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Forty Ahadith on Salat

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Detailed commentary on 40 selected traditions narrated through the Prophet [s] and his Ahl al-Bayt [a] on the topic of Salat/Prayer.

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Preface

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

مَنْ حَفِظَ عَلَيَّ أُمَّتِي أَرْبَعِينَ حَدِيثًا يَنْتَفِعُونَ بِهَا بَعَثَهُ اللَّهُ
يَوْمَ الْقِيَامَةِ فَقِيهَا عَالِمًا.

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

In following the above hadith, The Islamic Education Board of The World Federation of KSIMC (IEB - WF) has decided to publish a series of booklets of 40 ahadith on different subjects. The ahadith, 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 ahadith, 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 Allah (Glory and Greatness be to Him) accept this work as a further attempt by IEB - WF to propagate Islam.

Introduction

For the introduction for the 40 ahadith 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 *Tawdhihul Masail* of Ayatullah Khomeini, the founder of the Islamic Republic of Iran. Hence we have selected it with the hope that all those who love the AhlulBayt (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 Allah, 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 Allah (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 Amirul Mo'minin (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 haram food and wealth, drinking intoxicants, withholding zakat 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 (Aqiq) ring, wearing clean clothes, brushing the teeth, combing the hair and applying perfume."¹

We conclude this introduction by narrating a beautiful² tradition from the Noble Prophet (peace be upon him and his progeny). He has said:

"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. Allah has said:

قَوْلٌ لِلْمُصَلِّينَ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ 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. Allah has said:

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسُوفَ يُلْقَوْنَ عَذَابًا

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

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 Allah has said:

مَا سَلَكَكُمْ فِي سَقَرٍ 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. Allah has said:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَدَّتْهُمْ خَاشِعُونَ

“Successful indeed are the believers, Who are humble in their prayers.” [6](#) and [7](#)

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

Mahmud Sharif

[1.](#) Tawdhilul Masa'il of Ayatullah Khomeini, pg. 84 (before issue Number 727).

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

[3.](#) Noble Qur'an, Suratul Ma'un, Verses 4 & 5.

[4.](#) Noble Qur'an, Surah Maryam, Verse 59

[5.](#) Noble Qur'an, Suratul Muddathir, Verses 42, 43

[6.](#) Noble Qur'an, Suratul Mu'minun, Verses 1 & 2

[7.](#) Al-Mawaidhul `Adadiyyah, Chapter 4, Page 122.

Prayers In The Noble Qur'an

وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ

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

Noble Qur'an, Suratul `Ankabut, Verse 45

The Rank of Prayers in Islam

1. The Special Rank of Prayers

قَالَ رَسُولُ اللَّهِ (ص): أَوَّلُ مَا افْتَرَضَ اللَّهُ عَلَى أُمَّتِي الصَّلَوَاتُ
الْخَمْسُ وَ أَوَّلُ مَا يُرْفَعُ مِنْ أَعْمَالِهِمُ الصَّلَوَاتُ الْخَمْسُ وَ أَوَّلُ مَا
يُسْأَلُونَ عَنْهُ الصَّلَوَاتُ الْخَمْسُ.

The Messenger of Allah (peace be upon him and his progeny) said: "The first thing that Allah 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 `Ummal, Volume 7, Tradition 18859

2. The Pillar of Religion

عَنْ أَبِي جَعْفَرٍ (ع) قَالَ: بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ عَلَى الصَّوْمِ وَالزَّكَاةِ وَالْحَجِّ وَالصَّلَاةِ وَالصَّلَاةِ الْخَمْسِ.

Imam Al-Baqir (peace be upon him) has said: "Islam has been founded and established on five things: Prayers, Zakat, Hajj, Sawm (Fasting) and Wilayah."

Biharul Anwar, Volume 82, Page 234

3. The Parable of Prayers

عَنْ أَبِي جَعْفَرٍ (ع) قَالَ: أَلِصَّ الْإِسْلَامُ عَلَى خَمْسٍ عَلَى الصَّلَاةِ وَالصَّلَاةِ الْخَمْسِ.

