

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Best Form of Worship

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الصنف الرَّابِع: قالوا أفضل العبادة: العمل على مرضاة الرَّبِّ سبحانه، واشتغال كل وقت بما هو مقتضى ذلك الوقت ووظيفته

The best form of worship is to do whatever is most pleasing to Allah ﷻ and to occupy oneself at every moment with what that particular time or situation requires and what its duty entails.

فأفضل العبادات في وقت الجهاد: الجهاد، وإن آل إلى ترك الأوراد من صلاة الليل وصيام النهار، بل من ترك إتمام صلاة الفرض كما في حالة الأمن

For example, the best act of worship at the time of jihad is jihad itself, even if it leads to leaving off one's regular voluntary acts of worship, such as the night prayer and voluntary fasting during the day; even to the extent where the obligatory prayers are not performed in a complete manner unlike how they are performed in times of safety and security.

والأفضل في وقت حضور الضيف: القيام بحقه والاشتغال به

The best act of worship at the time when a guest arrives is to fulfill his rights and attend to him.

والأفضل في أوقات السحر: الاشتغال بالصلاة والقرآن والذكر والدعاء

The best act of worship in the pre-dawn hours is prayer, recitation of the Qur'an, remembrance (dhikr), and supplication.

والأفضل في وقت الأذان: ترك ما هو فيه من الأوراد والاشتغال بإجابة المؤذن

The best act of worship at the time of the call to prayer (adhan) is to leave off whatever one is engaged in and respond to the mu'adhin.

والأفضل في أوقات الصلوات الخمس: الجِدُّ والاجتهاد في إيقاعها على أكمل الوجوه، والمبادرة إليها في أوّل الوقت، والخروج إلى المسجد وإن بعد

The best act of worship at the times of the five daily prayers is to strive to perform them in the most complete manner, to hasten to them at the beginning of their time, and to go to the masjid even if it is far.

والأفضل في أوقات ضرورة المحتاج: المبادرة إلى مساعدته بالجاه والمال والبدن

The best act of worship at times when someone is in need is to hasten to assist him with one's position of power or influence, wealth, or physical effort.

والأفضل في السّفر: مساعدة المحتاج، وإعانة الرّفقة، وإيثار ذلك على الأوراد والخلوة

The best act of worship while traveling is helping those in need, assisting one's companions, and giving this priority over personal voluntary acts of worship and seclusion.

والأفضل في وقت قراءة القرآن: جمعيّة القلب، والهمّة على تدبّره، والعزم على تنفيذ أوامره، أعظم من جمعيّة قلب من جاءه كتابٌ من السّلطان على ذلك

The best act of worship at the time of the recitation of the Qur'an is to gather one's heart fully and focus intently on pondering upon it, and have a strong determination to carry out its commands, more than if one were to receive a letter from a king or a ruler, and how he would concentrate and focus upon that.

والأفضل في وقت الوقوف بعرفة: الاجتهاد في التضرع والدعاء والذكر

The best act of worship on the Day of 'Arafah is striving in beseeching Allah ﷻ, imploring Him, supplicating to Him, and remembrance (dhikr).

والأفضل في أيام عشر ذي الحجة: الإكثار من التَّعبُد، لا سيما التَّكبير والتَّهليل والتَّحميد، وهو أفضل من الجهاد غير المتعيَّن

The best act of worship during the first ten days of Dhul-Hijjah is to perform an abundance of acts of worship, especially saying takbir (Allahu Akbar), tahlil (La ilaha illa Allah), and tahmid (Alhamdulillah); this is better than jihad in the cause of Allah, except for a man who goes out with himself and his wealth and does not return with either.

والأفضل في العشر الأواخر من رمضان: لزوم المساجد، والخلوة فيها، مع الاعتكاف والإعراض عن مخالطة النَّاس، والاشتغال بهم، حتى أنه أفضل من الإقبال على تعليمهم العلم، وإقراءهم القرآن عند كثيرٍ من العلماء

The best act of worship during the last ten nights of Ramadan is to remain in the masjid, to seclude oneself therein performing i'tikaf, to avoid mixing with people and engaging with them, so much so that, according to many scholars, this is better than teaching knowledge and reciting the Qur'an to others during that time.

والأفضل في وقت مرض أخيك المسلم أو موته: عيادته وحضور جنازته، وتشيعه، وتقديم ذلك على خلوتك وجمعيتك

The best act of worship at the time of your Muslim brother's illness or death is to visit him, attend his funeral, accompany it, and give that priority over your personal seclusion and inner spiritual focus.

