

Great reward for simple actions

Selections from authentic Hadiths along with their explanation

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Introduction

Praise be to Allah, the Lord of the worlds [i.e., people]. Peace be upon our Prophet Muhammad, his family, and all his Companions.

The title of this book is inspired from the Prophet's saying: "This person has worked little but was rewarded much." He said that when a man from the Ansar (Helpers) came to him, uttered the testimony of the faith (La Ilaha Illa Allah i.e., No god but Allah), then advanced to the battle to fight until he was killed as reported by Imam Muslim in the chapter on confirming the entrance of a martyr to Paradise.

These are selections from authentic Hadiths with short commentaries which I extracted from the books of Hadith explanations. The methodology of selection is the Hadiths which contain great reward for little and easy work, unlike the Hadiths of expiating sins and faults that were written in other books.

A reader shall wonder at the mentioned Hadiths because of their great reward for little actions or Adhkar (invocations and Remembrances said at certain times on a regular basis) which a person does or says. However, Allah's Mercy is broad, for He is the Most Generous, the Most Merciful who grants favors more than His Servants think. He (Glory be to Him) exhorts us to Paradise and guides us to the shortest way to it.

In an authentic Hadith that was reported by Imam Ahmad in his Musnad that the Messenger of Allah (peace be upon him) said: "Whoever recites "Qul Huwa Allahu Ahad i.e., [Say: He is Allah, the One]" until its end ten times, Allah shall build for him a palace in Paradise. Thereupon, `Umar ibn Al Khattab (may Allah be pleased with him) said: O Messenger of Allah, I shall recite it repeatedly. Upon this the Messenger of Allah (may peace and blessings be upon him) remarked: Allah is more plentiful (in responding) and the best." In another good and authentic Hadith reported by At-Tirmidhy on the authority of `Ubadah ibn As-Samit that the Messenger of Allah (peace be upon him) said: "There is no Muslim on the face of the earth who invokes Allah, but Allah grants him exactly what he wants, or removes from him a like amount of evil, provided he does not invoke Allah for a sin or severing ties of relationship. Thereupon, a man said: Then we will make much supplication. He (the Prophet) said: Allah is more plentiful (in responding)." You should not forget that the commodity of Allah is so dear, so it needs more good deeds so that you can win it and these good deeds are multiplied by Allah (may He be Glorified and Exalted); and His Messenger (peace be upon him) explained for you how to obtain or collect them.

In the first Hadith you shall see how did one of the Prophet's Companions passed by a session where the name of Allah was mentioning or one of knowledge sessions during which the Prophet (peace be upon him) told them a Hadith in which he mentioned an easy work for a huge reward. Thereupon, that Companions said: "What a fine thing is this!" `Umar (may Allah be pleased with him) heard that statement and knew that the man did not attend the beginning of the session. Therefore, he mentioned to him a bigger reward for an easier action which the

Messenger of Allah (peace be upon him) mentioned before that point. Moreover, `Abdullah ibn `Umar (may Allah be pleased with them), who narrated many Hadiths from the Messenger of Allah (peace be upon him), was mentioned to him that Abu Hurayrah used to narrate a Hadith from the Prophet (peace be upon him) stating a great reward for a simple work. Ibn `Umar wondered and said: Abu Hurayrah might have mixed narrations. Then he sent to our mother `A'ishah (may Allah be pleased with her) to ask her about that, and she confirmed the words of Abu Hurayrah. Then, Ibn `Umar returned and regretted the great goodness he missed [by not believing the words of Abu Hurayrah]. It is the wide mercy of Allah to His Servants that He shows them the way to Paradise and the provision they need to win it, such as: Determination and patience, and shows that these actions are easy and few. Furthermore, the Messenger of Allah (peace be upon him) explained that a person may gain the ranks of the Mujahidin while he is sitting in his homeland either by sincere intention or its equivalent righteous deeds.

Dear Muslim brother, during these selected Hadiths you shall know that the shortest way to Paradise is martyrdom. So, congratulation to those who die as martyrs and congratulation to those who wish it sincerely and invoke Allah to be one of the martyrs; I invoke Allah (may He be Exalted) to be one of them. You shall also know that the heaviest thing in the scale of balance of a person on the Day of Recompense is good manner as was reported in the last Hadith of this book, stating the most frequent thing that admits people to Paradise along with piety. In this introduction, I may point out that dedicating words and actions to Allah alone and making them in harmony with the Shari`ah rulings are the two conditions of accepting actions. So, you should have that balance wherever you are and whenever you are, direct to your Lord in submission and humbleness, and look at the source of your food, drink, clothes in order to know the result of your invocations [whether answered or not]. Ask Allah to preserve the favor of Dhikr, gratitude, worship, and to help you perform them well because performing them is also a favor from Allah. Many people know the reward of these actions but they are not guided to perform them despite their easiness. I invoke Allah to grant you and me martyrdom as it is the shortest way to Paradise. Praise be to Allah, the Lord of the worlds [i.e., people].
Muhammad Khayr Yusuf.

Introduction to the third edition

Praise be to Allah, the Lord of the worlds [i.e., people]. And peace be upon our honorable Messenger, his family, and all his Companions. I mentioned to some friends in more than one session that whoever reads this book shall benefit a lot and shall collect millions of good deeds in minutes, if he is guided to do so and deserves His Favor and Mercy. However, who does not deserve that shall be directed away from it because of his inattention, lack of desire, ignorance, or caring for the world, its people, and its adornment. Many people know the reward of actions and their good deeds, but they do not care for them and rather prefer joy, play, money, and provision to them, thus they are not guided to righteous deeds; we seek refuge in Allah against this case. This is the third edition of this book in which I mentioned a good selection of authentic Hadiths with their explanations. Moreover, I added 36 Hadiths talking about great rewards for easy work. He is Allah who guides whomever He wants to act according to these easy actions or according to part of them, for He is the All-Hearer, the All-Knowing.

Muhammad Kayr Yusuf

Sha`ban 1433 AH

Acts of worship

`Uqbah ibn `Amir (may Allah be pleased with him) narrated: "We were entrusted with the task of tending the camels (of Zakah). On my turn when I came back in the evening after grazing them in the pastures, I found Allah's Messenger (may peace and blessings be upon him) stand and address the people. I heard these words of his: If any Muslim performs ablution well, then stands and prays two Rak`ahs setting about them with his heart as well as his face, Paradise would be guaranteed to him." [Reported by Muslim in the book of purification, chapter on the desirable Dhikr after ablution 1\144].

Imam An-Nawawy said about the meaning of the Prophet's saying: "And prays two Rak`ahs setting about them with his heart as well as his face," by these words he combined all kinds of submission and abidance because submission is for organs, whereas abidance is for the heart according to the view of scholars.

As for the Prophet's saying: "What a fine thing is **this**," it means this word, benefit, glad tiding, or act of worship. It is fine from two ways: It is easy for everybody without hardship and it has a great reward. And Allah know the best! [Sahih Muslim with the explanation of An-Nawawy 3/121].

An-Nawawy said: We should study this Hadith in the light of the Hadith of At-Tirmidhy: "Allahummaj-`alny minat-Tawwabina, waj-`alny minal-mutatahhirin (O Allah make me among those who repent and purify themselves)."

It is desirable to add also the Hadith that was reported by An-Nasa'y in his book "`Amal Al Yawm Wa Al Laylah": "Subhanakal-lahumma wabihamdika, Ashhadu Alla Ilaha Illa Ant Wahdak La Sharika Lak, Astaghfiruka Wa Atubu Ilayk." [Glory be to You, O Allah and by Your Praise. I bear witness that there is no god but You alone who has no associate with You in worship. I seek Your Forgiveness and I repent to You]. [Ibid].

`A'ishah (may Allah be pleased with her) narrated that the Prophet (peace be upon him) said: "The two Rak`ah before the dawn (Fajr) Salah are better than this world and all it contains." [Reported by Muslim in the book of the Salah of travelers and its shortening, chapter on the desirability of offering the two Rak`ah of the Fajr Salah, performing them light, keeping to them, and what should be recited during them 2/160, and At-Tirmidhy in the books of Salah, chapter on the virtues reported on the two Rak`ah of Fajr Salah, No. 416, 2/275 and said: A good and authentic Hadith].

And the meaning is the Sunnah of Fajr, so how about the obligatory Salah?! `A'ishah (may Allah be pleased with her) narrated that the Messenger of Allah (peace be upon him) said about the two Rak`ah of Fajr: "They are more beloved to me than the whole world." She (may Allah be pleased with her) mentioned that the Prophet (peace be upon him) were more keen to keep the supererogatory Salah especially the two Rak`ah before Fajr." [Reported by Muslim in the previous source].

It is a proof to great virtue of the two Rak`ahs before the Fajr Salah.

