



مَكْتَبُ تَوْعِيَةِ الْجَالِيَاتِ بِالْأَحْسَاءِ

إنجليزي

تحت إشراف وزارة الشؤون الإسلامية والأوقاف والدعوة والإرشاد

نوافل العبادات

أهميتها وفضلها

Voluntary Worship

Superiority & Importance



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Introduction

Verily all praise is for Allah, we praise him, seek his help and seek his forgiveness. We seek refuge with Allah from the evil of ourselves and of our deeds. Whomever Allah guides, no one can misguide him; and whomever e leads astray, none can guide him

I bear witness that none has the right to be worshiped but Allah. He is alone without partner, and I bear witness that Muhammad is His servant and messenger.

Voluntary worship of Allah is very important in Islam and in the life of Muslim. Their importance can be explained by the fact that they:

- Make up for the deficiencies of obligatory worship
- Increase Allah's love for his servant
- Lead to Allah's answering his servant's supplications
- Lead to wiping the servant sins and increasing his good deeds
- Are one of the reasons for entering paradise and escaping hell

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: (إن الله تبارك وتعالى قال: من عادى لي ولياً فقد آذنته بالحرب وما تقرب إلي عبدي بشيء أحب إلي مما افترضته عليه، وما يزال عبدي يتقرب إلي بالنوافل حتى أحبه فإذا أحببته كنت سمعه الذي يسمع به، وبصره الذي يبصر به، ويده التي يبطش بها، ورجله التي يمشي بها، وإن سألني لأعطينه، ولئن استعاذني لأعيذنه،...) رواه البخاري

Abu Hurairah (may Allah be pleased with him) narrated: Allah's messenger (peace be upon him) said: "Allah said: I will declare war against him who shows hostility to a pious worshipper of mine. The most beloved things with which my slave comes nearer to me, is what I have enjoined upon him ; and my slaves keeps on coming closer to me through performing voluntary worship till I love him. Then I become his sense of hearing with which he hears, his sense of seeing with which he sees, his hands with which he grips, and his legs with which he walks. If he asks me, I will give him. If he asks for my protection (refuge), I will protect him (i.e., give him my refuge)...". Reported by Al-Bukhari.

Although voluntary worship has great rewards, many Muslims neglect it and do not consider obeying Allah through this aspect of worship. This article is intended to give a brief explanation of various forms of



voluntary worship, their importance and superiority. I ask Allah to guide us to the truth and make us among those who obey Allah to the best of their ability, Ameen.

In these papers, the following topics are included:

1. Voluntary prayers
 - Night & Witr Prayers
 - Voluntary prayers before & after obligatory ones
 - Dhuha (Forenoon) prayers
 - Greeting of mosque
 - Voluntary prayers after Juma'ah prayer
 - Istikharah Prayer
2. Action during Friday
3. Prostration while reciting Quran
4. Thanking prostration
5. Voluntary Fasting
6. Voluntary Alms



1. VOLUNTARY PRAYERS

Voluntary prayers make up for deficiencies that might occur in obligatory prayers.

قال رسول الله صلى الله عليه وسلم: (إن أول ما يحاسب به العبد يوم القيامة من عمله صلاته، فإن صلحت فقد أفلح وأنجح، وإن فسدت فقد خاب وخسر، فإن انتقص من فريضته شيء قال الرب عز وجل: انظروا هل لعبدي من تطوع؟ فيكمل بها ما انتقص من الفريضة، ثم يكون سائر عمله على ذلك.) رواه الترمذي وقال حديث حسن وهو في صحيح الجامع برقم 2020

The prophet (peace be upon him) said: "The first thing to be taken account of from the deeds of the slave on the day of judgment will be his prayers. If it is satisfactory, he will be successful and pass; if it is not so, he will fail and lose, and if something is deficient in his obligatory prayers, the Lord will say: "check if my servant has any optional prayers to his credit." The deficiency will be made good from that. Then, the rest of his deeds will be examined in a similar way." reported by AL-Tirmithi

قال رسول الله صلى الله عليه وسلم لربيعة بن مالك الأسلمي رضي الله عنه: (سل، فقلت: أسألك مرافقتك في الجنة. فقال: أو غير ذلك؟ قلت هو ذلك. قال: فأعني على نفسك بكثرة السجود) رواه مسلم.

The Prophet (peace be upon him) said to Rabi'ah bin Malik Al-Aslami (may Allah be pleased with him): "Ask me for something". He said: I ask for your company in paradise. The prophet (peace be upon him) said: "That's it". Rabi'ah replied: That's it. Then prophet Muhammad (peace be upon him) said: "then help me (in that) by making lots of prostration (Sujood)", i.e. lots of voluntary prayers. Reported by Muslim.

The best place to offer voluntary prayers is in your own home.

قال صلى الله عليه وسلم: (خير صلاة المرء في بيته إلا الصلاة المكتوبة.) متفق عليه



The prophet (peace be upon him) said: "the best prayers are those of a man in his house, except for the obligatory ones" Agreed upon.

