

A decorative graphic consisting of three blue circles of varying sizes, each with a lighter blue ring around it. Two thin blue lines intersect at the top left, forming a large 'V' shape that frames the circles. The circles are positioned in the upper right and lower right areas of the page.


## **“BOOK OF KNOWLEDGE”**

- **COLLECTED BY:**  
**TANVIR AHMED RONY**

*Please verify each and every Doa before memorizing.  
Understand the meaning and pronounce Arabic properly.*

“Please Pray for those brothers and sisters, whose work is shared here with, as well as for me and for my entire Family.”

## Table of Contents

Table of Contents .....	2
Defination of a Believer .....	3
Reward Chart .....	4
Ablution Supplication - Whudu Dua.....	5
Prayer of Prophet (Sallallahu Alaihi Wasallam) .....	6
Details of Prayer .....	6
Prayer and Rakahs.....	7
Explanation how to offer Prayer.....	7
Errors in Prayers that must be avoided: .....	11
Adhkaar after Prayer .....	21
Adhkaar for Morning and Evening .....	24
Adhkaar before Sleeping and upon Waking up .....	32
Guide to Reading Transliteration .....	36
Daily Supplications .....	36
Best Times to make Dua (Supplication) .....	40
Benefits of Duaa .....	42
Miscellaneous.....	44
Three Unfortunate and Seven Fortunate People in Judgement Day:.....	44
Secrets and Blessings of Sunnah Foods:.....	45
70 Ways to Earn Rewards from Allah: .....	48
Disallowed Matters: .....	54
Stop Cutting! - Lengthen Your Beard: .....	69
Rising of the Sun from the West: .....	74
The Forgotten right of Prophet Mohammed  Salaat and Salaam (Durood):.....	77
Innovation (Bid'ah):.....	80
Avoid Ten Ways that may Nullify Islaam: .....	82
Yajuj and Ma'jaj (Gog and Magog):.....	86
Some Hadiths on "The Signs Before The Last Day":.....	91
99 Names of Allah: .....	93
Prophet Muhammad (Sallallahu Alaihi Wasallam)'s Last Sermon: .....	97

