

How To Spend Our Days And Nights

09-NOVEMBER-2023



Thought-provoking speech of weekly
sunnah-inspiring ijtima

(for Islamic Brothers)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
 أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

How to spend our days and nights

وَعَلَى الْإِكِّ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

وَعَلَى الْإِكِّ وَأَصْحَبِكَ يَا نُورَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

“I have made the intention of sunnah *i'tikaf*.”

Dear Islamic brothers, whenever you enter a masjid, make the intention of *i'tikāf*, for you shall continuously gain the reward of *i'tikāf* for as long as you stay inside. Normally, when we are in a masjid, Sharī'ah does not give permission for us to eat, drink, sleep, have *suḥūr* or *iftār*, and not even to drink Zamzam water or the water on which *dam* has been made. Yet, if the intention of *i'tikāf* is made, all these actions will become permissible. One should not make this intention of *i'tikāf* only to eat, drink or sleep. This intention should instead be made to please Allah Almighty.

It is stated in *Fatāwā Shāmī*:

If someone wants to eat, drink or sleep in a masjid, he should make the intention to observe *i'tikāf* and perform the *dhikr* of Allah for some time. Then he may proceed as he wishes (i.e. now if he wants to eat, drink or sleep, he can do so).

The excellences of sending *salāt* upon the beloved Prophet ﷺ

The beloved Prophet ﷺ said:

مَنْ صَلَّى عَلَيَّ يَوْمَ الْجُمُعَةِ كَانَتْ شَفَاعَةً لَهُ عِنْدِي يَوْمَ الْقِيَامَةِ

“Whosoever sends *salāt* upon me on the day of Friday, it will be intercession for him on the Day of Judgement.”¹

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

The final Prophet ﷺ has stated, *أَفْضَلُ الْعَمَلِ السَّادِقَةُ* – “A truthful intention is the best action.”² O those who love Allah’s Messenger! Make good intentions before every action, as this can be a means of entering Paradise. Before listening to the speech, let’s make good intentions. For example:

- You will listen to the entire speech to gain knowledge of Islam.
- You will sit in a respectful manner.
- You will refrain from laziness during the speech.
- You will listen to the speech to reform yourself.
- Whatever you hear and learn, you will try to convey it to others.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

¹ *Jam‘ al-Jawāmi‘ lil Suyūtī*, vol. 7, p. 199, *Hadith: 22352; Ziya e Durood o Salam*, p. 11

² *Al-Jāmi‘ al-Ṣaghīr: 1284*

The daily routine of Imam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ

Sayyidunā Mis‘ar b. Kidām رَحْمَةُ اللهِ عَلَيْهِ states:

I entered the masjid of Imam Abū Ḥanīfah رَضِيَ اللهُ عَنْهُ, and I saw that after offering Fajr prayer, he رَضِيَ اللهُ عَنْهُ would teach people sacred knowledge for the entire day, during which he would only break for prayers. After ‘Ishā’ prayer, he entered his home. After a short while, he appeared again after wearing simple clothing and applying perfume, going to a corner of the masjid and busying himself in voluntary worship. This continued until dawn. Then he رَضِيَ اللهُ عَنْهُ returned to his home, changed his clothes, and came to the masjid again. Thereafter, he رَضِيَ اللهُ عَنْهُ offered Fajr prayer in congregation, and just like the previous day, he started teaching and did so until the time of ‘Ishā’.

I thought to myself that he must be tired, so he will sleep tonight. However, his routine remained the same on the following night too. The third day and night also passed in the same manner. I was greatly impressed and decided that I would accompany him for as long as we live. Thus, I took up permanent residency in his masjid. During my stay, I always found the great imam رَضِيَ اللهُ عَنْهُ in a state of fasting during the day and engaged in voluntary worship in the night. However, he would rest for a short while before Ḍuhr prayer.¹

Sayyidunā Ibn Abī Mu‘ādh رَحْمَةُ اللهِ عَلَيْهِ mentions that Sayyidunā Mis‘ar b. Kidām رَحْمَةُ اللهِ عَلَيْهِ was extremely fortunate in that he passed away in the state of prostration inside the masjid of Imam Abū Ḥanīfah رَضِيَ اللهُ عَنْهُ.²

¹ *Manāqib al-Imam A‘zam lil Kardarī*, pp. 230 - 231

² *Manāqib al-Imam A‘zam lil Kardarī*, p. 231

The daily routine of Sayyidah Rābi‘ah al-Basriyyah رَحْمَةُ اللَّهِ عَلَيْهَا

It is narrated that when night entered and the people went to sleep, it was the habit of Sayyidah Rābi‘ah al-Basriyyah رَحْمَةُ اللَّهِ عَلَيْهَا to say to herself, “O Rābi‘ah! (It is possible that) This is the last night of your life and that you will not see the sun rise tomorrow, so stand and worship your Lord, lest you face embarrassment on the Day of Judgement! Be determined; do not sleep; stand and worship your Lord!” After saying this, she would stand and offer voluntary prayer until dawn.

