

# The Virtues of Good Actions

دار السنة

AL-HAFIDH AL-MUNDHIRI

# THE VIRTUES OF GOOD ACTIONS

by

AL-HÂFIDH 'ABDU-L-'ADHÎM BIN 'ABDU-L-QAWÎ BIN  
'ABDULLÂH AL-MUNDHIRÎ (D.656H)



Translated from the original Arabic by  
Abû Rumaysah

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He is ‘Abdu-l-‘Adhîm bin ‘Abdu-l-Qawî bin ‘Abdullâh al-Mundhirî, Zaki-u-Dîn, Abû Muḥammad ash-Shâfi‘î, the Hadîth Master (*ḥâfîdh*), the researching scholar (*mubḥaqqiq*), the great scholar (*‘allâmah*) and one of the great Imâm̄s in ḥadîth, Arabic language and history.

He was a Syrian, born in Egypt in Sha‘bân, 581H. He travelled to Mecca, Madînah, Syria and other places in the pursuit of knowledge. He studied under a galaxy of prominent scholars, both male and female. From amongst them were: Muḥammad bin Ḥamd al-Artâhî, who he studied with at the age of ten, ‘Umar bin Tabar zad, Ghiyâth al-Muqri’, Abû ‘Umar bin Qudâmah, Muwaffaq ad-Dîn ibn Qudâmah and Sitt al-Katbah bint ‘Alî bin as-Ṣarrâh.

He taught as a Shaykh at Dâr al-Ḥadîth al-Kâmiliyyah for about twenty years and then devoted himself to writing and narrating aḥâdîth.

He was well recognised for his expertise in ḥadîth and a number of great scholars narrated from him such as: Abû Muḥammad ad-Dimyâtî, ibn Daqîq al-‘Eid and al-Ḥusain bin Asad ibn al-Athîr.

He has many valuable works, from amongst which are: *at-Targhîb wa-t-Tarhîb*, *Mukhtaṣar Sunan Abu Dâwûd* along with commenting upon its narrators, *Mukhtaṣar Ṣaḥîḥ Muslim*, *at-Tanbîh* and *at-Takmila li Wafayât an-Naqalah*.

He died in Egypt in the year 656H, may Allâh have mercy upon him.<sup>1</sup>

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<sup>1</sup> Some footnotes in this treatise are taken from the notes to it by Shaykh 'Alî Hasan al-Halabî, these are preceded by «A» and sometimes quoted verbatim and other times summarised. Additional comments have been added by the translator and these are preceded by «T».



All praise and thanks are due to Allâh Who grants the divine accord (*taufiq*) to perform righteous actions, Who brings to fruition the greatest hopes for the longing person. I praise and thank Him for his favours in the present and the future. I testify that none has the right to be worshipped save Him, the Great, the Exalted. I testify that Muḥammad is His servant and Messenger, the deliverer from misguidance. Peace and blessings be upon him, his family, his Companions and his wives.

My brother, Abû Aḥmad ‘Abdu-l-Karîm, may Allâh turn every accursed devil away from him, asked me to compose a book for him whose topic would be the reward and virtues of actions, removing the isnâds [from the aḥâdîth mentioned therein] so as to make it easy to memorise and facilitate its circulation. I responded to his request due to his right upon me and so that this book could be the source, inshâ`Allâh, allowing him to adhere firmly to what we have mentioned in it. I performed *istikbâra* to Allâh, the Exalted and then composed this book for him, entitling it, *‘Kifâyatul-Muta‘abbid wa Tuhfatul-Mutaḥabbid.’*

This book consists of four chapters:

- **THE FIRST:** containing mention of the Prayer (*salâh*).
- **THE SECOND:** containing mention of Fasting (*siyâm*).
- **THE THIRD:** containing mention of Charity (*sadaqah*).
- **THE FOURTH:** containing mention of Supplication (*du‘â*) and Remembrance (*dhikr*).

Allâh is the One Who is asked to bring about benefit through it for us and all the Muslims, that it be written sincerely for Him,

seeking His Face and that it be a means to come close to His Mercy, all of this by virtue of His beneficence and grace.

## THE PRAYER

1. 'Umar bin al-Khattâb (*radîy Allâhu 'anhu*) reported that he heard the Messenger of Allâh (ﷺ) saying,

«إنما الأعمال بالنيات وإنما لكل امرئ ما نوى»

Indeed actions are by intentions and every person shall have what he intended.

The hadîth is agreed upon.<sup>1</sup>

2. Abû Hurayrah (*radîy Allâhu 'anhu*) reported that the Messenger of Allâh (ﷺ) said,

«الصلوات الخمس والجمعة إلى الجمعة كفارات لما بينهن ما لم تغش الكبائر».

The five daily prayers and one Jumu'ah to the next Jumu'ah serve as an expiation [for the sins] committed between them so long as the major sins are not perpetrated.

One wording has,

«رمضان إلى رمضان»

...one Ramadân to the next Ramadân.

Reported by Muslim.<sup>2,3</sup>

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<sup>1</sup> «T» i.e. reported by both Bukhârî and Muslim.

<sup>2</sup> «T» Ibn 'Umar once entered the Mosque and saw a people praying and

3. Ma'dân bin Abû Talhah said, 'I met Thawbân, the servant of the Messenger of Allâh (ﷺ), so I asked him, "inform me of an action that I can perform that would cause Allâh to enter me into Paradise", or [I asked], "the most beloved action to Allâh, the Exalted." He remained silent, so I asked him again but again he remained silent. Then I asked him a third time and he replied, "I put the [same question] to the Messenger of Allâh (ﷺ) and he replied,

«عليك بكثرة السجود لله تعالى فإنك لا تسجدُ  
 لله عز وجل سجدةً إلا رَفَعَكَ اللهُ عز وجل بها درجةً وْحَطَّ عَنْكَ  
 بها خطيئةٌ.»

Upon you is to perform many and frequent prostrations to Allâh, the Exalted, for indeed you do not perform a single prostration to Allâh, the Mighty and Magnificent, except that Allâh, the Mighty and Magnificent, raises you by a level and blots out a sin of yours by virtue of it.”<sup>3</sup>

Ma'dân went on to say, 'then I met Abû ad-Dardâ' and I asked him the same question and he gave me the same reply as

remarked, 'O People! Rejoice, for not one of you will be from the party of the Fire.' Then he recited, «**[Asking them], 'what put you into the torment?' They will say, 'we were not of those who prayed.'**» [*Al-Muddatthir* (74): 42-43] – al-Baghawî, *Sharḥu-s-Sunnah* [2/174].

<sup>3</sup> «T» An-Nawawî said, 'meaning that all sins will be forgiven except for the major sins, they will not be forgiven. This is because sins are forgiven with the condition that they not be major [which must be repented from]. All of the above mentioned matters are able to expiate the [minor] sins. If a person does not have any minor sins, good deeds will be written on his behalf and his ranking [in Paradise] will be raised.' Al-Hâfidh al-Munâwî, *Fayd al-Qadîr* [4/320 no. 5170].

Thawbân.’ Reported by Muslim.<sup>4</sup>

4. Rabi‘ah bin Ka‘b al-Aslamî said, ‘I used to sleep with the Prophet (ﷺ) and bring him the water he employed for ritual ablution and his need, he said to me,

سَلِّ . فقلت

أَسْأَلُكَ مِرَافَقَتَكَ فِي الْجَنَّةِ قَالَ : أَوْ غَيْرَ ذَلِكَ ؟ قُلْتُ : هُوَ ذَاكَ ،

قَالَ : فَأَعِنِّي عَلَى نَفْسِكَ بِكَثْرَةِ السُّجُودِ»

“Ask!” I said, ‘I ask for your company in Paradise.’ He said, “anything else?” I said, ‘no, that is all.’ He said, ‘help me to [help] yourself through frequently performing prostrations.” ’

Reported by Muslim alone.<sup>5</sup>

There is no other ḥadīth reported from Rabi‘ah bin Ka‘b in the Sahīh.<sup>6,7</sup>

<sup>4</sup> «T» An-Nawawî said, ‘[this ḥadīth contains] encouragement towards performing many prostrations and inciting one to it, meaning by this the prostrations in prayer... The reason for this encouragement is to be found in the ḥadīth, “the closest the servant is to his Lord is in the state of prostration.” This is complete conformity to His saying, «**prostrate and draw close**» [*Al-‘Alaq* (96): 19]. The reason is also because prostration symbolises the height of humility and servitude to Allāh, the Exalted. It involves firmly placing the noblest part of the body, the face, on the dirt which is trodden upon and looked down upon. Allāh knows best’.- *Sharḥ Ṣabīḥ Muslim* [4/173].

<sup>5</sup> «T» i.e. to the exclusion of Bukhārî.

<sup>6</sup> «A» Rather in the rest of the *Kutub as-Sittah* as mentioned in *Tuḥfah al-Ashraf* [3/168] and *at-Tabdhīb* [3/262].

<sup>7</sup> «T» Al-Munâwî said, ‘[this ḥadīth contains] the fact that the company of the

5. Abû Hurayrah (*radîy Allâhu ‘anhu*) reported that the Messenger of Allâh (ﷺ) said,

«مَنْ نَطَهَّرَ فِي بَيْتِهِ وَمَشَى إِلَى بَيْتٍ مِنْ بَيْوتِ اللَّهِ تَعَالَى  
لِيَقْضِيَ فَرِيضَةً مِنْ فَرَائِضِ اللَّهِ تَعَالَى كَانَتْ خَطْوَاتُهُ: أَحَدُهُمَا  
تَحُطُّ خَطِيئَةً وَالْأُخْرَى تَرْفَعُ دَرَجَةً»

Whoever performs his purification in his house, then walks to a house from amongst the houses of Allâh, the Exalted, in order to fulfill an obligation from amongst the obligations of Allâh, the Exalted, then for each step he takes: a sin will be effaced with one step and his [ranking in Paradise] increased by a level with the next step.

Reported by Muslim.<sup>8</sup>

Prophet (ﷺ) in Paradise is from the lofty levels of which there is no hope of attaining except by drawing close to Allâh in this world through many prostrations. Consider this and you will come to understand a fine point, this is that the company of the Prophet (ﷺ) can only be attained through coming close to Allâh. Whoever ardently desires to come close to Allâh can only do so by coming close to His Beloved (ﷺ), «**Say: if you do love Allâh, follow me, Allâh will love you...**» [*Âli Imrân* (3): 31]. Following the Messenger (ﷺ) has been placed in between the two loves, this is because the servant's love is dependant upon following him and Allâh's loving the servant is conditional upon the following of His Messenger (ﷺ).<sup>9</sup> *Fayd al-Qadîr* [4/440 no. 5502].

<sup>8</sup> «T» Salîm al-Hilâlî said, '[this hadîth contains the importance] of the servant bringing himself to account for every minor and major action, for all of this is written with Allâh, even the steps that the servant takes. It also contains mention of how Allâh has blessed the adherents to faith, for He has made every step they take to the prayer be an expiation for their sins and an increase of their ranking [in Paradise].<sup>9</sup> *Sbarh Riyâd as-Sâlihîn* [2/261].

6. Abû Hurayrah (*radîy Allâhu ‘anhu*) reported that he heard the Messenger of Allâh (ﷺ) saying,

«أرأيتم لو أن نهراً ببابِ أحدكم يغتسلُ منه كلُّ يومٍ  
خمسَ مراتٍ هل يبقى من دَرَنِهِ شيءٌ؟» قالوا: لا يبقى من  
دَرَنِهِ، قال: «فذلك مثلُ الصَّلواتِ الخمسِ يمحو اللهُ بهنَّ  
الخطايا»

“What would your opinion be if there was a river at the door of one of you in which he were to bathe five times every day, would their remain on him any trace of dirt?” They replied, ‘no dirt would remain on him.’ He said, “that is the similitude of the five daily prayers, Allâh effaces the sins through them.”

Reported by Muslim.<sup>9</sup>

7. Abû Hurayrah (*radîy Allâhu ‘anhu*) reported from the Prophet (ﷺ) that he said,

«مَنْ غَدَا إِلَى الْمَسْجِدِ أَوْ رَاحَ أَعَدَّ اللهُ لَهُ فِي الْجَنَّةِ نُزُلًا كَمَا  
غَدَا أَوْ رَاحَ»

Whoever goes to the Mosque, or returns, Allâh will prepare a feast (*nuzul*) for him in Paradise each time he goes or returns.

The meaning of *nuzul* is food and also return, profit and increase.

<sup>9</sup> «T» Qâdî ‘Ayâd said, [the statement] “at the door of one you” informs one of its proximity and how easy it is to employ.’ - *Ikmâl al-Mu‘lim* [2/644].

Agreed upon.<sup>10</sup>

8. Abû Mâlik al-Ash'arî (*radîy>Allâhu 'anhu*) reported that the Messenger of Allâh (ﷺ) said,

«الطُّهُورُ شَطْرُ الْإِيمَانِ، وَالْحَمْدُ لِلَّهِ تَمْلَأُ  
 الْمِيزَانَ، وَسُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ تَمْلَأُنِ - أَوْ تَمْلَأُ - مَا بَيْنَ  
 السَّمَوَاتِ وَالْأَرْضِ، وَالصَّلَاةُ نُورٌ، وَالصَّدَقَةُ بُرْهَانٌ، وَالصَّبْرُ  
 ضِيَاءٌ، وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ، كُلُّ النَّاسِ يَغْدُو، فَبَايَعُ  
 نَفْسَهُ فَمَعْتَقَهَا أَوْ مَوْبِقَهَا»

Purity is half of faith, [the statement] al-Hamdulillâh<sup>11</sup> fills the scales, [the statement] SubhânAllâh wa-l-Hamdulillâh<sup>12</sup> fills what is between the heavens and the earth. Prayer is a light, charity is a proof, patience is a glow and the Qur'ân is a proof for or against you. Every person wakes up in the morning with his soul to trade, either he sets it free or seals its destruction.

The name of Abû Mâlik is 'Amr; it is also postulated that it is 'Ubad or Ka'b.<sup>13</sup>

<sup>10</sup> «T» Ibn Hajar said, 'the literal sense of the hadîth implies that this reward is attained by the mere fact of going to the Mosque, however the intended meaning is the one who goes there for worship. Prayer is the peak of worship.'- *Fat hu-l-Bârî* [2/189].

<sup>11</sup> «T» All praise and thanks are due to Allâh.

<sup>12</sup> «T» Glory be to Allâh – far removed is He from any imperfection, and all praise and thanks are due to Allâh.

<sup>13</sup> «A» Refer to ad-Dûlâbî, *al-Kunâ wa-l-Asmâ'* [1/52].



Reported by Muslim.<sup>14</sup>

**THE SUPERIORITY OF PRAYER AT THE BEGINNING OF ITS TIME.**

9. ‘Abdullâh bin Mas‘ûd (*radîy Allâhu ‘anhu*) reported that, ‘I asked the Messenger of Allâh (ﷺ), “which action is most beloved to Allâh, the Mighty and Magnificent?” He replied,

«الصلاة»

على وقتها» قلت: ثم أي؟ قال: «برّ الوالدين» قلت: ثم أي؟

قال: الجهاد في سبيل الله،

“Prayer at its time.” I asked, ‘then which?’ He re-

<sup>14</sup>«T» An-Nawawî said, “*the prayer is a light*” meaning that it prevents one from disobedience, prohibits one from committing indecent, lewd and evil acts and guides to that which is correct in the same way that actual light is used to guide one [along a path].

“*Charity is a proof*” meaning that he will seek shelter with it in the same way that he would seek shelter with other proofs. It is as if, when the servant is questioned on the Day of Judgement as to how he used his wealth and property, the charity he gave will serve as proof for him in his answer to this question and he would say, ‘I gave this in charity.’ Others said that it means that charity serves as a proof for the faith of one who gave it.

“*Patience is a glow*” meaning the patience which is encouraged in the Sharî‘ah - patience upon obedience, patience in avoiding disobedience and patience in the changing circumstances of life and the difficulties faced in this world. The meaning is that patience is praiseworthy and the one who displays it will always be enlightened, rightly guided and persistently upon that which is correct by virtue of it.

“*Every person wakes in the morning...*” meaning everybody strives for himself, from these are those who sell themselves to Allâh, the Exalted, through obeying Him and hence He secures them from the Punishment, others sell themselves to Satan and their base desires, obeying them and hence they seal their destruction. Allâh knows best.’- *Sharh Sabîh Muslim* [3/85-87], summarised.

plied, "good treatment and conduct towards parents." I asked, "then which?" He replied, "Jihād in the Way of Allāh."