كَمَثَلِ عَمُودِ الْفُسْطَاطِ إِذَا تَبَّتْ الْعَمُودُ تَبَّتْ أَرْوَاقُهَا وَإِذَا وُتِدَتْ وَ
أَرْوَاقُهَا طَنَابُورٌ وَإِذَا مَالَ الْعَمُودُ وَانْكَسَرَ لَمْ يَثْبُتْ وَتِدٌ وَ
طَنَابُورٌ.

Imam Al-Baqir (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."

Biharul Anwar, Volume 82, Page 218

4. A Means of Salvation

قَالَ رَسُولُ اللَّهِ (ص): خَمْسُ صَلَوَاتٍ مَن حَاقَطَ عَلَيْهِنَّ كَانَتْ لَهُ
نُورًا وَبُرْهَانًا وَنَجَاةً يَوْمَ الْقِيَامَةِ.

The Messenger of Allah (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 `Ummal, Volume 7, Tradition 18862

5. Illumination of the Heart

قَالَ رَسُولُ اللَّهِ (ص): صَدْرُ الرَّجُلِ نُورٌ فِي قَلْبِهِ
فَمَنْ شَاءَ مِنْكُمْ فَلْيُنُورْ قَلْبَهُ.

The Messenger of Allah (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 `Ummal, Volume7, Tradition 18973

6. A Measure of Acceptance of Deeds

قَالَ الصَّادِقُ (ع): أَوَّلُ مَا يُحَاسَبُ بِهِ الْعَبْدُ الصَّلَاةَ; فَإِنْ قُبِلَتْ قُبِلَ سَائِرُ عَمَلِهِ وَإِذَا رُدَّتْ رُدَّ عَلَيْهِ سَائِرُ عَمَلِهِ.

Imam As-Sadiq (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.”

Wasa'ilush Shi`a, Volume 3, Page 22

7. The Conduct of the Prophets

قَالَ رَسُولُ اللَّهِ (ص): أَلَمَّ الصَّلَاةَ مِنْ شَرَائِعِ الدِّينِ وَ فِيهَا مَرْضَاةُ الرَّبِّ عَزَّ وَ جَلَّ وَ هِيَ مِنْهَاجُ النَّبِيِّاءِ.

The Messenger of Allah (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.”

8. The Standard of Islam

قَالَ رَسُولُ اللَّهِ (ص): عِلْمُ الصَّالِحِ عَلَيْهِ يَحْدُّهَا وَ
وَقْتِهَا وَ سُنَنِهَا فَهُوَ مُؤْمِنٌ.

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

Kanzul `Ummal, Volume 7, Tradition 18870

9. The Benefits of Prayers

قَالَ الصَّادِقُ (ع): إِنَّ مَلَكَ الْمَوْتِ يَدْفَعُ الشَّيْطَانَ عَنِ الْمُحَافِظِ
عَلَى الصَّلَاةِ وَ يُلْقِيهِ شَهَادَةَ أَنْ لَا إِلَهَ إِلَّا
اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ فِي تِلْكَ الْحَالَةِ
الْعَظِيمَةِ.

Imam As-Sadiq (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 Allah and Muhammad is the Messenger of Allah’ during that terrifying and frightening state (of death).”

Wasa'ilush Shi`a, Volume 3, Page 19

10. Prayers and Children

عَنْ الْبَاقِرِ (ع) قَالَ: إِنَّا نَأْمُرُ صِبْيَانَنَا بِالصَّلَاةِ إِذَا كَانُوا
بَنِي خَمْسٍ سِنِينَ فَمُرُوا صِبْيَانَكُمْ بِالصَّلَاةِ إِذَا كَانُوا
بَنِي سَبْعٍ سِنِينَ.

Imam Muhammad Al-Baqir (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."