Imam Nawawi said: "Stress was placed on praying optional prayers in the home because it further removes the chance of praying just to show off (Ar-riya), and it brings blessings to the house and mercy descends upon it as well as angles; and the Satan clears out."

Following is an overview of the famous voluntary prayers that were authentically narrated by prophet Muhammad (peace be upon him).

- Night and Witr prayers

عن أبي هريرة رضي الله عنه: أن رسول الله صلى الله عليه وسلم قال: (ينزل ربنا تبارك وتعالى كل ليلة إلى السماء الدنيا حين يبقى ثلث الليل الآخر يقول: من يدعوني فاستجيب له، من يسألني فأعطيه، من يستغفرني فأغفر له.) رواه البخاري

Narrated Abu Hurairah (may Allah be pleased with him): Allah's messenger said: "Our Lord, the blessed, the superior, descends every night to the lowest heaven during the last third of the night and he says: Is there anyone who invokes me (demands anything from me) so that I may respond to his invocation? Is there anyone who asks me for something so that I may grant him his request? Is there anyone who seeks my forgiveness, so that I may forgive him?" Reported Al-Bukhari.

This Hadeeth signifies the importance and superiority of this time, last third of the night, where our lord is closest to us and ready to answer our supplications.

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: (أفضل الصلاة بعد الفريضة صلاة الليل.) رواه مسلم

Abu Hurairah (may Allah be pleased with him) narrated: Allah's messenger (peace be upon him) said: "the most superior prayers, after obligatory ones, are night prayers" Reported by Muslim.



عن عائشة رضي الله عنها انها سئلت عن صلاة النبي صلى الله عليه وسلم بالليل؟ قالت: (كان ينام أوله، ويقوم آخره يصلي ثم يرجع إلى فراشه، فإذا أذن المؤذن وثب، فإذا كانت به حاجة اغتسل وإلا توضأ وخرج.) رواه البخاري

Narrated Al-Aswad (may Allah be pleased with him) : I asked Aisha (may Allah be pleased with her) about the night prayer of the prophet (peace be upon him) she replied: "he used to sleep during the first part of the night, get up in its last part to offer prayer, then return to his bed, when the call-maker pronounced the **Athan**, he would get up, If he was in need of a bath, he would take it: otherwise, he would perform ablution and then go out (for the fajer prayer)." Reported by Al-Bukhari.

Night prayer is performed in the form of two Rak'ah followed by two and so on, and concluded with one Rak'ah so that the total is an odd number of Rak'ah.

عن ابن عمر رضي الله عنهما قال: كان النبي صلى الله عليه وسلم يصلي الليل مثنى مثنى ويوتر بركعة. متفق عليه.

Narrated Ibn Umar (may Allah be pleased with him): "The prophet (peace be upon him) used to pray the night prayer two rak'at followed by two rak'at (and so on), then he would end with one rak'ah." Agreed upon

عن أم المؤمنين عائشة رضي الله عنها قالت: (كانت صلاة رسول الله صلى الله عليه وسلم من الليل عشر ركعات ويوتر بسجدة.) رواه مسلم.

Narrated Aisha, the mother of the believers, (may Allah be pleased with her): "The prophet (peace be upon him) used to pray at night ten rak'at then follow them by one" Reported by Muslim

Witr is an odd number of rak'at starting from one and ending with eleven. One rak'ah is acceptable, three rak'at Is the least perfect and eleven rak'at is the most perfect. It is the most recommended voluntary prayer. Prophet Muhammad (peace be upon him) did not leave it under whatever



circumstance. We should try our best to do so; however, if one is unable, he should try to pray, between Isha and Fajer, as much as he can starting from one rak'ah and ending with eleven

عن علي بن أبي طالب رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: (أوتروا يا أهل القرآن فإن الله وتر يحب الوتر.) رواه الخمسة.

Narrated Ali bin Abi- Talib (may Allah be pleased with him) : Allah's messenger (peace be upon him) said: "O people of the Quran! Offer witr (prayer) because Allah is witr (i.e. one) and loves witr." Reported by Al-Khamsah

عن ابن عمر رضي الله عنهما، عن النبي صلى الله عليه وسلم قال: (اجعلوا اخر صلاتكم بالليل وترا.) متفق عليه.

Narrated Ibn Umar (may Allah be pleased with him): The prophet (peace be upon him) said: "Let your last prayer during night be witr (i.e. odd number.)" Agreed upon.

عن عائشة أم المؤمنين رضي الله عنها قالت: (من كل الليل قد أوتر رسول الله صلى الله عليه وسلم وانتهى وتره إلى السحر.) رواه البخاري

Narrated Aisha, the mother of the believers, (may Allah be pleased with her): Allah's messenger offered witr at various times during night, extending (from Isha prayer) up to the last hour of the night, before fajr." Reported by Al-Bukhari

This hadeeth states that Prophet Muhammad (peace be upon him) prayed witr at different times of night therefore, it is acceptable to pray witr at any time of the night starting from Isha prayer up to the Athan of fajer prayer. However, scholars pointed out that the time at which witr should be performed is per the following priority.



