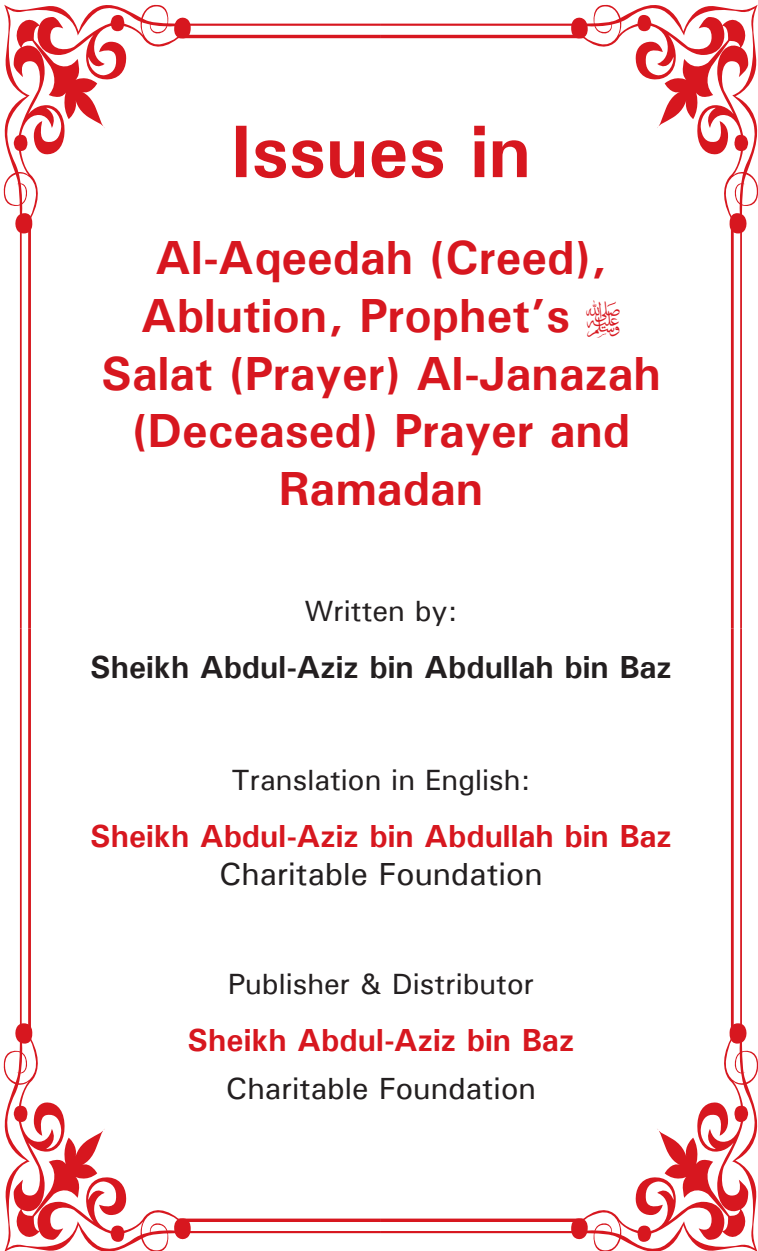


Issues in
Al-Aqeedah (Creed),
Ablution, Prophet's ﷺ
Salat (Prayer) Al-Janazah
(Deceased) Prayer and
Ramadan

[باللغة الإنجليزية]





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**Al-Aqeedah (Creed),
Ablution, Prophet's ﷺ
Salat (Prayer) Al-Janazah
(Deceased) Prayer and
Ramadan**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allāh
The Most Beneficent, the Most Merciful*

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Introduction of the Academic Committee

Praise be to Allâh, Lord of the universe, and may His peace and blessings be upon our Prophet Muhammad, his family, companions, and those who follows his path till the Day of Judgment.

It is the pleasure of the Academic Committee of Sheikh Abdul Aziz bin Baz Charitable foundation, to put forward this combination for its respected readers, which is part of the heritage of our eminent Sheikh Abdul Aziz bin Baz (may the mercy of Allâh be with him).

We ask Allâh almighty to reward all those who contributed to the compilation of this article the best reward, and to make it a useful knowledge with its reward goes to our Eminence Sheikh in his grave.

As we ask Allâh to bring us together in the highest paradise, as he is able to do that.

May Allâh's blessing be upon our Prophet Muhammad, his family and companions.

The Academic Committee

Sheikh Abdul Aziz bin Baz Charitable foundation



1st Issue

**Al-Aqeedah
(Creed)**



Prophet Muhammad

ﷺ said:

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ شَهَادَةٍ: أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَصَوْمِ رَمَضَانَ، وَحَجِّ الْبَيْتِ

***“Islam is built on five (pillars):
Testimony that there is none
worthy of worship except Allâh &
Muhammad is the Messenger of
Allâh, establishing Salah, paying
Zakah, Fasting the Month of
Ramadan and Performing Hajj.”***

(Al-Bukhari and Muslim)

Important Issues in Al-Aqeedah

Conditions of *La Ilaha illa Allâh* (There is None Worthy of Worship except Allâh) and the Danger of its Ignorance

Question: it was noted, the ignorance of the meaning of the Testimony of Faith "*La Ilaha illa Allâh* (there is none worthy of worship except Allâh)" among many people in the Islamic communities, which has resulted in attributing with it what invalidates its meaning, either verbally (words) or by actions. What is the correct meaning of *La Ilaha illa Allâh* (there is none worthy of worship except Allâh)? And what are the conditions that govern and validate it?

AnsWER: There is no doubt that the Statement *La Ilaha illa Allâh* (there is none worthy of worship except Allâh) is the fundamental of Islam. It is the first pillar of the five pillars of Islam, with the testimony that Muhammad (ﷺ) is the Messenger of Allâh. It has been narrated that the Prophet (ﷺ), to have said:

«بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ شَهَادَةِ: أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَصَوْمِ رَمَضَانَ، وَحَجِّ الْبَيْتِ»

"Islam is built on five (pillars): Testimony that there is none worthy of worship except Allâh and Muhammad is the Messenger of Allâh, establishing Salah, paying Zakah, Fasting the Month of Ramadan and Performing Hajj." (Al-Bukhari and Muslim)

Also Ibn Abbas (رضي الله عنه) narrated that when the prophet (ﷺ) sent Mu'âdh (رضي الله عنه) to Yemen, he said to him:

«إِنَّكَ تَأْتِي قَوْمًا مِنْ أَهْلِ الْكِتَابِ، فَادْعُهُمْ إِلَى أَنْ يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنْتَ رَسُولُ اللَّهِ، فَإِنْ أَطَاعوكَ لِذَلِكَ فَأَعْلِمِهِمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ، فَإِنْ أَطَاعوكَ لِذَلِكَ فَأَعْلِمِهِمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ صَدَقَةً، تَأْخُذُ مِنْ أَغْنِيائِهِمْ فُتُرَدُّ فِي فُقَرَائِهِمْ»

“You will go to the people of the Scripture (i.e., the Jews and the Christians). You should firstly call them to testify that La ilaha ill Allâh (There is no true god except Allâh) and that Muhammad (ﷺ) is His servant and Messenger. If they accept, inform them that Allâh has prescribed upon them five Salat (prayers) during the day and night; and if they accept it, then tell them that Allâh has obligated on them the payment of Zakat which must be collected from the rich and distributed among the poor). (Al-Bukhari and Muslim)

There are many Hadiths in related to this issue.

The meaning of the Testimony of Faith is, no one is rightful to be worshiped except Allâh, which denies devoting any divine acts to none except Allâh alone, as Allâh Almighty said in Suratul-Hajj:

﴿ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَبَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ﴾

“That is because Allâh He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Batil (falsehood).” [Hajj:62]

And He said in Suratul Muminoon:

﴿ وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ ﴾

“And whoever invokes (or worships), besides Allâh, any other ilah (god), of whom he has no proof, then his reckoning is only with his Lord. Surely! Al-Kafirun (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters, etc.) will not be successful.” [Al-Muminoon:117]

And He said in Suratul Baqarah:

﴿ وَاللَّهُمَّ إِلَهٌ وَحْدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ﴾

“And your Ilah (God) is One Ilah (God - Allâh), La ilaha illa Huwa (there is none who has the right to be worshipped but He), the Most Beneficent, the Most Merciful.” (Al-Baqarah:163)

He said in Suratul Bayyinah:

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ ﴾

“And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him).” [Al-Bayyinah:5]

The Verses in this aspect are many.

Merely uttering of this great statement will not benefit someone nor will it prevent him from falling in polytheism, unless he knows its meaning and practice it sincerely.

Indeed, the hypocrites had uttered this statement but they eventually dwelled at the bottom of the Hell

14 _____ *Al-Aqeedah (Creed)*

fire; because they did not believe in it nor acted upon it.

Likewise, the Jews say it but they are most accused of infidelity due to their lack of faith.

Also the worshipers of graves and worshipers of Awliyā (pious people), are unbelievers, yet, they said this statement (*La Ilaha illa Allâh*) but they violated it with their words, actions and creed. This statement does not benefit them, nor make them true Muslims, as they relied on other than Allâh Almighty with their words, actions and creed.

In fact, some scholars have mentioned eight conditions that must be fulfilled in this statement; which are composed in the following poem “meanings”:

Knowledge, certainty, sincerity, honesty, love, submissiveness, acceptance and disbelieving in what else worshiped other than Allâh. They are explained as follows:

First: Knowledge which negates ignorance. It has been mentioned earlier that the meaning of (*La Ilaha illa Allâh*) is none has right to be worshiped except Allâh Almighty, which indicates that all sort of idols worshiped except Allâh are void.

Second: Certainty which negates doubt, it’s necessary for whom utters this statement to be certain that Allâh Almighty is the rightful to be worshiped.

Third: Sincerity as a servant of Allâh Almighty must be sincere to his Him Almighty in all of his deeds, however, if he devotes any portion of this deeds to others than Allâh, such as prophets, Awliyā (pious people), Angel, or Jinn (Ghosts) etc. he has com-

mitted (shirk) polytheism and nullified this condition, which is Sincerity.

Forth: Honesty which means to say (*La Ilaha illa Allâh*) truthfully, in a manner that it will correspond to his heart (faith), and his faith will be reflected on what he uttered by the tongue. If he uttered it alone without believing in his heart, definitely, it is valueless and he will be considered an infidel just like the hypocrites.

Fifth: Love which indicates that he loves Allâh. Ordinary uttering of this statement (*La Ilaha illa Allâh*) without true love of Allâh will constitute his infidelity and will not be considered a Muslim just like the hypocrites. Allâh Almighty said:

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ﴾

“Say (O Muhammad to mankind): “If you (really) love Allâh then follow me (i.e. accept Islamic Monotheism, follow the Qur’an and the Sunnah), Allâh will love you and forgive you of your sins. And Allâh is Oft-Forgiving, Most Merciful.” [Al-Imran:31]

And He said:

﴿وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ﴾

“And of mankind are some who take (for worship) others besides Allâh as rivals (to Allâh). They love them as they love Allâh. But those who believe, love Allâh more (than anything else).” [Al-Baqarah:165]

Sixth: Submissiveness as indicated by the meaning, to worship Allâh alone with total submission and true believe in Allâh Almighty's laws. If one uttered it without worshiping Allâh alone and he is arrogant in Allâh Almighty laws, such person will be regarded as unbeliever, just like Satan and his alike.

Seventh: Acceptance according to the word, it means to accept what the word (*La ilaha illa Allâh*) indicated, which is to be sincere in worshiping Allâh alone, and to neglect the worship of anything else. One must stick to that and accept it.

Eighth: Disbelief in anything worshiped others than Allâh, which means to sustain from worshiping anything else other than Allâh with a certain faith that they are void. Allâh said:

﴿فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ
الْوُثْقَىٰ لَا انفصامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

"Whoever dis-believes in Taghut (all false deities, etc. i.e. do not worship Taghut besides Allâh) and believes in Allâh, then he has grasped the most trustworthy handhold that will never break. And Allâh is All-Hearer, All-Knower." [Al-Baqarah:256]

It has been narrated that the Messenger of Allâh (ﷺ) said:

«مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ، وَكَفَرَ بِمَا يُعْبَدُ مِنْ دُونِ اللَّهِ، حَرَّمَ مَالَهُ وَدَمَهُ،
وَحِسَابُهُ عَلَى اللَّهِ»

"He who professes La ilaha illa Allâh (There is no true god except Allâh), and denies of everything



which the people worship besides Allâh, his property and blood become inviolable, and it is for Allâh to call him to account.” [Sahih Muslim, The Book of Faith (Kitab Al-Iman)]

In other narration, he said:

«مَنْ وَحَدَّ اللهُ، وَكَفَرَ بِمَا يُعْبَدُ مِنْ دُونِ اللهِ، حَرَّمَ مَالُهُ وَدَمُهُ»

“He who held belief in the unity of Allâh, and disbelieved in what was worshiped instead of Allâh, his wealth and his blood are forbidden.”

Hence, it is obligatory on all Muslims to confirm to this statement (*La Ilaha illa Allâh*) together with its conditions, and whenever these conditions are found in a Muslim, they should know that his wealth and his blood are forbidden; even though he might not fully know the details of these conditions, because the main goal is sincere knowledge and practice even if he didn't know the conditions.

Taghut is anything that is worshipped instead of Allâh Almighty, as Allâh said:

﴿فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ

الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

“Whoever disbelieves in Taghut (all false deities, etc. i.e. do not worship Taghut besides Allâh) and believes in Allâh, then he has grasped the most trustworthy handhold that will never break. And Allâh is All-Hearer, All-Knower.” [Al-Baqarah:256]

And He said:



﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا
الطَّاغُوتَ﴾

“(And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): “Worship Allâh (Alone), and avoid (or keep away from) Taghut (all false deities, etc. i.e. do not worship Taghut besides Allâh).” [An-Nahl:36]

Who among the worshiped “that dose not agree to be worshipped along with Allâh al mighty such as (i.e the prophets, the righteous and the angels) would not be considered as a Taghut, rather the Taghut is the satan (shaytan) that called to their worship, we ask Allâh to distance us and all Muslims from any sort of evil.

The difference between the acts that invalidate this word (*La Ilaha illa Allâh*) there is no god but Allâh - and the acts that invalidate its completeness (Perfection), is that every action or statement or belief that leads to major shirk, will invalidates such as calling upon the dead, or sacrificing, vow or prostrating for the dead, angels, idols, trees, stones, stars, and so on.

All of this is contrary to Monotheism, and it invalidates the word (*La Ilaha illa Allâh*). And also, legalizing what has been forbidden by Allâh and knowing to all Muslims such as; adultery, drinking intoxicants, and disobeying parents, usury, and so on. As well, denying what Allâh has enjoined from words and actions as obligatory, such as the five daily prayers, Zakat, fasting Ramadan, honoring one’s parents, and uttering the two testimonies (*La Ilaha Illa Allâh, Muhammad rasulullah*), and so on.

In the other hand, there are words, actions and beliefs that weaken monotheism, faith, and opposing to completeness of the Testimony of Faith, including the minor shirk, such as Riya (practicing an act of worship to show off), making an oath on the name of something else from Allâh, and saying with the will of Allâh and with the will of somebody, or to say this is from Allâh and from other person. All of these sins weaken monotheism and faith, that is to say, and one must beware of all what contradicts monotheism and faith or anything that might decrease their reward.

And Iman "faith" in the perspective of Ahlus-Sunnah Wa Al-Jama'ah is uttering word and action. It increases by obedience (good Deeds) and decreases by sin (Evil Deeds). There are lot of evidence for that, elaborated by scholars in the books of Doctrine, interpretation of the Qur'an and Hadith of the prophet. Those books are available for who are in need of them. Praise be to Allâh.

Allâh Almighty said:

﴿وَإِذَا مَا أَنْزَلَتْ سُورَةٌ فَمِنْهُمْ مَن يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا فَأَمَّا الَّذِينَ ءَامَنُوا فَزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ﴾

"And whenever there comes down a Surah (chapter from the Qur'an), some of them (hypocrites) say: "Which of you has had his Faith increased by it?" As for those who believe, it has increased their Faith, and they rejoice."
[At-Tawba:124]

And He said:

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّت قُلُوبُهُمْ وَإِذَا تَلَيَّتْ

عَلَيْهِمْ ءَايَاتُهُ، زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾

“The believers are only those who, when Allâh is mentioned, feel a fear in their hearts and when His Verses (this Qur’an) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone).” [Al-Anfâl:2]

And He said:

﴿ وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى ﴾

“And Allâh increases in guidance those who walk aright [true believers in the Oneness of Allâh who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden).” [Maryam:76]



Clarification of the Meaning of (Shirk) Polytheism

Question: What is (shirk) polytheism? And what is the interpretation of Allâh's words:

﴿يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اتَّقُوْا اللّٰهَ وَاَبْتَغُوْا اِلَيْهِ الْوَسِيْلَةَ﴾

*"O you who believe! Do your duty to Allâh and fear Him. Seek the means of approach to Him."
[Al-Maidah:35]*

Answer: shirk (polytheism) is associating other than Allâh with Allâh Almighty in worship, such as calling upon idols for help or protection, or devoting prayer or fasting or slaughtering to them. Also slaughtering for the Bedawiy or Aidrous (Socalled), or to pray for a person, or to seek assistances from the Prophet (ﷺ) or Abdul Qadir, or from Aidrous in Yemen, or from the dead or absents, all of these are called shirk (polytheism), also calling upon planets or jinn or seeking help from them and alike, or performing any sort of worship to inanimate objects or dead or absent persons, these actions are considered as shirk (polytheism). Allâh Almighty says:

﴿وَلَوْ اَشْرَكُوْا لَحِطَ عَنْهُمْ مَّا كَانُوْا يَعْمَلُوْنَ﴾

"But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them." [Al-Anâm:88]

And He said:

﴿وَلَقَدْ اُوْحِيَ اِلَيْكَ وَاِلَى الَّذِيْنَ مِنْ قَبْلِكَ لَئِنْ اَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ﴾

وَلَتَكُونَنَّ مِنَ الْخٰسِرِيْنَ

“And indeed it has been revealed to you (O Muhammad ﷺ), as it was to those (Allâh’s Messengers) before you: “If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers.” [Az-Zumar:65]

It is polytheism to worship something other than Allâh completely, this action is considered as shirk (polytheism) and Infidelity. Likewise avoid worshipping Allâh completely to worship something else such as trees, stones or idols or jinn or some dead whom known as saints, either by praying, or fasting to them, which leads one to forget Allâh Almighty completely. This is a greatest disbelieve and shirk (polytheism), we ask for Allâh’s wellness.

Who deny the existence of Allâh, and believe that this life is just material as the atheists believe; those people are the most misguided and greatest polytheist. – We ask for Allâh’s wellness. - All what was foresaid means that these beliefs and there likes are all called shirk and disbelieving in Almighty Allâh.

Due to ignorance, some people have made a mistake of calling upon the dead and seeking for their assistance as a mean “an intermediary.” This is a great mistake, because this act is the greatest polytheism. Though some ignorant or polytheists called this intermediary. Allâh mighty has cursed the polytheists for these believes and sent the Messengers and revealed books to warn against this act.

However, the intermediary mentioned in the words of Al-mighty Allâh:

﴿يَتَّيِبُهَا لِلَّذِينَ آمَنُوا أَتَقُوا اللَّهَ وَأَبْتَغُوا إِلَيْهِ الْوَسِيلَةَ﴾

"O you who believe! Do your duty to Allâh and fear Him. Seek the means of approach to Him."
[Al-Maida:35]

What is meant by Means "intermediary, connection" in this verse is to get closer to Allâh almighty through worshipping, and this is the scholars view. Prayer, as an act of worship to Allâh, slaughtering for the sake of Allâh, fasting, charity giving, remembrance of Allâh, and reading the Qur'an, all these are counted as Means "intermediary, connection" This is the real meaning of the verse:

﴿يَتَّيِبُهَا لِلَّذِينَ آمَنُوا أَتَقُوا اللَّهَ وَأَبْتَغُوا إِلَيْهِ الْوَسِيلَةَ﴾

"O you who believe! Do your duty to Allâh and fear Him. Seek the means of approach to Him."
[Al-Maida:35]

Which means seek the means of approach unto Him by obeying Allâh Almighty; this is the view of Ibn Kathir, Ibn Jarir, Baghawi and other scholars of interpretation. Which means to approach unto Allâh Almighty by obeying His commandments wherever you are, such as prayer, fasting, alms giving and so on.

And this is the same meaning in other verse that says:

﴿أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ﴾

"Those whom they call upon [like 'lesa (Jesus)



-son of Maryam (Mary), 'Uzair (Ezra), angel, etc.] desire (for themselves) means of access to their Lord (Allâh), as to which of them should be the nearest and they ['Iesa (Jesus), 'Uzair (Ezra), angels, etc.] hope for His Mercy and fear His Torment." [Al-Isra:57]

The apostles and their followers seek means unto Allâh with the legal means, such as fighting for the cause of Allâh, fasting, prayer, reading the Qur'an, and other means of connection.

However, some people believe that calling upon the dead and seeking assistance from Walyis is an intermediary "intercession", this believe is wrong and this is the thought of the polytheists which Allâh almighty explained in the following verse:

﴿وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ
وَيَقُولُونَ هَؤُلَاءِ شَفَعَتُونَا عِنْدَ اللَّهِ﴾

"They worhsip, besides Allâh, things that hurt them not nor profit them, and they say: "These are our intercessors with Allâh."" [Yunus:18]

Then, Allâh replied against this thought:

﴿قُلْ أَتُنَبِّئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ
سُبْحَانَهُ، وَتَعَالَى عَمَّا يُشْرِكُونَ﴾

"Say: "Do you inform Allâh of that which He knows not in the heavens and on the earth?"
Glorified and Exalted be He above all that which they associate as partners with Him!."
[Yunus:18]



Rule Guiding Putting a Thread around the Neck or Hand

Question: What is the rule regarding putting on a thread to relieve harm (pain, illness) or to prevent it?

AnsWER: This is forbidden; because it will be counted as minor shirk like amulets, the Prophet (ﷺ) said:

«مَنْ تَعَلَّقَ تَمِيمَةً فَلَا أُمَّةَ لِلَّهِ لَهُ، وَمَنْ تَعَلَّقَ وَدَعَةَ فَلَا وَدَعَ اللَّهُ لَهُ»

“Whoever wears an amulet, Allâh will not fulfill him, and whoever put on an object for protection, Allâh’s protection will not be with him.” (Ahmed:17074)

In other narration, he said:

«مَنْ تَعَلَّقَ تَمِيمَةً فَقَدْ أَشْرَكَ»

“Whoever wears an amulet, he has committed Shirk (polytheism).” (Ahmed:17092)

Hudhayfah (رضي الله عنه) saw a man with thread around his neck. So he cut the thread and denounced this act, then he recited for this person Allâh’s word:

﴿وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ﴾

“And most of them believe not in Allâh except that they attribute partners unto Him (i.e. they are Mushrikun –polytheists).” [Yusuf:106]

This explained that such an act is Shirk (polytheism). Hence, using threads or amulets made from shells, or

bones, or hair, bones and teeth of the wolf, all of these are pre-Islam era superstitions, and they are evil acts.

Likewise, it is illegal to put on some sheets from the Qur'an, or any other written object for the purpose of protection, the Prophet (ﷺ) warned against putting on anything for the purpose of protection without exemption. Legalizing the use of Qur'an for this act can lead to the use of something else, hence, this will result to polytheism. The Prophet (ﷺ) said:

«إِنَّ الرِّقَى وَالْتَّمَائِمَ وَالْتَّوَلَةَ شِرْكٌ»

*“Spells, charms and love-potions are polytheism.”
[Sunan Abi Dawud, Medicine (Kitab At-Tibb)]*

Spells: are the mysterious spells that are illegal in Islam. The act of Putting amulets around the children's neck for protection from the wizard, or on a women or a sick person to protect them from the jinn, this is evil and pre-Islamic act.

Charms: which is to turn make someone love a person or hate them which is magic, the Prophet (ﷺ) count it as polytheism; because it requires the assistance of the Jinn. The charmer secures his needs (magic) by worshiping the jinn and devils, and getting closer to them through satisfying there requirements.

Threads: it is also counted as amulets. Whoever put thread around his hand or his neck, believing that it can cause healing, such act is evil, and the threads must be cut and taking away from him.

The Rule regarding Sorcery, Sorcerer & Explanation of Treating the Enchanted

Question: Many people in this modern era uses magic and visits magicians. What is the rule regarding this action and what is the permissive way for treating sorcery?

AnsWER: Sorcery is one of the greatest sins, which nullify Islam as Almighty Allâh said in the Holy Qur'an:

﴿وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ ۖ وَمَا كَفَرَ سُلَيْمَانُ وَلَٰكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَىٰ الْمَلَائِكَةِ بِبَابِلَ ۖ هَارُوتَ وَمَرْوَتَ ۚ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۚ وَمَا هُم بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۚ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۚ وَلَقَدْ عَلَّمُوا لِمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ وَلِيَسْ كَمَا شَرَوْا بِهِ أَنفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ ﴿١١٢﴾ وَلَوْ أَنَّهُمْ ءَامَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِنْدِ اللَّهِ خَيْرٌ لَّو كَانُوا يَعْلَمُونَ﴾

“They followed what the Shayatin (devils) gave out (falsely of the magic) in the lifetime of Sulaiman (Solomon). Sulaiman did not disbelieve, but the Shayatin (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Harut and Marut,

but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allâh's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their ownelves, if they but knew." "And if they had believed, and guarded themselves from evil and kept their duty to Allâh, far better would have been the reward from their Lord, if they but knew!." [Al-Baqarah:102-103]

Almighty Allâh explained in these two verses that the devil taught men magic, and because of that, they become infidels, and the angels told the people when they were teaching them that it is infidelity, and it's nothing but a trail.

Likewise, it was explained in the previous verses that the learners of magic, learn nothing except what will harm them, and they have no share in the happiness of the Hereafter.

Allâh the Almighty also explained that the magicians tend to separate between man and his wife with their magic; however, they could not harm anyone except by the will of Allâh Almighty. This refers to his worldly predestinate permission "Kaddar", not the judicial permission "Shari", because, all what happen in this world exist within the predestinate permission of Allâh almighty, and what he doesn't want can

never happen. Thus, it was explained in the verses that magic is contrary to faith and piety.

For all these reasons, it is known that magic is infidelity, misguidance and deviation from Islam, it was narrated by Abu Hurayrah that the prophet (ﷺ) said:

“Avoid the seven great destructive sins.” They (the people!) asked, “O Allâh’s Messenger! What are they?” He said, “To join partners in worship with Allâh; to practice sorcery; to kill the life which Allâh has forbidden except for a just cause (according to Islamic law); to eat up usury (Riba), to eat up the property of an orphan; to give one’s back to the enemy and fleeing from the battlefield at the time of fighting and to accuse chaste women who never even think of anything touching chastity and are good believers.” [Sahih Muslim, The Book of Faith (Kitab Al-Iman)]

It was explained in this authentic Hadith that shirk (polytheism) and magic are of the seven destructive sins; shirk (polytheism) is the greatest of them, and due to the danger of magic, it was mentioned collectively with the seven destructive sins beside shirk. The magicians cannot acquire the effectiveness of magic except by worshiping Satan, or getting closer to them via prayer, slaughtering, vow, seeking their assistance, and so on.

Narrated Abu Hurayrah (رضي الله عنه) that the prophet (ﷺ) said:

«مَنْ عَقَدَ عُقْدَةً ثُمَّ نَفَثَ فِيهَا فَقَدْ سَحَرَ وَمَنْ سَحَرَ فَقَدْ أَشْرَكَ وَمَنْ تَعَلَّقَ

شَيْئًا وَكُلَّ إِلَيْهِ»

“Whoever ties a knot and blows on it, he has practiced magic; and whoever practices magic, he has committed Shirk; and whoever hangs up something (as an amulet) will be entrusted to it.” [Sunan An-Nasa’i, The Book of Fighting (week)]

This Hadith gives the meaning of this Qura’nic verse in Suratul Falaq:

﴿وَمِن شَرِّ الْفَقْهَاتِ فِي الْعُقَدِ﴾

“And from the evil of the witchcrafts when they blow in the knots.” [Al-Falaq:4]

Interpreters of the Qur’an said: what meant by that are the magicians who blow incantation in the knots for the purpose of getting closer to the evils so that they can grant them their demands in hurting people and oppressing them.

The scholars differ in views regarding the repentance of the magician, can it be accepted, or he should be killed in any case when his magic is acknowledged? The second view is the best, because the existence of magic is a threat on Islamic community, and often, magicians cannot be honest in their repentance. This view was supported by what was reported that 'Umar (رضي الله عنه), the second caliph when he ordered to kill all magicians, and he did not request for their repentance. They also supported their view with what narrated by Jundub the son of Abdullah Al-Bajali or from Jundub Al-khair Al-Azdi that the Prophet (ﷺ) said:

«حَدَّ السَّاحِرِ ضَرْبَةً بِالسَّيْفِ»

“The punishment of the Sahir “magician” is a strike of the sword.” [Jami’ at-Tirmidhi, The Book on Legal Punishments (Al-Hudud)]

It has authentically narrated by Hafsaah the wife of Prophet the mother of the believers (رضي الله عنها) that she gave an order to kill a woman for charming “putting a spell on” her. Eventually, the woman was killed without asking her for repentance.

According to the above proves, it is not permissible to have relationship, ask for assistance or believe in magicians, fortune-tellers and witch crafters. Magicians must be killed when his engagement in magic is confirmed, either by confessing or by legitimate evidence, without asking him to repent.

