

صَلَاةُ الْفَجْرِ

The Fajr Prayer

**Its Importance - Its Virtue
The Benefits of Attending It - And Some of
its Rulings**

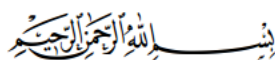
Written by

ash-Shaykh 'Abdullāh ibn Lamḥ al-Khawlānī

Translated by

Fayṣal ibn 'Abd al-Qādir ibn Ḥasan Abū Sulaymān

Introduction



All praise is due to Allah the Lord of the Worlds, and I bear witness that there is no Deity worthy of worship except Allah alone without a partner and I bear witness that Muhammad is His servant and His Messenger.

As for what follows:

This is a reminder - and a reminder benefits the believer - in regards to the affair of the Fajr prayer, performing it on time, attending it in congregation in the houses of Allah with the Muslims, along with some of the important issues related to it. I have restricted myself in this treatise to the evidences except for what is necessary for clarification. The origin for this work was a Friday sermon [I delivered] and I desired to publish the original due to its general benefit, as advice to the Muslims, to alert the heedless, and awaken those who are asleep.

The People of Knowledge have affirmed that from the greatest of actions with Allah, the Exalted - for the one who wants the face of Allah - is awakening the heedless and advising the Muslims.

So I ask Allah to make it sincerely for His Face, and to benefit others by this advice: its author, its reader, and its publisher.

And Allah praise is due to Allah the Lord of the Worlds.

Written by:

Abu Muhammad Abdullah bin Lamh al-Khawlaani

In Dammaj in the year 1430 H. Then I revised it for publication in Makkah on 1/4/1439 H

The Status of the Obligatory Prayers

The prayers have a great status and high level in all of the Legislations of the Prophets.

- * Verily a servant's success and failure revolves around it:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ - الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

Successful indeed are the believers. Those who offer their Salat (prayers) with all solemnity and full submissiveness [23:1-2]

- * The prayer is the greatest of the action-based pillars of al-Islam after the two Testimonies of faith. It is reported in the two Saheehs on the authority of Abdullah bin Umar (may Allah be pleased with him) that the Prophet (ﷺ):

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَحَجِّ الْبَيْتِ، وَصَوْمِ رَمَضَانَ

Al-Islam has been built on five [pillars]: testifying that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah, establishing the salah (prayer), paying the zakat (obligatory charity), making the hajj (pilgrimage) to the House, and fasting in Ramadan¹

- * The Prophet (ﷺ) took the pledge of allegiance to establish it and guard it. As Jareer bin Abdillan (may Allah be pleased with him) said:

بَايَعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى إِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَالنُّصْحِ لِكُلِّ مُسْلِمٍ

I gave pledge of allegiance to the Messenger of Allah (ﷺ) to establish the prayer, give Zakat, and to give advice to every Muslim²

- * It is the first thing a servant will be held accountable for on the Day of Judgement as the Prophet (ﷺ) said:

أَوَّلُ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ صَلَاتُهُ

¹ Reported al-Bukhari (no. 8) and Muslim (no. 16)

² Reported al-Bukhari (no. 524) and Muslim (no. 56)

The first thing for which a person will be brought to account for on the Day of Resurrection will be his prayer³

- * Prayer is light as it is reported by Imam Muslim⁴ on the authority of Abu Malik al-'Ashari (may Allah be pleased with him) who said: the Messenger (ﷺ) said:

الطَّهْرُ شَطْرُ الْإِيمَانِ، وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ، وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ تَمْلَأُنِ -أَوْ: تَمْلَأُ- مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، وَالصَّلَاةُ نُورٌ، وَالصَّدَقَةُ بُرْهَانٌ، وَالصَّبْرُ ضِيَاءٌ، وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ، كُلُّ النَّاسِ يَغْدُو، فَبَائِعٌ نَفْسَهُ فَمُعْتِقُهَا أَوْ مُوْبِقُهَا

Purity is half of iman (faith). 'Alhamdulillah (praise be to Allah)' fills the scales, and 'Subhanallah (Glorified is Allah from every imperfection) and 'Alhamdulillah (praise be to Allah)' fill that which is between the heaven and the earth. And the salah (prayer) is a light, and charity is a proof, and patience is illumination, and the Qur'an is a proof either for you or against you. Every person starts his day as a vendor of his soul, either freeing it or causing its ruin

- * Prayer is a proof for its people on the Day of Judgement due to the Hadith reported by Imam Ahmad⁵ on the authority of Ka'b bin 'Ujrah (may Allah have mercy upon him) that the Prophet (ﷺ) said:

الصَّلَاةُ بُرْهَانٌ

The prayer is a proof

This Hadith is long and the point of reference from it is the above mentioned [statement].

- * Prayer is a means for the expiation of the sins of a servant

Allah, the Exalted said:

وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفَا مِنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّاكِرِينَ

³ Reported by Ahmad in the Musnad (5/72) and its chain is Saheeh

⁴ Hadith (no. 223) and the Hadith is Saheeh

⁵ In the Musnad (3/321) with a Hasan chain of narration

And perform As-Salat (Iqamat-as-Salat), at the two ends of the day and in some hours of the night [i.e. the five compulsory Salat (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice) [11:114]

The reason for its revelation is as comes in the Two Saheehs⁶ from the Hadith of Ibn Mas'ud (may Allah be pleased with him):

أَنَّ رَجُلًا، أَصَابَ مِنْ امْرَأَةٍ قُبْلَةً، فَأَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ ذَلِكَ لَهُ فَأُنْزِلَتْ عَلَيْهِ {وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلْفَا مِنْ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّاكِرِينَ}. قَالَ الرَّجُلُ أَلَيْ هَذِهِ قَالَ " لِمَنْ عَمِلَ بِهَا مِنْ أُمَّتِي

That a man kissed a woman and then came to Allah's Messenger (ﷺ) and told him of that. So the [verse] was revealed to the Prophet (ﷺ) about him **“And perform As-Salat (Iqamat-as-Salat), at the two ends of the day and in some hours of the night [i.e. the five compulsory Salat (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice)”** [11:114]. The man said: Is this instruction for me only?' The Prophet (ﷺ) said, "It is for all those of my followers who encounter a similar situation."

It is reported by Muslim⁷ on the authority of Abu Hurairah (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said:

أَلَا أَدُلُّكُمْ عَلَى مَا يَمْحُو اللَّهُ بِهِ الْخَطَايَا وَيَرْفَعُ بِهِ الدَّرَجَاتِ " . قَالُوا بَلَى يَا رَسُولَ اللَّهِ . قَالَ " إِسْبَاغُ الْوُضُوءِ عَلَى الْمَكَارِهِ وَكَثْرَةُ الْخُطَا إِلَى الْمَسَاجِدِ وَانْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ فَذَلِكُمْ الرِّبَاطُ

Should I not direct you that by which Allah expiates the sins and elevates the ranks (of a man). They (the Companions) said: Yes, O Messenger of Allah. He (ﷺ) said: Performing the ablution thoroughly despite hardships, increasing the steps towards the masjid, and waiting for the next prayer after observing a prayer, and that is Ribaath.

It is reported in the Two Saheehs⁸ on the authority of Abu Hurairah (may Allah have mercy upon him) that he heard the Prophet (ﷺ) saying:

⁶ Reported by al-Bukhari (no. 526) and Muslim (no. 276)

⁷ (no. 251)

⁸ Reported by al-Bukhari (no. 528) and Muslim (no. 667)

أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا بِبَابِ أَحَدِكُمْ يَغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ هَلْ يَبْقَى مِنْ دَرَنِهِ شَيْءٌ " . قَالُوا لَا يَبْقَى مِنْ دَرَنِهِ شَيْءٌ . قَالَ " فَذَلِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ يَمْحُو اللَّهُ بِهِنَ الْخَطَايَا

If there was a river at the door of anyone of you and he took a bath in it five times a day, would you notice any dirt on him?" They said, "Not a trace of dirt would be left." The Prophet (ﷺ) added, "That is the example of the five prayers with which Allah blots out (annuls) evil deeds

It was reported in Muslim⁹ on the authority of Abu Hurairah (may Allah have be pleased with him) that the Messenger of Allah (ﷺ) said:

الصَّلَوَاتُ الْخَمْسُ وَالْجُمُعَةُ إِلَى الْجُمُعَةِ وَرَمَضَانُ إِلَى رَمَضَانَ مَكْفِرَاتٌ مَا بَيْنَهُنَّ إِذَا اجْتَنَبَ الْكَبَائِرَ