Ibn Mas'ūd (*radīy Allāhu 'anhu*) said, 'he informed me of these and if I had asked further he would have furnished me with more answers.'

Agreed upon.

### THE EXCELLENCE OF CONGREGATIONAL PRAYER

10. Abu Hurayrah (*radīy Allāhu 'anhu*) reported that the Messenger of Allāh (ﷺ) said,

«صلاة الجماعة أفضل من صلاة أحدكم وحده بخمسة  
وعشرين جزءاً»

Congregational prayer is superior to the prayer of one of you praying alone by twenty five portions (*juz*).

Agreed upon.

11. 'Abdullāh bin 'Umar (*radīy Allāhu 'anhum*) reported that the Prophet (ﷺ) said,

«صلاة الجماعة أفضل من صلاة الفرد بسبع  
وعشرين درجة»

Congregation prayer is twenty seven times (*darajah*) superior to the prayer of the individual.

Agreed Upon.

Abû 'Îsâ at-Tirmidhî said, 'the generality of those who narrated this from the Prophet (ﷺ) mentioned [the number] twenty five except for ibn 'Umar who mentioned twenty seven.'<sup>15</sup>

I say: the scholars have differed as to the explanation of this [different wording] and it is postulated that the *darajah* is less than the *juz'*.<sup>16,17</sup>

<sup>15</sup> «A» in his *Sunan* [1/420, ed. A. Shâkir].

<sup>16</sup> «T» Ibn Hajar, *Fat'h* [2/168] determines that the strongest opinion is that the twenty seven times reward is for those prayers in which the recitation is loud, and the twenty five times reward is for those prayers in which the recitation is silent.

<sup>17</sup> «T» Ibn Hajar mentions twenty five reasons as to why the reward for congregational prayer is increased so saying, '1). Responding the Mu'adhhdhin by having the intention to pray in congregation. 2). Going to the congregation prayer early, at the beginning of its time. 3). Walking to the Mosque with tranquillity. 4). Entering the Mosque while supplicating. 5). Performing the prayer of greeting the Mosque. 6). Waiting for the congregational prayer. 7). The Angels invoking prayers upon him and their asking for his forgiveness. 8). Their bearing witness for him. 9). Responding to the iqâmah. 10). Being secure from Satan due to his running away from the iqâmah. 11). Standing and waiting for the opening takbîr of the Imâm, or joining the Imâm in whatever posture he may be in. 12). Attaining the opening takbîr with the Imâm. 13). Straightening the rows and closing the gaps. 14). Responding to the Imâm when he says, 'Allâh has heard the one who praised Him.' 15). Generally being secure from negligence, and correcting the Imâm when he forgets through *tasbîh*. 16). Generally attaining more *khusû'* and peace. 17). Performing prayer in a better form and manner. 18). The Angels surrounding him [with their wings]. 19). Practicing the proper recital of the Qur'ân, learning the pillars of Islâm and subsidiary issues. 20). Openly manifesting the distinguishing features of Islâm. 21). Spitting Satan by gathering to perform an action of worship and aiding one another in obedience. 22). Being secure from the characteristics of the hypocrite and from others holding a bad opinion of him that he has abandoned the prayer. 23). Replying to the *salâm* of the Imâm. 24). Taking benefit from them gather-

## THE TWO RAK'AHS OF FAJR

12. Sa'd bin Hishâm narrates; from 'Â'ishah (*radîy Allâhu 'anhâ*) that the Messenger of Allâh (ﷺ) said,

«رَكَعَتَا الْفَجْرِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا»

The two rak'ahs of Fajr are better than the entire world and what it contains.

Reported by Muslim alone.<sup>18</sup>

13. 'Â'ishah (*radîy Allâhu 'anhâ*) said, 'I never saw the Messenger of Allâh (ﷺ) praying any of the supererogatory prayers as quickly as he prayed the two rak'ahs before Fajr.'

Agreed upon.<sup>19</sup>

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ing together and performing the supplication and dhikr. 25). Establishing the system that leads to strengthening the ties of brotherhood.- *Fat'h* [2/169-170].

<sup>18</sup> «T» Muslim reports from Abu Hurayrah (*radîy Allâhu 'anhû*) that the Messenger of Allâh (ﷺ) said, "if the people were to know the great excellence to be found in the Adhân and in the first row, and they could not attain this except by drawing lots, they would have definitely done that. If they were to know the great excellence that lies in joining the prayer at its first takbîr, they would have vied with one another [in trying to attain it]. If they were to know the great excellence that lies in the 'Ishâ and Fajr prayers, they would definitely come to them even if they had to crawl."

<sup>19</sup> «A» 'Allâmah Abû at-Tayyib Muḥammad Shamsu-l-Haqq al-'Adhîm `abâdî has a work concerning this exceeding two hundred pages entitled, *I'lam Abl al-'Asr bi Ahkâm Rak'atay al-Fajr*, and it contains great benefit.

**THE SUPERIORITY OF PRESERVING AND SAFEGUARDING FAJR AND 'ASR.**

14. Abû Bakr bin 'Umârah bin Ru'aybah reported; from his father; that he heard the Messenger of Allâh (ﷺ) saying,

«لَنْ يَلِجَ النَّارَ أَحَدٌ صَلَّى قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا»

The one who prays before the rising of the sun or before its setting will never enter the Fire.

Meaning thereby the prayers of Fajr and 'Asr. The hadîth has been reported by Muslim alone.

15. Abû Bakr bin Abû Mûsâ al-Ash'arî reported; from his father; that the Messenger of Allâh (ﷺ) said,

«مَنْ صَلَّى الْبَرْدَيْنِ دَخَلَ الْجَنَّةَ»

Whoever prays at the two cool periods will enter Paradise.

Meaning by the 'two cool periods', Fajr and 'Asr,

Agreed upon.

'Alî bin al-Madîni said, 'Abû Bakr, the narrator of this hadîth, is ibn 'Umârah bin Ru'aybah.' The correct position is that he is ibn Abû Mûsâ and we have discussed this in other places.<sup>20</sup>

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<sup>20</sup> «A» Refer to *Taghîq at-Ta'îq* [2/260] and *Fat' hu-l-Bârî* [2/53]

## THE PRAYER OF AD-DUHĀ

16. Abû ad-Dardâ' (*radîy Allâhu 'anhu*) said,

«أوصاني

حبيبي بثلاثٍ أن لا أدعهنَّ ما عشتُ: بصيامِ ثلاثةِ أيامٍ من كلِّ شهرٍ، وصلاةِ الضُّحَى، ويأن لا أنامَ حتى أوترَ»

My beloved friend enjoined me to three things that I would never leave for as long as I live: To fast three days of every month, the prayer of ad-Duhâ and that I should not go to sleep before performing the Witr prayer.

Reported by Muslim alone.

17. Abû Hurayrah (*radîy Allâhu 'anhu*) reported that:

«أوصاني

خليلي بثلاثٍ: بصيامِ ثلاثةِ أيامٍ من كلِّ شهرٍ، وركعتي الضُّحَى، وأن أوترَ قبل أن أرقُدَ»

My close friend enjoined me to three things: To fast three days of every month, to pray two rak'ahs of ad-Duhâ, and that I pray the Witr prayer before I lie down to sleep.

Agreed upon.

18. Abû Dharr (*radîy Allâhu 'anhu*) reported that the Prophet (ﷺ) said,

«يُصِحُّ عَلَى كُلِّ سَلَامَةٍ مِنْ أَحَدِكُمْ صَدَقَةٌ، فَكُلُّ تَسْبِيحَةٍ صَدَقَةٌ، وَكُلُّ تَحْمِيدَةٍ صَدَقَةٌ، وَكُلُّ تَهْلِيلَةٍ صَدَقَةٌ، وَكُلُّ تَكْبِيرَةٍ صَدَقَةٌ، وَأَمْرٌ بِالْمَعْرُوفِ صَدَقَةٌ، وَنَهْيٌ عَنِ الْمُنْكَرِ صَدَقَةٌ، وَيُجْزَىءُ مِنْ ذَلِكَ رَكْعَتَانِ يَرْكَعُهُمَا مِنَ الضُّحَى»

A [person] arises in the morning with a charity due upon every bone [of your body]. Every *tasbīh*<sup>21</sup> is a charity, every *tahmīd*<sup>22</sup> is a charity, every *tahlīl*<sup>23</sup> is a charity, enjoining the good is a charity and prohibiting the evil is a charity. All [the charity that is due] is sufficed by praying two rak'ahs of ad-Duḥā.

Reported by Muslim alone. The likes of it is agreed upon from the ḥadīth of Abū Hurayrah.

#### THE NUMBER OF RAK'AHS FOR AD-DUḤĀ

The ḥadīth mentioning that it consists of two rak'ahs has preceded.

19. Mu'ādha reported; from 'Ā'ishah who said,

«كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الضُّحَى أَرْبَعًا وَبِزَيْدٍ مَا شَاءَ اللَّهُ»

The Messenger of Allāh (ﷺ) used to pray ad-Duḥā as four rak'ahs increasing this number to whatever Allāh willed.

Reported by Muslim alone.

<sup>21</sup> «T» The statement, *SuhānAllāh*.

<sup>22</sup> «T» The statement, *Alḥamdulillāh*.

<sup>23</sup> «T» The statement, *La ilāha illAllāh*.

20. 'Abdu-r-Rahmân bin Abû Laylâ said, 'no one informed me that he saw the Messenger of Allâh (ﷺ) praying ad-Duhâ except from Umm Hânî', she reported that,

أَنَّ النَّبِيَّ ﷺ دَخَلَ بَيْتَهَا يَوْمَ فَتْحِ مَكَّةَ  
فَصَلَّى ثَمَانِي رَكَعَاتٍ مَا رَأَيْتُهُ صَلَّى صَلَاةً قَطُّ أَحْفَ مِنْهَا غَيْرَ  
أَنَّهُ كَانَ يُتِمُّ الرُّكُوعَ وَالسُّجُودَ»

The Prophet (ﷺ) entered her house on the day in which Mecca was conquered and prayed eight rak'ahs, I have never seen him pray a more brief prayer along with his completing the bowings and prostrations.

Agreed upon.

**MENTION OF THE PRAYER WHEN THE FORENOON HAS ADVANCED AND THE SUN'S HEAT BECOMES STRONG.**

21. Al-Qâsim bin 'Awf ash-Shaibânî reported; that Zayd bin Arqam saw a people praying ad-Duhâ and remarked, 'strange, they know that prayer in another hour to this one is superior, the Messenger of Allâh (ﷺ) said,

«صَلَاةُ الْأَوَّابِينَ حِينَ تَرْمُضُ الْفِصَالُ»

The prayer of the penitent (*annwâbîn*) is offered when the hooves of the young weaned camels feel the heat [upon the stones that have been warmed by the sun].

Reported by Muslim alone.<sup>24</sup>

<sup>24</sup> «T» The majority of the scholars hold that this hadith merely refers to a more virtuous time for praying Duhâ, not that it refers to a different prayer. The time



*Al-Anwâb*: It is postulated that it means those who frequently return to Allâh, or the obedient, or those who glorify Allâh, or those who are merciful, or those who have understanding of the religion (*faqîh*).

The camels feel the heat on their hooves when the forenoon has advanced and the sun has become hot.

#### MENTION OF THE PRAYER BEFORE DHUHR AND AFTER IT.

22. Umm Habîbah (*radîy Allâhu ‘anhâ*) reported that she heard the Messenger of Allâh (ﷺ) saying,

«مَنْ حَافِظٌ عَلَى أَرْبَعِ رَكَعَاتٍ قَبْلَ الظَّهِيرِ  
وَأَرْبَعٍ بَعْدَهَا حَرَّمَهُ اللهُ عَلَى النَّارِ»

Whoever preserves and safeguards four *rak‘abs* before Dhuhr and four after it, Allâh will make him forbidden for the Fire.

Reported by Abû Dâwûd, at-Tirmidhî, an-Nasâ’î and ibn Mâjah. At-Tirmidhî said: hasan sahih.<sup>25</sup>

#### MENTION OF HE WHO PRAYS TWELVE RAK‘AHS IN ONE DAY

23. Umm Habîbah (*radîy Allâhu ‘anhâ*) reported that she heard the Messenger of Allâh (ﷺ) saying,

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for Duhâ commences from after the sun has fully risen to the time that it begins to decline. Refer to an-Nawawî, *Majmû‘* [4/36].

<sup>25</sup> «A» It was declared sahih by our shaykh, al-Albânî in *Sahîh al-Jâmi‘* [no. 6071].

«ما مِنْ عَبْدٍ مُسْلِمٍ يُصَلِّيَ لِلَّهِ تَعَالَى كُلَّ يَوْمٍ ثِنْتَيْ عَشْرَةَ رَكْعَةً  
تَطَوُّعًا مِنْ غَيْرِ الْفَرِيضَةِ إِلَّا بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ»

There is no Muslim servant who prays twelve optional *rak'ahs* for Allâh every day, other than the obligatory *rak'ahs*, except that Allâh would build a house for him in Paradise.

Reported by Muslim alone.<sup>26</sup>

#### MENTION OF THE NIGHT PRAYER

24. Abû Hurayrah (*radîy Allâhu 'anhu*) reported that the Messenger of Allâh (ﷺ) said,

«أَفْضَلُ الصِّيَامِ بَعْدَ شَهْرِ رَمَضَانَ شَهْرُ اللَّهِ الْمُحَرَّمِ،  
وَأَفْضَلُ الصَّلَاةِ بَعْدَ الْفَرِيضَةِ صَلَاةُ اللَّيْلِ»

The most virtuous and superior fast after the fast of Ramadân is in the month of Allâh, al-Muḥarram. The most virtuous and superior prayer after the obligatory prayer is the night prayer.

Reported by Muslim alone.

25. Abû Hurayrah (*radîy Allâhu 'anhu*) reported from the Prophet (ﷺ) that he said,

<sup>26</sup> «T» i.e. four before Dhuhr and two after, two after Maghrib and 'Ishâ' and two before Fajr as reported by Bukhârî from 'Ā'ishah (*radîy Allâhu 'anbâ*).

«يَعْقِدُ  
 الشَّيْطَانُ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ ثَلَاثَ عُقَدٍ إِذَا نَامَ، بِكُلِّ  
 عُقْدَةٍ يُضْرَبُ عَلَيْكَ لَيْلٌ طَوِيلٌ، فَإِذَا اسْتَيْقَظَ فَذَكَرَ اللَّهَ تَعَالَى  
 انْحَلَّتْ عُقْدَةٌ، وَإِذَا تَوَضَّأَ انْحَلَّتْ عَنْهُ عُقْدَتَانِ، فَإِذَا صَلَّى  
 انْحَلَّتْ الْعُقَدُ فَاصْبَحَ نَشِيطاً طَيِّبَ النَّفْسِ وَإِلَّا أَصْبَحَ خَبِيثَ  
 النَّفْسِ كَسْلَانٌ»

Satan ties three knots upon the nape of one of you when he sleeps. With every knot he [blows] saying, 'sleep for the night remains long,' reinforcing this. Therefore, if he awakes and makes *dhiker* of Allāh, the Exalted, one knot is loosened; if he performs ablution, two knots are loosened; and if he prays, all of the knots are loosened and he awakes feeling energetic and high spirited, otherwise he awakes feeling despondent and lazy.

Agreed upon.

*Satan ties three knots...*: the scholars have differed as to the explanation of this. It is postulated that it is a similitude to the knots tied by magicians and seeking refuge from them,<sup>27</sup> it is also postulated that it is to be taken in its literal sense and Satan does indeed do that just as the magicians tie knots in a rope and blow on them.

<sup>27</sup> «T» So, according to this interpretation, just as the magician prevents someone doing certain actions or sees the fruition of his desires through blowing on knots, the *ḥadīth* would be a similitude to Satan getting his way also through the servant not waking up. Refer to *Fat'h* [3/32].

26. Masrûq reported that he asked ‘Â’ishah, ‘what action is most beloved to the Messenger of Allâh (ﷺ)?’ She replied, ‘that which is done consistently.’ I asked, ‘in which [part of the] night did he stand [for prayer]?’ She replied, ‘when he heard the cock [crow].’

Agreed upon.

27. ‘Abdullâh bin ‘Amr reported that the Messenger of Allâh (ﷺ) said to him,

«يا عبد الله لا تكن مثل فلان، كان يقوم الليل فترك قيام الليل»

O ‘Abdullâh! Do not be like so-and-so, he used to stand [for prayer] during the night and then left it.