* on the authority of Abu Hurayrah (may Allah be pleased with him) the Prophet (peace be upon him) said: "The prayer offered in congregation is twenty five times more superior (in reward) to the prayer offered alone in one's house or in a business centre, because if one performs ablution and does it perfectly, and then proceeds to the mosque with the sole intention of praying, then for each step which he takes towards the mosque, Allah upgrades him a degree in reward and (forgives) crosses out one sin till he enters the mosque. When he enters the mosque he is considered in prayer as long as he is waiting for the prayer and the angels keep on asking for Allah's forgiveness for him and they keep on saying: 'O Allah! Be Merciful to him, O Allah! Forgive him, as long as he keeps on sitting at his praying place and does not pass wind.'" [Reported by and Al Bukhari and Muslim, with the wordings of Al Bukhari: Al Bukhari in the book of Salah, chapter on offering Salah in the Market

Mosque 1/122, and Imam Muslim: in the book of Salah, chapter on the virtue of offering Salah in congregation and waiting for Salah 2/128].

- And the meaning of "If he enters the masjid, he shall be in Salah," i.e., he shall take the same reward of the one who is offering Salah.

- And "As long as he is waiting for the Prayer."

* `Abdur-Rahman ibn Abu `Amrah said: `Uthman ibn `Affan entered the masjid after Al Maghrib [Sunset] Salah and sat alone. I sat with him, thereupon he said: O my nephew, I heard the Messenger of Allah saying: "The one who performs `Isha' Salah in congregation is as if he has performed Salah for half of the night. And the one who performs the Fajr Salah in congregation, is as if he has performed Salah the whole night." [Reported by Muslim, the book of Salah, chapter on the virtue of performing `Isha' (Night) and Fajr Salah in congregation 2/125].

* Aws ibn Aws (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said: "If anyone has a bath on Friday, and gives a bath, and goes early to the masjid, hears the imam's sermon from the beginning, being near the imam and keeping quiet throughout then, for him a reward is credited against every step for a year's fasting and standing in (Tahajjud) prayer." [Reported by At-Tirmidhy who said: "a good Hadith," in the book of Salah, chapter on the virtues of performing complete ablution on Friday, No. 496, 2/367. Reported by Ibn Khuzaymah in his Sahih, the book of Friday, chapter on the virtue of going early to Friday while performing complete ablution and drawing nearer to the Imam and listening to him, No. 1767, 3/132, with the wording of At-Tirmidhy. Al Mundhiry said in At-Targhib Wat-Tarhib 1/247: Reported by Imam Ahmad, Abu Dawud, and At-Tirmidhy who said: "A good Hadith." It was also reported by An-Nasa'y, Ibn Majah, Ibn Khuzaymah, and Ibn Hibban in their Sahih [Book of authentic Hadiths], and Al Hakim in his Sahih, and was reported by At-Tabarany in Al Awsat from the Hadith of Ibn `Abbas].

- "Has a bath" i.e., washed his entire body.

- "Gives a bath" i.e., wash his head.

The meaning of "goes early" is in the beginning of the time and hastened to it.

[See: Ma`arif As-Sunan the explanation of Sunan At-Tirmidhy of Al Bannury 4/328 - 331].

* Ma`dan ibn Talhah Al Ya`mury reported: "I met Thawban, the freed slave of Allah's Messenger (may peace and blessings be upon him), and asked him to tell me about an act for which, if I do it, Allah will admit me to Paradise, or I asked about the act which was loved most by Allah. He gave no reply. I again asked and he gave no reply. I asked him for the third time, and he said: I asked Allah's Messenger (may peace and blessings be upon him) about that and he said: Make frequent prostrations before Allah, for you will not make one prostration without raising you a degree because of it, and removing a sin from you, because of it. Ma`dan said that then he met Abu Ad-Darda' and when he asked him, he received a reply similar to that given by Thawban." [Reported by Muslim, the book of Salah, chapter on the virtue of prostration and exhorting to it 2/51].

* Abu Dhar (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said: "In the morning, charity is due on every Sulama of the body of everyone of you. Every utterance of Allah's Glorification (i.e., saying Subhan Allah) is an act of charity, and every utterance of His Praise (i.e., saying Al Hamdulillah) is an act of charity and every utterance of declaration of His Greatness (i.e., saying La ilaha illa Allah) is an act of charity; and enjoining M`aruf (good) is an act of charity,

and forbidding Munkar (evil) is an act of charity, and two Rak`ah Duha prayers which one performs in the forenoon is equal to all this (in reward)." [Reported by Muslim, the book of Salah of travelers and its shortening, chapter on the desirability of the Forenoon Salah, No. (720).

- "Sulama" i.e., the origin is the bones of the fingers and the entire palm, then it is used for the entire bones of the body].

I have mentioned the Hadith because of the Forenoon Salah about which Imam An-Nawawy said: It contains a proof to the greatness of the virtue of the Forenoon Salah, and it is permissible to be performed as two Rak`ah, however the most perfect is to be performed eight Rak`ahs. [Sahih Muslim with the explanation of An-Nawawy 5/230, 233].

* Abu Hurayrah (may Allah be pleased with him) narrated: The Messenger of Allah (peace be upon him) said: "Whoever attends the funeral procession till he offers the funeral prayer for it, will get a reward equal to one Qirat, and whoever accompanies it till burial, will get a reward equal to two Qirats." Somebody asked: "What are two Qirats?" He replied: "Like two huge mountains." [Reported by Al Bukhari, the Book of Funerals, chapter on the one who waits until the dead is buried 2/90].

In one of the narrations of Imam Muslim: "He who offered Salah over the dead, but did not follow the coffin, for him is the reward of one Qirat, and he who followed it, for him is the reward of two Qirats. It was asked what the Qirats were. He said: The smaller amongst the two is equivalent to Uhud."

Imam Muslim reported also: It was said to Ibn `Umar: Abu Hurayrah said: I heard the Messenger of Allah saying: "He who follows the coffin, for him is the reward of one Qirat."

* Ibn `Umar said: Abu Hurayrah might have mixed narrations. He did not say that he fabricated the narration but because the rank of Ibn `Umar and Abu Hurayrah is much higher than this. [Sahih Muslim with the explanation of An-Nawawy 7/15]. So, he sent (a messenger to) `A'ishah to ascertain (the fact). She (`A'ishah) certified Abu Hurayrah. Thereupon, Ibn `Umar said: "We missed so many Qirats." [Sahih Muslim, the Book of Funerals, chapter on the virtue of Funeral Salah and following the funeral procession 3/51]. It becomes clear from the words of Ibn `Umar (may Allah be pleased with him) the desire of the Companions to keep to the acts of worship when they know about them and regretting what they miss even if they do not know its greatness. [Ibid].

* Abu Hurayrah (may Allah be pleased with him) narrated that the Messenger of Allah said: "Every (good) deed of the son of Adam would be multiplied, a good deed receiving a tenfold to seven hundredfold reward. Allah, the Exalted and Majestic, has said: With the exception of fasting, for it is done for Me and I will give a reward for it, for one abandons his passion and food for My sake. There are two occasions of joy for one who fasts, joy when he breaks it, and joy when he meets his Lord, and the breath (of an observer of fast) is sweeter to Allah than the fragrance of musk." [Reported by Muslim, in the book of fasting, chapter on the virtue of fasting 3/157].

Allah's Saying: "And I shall reward (the fasting person) for it," shows the greatness of its virtue and ample reward because when the Most Generous informs the people that He shall handle the reward Himself, that means the greatness of retribution and ampleness of the gift. [Sahih Muslim with the explanation of An-Nawawy 8/29].

The Prophet (peace be upon him) said: "The observance of three days' fast every Month and that of Ramadan every year is a perpetual fasting. I seek from Allah that

fasting on the day of `Arafah may atone for the sins of the preceding and the coming years. and I seek from Allah that fasting on the day of `Ashura' may atone for the sins of the preceding year." [Reported by Muslim, in the book of fasting, chapter on the desirability of fasting three days of each month 3 /167].

Imam An-Nawawy said about the fasting on the Day of `Arafah: The meaning is: It expiates the sins of a person who observes fasting in the two years. They said: It expiates minor sins.

If the Hadith is not meant for minor sins, we hope that Allah alleviates major sins. If there is no sins, it raises ranks. [Sahih Muslim with the explanation of An-Nawawy 8/51].

* Abu Ayyub Al Ansary (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said: "Whoever observes fasts during the month of Ramadan, and also observes As-Sawm for six days in the month of Shawwal, it is as if he has observed As-Sawm for the whole year." [Reported by Muslim, in the book of fasting, chapter on the desirability of fasting six days of Shawwal 3/169].

Fasting the six days is like fasting the entire lifetime because doing one good deed equals ten of the like: Ramadan equals ten months and the six days equal two months.

* Abu Sa`id Al Khudry (may Allah be pleased with him) narrated: I heard the Messenger of Allah saying: "Anyone fasts for one day for the sake of Allah, Allah will keep his face away from the (Hell) fire for (a distance covered by a journey of) seventy years." [Reported by Al Bukhari and Muslim, with the wordings of Al Bukhari: Sahih Al Bukhari in the book of Jihad, chapter on the virtue of fasting for Allah's Sake 3/213, and Sahih Muslim, in the book of fasting, chapter on the virtue of fasting for Allah's Sake for those who can stand fasting without harm or missing a right 3/159].

