِ الْمُحَافِظِ عَلَى الصَّلاَةِ وَ يُلَقِّـــنُهُ شَهَادَةَ أَنْ لاَ إِلَهَ إِلاَّ اللّٰهُ وَ أَنَّ مُحَمَّداً رَسُولُ اللّٰهِ فِي تِلْكَ الْحَالَةِ الْعَظِيمَةِ.

Imām As-Ṣādiq (peace be upon him) has said: "Surely the Angel of Death repels Satan from the proximity of one who had adhered to and guarded his prayers, and makes him speak out the testimony of 'There is no God except Allāh and Muḥammad is the Messenger of Allāh' during that terrifying and frightening state (of death)."

Wasā'ilush Shī'a, Volume 3, Page 19

Ḥadīth Number 10

Prayers and Children

عَنِ الْبَاقِرِ عليه السلام قَالَ: إِنَّا نَأْمُرُ صِبْيَانَنَا بِالصَّلاَةِ إِذَا كَانُوا بَنِي خَمْسِ سِنِينَ فَمُرُوا صِبْيَانَكُمْ بِالصَّلاَةِ إِذَا كَانُوا بَنِي سَبْعِ سِنِينَ.

Imām Muḥammad Al-Bāqir (peace be upon him) advised: "We command our children to offer prayers when they are five years old, so you too order your children to offer prayers (but only) when they are seven years of age."

Wasā'ilush Shī'a, Volume 3, Page 12

Ḥadīth Number 11
Value of Prayers

قَالَ أَبُو عَبْدِ اللّٰه عليه السلام: صَلاَةٌ فَرِيضَةٌ خَيْرٌ مِنْ عِشْرِينَ حَجَّــةً وَ حَجَّةٌ خَيْرٌ مِنْ بَيْتٍ مَمْلُوءٍ ذَهَباً يُتَصَدَّقُ مِنْهُ حَتَّى يَفْــنَى.

Imām As-Ṣādiq (peace be upon him) said: "One obligatory prayer is better than performing Ḥajj twenty times, and the performance of one Ḥajj is better than giving away a house full of gold."

Biḥārul Anwār, Volume 82, Page 227

Ḥadīth Number 12

The Face of Religion

قَالَ رَسُولُ اللّٰهِ ﷺ: لِكُلِّ شَيْءٍ وَجْهٌ وَ وَجْهُ دِينِكُمُ الصَّلَاةُ فَلاَ يَشِينَنَّ أَحَدُكُمْ وَجْهَ دِيْـــنِه.

The Messenger of Allāh (peace be upon him and his progeny) said: "For every thing there is a face and the face of your religion is prayers. So see to it that none from amongst you damages and disfigures the face of his religion."

Biḥārul Anwār, Volume 82, Page 209

Ḥadīth Number 13
Importance of Prayers

قَالَ النَّبِيُّ ﷺ: مَا مِنْ صَلاَةٍ يَحْضُرُ وَقْتُهَا إِلاَّ نَادَىٰ مَلَكٌ بَيْنَ يَدَيِ النَّاسِ أَيُّهَا النَّاسُ قُومُوا إِلَىٰ نِيرَانِكُمُ الَّتِي أَوْقَدْتُمُوهَا عَلَىٰ ظُهُورِكُمْ فَاطْفِئُوهَا بِصَلاَتِكُمْ.

The Messenger of Allāh (peace be upon him and his progeny) said: "Whenever the time of each prayer arrives, an Angel announces to the people: (O' People!) Stand up and extinguish, with prayers, the fire which you have set alight for yourselves."

Biḥārul Anwār, Volume 82, Page 209

Ḥadīth Number 14
The Blessings of Prayers

قَالَ عَلِيٌّ عليه السلام: إِنَّ الإِنْسَانَ إِذَا كَانَ فِي الصَّلاَةِ فَإِنَّ جَسَدَهُ وَ ثِـيَابَهُ وَ كُلَّ شَيءٍ حَولَهُ يُسَبِّحُ.

Imām ʿAlī (peace be upon him) has said: "Surely, when a person engages in prayers, his body, his clothes and everything around him glorify Allāh."

Biḥārul Anwār, Volume 82, Page 213

Ḥadīth Number 15

The Rank of Prayers

قَالَ رَسُولُ اللّٰهِ ﷺ: مَوْضِعُ الصَّلَاةِ مِنَ الدِّينِ كَمَوضِعِ الـــرَّأْسِ مِنَ الْجَسَدِ.