Wasa'ilush Shi'a, Volume 3, Page 12

Importance and Virtues of Prayers

11. Value of Prayers

قَالَ أَبُو عَبْدِ اللَّهِ (ع): صَلَاةٌ قَرِيضَةٌ خَيْرٌ مِنْ عِشْرِينَ
حَجَّةً وَحَجَّةٌ خَيْرٌ مِنْ بَيْتٍ مَمْلُوءٍ ذَهَبًا يُتَصَدَّقُ مِنْهُ حَتَّى يَفْنَى.

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

Biharul Anwar, Volume 82, Page 227

12. The Face of Religion

قَالَ رَسُولُ اللَّهِ (ص): لِكُلِّ شَيْءٍ وَجْهٌ وَوَجْهُ دِينِكُمْ
الْمَدَّةُ وَوَجْهُ دِينِكُمْ وَوَجْهُ دِينِكُمْ.

The Messenger of Allah (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.”

Biharul Anwar, Volume 82, Page 209

13. Importance of Prayers

قَالَ النَّبِيُّ (ص): مَا مِنْ صَلَاةٍ يَخْضُرُ وَفَتْهَا
إِلَّا نَادَى مَلَكٌ بَيْنَ يَدَيِ النَّاسِ أَيُّهَا النَّاسُ قُومُوا إِلَى
نِيرَانِكُمُ الَّتِي أَوْقَدْتُمُوهَا عَلَى ظُهُورِكُمْ فَاطْفِئُوهَا
بِمَدَّةِ صَلَاتِكُمْ.

The Messenger of Allah (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.”

Biharul Anwar, Volume 82, Page 209

14. The Blessings of Prayers

قَالَ عَلِيُّ (ع): إِنَّ نَسَانَ إِذَا كَانَ فِي الصَّلَاةِ فَإِنَّ جَسَدَهُ وَثِيَابَهُ وَكُلَّ شَيْءٍ حَوْلَهُ يُسَبِّحُ.

Imam `Ali (peace be upon him) has said: "Surely, when a person engages in prayers, his body, his clothes and everything around him glorify Allah."

Biharul Anwar, Volume 82, Page 213

15. The Rank of Prayers

قَالَ رَسُولُ اللَّهِ (ص): مَوْضِعُ الصَّلَاةِ مِنَ الدِّينِ كَمَوْضِعِ الرَّأْسِ مِنَ الْجَسَدِ.

The Messenger of Allah (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 `Ummal, Volume 7, Tradition 18972

16. Purification of the Soul

قَالَ رَسُولُ اللَّهِ (ص): مَثَلُ الصَّلَوَاتِ الْخَمْسِ كَمَثَلِ نَهْرٍ جَارٍ عَذْبٍ عَلَى بَابٍ أَحَدِكُمْ يَغْتَسِلُ فِيهِ كُلُّ يَوْمٍ خَمْسَ مَرَّاتٍ فَمَا يَبْقَى ذَلِكَ مِنَ الدَّنَسِ.

the Noble Qur'an): {Remember Me and I shall remember you.}"¹
Biharul Anwar, Volume 82, Page 199

¹. The Noble Qur'an, Suratul Baqarah, Verse 152.

19. The Mercy of Allah

قَالَ عَلِيُّ (ع): إِذَا قَامَ الرَّجُلُ إِلَى الصَّلَاةِ أَقْبَلَ
إِبْلِيسُ يَنْظُرُ إِلَيْهِ حَسَدًا لِمَا يَرَى مِنْ رَحْمَةِ اللَّهِ الَّتِي تَغْشَاهُ.

Imam `Ali (peace be upon him) said: "When a person stands up for prayers, Iblis approaches him and looks at him with envy and jealousy, as he sees the Mercy of Allah encompassing the person."

Biharul Anwar, Volume 82, Page 207

20. Refraining from Sins

رُويَ أَنَّ قَتِيًّا مِنْ أَهْلِ بَيْتِ النَّبِيِّ كَانَ يُصَلِّي الصَّلَاةَ
مَعَ رَسُولِ اللَّهِ (ص) وَ يَرْتَكِبُ الْعَوَاجِشَ فَوُصِفَ ذَلِكَ لِرَسُولِ
اللَّهِ (ص) فَقَالَ إِنَّ صَلَاتَهُ تَنْهَاهُ يَوْمًا مَا قَلَّمَ يَلِيثُ أَنْ
تَابَ.

