

# A Believer is Always in Need of Prayer

Transcribed from a talk by Shaykh Ahmad Jibril

[Part One](#)   [Part Two](#)

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# A BELIEVER IS ALWAYS IN NEED OF PRAYER

## INTRODUCTION

Our topic today is about Salah. This message is directed first and foremost towards those who do not pray. If you do not pray and you claim you are born as a Muslim, your parents are Muslim and now you are fifteen, sixteen, seventeen, twenty, thirty, fifty or sixty and you do not pray, you better listen to this, you better hear what I have to say. Not only is this directed towards those who do not pray or skip out on their Salah, but rather it is also directed towards those who do pray. So do not be feeling left out if you say I pray, there is no need for me to listen to this. You have to listen to this just like the others who do not pray. Why? Because today we are in a day and age where most of the people do not pray. If you pray today, it is exceptional, unlike times before where it was exceptional for one not to pray. Today it is exceptional for one to pray, so if you pray, you have people around you who do not pray so you better listen to what I have to say, to convey it to those people. It is an ordain upon you to convey this message to those people, to secure them and guard them from falling into Hellfire, especially that they are counted under the number of Muslims. When you say Muslim, they do not care if you pray or you do not pray, they just count you, they claim and think you are a Muslim. So you better listen to this carefully so you can convey it.

Allah said in the Qur'an in Surat Taha:

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا ۖ لَا نَسْأَلُكَ رِزْقًا ۗ نَحْنُ نَرْزُقُكَ ۗ  
وَالْعَاقِبَةُ لِلتَّقْوَى ﴿١٣٢﴾ طه: ١٣٢

And enjoin As-Salat (the prayer) on your family, and be patient in offering them [i.e. the Salah (prayers)]. We ask not of you a provision (i.e. to give Us something: money, etc); We provide for you. And the good end (i.e. Paradise) is for the Muttaqoon (pious). (Surat Taha: 132)

So basically Allah is saying order the prayer and be patient with it. This is for the Prophet sallallahu 'alayhi wa sallam, however it is also for all of you and for all of us as well.

In addition to that, the Prophet sallallahu 'alayhi wa sallam said command your children to prayer when they reach seven and spank them when they reach ten:

مُرُوهُمْ بِالصَّلَاةِ لِسَبْعٍ وَاضْرِبُوهُمْ عَلَيْهَا لِعَشْرِ

In Musnad Ahmad. Probably the only Hadith where the Prophet sallallahu 'alayhi wa sallam said to spank your kids directly for something. You have to know that when you are in charge of someone or something (like a mother or a father), you are going to be questioned about it by Allah on the Judgment Day. You cannot say my kids do not want to pray, and take it so easy. You are going to be questioned on the Judgment Day, why do your kids not pray?

The Prophet sallallahu 'alayhi wa sallam said:

كُلُّكُمْ رَاعٍ ، وَكُلُّكُمْ مَسْئُولٌ

Every one of you is in charge and every one of you is going to be questioned about who he is in charge of.

وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ

You are in charge of your family, you are in charge of the household. You are an Imaam of a Masjid, you are in charge of the people. You have some knowledge and you know people who do not pray, you are in charge of those (to convey the message to them).

Listen to this stunning Hadith.

مَا مِنْ عَبْدٍ يَسْتَرْعِيهِ اللَّهُ رَعِيَّةً ، يَمُوتُ يَوْمَ يَمُوتُ وَهُوَ غَاشٌّ لِرَعِيَّتِهِ إِلَّا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ

There is no servant of Allah that when Allah encharges him and entrusts him with someone or something and he cheats those he is entrusted with, except that Allah will ban and prohibit upon him Heaven.

Allah will ban Jannah upon him. Cheating the people you are entrusted with does not mean the cheating that you think of. If you have people you know or who live in your household and you do not be honest and advise and order them to do the commands of Islam, then you are cheating them in reality. Your husband does not pray, you have to advise him. You have to tell him to fear Allah and pray. If he continues on for a period of time then you hit a dead end and he will not pray, then you have to divorce him. The same with the husband, if your wife does not pray and you pray, you have to go through procedural steps. Order her in good, push her and then command her and if she refuses, it is time for divorce. It is a line your draw in Islam. It is a command of Islam, there is no way to be with a man who does not

pray and a woman cannot be with a man who does not pray. You cannot have teenagers running around your house who do not pray.

So this message is important for those who pray, just as it is for those who do not pray. Again I say, today every one of us has people surrounding us who do not pray. The great, vast majority, I would say probably in the ninety percent (if not above) are the ones who do not pray five times a day on time.

In addition to that, what we have to say over here is something you should memorise (the Hadith and Qur'an). If it is hard upon you to convey a message, if you are not good at dealing with people then take a recording of a lecture you like on this topic, burn it and give it someone. Why should you say it, or give a tape or a CD? Because if you get someone to pray, every single Salah he prays from that day on, you get the Ajr (reward) of it. The Prophet sallallahu 'alayhi wa sallam said whomever points to good gets the same reward as the one he pointed to the good, not a tiny bit less.

مَنْ دَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ لَا يَنْقُصُ مِنْ أَجْرِهِ شَيْئًا

Not a tiny bit less, you get the same reward. Imagine you burn a CD of a talk like this and you take it to someone who does not pray and he starts to pray. Every Salah after he heard it because of you and through you, you get the reward. Imagine you get ten people like that, or even five or two, it is nearly a ticket to Heaven. Deeds that you do not have to sweat for, deeds that you do not have to pay money for, it just comes to you. Imagine if that person goes on and tells other people, you get the same Ajr. Imagine if he had kids and all those kids start praying, you get the Ajr of that as well. All that Ajr comes to you, so that is why this message is for those who do not pray and it is for those who pray to convey this message by any means you have (by repeating it, by giving a copy out to people or in any way you deem is good).

My talk today revolves around six points. Number one, the benefit, reward and importance of prayer. What we refer to in Islam as Targheeb, something to push you to do the good in a good way. The second point of this talk is the opposite, pushing you to do the good deed by scaring. Targheeb and Tarheeb, promise of reward and scaring you of the consequence. Just like a father would tell his son, look if you go mow the lawn I will give you ten dollars. And then he tells him and if you do not mow the lawn, I am going to spank you. The first one is Targheeb and the second one is Tarheeb. Islam is like a bird with two wings, you have to have both at the same time. You have to balance yourself out between Targheeb and Tarheeb.

So the first point I am going to talk about is Targheeb, which is promises for those who pray, the importance, the benefit and goodness of it. The second one is praying on time and I am not going to talk about it in extreme detail because here we are trying to get some people

to pray. Praying on time deserves an entire talk on its own. The third point I am going to talk about is the opposite of the first, which is if you do not mow the lawn you better watch what I am going to do to you. The fourth point is what the pious predecessors (the Sahaabah and the scholars) said about this matter, what they think about prayer. The fifth point is what the pious predecessors held prayer to be (in what regard they held it), how it was very important and essential to their lives and how they never delayed it. The sixth and last point is why do you not pray? Let us start off with the first point, which is Targheeb.

## NUMBER ONE: TARGHEEB (THE BENEFITS, REWARDS AND IMPORTANCE OF PRAYER)

### THE IMPORTANCE OF PRAYER

Do you know how important prayer is? Listen to the importance of prayer. After you become a Muslim, there is nothing more important you can do than pray five times a day. There is absolutely no deed and no action you can do after you become a Muslim, more important and essential than your prayer five times a day. You preserve it, you preserve your religion. You neglect it, you neglect your religion.

The Prophet sallallahu 'alayhi wa sallam said:

رَأْسُ الْأَمْرِ الْإِسْلَامُ ، وَعَمُودُهُ الصَّلَاةُ

The head of this matter is Islam and its pillar is prayer.

Imagine you have a tent with no middle pole or pillar to hold it up, you take that pole out and the tent is on the floor. It is on the floor and it is useless. Could you put that tent up without the middle pole? That is exactly what prayer is to one who supposedly claims he is a Muslim.

You were created on this planet to worship Allah and the simplest means to worship Allah is through prayer. Allah says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِي ﴿الذَّارِيَاتُ: ٥٦﴾

And I did not create the Jinn and mankind except to worship Me. (Surat ath-Thaariyaat: 56)

There is nothing simpler in you worshipping Allah, than the five times a day prayer. Every one of us knows the five pillars of Islam. The word of faith (the word of monotheism), Salah (prayer), Sawm (fasting), Zakah (charity) and Hajj. These five pillars, when you do them it is

like when you pass by a house they are constructing. You see them building it and all you see is the skeleton of the house. If you only do the five pillars of Islam, that is exactly what you are, a human skeleton. Now you want to be a good Muslim, you want a nice house so what do you do? You bring the firewood, the decoration, you bring the lamps and the electricity, the plumbing, all the tiles and the nice carpet, and those are the additional things. If you have the five pillars of Islam, then you are really a skeleton.

You want to know how important Salah is? It is important to the point that every order in Islam came down from Allah through Jibreel to the Prophet Muhammad sallallahu 'alayhi wa sallam, except prayer. Allah took the Prophet sallallahu 'alayhi wa sallam out of the comfort of his bed on a journey to Jerusalem, and from Jerusalem all the way up to the seven skies on the Buraaq. He has to go up and get that command, it is not going to come down because this is something too important. He is sleeping in his bed in Makkah and he gets up to go on a journey which we call al-Israa' wal-Mi'raaj. He goes to Falasteen (Jerusalem), and from there on top of al-Buraaq, all the way to the seventh sky. He gets to the seventh sky and Jibreel points him out and introduces him to the other Messengers that are over there and he sees things that are in Heaven and Hell there. He goes from first sky to second, to third, to fourth, to fifth, to sixth and seventh, and we believe as Muslims that Allah is on top of the seventh sky. Jibreel tells the Prophet sallallahu 'alayhi wa sallam, I have to go back, you are the only one who can go past this point. This is my limit, you are the only one.

He goes and Allah commands him at that point with the five prayers that one must do. Allah tells the Prophet sallallahu 'alayhi wa sallam you have fifty prayers and then he goes back down from the seventh to the sixth sky. He meets Musa and when he tells him what happened (Allah ordered him with fifty prayers), he said go back and ask Allah to make them less. I have experience with people, I know how they are, there is no way they can handle fifty. He went up and asked Allah to lower it, and Allah lowered it to forty. He came back down and Musa tells the Prophet Muhammad sallallahu 'alayhi wa sallam what happened? He said Allah lowered it to forty. He said go back and ask Allah to lower it again because they will not be able to handle it. Musa dealt with Bani Isra'eel (the Children of Israel), he knows a command like this is hard for them to handle. So he goes back up another time and it is reduced from forty to thirty. He talks to Musa again and they have the same conversation, then it is reduced from thirty to twenty, and from twenty to ten, and every time he goes back down Musa tells him to go back up and ask Allah for less. When it got to ten, he said go back and ask Allah for less. He went and asked Allah and Allah said five with the reward of fifty. You pray five with the reward of fifty.

That is it, that is the decisive answer, it is not going to go any less than that. Some smart aleck might say well if Allah knew it was going to be fifty to five already, why did He do that (send him back and forth)? The answer to that is for me and you to realise how valuable this prayer is. And also to know that when you get up and pray, you jump up to your prayer

because Allah wants you to imagine it was fifty prayers. Imagine if Allah left it fifty prayers, you know what would happen? Every half an hour you have to get up and pray. Could you imagine life like that? That is what Allah wants you to imagine. When you imagine life with fifty prayers and then you only get five with the reward of fifty, you see how merciful and easy going Allah is upon us. You see how valuable prayer is? Five prayers which barely take you twenty five minutes a day, and you get the reward of fifty. Imagine if they were fifty. And look how Allah took His Messenger on top of the seventh sky to tell him this important command, and without a mediator between them because it is Salah.

## HAPPINESS AND COMFORT THROUGH PRAYER

Do you want to be happy in life? Do you want to enjoy life? Do you want to take it easy in life? Wallahi the only way you could do it is through prayer.

The Prophet sallallahu 'alayhi wa sallam said:

وَجُعِلَتْ قُرَّةُ عَيْنِي فِي الصَّلَاةِ

The comfort of my eyes is put in prayer.

He would tell Bilal:

أَرْحَنَا بِهَا يَا بِلَالُ

Give us peace and comfort with Salah Bilal.

It is peace. It is comfort. It is what gets you on in life. Every human being has to look up to something more supreme than him, in order for him to get by in life. That is why a lot of the people who have no faith are dazed in their own world, either drunk, on drugs, or committing suicide, because they do not have some supreme being that they believe in and they turn to. It is something Allah instilled in you (a Fitrah). Look at a child, he has to have someone to look up to in his life (a mother, a father, a grandparent). And an elder person has to have someone older to look up to, to turn to, to resort to, to communicate to, to ask when he needs help. That is Allah and without that you cannot be enjoying life.