The five (daily) prayers, and from one Friday prayer to the (next) Friday prayer, and from Ramadan to Ramadan are expiations for the (sins) committed in between (their intervals) provided one shuns the major sins

* It is a means for the Angels seeking forgiveness for the servant due to what is reported in the Two Saheehs¹⁰ on the authority of Abu Hurairah (may Allah be pleased with him) that the Prophet (ﷺ) said:

صَلَاةُ الرَّجُلِ فِي جَمَاعَةٍ تَزِيدُ عَلَى صَلَاتِهِ فِي بَيْتِهِ وَصَلَاتِهِ فِي سُوقِهِ بَضْعًا وَعِشْرِينَ دَرَجَةً وَذَلِكَ أَنَّ أَحَدَهُمْ إِذَا تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ أَتَى الْمَسْجِدَ لَا يَنْهَرُهُ إِلَّا الصَّلَاةُ لَا يُرِيدُ إِلَّا الصَّلَاةَ فَلَمْ يَخْطُ خَطْوَةً إِلَّا رَفَعَ لَهُ بِهَا دَرَجَةً وَحُطَّ عَنْهُ بِهَا خَطِيئَةٌ حَتَّى يَدْخُلَ الْمَسْجِدَ فَإِذَا دَخَلَ الْمَسْجِدَ كَانَ فِي الصَّلَاةِ مَا كَانَتْ الصَّلَاةُ هِيَ تَحْبِسُهُ وَالْمَلَائِكَةُ يُصَلُّونَ عَلَى أَحَدِكُمْ مَا دَامَ فِي مَجْلِسِهِ الَّذِي صَلَّى فِيهِ يَقُولُونَ اللَّهُمَّ ارْحَمْهُ اللَّهُمَّ اغْفِرْ لَهُ اللَّهُمَّ تَبَّ عَلَيْهِ مَا لَمْ يُؤْذِ فِيهِ مَا لَمْ يُحْدِثْ فِيهِ

A man's prayer in congregation is more valuable than twenty degrees and some above them as compared with his prayer in his house and his market. For when he performs ablution doing it well, then goes out to the masjid, and he is driven (to do so) only by (the love of congregational) prayer, he has no other objective before him but the prayer. He does not take a step without being raised a degree for it and having a sin remitted for it, till he enters the masjid. When he is busy in prayer after having entered the masjid, the angels continue to invoke blessing on him as long as he is in his place of worship. saying: 'O Allah, show him mercy, and pardon him! Accept his repentance'. [And the

⁹ (no. 233)

¹⁰ Reported by al-Bukhari (no. 477) and Muslim (no. 649)

angels continue this supplication for him] so long as he does not do any harm in it, or as long as his ablution is not broken.

* It is a means for the elevation of the servant in the worldly life and the hereafter:

It is reported in Muslim¹¹ on the authority of Thawbaan and Abu Darda (may Allah be pleased with them both) that the Prophet (ﷺ) said:

عَلَيْكَ بِكَثْرَةِ السُّجُودِ لِلَّهِ فَإِنَّكَ لَا تَسْجُدُ لِلَّهِ سَجْدَةً إِلَّا رَفَعَكَ اللَّهُ بِهَا دَرَجَةً وَحَطَّ عَنْكَ بِهَا خَطِيئَةٌ

Make frequent prostrations for Allah, for verily you will not make one prostration for Allah except Allah will raise you in degree and remove a sin from you due to it



¹¹ (no. 488)

The Command to Pray the Fajr Prayer

Allah, the Exalted said:

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا

So bear patiently (O Muhammad) what they say, and glorify the praises of your Lord before the rising of the sun, and before its setting [20:130]

Before the rising of the sun: is the Fajr prayer as comes clearly in the Hadith of Jareer (may Allah be pleased with him).

And the Exalted said:

أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَىٰ غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا

Perform As-Salat (Iqamat-as-Salat) from mid-day till the darkness of the night (i.e. the Zuhr, 'Asr, Maghrib, and 'Isha' prayers), and recite the Quran in the early dawn (i.e. the morning prayer). Verily, the recitation of the Quran in the early dawn is ever witnessed (attended by the angels in charge of mankind of the day and the night) [17:78]

That is: the statement: “recite the Quran in the early dawn” - is joined to the phrase “perform the prayer”. It was also said: it is in accusative form in order to notify the addressee about the recommendation of holding fast to it. That is: upon you is the recitation in the early dawn. The intent is the Fajr prayer and the prayer is expressed as recitation because it is part of it. It is not valid except with it. And the legislation to prolong the recitation of the Quran in it [i.e. the Fajr prayer] is greater than in the other prayers .

Allah, the Exalted said:

وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلْفًا مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرَىٰ لِلذَّاكِرِينَ - وَاصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ

And perform As-Salat (Iqamat-as-Salat), at the two ends of the day and in some hours of the night [i.e. the five compulsory Salat (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice). And be patient; verily, Allah loses not the reward of the good-doers [11:114-115]

One of the ends of the day contains the Fajr prayer and in this verse is the command to establish it. There will come [in this treatise] many evidences all showing the command to perform the Fajr prayer and specifically to attend it.



Its Name

Ibn Rajab (may Allah have mercy upon him) said: “The Fajr prayer is called the Fajr prayer. Allah, the Exalted said:

مِنْ قَبْلِ صَلَاةِ الْفَجْرِ

Before Fajr (morning) prayer [24:58]

It is also called Subh prayer and the Ahaadith on that are many¹²

Ash-Shafi’ee (may Allah have mercy upon him) said: “I do not love to to call it (صَلَاةُ الْغَدَاةِ)”. And some of our companions (i.e. the Hanaabilah) disliked it too. However there is no proof for his statement and the Ahaadith prove otherwise^{13” 14}



¹² Some of it will come during this treatise

¹³ Some of it will come during this treatise

¹⁴ Fathul Baari (3/218)-Chapter: The time for Fajr

The Virtue of the Fajr Prayer

Evidences are reported in the Quran and the Sunnah that prove the virtue of this prayer. From those evidences are:

Allah took an oath by it in His Noble Book

Allah, the Exalted said:

وَالْفَجْرِ

By Fajr [89:1]

The Fajr, upon which this oath is taken in this verse, is the well-known Fajr. It is dawn according to the majority of the Mufasiroon¹⁵. During this time, the Fajr prayer occurs. So the verse includes an oath upon the time period and the prayer because it is a virtuous prayer.¹⁶ So perhaps that is the intent of the Scholars who interpret the verse to mean the Fajr prayer.¹⁷

The Angels Attend it

Allah, the Exalted said:

وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا

And recite the Quran in the early dawn (i.e. the morning prayer). Verily, the recitation of the Quran in the early dawn is ever witnessed (attended by the angels in charge of mankind of the day and the night) [17:78]

The majority of the Mufassiroon mention that the Angels attend the Fajr prayer and clear Ahaadith have come on it.

On the authority of Abu Hurairah (may Allah be pleased with him) who said: I heard the Messenger of Allah (ﷺ) say:

¹⁵ Fathul-Qadeer (5/577)

¹⁶ See: Badaa'i at-Tafseer of Ibn al-Qayyim (5/205) and Tayseer al-Kareem (853)

¹⁷ This was reported by Ibn 'Abbas, Qatadah, and 'Ikrimah. See: Tafseer Ibn Jareer (24/344), Tafseer al-Qurtubi (20/36), Tafseer Ibn Katheer (14/337), and al-Lubaab (20/309)

تَفْضُلُ صَلَاةِ الْجَمِيعِ صَلَاةَ أَحَدِكُمْ وَحْدَهُ بِخَمْسٍ وَعِشْرِينَ جُزْءًا، وَتَجْتَمِعُ مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ النَّهَارِ فِي صَلَاةِ الْفَجْرِ ". ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ فَأَقْرَعُوا إِنْ شِئْتُمْ {إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا}

'The reward of a prayer in congregation is twenty five times greater than that of a prayer offered by a person alone. The angels of the night and the angels of the day gather at the time of Fajr prayer.' Abu Hurairah then added, "Recite if you wish "Verily, the recitation of the Qur'an in the early dawn (Fajr prayer) is ever witnessed." [17:78]¹⁸

On the authority of Abu Hurairah (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said:

يَتَعَاقَبُونَ فِيكُمْ مَلَائِكَةُ بِاللَّيْلِ وَمَلَائِكَةُ بِالنَّهَارِ، وَيَجْتَمِعُونَ فِي صَلَاةِ الْفَجْرِ وَصَلَاةِ الْعَصْرِ، ثُمَّ يَعْرُجُ الَّذِينَ بَاتُوا فِيكُمْ، فَيَسْأَلُهُمْ وَهُوَ أَعْلَمُ بِهِمْ كَيْفَ تَرَكْتُمْ عِبَادِي فَيَقُولُونَ تَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ، وَأَتَيْنَاهُمْ وَهُمْ يُصَلُّونَ

Angels come to you in succession by night and day and all of them get together at the time of the Fajr and `Asr prayers. Those who have passed the night with you (or stayed with you) ascend (to the Heaven) and Allah asks them, though He knows everything about you well, "In what state did you leave my slaves?" The angels reply: "When we left them, they were praying, and when we reached them, they were praying."¹⁹

(تَعَاقَبُ): means alternation. That is: that every Angel comes after the other.