It has been reported that a youth from the Ansar, who used to offer his prayers with the Messenger of Allah (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 Allah (peace be upon him and his progeny), he said: "A day shall come when his prayers shall refrain him

Importance of Prayer-Times

21. How and When?

قَالَ أَبُو عَبْدِ اللَّهِ الصَّادِقُ (ع): إِذَا صَلَّيْتَ صَلَاةً قَرِيضَةً
فَصَلِّهَا لَوْفَتِهَا صَلَاةً مُوَدَّعَةً تَخَافُ أَنْ تَعُودَ
إِلَيْهَا.

Imam As-Sadiq (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-Mahajjatul Baidha, Volume 1, Page 350

22. Importance of the Times of Prayers

قَالَ رَسُولُ اللَّهِ (ص): قَالَ اللَّهُ عَزَّ وَجَلَّ: إِنَّ لِعَبْدِي عَلَيَّ عَهْدًا
إِنْ أَقَامَ الصَّلَاةَ لَوْفَتِهَا أَنْ أُعَذِّبَهُ وَأَنْ
أَدْخُلَهُ الْجَنَّةَ بِغَيْرِ حِسَابٍ.

The Messenger of Allah (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 `Ummal, Volume 7, Tradition 19036

23. The Noble Prophet and Prayers

قَالَتْ عَائِشَةُ: كَانَ رَسُولُ اللَّهِ (ص) يُحَدِّثُنَا وَنُحَدِّثُهُ فَإِذَا حَضَرَتِ
الصَّلَاةُ فَكَأَنَّهُ لَمْ يَعْرِفْنَا وَ لَمْ نَعْرِفْهُ.

`Aishah narrates: “We would be engaged in conversation with the Messenger of Allah (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-Mahajjatul Baidha, Volume 1, Page 350

24. Prayers at their Times

قَالَ الصَّادِقُ (ع): إِنَّ الْعَبْدَ إِذَا صَلَّى الصَّلَاةَ فِي
وَقْتِهَا وَ حَافِظًا عَلَيْهَا ارْتَفَعَتْ بَيَضَاءً نَقِيَّةً تَقُولُ حَفِظْتَنِي
حَفِظَكَ اللَّهُ وَ إِذَا لَمْ يُصَلِّهَا لَوْقْتِهَا وَ لَمْ يُحَافِظْ عَلَيْهَا ارْتَفَعَتْ
سَوْدَاءً مُظْلِمَةً تَقُولُ صَيَّعْتَنِي صَيَّعَكَ اللَّهُ.

Imam As-Sadiq (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 Allah 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 Allah destroy you.”

Al-Mahajjatul Baidha, Volume 1, Page 340

25. A Beloved Entity

قَالَ رَسُولُ اللَّهِ (ص): أَحَبُّ عَمَلٍ إِلَى اللَّهِ
الصَّوْمُ لَوْ قُتِلَ بِرِءُ الْوَالِدَيْنِ ثُمَّ الْجِهَادُ فِي سَبِيلِ
اللَّهِ.

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

Kanzul `Ummal, Volume 7, Tradition 18897

Negligence & Carelessness towards the Prayers

26. Regarding the Prayers as Insignificant

قَالَ رَسُولُ اللَّهِ (ص): لَيْسَ مِنِّي مَنْ اسْتَخَفَّ بِصَلَاةٍ مِنِّي
يَرُدُّ عَلَيَّ الْحَوْضَ وَاللَّهِ.

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

Biharul Anwar, Volume 82, Page 224

27. Debasement of Prayers

قَالَ الصَّادِقُ (ع): شَفَاعَتُنَا بِمَنْ تَنَالُ مُسْتَحِقًّا
بِمَدِّهِ.