Some might tell me oh am I going to be comfortable and happy in life that Allah is going to take all my problems? I tell you no, problems are a fact of life. You are a Muslim or you are a non Muslim, everyone has problems, but let me tell you how it is going to make you comfortable and happy in life. Give me someone who prays, truly prays and performs it accordingly, purifies himself and does it as Allah said and the Prophet sallallahu 'alayhi wa sallam taught us to do it, and on time, and give him the whole world in front of his as a problem. His boss is giving him problems, family problems, the government is giving him

problems or anything like that (and he prays). And then give me someone who does not perform his Salah and he got a scratch on his nice car for example. Wallahi that minor problem is going to eat him up and he is not going to know how to live with it. There is the other one who prays and has the world on his case, you would be surprised how he is dealing with it with a smile on his face, and if you do not see that smile on his face, there surely is a smile, peace and comfort in his heart. If you want that, get up and pray five times a day.

## PRAYER IS A MEETING WITH ALLAH

If I were to tell you tomorrow we are going to meet the president of a country, if I were to tell you tomorrow we are going to meet the executive of your corporation, if I were to tell you tomorrow we are going to meet an actor that you always wanted to meet, you would not be able to sleep the night. You want to dress up nice, you want to think about what you are going to say to him and how excited are you going to be? Imagine what you are going to do if it is a king, I say tomorrow we are going to the palace of this king and we are going to sit and talk with him. When you pray, it is the King of all kings Allah subhaanahu wa ta'aala that you are addressing and meeting.

In Sahih al-Bukhari and Muslim, the Prophet sallallahu 'alayhi wa sallam said when one of you is in prayer, he is addressing his Lord. You are speaking to your Lord. When you do not pray, you are deprived of speaking to Allah. Shame on you, how could you? Allah is telling you this is My appointment to meet with you. Fajr, you say no it is ok I will pass on that. Would you ever do that to the president? Would you ever do that to your boss? You tell him no it is ok, I do not want to meet with you at twelve o'clock. Ok how about three o'clock ('Asr)? No I still do not want to meet with you. Alright five o'clock (Maghrib)? I said I do not want to meet with you. Alright seven o'clock (Ishaa')? I told you I do not want to meet with you. You tell that to Allah five times a day, I do not want to meet with you Yaa Allah.

Look at what the Prophet sallallahu 'alayhi wa sallam said:

إِنَّ اللَّهَ يَنْصِبُ وَجْهَهُ إِلَىٰ وَجْهِ عَبْدِهِ مَا لَمْ يَلْتَفِتْ

When you say Allahu Akbar to pray, Allah puts His face in front of your face. His face in front of your face. How? In a manner that best suits Allah.

... لَيْسَ كَمِثْلِهِ شَيْءٌ ۖ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿الشورى: ١١﴾

There is nothing like unto Him, and He is the All-Hearer, the All-Seer. (Surat ash-Shoora: 11)

You are standing before Allah. As long as you are not looking left and right, you are looking straight ahead, the face of Allah is before you. What a stance, what a meeting, you are addressing Allah subhaanahu wa ta'aala and now you are going to talk to Allah in Salah.

You say:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿الْفَاتِحَةُ: ٢﴾

All the praises and thanks be to Allah, the Lord of the 'Aalameen (mankind, Jinns and all that exists). (Surat al-Faatihah: 2)

Allah says:

حَمِدَنِي عَبْدِي

My servant thanked Me.

الرَّحْمَنُ الرَّحِيمُ ﴿الْفَاتِحَةُ: ٣﴾

The Most Beneficent, the Most Merciful. (Surat al-Faatihah: 3)

مَجَّدَنِي عَبْدِي

My servant glorified Me.

مَالِكِ يَوْمِ الدِّينِ ﴿الْفَاتِحَةُ: ٤﴾

The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection). (Surat al-Faatihah: 4)

أَثْنَى عَلَيَّ عَبْدِي

My servant praised Me.

Then you say:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ

الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

﴿الْفَاتِحَةُ﴾

آمِينَ

You (Alone) we worship, and you (Alone) we ask for help (for each and everything). Guide us to the Straight Way. The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger, nor of those who went astray. (Surat al-Faatihah: 5-7)

Allah says to you:

هَذَا لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ

This is for My servant and for My servant is what he asked for.

Can you do without communicating with Allah? Allah calls you five times a day to pray and you say I do not want to meet with you Yaa Allah.

## PRAYER TAKES YOU AWAY FROM SINS

Do you want to maintain a lifestyle pure and away from sins? Then you have to head to prayer. You say I cannot stop this sin, I am having a hard time getting away from this, then head to prayer because Allah said in the Qur'an:

...وَأَقِمِ الصَّلَاةَ ۖ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ۗ وَلَذِكْرُ اللَّهِ

أَكْبَرُ... ﴿العنكبوت: ٤٥﴾

And perform As-Salah. Verily, As-Salah (the prayer) prevents from Al-Fahshaa' (i.e. great sins of every kind, unlawful sexual intercourse, etc) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed, etc) and the remembering (praising, etc) of (you by) Allah (in front of the angels) is greater indeed [than your remembering (praising, etc) Allah in prayers, etc]. (Surat al-Ankaboot: 45)

Imagine that the Salah is your avenue to keeping you away. Do not tell me I prayed four or five times or a day or two and I was not able to quit the sin. You have to jump yourself into Salah. You have to keep doing it and persist in it, and Wallah it is going to take you away from those sins you commit. I will get to this topic later when I say why do you not pray O Muslim? When we get to that, I will elaborate on this point.

## PRAYER IS AN ERASER TO YOUR SINS

Imagine that, you pray to Allah and that Salah that you pray to Allah is an eraser to your sins. Allah could have said look guys, I order you prayer and that is it. That would be sufficient, who could say why are you doing this or You are making it hard? You cannot do that. Allah orders you to prayer and in addition to the rewards you are going to get, He erases minor sins you committed between one Salah and another Salah.

The Prophet sallallahu 'alayhi wa sallam said if there was a river at a door in front of any one of your houses and every one of you took a shower five times a day. Whether it is a river in front of your house (that is the example the Prophet sallallahu 'alayhi wa sallam said) or today you go to your house and you take a shower five times a day in your bath, are you going to have any dirt remaining on you? The Sahaabah said no, not a trace of dirt will be left. The Prophet sallallahu 'alayhi wa sallam said that is how the five prayers are, Allah erases the sins with them.

In al-Bukhari and Muslim:

أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا بِبَابِ أَحَدِكُمْ يَغْتَسِلُ مِنْهُ خَمْسَ مَرَّاتٍ بِالْيَوْمِ ، هَلْ يَبْقَى عَلَى دَرَنِهِ شَيْءٌ ؟ قَالُوا : لَا يَا رَسُولَ اللَّهِ ...

They said no, nothing will be left on him.

... قَالَ : وَكَذَلِكَ الصَّلَوَاتِ الْخَمْسِ ، يَمْحُو اللَّهُ بِهِنَّ الْخَطَايَا

Salah is like an ocean, the dirt on you is the sin. You jump in that ocean and the same way that water cleans the dirt, the Salah cleans your sins, because we live a life with sins all around us.

The Prophet sallallahu 'alayhi wa sallam in another Hadith takes a branch of a tree on a fall day. You know in fall when the leaves are about to fall, he takes a branch with a lot of leaves on it and hits it to the ground, and hits it to the ground, and keeps hitting it until all the leaves fall off. And when they fall off, he said you see how all the leaves fell off? That is exactly how the five prayers are to you, they clean you from your sins like I cleaned this

branch from all the leaves on it. In another Hadith the Prophet sallallahu 'alayhi wa sallam said when one of you gets up to pray, the sins are put on his back and when he goes down prostrating and bowing to Allah, they keep falling up and down. Your back moves up and down, your sins fall up and down. They go down away from you until he ends his prayer with no sins left on him.

The Prophet sallallahu 'alayhi wa sallam said the five prayers (prayer to a prayer) and Jumu'ah to Jumu'ah and Ramadhaan to Ramadhaan are forgiveness to what is in between them if major sins are avoided. Jumu'ah to Jumu'ah, prayer to prayer and Ramadhaan to Ramadhaan. Do not tell me look I will wait until next Ramadhaan to start praying and Allah will forgive the sins in the middle. You not praying is a major sin by all means, that is if you take the second opinion that it is not Kufr. So do not tell me I will wait until Ramadhaan or I will wait until Jumu'ah to pray the Jumu'ah, and Allah will forgive the sins in the middle. You not praying is a major sin in itself, according to the least of the reputable scholars of the Islamic Ummah.

Imagine that Allah gives us all this to pray and you still do not pray. Fifty times is much more, comfort and peace, and then He is going to erase your sins, yet you still tell Allah that I do not want to pray?

## **HAVE MERCY ON THE PROPHET SALLALLAHU 'ALAYHI WA SALLAM**

Shame on you, you who do not pray. I never met a Muslim who says Ash-Hadu Alla Ilaaha Illallah whose heart does not melt to the life of the Prophet sallallahu 'alayhi wa sallam. In fact, I remember one time I gave a lecture about the life of the Prophet sallallahu 'alayhi wa sallam and how he died, and I recall someone passing out. He cried to the point that he passed out and every Muslim is like that, or everyone who says Ash-Hadu Alla Ilaaha Illallah. Do you know what he went through to convey this message to you? He had to go through being accused in his honour. They called him a liar, a magician, an evil human being who goes out to the outskirts, comes back and says this is Qur'an. They put the guts of a camel on his back as he was praying. They tried to choke him around the Ka'bah, he was around the Ka'bah and 'Uqbah takes the upper garment around the Prophet sallallahu 'alayhi wa sallam and tries to choke him. He wants to convey this message just so we can live a nice life in this life and then join him in Heaven. He goes on to the point where they stone him and they throw shoes on him in at-Ta'if, to convey this message to you. Have you not got any shame?

One time Abu Bakr finds him when they have the Prophet sallallahu 'alayhi wa sallam in a circle next to the Ka'bah and they are pushing him around just like high school bullies. They put him in the middle and they start pushing the Prophet sallallahu 'alayhi wa sallam. Tossing him from the left to the right, from the right to the left, until Abu Bakr pushes his way in the middle, pushes them from all around and says you kill a man who says Allah is my Lord? You do this to a man who says Allah is my Lord? And then Abu Bakr ends up getting

the beating, to the point that he passes out and the Prophet sallallahu 'alayhi wa sallam goes to take him home. You know why he went through all that? He went through all that for you to learn this message, to learn the prayer. Have you no shame in not praying? That is not what I am trying to get at exactly, I am just trying to show you how much the Prophet sallallahu 'alayhi wa sallam sacrificed to get this message that you have in front of you like a piece of cake.

Do you know the last time ever that the Prophet sallallahu 'alayhi wa sallam smiled? He was on his deathbed for nearly two weeks or so. Before he died sallallahu 'alayhi wa sallam, he felt very strong, and usually when a person dies there is a moment before he dies where he feels strong. He got up to see all the Sahaabah. He opened his door and when he opened the door, the house of the Prophet sallallahu 'alayhi wa sallam opens on to the Masjid so he went on to the Masjid. He saw everyone lined up in nice rows praying behind Abu Bakr, and he smiled. And it was the last time he ever smiled. He smiled to the people who were praying. Some of them even broke their prayer and told Abu Bakr he is in good health, let the Prophet sallallahu 'alayhi wa sallam lead it. They saw a smile on his face and most of the Sahaabah thought that was it, that the Prophet sallallahu 'alayhi wa sallam is in good health. This was the morning prayer (Fajr) of the day that the Prophet sallallahu 'alayhi wa sallam died and he died just hours after that. The morning of a Monday that the Prophet sallallahu 'alayhi wa sallam died on. A smile on his face, why? He is happy to see the Muslims praying as he taught them to. Do you not want him to be happy with you on the Judgment Day? Do you not want him to smile to you like he smiled to those Sahaabah the very last time he saw them? If you want that, you have to pray.

Let me tell you more than that. Do you know what the last words of the Prophet sallallahu 'alayhi wa sallam were? Anas Ibn Maalik radhiallahu 'anhu said the last words that the Prophet sallallahu 'alayhi wa sallam said were:

## الصَّلَاةُ الصَّلَاةُ

Prayer, prayer. In fact, the narrator of the Hadith Anas said his voice gargled with it. He was trying to say as-Salah and it was not coming out because he was dying. You know if someone is on his deathbed and he taught you for twenty three years, and the last thing that comes to him to tell you on his deathbed is as-Salah, what does that tell you? The most important thing. If your father and your mother are on their deathbed and they tell you to take care of the house, take care of that other child of mine, take care of this matter or situation, it is the most important thing. You are dying, you are leaving this earth. Imagine the Prophet sallallahu 'alayhi wa sallam, Anas Ibn Maalik radhiallahu 'anhu said his voice gargled saying:

### DO YOU WANT THE PROTECTION OF ALLAH?

If you want the protection of Allah and you cannot do without the protection of Allah, then you better pray because the Prophet sallallahu 'alayhi wa sallam said:

مَنْ صَلَّى الْفَجْرَ فِي جَمَاعَةٍ فَهُوَ فِي ذِمَّةِ اللَّهِ

Whomever prays the Fajr in Jamaa'ah (in another Hadith it says whomever prays the Fajr) is in the protection and guardianship of Allah.