Ibn Rajab (may Allah have mercy upon him) said: "It is carried to mean that these Angels are the (الْمُعَقِّبَاتُ) and they are the Angels who guard. It can also be carried to mean that they are the Angels that record the deeds."²⁰

What is apparent is that they are other than the Angels who guard a person because such Angels do not separate from a servant.²¹

The attendance of the Angels is only in the congregations in the Masaajid²² and it is the chosen opinion of Imam al-Bukhari (may Allah have mercy upon him). He places a chapter heading for the first Hadith saying: "Chapter: the virtue of the Fajr prayer in congregation"²³

¹⁸ Reported by al-Bukhari (no. 648) and Muslim (no. 649)

¹⁹ Reported by al-Bukhari (no. 555) and Muslim (no. 632)

²⁰ Fathul-Baari (3/136)

²¹ Fathul-Baari of Ibn Hajar (2/47)

²² See: Fathul-Baari of Ibn Rajab (3/140)

²³ Fathul-Baari (2/178/Hadith no. 648)

So the Angels attend this prayer due to its virtues and they bear witness in front of our Lord - for the one who attends it - that they are from the People of worship and prayer.

So how can a Muslim be okay with being absent from the prayer in congregation which is asked about everytime?!

How far is this from success and how near is it to misery
! Allah, the Exalted said:

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنسَاهُمْ أَنفُسَهُمْ أُولَٰئِكَ هُمُ الْفَاسِقُونَ

And be not like those who forgot Allah (i.e. became disobedient to Allah) and He caused them to forget their own selves, (let them to forget to do righteous deeds). Those are the Fasiqun (rebellious, disobedient to Allah) [59:19]

And He says:

قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيَتْهَا وَكَذَلِكَ الْيَوْمَ تُنْسَى

(Allah) will say: "Like this, Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) came unto you, but you disregarded them (i.e. you left them, did not think deeply in them, and you turned away from them), and so this Day, you will be neglected (in the Hell-fire, away from Allah's Mercy)." [20:126]

So recompense is in according to the type of action and your Lord does not oppress anyone.

Praying it in the Congregation is Equivalent to Standing Half of the Night

On the authority of ‘Uthmaan bin ‘Affan (may Allah be pleased with him) who said: I heard the Messenger of Allah (ﷺ) say:

مَنْ صَلَّى الْعِشَاءَ فِي جَمَاعَةٍ فَكَأَنَّمَا قَامَ نِصْفَ اللَّيْلِ وَمَنْ صَلَّى الصُّبْحَ فِي جَمَاعَةٍ فَكَأَنَّمَا صَلَّى اللَّيْلَ كُلَّهُ

Whoever prays the 'Isha' prayer in congregation, then it is as if he prayed half the night. And whoever prayed the Fajr prayer in congregation, then it is as if he prayed the whole night²⁴

²⁴ Reported by Muslim (no. 656)

The intent by his (ﷺ) statement: “The whole night” is that if he prays the Fajr prayer also, then the second half is completed. So he obtained the reward as if he stood the entire night. This is clear in the version of the Hadith reported by Ahmad in the Musnad²⁵. This Hadith has parallels such as :

مَنْ صَلَّى عَلَى جَنَازَةٍ فَلَهُ قِيرَاطٌ وَمَنْ اتَّبَعَهَا حَتَّى تُوَضَعَ فِي الْقَبْرِ فَقِيرَاطَانِ

Whoever offers the funeral prayer, for him is (the reward of) one qirat; and he who follows the bier until it is placed in the grave, for him (is the reward of) two qirats

That is: he obtains another qirat, so it completes two qirats²⁶

This is a great virtue that is necessary for a Muslim to be eager for and to seek the reward with Allah, the Exalted. Allah will not make loss the deeds of those who perform it in the best of manners.



²⁵ (1/68)

²⁶ This was mentioned by an-Nawawi in Sharh Muslim (2/398) Darul-Khair print: under Hadith (no. 776)

The Encouragement and Incitement for It

✱ On the authority of Abu Hurairah (may Allah be pleased with him) who said that the Messenger of Allah (ﷺ) said:

لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّفِّ الْأَوَّلِ، ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهْمُوا عَلَيْهِ لَاسْتَهْمُوا، وَلَوْ يَعْلَمُونَ مَا فِي التَّهَجِيرِ لَاسْتَبَقُوا إِلَيْهِ، وَلَوْ يَعْلَمُونَ مَا فِي الْعَتَمَةِ وَالصُّبْحِ لَأَتَوْهُمَا وَلَوْ حَبْوًا

If the people knew the reward for pronouncing the Adhan and for standing in the first row (in congregational prayers) and found no other way to get that except by drawing lots, then they would draw lots. If they knew the reward of the Dhuhr prayer (in the early moments of its stated time), they would race for it (i.e. go early) and if they knew the reward of `Isha and Fajr prayers in congregation, they would come to offer them, even if they had to crawl.²⁷

The statement of the Prophet (ﷺ): “even if they had to crawl” is a great encouragement and emphasised incitement to attend the congregational prayer with the Muslims such that if he is not able to do so, he should crawl on his knees. How about if he is healthy and safe and he is capable of coming with his feet without any difficulty? How about if he is a neighbour of the Masjid, facing it? And then he is absent from it?

‘Isha prayer and Fajr prayer have been specified with this virtue because they are in a difficult time for some people to attend, especially the Fajr prayer which is in the time of deep sleep and the soul inclines towards comfort. And in Allah refuge is sought.



²⁷ Reported by al-Bukhari (no. 615) and Muslim (no. 437)

The Benefits of Attending the Fajr Prayer

Whoever Guards the Fajr Prayer Will Awake in the Protection of Allah

- * On the authority of Jundub bin Abdillah (may Allah be pleased with him) that he said: that the Messenger of Allah (ﷺ) said:

مَنْ صَلَّى الصُّبْحَ فَهُوَ فِي ذِمَّةِ اللَّهِ فَلَا يَطْلُبُكُمْ اللَّهُ مِنْ ذِمَّتِهِ بِشَيْءٍ فَيُدْرِكُهُ فَيَكْبَهُ فِي نَارِ جَهَنَّمَ

Whoever prayed the morning prayer (in congregation), he is in fact under the protection of Allah. And it can never happen that Allah should demand anything from you in connection with the protection (that He guarantees) and one should not get it. And then He would then throw him in the fire of Hell²⁸

- * On the authority of Abu Hurairah (may Allah be pleased with him) who said: the Prophet (ﷺ) said:

مَنْ صَلَّى الصُّبْحَ فَهُوَ فِي ذِمَّةِ اللَّهِ فَلَا يُتْبَعُكُمْ اللَّهُ بِشَيْءٍ مِنْ ذِمَّتِهِ

"Whoever prays Subh, then he is under the protection of Allah, so do not infringe at all upon Allah's protection."²⁹

These two Hadiths include a great benefit which encourage a Muslim to pray Fajr with the Muslim congregation. That is: he begins his day by adhering to the command of Allah, the Exalted and responds to His call for him, (and so) he seeks refuge in Allah, the Exalted. So, Allah then grants him refuge. So it is not necessary for anyone to expose harm to him. Whoever dares that, then Allah the Exalted will seek His right and whoever Allah seeks will not find anywhere to flee to nor escape.