After offering Fajr prayer, she would address herself once again, saying, “O my soul! Congratulations, for you undertook great difficulty last night, but remember that this can be the last day of your life.” Saying this much, she would become engaged in worship again, and whenever she was overcome by sleep, she would stand and walk around her house.

Whilst doing this, she would say to herself, “O Rābi‘ah! What kind of sleep is this! What pleasure is there in this? Leave this, and sleep in comfort for a long time in the grave. You have not felt much sleepiness today, but you will feel it tomorrow night. Be determined and please your Lord.”

She رَحْمَةُ اللَّهِ عَلَيْهَا spent 50 years in this manner where she neither slept on a bed nor placed her head on a pillow until she departed this world.¹

اللَّهُ أَكْبَرُ! Dear Islamic brothers! Look at how these righteous slaves of Allah Almighty would beautifully and steadfastly spend their days and nights in righteous deeds. On the other hand, we spend the night in heedlessness and the day in worldly matters; we neither have concern for the grave or the Hereafter, nor do we perform actions which please Allah Almighty.

¹ Hikāyāt al-Ṣaliḥīn, p. 39

Seek the bounty of Allah Almighty day and night!

O devotees of the Prophet! Allah Almighty has not created the day and night so that we spend the night sleeping in heedlessness, and pass the day concerned about the world. This day and night, each breath of ours, the countless bounties of Allah Almighty, and this life are to worship Allah Almighty, to engage in *dhikr*, and prepare for the eternal life that is to come after death.

Allah Almighty states in the holy Quran:

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتَيْنِ فَمَنْ حَمَلْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ

And We made the night and the day two signs, then We erased the sign of the night and made the sign of the day visible that you may seek the Grace of your Lord¹

We come to know from this verse that the day and night are two signs of Allah Almighty. Allah Almighty made the sign of the night dark, such that everything becomes concealed in it, and He made the day bright; why is this? This is so that we search for the bounty of our Lord. The Proof of Islam, Imam Muhammad al-Ghazālī رَحِمَهُ اللهُ عَلَيْهِ mentions, “The bounty which we have been commanded to seek in this blessed verse is in reference to reward and forgiveness.”²

It is as though it is being said that We created the night as a sign of our power, and the day also a sign of our power, so that you perform good deeds day and night, and so that you continue to seek the reward of the Hereafter and forgiveness by means of actions that lead to Paradise.

The Companion, Sayyidunā Abū Dardā' رَضِيَ اللهُ عَنْهُ states, “O son of Adam, grind the earth with your feet! You will soon enter it. O son of Adam, what is your life? It is only a collection of days. When a day passes by, a

¹ Al-Quran, 17:12, Translation from Kanz al-'Irfān

² Iḥyā' al-'Ulūm, vol. 1, p. 438

portion of your life decreases. Indeed, from the day you were born, your life has continuously decreased.”¹

A believer’s advice

Sayyidunā ‘Ubaydullāh b. Sumayt رَحْمَةُ اللَّهِ عَلَيْهِ states that he heard his father saying:

A believer advises himself in the following manner, “This mortal and worldly life are only three days: one day has passed, the second is passing, which you should consider having passed already, and the third day is that which is to come, and it is a hollow hope which you may not reach. Even if you live till tomorrow, then it will bring the message of sustenance for you and death for countless people, and it is possible you are among those to whom the message of death will come. If you are granted further life, your weak heart will be afflicted with the grief of poverty, sickness and calamity.

When you will experience such worldly anguishes, how will your heart be attentive towards concern of the Hereafter? Remember! Every passing day results in your life being shortened, yet you have no concern. What will the one whose worldly desires never end prepare for the Hereafter? How foolish and strange is the Muslim who knows this world is temporary and the Hereafter is eternal, yet he leaves the eternal life and concerns himself with improving the temporary one!”²

Dear Islamic brothers! It is true that we are so engrossed in worldly concerns that we have no time to ponder about the Hereafter. All we have concern for is earning something of the world; we do not even think about earning Paradise, improving our Hereafter, and preparing

¹ *Mawsū‘ah li Ibn Abī al-Dunyā, vol. 8, p. 336*

² *‘Uyūn al-Ḥikāyāt, p. 364*

for the grave. Such heedlessness! Just ponder over how fleeting this world is. Perhaps tonight is the last night of our lives. The angel of death can arrive in the next moment, and we will not witness the sunrise tomorrow.