Agreed upon.

28. ‘Â’ishah reported that,

ما كان رسولُ

الله ﷺ يزيدُ في شهرِ رمضانَ ولا في غيرهِ على إحدى عشرةِ  
ركعةً يُصليُّ أربعاً، فلا تسألُ عن حُسْنِهِنَّ وطولِهِنَّ، ثم يُصليُّ  
أربعاً فلا تسألُ عن حُسْنِهِنَّ وطولِهِنَّ، ثم يُصليُّ ثلاثاً فقالت  
عائشةُ: فقلتُ: يا رسولَ الله أتنامُ قبلَ أن توترَ؟ قال: يا عائشةُ  
إن عينيَّ تنامانِ، ولا ينامُ قلبي»

The Messenger of Allâh (ﷺ) did not use to increase upon [praying] eleven *rak‘abs* [of night prayer], be it in the month of Ramadân or any other month. He used to pray four, and do not ask about their beauty

and length, then he prayed four more, and do not ask about their beauty and length, then he prayed three *rak'abs*. I asked him, 'O Messenger of Allâh, do you sleep before you pray Witr?' He replied, "O 'Â'ishah, my eyes sleep but my heart does not."

Agreed upon.<sup>28</sup>

29. Al-Qâsim reported that he heard 'Â'ishah (*radîy Allâhu 'anhâ*) saying,

«كانت صلاة رسول الله ﷺ من الليل عشر  
ركعات، ويوتر بسجدة ويركع ركعتي الفجر، فتلك ثلاث  
عشرة ركعة»

The prayer of the Messenger of Allâh (ﷺ) during the night used to consist of ten *rak'abs*, he would pray Witr with one *rak'ab* and then pray two *rak'abs* before Fajr. This makes thirteen *rak'abs*.

Agreed upon.<sup>29</sup>

### THE SUPPLICATION OF ISTIKHÂRA <sup>30</sup>

30. Jâbir (*radîy Allâhu 'anhu*) reported,

<sup>28</sup> «A» Our Shaykh, al-Albânî, has a book entitled *Ṣalatu-t-Tarâwîḥ*, and it contains great benefit. Refer also to the treatise by as-Suyûtî, *al-Maṣâbîḥ fî Ṣalâti-t-Tarâwîḥ* with my notes and my treatise, *al-Kashf as-Ṣariḥ 'an Aglât as-Ṣâbûnî fî Ṣalâti-t-Tarâwîḥ*.

<sup>29</sup> «T» The two *rak'abs* before Fajr were the two Sunnahs of Fajr as reported by Muslim from 'Â'ishah.

<sup>30</sup> «A» i.e. seeking a decision in matters and inquiring as what is with Allâh concerning it.

«كان النبي ﷺ  
يُعَلِّمُنَا الِاسْتِخَارَةَ فِي الْأُمُورِ كُلِّهَا كَالسُّورَةِ مِنَ الْقُرْآنِ: «إِذَا هَمَّ  
أَحَدُكُمْ بِالْأَمْرِ فَلْيَرْكَعْ رَكَعَتَيْنِ ثُمَّ يَقُولُ: اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ  
بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ،  
فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ، وَتَعْلَمُ وَلَا أَعْلَمُ، وَأَنْتَ عَلَّامُ الْغُيُوبِ،  
اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي  
وَعَاقِبَةِ أَمْرِي، (أَوْ قَالَ: فِي عَاجِلِ أَمْرِي وَآجِلِهِ) فَاقْدُرْهُ لِي،  
وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ  
أَمْرِي (أَوْ قَالَ: فِي عَاجِلِ أَمْرِي وَآجِلِهِ) فَاصْرِفْهُ عَنِّي وَاصْرِفْني  
عَنهُ وَاقْدُرْ لِي الْخَيْرَ حَيْثُ كَانَ، ثُمَّ رَضِّنِي بِهِ. «وَيُسَمَّى  
حَاجَتَهُ»

The Prophet (ﷺ) used to teach us al-Istikhâra, in all matters, as if he were teaching us a chapter of the Qur'ân. He said, 'when any one of you intends to undertake a matter then let him pray two *rak'abs* and then say: O Allâh! I seek Your counsel by Your knowledge and by Your power. I ask You from Your great beneficence, for indeed You are able while I am not and indeed You know while I do not, You are the Knower of the Unseen. O Allâh, if You know this affair to be good for me with regards my religion, my life and the conclusion of my affair, then decree it and facilitate it for me, and bless me with it. If You know this affair to bode ill for me with regards my religion, my life and the conclusion of my affair, then remove it from me and remove me from it, decree for me the good wherever it may be and make me content with it.' Then he should mention his need.

Reported by Bukhârî alone.<sup>31</sup>

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<sup>31</sup> «T» i.e. to the exclusion of Muslim.

## FASTING

1. Abû Hurayrah (*radīy*) Allāhu ‘anḥā reported that the Messenger of Allāh (ﷺ) said,

«قال الله عز وجل: كلُّ عمل ابن آدم له إلا الصيام فإنه لي وأنا أجزي به، والصيام جنة فإذا كان يوم صوم أحدكم، فلا يرفث، ولا يضحَب، فإن سابه أحدٌ أو قاتله فليقل: إني صائم، والذي نفس محمد بيده لخلوفُ فمِ الصائم أطيبُ عند الله تعالى يومَ القيامةِ من ریح المسك، وللصائم فرحتان يفرحهما: إذا أفطر فرح بفطره، وإذا لقي ربه فرح بصومه»

Allāh, the Might and Magnificent, says, “every action of the son of Adam is for him except the fast, for that is for me and I will reward it.” Fasting is a shield, so when it is the day of fasting for any one of you, let there be no obscenity or shouting and arguing. If someone abuses him, or tries to fight him, let him say, ‘I am fasting.’

By the One in Whose Hand is the soul of Muḥammad, the smell emanating from the mouth of the faster (*ḵbulūf famm as-Ṣā'im*) is more fragrant with Allāh, the Exalted, on the Day of Judgement than the smell of musk. The faster has two times when he feels joy: when he breaks his fast, he feels joy at breaking it, and when he meets his Lord, he will feel joy for having fasted.

Agreed upon.



*Let there be no obscenity (rafth)*: i.e. do not come with obscene and indecent speech. Al-Az`harî said, ‘this is a comprehensive word referring to everything a man would desire from a woman. *Ar-Rafth* means sexual intercourse and to any discourse leading to it. It is also said that it refers to discussing this with women.’<sup>1</sup>

*or shouting and arguing (sakhb)*: meaning shouting and mixing voices [i.e. in argumentation].

*kebulûf famm as-Sâ`im*: the distasteful smell emanating from the mouth of the one fasting after having eaten.<sup>2</sup>

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<sup>1</sup> «A» *Tahdhīb al-Lughab* and it was quoted by ibn al-Athîr, *an-Nihâyah* [2/241].

<sup>2</sup> «I» An-Nawawî, *Sharh Sahîh Muslim* [8/24+] said, ‘every action of the son of Adam is for him except the fast, for that is for me: the scholars have differed concerning the meaning of this due to all actions of worship being for Allâh, the Exalted. It is postulated that the reason for its being associated to Allâh is that nobody has worshipped other than Allâh by means of it. None of the disbelievers have exalted and honoured any of their objects of worship through fasting even though they have done so by means of prayer, prostration, giving in charity, *dhikr* and other such matters. It is also postulated that the reason is because fasting is far removed from ostentation due to its inward and concealed nature, as such it is contrary to the other outward actions of worship such as prayer, pilgrimage, fighting and giving in charity. It is also postulated that the reason is because the faster gains no worldly benefit through fasting. Al-Khattâbî said, “it is postulated that being un-needy of food is from the Attributes of Allâh, so the one who is fasting seeks to come closer to [his Lord] through that which is connected to this Attribute, this even though nothing can resemble the Attributes of Allâh, the Exalted.”... This *hadîth* contains clarification of the great superiority and excellence of fasting and encouragement towards performing it...

*Fasting is a shield*: i.e. a preventative barrier from obscenity and sins and also from the Fire.<sup>7</sup>

2. Sahl bin Sa'd (*radīy Allāhu 'anhu*) reported that the Messenger of Allāh (ﷺ) said,

«إِنَّ فِي الْجَنَّةِ بَاباً يُقَالُ لَهُ: الرِّيَّانُ، لَا يَدْخُلُ مِنْهُ إِلَّا الصَّائِمُونَ يَوْمَ الْقِيَامَةِ، لَا يَدْخُلُ مَعَهُمْ أَحَدٌ غَيْرُهُمْ، يُقَالُ: أَيْنَ الصَّائِمُونَ؟ فَيَدْخُلُونَ مِنْهُ، فَإِذَا دَخَلَ آخِرُهُمْ أُغْلِقَ فَلَمْ يَدْخُلْ مِنْهُ أَحَدٌ»

In Paradise there is a door that is called ar-Rayyân, only those who fasted will enter it on the Day of Judgement – no one else will enter it with them. It will be asked, 'where are those who fasted?' and they will go through it, when the last of them enter, it will be closed and no one else will be able to go through it.

Agreed upon.

*Ar-Rayyân*: it is said that it is derived from *rīyy* (thirst) due to what the faster faces of thirst [while fasting]. This door was named after this due to what has been prepared of bliss as a return for having fasted.

3. Abū Sa'īd al-Khudrī (*radīy Allāhu 'anhu*) said that the Messenger of Allāh (ﷺ) said,

«مَا مِنْ عَبْدٍ يَصُومُ يَوْمًا فِي سَبِيلِ اللَّهِ تَعَالَى إِلَّا بَاعَدَ اللَّهُ بِذَلِكَ الْيَوْمِ وَجْهَهُ عَنِ النَّارِ سَبْعِينَ خَرِيفًا»

There is no servant who fast for a day in the Way of Allāh except that Allāh distances his face by seventy years [journey] from the Fire for that day.

Agreed upon.

#### FASTING THE MONTH OF MUHARRAM

4. Abû Hurayrah (*radîy Allâhu ‘anhu*) reported that the Messenger of Allâh (ﷺ) said,

«أفضلُ الصيام بعد شهر رمضان شهر الله المحرم»

The most virtuous and superior fast after the fast of Ramadân is in the month of Allâh, al-Muharram.

Reported by Muslim alone.

#### FASTING THE DAY OF ‘ÂSHÛRÂ’

5. ‘Abdullâh bin ‘Abbâs (*radîy Allâhu ‘anhumā*) was asked about fasting on the Day of ‘Âshûrâ’ upon which he replied,

ما علمتُ أن رسول الله ﷺ صام يوماً

يطلبُ فضلَه على الأيام إلا هذا اليوم - يعني يوم عاشوراء - ولا

شهرًا إلا هذا الشهر - يعني رمضان .

I do not know that the Messenger of Allâh (ﷺ) fasted a particular day seeking its excellence over other days, other than this day – i.e. ‘Âshûrâ’ – and neither a month other than this month – i.e. Ramadân.

Agreed upon.

6. Abû Qatâdah al-Ansârî (*radîy Allâhu ‘anhu*) reported that the Messenger of Allâh (ﷺ) was asked about his fasting, he mentioned the hadîth until he said, ‘he was asked about

fasting on the Day of ‘Āshûrâ’ and he said,

«يُكَفِّرُ السَّنَةَ الْمَاضِيَةَ»

It expiates [the sins] of the previous year.

Reported by Muslim alone.

#### FASTING THE MONTH OF SHA‘BÂN

7. ‘Ā’ishah (*radīy Allāhu ‘anhâ*) reported that

«كَانَ رَسُولُ اللَّهِ

ﷺ يَصُومُ حَتَّى نَقُولَ: لَا يَفْطُرُ، وَيَفْطُرُ حَتَّى نَقُولَ: لَا يَصُومُ

وَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ اسْتَكْمَلَ صِيَامَ شَهْرٍ قَطٍ إِلَّا رَمَضَانَ،

وَمَا رَأَيْتُهُ فِي شَهْرٍ أَكْثَرَ مِنْهُ صِيَامًا فِي شَعْبَانَ.»

The Messenger of Allāh (ﷺ) used to fast [so much] that we would say, ‘he has not broken his fast’ and he would not fast [for so long] that we would say, ‘he does not fast.’ I have never seen the Messenger of Allāh (ﷺ) fasting a complete month except for Ramadān, and I have never him fasting so much as he fasted in Sha‘bân.

Agreed upon.

In Muslim, ‘Ā’ishah (*radīy Allāhu ‘anhâ*) reported that

«وَلَمْ أَرَهُ صَائِمًا مِنْ شَهْرٍ

قَطُّ أَكْثَرَ مِنْ صِيَامِهِ فِي شَعْبَانَ، كَانَ يَصُومُ شَعْبَانَ كُلَّهُ، كَانَ

يَصُومُ شَعْبَانَ إِلَّا قَلِيلًا.»

I have not seen him fasting in any month as much as he fasted in Sha'bân, he used to fast the whole of Sha'bân, he used to fast the whole of Sha'bân except a small amount.

8. 'Imrân bin Huṣayn (*radīy Allāhu 'anhu*) reported that the Prophet (ﷺ) said to a man,

صُمْتُ مِنْ سَرَرِ هَذَا الشَّهْرِ شَيْئًا؟ - يَعْنِي شَعْبَانَ -  
 قَالَ : لَا ، فَقَالَ رَسُولُ اللَّهِ ﷺ : فَإِذَا أَفْطَرْتَ مِنْ رَمَضَانَ فَصُمْ  
 يَوْمَيْنِ مَكَانَهُ

“Have you fasted some of the middle (*sarar*) days of this month?” – i.e. Sha'bân – He replied, ‘no.’ So the Messenger of Allāh (ﷺ) said, “when you have completed the fast of Ramadân, fast two days in its place.”

Agreed upon.

*Sarar*: Abû 'Uбайд said that it refers to the end of the month. Others said it refers to the middle of the month and that it is postulated that it refers to the end of the month.<sup>3</sup>

#### FASTING THE MONTH OF RAMADÂN

9. Abû Hurayrah (*radīy Allāhu 'anhu*) reported that the Messenger of Allāh (ﷺ) said,

«إِذَا جَاءَ رَمَضَانَ فَتَحَتْ إِبْوَابُ الْجَنَّةِ وَغَلَقَتْ أَبْوَابُ النَّارِ  
 وَصَفَّدَتْ الشَّيَاطِينَ»

<sup>3</sup> «A» *an-Nibâyah* [2/359].

When Ramaḍân arrives, the doors of Paradise are opened, the doors of the Fire are closed and the devils are chained.

Agreed upon.

10. Abû Hurayrah (*radîy Allâhu 'anhu*) reported that the Messenger of Allâh (ﷺ) said,

«من صامَ رمضانَ إيماناً واحتساباً غُفِرَ له ما تقدَّم من ذنبه»

Whoever fasts the month of Ramaḍân out of faith and in hope for reward, his previous sins will be forgiven.

Agreed upon.

#### FASTING SIX DAYS OF [THE MONTH OF] SHAWWÂL

11. Abû Ayyûb al-Anṣârî (*radîy Allâhu 'anhu*) reported that the Messenger of Allâh (ﷺ) said,

«مَنْ صامَ رمضانَ ثم أتبعه ستاً من شَوَّالٍ كانَ كصيامِ الدهرِ»

Whoever fasts [the month of] Ramaḍân, then follows it up with six days of Shawwâl, it would be as if he fasted the whole year.

Reported by Muslim alone.

#### WHAT SHOULD BE DONE IN THE TEN DAYS OF DHU-L-HIJJAH

12. Ibn 'Abbâs (*radîy Allâhu 'anhumâ*) reported that the Messenger of Allâh (ﷺ) said,

«ما من أيام العمل الصالح فيهن أحبُّ إلى الله تعالى من هذه الأيام العشر»، فقالوا: يا رسول الله: ولا الجهاد في سبيل الله تعالى؟ فقال رسولُ الله ﷺ: ولا الجهادُ في سبيل الله تعالى، إلا رجلٌ خرَّجَ بنفسه وماله فلم يرجع من ذلك بشيء»

“There is no day in which righteous actions are more beloved to Allâh, the Exalted, than these ten days.” They asked, ‘O Messenger of Allâh! Not even Jihâd in the Way of Allâh, the Exalted?’ The Messenger of Allâh (ﷺ) replied, “not even Jihâd in the Way of Allâh, the Exalted, except for the person who leaves with his self and property and returns with neither of them.”