In the Hadith is a severe threat for the one who subjects the believers to evil and also the emphasis for attending the Fajr prayer.³⁰

²⁸ Reported by Ahmad (4/312-313), Muslim (no. 657), at-Tirmidhi (no. 222)

²⁹ Reported by at-Tirmidhi (no. 2164)

³⁰ See: al-Mufhim (2/282)

Whoever Guards it will Awake Energetic and in Good Spirit

On the authority of Abu Hurairah (may Allah be pleased with him) that the Prophet (ﷺ) said:

عُقِدَ الشَّيْطَانُ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ إِذَا هُوَ نَامَ ثَلَاثَ عُقَدٍ، يَضْرِبُ كُلَّ عُقْدَةٍ عَلَيْكَ لَيْلٌ طَوِيلٌ فَارْقُدْ، فَإِنْ اسْتَيْقَظَ فَذَكَرَ اللَّهَ انْحَلَّتْ عُقْدَةٌ، فَإِنْ تَوَضَّأَ انْحَلَّتْ عُقْدَةٌ، فَإِنْ صَلَّى انْحَلَّتْ عُقْدَةٌ فَأَصْبَحَ نَشِيطًا طَيِّبَ النَّفْسِ، وَإِلَّا أَصْبَحَ خَبِيثَ النَّفْسِ كَسَلَانَ

Satan puts three knots at the back of the head of any of you if he is asleep. On every knot he reads and exhales the following words, 'The night is long, so stay asleep.' When one wakes up and remembers Allah, one knot is undone; and when one performs ablution, the second knot is undone, and when one prays the third knot is undone and one gets up energetic in good spirits in the morning; otherwise one gets up in bad spirits and lazy³¹

In this Hadith are many great statements of knowledge and which deserve to be reflected upon. Our point of reference from this Hadith here - O my brother Muslim (may Allah facilitate for me and you) - is that the Prophet (ﷺ) reported that the Shaytan dominates over a servant to make him join his army and lead them to heedlessness and the Hellfire. If a servant remembers Allah, the Exalted, Shaytan does not have authority over him.

The Hadith also includes [the benefit] that whoever does what is mentioned above when awakening from sleep: mentioning Allah, making wudu, praying Fajr, then a person will become energetic for what will come of other acts of worship, such as the other prayers. For verily he will be accustomed to the acts of worship until they become like a drink to him. So, he will go out to them yearning for them and he will not dispense without them. [This is] unlike the one who submits to his enemy, then he will be in bad spirits and bad manners, far away from Allah, lazy from the acts that please Allah, the Almighty, the Majestic.

Attending the Fajr Prayer is a Cause for Blessings

The Prophet (ﷺ) said:

اللَّهُمَّ بَارِكْ لَأُمَّتِي فِي بُكُورِهَا

³¹ Reported by al-Bukhari (no. 1142) and Muslim (no. 776)

O Allah, bless my people in their early mornings³²

That is: in what they do in the early morning. (البكرة): is between the Fajr prayer and the rising of the sun.

al-Munaawi (may Allah have mercy upon him): “This Ummah is blessed in the early morning and it is most deserving for a servant to seek provision in this time which is blessed. However, he should not go until after the sun rising. Before that, he should remain remembering Allah and seeking forgiveness until the sun rises as the Chosen one (ﷺ) used to do”³³

Walking to it is Light for a Servant on the Day of Judgement

On the authority of Buraidah al-Aslami (may Allah have mercy upon him) that the Prophet (ﷺ) said:

بَشِّرِ الْمَشَّائِينَ فِي الظُّلَمِ إِلَى الْمَسَاجِدِ بِالنُّورِ التَّامِّ يَوْمَ الْقِيَامَةِ

Give good tidings to those who walk to the mosques in darkness of having a perfect light on the Day of Judgment³⁴

This Hadith is like His statement:

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ

Is there any reward for good other than good? [55:60]

Allah is the most Honorable of the honorable, the Most Merciful of the merciful. so that servant who faces some difficulty to attend the Fajr prayer and perhaps does so in the dark, then the Lord, Exalted will reward him with perfect light on the Day of Judgement. It is the Day of horrors and darknesses [as Allah says]:

يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا

³² A Saheeh Hadith. It has come from a twenty odd Companions (may Allah have mercy upon them) and I have written a separate Juz on it

³³ Fayd al-Qadeer (1/394)

³⁴ Reported by Abu Dawood (no. 561) and at-Tirmidhi (no. 223) with a Hasan chain

On the Day when the hypocrites men and women will say to the believers: "Wait for us! Let us get something from your light!" It will be said: "Go back to your rear! Then seek a light!" [57:13]

Guarding the Fajr Prayer is From the Means to Enter Paradise

On the authority of Abu Musa (may Allah be pleased with him) that the Prophet (ﷺ) said:

مَنْ صَلَّى الْبَرْدَيْنِ دَخَلَ الْجَنَّةَ

Whoever prays the two cool prayers ('Asr and Fajr) will go to Paradise³⁵

Ibn Rajab (may Allah have mercy upon him) said: "The two cool prayers are the Fajr prayer and the 'Asr prayer because they are prayed in the cool times of the day in the beginning and end"³⁶

That is: whoever prays Fajr and 'Asr because they are in the cool parts of the day where the air is good and the heat is gone.

In the Hadith is a promise of Allah, the Exalted that whoever holds fast to these two prayers - and the remaining prayers - with the Muslim congregation will enter Paradise. In it is an indication and glad tiding towards a good ending for whoever observes that. With that meaning comes the Hadith:

مَنْ عَدَا إِلَى الْمَسْجِدِ وَرَاحَ أَعَدَّ اللَّهُ لَهُ نُزْلَهُ مِنَ الْجَنَّةِ كُلَّمَا عَدَا أَوْ رَاحَ

Whoever goes towards the masjid in the morning or evening, Allah would arrange a feast³⁷ for him every morning or evening in Paradise³⁸

The origin of (الغدو) is going out in the early morning

³⁵ Reported by al-Bukhari (no. 574) and Muslim (no. 635)

³⁶ Fathul-Baari (3/216)

³⁷ It is what is prepared for a guest upon his arrival

³⁸ Reported by al-Bukhari (no. 662) and Muslim (no. 669) on the authority of Abu Hurairah (may Allah be pleased with him)

It is a Means for Salvation from the Hellfire, the Abode of Destruction

'Umara bin Ruwaiba (may Allah be pleased with him) said: I heard the Messenger of Allah (ﷺ) saying:

لَنْ يَلْجَ النَّارَ أَحَدٌ صَلَّى قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا . يَغْنِي الْفَجْرَ وَالْعَصْرَ . فَقَالَ لَهُ رَجُلٌ مِنْ أَهْلِ
الْبَصْرَةِ أَنْتَ سَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ نَعَمْ . قَالَ الرَّجُلُ وَأَنَا أَشْهَدُ أَنِّي سَمِعْتُهُ مِنْ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَمِعْتُهُ أُذْنًاى وَوَعَاهُ قَلْبِي

Whoever observes prayer before the rising of the sun and its setting, (i.e. the dawn prayer and the afternoon prayer) will not enter the (Hell) fire. A person belonging to Basra said to him: Did you yourself hear it from the Messenger of Allah (ﷺ)? He said: 'Yes'. The person (from Basra) said: I bear witness that I heard it from the Messenger of Allah (ﷺ). My ears heard it and my heart retained it³⁹

This Hadith reports in it, from the Prophet (ﷺ), to guard the two prayers and to be consistent upon them due to them being a means to be saved from the Hellfire. Whoever is saved from it enters Paradise.

What do you want after this: to be saved from the Fire and to enter the Paradise?
Who will answer the call?

The Fajr Prayer is a Means to Seeing Allah, the Exalted

In the Two Saheehs on the authority⁴⁰ of Jareer bin Abdillah (may Allah be pleased with him) who said:

كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ نَظَرَ إِلَى الْقَمَرِ لَيْلَةَ الْبَدْرِ قَالَ " إِنَّكُمْ سَتَرُونَ رَبَّكُمْ كَمَا تَرُونَ
هَذَا الْقَمَرَ لَا تَضَامُونَ فِي رُؤْيَيْهِ، فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تَغْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَصَلَاةٍ قَبْلَ غُرُوبِ
الشَّمْسِ، فَافْعَلُوا "

We were with the Prophet (ﷺ) and he looked at the moon (the full-moon) and said,
'Certainly you will see your Lord as you see this moon and you will have no trouble in

³⁹ Reported by Ahmad (3/261) and Muslim (no. 634). This Basari man is a Companion as you see. He made clear he heard from the Prophet (ﷺ) and it has come in some authentic versions of the Hadith that his name was Isma'eel. Hafidh mentioned it in al-Isaabah (1/65)

⁴⁰ Reported by al-Bukhari (no. 554) and Muslim (no. 644)

seeing Him. So if you can avoid missing a prayer before the sunrise (Fajr) and a prayer before sunset (‘Asr), then you must do so

[That is: ‘Asr and Fajr].

ثُمَّ قَرَأَ {وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ} .