As for the treatment of spells and sorcery, it should be treated by legitimate judicial methods and permissible medicines. The most beneficial for treatment is by reciting Suratul fatihah, and ayatul Kursi, as well the sorcery verses in Suratul A’râf, Surah Yûnus, Surah Taha, with the recitation of Chapters Kâfirun, Ikhlas, Falaq and Nâs. It is recommended to repeat these three last Chapters 3 times, together with the authentic supplication said by the prophet to treat the sick:

«اللَّهُمَّ رَبَّ النَّاسِ أَذْهِبِ الْبَاسَ وَأَشْفِ أَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ
شِفَاءً لَا يُعَادِرُ سَقَمًا»

“O Allâh! the Rubb of mankind! Remove this disease and cure (him or her)! You are the Great Curer. There is no cure but through You, which leaves behind no disease.” [Al-Bukhari and

Muslim] this will be repeated three times.

Also, they will recite the prayer said by angel Jibril on the prophet (ﷺ), it as follow:

«بِسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، وَمِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ حَاسِدٍ،
اللَّهُ يَشْفِيكَ بِسْمِ اللَّهِ أَرْقِيكَ»

"With the Name of Allâh. I recite over you (to cleanse you) from all that troubles you, and from every harmful mischief and from the evil of the eyes of an envier. Allâh will cure you; and with the Name of Allâh, I recite over you." [Muslim] This will be repeated three times.

One of the ways of curing sorcery is by destroying the spells used by the magicians, such as wool or knot thread and alike, which he thinks can empower the magic. Likewise, proper care should be given to the affected person, by reciting on them legitimate prayer, including seeking Allâh's refuge:

«أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ»

"I seek the protection of Allâh's Perfect Words from the evil of whatever He has create." [Muslim] Three times, morning and evening.

And reading the three Chapters mentioned above, after Fajer (Dawn) and Magrib (sun set) prayer three times, and reading ayatul qursiyy after each obligatory prayer and at bedtime. It is also recommended to say in every morning and evening:

«بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ
السَّمِيعُ الْعَلِيمُ»

“In the Name of Allâh with Whose Name there is protection against every kind of harm in the earth or in the heaven, and He is the All-Hearing and All-Knowing.” [Abu Dawud and At-Tirmidhi] Three times.

This prayer is authentic from the Prophet (ﷺ). One should believe that Allâh is the cause of every events and He alone can heal the sick if He wishes, and he (Muslim) should believe that medicines are merely object, but Allâh alone is the cure. Meanwhile, he should depend on Allâh alone without any connection, what Allâh Almighty wills shall come to past and what Allâh Almighty is against shall never be, to Him alone great wisdom in everything. He alone is capable of everything.



Touching the walls and the curtain of Kabah

Question: What is the ruling of touching the walls, curtain, station of Ibraheem and Hijr (Hateem's walls)

Answer: It is not permissible because Allah's Messenger (ﷺ) did not touch or kiss the walls, curtain, station of Ibraheem and Hijr. We should follow the example of Allah's Messenger (ﷺ). Allah's Messenger warned us:

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»

"Whoever innovates into this affair of ours something that we have not commanded it is to be rejected." (Bukhari: 69)

And said:

«من أحدث في أمرنا هذا ما ليس منه فهو رد»

"Whoever innovates into this affair of ours something that we have not commanded it is to be rejected." (Muslim: 17)

Allah's Messenger (ﷺ) used to say in every sermon:

«فَإِنَّ كُلَّ مُحَدَّثَةٍ بَدْعَةٌ، وَكُلُّ بَدْعَةٍ ضَلَالَةٌ»

"the worse of all things are the newly invented (in the religion), for every innovation is a error and a misguidance".

However touching and kissing the black stone (Hajar Aswad) is desirable because Allah's Messenger (ﷺ) touched and kissed the black stone and Yamani

corner. Muslims do not believe black stone can benefit or harm as mentioned in the saying of Umar (رضي الله عنه) when he kissed the black stone saying:

"I know for sure that you are a stone which can neither benefit nor harm and had I not seen Allah's Messenger (ﷺ) kiss you, I would not have kissed you. (Bukhari and Muslim)

We are bound to follow the Sunnah of Allah's Messenger in every act such as Hajj, Prayer, Fast etc.

Multazam is a portion of the eastern wall which is spread from Rukn-e-Aswad to the holy door of the Kabah. Kissing, embracing and stretching the hands high on this wall (Multazam) is permissible.

Kissing and embracing the surroundings of the Maqam-e-Ibraheem is not permissible.

If anyone luckily gets opportunity to enter within the Kabah, he can embrace its walls, he can offer prayer, pray and can say takbeers as Allah's Messenger (ﷺ) did when he entered the Kabah.



Prophet Muhammad ﷺ
said:

«لَا تُقْبَلُ صَلَاةٌ بَغَيْرِ طَهُورٍ»

***“Salat is not accepted without
Wudu’.”***

(Muslim:329)



2nd Issue

Ablution
(Wudu)



Ablution (Wudu)

The Description of Ablution

Ablution is a pre-condition of the prayer, Almighty Allâh said:

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ
وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى
الْكَعْبَيْنِ﴾

“O you who believe! When you intend to offer As-Salat (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles.” [Al-Mâida:6]

Thus, the verse above is a commandment from Allâh to the believers. The Prophet (ﷺ) said:

«لَا تُقْبَلُ صَلَاةٌ بغير طُهُورٍ»

“No Salat is accepted without Wudu’ (purification).” [Sahih Muslim, The Book of Purification (Kitab At-Taharah)]

He also said:

«لَا تُقْبَلُ صَلَاةٌ أَحَدِكُمْ إِذَا أَحْدَثَ حَتَّى يَتَوَضَّأَ»

“The prayer of none amongst you would be accepted in a state of impurity until he performs ablution.” [Sahih Muslim, The Book of Purification (Kitab At-Taharah)]

Purification “cleansing” with water must be the first thing before ablution, when one has a bowel movement or urinates he should use water, or he can

purify himself with clean pebbles or handkerchief, three times or more, until it purifies the unclean place i.e. the private parts of both men and women. Using water for purification is the best, but using both water and other objects i.e. stones are more preferable.



After the purification, he makes the ablution, it is as follow:

1. Saying Bisimillah (in the name of Allâh) at the beginning of ablution, which is recommended, but some scholars said it is obligatory saying it at the beginning of ablution.
2. Washing both hands three times which is recommended.
3. Rinsing one's mouth and inhaling water up into the nostrils and then expelling it, three times with three scoops of water.
4. Washing the face, starting from the root of the forehead hair up to the downward chin "vertically" and to branches of ears "horizontally", three times,
5. Washing the hands from the fingertips to the elbows of the





arm. The elbow must also be washed, the right first then the left, for both men and women.

6. Wiping over the head and the two ears for both men and women.



7. Washing the right foot together with the ankles three times, then the left foot together with the ankles three times

The Sunnah is performing three times for the rinsing of mouth and nose, washing of face, hands and legs, but the head and ears must be wiped once.



It is also acceptable washing the face, hands and feet only once when water covers all the necessary parts. Likewise it can be twice. However, the best of all is three times. It is confirmed that the prophet performed ablution once for each part of the body, likewise twice, and three times. The obligatory acts of the ablution is to wash every part once, to the extent that every part will be touched by water, one pours water on his

face to cover both mouth and nose. Also he touches his right hand with water until it covers his elbow. He wipes his head and ear, and lastly, he washes his right and left legs up to the ankles once. These are the obligatory acts, if one can repeat each act twice,



it is preferable, if he makes it three times, it is more preferable.

Then, he says:

«أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ
وَرَسُولُهُ. اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ»

“I testify that there is no god but Allâh and that Muhammad is the servant of Allâh and His Messenger, O Allâh! Make me among the repentant, and make me among those who purify themselves”.

This is what the Prophet (ﷺ) thought his companions, it is authentically narrated that he said:

«مَا مِنْكُمْ مِنْ أَحَدٍ يَتَوَضَّأُ فَيَسْبِغُ الْوُضُوءَ ثُمَّ يَقُولُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. إِلَّا فَتُحْتَلَّ لَهُ أَبْوَابُ
الْجَنَّةِ الثَّمَانِيَةِ يَدْخُلُ مِنْ أَيِّهَا شَاءَ»

“If anyone amongst you performs the ablution, and then completes the ablution well and then says: I testify that there is no god but Allâh and that Muhammad is the servant of Allâh and His Messenger, the eight gates of Paradise would be opened for him and he may enter by whichever of them he wishes.” [Sahih Muslim, The Book of Purification (Kitab At-Taharah)]

And Tirmidhi added:

«اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ»

“O Allâh! Make me among the repentant, and

make me among those who purify themselves.”

This will be said after the ablution for both man and woman outside the toilet (if ablution is performed in the toilet).

This is what known about ablution, and it is the key of prayer, as narrated by the Prophet (ﷺ) when he said:

«مِفْتَاحُ الصَّلَاةِ الطُّهُورُ وَتَحْرِيمُهَا التَّكْبِيرُ وَتَحْلِيلُهَا التَّسْلِيمُ»

“The key of prayer is purification; takbir (saying “Allâh is most great”) makes (all acts which break prayer) unlawful and taslim (uttering the salutation) makes (all such acts) lawful.” [Sunan Abi Dawud, Purification (Kitab At-Taharah)]

Dhikr and du'aa' at time of adhaan etc

Dhikr and dhu'aa' prescribed at the time of the adhaan and afterwards

١- عن أبي سعيد الخدري رضي الله عنه أن رسول الله ﷺ قال: « إِذَا سَمِعْتُمُ النَّدَاءَ فَقُولُوا مِثْلَ مَا يَقُولُ الْمُؤَذِّنُ » متفق عليه .

1. It was narrated from Abu Sa'eed al-Khudri (ra) that the Messenger of Allah (sa) said: "When you hear the call to prayer, say what the mu'adhhdhin says." Agreed upon.

٢- وعن جابر بن عبد الله رضي الله عنه أن رسول الله ﷺ قال: « مَنْ قَالَ حِينَ يَسْمَعُ النَّدَاءَ اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ وَالصَّلَاةُ الْقَائِمَةُ آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ وَأَبْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتُهُ، حَلَّتْ لَهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ » رواه البخاري، وزاد البيهقي في آخره بإسناد حسن «إِنَّكَ لَا تُخْلِفُ الْمِعَادَ» .

2. It was narrated from Jaabir ibn 'Abdullah (ra) that the Messenger of Allah (sa) said: "Whoever says when he hears the call to prayer, 'O Allah, Lord of this perfect Call and the Prayer to be offered, grant Muhammad the privilege (al-waseelah) and also the eminence, and resurrect him to the praised position that You have promised,' will be granted my intercession on the Day of Resurrection." Narrated by al-Bukhaari. Al-Bayhaqi added at the end, with a hasanisnaad: " 'Verily, You do not break Your promise.' "

٣- وعن سعد بن أبي وقاص رضي الله عنه عن رسول الله ﷺ قال: « مَنْ قَالَ حِينَ يَسْمَعُ الْمُؤَدِّنَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ رَضِيْتُ بِاللَّهِ رَبًّا وَبِمُحَمَّدٍ رَسُولًا وَبِالْإِسْلَامِ دِينًا، غُفِرَ لَهُ ذَنْبُهُ ». رواه مسلم.

3. It was narrated from Sa'd ibn AbiWaqqaas (ra) that the Messenger of Allah (sa) said: "Whoever says when he hears the adhaan, 'I bear witness that there is no god except Allah, with no partner or associate, and I bear witness that Muhammad is His slave and Messenger; I am content with Allah as my Lord, Muhammad as my Messenger and Islam as my religion,' his sins will be forgiven."

٤- وعن عمر بن الخطاب رضي الله عنه قال: قال رسول الله ﷺ: « إِذَا قَالَ الْمُؤَدِّنُ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، فَقَالَ أَحَدُكُمْ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ. ثُمَّ قَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ. قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، ثُمَّ قَالَ: أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ، قَالَ: أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ، ثُمَّ قَالَ: حَيَّ عَلَى الصَّلَاةِ، قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، ثُمَّ قَالَ: حَيَّ عَلَى الْفَلَاحِ، قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، ثُمَّ قَالَ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، قَالَ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، ثُمَّ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ. قَالَ لَا إِلَهَ إِلَّا اللَّهُ، مِنْ قَلْبِهِ دَخَلَ الْجَنَّةَ ». رواه مسلم.

4. It was narrated that 'Umar ibn al-Khattaab (ra) said: The Messenger of Allah (sa) said: "If the mu;adhhdhin says, 'Allahuakbar, Allahuakbar (Allah is most great, Allah is most great),' and one of you says, 'Allahuakbar, Allahuakbar (Allah is most great, Allah is most great)'; then he says, 'Ashhadu an laailaaha

ill-Allah (I bear witness that there is no god except Allah),’ and you say, ‘Ashhadu an laailaaha ill-Allah (I bear witness that there is no god except Allah)’; then he says, ‘Ashhaduanna Muhammadan rasool-Allah (I bear witness that Muhammad is the Messenger of Allah),’ and you say, ‘Ashhaduanna Muhammadan rasool-Allah (I bear witness that Muhammad is the Messenger of Allah)’; then he says, ‘Hayya ‘ala’l-salaah (Come to prayer),’ and you say, ‘La hawlawalaaquwwatailla Billaah (There is no power and no strength except with Allah)’; then he says, ‘Hayya ‘ala’l-falaah (Come to prosperity),’ and you say, ‘La hawlawalaaquwwatailla Billaah (There is no power and no strength except with Allah)’; then he says, ‘Allahuakbar, Allahuakbar (Allah is most great, Allah is most great),’ and you say, ‘Allahuakbar, Allahuakbar (Allah is most great, Allah is most great)’; then he says, ‘Laailaaha ill-Allah (There is no god but Allah),’ and one of you says, ‘Laailaaha ill-Allah (There is no god but Allah),’ from the heart, he will enter Paradise.” Narrated by Muslim.

٥- وعن عبد الله بن عمرو بن العاص رضي الله عنهما أنه سمع النبي ﷺ يقول: « إِذَا سَمِعْتُمُ الْمُؤَذِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ ثُمَّ صَلُّوا عَلَيَّ فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا ثُمَّ سَلُّوا اللَّهَ لِي الْوَسِيلَةَ فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لَا تَنْبَغِي إِلَّا لِعَبْدٍ مِنْ عِبَادِ اللَّهِ وَأَرْجُو أَنْ أَكُونَ فِي هُوَ، فَمَنْ سَأَلَ لِي الْوَسِيلَةَ حَلَّتْ لَهُ الشَّفَاعَةُ ». رواه مسلم في صحيحه.

5. It was narrated from ‘Abdullah ibn ‘Amr ibn al-‘Aas that he heard the Prophet (sa) say: “When you hear the mu’adhhdhin, say what he says, then send

blessings upon me, for whoever sends blessings upon me, Allah will send blessings upon him tenfold. Then ask Allah to grant me al-waseelah, for it is a station in Paradise which only one of the slaves of Allah will attain, and I hope that I will be the one. Whoever asks for al-waseelah for me, intercession will be granted to him." Narrated by Muslim in his Saheeh.

Supplications upon entering and leaving the Mosque

١- عن أبي حميد أو أبي أسيد رضي الله عنهما قال: قال رسول الله ﷺ: ((إذا دخل أحدكم المسجد فليسلم على النبي ﷺ وليقل: اللهم افتح لي أبواب رحمتك، وإذا خرج فليقل: اللهم إني أسألك من فضلك)).

1. Abu Humaid رضي الله عنه, or may be Abu 'Usaid رضي الله عنه narrated that Allâh's Messenger ﷺ said:

"If one of you wants to enter the mosque, let him invoke peace upon the Prophet ﷺ (that is by saying: 'Bismillâh, was-salâtu was-salâmu 'alâ Rasûlillâh') and then say:

'Allâhummaftah lî 'abwâba rahmatika.

[O Allâh, Open for me the doors of Your Mercy].'

And when he leaves, let him say:

Allâhumma 'innî 'as'aluka min fadlika."

[O Allâh, I ask for Your Favor.]

٢- وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي ﷺ أنه كان إذا دخل المسجد قال: « إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ فَلْيَقُلْ: اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ، وَإِذَا خَرَجَ فَلْيَقُلْ: اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ ». رواه مسلم وأبو داود، واللفظ لأبي داود.

2. 'Abdullâh bin 'Amr bin Al-'Âs رضي الله عنه narrated that whenever the Prophet ﷺ wanted to enter the mosque, he would say:

'Allâhummaftah lî 'abwâba rahmatika.

[O Allâh, Open for me the doors of Your Mercy].'

And when he leaves, let him say:

Allâhumma 'innî 'as'aluka min fadlika."

[O Allâh, I ask for Your Favor.]

٣- وعن أبي هريرة رضي الله عنه أن النبي ﷺ قال « إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ فَلْيُسَلِّمْ عَلَى النَّبِيِّ ﷺ وَلْيَقُلِ اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ، وَإِذَا خَرَجَ فَلْيُسَلِّمْ عَلَى النَّبِيِّ ﷺ وَلْيَقُلِ اللَّهُمَّ: اغْصِنِي مِنَ الشَّيْطَانِ الرَّجِيمِ »
أخرجه ابن ماجه بإسناد صحيح .

3. Abu Hurairah ؓ narrated that the Prophet ﷺ said:

"If someone (of you) wants to enter the mosque, let him invoke Allâh's peace and blessings upon the Prophet ﷺ and say:

'Allâhummaftah lî 'abwâba rahmatika.'

[O Allâh, open for me the doors of Your Mercy.]

and if he wants to leave (it), let him say upon leaving:

"Allâhumma a'simnî minash-Shaitânir-rajîm."

[O Allâh, protect me from Satan the accursed.]



3rd Issue

Prophet ﷺ Salat
(Prayer)



Prophet's ﷺ Salat (Prayer)

Prophet Muhammad

ﷺ said:

«صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي»

*“Perform your Salâh as you saw
me performing it.”*

(Al-Bukhari:595)

Manners of Salâh (Prayer)

Imam Bukhari reported that the Prophet, Muhammad ﷺ said:

«صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي»

“Perform your Salâh as you saw me performing it.” (Al-Bukhari:595)

Therefore, here is the clarification of the Prophet’s procedure of prayer:

1. Perform the Wudû properly as commanded by Allâh in the Qur’ân:

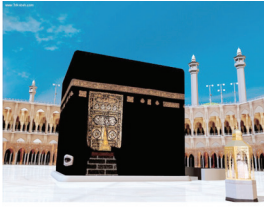
﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ﴾

“O you who believe! When you intend to perform prayer, wash your faces and your arms up to the elbows, wipe (by passing wet hands over) your heads, and wash your feet up to the ankles.” [Al-Maida:6]

The Prophet ﷺ said:

«لَا تُقْبَلُ صَلَاةٌ بِغَيْرِ طَهْوَرٍ»

“Salâh without Purity is not accepted.” (Muslim:329)



2. Face the direction of Qiblah, the Sacred House at Makkah, intending in your mind to perform the prayer which you want to fulfill, whether it is a Fard (obligatory) prayer or a Sunnah (supererogatory) prayer. One should not pronounce his Niyah (intention) verbally because neither the Prophet ﷺ nor his Companions uttered the intention for Salâh. Thus, pronouncing the intention for Salâh in an audible voice is Bid'ah. Whether you are Imâm, Muqtadee (follower), or performing your Salâh individually, you should have a Sutrah i.e, a raised object in front of you. Facing the Qiblah is an imperative condition for every prayer. However, there are few exceptions for this rule explained in authoritative books for those who wish to refer.

3. Pronounce Takbirat-al-Ihrâm. That is to say Allâhu Akbar (الله أكبر) (Allâh is the Greatest) while looking at the point upon which your head rests during prostration.



4. Raise your hands up to the level of your shoulders or the earlobes while pronouncing Takbirat-al-Ihrâm.



5. Put your right hand over your left hand and wrist, above the chest, as the Prophet ﷺ used to do.

6. It is praiseworthy to recite

the following Du'a-e-Istiftâh (opening supplication):

«اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ،
اللَّهُمَّ تَقْنِي مِنْ خَطَايَايَ كَمَا يُتَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ
اغْسِلْنِي مِنَ خَطَايَايَ بِالْمَاءِ وَالتَّلْجِ وَالبَرْدِ»

"Allâhumma bâ'id bayni wa bayna khatâyâya kamâ bâ'adta baynal-mashriqi wal maghrib. Allâhumma naqqini min khatâyâya kamâ yunaqqa ath-thawbulabyadu min addanas. Allâhumma-gsilni min khatâyâya bilmâ'i wath-thalji walbarad."

"O Allâh, separate me from my sins as You have separated the east from the west. O Allâh, cleanse me of my sins as the white garment is cleansed from soiling. O Allâh, wash off my sins with water, snow and hail."

Or, you may say instead:

«سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ»

"Subhânaka Allâhumma wa bihamdika wa tabâarakasmuka wa ta'âla jadduka wa lâ ilâha ghayruka."

"O Allâh, You are free from imperfection, and I begin with praising You. Blessed is Your Name, Exalted is Your Majesty and Glory. There is no true god but You."

Or, you may recite any other supplications which the Prophet ﷺ used to recite in his prayers. It is better to recite these supplications alternately, the first one in the Fajr (morning) prayer, the second in the Zuhr (noon) prayer, each one by turn, in conformity with

what the Prophet ﷺ used to do.

After reciting the opening supplication, say:

«أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ»

"A'ûdhu billâhi min ash-Shaytânir-ra-jeem"

"I seek protection of Allâh against the accursed Satan."

Then you say:

«بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ»

"Bismillâhir-Rahmânir-Raheem."

"I begin with the Name of Allâh, the Source of Mercy, the Merciful."

And recite Al-Fâtihah (the opening Surah of the Glorious Qur'ân). Prophet Muhammad ﷺ said:

«لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ»

"There is no Salâh for the one who does not recite Al-Fâtihah." (Al-Bukhari: 714)

You should say Âmeen after reciting Al-Fâtihah loudly if the Salâh is in audible voice (such as Fajr prayer, the first 2 Rak'ât of Maghrib and 'Ishâ' prayers). It is in conformity with the Ahâdîth (traditions) of the Prophet ﷺ to recite Âyât from a Sûrah of medium length in Zuhr (noon) 'Asr (afternoon), and 'Ishâ' (night) prayers. As for the Fajr prayer, it is advised to recite a passage from a long Sûrah of the Qur'ân. While for Maghrib prayer, you may recite passages from the long Sûrah or from the short Sûrah of the Qur'ân.

7. Then bow in Rukû' raising your hands up to the level of your shoulders or earlobes while saying Allâhu Akbar, then bend down, making your head and back level and put your hands with the fingers spread on your knees. You should maintain calmness and tranquillity while bowing, then say:



«سُبْحَانَ رَبِّيَ الْعَظِيمِ»

"Subhâna Rabbiyal 'Adheem" (3 times)

"My Rubb, the Greatest, is free from imperfection."

In addition, it is advisable to say while bowing:

«سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي»

"Subhânaka Allâhumma Rabbanâ wa bi hamdika, Allâhum- magfir li"

"O Allâh, Our Rubb, You are free from imperfection, and I praise You. O Allâh, forgive me."

8. Stand upright and raise your hands to the level of your shoulders or earlobes saying:

«سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ»

"Sami'â Allâhu liman hamidah."

"Allâh hears the one who praises Him."



While resuming the standing position; say:

«رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ، مِلْءَ السَّمَوَاتِ وَمِلْءَ الْأَرْضِ، وَمِلْءَ مَا بَيْنَهُمَا وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ»

"Rabbana wa lakal hamdu, hamdan katheeran taiyiban mubârankan fihi mil'as-samawâti wa mil'alardi wa mil'a mâ baynahumâ wa mil'a mâ shi'ta min shay'in ba'adu."

"Our Rubb, praise is for You, plentiful praises and blessings as to fill the heavens, the earth and what is in between, and to fill whatever pleases You besides them."

In case you are a Muqtadee, then say when rising up:

«رَبَّنَا وَلَكَ الْحَمْدُ»

"Rabbanâ wa lakal hamd..." etc.

"O our Rubb, praise is to You."

It is advisable for the Imâm, the follower. Place your hands on your chest, as you did before bowing, as that is confirmed from the Prophet ﷺ in the Hadîth of Wa'il bin Hujr and Sahl bin Sa'd ؓ.



9. Prostrate saying Allâhu Akbar (الله أكبر) and rest on your kness before touching it with your hands, if that is possible. If not, you are permitted to touch the ground by your hands before your knees. Your fingers and toes should be directed towards the Qiblah and your hands

should be stretched, and the fingers close together, not be separated. In Sujood, prostrate yourself on the following parts of your body: the forehead, the nose, both hands, both knees and the toes.

Then say thrice or more:

«سُبْحَانَ رَبِّيَ الْأَعْلَى»

“Subhâna Rabbiyal A‘la”

“My Rubb, the Supreme, is free from imperfection.”

It is advisable to say:

«سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي»

“Subhânaka Allâhumma Rabbanâ wa bi hamdika. Allâhumagfir li.”

“O Allâh, our Rubb, You are free from imperfection, and we begin with praising You. O Allâh, forgive me.”

It is recommended to supplicate more eagerly and ask for more from your Rubb because the Prophet ﷺ said:

«أَمَّا الرُّكُوعُ فَعَظِّمُوا فِيهِ الرَّبَّ، وَأَمَّا السُّجُودُ فَاجْتَهِدُوا فِي الدُّعَاءِ فَتَمَنَّ أَنْ يُسْتَجَابَ لَكُمْ»

“As for Rukû‘ (bowing), you should glorify your Rubb during it; as for Sujûd (prostration), be more eager in supplicating Allâh because your supplications during prostration are more apt to be accepted.” (Muslim:738)

Ask Your Rubb for prosperity in both this world

and in the Hereafter. Whether it is an obligatory or optional prayer, while prostrating, you should neither bring your hands close to your sides, nor stick your abdomen to your thighs, or your thighs to your legs. Your arms should be raised above the ground because the Prophet ﷺ prohibited resting the arms on the ground. He said: "Prostrate properly, keep balanced in it, and do not place your arms flat on the ground like dogs."



10. Raise your head from prostration saying Allâhu Akbar (الله اكبر) and place your left foot flat on the ground and sit on it keeping your right foot erect; your hands on your thighs and knees, and say:

«رَبِّ اغْفِرْ لِي، وَارْحَمْنِي وَاهْدِنِي وَارْزُقْنِي
وَعَافِنِي وَاجْبُرْنِي»

"Rabbighfiri, war-Hamni, wâhdini, warzuqni, wa'âfini, wâjburni"

"O my Rubb, forgive me, have mercy on me, guide me, provide me with sustenance and render me healthy and strong."

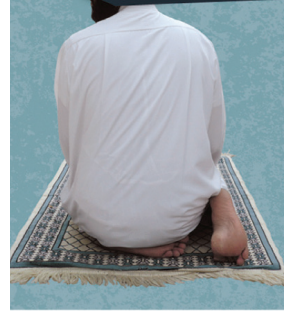
Maintain calmness throughout all postures.

11. Prostrate again saying Allâhu Akbar (الله اكبر) and repeat during your prostration what you did and said in the first prostration.

12. Raise your head saying Allâhu Akbar (الله اكبر) taking a pause similar to the pause between the two

prostrations; this is called Jalsatul-Istirâhah (resting pause). It is recommended to take such a pause, but there is no harm if you do not. Then stand up supporting yourself on your knees, or on the ground if you cannot support yourself on the knees. Recite Al-Fâtihah and some other Âyât from the Qur'ân, and do just as you did in the first Rak'ah.

13. If the prayer consists of two Rak'ât like the Fajr prayer, 'Eid prayer, or Jumu'ah prayer, then sit after the second prostration, with your right foot erect, sitting on your left foot laid down, putting your right hand on your right thigh, all your fingers of the right hand closefisted except the index finger which you use to



point out, as a sign for your belief in the Oneness of Allâh. Place your left hand on your left thigh. There is no harm if you keep both the little and ring fingers of your right hand closed, while making a circle with your thumb and middle finger and move your index finger throughout the Tashahhud. It is reported that the Prophet ﷺ did both of these ways. Thus, it is advisable to alternate.

Read the following Tashahhud while sitting:

«التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ
اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا
اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ
مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ،

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ

وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ»

“At-tahiyātu lillâhi was-salawātu wattaiyibâtu assalâmu ‘alayka ayyuhan-naibyu wa rahmatullâhi wa barakâtuhu. Assalâmu ‘alainâ wa ‘ala ‘ibâdi-llâhis-sâlihîn. Ashhadu an lâ ilâha illallâhu wa ashhadu anna Muhammadan ‘abduhu wa rasûluhu. Allâhumma salli ‘ala Muhammadin wa ‘ala âli Muhammadin, kamâ sallahata ‘ala Ibrâheema wa ‘ala âli Ibrâheema. Innaka Hamidun Majid. Allâhumma bârik ala Muhammadin wa ‘ala âli Muhammadin kama barakta ala Ibrâheema wa ‘ala âli Ibrâheema. Innaka Hamidun Majid.”

“Greetings and the prayers and the good deeds are all due to Allâh. May Allâh grant the Prophet safety from derogatory things and grant him mercy and honor. May security from evil be granted to us and to all the righteous slaves of Allâh. I testify that there is no true god except Allâh, and I testify that Muhammad is the servant of Allâh and His Messenger. O Allâh, send mercy upon Muhammad and the household of Muhammad as You sent mercy on Ibrahim and the household of Ibrahim, and bless Muhammad and the household of Muhammad as You blessed Ibrahim and the household of Ibrahim. You are praiseworthy and You are glorified.”

After reciting the Tashahhud, ask Allâh’s protection from four things saying:

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ
الْمَحْيَا وَالْمَمَاتِ، وَمِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ»

"Allâhumma innee A'ûdhû bika min 'Adhâbi Jahannama wa min 'Adhâbil-Qabri wa min Fitnati Al-Mahyâ wal-Mamâti wa min Fitnati Al-Maseehid-Dajjâl."