Reported by Bukhârî.

### FASTING ON THE DAY OF ‘ARAFAH, THREE DAYS OF EVERY MONTH AND ON MONDAY

13. Abû Qatâdah (*radîy Allâhu ‘anhâ*) reported that

أَنَّ رَسُولَ اللَّهِ ﷺ سئِلَ عَنْ صَوْمِهِ؟ قَالَ: فَغَضِبَ رَسُولُ اللَّهِ ﷺ فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: رَضِينَا بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ رَسُولًا وَبِيعْتَنَا بِيَعَةَ، قَالَ: فَسئِلَ عَنْ صِيَامِ الدَّهْرِ؟ قَالَ: لَا صِيَامَ وَلَا أَفْطَرَ وَمَا صَامَ وَمَا أَفْطَرَ؟ قَالَ: فَسئِلَ عَنْ صِيَامِ يَوْمَيْنِ وَإِفْطَارِ يَوْمٍ؟ قَالَ: وَمَنْ يَطِيقُ ذَلِكَ؟ قَالَ: وَسئِلَ عَنْ صَوْمِ يَوْمٍ وَإِفْطَارِ يَوْمٍ؟ قَالَ: ذَاكَ صَوْمُ أَخِي دَاوُدَ؟ قَالَ: وَسئِلَ عَنْ صِيَامِ يَوْمِ الْاِثْنَيْنِ؟

فقال : ذاك يومٌ ولدتُ فيه ويومٌ بعثتُ وأنزل عليّ فيه » قال :  
 فقال : « فصومُ ثلاثةِ أيامٍ من كلِّ شهرٍ ورمضانَ إلى رمضانَ  
 صومُ الدهرِ » قال : فسئِلُ عن صومِ عاشوراءِ ؟ فقال : « يكفّرُ  
 السنةَ »

The Messenger of Allāh (ﷺ) was asked about his fasting and he became angry. ‘Umar (*radī>Allāhu ‘anhā*) said, ‘we are pleased with Allāh as our Lord, with Islām as our religion, with Muḥammad as our Messenger and with our pledge of allegiance.’

So he was asked about fasting perpetually for the whole year upon which he replied, “he neither fasted nor did he break it - or - he did not fast and nor did he break it.”

Then he was asked about fasting two days and not fasting for a day upon which he replied, “who is capable of doing that [consistently]?”

Then he was asked about fasting one day and not fasting the next upon which he replied, “that was the fast of my brother Dâwûd.”

Then he was asked about fasting on Monday upon which he replied, “that was day in which I was born, the day I was commissioned [as a Messenger] and the day when revelation first came to me.”

Then he said, “fasting three days of every month and one Ramaḍân to the next Ramaḍân is like fasting the whole year.”

Then he was asked about fasting the Day of ‘Āshûrâ’ upon which he replied, “it expiates [the sins] of the year.”

Reported by Muslim alone.



14. Mu‘âdhah (*radīy Allāhu ‘anhā*) reported that she asked ‘Ā’ishah (*radīy Allāhu ‘anhā*), the wife of the Prophet (ﷺ), ‘did the Messenger of Allāh (ﷺ) use to fast three days of every month?’ She replied, ‘yes,’ so I asked her, ‘which part of the month did he fast in?’ She replied, ‘he was not concerned as to which part of the month he fasted in.’

Reported by Muslim alone.

The ḥadīth of Abû Hurayrah, ‘my close friend enjoined me to three things: to fast three days of every month...’ has preceded in the section dealing with Duhâ and it is agreed upon. The same applies to the ḥadīth of Abû Dardâ’ concerning this fast and it is reported by Muslim alone.

## CHARITY

1. Abû Hurayrah (*radîy Allâhu ‘anhu*) reported that the Messenger of Allâh (ﷺ) said,

«ما مِنْ يَوْمٍ يُصْبِحُ الْعِبَادُ فِيهِ إِلَّا مَلَكَانِ يَنْزِلَانِ فَيَقُولُ أَحَدُهُمَا: اللَّهُمَّ أَعْطِ مَنْتَقِياً خَلِيفاً، وَيَقُولُ الْآخَرُ: اللَّهُمَّ أَعْطِ مَمْسِكاً تَلْفِئاً»

There is no day in which the servants awake except that two Angels descend, one of whom says, ‘O Allâh, give the one who spends in charity, an abundant replacement’ and the other says, ‘O Allâh, give the one who refrains from spending in charity, destruction.’

Agreed upon.

2. Abû Hurayrah (*radîy Allâhu ‘anhu*) reported that the Messenger of Allâh (ﷺ) said,

«لَا يَتَصَدَّقُ أَحَدُكُمْ بِتَمْرَةٍ مِنْ كَسْبٍ طَيِّبٍ إِلَّا أَخَذَهَا اللَّهُ تَعَالَى بِيَمِينِهِ فَيَرْبِّيْهَا كَمَا يُرْبِي أَحَدُكُمْ فُلُوَهُ أَوْ قُلُوصَهُ حَتَّى تَكُونَ مِثْلَ الْجَبَلِ أَوْ أَعْظَمَ»

None of you gives even a date in charity from lawfully attained wealth except that Allâh takes it with His Right Hand and nurtures and cultivates it in the same way that one of you nurtures his foal or young camel until it becomes the size of a mountain or larger.

Agreed upon.

3. Hârithu bin Wahb (*radîy Allâhu ‘anhu*) said that he heard the Messenger of Allâh (ﷺ) saying,

« تصدقوا فيوشك الرجل يمشي بصدقته  
 فيقول الذي أُعطيها : لو جئت بها بالأمس قبلتها وأما الآن فلا  
 حاجة لي بها، فلا يجد من يقبلها»

Give in charity, for soon a person will walk around with his charity and the one to whom it is offered will say, ‘if only you had come yesterday, I would have accepted it, as for now, I have no need of it.’ He will not be able to find anyone to accept it.

Agreed upon.

4. ‘Adî bin Hâtim (*radîy Allâhu ‘anhu*) reported that the Messenger of Allâh (ﷺ)

ذَكَرَ النَّارَ فَتَعَوَّذَ مِنْهَا وَأَشَاحَ بِوَجْهِهِ ثَلَاثَ مَرَاتٍ، ثُمَّ  
 قَالَ: «اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ فَإِنْ لَمْ تَجِدُوا فَبِكَلِمَةٍ طَيِّبَةٍ»

Mentioned the Fire, sought refuge from it and averted his face three times. Then he said, “save yourselves from the Fire even if it be with half a date, and if you do not find that then with a good word.”

Agreed upon.

5. Abû Hurayrah (*radîy Allâhu ‘anhu*) reported that the Prophet (ﷺ) said,

« ما يُسرُّني أن لي أحداً ذهباً تأتي عليّ ثلثته وعندي منه دينارٌ  
إلا ديناراً أرصدُهُ لدينٍ عليّ »

It would greatly please me that I have an amount of gold equal to the size of Uḥud and have nothing left of it after the passing of three days, except a dīnār that I would set aside for the repayment of a debt.

Agreed upon.

6. Abū Hurayrah (*radīy Allāhu ‘anhu*) reported that the Prophet (ﷺ) said,

« سبعة يظلهم الله في ظله يوم لا ظلّ إلا ظلُّه الإمام العادل ،  
وشابٌّ نشأ بعبادة الله عز وجل ، ورجلٌ قلبه معلقٌ في  
المساجد ، ورجلان تحاببا في الله تعالى اجتمعا عليه وتفرقا  
عليه ، ورجل دعته امرأة ذات منصبٍ وجمالٍ فقال : إني  
أخافُ الله تعالى ورجلٌ تصدق بصدقة فأخفاها حتى لا تعلم  
شماله ما تنفقُ يمينه ، ورجلٌ ذكّر الله تعالى خالياً ففاضت  
عيناه »

There are seven that Allāh will shade on the Day where there is no shade save his shade: the just Imâm; a youth who spent his youth in the worship of Allāh, Mighty and Magnificent; a man whose heart is attached to the Mosques; two men who love each other for the sake of Allāh, the Exalted, they meet by virtue of it and depart by virtue of it; a man who is invited by a woman of noble lineage and beauty but says, 'I fear Allāh, the Exalted'; a man who gives charity in secret such that his left hand does not know what his right hand has given; and a man who makes *dhikr*

of Allâh in privacy upon which his eyes fill with tears.

Agreed upon.<sup>1</sup>

7. Abû Hurayrah (*radîy Allâbu 'anhu*) that a man came to the Messenger of Allâh (ﷺ) and said,

«يا رسولَ الله أي الصدقة أعظم؟ قال : أن  
تتصدق وأنت صحيحٌ شحيحٌ تخشى الفقرَ وتأمل الغنى ، ولا  
تمهل حتى إذا بلغتِ الحلقومُ قلتَ : لفلانِ كذا ، ألا وقد  
كان لفلانِ»

‘O Messenger of Allâh, what charity is greatest?’ He

<sup>1</sup> «T» Ibn al-Qayyim, *Rawdatu-l-Muhibbîn* [p. 537] said, ‘were you to reflect upon the seven whom Allâh will shade in the shade of His Throne on the Day in which there is no shade but His, you would find that they deserved that shade because of their opposing their base desires. The Imâm having authority and power will not be able to do establish justice except by opposing his base desires. The youth who chooses sincere worship of Allâh over his adolescent urges does not do so except by opposing his base desires. The one whose heart is attached to the Mosque only gets in this condition due to his opposing his base desires that tempt him to places of lusts. The one who gives charity secretly such that his left hand does not know what his right hand gives only attains this state by subduing his base desires. The one who is invited by a woman of noble lineage and beauty opposed his base desires and feared Allâh. The one who remembers Allâh in privacy and his eyes fill with tears out of fear of Him, only reached this state through opposing his base desires. Therefore on that Day, the intense heat of the Standing will find no way of affecting them. However those who submitted to their base desires will be subjected to this intense heat and [drown] in their sweat, while waiting to enter the Prison of base desires. So Allâh, the Glorious, is asked to save us from our base desires emanating from our souls which incite to evil.’

replied, “that which you give in charity while you are healthy, feeling miserly, fearing poverty and hoping for riches. Do not delay [in giving charity] until the soul reaches the throat and then you say, ‘to so-and-so give such-and-such,’ indeed it already belongs to so-and-so [through his inheriting it].”

Agreed upon.<sup>2</sup>

8. Abû Umâmah (*radîy Allâhu ‘anhu*) reported that the Messenger of Allâh (ﷺ) said,

«يا ابن آدم إن تبذل الفضل خيرٌ لك، وإن تمسكه  
شراً لك، ولا تلامُ على كفافٍ، وأبدأ بمن تعولُ، واليدُ العليا  
خيرٌ من اليد السفلى»

O son of Adam! If you give that which is superfluous in charity, it would be better for you. If you withhold, it will be evil for you. There is no blame on you if you do not have anything extra to give. Begin by giving charity to your dependants and the upper hand is better than the lower.

Reported by Muslim.

The upper hand is the hand that is giving in charity as is explained in another hadîth.<sup>3</sup> Al-Khattabî said, ‘in some ahâdîth

<sup>2</sup> «A» ibn al-Athîr, *Jâmi‘ al-Uṣṣal* [11/627] said, ‘this hadîth contains the prohibition of stating a will that would incur some harm [to any of the inheritors].’

<sup>3</sup> «T» Bukhârî reports from ibn ‘Umar (*radîy Allâhu ‘anhu*) that the Prophet (ﷺ)

it is mentioned that it is the abstinent hand whereas the lower hand is the begging hand.’

It is reported from al-Hasan that it is the restraining, preventing hand. The Sûfis were of the opinion that the upper hand is the hand that takes because it is taking its allotted portion from Allâh, the Exalted.

However what is mentioned in the authentic hadîth is more deserving of taking to.<sup>4</sup>

9. Abû Mûsâ al-Ash‘arî (*radîy Allâhu ‘anhu*) reported that the Prophet (ﷺ) said,

«على كلِّ مسلمٍ صدقةٌ» فقالوا: يا رسولَ الله فَمَنْ  
لم يجد؟ قال: «يُعِينُ ذَا الْحَاجَةِ الْمَلْهُوفِ» قالوا: فإن لم  
يجد؟ قال: «فليعمل بالمعروفِ وليمسك عن الشرِّ فإنها له  
صدقةٌ».

“Charity is due upon every Muslim.” They asked, ‘O Messenger of Allâh, what of the one who cannot find anything to give?’ He replied, “He should aid the one who has a need, he who is worried and distressed.” They asked, ‘and if he cannot?’ He replied, “then let him work righteous deeds and re-

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said, “the upper hand is the giving hand and the lower hand is the begging hand.”

<sup>4</sup> «A» This is the true and correct approach in all matters. The Sufis have many and more severe contradictions [to the texts] but this is not to place to detail them.

frain from evil for that would serve as charity for him.”

Agreed upon.

10. Abû Hurayrah (*radîy Allâhu ‘anhû*) reported that the Messenger of Allâh (ﷺ) said,

« مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللَّهِ تَعَالَى نُودِيَ فِي الْجَنَّةِ :  
 يَا عَبْدَ اللَّهِ هَذَا خَيْرٌ ، فَمَنْ كَانَ مِنْ أَهْلِ الصَّلَاةِ دَعِيَ مِنْ بَابِ  
 الصَّلَاةِ ، وَمَنْ كَانَ مِنْ أَهْلِ الْجِهَادِ دَعِيَ مِنْ بَابِ الْجِهَادِ ، وَمَنْ  
 كَانَ مِنْ أَهْلِ الصَّدَقَةِ دَعِيَ مِنْ بَابِ الصَّدَقَةِ ، وَمَنْ كَانَ مِنْ أَهْلِ  
 الصِّيَامِ دَعِيَ مِنْ بَابِ الرِّيَّانِ » ، قَالَ أَبُو بَكْرٍ الصَّدِيقُ رَضِيَ اللَّهُ  
 عَنْهُ : يَا رَسُولَ اللَّهِ مَا عَلَى أَحَدٍ يُدْعَى مِنْ تِلْكَ الْأَبْوَابِ كُلِّهَا  
 مِنْ ضَرُورَةٍ؟! فَهَلْ يُدْعَى أَحَدٌ مِنْ تِلْكَ الْأَبْوَابِ كُلِّهَا؟ قَالَ  
 رَسُولُ اللَّهِ ﷺ : أَرْجُو أَنْ تَكُونَ مِنْهُمْ .»

“Whoever gives in charity in pairs in the Way of Allâh, he will be called in Paradise, ‘O servant of Allâh! This is good.’ Whoever was from those who prayed will be called from the door of Prayer. Whoever was from those who undertook Jihâd will be called from the door of Jihâd. Whoever was from those who gave in charity will be called from the door of Charity. Whoever was from those who fasted will be called from the door of ar-Rayyân.”

Abû Bakr (*radîy Allâhu ‘anhû*) asked, ‘O Messenger of Allâh! Is it necessary that one be invited through just one of those doors, will anyone be called from all of these doors?’ The Messenger of Allâh (ﷺ) re-



plied, "I hope you would be amongst them."

Agreed upon.

*Whoever gives in charity in pairs:* Al-Hasan al-Baṣṭī said, 'meaning two of everything such as dirhams, dīnārs and thawbs'. Others said, 'meaning two things such as a dirham and a thawb, or a dirham and a dīnār, a leather sock or rein etc.' Al-Bāḥī said, 'it is possible that it refer to actions such as two prayers or fasting two days.'<sup>5</sup>

11. Anas bin Mālik (*radīy Allāhu ‘anhu*) reported that

أَنَّ أَبَا طَلْحَةَ  
كَانَ أَكْثَرَ الْأَنْصَارِ بِالْمَدِينَةِ مَالاً، وَكَانَ أَحَبَّ أَمْوَالِهِ إِلَيْهِ  
بَيْرُحَاءٌ، وَكَانَتْ مُسْتَقْبَلَةَ الْمَسْجِدِ، وَكَانَ رَسُولُ اللَّهِ ﷺ  
يَدْخُلُهَا وَيَشْرَبُ مِنْ مَاءٍ فِيهَا طَيِّبٍ، قَالَ أَنَسٌ: فَلَمَّا نَزَلَتْ هَذِهِ  
الْآيَةُ

Abū Talhah used to be the richest of the Anṣar in Madīnah, the most beloved of his property to him was a garden called Bayruḥā, close to the Mosque, facing it. The Messenger of Allāh (ﷺ) used to go there and drink its pleasant water. Then when these verses were revealed,

﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾

«You will never attain righteousness until you spend of that which you love» [*Āli Imrān* (3): 92]

<sup>5</sup> «A» ibn al-Athīr, *an-Nihāyah* [2/317] said, 'meaning the one who spends two types of his property in the Way of Allāh.'