Then he recited: “Glorify the praises of your Lord, before the rising of the sun and before (its) setting”

Ibn Battal (may Allah have mercy upon him) said: “In the Hadith is the excellence of hastening and guarding the Fajr prayer and ‘Asr prayer, and that will obtain a person the opportunity to see Allah on the Day of Judgement”.⁴¹

al-Khattabi (may Allah have mercy upon him) said: “This proves that seeing Allah is obtained through guarding these two prayers”.⁴²

Ibn Rajab (may Allah have mercy upon him) said: “So if you can avoid missing a prayer before the sunrise (Fajr) and a prayer before sunset (‘Asr), then you must do so” is a command to guard these two prayers, and they are the Fajr prayer and the ‘Asr prayer. In it is an indication of the great value of these two prayers and that they are the most honorable of the five prayers. So like this, it was said about each of them: it is the best prayer. The opinion that the greatest prayer is other than one of these two has not support for it.

It was said in the relation to guarding these two prayers, after the mention seeing Allah, that the greatest of what is in Jannah is seeing Allah, the Almighty, the Majestic. And the most honorable of the actions in the worldly life are these two prayers. So it is hoped that due to them one will enter Paradise and see Allah, the Almighty, the Majestic in it”.
43

Benefit:

Hafidh Ibn Rajab (may Allah have mercy upon him) said: “This Hadith is a text in the affirmation of the believers seeing their Lord in the hereafter as that is proven by His statement, the Exalted:

⁴¹ Sharh al-Bukhari (2/199)

⁴² Fathul-Baari of Ibn Hajar (2/46)

⁴³ Fathul-Baari Ibn Rajab (3/136)

وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ - إِلَىٰ رَبِّهَا نَاظِرَةٌ

Some faces that Day shall be Nadirah (shining and radiant). Looking at their Lord (Allah)
[75:22-23]

And it is understood from His statement in regards to the disbelievers:

كَأَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَّمْ حُجُّوا

Nay! Surely, they (evil-doers) will be veiled from seeing their Lord that Day [83:15]

Ash-Shafi'ee (may Allah have mercy upon him) and others said: "When Allah veiled Himself from His enemies out of wrath, then it indicates that His allies will see Him out of pleasure".

The Ahaadith on seeing Allah are very many and al-Bukhari (may Allah have mercy upon him) mentioned some of them at the end of the Saheeh in 'Kitab at-Tawheed'. The Pious Predecessors have agreed on that from the Companions (may Allah be pleased with them) and those who follow them in good from the Imams and their followers.

Only the sects of the people of innovation opposed it from the Jahmiyyah, al-Mu'tazilah, and their likes from those who reject the authentic texts due to corrupted imaginations and false doubts. Shaytan imagines it for them, so they hasten to accept it from him. They are mistaken to think that these authentic texts necessitate falsehood and they call it *tashbeeh* or *tajseem*, so they flee from it, just like he made the polytheists before them imagine that worshipping the idols and the likes of that is venerating Allah, and that one cannot reach Him except through an intermediate who is worshipped in order to draw near to Him. Shaytan made an analogy for them with the human kings and they answered and accepted it from him. Verily Allah sent the Messengers and revealed the Books to invalidate that, so whoever follows what they came with, then he is guided, and whoever turns away from it or objects, then he is misguided".⁴⁴

⁴⁴ Fathul-Baari (3/133-134). See: Majmoo' al-Fataawa (6/423)

The Threat for the One who Abandons the Fajr Prayer

Al-Bukhari (may Allah have mercy upon him) reported⁴⁵ the Hadith of Samurah (may Allah be pleased with him) - a long Hadith on a dream - in it he (ﷺ) said:

إِنَّهُ أَتَانِي اللَّيْلَةَ آتِيَانِ، وَإِنَّهُمَا ابْتَعَثَانِي، وَإِنَّهُمَا قَالَا لِي انْطَلِقْ. وَإِنِّي انْطَلَقْتُ مَعَهُمَا، وَإِنَّا أَتَيْنَا عَلَى رَجُلٍ مُضْطَجِعٍ، وَإِذَا آخَرُ قَائِمٌ عَلَيْهِ بِصَخْرَةٍ، وَإِذَا هُوَ يَهْوِي بِالصَّخْرَةِ لِرَأْسِهِ، فَيَتْلَعُ رَأْسَهُ فَيَتَهَدَّدُ الْحَجَرُ هَا هُنَا، فَيَتْبَعُ الْحَجَرَ فَيَأْخُذُهُ، فَلَا يَرْجِعُ إِلَيْهِ حَتَّى يَصِحَّ رَأْسُهُ كَمَا كَانَ، ثُمَّ يَعُودُ عَلَيْهِ، فَيَفْعَلُ بِهِ مِثْلَ مَا فَعَلَ الْمَرَّةَ الْأُولَى. قَالَ قُلْتُ لَهُمَا سُبْحَانَ اللَّهِ مَا هَذَانِ... أَمَّا الرَّجُلُ الْأَوَّلُ الَّذِي أَتَيْتُ عَلَيْهِ يَتْلَعُ رَأْسَهُ بِالْحَجَرِ، فَإِنَّهُ الرَّجُلُ يَأْخُذُ الْقُرْآنَ فَيَرْفُضُهُ وَيَنَامُ عَنِ الصَّلَاةِ الْمَكْتُوبَةِ

Last night two persons came to me (in a dream) and woke me up and said to me, 'Proceed!' I set out with them and we came across a man lying down, and behold, another man was standing over his head, holding a big rock. Behold, he was throwing the rock at the man's head, injuring it. The rock rolled away and the thrower followed it and took it back. By the time he reached the man, his head returned to the normal state.

The thrower then did the same as he had done before. I said to my two companions, 'Subhan Allah! Who are these two persons?...As for the first man you came upon whose head was being injured with the rock, he is the symbol of the one who studies the Qur'an and then neither recites it nor acts on its orders, and sleeps, neglecting the enjoined prayers.

This is a severe warning and we ask Allah for safety from it. It is in regards to the one who deliberately misses the obligatory prayers due to sleep until the time exits.

al-Muhallab (may Allah have mercy upon him): "This Hadith is directed towards missing the Fajr prayer because Allah emphasised guarding it and the Angels gather for it. It is also [applicable] to the remaining prayers if they are missed."⁴⁶

⁴⁵ (no. 7047)

⁴⁶ See: Sharh Saheeh al-Bukhari of Ibn Battal (3/136)

The Dispraise For the One who is Absent from the Fajr Prayer

✱ On the authority of Ibn Masud (may Allah be pleased with him) who said:

ذُكِرَ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ فَقِيلَ مَا زَالَ نَائِمًا حَتَّى أَصْبَحَ مَا قَامَ إِلَى الصَّلَاةِ. فَقَالَ " بَالَ الشَّيْطَانُ فِي أُذُنِهِ "

A person was mentioned before the Prophet (ﷺ) and he was told that he had kept on sleeping till morning and had not got up for the prayer. The Prophet (ﷺ) said, "Shaytan urinated in his ears."⁴⁷

Ibn Mas'ud (may Allah be pleased be with him): "It is sufficient as an evil for a person that Shaytan urinates in his ears"⁴⁸

Some of the Scholars have carried this Hadith to mean the one who sleeps on 'Isha prayer, and it was also said: sleeping on the night prayer, and it was also said: the one who sleeps on the Fajr prayer.

Some people have carried it upon its apparent meaning. It was said the meaning is (that) Shaytan corrupted him or it is an euphemism for Shaytan belittling him and playing around with him.

Al-Qurtubi (may Allah have mercy upon him) said: "It is correct to keep the Hadith upon its apparent meaning if there is no impossibility of it [occurring]. Shaytan does that to disrespect a person. It is possible to carry the Hadith upon a more vast meaning. So the meaning would be (then) that he slept the entire night and did not wake up during the adhan of the mu'adhins. So it is as if Shaytan urinated in his urine".

I say there is no harm that the Hadith be carried upon its apparent meaning and it is what 'Allamah Ibn 'Uthaymeen (may Allah have mercy upon him) was certain about.

⁴⁷ Reported by al-Bukhari (no. 1144) and Muslim (no. 774)

⁴⁸ Sharh al-Bukhari of Ibn Battal (3/136)

Being Absent From the Fajr Prayer is From the Signs of Hypocrites

* On the authority of Abu Hurairah (may Allah be pleased with him) who said that the Messenger of Allah (ﷺ) said:

إِنَّ أَثْقَلَ صَلَاةٍ عَلَى الْمُنَافِقِينَ صَلَاةُ الْعِشَاءِ وَصَلَاةُ الْفَجْرِ وَلَوْ يَعْلَمُونَ مَا فِيهِمَا لَأَتَوْهُمَا وَلَوْ حَبْوًا وَلَقَدْ هَمَمْتُ أَنْ أَمُرَّ بِالصَّلَاةِ فَتُقَامَ ثُمَّ أَمُرَّ رَجُلًا فَيُصَلِّيَ بِالنَّاسِ ثُمَّ أَنْطَلِقَ مَعِيَ بِرِجَالٍ مَعَهُمْ حُزْمٌ مِنْ حَطَبٍ إِلَى قَوْمٍ لَا يَشْهَدُونَ الصَّلَاةَ فَأُحَرِّقَ عَلَيْهِمْ بُيُوتَهُمْ بِالنَّارِ .