"O Allâh, I ask Your protection from the torment of Hell, the torment of the grave, the trials of life and after death, and from the trial of impostor Al-Masih Ad-Dajjâl (Anti-christ, Psuedo-Christ)."

You may ask Allâh for prosperity in this world and in the Hereafter, supplicate Allâh to bestow His favours on your parents and other Muslims. You could do this in both obligatory and optional prayers. It has been narrated by Ibn Mas'ûd that the Prophet ﷺ taught him how to recite the Tashahhud and told him that he should invoke Allâh and ask Him for the wishes he likes, or, as it has been related in other versions, one should ask Allâh for whatever he wishes. In this manner, the slave can ask Allâh for all the good things of this world and the life to come. Then conclude the Salâh by turning your face to the right, saying:

«السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ»

"As-salâmu 'alaykum wa rahmatullâh"

"May you be granted security and mercy of Allâh."

And then to the left saying the same.



14. In case of a three Rak'ah prayer (prayer consisting of three units) like Maghrib or a four Rak'ah prayer like Zuhr prayer, 'Asr prayer, and 'Ishâ' prayer; stand up after reciting the Tashahhud as described

before, and raise your hands to the level of your shoulders saying Allâhu Akbar (الله أكبر). Then put your hands on your chest as explained above and recite only Al-Fâtihah. There is no harm if you add to Al-Fâtihah some other Âyât of the Qur'ân while performing the third or fourth Rak'ah of Zuhr prayer, because this was how the Prophet ﷺ did according to the Hadîth (tradition) narrated by Abû Sa'id.

After the third Rak'ah of Maghrib prayer, and the fourth Rak'ah of Zuhr, 'Asr and 'Ishâ' prayers, recite the Tashahhud and terminate Salâh by saying:

«السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ»

"As-salâmu 'alaykum wa rahmatullâh"

"May you be granted peace and mercy of Allâh."

While turning first to the right, and then say the same while turning to the left as it has been explained above.

It is not an obligatory duty, but it is a recommended Prophetic Sunnah to invoke Allâh after terminating the Salâh by asking Him forgiveness thrice, and saying:

«اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ»

"Allâhumma antas-salam wa minkas-salam, tabarakta ya zal-jalali wal-ikrâm."



“O Allâh, You are the security granter and security comes from You. You are the Supreme, the One Who possesses majesty and bounty.”

It is advisable for you to say:

«لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، لَا إِلَهَ إِلَّا اللَّهُ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ، لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ، وَلَهُ الثَّنَاءُ الْحَسَنُ، لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ، وَلَوْ كَرِهَ الْكَافِرُونَ»

“Lâ ilâha illâllâhu wahdahu lâ shareeka lah. Lahul-mulku wa la hul-hamdu wa huwa ‘alâ kulli shay’in qadeer. Allâhumma lâ mâni’ limâ a’tayta wa lâ mu’tiya limâ mana’ta walâ yanfa’u dhal-Jaddi minkal-jad. Lâ hawla walâ quwwata illâ billâh. Lâ ilâha illâllâhu walâ na’budu illâ iyyâhu lahun-ni’matu wa la hul – fadhlu wa la huth Thana’ul – hasan. Lâ ilâha illâllâhu mukhliseena lahud-’deena walaw karihal-Kâfiroon.”

“There is no true god except Allâh alone having no partner. To Him belongs the domain, and all praise is due to Him. He has power over all things. O Allâh, there is none to withhold what You give, and there is none to give what You withhold. Riches and wordly fortune will not profit the one who possesses in lieu of You. There is no turning from one condition into another, nor is there power except by Allâh. There is no true god except Allâh and we do not worship other than Him. To Him belongs the bounties and the blessings, and praise is due to Him. There is no true god except Allâh. We



sincerely dedicate worship to Him even though the disbelievers disdain it.

It is also advisable for you to extol Allâh 33 times by saying Subhân Allâh (سبحان الله), praise Him by saying Al-Hamdulillâh 33 الحمد لله times, and also by saying 33 times, Allâhu Akbar (الله اكبر) and complete your supplications to one hundred by saying once:

«لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ»

“Lâ ilâha illâllâhu wahdahu lâ shareeka lah. Lahul-mulku wa lahul-hamdu, yuhyi wa yumîtu wa huwa ‘alâ kulli shay’in qadeer.”

“There is no true god except Allâh alone. He has no partner. To Him belongs the domain and the praise is due to Him. He has power over all things.”

You may add to this the recitation of Âyat Al-Kursi, Surat Al-Ikhlâs, Surat Al-Falaq, and Surat An-Nâs. It is recommended to recite these three Suwar thrice after the Fajr prayer, and after the Maghrib prayer because this was the practice of the Prophet ﷺ as stated above. All these supplications are optional not obligatory.

Every Muslim, male or female, is recommended to pray 12 Rak’at of Sunnah (supererogatory) prayers every day: four of these Rak’at are before Zuhr prayer, two after it, two after Maghrib two after ‘Ishâ’ and two before the Fajr. These supererogatory prayers are called Rawâtib which means: “regular supererogatory optional prayers.” The Prophet ﷺ observed these

optional prayers wherever he was at home. While traveling, he used to perform the two Rak'ât before the Fajr prayer, and the Witr (odd) prayer (after the 'Ishâ' prayer). There is no harm to perform these optional prayers in a mosque, but it is better to perform them at home, because the Prophet ﷺ said:

«أَفْضَلُ صَلَاةِ الْمَرْءِ فِي بَيْتِهِ إِلَّا الصَّلَاةَ الْمَكْتُوبَةَ»

"The best of man's prayer is that which he performs at home except for the obligatory prayers." (Al-Bukhari:689)

Performing these optional prayers is a means for gaining admission to Jannah. The Prophet ﷺ said:

«مَنْ صَلَّى اثْنَتَيْ عَشْرَةَ رَكْعَةً فِي يَوْمِهِ وَلَيْلَتِهِ تَطَوُّعًا بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ»

"He who performs twelve optional Rak'ât every day and night, Allâh will build for him a house in Jannah." (Muslim: 1198,1199)

It is also advisable for the Muslim to pray four optional Rak'ât before 'Asr prayer (2 and 2), two before Maghrib prayer, and two before 'Ishâ' prayer, because this was practiced by the Prophet ﷺ.

«مَنْ حَافِظَ عَلَى أَرْبَعِ رَكَعَاتٍ قَبْلَ الظُّهْرِ وَأَرْبَعٍ بَعْدَهَا حَرَّمَ اللَّهُ تَعَالَى عَلَى النَّارِ»

"Who regularizes four Rak'ât before Dhuhr prayer and four Rak'ât before 'Asr prayer, Allâh forbids him on hell-fire." (At-Tirmidhi:393 and Abu Dawud:1077)

66 _____ *Prophet's ﷺ Salat (Prayer)*

It is Allâh Whom we ask to render us successful and prosperous, and may He exalt the mention of our Prophet, Muhammad, son of Abdullâh, his Family, his Companions, and whoever follows his way until the Day of Resurrection.

Prophet's ﷺ Salat (Prayer)





4th Issue

Funeral Prayer
(Al-Janazah)



Funeral Prayer (Al-Janazah)

Prophet Muhammad

ﷺ said:

مَنْ صَلَّى عَلَى جَنَازَةٍ فَلَهُ قِيرَاطٌ وَمَنْ تَبِعَهَا
حَتَّى تُدْفَنَ فَلَهُ قِيرَاطَانِ

*“Who performs prayer for the
dead, for him is one qirat; and
who follows the bier till it is
buried, for him is two qirats.*

(Muslim:946)

The Description of the Deceased (Dead) Prayer

Question: A man pray on five deceased in a single prayer, does he deserve a Qirat for each, or one Qirat for all the deceased? May Allâh reward you.

Answer: The number of the reward depends on the number of the deceased, so for every deceased he will be granted a qirat. the Prophet (ﷺ) said:

«مَنْ صَلَّى عَلَيَّ جَنَازَةً فَلَهُ قِيرَاطٌ وَمَنْ تَبِعَهَا حَتَّى تُدْفَنَ فَلَهُ قِيرَاطَانِ»

"He who offers prayer for the dead, for him is (the reward of) one qirat; and he who follows the bier till it is placed in the grave, for him (is the reward of) two qirats. I (Abu Hazim, one of the narrators) said: Abu Huraira, what is this qirat? He said: It is like the Mountain of Uhud." [Sahih Muslim, The Book of Prayers (Kitab As-Salat)]

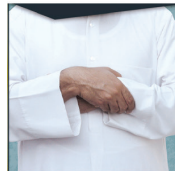
All the Hadith stated in this aspect proved that numbers of Qirats depend on the number of the deceased. Who performed funeral prayer on a single deceased, he will be granted a qirat, and who followed it until the burial is completed he will be granted a qirat, and who performed the funeral prayer on the deceased and followed it till the burial, he will be granted 2 qirats. This is a grace and generosity from Allâh; to Him belong praise and thanks.

Question: in details how should the prayer over the deceased be preformed? Also, does it require Wudu (purification)?

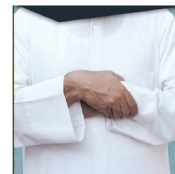
Answer: Yes; prayers on the dead require purification; since the Prophet (ﷺ) named it a prayer. The funeral prayer is a kind of prayer that begins with Takbir (Allâh is great) and ends with Tasleam (As-salam alykum warahmatullha). It is a prayer that requires purification, recitation of Suratul Fatiha, and supplications for the dead and for the prophet (ﷺ). Anyone who performs this prayer without ablution his prayer is invalid.

The obligatory acts of this prayer are as follow:

1. Making Takbir at the beginning.
2. Recitation of Suratul Fatiha, with any affordable recitation from the Qur'an.
3. Making the second Takbir, then praying for the prophet (ﷺ) as the prayer said in the obligatory prayer (i.e, the Prophet Abraham prayer:



اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ
عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ
بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ))



“O Allâh, send mercy upon Muhammad as you sent mercy upon Ibrahim and upon the followers of Ibrahim. Verily, you are full of praise and majesty. O Allâh, send blessings upon Muhammad as you sent blessings upon Ibrahim and upon the family of Ibrahim. Verily, you are full of praise and majesty.”

4. Making the third Takbir, and say:

«اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا، وَشَاهِدِنَا وَغَائِبِنَا، وَصَغِيرِنَا وَكَبِيرِنَا، وَذَكَرْنَا
وَأُنثَانَا، اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ، وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ
عَلَى الْإِيمَانِ، اللَّهُمَّ اغْفِرْ لَهُ، وَارْحَمْهُ، وَعَافِهِ، وَاعْفُ عَنْهُ، وَأَكْرِمْ نُزُلَهُ،
وَوَسِّعْ مُدْخَلَهُ، وَاغْسِلْهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ، وَنَقِّهِ مِنَ الْخَطَايَا كَمَا
يُنْقِي الثُّوبَ الْأَبْيَضَ مِنَ الدَّنَسِ، اللَّهُمَّ وَأَبْدِلْهُ دَارًا خَيْرًا مِّنْ دَارِهِ، وَأَهْلًا
خَيْرًا مِّنْ أَهْلِهِ، وَأَدْخِلْهُ الْجَنَّةَ وَأَعِذْهُ مِنْ عَذَابِ الْقَبْرِ وَمِنْ عَذَابِ النَّارِ،
وَافْسَحْ لَهُ فِي قَبْرِهِ، وَنَوِّرْ لَهُ فِيهِ، اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَلَا تُضِلَّنَا بَعْدَهُ»

“O Allâh, forgive our living and our dead, those present and those absent, our young and our old, our males and our females. O Allâh, whom amongst us You keep alive, then let such a life be upon Islam, and whom amongst us You take unto Yourself, then let such a death be upon faith. O Allâh, forgive and have mercy upon him, excuse him and pardon him, and make honorable his reception. Expand his entry, and cleanse him with water, snow and ice, and purify him of sin as a white robe is purified of filth. Exchange his home for a better home, and his family for a better family. Admit him into the Garden (paradise), protect him from the punishment of the grave and the torment of the fire. Wide for him his grave, and enlighten it for him. O Allâh, do not deprive us of his reward and do not let us stray after him.”

5. Then, he makes the fourth Takbir, and then he makes Tasleam (As-salam alykum warahmatullha) once on his right side.

It is permissible to raise hands with each Takbir (Allâhu Akbar). if the deceased is a woman, he says: (O Allâh forgive her .. etc.), and if the deceased are

two he says: (Allâh forgive both of them .. etc.), and if the funerals are more than two, he says: (O Allâh forgive them altogether .. etc.), However, If the deceased is a child, instead of praying for forgiveness, you say:

«اللَّهُمَّ اجْعَلْهُ فَرَطًا وَذُخْرًا لِوَالِدَيْهِ، وَشَفِيعًا مُجَابًا، اللَّهُمَّ ثَقِّلْ بِهِ مَوَازِينَهُمَا، وَأَعْظِمْ بِهِ أُجُورَهُمَا، وَأَلْحِقْهُ بِصَالِحِ سَلَفِ الْمُؤْمِنِينَ، وَاجْعَلْهُ فِي كِفَالَةِ إِبْرَاهِيمَ عَلَيْهِ الصَّلَاةُ السَّلَامُ، وَقِهِ بِرَحْمَتِكَ عَذَابَ الْجَحِيمِ»

“O Allâh, Make him (the dead child) a preceding reward and a stored treasure for his parents, and an answered intercessor. O Allâh through him make heavy their scales and magnify their reward. Unite him with the righteous believers, place him under the care of (Prophet) Ibrahim عليه السلام, and protect him by your mercy from the torment of Hell.”

The Sunnah act is that the Imam will stand very close to the head of the body of the deceased if he is a man, while at the middle, if she is woman. When the funeral prayer consists of man and woman, the man should be the next to the Imam, while the woman will be at other edge, next to the Qiblah. If the funeral consists of children together with men and women, the boys must be placed next to the men, then the women, followed by girls. The boy’s head will be placed at the same position as to the man’s head, then women chest will be placed about to the man’s head, and the female child will be placed the same position as the woman and the followers will stay behind the imam, unless, if one does not find a place behind the imam, he stands on his right side.



5 Issue

**Ramadan
Notes**



Ramadan Notes



Taraweeh prayer¹

There are some matters concerning which the rulings are unclear to some people. Some think that it is not permissible to do less than twenty rak'ahs in Taraweeh, and some others think that it is not permissible to do more than eleven or thirteen rak'ahs. All of that is inappropriate speculation; in fact it is wrong and is contrary to the evidence.

The saheeh hadeeths from the Messenger of Allah (ﷺ) indicate that the matter of the voluntary night prayers is broad in scope, so there is no set limit for it that it is not permissible to go against. Rather it is proven from the Prophet (ﷺ) that he used to pray eleven rak'ahs at night, and sometimes he used to pray thirteen, or less than that, in Ramadan and at other times. When he (ﷺ) was asked about the night prayers he said: "The night prayers are two (rak'ahs by two), and when one of you fears that dawn is approaching, he should pray one rak'ah (Witr) to make what he has prayed odd-numbered."² (Saheeh – agreed upon)

He did not specify a particular number of rak'ahs either during Ramadan or at other times. Hence the Sihaabah (رضي الله عنهم) at the time of 'Umar (رضي الله عنه) sometimes prayed twenty-three rak'ahs, and sometimes they prayed eleven rak'ahs. All of that is proven in saheeh reports from 'Umar (رضي الله عنه) and from the Sahaabah at his time (The narration of twenty three rak'aha during the

1. See: Majmoo' Fataawaa wa Maqalaat Mutanawwi'ah, 15/18, 20
2. Agreed upon; from the hadeeth of Ibn 'Umar (رضي الله عنهما). Narrated by al-Bukhaari (990) and Muslim (749)

time of Umar (رضي الله عنه) is unauthentic). Some of the early generations used to pray in Ramadan thirty-six rak'ahs (of Taraweeh), and three rak'ahs of Witr, and some used to pray forty-one rak'ahs. This was stated by Shaykh al-Islam Ibn Taymiyah (may Allah have mercy on him) and other scholars. He (may Allah have mercy on him) also stated that this matter is broad in scope, and that those who made their recitation, bowing and prostrating lengthy should reduce the number of rak'ahs, whilst those who made the recitation, bowing and prostration shorter should increase the number. This is the gist of what he said.

The one who contemplates the Sunnah of the Prophet (ﷺ) will realise that the best of all these options is to pray eleven or thirteen rak'ahs, during Ramadan and at other times, because that is in accordance with what the Prophet (ﷺ) did most often, and because it is easier on the worshippers and is more likely to help one focus and be at ease in the prayer. But if anyone does more than that, that is fine and there is nothing wrong with it, as stated above.

It is preferable for the one who prays qiyaam (night prayers) with the imam in Ramadan not to leave until the imam has finished, because the Prophet (ﷺ) said: "If a man prays with the imam until he has finished, the qiyaam of a (whole) night will be recorded for him."¹

1. Narrated by Imam Ahmad (5/159) and the authors of as-Sunan from the hadeeth of Abu Dharr al-Ghifari (رضي الله عنه); Abu Dawood (1375); at-Tirmidhi (806)– he said it is hasan saheeh; an-Nasaa'i (1605); Ibn Maajah (1327)

Completing the Qur'an in Ramadan

Question: Can it be understood from the fact that Jibreel (جبرئيل) reviewed the Qur'an with the Prophet (ﷺ) in Ramadan that it is a good thing to complete the Qur'an (in Ramadan)?¹

Answer: From this report we understand that it is a good thing to study the Qur'an and that it is mustahabb (encouraged) for the believer to study and review it with one from whom he can learn, because the Messenger (ﷺ) reviewed the Qur'an with Jibreel so that he could learn, for Jibreel was the one who used to come (with the revelation) from Allah (ﷻ), and he was the emissary between Allah and the Messengers. Therefore Jibreel could certainly teach the Prophet (ﷺ) things he learned from Allah (ﷻ) with regard to the various modes of recitation and its meanings as intended by Allah. If a person studies with someone who can help him to understand the Qur'an and to pronounce it correctly, this is the desired goal, as the Prophet (ﷺ) studied and reviewed it with Jibreel. That does not mean that Jibreel was superior to the Prophet (ﷺ); rather Jibreel is the messenger who came from Allah to convey to the Prophet (ﷺ) what Allah instructed him to convey of the Qur'an and its words and meanings. So the Messenger (ﷺ) learned from Jibreel in this regard; it was not that Jibreel was superior to him (ﷺ); rather he is the best of mankind and superior to the angels. But this study and review

1. This question and its answer appeared in al-Jawaab as-Saheeh min Ahkaam Salaat al-Layl wa at-Taraweeh (p. 12, question 6); it also appeared in Majmoo' Fataawa wa Maqalaat Mutanawwi'ah by Shaykh Ibn Baaz (11/331-333)

brought much good for the Prophet (ﷺ) and the ummah, because it was a study and review of what he brought from Allah, and a means of learning from what he brought from Allah (ﷺ).

Another thing we learn is that studying at night is better than studying during the day. That is because this review and study took place at night, and it is well known that the night is when people's hearts are more focused and their minds are more attentive, more so than during the day.

We also learn that it is prescribed to study and review with another person, and doing so is a righteous deed, even at times other than Ramadan, because in it there is benefit for both. But if there are more than two people, there is nothing wrong with that, because each of them may learn from the others and they can encourage one another to read, as a person may not have the energy to study if he sits by himself, but if he has someone else, or some other people, with him who can study with him, this will give him a greater motive and more energy, in addition to the benefits that they will attain as a result of studying and discussing what may not be clear to them. All of that is good.

From this it may be understood that reading the entire Qur'an with the imam in congregation during Ramadan comes under the heading of this studying or reviewing together, because they will benefit from hearing the entire Qur'an. Hence Imam Ahmad (رحمته الله) liked those who led them in prayer to complete the Qur'an with them. This is akin to the practice of the early generations who loved to hear the entire Qur'an,

but it is not obligatory, because it may make one be hasty and not take his time when reading, and not strive to attain the proper focus of mind or be at ease in the prayer; paying attention to these matters is more important than focusing on completing the Qur'an.



'Umrah in Ramadan

Question: Is there any proof that the virtue of 'umrah during the months of Hajj is different from that of 'umrah during other months?¹

Answer: The best time to do 'umrah is in the month of Ramadan, because the Prophet (ﷺ) said: "Umrah in Ramadan is equivalent to Hajj" (agreed upon).² According to another report narrated by al-Bukhaari: "It is equivalent to Hajj with me."³ According to a report narrated by Muslim: "It is equivalent to Hajj, or Hajj with me." It was narrated like this, with the uncertainty, meaning Hajj with him (ﷺ).

After that, the next best is 'umrah in Dhu'l-Qa'dah, because every 'umrah the Prophet (ﷺ) did was in Dhu'l-Qa'dah.⁴ And Allah (ﷻ) says: "Indeed in the Messenger of Allah (Muhammad ﷺ) you have a good example to follow" [al-Ahzaab 33:21].

1. See: Fataawa Islamiyyah (2/303) by Shaykh Muhammad al-Musnad; Majmoo' Fataawa wa Maqaalaat Mutanawwi'ah (17/431)
2. From the hadeeth of Ibn 'Abbaas narrated by al-Bukhaari (1782) and Muslim (1256)
3. Narrated by al-Bukhaari (1863). Also narrated by Muslim (1256)
4. That was narrated from Anas, who stated when the Prophet (ﷺ) did 'umrah, as is narrated in al-Bukhaari (1778-1782) and Muslim (1253)

Description of 'umrah and its rituals

Praise be to Allah alone. To proceed:

This is a brief look at the rituals of 'umrah:

1. When the one who wants to perform 'umrah reaches the miqaat, it is mustahabb for him to do ghusl and clean himself. A woman should also do that, even if she is menstruating or bleeding following childbirth, but in that case she should not circumambulate the Ka'bah (tawaaf) until the bleeding has ended and she has done ghusl. Men may apply perfume to the body but not to the ihram garments. If it is not possible to do ghusl at the miqaat, no problem, but it is mustahabb to do ghusl when one reaches Makkah, before doing tawaaf, if possible.
2. Men should change out of all stitched clothing and put on an izaar and rida' (lower and upper garment, respectively – two unsewn garments that are wrapped around the body). It is mustahabb for them to be white and clean. Women should enter ihram in their regular garments¹ in which there is no adornment or anything that makes them stand out.
3. Then he should form the intention in his heart
 1. Except for the niqab or burqa' (types of face veils) and gloves; women should take these off and cover their faces and hands from non-mahram men with other clothes. See: Haashiyah 'ala Majmoo' Fataawa Samaahat ash-Shaykh by Shaykh Dr. Muhammad ibn Sa'd al-Shuway'ir (17/426)

to start the rituals, and should utter the words “Labbayka ‘umratan (Here I am for ‘umrah)” or “Allahumma labbayka ‘umratan (O Allah, here I am for ‘umrah).” If the muhrim (pilgrim in ihram) fears that he may not be able to perform the rituals, because he is sick or afraid of an enemy and the like, then it is prescribed for him to stipulate a condition when entering ihraam by saying, “If I am prevented (from continuing) for any reason, then my exiting ihraam is where I am prevented”, because of the hadeeth of Dubaa’ah bint az-Zubayr (رضي الله عنها).¹ Then he should recite the Talbiyah of the Prophet (ﷺ), which is: “Labbayka Allaahumma labbayk, labbayka laa shareeka laka labbayk. Inna al-hamda wa’n-ni’mata laka wa’l-mulk, laa shareeka lak (Here I am, O Allah, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty; You have no partner).”² He should recite this Talbiyah a great deal, as well as remembering Allah (ﷻ) and calling upon Him, until he reaches the Ka’bah.

4. When he reaches al-Masjid al-Haraam (the Sacred Mosque in Makkah), he should enter with his right foot first and say: “Bismillah wa’salaatu wa’s-salaam ‘ala Rasool-Allah (In the name of Allah and blessings and peace be upon the Messenger

1. Agreed upon. From the hadeeth of ‘Aa’ishah which was narrated by al-Bukhaari (5089) and Muslim (1207). It was also narrated by Muslim from Ibn ‘Abbaas (1208)
2. This wording of the Talbiyah is agreed upon. It was narrated by a number of the Sahaabah, among the most well-known of whom is Ibn ‘Umar (رضي الله عنهما). It was narrated by al-Bukhaari (1549) and Muslim (1184).

of Allah).”¹ “A’oodhu Billaah il-’Azeem wa bi wajhihi’l-kareem wa sultaanihi’l-qadeem min ash-shaytaan ir-rajeem. Allaahumm aftah li abwaab rahmatika (I seek refuge in Allah the Almighty and in His noble countenance and His eternal sovereignty from the accursed Shaytaan. O Allah, open to me the gates of Your mercy).”²

5. When he reaches the Ka’bah, he should stop reciting the Talbiyah, then go to the Black Stone and face towards it, then touch it with his right hand and kiss it if he is able to, but he should not annoy people by pushing and shoving. When touching it he should say: “Bismillah, Allahu akbar (In the name of Allah, Allah is most great).” If it is too difficult to kiss it, he may touch it with his hand or with a stick and the like, and kiss what he touched it with. If it is too difficult to touch it, he may point to it and say “Allahu akbar,” but he should not kiss whatever he pointed with. In order for tawaaf to be valid, it is stipulated that it should be done in a state of purity, free from minor and major impurities, because tawaaf is like prayer, except that it is permissible to talk during it.
6. He should put the Ka’bah on his left and circumambulate it seven times. When he is in line with ar-Rukn al-Yamaani (the Yemeni Corner), he may touch it with his right hand, if possible, and say “Bismillah, Allahu akbar (In the name of Allah, Allah is most great),” but he should not kiss it. If it is too difficult for him to touch it, he should refrain and carry on with his tawaaf, and not point

1. Narrated by Ibn Abi Shaybah (1549) and Muslim (1184)
 2. Narrated by Abu Dawood (466) from ‘Abdullah ibn ‘Amr

to it or say takbeer, because that was not narrated from the Prophet (ﷺ). With regard to the Black Stone, every time he comes in line with it, he should touch it and kiss it as mentioned above; if he cannot do that then he should point to it and say takbeer.

It is mustahabb to walk with a rapid pace and short strides (ramal) during the first three circuits of tawaaf al-qudoom (tawaaf upon arrival), for men only. It is also mustahabb for men to uncover the right shoulder (idtibaa') in all circuits of tawaaf al-qudoom. This is done by placing the middle of the rida' under the right armpit and putting the two ends on the left shoulder.

It is mustahabb to say a lot of dhikr and du'aa' in each circuit, as much as one is able to. There is no specific du'aa' or dhikr for tawaaf; rather the pilgrim may call upon Allah and remember Him with whatever dhikrs and du'aa's he can. Between the two corners (the Yemeni Corner and the corner where the Black Stone is), he may say: "Rabbanaa aatina fiddunya hasanah wa fi'l-aakhirati hasanah wa qinna 'adhaab an-naar (Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire)" [al-Baqarah 2:201] in every circuit, because that is proven from the Prophet (ﷺ).¹ He should conclude the seventh circuit by touching the Black Stone and kissing it if he can, or by pointing to it and saying takbeer, as described above. After completing this tawaaf, he

1. Narrated by Abu Dawood from 'Abdullah ibn as-Saa'ib (1892); an-Nasaa'i (3934); Ibn Khuzaymah (2721); al-Haakim in al-Mustadrak (3098) – he classed it as saheeh and adh-Dhahabi agreed with him (2/277).

should put his rida' over both shoulders, with its ends on his chest.

7. Then he should pray two rak'ahs behind Maqaam Ibraaheem (the Station of Ibraaheem) if he can; if he is not able to do that, he may offer this prayer in any place in the mosque, reciting in it after al-Faatihah Qul yaa ayyaha'l-kaafiroon [al-Kaafiroon 109:1-6] in the first rak'ah, and Qul Huwa Allahu ahad [al-Ikhlaas 112] in the second. This is preferable, but if he recites other soorahs, there is nothing wrong with that. Then when he has finished this prayer he should go to the Black Stone if he can.
8. Then he should go out to as-Safa' and climb it, or stand by it, although climbing it is better, if he can. Then he should recite: "Verily, As-Safa and Al-Marwah (two mountains in Makkah) are of the Symbols of Allah..." [al-Baqarah 2:158]. It is mustahabb to face towards the qiblah, and to praise and magnify Allah, and say: "Laa ilaaha ill-Allah wa Allahu akbar. Laa ilaaha ill-Allah wahdahu laa shareeka lah, lahu'l-mulk wa lahu'l-hamd wa huwa 'ala kulli shay'in qadeer; Laa ilaaha ill-Allah wahdah anjaza wa'dah wa nasara 'abdah wa hazama al-ahzaaba wahdah (There is no god but Allah, and Allah is most great. There is no god but Allah alone, with no partner or associate, His is the dominion and to Him be praise, and He is able to do all things; there is no god but Allah alone, He fulfilled His promises and granted victory to His slave and defeated the confederates alone)."¹

1. Narrated by Muslim (1218) in the lengthy hadeeth of Jaabir which describes the Hajj of the Prophet (ﷺ)

Then he should offer whatever du'aa' (supplication) he can, raising his hands, and he should repeat this dhikr and du'aa' three times.

Then he should come down and walk towards al-Marwah, until he reaches the first marker, at which point men should walk rapidly until they reach the second marker. In the case of women, it is not prescribed for them to walk rapidly, because the woman is 'awrah. Then he should walk and climb al-Marwah or stand at it, although climbing it is better, if he can, and he should say and do at al-Marwah the same as he did and said at as-Safa. Then he should come down and walk where the Prophet (ﷺ) walked and hasten where he hastened, until he reaches as-Safa. He should do that seven times: going (from as-Safa to al-Marwah) is one lap and coming back (from al-Marwah to as-Safa) is another lap.