Many other Hadith that I do not want to mention right now, when you pray you are in the guardianship of Allah. Do you not need the guardianship of Allah? Do you not need Allah to watch over you? Do you not need the protection of Allah? Well if you do, you better get up and start praying.

### DO YOU WANT THE ANGELS TO SPEAK GOOD ABOUT YOU?

Any one of you today, go to a certain brother or a sister and tell her you know sister, we were at the house of this sister and they were saying so many good things about you. What is she going to do? She is going to say what did they say? And what else? That is how she is going to be, and the same with the brother. You tell him the brothers were talking good about you, they said you did this and that. He is going to say Wallah? Tell me what they said. Who? Which one of them? You get happy when human beings talk about you. Do you not want Allah and the angels to speak good about you? Well if you want Allah and the angels to speak good about you, then do Salah because the Prophet sallallahu 'alayhi wa sallam said that the angels go up to Allah in Fajr and 'Asr and that is when Allah asks them how did you leave my servant? A discussion between Allah and the angels. During those times, the angels go up to Allah to raise your deeds to Allah. Allah already knows what they did, Allah can see but it is a form of an honour to us who pray and sort of a misery to those who do not pray.

The angels will start telling Him Yaa Allah we left them praying the 'Asr, we left them praying the Fajr (that is if you are good). That is Allah, that is not a group of guys around you talking good about you. That is Allah and the angels. Now assume you were sleeping during Fajr and 'Asr, they tell Him Yaa Allah he was snoring, Yaa Allah he was in a club, Yaa Allah they were gossiping and backbiting. You choose the way you want to be talked about and Allah does not oppress. This is Allah, the One who created you, the One who suggested speaking good about you. To who? To the best creations on this planet ever, the angels of Allah.

## PRAYER CHANGES YOUR LIFE FOR THE BETTER

Do you want your life to be organised? Do you want your life to change for the better? You want obedience and discipline? Then that will be in Salah. It is a change to one's life for the better. It only changes one's life for the better, in every mean you can think of. Every mean you can think of, it is going to make it better. Look at the Messenger of Allah Shu'ayb 'alayhis-salaam, when his people saw that he was calling them to the oneness of Allah and he changed for the better, they said:

... يَا شُعَيْبُ أَصَلَاتُكَ تَأْمُرُكَ أَنْ نَتْرُكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا

مَا نَشَاءُ... ﴿هُود: ٨٧﴾

"O Shu'ayb, does your prayer command you that we should leave what our fathers worship or not do with our wealth what we please?" (Surat Hud: 87)

Shu'ayb, it is your prayer that changed you? They saw a change in him and they attributed it to the prayer. It is prayer that changes one.

Look at the Messengers of Allah, Ibraheem 'alayhis-salaam said:

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ... ﴿ابراهيم: ٤٠﴾

"O my Lord! Make me one who performs As-Salah." (Surat Ibraheem: 40)

O Allah, allow me to be among those who are persistent in their prayer (continuously praying).

'Isa 'alayhis-salaam said in his crib:

... وَأَوْصَانِي بِالصَّلَاةِ... ﴿مريم: ٣١﴾

And Allah has enjoined on me Salah. (Surat Maryam: 31)

## DO YOU WANT JANNAH?

Do you want Heaven? The ultimate goal of one in this life is Heaven, because you are not going to live forever. You are going to die. If you are not going to die, then do not pray. If you are going to live forever, I tell you right up front, do not pray. If you are going to live forever, do not even listen to me, you may leave. Do not ever listen to a talk about Islam if

you are going to live forever. But if you know you are going to meet your Lord, then you better listen to this. There is Heaven and there is Hell. Do you want Heaven?

The Prophet sallallahu 'alayhi wa sallam said:

مَنْ صَلَّى الْبُرْدَيْنِ دَخَلَ الْجَنَّةَ

Whomever prays the two prayers that come during the cold time will enter Heaven.

That is Fajr and Ishaa' according to most scholars and Fajr and 'Asr according to some scholars (but it is really Fajr and Ishaa'). Of course all five, but amongst them is these two because these were among the two that were missed a lot during that time.

On the Judgment Day, there is a bridge on top of Hellfire and that bridge is called as-Siraat. That Siraat is a bridge and that bridge is thinner than a hair and sharper than a sword. Like the Ambassador Bridge you have over here, except that is a four way bridge. The bridge is not on top of the Detroit River, but rather it is on top of Hell. Hell that took three thousand years to turn from white to red, to charcoal black. It is charcoal black. It took seventy years for a stone that was thrown from the top of Hellfire to get to the bottom of it. On top of that blazing Hell is as-Siraat, on the left and right of that Hell is claws, Kalaaleeb (كلايب) to pull you down so you can fall.

Every human being has to enter and go through that bridge. If you are good in Islam, in your belief and your deeds, you are going to zoom through it faster than wind and light. If you are not, you are going to be crawling and dragged. You go on that bridge by the light you have. Your deeds and your Salah turn into light (brightness). Some people go on that bridge with a tiny little dot on the tip of their pinky and that light goes off and on. And as it goes off they are about to fall in, then the light comes back on and they either make it or they fall. Do you want to cross that bridge to the front yard of Heaven? And you know the scholars and the Sahaabah used to say we will never rest assured until we cross and get to that front yard of Heaven. If you get there and you are there, then rest assured you are in good shape after that. Do you want to cross that bridge? Do you want your brightness to be as bright as possible? It is not Duracell that is going to give you light, it is not a flash light or a beam spot light that is going to give you the light. It is your prayers that are going to give you that light.

The Prophet sallallahu 'alayhi wa sallam said:

بَشِّرِ الْمَشَّائِينَ بِالظُّلَمِ بِالنُّورِ التَّامِّ يَوْمَ الْقِيَامَةِ

Let the glory and good tidings be to those who walk in darkness. It is night outside, you get up to perform Fajr. You get up and turn on the lights, you get up and walk to the Masjid and

it is dark (Fajr and Isha'). You walk in the darkness and because you walked in the darkness for the sake of Allah, Allah is going to replace that darkness for you as light in Heaven so you can cross that bridge on the Judgment Day.

In addition to that, the Prophet sallallahu 'alayhi wa sallam said:

مَنْ حَافِظَ عَلَيْهَا ، كَانَتْ لَهُ نُورًا وَبُرْهَانًا وَنَجَاةً يَوْمَ الْقِيَامَةِ

Whomever guards his prayer on time, it will be brightness (so he can cross the bridge), proof and a savior.

This is the first part of the Hadith. I am going to talk about the second part of this Hadith when we get to at-Tarheeb (the warning part). The first part of it is if you pray these five prayers, it is going to be brightness so you can cross the bridge. It is going to be proof when Allah questions you on the Judgment Day and says what is your proof? O Allah, here is my Salah. And a rescuer, at a time when people are going to be thrown in Hellfire, your rescuer is your Salah.

It is the first thing you are going to be asked about on the Judgment Day. When you stand before Allah, the first thing you will be asked about is Salah. If it is good, everything after it should be good. And if it is bad, everything after it is going to be bad. That is what the Prophet sallallahu 'alayhi wa sallam taught us.

## NUMBER TWO: PRAYER ON TIME

I mentioned ten facts on Salah from a perspective of Targheeb (promises, importance and the reward). Let me briefly talk about the second point and I am just briefly going to touch upon it because this is an entire lecture in itself, and the aim over here is to get people to pray. Prayer on time is a completely different topic with plenty of Hadith and significance, but you cannot let a topic like this go by without talking about prayer on time.

Be realistic. You are going to pray, the prayer takes five or seven minutes (average). These five or ten minutes, you are going to do them, you are going to do them. Just like your mum or your teacher used to tell you, you are going to do the homework, you are going to do it, why are you delaying it? You have to do it. You have a bill, you are going to pay it. You have to pay that bill, why are you delaying it? It is the same with Salah. If you do it in the beginning of its time or in the end of its time or at night, it is the same five minutes. Why delay it? If that time is going to come out from your time, why would you delay something you have to do either way, when it is best to pray on time?

A Sahaabi asked the Prophet sallallahu 'alayhi wa sallam, what is the best of all deeds? The Prophet sallallahu 'alayhi wa sallam said prayer on its time. He says O Prophet, what about

after that? He said being kind to your parents. He said O Prophet of Allah, what about after that? He said Jihad for the sake of Allah. The best of all deeds is prayer on time. It is the best of all deeds and you have to do it, you have to do it, why delay it?

Let me give it to you from another realistic point of view. Do you tell your boss I want to be late five minutes every day in the morning? Is any boss going to accept that? In your school, if you are starting five minutes late every day. Most of the schools that I know, nine or ten absences and you are on audit. You are going to be expelled and if you are working, they are going to write you up two or three times and fire you. Every day you are late or you do not pray and Allah tolerates that, is that not merciful of Allah?

In the Qur'an Allah says:

...إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا ﴿النساء: ١٠٣﴾

Verily, the prayer is enjoined on the believers at fixed hours. (Surat an-Nisaa': 103)

Salah is written upon people at special times, so you have to pay attention that you have to pray your prayers on special times. You have the internet, you have a local Masjid, you go get your timetable and then every time it is time for prayer, you get up and pray.

## NUMBER THREE: TARHEEB

Our third point for this talk is the opposite of the first. In the first, it was the promises and the rewards of prayer. This is the opposite, this is the Tarheeb (if you do not pray, what is going to happen to you).

### DO YOU WANT TO BE CONSIDERED A KAAFIR?

Number one on the list, do you want to be called a Kaafir? Do you want to be considered a Kaafir? This is a matter that is disputed. Some scholars consider one who does not pray a Kaafir. Just like a Christian and a Jew, the same way that they are not Muslim, you are not Muslim. This is the opinion I adopt and I spoke in detail about it in some of our classes. I went through the Hadith of both sides and I showed how the selected opinion would be that he is not part of Islam. Ibn Taymiyyah gathered the sayings of the four Imaams and discusses this issue in detail in his Fataawa. If he is a Kaafir or not, this is not the issue at hand. Even if you claim he is not a Kaafir, he is severely doomed to a severe punishment. Whether you disagree that he is a Kaafir or not, that is not the issue at hand. However, you are severely doomed and it is a severe punishment and a wrath by Allah if you do not pray.

Look at what the Prophet sallallahu ‘alayhi wa sallam said. Between a man and Kufr and disbelief is disregarding prayer. It is related by Ahmad, Muslim, Abu Dawood, Ibn Maajah and at-Tirmidhi.

بَيْنَ الرَّجُلِ وَبَيْنَ الْكُفْرِ تَرْكُ الصَّلَاةِ

In another narration:

بَيْنَ الرَّجُلِ وَبَيْنَ الْكُفْرِ وَالشِّرْكِ تَرْكُ الصَّلَاةِ

Between a man and between disbelief and polytheism is leaving prayer.

Another Hadith on this topic is that the Prophet sallallahu ‘alayhi wa sallam said the covenant between us and them is leaving prayer, whomever leaves prayer and abandons it is a disbeliever. This is by Ibn Maajah, an-Nasaa’ee, at-Tirmidhi, Ahmad and Abu Dawood.

العَهْدَ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ

Ibn Taymiyyah when he talks about:

بَيْنَ الرَّجُلِ وَبَيْنَ الْكُفْرِ

And this is probably the most decisive proof that he leads to, that one who does not pray is not even a Muslim. He should not be buried with the Muslims and he should not be prayed on. Why? Because the Prophet sallallahu ‘alayhi wa sallam said between a man and Kufr.

بَيْنَ الرَّجُلِ وَبَيْنَ الْكُفْرِ

Al-Kufr (الكفر), the Kufr. Al (ال) over here in Arabic is called Al Lil-‘Ahid (ال للعهد), meaning the Kufr you know, the main Kufr. Had he said:

بَيْنَ الرَّجُلِ وَبَيْنَ كُفْرٍ

Without Al, then it is subject to dispute (meaning it is an aspect of Kufr). However when he said al-Kufr, the only Kufr that this could mean is the major Kufr, the one that takes you out of Islam. Do you want to be a non Muslim after Allah granted you the privilege and honour

of growing up in the household of parents who were Muslim? Or you embraced Islam and then you leave it behind your back? All that Allah granted you and you want to leave it?