The most burdensome prayers for the hypocrites are the 'Isha prayer and the Fajr prayer. If they were to know the blessings they have in store, they would have come to them, even by crawling. I intended that I should order the prayer to be commenced and command a person to lead people in prayer. Then I should go along with some people who have a bundle of firewood with them to the people who have not attended the prayer (in congregation) and I would burn their houses with fire⁴⁹

In another version:

وَالَّذِي نَفْسِي بِيَدِهِ لَوْ يَعْلَمُ أَحَدُهُمْ أَنَّهُ يَجِدُ عَرَقًا سَمِينًا أَوْ مِرْمَاتَيْنِ حَسَنَتَيْنِ لَشَهِدَ الْعِشَاءَ

By Him, in Whose Hands my soul is, if anyone of them had known that he would get a bone covered with good meat or two (small) pieces of meat present in between two ribs, he would have turned up for the 'Isha prayer.

Ibn Hajar (may Allah have mercy upon him) said: "In the Hadith is an indication of the dispraise for those missing from the prayer due to him (ﷺ) describing them with having eagerness for something petty from food or amusement along with negligence in what will obtain them high ranks and honorable stations"⁵⁰

* Ahmad reported in the Musnad⁵¹ on the authority of Abu Umayr bin Anas from his uncles who were from the Companions (may Allah be pleased with them) that the Prophet (ﷺ) said:

⁴⁹ Reported by al-Bukhari (no. 644) and Muslim (no. 651)

⁵⁰ Fathul-Baari (2/170)

⁵¹ (5/57/20580) and its chain of narration is Saheeh. Our Shaikh al-Waadi'ee (may Allah have mercy upon him) mentioned it in al-Jaami' as-Saheeh (2/155)

لا يشهدُهما منافقٌ يعني صلاةَ الصُّبحِ والعشاءِ

A hypocrite does not attend them both [that is: Fajr and 'Isha prayer]

Abu Bashir (one of the narrators) said: “that is: such a person does not observe them”

* Ibn 'Umar (may Allah be pleased with him) said:

كُنَّا إِذَا فَقَدْنَا الرَّجُلَ فِي صَلَاةِ الْعِشَاءِ وَصَلَاةِ الْفَجْرِ أَسَانًا بِهِ الظَّنَّ

If a man was missing from 'Isha prayer and the Fajr prayer, then we used to have bad thoughts about him⁵²

* It was reported in Muslim⁵³ in his Saheeh on the authority of Abdullah bin Masud (may Allah be pleased with him) that he said:

مَنْ سَرَّهُ أَنْ يَلْقَى اللَّهَ عَدَا مُسْلِمًا فَلْيَحَافِظْ عَلَى هَؤُلَاءِ الصَّلَوَاتِ حَيْثُ يَنَادَى بِهِنَّ فَإِنَّ اللَّهَ شَرَعَ لِنَبِيِّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُنَنَ الْهُدَى وَإِنَّهُنَّ مِنْ سُنَنِ الْهُدَى وَلَوْ أَنَّكُمْ صَلَّيْتُمْ فِي بُيُوتِكُمْ كَمَا يُصَلِّي هَذَا الْمُتَخَلِّفُ فِي بَيْتِهِ لَتَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ وَلَوْ تَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ لَضَلَلْتُمْ وَمَا مِنْ رَجُلٍ يَتَطَهَّرُ فَيُحْسِنُ الطُّهُورَ ثُمَّ يَعْمِدُ إِلَى مَسْجِدٍ مِنْ هَذِهِ الْمَسَاجِدِ إِلَّا كَتَبَ اللَّهُ لَهُ بِكُلِّ خُطْوَةٍ يَخْطُوهَا حَسَنَةً وَيَرْفَعُهُ بِهَا دَرَجَةً وَيَحُطُّ عَنْهُ بِهَا سَيِّئَةٌ وَلَقَدْ رَأَيْتَنَا وَمَا يَتَخَلَّفُ عَنْهَا إِلَّا مُنَافِقٌ مَعْلُومُ النِّفَاقِ وَلَقَدْ كَانَ الرَّجُلُ يُؤْتَى بِهِ يَهَادَى بَيْنَ الرَّجُلَيْنِ حَتَّى يُقَامَ فِي الصَّفِّ

Whoever likes to meet Allah tomorrow as Muslim, he should guard these prayers when a call is announced for them. For Allah has laid down for your Prophet (ﷺ) the paths of right guidance, and these (prayers) are among the paths of right guidance. If you were to pray in your houses as this man who stays away (from the masjid) prays in his house, you would abandon the practice of your Prophet (ﷺ), and if you were to abandon the practice of your Prophet (ﷺ), you would go astray. No man purifies himself, doing it well, then goes out to one of these masjids except Allah records a good for him for every step he takes and raises him a degree for it, and effaces a sin from him for it. I have seen the time when no one stayed away from it, except a hypocrite, who was well known for his hypocrisy, whereas a man would be brought swaying (due to weakness) between two men till he was set up in a row.

⁵² Saheeh. I have mentioned the Takhreej of this narration in my book *Opinion - Its Types and Its Rulings*

⁵³ (no. 654)

These Ahaadith are apparent in indicating the dispraise for being absent from the Fajr prayer, and describing such an act as hypocrisy. In Allah refuge is sought. In it is also a severe threat for that. Also it shows the eagerness of the Companions (may Allah have mercy upon him) for attending this prayer and having concern for it.

Leaving Off Fajr Prayer Leads One to Be in Bad Spirits and Laziness

On the authority of Abu Hurairah (may Allah be pleased with him) that the Prophet (ﷺ) said:

عَقْدُ الشَّيْطَانِ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ إِذَا هُوَ نَامَ ثَلَاثَ عُقَدٍ، يَضْرِبُ كُلَّ عُقْدَةٍ عَلَيْكَ لَيْلٌ طَوِيلٌ فَارْقُدْ، فَإِنْ اسْتَيْقَظَ فَذَكَرَ اللَّهَ انْحَلَّتْ عُقْدَةٌ، فَإِنْ تَوَضَّأَ انْحَلَّتْ عُقْدَةٌ، فَإِنْ صَلَّى انْحَلَّتْ عُقْدَةٌ فَأَصْبَحَ نَشِيطًا طَيِّبَ النَّفْسِ، وَإِلَّا أَصْبَحَ خَبِيثَ النَّفْسِ كَسَلَانَ

Satan puts three knots at the back of the head of any of you if he is asleep. On every knot he reads and exhales the following words, 'The night is long, so stay asleep.' When one wakes up and remembers Allah, one knot is undone; and when one performs ablution, the second knot is undone, and when one prays, the third knot is undone and one gets up energetic in good spirits in the morning; otherwise one gets up in bad spirits and lazy.⁵⁴

He (ﷺ) said about the one who slept on the prayer: “that he will awake in bad spirits and lazy”. So the Hadith benefits us that a person’s laziness regarding the Fajr prayer will lead to laziness, weakness, and bad spirits. When he misses an act of obedience, then he will become lazy from many acts of good and drawing near to Allah. Perhaps it can be carried to mean the one who leaves off the obligations.

He (ﷺ) said about the one who established the prayer: “He will be wake up energetic with good spirits”. That is: energetic for what is upon him of the other acts of worship from prayers, etc. [These are] good spirits due to his happiness with what Allah facilitated for him of acts of worship, and for the reward prepared for him, and the removal of the knots of Shaytan from him. In prayer itself there is a secret to good spirits. It leads us to having energy in the body, good spirits, forgiveness for sins, and raising of degrees.