If he does saa'i riding, there is nothing wrong with that, especially if there is a need to do so. It is mustahabb for him to recite a great deal of dhikr and du'aa' in saa'i, as much as he is able. He should also be in a state of purity, free from major and minor impurity, but if he does saa'i without being in a state of purity, that is acceptable. After completing saa'i, men should shave their heads or cut their hair. Shaving is preferable, but if a person's arrival in Makkah is close to the time of Hajj, then cutting his hair is preferable so that he will be able to shave his head during Hajj. Women should gather their hair together and cut off a fingertip's length or less.

When the muhrim has done all the things mentioned, his 'umrah is complete, praise be to Allah,

and everything that was forbidden to him whilst in ihram is now permissible for him again. May Allah help us and all our Muslim brothers to understand His religion and be steadfast in adhering to it, and may He accept the good deeds of all, for He is Most Generous and Kind. May Allah send blessings and peace upon His slave and Messenger, our Prophet Muhammad, and upon his family and companions, and those who follow him in truth until the Day of Judgement.



I'tikaaf

Question: What is the ruling on i'tikaaf for men and women? Is it stipulated that one should be fasting? What should the person who is observing i'tikaaf focus on? When should he enter his place of i'tikaaf and when should he exit from it?¹

AnsWER: I'tikaaf is Sunnah for both men and women, because it is proven from the Prophet (ﷺ) that he used to observe i'tikaaf in Ramadan, and finally settled on observing i'tikaaf during the last ten days of the month. Some of his wives used to observe i'tikaaf with him, then they observed i'tikaaf after his death.² The place for observing i'tikaaf is in the mosques in which prayers in congregation are held. If the period of a man's i'tikaaf will include a Friday, it is better for him to observe i'tikaaf in a mosque where Jumu'ah prayer is offered, if that is possible.

There is no set time limit for i'tikaaf according to the most correct scholarly opinion, and it is not stipulated that one should be fasting, but it is preferable that one should be fasting. The Sunnah is to enter one's place of i'tikaaf when one forms the intention to observe i'tikaaf, and to exit after the intended period is over. He may interrupt it if there is a need to do so, because i'tikaaf is Sunnah, so it does not become obligatory (to complete it) once one has started, unless it is being done in fulfilment of a vow (nadhr).

1. Published in Tuhfat al-Ikhwaan and in Majmoo' Fataawa wa Maqaalaat Mutanawwi'ah (15/441-443)
2. A report to that effect was narrated from 'Aa'ishah by al-Bukhaari (2072) and Muslim (1172)

It is mustahabb to observe i'tikaaf in the last ten days of Ramadan, following the example of the Prophet (ﷺ). It is mustahabb for the one who is observing i'tikaaf to enter his place of i'tikaaf after Fajr prayer on the twenty-first of Ramadan, following the example of the Prophet (ﷺ), and to exit when the last ten days are over. If he interrupts his i'tikaaf there is nothing wrong with that, unless it is in fulfilment of a vow, as mentioned above. It is preferable to have a specific place in the mosque where one can rest, if possible. It is prescribed for the one who observes i'tikaaf to remember Allah a great deal (dhikr), read Qur'an, pray for forgiveness, call upon Allah (du'aa') and pray at times when prayer is not disallowed. There is nothing wrong with some of his friends visiting him or talking to him, as some of the Prophet's wives used to visit him and talk with him. Safiyyah (رضي الله عنها) visited him on one occasion when he was observing i'tikaaf during Ramadan, and when she got up to leave, he went with her to the door of the mosque.¹ This indicates that there is nothing wrong with that.

This action on the part of the Prophet (ﷺ) is indicative of his perfect humility and good conduct with his wives, may the best of blessings and peace from his Lord be upon him.

1. Al-Bukhaari (2035) and Muslim (2175)

Laylat al-Qadr is the best of nights

Question: On the occasion of Laylat al-Qadr can you tell the ordinary Muslims about this great occasion?¹

Answer: Laylat al-Qadr is the best of nights. On this night Allah sent down the Qur'an, and He (ﷻ) has told us that this night is better than a thousand months, that it is blessed, and that on it is decreed every matter of ordainments, as Allah (ﷻ) says at the beginning of Soorat ad-Dukhaan:

"Ha-Meem. (These letters are one of the miracles of the Quran and none but Allah (Alone) knows their meanings).

By the manifest Book (this Qur'an) that makes things clear,

We sent it (this Qur'an) down on a blessed night (i.e. night of Qadr in the month of Ramadan). Verily, We are ever warning (mankind that Our Torment will reach those who disbelieve in Our Oneness of Lordship and in Our Oneness of worship).

Therein (that night) is decreed every matter of ordainments,

Amran (i.e. a Command or this Qur'an or the Decree of every matter) from Us. Verily, We are ever sending (the Messengers),

(As) a Mercy from your Lord. Verily! He is the All-Hearer, the All-Knower" [ad-Dukhaan 44:1-6].

1. Majmoo' Fataawa wa Maqalaat Mutanawwi'ah (15/425-434)

And Allah (ﷻ) says:

“Verily, We have sent it (this Qur’an) down in the Night of Al-Qadr (Decree).

And what will make you know what the Night of Al-Qadr (Decree) is?

The Night of Al-Qadr (Decree) is better than a thousand months (i.e. worshipping Allah in that night is better than worshipping Him a thousand months, i.e. 83 years and 4 months).

Therein descend the angels and the Rooh [Jibreel (Gabriel)] by Allah’s Permission with all Decrees,

(All that night), there is peace (and goodness from Allah to His believing slaves) until the appearance of dawn” [al-Qadr 97:1-5].

It is narrated in a saheeh report from the Messenger (ﷺ) that he said: “Whoever spends Laylat al-Qadr in prayer out of faith and in the hope of reward, will be forgiven his previous sins.”¹ Qiyaam on this night includes prayer, remembering Allah (dhikr), calling upon Him (du’aa’), reading Qur’an, giving charity, and other good deeds.

This great soorah indicates that striving (in worship) on this night is better than striving (in worship) for a thousand months of other nights. This is great bounty and mercy from Allah to His slaves. So it is right that the Muslims should venerate it, and stay up during that night for worship. The Prophet (ﷺ) told us that it is in the last ten nights of Ramadan, and the

1. Narrated from the hadeeth of Abu Hurayrah (رضي الله عنه) by al-Bukhaari (1901) and Muslim (760)

odd-numbered nights among the last ten are when it is more likely to occur. He (ﷺ) said: "Seek it in the last ten nights of Ramadan; seek it on every odd-numbered night."

The saheeh hadeeths from the Messenger of Allah (ﷺ) indicate that this night may be on any of the last ten nights and it is not always on a specific night among them. It may be on the night of the twenty-first, it may be on the night of the twenty-third, it may be on the night of the twenty-fifth, it may be on the night of the twenty-seventh, which is the most likely night, or it may be on the night of the twenty-ninth. Or it may be on an even-numbered night. So whoever stays up for qiyaam on all ten nights, out of faith and in the hope of reward, his efforts will undoubtedly coincide with that night, and will attain that which Allah has promised to the people who stay up for qiyaam on that night.

The Prophet (ﷺ) used to single out these nights for extra effort, which he did not do in the first twenty nights. 'Aa'ishah (رضي الله عنها) said: The Prophet (ﷺ) used to strive hard in worship during the last ten days of Ramadan as he never did at any other time.¹ And she said: When the last ten days of Ramadan began, the Prophet (ﷺ) would stay up all night, wake his family, strive hard (in worship) and tighten his waist-wrapper.² He usually observed i'tikaaf at this time,

1. Agreed upon. Narrated from the hadeeth of Abu Sa'eed al-Khudri (رضي الله عنه) by al-Bukhaari (2018) and Muslim (1167)
2. Agreed upon. Narrated by al-Bukhaari (2024) and Muslim (1174). The phrase "tighten his waist-wrapper" is a metaphor which may refer to striving hard in worship or avoiding intimacy with his wives during this period. [Translator]

and Allah (ﷻ) says: “Indeed in the Messenger of Allah (Muhammad ﷺ) you have a good example to follow” [al-Ahzaab 33:21]

‘Aa’ishah (رضي الله عنها) asked him: O Messenger of Allah, if I know which night is *Laylat al-Qadr*, what should I say? He said: “Say: Allaahumma innaka ‘afuwun tuhibb al-‘afwa fa’fu ‘anni (O Allah, You are All-Forgiving and You love forgiveness so forgive me).”¹ The Companions of the Prophet (ﷺ) and the early generations after them used to venerate these ten days and strive hard to do all kinds of good deeds during them.

What is prescribed for Muslims in all places is to follow the example of their Prophet (ﷺ) and his noble companions (رضي الله عنهم), and of the earliest and best generations of this ummah, by spending these nights in prayer, reciting Qur’an, remembering Allah and worshipping Him, out of faith and in hope of reward, so that they will attain forgiveness of sins, alleviation of burdens and ransom from the Fire, by His grace, generosity and kindness.

The Qur’an and Sunnah indicate that this great promise is something that may be attained by avoiding major sins, as Allah (ﷻ) says: “If you avoid the great sins which you are forbidden to do, We shall remit from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise)” [an-Nisa’ 4:31]. And the Prophet (ﷺ) said: “The five daily prayers, from one Jumu’ah to the next, and from one Ramadaan to the next, are an expiation for whatever (sins) come in

1. Narrated by Muslim from the hadeeth of Abu Hurayrah (233).

between, so long as one avoids major sins.”¹ Narrated by Imam Muslim in his Saheeh.

It is important to note that some Muslims may strive hard in Ramadan and repent to Allah (ﷻ) from previous sins, then after Ramadan ends, they go back to their bad deeds, but this is a serious mistake. What the Muslim should do is avoid that, and sincerely resolve to continue obeying Allah and refraining from sin, as Allah (ﷻ) said to His Prophet (ﷺ):

“And worship your Lord until there comes unto you the certainty (i.e. death)” [al-Hijr 15:99]

“O you who believe! Fear Allah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. (Obey Him, be thankful to Him, and remember Him always), and die not except in a state of Islam (as Muslims) with complete submission to Allah” [Aal ‘Imraan 3:102].

And He (ﷻ) says:

“Verily, those who say: ‘Our Lord is Allah (Alone),’ and then remain steadfast, on them the angels will descend (at the time of their death) (saying): ‘Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!’

‘We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) for which you ask for.

‘A welcoming gift from (Allah), the Oft-Forgiving, Most Merciful’” [Fussilat 41:30-32].

1. Narrated by at-Tirmidhi (3513). He said: A hasan saheeh hadeeth.

What this verse means is that those who acknowledge that their Lord is Allah, and they believe in Him, worship Him sincerely and remain steadfast in doing so, the angels will give them glad tidings at the time of death that they should not be afraid or grieve, and that their destination is Paradise, because of their faith in Him (ﷻ) and their steadfastness in obeying Him and refraining from sin, and their sincerity in worshipping Him (ﷻ). There are many verses which have a similar meaning, all of which indicates that it is obligatory to remain steadfast in adhering to the religion and is a warning against persisting in disobedience towards Allah (ﷻ).

Among these verses is the following passage in which Allah (ﷻ) says:

“And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth, prepared for Al-Muttaqoon (the pious),

Those who spend (in Allah’s Cause - deeds of charity, alms, etc.) in prosperity and in adversity, who repress anger, and who pardon men; verily, Allah loves Al-Muhsinoon (the good-doers).

And those who, when they have committed Faahishah (illegal sexual intercourse etc.) or wronged themselves with evil, remember Allah and ask forgiveness for their sins; - and none can forgive sins but Allah - And do not persist in what (wrong) they have done, while they know.

For such, the reward is Forgiveness from their Lord, and Gardens with rivers flowing underneath

(Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allah's Orders)" [Aal 'Imraan 3:133-136].

We ask Allah to help us and all Muslims, during these nights and others, to do that which He loves and which pleases Him, and to grant all of us refuge from the evils of our own selves and our bad deeds, for He is Most Generous, Most Kind.



Things that do not spoil the fast, of which some people may be unaware of the ruling

Wet dreams do not render the fast invalid, and neither does delaying ghusl

Question: If a fasting person has a wet dream during the day in Ramadan, is his fast rendered invalid or not? Does he have to hasten to do ghusl? Is it permissible to delay ghusl from janaabah or following the end of menses and postpartum bleeding (nifaas) until dawn breaks?¹

Answer: Wet dreams do not render the fast invalid, because they do not happen by the conscious choice of the person who is fasting. But he has to do ghusl from janaabah if he feels any wetness (semen). If he has the wet dream after Fajr prayer and he delays ghusl until the time of Zuhr prayer, there is nothing wrong with that. Similarly, if he has intercourse with his wife at night but does not do ghusl until dawn breaks, there is no blame on him for that. It is proven from the Prophet (ﷺ) that he sometimes woke up in the morning in a state of janaabah as the result of intercourse, then he would do ghusl and fast.²

1. Published in the Kitaab ad-Da'wah series (1/120), published by Mu'sasat ad-Da'wah as-Sahafiyyah; Fataawa Islamiyyah, compiled by Shaykh Muhammad al-Musnad (2/135); Majmoo' Fataawa wa Maqaalaat Mutanawwi'ah (15/277, 278)
2. Agreed upon. Narrated by al-Bukhaari (1930) and Muslim (1109).

The same applies to women who are menstruating or bleeding following childbirth (nifaas): if their bleeding ends at night, but they do not do ghusl until after dawn has broken, there is nothing wrong with that and their fast is valid. But it is not permissible for them, or for the one who is in a state of janaabah, to delay ghusl or the prayer until the sun has risen; rather they must all hasten to do ghusl before sunrise, so that they may offer the prayer on time, and a man should hasten to do ghusl from janaabah before the time for Fajr prayer, so that he will be able to pray in congregation.¹ Women who are menstruating or bleeding following childbirth, if they see that the bleeding has ended during the night, must hasten to do ghusl so that they can pray Maghrib and 'Isha' of that night, as was stated in fatwas by a number of the companions of the Prophet (ﷺ). Similarly, if they become pure (i.e., their bleeding ends) during the time of 'Asr, they must hasten to do ghusl so that they will be able to pray Zuhr and 'Asr before the sun sets. And Allah is the source of strength.



1. Up to this point, material is taken from the two sources mentioned above. The remainder of this answer is taken from Majmoo' Fataawa wa Maqaalaat Mutanawwi'ah (15/278)

Fasting is not rendered invalid by wet dreams, bleeding or vomiting

Question: I was fasting and I fell asleep in the mosque, and after I woke up I found out that I had had a wet dream. Does the wet dream affect the fast? Please note that I did not do ghusl and I offered the prayer without ghusl. On another occasion, a stone hit me in the head and I bled from the wound. Was my fast broken because of the bleeding? With regard to vomiting, does it spoil the fast or not? I hope you can advise me.¹

Answer: Wet dreams do not spoil the fast or have any effect on it, because they do not happen by the conscious choice of the person who is fasting. But he has to do ghusl from janaabah if any semen comes out of him, because when the Prophet (ﷺ) was asked about that, he replied that the one who experienced a wet dream had to do ghusl if there was any wetness (semen). The fact that you prayed without having done ghusl was a mistake on your part, and a grave misdeed. You have to repeat the prayer after doing ghusl, and also repent to Allah (ﷻ).

The fact that a stone hit you in the head and made you bleed does not make your fast invalid, and vomiting that occurred involuntarily does not render your fast invalid, because the Prophet (ﷺ) said: "Whoever vomits unintentionally does not have to make up the fast, but whoever makes himself vomit,

1. Published in the Kitaab ad-Da'wah series (1/121); Majmoo' Fataawa wa Maqaalaat Mutanawwi'ah (15/275)

has to make up the fast.”¹ Narrated by Ahmad and the authors of as-Sunan with a saheeh isnaad.



1. From the hadeeth of Abu Hurayrah (رضي الله عنه), narrated by Imam Ahmad (2/498); Abu Dawood (2382); at-Tirmidhi (720) – he classed it as hasan; Ibn Maajah (1676)

Ruling on the emission of madhiy (prostatic fluid) with desire does not render the fast invalid

Question: If a man kisses his wife when he is fasting, or he watches some indecent movies and emits madhiy, should he make up that fast? If that happened on separate days, should he make them up consecutively or on separate days? May Allah grant you the best reward on behalf of the Muslim ummah.¹

AnsWER: Emission of madhiy does not render the fast invalid according to the more correct of the two scholarly opinions, whether that occurs as a result of kissing one's wife or watching movies or other things that may provoke desire. However it is not permissible for the Muslim to watch indecent movies or to listen to songs and music that Allah has prohibited.

With regard to the emission of maniyy (semen) as a result of desire, that does render the fast invalid, regardless of whether it occurs as a result of touching, kissing, repeatedly looking, or some other cause that may provoke desire, such as masturbation and the like. But if it occurs as a result of wet dreams and thinking, the fast is not rendered invalid by that, even if maniyy is emitted as a result. You do not have to fast consecutive days when making up missed Ramadan fasts; it is permissible to do that on separate days, because of the general meaning of the verse in which

1. Published in the Kitaab ad-Da'wah series (2/134), compiled by Shaykh Muhammad al-Musnad; Majmoo' Fataawa wa Maqaalaat Mutanawwi'ah (15/267)

Allah (ﷻ) says: “but if any of you is ill or on a journey, the same number (should be made up) from other days” [al-Baqarah 2:184].



Ruling on a person's fast in the event of water entering his stomach unintentionally

Question: A man who was fasting did ghusl with a hose, and because of the force of the water pressure, water entered his stomach without him intending it. Does he have to make up that day?¹

Answer: He does not have to make up that day, because he did not do that deliberately, so he comes under the same heading as one who is compelled and one who forgets or does something by mistake.

Question: What is the ruling on swallowing one's saliva, for one who is fasting?²

Answer: Saliva does not affect the fast, so if he swallows it that does not matter, and if he spits it out it does not matter. But with regard to phlegm, which comes from the chest or nose, and is the thick mucus that sometimes comes from the chest and sometimes from the head, this must be spat out and expelled by both men and women, and not swallowed.

But in the case of regular saliva, this does not matter and it does not affect the fast for either men or women

1. Majmoo' Fataawa wa Maqaalaat Mutanawwi'ah (15/279)
2. Fataawa Islamiyyah, compiled by Shaykh Muhammad al-Musnad (2/125); Majmoo' Fataawa wa Maqaalaat Mutanawwi'ah (15/313)

Question: What is the ruling on using inhalers during the day when fasting, for one who suffers from asthma and the like?¹

AnsWER: The ruling is that it is permissible if he needs to use it, because Allah (ﷻ) says in Soorat al-An'aam: "He has explained to you in detail what is forbidden to you, except under compulsion of necessity" [al-An'aam 6:119]. Moreover, it is not akin to eating and drinking; it is more like drawing a sample of blood for testing, or injections that do not contain any nourishment.

Question: What is the ruling on eating or drinking during the day in Ramadan because one forgot?²

AnsWER: There is no blame on him and his fast is still valid, because Allah (ﷻ) says at the end of Soorat al-Baqarah: "Our Lord! Punish us not if we forget or fall into error" [al-Baqarah 2:286]. And it is narrated in a saheeh report from the Messenger of Allah (ﷺ) that Allah said: "I have done that."

And it was proven from Abu Hurayrah that the Prophet (ﷺ) said: "Whoever forgets when he is fasting and eats or drinks, let him complete his fast, for it is Allah Who has fed him and given him to drink." Agreed upon.

1. From the book *Tuhfat al-Ikhwaan bi Ajwibah Muhimmah tata'allaq bi Arkaan al-Islam*, compiled by Shaykh Muhammad ibn Shaayi', question no. 24, in the section on fasting; see also *Majmoo' Fataawa wa Maqaalaat Mutanawwi'ah* (15/265)
2. From the book *Tuhfat al-Ikhwaan*, question no. 16; see also *Majmoo' Fataawa wa Maqaalaat Mutanawwi'ah* (15/291, 292)

Ruling on intravenous and intramuscular injections whilst fasting

Question: What is the ruling on injections into a vein (intravenous) and into muscles (intramuscular)? What is the difference between them? How does that affect one who is fasting?¹

Answer: The correct view is that they do not break the fast; what breaks the fast is the kind of injection that provides nourishment. The same applies to having a blood sample taken: the fasting person does not break his fast thereby, because it is not like cupping. Cupping does break the fast, for both the cupper and his patient, according to the most correct scholarly opinion, because the Prophet (ﷺ) said: "The cupper and the one to whom it is done both break the fast."²

1. From the book *Tuhfat al-Ikhwaan bi Ajwibah Muhimmah tata'allaq bi Arkaan al-Islam* (13); *Majmoo' Fataawa wa Maqaalaat Mutanawwi 'ah* (15/258)
2. This version was narrated via a number of the Sahaabah, such as Thawbaan (رضي الله عنه), from whom Imam Ahmad narrated it. It was also narrated by Abu Dawood (2367-2371); he also narrated it from the hadeeth of Raafi' ibn Khadeej (ra) (3/465). It was narrated and classed as saheeh by at-Tirmidhi (774); and by al-Haakim in *al-Mustadrak* (1561) – he classed it as saheeh and adh-Dhahabi agreed with him.

Ruling on using toothpaste and drops (for eyes, ears and so on)

Question: What is the ruling on using toothpaste, ear drops, nose drops and eye drops when fasting? If the fasting person can detect the taste of that in his throat, what should he do?¹

AnsWER: Cleaning the teeth with toothpaste does not break the fast; the same also applies to the siwaak. However the fasting person should take care not to let anything enter his stomach, but if something like that happens accidentally, without him meaning it to, then he does not have to make up that fast.

The same applies to eye drops and ear drops: they do not break the fast according to the more correct scholarly opinion, but if he detects the taste of that in his throat, then to be on the safe side he may make up that day, but it is not obligatory to do so, because they are entry points for food and drink.

However with regard to nose drops, it is not permissible to use them, because the nose may be an entry point for nourishment. Hence the Prophet (ﷺ) said to Qayt ibn Sabrah (رضي الله عنه): "... and exaggerate in sniffing water up into your nostrils [when purifying oneself], unless you are fasting."² The one who does that has to make up the fast because of this hadeeth and similar reports, if he can detect its taste in his throat. And Allah is the source of strength.

1. From the book *Tuhfat al-Ikhwaan*, question no. 14; see also *Majmoo' Fataawa wa Maqaalaat Mutanawwi'ah* (10/260, 261)
2. Narrated by Ibn Dawood (142); at-Tirmidhi (788) – he said: it is a hasan saheeh hadeeth; an-Nasaa'i (87); Ibn Maajah (407)

Ruling on smelling the fragrance of perfume and 'oud (incense)

Question: Is it permissible for one who is fasting to smell the fragrance of perfume and 'oud (incense)?¹

AnsWER: The fasting person should not inhale 'oud, but with regard to types of perfume other than incense, there is nothing wrong with that. In the case of 'oud itself, some of the scholars think that it breaks the fast if the fasting person inhales it, because it goes to the brain and is somewhat powerful. But if a person smells it unintentionally, it does not break his fast.

Question: Is it permissible to use perfume, such as oil of 'oud, cologne and incense during the day in Ramadan?²

AnsWER: Yes, it is permissible to use them, on condition that one does not inhale the incense.

1. Majmoo' Fataawa wa Maqaalaat Mutanawwi'ah (15/266, 267)
2. From the book Fataawa Islamiyyah (2/128); see also Majmoo' Fataawa wa Maqaalaat Mutanawwi'ah (10/267)

Ruling on using kohl and other cosmetics during the day in Ramadan

Question: What is the ruling on using kohl and other cosmetics for women during the day in Ramadan? Does this break the fast or not?¹

Answer: Generally speaking, kohl does not break the fast for women or for men, according to the more correct of the two scholarly opinions, but it is preferable to use it at night for one who is fasting, male or female. The same applies to using soaps, creams and so on for cosmetic purposes on the face, and other things that are used externally on the skin. That includes henna, make-up and so on. There is nothing wrong with using them for one who is fasting; however it is not appropriate to use make-up if it is harmful to the face. And Allah is the Source of strength.



1. Published in Kitaab ad-Da'wah (2/170); see also Majmoo' Fataawa wa Maqaalaat Mutanawwi'ah (15/259, 260)

Backbiting, malicious gossip and insults are sins that affect the fast and detract from the reward

Question: Does backbiting about people break the fast in Ramadan?¹

Answer: Backbiting does not break the fast of the fasting person. What is meant by backbiting is saying things about people that they dislike. It is a sin because Allah (ﷻ) says: “neither backbite one another” [al-Hujuraat 49:12]. The same applies to malicious gossip, insults, reviling and lying. None of these break the fast of one who is fasting, but they are sins that should be avoided by those who are fasting and others. They affect the fast and detract from the reward, because the Prophet (ﷺ) said: “Whoever does not give up false speech and acting upon it, and ignorant behaviour, Allah has no need of his giving up his food and drink.” Narrated by Imam al-Bukhaari in his Saheeh.² And he (ﷺ) said: “Fasting is a shield. If one of you is fasting, let him not engage in any obscene speech or raise his voice (in anger), and if someone insults him or tries to fight with him, let him say: I am fasting.”³ And there are many similar hadeeths.

1. Majmoo’ Fataawa wa Maqaalaat Mutanawwi’ah (15/320)
2. From the hadeeth of Abu Hurayrah (رضي الله عنه).
3. From the hadeeth of Abu Hurayrah (رضي الله عنه); narrated by al-Bukhaari (1904); Muslim (1151).

Ruling on the fasting person looking at women other than his mahrams, and shaking hands with them

Question: If a man deliberately looks at a non-mahram woman when he is fasting, because of her beauty, her clothing or her body, does that invalidate his fast, or is it makrooh, and will Allah accept his fast but punish him for looking? Please advise us, may Allah reward you with good.¹

AnsWER: It is haraam for him to look at women, and if he looks with desire, then the prohibition is even more emphatic. That is because Allah (ﷻ) says: "Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.). That is purer for them. Verily, Allah is All-Aware of what they do" [an-Noor 24:30]. And that is because letting the gaze wander is one of the means of falling into immoral actions. So what one must do is lower the gaze and avoid the things that lead to temptation. But it does not break his fast so long as no maniy (semen) is emitted. If maniy is emitted, then he has broken his fast and he must make up that day, if it was an obligatory fast. And Allah is the Source of help.

Question: What is the ruling on one who shakes hands with a non-mahram woman or talks to her during the day in Ramadan, when he is fasting and so is she? Does this invalidate the fast or affect it? We hope that you can advise us, and is there any

1. Majmoo' Fataawa wa Maqaalaat Mutanawwi'ah (15/268-271)

expiation for that?¹

Answer: Shaking hands with a non-mahram woman is not permissible. The Messenger (ﷺ) said: "I do not shake hands with women."² 'Aa'ishah (رضي الله عنها) said: By Allah, the hand of the Messenger of Allah (ﷺ) never touched the hand of a woman; rather he accepted their oath of allegiance verbally.³ This refers to non-mahram woman. In the case of mahrams such as one's sister or paternal aunt, there is nothing wrong with shaking hands with them.

With regard to speaking to a non-mahram woman, there is nothing wrong with it if it is a permissible kind of talk in which there is nothing dubious or suspicious, such as asking her about her children or her father, or asking her about her neighbours or relatives; there is nothing wrong with that. But if the talk has to do with evil actions or zina or a rendezvous for immoral purposes, or stems from desire, or has to do with her uncovering before him so that he can see her charms, none of that is permissible.

But if the talk is done whilst adhering to proper modesty and hijab, and is far removed from anything suspicious, and does not stem from desire, then there is no blame on them for that. The Prophet (ﷺ) spoke to women, and women spoke to him, and there was nothing wrong with that. The fast remains valid and

1. Majmoo' Fataawa wa Maqaalaat Mutanawwi'ah (15/269)
2. Narrated by Imam Ahmad (6/357) from the hadeeth of Umaymah bint Raqeeqah; an-Nasaa'i (4181); Ibn Maajah (2874). Classed as saheeh by al-Albaani in as-Saheehah (no. 529)
3. Agreed upon. Narrated by al-Bukhaari (4891) and Muslim (1866).

is not affected by shaking hands or talking, so long as no mani' is emitted by him as a result of that. But if mani' is emitted, then ghusl becomes obligatory; the fast is also invalidated and he has to make it up if it was an obligatory fast.

What the believer must do is beware of that which Allah has forbidden to him, and not shake hands with a woman who is not permissible for him, or talk to her out of desire, or look at her charms. Allah (ﷻ) says: "Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.). That is purer for them. Verily, Allah is All-Aware of what they do" [an-Noor 24:30]. Taking care to avoid the causes of evil is obligatory upon the believer wherever he is. We ask Allah to keep us and the Muslims safe and sound from all evil. May Allah send blessings and peace upon our Prophet Muhammad and upon all his family and companions.

Zakaat al-Fitr is a saa' of the local staple food

Praise be to Allah and blessings and peace be upon the Messenger of Allah and upon his family and companions, and those who follow his guidance. To proceed:

Question: There are a lot of questions about giving rice for zakat al-fitr and about giving cash instead of food.¹

Answer: It is proven from the Messenger of Allah (ﷺ) that he enjoined zakat al-fitr upon the Muslims – a saa' of dates, or a saa' of barley, and he issued instructions that it should be given before the people went out for the prayer² – i.e., before the Eid prayer. In as-Saheehayn it is narrated that Abu Sa'eed al-Khudri (رضي الله عنه) said: We used to give zakat al-fitr at the time of the Prophet (ﷺ), a saa' of foodstuff, or a saa' of barley, or a saa' of dates, or a saa' of dried yoghurt, or a saa' of raisins.³ A number of scholars interpreted "foodstuff" in this hadeeth as referring to wheat; others are of the view is that what is meant by foodstuff is the staple food of a region, no matter what it is, whether it is wheat, corn, pearl millet, and so on.