The Messenger of Allāh (peace be upon him and his progeny) said: "The position of prayers with respect to religion is similar to that of the head with respect to the body."

Kanzul ʿUmmāl, Volume 7, Tradition 18972

Ḥadīth Number 16
Purification of the Soul

قَالَ رَسُولُ اللّٰهِ ﷺ: مَثَلُ الصَّلَوَاتِ الْخَمْسِ كَمَثَلِ نَهْرٍ جَارٍ عَذْبٍ عَلىٰ بَابِ أَحَدِكُمْ يَغْتَسِلُ فِيهِ كُلُّ يَومٍ خَمْسَ مَرَّاتٍ فَمَا يَبقَى ذٰلِكَ مِنَ الدَّنَسِ.

The Messenger of Allāh (peace be upon him and his progeny) said: "The example of the five (daily) prayers is like that of a clear water river flowing in front of your houses in which a person washes himself five times a day – cleansing him from all dirt."

Kanzul ʿUmmāl, Volume 7, Tradition 18931

Ḥadīth Number 17
The Covenant of Allāh

عَنْ رَسُولِ اللّٰهِ ﷺ: قَالَ اللّٰهُ تَعَالـــى: إِفتَرَضْتُ عَلىٰ أُمَّتِكَ خَمْسَ صَلَوَاتٍ وَ عَهِدتُ عِنْدِي عَهْداً أَنَّهُ مَنْ حَافَظَ عَلَيْهِنَّ لِوَقْـــتِهَا أَدْخَلْـــتُهُ الْجَـــنَّةَ وَ مَنْ لَمْ يُحَافِظْ عَلَيْهِنَّ فَلاَ عَهْدَ لَهُ عِنْدِي.

The Messenger of Allāh (peace be upon him and his progeny) states that Allāh, The Exalted has said: "I have made the five prayers obligatory upon your Ummah and have made a covenant with Myself that one who maintains his prayers with respect to their timings, I shall place him in Paradise. As for the one, who does not maintain the timings, I have no covenant (with him)."

Kanzul ʿUmmāl, Volume 7, Tradition 18872

Ḥadīth Number 18
Remembrance of Allāh

قَالَ الْبَاقِرُ عليه السلام: ذِكْرُ اللّٰهِ لِأَهْلِ الصَّلاَةِ أَكْبَرُ مِنْ ذِكْرِهِمْ إِيَّاهُ أَلاَ تَرَى أَنَّهُ يَقُولُ ﴿فَاذْكُرُونِي أَذْكُرْكُمْ﴾

Imām Al-Bāqir (peace be upon him) has said: "Allāh's remembrance of 'people who pray' is greater and superior to their remembrance of Him. Do you not observe that He has said (in the Noble Qur'ān): ﴿Remember Me and I shall remember you.﴾"[8]

Biḥārul Anwār, Volume 82, Page 199

[8] The Noble Qur'ān, Sūratul Baqarah, Verse 152

Ḥadīth Number 19
The Mercy of Allāh

قَالَ عَلِيٌّ عليه السلام: إِذَا قَامَ الرَّجُلُ إِلـــىٰ الصَّلاَةِ أَقْبَلَ إِبْلِيسُ يَنْظُرُ إِلَيْهِ حَسَداً لِمَا يَرَىٰ مِنْ رَحْمَةِ اللّٰهِ الَّتِي تَغْشَاهُ.

Imām ʿAlī (peace be upon him) said: "When a person stands up for prayers, Iblīs approaches him and looks at him with envy and jealousy, as he sees the Mercy of Allāh encompassing the person."

Biḥārul Anwār, Volume 82, Page 207

Ḥadīth Number 20

Refraining from Sins

رُوِيَ أَنَّ فَتىً مِنَ الأَنْصَارِ كَانَ يُصَلِّي الصَّلاَةَ مَعَ رَسُولِ اللّٰه ﷺ وَ يَرْتَكِبُ الْفَوَاحِشَ فَوُصِفَ ذٰلِكَ لِرَسُولِ اللّٰه ﷺ فَقَالَ إِنَّ صَلاَتَهُ تَنْهَاهُ يَوْماً مَا فَلَمْ يَلْبِثْ أَنْ تَابَ.