1. During the last third of the night.
2. Before going to sleep
3. Following Isha prayer

This is due to the fact that Allah Almighty descends to the nearest haven during the last third of the night and is willing to answer our supplications.

During the last three rak'at of witr, one should read following Al-Fatiha: chapter 87 (Surat Al-A'la) in the first rak'ah, chapter 109 (Surat Al-Kafirun) in the seconds rak'ah, chapter 112 (Surat Al-Ikhlās) in the third rak'ah

وعن أبي بن كعب رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم يوتر بـ (سيح اسم ربك الأعلى) و (قل يا أيها الكافرون) و (قل هو الله أحد). رواه أحمد وأبو داود والنسائي.

Narrated Ubai bin ka'b (may Allah be pleased with him): "Allah's messenger (peace be upon him) recited in witr prayer Surat Al-A'la in the first rak'ah, Surat Al-Kafirun in the second rak'ah, and Surat Al-Ikhlās in the third rak'ah." Reported by Ahmad, Abu-Da'ud and An-nasa'i.

▪ Voluntary Prayers Before & After Obligatory Ones.

عن ابن عمر رضي الله عنهما قال: (حفظت من النبي صلى الله عليه وسلم عشر ركعات: ركعتين قبل الظهر، وركعتين بعدها، وركعتين بعد المغرب في بيته، وركعتين بعد العشاء في بيته، وركعتين قبل الصبح.) رواه البخاري. وفي رواية: (وركعتين بعد الجمعة في بيته.)

Narrated Ibn Umar (may Allah be pleased with him): "I mastered from the prophet (peace be upon him) ten (voluntary) Rak'at – two before dhuhur and two after it; two after maghrib in his house; two after Isha in his house; and two before fajr." Reported by Al-Bukhari. Another version of the hadeeth has: "two after jumu'ah prayer in his house."



وعن أم حبيبة أم المؤمنين رضي الله عنها قالت: سمعت رسول الله صلى الله عليه وسلم يقول: (من صلى اثنتي عشرة ركعة في يوم وليلة بني له بهن بيت في الجنة.) رواه مسلم. وفي رواية: (تطوعا).

وللترمذي نحوه وزاد: (أربعا قبل الظهر، وركعتين بعدها، وركعتين بعد المغرب، وركعتين بعد العشاء، وركعتين قبل صلاة الفجر.) وقال حديث حسن صحيح.

Narrated Umm Habibah, the mother of the believers, (may Allah be pleased with her): she heard Allah's messenger (peace be upon him) say: "Whoever prays twelve (voluntary) Rak'at in a day and a night, a house will be built for him in paradise." Reported by Muslim.

At-Tirmithi reported the same and added: "four Rak'at before dhuhur and two after it; two after maghrib; two after isha; and two before fajer prayer."

Al-Fajer

عن عائشة أم المؤمنين رضي الله عنها قالت: (لم يكن النبي صلى الله عليه وسلم على شيء من النوافل أشد منه تعاهدا على ركعتي الفجر) رواه البخاري.

Narrated Aisha, the mother of the believers, (may Allah be pleased with her): "the prophet (peace be upon him) was never more particular about offering the two (optional) Rak'at at dawn than offering any of the other optional prayer." Reported by Al-Bukhari.

وعند مسلم أن رسول الله صلى الله عليه وسلم قال: (ركعتا الفجر خير من الدنيا وما فيها).

In the version of Muslim, the prophet (peace be upon him) said: "The two (voluntary) rak'at at dawn are better than this world and what it contains."



عن أبي هريرة رضي الله عنه. أن النبي صلى الله عليه وسلم قرأ في ركعتي الفجر (قل يا أيها الكافرون) و (قل هو الله أحد). رواه مسلم

Narrated Abu Hurairah (may Allah be pleased with him): "The prophet (peace be upon him), recited (Surat Al-Kafirun) and (Surat Al-Ikhlās) in the two (voluntary) fajer prayer". Reported by Muslim.

This Hadeeth means that the prophet peace be upon him recited Surat Al-Kafirun (chapter 109) in the first rak'ah after Al-Fatiha and Surat Al-Ikhlās (chapter 112) in the second Rak'ah after Al-Fatiha.

Al-Dhuhur

وللخمسة عن أم حبيبة رضي الله عنها أن رسول الله صلى الله عليه وسلم قال: (من حافظ على أربع ركعات قبل الظهر وأربع بعدها، حرمه الله على النار.) وقال الترمذي حديث حسن صحيح.