1. Majmoo' Fataawa Samaahat ash-Shaykh 'Abd al-'Azeez ibn Baaz (5/92, 9), compiled by at-Tayyaar and Ahmad al-Baaz; Majmoo' Fataawa wa Maqaalaat Mutanawwi'ah (14/200)
2. Agreed upon. Narrated from the hadeeth of Ibn 'Umar by al-Bukhaari (1503) and Muslim (984, 986)
3. Narrated by al-Bukhaari (1506) and Muslim (985)

This is the correct view, because zakaah is a means by which the rich help the poor, and the Muslim is not required to help with anything other than the staple food of his country. Undoubtedly rice was a staple food in the Kingdom [Saudi Arabia], and it was a good and precious food, and superior to barley, which the text says is acceptable. Thus it is known that there is nothing wrong with giving rice for zakat al-fitr.

What must be given is a saa' of any type (of staple food). What is meant by saa' is the saa' of the Prophet (ﷺ), which is four times the amount fully scooped up with two average-size hands, as it says in al-Qaamoos and elsewhere. In terms of weight, this is equivalent to approximately three kilograms. If the Muslim gives a saa' of rice or some other staple food of his country, that is fine, even if it is not one of the types of food mentioned in this hadeeth, according to the more correct of the two scholarly opinions. It is also fine if he gives the equivalent by weight, which is approximately three kilograms.

Zakaat al-fitr must be given on behalf of all Muslims young and old, male and female, free and slave. With regard to a foetus, no zakaah is required on his or her behalf, according to scholarly consensus, although doing so is mustahabb, because 'Uthmaan (رضي الله عنه) did that.

It must also be given before going out to the Eid prayer, and it is not permissible to delay it until after the 'Eid prayer. There is nothing wrong with giving it one or two days before 'Eid. Thus it is known that the time for giving it, according to the most correct scholarly opinion, begins on the night of the twenty-

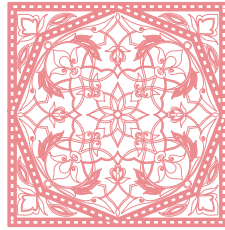
eighth of Ramadan, because the month may be twenty-nine days or thirty days. The Companions of the Messenger of Allah (ﷺ) used to give it one or two days before Eid.

Its recipients are the poor and needy. It is proven that Ibn 'Abbaas (رضي الله عنه) said: The Messenger of Allah (ﷺ) enjoined zakaat al-fitr as a purification for the fasting person from idle and obscene talk, and to feed the poor. Whoever gives it before the (Eid) prayer, it is accepted zakaah (al-fitr), and whoever gives it after the prayer, it is (ordinary) charity.¹

It is not permissible to give the cash value, according to the majority of scholars, and the evidence for this view is more sound. Rather it must be given in the form of food, as was done by the Prophet (ﷺ) and his companions. This is the view of the majority of the ummah. We ask Allah to enable us and all the Muslims to understand His religion and be steadfast in adhering to it, and may He help us to be sincere in doing righteous deeds, for He is Most Generous, Most Kind. May Allah send blessings and peace upon our Prophet Muhammad and upon his family and companions.



1. Narrated by Abu Dawwood (1609) and Ibn Maajah (1827)



An account of visiting the Prophet's Mosque

It is part of the Sunnah to visit the Prophet's Mosque before or after Hajj. On the authority of Abu Hurairah رضي الله عنه it is recorded in the Hadith collection of Bukhâri and Muslim that the Prophet ﷺ said:

«صَلَاةٌ فِي مَسْجِدِي هَذَا، خَيْرٌ مِنْ أَلْفِ صَلَاةٍ فِيَمَا سِوَاهُ، إِلَّا الْمَسْجِدَ الْحَرَامَ»

"Praying once in this mosque of mine is one thousand times better than prayer in other mosques except the Sacred Mosque." (Al-Bukhari:1190, Muslim:1394)

It is also narrated by 'Abdullâh bin 'Umar رضي الله عنه that the Prophet ﷺ said:

«صَلَاةٌ فِي مَسْجِدِي هَذَا أَفْضَلُ مِنْ أَلْفِ صَلَاةٍ فِيَمَا سِوَاهُ، إِلَّا الْمَسْجِدَ الْحَرَامَ»

"Offering a prayer in this mosque of mine is one thousand times better than praying in other mosques, except the Sacred Mosque." (Muslim:1395)

According to 'Abdullâh bin Zubair رضي الله عنه, the Prophet ﷺ said:

«صَلَاةٌ فِي مَسْجِدِي هَذَا أَفْضَلُ مِنْ أَلْفِ صَلَاةٍ فِيَمَا سِوَاهُ إِلَّا الْمَسْجِدَ الْحَرَامَ، وَصَلَاةٌ فِي الْمَسْجِدِ الْحَرَامِ أَفْضَلُ مِنْ مِائَةِ صَلَاةٍ فِي مَسْجِدِي هَذَا»

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“Praying in this mosque of mine is one thousand times better than praying in other mosques, except the Sacred Mosque. And praying in the Sacred Mosque is one hundred times better than praying in my mosque.” (Ahmad:15685)

It is narrated by Jabir ﷺ that the Prophet ﷺ said:

«صَلَاةٌ فِي مَسْجِدِي هَذَا أَفْضَلُ مِنْ أَلْفِ صَلَاةٍ فِيمَا سِوَاهُ، إِلَّا الْمَسْجِدَ الْحَرَامَ، وَصَلَاةٌ فِي الْمَسْجِدِ الْحَرَامِ أَفْضَلُ مِنْ مِائَةِ أَلْفِ صَلَاةٍ فِيمَا سِوَاهُ»

“Praying in this mosque of mine is one thousand times better than praying in other mosque except the Sacred Mosque and praying in the Sacred Mosque is one hundred thousand times better than praying in other mosques.” (Ahmad and Ibn Majah)

There are several Ahâdith to this effect. One visiting the Prophet’s Mosque, should put his right foot first in the mosque and recite the following supplication:

«بِسْمِ اللَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ، أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ، وَسُلْطَانِهِ الْقَدِيمِ، مِنَ الشَّيْطَانِ الرَّجِيمِ، اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ»

[*Bismillâhi wassalaatu wassalaamu ala Rasoolillâhi, a‘udhu billâhil-Azeemi wa biwajhihil-Kareemi, wa Sultaanihil qadeemi, minash-shaitanir-rajeemi, Allâhummaftah li abwaaba rahmatika*]

“By the Name of Allâh and peace and blessings

be upon Allâh's Messenger. I seek refuge with Allâh, the All-Great and with His Noble Face and His most ancient rule and authority, against the accursed Satan. O Allâh! open for me the gates of Your Mercy."

It should be recited in the manner as one does when entering other mosques. There is no specific supplication for entering the Prophet's Mosque. One should perform two Rak'ahs of prayer inside the mosque and implore Allâh for blessing one with the best things in this world and the Hereafter. If these two Rak'ahs of prayer are performed within *Rawdhatul-Jannah* (Garden of Paradise) it would be much better because the Prophet ﷺ said:

«مَا بَيْنَ بَيْتِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ»

"One of the gardens of Jannah lies between my house and my pulpit." (Al-Bukhari:1195, Muslim:1390)

After prayers one should greet (Salâm) the Prophet ﷺ and his two Companions — Abu Bakr and 'Umar ؓ. One should stand respectfully in front of the Prophet's grave and greet him in a low voice:

«السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ»

[As-salâmu alaika yaa Rasûlallah wa rahmatullahi wa barakâtuhu]

"May peace, Allâh's Mercy and His Blessings be upon you O Messenger of Allâh."

It is recorded in the Hadith collection of Abu Dawûd on the authority of Abu Hurairah ؓ that the Prophet

ﷺ said:

«مَآمِنٌ أَحَدٌ يُسَلِّمُ عَلَيَّ إِلَّا رَدَّ اللَّهُ عَلَيَّ رُوحِي، حَتَّى أَرُدَّ عَلَيْهِ السَّلَامَ»

“When someone offers to me Salâm, Allâh restores my soul to my body until I answer his Salâm.” (Ahmad:10434, Abu Dawûd:2041)

There is no blame if one recites the following in his Salâm:

«السَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ، السَّلَامُ عَلَيْكَ يَا خَيْرَةَ اللَّهِ مِنْ خَلْقِهِ، السَّلَامُ عَلَيْكَ يَا سَيِّدَ الْمُرْسَلِينَ وَإِمَامَ الْمُتَّقِينَ، أَشْهَدُ أَنَّكَ قَدْ بَلَّغْتَ الرِّسَالََةَ، وَأَدَيْتَ الْأَمَانَةَ، وَنَصَحْتَ الْأُمَّةَ، وَجَاهَدْتَ فِي اللَّهِ حَقَّ جِهَادِهِ»

[Assalaamu alaika ya Nabiyallâh, assalaamu alaika ya kheeratallâhi min khalqihî, assalaamu alaika ya sayyidal-mursaleen wa imaamal-muttaqeen, ashhadu annaka qad ballaghtar-risaalata, wa addaital-amaanata, wa nasahtal-ummata, wa jahadta fillâhi haqqa jihaadihi]

“Peace be upon you, O Prophet of Allâh! Peace be upon you O, the best of Allâh’s creation. Peace be upon you O, the leader of the Messengers and of the pious. I testify that you conveyed the Message and discharged the assignment, guided the Ummah and strove in the way of Allâh with all due struggle.”

All these attributes were there in the Prophet’s conduct. It is perfectly endorsed by the Shari’ah that one should send blessings on him and pray for him. Allâh says:

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾

“O you who believe! Send your Salât on (ask Allâh to bless) him (Muhammad ﷺ), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e., As-Salâmu-‘Alaikum).”
[Al-Ahzâb:56]

One should then salute Abu Bakr and ‘Umar رضي الله عنهما and then go.

Visiting the Prophet’s grave is, however, permitted by the Shari’ah only for males. It is not allowed for women to visit graves. The Prophet ﷺ has cursed such women who visit graves, and those who erect mosques on graves and light lamps there. If one intends to visit Al-Madinah for praying inside the Prophet’s Mosque and making supplication there; as doing such deeds are endorsed by the Shari’ah, it is perfectly all right. We have noted the same point in the above quoted Ahâdith. The visitor should perform the five daily prayers in the Prophet’s Mosque and remember Allâh, make supplications and perform Nafil prayers there as much as possible. One should utilise best his time there in order to earn as much reward as possible. Likewise, it is desirable to perform as many Nafil prayers as possible. We have already taken note of this saying of the Prophet:

«مَا بَيْنَ بَيْتِي وَمَنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ»

“One of the gardens of Jannah lies between my house and my pulpit.”



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For performing the five compulsory prayers one should move forward as far as possible and stand in the front row, even if in the extension of the front row. Authentic Hadith recommend that one should join the front row. For example, there is this saying of the Prophet ﷺ:

«لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّفِّ الْأَوَّلِ ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهْمُوا عَلَيْهِ لَأَسْتَهَمُوا»

“If people were to know what reward is there in calling the Adhan and being in the front row, and they could not get a place there, unless they cast lots, then they would certainly cast lots.” (Al-Bukhari: 615, Muslim:437)

Similar is this remark of the Prophet ﷺ:

«تَقَدَّمُوا فَأَتَمُّوا بِي وَلِيَأْتِمَنَّ بِكُمْ مَنْ بَعْدَكُمْ وَلَا يَزَالُ الرَّجُلُ يَتَأَخَّرُ عَنِ الصَّلَاةِ حَتَّى يُؤَخَّرَهُ اللَّهُ»

“Move forward and follow me. And those who are behind you should follow you. A man will continue being late for prayer until Allâh will leave him behind.” (Muslim:437)

In the collection of Abu Dawûd, it is recorded on the authority of ‘Aishah رضي الله عنها that the Prophet ﷺ said:

«لَا يَزَالُ الرَّجُلُ يَتَأَخَّرُ عَنِ الصَّفِّ الْمُقَدَّمِ حَتَّى يُؤَخَّرَهُ اللَّهُ فِي النَّارِ»

“There will remain a man who will try to distance himself from the first row until Allâh distances them in Fire of Hell.” (Abu Dawûd:2679, Muslim:1646)





There is an authentic report attributed to the Prophet ﷺ that he told his Companions:

«أَلَا تَصُفُّونَ كَمَا تَصُفُّ الْمَلَائِكَةُ عِنْدَ رَبِّهَا قَالُوا: يَا رَسُولَ اللَّهِ!
وَكَيْفَ تَصُفُّ الْمَلَائِكَةُ عِنْدَ رَبِّهَا؟ قَالَ: يُتِمُّونَ الصُّفُوفَ الْأُولَى،
وَيَتَرَاصُّونَ فِي الصَّفِّ»

“Why do you not form a row as angels do before their Lord.” When people asked him to clarify what kind of row is formed by the angels, he replied: “They fill first the front rows and draw close to one another in the rows.” (Muslim:430)

There are several Ahâdith regarding the visit to the Prophet’s Mosque and mosques in general. The Prophet ﷺ used to tell everyone to stand on the right side of the row and it is common knowledge that the right of the row in the earlier Mosque of the Prophet lay outside *Rawdhatul-Jannah*. One therefore learns that to pray in the front row and on the right side of the row is better than performing prayer inside *Rawdhatul-Jannah*. Anyone who reflects on the relevant Hadith would discern this point.

It is not permitted for anyone to touch or kiss the grill of the Prophet’s grave or to perform Tawâf around it. For this practice is not reported from the pious predecessors. Rather, it is the worst heresy. And it is not lawful for anyone to invoke the Prophet ﷺ for fulfilling one’s needs or removing one’s trouble or curing the sick but one should ask Allâh Alone for all these. One seeking help from the dead amounts to ascribing partners to Allâh and worshipping someone other than Allâh. Islâm is based on these two cardinal





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principles:

1. Allâh is One Who is without a partner and He Alone is to be worshipped.

2. Worship should be done in accordance with the Prophet's way.

And this is the very meaning of the creedal statement of Islâm:

«لَا إِلَهَ إِلَّا اللَّهُ، مُحَمَّدٌ رَسُولُ اللَّهِ»

"There is no true god other than Allâh, and Muhammad ﷺ is His Messenger."

Similarly, it is not permissible for anyone to seek the Prophet's intercession directly from him. For, this right belongs to Allâh, the Glorious Alone. One should seek it only from Him. Allâh says:

﴿قُلْ لِلَّهِ الشَّفَعَةُ جَمِيعًا﴾

"Say: 'To Allâh belongs all intercession.'" [Az-Zumar:44]

One may, however, add:

«اللَّهُمَّ شَفِّعْ فِيَّ نَبِيِّكَ، اللَّهُمَّ شَفِّعْ فِيَّ مَلَائِكَتِكَ، وَعِبَادَكَ الْمُؤْمِنِينَ،
اللَّهُمَّ شَفِّعْ فِيَّ أَفْرَاطِي»

[Allâhumma shaffi' fiyya Nabiyyaka, Allâhumma shaffi' fiyya malaa'ikataka, wa 'ibaadakaal-mu'mineen. Allâhumma shaffi' fiyya afraati]

"O Allâh! make Your Prophet my intercessor. O Allâh! make Your angels and Your believing



slaves my intercessors and make my deceased children my intercessors."

One must not, however, ask anything of the dead, be it an intercession or anything else, irrespective of the fact that they are Messengers or others. This is something not approved by the Shari'ah. As to a dead person, his deeds have come to an end except such deeds which have been granted an exception by the one who legislated the Shari'ah. In Sahih Muslim, Abu Hurairah رضي الله عنه narrates: "The Prophet ﷺ said:

«إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ»

"When a child of Adam dies, his deeds come to an end, except in the following three modes: continuous charity or such knowledge on which others may draw benefit or pious children who may pray for him." (Muslim:1631)

In the Prophet's lifetime it was all right to seek his intercession. And this would be perfectly all right on the Last Day. For, he would be empowered to do so. It would be possible for him to appeal to Allâh regarding the ones who seek intercession. However, he does not have this power after his death in this world. This is not something particular to him. Rather, it is a universal point applicable to everyone including you. It is lawful for a Muslim to tell his alive brother to pray to his Lord for intercession, i.e., to pray for him. And this is also permissible for one to do on one's behalf in praying to Allâh. If what one wishes is desirable, one may pray the same for his brother. However, on the Last Day no one can intercede without Allâh's



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leave, Allâh makes this point very clear:

﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾

"Who may intercede with Him without His leave?" [Al-Baqrah:255]

As for Prophet's state of death, it is a special condition not similar to the condition of one who is alive. Nor is it similar to the one which will be on the Last Day. For, a dead person cannot perform any deed. He is bound by what he did in his lifetime excepting such deeds which have been granted an exception by the legislator of the Shari'ah. However, seeking intercession from the dead is not one of the exceptions granted by the legislator of the Shari'ah, hence it cannot be treated as something belonging to this category. There is no doubt about the fact that the Prophet ﷺ is alive within his Barzakh life, which is more comprehensive than the life of the martyrs. However, this life is different from the one before death, and different from the life in the Hereafter. As to the life in grave, no one other than Allâh knows its nature and quality. Accordingly, the Prophet ﷺ said:

﴿مَا مِنْ أَحَدٍ يُسَلِّمُ عَلَيَّ إِلَّا رَدَّ اللَّهُ عَلَيَّ رُوحِي حَتَّى أَرُدَّ عَلَيْهِ السَّلَامَ﴾

"When someone offers to me Salâm, Allâh restores my soul to my body until I answer his Salâm." (Ahmad:10434 and Abu Dawûd:20141)

It is clear from the above Hadith that the Prophet ﷺ is dead and that his soul is separated from his body which is restored to him only at the time of Salâm. The arguments for his death, as found in the Qur'ân and





Sunnah are well known. Among the 'Ulama it is an incontestable point. However, death is no obstacle to his Barzakh life. The same holds true for the martyrs. This point is made clear in the Qur'an:

﴿ وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أحيَاءُ عِنْدَ رَبِّهِمْ
يَرْزُقُونَ ﴾

"Think not of those who are killed in the way of Allâh as dead. Nay, they are alive, with their Lord, and they have provision." [Âl-'Imrân: 169]

Since this is an important issue which has been much confused by those who invite others to Shirk (polytheism) and worshipping the dead beside Allâh, we have discussed it at length. May Allâh save us against all that is contrary to the Shari'ah.

As for those who raise their voices near the Prophet's grave and stay there for long periods of time, their practice is against the Shari'ah. For Allâh asked people not to raise their voice above that of the Prophet ﷺ. He asked them also not to talk to him aloud as they do among themselves. Rather, people were asked to speak to him in a low voice. Allâh says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا
لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالِكُمْ وَأَنتُمْ لَا
تَشْعُرُونَ ﴿٢﴾ إِنَّ الَّذِينَ يَغْضُونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ
أَمْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلنَّقْوَى لَهُم مَّغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴾

"O you who believe! Raise not your voices above





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the voice of the Prophet (ﷺ), nor speak aloud to him in talk as you speak aloud to one another, lest your deeds may be rendered fruitless while you perceive not. Verily! Those who lower their voices in the presence of Allâh's Messenger (ﷺ), they are the ones whose hearts Allâh has tested for piety. For them is forgiveness and a great reward." [Al-Hujurât:2,3]

Moreover, one's prolonged standing near his grave would lead to overcrowding and noise near his grave and these things run contrary to the directive of the above Qur'ânic verses. The Prophet ﷺ is an esteemed figure for a Muslim and to do such an act there (at his grave), which is against the Shari'ah, is deplorable. Likewise, as for those who, while standing near his grave or facing it, make invocations with raised hands; it is again contrary to the practice of the Prophet's Companions, their followers and the righteous people of the past, rather it is a heresy because the Prophet ﷺ said:

«عَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ مِنْ بَعْدِي، تَمَسَّكُوا بِهَا، وَعَضُّوا عَلَيْهَا بِالنَّوَاجِدِ، وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ فَإِنَّ كُلَّ مُحَدَّثَةٍ بَدْعَةٌ، وَكُلُّ بَدْعَةٍ ضَلَالَةٌ»

"Hold fast to my way and after me hold fast to the way of the Rightly-Guided Caliphs. Adhere close to it and bite upon it (i.e. cling to it) with your molar teeth. And avoid invented things. For everything invented is a heresy which is in turn a misguidance." (Ahmad:16694 and Abu Dawûd:4607)



He also said:

«مَنْ أَحَدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ»

“He who innovates something in this matter of ours that is not from it (originally) will have it rejected.” (Al-Bukhari: 2697, Muslim:1718)

Ali bin Husain Zainul-'Abidīn once saw someone making supplication near the Prophet's grave. He stopped him, saying that he learned from his father who had learned from his maternal grandfather i.e., the Prophet ﷺ this:

«لَا تَتَّخِذُوا قَبْرِي عِيدًا وَلَا بُيُوتَكُمْ قُبُورًا، وَصَلُّوا عَلَيَّ فَإِنَّ تَسْلِيمَكُمْ يَبْلُغُنِي أَيْنَمَا كُنْتُمْ»

“Do not make my grave a visiting place and do not turn your houses into graves (do not stop prayer in them) and send blessings on me. For your Salâm reaches me from wherever you are.” (Ahmad:8586)

Similarly those who, at the time of offering Salâm to the Prophet ﷺ, put their right hands on the left side of their chest, this posture is not lawful at the time of offering Salâm to him or to any ruler or leader, for this posture signifies one's humility and submission which is valid in the case of Allâh Alone. This point is made by Hafidh Ibn Hajar on the authority of the great 'Ulama. This point will be clear to anyone who gives attention to it, provided he intends to follow the way of the righteous predecessors. However, those who are swayed by prejudice, selfish desires and blind imitation and those who are biased against



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the way of the righteous people, Allâh would decide their fate. We seek from Allâh for us and for them guidance and preference of the truth over everything. Similarly, those who face the Prophet's grave at a distance and move their lips for Salâm or supplication, it also belongs to the category of heresy. It is not permissible for a Muslim to invent such things in Faith as they are not permitted by Allâh. By doing such things he transgresses rather than expressing love for the Prophet ﷺ. Condemning such practices, Imam Malik said that reform of the later generations will only be in the same manner as of earlier generations. It is common knowledge that what reformed the earlier generations was their observance of the way of the Prophet ﷺ, and the Rightly-Guided Caliphs, his Companions and Successors. Later generations of the Ummah too, would find the right path by adhering close to the Prophet's way. This alone can reform them. May Allâh grant Muslims the ability to do such things which may ensure their welfare and success both in this world and the Hereafter.

Warning:

Visiting the Prophet's grave is neither obligatory nor a condition for Hajj, as it is erroneously held by some people. Rather, for those who visit the Prophet's grave or are in its vicinity, it is desirable for them to visit both his mosque and his grave. It is not, however, lawful for those living far away from Al-Madinah to take a journey to Al-Madinah with the intention to visit the Prophet's grave. They are, however, free to do so for visiting the Prophet's Mosque. When they arrive in Al-Madinah they should visit the grave of the



Prophet ﷺ and of his Companions. In both the Hadith collections of Bukhâri and Muslim, it is recorded that the Prophet ﷺ said:

«لَا تُشَدُّ الرَّحَالَ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: الْمَسْجِدِ الْحَرَامِ، وَمَسْجِدِي هَذَا،
وَالْمَسْجِدِ الْأَقْصَى»

"One should take a religious journey to only three mosques: the Sacred Mosque, my Mosque and Al-Aqsa Mosque." (Al-Bukhari: 1864, Muslim:397)

Had it been lawful to take a journey to visit the Prophet's or someone's grave, the Prophet ﷺ would have certainly instructed his Ummah to do so. For he was most sincere towards them, feared Allâh most and knew Him the best. He fully discharged the duty of his Messengership, directed the Ummah to every goodness and warned them against every sin. He forbade taking a journey for a purpose other than visiting the three above mentioned mosques. He ﷺ said:

«لَا تَتَّخِذُوا قَبْرِي عِيدًا، وَلَا يُبَوِّتُكُمْ قُبُورًا، وَصَلُّوا عَلَيَّ فَإِنَّ صَلَاتَكُمْ
تَبْلُغُنِي حَيْثُ كُنْتُمْ»

"Do not make my grave a place of festival. Nor turn your houses into graveyards. Send blessings upon me. Your blessing, no matter where you live, would reach me." (Ahmad:8586)

To describe the visit to the Prophet's grave as an act of the Shari'ah amounts to making it as a place of festival and indulging in excessive veneration, which



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he feared. This has now become a reality in that many people indulge in it, in the belief that visiting his grave is part of the Shari'ah.

As to the Ahâdith on this point which these people cite in support of presenting the visit to the Prophet's grave as an act of the Shari'ah, all these Ahâdith are not only weak in terms of their chain of narrators, but they are all fabricated ones. Leading Hadith scholars, for example Darqutni, Baihaqi and Hafidh Ibn Hajar, cautioned against their weakness. Therefore it is not at all proper that such weak reports be cited in the face of authentic Ahâdith which forbid a journey for any purpose other than visiting the three mosques. For the information of readers some of these false reports are reproduced below so as to help them recognise and be safe from being misled:

"One who performs Hajj and does not visit me, wrongs me." False!

"Who visits me after my death is as if he visited me during my life." False!

"One who visits me and my ancestor Ibrâhim within a year, I guarantee for him Jannah with Allâh." False!

"One who visits my grave, my intercession for him is certainly due." False!

Such reports are not traceable to the Prophet ﷺ. According to Hafidh Ibn Hajar, their chain of narrators is fabricated. Hafidh 'Uqaili says: "No such report is valid." According to Ibn Taimiyah, all such reports are concocted. It is hoped that this account is sufficient for your information and protection. Had any of the



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above reports been true, the Companions would have acted on them before us, directed the Ummah to do so and invited every- one to follow him. For the Companions are the best people, next only to the Messengers and they knew most about the limits set by Allâh. They knew best about the Shari'ah which Allâh has prescribed for His slaves. And they were most sincere towards Allâh and His slaves. Since there is no report from them regarding the above, we know that these reports are false. Had any of the reports been authentic, it would have provided a Shari'ah sanction. It clinches the issue regarding such Ahâdith. Glory is to Allâh the Exalted Who knows best.

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It is desirable to visit Quba Mosque and Al-Baqi' cemetery

It is desirable for those visiting Al-Madinah to visit Quba Mosque and pray in it. It emerges from 'Abdullâh bin 'Umar's report:

«كَانَ النَّبِيُّ ﷺ يَزُورُ مَسْجِدَ قُبَاءَ رَاكِبًا وَمَاشِيًا وَيَصَلِّي فِيهِ رَكَعَتَيْنِ»

"That the Prophet ﷺ used to visit this mosque both on foot and by animal transport and perform two Rak'ahs of prayer in it. (Al-Bukhari: 1194, Muslim:1399)

On the authority of Sahl bin Hunaif it is narrated that the Prophet ﷺ said:

«مَنْ تَطَهَّرَ فِي بَيْتِهِ ثُمَّ أَتَى مَسْجِدَ قُبَاءٍ فَصَلَّى فِيهِ صَلَاةً كَانَتْ لَهُ كَأَجْرِ عُمْرَةٍ»

"One who does Wudu at home, then goes to the Quba Mosque and performs prayers in it, will attain the reward of 'Umrah. (Ahmad, Nasa'i, Ibn Mâjah and Hâkim)

Likewise, it is in accordance with the Sunnah to visit Al-Baqi' (graveyard) and the graves of martyrs and of Hamzah ؓ. The Prophet ﷺ used to visit them and pray for them. There is his saying:

«زُورُوا الْقُبُورَ فَإِنَّهَا تُذَكِّرُكُمْ الْآخِرَةَ»

"Visit graves so that they remind you of the Hereafter." (Muslim:976 and Ibn Mâjah:1569)



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He told his Companions to recite the following invocation while visiting graves:

«السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَإِنَّا إِن شَاءَ اللَّهُ
بِكُمْ لَاحِقُونَ. نَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ»

[Assalaamu 'alaikum ahlad-diyaari minal mu'mineena walmuslimeena, wa inna inshaa' Allâhu bikum lahiqoon. Nas'alullâh lana wa lakumul-'aafiyata]

"O dwellers of those places of the believers and Muslims, Assalâmu-alaikum. We are, if Allâh wills, about to meet you. We seek from Allâh peace and security for us and for you." (Muslim:975)

Recorded in the Hadith collection of At-Tirmidhi is a report from 'Abdullâh bin 'Abbas رضي الله عنه that when the Prophet ﷺ passed through the graveyard of Al-Madinah he said turning towards them:

«السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ، يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ؛ أَنْتُمْ سَلَفْنَا وَنَحْنُ
بِالْأَثَرِ»

[Assalaamu 'alaikum ya ahlal-quboori, yaghfirullâhu lana wa lakum. Antum salafuna wa nahnu bilathri]

"O those in graves! Assalâmu-alaikum. May Allâh forgive us and you. You preceded us and we are to follow you." (At-Tirmidhi: 1053)

We learn from these Ahâdith that the Shari'ah ruling to visit graves aims at making one remember





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the Hereafter. It provides one with an opportunity to do some good to the dead and to appeal for the Divine Mercy on them and to pray for them.

However, visiting the graves for making a prayer or to sit there or to invoke them in one's need or seek their help for curing the sick or invoking Allâh with reference to them or their status is forbidden as it is Shirk. Allâh and His Messenger did not permit it nor did the pious predecessors practise such a thing. Rather, it is one of those evils which have been forbidden by the Prophet ﷺ. He said:

«زُورُوا الْقُبُورَ، وَلَا تَقُولُوا هُجْرًا»

"Visit graves but do not speak ill." (Ahmad: 1 1212)

Common to all these acts is their being a heresy. However, they vary in degrees. Some of them are purely deviant innovations, yet they do not amount to polytheism. For example, praying to Allâh near graves and praying while invoking with reference to the status of the dead. Some of them are, however, forms of major polytheism, for example, invoking the dead and seeking their help.

We have discussed at length these points earlier. One should therefore be alert to them and seek from Allâh the ability to follow the truth and guidance. Allâh Alone grants the ability to follow guidance. There is no true god or lord other than Allâh.

This was the final point of this treatise.