It has been reported that a youth from the Anṣār, who used to offer his prayers with the Messenger of Allāh (peace be upon him and his progeny), used to indulge in sinful and corrupt deeds. When this was brought to the notice of the Messenger of Allāh (peace be upon him and his progeny), he said: "A day shall come when his prayers shall refrain him from committing sins. Before long, the youth repented."

Biḥārul Anwār, Volume 82, Page 198

Ḥadīth Number 21
How and When?

قَالَ أَبُو عَبْدِ اللّٰه الصَّادِقُ عليه السلام: إِذَا صَلَّيْتَ صَلاةً فَرِيضَةً فَصَلِّهَا لِوَقْتِهَا صَلاَةَ مُوَدِّعٍ تَخَافُ أَنْ لاَ تَعُودَ إِلَيْهَا.

Imām As-Ṣādiq (peace be upon him) has said: "When you offer an obligatory prayer, offer it at its stipulated time in a manner as if it is your last prayer and you fear you shall never get a chance to offer any prayer again."

Al-Maḥajjatul Baiḍā, Volume 1, Page 350

Ḥadīth Number 22

Importance of the Times of Prayers

قَالَ رَسُولُ اللّٰه ﷺ: قَالَ اللّٰهُ عَزَّ وَ جَلَّ: إِنَّ لِعَبْدِي عَلَيَّ عَهْداً إِنْ أَقَامَ الصَّلاَةَ لِوَقْتِهَا أَنْ لاَ أُعَذِّبَهُ وَ أَنْ أَدْخُلَهُ الْجَنَّةَ بِغَيرِ حِسَابٍ.

The Messenger of Allāh (peace be upon him and his progeny) has reported that Allah, the Mighty, the Glorious has said: "I have a covenant with My servant that if he offers his prayers at their stipulated times, I shall not chastise him and shall place him in Paradise without any reckoning."

Kanzul ʿUmmāl, Volume 7, Tradition 19036

Ḥadīth Number 23

The Noble Prophet and Prayers

قَالَتْ عَائِشَةُ: كَانَ رَسُولُ اللّٰه ﷺ يُحَدِّثُنَا وَ نُحَدِّثُهُ فَإِذَا حَضَرَتِ الصَّلَاةُ فَكَأَنَّهُ لَمْ يَعْرِفْنَا وَ لَمْ نَعْرِفْهُ.

ʿAishah narrates: "We would be engaged in conversation with the Messenger of Allāh (peace be upon him and his progeny), but with the arrival of the time of prayers it would appear as if he neither knew us nor we knew him."

Al-Maḥajjatul Baiḍā, Volume 1, Page 350

Ḥadīth Number 24
Prayers at their Times

قَالَ الصَّادِقُ عليه السلام: إِنَّ الْعَبْدَ إِذَا صَلَّى الصَّلَاةَ فِي وَقْتِهَا وَ حَافَظَ عَلَيْهَا ارْتَفَعَتْ بَيْضَاءَ نَقِيَّةً تَقُولُ حَفِظْتَنِي حَفِظَكَ اللَّهُ وَ إِذَا لَمْ يُصَلِّهَا لِوَقْتِهَا وَ لَمْ يُحَافِظْ عَلَيْهَا ارْتَفَعَتْ سَوْدَاءَ مُظْلِمَةً تَقُولُ ضَيَّعْتَنِي ضَيَّعَكَ اللَّهُ.

Imām As-Ṣādiq (peace be upon him) has said: "When a person maintains his prayer and offers it at its stipulated time, it ascends in the form of a pure white light and calls out to him: "You have guarded me, may Allāh protect you." But if he does not maintain his prayer and does not offer it at its decreed time, it ascends as a dark and gloomy form and says to him: You have destroyed me, may Allāh destroy you."

Al-Maḥajjatul Baiḍā, Volume 1, Page 340

Ḥadīth Number 25

A Beloved Entity

قَالَ رَسُولُ اللّٰه ﷺ: أَحَبُّ الأَعْمَالِ إِلـــىٰ اللّٰهِ الصَّلاَةُ لِوَقْتِهَا ثُمَّ بِرُّ الْوَالِدَينِ ثُمَّ الْجِهَادُ فِي سَـــبِيلِ اللّٰه.

The Messenger of Allāh (peace be upon him and his progeny) has said: "The most beloved of deeds in the eyes of Allāh are: offering prayers at the stipulated times; (then) goodness and kindness towards parents; (and then) Jihād in the way of Allāh."