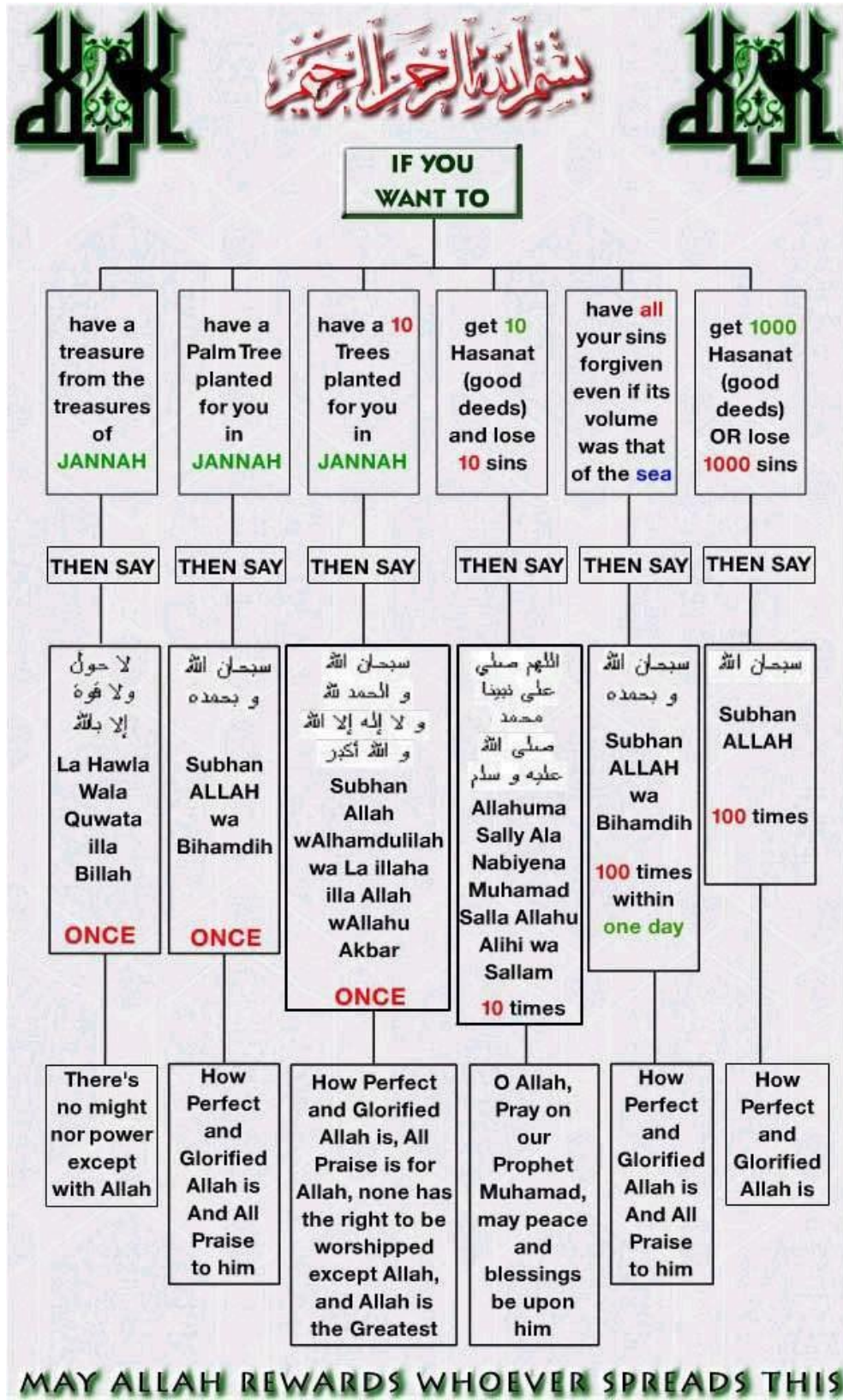
## Defination of a Believer

### Surah Al-Mu'minun (The Believers)

*Bismillahir Rahmanir Rahim*

1. Successful indeed are the believers.
2. Those who offer their *Salât* (prayers) with all solemnity and full submissiveness.
3. And those who turn away from *Al-Laghw* (dirty, false, evil vain talk, falsehood, and all that Allâh has forbidden).
4. And those who pay the *Zakât* .
5. And those who guard their chastity (i.e. private parts, from illegal sexual acts)
6. Except from their wives or (the captives and slaves) that their right hands possess, for then, they are free from blame;
7. But whoever seeks beyond that, then those are the transgressors;
8. Those who are faithfully true to their *Amanât* (all the duties which Allâh has ordained, honesty, moral responsibility and trusts etc.) and to their covenants;
9. And those who strictly guard their (five compulsory congregational) *Salawât* (prayers) (at their fixed stated hours).
10. These are indeed the inheritors.
11. Who shall inherit the *Firdaus* (Paradise). They shall dwell therein forever.
12. And indeed We created man (Adam) out of an extract of clay (water and earth).
13. Thereafter We made him (the offspring of Adam) as a *Nutfah* (mixed drops of the male and female sexual discharge) (and lodged it) in a safe lodging (womb of the woman).
14. Then We made the *Nutfah* into a clot (a piece of thick coagulated blood), then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So blessed be Allâh, the Best of creators.
15. After that, surely, you will die.
16. Then (again), surely, you will be resurrected on the Day of Resurrection.
17. And indeed We have created above you seven heavens (one over the other), and We are never unaware of the creation.

Reward Chart



## **Ablution Supplication - Whudu Dua**

Use Miswak (olive tree brunch) or at least tooth-brush before starting ablution (wadhu) and then do ablution properly. Never clean any body parts more than 3 times. Recite Darood during or after ablution/wadhu.

@ What to say before performing ablution:

**“Bismillahi”**

‘In the Name of Allah.’

@ What to say upon completing ablution:

Dua1:

**“Ash-hudu 'an laa 'ilaaha 'illulluahu wahduhu laa shareeku lahu wa 'ash-hadu 'anna Muhammudan 'abduhu wa Rasooluhu.”**

‘I bear witness that none has the right to be worshipped but Allah alone, Who has no partner; and I bear witness that Muhammad is His slave and His Messenger.’

Dua2:

**“Allaahummaj'alnee minat-tuwwaabeen waj'alnee mimal mutatahhireen”**

‘O Allah, make me among those who turn to You in repentance, and make me among those who are purified.’

Dua3:

**“Subhaanaka Allaahumma wa bihamdika 'ash—hadu 'ua laa 'ilaaha 'illaa 'Anta, astaghfiruka wa 'atoobu 'ilayk.”**

‘Glory is to You, O Allah, and praise; I bear witness that there is none worthy of worship but You. I seek Your forgiveness and turn to You in repentance.’

Then, can say “Ya Qaderu” 3 times, make Dua and ask forgiveness. You can pray Two Rakah of ‘Tahiatul Wadhu’ prayer after this.

## **Prayer of Prophet (Sallallahu Alaihi Wasallam)**

Hadhrat Ayesah (RA) narrated that the Apostle of Allah (SAW) commenced his Namaz (Prayer) with Takbir and the recital with Al-Hamdu-Lilaahi Rabbil 'Alameen, and while performing Ruku he neither raised his head upward nor bent it downwards but kept it in the middle position (i.e., in line with the waist) and when he from Rukuh he did not go into Sajadah till he had stood erect, and when he raised the head from Sajadah he did not perform the second Sajadah until he had sat upright and he recited At-Tahiyatu after every two Rak'ah and at that time, he flattened the left foot under him and kept the right foot in the upright position and he forbade Uqbatish Shaitan (sitting like the Devil), and he, also, forbade that a man sat (in Sajadah) with his forearms (i.e., parts of arms between elbow and wrist) placed on the ground like the animals, and he brought the Namaz (Prayer) to an end by saying *Assalmu 'alaikumwarahmatullah.*"---Muslim

Namaz (Prayer) is a worship of a very high order. For it such forms and postures of Qayam, Qaood, Ruku and Sujood have been prescribed as constitute the finest marks and expressions of adoration and humbleness, and all the unbecoming manners of holding the body that are indicative of vanity, awkwardness or indifference, or bear a resemblance with the lowly creatures have been, particularly, forbidden. The Prophet (SAW) has, accordingly, ordered us not to sit in Sajadah with forearms spread on the ground as the dogs and wolves do or in the manner which, in this Tradition, has been described as Uqbatish Shaitan, and, in another, as Aq'aa-al-kalb.