Praise is to Allâh in the beginning and in the end and Allâh's blessing be upon His slave and His Messenger



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and the best of His creation — Muhammad ﷺ and his household, his Companions and those who follow them in goodness till the Day of Reckoning.

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It is binding on the Pilgrim to enjoin good and observe the Congregational Prayers

What is binding on the pilgrim in Makkah is that they enjoin good and perform the five prayers in congregation at the appointed times. Allâh has commanded so in His Book and through His Messenger. It is a serious mistake on the part of many residents of Makkah who perform prayers at home abandoning the mosques. This is contrary to the Shari'ah and they must mend their ways.

Performing prayers at the mosque is derived from the directive of the Prophet ﷺ to Ibn Maktum. He approached the Prophet ﷺ for exemption, pleading his blindness and that his house was situated at a distance from the mosque. The Prophet ﷺ enquired:

«هَلْ تَسْمَعُ النِّدَاءَ بِالصَّلَاةِ؟ قَالَ: نَعَمْ. قَالَ فَأَجِبْ، مَا أَجِدُ لَكَ رُخْصَةً»

“Do you hear the Adhân for the prayer?” When he replied in affirmative, the Prophet ﷺ told him that it was essential for him to perform prayers at the mosque. “I do not find any ground for your exemption.” (Muslim:653, Ahmad:15064)

The Prophet ﷺ also said:

«لَقَدْ هَمَمْتُ أَنْ أَمُرَّ بِالصَّلَاةِ فَتُقَامَ، ثُمَّ أَمُرَ رَجُلًا فَيُؤَمِّمَ النَّاسَ، ثُمَّ أَنْطَلِقَ إِلَى رِجَالٍ لَا يَشْهَدُونَ الصَّلَاةَ، فَأُحَرِّقَ عَلَيْهِمْ بُيُوتَهُمْ بِالنَّارِ»



"I intended that I would ask people to rise for prayers and when they have joined I would ask someone to lead the prayer and would go to those who do not join the prayer and set their houses on fire." (Al-Bukhari:2420, Muslim:651)

It is narrated by 'Abdullâh bin 'Abbas رضي الله عنه through an authentic chain of narrators in Sunan Ibn Mâjah that the Prophet ﷺ said:

«مَنْ سَمِعَ النِّدَاءَ فَلَمْ يَأْتِ ، فَلَا صَلَاةَ لَهُ إِلَّا مِنْ عُذْرٍ»

"Whoever hears the call to prayer and does not come (to the mosque), then his prayer is not accepted (elsewhere) except with a valid excuse." (Ibn Majah:793)

In Sahih Muslim it is reported on the authority of 'Abdullâh bin Mas'ud رضي الله عنه that one who wants to meet Allâh as a Muslim, should guard all the five prayers whenever an Adhân is made. For, Allâh has set down the ways of guidance through His Messenger and prayer is one of the ways of attaining guidance. However, if you perform the prayers at your homes, as those left behind do, you would abandon the Sunnah of the Prophet ﷺ and if you do so, you will be in danger.

One who makes a proper Wudu (ablution) and goes to one of the mosques, Allâh records a good act for each step of his, raises him one degree and pardons him a sin. We have noted that those neglecting congregational prayers are manifest hypocrites. In the past, people were brought to mosque in such a condition of sickness that they were carried by two persons, yet they would stand in the row.





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It is essential for every pilgrim to shun all that is forbidden by Allâh and to avoid committing acts such as fornication, sodomy, theft, taking usury, usurping the possessions of an orphan, cheating in dealing, betraying the trust, smoking drugs and cigarettes, drinking intoxicants, lowering clothes below the ankle. Pride, jealousy, hypocrisy, backbiting, mocking at other Muslims, using a musical instrument and listening to it, using radio and other means of entertainment for music or songs, playing chess, gambling, participating in lottery, photographing the animates and painting them are sins which have been forbidden by Allâh in all times and all places and for all His slaves. Therefore, the pilgrim and the residents of Makkah ought to avoid them more. For committing sins within the Sacred precincts is a much more reprehensible act which incurs greater punishment. Allâh says:

﴿وَمَنْ يُرِدْ فِيهِ بِالْحَكَامِ يُظْلَمِ نُذِقَهُ مِنْ عَذَابِ أَلِيمٍ﴾

“And whoever inclines to evil actions therein or to do wrong (i.e. practice polytheism and leave Islâmic Monotheism), him We shall cause to taste a painful torment.” [Al-Hajj:25]

When Allâh has threatened to punish those who commit sins within the Sacred precincts, it is anybody’s guess as to what their punishment would be. Undoubtedly it would be a severe and great penalty. It is, therefore, imperative that one avoids all sins. A pilgrim cannot get reward for his Hajj nor forgiveness for his sins unless he avoids all that is forbidden. The Prophet ﷺ said:



«مَنْ حَجَّ فَلَمْ يَرْفُثْ، وَلَمْ يَفْسُقْ، رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ»

“One who performs Hajj and does not indulge in immo-desty or transgression, would return (to his homeland) in the same state as he was given birth by his mother.” (Al-Bukhari:1521, Muslim:1350)

Of all the major sins, the worst and the most serious is invoking the dead, petitioning them in the hope that they would recomm- end their case to Allâh or cure the ill or make the lost person return. Making an offering with this intention or slaughtering a sacrificial animal for them, amounts to serious polytheism which is forbidden in no uncertain terms by Allâh. Such poly- theism was the practice of the polytheists of the Jahiliyah (Ignorance period of Arabia). For stopping and removing it Allâh sent down His Messengers and revealed His Books. It is, therefore, the binding duty of every pilgrim and non-pilgrim to avoid polytheism, repent it if he ever committed it in the past and prepare anew for Hajj. For polytheism nullifies one’s all good deeds Allâh says:

﴿وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ﴾

“But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.” [Al-An’âm:88]

A form of minor polytheism is to take an oath in the name of someone other than Allâh, such as in the name of the Prophet, the Ka’bah and one’s honesty. One should not practise hypocrisy or desire for fame or say such utterances as: “What Allâh wills and you



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will”, or “If Allâh and you were not there I would have ...” — all these forms of polytheistic utterances must be avoided. One should ask others to avoid them, as well. The Prophet ﷺ said:

«مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ كَفَرَ أَوْ أَشْرَكَ»

“One who takes an oath in the name of someone other than Allâh commits either Kufr (disbelief) or polytheism.” (Ahmad, Abu Dawûd and At-Tirmidhi)

According to an authentic Hadith narrated by ‘Umar رضي الله عنه, the Prophet ﷺ said:

«مَنْ كَانَ حَالِفًا فَلْيَحْلِفْ بِاللَّهِ أَوْ لِيَصْمُتْ»

“One who has to take an oath should do it by the Name of Allâh or keep quiet.” (Al-Bukhari:2679, Muslim:1646)

He added:

«مَنْ حَلَفَ بِالْأَمَانَةِ فَلَيْسَ مِنَّا»

“One who takes an oath by the name of trust is not one of us.” (Abu Dawûd)

Furthermore, he said:

«أَخَوْفُ مَا أَخَافُ عَلَيْكُمْ الشِّرْكَ الْأَصْغَرَ»

“What I fear most for you all is minor Shirk.”

When he was asked about minor Shirk (polytheism), he رضي الله عنه replied: “Ar-Riyâ — showing -off.” He also said:



«لَا تَقُولُوا: مَا شَاءَ اللهُ وَشَاءَ فُلَانٌ، وَلَكِنْ قُولُوا: مَا شَاءَ اللهُ، ثُمَّ شَاءَ فُلَانٌ»

"Do not say what is willed by Allâh and by so-and-so. Rather, you should say what Allâh willed and then what so-and-so willed." (Ahmad:22754, Abu Dawûd:1350)

In the Hadith collection of Nasa'i there is a report recorded on the authority of 'Abdullâh bin 'Abbas رضي الله عنه that someone said: "Allâh willed and you willed." The Prophet ﷺ said:

«أَجَعَلْتَنِي لِلَّهِ نَدًا، بَلْ مَا شَاءَ اللهُ وَحْدَهُ»

"Have you made me a partner with Allâh? You should have said only what Allâh willed." (Ahmad:1842)

All the above Ahadith make it plain that the Prophet ﷺ stood for monotheism and dissuaded his Ummah from Shirk (polytheism) both major and minor. He longed for the strong faith of his Ummah and its protection against divine penalty and disaster. May Allâh bestow on him the choicest reward. He conveyed Allâh's Message, made his Ummah fearful of Allâh and acted sincerely towards Allâh's slaves. May Allâh send on him His blessings till the Last Day. It is binding on all the learned pilgrims and the people residing in the sanctified town and Al-Madinah that they impart the Shari'ah knowledge to others and dissuade everyone from Shirk (polytheism), major sins and things forbidden by Allâh. They should make such points openly and comprehensively clear so as to bring people from darkness into light. Thus, they



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should discharge their duty of teaching and imparting Faith to others. Allâh says:

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ﴾

“(And remember) when Allâh took a covenant from those who were given the Scripture (Jews and Christians), to make it (the news of the coming of Prophet Muhammad ﷺ and the religious knowledge) known and clear to mankind, and not to hide it.” [Âl-‘Imrân:187]

The purpose of the above verse is to caution the ‘Ulama of the Ummah that they should not follow the way of the transgressing people of the previous Books by concealing the truth with intentions of enjoying benefits in the world, rather than in the Hereafter. Allâh says:

﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعِينُونَ ﴿١٥٩﴾ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا فَأُولَٰئِكَ أَثُوبٌ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ﴾

“Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allâh and cursed by the cursers. Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These,



I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.”
[Al-Baqrah: 159, 160]

Several Qur’ânic verses and Ahâdith invite people to the way of Allâh and drawing them to Allâh’s way is the best virtue and the most important duty. And this was the way till the Last Day for all the Messengers and their followers. Allâh says:

﴿وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ﴾

“And who is better in speech than he who [says: ‘My Lord is Allâh (believes in His Oneness),’ and then stands straight (acts upon His Order), and] invites (men) to Allâh’s (Islâmic Monotheism), and does righteous deeds, and says: ‘I am one of the Muslims.’” [Fussilat:33]

Also, Allâh says:

﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ﴾

“Say you (O Muhammad ﷺ): ‘This is my way; I invite unto Allâh (i.e., to the Oneness of Allâh — Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e., to the Oneness of Allâh — Islâmic Monotheism) with sure knowledge. And Glorified and Exalted is Allâh (above all that they associate as partners with Him). I am not of the Mushrikûn (polytheists, pagans idolaters and disbelievers in the Oneness of Allâh; those who



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worship others along with Allâh or set up rivals or partners to Allâh).” [Yûsuf:108]

The Prophet ﷺ said:

«مَنْ دَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ»

“One who leads to goodness will receive the same reward as the one who does it.” (Muslim:1893)

He ﷺ told Ali:

«لَأَنَّ يَهْدِيَ اللهُ بِكَ رَجُلًا وَاحِدًا خَيْرٌ لَكَ مِنْ حُمْرِ النَّعَمِ»

“If Allâh guides a single person through you, it is far better for you than the red she-camels.” (Al-Bukhari:3009)

Numerous Qur’anic verses and Ahâdith reiterate this point. The ‘Ulama and the people of Faith should make a greater effort for inviting people unto Allâh and take every possible step for showing the way of salvation to the slaves of Allâh and for protecting them against destruction. This duty assumes greater importance, especially in this age when people are very concerned with their base and worldly desires and by the misleading and erroneous forces everywhere. There is a decreasing number of people inviting men to the truth whereas the number of those misleading people to atheism and promiscuity are increasing day by day. Allâh is the Protector and there is no authority or power with anyone other than Allâh, the Exalted, the Mighty.

As long as the pilgrims stay in Makkah, they should constantly remember Allâh, obey Him and do good



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deeds. They should perform the prayers and volunteer to do Tawâf of the Ka'bah as much as possible. For a good deed done within the Sacred Mosque brings greater reward. By the same token, a sin committed in the Sacred Mosque is a much more serious matter. The pilgrim should send much blessings on the Prophet ﷺ as well.

*An Account of Visiting
the Prophet's Mosque*



Manners of Greetings, Sneezing and Visiting the Sick

١ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ أَيُّ الْإِسْلَامِ خَيْرٌ؟، قَالَ: « تَطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ » متفق عليه.

1. 'Abdullâh bin 'Amr bin Al-'Âs ؓ narrated that a man asked the Prophet ﷺ, "Which act in Islam is the best?" He replied:

"(It is) to give food and to greet every one (i.e., Muslims by saying Assalâmu 'alaikum to them), whether you know them or not." (Al-Bukhâri and Muslim)

٢ - وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَدْخُلُونَ الْجَنَّةَ حَتَّى تُؤْمِنُوا وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَوْ لَا أَدُلُّكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفَشُوا السَّلَامَ بَيْنَكُمْ» رواه مسلم.

2. Abu Hurairah ؓ narrated that Allâh's Messenger ﷺ said:

"You will not enter Paradise until you believe, and you will not believe until you love one another. Shall I then guide you to something that which if you do, you will certainly love one another? Give currency to the (Islamic) greeting among you (i.e., saying Assalâmu 'alaikum to one another)." (Muslim)

٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: « خَمْسٌ نَجِيبٌ لِلْمُسْلِمِ عَلَى أَخِيهِ رُدُّ السَّلَامِ وَتَشْمِيتُ الْعَاطِسِ، وَإِجَابَةُ الدَّعْوَةِ، وَعِيَادَةُ الْمَرِيضِ، وَاتِّبَاعُ الْجَنَائِزِ » متفق عليه.

3. Abu Hurairah رضي الله عنه also narrated that Allâh's Messenger ﷺ said:

"Every Muslim has five rights over his (Muslim) brother: to return his greeting, say Yarhamukallâh to him when he sneezes and says Al-hamdulillâh, to accept his invitation, to visit him when he is sick, and to follow his funeral (when he is dead)." (Al-Bukhâri and Muslim)

٤ - وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: « حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ سِتُّ » قِيلَ: مَا هُنَّ يَا رَسُولَ اللَّهِ، قَالَ: « إِذَا لَقَيْتَهُ فَسَلِّمْ عَلَيْهِ، وَإِذَا دَعَاكَ فَأَجِبْهُ، وَإِذَا اسْتَنْصَحَكَ فَانصَحْ لَهُ، وَإِذَا عَطَسَ فَحَمِدِ اللَّهَ فَشَمِّتْهُ، وَإِذَا مَرَضَ فَعُدَّهُ، وَإِذَا مَاتَ فَاتَّبِعْهُ » رواه مسلم.

4. Abu Hurairah رضي الله عنه also narrated that Allâh's Messenger ﷺ said:

"The rights of a Muslim over another Muslim are six: Greet him when you meet him (that is by saying Assalâmu 'alaikum to him), accept his invitation if he invites you, give him counsel if he seeks your advice, say Yarhamukallâh to him when he sneezes and says Al-hamdulillâh, visit him if he falls ill, and follow his funeral when he dies." (Muslim)

٥ - وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللَّهَ يُحِبُّ الْعُطَّاسَ، وَيَكْرَهُ التَّأَوُّبَ، فَإِذَا عَطَسَ فَحَمِدَ اللَّهَ، فَحَقُّ عَلَى كُلِّ مُسْلِمٍ سَمِعَهُ أَنْ يُسَمِّتَهُ، وَأَمَّا التَّأَوُّبُ فَإِنَّهَا هُوَ مِنَ الشَّيْطَانِ، فَلْيَرُدَّهُ مَا اسْتَطَاعَ، فَإِذَا قَالَ: هَا، ضَحِكَ مِنْهُ الشَّيْطَانُ» متفق عليه.

5. Abu Hurairah رضي الله عنه also narrated that Allah's Messenger ﷺ said:

"Indeed, Allâh likes sneezing and dislikes yawning. So if anyone of you sneezes and says Al-hamdulillâh, it becomes obligatory upon every Muslim who hears him to say to him Yarhamukallâh. Yawning is from the devil. When one of you is about to yawn, he should restrain it (i.e., his yawning) as best he can, for if you yawn and say 'ah', the devil laughs at you." (Al-Bukhâri and Muslim)

٦ - وَعَنْهُ أَيْضًا أَنَّ النَّبِيَّ ﷺ قَالَ: «التَّأَوُّبُ مِنَ الشَّيْطَانِ، فَإِذَا تَشَاءَبَ فَلْيُكْظِمْ مَا اسْتَطَاعَ» رواه مسلم.

6. Abu Hurairah رضي الله عنه also narrated that Allâh's Messenger ﷺ said:

"Yawning is from the devil. So if anyone of you starts yawning, let him restrain it as best he can." (Muslim)

٧ - وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا تَشَاءَبَ أَحَدُكُمْ فَلْيُمْسِكْ عَلَىٰ فِيهِ، فَإِنَّ الشَّيْطَانَ يَدْخُلُ» رواه مسلم.



7. Abu Sa'îd Al-Khudrî ؓ narrated that Allâh's Messenger ﷺ said:

"When you yawn, you should cover your mouth with your hand, or else the devil will enter therein." (Muslim)

٨ - وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: « إِذَا عَطَسَ أَحَدُكُمْ فَلْيَقْبَلِ الْحَمْدَ لِلَّهِ، وَلْيَقُلْ لَهُ أَخُوهُ أَوْ صَاحِبُهُ يَرْحَمُكَ اللَّهُ، فَإِذَا قَالَ لَهُ يَرْحَمُكَ اللَّهُ، فَلْيَقُلْ يَهْدِيكُمُ اللَّهُ وَيُصْلِحْ بَالَكُمْ ». رواه البخاري.

8. Abu Hurairah ؓ narrated that Allâh's Messenger ﷺ said:

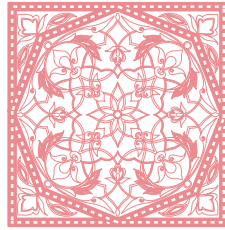
"When one of you sneezes, he should say Al-hamdulillâh, and his (Muslim) brother or companion should say to him Yarhamukallâh. When he says this, he (i.e. the person who has sneezed) should say Yahdîkumullâhu wa yuslihu bâlakum." (Al-Bukhâri)

٩ - وَقَالَ أَبُو مُوسَى الْأَشْعَرِيُّ رَضِيَ اللَّهُ عَنْهُ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: « إِذَا عَطَسَ أَحَدُكُمْ فَحَمِدَ اللَّهُ فَشَمَّتُوهُ، فَإِنْ لَمْ يَحْمِدِ اللَّهُ فَلَا تُشَمَّتُوهُ ». رواه مسلم.

9. Abu Mûsâ Al-Ash'arî ؓ narrated that he heard Allâh's Messenger ﷺ saying:

"When one of you sneezes and praises Allâh (i.e., by saying Al-hamdulillâh), you should invoke Allâh's Mercy upon him (i.e., by saying to him Yarhamukallâh). If he does not praise Allâh, then do not make a response." (Muslim)





[Adhkaar and Du'aa']

Prescribed dhikr and du'aa's when going to sleep and waking up¹

١- عَنْ حَدِيثِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَخَذَ مَضْجَعَهُ مِنَ اللَّيْلِ وَضَعَ يَدَهُ تَحْتَ خَدِّهِ، ثُمَّ يَقُولُ: «اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا» وَإِذَا اسْتَيْقَظَ قَالَ: «الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ».^(١) رواه البخاري، وأخرج عن أبي ذر رضي الله عنه مثله.

'Allâhumma bismika 'amûtu wa 'ahyâ.'

'Al-hamdu lillâhil-ladhî 'ahyânâ ba'da mâ 'amâtanâ wa 'ilâihin-nushûr.'

1. It was narrated that Hudhayfah (رضي الله عنه) said: When the Messenger (ﷺ) went to bed, he would put his hand under his cheek, then say: "O Allah, in Your name I live and die." When he woke up he would say: "Praise be to Allah Who has brought us back to life after causing us to die, and unto Him is the resurrection."² Narrated by al-Bukhaari, who also narrated a similar report from Abu Dharr (رضي الله عنه).

Muslim narrated a hadeeth from al-Bara' ibn 'Aazib (رضي الله عنه) similar to that of Hudhayfah quoted above.³

1. Narrated in Tuhfat al-Akhyaar bi BayaanJumlahNaafi 'ah mimma wuridafi'l-Kitaabiwa's-Sunnah as-Saheehahmin al-Ad'iyahwa'l-Adhkaar by Shaykh Ibn baaz, vol. 7 (22). See alsoMajmoo' FataawawaMaqaalaatMutawwi'ah (26/38-43)
2. Narrated by al-Bukhaari (6312) and from the hadeeth of Abu Dharr (6325).
3. Narrated by Muslim (2710)

٢ - وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ: «كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ كُلَّ لَيْلَةٍ جَمَعَ كَفَّيْهِ ثُمَّ نَفَثَ فِيهِمَا وَقَرَأَ فِيهِمَا: (قُلْ هُوَ اللَّهُ أَحَدٌ) وَ (قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ) وَ (قُلْ أَعُوذُ بِرَبِّ النَّاسِ) ثُمَّ يَمْسَحُ بِهِمَا مَا اسْتَطَاعَ مِنْ جَسَدِهِ يَبْدَأُ بِهِمَا عَلَى رَأْسِهِ وَوَجْهِهِ وَمَا أَقْبَلَ مِنْ جَسَدِهِ يَفْعَلُ ذَلِكَ ثَلَاثَ مَرَّاتٍ» متفق عليه.

Sûrah Qul Huw-Allâhu 'Ahad (i.e., Sûrah Al-Ikhlâs, 112), Sûrah Qul 'A'ûdhu Bi-Rabbil-Falaq (i.e., Sûrah Al-Falaq, 113), and Sûrah Qul 'A'ûdhu Bi-Rabbil-Nâs (i.e. Sûrah An-Nâs, 114).

2. It was narrated from 'Aa'ishah (رضي الله عنها) that when the Prophet (ﷺ) went to his bed every night, he used to put his hands together and blow into them, then recite QulHuwaAllahuahad, Qula'oodhu bi Rabbil-Falaq and Qula'oodhu bi Rabbil-Naas [i.e., the last three soorahs of the Qur'an], then he would wipe his hands over as much of his body as he could, starting with his head and face, and the front part of his body. He would do that three times.¹ Agreed upon.

٣ - وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ أَنَاهُ آتٍ: يَحْتُو مِنَ الصَّدَقَةِ، وَكَانَ قَدْ جَعَلَهُ النَّبِيُّ ﷺ عَلَيْهَا لَيْلَةً بَعْدَ لَيْلَةٍ، فَلَمَّا كَانَ فِي اللَّيْلَةِ الثَّلَاثَةِ، قَالَ: لَأَرْفَعَنَّكَ إِلَى رَسُولِ اللَّهِ ﷺ، قَالَ: دَعْنِي أُعَلِّمُكَ كَلِمَاتٍ يَنْفَعُكَ اللَّهُ بِهَا، قُلْتُ: مَا هِيَ؟ قَالَ: إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَاقْرَأْ آيَةَ الْكُرْسِيِّ: ﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ﴾

1. Narrated by al-Bukhaari (5018) and Muslim (2192)

إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ﴿ حَتَّى تَخْتِمَ الْآيَةَ [البقرة: ٢٥٥]، فَإِنَّهُ لَا يَزَالُ عَلَيْكَ
 مِنْ اللَّهِ حَافِظًا، وَلَا يَقْرَبَنَّكَ شَيْطَانٌ حَتَّى تُصْبِحَ، فَقَالَ النَّبِيُّ ﷺ: «صَدَقَكَ
 وَهُوَ كَذُوبٌ، ذَاكَ شَيْطَانٌ» رواه البخاري .

Āyatul-Kursiyy: 'Allāhu lā 'ilāha illā Huwal-Hayyul-Qayyūm...'

3. It was narrated from Abu Hurayrah (رضي الله عنه) that someone came to him and scooped up some of the food that had been given in charity, night after night, as the Messenger of Allah (ﷺ) had appointed him to guard that food. On the third night he said: I shall certainly take you to the Messenger of Allah (ﷺ). He said: Let me off and I shall teach you some words by which Allah will benefit you. I said: What are they? He said: When you go to your bed, recite Aayat al-Kursiy, "Allah! La ilahaillaHuwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists..."[al-Baqarah 2:255]¹ until the end of the verse, for then surely there will remain with you a guardian from Allah, and no devil will approach you, until morning comes. The

1. The verse in full is: "Allah! La ilahaillaHuwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursiy extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great" [al-Baqarah 2:255].

Prophet (ﷺ) said: "He told you the truth although he is a liar. That was a devil."¹ Narrated by al-Bukhaari.

٤ - وَعَنْ أَبِي مَسْعُودِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: « مَنْ قَرَأَ بِالْآيَاتَيْنِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ فِي لَيْلَةٍ كَفَتَاهُ » متفق عليه.

4. It was narrated from Abu Mas'ood al-Ansaari (رضي الله عنه) that the Prophet (ﷺ) said: "Whoever recites the last two verses of Soorat al-Baqarah at night, they will suffice him."² Agreed upon.

٥ - وَعَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولَ اللَّهِ ﷺ: « إِذَا أَخَذْتَ مَضْجَعَكَ فَتَوَضَّأْ وَضُوءَكَ لِلصَّلَاةِ، ثُمَّ اضْطَجِعْ عَلَى شِقِّكَ الْأَيْمَنِ، ثُمَّ قُلْ: اللَّهُمَّ إِنِّي أَسَلَمْتُ نَفْسِي إِلَيْكَ، وَوَجَّهْتُ وَجْهِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ رَغْبَةً وَرَهْبَةً إِلَيْكَ لَا مَلْجَأَ وَلَا مَنْجَى مِنْكَ إِلَّا إِلَيْكَ، أَمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ، فَإِنْ مِتُّ مِنْ لَيْلَتِكَ، فَأَنْتَ عَلَى الْفِطْرَةِ، وَاجْعَلْهُنَّ آخِرَ مَا تَقُولُ » متفق عليه.

'Allâhumma 'aslamtu nafsî 'ilaika, wa wajjahtu wajhî 'ilaika, wa fawwadtu 'amrî 'ilaika, wa 'alja'tu zahrî 'ilaika, raghbatan wa rahbatan 'ilaika. Lâ malja'a wa lâ manjâ minka illâ ilaika. Âmantu bikitâbikal-ladhî 'anzalta, wa nabiiyyikal-ladhî 'arsalta.'

5. It was narrated that al-Bara' ibn 'Aazib (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "When you go to your bed, do wudoo' as for prayer, then lie down on your right side and say: 'O Allah I submit myself

1. A similar report was narrated by al-Bukhaari (5010)
2. Narrated by al-Bukhaari (5009) and Muslim (807)

to You and I turn my face to You, and I entrust my affairs to You, and I rely totally on You, in hope and in fear of You. Verily there is no refuge nor safe haven from You except with You. O Allah, I believe in Your Book which You have revealed and in Your Prophet whom You have sent.' Then if you die during the night, you will have died in a state offitrah (sound nature of man). Make these the last words that you speak."¹ Agreed upon.

According to a report narrated by Muslim, he said "Make them your last words."²

٦ - وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقُولُ: إِذَا أُوِيَ
إِلَى فِرَاشِيَةِ: «اللَّهُمَّ رَبَّ السَّمَوَاتِ وَرَبَّ الْأَرْضِ وَرَبَّ الْعَرْشِ الْعَظِيمِ
رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ فَالِقِ الْحَبِّ وَالنَّوَى وَمُنْزِلِ التَّوْرَةَ وَالْإِنْجِيلِ وَالْفُرْقَانَ
أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ بِنَاصِيَتِهِ، اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ
قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ
شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ، أَفْضِلْ عَنَّا الدِّينَ وَأَعِينَنَا مِنَ الْفَقْرِ»
رواه مسلم.

*"Allâhumma Rabbas-samâwâti wa Rabbal-
'ardi, wa Rabbal-'Arshil-'Azîmi, Rabbanâ wa
Rabba kulli shai'in, fâliqal-habbi wan-nawâ, wa
munzilât-Tawrâti wal-'Injîli wal-Furqâni. 'A'ûdhu
bika min sharri kulli shai'in 'Anta 'âkhidhun
binâsiyatihî. Allâhumma 'Antal-'Awwalu falaisa
qablaka shai'un, wa 'Antal-Âkhiru falaisa ba'daka
shai'un, wa 'Antaz-Zâhiru falaisa fauqaka
shai'un, wa 'Antal-Bâtinu falaisa dûnaka shai'un,*

1. Narrated by al-Bukhaari (247) and Muslim (2710)
2. Muslim, no. 2710

'iqdi 'annad-daina, wa 'aghninâ minal-faqri."

6. It was narrated from Abu Hurayrah (رضي الله عنه), from the Prophet (ﷺ), that he used to say when he went to his bed: "O Allah, Lord of the heavens, Lord of the earth, and Lord of the mighty Throne, our Lord and Lord of all things, splitter of the seed and the date-stone, Revealer of the Tawraat and the Injeel and the Furqaan(Qur'an), I seek refuge in You from the evil of all things that You seize by the forelock (i.e., have full control over them). O Allah, You are the First and there is nothing before You; You are the Last and there is nothing after You. You are the Manifest (al-Zaahir) and there is nothing above You; You are the Hidden (al-Baatin) and there is nothing beyond You. Settle our debt and spare us from poverty."¹ (Narrated by Muslim)

٧ - وَعَنْ حَفْصَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَرَادَ أَنْ يَرْقُدَ وَضَعَ يَدَهُ الْيُمْنَى تَحْتَ خَدِّهِ الْاَيْمَنِ، ثُمَّ يَقُولُ: «اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ». ثَلَاثَ مَرَّاتٍ. رواه الإمام أحمد، وأبو داود بإسناد حسن.

"Allâhumma qinî 'adhâbaka yawma tab'athu 'ibâdaka."