Narrated Umm Habibah (may Allah be pleased with her): the prophet (peace be upon him) said: "Whoever prays regularly four rak'at before and four rak'at after dhuhur prayers, Allah will forbid for him hell-fire." Reported by Al-Khamsah

Al-Asr

عن ابن عمر رضي الله تعالى عنهما قال: قال رسول الله صلى الله عليه وسلم: (رحم الله امرأ صلى قبل العصر أربعاً.) رواه أحمد وأبو داود والترمذي وحسنه

Narrated Ibn Umar (may Allah be pleased with him): Allah's messenger (peace be upon him) said: "may Allah have mercy on a person who prays four Rak'at (2+2) before Asr prayer." Reported by Ahmad and others.

Al-Maghrib



عن عبد الله بن مغفل المزني رضي الله عنه، عن النبي صلى الله عليه وسلم قال: (صلوا قبل صلاة المغرب) قال في الثالثة: (لمن شاء) خشية أن يتخذها الناس سنة. رواه البخاري.

Narrated Abdullah bin Mughaffal Al-Muzani (may Allah be pleased with him): The prophet (peace be upon him) said: "pray before the maghrib prayer"-three times- then he said at the third one: "whoever wish's to" so that people won't treat it as an obligation. Reported by Al-Bukhari.

The table below summarizes the voluntary prayers before and after obligatory ones,

Before	Prayer	After
2	Al-Fajer	None
2+2	Al-Dhuhur	2+2
2+2	Al-Asr	None
2	Al-Maghrib	2
2	Al-Isha	2

The **Boldface** number indicates the most recommended voluntary prayers before and after the obligatory ones. Those are known as Assunan Ar-Rawatib.

- Dhuha (Forenoon) Prayer

عن أبي هريرة رضي الله عنه قال: (أوصاني خليلي صلى الله عليه وسلم بثلاث: بصيام ثلاثة أيام من كل شهر وركعتي الضحى وأن أوتر قبل أن أنام.) متفق عليه.

Abu Hurairah (may Allah be pleased with him) said: "my close friend, peace be upon him, advised me of three: fasting three days in each month, praying two rak'at at forenoon, and performing witr before I sleep." Agreed upon

The least number of rak'at for the forenoon prayers is two and the most is eight. Its time is after fifteen minutes from sunrise and before midday.



However, it is better to offer forenoon prayer when the sun heats up due to the following Hadeeth.

عن زيد بن أرقم رضي الله عنه، أن رسول الله صلى الله عليه وسلم قال: (صلاة الأوابين حين ترمض الفصال). رواه مسلم.

Narrated Zaid bin Arqam (may Allah be pleased with him): Allah's messenger (peace be upon him) said: "the prayer of those who are penitent is offered when the young weaned camels feel the heat of the sun." Reported by Muslim.

- The Greeting of the Mosque

عن أبي قتادة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: (إذا دخل أحدكم المسجد، فلا يجلس حتى يصلي ركعتين). متفق عليه.

Narrated Abu Qatadah (may Allah be pleased with him): The prophet (peace be upon him) said: "If you entered the mosque, do not sit until you pray two rak'at." Agreed upon.

- Voluntary Prayers After Jum'ah Prayer

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: (إذا صلى أحدكم الجمعة فليصل بعدها أربعاً). رواه مسلم.

Narrated Abu Hurairah (may Allah be pleased with him): The prophet (peace be upon him) said: "whenever any of you pray Jum'ah prayer, let him follow it by four (voluntary) Rak'at." Reported by Muslim.

The practice of prophet Muhammad (peace be upon him) indicates that he used to pray, after Jum'ah prayer, either four Rak'at (2+2) in the mosque,



which is mentioned in this hadeeth, or two rak'ah at home, that was mentioned in a preceding one.

- Voluntary Prayers Following Ablution (Wudu)

عن أبي هريرة رضي الله عنه أن النبي صلى الله عليه وسلم قال لبلال عند صلاة الفجر: (يا بلال حدثني بأرجى عمل عملته في الإسلام فإني سمعت دف نعليك بين يدي في الجنة قال ما عملت عملاً أرجى عندي أنني لم أتطهر طهوراً في ساعة ليل أو نهار إلا صليت بذلك الطهور ما كتب لي أن أصلي.) رواه البخاري ومسلم.

Abu Hurairah (may Allah be pleased with him) narrated that the prophet (peace be upon him) once said to Bilal: "tell me about the most superior (voluntary) worship you have done in Islam, as I have heard your footsteps before me in paradise". Bilal said: "I have not done a worship more superior to me than I have never performed Wudu during day or night except I would pray following that as much as I could pray." Reported by Al-Bukhari and Muslim.