Even if we were to live for a hundred years, we must still die one day and leave this world. We must leave everything here and descend into our graves, where we will face the consequences of our actions.

Life is decreasing every day

The sensible person is the one who removes the cloth of heedlessness and busies himself in preparation for the grave and Hereafter. When Sayyidunā ‘Abdullāh b. Mas‘ūd رَضِيَ اللهُ عَنْهُ would sit with people, he used to say:

O people! With the passing of the day and night, your lifespans are also decreasing. Your actions are being preserved. Death will come suddenly, so the one who sows righteous deeds will harvest it quickly with passion, and the one who sows evil will harvest it with regret. Each person will reap what he sows.¹

Each day calls out

Imam ibn Abī al-Dunyā رَحِمَهُ اللهُ وَعَلَيْهِ writes: “Every day calls out, ‘(O people!) I am a new day, and I am a witness over you. O son of Adam! I will not return. Therefore, perform good deeds today!’ Likewise, every night calls out, ‘O son of Adam! Perform good deeds tonight! I will never return.’”²

The day and night are treasures

¹ *Mawsū‘ah li Ibn Abī al-dunyā, vol. 8, p. 332*

² *Mawsū‘ah li Ibn Abī al-dunyā, vol. 8, p. 333*

The accomplished saint, Sayyidunā Mālik b. Dinar رَحْمَةُ اللَّهِ عَلَيْهِ, says, “Indeed, this day and night are treasures, so ponder where you are spending these treasures.”¹

The night and day are two guests

Imam Ḥasan al-Baṣrī رَحْمَةُ اللَّهِ عَلَيْهِ states, “O son of Ādam! This day and night are your guests. They will depart quickly whilst praising you or cursing you.”²

Ah! A day of my life has passed by

It was the blessed habit of Sayyidunā Mufaḍḍal b. Yūnus رَحْمَةُ اللَّهِ عَلَيْهِ that when night would come, he would say, “Ah! A day of my life has decreased!” When day would come, he would say, “Ah! A night of my life has passed away.” When his final moments arrived, he cried and said, “I know a day full of calamities is about to come upon me. Ah! That will be a most grievous day. Indeed, He is the True Lord who decreed death for His creation.” He then recited this verse of Surah al-Mulk:

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا^ط

He who created death and life to test you as to which of you is better in virtue³

After reciting this, he took his final breath and left this world.⁴

Who is the wise one?

The final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, اَلْكَيِّسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ “The wise person is the one who takes himself to account and works towards that which is to come after death.”⁵

¹ Mawsū‘ah li Ibn Abī al-dunyā, vol. 8, p. 336

² Ibid

³ Al-Quran, 67:2, Translation from Kanz al-‘Irfān

⁴ Mawsū‘ah li Ibn Abī al-Dunyā, vol. 8, p. 337

⁵ Jāmi‘ al-Tirmidhī: 2459

What should our daily schedule look like?

Dear Islamic brothers! It is a reality that every breath of ours is precious. Every single moment is priceless. The wise person is the one who spends his day and night with extreme caution whilst performing good deeds. May Allah Almighty grant us concern for the Hereafter. We should form a daily schedule, which should contain permissible and important worldly work, as well as a big portion to perform righteous deeds for the Hereafter. The renowned spiritual guide and leader of Ahl al-Sunnah, Mawlana Ilyas Attar al-Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ says:

From the time you wake up in the morning till sleeping at night, fix timings for the works you will do. For example, timings for tahajjud prayer, pursuits of knowledge, offering Fajr prayer and other prayers in the congregation within the masjid, Ishrāq prayer, Duḥā prayer, breakfast, earning a living, lunch, domestic affairs, evening engagements, good company (if this is unavailable then solitude is better), meeting brothers for religious purposes, etc.