7. It was narrated from Hafsah, the Mother of the Believers (رضي الله عنها), that when the Prophet (ﷺ) wanted to go to sleep, he would place his right hand under his right cheek, then he would say: "O Allah, protect me from Your punishment on the Day You resurrect Your slaves" three times.² Narrated by Imam Ahmad and

1. Narrated by Muslim (2713)
2. Narrated by Imam Ahmad (6/287, 288) and Abu Dawood

Abu Dawood with a hasanisnaad.

٨ - وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ، قَالَ: « الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَكَفَانَا وَأَوَانَا، فَكَمْ مِمَّنْ لَا كَافِيَ لَهُ وَلَا مُتَوِيٌّ » خَرَّجَهُ مُسْلِمٌ.

"Al-hamdu lillâhilladhî 'at'amanâ wa saqânâ wa kafânâ, wa 'âwânâ, fakam mimman lâ kâfiya lahu wa lâ mu'wî."

8. It was narrated from Anas (رضي الله عنه) that when the Prophet (ﷺ) went to his bed, he said: "All praise is for Allah, Who fed us and gave us to drink, and Who has sufficed us and has sheltered us, for how many have none to suffice them or shelter them."¹ Narrated by Muslim.

٩ - وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ أَمَرَ رَجُلًا إِذَا أَخَذَ مَضْجَعَهُ أَنْ يَقُولَ: « اللَّهُمَّ خَلَقْتَ نَفْسِي وَأَنْتَ تَوَفَّاهَا لَكَ مَمَاتُهَا وَمَحْيَاهَا إِنْ أَحْيَيْتَهَا فَاحْفَظْهَا، وَإِنْ أَمَتَهَا فَاغْفِرْ لَهَا، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ ». قَالَ ابْنُ عُمَرَ: سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ خَرَّجَهُ مُسْلِمٌ.

"Allâhumma khalaqta nafsî wa 'Anta tatawaffâhâ, laka mamâtuhâ wa mahyâhâ, 'in ahyaytahâ fahfazhâ, wa 'in amattahâ faghfir lahâ. Allâhumma 'innî as'aluka minal'afihâ."

9. It was narrated from Ibn 'Umar (رضي الله عنهما) that he instructed a man to say, when he went to his bed: "O Allah, You have created my soul and it is for You to

(5045). Also narrated and classed as saheeh by at-Tirmidhi, from the hadeeth of Hudhayfah and al-Bara' (3398, 3399)

1. Narrated by Muslim (2715)

take it in death. Its death and its life are in Your hand. If You cause it to live then protect it and if You cause it to die then forgive it. O Allah, I ask You to keep me safe and sound." Ibn 'Umar said: I heard it from the Messenger of Allah.¹ Narrated by Muslim.

١٠ - وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ فَلْيَأْخُذْ دَاخِلَةَ إِزَارِهِ فَلْيَنْقُضْ بِهَا فِرَاشَهُ وَلْيُسَمِّ اللَّهَ، فَإِنَّهُ لَا يَعْلَمُ مَا خَلْفَهُ بَعْدَهُ عَلَى فِرَاشِهِ، فَإِذَا أَرَادَ أَنْ يَضْطَجِعَ فَلْيَضْطَجِعْ عَلَى شِقِّهِ الْأَيْمَنِ وَلْيَقُلْ: سُبْحَانَكَ اللَّهُمَّ رَبِّي بِكَ وَصَعْتُ جَنِّي، وَبِكَ أَرْفَعُهُ إِنْ أَمْسَكَتْ نَفْسِي فَاعْفِرْ لَهَا، وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا حَفَظْتَ بِهِ عِبَادَكَ الصَّالِحِينَ» متفق عليه واللفظ لمسلم.

'Subhânak-Allâhumma Rabbî, bika wada'tu janbî wa bika arfa'uhu, 'in 'amsakta nafsî farhamhâ, wa 'in 'arsaltahâ fahfazhâ bimâ tahfazu bihi 'ibâdakas-sâlihîn.' "

10. It was narrated from Abu Hurayrah (رضي الله عنه) that the Messenger of Allah (ﷺ) said: "When one of you goes to his bed, let him take the inside of his izaar (lower garment) and dust his bed down with it, and let him invoke the name of Allah, for he does not know what came onto it after he left it. And when he wants to lie down, let him lie down on his right side and say: 'In Your name, my Lord, I lie down, and in Your name I rise. If You should take my soul then forgive it, and if You should return my soul then protect it as You protect Your righteous slaves.'"² Agreed upon; this version was narrated by Muslim

1. Narrated by Muslim (2712)
2. Narrated by al-Bukhaari (6320 and 7393) and Muslim (2714)

١١ - وَعَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ أَنَّ فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا آتَتْ النَّبِيَّ ﷺ تَسْأَلُهُ خَادِمًا فَلَمْ تَجِدْهُ فَذَكَرَتْ ذَلِكَ لِعَائِشَةَ، فَلَمَّا جَاءَ أَخْبَرَتْهُ، قَالَ عَلِيٌّ: فَجَاءَنَا وَقَدْ أَخَذْنَا مَضَاجِعَنَا، فَذَهَبْتُ أَقُومُ فَقَالَ: «عَلَى مَكَانِكُمْ» فَجَلَسَ بَيْنَنَا حَتَّى وَجَدْتُ بَرْدَ قَدَمَيْهِ عَلَى صَدْرِي، فَقَالَ «أَلَا أَذَلُّكُمْ عَلَى مَا هُوَ خَيْرٌ لَكُمْ مِنْ خَادِمٍ، إِذَا أَوْيْتُمْ إِلَى فِرَاشِكُمْ، أَوْ أَخَذْتُمْ مَضَاجِعَكُمْ، فَسَبِّحَا ثَلَاثًا وَثَلَاثِينَ، وَآمَحَدًا ثَلَاثًا وَثَلَاثِينَ، وَكَبَّرَا أَرْبَعًا وَثَلَاثِينَ، فَإِنَّهُ خَيْرٌ لَكُمْ مِنْ خَادِمٍ». متفق عليه، قَالَ عَلِيٌّ فَمَا تَرَكَتُهُنَّ مُنْذُ سَمِعْتُهُنَّ مِنْ رَسُولِ اللَّهِ ﷺ.

11. It was narrated from 'Ali (رضي الله عنه) that Faatimah (ra) went to the Prophet (ﷺ) to ask him for a servant, but she did not find him. So she told 'Aa'ishah about that, and when (the Prophet (ﷺ)) came, 'Aa'ishah told him about that. 'Ali said: He came to us, and we had gone to bed. I started to get up, but he said: "Stay where you are." Then he sat between us, until I could feel the coolness of his feet on my chest. Then he said: "Shall I not teach you something better for you than a servant? When you go to your bed or you lie down, glorify Allah (by saying 'Subhaan Allah') thirty-three times, praise Him (by saying 'al-hamduLillah') thirty-three times, and magnify Him (by saying 'Allahuakbar') thirty-four times. That is better for you than a servant."¹ Agreed upon.

'Ali said: I never stopped saying them (these words) since I heard them from the Messenger of Allah.²

1. Narrated by al-Bukhaari (6318) and Muslim (2727)
2. The words of 'Ali were narrated by Abu Dawood (5060). The report in full is: I have never stopped saying them (these words) since I heard them from the Messenger of

١٢ - وَعَنْ عِبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ تَعَارَّ مِنَ اللَّيْلِ، فَقَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، الْحَمْدُ لِلَّهِ، وَسُبْحَانَ اللَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، ثُمَّ قَالَ: اللَّهُمَّ اغْفِرْ لِي. أَوْ دَعَا اسْتُجِيبَ لَهُ، فَإِنَّ تَوْضُأً وَصَلَّى قُبِلَتْ صَلَاتُهُ». رواه البخاري، ومعنى قوله: من تعار، أي: استيقظ.

Lâ ilâha illallâhu, wahdahu lâ sharîka lahu, lahul-mulku wa lahul-hamdu wa Huwa 'alâ kulli shai'in Qadîr, Al-hamdu lillâh, wa subhân Allâh, wa lâ ilâha illallâhu, wallâhu Akbar, wa lâ haula wa lâ quwwata illâ billâh."

12. It was narrated from 'Ubaadah ibn as-Saamit (رضي الله عنه) that the Prophet (ﷺ) said: "Whoever wakes up at night and says: 'There is no god but Allah alone, with no partner or associate. His is the Dominion and to Him be praise, and He has power over all things; praise be to Allah, glory be to Allah, there is no god but Allah, Allah is most great, and there is no power and no strength except with Allah.' Then says, 'O Allah, forgive me,' or he offers supplication, his supplication will be answered, and if he does wudoo' and prays, his prayer will be accepted."¹ Narrated by al-Bukhaari.

Allah(sa), except on the night of Siffeen, but I remembered them at the end of the night and I said them

1. Narrated by al-Bukhaari (1154)

Adhkaar of the morning and evening¹

١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: « مَنْ قَالَ: حِينَ يُضِيحُ وَحِينَ يُمَسِي سُبْحَانَ اللَّهِ، وَبِحَمْدِهِ مِائَةَ مَرَّةٍ، لَمْ يَأْتِ أَحَدٌ يَوْمَ الْقِيَامَةِ بِأَفْضَلٍ مِمَّا جَاءَ بِهِ إِلَّا أَحَدٌ، قَالَ: مِثْلَ مَا قَالَ أَوْ زَادَ عَلَيْهِ » رواه مسلم.

Subhân-Allâhi wa bihamdihi

1. It was narrated from Abu Hurayrah that the Prophet (ﷺ) said: "Whoever says in the morning and in the evening: 'Glory and praise be to Allah' one hundred times, no one will come on the Day of Resurrection with anything better than what he has done, except one who said something like what he said, or more than that."²

٢ - وَعَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ نَبِيُّ اللَّهِ ﷺ إِذَا أَمْسَى، قَالَ: « أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلَّهِ، وَالْحَمْدُ لِلَّهِ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذِهِ اللَّيْلَةِ وَخَيْرَ مَا بَعْدَهَا، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هَذِهِ اللَّيْلَةِ وَشَرِّ مَا بَعْدَهَا، رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ وَسُوءِ الْكَيْفِ، رَبِّ أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ » وَإِذَا أَصْبَحَ قَالَ: ذَلِكَ أَيْضًا: « أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ ». رواه مسلم.

Amsainâ wa 'amsal-mulku lillâhi, wal-hamdu lillah. Lâ ilâha illallâhu wahdahu lâ sharîka lahu, lahul-mulku, wa lahul-hamdu, wa Huwa 'alâ

1. See Majmoo 'FataawawaMaqaalaatMutanawwi'ah (16/69-73)
2. Narrated by Muslim (2692)

kulli shay'in Qadîr. Rabbi 'as'aluka khaira mâ fî hâdhihil-lailati wa khaira mâ ba'dahâ, wa 'a'ûdhu bika min sharri mâ fî hâdhihil-lailati wa sharri mâ ba'dahâ. Rabbi 'a'ûdhu bika minal-kasali wa sû'il-kibari. Rabbi 'a'ûdhu bika min 'adhâbin fin-nâri wa 'adhâbin fil-qabri."

2. It was narrated that Ibn Mas'ood (رضي الله عنه) said: When evening came the Prophet of Allah(sa) would say: "We have reached the evening and the Dominion belongs to Allah, and praise be to Allah;there is no god but Allah alone, with no partner or associate. His is the Dominion and to Him be praise, and He has power over all things. O Allah, I ask You for the good of this night and the good of what comes after it, and I seek refuge with You from the evil of this night and the evil of what comes after it. O Allah, I seek refuge with You from laziness and the troubles of old age. My Lord, I seek refuge with You from punishment in the Fire and punishment in the grave." And in the morning he used to say that too: "We have reached the morning and Dominion belongs toAllah..."¹ Narrated by Muslim.

٣ — وَعَنْ شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: «سَيِّدُ
الاسْتِغْفَارِ، أَنْ تَقُولَ: اللَّهُمَّ أَنْتَ رَبِّي، لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ،
وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبْوؤُ
لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبْوؤُ بِذُنُوبِي، فَاغْفِرْ لِي، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ»
قَالَ: «وَمَنْ قَالَهَا مِنَ النَّهَارِ مُوقِنًا بِهَا، فَتَاتَ مِنْ يَوْمِهِ قَبْلَ أَنْ يُمَسِيَ، فَهُوَ
مِنْ أَهْلِ الْجَنَّةِ، وَمَنْ قَالَهَا مِنَ اللَّيْلِ وَهُوَ مُوقِنٌ بِهَا، فَتَاتَ قَبْلَ أَنْ يُصْبِحَ،
فَهُوَ مِنْ أَهْلِ الْجَنَّةِ» رواه البخاري.

1. Narrated by Muslim (2723)

"Allâhumma 'Anta Rabbî, lâ ilâha illâ 'Anta, khalâqtanî wa 'anâ 'abduka, wa 'anâ 'âlâ 'ahdika wa wa'dika mastata'tu. 'A 'ûdhu bika min sharri mâ sana'tu, 'abu'u laka bini'matika 'alayya wa abu'u bidhanbî, fa-ghfir lî, fa 'innahu lâ yaghfirudh-dhunûba illâ 'Anta.

3. It was narrated from Shaddaad ibn Aws (رضي الله عنه) from the Prophet (ﷺ): "Sayyid al-istighfaar (the best prayer for forgiveness) is to say: 'O Allah, you are my Lord. There is no god but You. You created me and I am Your slave, and I am faithful to my covenant and my promise (to You) as much as I can. I seek refuge with You from all the evil I have done. I acknowledge before You all the blessings You have bestowed upon me, and I confess to You all my sins. So forgive me, for nobody can forgive sins except You.'" He [the Prophet (ﷺ)] said: Whoever says this during the day, believing in it with certainty, then dies on that day before evening comes, will be one of the people of Paradise, and whoever says it at night, believing in it with certainty, then dies on that night before morning comes, will be one of the people of Paradise."¹ Narrated by al-Bukhaari.

٤ - وَعَنْ عَبْدِ اللَّهِ بْنِ حَبِيبٍ رَضِيَ اللَّهُ عَنْهُ، عَنْ أَبِيهِ أَنَّهُ قَالَ: خَرَجْنَا فِي لَيْلَةٍ مَطَرٍ وَظُلْمَةٍ شَدِيدَةٍ نَطَلَبُ النَّبِيَّ ﷺ لِيُصَلِّيَ لَنَا فَأَدْرَكْنَاهُ، فَقَالَ: « أَصَلَّيْتُمْ ». فَلَمْ أَقُلْ شَيْئًا، فَقَالَ: « قُلْ » فَلَمْ أَقُلْ شَيْئًا، ثُمَّ قَالَ: « قُلْ » فَلَمْ أَقُلْ شَيْئًا، ثُمَّ قَالَ: « قُلْ ». فَقُلْتُ يَا رَسُولَ اللَّهِ مَا أَقُولُ؟ قَالَ: « قُلْ هُوَ اللَّهُ أَحَدٌ » وَالْمَعُودَتَيْنِ حِينَ تُسَبِّحُ وَحِينَ تُصَلِّيُ ثَلَاثَ مَرَّاتٍ تَكْفِيكَ مِنْ كُلِّ شَيْءٍ. رواه أبو داود، والترمذي، والنسائي بإسناد حسن.

1. Narrated by al-Bukhaari (6306)

Qulhuwallâhu Ahad (Sûrah Al-Ikhlâs) and Al-Mu'awwidhatain (Sûrah Al-Falaq and Sûrah An-Nâs)

4. It was narrated from 'Abdullah ibn Khubayb(رضي الله عنه) from his father that he said: We went out on a rainy and very dark and rainy night, looking for the Messenger of Allah(ﷺ) to lead us in prayer, and we found him. He said: "Have you prayed?" I did not say anything. Then he said: "Say," but I did not say anything. Then he said: "Say," but I did not say anything. Then he said: "Say," and I said: What should I say, O Messenger of Allah? He said: "Say: QulhuwaAllahuAhad and al-Mu'awwidhatayn, in the evening and in the morning, three times, and they will suffice you against all things."¹ Narrated by Abu Dawood, at-Tirmidhi, and an-Nasaa'i with a hasanisnaad.

٥ - وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ رَضِيَ اللَّهُ عَنْهُ، قَالَ يَا رَسُولَ اللَّهِ مُرِّنِي بِكَلِمَاتٍ أَفْوَهُنَّ إِذَا أَصْبَحْتُ وَإِذَا أَمْسَيْتُ. قَالَ: « قُلِ اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ رَبَّ كُلِّ شَيْءٍ وَمَلِيكُهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَشَرِّ الشَّيْطَانِ وَشَرِّهِ » [«وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي سُوءًا أَوْ أُجْرَهُ إِلَى مُسْلِمٍ»]. قَالَ: « قُلْهَا إِذَا أَصْبَحْتَ وَإِذَا أَمْسَيْتَ، وَإِذَا أَخَذْتَ مَضْجَعَكَ ». رواه الإمام أحمد وأبو داود والترمذي والنسائي والبخاري في الأدب المفرد بإسناد صحيح، وهذا لفظ أحمد والبخاري.

"Allâhumma Fâtirassamâwâti wal-'ardi, 'Âlimal-ghaibi wash-shahâdati, Rabba kulli shai'in wa malîkahu, Ash-hadu an lâ ilâha illâ 'Anta. 'A'ûdhu

1. Narrated by Abu Dawood (5082) and at-Tirmidhi (3575)

bika min sharri nafsî, wa sharrish-Shaitâni wa shirkîhi, wa an 'aqtarifa 'alâ nafsî sû'an 'aw 'ajurrahu ilâ Muslim."

5. [sic] It was narrated from Abu Hurayrah (رضي الله عنه) that Abu Bakr as-Siddeeq (رضي الله عنه) said: O Messenger of Allah, teach me some words that I may say in the morning and in the evening. He said: "Say: O Allah, Creator of the heavens and the earth, Knower of the unseen and the seen, Lord and Sovereign of all things, I bear witness that there is no god but You, I seek refuge with You from the evil of my own self and the evil of the Shaytaan and his whispers of shirk [and lest I wrong myself or wrong another Muslim] ."1 He said: "Say them in the morning and in the evening, and when you go to your bed." Narrated by Imam Ahmad, Abu Dawood, at-Tirmidhi, an-Nasaa'i, and al-Bukhaari in al-Adab al-Mufrad, with a saheehisnaad; this version was narrated by Ahmad and al-Bukhaari.

٦ - وَعَنْ عُمَرَ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: « مَا مِنْ عَبْدٍ يَقُولُ: فِي صَبَاحِ كُلِّ يَوْمٍ وَمَسَاءٍ كُلِّ لَيْلَةٍ، بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ، وَهُوَ السَّمِيعُ الْعَلِيمُ ثَلَاثَ مَرَّاتٍ فَيَضُرُّهُ شَيْءٌ » رواه الإمام أحمد والترمذي وابن ماجه، وقال الترمذي: حسن صحيح، وهو كما قال رحمه الله.

Bismillâhilladhî lâ yadurru ma'asmihi shai'un fil-'ardî wa lâ fis-samâ'i wa Huwas-Samî'-ul-'Alîm.

1. The words in brackets ("and lest I wrong myself or wrong another Muslim") do not appear in the report of Abu Hurayrah; rather they appear in the report of 'Abdullah ibn 'Amr ibn al-'Aas in the story of Abu Bakr. Narrated by Imam Ahmad (1/14 and 2/196)

6. It was narrated that 'Uthmaan ibn 'Affaan (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "There is no person who says in the morning and evening of each day, 'In the name of Allah with Whose name nothing may cause harm on earth nor in heaven, and He is the All-Hearing, All-Knowing' three times, but nothing will harm him."¹ Narrated by Imam Ahmad, at-Tirmidhi and Ibn Maajah. At-Tirmidhi said: Hasan saheeh. And it is as he (may Allah have mercy on him) said.

٧ - وَعَنْ ثُوْبَانَ خَادِمِ النَّبِيِّ ﷺ، أَنَّ رَسُولَ اللَّهِ ﷺ، قَالَ: «مَا مِنْ عَبْدٍ مُسْلِمٍ، يَقُولُ: حِينَ يُصْبِحُ وَحِينَ يُمَسِي تِلْكَ مَرَّاتٍ رَضِيَتْ بِاللَّهِ رَبًّا وَبِالإِسْلَامِ دِينًا وَبِمُحَمَّدٍ ﷺ نَبِيًّا إِلاَّ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُرْضِيَهُ يَوْمَ الْقِيَامَةِ» رواه الإمام أحمد وأبو داود وابن ماجه بإسناد حسن، وهذا لفظ أحمد؛ ولكنه لم يسم ثوبان وسماه الترمذي في روايته، أخرجه النسائي في عمل اليوم والليلة بلفظ أحمد.

Radîtu billâhi Rabban, wa bil-'Islâmi dînan, wa bi Muhammadin (sallallâhu 'alaihi wa sallama) nabiyyan."

7. It was narrated from Thawbaan, the servant of the Prophet (ﷺ), that the Messenger of Allah (ﷺ) said: "There is no Muslim who says three times, in the morning and in the evening, 'I am content with Allah as my Lord, with Islam as my religion and with Muhammad (ﷺ) as my Prophet,' but it will be his due that Allah will make him content on the Day

1. Narrated by Imam Ahmad (1/14); Abu Dawood (5067); at-Tirmidhi (3529); an-Nasaa'i (7699. 10402); al-Bukhaari in al-Adab al-Mufrad (1/213, no. 1204)

of Resurrection.”¹ Narrated by Imam Ahmad, Abu Dawood, and Ibn Maajah with a hasanisnaad. This version was narrated by Ahmad, but he did not mention Thawbaan by name; at-Tirmidhi named him in his report. It was also narrated by an-Nasaa'i in 'Amal al-Yawmwa'l-Laylah, with the same wording as Ahmad's report.

٨ - وفي صحيح مسلم عن أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: « مَنْ قَالَ رَضِيتُ بِاللَّهِ رَبًّا وَبِالإِسْلَامِ دِينًا وَبِمُحَمَّدٍ نَبِيًّا وَجَبَتْ لَهُ الْجَنَّةُ ».

Radftu billâhi Rabban, wa bil-'Islâmi dīnan, wa bi Muhammadin (sallallâhu 'alaihi wa sallama) nabiyyan."

8. In Saheeh Muslim it is narrated from Abu Sa'eed al-Khudri (رضي الله عنه) that the Prophet (ﷺ) said: "Whoever says, I am content with Allah as my Lord, with Islam as my religion and with Muhammad as my Prophet, Paradise will be his due."²

٩ - وروى مسلم في صحيحه أيضًا عن العباس بن عبد المطلب رضي الله عنه أن النبي ﷺ قال: « ذاق طعم الإيمان من رضي بالله ربًّا وبالإسلام دينًا وبمحمد رسولًا ».

9. Muslim also narrated in his Saheeh from al-'Abbaas ibn 'Abd al-Muttalib (رضي الله عنه) that the Prophet (ﷺ) said: "He has found the taste of faith who is content with Allah as (his) Lord, Islam as (his) religion and

1. Narrated by Imam Ahmad (62, 66, 72); at-Tirmidhi (3388); and Ibn Maajah (3869)
2. Narrated by Muslim (1884)

Muhammad (sa) as a Messenger."¹

١٠ - وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: « مَنْ قَالَ حِينَ يُصْبِحُ
 أَوْ يُمِئِي اللَّهُمَّ إِنِّي أَصْبَحْتُ أُشْهِدُكَ، وَأُشْهِدُ حَمَلَةَ عَرْشِكَ وَمَلَائِكَتَكَ
 وَجَمِيعَ خَلْقِكَ أَنَّكَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ، وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ
 أَعْتَقَ اللَّهُ رُبْعَهُ مِنَ النَّارِ، فَمَنْ قَالَهَا مَرَّتَيْنِ أَعْتَقَ اللَّهُ نِصْفَهُ وَمَنْ قَالَهَا ثَلَاثًا
 أَعْتَقَ اللَّهُ ثَلَاثَةَ أَرْبَاعِهِ، فَإِنْ قَالَهَا أَرْبَعًا أَعْتَقَهُ اللَّهُ مِنَ النَّارِ » رواه أبو داود
 بإسناد حسن، وأخرجه النسائي في عمل اليوم والليله بسند حسن،
 ولفظه: « مَنْ قَالَ حِينَ يُصْبِحُ: اللَّهُمَّ إِنِّي أُشْهِدُكَ، وَأُشْهِدُ حَمَلَةَ عَرْشِكَ،
 وَمَلَائِكَتَكَ، وَجَمِيعَ خَلْقِكَ أَنَّكَ أَنْتَ اللَّهُ، لَا إِلَهَ إِلَّا أَنْتَ وَحَدَّكَ لَا شَرِيكَ
 لَكَ، وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ، أَعْتَقَ اللَّهُ رُبْعَهُ ذَلِكَ الْيَوْمَ مِنَ النَّارِ، فَإِنْ
 قَالَهَا أَرْبَعَ مَرَّاتٍ أَعْتَقَهُ اللَّهُ ذَلِكَ الْيَوْمَ مِنَ النَّارِ ».

*Allâhumma innî 'asbahtu 'ush-hiduka, wa 'ush-
 hidu hamalata 'arshika, wa malâ'ikatata wa
 jamî'a khalqika bi 'annaka 'Ant-Allâhu, lâ 'ilâha
 illâ 'Anta, wahdaka lâ sharîka laka, wa anna
 Muhammadan 'abduka wa rasûluka.*

10. It was narrated from Anas (رضي الله عنه) that the Prophet (ﷺ) said: "Whoever says when morning or evening comes: 'O Allah, morning has come and I call upon You and the bearers of Your Throne and Your angels and all of Your creation to bear witness that there is no god but You and that Muhammad is Your slave and Messenger,' Allah will ransom one-quarter of him from Hell. Whoever says it twice, Allah will ransom half of him from Hell. Whoever says it three times, Allah will ransom three-quarters of him from Hell. Whoever

1. Narrated by Muslim (34)

says it four times, Allah will ransom him from Hell."¹ Narrated by Abu Dawood with a hasanisnaad. Also narrated by an-Nasaa'i in 'Amal al-Yawmwa'l-Laylah with a hasanisnaad, as follows: "Whoever says when morning comes, 'O Allah, verily I call upon You and the bearers of Your Throne and Your angels and all of Your creation to bear witness that You are Allah, there is no god but You alone, with no partner or associate, and that Muhammad is Your slave and Messenger,' Allah will ransom one-quarter of him from Hell, and if he says it four times, Allah will ransom him on that Day from the Fire."²

١١ - وَعَنْ عَبْدِ اللَّهِ بْنِ غَنَامٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: « مَنْ قَالَ حِينَ يُصْبِحُ اللَّهُمَّ مَا أَصْبَحَ بِِي مِنْ نِعْمَةٍ فَمِنْكَ وَحَدِّكَ لَا شَرِيكَ لَكَ، فَلكَ الْحَمْدُ وَلَكَ الشُّكْرُ، فَقَدْ أَدَّى شُكْرَ يَوْمِهِ، وَمَنْ قَالَ مِثْلَ ذَلِكَ حِينَ يُمَسِّي فَقَدْ أَدَّى شُكْرَ لَيْلَتِهِ » رواه أبو داود والنسائي في عمل اليوم والليلة بإسناد حسن، وهذا لفظه؛ لكنه لم يذكر « حِينَ يُمَسِّي » وأخرجه ابن حبان بلفظ النسائي من حديث ابن عباس رضي الله عنهما.

Allâhumma mâ 'asbaha bî min-ni'matin 'aw bi 'ahadin min khalqika faminka wahdaka lâ sharîka laka, fa lakal-hamdu wa lakash-shukru.

11. It was narrated from 'Abdullah ibn Ghannaam (رضي الله عنه) that the Messenger of Allah (ﷺ) said: "Whoever says when morning comes: 'O Allah, whatever blessing I am enjoying this morning is from You alone, with no partner or associate, to You be praise and to you be thanks,' has given due thanks for that day. Whoever

1. Narrated by Abu Dawood (5069)
2. Narrated by an-Nasaa'i in 'Amal al-Yawmwa'l-Laylah (1/138), and in as-Sunan al-Kubra (9837 and 9838)

says something similar when evening comes has given due thanks for that night.”¹ Narrated by Abu Dawood and an-Nasaa’i in ‘Amal al-Yawmwa’l-Laylah with a hasanisnaad. Also narrated by Ibn Hibbaan in a version similar to that of an-Nasaa’i, from the hadeeth of Ibn ‘Abbaas (رضي الله عنه).

١٢- وَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: لَمْ يَكُنْ النَّبِيُّ ﷺ يَدْعُ هُوَ لِأَيِّ الدَّعَوَاتِ حِينَ يُصْبِحُ وَحِينَ يُمَسِي: «اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي، اللَّهُمَّ اسْتُرْ عَوْرَاتِي وَآمِنْ رَوْعَاتِي، اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيْ وَمِنْ خَلْفِي وَعَنْ يَمِينِي وَعَنْ شِمَالِي وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي» خَرَّجَهُ الْإِمَامُ أَحْمَدُ فِي الْمَسْنَدِ، وَأَبُو دَاوُدَ وَالنَّسَائِيُّ وَابْنُ مَاجَهَ، وَصَحَّحَهُ الْحَاكِمُ.

Allâhumma 'innî 'as'alukal-âfiyyata fiddunyâ wal-'Aakhirati, Allâhumma 'innî 'as'alukal-afwa wal-âfiyyata fî dînî wa dunyâyâ, wa 'ahlî wa mâlî, Allâhummastur 'awrâtî, wa 'âmin raw'âtî, Allâhummahfaznî min baini yadayya, wa min khalfî, wa 'an yamînî, wa 'an shimâlî, wa min fauqî, wa'a'ûdhu bi'azamatika an 'ughtâla min tahtî."