Apparently, the meaning is fasting during the time of Jihad and fighting.

Ibn Al Jawzy said: When the phrase "in the cause of Allah" is released, it means Jihad.

Ibn Daqiq Al `Eid said: The word is usually used for Jihad, and it may mean Allah's Obedience, however the first meaning is more correct. [Fathul-Bary 6/48].

Imam An-Nawawy (may Allah bestow mercy on his soul) said: The Hadith stresses the excellence of fasting for Allah's Sake for those who are not harmed by fasting in any way and without wasting a right or weakening the body during fighting or any mission during Jihad.

The meaning of "keep his face away" is: Protecting a person from Fire. [Sahih Muslim with the explanation of An-Nawawy 8/33].

* Zayd ibn Khalid Al Juhany narrated that the Messenger of Allah said: "He who provides a fasting person something with which to break his fast, will earn the same reward as the one who was observing the fast, without diminishing in any way the reward of the latter." [Reported by At-Tirmidhy who said: A good and authentic Hadith, in the book of Sawm (fasting), chapter on Hadith reported about the virtue of a who offers food for a fasting person, No. (807) (3/162)].

- He said in `Aridat Al Ahwazy: Out of Allah's Favor, He rewarded them for fulfilling His Commands and Prohibition not because they deserve the reward, then increased His Favor on them by doubling their reward. Then He increased His Favours on them by setting helpers for them who shall take the same reward if they help them

without reducing anything from their reward. This is like the Prophet's saying: "He who equips a warrior in the way of Allah (is like one who actually fights) in fact participated in the battle." [`Aridat Al Ahwazy for explaining Sahih At-Tirmidhy 4/21].

- The meaning of "provides a fasting person something with which to break his fast," is feeding a fasting person in the time of Iftar even if offering a little amount. [M`arif As-Sunan: The explanation of Sunan At-Tirmidhy of Ala Bannury 5/557].

* Abu Hurayrah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said: "(The performance of) `Umrah is an expiation for the sins committed (between it and the previous one). And the reward of Hajj Mabru (the one accepted by Allah) is nothing but Paradise." [Reported by Al Bukhari and Muslim: Al Bukhari in the book of `Umrah (the lesser pilgrimage), chapter on the obligation of performing `Umrah and its virtue 2/198, and Muslim in the book of Hajj, chapter on the excellence of Hajj, `Umrah, and the Day of `Arafah 4/107].

- The most correct is that the accepted Hajj is the one during which no sins are committed; it is derived from "Birr" which means obedience.

- Others said: It is the accepted.

From the signs of acceptance is that a pilgrim goes back to his country in a better condition and does not return to committing of sins.

- Others said: It is the Hajj during which there is no show-off.

- Others said: The Hajj which is not followed by sins; which are the same meaning.

The meaning of "has no reward but Paradise" is: It is not limited only to expiate the sins of doers, but a pilgrim should enter Paradise. And Allah knows best! [Sahih Muslim with the explanation of An-Nawawy 9/118].

* `Ata' said: I heard Ibn `Abbas saying: The Messenger of Allah (peace be upon him) said to a woman from the Ansar (Helpers, inhabitants of Medina who supported the Prophet) whom Ibn `Abbas named but I forgot her name: What prevented you to perform pilgrimage with us? She said: We have only two camels for carrying water. One of the camels has been taken by my husband and my son for performing Hajj and one has been left for us for carrying water, whereupon he (the Holy Prophet) said: So when the month of Ramadan come, perform `Umrah, for `Umrah in this (month) is equal to Hajj (in reward). [Reported by Al Bukhari and Muslim: Al Bukhari in the book of `Umrah (the lesser pilgrimage), chapter on performing `Umrah during Ramadan 2/200, and Imam Muslim in the book of Hajj, chapter on the merit of performing `Umrah during Ramadan 4/61 with the own wordings of Imam Muslim].

- Another narration of Imam Muslim: "Perform pilgrimage or pilgrimage with me."

`Umrah during Ramadan equals a pilgrimage in reward; this does not mean that it replaces Hajj which is obligatory. And in the other narration of Imam Muslim: "Perform Hajj with me," replaces it in reward which is an exaggeration in exhortation.

It was reported in Usd Al Ghabah of Ibn Al Athir that the Ansari woman was nicknamed "Um Sinan," the nickname which the Prophet (peace be upon him) gave when he met her upon returning from the Farewell Hajj.

* Abu Musa (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said: "When a person falls ill or travels, he will get reward similar to that he gets for the good deeds he used to practice at home when he was in good health." [Reported by Al Bukhari in the book of Jihad, chapter on a traveler is

given the same reward for good deeds which he used to perform while non-travelling, No. 2996].

- Al Hafizh ibn Hajar said: This Hadith is for those who get used to do righteous deeds but were prevented to do them, but his intention is still doing those righteous actions. [Fathul-Bary 6 /242].

Masjids

* `Ubaydullah Al Khawlany reported that he heard `Uthman ibn `Affan (may Allah be pleased with him) saying when he heard people's saying about him when he built the Prophet's Masjid: You have talked too much and I heard the Prophet (peace be upon him) saying: "**Whoever builds a masjid**" Bakir said: [Bakir is the narrator of the Hadith from `Asim ibn `Umar ibn Qatadah who heard the Hadith from `Ubaydullah Al Khawlany] I think he said: **for the sake of Allah, Allah shall build for him of the like in Paradise.**" [Reported by Al Bukhari and Muslim: Al Bukhari in the book of Salah, chapter on he who builds a masjid for the sake of Allah 1/116, and Muslim in the book of asceticism, chapter of the excellence of building masjids 8/222].

- The meaning of "**Allah shall build for him of the like in Paradise,**" it is probably of the like in amount and area, but it will be more precious.

- It is probably "**of the like**" in what is so-called home, however it will be bigger and more honorable. [Sahih Muslim with the explanation of An-Nawawy 18/113].

* Abu Umamah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said: "**Whoever goes to the masjid having the intention to learn goodness or teach it to others, he shall take the full reward of a pilgrim.**" [Reported by At-Tabarany in Al Mu`jam Al Kabir No. 7371, 8/111. Al Haythamy said in Majma` Az-Zawa'id wa Manba` Al Fawa'id 1/128: All its narrators are trustworthy. Al Hafizh Diya'ud-Din Al Maqdisy said in his book Fada'il Al A`mal P. 99: The chain of transmission is authentic according to the conditions of Imam Muslim. Al `Iraqy said in Takhrij Ahadith Al Ihya' 4/461: Its chain of transmission is good].

* Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said: "**Allah will prepare for him who goes to the mosque (every) morning and in the afternoon (for the congregational prayer) an honorable place in Paradise with good hospitality for (what he has done) every morning and afternoon goings.**" [Reported by Al Bukhari and Muslim with the wordings of Al Bukhari: The book of Adhan (call to Prayer), chapter on the excellence of those who go to the masjid No. 662, and Sahih Muslim, in the book of masjids and the position of Salah, chapter on walking to Salah erases sins No. 669].

- The apparent meaning of the Hadith is for those who come to the masjid, but the meaning is for those who come only for worship, and Salah is part of the acts of worship. [Fathul-Bary 2/148].

* Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said: "**Performing one Salah in my Masjid is a thousand times better than performing Salah elsewhere except Al Masjid Al Haram (the Sacred Mosque in Makkah).**" [Reported by Muslim in the book of Hajj, chapter on the excellence of offering Salah in the two masjids of Makkah and Medina 4/124, and At-Tirmidhy in the book of Al Manaqib (outstanding traits), chapter on the excellence of Medina, No. 3916, 5/719, and said: It is a good and authentic Hadith with the wordings of Imam Muslim].

- The meaning is: The reward of offering Salah there is better than the reward of a thousand Salah elsewhere.

* Abu Hurayrah (may Allah be pleased with him) narrated that the Messenger of Allah said: "When it is Friday, the angels stand at the gate of the mosque and keep on writing the names of the persons coming to the masjid in succession according to their arrivals. The example of the one who enters the mosque in the earliest hour is that of one offering a camel (in sacrifice). The one coming next is like one offering a cow and then a ram and then a chicken and then an egg respectively. When the Imam comes out (for Jumu`ah prayer) they (i.e. angels) fold their papers and listen to the Khutbah [religious speech]." [Reported by Muslim in the book of Friday, chapter on the excellence of going early to masjid on Friday, No. 850].

- At-Tayby said: The word "offering" indicates glorification to Friday and the one who hastens to it is like the one who drives the sacrificial animals.

- The meaning of "Fold their papers" is folding the papers of names without the papers of deeds, such as listening to the Khutbah, catching Salah, Dhikr, invocations, submission and reverence, and suchlike because the two angels on the left and the right always write these deeds.

- The Hadith shows the excellence of going early to masjids on Friday, as it shows also that the ranks of people are different according to their actions.