Abdullah Ibn Shaqeeq is a Tabi'ee. He said the companions of the Prophet sallallahu 'alayhi wa sallam did not consider abandoning anything in Islam Kufir, except Salah. And it is narrated by Abu Hurayrah as well.

كَانَ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَرُونَ مِنَ الْأَعْمَالِ شَيْئًا  
تَرَكُوهُ كُفْرًا إِلَّا الصَّلَاةَ

For example, if you leave Hajj. Even if you are able and you have the money, you are not a Kaafir by all means, unless you think Hajj is not an ordain (that is a different story).

If you believe Hajj is an ordain and you do not do Hajj, you are not a Kaafir. Sawm, if you do not fast, no scholar ever said one who does not fast is a Kaafir, as long as you admit that it is something ordained. If you say fasting is not an ordain then that is a different story, you are denying something essential in Islam. However if you believe it is essential in Islam and you do not do it, nothing like that will take you out of Islam except Salah.

## HOW SHOULD ONE WHO MISSES THE PRAYER FEEL?

I want you to imagine you come to your house after a long day of work and you find your house burnt to the ground and your family (your children, parents or siblings) are all dead in that house. Then you get a call from the stockbroker and he says all your money is gone. Within a matter of moments, you have no family, no shelter and no money. Imagine that feeling. The Prophet sallallahu 'alayhi wa sallam said whomever misses Salat al-'Asr alone, it is just as though that happened to him. Misses the timing of it, I do not mean leaving it and not praying it, but he waits until Maghrib comes and he did not pray the 'Asr. It is as though he walked to his house and it is burnt to the ground and all his family is dead.

The Prophet sallallahu 'alayhi wa sallam said:

مَنْ فَاتَتْهُ صَلَاةُ الْعَصْرِ فَكَأَنَّمَا وَتَرَ أَهْلَهُ وَمَالَهُ

Your family and your wealth are all gone. This is one who misses its timing, imagine if it is someone who did not pray. Imagine if it is not Salat al-'Asr but rather it is five times a day. How should he feel like? How should it be to him? Imagine if it is not five times a day, but rather it is for months and years he has not been praying. Feeling the guilt inside his heart, that is how he should feel if he is a true Muslim.

## CAN YOU WITHSTAND THE WRATH OF ALLAH?

Do you want to fall under the wrath of Allah? How can you withstand falling under the wrath of Allah? The Prophet sallallahu 'alayhi wa sallam said whoever abandons prayer, Allah will be angry with him. This Hadith is in al-Bazaar. The wrath of Allah is not easy. The curse of Allah and the punishment of Allah is not easy.

Allah said in the Qur'an:

...وَمَنْ يَخِلْ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ ﴿طه: ٨١﴾

And he on whom My Anger descends, he is indeed perished. (Surat Taha: 81)

He is done with. This is the punishment of Allah. Could you withstand that punishment, curse and wrath of Allah? If not, you better get up and start praying.

## CAN YOU DO WITHOUT THE PROTECTION OF ALLAH?

Do you want to be under the protection of Allah? We mentioned that in the Targheeb, now take it from the Tarheeb. We said if you want the protection of Allah, you pray. The Prophet sallallahu 'alayhi wa sallam said do not ever abandon the prayers deliberately, whoever does so is no longer under the protection of Allah. This falls under Tarheeb and this Hadith is in Sahih at-Tabaraani.

Do you want Allah to disown you? Do you want to stay on your own with no protection of Allah? No you do not.

## DO YOU WANT YOUR DEEDS TO GO IN VAIN?

Do you want your deeds to go in vain and erased? Remember we said earlier on in the Targheeb, that Allah will not only give you reward for Salah but it will also erase your sins. If you do not pray, then it is going to erase all your deeds. You did deeds, but Allah is going to erase them. He is going to write them down and He is going to erase them. The Prophet sallallahu 'alayhi wa sallam said:

مَنْ فَاتَتْهُ صَلَاةُ الْعَصْرِ فَقَدْ حَبَطَ عَمَلُهُ

Whomever misses Salat al-'Asr, then his deeds are erased.

And the reason why 'Asr is specified in these Hadith is because it was one of the most missed prayers back in the time of the Prophet sallallahu 'alayhi wa sallam. It does not mean only Salat al-'Asr, but imagine if he misses all five a day. All his deeds are erased.

## DO YOU WANT TO HAVE AN ASPECT OF THE HYPOCRITES?

Allah said in the Qur'an:

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا  
كُسَالَى يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴿النساء: ١٤٢﴾

Verily, the hypocrites seek to deceive Allah, but it is He Who deceives them. And when they stand up for As-Salat (the prayer), they stand with laziness and to be seen of men, and they do not remember Allah but little. (Surat an-Nisaa': 142)

In Surat an-Nisaa' when Allah talks about the hypocrites, He said when they get up to pray, they get up lazy. At least the hypocrites get up and pray, what are you when you do not even get and pray? At least they get up to show people that they get up, they do not do it for Allah but at least they did it. They are hypocrites, and what are you who does not even do that? Who is worse?

## PRAYER IS AN ORDAIN IN EVERY SITUATION

How can you not pray when prayer in Islam is an ordain on everyone who is breathing. As long as you can breathe, you have to pray. You are in a battlefield and the swords are swinging at each other, the arrows, the gunfire and the cannons are at each other, you have to get up and pray because you have a special prayer in the Qur'an, especially for times of war.

Allah said in the Qur'an:

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ... ﴿البقرة: ٢٣٨﴾

Guard strictly (five obligatory) As-Salawaat (the prayers) especially the middle Salat. (Surat al-Baqarah: 238)

فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا ۖ فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ  
تَكُونُوا تَعْلَمُونَ ﴿البقرة: ٢٣٩﴾

And if you fear (an enemy), perform Salat (prayer) on foot or riding. And when you are in safety, offer the Salat (prayer) in the manner He has taught you, which you knew not (before). (Surat al-Baqarah: 239)

This is on the battlefield. People are running from area to another, swords are swinging. Perform your prayer on foot or riding and when you are in safety, pray to Allah the way He has taught you. In war you cannot abandon your prayer, yet you are in the peace, the heat and in the best air conditioning, in the comfort of your palace and your house, and you do not pray? If you say I fear, Allah told us in the Qur'an that there is a prayer for times when you are fearful. If you are in an area where you fear and you are at extreme fear, there is a prayer for that. There is no period of time where you are exempted from prayer, absolutely none.

## **HOW DARE YOU NOT PRAY WHEN A BLIND MAN WAS NOT EXEMPTED FROM PRAYER**

Abdullah Ibn Umm Makhtoom, the one about whom Allah revealed:

عَبَسَ وَتَوَلَّىٰ ﴿عَبَسَ﴾ : ١

The Prophet sallallahu 'alayhi wa sallam frowned and turned away. (Surat 'Abasa: 1)

Allah reprimanded the Prophet sallallahu 'alayhi wa sallam in the Qur'an for this man. Abdullah Ibn Umm Makhtoom goes to the Prophet sallallahu 'alayhi wa sallam and says O Prophet of Allah, my bones are weak, I have trouble walking, I am ill, I am old. He is blind, ill, old, everything you can imagine. He asks can I pray at home? Notice he did not say can I be exempted from Salah, he said I just want to pray at home. The Prophet sallallahu 'alayhi wa sallam can you hear the Athaan? He said yes. The Prophet sallallahu 'alayhi wa sallam said I find no excuse for you not to pray in the Masjid. He is blind, his bones are fragile and weak, he is an old man and he is ill, and he does not get exempted from Salah in the Masjid. What about those who do not even pray in their houses? What do we say about those?

## **THE PUNISHMENT IN HELL FOR ONE WHO DOES NOT PRAY**

What happens in Hell to those who do not pray? In a Hadith in Sahih al-Bukhari, the Prophet sallallahu 'alayhi wa sallam talks about someone who he saw in his dream. You have to keep in mind, any dream that the Prophet sallallahu 'alayhi wa sallam sees is revelation. Not like ours, some of ours might come true and some not but any dream the Prophet sallallahu 'alayhi wa sallam sees is a revelation from Allah. In Sahih al-Bukhari the Prophet sallallahu 'alayhi wa sallam said:

أَتَانِي اللَّيْلَةَ اثْنَانِ وَإِنَّهُمَا ابْتَعَثَانِي وَإِنَّهُمَا قَالَا لِي : اِنطَلِقْ ...

Two people came to me in my dream and they said come on, let us go somewhere.

...وَإِنِّي انطَلَقْتُ مَعَهُمَا ...

I went with them.

...وَإِنَّا أَتَيْنَا عَلَى رَجُلٍ مُضْطَجِعٍ ...

We came to a man who is laying down (this is the dream of the Prophet sallallahu 'alayhi wa sallam).

...وَإِذَا آخِرُ قَائِمٍ عَلَيْهِ بِصَخْرَةٍ ...

And there is another man standing over his head with a big rock in his hand.

...وَإِذَا هُوَ يَهْوِي بِالصَّخْرَةِ لِرَأْسِهِ ، فَيَشْلَعُ رَأْسَهُ فَيَتَدَهَّدُهُ الْحَجْرُ ...

He takes the rock, he throws it on top of his head, he crushes his skull and the rock rolls.

...فَيَأْخُذُهُ ، فَلَا يَرْجِعُ إِلَيْهِ حَتَّى يُصْبِحَ رَأْسُهُ كَمَا كَانَ ...

That rock that rolls away, he goes and gets it and by the time he comes back to that person whose skull he crushed, then that skull is just like he left it. Allah brings his head back normal the way it was before he crushed it, then he comes back. So the guy over his head goes to get the rock and the skull of the other person returns back to its normal state, and he does the same procedure over again.

...ثُمَّ يَعُودُ فَيَفْعَلُ بِهِ مِثْلَ مَا فَعَلَ الْمَرَّةَ الْأُولَى ، قَالَ رَسُولُ اللَّهِ صَلَّى

اللَّهُ عَلَيْهِ وَسَلَّمَ : قُلْتُ : سُبْحَانَ اللَّهِ مَنْ هَذَا ؟

So the Prophet sallallahu 'alayhi wa sallam said why is he doing this to this guy? Why is that man standing over his head crushing his skull, and every time he takes the stone after it rolls, by the time he gets back his head turns normal and he crushes his skull again, and the

same procedure over again. Why? What is going on here? They answered the Prophet sallallahu 'alayhi wa sallam:

إِنَّهُ كَانَ يَنَامُ عَنِ الصَّلَاةِ أَوْ يَتَكَاسَلُ عَنِ الصَّلَاةِ

يَنَامُ عَنِ الصَّلَاةِ

He sleeps at times of prayer without praying.

أَوْ يَتَكَاسَلُ عَنِ الصَّلَاةِ

Or is lazy to go to the prayer and do the prayer.

This is someone who sleeps until the time is gone, it is not someone who misses the prayer totally. Let us say he is not a Kaafir, can you withstand this punishment on the Judgment Day? This is exactly what is going to happen to one who misses the timing of the prayer consistently without a valid reason, imagine what will happen to someone who does not pray on time at all?

Allah said in the Qur'an:

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ ۖ فَسَوْفَ

يَلْقَوْنَ غِيًّا ﴿مريم: ٥٩﴾

Then, there has succeeded them a posterity who have given up As-Salat (the prayers) [i.e. made their Salat (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times, etc] and have followed lusts. So they will be thrown in Hell. (Surat Maryam: 59)

From their descendants, the descendants of the Sahaabah and the good people, are people who began to miss their prayers (not on time and not perfecting them). This is not to someone who does not pray, I am telling you this is for someone who does not pray on time and does not perfect his prayer. What is the punishment going to be for one who does not even pray?

فَسَوْفَ يَلْقَوْنَ غِيًّا

Ghayya (غَيَّا) is their resort. Do you know what a resort that is in Hell? Ibn Masood

radhiallahu 'anhu said Ghayya is a valley in Hell, very, very deep and the most distasteful valley. Why is it distasteful? When he sits down, a person in Hell is going to be the size from Detroit to Chicago. His flesh is going to be very thick and he is going to have a lot of flesh. When that flesh burns to the bone, then Allah is going to replace it with more flesh. Where do you think that flesh and pus goes? If you have ever seen flesh that burns, you know it turns into a pus like fluid. Where is that going to go? It is going to go to Ghayya, the valley in Hell. Who is in Ghayya? The one who does not pray correctly, does not pray on time and does not perfect his prayer. Could you withstand that if you do not even pray?