- Istikharah Prayer

عن جابر بن عبد الله رضي الله عنهما قال كان رسول الله يعلمنا الاستخارة في الأمور كلها كما يعلمنا السورة من القرآن يقول: (إذا هم أحدكم بالأمر فليركع ركعتين من غير الفريضة ثم ليقل اللهم إني أستخيرك بعلمك وأستقدرك بقدرتك وأسألك من فضلك العظيم فإنك تقدر ولا أقدر وتعلم ولا أعلم وأنت علام الغيوب اللهم إن كنت تعلم أن هذا الأمر خير لي ديني ومعاشي وعاقبة أمري أو قال عاجل أمري وآجله فاقدره لي ويسره لي ثم بارك لي فيه وإن كنت تعلم أن هذا الأمر شر لي في ديني ومعاشي وعاقبة أمري أو قال عاجل أمري وآجله فاصرفه عني واصرفني عنه واقدر لي الخير حيث كان ثم ارضني به وقال ويسمي حاجته.) رواه البخاري.

Jaber bin Abdullah (may Allah be pleased with him) narrated: the prophet (peace be upon him) used to teach us Istikharah (Asking advise from Allah) in all of our matters as frequent as he taught us Quran. He said: "if one is about to start any matter, let him pray two voluntary Rak'ah then let him say: O Allah, I seek advice from your knowledge, I seek ability from your power and I ask for your great favor. Since you are able and I am not, and you know and I know not, and you are the knowledgeable of



the unseen, O Allah, if you know that this matter is better for me in my religion, my life and my future, (or he said: "my immediate life and my future") then give me the ability to it make it easy for me and bestow pleasing over it. Or if you know that this matter is not good for my religion, my life and my future, (or he said: "my Immediate life and my future") then take it away from me and take me away from it. And decide good thing for me wherever it is then make me happy with it.) One should mention his matter in place of the under line. Reported by Al-Bukhari.

Although it is accepted to say this supplication in your own language, outside the prayer, it is strongly advisable to memorize the Arabic version. The Arabic terms are chosen by prophet Muhammed (peace be upon him) while the translation words were chosen by the translator. Whatever effort the translator puts to bring the words to the closest meaning, it won't be as perfect as the prophet chosen words.

2. ACTIONS DURING FRAIDAY

عن سلمان الفارسي رضي الله قال: قال رسول الله صلى الله عليه وسلم: (لا يغتسل رجل يوم الجمعة، ويتطهر ما استطاع من طهر، ويدهن من دهنه، أو يمس من طيب بيته، ثم يخرج فلا يفرق بين اثنين، ثم يصلي ما كتب له، ثم ينصت إذا تكلم الإمام، إلا غفر له ما بينه وبين الجمعة الأخرى.) رواه البخاري.

Narrated Salman Al-Farisi (may Allah be pleased with him): the prophet (peace be upon him) said: "whoever takes a bath on Friday, purifies himself as much as he can, then uses his (hair) oil or perfumes himself with the scent of his house, then proceeds (for the Friday prayer) and does not separate two persons sitting together (in the mosque), then prays as much as (Allah has) written for him and then remains silent while the Imam is delivering the Khutbah (religious talk), his sins in-between the present and the last Friday would be forgiven." Reported by Al-Bukhari.

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم ذكر يوم الجمعة فقال: (فيه ساعة، لا يوافقها عبد مسلم وهو قائم يصلي يسأل الله تعالى شيئاً إلا أعطاه إياه.) وأشار بيده يقللها. متفق عليه.



Narrated Abu Hurairah (may Allah be pleased with him): Allah messenger (peace be upon him) talked about Friday and said: "there is an hour (Opportune-lucky time) on Friday at which no Muslim would stand up praying and beg Allah for something but He would give it to him." pointed with his hand that it (this hour/time) is short. Agreed upon.

The prophet, peace be upon him, has not specified any particular moment for this hour. This moment has also been kept secret, similar to Lailat-ul-Qadr (the night of decree). So that the people would strive and spend more time looking for it and, hence, accrue more reward to their account.

3. PROSRATION WHILE RECITING QURAN

عن ابن عمر رضي الله عنهما قال: كان النبي صلى الله عليه وسلم يقرأ علينا السورة التي فيها السجدة، فيسجد ونسجد، حتى ما يجد أحدنا مكانا لوضع جبهته. رواه البخاري

Narrated Ibn Umar (may Allah be pleased with him): Whenever the prophet (peace be upon him) recited the Surah (chapter) in which there was a prostration, he would prostrate and then we too would prostrate till there is no place for prostration (because of overcrowding)". Reported by Al-Bukhari.

The above Hadeeth indicates that it is a practice of the prophet (peace be upon him) to prostrate when reading a verse that has prostration. Those verses are clearly identified in Quran with a line over the prostration word. Prostration should be done after reaching this symbol ﴿ at the end of the verse. It is also advisable, by this Hadeeth, for the listener to prostrate when the reader does so.

While outside the prayer, this type of prostration requires saying Allahu-Akbar at the beginning. However, there is no Takbeer or tasleem at the end. During prostration, one should say: Subhana-rabial-a'la.