Kanzul ʿUmmāl, Volume 7, Tradition 18897

Ḥadīth Number 26

Regarding the Prayers as Insignificant

قَالَ رَسُولُ اللّٰه ﷺ: لَيْسَ مِنِّي مَنِ اسْتَخَفَّ بِصَلاَتِهِ لاَ يَرِدُ عَلَيَّ الْحَوْضَ لاَ وَ اللّٰهِ.

The Messenger of Allāh (peace be upon him and his progeny) has said: "One who considers the prayers to be insignificant and trivial is not from me. By Allāh! He shall never come close to me at the pool of Kauthar."

Biḥārul Anwār, Volume 82, Page 224

Ḥadīth Number 27

Debasement of Prayers

قَالَ الصَّادِقُ عليه السلام: شَفَاعَتُنَا لاَ تَنَالُ مُستَخِفًّا بِصَلاَتِه.

Imām As-Ṣādiq (peace be upon him) said: "Our intercession shall never reach one who considers his prayers to be inconsequential and unimportant."

Biḥārul Anwār, Volume 82, Page 227

Ḥadīth Number 28

Destroying Prayers

قَالَ رَسُولُ اللّٰه ﷺ: لاَ تُضَيِّعُوا صَلاَتَكُمْ فَإِنَّ مَنْ ضَيَّعَ صَلاَتَهُ حُشِرَ مَعَ قَارُونَ وَ هَامَانَ وَ فِرْعَوْنَ.

The Messenger of Allāh (peace be upon him and his progeny) has said: "Do not destroy your prayers for verily one who destroys his prayers shall be resurrected in the company of Qārūn, Hāmān and Firʿawn."

Biḥārul Anwār, Volume 82, Page 202

Ḥadīth Number 29
The Incorrect Prayers

عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ بَيْنَا رَسُولُ اللّٰه صلى الله عليه وآله جَالِسٌ فِي الْمَسْجِدِ إِذْ دَخَلَ رَجُلٌ فَقَامَ يُصَلِّي فَلَمْ يُتِمَّ رُكُوعَهُ وَ لاَ سُجُودَهُ فَقَالَ صلى الله عليه وآله نَقَرَ كَنَقْرِ الْغُرَابِ لَئِنْ مَاتَ هٰذَا وَ هٰكَذَا صَلاَتُهُ لَيَمُوتَنَّ عَلى غَيْرِ دِينِي.

Imām Al-Bāqir (peace be upon him) narrates: One day the Messenger of Allāh (peace be upon him and his progeny) was seated in the mosque when a person entered and began praying, but in a manner such that neither did he perform his ruku' (bowing), nor his sujood (prostration) in a correct manner. Observing this, the Messenger of Allāh commented: "(This person) pecks as a crow pecks. Should he die and the state of his prayers be as they are now, he shall surely not die upon my religion."

Al-Maḥajjatul Baiḍā, Volume 1, Page 34

Ḥadīth Number 30
Carelessness Towards Prayers

قَالَ رَسُولُ اللّٰه ﷺ: أَلصَّلاَةُ عِمَادُ الدِّينِ فَمَنْ تَرَكَ صَلاَتَهُ مُتَعَمِّداً فَقَدْ هَدَمَ دِينَهُ وَ مَنْ تَرَكَ أَوْقَاتَهَا يَدْخُلُ الْوَيْلَ وَ الْوَيْلُ وَادٍ فِي جَهَنَّمَ كَمَا قَالَ اللّٰهُ تَعَالَى ﴿فَوَيْلٌ لِلْمُصَلِّينَ الَّذِينَ هُمْ عَنْ صَلاَتِهِمْ سَاهُونَ﴾

The Messenger of Allāh (peace be upon him and his progeny) has said: "Prayer is the pillar of your religion and one who intentionally forsakes his prayer has destroyed his religion. And one who does not guard the times of the prayers, shall be made to enter 'Wayl', which is a valley in Hell, as Allāh, the Exalted, has said:

﴿ فَوَيْلٌ لِلْمُصَلِّينَ الَّذِينَ هُمْ عَنْ صَلاَتِهِمْ سَاهُونَ ﴾

"So woe to the praying ones, who are unmindful of their prayers."[9]

Biḥārul Anwār, Volume 82, Page 202

[9] The Noble Qur'ān, Sūratul Ma'ūn, Verse 4 and 5

Ḥadīth Number 31

The Consequence of Abandoning Prayers

قَالَ رَسُولُ اللّٰه ﷺ: لاَ تَتْرُكَنَّ الصَّلاَةَ مُتَعَمِّداً فَإِنَّهُ مَنْ تَرَكَ الصَّلاَةَ مُتَعَمِّداً فَقَدْ بَرِئَتْ مِنْهُ ذِمَّةُ اللّٰهِ وَ رَسُولِهِ...