- Few charities are not despised in the Shari`ah. [Fathul-Bary 2/367].

* Usayd ibn Zuhayr (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said: "Salah in Masjid Quba' equals `Umrah."

* Sahl ibn Hanif said: The Messenger of Allah (peace be upon him) said: "He who purifies (performs Wudu') himself in his house and then walks to Masjid Quba', then performed Salah therein shall take the reward of `Umrah." [Reported by Ibn Majah in the books of establishing Salah, chapter on Hadiths reported on performing Salah in Masjid Quba', No. 1409, 1410, 1/258. And Al Albany graded them as authentic in Sahih Ibn Majah, No. 1159, 1160].

* `Abdullah ibn Dinar said that he heard `Abdullah ibn `Umar saying: "The Prophet (peace be upon him) used to go to the Mosque of Quba' (sometimes) walking and sometimes riding."

* In another narration: "He used to go to Quba' every Saturday and used to say: I saw the Prophet (peace be upon him) coming every Saturday." [Reported by Muslim in his Sahih in the book of Hajj, chapter on the excellence of Quba' Mosque and excellence of performing Salah therein 4/127].

Dhikr and invocation

* Ibn `Abbas reported from Juwayriyah that the Prophet (peace be upon him) came out early when he offered the Subh [Morning] Salah while she was in her praying place. Then he returned after the forenoon while she was sitting. Thereupon, he said: "Are you still in the same position as I left you. I replied in the affirmative. Thereupon, the Prophet said: I recited four words three times after I had left you. If these are to be weighed against all you have recited since morning, these will be heavier. These are: Subhan-Allahi Wa Bihamdihi, `Adada Khalqihi, Wa Rida Nafsihi, Wa Zinatah `Arshihi, Wa Midada Kalimatih [Allah is free from imperfection and I begin with His praise, as many times as the number of His creatures, in accordance with His Good Pleasure, equal to the weight of His Throne and equal to the ink that may be used in recording the words (for His Praise)]."

- In another narration: Subhan Allah `Adada Khalqih [Glory be to Allah as many times as the number of His Creatures], Subhan Allah Rida Nafsih [Glory be to Allah as the pleasure of His Self], Subhan Allah Zinat `Arshih [Glory be to Allah equal to the weight of His Throne], Subhan Allah Midad Kalimatih [Glory be to Allah equal to the ink that may be used in recording the words (for His Praise)]. [Reported by Muslim in the book of Dhikr, invocation, repentance, and asking for Allah's forgiveness, chapter on glorifications at the beginning of the day and when going to sleep 8/83].

* `Abdullah ibn `Amr (may Allah be pleased with them) "If a Muslim persists on two actions, he will enter Paradise. They are easy, but those who do them are few. He was asked: What are they? He said: That you say: "Allahu Akbar" ten times, "Al Hamdulillah" ten times, and "Subhan Allah" ten times after every Salah. That is 150 on the tongue and 1500 in the balance. I saw the Prophet (peace be upon him) counting them with his hand. Then he said: When you go to bed, you should say: "Subhan Allah", "Al Hamdulillah", and "Allahu Akbar". That is 100 on the tongue and 1000 in the balance. Who among you can do 2500 bad actions morning and night?' He was asked: O Messenger of Allah, how is it that they are not counted? He said: Satan comes to one of you while he is offering Salah and reminds him of something he has to do such-and-such and such-and-such, so he does not remember to do it." [Reported by At-Tirmidhy who said: It is a good and authentic Hadith, in the book of invocations, Hadith No. 3410, 5/478].

- 1500 in the balance: Because each good deed deserves 10 according to the least number of reward that was mentioned in the Qur'an and the Sunnah.

- Who among you can do: It means to keep to these two qualities to get 2500 good deeds in the day or night, so his sins shall be forgiven according to the number of his good deeds.

Allah (Glory be to Him) says: "Verily, the good deeds remove the evil deeds (i.e. small sins)." So, who among you can bring sins more than these good deeds in his day or night so as his sins shall not be forgiven? So, why do not you do them and do not count them? They said: How is it that they are not counted? i.e. How could not we count them?! What would prevent us from counting them? They think it is impossible to forget that. He answered: Satan insinuates to a person during his Salah so as to forget Dhirk after it, and makes him fall asleep when he puts himself on the bed; that is the meaning of the Prophet's saying: Satan comes to you and casts his evil thoughts. Remember such and such of worldly affairs and desires, or anything that do not relate to Salah until a person leaves Salah. [See Tuhfat Al Ahwazy 4/233].

* Abu Hurayrah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said: "If one says one-hundred times in one day: None has the right to be worshipped but Allah, the Alone Who has no partners, to Him belongs Dominion and to Him belong all the Praises, and He has power over all things (i.e., Omnipotent), one will get the reward of manumitting ten slaves, and one hundred good deeds will be written in his account, and one hundred bad deeds will be wiped off or erased from his account, and on that day he will be protected from the morning till evening from Satan, and nobody will be superior to him except one who has done more than that which he has done." [Reported by and Al Bukhari and Muslim: Al Bukhari, in the book of invocations, chapter on the excellence of Tahlil [saying: La Ilaha Illa Allah i.e., No god but Allah] 7/167, and Muslim in the book of Dhikr, invocation, repentance, and asking for Allah's forgiveness, chapter on the excellence of Tahlil, glorification, and invocation 8/69].

- Imam An-Nawawy said: The apparent meaning of the Hadith is: The one who shall get the reward mentioned in the Hadith is the one who recites Tahlil one hundred times during his day whether he says it consecutively or in separate sessions, or recites some at the beginning of the day and some at the end of the day, but it is better to recite it consecutively at the beginning of the day to be a protection for him all his day long. [Sahih Muslim with the explanation of An-Nawawy 17/17].

- He said about the excellence of this great Hadith: It was authentically proven that the one who frees a slave, Allah shall expiate by each organ of him an organ of the releaser from Hell.

- By freeing one slave, all the sins of the releaser are forgiven, so how about freeing more than one slave!

- Moreover, his ranks shall increase one hundred times and it shall be a protection from Satan. [Ibid: 17/18].

* Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said: "There are two expressions which are very easy for the tongue to say, but they are very heavy in the balance and are very dear to the Beneficent (Allah), and they are: Subhan Allah Al `Azim and Subhan Allah Wa Bihamdihi." [Reported by Al Bukhari and Muslim: with the wording of the former. Sahih Al Bukhari in the book of invocations, chapter on the excellence of glorifications 7/168, and Sahih Muslim in the book of invocations, chapter on the excellence of Tahlil, glorification, and invocation 8/70].

* Abu Hurayrah (may Allah be pleased with him) said: The Messenger of Allah said: "He who recites in the morning and in the evening the statement: Subhan Allahi wa Bihamdihi (Glory be to Allah and all praises be to Allah) one hundred times, will not be surpassed on the Day of Resurrection by anyone with better deeds than one who utters the same words or utters more of these words." [Reported by Muslim in the book of invocations, chapter on the excellence of Tahlil (saying: La Ilaha Illa Allah) 8/69].

- Al Hafizh ibn Hajar said about the first Hadith: It contains exhortation to this kind of Dhikr and exhortation to sticking to it because all obligatory duties are hard for oneself, but this is easy and causes the scale of deeds to be heavy as hard actions do, so man should not neglect that.

- As for his saying: "Dear to the Beneficent (Allah)," the Prophet (peace be upon him) singled out "The Beneficent" from the 99 names of Allah to draw the attentions to the vastness of Allah's Mercy where Allah gives a great reward for few actions, and because they contain glorification, praising, and greatness. [Fathul-Bary 11/208].

- It was reported that these words are the most beloved words to Allah (may He be Exalted).

- Abu Dhar (may Allah be pleased with him) said: The Messenger of Allah said: "Shall I tell you about the expression that is most loved by Allah? I said: O Messenger Allah, inform me about the words liked most by Allah. He said: Verily, the words liked most by Allah are: Subhan Allahi wa Bihamdihi (Glory be to Allah and all praises be to Allah)." [Reported by Muslim in the book of Dhikr and invocation, chapter on the excellence of Subhan Allah wa Bihamdihi, No. 2731].

* Mus`ab ibn Sa`d reported that his father told him that he had been in the company of Allah's Messenger (may peace be upon him) then he said: "Is one amongst you powerless to get one thousand virtues every day. Amongst those who had been sitting there, one asked: How one amongst us can get one thousand good deeds everyday? He said: Recite: "Glorified be Allah" one hundred times for (by

reciting them) one thousand virtues are recorded (to your credit) and one thousand vices are blotted out." [Reported by Muslim in the book of invocations, chapter on the virtue of Tahlil (saying: "La Ilaha Illa Allah" [There is no god but Allah]), glorification, and invocation 8/71].