During prayer, when the Imam or the one praying alone, reads a prostration verse, he should say Allahu-Akbar at the beginning and at the end of prostration. The followers should do the same.



4. THANKING PRSTRATION

Muslim should perform this type of prostration upon an occurrence of new blessing/bounty or upon freeing from indignation/trouble.

قال كعب بن مالك رضي الله عنه في قصة توبة الله عليه عندما تخلف عن غزوة تبوك: (...سمعت صوت صارخ، أوفى على جبل سلع، بأعلى صوته: يا كعب بن مالك أبشر، قال: فخررت ساجدا، وعرفت أن قد جاء الفرج،...) رواه البخاري ومسلم.

In the story of ka'b bin Malik (may Allah be pleased with him) when Allah forgave his absence to Tabuk expedition. He said: ...I heard the voice of one who had ascended the mountain sal' calling with his loudest voice: O ka'b bin Malik! Be happy (by receiving good tidings). I fell down in prostration before Allah, realizing that relief has come..." .Reported by Al-Bukhari and Muslim.

This prostration is similar to the preceding one; it requires saying Allahu-Akbar at the beginning. However, no other Takbeer or Tasleem shall be performed at the end. In addition, during prostration one should say Subhana-Rabial-A'la. It should be noted that this prostration must not be performed during prayer.



5. VOLUNTARY FASTING

وعن أبي سعيد الخدري رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: (ما من عبد يصوم يوماً في سبيل الله إلا باعد الله بذلك اليوم وجهه عن النار سبعين خريفاً). متفق عليه.

Narrated Abu sa'eed Al-Khudri, may Allah be pleased with him, Allah's messenger, peace be upon him, said: (No servant of Allah will fast a day for the sake of Allah, without Allah removing hell-fire a distance of seventy years from his face for that day.) Agreed upon.

❖ Fasting Every Other Day

قال رسول الله صلى الله عليه وسلم لعبد الله بن عمرو رضي الله عنه: (.... صم يوماً وأفطر يوماً فذلك صيام داود عليه السلام وهو أفضل الصيام فقلت إني أطيق أفضل من ذلك فقال النبي صلى الله عليه وسلم لا أفضل من ذلك.) رواه البخاري ومسلم.

The prophet (peace be upon him) said to Abdullah bin Amr (may Allah be pleased with him): "...Fast every other day as it is the practice of prophet Dawood (David) and it is the most superior (voluntary) fasting." I, Abdullah bin Amr, replied: I am able to fast more. The prophet (peace be upon him) then said: "There is no fasting better than this." Reported by Al-Bukhari and Muslim.

❖ Fasting During the Month of Muharram (1st month of the Arabic Calendar)

عن أبي هريرة رضي الله عنه أن النبي صلى الله عليه وسلم قال: (أفضل الصيام بعد رمضان شهر الله المحرم.) رواه مسلم.

Narrated Abu Hurairah (may Allah be pleased with him): Allah's messenger (peace be upon him) said: "The most superior time of fasting after Ramadhan is the month of Muharram." Reported by Muslim.



The most emphasized day to be fasted during this month is the 10th. This day is called Ashura.

عن أبي قتادة الأنصاري، رضي الله عنه، أن رسول الله صلى الله عليه وسلم قال: (صيام عاشوراء أحتسب على الله أن يكفر السنة التي قبله.) رواه مسلم.

Abu Qatadah Al-Ansari (may Allah be pleased with him) narrated: the prophet (peace be upon him) said: "fasting the day of Ashura expiates the sin of the preceding year." Reported by Muslim.

Fasting this day was recommended because it is the day that Allah rescued prophet Moses from pharaoh and annihilated pharaoh and his soldiers.

عن ابن عباس رضي الله عنهما قال: (قدم النبي صلى الله عليه وسلم المدينة فرأى اليهود تصوم يوم عاشوراء. فقال ما هذا؟ قالو: هذا يوم صالح، وهذا يوم نجى الله بني إسرائيل من عدوهم فصامه موسى، قال: فأنا أحق بموسى منكم فصامه وأمر بصيامه.) رواه البخاري.

Narrated Ibn Abbas (may Allah be pleased with him): The prophet (peace be upon him) came to Al-Madinah and saw the Jews fasting on the day of Ashura. He asked them about that. They replied: this is a good day, the day on which Allah rescued the sons of Israel from their enemy; so, Moses fasted it. He then said I am more worthy of Moses than you." So, he observed fasting on that day and ordered Muslims to fast it. Reported by Al-Bukhari.

It is better to fast one day before or one day after this day not to be similar to the Jews.

عن ابن عباس رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: (لئن بقيت إلى قابل لأصومن التاسع.) رواه مسلم.



Narrated Ibn Abbas (may Allah be pleased with him): Allah's messenger (peace be upon him) said: "If I live till next year, I will fast the ninth (along with the tenth)" Reported by Muslim.