The Noble Prophet (peace be upon him and his progeny) has said: "Do not abandon your prayers intentionally for surely the obligations of Allāh and His Messenger cease to cover one who forsakes his prayers intentionally."

Kanzul ʿUmmāl, Volume 7, Tradition 19096

Ḥadīth Number 32

A Death of Disbelief

قَالَ النَّبِيُّ ﷺ: مَنْ تَرَكَ صَلاَةً لاَ يَرْجُو ثَوَابَهَا وَ لاَ يَخَافُ عِقَابَهَا فَلاَ أُبَالِي أَيَمُوتُ يَهُودِيًّا أَوْ نَصْرَانِـــيًّا أَوْ مَجُوسِيًّا.

The Noble Prophet (peace be upon him and his progeny) has said: "If a person abandons his prayer such that he neither desires its rewards nor fears its chastisement, for such a person I do not care if he dies a Jew, a Christian or a Magian."

Biḥārul Anwār, Volume 82, Page 202

Ḥadīth Number 33

Chastisement

قَالَ النَّبِيُّ ﷺ: مَنْ تَرَكَ صَلاَتَهُ حَتَّى تَفُوتَهُ مِنْ غَيْرِ عُذْرٍ فَقَدْ حَبِطَ عَمَلُهُ، ثُمَّ قَالَ: بَيْنَ العَبْدِ وَ بَيْنَ الكُفْرِ تَرْكُ الصَّلاَةِ.

The Noble Prophet (peace be upon him and his progeny) has said: "The good deeds of one who, without any appropriate excuse does not offer his prayer until its time passes away, are annulled." He then said: "The divide between a believer and disbelief is the abandonment of prayers."

Biḥārul Anwār, Volume 82, Page 202

Ḥadīth Number 34

Door of Hell

قَالَ رَسُولُ اللّٰهِ ﷺ: مَنْ تَرَكَ الصَّلاَةَ مُتَعَمِّداً كُتِبَ إِسْمُهُ عَلىٰ بَابِ النَّارِ مِمَّنْ يَدْخُلُهَا.

The Noble Prophet (peace be upon him and his progeny) has said: "The name of one who forsakes his prayer intentionally is written upon The door of Hell from which he shall (eventually) enter."

Kanzul ʿUmmāl, Volume 7, Tradition 19090

Chapter 5
Etiquette Of Prayer And
Conditions For Its Acceptance

Ḥadīth Number 35

Conditions for Acceptance of Prayers

قَالَ الصَّادِقُ عليه السلام: قَالَ اللّٰهُ تَعَالـــى إِنَّمَا أَقْبَلُ الصَّلاَةَ لِمَنْ تَوَاضَعَ لِعَظَمَتِي وَ يَكُفُّ نَفْسَهُ عَنِ الشَّهَوَاتِ مِنْ أَجْلِي وَ يَقْطَعُ نَهَارَهُ بِذِكْرِي وَ لاَ يَتَعَاظَمُ عَلىٰ خَلْقِي وَ يُطْعِمُ الْجَائِعَ وَ يَكْسُو الْعَارِيَ وَ يَرْحَمُ الْمُصَابَ وَ يُؤْوِي الْغَرِيبَ.

Imām As-Ṣādiq (peace be upon him) said that Allah, the Exalted has said: "I shall accept the prayers of one who: exhibits humility before My Greatness; restrains himself from his base and carnal desires for My sake; passes his day in My remembrance; does not seek to show his greatness over My creation; feeds the hungry ones; clothes the bare ones; acts with kindness and mercy to those in misery and trouble; provides

shelter to those who are strangers (in his city) and away from their homes."

Wasāʻilush Shiʻa, Volume 15, Page 210

Ḥadīth Number 36

Prayers Accepted? In What Measure?

عَنْ أَبِي عَبْدِ اللّٰه عليه السلام قَالَ: مَنْ أَحَبُّ أنْ يَعْلَمَ أَقُبِلَتْ صَلاَتُهُ أَمْ لَمْ تُقْبَلُ فَلْيَنْظَرْ هَلْ مَنَعَتْهُ صَلاَتُهُ عَنِ الفَحْشَاءِ وَ الْمُنْكَرِ فَبِقَدْرِ مَا مَنَعَتْهُ قُبِلَتْ مِنهُ.