Allah said in the Qur'an:

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٣٨﴾ إِلَّا أَصْحَابَ الْيَمِينِ ﴿٣٩﴾ فِي  
جَنَّاتٍ يَتَسَاءَلُونَ ﴿٤٠﴾ عَنِ الْمُجْرِمِينَ ﴿٤١﴾ مَا سَلَكَكُمْ فِي سَقَرٍ  
﴿٤٢﴾ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ﴿٤٣﴾ ﴿المدثر﴾

Every soul, for what it has earned, will be retained except the companions of the right, [Who will be] in gardens, questioning each other about the criminals. [And asking them], "What put you into Saqar?" They will say, "We were not of those who prayed." (Surat al-Muddathir: 43)

Everyone is a prisoner of their sins except the people of the right side. They are enjoying themselves in Heaven and this is one of the discussions they are having, and sort of mocking the people in Hell (and at that time it is okay to mock). Now it is not okay to mock, we do not make fun of people because Allah knows best what happens at the end, but in the life after it is okay.

They say:

مَا سَلَكَكُمْ فِي سَقَرٍ

Why are you guys in Saqar? Another resort for those people who do not pray.

قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ

We were not among those who prayed.

What is Saqar? Before you know exactly what Saqar is, look at these verses in the Qur'an where Allah says:

سَأُصَلِّهِ سَقَرَ ﴿٢٦﴾ وَمَا أَدْرَاكَ مَا سَقَرُ ﴿٢٧﴾ لَا تُبْقِي وَلَا تَذَرُ ﴿٢٨﴾ لَوْاحَةٌ لِّلْبَشَرِ ﴿٢٩﴾ عَلَيْهَا تِسْعَةَ عَشَرَ ﴿٣٠﴾ المدثر ﴿٣١﴾

I will drive him into Saqar. And what can make you know what is Saqar? It lets nothing remain and leaves nothing [unburned], blackening the skins. Over it are nineteen [angels]. (Surat al-Muddathir: 26-30)

He is going to go into Saqar. What do you think Saqar is? It is a valley in Hellfire, the one who goes into it leaves no remains. In this world, if you light a fire as high as the temperature goes and as long as the fire goes, that person burning always has to have remains. This fire in the life after leaves no remains. It goes through the flesh and through the bones and leaves absolutely no remains to that person.

The next valley in Hell.

فَوَيْلٌ لِّلْمُصَلِّينَ ﴿٤﴾ الَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ ﴿٥﴾ الماعون ﴿٦﴾

So woe unto those performers of Salat (prayers) (hypocrites), who delay their Salat (prayer) from their stated fixed times. (Surat al-Maa'oon: 4-5)

We took Ghayya, we took Saqar, and the next one is a valley called Way. Ibn Abbaas radhiallahu 'anhu said woe to those who pray is delaying a prayer until the next prayer time comes. So if you do not pray the morning prayer until its time is up, or Dhuhr until 'Asr comes, then Way is the resort of that person. What is Way? According to the Sahaabah, Way is a valley in Hellfire where animals and snakes take him and eat him and he comes back to life in that life over there, and the snakes and animals eat him again. Who is this? One who prays but delays his prayer. So what kind of valley and what kind of punishment is one who does not pray in?

Look at these valleys, these resorts. Ghayya, the smelly valley in Hellfire, the one where all the disgusting pus and flesh go. Saqar, the valley where there are no remains of that person. Way, the valley the animals live in and they eat that person.

In another place in the Qur'an, Allah said:

وَإِذَا قِيلَ لَهُمْ ارْكَعُوا لَا يَرْكَعُونَ ﴿٤٨﴾ وَيَلَّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٩﴾

﴿المرسلات﴾

And when it is said to them: “Bow down yourself (in prayer)!” They bow not down (offer not their prayers). Woe that Day to the deniers (of the Day of Resurrection)! (Surat al-Mursalaat: 48-49)

Way is for them. Another one of the punishments in Hellfire, all these valleys and all these punishments that these people are going to go through.

The Prophet sallallahu ‘alayhi wa sallam said whomever does not pray, they do not get brightness and proof and a rescuer on the Judgment Day. That is the second part of the Hadith we took in Targheeb. That person who does not pray, who are his friends? Who are his buddies? The Prophet sallallahu ‘alayhi wa sallam said:

وَمَنْ لَمْ يُحَافِظْ عَلَيْهَا لَمْ يَكُنْ لَهُ نُورٌ وَلَا بُرْهَانٌ وَلَا نَجَاةٌ

Whomever does not guard his prayer, it is not going to be brightness for him and it is not going to be proof for him and it is not going to be a rescuer for him on the Judgment Day. And on the Judgment Day, he is going to be with Qaaroon.

Qaaroon was one of the people who opposed Musa ‘alayhis-salaam. Allah mentions him in Surat al-Qasas:

إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَىٰ فَبَغَىٰ عَلَيْهِمْ ۗ وَآتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ

مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولِي الْقُوَّةِ ... ﴿القصص: ٧٦﴾

Verily, Qaaroon was of Musa’s people, but he behaved arrogantly towards them. And We gave him of the treasures, that of which the keys would have been a burden to a body of strong men. (Surat al-Qasas: 76)

Allah gave him so much wealth that he used to have a caravan just to carry the keys for his wealth.

Allah says about him in the Qur’an:

فَحَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا

كَانَ مِنَ الْمُنتَصِرِينَ ﴿الْقَصص: ٨١﴾

So We caused the earth to swallow him and his dwelling place. Then he had no group or party to help him against Allah, nor was he one of those who could save themselves. (Surat al-Qasas: 81)

Whomever does not pray is going to be the buddy of Qaaroon in Hellfire. On the other side is his other buddy Fir'awn. You know who Fir'awn was? The one who said:

...أَنَا رَبُّكُمْ الْأَعْلَىٰ ﴿النازعات: ٢٤﴾

"I am your lord, most high." (Surat an-Naazi'aat: 24)

He is the most evil person to be mentioned in the Qur'an. There are a lot of people like Fir'awn but Allah chose Fir'awn as the example of the biggest, worst tyrant that could ever live. There are a lot of Fir'awns and all times have Fir'awns, but the example that Allah chose was the one who opposed Musa 'alayhis-salaam. He said in the Qur'an:

أَنَا رَبُّكُمْ الْأَعْلَىٰ

You are going to be looking at your buddy on your left side and he is going to be Fir'awn. God forbid this happens to any of us. On the other side Qaaroon and in front of you Haamaan. Do you know who Haamaan is? Haamaan is the right hand man of Fir'awn. You know usually every evil person has a sidekick and the sidekick of Fir'awn who inspired hi, pushed him and helped him was Haamaan. Fir'awn said to Haamaan:

...يَا هَامَانَ ابْنِ لِي صَرْحًا لَّعَلِّي أَبْلُغُ الْأَسْبَابَ ﴿٣٦﴾ ﴿أَسْبَابَ السَّمَاوَاتِ

فَأَطَّلِعَ إِلَىٰ إِلَهِ مُوسَىٰ وَإِنِّي لِأَظُنُّهُ كَاذِبًا... ﴿٣٧﴾ ﴿غَافِرُ﴾

"O Haamaan! Build me a tower that I may arrive at the ways, the ways of the heavens, and I may look upon the Ilaah (God) of Musa but verily, I think him to be a liar." (Surat Ghaafir: 36-37)

And Haamaan starts building a mountain. That is who your buddies are going to be on the Judgment Day if you do not repent to Allah and start praying. Actually this Hadith is for those who miss the prayer, imagine what it is going to be for those who do not pray. Back

then there were not people who missed their prayers, it was people who probably just disregarded the timing. There were not people like we have today who say they are Muslim and they do not pray. That is why the severity of this Hadith is focused on one who does not guard his prayer.

The next ones are Abu Jahl and Ubayy Ibn Khalaf. Abu Jahl is the one that the Prophet sallallahu 'alayhi wa sallam said is the Fir'awn of this Ummah. The Prophet sallallahu 'alayhi wa sallam called him the Fir'awn of this Ummah. Ubayy Ibn Khalaf is the only man the Prophet sallallahu 'alayhi wa sallam ever killed with his own hands. He is the only man that the Prophet sallallahu 'alayhi wa sallam physically killed. Look who the partners of one who does not pray and guard and perfect his prayers are. His buddies in Hellfire are Haamaan, Qaaroon, Fir'awn, Ubayy Ibn Khalaf and Abu Jahl. Those are his friends, those are the ones he chose to be sided with. Do you see how dangerous it is?

Ghayya, that smelly, fuming valley. Saqar, the valley that does not leave anything of a human being. Way, that valley which has animals and snakes to eat one alive. The partnership of Fir'awn, Haamaan, Qaaroon and Ubayy Ibn Khalaf in Hell, the vilest human beings to ever walk on the face of this earth and they are your partners in Hell. Would you accept that?

## DO YOU WANT TO BE TURNED AWAY FROM AL-KAWTHAR?

On the Judgment Day you are first asked about prayer and if you answer negatively, everything after that will result in something bad. On the Judgment Day you are thirsty, you are sweating and then there is a pond (al-Kawthar) that the Prophet sallallahu 'alayhi wa sallam was given. You see the Prophet sallallahu 'alayhi wa sallam over there chilling with his Sahaabah Abu Bakr, Umar, Uthman and the pious people before and you run to that pond to get a drink, because one handful from the hand of the Prophet sallallahu 'alayhi wa sallam and after that you will never be thirsty again. You sweat, you are terrorised and it is the Day of Terror. It is the Day where Allah says in the Qur'an:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ ۖ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ ﴿١﴾ ﴿الحج﴾  
تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمَلٍ حَمْلَهَا وَتَرَى  
النَّاسَ سُكَارَىٰ وَمَا هُمْ بِسُكَارَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ﴿٢﴾ ﴿الحج﴾

O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgment) is a terrible thing. The Day you shall see it, every nursing mother will forget her nursing, and every pregnant one will drop her load, and you shall see mankind as in a

drunken state, yet they will not be drunken, but severe will be the Torment of Allah. (Surat al-Hajj: 1-2)

A woman will throw and push away her breastfeeding baby, something a mother would never do in this life. A woman will miscarry her baby from the terror of that Day. You think people are drunk but they are not drunk. What is the problem?

وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ

The severity of the punishment of Allah is severe.

They are distraught, terrorised, vomiting.

إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ

You see not only do you get to drink with the Prophet sallallahu 'alayhi wa sallam, but it is something that calms you down. You know you are alright and you are in good hands. If you are with the Prophet sallallahu 'alayhi wa sallam on that Day, you are in good hands. You run to the Prophet sallallahu 'alayhi wa sallam, you say I am a Muslim and the angels intercept him. No, this guy did not pray. You were on the population of the Islamic world, you were called a Muslim but you do not deserve to drink from that pond. This is all in a Hadith. The Prophet sallallahu 'alayhi wa sallam says why did you stop him? He is coming to drink, he is from my Ummah (my followers). The angels tell him O Prophet of Allah, you do not know how he changed after you. He changed, he was ordered to pray and he never prayed. The Prophet sallallahu 'alayhi wa sallam said:

سُحِقًا سُحِقًا

Let him go, I do not care about him. They changed after me, if they could not pray a simple prayer then what do I need with them.

## **THOSE WHO DO NOT PRAY WILL NOT BE ABLE TO BOW DOWN TO ALLAH IN THE LIFE AFTER**

On the Judgment Day when Allah comes down from the sky to the lands of the Judgment Day, the first sky comes down with the angels. The people are tormented and they ask the angels is Allah amongst you? They say no. Then the angels of the second sky come down and the people ask is Allah amongst you? They say no. Then all the angels of the third sky come down to the lands of the Judgment Day and they ask is Allah amongst you? The same goes on for the fourth, fifth and sixth sky and then the angels of the seventh sky come down

with the throne of Allah, carrying it down onto the lands of the Judgment Day where Allah will preside over the people and question everyone on His own. Allah comes down to the lands of the Judgment Day in a manner that best suits Allah.

...لَيْسَ كَمِثْلِهِ شَيْءٌ ۖ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿الشورى: ١١﴾

There is nothing like unto Him, and He is the All Hearer, the All Seer. (Surat ash-Shoora: 11)

When He comes down, that is when everyone is ordered to bow. You are honoured to bow at that time. You are terrified, it is the Day of Terror as I mentioned. The Day that a pregnant woman would drop her baby and the Day that a woman would push away her breastfeeding son. A mother never does that, however on that Day she will do that. Allah comes down to the lands of the Judgment Day, then everyone gets honoured by bowing to Allah. Who is the one who can bow to Allah? The one who used to bow to Allah in this life. Now if you did not bow down to Allah in this life, your suffering on that Day is that you are not able to bow.