⁵⁴ Reported by al-Bukhari (no. 1142) and Muslim (no. 776)

Sleeping on the Fajr Prayer is Heedlessness and is From Shaytan

On the authority of Abu Hurairah (may Allah be pleased with him) that the Prophet (ﷺ) said:

عَرَسْنَا مَعَ نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ نَسْتَيْقِظْ حَتَّى طَلَعَتِ الشَّمْسُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيَأْخُذَ كُلُّ رَجُلٍ بِرَأْسِ رَاحِلَتِهِ فَإِنَّ هَذَا مَنْزِلٌ حَضَرَنَا فِيهِ الشَّيْطَانُ " . قَالَ فَفَعَلْنَا ثُمَّ دَعَا بِالْمَاءِ فَتَوَضَّأَ ثُمَّ سَجَدَ سَجْدَتَيْنِ - وَقَالَ يَغْفُوبُ ثُمَّ صَلَّى سَجْدَتَيْنِ - ثُمَّ أُقِيمَتِ الصَّلَاةُ فَصَلَّى الْغَدَاةَ

We stopped for rest along with the Messenger of Allah (ﷺ) and did not awake till the sun rose. The Apostle of Allah (ﷺ) then told us that everybody should take hold of his camel by the head, for it was the place where devil had visited us. We did accordingly. He then called for water and performed ablution and then performed two prostrations. Ya'qub said (in another version): Then he prayed (performed) two prostrations. then takbir was pronounced for prayer and then he offered the morning prayer (in congregation).

Ibn Rajab (may Allah have mercy upon him) said: “Abu Dawood reported on the authority of Abu Hurairah (may Allah have mercy upon him) that the Prophet (ﷺ) said: “Move from this place of yours which heedlessness has afflicted you in it”. A group of the Scholars have recommended, for the one who slept in a place until the time of prayer exited, to move from that place. From them are ash-Shafi’ee and Ahmad. Ibn Abdul Barr quoted a group who obligated that and a group of Scholars who obligated to move from that valley which the Prophet (ﷺ) slept in specifically. A group said it is not recommended because it cannot be said that Shaytan is present in a place except through revelation. It is a weak opinion because every deep sleep which leads to the prayer time being missed is from Shaytan. The Hadith proves that it is necessary not to pray in every place in which a servant is heedless from prayer until he misses its time, whether that is due to sleep or other than it. And Allah knows best”. [See: Fathul-Baari of Ibn Rajab (5/118)].

Verily We Heard a Wonderful Quran

Allah informed [us] about a group from a Jinn that they heard the Prophet (ﷺ) reciting the Quran in prayer, so they believed [in him]. Allah, the Exalted said:

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ مُّنْذِرِينَ

And (remember) when We sent towards you (Muhammad) Nafran (three to ten persons) of the jinns, (quietly) listening to the Quran, when they stood in the presence thereof, they said: "Listen in silence!" And when it was finished, they returned to their people, as warners. [46:29]

And Allah says:

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا

Say (O Muhammad): "It has been revealed to me that a group (from three to ten in number) of jinns listened (to this Quran). They said: 'Verily! We have heard a wonderful Recital (this Quran)! [72:1]

This recitation which they heard was in the Fajr prayer as comes in al-Bukhari⁵⁵ on the authority of Ibn 'Abbas (may Allah be pleased with him) who said:

انْطَلَقَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي طَائِفَةٍ مِّنْ أَصْحَابِهِ عَامِدِينَ إِلَىٰ سُوقِ عُكَاظٍ، وَقَدْ حِيلَ بَيْنَ الشَّيَاطِينِ وَبَيْنَ خَبَرِ السَّمَاءِ، وَأُرْسِلَتْ عَلَيْهِمُ الشُّهُبُ، فَرَجَعَتِ الشَّيَاطِينُ إِلَىٰ قَوْمِهِمْ. فَقَالُوا مَا لَكُمْ فَقَالُوا حِيلَ بَيْنَنَا وَبَيْنَ خَبَرِ السَّمَاءِ، وَأُرْسِلَتْ عَلَيْنَا الشُّهُبُ. قَالُوا مَا حَالُ بَيْنَكُمْ وَبَيْنَ خَبَرِ السَّمَاءِ إِلَّا شَيْءٌ حَدَثَ، فَاضْرِبُوا مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا، فَانْظُرُوا مَا هَذَا الَّذِي حَالُ بَيْنَكُمْ وَبَيْنَ خَبَرِ السَّمَاءِ فَانْصَرَفَ أُولَٰئِكَ الَّذِينَ تَوَجَّهُوا نَحْوَ تِهَامَةٍ إِلَىٰ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ بِنَخْلَةٍ، عَامِدِينَ إِلَىٰ سُوقِ عُكَاظٍ وَهُوَ يُصَلِّي بِأَصْحَابِهِ صَلَاةَ الْفَجْرِ، فَلَمَّا سَمِعُوا الْقُرْآنَ اسْتَمَعُوا لَهُ فَقَالُوا هَذَا وَاللَّهِ الَّذِي حَالُ بَيْنَكُمْ وَبَيْنَ خَبَرِ السَّمَاءِ. فَهَنَالِكَ حِينَ رَجَعُوا إِلَىٰ قَوْمِهِمْ وَقَالُوا يَا قَوْمَنَا {إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا * يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا}

The Prophet (ﷺ) set out with the intention of going to Suq`Ukaz (market of `Ukaz) along with some of his companions. At the same time, a barrier was put between the devils and the news of heaven. Fire commenced to be thrown at them. The Devils went to their people who asked them, "What is wrong with you?". They said, "A barrier has been placed between us and the news of heaven. And fire has been thrown at us." They said,

⁵⁵ (no. 773) and Muslim (no. 449)

"The thing which has put a barrier between you and the news of heaven must be something which has happened recently. Go eastward and westward and see what has put a barrier between you and the news of heaven." Those who went towards Tuhama came across the Prophet (ﷺ) at a place called Nakhla and it was on the way to Suq `Ukaz and the Prophet (ﷺ) was offering the Fajr prayer with his companions. When they heard the Qur'an they listened to it and said, "By Allah, this is the thing which has put a barrier between us and the news of heaven." They went to their people and said, "O our people; verily we have heard a wonderful recital (Qur'an) which shows the true path; we believed in it and would not ascribe partners to our Lord." Allah revealed the following verses to his Prophet (ﷺ) (Sura 'Jinn: 1). "Say: It has been revealed to me." And what was revealed to him was the conversation of the Jinns.

Miscellaneous Issues Related to the Fajr Prayer

Its Time

* Jabir bin Abdillah (may Allah be pleased with him) said:

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي الصُّبْحَ بَغْلَسٍ

The Messenger of Allah (ﷺ) used to pray the Subh prayer in the darkness before dawn⁵⁶

What this Hadith proves is correct in the issue. It is the opinion of the majority of the Scholars that Fajr is prayed at the beginning of its time after the true dawn is ascertained. It is not delayed until the brightness of the sunrise appears.

Prolonging the Recitation in It

On the authority of Abu Barzah al-Aslami (may Allah be pleased with him) who said:

وَيُصَلِّي الصُّبْحَ فَيَنْصَرِفُ الرَّجُلُ فَيَعْرِفُ جَلِيسَهُ، وَكَانَ يَقْرَأُ فِي الرَّكَعَتَيْنِ أَوْ إِحْدَاهُمَا مَا بَيْنَ السِّتَيْنِ إِلَى الْمِائَةِ

He (ﷺ) used to offer the morning prayer. A man would leave the prayer and he could recognize the person sitting beside him. He (ﷺ) used to recite between 60 to 100 verses in one or both the rak`at."⁵⁷

⁵⁶ Reported by al-Bukhari (no. 560) and Muslim (no. 646)

⁵⁷ Reported by al-Bukhari (no. 548, 771), Muslim (no. 647)

Ibn Battal (may Allah have mercy upon him) said: “The Scholars agreed that the longest recitation in the prayers is in the Fajr prayer”⁵⁸

It is recommended for the Imam to recite in the first rak'ah of Fajr prayer on the day of Jumu'ah surah *as-Sajdah* and in the second rak'ah surah *Insaan* due to what is reported in the Two Saheehs on the authority of Abu Hurairah (may Allah have mercy upon him) who said: that the Prophet (ﷺ) used to recite them in the Fajr prayer⁵⁹

The Virtue of the Fajr Sunnah Prayer, How to Pray It, and What is Recited in It

- * On the authority of ‘Aisha (may Allah have mercy upon him) that the Prophet (ﷺ) said:

رَكْعَتَا الْفَجْرِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا

The two rak'at at dawn are better than this world and what it contains⁶⁰

- * On the authority of ‘Aisha (may Allah be pleased with her) said:

لَمْ يَكُنِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى شَيْءٍ مِنَ النَّوَافِلِ أَشَدَّ مِنْهُ تَعَاهُداً عَلَى رَكْعَتَيِ الْفَجْرِ

The Prophet (ﷺ) was never more regular and particular in offering any voluntary prayer than the two rak'at [before] the Fajr prayer⁶¹

- * On the authority of ‘Aisha (may Allah be pleased with her) said:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي رَكْعَتَيِ الْفَجْرِ إِذَا سَمِعَ الْأَذَانَ وَيُخَفِّفُهُمْ

The Messenger of Allah (ﷺ) used to observe the two [voluntary] rak'at of Fajr when he heard the adhan and he shortened them⁶²

In a version:

فَيُخَفِّفُ حَتَّى إِنِّي أَقُولُ هَلْ قَرَأَ فِيهِمَا بِأَمِّ الْقُرْآنِ

⁵⁸ Sharh al-Bukhari (2/385)

⁵⁹ al-Bukhari (no. 891) and Muslim (no. 880). See: al-Mughni (3/252)

⁶⁰ Reported by Muslim (no. 725)

⁶¹ Reported by al-Bukhari (no. 1169) and Muslim (no. 724)

⁶² Reported by Muslim (no. 724)

He (ﷺ) shortened them (to the extent) that I (out of surprise) said: ‘Did he recite in them Surah Fatiha (only)’?