* Of the Hadiths reported about the excellence of Tasbih is the Hadith that was reported by Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (Glory be to Him) passed by him when he was planting a plant, and said: "O Abu Hurayrah, what are you planting?" I said: "A plant for me." He said: "Shall I not tell you of a plant that is better than this?" He said: "Of course, O Messenger of Allah." He said: "Say: 'Subhan Allah, Wa Al Hamdulillah, Wa La Ilaha Illa Allah, Wa Allahu Akbar (Glory is to Allah, praise is to Allah, none has the right to be worshiped but Allah and Allah is the Most Great.)' For each one of them a tree will be planted for you in Paradise." [Reported by Ibn Majah in the book of manners, chapter on the virtue of glorifications 3807, and was graded as authentic in Sahih Al Jami` As-Saghir 2613].

* Likewise the Hadith that was reported by Ibn Mas`ud (may Allah be pleased with him) who said: The Messenger of Allah said: "I met Ibrahim on the night of Mi`raj (ascension to the heavens) and he said to me: "O Muhammad, convey my greetings to your nation, and inform them that paradise has an excellent soil and sweet water, and is an even plain and its trees are: Glorified be Allah and praise be to Allah and there is no God but Allah, and Allah is the Greatest." [Reported by At-Tirmidhy in the book of invocations, (3462) and said: A good Hadith from this way, and was graded as good in Sahih Al Jami` As-Saghir (5152)].

- Allah (Glory be to Him) created in Paradise trees and palaces according to the actions of the doers, for each doer a reward of the same kind of his actions.

- The meaning is: Tell them that these words and the like are a cause for entering Paradise for those who say them. [See Tuhfat Al Ahwazy 9/303].

* `Imran ibn Husayn (may Allah be pleased with him) narrated that the Messenger of Allah said: "Are you helpless to do everyday an action that is equal to the mountain of Uhud? They (the Companions) said: O Messenger Allah, who can do everyday an action that is equal to the mountain of Uhud? He said: All of you can do so. They said: O Messenger Allah, what? He said: "Subhan Allah (Glory be to Allah) is greater than Uhud, Al Hamdulillah (Praise be to Allah) is greater than Uhud, La Ilaha Illa Allah (No god but Allah) is greater than Uhud, Allahu Akbar (Allah is the greatest) is greater than Uhud." [Reported by At-Tabarany and Al Bazzar, and their narrators are Rijal Al-Sahih (narrators of Hadith compiled by Al-Bukhari and/or Muslim). Majma` Az-Zwa'id 10/90].

* Shaddad ibn Aws (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said: "The most superior way of asking for forgiveness from Allah is: 'Allahumma anta Rabby La Ilaha Illa Ant, Khalaqtany Wa Ana `Abduk, Wa Ana `Ala `Ahdika Wa Wa`dika Mastata` t, A`udhu Bika Min Sharri Ma Sana` t, Abu'u Laka Bini`matika `Alayya, wa Abu'u Bidhanby Faghfirli Innahu La Yaghfiru Adhdhunuba Illa Ant." [O Allah, You are my Lord, no god but You. You created me and I am Your Servant, and I am committed to Your Promise as much as I can. I seek refuge in You against the evil which I committed. I admit Your Favor on me and I admit my sins, so forgive me, for none but You forgive sins]. The Prophet (peace be upon him) added: "If somebody recites it during the day with firm faith in it, and dies on the same day before the evening, he will be from the people of Paradise; and if somebody recites it at night with firm faith in it, and dies before the morning, he

will be from the people of Paradise." [Reported by Al Bukhari in the book of invocations, chapter on the best type of seeking the forgiveness of Allah 7/145].

- It was called "the master of forgiveness" because it is a comprehensive invocation for all the meanings of repentance.

- "I am committed to Your Promise," i.e., I am committed to believe in You and devote obedience to You as much as I can.

- Stipulating ability means recognition of disability and shortage and attributing power to Allah (may He be Exalted). [Fathul-Bary 11/99].

* Abu Hurayrah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said: "Allah has ninety-nine names, i.e. one-hundred minus one, and whoever knows them will enter Paradise." [Reported by Al Bukhari and Muslim with the wordings of Imam Muslim. Sahih Al Bukhari in the book of invocations, chapter on: Allah has one hundred names minus one, No. (2392) and Sahih Muslim in the book of Dhikr, invocation, repentance, and asking for Allah's forgiveness, chapter on the names of Allah (may He be Exalted) and the merit of those who count or memorize or know them, No. (2677)].

- An-Nawawy said: The meaning is: Those who count or know these names shall enter Paradise, not just mentioning the number of the names. [Sahih Muslim with the explanation of An-Nawawy 17/5].

* He also narrated that the Messenger of Allah (peace be upon him) said: "If anyone says the prayer on me once, Allah prays on him ten times." [Reported by Muslim in the book of Salah, chapter on saying prayer to the Prophet (peace be upon him) after Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer) 2/17]. The prayer of Allah on His Servants means His Mercy and doubling the reward as reported by Imam An-Nawawy. [Sahih Muslim with the explanation of An-Nawawy 4/128].

* `Ubadah ibn As-Samit (may Allah be pleased with him) narrated: I heard the Messenger of Allah (peace be upon him) saying: "Whoever seeks forgiveness for believing men and women Allah shall write for him a good deed for every believing man and women." [Reported by At-Tabarany, and Al Albany graded it as authentic in Sahih Al Jami` As-Saghir (6026). Al Hafizh Al Haythamy said: It is chain of narration is good. Majma` Az-Zawa'id]. 10/210].

* Um Salamah (may Allah be pleased with her) narrated that she heard the Messenger of Allah (peace be upon him) saying: "If any Muslim who suffers some calamity says: 'Inna Lillahi wa Inna Ilayhi Raji`un, Allahumma Ajirny fi Musibaty Wakhluq Li Khayran Minha.' We belong to Allah and to Him shall we return; O Allah, reward me for my affliction and give me something better than it in exchange for it," Allah will give him something better than it in exchange. When Abu Salamah died she said: What Muslim is better than Abu Salamah whose family was the first to emigrate to the Messenger of Allah (may peace and blessings be upon him). I then said the words, and Allah gave me God's Messenger (may peace and blessings be upon him) in exchange." [Reported by Muslim in the book of funerals, chapter on what is to be said at calamity 3/37].

* Ibn `Abbas narrated that the Prophet (peace be upon him) said: "No good deeds done on other days are superior to those done on these (first ten days of Dhul-Hijjah). They said: Not even Jihad? He said: Not even Jihad, except that of a man who does it by putting himself and his property in danger (for Allah's sake) and does not return with any of those things." [Reported by Al Bukhari in the book of the two

`Eid, chapter on the virtue of actions during the Tashreeq Days (the 11th, 12th and 13th days of Dhul-Hijjah) 2/7].

- The secret behind the excellence of the acts of worship during these days is that the acts of worship during heedlessness times are better than others.
- The Days of Tashreeq are days of heedlessness in most times, so, a worshipper has a merit over other worshippers elsewhere such as the people who stand up at night while most people are asleep.
- However, Al Hafizh ibn Hajar said: It seems that the reason behind the excellence of the Ten Days of Dhul-Hijjah traces back to the presence of the major acts of worship: Salah, fasting, charity, and Hajj, whereas there is no other month contains all these acts of worship.
- The Companions' question about Jihad confirms the importance of Jihad for them.
- The Hadith indicates the greatness of Jihad and shows its classification, and that the final objective of Jihad is giving oneself to Allah. [See Fathul-Bary 2/459 461].

* Moses ibn `Ali said: I heard my father reporting from `Uqbah ibn `Amir who narrated: When we were in Suffah, the Messenger of Allah (may peace and blessings be upon him) came out and said: "Which of you would like to go out every morning to Buthan or Al `Aqiq and bring two large she-camels without being guilty of sin or without severing the ties of kinship? We said: O Messenger of Allah, we would like to do it. Upon this he said: Does not one of you go out in the morning to the masjid and teach or recite two Ayahs from the Book of Allah, the Majestic and Glorious? That is better for him than two she-camels, and three Ayahs are better (than three she-camels). and four Ayahs are better for him than four (she-camels), and to on their number in camels." [Reported by Muslim in the book of travelers' Salah and shortening it, chapter on the excellence of reciting the Glorious Qur'an in Salah and learning it 2/197].

- As-Suffah: A shaded place in the Prophetic Masjid where poor migrants live in, they were named: The people of Suffah.
- Buthan is a place near Medina, and Al `Aqiq is a valley therein.
- The Prophet (peace be upon him) mentioned them because they are the nearest positions where the camel markets used to be held in Medina.

* Abu Hurayrah (may Allah be pleased with him) narrated that the Messenger of Allah said: "Would any one of you like, when he returns to his family, to find there three large, fat, pregnant she-camels? We said: Yes. Upon this he said: Three verses that one of you recites in his prayer are better for him than three large, fat, pregnant she-camels." [Reported by Muslim in the book of Travelers' Salah and shortening it, chapter on the excellence of reciting the Qur'an in Salah and learning it 2/196].