يَوْمَ يُكْشَفُ عَن سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ ﴿٤٢﴾  
خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ۖ وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ

سَالِمُونَ ﴿٤٣﴾ ﴿القلم﴾

(Remember) the Day when the Shin shall be laid bare (i.e. the Day of Resurrection) and they shall be called to prostrate (to Allah), but they (hypocrites) shall not be able to do so, Their eyes will be cast down, ignominy will cover them; they used to be called to prostrate (offer prayers), while they were healthy and good (in the life of the world, but they did not). (Surat al-Qalam: 42-43)

Allah will uncover His shin, and Allah has a shin in a manner that best suits Allah (a shin that best suits Allah). How and what does it look like? We do not get into that. He has a shin, period. There is nothing like Allah, your mind cannot comprehend it. So Allah uncovers His shin and everyone bows down.

فَلَا يَسْتَطِيعُونَ

There is a group who cannot. Why can they not bow down?

وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَالِمُونَ

We used to call them to make Sujood before thirty four times a day in all the prayers throughout the day. They refused, well today you do not get the honour of bowing down to Allah.

فَذَرْنِي وَمَنْ يُكَذِّبُ بِهَذَا الْحَدِيثِ ۖ سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ لَا يَعْلَمُونَ

﴿القلم: ٤٤﴾

Then leave Me Alone with such as belie this Quran. We shall punish them gradually from directions they perceive not. (Surat al-Qalam: 44)

If you go visit someone and the son does something bad, if the father tells his son just wait until you get home then the son will not even be able to stand, sit or be calm because he does not know what his dad is going to do to him. Imagine when Allah says that to you:

فَذَرْنِي وَمَنْ يُكَذِّبُ بِهَذَا الْحَدِيثِ

Leave Me at him, I am going to get them.

وَأْمَلِي لَهُمْ ۚ إِنَّ كَيْدِي مَتِينٌ ﴿القلم: ٤٥﴾

And I will grant them a respite. Verily, My Plan is strong. (Surat al-Qalam: 45)

An honour and the peace of heart for bowing down to Allah, and something that calms you down on that Day of Terror. The only one who could do it is the one who bowed down to Allah in this life.

## DO YOU WANT TO BE THE TOILET OF THE SHAYTAAN?

Do you want to be the urinary of the Shaytaan? The Prophet sallallahu 'alayhi wa sallam said about one who sleeps during the time of the prayer and does not pray it on time:

ذَلِكَ رَجُلٌ بَالَ الشَّيْطَانَ فِي أُذُنَيْهِ

He is one who the Shaytaan urinated in his ears.

Do you have problems in life? Those problems come to you because you are not praying. The Prophet sallallahu 'alayhi wa sallam said when you are sleeping and it is time for Fajr, the Shaytaan ties three knots on your head.

## الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

The Shaytaan ties a knot on your head and says you have a long night's sleep. Do not worry about that guy calling you to prayer and do not worry about the time of the prayer.

## الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

You have all night, go to sleep.

## الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

You have a long night. Go to sleep and do not worry. It is too cold, you have to go and make Wudhu. Do not worry about that, do not leave the comfort and the warmth of your bed. You slept late, stay in your bed.

Do you know what those knots are? Those are the problems of life. The problems you have with your wife or the wife has a problem with her husband, knots after knots. Three knots a day for one prayer (Fajr), let us calculate it just for one prayer you have not prayed for two years. Three knots by three hundred and sixty five days for one prayer for one year. If you have not prayed for ten years, imagine how many knots. The problems with your boss, the problems with your life and the problems with yourself (the depression within you), that is what it is all about.

### **IF YOU DO NOT PRAY, YOU ARE EITHER ONE OF TWO THINGS**

If you do not pray, you are either one of two things. You are either a Kaafir or you are a woman on her period. Whenever the guys are in gatherings, a lot of guys get up to pray. You are at a soccer game or you are at a gathering and it is time for Salah, and usually there is always one guy, a loser out there who sits. Ask him, brother are you on your period or are you a Kaafir? The Prophet sallallahu 'alayhi wa sallam asked this same question to someone. He was entering a Masjid, it was almost time for prayer and two guys were sitting outside. The Prophet sallallahu 'alayhi wa sallam said:

## أَلَسْتُمَا رَجُلَيْنِ مُسْلِمَيْنِ ؟

Are you not two Muslim males? What does he mean? You guys have to either be Kaafir or females on their period. Those are the only two who are exempted from praying. We have to work on the Kaafir and get him into Islam and a woman on her period is exempted from praying. So he is trying to tell them are you guys on your period? When you guys see a guy

who does not pray, go ask him maybe he is on his period. If he is on his period, leave him alone.

They said O Prophet of Allah we prayed. They were travelers and they already prayed, they probably combined Dhuhr and 'Asr or Maghrib and Isha'. When they got to the local area, the people of that local area had not prayed. The Prophet sallallahu 'alayhi wa sallam said why do you not pray? They said we already prayed, we were on a journey and prayed. The Prophet sallallahu 'alayhi wa sallam said if you prayed on your journey and you come back in town, do not stand out in the open and let people see you in the time of prayer when the Athaan is being called, and you are standing looking at the Masjid. Get inside and pray again. These were people who prayed and the Prophet sallallahu 'alayhi wa sallam put them to shame for standing outside the Masjid and not praying again with the Muslims. When you do not pray, you are either a Kaafir or a woman on her period (then you are exempted).

### **ASK YOURSELF WHO IS BETTER, YOU OR THE SHAYTAAN?**

You who does not pray, ask yourself who is better, me or the Shaytaan? Am I better or is the Shaytaan better? As you know, the Devil was among the worshippers of the Jinn. The Jinn have worshippers and he was amongst them. When Allah ordered the angels and the Jinn amongst them to bow down to Adam, the Devil refused. It was one time and one bow made the cursed Devil the worst creation on the earth. One bow, one command to bow and he did not. Could you tell me who is worse, the Devil or that person who misses thirty four bows a day? You miss thirty four Sajdahs a day. In Fajr, you miss four. In Dhuhr, you miss eight. In 'Asr, you miss eight. In Maghrib, you miss six. In Isha', you miss eight. The total is thirty four. You miss thirty four bows per day where Allah tells you bow and you say I do not want to. The Devil missed one and he turned to be a Devil. Who is worse, the one who misses thirty four bows a day or the one who missed one? You are in the category of a Devil if you do not pray to Allah.

Is this not enough for you to pray? I say this and I do not want to be harsh, but after listening to this I want you to go back to Allah and pray. It does not mean we are sounding harsh, that is why I brought the hope, promises and reward part before I brought the punishment part. Some people work with promises, some children work if you pay them ten dollars to mow the lawn and other children work if you tell them I am going to beat you up or take care of you if you do not mow the lawn. Some people work like this, and some people like that. Some people work with both, sometimes like this and sometimes like that. That is why we have mention both, we do not mean to scare you. Get on the right track and you do not have to worry about any of that stuff.

## **NUMBER FOUR: SAYINGS OF THE SAHAABAH, THE PIOUS PREDECESSORS AND THE SCHOLARS REGARDING PRAYER**

These are people who lived with the Prophet sallallahu 'alayhi wa sallam. They know his opinions on these matters and that is why their opinion is very important.

Ibn Hajr narrates the names of a group of companions who believed that missing one prayer until its time is missed makes one a Kaafir. Among those who believed that, he named Abdur-Rahmaan Ibn 'Awf, Abu Hurayrah, Umar, Mu'aadh Ibn Jabal, Abdullah Ibn Abbaas, Abdullah Ibn Masood, Jaabir Ibn Abdillah and Abu Dardaa' radhiallahu 'anhum ajma'een. These are all companions of the Prophet sallallahu 'alayhi wa sallam. Among the non companions are Zuhayr Ibn Harb, Abu Dawood at-Tayaalisi, Ayyub as-Sakhtiyaani, Abdullah Ibn al-Mubaarak, an-Nakha'ee, al-Haakim Ibn Utaybah and others who believed that just missing a prayer until it passes its time would consider you a non believer.

Umar radhiallahu 'anhu said there is no room in Islam for one who discards the prayer. Do you know when he said it? Umar radhiallahu 'anhu said it when he was bleeding, in the last moments of his life. Ibn Masood radhiallahu 'anhu said whomever leaves the prayer is a Kaafir.

Abu Dardaa' said:

لَا إِيمَانَ لِمَنْ لَا صَلَاةَ لَهُ ، وَلَا صَلَاةَ لِمَنْ لَا وُضُوءَ لَهُ

There is no belief for one who does not pray and there is no prayer for one who does not perform his Wudhu. The same way your prayer is not accepted if you do not perform your ablution right, you have no belief if you do not do Salah right.

Ibraheem an-Nakha'ee said:

مَنْ تَرَكَ الصَّلَاةَ فَقَدْ كَفَرَ

Whomever leaves the prayer, he is a disbeliever.

Ayyub as-Sakhtiyaani said:

تَرَكَ الصَّلَاةَ كُفْرٌ ، لَا يُخْتَلَفُ فِيهِ

Leaving prayer is Kufir, no doubt about it (no dispute about it).

Ahmad Ibn Hanbal Rahimahullah said:

لَا يَحِلُّ لِلرَّجُلِ أَنْ يُقِيمَ مَعَ امْرَأَةٍ لَا تُصَلِّي

It is not permissible for a man to remain with a woman who does not pray. The first question you need to ask when you want to get married is does she pray? And the woman needs to ask does he pray? The first question is not is he a lawyer, a doctor or an engineer, how much does he make or what city does he live in. Does he pray? If he does not pray and if she does not pray, go find someone else. If someone is not trustworthy with the commands of Allah, he is not trustworthy with your secrets and your honour. Marriage is based on trust and if they cannot be trustworthy with the commands of Allah, they cannot be trustworthy with anything else.

I remember a story my father told me of old times back in Falasteen, when the Palestinians worked with the Jews. A Jewish man owned the farm and the Palestinians were farmers for him. He said it is Ramadhaan and everyone who is fasting stand in this line, and if you are not fasting stand in that line. Most of the people went in the line where they wanted to tell him they are not fasting, because when you are fasting you have no energy and you are not going to be able to work. When they were standing in that line after they all divided into two categories, he said everyone who is in this line (they are not fasting in Ramadhaan) go back home. If you are not trustworthy in your own religion, I cannot even trust you in my farm, I am not going to trust you. You who are fasting, you work here, and it was very few who he chose. Why? Even though some of the ones who were really fasting went in the other line, it was because he knew if you cannot trust a person in his own religion, there is nothing you can trust him with. You cannot trust him to deal with him in business, he cannot work your cash register and he cannot work for your company because he is not good with Allah the One who created him so why should he be good with you? She is not good with the One who created her, gave her eyesight, her features and her beauty, so why is she going to be good and trustworthy with you?

Ibn al-Jawzi Rahimahullah said the one who leaves prayer, his testimony is not accepted, you cannot eat with him, you cannot allow your daughter to marry him and you should never be on the same route with him (unless you are giving him Da'wah of course).

Al-Marwadi narrates from Ishaq Ibn Rahawayh:

صَحَّ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَنَّ تَارِكَ الصَّلَاةِ كَافِرٌ

It is true and a fact from the Prophet sallallahu 'alayhi wa sallam that one who leaves the prayer is a Kaafir. And whomever leaves a prayer until its time goes away, he is a Kaafir.

Ibn Hazm Rahimahullah said:

لا ذنب بعد الشرك أعظم من ترك الصلاة حتى يخرج وقتها

There is no sin after Shirk greater than one who leaves prayer until its time goes by.

Ibn al-Qayyim Rahimahullah said:

لا يختلف المسلمون أن ترك الصلاة المفروضة عمداً من أعظم الذنوب ،  
وأكبر الكبائر ، وأن إثمه عند الله أعظم من قتل النفس وأخذ الأموال ،  
ومن إثم الزنا والسرقة ، وشرب الخمر ، وأنه متعرض لعقوبة الله وسخطه  
وخزيه في الدنيا والآخرة

The Muslims do not disagree that the intentional abandonment of the obligatory prayer is from the greatest and most major of sins, and that the sin of such a person is greater in the sight of Allah than the sin of the one who commits murder and steals wealth, and commits fornication, and drinks alcohol, and that he is exposing himself to the punishment and anger of Allah, and humiliation in this life and the next.

Do you see how dangerous that is? So first we took Targheeb (promises and rewards for praying), the second one was do not miss the time of your prayer, the third one was the opposite of the first one (Tarheeb) and we just took the fourth one which was some of the sayings of the Sahaabah, scholars and pious people regarding prayer. I repeat this so you can have an outline in your mind. Now I would like to talk about the fifth point which is how the Sahaabah saw prayer in high regard.