Imām As-Ṣādiq (peace be upon him) has said: "One who desires to know whether his prayers have been accepted or not should observe if his prayers have restrained him from evil and sinful acts. (If yes,) then the measure in which they have restrained him is the measure of his prayers that have been accepted."

Biḥārul Anwār, Volume 82, Page 198

Ḥadīth Number 37

Prayers and the Wilayah of the Ahlul Bayt

قَالَ الرَّجُلُ لِزَينِ الْعَابِدِينَ عليه السلام: مَا سَبَبُ قَبُولِهَا؟ قَالَ عليه السلام: وَلَايَتُنَا وَ الْبَرَاءَةُ مِنْ أَعْدَائِنَا.

Once a person asked Imām Zainul ʿĀbidīn (peace be upon him): "What is the criterion for the acceptance of prayers?" The Imām (peace be upon him) replied: "Acknowledging our Wilāyah and dissociating oneself from our enemies."

Biḥārul Anwār, Volume 84, Page 245

Ḥadīth Number 38

Obligatory and Recommended Prayers

عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ: إِنَّ الْعَبْدَ لَيُرْفَعُ لَهُ مِنْ صَلاَتِه نِصْفُهَا أَوْ ثُـلُـثُهَا أَوْ رُبُعُهَا أَوْ خُمُسُهَا فَمَا يُرْفَعُ لَهُ إِلاَّ مَا أَقْبَلَ عَلَيْهِ بِقَلْبِه وَ إِنَّمَا أَمَرْنَا بِالنَّافِلَةِ لِيَتِمَّ لَهُمْ بِهَا مَا نَقَصُوا مِنَ الْفَرِيضَةِ.

Imām Al-Bāqir (peace be upon him) has said: "The prayer that is offered by a person, sometimes half of it ascends upwards, while at other times it is only one-third, or one-fourth or one-fifth that ascends. Only that portion of the prayer which the person has offered with concentration and mindfulness of the heart is made to ascend. (And so) the people have been ordered to offer the recommended prayers so that they can make up for what has been left incomplete of their obligatory prayers."

Al-Ḥaqā'iq, Page 219

Ḥadīth Number 39
Prayers with Adhān & Iqāmah

قَالَ أَبُو عَبْدِ اللّٰه عليه السلام: مَنْ صَلَّى بِأَذَانٍ وَ إِقَامَةٍ صَلَّى خَلْفَهُ صَفَّانِ مِنَ الْمَلاَئِكَةِ وَ مَنْ صَلَّى بِإِقَامَةٍ بِغَيْرِ أَذَانٍ صَلَّى خَلْفَهُ صَفٌّ وَاحِدٌ مِنَ الْمَلاَئِكَةِ. قُلْتُ لَهُ: وَ كَمْ مِقْدَارُ كُلِّ صَفٍّ. فَقَالَ عليه السلام: أَقَلُّهُ مَا بَيْنَ الْمَشْرِقِ إِلَى الْمَغْرِبِ وَ أَكْثَرُهُ مَا بَيْنَ السَّمَاءِ وَ الأَرْضِ.

Imām As-Ṣādiq (peace be upon him) has said: "One who offers his prayers along with Adhān and Iqāmah, two rows of angels pray behind him, while one who offers his prayers with only the Iqāmah and without the Adhān, one row of angels pray behind him." The Imām (peace be upon him) was asked: "And how long is each row?" The Imām (peace be upon him) replied: "At the very minimum, its length is the distance between East and West, while at the maximum, its length is the distance between the earth and the heavens."

Wasā'ilush Shī'a, Volume 4, Page 620

Ḥadīth Number 40

Prayers and Supplications

عَنْ أَبِي عَبْدِ اللّٰهِ عليه السلام قَالَ: إِنَّ اللّٰهَ فَرَضَ عَلَيْكُمُ الصَّلَوَاتِ الْخَمْسَ فِي أَفْضَلِ السَّاعَاتِ فَعَلَيْكُمْ بِالدُّعَاءِ فِي إِدْبَارِ الصَّلَوَاتِ.

Imām As-Ṣādiq (peace be upon him) has said: "Verily, Allāh has made obligatory upon you the five prayers at timings that are the best of times, so it is important that you supplicate to Him at the end of these prayers."

Al-Khisāl, Volume 1, Page 278