قام أبو طلحة إلى رسول الله ﷺ فقال: إن الله عز وجل يقول في كتابه

Abû Talhah stood and went to the Messenger of Allâh (ﷺ) and said, 'Allâh, the Mighty and Magnificent, has said in His Book,

﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾

«You will never attain righteousness until you spend of that which you love» [*Âli Imrân* (3): 92]

وإنَّ أحبَّ أموالِي إليَّ بِيْرْحَاءَ ، وإنها صدقةٌ لله عز وجل أرجو برِّها وذخْرها عندَ الله تعالى ، فضْعُها يا رسولَ الله حيثُ شئتَ ، قال رسولُ الله ﷺ : «بخِ ذلك مالٌ رابِحٌ ، قد سمعتُ ما قلتَ فيها ، وإنِّي أرى أنْ تجعلها في الأقربين»  
فقسَمها أبو طلحة في أقاربه وبنِي عمه»

and the most beloved property to me is Bayruhâ, [I present] it as charity in the way of Allâh, the Mighty and Magnificent, and hope for the resultant piety and reward from Allâh, the Exalted. So use it however you will O Messenger of Allâh! The Messenger of Allâh (ﷺ) said, "well done! That is indeed valuable property, bringing about great reward, I have heard what you said concerning it and I am of the opinion that you should divide it amongst your close relatives."

So Abû Talhah divided it amongst his relatives and cousins.

Agreed Upon.

## SUPPLICATION AND REMEMBRANCE

1. Nu‘mân bin Bashîr (*radîy Allâhu ‘anhu*) reported that the Prophet (ﷺ) said,

«الدعاء هو العبادة» ثم قرأ: ﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾ [غافر: ٦٠]

“Supplication is worship.” Then he recited,

«And your Lord says, ‘call upon Me, I will respond to you’. Indeed those who disdain My worship will enter Hell abject» [*Ghâfir* (40): 60]

Reported Abû Dâwûd, at-Tirmidhî and ibn Mâjah.<sup>1,2</sup>

<sup>1</sup> «A» Its isnâd is *sahîh*.

Many people quote the *hadîth* with the wording, “supplication is the essence of worship,” reported by at-Tirmidhî [no. 3431]. However it is *da‘îf* due to the ‘an‘anah of al-Walîd bin Muslim and the weak memory of ibn Lahî‘ah.

<sup>2</sup> «T» Ibn al-Qayyim, *ad-Dâ‘u wa ad-Dwâ‘u* [pp. 13+] mentions the causes that lead to the supplication being answered in a beautiful way, saying, ‘when the servant combines in his supplication presence of the heart and its being attentive and devoting itself solely to Allâh, sincerely asking Him for the desired matter, doing so at one of the six times when the supplication is more likely to be answered - these being:

- The last third of the night.
- At the time of the *adhân*.
- Between the *adhân* and *iqâmah*.
- At the ends of the prescribed prayers.

**WHAT TO SAY WHEN ARISING AFTER HAVING BEEN ASLEEP**

2. ibn 'Abbâs (*radīy Allāhu 'anhumâ*) reported that when the Prophet (ﷺ) stood at night in order to pray Tahajjud he used to say,

اللهم لك الحمد أنت نور  
 السموات والأرض [ولك الحمد أنت قيوم السموات  
 والأرض، ولك الحمد أنت رب السموات والأرض]، ومن  
 فيهنّ، ولك الحمد أنت الحقّ، ووعدك الحقّ، وقولك  
 الحقّ، ولقاؤك الحقّ والجنة حقّ، والنار حقّ، والساعة حقّ،  
 ومحمد حقّ، اللهم لك أسلمتُ وعليك توكلتُ وبك آمنتُ  
 وإليك أنبتُ وبك خاصمتُ وإليك حاكمتُ فاغفر لي ما قدّمتُ  
 وما أخرتُ وما أسررتُ وما أعلنتُ أنت المُقدّمُ وأنت المؤخّرُ لا  
 إله إلا أنت ولا إله غيرك»

- From the time the Imâm ascends the pulpit to the time the prayer has finished on the day of *Jumu'ab*.
- The last hour after the prayer 'Aṣr.

Alongside this the servant appends fear and reverence in the heart, beseeching his Lord in a state of humility and submissiveness. He faces the Qiblah and is in a state of purity, he raises his hands to Allāh and begins by praising and extolling Him, then he invokes peace and blessings upon Muḥammad, His servant and Messenger (ﷺ). He precedes mentioning his need by seeking forgiveness from Allāh and then he earnestly and sincerely makes his request as one who is needy and impoverished, supplicating to Him out of hope and fear. He seeks the means of getting close to Him by mentioning His Names and Attributes and making the religion sincerely for Him Alone. Before making supplication he gives in charity. If all this is done then this supplication will never be rejected especially if the servant employs the supplications that the Messenger of Allāh (ﷺ) informed us would be accepted or if his supplication includes mention of Allāh's Greatest Name.'

O Allāh! To You belongs all praise and thanks, You are the light of the heavens and the earth. To You belongs all praise, You are the maintainer of the heavens and the earth, to You belongs all praise, You are the Lord of the heavens and the earth and all who are therein.

To You belongs all praise, You are the Truth, Your promise is the truth, Your saying is the truth, the meeting with You is the truth, Paradise is the truth, the Fire is the truth, the Hour is the truth and Muḥammad is true.

O Allāh! To You have I submitted, upon You have I put my trust, in You have I believed, to You do I repent, to You do I resort in dispute, to You do I go for judgement, so forgive me those [sins] I have committed and will commit, those that I did in secret and in the open. You are the One Who tenders [all things] and delays them, there is none who deserves to be worshipped save You, there is no deity besides You.

Agreed upon.

*You are the light of the heavens and the earth:* meaning You are the One possessing light, i.e. its creator. It is also postulated that it means the light of the earth via the medium of the sun and moon, or the illuminator of the hearts of His believing servants through guiding them and granting them cognisance [of Him].<sup>3</sup>

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<sup>3</sup> «A» Refer to ibn Taymiyyah, *Majmū' Fatāwā* [5/74].

3. 'Ubâdah bin as-Sâmit (*radîy Allâhu 'anhu*) reported that the Prophet (ﷺ) said,

«مَنْ تَعَاَزَّ مِنَ اللَّيْلِ فَقَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، الْحَمْدُ لِلَّهِ وَسُبْحَانَ اللَّهِ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ ثُمَّ قَالَ: اللَّهُمَّ اغْفِرْ لِي، وَدَعَا، اسْتَجِيبَ لَهُ فَإِنْ تَوَضَّأَ وَصَلَّى قُبِلَتْ صَلَاتُهُ»

Whoever awakes (*ta'arra*) at night and says, "there is none worthy of worship save Allâh Alone, the One Who has no partner, to Him belongs the dominion, to Him belongs all praise and He has power over all things. All praise and thanks are due to Allâh, glory be to Allâh – far removed is He from any imperfection, Allâh is the greatest, there is no might or movement except with Allâh." Then he says, "O Allâh forgive me!" and supplicates, his supplication will be answered. If he performs ritual ablution and prays, his prayer will be accepted.

Reported by Bukhârî.

*Ta'arra*: It is said that it means to awake, or that it means to speak and groan [then waking up], some said that it means to groan loudly, and others said that it means to suddenly awake.

#### WHAT IS TO BE SAID UPON ENTERING THE TOILET

4. Anas bin Mâlik (*radîy Allâhu 'anhu*) reported that the Prophet (ﷺ) used to say upon entering the toilet,

«اللهم إني أعوذ بك من الخُبثِ والخَبَائِثِ»

O Allāh! I take refuge with you from the male and female devils.

*Al-Khubuth*: the plural of *khabîth*; *al-Khabâ'ith*: the plural of *khabîthah*, meaning the male and female devils.

The generality of the scholars of *ḥadīth* have read the word as *khubuth*, with a *sukūn* on the *bā*, but al-Khattabî declared this to be erroneous<sup>4</sup> whereas others regarded it to be correct.

#### WHAT IS TO BE SAID AFTER COMPLETING RITUAL ABLUTION

5. 'Uqbah bin 'Āmir (*radīy Allāhu 'anhu*) reported that,

كانت علينا  
رعاية الإبل، فجاءت نوبتي فرَوَّحْتُهَا بِعَيْشِي، فأدرکت رسول  
الله ﷺ قائماً يُحَدِّثُ النَّاسَ، فأدرکت من قوله: «ما من مسلمٍ  
يتوضأ فيحسن الوضوءَ ثم يقومُ فيصلي ركعتين مُقبِلاً عليهما  
بقلبه ووجهه إلا وجبت له الجنة» قال: فقلت: ما أجودَ هذه!  
فإذا قائل بين يديه يقول: التي قَبَلَهَا أجود، فنظرت فإذا عُمَرُ،  
قال: إني قد رأيتك حين جئت أنفاً قال: «ما منكم من أحدٍ  
يتوضأ فيبلغ (أو: فيسبغ) الوضوء، ثم يقول: أشهد أن لا إله إلا  
الله وأن محمداً عبده ورسوله إلا فتحت له أبواب الجنة الثمانية  
يدخلُ من أيها شاء»

It was our duty to tend to the camels, my turn came

<sup>4</sup> «A» in *Islah Ghalat al-Muhaddithin* [pp. 21-22].

and I grazed them whereupon I saw the Messenger of Allâh standing and addressing the people. From amongst his words that I heard were, “no Muslim performs ritual ablution in an excellent and complete manner, then stands and prays two *rak'abs* devoting his heart and face to them except that Paradise will become obligatory for him.”

I exclaimed, ‘how amazing!’ whereupon somebody in his presence spoke saying, ‘that which was mentioned before this was even more amazing.’ I looked and saw that the speaker was ‘Umar and he said, ‘I saw you coming just now, he (ﷺ) said, “there is not one of you who performs ablution, excelling in it, and then says, ‘I testify that none has the right to be worshipped save Allâh, and that Muhammad is His servant and Messenger,’ except that the eight doors of Paradise will be opened for him and he may enter whichever one of them he wishes.”’

Reported by Muslim alone.

#### WHAT TO SAY UPON LEAVING FOR PRAYER

6. ‘Alî bin ‘Abdullâh bin ‘Abbâs (*radîy Allâhu ‘anhum*) reported from his father that he slept with the Messenger of Allâh (ﷺ). He awoke and performed ritual ablution and recited,

﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاجْتِذَافِ اللَّيْلِ  
وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَبْصَارِ﴾

«Indeed in the creation of the heavens and the earth, in the alteration of the night and day, lie



**signs for those having intelligence» [Āli Imrān  
(3): 190]**

He recited these verses to the end of the chapter, then stood and prayed two rak‘ahs, lengthening the bowing and prostrations. Then he turned away and went to sleep until he began to lightly snore. He did this three times, praying a total of six rak‘ahs, each time employing the siwāk [to clean his teeth], performing ritual ablution and reciting these verses. Then he completed this by praying three rak‘ahs of Witr. Then the Mu‘adhdhin called the adhān and he went to prayer, saying,

وهو يقول: اللهم اجعل في قلبي نوراً وفي لساني نوراً واجعل  
في سمعي نوراً واجعل في بصري نوراً واجعل من خلفي نوراً  
ومن أمامي نوراً واجعل من فوقني نوراً ومن تحتي نوراً اللهم  
أعطني نوراً»

“O Allāh place light in my heart and light upon my tongue. Place light in my faculty of hearing and seeing. Place light behind me, in front of me, above and below me. O Allāh grant me light!”

Reported by Muslim alone.

*O Allāh place light...*: Light refers to guidance, clarification and illuminating the truth. It is said that it could refer to lawful provision that would then strengthen ones obedience [to Allāh].

7. ash-Sha‘bî narrated; from Umm Salamah (*radīy*Allāhu ‘anhā) that whenever the Prophet (ﷺ) used to leave his house he

would say,

«بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ  
اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ أَنْ نَزِلَّ أَوْ نُضِلَّ أَوْ نُظَلَّمَ أَوْ نُظَلَّمَ أَوْ  
نَجْهَلَ أَوْ يُجْهَلَ عَلَيْنَا»

With the Name of Allāh, I put my trust in Allāh. O Allāh we take refuge with You lest we cause injustice, stray, do wrong or have wrong done to us, or behave foolishly or be treated foolishly.

Reported by Abû Dâwûd, at-Tirmidhî, an-Nasâ'î and ibn Mâjah. At-Tirmidhî said that it was hasan saḥīḥ.<sup>5</sup>

#### WHAT IS TO BE SAID IN THE MORNING

8. Shaddâd bin Aws (*radīy Allāhu 'anhu*) reported that the Prophet (ﷺ) said,

«سَيِّدُ  
الاستغفار: اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ  
وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ أَعُوذُ بِكَ مِنْ شَرِّ مَا  
صَنَعْتُ أُبُوهُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأُبُوهُ بِذَنْبِي، فَاغْفِرْ لِي فَإِنَّهُ لَا  
يَغْفِرُ الذَّنْبَ إِلَّا أَنْتَ، إِذَا قَالَهَا حِينَ يُمَسِّي فَمَاتَ دَخَلَ الْجَنَّةَ  
أَوْ - كَانَ مِنْ أَهْلِ الْجَنَّةِ - وَإِذَا قَالَهَا حِينَ يُصْبِحُ فَمَاتَ يَوْمَهُ  
مِثْلَهُ»

The best [supplication] for seeking forgiveness is, “O Allāh! You are my Lord, there is none worthy of

<sup>5</sup> «A» The ḥadīth is saḥīḥ.

worship save you, You created me and I am Your servant. I am trying to keep to Your covenant and promise to the best of my ability. I take refuge with You from the evil I have committed, I acknowledge Your favours to me and I confess my sins [to You] so forgive me for indeed none can forgive sins save You.”

If one says it when he goes to sleep and dies, he will enter Paradise – or, he will be from amongst the inhabitants of Paradise. If one says it when he awakes in the morning and dies during the day, the same.

Reported by Bukhârî alone and others.

9. Abân bin ‘Uthmân reported that he heard ‘Uthmân bin ‘Affân (*radîy Allâhu ‘anhu*) saying that the Messenger of Allâh (ﷺ) said,

«ما من عبدٍ يقول في صباح كل يوم ومساء كل ليلة : بسم الله الذي لا يضر مع اسمه شيء في الأرض ولا في السماء وهو السميع العليم ، ثلاث مرّات فلم يضره شيء» وكان أبان قد أصابه طرفٌ فالج فجعل الرجل ينظر إليه فقال له أبان : ما تنظر؟ أما إن الحديث كما حدّثتك ولكني لم أقله يومئذ ليمضي الله على قدره»

There is no servant who says in the morning of every day, or the evening of every night, “with the Name of Allâh, with His Name nothing is harmed in the earth or the heaven, He is the All-Hearing, the All-Knowing,” three times except that nothing would

harm him.

Abân was afflicted with semi-paralysis of his fingers and a person started looking at him. Abân said to him, 'what are you looking at? Is not the hadîth as I have reported it to you? As for me, I did not say it at that time so that Allâh may execute his decree upon me'

Reported by Abû Dâwûd, at-Tirmidhî, an-Nasâ'î and ibn Mâjah. At-Tirmidhî said that it was hasan sahih.<sup>6</sup>

10. Abû Hurayrah (*radîy Allâhu 'anhu*) said that the Messenger of Allâh (ﷺ) said,

«مَنْ  
قال حينَ يُصبحُ وحينَ يُمسي : سُبْحَانَ اللهِ وبحمدهِ مئةَ مرَّةٍ لم  
يأت أحدٌ يومَ القيامةِ بأفضل مما جاء به إلا أحدٌ قال مثل ما قال  
أوزاد عليه»

Whoever says in the morning or evening, "glory be to Allâh – far removed is He from imperfection, and all praise is due to Him" one hundred times, no one will come on the Day of Judgement with anything better than what he comes with, except for one who said the same as he said or increased upon it.

Reported by Muslim alone.

#### WHAT TO SAY UPON HEARING THE ADHÂN

11. Sa'd bin Abû Waqqâs (*radîy Allâhu 'anhu*) reported that the

<sup>6</sup> «A» The hadîth is sahih.