## **NUMBER FIVE: HOW THE PIOUS PREDECESSORS HELD PRAYER IN HIGH REGARD**

Sa'eed Ibn Musayyib radhiallahu 'anhu (the famous Tabi'ee scholar) was on his deathbed and his daughter cried. Of course she is going to miss her dad, he is on his deathbed and he is agony and pain. He told her daughter do not cry, I have not missed a prayer in forty years. Look at that time when he is dying, it is something to look forward for. Do you know Sa'eed Ibn Musayyib? One of the most scholarly people who ever lived on the face of this planet. He did not say look I taught so many people all this knowledge, I have five million students and my knowledge is going to stay until the Judgment Day. The thing that he looked forward to meeting Allah with was his prayer. He said do not cry daughter, I never missed a prayer in forty years. Something to look forward for.

Al-A'mash Rahimahullah said on his deathbed for fifty years I have never missed Allahu Akbar behind the Imaam. You know when you go to the prayer and the Shaykh starts the prayer in Jamaa'ah, he says Allahu Akbar and everyone says Allahu Akbar. For fifty years he never missed the first one, meaning five times a day for fifty years he has never missed Allahu Akbar.

Thaabit Ibn 'Aamir Ibn Abdullah Ibn az-Zubayr was the grandson of one of the companions of the Prophet sallallahu 'alayhi wa sallam. Az-Zubayr Ibn al-'Awwaam was actually the brother in law of the Prophet sallallahu 'alayhi wa sallam and his son Abdullah Ibn az-Zubayr is also considered a Sahaabi because both lived during the time of the Prophet sallallahu 'alayhi wa sallam. Thaabit was very old, very ill and on his deathbed when he heard the Athaan for Maghrib. He told his children take me to the Masjid and the children said you are excused when you are ill. We are harsh on prayer and we are tough on this issue, however if you are ill you can pray lying down. If you are ill and you cannot stand, you can pray sitting down. If you are ill and you cannot pray lying down, you can pray with your eyes, as long as you pray. This man said take me to the Masjid. He did not have to go to the Masjid, he could have stayed where he was. His children said just pray where you are at, it is easier for you. He said take me to the Masjid, do you want me to hear:

حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الْفَلَاحِ

And stay here and not go to the Masjid? They took him and in the last Sajdah of Salat al-Maghrib he died in his Sujood. He died a good death and that is because he always used to ask Allah, O Allah allow me to die the good death. Why is it a good death? Because when you die in Sujood, you are going to come on the Judgment Day in Sujood. And when you come on the Judgment Day in Sujood, for sure you are going to be in good shape.

Umar radhiallahu 'anhu send Sa'd Ibn Abi Waqqaas to al-Qadisiyyah (القادسية), a big battle where the Muslims were defending themselves and it was a huge battle. What do you think Umar would advise Sa'd Ibn Abi Waqqaas who was the general of that army? You guys got your armour, your weapons and your spears? None of that, Umar was worried about prayer. He said Sa'd make sure everyone prays and prays on time, because if we are defeated it is because of our sins. When you are defeated personally within a personal situation, it is because of your sins.

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَن كَثِيرٍ ﴿٣٠﴾ الشورى:

﴿٣٠﴾

And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (Surat ash-Shoora: 30)

What is bigger than leaving prayer? And when it is a problem in this Ummah, it is because of our sins too. In order to become victorious, you have to stop that sin. Umar is sending an army and all he is worried about is people praying on time. That shows you how important it is.

By the way Umar radhiallahu 'anhu was stabbed by Abu Lu'lu'ah al-Majoosi. He always used to ask Allah I want to die in Madinah and I want to die a good death as a martyr. The people used to tell him Umar how could you die in Madinah as a martyr when there is no Jihaad in Madinah? Madinah was already opened, there was no fighting going on. He kept making that Du'aa. In Fajr he used to like to read Surat Yusuf and in the morning prayer someone called Abu Lu'lu'ah al-Majoosi comes up with a double edged weapon and starts stabbing people and he stabs Umar with a poisoned part of that knife. Umar falls down and they carry him away after the first Rak'ah. This is the leader of the Muslims being killed, and then without cutting the prayer Abdur-Rahmaan Ibn 'Awf smoothly goes up to lead the prayer and they continue their prayer. Look at how important Salah was to them. A small group who were wounded were attended to of course, some people left the prayer to restrain the killer and the rest continued their prayer. After the prayer they take Umar Ibn al-Khattab who is ill to his house and Umar sits in his house. They pour yoghurt for him, he drinks the yoghurt and it comes out of his side. He passes in and out, he is in coma. Every time he is awake he says did I pray? They tell him Umar you prayed one Rak'ah. He goes Allahu Akbar to finish the second Rak'ah of Fajr and he passes out again. Then he wakes up and he says did I pray? Ibn Abbaas narrates that he kept doing that until he finished his Fajr prayer. This is a man who was dying but his heart was with the prayer, how can I miss the prayer?

When our grandfathers went to open what is today Kabul and Afghanistan, the leader was Qutaybah Ibn Muslim. He took an army of a hundred thousand and he began to pray and cry. He said O Allah give us victory, O Allah give us victory and then he turned around to his hundred thousand troops and said where is Muhammad Ibn Waasi'? They said how can we find this guy who is a soldier in a hundred thousand? Are we going to spend all day looking for him? He said I want to see Muhammad Ibn Waasi'. They found Muhammad Ibn Waasi' alone in seclusion praying. Bowing and prostrating for the sake of Allah and raising his finger to Allah, saying O Allah give us victory, O Allah give us victory. That is when Qutaybah Ibn Muslim said let us head towards our enemy, Wallahi that finger of Muhammad Ibn Waasi' that I saw is what I was looking for. Him praying and making Du'aa is worth the entire hundred thousand. To me, that is worth more than these one hundred thousand troops that we have. It was Salah that gives you victory and it was Salah that gives you the brightness of this life and the brightness of the life after.

In the Battle of al-Ahzaab, a ten thousand army which was an army never seen at that time came to attack the Prophet sallallahu 'alayhi wa sallam. So they dug a trench and one area

of the trench was not all that well dug so people started cutting through to the side of the Prophet sallallahu 'alayhi wa sallam. The purpose of the trench was to keep them away so they will not fight, because there was ten thousand of them and less than a thousand of the Sahaabah. There was an area by the trench where it was not dug very well and the Prophet sallallahu 'alayhi wa sallam saw them trying to come from there so he took the Sahaabah, rushed there and began to dig that area better so no one can come through from there. As they were pushing the enemy away and digging, they missed the timing of Salat al-'Asr. This is a valid reason but he got so upset that he said:

مَلَأَ اللَّهُ بُيُوتَهُمْ وَقُلُوبَهُمْ نَارًا كَمَا شَغَلُونَا عَنِ الصَّلَاةِ الْوَسْطَى

May Allah fill their houses and their hearts with Hellfire, the same way they kept us occupied from praying the 'Asr on its early time.

Do you see how important the Salah was to them? This is Salah to the best generation on the face of this earth and it should be the same for us.

## NUMBER SIX: WHY DO YOU NOT PRAY?

From my experience, I have collected the reasons why people do not pray (the answers I have gotten) and it is nearly for sure going to be one of these reasons. The Prophet sallallahu 'alayhi wa sallam ordered us to pray and usually Muslims know it. Why do you not pray?

### THE FIRST REASON

The first reason is when you ask someone why do you not pray, he says brother I have a clean heart or sister I have a clean heart and I do not hurt anyone. That is it, they think that is going to be their key to Heaven. They say I love Allah and the Prophet sallallahu 'alayhi wa sallam, and I tell them you are a liar. If you are married and you have a wife, imagine your wife tells you could you please get me a box of cookies or a dozen roses five times a day. Second day, third day, fourth day, fifth day, tenth day, first year, what is she going to do? She is going to dump you. The same with you, if you ask your wife for something five times a day for a year and she does not do it, you are going to leave her. You are going to divorce her because if you really love someone, you show that love with your action. Showing the love in the heart without action is a lie.

Allah says in the Qur'an:

وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا  
الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾ الْعَصْرِ ﴿٤﴾

By Al-'Asr (the time). Verily! Man is in loss, except those who believe (in Islamic Monotheism) and do righteous good deeds, and recommend one another to the truth (i.e. order one another to perform all kinds of good deeds (Al-Ma'roof) which Allah has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar) which Allah has forbidden), and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allah's Cause during preaching His religion of Islamic Monotheism or Jihad, etc). (Surat al-'Asr: 1-3)

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

Meaning if you are a believer and you do not do good deeds, you are at a loss as well. And if you do good deeds without being a believer, you are at a loss as well.

In the Qur'an, Allah always combines these two.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا  
﴿١٠٧﴾ الْكَهْفِ: ١٠٧ ﴿١٠٨﴾

“Verily! Those who believe (in the Oneness of Allah Islamic Monotheism) and do righteous deeds, shall have the Gardens of Al-Firdaws (the Paradise) for their entertainment.” (Surat al-Kahf: 107)

If you believe and you do good deeds, then Heaven is your resort. He could have said if you believe then Heaven is your resort. Belief is itself is not a ticket for you to Heaven. In fact, if you just say Ash-Hadu Alla Ilaaha Illallah Wa Anna Muhammadar-Rasoolullah and do absolutely no good deeds of Islam, you are not a Muslim because Islam is based upon saying of the tongue, belief in the heart and actions. You have to do the actions.

## THE SECOND REASON

He says Allah has not given me a lot, I have nothing to show for it. And for those arrogant people, I say to them you think in a materialistic way. You are thinking why do I not have a couple of million and he has a couple of million, why am I not the executive of my company

when I have been working here for twenty years, Allah has not given me much. I tell that stupid idiot who thinks like that, think of yourself.

Like Allah says:

وَفِي الْأَرْضِ آيَاتٌ لِّلْمُوقِنِينَ ﴿٢٠﴾ وَفِي أَنفُسِكُمْ ۚ أَفَلَا تُبْصِرُونَ  
﴿٢١﴾ الذَّارِيَاتِ

And on the earth are signs for those who have Faith with certainty, and also in your ownelves. Will you not then see? (Surat ath-Thaariyaat: 20-21)

Start with yourself and look at yourself. Start with your eyes, do you have eyes? Is that not enough that Allah has given you? Let us assume you got that executive position, let us assume you got married to that girl or the girl got married to that guy that she wanted, let us assume you got the ten million that you wanted and now we want both your eyes. Would you give that ten million instead of your eyes? Wallahi you would give it. Not only that, you would give it for something way less than that. Allah gave you eyes, a mouth, a tongue, a nose and ears. Close your eyes and imagine you are a blind person and then say Allah did not give me a lot. Plug your ears and pretend you are deaf for a few minutes and then say Allah did not give me a lot. Allah gave you and gave you and He gives you more and more but you are not appreciative of what Allah gives you. Do not look at things in a materialistic way because you would trade everything materialistic for that which Allah gave you in yourself. Add to that the other things that Allah has given you. You are living in peace while other people are living in fear, you have a roof over your head while millions of people are homeless and you have a family to turn to when other people are orphans in orphanage houses. All that and you say Allah has not given me a lot?

If you live in a house and you do not pay rent for a few days, what does your landlord do? You are out on the streets. If you do not pay your payment on time, your electricity gets shut off, your gas gets shut off and your phone gets shut off. Allah gave you your eyesight for twenty years and you have not prayed to Allah? Think of it as your rent to Allah for that eyesight He gave you. The fact that Allah allows you to urinate is a grant from Allah. Do you know people get kidney stones and it stops them from urinating? If the only cure to get that urine out of them was to pay twenty million dollars, Wallahi they would pay it. You go and walk to the bathroom every day, many times a day and you do not even think about what goes on in your system for that urine to come out. Is that not worth praying to Allah?

Your heart beats forty two million beats during the average lifetime, and what your heart goes through for it to beat that much and in that natural and normal state is something amazing only Allah could do. If you have a pacemaker in your heart, what is going to happen to it? Every time sometimes opens the phone you better watch out because they might

trigger your pacemaker and something might happen to it. Your heart beats and you do not even realise what it is going through. Is that not enough for you to say Alhamdulillah and pray to Allah? Think of Salah as rent for all this.

Your blood gets cleaned within your body thirty six times a day. Go to some people who have a kidney failure and their blood no longer gets cleaned and see what they have to go through. They have to go a minimum of three times a week to the hospital and in that three times they go to the hospital, they have to sit and wait and then doctor calls them. They take the blood out of one side, it goes through a machine and then all the way around into the other side. They get fatigued, weak and thin and they can barely walk from their car to their porch without passing out or someone helping them. Thirty six times a day your blood gets cleaned. Does that not deserve al-Fajr? Do your eyes not deserve the prayer of adh-Dhuhr? Do your ears not deserve the prayer of al-‘Asr? Do your mouth and tongue not deserve al-Maghrib? Do those feet you walk on and those hands you move deserve Salat al-Ishaa’? If you are cheap and you want to look at it like that, think of them as rent for that.