* Abu Huraira reported that the Messenger of Allah (ﷺ):

قَرَأَ فِي رَكْعَتَيِ الْفَجْرِ { قُلْ يَا أَيُّهَا الْكَافِرُونَ } وَ { قُلْ هُوَ اللَّهُ أَحَدٌ }

Recited in the two (voluntary) rak'at of the dawn (prayer):" Say: O Disbelievers," (109) and" Say: He is Allah (the) One" (112)

* On the authority of Ibn ‘Abbas (may Allah be pleased with him) that he reported:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ فِي رَكْعَتَيِ الْفَجْرِ فِي الْأُولَى مِنْهُمَا { قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا } الْآيَةَ الَّتِي فِي الْبَقَرَةِ وَفِي الْآخِرَةِ مِنْهُمَا { آمَنَّا بِاللَّهِ وَاشْهَدْ بِأَنَّا مُسْلِمُونَ }

That the Messenger of Allah (ﷺ) used to recite in first of the two (voluntary) rak'at [before] the Fajr prayer:"Say: We believed in Allah and what was revealed to us..." [2:136] and in the second of the two: "I believe in Allah and I bear testimony that we are Muslims" [3:42]

* A person restricts himself to the two Rak'ah after the emergence of the dawn and he hastens to the obligatory prayer. He should not perform the voluntary prayer at that time [i.e. after the Fajr] due to the prohibition on that is reported from Ibn ‘Umar (may Allah be pleased with him):

صَلَاةَ بَعْدَ الْفَجْرِ إِلَّا سَجْدَتَيْنِ

There is no Salat after Al-Fajr (begins) except two prostrations⁶³

At-Tirmidhi (may have mercy upon him) said: “It is what the People of Knowledge have agreed upon: the dislike of a man praying after the emergence of the Fajr except the two rak'ah of Fajr”.

It was commented by others in regards to the consensus Imam at-Tirmidhi reported here. What is correct is that it is the statement of the majority.

⁶³ Reported by at-Tirmidhi (no. 419) and it is Hasan based on corroborating reports. See: al-Irwaa (no. 478)

Prayer After Fajr Prayer

- ✴ On the authority of Abu Sa'eed al-Khudri (may Allah be pleased with him) who said: the Prophet (ﷺ) said:

لَا صَلَاةَ بَعْدَ الصُّبْحِ حَتَّى تَرْتَفَعَ الشَّمْسُ، وَلَا صَلَاةَ بَعْدَ الْعَصْرِ حَتَّى تَغِيبَ الشَّمْسُ

There is no prayer after the morning prayer till the sun rises and there is no prayer after the `Asr prayer till the sun sets⁶⁴

This Hadith benefits us with the prohibition of prayer after the Fajr prayer until the sun rises the length of a spear. The intent is voluntary prayer in general. As for what has a reason, then it is allowed to pray in that time according to the correct opinion, such as Tahiyatul Masjid. It is allowed to pray the funeral prayer after Fajr prayer until the sun is rising and a consensus was recorded on that.

Whoever Misses the Two Rak'ah Before Fajr, When Does He Pray Them?

Shaikhul-Islaam Ibn Taymiyah (may Allah have mercy upon him) said: “Delaying making up the Sunnah of Fajr until the sun rises is more deserving than praying it before it rises”⁶⁵

This is the chosen opinion of the majority. However, it is permissible to make it up after prayer, especially if he fears he will not be able to pray it after the sun rises. This is due to the Prophet (ﷺ) praying the Sunnah Raatibah of Dhuhr after `Asr because he was preoccupied from it by the delegation of Abdul-Qais as reported in al-Bukhari.

Remaining in the Masjid After It

- ✴ On the authority of Jabir bin Samurah (may Allah be pleased with him):

كَانَ لَا يَقُومُ مِنْ مُصَلَاةٍ الَّتِي يُصَلِّي فِيهِ الصُّبْحِ أَوْ الْغَدَاةِ حَتَّى تَطْلُعَ الشَّمْسُ فَإِذَا طَلَعَتِ الشَّمْسُ قَامَ وَكَانُوا يَتَحَدَّثُونَ فَيَأْخُذُونَ فِي أَمْرِ الْجَاهِلِيَّةِ فَيَضْحَكُونَ وَيَتَبَسَّمُونَ

He (the Prophet) (ﷺ) used to sit at the place where he observed the dawn prayer till the sun rose. When the sun had risen, he would stand and they (his Companions) would talk

⁶⁴ Reported by al-Bukhari (no. 586) and Muslim (no. 827) and in this chapter are many authentic texts

⁶⁵ Sharh al-Umdatul (2/419)

about matters (pertaining to the days) of ignorance, and they would laugh (on these matters) while (the Holy Prophet) only smiled⁶⁶

* On the authority of Anas bin Malik (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said:

مَنْ صَلَّى الْغَدَاةَ فِي جَمَاعَةٍ ثُمَّ قَعَدَ يَذْكُرُ اللَّهَ حَتَّى تَطْلُعَ الشَّمْسُ ثُمَّ صَلَّى رَكْعَتَيْنِ كَانَتْ لَهُ كَأَجْرِ حَجَّةٍ وَعُمْرَةٍ تَامَّةٍ تَامَّةٍ

Whoever prays Fajr in congregation, then sits remembering Allah until the sun has risen, then he prays two Rak'ah, then for him is the reward like that of a Hajj and Umrah complete, complete⁶⁷



⁶⁶ Reported by Muslim (no. 670)

⁶⁷ Reported by at-Tirmidhi (no. 586) and it is a Hasan Hadith due to corrupting routes and chains. See: as-Saheeha (no. 3403)

Index

Introduction	2
The virtue of the Obligatory Prayers	3
The Prayer is the greatest action-based deed from the pillars of Al-Islam after the Two Testimonies	3
The Prophet used to take the pledge of allegiance to establish the prayer and guard it	3
The first thing a servant will be accountable for on the Day of Judgement	3
Prayer is a light	4
Prayer is a proof for its people on the Day of Judgement	4
Prayer is a means to the expiation of sins	4
A means for the Angels to seek forgiveness for a servant	6
A means for a servant's elevation in the worldly life and the hereafter	7
The command to pray the Fajr prayer	8
Its Name	10
The virtue of the Fajr prayer	11
Allah took an Oath by it in His Book	11
The Angels Attend it	11
Praying the Fajr prayer in congregation is equivalent to standing half the night	13
The encouragement and incitement to pray it	15
Benefits of attending the Fajr prayer	16
Whoever guards it will awake in the protection of Allah and His safety	16
Whoever guards it will awake energetic and in good spirits	17
Attending it is a cause for blessings	17
Walking to Fajr is Light for a servant on the Day of Judgement	18
Guarding it is from the means to enter Paradise	19

It is a means for Salvation from the Hellfire, the Abode of Destruction	20
It is a means to seeing Allah, the Almighty, and Sublime	20
Benefit	21
The threat for abandoning the Fajr Prayer	23
The dispraise for being absent from it	24
Being absent from the Fajr prayer is from the signs of hypocrisy	25
Leaving off the Fajr prayer leads one to be in bad spirits and laziness	27
Sleeping on it is from heedlessness and from Shaytan	28
Verily we heard a wonderful Quran	29
Miscellaneous issues related to the Fajr prayer	30
Its time	30
Prolonging the recitation in it	30
The virtue of the Fajr Sunnah prayer and what is recited in it	31
Prayer after it	33
Whoever misses the Raatib of Fajr, then when does he pray it?	33
Remaining in the Masjid After that	33
Index	35