Imam As-Sadiq (peace be upon him) said: “Our intercession shall never reach one who considers his prayers to be inconsequential and unimportant.”
Biharul Anwar, Volume 82, Page 227

28. Destroying Prayers

قَالَ رَسُولُ اللَّهِ (ص): تَصَيُّعُوا صَدِّقَاتِكُمْ
فَإِنَّ مَنْ صَيَّعَ صَدِّقَاتَهُ حُشِرَ مَعَ قَارُونَ وَ هَامَانَ وَ
فِرْعَوْنَ.

The Messenger of Allah (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 Qarun, Haman and Fir`awn.”
Biharul Anwar, Volume 82, Page 202

29. The Incorrect Prayers

عَنْ أَبِي جَعْفَرٍ (ع) قَالَ بَيْنَا رَسُولُ اللَّهِ (ص) جَالِسٌ فِي
الْمَسْجِدِ إِذْ دَخَلَ رَجُلٌ فَقَامَ يُصَلِّي فَلَمْ يُتِمِّ رُكُوعَهُ وَ
سُجُودَهُ فَقَالَ (ص) نَقَرَ كَنَفَرِ الْغُرَابِ لَئِنْ مَاتَ هَذَا
وَ هَكَذَا صَدَّ لِيْمُوتَنَّ عَلَى غَيْرِ دِينِي.

Imam Al-Baqir (peace be upon him) narrates: One day the Messenger of Allah (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 Allah 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-Mahajjatul Baidha, Volume 1, Page 34

30. Carelessness Towards Prayers

قَالَ رَسُولُ اللَّهِ (ص): أَلْصَّدَّ عِمَادُ الدِّينِ فَمَنْ تَرَكَ
صَدَّ لِيْمُوتَنَّ مُتَعَمِّدًا فَقَدْ هَدَمَ دِينَهُ وَ مَنْ تَرَكَ أَوْقَاتَهَا يَدْخُلُ
الْوَيْلَ وَ الْوَيْلُ وَادٍ فِي جَهَنَّمَ كَمَا قَالَ اللَّهُ تَعَالَى { قَوْلٌ
لِلْمُصَلِّينَ الَّذِينَ هُمْ عَنْ صَدَّ لِيْمُوتَنَّ سَاهُونَ }

The Messenger of Allah (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 Allah, the Exalted, has said: "So woe to the praying ones, who are unmindful of their prayers."¹

33. Chastisement

قَالَ النَّبِيُّ (ص): مَنْ تَرَكَ صَلَاتَهُ حَتَّى تَفُوتَهُ مِنْ غَيْرِ
عُذْرٍ فَقَدْ حَبِطَ عَمَلُهُ، ثُمَّ قَالَ: بَيْنَ الْعَبْدِ وَبَيْنَ الْكُفْرِ تَرْكُ
الصَّلَاةِ.

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.”

Biharul Anwar, Volume 82, Page 202

34. Door of Hell

قَالَ رَسُولُ اللَّهِ (ص): مَنْ تَرَكَ الصَّلَاةَ مُتَعَمِّدًا كُتِبَ
إِسْمُهُ عَلَى 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 `Ummal, Volume 7, Tradition 19090

Etiquette of Prayer And Conditions for

its Acceptance

35. Conditions for Acceptance of Prayers

قَالَ الصَّادِقُ (ع): قَالَ اللَّهُ تَعَالَى إِنَّمَا أَقْبَلُ الصَّادِقَ؛
لِمَنْ تَوَاضَعَ لِعَظَمَتِي وَ يَكْفُ نَفْسَهُ عَنِ الشَّهَوَاتِ مِنْ أَجْلِي وَ
يَقْطَعُ نَهَارَهُ بِذِكْرِي وَ يَتَعَاطَمُ عَلَي خَلْقِي وَ يُطْعِمُ
الْجَائِعَ وَ يَكْسُو الْعَارِي وَ يَرْحَمُ الْمُصَابَ وَ يُؤْوِي الْغَرِيبَ.