Ibn Al-Qaiym indicated that: "Fasting this day has three categories:

1. The best one is to fast along with the 10th day, one day before and one day after.
2. The second best is to fast along with it one day before. And most Hadeeth support this option.
3. The third option is to fast it alone."

❖ Three Days in Each Month

عن أبي هريرة رضي الله عنه قال: (أوصاني خليلي صلى الله عليه وسلم بثلاث: بصيام ثلاثة أيام من كل شهر وركعتي الضحى وأن أوتر قبل أن أنام.) متفق عليه.

Abu Hurairah (may Allah be pleased with him) said: "my close friend, peace be upon him, advised me of three: fasting three days in each month, praying two rak'at at forenoon, and performing witr before I sleep." Agreed upon.

It is advisable that one chooses to fast the three days at the middle of the lunar month. Those days are known as: Ayyam Al-Beedh (bright days), a heavily radiation (because of a full moon) lingers all through the nights of these specified fasting days.

عن أبي ذر رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: (إذا صمت من الشهر ثلاثة أيام فصم ثلاث عشرة وأربع عشرة وخمس عشرة) رواه النسائي والترمذي وقال حديث حسن.

Narrated Abu Thar (may Allah be pleased with him): Allah's messenger (peace be upon him) said: "if you fast during any month, then fast 13th, 14th, and 15th." Reported by Al-Nasa'I and Al-Tirmithi.

However, fasting other than those days is also acceptable



عن عائشة رضي الله عنها قالت: (لم يكن يبالي - أي الرسول صلى الله عليه وسلم - من أي الشهر يصوم.) رواه مسلم.

Narrated Aiyshah (may Allah be pleased with her) said: "The prophet (peace be upon him) never cares which day of the month he fasts.) Reported by Muslim.

وعن عبد الله بن عمرو بن العاص رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال: (صوم ثلاثة أيام من كل شهر صوم الدهر كله.) رواه البخاري ومسلم.

Narrated Abdullah bin Amr bin Al-Aas (may Allah be pleased with him): the prophet (peace be upon him) said; "fasting three days of each month equals fasting the whole year." Reported by Al-Bukhari and Muslim.

This is due to the fact that the reward of a good deed is multiplied ten times. So, the reward for fasting three days of each month is equal to thirty, which equals the number of days for one month, and so on for the other months.

❖ Monday & Thursday of each Week

قال الرسول صلى الله عليه وسلم: (إنهما يومان تعرض فيهما الأعمال على الله عز وجل، قال: فأحب أن يعرض عملي وأنا صائم.) رواه أحمد والنسائي والترمذي وقال حديث حسن.

The prophet (peace be upon him) said: "The deeds (of people) are showed to Allah in those two days (Monday & Thursday) and I like my deed to be showed while I am fasting." Reported by Ahmad, Al-Tirmithi, and Al-Nasai.



وعن أبي قتادة الأنصاري، رضي الله عنه، سئل رسول الله صلى الله عليه وسلم عن صوم يوم الإثنين فقال: (ذاك يوم ولدت فيه، ويوم بعثت أو أنزل علي فيه.) رواه مسلم.

Abu Qatadah(may Allah be pleased with him) narrated that the prophet (peace be upon him) was asked about fasting on Monday, whereupon he said: "That is the day on which I was born, on it I was commissioned with prophethood and on it (Quran) was revealed to me.) Reported by Muslim

❖ Six Days of Shawwal (10th Month of the Arabic Calendar)

وعن أبي أيوب الأنصاري رضي الله عنه، أن رسول الله صلى الله عليه وسلم قال: (من صام رمضان، ثم أتبعه ستا من شوال، كان كصيام الدهر.) رواه مسلم.

Narrated Abu Ayub Al-Ansari (may Allah be pleased with him): Allah's messenger (peace be upon him) said: "He who fasts Ramadhan and six days of Shawwal, it will be (in terms of reward) as if he fasted a whole year." Reported by Muslim.

It should be noted that those six days should be fasted during the month of Shawwal. However, it should be offered after fasting the whole month of Ramadhan. So, if one broke his fasting during the month of Ramadhan for whatever reasons, he must fast those missed days of Ramadhan before he can offer those six days of Shawwal.

❖ The First Ten Days of Dhul-Hajjah (12th Month of the Arabic Calendar)

عن ابن عباس رضي الله عنه، عن النبي صلى الله عليه وسلم أنه قال: (ما العمل في أيام أفضل منها في هذه) قالوا: ولا الجهاد؟ قال: (ولا الجهاد، إلا رجل خرج يخاطر بنفسه وماله، فلم يرجع بشيء.) رواه البخاري.

Narrated Ibn Abbas (may Allah be pleased with him): the prophet (peace be upon him) said: "No good deeds done better than those on these (first ten days of Dhul-Hijjah)". Then, some companions of the prophet said:



Not even Jihad (fighting for the sake of Allah?) He replied: "Not even Jihad, except that of a man who does it by butting himself and his property in danger (for Allah's sake) and does not return with any of them (i.e. is martyred)". Reported Al-Bukhari.