والأفضل في وقت نزول النّوازل وأذى النّاس لك: أداء واجب الصّبر مع خلطتك لهم، والمؤمن الذي يخالط النّاس ويصبر على أذاهم أفضل من المؤمن الذي لا يخالط النّاس ولا يصبر على أذاهم، وخالطهم في الخير أفضل من عزلتهم فيه، وعزلتهم في الشرّ أفضل من خلطتهم فيه، فإن علم أنه إذا خالطهم أزاله وقلّله فخالطهم خير من اعتزالهم

The best act of worship during times of trials and when people harm you is to be patient while continuing to mix with them. The believer who mixes with people and is patient with their harm is better than the believer who does not mix with people and is not patient with their harm. Mixing with them in goodness is better than not mixing with them in it, and not mixing with them in evil is better than mixing with them in it. If one knows that by mixing with them, he can remove or reduce their evil, then mixing with them is better than not mixing.

وهؤلاء هم أهل التّعبد المطلق، والأصناف التي قبلهم أهل التّعبد المقيّد، فمتى خرج أحدهم عن الفرع الذي تعلّق به من العبادة وفارقه؛ يرى نفسه كأنه قد نقص ونزل عن عبادته، فهو يعبد الله على وجه واحد

These are the people of unrestricted worship. Unlike others who restrict themselves to a particular act(s) of worship. Whenever he leaves the specific branch of worship to which he has attached himself, he feels as though he has diminished and fallen from his devotion; he worships Allah in only one way.

وصاحب التّعبد المطلق ليس له غرض في تعبد بعينه يؤثّره على غيره، بل غرضه تتبّع مرضات الله تعالى: إن رأيت العلماء رأيتهم، وكذلك في الدّاكرين،

والمُتصَدِّقِينَ، وأرباب الجمعيَّة، وعكوف القلب على الله، فهذا هو الغذاء الجامع للسَّائر إلى الله في كل طريق، والوافد عليه مع كل فريق

But the one devoted to unrestricted worship has no particular form of worship that he prefers over another. Rather, he aims to pursue what is most pleasing to Allah ﷺ. If you see the people of knowledge, he is among them; likewise, among those who remember Allah ﷻ, those who give charity, and those devoted to inner spiritual focus and directing their hearts to Allah ﷻ. This is the comprehensive nourishment for the one journeying to Allah ﷻ on every path, arriving at Him alongside every group.

واستحضر ههنا حديث أبي بكر الصديق رضي الله عنه، وقول النَّبي صلى الله عليه وسلم بحضوره: (هل منكم أحدٌ أطعم اليوم مسكيناً؟). قال أبو بكر: أنا. قال: (هل منكم أحدٌ أصبح اليوم صائماً؟). قال أبو بكر: أنا. قال: (هل منكم أحدٌ عاد اليوم مريضاً؟). قال أبو بكر: أنا. قال: (هل منكم أحدٌ اتبع اليوم جنازةً؟). قال أبو بكر: أنا ... الحديث

Recollect and reflect here the hadith about Abu Bakr al-Siddiq (may Allah be pleased with him), and the statement of the Prophet ﷺ in his presence: “Has anyone of you fed a poor person today?” Abu Bakr said, “I have.” He ﷺ said: “Has any one of you begun the day fasting?” Abu Bakr said, “I have.” He ﷺ said: “Has any one of you visited a sick person today?” Abu Bakr said, “I have.” He ﷺ said: “Has any one of you followed a funeral procession today?” Abu Bakr said, “I have.” ... to the end of the hadith.¹

¹ Muslim (1028)

هذا الحديث روي من طريق عبد الغني بن أبي عقيل، حدّثنا نعيم بن سالم، عن أنس بن مالك رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم جالسًا في جماعةٍ من أصحابه فقال: (من صام اليوم؟). قال أبو بكر: أنا. قال: (من تصدّق اليوم؟). قال أبو بكر: أنا. قال: (من عاد اليوم مريضًا؟). قال أبو بكر: أنا. قال: (من شهد اليوم جنازةً؟). قال أبو بكر: أنا. قال: (وجبت لك).
يعني: الجنة

This narration was also reported through the route of ‘Abd al-Ghani ibn Abi ‘Aqil: He said Nu’aym ibn Salim narrated to us, from Anas ibn Malik (may Allah be pleased with him), who said: The Messenger of Allah ﷺ was sitting with a group of his companions and said, “Who among you fasted today?” Abu Bakr said, “I did.” He ﷺ said: “Who among you gave charity today?” Abu Bakr said, “I did.” He ﷺ said: “Who among you visited a sick person today?” Abu Bakr said, “I did.” He ﷺ said: “Who among you attended a funeral today?” Abu Bakr said, “I did.” He ﷺ said: “It has become obligatory for you”² — meaning: Paradise.

[تجريد التوحيد المفيد (٥٠-٥٢)]

والله أعلم

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² Musannaf of Abdur-Razzaq (6765)