* `Abdullah ibn Mas`ud (may Allah be pleased with him) narrated: The Prophet (peace be upon him) said: "If anyone recites a letter from the Book of Allah, he shall receive one good deed [in his book of record] and one good deed is multiplied to ten good deeds. I do not say that Alif Lam Mim is one letter, but Alif is a letter, Mim is a letter, and Mim is a letter." [Reported by At-Tirmidhy in the book of the virtues of the Qur'an, chapter on the reward of the one who recites a letter from the Qur'an, No. 2910, 5/175. He said: This is a good, authentic, and odd Hadith from this way].

- One good deed is multiplied and the least multiplication is mentioned in Allah's Saying: "Whoever brings a good deed (Islâmic Monotheism and deeds of obedience to Allâh and His Messenger peace be upon him) shall have ten times the like thereof to his credit." [Surat Al An`am: 160]. "Allâh gives manifold increase to whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower." [Surat Al Baqarah: 261].

* Abu Sa`id Al Khudry (may Allah be pleased with him) narrated: "A man heard another man reciting (Surat Al Ikhlas) 'Say He is Allah, (the) One.' repeatedly. The next morning he came to Allah's Messenger (peace be upon him) and informed him about it as if he thought that it was not enough to recite. On that Allah's Messenger (peace be upon him) said: By Him in Whose Hand my life is, this Surah is equal to one-third of the Qur'an!" [Reported by Al Bukhari in the book of the virtues of the Qur'an, chapter on the excellence of "Say: He is Allah, the One." 6/105].

- Abu Ad-Darda' (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said: "Is any one of you incapable of reciting a third of the Qur'an in a night? They (the Companions) asked: How could one recite a third of the Qur'an (in a night)? Upon this he (the Prophet) said: "He is Allah, One" (Surat As-Samad: 1) is equivalent to a third of the Qur'an." It is enough to mention the saying of Ibn `Abdul-Bar: Whoever accepted this Hadith apparently is more sincere than those who interpreted it." [Reported by Al Bukhari and Muslim: Al Bukhari in the book of the virtues of the Qur'an, chapter on the excellence of "Say: He is Allah, the One," and Muslim in the book of travelers' Salah and shortening it, chapter on the virtue of reciting: Say: He is Allah, the One 2/199].

* Safwan ibn `Abdullah ibn Safwan said: "I visited Abud-Darda's house in Syria. I did not find him there but Um Ad-Darda' (was present at the house). She said: Do you intend to perform Hajj during this year? I said: Yes. She said: Do supplicate Allah for blessings upon us, for Allah's Messenger (may peace be upon him) used to say: The supplication of a Muslim for his brother at his back (in his absence) is responded so long as he makes a supplication for blessings for his brother and the commissioned Angel says: Amen, and says: May it be for you too I went to the market and met Abud-Darda' and he narrated like this from Allah's Messenger (may peace be upon him)." [Reported by Muslim in the book of Dhikr, invocation, repentance, and asking for Allah's forgiveness, chapter on the virtue of invoking Allah for Muslims 8/86].

* Of the virtues of Dhikr in general is the Hadith that was reported by Anas ibn Malik (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: "I sit in the company of the people who remember Allah, the Exalted, from the Morning Salah till the sun rises is clearer to me than that I emancipate four slaves from the children of Isma`il, and that I sit with the people who remember Allah from afternoon prayer till the sun sets is dearer to me than that I emancipate four slaves." [Reported by Abu Dawud in the book of knowledge, chapter on stories. It was graded as good in Sahih Al Jami` As-Saghir (5036)].

* Anas ibn Malik (may Allah be pleased with him) narrated that the Messenger of Allah said: "As for him who prays the Fajr Salah with the congregation and then sits down remembering Allah till the sun has risen when he offers two Rak`ahs, there is for him a reward of Hajj and `Umrah. Anas (may Allah be pleased with him) reported that he said: "Complete, complete, complete!" [Reported by At-Tirmidhy in the book of Salah, No. (586). He said: Hadith Hassan Gharib (a good Hadith that is strange to come from this chain of narration). Sheikh Ahmad Shakir said that there are similar Hadiths, and he graded it authentic in Sahih Al Jami` As-Saghir (6346)].

- The people are heedless about mentioning Allah in the current time, but they are preferring sleep, particularly in our time, therefore this great reward is for those who busy themselves with mentioning Allah.

* I mention this Hadith, however it is related to the expiations of sins, because it is daily repeated while most Muslims are heedless about the great reward.

* Sa`d ibn Abu Waqqas narrated that the Messenger of Allah (peace be upon him) said: "He who says after the Adhan: Ash-hadu Alla ilaha illa Allah Wahdahu la sharika Lahu; wa Anna Muhammadan `Abduhu wa Rasuluhu, Raditu Billahi Rabban, wa bi Muhammadin Rasulan, wa bil Islami Dinan [I testify that there is no true god except Allah Alone; He has no partners and that Muhammad (peace be upon him) is His slave and Messenger; I am content with Allah as my Lord, with Muhammad as my Messenger and with Islam as my religion], his sins will be forgiven." [Reported by Muslim in his Sahih in the book of Salah, the desirability of repeating after the muezzin, No. 386].

Charities and expenditures

* Abu Hurayrah (may Allah be pleased with him) narrated that the Messenger of Allah said: "If one gives in charity what equals one date-fruit from the honestly-earned money and Allah accepts only the honestly earned money - Allah takes it in His right (hand) and then enlarges its reward for that person (who has given it), as anyone of you brings up his baby horse, so much so that it becomes as big as a mountain." [Reported by Al Bukhari and Muslim: Sahih Al Bukhari in the book of Zakah, chapter on charity from honestly-earned money 2/113, and Sahih Muslim in the book of Zakah, chapter on accepting charity from honestly-earned money and increasing it 3/85, with the wordings of Al Bukhari].

* Abu Hurayrah (may Allah be pleased with him) narrated that the Messenger of Allah said: "A dinar you spend in Allah's way, or to free a slave, or as a charity you give to a needy person, or to support your family, the one yielding the greatest reward is that which you spend on your family." [Reported by Muslim in his Sahih in the book of Zakah, chapter on the virtue of spending on children and slaves 3/78].

- The Hadith is an exhortation to spending on children, and showing the greatness of its reward because some of them are incumbent to spend on, whereas some are desirable to spend on and that will be a kind of charity and maintaining the ties of kinship. [Sahih Muslim with the explanation of An-Nawawy 7/81].

- Muslim also reported on the authority of Abu Qilabah (may Allah be pleased with him): "Who is the person with greater reward than a person who spends on young members of his family (and thus) preserves (saves them from want) (and by virtue of which) Allah brings profit for them and makes them rich." [Sahih Muslim 3/78].

* Abu Kabshah As-Saluly narrated: I heard `Abdullah ibn `Amr (may Allah be pleased with them) saying: The Messenger of Allah said: "There are forty virtuous deeds and the best of them is the Maniha of a she-goat, and anyone who does one of these virtuous deeds hoping for Allah's reward with firm confidence that he will get it, then Allah will make him enter Paradise."

- Hassan [Hassan ibn `Atiyyah, the narrator of the Hadith from Abu Kabshah As-Saluly] said: See the explanations of the Hadith along with other narrations with the same meaning in Fathul-Bary 5/242-246]. He said: We counted the matters which are less than Maniha of a she-goat, such as: Answering the greetings, invoking Allah for a sneezer with mercy, removal of harmful objects from the road, and of the like, but we could not count 15 qualities. [Reported by Al Bukhari in the book of donation, chapter on the virtue of Maniha 3/144].

- Maniha is the she-camel or she-goat which you give to others for a while then give it back to you.

* Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said: "The one who looks after a widow or a poor person is like a Mujahid (warrior) who fights for Allah's Cause, or like him who performs prayers all the night and fasts all the day." [Reported by Al Bukhari and Muslim: Al Bukhari in the book of manners, chapter on the one who looks after a needy 7/77, and Sahih Muslim in the book of asceticism, chapter on kind treatment to widows, the needy, and orphans 8/221, with the wordings of Muslim].

* Sahl ibn Sa`d (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said: "I and the one who looks after an orphan will be like this in Paradise, showing his middle and index fingers and separating them." [Reported by Al Bukhari and Muslim: Sahih Al Bukhari in the book of manners, chapter the virtue of those who look after an orphan 7/76, and Sahih Muslim in the book of asceticism, chapter on kind treatment to widows and orphans 8/221, with the wordings of Al Bukhari].

- The one who looks after an orphan is the one who spends, buys clothes, disciplines, and rears an orphan.
- This virtue is given to those who look after orphans with their own money or a guardian who looks after an orphan from the orphan's money. [Sahih Muslim with the explanation of An-Nawawy 18/113].
- Ibn Hajar reported the saying of Ibn Battal: It is the duty of every person hears this Hadith to act accordingly in order to be a companion to the Prophet (peace be upon him) in Paradise, and there is no degree in the Hereafter better than this.
- Ibn Hajar said: Probably, the meaning is the nearness of degree in case of entering Paradise. [see Fathul-Bary 10/436].