12. ‘Abdullah ibn ‘Umar (رضي الله عنه) said: The Prophet (ﷺ) never failed to say these supplications when evening came and when morning came: “O Allah, I ask You for well-being in this world and in the Hereafter. O Allah, I ask You for forgiveness and well-being in my

1. Narrated by Abu Dawood (5073); an-Nasaa’i (1/138), also in as-Sunan al-Khubra (9835)

religious and worldly affairs, and my family and my wealth. O Allah, conceal my faults and keep me safe from the things that I fear. O Allah, protect me from the front and from behind, and on my right and on my left and from above, and I seek refuge in Your greatness from receiving unexpected harm from below me [being swallowed up by the earth].”¹ Narrated by Imam Ahmad in al-Musnad, and by Abu Dawood, an-Nasaa’i and Ibn Maajah; classed as saheeh by al-Haakim.

١٣- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، مَنْ قَالَهَا عَشْرَ مَرَّاتٍ حِينَ يُصْبِحُ كُتِبَ لَهُ بِهَا مِائَةٌ حَسَنَةٍ وَمُحِي عَنْهُ بِهَا مِائَةٌ سَيِّئَةٍ، وَكَانَتْ لَهُ عَدْلٌ رَقِيَّةٍ وَحُفِظَ بِهَا يَوْمَئِذٍ حَتَّى يُمْسِيَ، وَمَنْ قَالَ مِثْلَ ذَلِكَ حِينَ يُمْسِي كَانَ لَهُ مِثْلُ ذَلِكَ» رواه الإمام أحمد في مسنده بإسناد حسن.

Lâ ilâha illallâhu wahdahu lâ sharîka lahu, lahul-mulku, wa lahul-hamdu, wa Huwa 'alâ kulli shay'in Qadîr.

13. It was narrated that Abu Hurayrah (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: “Whoever says ‘There is no god but Allah alone, with no partner or associate. His is the Dominion and to Him be praise, and He has power over all things’ ten times in the morning, one hundred good deeds will be recorded for him thereby,

1. Narrated by Imam Ahmad in al-Musnad (2/25); Abu Dawood (5074); an-Nasaa’i (5529) and al-Kubra (10401); Ibn Maajah (4004); al-Haakim in al-Mustadrak (1902) and adh-Dhahabi agreed with him.

one hundred bad deeds will be erased and it will be the equivalent for him of freeing a slave, and he will be protected thereby all that day until evening comes. And whoever says that in the evening, will have a similar reward.”¹ Narrated by Imam Ahmad in his Musnad with a hasanisnaad.

١٤- وَعَنْهُ رَضِيَ اللهُ عَنْهُ أَيضًا قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ قَالَ: إِذَا أَمْسَى ثَلَاثَ مَرَّاتٍ: أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ لَمْ تَضُرَّهُ مُهْمَةٌ تِلْكَ اللَّيْلَةَ» رواه الإمام أحمد والترمذي بإسناد حسن. والحملة: سم ذوات السُّموم كالعقرب والحية ونحوهما.

A'ûdhu bi kalimâtil-lâhit-tâmmâti min sharri mâ khalaqa.

14. It was also narrated from Abu Hurayrah (رضي الله عنه) that he said: The Prophet (ﷺ) said: “Whoever says three times when evening comes, ‘I seek refuge in the perfect words of Allah from the evil of that which He has created’ no poison will harm him that night.”² Narrated by Imam Ahmad and at-Tirmidhi with a hasanisnaad. The word translated here as poison refers to the venom of venomous creatures such as scorpions, snakes and the like.

١٥- وأخرج مسلم في صحيحه عن خولة بنت حكيم رضي الله عنها عن النبي ﷺ أنه قال: «مَنْ نَزَلَ مِنْزِلًا نُمُّ قَالَ: أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ، لَمْ يَضُرَّهُ شَيْءٌ حَتَّى يَرْتَحِلَ مِنْ مَنْزِلِهِ ذَلِكَ».

'A'ûdhu bi kalimâtil-lâhit-tâmmâti min sharri mâ khalaqa.

1. Narrated by Imam Ahmad (2/360)
2. Narrated by Imam Ahmad (2/290); at-Tirmidhi (3966)

15. Muslim narrated in his Saheeh from Khawlah bint Hakeem (رضي الله عنها) from the Prophet (ﷺ) that he said: "Whoever stops at a place and says: 'I seek refuge in the perfect words of Allah from the evil of that which He has created,' nothing will harm him until he moves on from that place."¹

١٦- وَعَنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ
عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقُولُ: «إِذَا أَصْبَحَ أَصْبَحْنَا عَلَى فِطْرَةِ الْإِسْلَامِ وَعَلَى
كَلِمَةِ الْإِخْلَاصِ، وَعَلَى دِينِ نَبِيِّنَا مُحَمَّدٍ ﷺ، وَعَلَى مِلَّةِ آبَائِنَا إِبْرَاهِيمَ حَنِيفًا
مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ» خَرَّجَهُ الْإِمَامُ أَحْمَدُ فِي مُسْنَدِهِ بِإِسْنَادٍ
صَحِيحٍ.

"Asbahnâ 'alâ fitratil-Islâmi wa 'alâ kalimatil-ikhhlâsi, wa 'alâ dîni nabiyyinâ Muhammadin sallallâhu 'alaihi wa sallama, wa 'alâ millati 'abînâ Ibrâhîma hanîfan Musliman, wa mâ kâna minal-mushrikîn."

16. It was narrated from 'Abdullah ibn 'Abdar-Rahmaan ibn Abza, from his father (رضي الله عنه), from the Prophet (ﷺ), that he used to say when he woke up: "We have reached the morning adhering to the path of Islam, the word of sincerity, the religion of our Prophet Muhammad (ﷺ), and the way of our father Ibraaheem, the monotheist and Muslim, and he was not one of those who ascribe partners to Allah."² Narrated by Imam Ahmad in his Musnad with a saheehisnaad.

1. Narrated by Muslim (2708)
2. Narrated by Imam Ahmad (3/406)

١٧- وعن عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ أَنَّهُ قَالَ لِأَبِيهِ يَا أَبَتِ إِنِّي أَسْمَعُكَ تَدْعُو كُلَّ عِدَاةِ (اللَّهِمَّ عَافِنِي فِي بَدَنِي، اللَّهُمَّ عَافِنِي فِي سَمْعِي، اللَّهُمَّ عَافِنِي فِي بَصَرِي لَا إِلَهَ إِلَّا أَنْتَ) تُعِيدُهَا ثَلَاثًا حِينَ تُصْبِحُ وَثَلَاثًا حِينَ تُمَسِّي، وَتَقُولُ: (اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، لَا إِلَهَ إِلَّا أَنْتَ) تُعِيدُهَا ثَلَاثًا حِينَ تُصْبِحُ وَثَلَاثًا حِينَ تُمَسِّي قَالَ: نَعَمْ. يَا بُنَيَّ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَدْعُو بِهِنَّ فَأَنَا أَحِبُّ أَنْ أَسْتَنَّ بِسُنَّتِهِ، قَالَ: وَقَالَ رَسُولُ اللَّهِ ﷺ: «دَعَوَاتُ الْمَكْرُوبِ اللَّهُمَّ رَحْمَتَكَ أَرْجُو فَلَا تَكْلِنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ، وَأَصْلِحْ لِي شَأْنِي كُلَّهُ لَا إِلَهَ إِلَّا أَنْتَ» فَأَحِبُّ أَنْ أَسْتَنَّ بِسُنَّتِهِ»^(١) رواه الإمام أحمد والبخاري في الأدب المفرد، وأبو داود والنسائي بإسناد حسن.

“Allâhumma ‘âfinî fî badanî, Allâhumma ‘âfinî fî sam’î, Allâhumma ‘âfinî fî basarî. Lâ ilâha illâ ‘Anta.”

“Allâhumma ‘innî ‘a’ûdhu bika minal-kufri wal-faqri, wa ‘a’ûdhu bika min ‘adhâbil-qabri. Lâ ilâha illâ ‘Anta.”

17. It was narrated from ‘Abd al-Rahmaan ibn AbiBakrah that he said to his father: ‘O my father, I hear you supplicating every morning (saying), O Allah, grant me soundness in my body; O Allah, grant me soundness in my hearing; O Allah, grant me soundness in my sight, there is no god but You,’ and you repeat it three times in the morning and three times in the evening. And you say: ‘O Allah, I seek refuge with You from kufir and poverty; O Allah, I seek refuge with You from the torment of the grave; there is no god but You,’ and you repeat it three

times in the morning and three times in the evening. He said: Yes, O my son; I heard the Messenger of Allah (ﷺ) supplicating with (these words) and I like to follow his Sunnah. He said: And the Messenger of Allah (ﷺ) said: "The supplication of the one who is in distress: 'O Allah, for Your mercy I hope, so do not abandon me to myself for an instant. Set all my affairs straight, there is no god but You'" and I like to follow his Sunnah.¹ Narrated by Imam Ahmad, al-Bukhaari in al-Adab al-Mufrad, Abu Dawood and an-Nasaa'i with a hasanisnaad.

ويُشْرَعُ لِكُلِّ مُسْلِمٍ وَمُسْلِمَةٍ أَنْ يَقُولَ: فِي صَبَاحِ كُلِّ يَوْمٍ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ مِائَةَ مَرَّةٍ حَتَّى يَكُونَ فِي حِرْزٍ مِنَ الشَّيْطَانِ يَوْمَهُ ذَلِكَ حَتَّى يَمْسِيَ؛ لَمَّا تَقَدَّمَ فِي الصَّحِيحِينَ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، فِي يَوْمٍ مِائَةَ مَرَّةٍ كَانَتْ لَهُ عَدَلٌ عَشْرِ رِقَابٍ، وَكُتِبَتْ لَهُ مِائَةٌ حَسَنَةٍ وَوُحِّيتَ عَنْهُ مِائَةٌ سَيِّئَةٍ، وَكَانَتْ لَهُ حِرْزًا مِنَ الشَّيْطَانِ يَوْمَهُ ذَلِكَ حَتَّى يُمْسِيَ وَلَمْ يَأْتِ أَحَدٌ أَفْضَلَ بِمَا جَاءَ بِهِ إِلَّا أَحَدٌ عَمِلَ أَكْثَرَ مِنْ ذَلِكَ، وَمَنْ قَالَ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ فِي يَوْمٍ مِائَةَ مَرَّةٍ حُطَّتْ خَطَايَاهُ وَلَوْ كَانَتْ مِثْلَ زَيْدِ الْبَحْرِ».

It is prescribed for every Muslim man and woman to say in the morning every day: 'There is no god but Allah alone, with no partner or associate. His is the Dominion and to Him be praise, and He has

1. Narrated by Imam Ahmad (5/42); Abu Dawood (5090); an-Nasaa'i (9850, 10407); al-Bukhaari in al-Adab al-Mufrad (3/16, no. 722)

power over all things' so that he will be protected from the Shaytaan for that entire day until evening comes, because of the report quoted above from as-Saheehayn, in the hadeeth of Abu Hurayrah (رضي الله عنه) from the Prophet (ﷺ), according to which he said: "Whoever says: 'There is no god but Allah alone with no partner or associate, His is the Dominion, to Him be praise and He has power over all things' one hundred times in a day, it will be the equivalent of his freeing one hundred slaves, and one hundred good deeds will be recorded for him, and one hundred bad deeds will be erased for him, and it will be a protection for him against the shaytaan all day until evening comes, and no one will do anything better than what he has done except one who does more than that. Whoever says 'Glory and praise be to Allah' one hundred times in a day, his sins will be erased even if they are like the foam of the sea."¹



1. Narrated by al-Bukhaari (5924) and Muslim (2691)

According to authentic reports, the Prophet ﷺ said that Allâh likes most the following four remembrances:

«سُبْحَانَ اللَّهِ»

[Subhân Allâh]

“Allâh is All-Glorified”

«وَالْحَمْدُ لِلَّهِ»

[Wal-Hamdu lillâh]

“All praise is to Allâh”

«وَلَا إِلَهَ إِلَّا اللَّهُ»

[Wa lâ ilâha illallâh]

“There is no true god but Allâh”

«وَاللَّهُ أَكْبَرُ»

[Wallâhu Akbar]

“Allâh is Most-Great.” (Muslim:2137)

These utterances should be read frequently with full conviction at the depths of one’s heart. Likewise, other supplications as endorsed by Shari’ah should also be recited. They should be especially offered at ‘Arafât on this great day. One should make a selection of comprehensive supplications reiterating Allâh’s remembrance, especially the following:

«سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ»

[Subhân Allâhi wa bihamdihi, subhân Allâhi Adheem]

“All glory to Allâh and all praise to Him. All glory to Allâh the All-Great.”

﴿لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾

[La ilaha illa Anta subhânaka inni kuntu minadh-Dhaalimeen]

“There is no true god but You. Glory is to You. Verily I was one of the transgressors.” [Al-Anbiyâ':87]

«لَا إِلَهَ إِلَّا اللَّهُ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ، لَهُ النُّعْمَةُ، وَلَهُ الْفَضْلُ، وَلَهُ الشُّعْرَاءُ الْحَسَنُ، لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ، وَلَوْ كَرِهَ الْكَافِرُونَ»

[La ilaha illallâhu, wa la na'budu illa iyyahu, lahunni'matu, wa lahul-fadlu, wa lahuth-thanaa'ul hasanu, la ilaha illallâhu mukhliseena lahud-deena, wa law karihal-kaafiroon]

“There is no true god other than Allâh and all of us worship Him Alone. For Him is the bounty and grace. And for Him Alone is the best praise. There is no true god other than Allâh. We make Faith exclusive to Him, even if the dis-believers dislike this. ”

«لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ»

[La hawl wala Qûwata illa bil-lâhi]

“There is no power or strength except with Allâh.”

﴿رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ

النَّارِ﴾

[Rabbana aatina fid-Dunya hasanah wa fil-Aakhirati hasanah wa qina 'adhaaban-naar]

"O our Lord! Grant us the goodness in this world and the goodness in the Hereafter and save us from the torment of the Fire."

«اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةٌ أَمْرِي، وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي، وَأَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا مَعَادِي، وَاجْعَلِ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ، وَالْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ»

[Allâhumma aslih li deeni alladhi huwa 'ismatu amri, wa aslih li dunyaaya allati feeha ma'ashee, wa aslih li aakhirati allati feeha ma'adee, waj'alil-hayaata ziyadatan li fee kulli khairin, walmawta raahatan lee min kulli sharrin]

"O Allâh set aright my Faith which is the safeguard of my affairs. And set aright my world in which is my lively-hood. And set aright my Hereafter which I have to return to. And make life an excess for me in every goodness and make my death a comfort against every evil."

«أَعُوذُ بِاللَّهِ مِنْ جَهْدِ الْبَلَاءِ، وَدَرْكِ الشَّقَاءِ، وَسُوءِ الْقَضَاءِ، وَشَمَاتَةِ الْأَعْدَاءِ»

[A'udhu billâhi min jahdil-balaa'i, wa darakish-shaqaa'i, wa su'il-qadaa'i, wa shamaatatil-a'daa'i]

"I seek refuge with Allâh, against any severe trial and bad misfortune, and adverse judgement and satire of the enemies."

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَمِنَ الْعَجْزِ وَالْكَسَلِ، وَمِنَ الْجُبْنِ وَالْبُخْلِ، وَمِنَ الْمَأْتَمِ وَالْمَغْرَمِ، وَمِنَ غَلْبَةِ الدِّينِ وَقَهْرِ الرِّجَالِ»

[Allâhumma inni a'udhu bika minal-hammi wal hazani, wa minal-'ajzi walkasali, wa minal jubni wal bukhlî, wa minal-ma'thami, wal maghrami wa min ghalabatid daini wa qahrir-rijaali]

"O Allâh! I seek refuge with You against worry, sorrow, helplessness, laziness, cowardice, miserliness, sin and debt, and the burden of indebtedness and over powering of men."

«أَعُوذُ بِكَ اللَّهُمَّ مِنَ الْبَرَصِ، وَالْجُنُونِ، وَالْجُدَامِ، وَمِنَ سَيِّئِ الْأَسْقَامِ»

[A'udhu bika Allâhumma minal-barasi, wal junooni, wal judhaami, wa min sayyi'il-asqaami]

"O Allâh! I seek refuge with You against leprosy, black leprosy, madness and other foul diseases."

«اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ»

[Allâhumma inni as'alukal-'afwa wal 'aafiyata fid-dunya wal aakhirah]

"O Allâh! I seek from You forgiveness and security in both this world and the Hereafter."

«اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ، فِي دِينِي وَدُنْيَايَ، وَأَهْلِي وَمَالِي»

[Allâhumma inni as'alukal-'afwa wal 'aafiyata, fee dinee wa dunyaaya, wa ahli wa maali]

"O Allâh! I seek from You forgiveness and health regarding my Faith, my world, my family and my possessions."

«اللَّهُمَّ اسْتُرْ عَوْرَاتِي، وَأَمِنْ رَوْعَاتِي، وَاحْفَظْنِي مِنْ بَيْنِ يَدَيَّ وَمِنْ خَلْفِي، وَعَنْ يَمِينِي، وَعَنْ شِمَالِي، وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي»

[Allâhummastur 'awraati, wa âamin raw'aati, wahfadhni min bayni yadayya wa min khalfi, wa 'an yameeni, wa 'an shimaali, wa min fawqi, wa a'udhu bi'adhamatika an ughtaala min tahti]

"O Allâh! cover up my defects and save me from fear. Protect me from my right and from my left, and from above and from before me and from behind me. I seek refuge with You by Your Greatness lest I may be murdered from beneath me."

«اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي وَإِسْرَافِي فِي أَمْرِي وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي»

[Allâhummaghfir li khatee'ati wa jahli wa israafi fi amri wa ma Anta a'lamu bihi minni]

"O Allâh! Forgive my lapses, ignorance and excess in trespasses which you know better than me."

«اللَّهُمَّ اغْفِرْ لِي جِدِّي وَهَزْلِي، وَخَطِيئِي وَعَمْدِي، وَكُلُّ ذَلِكَ عِنْدِي»

[Allâhummaghfir li jiddi wa hazli, wa khata'i wa 'amdi, wa kullu dhalika 'indi]

"O Allâh! Forgive my sins and bad wills, seriousness and jokes, lapses and all that with me."

«اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَنْتَ

أَعْلَمُ بِهِ مِنِّي، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ وَأَنْتَ عَلَيَّ كُلِّ شَيْءٍ قَدِيرٌ»

[Allâhummaghfir li ma qaddamtu wa ma akhkhartu, wa ma asrartu wa ma a'lantu, wa ma Anta a'lamu bihi minni, Antal Muqaddimu wa Antal Mu'akhkhiru wa Anta 'ala kulli shai'in Qadeer]

"O Allâh! Forgive me what I did earlier and what I did later. And what I did openly and what I did secretly which You know better than me. You Alone can make one progress or draw backward, and You alone have power over everything."

«اللَّهُمَّ إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي الْأَمْرِ، وَالْعَزِيمَةَ عَلَى الرَّشْدِ، وَأَسْأَلُكَ شُكْرَ

نِعْمَتِكَ وَحُسْنَ عِبَادَتِكَ، وَأَسْأَلُكَ قَلْبًا سَلِيمًا وَلِسَانًا صَادِقًا، وَأَسْأَلُكَ

مِنْ خَيْرِ مَا تَعْلَمُ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ، وَأَسْتَغْفِرُكَ لِمَا تَعْلَمُ إِنَّكَ

عَلَّامُ الْغُيُوبِ»

[Allâhumma inni as'alukath-thabaata fil'amri, walazeemata alar-rushdi, wa as'aluka shukra ni'matika wa husna 'ibaadatika, wa as'aluka qalban saleeman wa lisaanan saadiqan, wa as'aluka min khairi ma ta'lamu, wa a'udhu bika min sharri ma ta'lamu, wa astaghfiruka lima ta'lamu innaka allaamul ghuyoob]

"O Allâh! I seek from You firmness in all matters,

and steadfastness on the right path. I seek from You strength to thank You for Your graces and to worship You properly. I seek from You a right guided heart, a truthful tongue. I seek from You the best which You know. I seek refuge with You against any such evils which You know. I seek forgiveness for the sins which You know. Verily, You know the Unseen."

«اللَّهُمَّ رَبَّ النَّبِيِّ مُحَمَّدٍ - عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ - اغْفِرْ لِي ذَنْبِي وَأَذْهَبْ

غَيْظَ قَلْبِي، وَأَعِزَّنِي مِنْ مُضِلَّاتِ الْفِتَنِ مَا أَبْقَيْتَنِي»

*[Allâhumma Rabban-Nabiyyi Muhammadin-
alaihis-salaatu wassalaamu-ighfir li dhanbi wa
adhib ghaidha qalbi, wa a'idhni min mudhillatil-
fitani ma abqaitani]*

*"O Allâh! Lord of the Prophet Muhammad r!
Forgive my sins and cleanse my heart from
anger and give me protection against misleading
affliction as long as You want me to be alive."*

«اللَّهُمَّ رَبَّ السَّمَوَاتِ وَرَبَّ الْأَرْضِ وَرَبَّ الْعَرْشِ الْعَظِيمِ، رَبَّنَا وَرَبَّ

كُلِّ شَيْءٍ، فَالِقُ الْحَبِّ وَالنَّوَى، مُنْزِلُ التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ، أَعُوذُ

بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ بِنَاصِيَتِهِ، أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ،

وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ

الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ، اقْضِ عَنِّي الدَّيْنَ وَأَغْنِنِي مِنَ الْفَقْرِ»

*[Allâhumma Rabbas-samaawaati wa Rabbal-ardi
wa Rabbal-arshil-adheemi, Rabbuna wa Rabbu
kulli shai'in, faaliqul habbi wannawa, munzilut-
Tauraati wallnjeeli wal Qur'âni, a'udhu bika min*

sharri kulli shai'in Anta aakhidhun binaasiyatihi, Antal Awwalu falaisa qablaka shai'un, wa Antal-Aakhiru falaisa ba'daka shai'un, wa Antadh-Dháhiru falaisa fawqaka shai'un, wa Antal-Bâtinu falaisa doonaka shai'un, iqdi 'annid daina wa aghnini minal-faqri]

"O Allâh! Lord of the heavens and the earth and Lord of the Great Throne! O Lord of us and of everything. O You Who causes the seed grain and the fruit-stone to split and sprout. You sent down the Torah, the Gospel and the Qur'ân. I seek refuge with You against the evil of everything whose forehead is held in Your Hands. You are the First; nothing precedes You. You are the Last; nothing succeeds You. You are the Most High, nothing is above You. You are the All-Aware of the secrets and whatever concealed, there is no one more aware than You. Pay debts on my behalf and make me impervious to destitution."

«اللَّهُمَّ اعْطِ نَفْسِي تَقْوَاهَا، وَزَكَّهَا أَنْتَ خَيْرٌ مِنْ زَكَّاهَا، أَنْتَ وَلِيَّهَا وَمَوْلَاهَا»

[Allâhumma a'ti nafsi taqwaaha, wa zakkiha Anta khairu man zakkaaha, Anta Waliyuha wa Mawlaaha]

"O Allâh! grant me Your fear and purify my soul as You are the Best Purifier. You Alone are its Protector and Guardian."

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ، وَالْكَسَلِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ»

[Allâhumma inni a'udhu bika minal 'ajzi, wal kasali, wa a'udhu bika min 'adhaabil qabr]

"O Allâh! I seek refuge with You against helplessness and laziness and I seek refuge with You against the penalty of the grave."

«اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنْبْتُ، وَبِكَ خَاصَمْتُ، أَعُوذُ بِعِزَّتِكَ أَنْ تُضِلَّنِي، لَا إِلَهَ إِلَّا أَنْتَ. أَنْتَ الْحَيُّ الَّذِي لَا يَمُوتُ وَالْجِنُّ وَالْإِنْسُ يَمُوتُونَ»

[Allâhumma laka aslamtu, wa bika aamantu, wa 'alaika tawakkaltu, wa ilaika anabtu, wa bika khâsamtu, a'udhu bi'izzatika an tudillani, la ilaha illa Anta. Antal Hayyul-ladhi la yamootu waljinnu walinsu yamootoona]

"O Allâh! I became obedient for You and believed in You, reposed Faith in You, turned to You and fought by You. I seek refuge with Your honour lest You might not lead me. There is no true god other than You. You are the Ever-Alive. You never die while the jinn and the human beings die."

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا»

[Allâhumma inni a'udhu bika min 'ilmin la yanfa'u, wa min qalbin la yakhsha'u, wa min nafsina la tashba'u, wa min da'watin la yustajaabu laha]

"O Allâh! I seek refuge with You against such knowledge that does not profit and against such a heart which does not fear and against such a self which is never satiated and against such a supplication which is never answered."

«اللَّهُمَّ جَنِّبْنِي مُنْكَرَاتِ الْأَخْلَاقِ، وَالْأَعْمَالِ وَالْأَهْوَاءِ وَالْأَدْوَاءِ»

[Allâhumma jannibni munkaraatil-akhlaaqi wal a'maali wal ahwaa'i wal adwaa'i]

"O Allâh! I seek Your protection from every evil conduct, bad deeds, desires and diseases."

«اللَّهُمَّ أَلْهِمْنِي رُشْدِي، وَأَعِزَّنِي مِنْ شَرِّ نَفْسِي»

[Allâhumma alhimni rushdî, wa a'idhni min sharri nafsi]

"O Allâh! Convey to me guidance and save me against the evil of myself."

«اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنِ حَرَامِكَ، وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ»

Allâhumma akfîni bihalalaalika an haraamika, wa aghnîni bifadlika 'amman siwaaka.

"O Allâh! Provide me with lawful (Halal) livelihood, adequate to my needs instead of the unlawful (Haram), and make me suffice with Your graces needing nothing from anyone else."

«اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَىٰ وَالتَّقَىٰ، وَالْعَفَافَ وَالْغِنَىٰ»

[Allâhumma inni as'alukal-huda wattuqa, wal afaafa wal-ghina]

"O Allâh! I seek from You guidance, piety, chastity and richness."

«اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَىٰ وَالسَّادَاتِ»

[Allâhumma inni as'alukal-huda wassadaad]

"O Allâh! I seek from You guidance and well-being."

«اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ
أَعْلَمْ، وَأَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ،
وَأَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ عَبْدُكَ وَنَبِيُّكَ مُحَمَّدٌ . وَأَعُوذُ بِكَ مِنْ شَرِّ
مَا اسْتَعَاذَ مِنْهُ عَبْدُكَ وَنَبِيُّكَ مُحَمَّدٌ»

[Allâhumma inni as'aluka minal-khairi kullihî
'aajilihi wa 'aajilihi ma 'alimtu minhu wa ma
lam a'alam, wa a'udhu bika minash-sharri kullihî
'aajilihi wa aajilihi ma 'alimtu minhu wa ma
lam a'alam, wa as'aluka min khairi ma sa'alaka
minhu abduka wa Nabiyyuka Muhammadun r.
Wa a'udhu bika min sharri masta'adha minhu
'abduka wa Nabiyyuka Muhammadun ﷺ]

"O Allâh! I seek from You every goodness; both the immediate and the latter and which I would know or would not know. I seek refuge with You against every evil, both the immediate, and the latter which I would know and which I would not know; I seek from You the best which had been sought by Your slave and your Messenger Muhammad r. And I seek refuge against the evil of all such things from which protection had been sought by Your slave and your Messenger Muhammad ﷺ."

«اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ، وَأَعُوذُ بِكَ
مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ، وَأَسْأَلُكَ أَنْ تَجْعَلَ كُلَّ قَضَاءٍ
قَضَيْتَهُ لِي خَيْرًا»

[Allâhumma inni as'alukal-jannata wa ma
qarraba ilaiha min qawlin aw 'amal, wa a'udhu
bika minan-naar wa ma qarraba ilaiha min qawlin

aw 'amal, wa as'aluka an taj'ala kulla qada'in qadaitahu li khairan]

"O Allâh! I seek from You the Jannah (Paradise) and any such deed or word which may bring me closer to Jannah. I seek refuge from You from the Hell-fire and from any such deed or word which may bring me closer to the Hell-fire, and I ask You to make good every fate You have ordained for me."

«لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ
بِيَدِهِ الْخَيْرُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ»

[La ilaha illallâhu wahdahu la shareeka lahu, lahul-mulku wa lahul-hamdu, yuhyee wa yumeetu biyadihil-khair, wa Huwa 'ala kulli shai'in Qadeer]

"There is no true god other than Allâh. He is Alone, having no partner. To Him belongs the kingdom and all praise. He causes life and death. In His Hands is all goodness. And He has power over everything."

«سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ
إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ»

[Subhanallâhi walhamdulillâhi, wa la ilaha illallâhu, wallâhu Akbar, wa la hawla wa la quwwata illa billâhil-Aliyyil-'Adheem]

"Glory is to Allâh and praise is for Allâh. There is no true god other than Allâh and Allâh is All-Great. There is no power and strength except with Allâh the All-Mighty, the All-Exalted."

«اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ
وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ»

*[Allâhumma salli ala Muhammadin wa 'ala aali
Muhammadin kama sallaita 'ala Ibraheema wa
'ala aali Ibraheema innaka Hameedum- Majeed,
wa baarik 'ala Muhammadin wa 'ala aali
Muhammadin kama baarakta 'ala Ibraheema wa
ala aali Ibraheema innaka Hameedum-Majeed]*

*"O Allâh, bestow favor on Muhammad and on
the family of Muhammad as You have bestowed
favor on Ibrahim and on the family of Ibrahim.
You are indeed Praiseworthy and Most Glorious.
O Allâh, bless Muhammad and the family of
Muhammad as You have blessed Ibrahim and the
family of Ibrahim. You are indeed Praiseworthy
and Most Glorious."*

﴿رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ
النَّارِ﴾

*[Rabbana aatina fid-dunya hasanah wa fil-
âkhirati hasanah wa qina 'adhaaban-naar]*

*"O our Lord! Grant us the goodness in this world
and the goodness in the Hereafter and save us
from the torment of Fire."*

[ends]