Messenger of Allâh (ﷺ) said,

«مَنْ قَالَ حِينَ يَسْمَعُ الْمُؤَذِّنَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ رَضِيْتُ بِاللَّهِ رَبًّا وَبِمُحَمَّدٍ رَسُولًا وَبِالْإِسْلَامِ دِينًا غَفَرَ اللَّهُ ذَنْبَهُ»

Whoever says, upon hearing the Mu'adhhdhin, "I testify that none has the right to be worshipped save Allâh Alone, who has no partner and that Muḥammad is His servant and Messenger. I am pleased with Allâh as Lord, with Muḥammad as Messenger and with Islâm as religion," Allâh will forgive his sins.

Reported by Muslim alone.

#### WHAT TO SAY AFTER HAVING SAID THE TAsLÎM IN PRAYER

12. Thawbân reported that

«كَانَ رَسُولُ اللَّهِ ﷺ إِذَا انصَرَفَ مِنْ صَلَاتِهِ اسْتَغْفَرَ ثَلَاثًا وَقَالَ: «اللَّهُمَّ أَنْتَ السَّلَامُ، وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ».

The Messenger of Allâh (ﷺ) used to, after turning away from the prayer, seek forgiveness three times and then say, "O Allâh, You are Peace, from you comes peace, blessed are You O Possessor of majesty and honour."

Al-Walîd said, 'I asked al-Awzâ'i, "how should one seek forgiveness?" He replied, "you should say: I seek Allâh's forgiveness." (*Astaghfirullâh*).'

Reported by Muslim alone.

13. Al-Mughîrah bin Shu‘bah (*radîy Allâhu ‘anhu*) said that he heard the Messenger of Allâh (ﷺ) saying when he had completed the prayer,

«لا إله إلا الله وحده لا شريك له ،  
له المُلْكُ وله الحمد وهو على كل شيء قديرٌ، اللهم لا مانع  
لما أعطيتَ ولا مُعطي لما منعتَ ولا ينفعُ ذا الجَدِّ منك  
الجَدُّ»

There is none worthy of worship save Allâh Alone, who has no partner. To him belongs the dominion and to Him belongs all praise and thanks and He is over all things omnipotent. O Allâh! There is none who can prevent what You give and there is none who can give what You prevent. No one who has standing and riches will find that they bring him benefit from You.

14. ‘Ata’ bin Yazîd al-Laythî reported; from Abû Hurayrah (*radîy Allâhu ‘anhu*) that the Messenger of Allâh (ﷺ) said,

«من سَبَحَ الله في دُبُرِ كُلِّ صَلَاةٍ  
ثَلَاثًا وَثَلَاثِينَ وَحَمَدَ الله ثَلَاثًا وَثَلَاثِينَ، وَكَبَّرَ الله ثَلَاثًا وَثَلَاثِينَ،  
فَتَلَكَ تِسْعَةً وَتِسْعُونَ وَقَالَ تَمَامَ الْمِثْمَةِ: لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا  
شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ  
عُفِّرَتْ خَطَايَاهُ وَإِنْ كَانَتْ مِثْلَ مِثْلِ زَبَدِ الْبَحْرِ»

Whoever glorifies Allâh at the end of every prayer thirty three times, praises Allâh thirty three times, declares Allâh’s greatness thirty three times, making ninety

nine times in total, and then completes the hundred by saying, “none has the right to be worshipped save Allâh Alone, who has no partner. To Him belongs the dominion and to Him belong all praise and thanks and He is over all things omnipotent, ” his sins will be forgiven even if they reach the extent of the foam on the ocean.

Reported by Muslim alone. Its meaning is reported from Abû Sâlih; from Abû Hurayrah and it is agreed upon.

15. ‘Abdullâh bin az-Zubair (*radîy>Allâhu ‘anhumâ*) reported that he used to say at the end of every prayer, after having performed the taslîm,

لا إله إلا الله وحده لا شريك له، له الملك  
وله الحمد وهو على كل شيء قدير لا حول ولا قوة إلا بالله ولا  
نعبد إلا إياه له النعمة والفضل وله الثناء الحسن لا إله إلا الله  
مُخلصين له الدين ولو كره الكافرون قال: وكان رسولُ الله ﷺ  
يُهَلِّلُ بهن في دُبُرِ كُلِّ صَلَاةٍ،

“None has the right to be worshipped save Allâh Alone, who has no partner. To Him belongs the dominion and to Him belong all praise and thanks and He is over all things omnipotent. There is no might or movement except with Allâh, we do not worship except Him. To Him belong all favours and beneficence and to Him is due glorious praise. There is none worthy of worship save Allâh, sincerely making the religion for Him, even though the disbelievers may hate it.”

He said, ‘the Messenger of Allâh used to say this after every prayer.’

Reported by Muslim alone.

**THE TAsBĪH THAT IS TO BE SAID DURING THE DAY AND ITS VIRTUE**

16. Abû Hurayrah (*radīy Allāhu ‘anhu*) reported that the Messenger of Allāh (ﷺ) said,

«مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمَلِكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ فِي كُلِّ يَوْمٍ مِئَةَ مَرَّةٍ كَانَتْ لَهُ عَدْلٌ عَشْرَ رِقَابٍ وَكُتِبَتْ لَهُ مِئَةُ حَسَنَةٍ وَمُحِيتَ عَنْهُ مِئَةُ سَيِّئَةٍ وَكَانَ لَهُ حِزْبًا مِنَ الشَّيْطَانِ يَوْمَهُ حَتَّى يُمَسِيَ وَلَمْ يَأْتِ أَحَدٌ يَوْمَ الْقِيَامَةِ أَفْضَلَ مِمَّا جَاءَ بِهِ إِلَّا أَحَدٌ عَمِلَ أَكْثَرَ مِنْ ذَلِكَ، وَمَنْ قَالَ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ مِئَةَ مَرَّةٍ حُطَّتْ خَطَايَاهُ وَلَوْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ»

Whoever says, “none has the right to be worshipped save Allāh Alone, who has no partner. To Him belongs the dominion and to Him belong all praise and thanks and He is over all things omnipotent,” one hundred times every day he will have the reward of setting ten slaves free, one hundred good deeds will be written for him and one hundred sins will be effaced from him. It will also serve to secure him from Satan for the whole day until the evening and none will come on the Day of Judgement with anything better than what he comes with except one who performed more than that.

Whoever says, “glory be to Allāh – far removed is He from any imperfection, and all praise is due to



Him,” one hundred times his sins will be effaced even if they reach the extent of the foam on the ocean.

17. Mûsâ al-Juhanî reported; from Muṣ‘ab bin Sa‘d bin Abû Waqqâs; from his father who said,

كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ فَقَالَ:  
 «أَيَعْجِزُ أَحَدُكُمْ أَنْ يَكْسِبَ كُلَّ يَوْمٍ أَلْفَ حَسَنَةٍ؟» فَسَأَلَهُ سَائِلٌ  
 مِنْ جُلَسَائِهِ: كَيْفَ يَكْسِبُ أَحَدُنَا أَلْفَ حَسَنَةٍ؟ قَالَ: «يُسَبِّحُ مِثَّةَ  
 تَسْبِيحَةٍ، فَيُكْتَبُ لَهُ أَلْفُ حَسَنَةٍ أَوْ يَحُطُّ عَنْهُ أَلْفُ خَطِيئَةٍ»

We were with the Messenger of Allâh (ﷺ) when he said, “are any of you capable of earning one thousand good deeds every day?” One of the people sitting with him asked, ‘how can one of us earn one thousand good deeds?’ He replied, ‘he says the *tasbîh*<sup>7</sup> one hundred times whereupon one thousand good deeds will be written for him or one thousand sins will be effaced from him.”

Reported by Muslim alone.

Al-Humaidî said, ‘this is how it occurs in Muslim in all of its narrations from Mûsâ, ‘or have effaced’. Al-Burqânî said, “Shu‘bah, Abû ‘Awânah and Yahyâ bin Sa‘id al-Qattan reported it as, ‘and have effaced.’”<sup>8</sup>

<sup>7</sup> «T» i.e. the statement, ‘*Subhân Allâb*’ – glory be to Allâh, far removed is He from imperfection.

<sup>8</sup> «A» This was also quoted by an-Nawawî, *Sharh Sahîh Muslim* [17/20].

18. Abû Hurayrah (*radîy Allâhu ‘anhu*) reported that the Messenger of Allâh (ﷺ) said,

«كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ،  
حَبِيبَتَانِ إِلَى الرَّحْمَنِ: سُبْحَانَ اللَّهِ وَيُحَمِّدُهُ سُبْحَانَ اللَّهِ  
الْعَظِيمِ»

There are two words that are light upon the tongue, but heavy upon the Scale and beloved to the All-Merciful: Glory by to Allâh – far removed is He from imperfection, and all praise is due to Him; Glory by to Allâh, the Great – far removed is He from imperfection.

Agreed upon.

19. Abû Sâlih reported; from Abû Hurayrah (*radîy Allâhu ‘anhu*) that the Messenger of Allâh (ﷺ) said,

«لَأَنْ أَقُولَ: سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ  
وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ أَحَبُّ إِلَيَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ»

That I say: glory be to Allâh – far removed is He from imperfection, all praise and thanks are due to Allâh, there is none worthy of worship save Allâh and Allâh is the greatest – is more beloved to me than everything that the sun rises over.

Reported by Muslim alone.

20. Abû Dharr (*radîy Allâhu ‘anhu*) reported that the Messenger of Allâh (ﷺ) said,

«أَلَا أُخْبِرُكَ بِأَحَبِّ الْكَلَامِ إِلَى اللَّهِ تَعَالَى؟ قُلْتُ: يَا رَسُولَ اللَّهِ أَخْبِرْنِي بِأَحَبِّ الْكَلَامِ إِلَى اللَّهِ تَعَالَى، فَقَالَ: «إِنْ أَحَبَّ الْكَلَامِ إِلَى اللَّهِ تَعَالَى: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ»

“Should I not inform you of the most beloved words to Allâh, the Exalted?” I said, ‘O Messenger of Allâh! Inform me of the most beloved words to Allâh, the Exalted.’ He said, “the most beloved words to Allâh, the Exalted are: Glory by to Allâh – far removed is He from imperfection, and all praise is due to Him.”

21. Abû Mûsâ al-Ash‘arî (*radîy Allâhu ‘anhu*) reported that the Prophet (ﷺ) said,

«مَثَلُ الَّذِي يَذْكُرُ اللَّهَ وَالَّذِي لَا يَذْكُرُهُ مَثَلُ الْحَيِّ وَالْمَيِّتِ»

The likeness of the one who makes *dhikr* of Allâh as compared to the one who does not is that of the living and the dead.

#### WHAT IS TO BE SAID UPON STANDING FROM A GATHERING

22. Abû Hurayrah (*radîy Allâhu ‘anhu*) reported that the Messenger of Allâh (ﷺ) said,

«مَنْ جَلَسَ فِي مَجْلِسٍ فَكَثُرَ فِيهِ لَعَطُهُ فَقَالَ قَبْلَ أَنْ يَقُومَ مِنْ مَجْلِسِهِ ذَلِكَ: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ، إِلَّا عُفِرَ لَهُ مَا كَانَ فِي مَجْلِسِهِ ذَلِكَ»

Whoever sits in a gathering in which there is so much

speech that individual voices cannot be discerned and then says before he stands from that gathering, “glory be to You O Allāh – far removed are You from imperfection, and all praise is due to You. I testify that none has the right to be worshipped save You, I ask Your forgiveness and turn to You in repentance” anything he may have committed in that gathering is forgiven him.

Reported by at-Tirmidhî and an-Nasâ’î. At-Tirmidhî said that it was hasan sahih.<sup>9</sup>

Bukhârî said, ‘it has a defect and I have gathered its various routes in a treatise.’<sup>10</sup>

#### WHAT IS TO BE SAID IN THE EVENING

23. ‘Abdullāh bin Mas‘ūd (*radīy Allāhu ‘anhu*) reported that the Prophet (ﷺ) used to say in the evening,

«أَمْسَيْنَا وَأَمْسَى الْمَلِكُ اللَّهُ وَالْحَمْدُ لِلَّهِ  
لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، أَرَاهُ قَالَ فِيهِمْ: لَهُ الْمَلِكُ وَلَهُ  
الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذِهِ  
اللَّيْلَةِ وَخَيْرَ مَا بَعْدَهَا وَأَعُوذُ بِكَ مِنْ شَرِّ هَذِهِ اللَّيْلَةِ وَشَرِّ مَا بَعْدَهَا  
رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ وَسَوْءِ الْكِبَرِ، أَعُوذُ بِكَ مِنْ عَذَابِ فِي

<sup>9</sup> «A» The hadith is sahih.

<sup>10</sup> «A» The defect he mentioned was quoted by al-Hâkim, *Ma‘rifat Ulûm al-Hadîth* [p. 113] to be, ‘it is not mentioned that Mûsâ heard from Suhayl.’

Ibn Hâjir, *an-Nukat* [2/716-745] replied to this defect at great length so refer to it. Refer also to *Fat`h* [13/544] and *al-Bâ‘ith al-Hathîth* [p. 67] and the notes to it.

النَّارِ، وَعَذَابٍ فِي الْقَبْرِ» وَإِذَا أَصْبَحَ قَالَ ذَلِكَ أَيْضاً: أَصْبَحْنَا  
وَأَصْبَحَ الْمَلِكُ لِلَّهِ»

“Evening has come upon us and at this time the dominion belongs to Allâh. All praise and thanks are due to Allâh, none has the right to be worshipped save Allâh Alone, who has no partner. To Him belongs the dominion and to Him belong all praise and thanks and He is over all things omnipotent. My Lord! I ask you for the good that lies in this night and the good that follows it. I take refuge with You from the evil that lies in this night and the evil that follows it. My Lord! I take refuge with you from laziness and senility. I take refuge with You from the punishment in the Fire and the punishment in the grave.”

When he used to awake he would say, “morn-  
ing has come upon us and at this time the dominion belongs to Allâh....”

Reported by Muslim.

24. Abû Hurayrah (*radîy Allâhu ‘anhû*) reported that

جاء رجلٌ إلى  
النبي ﷺ فقال للنبي ﷺ: يا رسول الله ما لقيتُ من عقربٍ  
لَدَغْتَنِي البارحة، قال: «أما إِنَّكَ لو قَلتَ حينَ أَمسيتَ: أَعوذُ  
بكلماتِ الله التَّامَّاتِ من شرِّ ما خَلَقَ لم يَضُرَّكَ»

A man came to the Prophet (ﷺ) and said to him, ‘O Messenger of Allâh! I was stung by a scorpion last night.’ He said, “if only you had said when you went to sleep, ‘I take refuge with the perfect words of

Allâh from the evil of what He has created,' it would not have harmed you.”

Reported by Muslim alone.

*The words of Allâh:* al-Harawî said that it refers to the Qur’ân. *Perfect:* i.e. complete or it is said that it means the most sufficient and beneficial that is used to seek refuge with.

**WHAT IS TO BE SAID UPON GOING TO SLEEP AND LYING DOWN IN ONES BED**

25. Abû Dharr al-Ghifârî (*radîy Allâhu ‘anhu*) reported that the Prophet (ﷺ) used to say when he lay down in his bed at night,

«باسمك اللهم  
أموتُ وأحيا، وإذا استيقظ قال: «الحمدُ لله الذي أحيانا بعدما  
أماتنا وإليه النُّشور»

“With Your name O Allâh, I die and live.”

When he awoke he said, “all praise and thanks are due to Allâh who gave us life after having caused us to die and to Him is the resurrection.”

Reported by Bukhârî alone.

26. al-Barâ’a bin ‘Âzib reported that the Messenger of Allâh (ﷺ) ordered a man to say when he lay down on his bed at night,

«اللهم أسلمتُ نفسي  
إليك وَوَجَّهْتُ وَجْهِي إِلَيْكَ، وَالْجَأْتُ ظَهْرِي إِلَيْكَ، وَفَوَّضْتُ  
أَمْرِي إِلَيْكَ رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنْجَى إِلَّا إِلَيْكَ  
آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَبِرَسُولِكَ الَّذِي أَرْسَلْتَ، فَإِنْ  
مَاتَ مَاتَ عَلَيَّ الْفِطْرَةَ»

“O Allâh! I have submitted myself to You, I have directed my face to You and have made recourse to You, I have entrusted my affair to You out of hope and fear of You. There is no place of refuge and no safe-haven except with You. I have believed in Your Book that You have revealed and in Your Messenger that You have sent.”