Jihad

Abu Hurayrah (may Allah be pleased with him) narrated that the Messenger of Allah said: "Whoever believes in Allah and His Messenger, offer prayer perfectly and fasts the month of Ramadan, will rightfully be granted Paradise by Allah, no matter whether he fights in Allah's Cause or remains in the land where he is born." The people said, "O Allah's Messenger! Shall we acquaint the people with this good news?" He said, "Paradise has one-hundred grades which Allah has reserved for the Mujahidin who fight in His Cause, and the distance between each of two grades is like the distance between the Heaven and the Earth. So, when you ask Allah (for something), ask for Al Firdaws which is the best and highest part of Paradise." (i.e. The sub-narrator added, "I think the Prophet (peace be upon him) also said: 'Above it (i.e. Al Firdaws) is the Throne of Beneficent (i.e. Allah), and from it originate the rivers of Paradise.'). [Reported by Al Bukhari, in the book of Jihad and battles, chapter on Mujahedeen for Allah's Sake 3/201].

- "Remains in the land where he is born:" It contains amusement for those whom were prevented from Jihad, and telling them that they are not deprived of the reward, but they shall reach Paradise by faith and other obligatory acts of worship even if he is in a lower degree than Mujahidin.
- Ibn Hajar deducted from the apparent meaning of the Hadith that the meaning is: Do not give glad tidings to people with entering Paradise from those who believed and fulfilled the obligatory actions due on him so as not to stop actions and do not exert efforts in worship to reach better degrees that are obtained by Jihad.
- The Hadith stresses that the degree of a Mujahid may be obtained by non-Mujahid either by sincere intention or other equivalent righteous deeds because the Messenger commanded all people of invoking Allah to obtain the Firdaws after he had informed them of what Allah prepared for Mujahedeen. [See Fathul-Bary 6/12 - 13].

- Abu `Abs `Abdur-Rahman ibn Jabr narrated that the Messenger of Allah (peace be upon him) said: "Anyone whose both feet get covered with dust in Allah's Cause will not be touched by the (Hell) fire." [Reported by Al Bukhari in the book of Jihad and battles, chapter on those whose feet were dusted in the way of Allah 3/207].

- Al Hafizh ibn Hajar said: If just the contact between feet and dust prohibits Hell for the body, how about those who exert efforts and do their best in that track?! [Fathul-Bary 6/30].

* Salman (may Allah be pleased with him) narrated: I heard the Messenger of Allah saying: "Observing Ribat in the way of Allah for a day and a night is far better than observing Sawm (fasting) for a whole month and standing in Salah in all its nights. If a person dies (while performing this duty), he will go on receiving his reward for his meritorious deeds perpetually, shall take the same provision, and he will be saved from Al Fattan (the Anti Christ)." [Reported by Muslim in the book of emirate, chapter on the virtue of Ribat in the cause of Allah (may He be Glorified and Exalted) 6/51].

- Imam An-Nawawy commented on the Hadith: This is an apparent virtue for a Murabit (someone guarding the Muslim frontiers in Allah's Cause) and delivering the reward of his actions to him after his death is a virtue that is given solely to him.

- It was explicitly reported in the sources of Hadiths other than Sahih Muslim: "The actions of every dead person come to a halt with his death except the one who is on the frontier in Allah's way (i.e., observing Ribat). This latter's deeds will be made to go on increasing for him till the Day of Resurrection." [Sahih Muslim with the explanation of An-Nawawy].

As for the Prophet's saying which was reported by Muslim in the book of will, chapter on the reward which man gets after his death: "When a man dies, his acts come to an end but three: Sadaqah Jariyah (ceaseless charity); a knowledge which is beneficial, or a virtuous descendant who prays for him (for the deceased)," he commented on this meaning: Scholars said: The meaning of Hadith is that the actions of a dead stop by his death and the reward stops except in these matters because he was a cause in doing them: A child is begotten by him, knowledge which he left behind such as knowledge or writings, and the ceaseless charity which is endowment. [Sahih Muslim with the explanation of An-Nawawy 11/85].

- The wordings of the Hadith which An-Nawawy attributed to At-Tirmidhy are: "Every dying person has his deeds sealed except one who dies guarding the frontiers in Allah's path. His deed is grown for him till the Day of Resurrection, and he is safe from the trial of the grave." [He said: It is a good and authentic Hadith, book of the virtues of Jihad, chapter on Hadiths reported about the virtue of the one who died as a Murabit (someone guarding the Muslim frontiers in Allah's Cause) No. 1621, 4/165].

- As for the Prophet's saying: "shall take the same provision," it is in harmony with Allah's Saying about martyrs: "They are alive, with their Lord, and they have provision." [Surat Al `Imran: 169].

* Abu Mas`ud Al Ansary narrated: "A man brought a muzzled she-camel and said: It is (offered) in the way of Allah. Thereupon, the Messenger of Allah said: For this you will have seven hundred she-camels on the Day of Judgment all of which will be muzzled." [Reported by Muslim in the book of emirate, chapter on the virtue of giving charity and doubling it for Allah's Sake 6/41].

- It probably means: He has the reward of 700 she-camels.

- It probably means: He has 700 she-camels in Paradise, each one of them are muzzled, where he rides them whenever he wants as was reported about the horses

of Paradise and their offspring; this probability is more correct. And Allah knows best! [Sahih Muslim with the explanation of An-Nawawy 13/38].

* Abu Hurayrah (may Allah be pleased with him) narrated: [One of the Prophet's Companions came upon a valley containing a rivulet of fresh water and was delighted by it. He reflected: I wish to withdraw from people and settle in this valley; but I will not do so without the permission of the Messenger of Allah \(peace be upon him\). This was mentioned to the Messenger of Allah \(peace be upon him\) and he said \(to the man\): "Do not do that, for when any of you remains in Allah's way, it is better for him than performing Salah in his house for seventy years. Do you not wish that Allah should forgive you and admit you to Paradise? Fight in Allah's way, for he who fights in Allah's Cause as long as the time between two consecutive turns of milking a she-camel, will be surely admitted to Paradise."](#) [Reported by At-Tirmidhy in the book of the virtues of Jihad, chapter on the Hadith reported about the virtue of going and coming [in battles] for Allah's Sake, No. 1650, 4/181, and said: a good Hadith. He added in Tuhfat Al Ahwazy: Al Hakim reported it and said: Authentic according to the conditions of Imam Muslim 3/14].

- Do not do that: A prohibition not to do so because the man was a Companion and going for the battle was a must, so keeping away from battlefield was a sinful act because he had left a duty. [See the previous meanings in Tuhfat Al Ahwazy 3/14].

* Zayd ibn Khalid (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said: ["He who prepares a Ghazi \(a fighter for the sake of Allah\) going in Allah's Cause is himself given the reward of a Ghazi; and he who looks properly after the dependents of a Ghazi going in Allah's Cause is himself given a reward of a Ghazi."](#) [Reported by Al Bukhari and Muslim: Sahih Al Bukhari in the book of Jihad, chapter on the virtue of equipping a warrior or looks after his family 3/214, and Sahih Muslim in the book of emirate, chapter on the virtue of supporting a worrier in the cause of Allah with a mount or others and looking after his family 6/41, with the wordings of Al Bukhari].

- It means that the one who equips a worrier shall have the same reward of Jihad. This reward is given for each battle and whether the things he offered are little or much, and the reward is for every person looks after a worrier's family, such as fulfilling their needs, spending on them, or helping them in their affairs.

- The volume of reward differs according to the little and much support he offered. The Hadith exhorts people to show kindness to anyone serves a good benefit for Muslims or fulfills their missions. [Sahih Muslim with the explanation of An-Nawawy 13/40].

* Sahl ibn Hanif (may Allah be pleased with him) narrated that the Prophet said: ["Who sought martyrdom with sincerity will be ranked by Allah among the martyrs even if he died on his bed."](#) [Reported by Muslim in the book of emirate, chapter on the desirability of dying for Allah's Sake (may He be Exalted) 6/49].

- It means that if a person asks Allah sincerely for martyrdom shall have the reward of martyrdom even if he dies on his bed. The Hadith indicates the desirability of asking Allah for martyrdom and the desirability of intending goodness.

[See Sahih Muslim with the explanation of An-Nawawy 13/55].

* Al Bara' narrated: ["A man from Banu Nabit \(one of the Ansar tribes\) came to the Prophet \(may peace be upon him\) and said: I testify that there is no god except Allah and that you are His Servant and Messenger. Then he went forward and fought until he was killed. The Prophet \(may peace be upon him\) said: He has done a little](#)

but shall be given a great reward." [Reported by Muslim in the book of emirate, chapter on confirming the entrance of Paradise for a martyr 44/6].

- The Hadith is a testimony from the Prophet (peace be upon him) that a martyr shall gain the highest degree of Paradise which is found only in few actions such as the testimony of faith that is incomparable to other actions.