Those who are not accustomed to this may face some difficulty in the beginning. However, once it becomes a habit, its benefits will become apparent themselves. إِنْ شَاءَ اللَّهُ¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Dear Islamic brothers, each person has different commitments, so everyone should make their schedules in accordance with their own situation and engagements. So, how can we maximise our preparations for the Hereafter alongside our worldly affairs? Here are some points in this regard:

¹ *Anmol Heeray, pp. 21 - 22*

1. Offer prayer in congregation:

The first thing we must do is get into a routine of offering all five prayers in congregation in the masjid. Prayer is from the most important obligations. The Reviver of Islam, the Imām of Ahl al-Sunnah, Imām Aḥmad Razā Khan رَحْمَةُ اللهِ عَلَيْهِ states, “Prayer is the first Sharī‘ah.”¹ Meaning, after the first revelation came to the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the first obligatory worship which was commanded was prayer.

It is mentioned in a Hadith that the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Prayer is the pillar of the religion, so the one who leaves it has no religion.”²

May Allah Almighty protect us from the sin of missing prayers.

2. Prayer times should be carefully planned:

The second point to mention is that the time taken to offer prayer should be spent with complete planning. It takes around 20 to 30 minutes from the point we leave our homes or shops until the time we return. This entire time should be planned carefully.

This time we are taking out for prayer is also a part of our life, in fact, it is the most precious part of our life. It is at this time we stand before Allah Almighty, so it must be spent wisely.

How to offer prayer with full planning

When you leave your home or shop, make good intentions. For

¹ *Fatāwā al-Razawīyah, vol. 5, p. 83*

² *Shu‘ab al-Īmān: 2807*

example, make the following intentions: I will recite *dhikr* and send *ṣalāt* upon the beloved Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** on the way, I will give *salām* to Muslims, I will keep my gaze lowered, I will adhere to the Sunan of walking, etc. After arriving at the masjid, if there is time, offer the *nawāfil* of *taḥiyyat al-masjid* and *taḥiyyat al-wuḍū'* (remember these *nawāfil* cannot be offered after the *azan* of Fajr and Maghrib). If you wish, you may make the intention for these *nawāfil* when offering the preceding Sunan (those offered before the obligatory units). Now, sit and wait for the congregational prayer. Know that waiting for prayer has many benefits too.

Do the following four things after every prayer

The Proof of Islam, Imam Muhammad al-Ghazali **رَحْمَةُ اللهِ عَلَيْهِ**, states: “Four things should be done after every prayer: (1) Recitation of the Quran (2) *dhikr* (3) reflection (4) supplication.”¹

If you have time then take part, and even if you have less time, it is still not difficult. You can do these four things within five minutes. For example, recite three verses of the Quran; recite a short litany, such as *Tasbīḥ Fāṭimah* or any other litany given by your spiritual guide; ponder about the grave, death, Hereafter, the Day of Judgement and how you will stand before Allah Almighty; then supplicate at the end. In this manner **إِنْ شَاءَ اللهُ**, you can easily do these things in five minutes.

3. Spend the first and last part of the day in good deeds

The third point in this regard is one should set a schedule that means they will start the day and end the day in doing good deeds, as these are times of great blessings and importance. Allah Almighty

¹ *Iḥyā' al-'Ulūm, vol. 1, p. 447*

states in the holy Quran:

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ﴿١٤﴾

So proclaim the purity of Allah when you enter the morning and when you enter the evening.¹

Allah Almighty also says in Surah al-Rad:

لَهُ مُعَقِّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ ط

For him there are alternating angels in front of him and behind him; they protect him with the command of Allah.²

It is written in Tafsīr Şirāṭ al-Jinān in the commentary of this verse:

According to the majority of Quranic exegetes, this refers to the angels that provide protection day and night. They have been referred to as those who change and come in turns, because when the angels of the night arrive, those of the day depart, and when the angels of the day arrive, those of the night leave.³

This changing of the angels takes place at the time of Fajr and ‘Aṣr. Those who offer these prayers, they have the added benefit of being in prayer at the time of the angels changing. Just as Sayyidunā Abū Hurayrah رَضِيَ اللهُ عَنْهُ narrates that the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: “The angels of the day and night come to you in succession, and they gather at the time of Fajr and ‘Aṣr prayers. Then, those who have stayed with you ascend, and their Lord asks them, even though He is well-aware, “In which state did you leave My slaves?” The angels reply, “When we left them, they were