The most emphasized day to be fasted of those ten is the 9th for non-pilgrim. The 9th day is called the day of Arafah where pilgrims are standing on Arafah making supplication to Allah.

عن أبي قتادة الأنصاري رضي الله عنه، أن رسول الله صلى الله عليه وسلم قال: (صيام يوم عرفة أحتسب على الله أن يكفر السنة التي قبله والسنة التي بعده.) رواه مسلم.

Narrated Abu Qatadah Al-Ansari (may Allah be pleased with him): Allah's messenger (peace be upon him) was asked about the fast on the day of Arafah (9th day of the 12th month of the Arabic Calendar) whereupon he said: "It expiates the sins of the preceding year and the coming year." Reported by Muslim.



6. VOLUNTARY ALMS

قال تعالى: (مثل الذين ينفقون أموالهم في سبيل الله كمثل حبة أنبئت سبع سنابل في كل سنبلة مائة حبة والله يضاعف لمن يشاء والله واسع عليم). البقرة 261

Allah almighty said: "The likeness of those who spend their wealth in the way of Allah is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allah gives manifold increase to whom He wills. And Allah is All-sufficient for his creatures' needs, All-knower." Al-Baqarah, 261.

وقال تعالى: (يمحق الله الربا ويربي الصدقات). البقرة 276

Allah almighty said: "Allah will destroy Riba "usury" and will give increase for Sadaqat (deeds of charity, alms)" Al-Baqarah, 276.

وعن أبي هريرة رضي الله عنه قال: قال صلى الله عليه وسلم: (من تصدق بعدل تمرة من كسب طيب، ولا يقبل الله إلا الطيب، فإن الله يتقبلها بيمينه، ثم يرببها لصاحبها كما يربي أحدكم فلوه حتى يصير مثل الجبل). رواه البخاري ومسلم.

Narrated Abu Hurairah (may Allah be pleased with him): Allah's messenger (peace be upon him) said: "if one gives in charity what equals one date-fruit from the honesty earned money and Allah accept only the honest 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.

وعن معاذ بن جبل رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: (الصدقة تطفئ الخطيئة كما يطفئ الماء النار). رواه أحمد والترمذي وابن ماجه وقال الترمذي حسن صحيح.



Narrated Muath bin Jabel (may Allah be pleased with him): Allah's messenger (peace be upon him) said: "Charity puts out (wipe) sins as water puts out fire." Reported by Ahmad, Al-Tirmithi, and Ibn Majah.

وعن أبي هريرة رضي الله عنه، عن النبي صلى الله عليه وسلم قال: (سبعة يظلهم الله في ظله يوم لا ظل إلا ظله - فذكر الحديث - وفيه: (ورجل تصدق بصدقة فأخفاها، حتى لا تعلم شماله ما تنفق يمينه.) متفق عليه.

Narrated Abu Hurairah (may Allah be pleased with him): the prophet (peace be upon him) said: "There are seven whom Allah will cover with his shade on a day when there will be no shade but his" – and he mentioned among them – "a man who gives charity so secretly that his left hand does not know what this right hand has given out." Agreed upon.

In this Hadeeth, the mention of males is incidental and includes both sexes. If a woman gives away a charity, she will get the same reward too.

وعن عقبة بن عامر رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: (كل امرئ في ظل صدقته حتى يفصل بين الناس.) رواه أحمد.

Narrated Uqba bin Amir (may Allah be pleased with him): I heard Allah's messenger (peace be upon him) say: "Everyone will be under the shade of his charity till the judgment between the people is finished." Reported by Ahmad.

The shade in this hadeeth implies that the charity given away by a person in this world shall turn into a canopy for him and save him from a scorching heat on the Day of Judgment. One additional benefit of voluntary charity is that it becomes a remedy for any shortcoming in the obligatory Zakat.



It is worth noting that voluntary charity is more superior in some places and times over others. The more superior places are Makkah and Madinah. And the more superior times at the month of Ramadhan or first ten days of Dhul-Hijjah. Emergency situations such as poverty, crises,...etc are also considered more superior over other times.



Conclusion

At the end of this topic I would like to state that this book is human work and will never be perfect or free from mistakes. However, it should give a general overview of the subject of voluntary worships with regard to prayer, fasting and charity. I have included in this small booklet the most popular voluntary worship. Therefore, it should be clear to the reader that there are other voluntary worships that we, as Muslims, are urged to perform.

In addition, as with all other worship, performing these will not be accepted without sincerity, as it is the corner stone to any lawful actions. Muslims should work hard to make their worship more sincere from time to time. Satan tries his best to divert people from sincerity so that the worship is not accepted.

I ask Allah to guide us always to the truth and make us stick to it. And I ask him to accept our deeds and forgive our sins. May peace and blessings be upon prophet Muhammad, his household and companions.



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