[He said], “if he dies, he would have died upon the natural disposition of man.”

Agreed upon.

27. ‘Abdullâh bin ‘Umar (*radîy Allâhu ‘anhumâ*) reported that he ordered a man to say when he lay down on his bed,

اللهم خلقت نفسي فأنت  
تتوقاها، لك مماتها ومحيها، إذا أُحْيِيَتْهَا فَاحْفَظْهَا وَإِنْ أَمَّتْهَا  
فَاغْفِرْ لَهَا اللَّهُمَّ أَسْأَلُكَ الْعَافِيَةَ» فقال له رجلٌ: أَسْمَعْتَ هَذَا  
من عمر؟ قال: من خيرٍ من عُمَرَ: من رسولِ الله ﷺ

O Allâh! You have created my soul and You will cause it to die, its death and life belong to You. If you grant it life then protect it, if you cause it to die then forgive it. O Allâh! I ask you for well-being.”

A man asked him, ‘did you hear this from

‘Umar?’ He replied, ‘from one better than ‘Umar, from the Messenger of Allâh (ﷺ).’

Reported by Muslim alone.

28. Anas bin Mâlik (*radîy Allâhu ‘anhu*) reported that the Messenger of Allâh (ﷺ) used to say when he retreated to his bed,

«الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا

وَسَقَانَا وَكَفَانَا وَأَوَانَا فَكَمْ مِمَّنْ لَا كَافِيَ لَهُ وَلَا مُؤْوِي»

All praise and thanks are due to Allâh Who fed us and gave us to drink, Who sufficed us and sheltered us for how many are there who have none to suffice them or shelter them.

Reported by Muslim.



## INVOKING PEACE AND BLESSINGS UPON THE PROPHET (ﷺ)

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1. Abû Hurayrah (*radîy Allâhu ‘anhu*) reported that the Messenger of Allâh (ﷺ) said,

«مَنْ صَلَّى عَلَيَّ وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ عَشْرًا»

Whoever sends ṣalah upon me once, Allâh sends ṣalah upon his ten times.

Reported by Muslim alone.

The meaning of ṣalah when it is from Allâh is mercy. When it is from the Angels and the Prophet, *‘alayhim as-salâm*, it means asking for forgiveness and supplication as stated by al-Harawî.

2. ‘Abdullâh bin Mas‘ûd (*radîy Allâhu ‘anhu*) reports that

«كُنْتُ  
أَصَلِّي وَالنَّبِيَّ ﷺ وَأَبُو بَكْرٍ وَعُمَرُ مَعَهُ، فَلَمَّا جَلَسْتُ بَدَأْتُ  
بِالتَّهْنِئَةِ عَلَى اللَّهِ تَعَالَى ثُمَّ الصَّلَاةَ عَلَى النَّبِيِّ ﷺ ثُمَّ دَعَوْتُ  
لِنَفْسِي، فَقَالَ النَّبِيُّ ﷺ: «سَلْ تُعْطَهُ سَلْ تُعْطَهُ»

I once prayed while the Prophet (ﷺ) was present with Abû Bakr and ‘Umar. When I sat, I commenced by praising Allâh, the Exalted, then I invoked ṣalah upon the Prophet (ﷺ) and then I supplicated for myself. The Prophet (ﷺ) said, “ask and you will be

given! Ask and you will be given!”

Reported by at-Tirmidhî and ibn Mâjah. At-Tirmidhî said that it was hasan saḥîh.<sup>1</sup>

3. ‘Abdu-r-Raḥmân bin Abû Laylâ reported,

لَقِيتُ كَعْبَ بْنَ  
عَجْرَةَ فَقَالَ: أَلَا أَهْدِيكَ هَدِيَّةً؟ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ  
فَقُلْنَا: قَدْ عَرَفْنَا كَيْفَ نُسَلِّمُ عَلَيْكَ، فَكَيْفَ نُصَلِّيْ عَلَيْكَ؟  
فَقَالَ: «قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ كَمَا  
صَلَّيْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ  
وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ»

I met Ka’b bin ‘Ajurah and said to him, ‘should I not present you with a gift? The Messenger of Allâh (ﷺ) came out to us and we asked, “we have come to know how to invoke salâm upon you, but how should we invoke salah upon you?” He replied, “say: O Allâh! Send salah upon Muḥammad and upon the family of Muḥammad, just as You sent salah upon Abraham and the family of Abraham, indeed you are Praiseworthy, Glorious. O Allâh! Bless Muḥammad and the family of Muḥammad, just as You blessed Abraham and the family of Abraham, indeed You are Praiseworthy, Glorious.” ’

Agreed upon.

<sup>1</sup> «A» Its isnâd is hasan. The ḥadîth reported by ibn Mâjah is different to that quoted above, refer to ibn Hajr, *an-Nukat adh-Dhirâf* [7/24].

4. Abû Mas‘ûd al-Angârî (*radîy>Allâhu ‘anhu*) reported that

أَتَانَا  
 رَسُولُ اللَّهِ ﷺ وَنَحْنُ فِي مَجْلِسِ سَعْدِ بْنِ عُبَادَةَ فَقَالَ لَهُ بَشِيرٌ  
 ابْنُ سَعْدٍ: أَمَرَنَا اللَّهُ عَزَّ وَجَلَّ أَنْ نُصَلِّيَ عَلَيْكَ يَا رَسُولَ اللَّهِ!  
 فَكَيْفَ نُصَلِّيَ عَلَيْكَ، قَالَ: فَسَكَتَ رَسُولُ اللَّهِ ﷺ حَتَّى تَمَنَّيْنَا  
 أَنَّهُ لَمْ يَسْأَلِهِ، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «قُولُوا: اللَّهُمَّ صَلِّ عَلَى  
 مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَبَارِكْ عَلَى  
 مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ  
 مُجِيدٌ وَالسَّلَامُ كَمَا قَدْ عَلِمْتُمْ»

The Messenger of Allâh (ﷺ) came to us while we were in the gathering of Sa‘d bin ‘Ubâdah. Bashîr bin Sa‘d asked him, ‘Allâh, the Mighty and Magnificent, has ordered us to invoke *ṣalâh* upon you, how should we do so?’ The Messenger of Allâh (ﷺ) remained silent [for so long] that we began to wish that he had not asked the question. Then the Messenger of Allâh (ﷺ) said, “say, ‘O Allâh! Send *ṣalâh* upon Muḥammad and upon the family of Muḥammad, just as You sent *ṣalah* upon Abraham. O Allâh! Bless Muḥammad and the family of Muḥammad, just as You blessed Abraham, indeed You are Praiseworthy, Glorious.’ The [method of] *salâm* is as you know.”’

Reported by Muslim alone.

Abû Mas‘ûd: his name is ‘Uqbah bin ‘Amr.<sup>2</sup>

<sup>2</sup> «A» Refer to ad-Dûlâbî, *al-Kunâ wa-l-Asmâ’* [1/52].

The [method of] *salâm* is as you know: in another report, ‘[the method of] *salâm* is as you have been taught,’ i.e. in the *tashahhud*, it is also said: i.e. taught in His saying,

﴿وَسَلِّمُوا تَسْلِيمًا﴾

«And send *salâm* upon him, asking for complete peace and safety for him» [*Al-Abqâb* (33): 56]

5. Abû *Hu*maid as-Sâ‘idî (*radîy Allâhu ‘anhu*) reported that

قالوا: يا رسول الله! كيف نُصَلِّي عليك؟ قال: «قولوا: اللهم صلِّ على محمد وعلى أزواجه وذُرِّيَّتِهِ كما صَلَّيْتَ على آل إبراهيم وباركْ على محمدٍ وعلى أزواجه وذُرِّيَّتِهِ كما بارَكْتَ على آل إبراهيم إنك حميدٌ مجيدٌ»

The people asked, ‘O Messenger of Allâh! How should we invoke *ṣalâh* upon you?’ He replied, “say: O Allâh! Send *ṣalâh* upon Muḥammad, upon his wives and progeny, just as You sent *ṣalâh* upon Abraham. O Allâh! Bless Muḥammad, his wives and progeny, just as You blessed Abraham, indeed You are Praise-worthy, Glorious.”

Agreed upon.

Abû *Hu*maid as-Sâ‘idî: his name is al-Mundhir, it is also said that it is ‘Abdu-r-Rahmân bin Sa‘d bin al-Mundhir, other opinions have also been mentioned.

6. Abû Sa‘îd al-Khudrî (*radîy Allâhu ‘anhu*) reported that

قلنا: يا

رسول الله! هذا السلام عليك، فكيف نُصَلِّي؟ قال: «قولوا:  
اللهم صلِّ على محمد عبدك ورسولك، كما صَلَّيتَ على  
إبراهيمَ وباركْ على محمدٍ وعلى آلِ محمدٍ كما بارَكْتَ على  
إبراهيمَ وآلِ إبراهيمَ»

We asked, ‘O Messenger of Allâh, this is the salâm upon you, [we know it], but how should we invoke salâh upon you?’ He replied, “O Allâh! Send salâh upon Muḥammad, Your servant and Messenger, just as You sent salâh upon Abraham. O Allâh! Bless Muḥammad and the family of Muḥammad, just as You blessed Abraham and the family of Abraham.”

Reported by Bukhârî alone.

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### THE COMPANIONS:

1. **‘Ā’ishah:** bint Abû Bakr *as-Siddiq*, the Mother of the Believers and most beloved wife of the Prophet (ﷺ). She reported many *ahādīth* from the Prophet and many Companions and Successors reported from her. She died in the year 58H.
2. **Abû Ayyûb al-Ansârî:** al-Khazrajî an-Najjârî, Khâlid bin Zayd bin Kulayb. It was in his house that the Prophet (ﷺ) resided while amongst Banî Najjâr until a room had been built for his wife, the Mother of believers, Sawdah. He was present at the second pledge of *‘Aqabah* and at all the battles of the Prophet (ﷺ). He died in the year 50H.
3. **Abû Bakr:** the closest friend to the Prophet (ﷺ), the greatest of the nation of Muḥammad (ﷺ) and the first Khalîfah. He was the first to have collected the Qur’ân as one book. He died in the year 13H.
4. **Abû Dharr:** Jundub bin Junâdah al-Ghifârî. He was from amongst the first to accept Islâm, it is said that he was the fifth. He was sent back to his people, to call them to Islâm and when the Prophet (ﷺ) made *Hijrah*, he too went to Madînah and accompanied the Prophet (ﷺ) in many of his battles. He was well respected for his knowledge and strict asceticism. He died in the year 32H.
5. **Abû Humaid as-Sâ‘idî :** al-Ansârî al-Madanî. His name

was either 'Abdur-r-Rahmân or al-Mundhir bin Sa'd and he was one of the Legal Jurists amongst the Companions. He died in the year 66H.

**6. Abû Hurayrah:** 'Abdur-Rahmân bin Sakhr bin ad-Dawsî. He embraced Islâm in 7H and kept constant company of the Prophet (ﷺ). He was famous for his piety and strict narration of hadîth, he was also the most prolific narrator of hadîth amongst the Companions. He was appointed as governor of Bahrain (today's al-Hasa, Saudi Arabia) for a time and died in the year 59H.

**7. Abû Qatâdah:** Al-Ansârî as-Sulamî, the Knight of the Messenger of Allâh (ﷺ). He was present at *Uhud* and *Hudaybiyyah*.

**8. Abû Sa'îd al-Khudrî:** Sa'd bin Mâlik bin Sinân bin 'Ubayd al-Ansârî al-Khazrajî. He and his father were both Companions and he witnessed all the battles that followed *Uhud*. He was one of the scholars amongst the Companions and reported many *ahâdîth* from the Messenger (ﷺ). He died in the year 74H.

**9. Abû Talhah:** Zayd bin Sahl bin al-Aswad bin Harâm al-Khazrajî al-An°ârî. He witnessed *Badr* and was one of the watchers on the night of *Aqabah*. He was described by the Prophet (ﷺ) as having the light of Islâm between his eyes and a commanding voice in battle. He died in Madînah in the year 34H.

**10. Abû Umâmah:** al-Bâhilî, Sudayy bin 'Ajlân. He was of those who gave the pledge of allegiance under the tree, with which Allâh was well-pleased and died in the year 86H.

11. **‘Adī bin Hâtim:** bin ‘Abdullâh bin Sa‘d bin al-Hashraj, Abû Wahb, the noble leader. He died in the year 67H at the age of one hundred and twenty.

12. **‘Amr bin al-‘Âs:** bin Wâ’il al-Qurashî as-Sahmî. He accepted Islâm during the year of *Hudaybiyyah* and was the one who conquered Egypt. He died in the year 43H.

13. **‘Amr bin ‘Abasa:** as-Sulamî, Abû Nujayh, he was the fourth person to accept Islâm, after accepting Islâm, the Prophet (ﷺ) advised him to go back to his people, Banû Sulaym, to call them to Islâm. He rejoined the Prophet (ﷺ) after the conquest of Mecca and accompanied him. After his (ﷺ) death, he moved to Syria and stayed there until he passed away.

14. **al-Barâ’a bin ‘Âzib:** bin al-Hârith, Abû ‘Umârah al-Ansârî al-Madanî, the great Legal Jurist and from the greatest of the Companions. He participated in many battles with the Prophet (ﷺ) and died in the year 72H.

15. **Fudâlah bin ‘Ubaid:** One of the Ansâr, he witnessed *Uhud* and every ensuing battle with the Prophet (ﷺ). He later moved to Damascus and was appointed as Qâdî for some time during the rule of Mu‘âwiyah. He died soon after, while Mu‘âwiyah was still ruling.

16. **Ghudayf bin al-Hârith:** al-Kindî. From the lesser Companions and died around the year 80H.

17. **Ibn ‘Abbâs:** bin ‘Abdu-l-Muttalib bin Hâshim bin ‘Abd Munâf al-Qurashî al-Hâshimî, the cousin of the Prophet (ﷺ)

and the interpreter of the Qur'ân. He was born three years before the *Hijrah* and was called the 'ocean of knowledge' due to his vast knowledge. He took part in the *Jihâd* in North Africa in the year 27H and died in the year 68H.

**18. Ibn Mas'ûd:** bin Ghâfil bin Habîb al-Hadhli Abû 'Abdu-r-Rahmân. One of the scholars amongst the Companions, he witnessed *Badr* and the following battles. He had many virtues and died in the year 32H.

**19. Ibn 'Umar:** bin al-Khattab al-'Adawî, Abû 'Abdu-r-Rahmân, the noble Companion and scholar. He reported many *ahâdîth* from the Messenger (ﷺ) and was famous for his strict adherence to the *Sunnah*. He died in the year 73H.

**20. 'Imrân bin Husayn:** al-Khuzâ'î al-Ka'bî Abû Nujaid. He accepted Islâm during the year of *Khaybar* and reported some *ahâdîth* from the Prophet (ﷺ). He was appointed as Qâdî in Baṣrah, and died in the year 52H.

**21. 'Irbâd bin Sâriyah:** One of the earliest to accept Islâm, and was one of those described in the Qur'ân as crying due to not having the means to participate in *Jihâd*. He died in the year 75H in Hims, Syria.

**22. Jâbir:** bin 'Abdullâh bin 'Amr bin Harrâm al-Anṣarî as-Sulamî, he witnessed the second pledge at '*Aqabah* while he was still a child. It is said that he witnessed *Badr* and *Uḥud* and about sixteen battles in total. He reported many *ahâdîth* from the Messenger (ﷺ) and died in the year 74H.

**23. Jarîr bin ‘Abdullâh:** ibn Jâbir bin Mâlik bin Naṣr bin Tha‘labah bin Husham, Abû ‘Amr. From the foremost of the Companions, he gave a pledge to the Prophet (ﷺ) to always be sincere to, and sincerely advise every Muslim. The Prophet (ﷺ) referred to him as the best of the inhabitants of Yemen. He died in the year 54H.

**24. Mu‘âdh:** bin Jabal bin ‘Amr bin Aws al-Anṣarî al-Khazrajî, Abû ‘Abdu-r-Raḥmân, one of the foremost Companions known for his knowledge of legal rulings and the Qur’ân. He was present at the pledge of *‘Aqabah* and witnessed *Badr* at the age of 20 and the following battles. He was martyred due to a plague in the year 17H or 18H.