Imam As-Sadiq (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.”

Wasa`ilush Shi`a, Volume 15, Page 210

36. Prayers Accepted? In What Measure?

عَنْ أَبِي عَبْدِ اللَّهِ (ع) قَالَ: مَنْ أَحَبُّ أَنْ يَعْلَمَ أَقْبَلْتُ
صَدَقْتُهُ؛ أَمْ لَمْ تُقْبَلْ فَلْيَنْظُرْ هَلْ مَنَعَتْهُ صَدَقْتُهُ؛
عَنِ الْفَحْشَاءِ وَ الْمُنْكَرِ فَيَقْدِرُ مَا مَنَعَتْهُ قُبِلَتْ مِنْهُ.

Imam As-Sadiq (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."
Biharul Anwar, Volume 82, Page 198

37. Prayers and the Wilayah of the Ahlul Bayt

قَالَ الرَّجُلُ لِزَيْنِ الْعَابِدِينَ (ع): مَا سَبَبُ قَبُولِهَا؟ قَالَ (ع):
وَالْبِرَاءَةُ مِنْ أَعْدَائِنَا.

Once a person asked Imam Zainul `Abidin (peace be upon him): "What is the criterion for the acceptance of prayers?" The Imam (peace be upon him) replied: "Acknowledging our Wilayah and dissociating oneself from our enemies."
Biharul Anwar, Volume 84, Page 245

38. Obligatory and Recommended Prayers

عَنْ أَبِي جَعْفَرٍ (ع) قَالَ: إِنَّ الْعَبْدَ لِيُرْفَعُ لَهُ مِنْ صَلَاتِهِ
نِصْفُهَا أَوْ ثُلُثُهَا أَوْ رُبُعُهَا أَوْ خُمُسُهَا فَمَا يُرْفَعُ لَهُ إِ
مَا أَقْبَلَ عَلَيْهِ بِقَلْبِهِ وَإِنَّمَا أَمَرْنَا بِالنَّافِلَةِ لِيَتِمَّ لَهُمْ بِهَا مَا نَقَصُوا
مِنَ الْقَرِيبَةِ.

Imam Al-Baqir (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."

39. Prayers with Adhan & Iqamah

قَالَ أَبُو عَبْدِ اللَّهِ (ع): مَنْ صَلَّى بِأَذَانٍ وَإِقَامَةٍ صَلَّى خَلْفَهُ
صَفَّانِ مِنَ الْمَلَائِكَةِ وَمَنْ صَلَّى بِإِقَامَةٍ بغيرِ أَذَانٍ
صَلَّى خَلْفَهُ صَفٌّ وَاحِدٌ مِنَ الْمَلَائِكَةِ. قُلْتُ لَهُ: وَكَمْ
مُقَدَّارُ كُلِّ صَفٍّ. فَقَالَ (ع): أَقَلُّهُ مَا بَيْنَ الْمَشْرِقِ إِلَى الْمَغْرِبِ
وَ أَكْثَرُهُ مَا بَيْنَ السَّمَاءِ وَ 7رُض.

Imam As-Sadiq (peace be upon him) has said: “One who offers his prayers along with Adhan and Iqamah, two rows of angels pray behind him, while one who offers his prayers with only the Iqamah and without the Adhan, one row of angels pray behind him.” The Imam (peace be upon him) was asked: “And how long is each row?” The Imam (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.”
Wasa'ilush Shi`a, Volume 4, Page 620

40. Prayers and Supplications

عَنْ أَبِي عَبْدِ اللَّهِ (ع) قَالَ: إِنَّ اللَّهَ قَرَضَ عَلَيْكُمُ الصَّلَوَاتِ
الْخَمْسَ فِي أَفْضَلِ السَّاعَاتِ فَعَلَيْكُمْ بِالدُّعَاءِ فِي إِدْبَارِ
الصَّلَوَاتِ.

Imam As-Sadiq (peace be upon him) has said: “Verily, Allah 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-Khisal, Volume 1, Page 278

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