Transactions and morals

* Abu Hurayrah (may Allah be pleased with him) narrated that the Messenger of Allah said: "He who alleviates the suffering of a brother out of the sufferings of the world, Allah would alleviate his suffering from the sufferings of the Day of Resurrection, and he who finds relief for one who is hard pressed, Allah would make things easy for him in the Hereafter, and he who conceals (the faults) of a Muslim, Allah would conceal his faults in the world and in the Hereafter. Allah is at the back of a servant so long as the servant is at the back of his brother, and he who treads the path in search of knowledge, Allah would make that path easy, leading to Paradise for him and those persons who assemble in the house among the houses of Allah (mosques) and recite the Book of Allah and they learn and teach the Qur'an (among themselves) there would descend upon them the tranquility and mercy would cover them and the angels would surround them and Allah makes a mention of them in the presence of those near Him, and he who is slow-paced in doing good deeds, his (high) descent does not make him go ahead." [Reported by Muslim in the book of Dhikr, invocation, repentance, and asking for Allah's forgiveness, chapter on the virtue of gathering for reciting the Qur'an and Dhikr 8/71].

- Imam An-Nawawy (may Allah bestow mercy on his soul) said: This is a great Hadith which collects all kind of sciences, rules, and proprieties.

- The Hadith contains the virtue of fulfilling people's needs and benefitting them with what is available, such as knowledge, money, aid, advantage, or advice, etc.

- The Hadith also indicates the virtue of seeking knowledge and obligates people to seek Shari`ah knowledge for the sake of Allah because this is a condition in every act of worship, but scholars confine it to this matter because some people may be lenient in this or neglect it.

- As for the Prophet's saying: "Any group of people that assemble in one of the Houses of Allah," it is not only confined to masjids but schools, gatherings, and anything of the like. "And he who is slow-paced in doing good deeds, his (high) descent does not make him go ahead," it means that whoever neglects his righteous actions shall not catch the rank of the doers of righteous deeds, so a person should not depend on his nobility or his lineage while neglecting righteous deeds. [Sahih Muslim with the explanation of An-Nawawy 17/21-23].

* Abu Ad-Darda' (may Allah be pleased with him) narrated that the Messenger of Allah said: "Shall I inform you of something more excellent in degree than fasting, prayer and almsgiving (Charity)? The people replied: Yes. He (the Prophet) said: It is putting things right between people, spoiling them is the shaver (destructive)." [At-Tirmidhy said: This an authentic Hadith]. It was reported that the Prophet (peace be upon him) said: "Beware of hatred, for it is the razor. I do not tell you that it shaves the hair, but it shaves away the religion." [Reported by At-Tirmidhy in the book the description of the Day of Resurrection No. 2509, 4/663].

- The meaning of fasting and Salah here is the supererogatory not the obligatory duties.

- The shaver: is the quality which destroys religion as a razor shaves hair.

- It was said: It is cutting the ties of kinship and oppression.

- The Hadith exhorts to reconciliation among people and avoiding corruption because reconciliation is a cause for holding firm with the way of Allah and not to scatter or

corrupt affairs among people, so whoever conciliates and removes corruption gains a higher degree than the fasting person who spends all night in Salah. [Tuhfat Al Ahwazy 3/320].

* Abu Mas`ud narrated that the Messenger of Allah said: "A person from amongst the people who lived before you was called to account by Allah on the Day of Resurrection. No good deeds were found in his credit except that he being a rich man had (financial) dealings with people and had commanded his servants to show leniency to those who were in straitened circumstances. Upon this Allah, the Exalted, and Majestic said: `I am more entitled to this attribute, so waive (his faults).'" [Reported by Muslim in the book of dealings, chapter on the virtue of giving respite to an insolvent 5/32].

* Al Bukhari reported on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: "There was a merchant who used to lend the people, and whenever his debtor was in straitened circumstances, he would say to his employees, 'Forgive him so that Allah may forgive us.' So, Allah forgave him." [Sahih Al Bukhari in the book of dealings, chapter on whoever gives respite to an insolvent 3/10].

- These Hadiths show the virtue of giving respite to insolvent and reducing the debt or forgiving it at all whether it is few or much. [Sahih Muslim with the explanation of An-Nawawy 10/224].

- Some Companions said: "To fulfill my Muslim brother's needs is more beloved to me than seclusion for two months in a masjid." [A part from a Hadith reported by Ibn Abu Ad-Dunya in Istina` Al Ma`ruf 92, chapter on 36. Al Albany graded it as authentic in Sahih Al Jami` As-Saghir 176 and Silsilat Al Ahadith As-Sahihah 906].

- The Hadith stresses the virtue of fulfilling people's needs and its reward is very great.

* Abu Hurayrah (may Allah be pleased with him) narrated that the Messenger of Allah said: "A man who passed by a branch of a tree leaning over a road and decided to remove it, saying to himself: `By Allah! I will remove from the way of Muslims so that it would not harm them.' On account of this he was admitted to Paradise." [Reported by Muslim in the book of dutifulness and preserving the ties of kinship, chapter on the virtue of removing harm from the road, No. 1914, 128].

- It contains the virtue of removing harm from the road —as Imam An-Nawawy said— whether the harm is a harmful tree, a thorny branch, a rock, filth, or cadaver, etc."

- Removing harm from the road is one from the branches of faith. It also stresses the virtue of anything beneficial to Muslims and removing the harm from Muslims. [Sahih Muslim with the explanation of An-Nawawy 16/171].

* `Amr ibn Al `As (may Allah be pleased with him) narrated that he heard the Messenger of Allah (peace be upon him) saying: "If a judge gives a verdict according to the best of his knowledge and his verdict is correct (i.e. agrees with Allah and His Messenger's verdict) he will receive a double reward, and if he gives a verdict according to the best of his knowledge and his verdict is wrong, (i.e. against that of Allah and His Messenger) even then he will get a reward." [Reported by Al Bukhari and Muslim: Al Bukhari in the book of I`tisam (holding firm), chapter on the reward of a ruler when he observes Ijtihad then perform it correct or incorrect 8/157, and Sahih Muslim in the book of adjudications, chapter on showing the reward of a ruler if he observes Ijtihad then perform it correct or incorrect 5/131].

- Imam An-Nawawy said: Scholars said: Muslims hold consensus that this Hadith speaks about a knowledgeable ruler who is competent to pass a judgment. If he observes Ijtihad correctly, he shall have two rewards: A reward for observing Ijtihad and a reward for being correct, however if he was mistaken, he shall have the reward of observing Ijtihad.

- They said: In case a ruler is not competent to pass a judgment, it is not permissible for him to pass a judgment. However, if that ruler passes a judgment, he shall have no reward, moreover he shall be sinful and his judgment shall not be executed whether he is correct or not because his correctness is not based on a Shari`ah origin. So, he is sinful in all his rulings whether he is correct or not, and all his judgments are rejected, and he shall not be excused in any of them. [Sahih Muslim with the explanation of An-Nawawy 12/13-14].

* Abu Ad-Darda' (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said: "Nothing will be heavier on the Day of Resurrection in the Scale of the believer than good manners. Allah hates one who utters foul or coarse language." [Reported by At-Tirmidhy in the book of dutifulness and preserving the ties of kinship, chapter on Hadith reported about good-manners, No. 2002, 4/362, he said: A good and authentic Hadith].

- At-Tirmidhy reported in the previous source on the authority of `Abdullah ibn Al Mubarak that he described good-manners saying: It is smiling face, doing righteous deeds, and refraining from doing harm.

"From good-manner," it means that Allah loves good-manner and is pleased with its owner.[See: Tuhfat Al Ahwazy 3/145].

* Jarir ibn `Abdullah (may Allah be pleased with him) narrated that the Messenger of Allah said:"He who introduced some good practice in Islam which was followed after him (by people) he would be assured of reward like one who followed it, without their rewards being diminished in any respect." [Reported by Muslim in the book of knowledge, chapter on he who introduces some good practice, No. 1017, it is part of a Hadith].

- Imam An-Nawawy said that following: The Hadith exhorts to introducing some good practice in Islam and showing that the person shall have the same reward of the doers of these good practices until the Day of Recompense. Moreover, those who call the people to guidance shall have the same reward of the doers whether he initiates that guidance or revives it, and whether that guidance is teaching a knowledge, an act of worship, a manner, etc. [Sahih Muslim with the explanation of An-Nawawy 16/226 with slight paraphrasing].

- He said in other position: It exhorts to introducing good and initiating good practices. [Ibid. 7/104].

* It was reported from Abu Mas`ud Al Ansary (may Allah be pleased with him) that he said: "A man came to the Prophet (peace be upon him) and said: My riding beast has been killed, so give me some animal to ride upon. He (the Holy Prophet) said: I have none with me. A man said: Messenger of Allah, I can guide him to one who will provide him with a riding beast. The Messenger of Allah (may peace be upon him) said: One who guides to something good has a reward similar to that of its doer." [Reported by Muslim in the book of emirate, chapter on the virtue of supporting a worrier for Allah's Sake].

- The Hadith exhorts to goodness, drawing attention to it, and supporting its doers and he shall have the reward for his action. [Briefly from Sahih Muslim with the explanation of An-Nawawy 13/39].

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