**25. Al-Mughîrah bin Shu‘bah:** bin Abû ‘Âmir bin Mas‘ûd ath-Thaqafî, Abû ‘Abdullâh. He witnessed *Hudaybiyyah*, *al-Yamâmah* and the conquests of Syria and Iraq. He died in the year 50H.

**26. Nu‘mân bin Bashîr:** al-Anṣarî al-Khazrajî. One of the first Muslim born to the Anṣâr. He held various posts during the reign of Mu‘âwiyah and was famous for his oratory skills and poetry. He was killed in Hims in the year 64H.

**27. Sa‘d bin Abû Waqqâs:** Sa‘d bin Mâlik bin Ahîb bin ‘Abd Munâf al-Qurashî az-Zuhrî, Abû Is’hâq bin Abî Waqqâs. One of the ten who were promised Paradise and one whose supplications were answered. He was the last of the ten to pass away in the year 55H.

**28. Sahl bin Sa‘d:** ibn Sa‘d bin Mâlik bin Khâlîd bin

Tha'labah, Abû al-'Abbâs al-Khazrajî al-Anṣârî as-Sâ'idî. From the great Companions whose father, also a Companion, died during the Prophet's (ﷺ) lifetime. He was the last of the Companions to die in Madīnah in the year 91H.

**29. Shaddâd bin Aws:** bin Thâbit al-Anṣârî al-Khazrajî. The nephew of Hassân bin Thâbit and was renowned for his knowledge and wisdom. He died around the year 60H.

**30. Thawbân:** an-Nabawî, the servant of the Prophet (ﷺ). He was set free by the Prophet (ﷺ) after which he accompanied him and served him. He participated in the conquest of Egypt and died in Hims, the year 54H.

**31. 'Ubâdah bin as-Sâmit:** ibn Qais bin Aṣram bin Fîhr bin Tha'labah bin 'Awf, Abû al-Walid al-Anṣârî, the great Imâm and example. He was present at the pledge of *'Aqabah* and Badr and later moved to live in Bait al-Maqdis. He was amongst those who had memorised the Qur'ân and died in the year 34H.

**32. 'Uqbah bin 'Âmir:** al-Juhanî, Abû 'Abasa. He was a scholar, Legal Jurist and poet. He was one of those who used to reside in as-Ṣuffah. He was present at Siffin and at the conquest of Egypt and died in the year 58H

**33. 'Umar bin al-Khattaab:** Abu Hafs 'Umar bin al-Khattaab bin Nufayl al-Qurashi al-'Adawî, the second Rightly Guided *Khalfah* and one of the ten promised Paradise. He accepted Islâm five years before the *Hijrah* and his acceptance was a great victory for the Muslims. He witnessed every battle that the Prophet (ﷺ) witnessed. He was martyred in the year 23H.

**34. Umm Habîbah:** Ramlah bint Abî Sufyân Sakhr bin Harb, one of the Prophet's uncles daughters. None of the wives of the Prophet (ﷺ) was so closely related to him. She was known for giving charity and died in the year 44H.

**35. Umm Salamah:** bint Abû Umayyah bin al-Mughîrah, the Mother of the Believers. She was one of the earliest Muslims and migrated with her husband to Abyssinia. After her husband died she married the Messenger of Allâh (ﷺ). She died in the year 59H.

**36. 'Uqbah bin 'Âmir:** al-Juhanî, Abû 'Amr. He was known for his deep understanding of the religion, his eloquence and poetry. He took part in the conquest of Syria and Egypt. Later he moved to Egypt and died there during the reign of Mu'âwiyah in the year 58H.

**37. Zayd bin Arqam:** ibn Zayd bin Qays bin an-Nu'mân bin Mâlik, Abû 'Amr al-Anṣarî al-Khazrajî. He was from amongst the famous Companions and was present at the battle of Mu'tah. He died in the year 66H.

#### **OTHERS:**

**38. 'Abdu-r-Rahmân bin Abû Laylâ:** Abû 'Îsâ, al-Anṣarî al-Kûfî, the great scholar, Hadîth Master and Legal Jurist. He was born during the rule of Abû Bakr and was killed in the year 82H.

**39. Abû Dâwûd [202-275H]:** Sulaymân bin al-Ash'ath bin Is'hâq bin Bashîr, Abû Dâwûd as-Sijistânî, the *Imâm*, Hâfîdh and author of the famous *Sunan*.

40. **Abû Hâtim al-Bustî:** see ibn Hibbân.
41. **Abû Hanîfah [80-150H]:** Nu'mân bin Thâbit at-Tamîmî al-Kufî, one of the great *Imâms* of this nation and the earliest of the Four *Imâms*. He commenced his studies in philosophy and scholastic theology, but later abandoned them to study *fiqh*.
42. **Aḥmad [160-241H]:** bin Muḥammad bin Ḥanbal bin Hilâl ash-Shaybânî, Abû 'Abdullâh, the *Imâm* of the *Sunnah* and author of the famous *Musnad*. He was known for his knowledge of *hadîth*, *fiqh*, and his *taqwâ* and asceticism.
43. **Al-Bayhaqî [384-458H]:** Aḥmad bin al-Ḥusayn bin 'Alî bin 'Abdullâh bin Mûsâ, Abû Bakr al-Bayhaqî al-Naysâbûrî al-Khusrawjirdî al-Shâfi'î. The *Imâm*, *Hâfîdh*, ascetic and one of the main proponents of the Shâfi'î school. He studied under a host of the leading scholars of his time and a large group took from him. His works are marked by their meticulousness and reliability, amongst them are: *as-Sunan al-Kubrâ*, *Ma'rifah as-Sunan wal Âthâr*, *al-Asmâ' was Sifât*, *al-I'tiqâd*, *Dalâ'il an-Nubuwah* and *Shu'ab al-Îmân*.
44. **Bukhârî [194-256H]:** Muḥammad bin Ismâ'îl bin Ibrâhîm bin al-Mughîrah, Abû 'Abdullâh. He was born in the year 194H and became one of the *Imâms* of *hadîth* and was nicknamed 'the Leader of the Believers in *Hadîth*.' He was extremely intelligent and had a remarkable memory. His life was marked by its simplicity and he was known for his asceticism, worship and generosity.
45. **Ad-Dahhâk [-102H]:** ibn al-Qâsim bin al-Muzâhim. He



was famous for his knowledge of the Qur'ân and a student of Sa'îd bin Jubair.

**46. Ad-Dâruquṭnî [306-385H]:** 'Alî bin 'Umar bin Aḥmad, the *Imâm* of his era in *hadīth*, knowledge of the defects of *ahādīth* and author of the famous *Sunan*. He was well versed in the various recitations of the Qur'ân, *fiqh*, language and poetry.

**47. Al-Ḥasan al-Basrî:** Al-Ḥasan bin Abû al-Ḥasan al-Anṣârî. He was trustworthy and precise, noble and famous. He was a great scholar and narrated many *ahādīth*. He died in the year 110H close to the age of ninety.

**48. Ibn Hibbân [-354H]:** Abû Hâtim Muḥammad ibn Hibbân al-Tamîmî al-Bustî, the *Hâfidh*, *Mujtabid* and author of the famous *Sabîh ibn Hibbân*.

**49. Ibn al-Jawzî [508-597H]:** 'Abdu-r-Raḥmân bin 'Alî bin Muḥammad, Abu al-Faraj al-Qurashî at-Tamîmî, the *Hâfidh* and *Imâm*. He was a prolific writer and authored around three hundred works.

**50. Ibn Sirîn [33-110H]:** the son of a slave freed by Anas bin Mâlik. He met about thirty companions and narrated many *ahādīth*.

**51. Al-'Izz bin 'Abdu-s-Salâm [577-660H]:** 'Abdu-l-'Azîz bin 'Abdu-s-Salâm bin Abû al-Qâsim as-Sulamî ash-Shâfi'î, nicknamed the 'Sultân of the Scholars.' He took from as-Sayf al-Âmidî, al-Bahâ' bin 'Asâkir and others. A large group took from him such as Abû Shâmah, ibn Daqîq al-'Eid, *al-Hâfidh* ad-

Dimyâfî and others. He was courageous, a *mujâbid* and always standing firm for the truth. He was Ash'arî in *madh`hab* and attained the level of *ijtihâd*. He has many works, amongst them are: *at-Tafsîr al-Kabîr*, *Qawâ'id al-Abkâm*, *Mukhtasar Sahîh Muslim*, *al-Fatâwâ*, *Maqâsid ar-Ri'âyah* and *Mubhamât al-Qur'ân*.

**52. Mâlik bin Anas [93-179H]:** bin Mâlik bin Abû 'Amr al-Asbâhî. The *Imâm* of Madînah in his time, one of the great *Imâms* of Islâm and author of the famous *Muwatta*. His virtues are many and the scholar's praise of him is abundant.

**53. Mu'âdhah [-83H]:** bint 'Abdullâh, Umm as-Sahbâ', al-'Adawîyyah al-Basriyyahm the wife to the noble role-model and example, Silah bin Ashyam. She was a scholar and devout worshipper and reported from 'Alî and 'Â'ishah.

**54. Muslim [206-261H]:** bin al-Hajjâj bin Muslim al-Qushayrî, Abû al-Husain an-Naisâbûrî, the *Hâfidh* and one of the great *Imâms* of this nation. He is the author of the *Sahîh*, which is the most authentic book of *hadîth* after Bukhârî.

**55. An-Nasâ'î [215-303H]:** Abû 'Abdur-Rahmân Ahmad bin Shu'ayb bin 'Alî al-Khurasânî. The author of the famous *Sunan*, the *mujâbid* and *Hâfidh*. He was known for his strictness in grading *hadîth* narrators.

**56. Al-Qâdî [380-458H]:** Abû Ya'lâ Muḥammad bin al-Ḥasan bin al-Farrâ' al-Baghdâdî, the *Imâm* of the *Hanbalî madh`hab* in his time without any contention. He accompanied *Shaykh* ibn Ḥâmid until the latter died in 403H as well as accompanying al-Husayn bin al-Baghdâdî and others. A large group

of scholars studied under him. From amongst his works are, *al-Uddab fî Usûl al-Fiqh*, *Ibsâl at-Ta'wîlât*, *al-Imân*, *al-'Aqîdah*, *Kitâb ar-Riwâyatayn wa al-Wajhayn*, *at-Ta'liq al-Kubrâ fî al-Fiqh*.

**57. Ash-Shâfi'î [150-204H]:** Muḥammad bin Idrîs bin al-'Abbâs bin Shâfi' al-Hâshimî al-Qurashî, Abu 'Abdullâh, the *Mujaddid* of his era and one of the great *Imâms* of this nation. He authored quite possibly the first work devoted to *Usûl al-Fiqh* entitled, *ar-Risâlah* as well as *al-Umm* in *fiqh* and *Iktilâf al-Hadîth* in the field of *hadîth*.

**58. At-Tirmidhî [209-279H]:** Muḥammad bin 'Îsâ bin Sawrah bin Mûsâ bin ad-Dahhâk as-Sulamî at-Tirmidhî, the *Imâm*, *Hâfidh* and the author of the famous *Sunan*. He was trustworthy and precise and one of the students of Bukhârî.

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## GLOSSARY

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**Aayah:** pl. *ayaat*. Sign, miracle, example, lesson, verse.

**'Abd:** pl. *'abaad*. slave, servant, worshipper.

**Abraar:** righteous.

**Adhaan:** *fiqh*: the call to prayer.

**Bid'ah:** innovation, *fiqh*: that which is newly introduced into the religion of Allaah.

**Da'eef:** weak. A hadeeth that has failed to meet the criteria of authenticity.

**Deen:** religion, way of life.

**Dhikr:** remembrance, *fiqh*: making mention of Allaah..

**Du'aa:** supplication, invocation.

**Eemaan:** faith that also comprises a meaning of submission. Its place is the heart, the tongue and the limbs and it increases with obedience and decreases with disobedience.

**Fard:** see **wajib**.

**Fasaad:** corruption, decay, and invalidity.

**Fatwaa:** *fiqh*: legal ruling.

**Fiqh:** understanding and comprehension. *fiqh*: of the rulings and legislation of Islaam.

**Fisq:** pl. *fusooq*. Immorality, transgression, wickedness.

**Fitnah:** pl. *fitan*. Trial, tribulation, civil strife.

**Fitrah:** primordial nature, the harmony between man, creation and Creator.

**Ghayb:** the Unseen, those matters beyond our senses.

**Haafidh:** pl. *huffaadh*. Hadeeth Master, commonly referred to one

who has memorised at least 100 000 *ahaadeeth*.

**Hadeeth:** pl. *ahaadeeth*, speech, report, account. *fiqb:* a narration describing the sayings, actions, character, physical description and tacit approval of the Prophet (ﷺ).

**Hajj:** *fiqb:* pilgrimage, one of the pillars of Islaam.

**Halaal:** released. *fiqb:* permissible.

**Haneef:** pl. *Hunafaa'*. Upright and Devout. One who leaves the false religions and beliefs for the truth and does not swerve from it. His outward rectitude reflects what is inside him.

**Haraam:** forbidden, sacred, restricted. *fiqb:* unlawful, that which the legally responsible person is rewarded for leaving and sinful for doing.

**Hasan:** good. *fiqb:* a *hadeeth* that has met the criteria of authenticity to a sufficient level as would allow it to be used as legal proof.

**Iqaamah:** second call to Prayer

**Isnaad:** chain of narration..

**Ittihaad:** *phik:* unification.

**Jaahiliyyah:** Pre-Islaamic Ignorance. Technically this refers to the condition of a people before the guidance of Allaah reaches them, or the state of a people that prevents them from accepting the guidance of Allaah.

**Janaabah:** *fiqb:* state of major impurity.

**Janaazah:** *fiqb:* funeral prayer, funeral procession.

**Jihaad:** striving in the Way of Allaah to make His Word supreme.

**Jinn:** another creation besides mankind who are invisible to us. They

are also subject to the laws of Islaam and will be judged in the Hereafter according to how they lived in this life.

**Kaafir:** a rejecter of faith, disbeliever.

**Khaleefah:** pl. *khulafaah*. Successor, representative. *fiqb:* of the Prophet (ﷺ), head of the Islaamic state. Also called *Ameer al-Mu'mineen* or Leader of the Believers.

**Khawf:** fear.

**Qadar:** Allaah's decree of all matters in accordance with His prior knowledge and as dictated by His wisdom.

**Qiblah:** *fiqb:* direction to which the Muslims pray, towards the *ka'bah*.

**Ramadaan:** ninth month of the Islaamic calendar.

**RadiyAllaah 'anhu/'anhaa/'anhum/anhumaa:** may Allaah be pleased with him/her/them/both of them.

**RahimuAllaah/RahimahuAllaah:** may Allaah bestow his mercy upon him/them.

**Salaah:** *fiqb:* the second pillar of Islaam, the prayer.

**Salaf:** predecessors, commonly employed to refer to the first three generations of Muslims.

**Sawm:** *fiqb:* fasting, one of the pillars of Islaam.

**Sharee'ah:** divine Islaamic law as ordained by Allaah.

**Shaytaan:** Satan, Iblees, a devil.

**Shirk:** polytheism, associating partners with Allaah in matters that are exclusive to Allaah.

**Sunan:** a compilation of *ahaadeeth*.

**Sunnah:** habit, customary practice, norm and usage as sanctioned by



tradition. *fiqh*: the sayings, commands, prohibitions, actions, and tacit approvals of the Prophet (ﷺ).

**Sujood**: 'prostration' a part of the Prayer, which is directed solely for Allaah alone.

**Surah**: chapter of the Qur'aan.

**Surah**: image, form, face.

**Taaghut**: all that is falsely worshipped besides Allaah.

**Taqwaa**: fearful awareness of Allaah, pious dedication, being careful not to transgress the bounds set by Allaah.

**Tawakkul**: trust and absolute reliance.

**Tawheed**: the foundation stone of Islaam, the absolute belief in the Oneness of Allaah - His being the sole Creator and Sustainer, His being the only One deserving worship and His being unique with respect to His Names and Attributes.

**Ummah**: nation, the Muslim nation.

**Waajib**: *fiqh*: obligatory, that which a legally responsible person is rewarded for doing and sinful for leaving. In the eyes of the majority **waajib** has the same meaning as **fard**.

**Wudu'**: *fiqh*: ritual ablution that is performed before the prayer and certain other acts of worship

**Zakaah**: *fiqh*: one of the pillars of Islaam, an obligatory tax levied on a Muslim wealth subject to certain criteria.