Look at a paralysed person, someone who cannot get up. Just for that little trip from your seat to your toilet, someone has to take them and carry them and when they put them on the toilet, they have to clean up for them. You do that naturally without even thinking about it. Who is the One who gave you that? It is Allah subhaanahu wa ta’aala.

### **THE THIRD REASON**

He says I have no time. No time? Allah gave you twenty four hours a day. You inhale and exhale and your life is a grant from Allah, and out of those twenty four hours He asks for half an hour. You have twenty three and a half hours to do whatever you want and half an hour for Allah, but you cannot give Allah half an hour?

### **THE FOURTH REASON**

They say because I have sins. Either they are not ready, they are clubbers, a woman does not wear Hijaab or she has a sin that she thinks is big. The way Allah deals with people is not how human beings deal with each other. Allah does not discredit you for one sin. You do a sin, it registers on your left side. You do a deed, it goes on your right side. So is it better to keep registering sins after sins on your left side with no hope of forgiveness because you do not pray, or to register a sin which you will Inshaa Allah leave in the future and Salah on your right side? It is better to register deeds, that is why by all means it is better for one who is persistent on a sin to pray and commit that sin if he is unable to leave it. I am not saying to commit it, but if he is not able to leave it should he despair of the mercy of Allah and say Khalas I do not want to pray? No, you pray while you are in that sin.

What I am trying to get to you is in a story where the Sahaabah of the Prophet sallallahu ‘alayhi wa sallam came to him and they told him O Prophet of Allah we have amongst us a

man who has not left a sin he did not commit. He is behind you in prayer, he comes to the prayer five times a day. Basically they are saying this guy is playing games, we have to take him out of here. The Prophet sallallahu 'alayhi wa sallam said leave him, his Salah is going to deter him one day. In the end, the Salah is going to deter him. You may be at a point of your life where you are doing that sin, the Salah is going to help you overwhelm that sin. No matter what sin you do, you better have Salah there. It has nothing to do with it, one goes on the negative and one goes on the positive. Keep registering negative, negative, negative and there is going to be so much of that and no positive. So the Sahaabi (the narrator of the Hadith) said the Prophet sallallahu 'alayhi wa sallam said leave him, his Salah is going to deter him one day. The Prophet sallallahu 'alayhi wa sallam ordered them to leave him to pray, even though he was known to be a sinner. Later on the narrator of the Hadith said he was one of the best of all the companions.

A man came to the Prophet sallallahu 'alayhi wa sallam and told him that he basically what we call today made out with a girl, short of committing adultery and fornication. He asked the Prophet sallallahu 'alayhi wa sallam what should I do? He wanted to know am I going to be stoned or punished? The Prophet sallallahu 'alayhi wa sallam did not have the answer, so the revelation comes from Allah:

وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفًا مِّنَ اللَّيْلِ ۚ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ  
السَّيِّئَاتِ ۚ ذَلِكَ ذِكْرَىٰ لِلذَّاكِرِينَ ﴿١١٤﴾ هُود: ١١٤

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). (Surat Hud: 114)

Those Salah are going to erase those sins you commit Inshaa Allah, as long as they are minor sins. Do not make your sin a cause for you to be in a bigger ditch than you are really in. When you stand before Allah with no Salah, according to the scholars who say he is not a Muslim, you have no hope in front of Allah. According to the scholars who say you are not a Muslim, you have no hope in front of Allah. However, one who prays and commits the sins has hope in front of Allah because he is a Muslim. And as we know no matter what sin a Muslim has committed, the worst scenario is he may be punished for the sins if Allah does not forgive him and then he is taken to Heaven.

## THE FIFTH REASON

They tell you when Allah guides me. You tell them okay do you go to school? They say yes. Do you go to work? They say yes. One or the other, or probably both. Tell him okay just stay

in your house and when Allah wants, He will send you the degree. Stay in your house and when Allah wants, He will rain in your backyard hilltops full of gold and silver or hundred dollar bills. Does anyone say okay I will stay in my house? No one. You go by the means and then you ask Allah, so you do not sit in your house and think the degree is going to come to you. You do not sit in your house and think the paycheque is going to come to you. And the same way with guidance, you do not sit and stand still and say when Allah guides me, He will guide me. You have to take a step in the right direction. Now you take that step in the right direction, say Allah will guide me. Yes Allah will guide you if you take that step in the right direction. Take a step in the wrong direction and Allah will misguide you.

Allah misguides and Allah guides. Allah does not misguide you because He is oppressive, Allah is not oppressive. Allah misguides because you chose to be misguided. You have brains, you could choose a few steps towards guidance and Allah is going to shove you in that path. A few steps towards misguidance and Allah is going to shove you in that path, because you chose it. Allah gave you a mind and you chose either the right or the wrong. You are not a robot which Allah directs in one direction and that is it, you have a mind to think and to choose. You could come here to this Halaqah, to a lecture or to the Salah or at the time we are having this Halaqah, lecture or Salah, you could be in casino, in a bar, in a club or on a date, or you could be here reciting Qur'an and listening to a lecture with the angels surrounding you. No one is going to tie you up and shackle you and throw you in a club. You got up, you walked and you went there. You got up, you walked and you came to the Masjid.

Alhamdulillah in this area, I do not recall that I have ever failed in getting supposed Muslims to pray, except one time. A stubborn and arrogant family that I honestly wish I never met, Inshaa Allah Allah will reward us for the Da'wah but this arrogant family, first of all they are show offs and I do not know what you have to show off about when you have no Imaan and no Taqwa in your heart. What have you got? You have a degree? Well there are non Muslims and Muslims who have better than degrees than you. You have money? You have some property? You have some stocks? You are a billionaire? There are people richer than you, nothing to show off about. You think you look good? There are people who look better than you. The only thing that honours a person is Taqwa (fear of Allah), Salah and Ibaadah. Put your head in the dirt in shame if you do not pray. These arrogant people do not even have looks or wealth and they have got nothing going for them in this life. They are depressed and obese with nothing to look forward for. You approach him about prayer and he hits his belly a few times and possibly belches and tells you brother, Allah will guide me when He guides me.

You get the father who says who are you to tell my children to pray? One day they will wake up and they will start praying. What are we doing to your children? We want to save them from Hellfire. We want to save them from Ghayya, Way, Saqar and from the partnership of Fir'awn and Haamaan. We want to save them from being non Muslims. Then they bring the

grandma and the grandma says Allah said in the Qur'an when Allah wants to guide, He will guide and they bring you verses on that. Yes Allah will guide when He wants to guide, for those who wish to be guided. Do not sit in the bar twenty four hours a day for all of your life and say Wallahi when Allah wants to guide me, He will guide me. It does not work like that. You show one step in the right direction (that you intend on praying), head to the Imaam and ask him to teach you and see how Allah will shove you in that direction and will change your life. The same with the opposite. So this is a misconception and it is clear but if you want to fool yourself with it, you can fool yourself.

## THE SIXTH REASON

He says I am young and when I get older or I go to Hajj when I am sixty, then I will pray. Like I said in this lecture, if you know you are going to live until sixty do not even listen to this. If you know you are going to live forever, do not listen to this. We are only speaking to people who do not know when they are going to die and know that they are going to die. In my experience, the most times you see people coming and asking you to teach prayer is when a loved one dies. You know in Dearborn one person died in a car accident, a teenager who was sixteen or seventeen years old. Everyone was asking how do we pray Shaykh? Because they saw death does not come to you when you want it or when you think it is going to happen, death could come at any time. You could exhale and never inhale again. You could inhale and never exhale again. Your heart could stop beating right now.

Tomorrow you could be told that you have a terminal disease. What are you going to tell Allah? O Allah I started when I got my terminal disease? Go to the Karmanos Institute in your country and in your city and talk to the patients there. You are going to see patients who are pre teenagers, all the way to elders who are on their deathbeds. Tell them did you ever expect that you are going to get a terminal disease? How did it happen? Go to the cemetery and look at the tombstones. I remember one time we were burying someone and nearby there was a mother by a tombstone wearing black and crying. After everyone left and we buried our brother, I went over there and looked at the tombstone. I calculated that she was sixteen years old and under it the mother had written on the tombstone, the flower that never blossomed. Do you know if you are going to blossom or not? If you are sixteen, do you know if you are going to reach seventeen or ever retire? In most cases you probably may live until sixty, but for sure? Absolutely not. There are a lot of accidents, a lot of diseases and a lot of things that go on which may mean you do not live until sixty. The people who died (especially at a young age), do you think any of them expected it? Go to the cemeteries and when you see someone by a tombstone crying, go and ask them did you expect it?

تزود من الدنيا فإنك لا تدري ، إذا جن الليل هل تعيش إلى الفجر

Gather the deeds that you can from this life because you do not know if you are going to live to the morning.

فكم صحيح مات من غير علة

How many healthy people die without a reason.

وكم من سقيم عاش حيناً من الدهر

And how many ill people lived a very long life.

I had a neighbour one time who was pretty much healthy, no health problems. His wife had all the diseases and all the problems you can. Every time the ambulance is taking her and we were waiting by the day for her to die. This was when I was in high school, we went to a trip overseas and when we came back he happened to die and she was still living and she went into a nursing home. Prior to that, I was giving her days because of her health, the way she was and her condition. She lived and lived and he that healthy man who had no problems died before her.

وكم من صغار يرتجى طول عمرهم

How many young boys were looking for their future, people say oh he is going to be an engineer or a doctor, he is going to this college and after this college he is going to get this job.

وقد أدخلت أجسادهم ظلمة القبر

And their bodies entered the darkness of the grave.

وكم من عروس زينوها لزوجها

How many brides did they decorate for her husband. That is symbolic to say how much hope do we have for people? She has hope, she is going to get married.

وقد نسجت أكفانها وهي لا تدري

They are making her clothing for her as a bride, yet in the other shop they are making her death clothes and she does not even know it.

You do not know when you are going to die so you better pray to Allah in this life.

## الموت يأتي بغتة والقبر صندوق العمل

Death comes sudden and your grave is your box of deeds. That is all you take with you.

The least of the least you want to prepare is Salah and nothing less than that. Later on go to charity and do this and that, but the least of the least is Salah.

### THE SEVENTH REASON

He says I do not know how to and I did not know it was a Fardh. Well now you know how important it is and how dangerous it is to leave prayer and you know that for sure now. If you do not know how to pray, prayer is very easy. If you say I do not know how to do the Faatihah or I do not know Tashahhud, which is probably the hardest part. A man came to the Prophet sallallahu 'alayhi wa sallam and told him O Prophet of Allah I do not know how to speak like you and like Mu'aadh. You speak eloquently and you speak Qur'an very wisely, what should I do? The Prophet sallallahu 'alayhi wa sallam allowed him to say Subhan Allah, Alhamdulillah, Laa Ilaaha Illallah and Allahu Akbar. So if you do not know how to pray, the movements you could learn in one minute and until you learn the sayings you can say Subhan Allah, Alhamdulillah, Laa Ilaaha Illallah and Allahu Akbar. Even if you remain silent, as long as you do the physical prayer and begin to learn the things you are supposed to say, you are in good shape and you showed some improvement to Allah. But if you say I do not know how to pray and sit back, no, it is Fardh upon you.

Would any sixteen year old say I do not want to go to driving school but I want my driving license? Are you going to get your driving license? You are not, that is why everyone is eager to go to the driving school. The same way you are eager to go to the driving school and go take the test, the same way you have to go and learn the prayer. Start right now, learn how to purify yourself for prayer and learn the prayer. It does not take much. The sayings you do not know within the prayer which is the hardest parts of it, you can say other things instead or you can remain silent until you learn them. It is not really much in itself anyway, but I am saying it might be hard for some people to memorise al-Faatihah and at-Tahiyyaat. There is no exception out of prayer, you have to pray.

### CONCLUSION

Now in conclusion, what do I do now? After you have heard this, you have no choice but to ask Allah for forgiveness and repent. Alhamdulillah Allah loves you because you have not died before listening to this and you have not died without being someone who prays. Allah chose you to hear this and change your life around and pray. The good thing about Islam is

that Allah forgives, Allah says despair not the mercy of Allah. This is what you do now. O Allah I regret what happened in the past, I regret not praying and from now on I am going to start right now. Whatever time it is you hear this, I am going to start the next prayer, I am going to persist and I am never going to stop praying. If you truly do these three things (regret the past, start praying now and promise to continue to do it in the future), Allah will change all the sins you had in the past into deeds.

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ  
حَسَنَاتٍ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿الفرقان: ٧٠﴾

Except those who repent and believe (in Islamic Monotheism), and do righteous deeds, for those, Allah will change their sins into good deeds, and Allah is Oft Forgiving, Most Merciful. (Surat al-Furqaan: 70)

When you repent to Allah, Allah will change your sins into deeds. That is the mercy of Allah. From now you repent and you turn to Allah, and you never ever miss a prayer and never miss its time.