¹ Al-Quran, 30:17, Translation from Kanz al-‘Irfān

² Al-Quran, 13:11, Translation from Kanz al-‘Irfān

³ Al-Tafsīr al-Kabīr, Al-Ra‘d, verse no: 11, vol. 7, p. 17

offering prayer, and when we went to them, they were also offering prayer.”¹

4. Make standing at night necessary upon yourself

O devotees of the Prophet! How should we spend our days and nights? The fourth point in this regard is that prior to sleeping at night, appoint at least one hour in which you will only engage in worship and do nothing else. Then try your utmost to spend this hour in worship. If possible, appoint a separate pair of clothing for this time, otherwise, wear clean clothes, make fresh wuḍū', apply fragrance, and worship Allah Almighty for at least an hour.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Encouragement for Pious Deed Number 5

Dear Islamic brothers! In order to attain the mindset to perform good deeds, stay away from sins and spend your days and nights in doing righteous deeds, become affiliated with the religious environment of Dawat-e-Islami, take part in the 12 religious works of the zeyli halqa, travel in the Madani qafilahs, and fill in the 72 Pious Deeds booklet. The 72 Pious Deeds booklet given to us by the renowned spiritual guide and leader of Ahl al-Sunnah, Mawlana Ilyas Attar al-Qadiri رَضِيَ اللهُ عَنْهُمُ الْعَالَمِيَّةِ, is an excellent means of becoming pious.

Pious Deed number five of these 72 states: “Today, after each prayer, did you recite Ayat al-Kursi, Surah al-Ikhlāṣ and Tasbīḥ Fāṭimah رَضِيَ اللهُ عَنْهَا at least once?”

This is such an amazing pious deed that through acting upon it, not only will we be able to offer all five prayers consistently, but we will get into the habit of performing abundant *dhikr* after prayer. There are also

¹ Ṣaḥīḥ al-Bukhārī: 555

many other pious deeds in this short booklet. We should act upon these ourselves and encourage others to do the same.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Department for Increasing Love

Fighting and quarrelling is so disastrous that it results in a person becoming an example for everyone in this world. In this age of tribulation, Dawat-e-Islami is always striving to distance Muslims from quarrelling and trying to keep them united. One clear manifestation of this is the department of Dawat-e-Islami known as the 'Department for Increasing Love'. In giving a practical reality to pious deed number 65, this department deals with the following activities:

- Encouraging brothers who stopped attending to become active once again and involving them in the movement to populate the masajid.
- Arranging a time beforehand, going to their shop, home or office to meet them, inviting them to the Sunnah-inspired gatherings and Madani Muzakara.
- Encouraging them to take part in the collective spiritual retreat and Islamic courses (Rectification of Deeds, Faizan-e-namaz, etc.).
- Persuading them to travel in Madani qafilahs.
- Arranging Madani halqa in their home.
- Inviting them to join Madrasa-tul-Madinah for adults.
- Sharing in their occasions of joy and sadness.
- And making arrangements for tawizat Attariyah during their times of difficulty.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Sunan and etiquettes of visiting the graveyard

Dear Islamic brothers, we will now listen to Sunan and etiquettes of visiting the graveyard from p. 36 of Amir Ahl al-Sunnah's 163 Madani Pearls. Firstly, let us listen to a Hadith of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: "I used to forbid you from visiting graves. Now you should visit the graves, as indeed it makes [one] abstinent in the world and reminds [one] of the Hereafter."¹

1. If you want to visit [the resting place of a saint or] the grave of a Muslim, it is recommended to first offer 2 units of voluntary prayer [at a time which is not disliked] at your home. Recite 'Ayat-ul-Kursī' one time and 'Surah Al-Ikhlāṣ' three times after 'Surah al-Fātiḥah' in every unit, and then convey its reward to the deceased. Allah Almighty will create light in the grave of the deceased and will bestow great reward to the person [who has conveyed the reward].²
2. When you visit a blessed shrine or a grave, do not become busy in useless conversation on the way.³
3. In the graveyard, walk on the common path where there were no graves of Muslims in the past. If the walkway has been newly constructed, do not walk on it. It is stated in Radd al-Muḥtār, "It is forbidden to walk on a newly constructed walkway which has been made in a graveyard (by demolishing graves)."⁴ In fact, if a person

¹ Sunan Ibn Mājah: 1571

² Fatāwā Hindīyyah, vol. 5, p. 350

³ Ibid

⁴ Radd al-Muḥtār, vol. 1, p. 612

only has a presumption that a walkway is new, even then it is impermissible and a sin to walk on it.¹

Announcement

The remaining Sunan and etiquettes of visiting the graveyard will be mentioned in the study circles, so take part in the study circles to learn about them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

¹ *Al-Durr al-Mukhtār, vol. 3, p. 183*