Commentators have differed in their explanation of the two terms. In our humble view, however, they denote sitting on the heels with the feet held upright on the toes and since this posture gives the impression of haste and exaggerated self-es-teem and only the knees touch the ground and it is the way dogs and wolves and other wild animals, generally, sit, the Prophet (SAW) took special care to forbid against sitting like that in Namaz (Prayer).

It is to be remmembered that such a manner of sitting is disallowed only when one is not constrained to do so owing to a disease or deformity.

### **Details of Prayer**

Establishing the Sutrah (A Tall Object About The Height Of A Saddle, Just Beyond the Place of Prostration, Within Which Nothing Should Pass)

Place anything (about the height of a saddle) just beyond the place of prostration. Things that can be used are: a wall, bed, tall pillow, tall purse, tall stick, tree, etc. Anything that breaks the path between the person praying and someone who "may" need to pass in front. It's best to pray facing a wall, bed, or any other type of tall object, so that there will be no need for someone to

## ***Bismillahir Rahmanir Rahim***

pass directly in front. Do not mind anyone who passes beyond the sutrah.

The Prophet (SAW) said, "Do not pray except towards a sutrah, and do not let anyone pass in front of you, but if someone continues (to try to pass) then fight him, for he has a companion (i.e. a Shaitan) with him." (Sahih - Al-Bukhari and Ahmad)

"When he (SAW) prayed (in an open space where there was nothing to use as a sutrah) he would plant a spear in the ground in front of him and pray towards it with the people behind him." (Sahih - Al-Bukhari and Muslim)

The Prophet (SAW) said, "When one of you places in front of him something such as the stick on the end of a saddle, he should pray and not mind anyone who passes beyond it." (Sahih - Muslim and Abu Dawood)

## **Prayer and Rakahs**

Rakah						
Prayer	Total	(Fatiha + Other Surah)	Only Surah Fatiha	Sunnah before Namaz	Sunnah after Namaz	Witr
FAJR (morning)	2	2	0	2		
DHUHR (Early Afternoon)	4	2	2	4	2	
ASR (late afternoon)	4	2	2	4*		
MAGHRIB (sunset) prayer	3	2	1		2	
ISHA (night)	4	2	2	4*	2	3 or 1
* indicates Sunnat-Ghair-Mu'akkadah						

## **Explanation how to offer Prayer**

1. Stand facing the Kabah in Makka (Qibla).When offering in Jamat, one should maintain the line with their shoulders and foot touching each other.
2. Make intention as to which prayer you are about to perform (e.g. Fajr - Morning Prayer)

## *Bismillahir Rahmanir Rahim*

Note!: Intention should be in mind not verbal. That is one should be thinking of which prayer one is about to perform.

3. Saying "Allahu Akbar"(Allah is Great)
  - a) Raise both your hands (with palms of hands facing Kabah) with fingers apart (not spaced out) level with shoulders or level with top of the ears.
  - b) Place right hand on the back of the left palm, wrist, and forearm.

**or**

  - c) Grasp the left arm with the right hand. Place the hand on the chest
4. Whilst in this position and looking at place of prostration recite the following opening supplication:

*Subhana kallah huma wa bee hum deeka wa ta bara kusmuka wa ta allah jaduka wa la ilaha ghairuk.*

( You are Glorified, Oh Allaah, and Praised; Your Name is Blessed; Your Majesty is Exalted, and none has the right to worshipped but You)

**or**

*Allahumma ba-idbaini wabaina khatayaya kama ba-akta bainal mashriqi wal magrib. Allahumma naqqini Minal khatayaya kama unaq-qasobul abasu minaddans. Allahummaqsil minal khatayaya bil-mayi wassalji wal bard.*

- a) *A'oodhu Billaahi minash-shaitaanir-rajeem* ( I seek refuge in Allah from satan)
  - b) Recite Surah Fatiha: recite one verse at a time
    - i) In the Name of Allah, the Most Beneficent, the Most Merciful.
    - ii) All the praises and thanks be to Allah, the Lord of the 'Alamin (mankind, jinns and all that exists).
    - iii) The Most Beneficent, the Most Merciful.
    - iv) The Only Owner (and the Only Ruling Judge) of the Day of Recompense ( i.e. the Day of Resurrection)
    - v) You (Alone) we worship, and You (Alone) we ask for help (for each and everything).
    - vi) Guide us to the Straight Way
    - vii) The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians).
  - c) After reciting Surah Fatiha one says : **Ameen**
  - d) Then Recite another Surah from the Quran such as Surah Ikhlas: Recite one verse at a time.
5. After completing the recitation pause for a moment, then saying "*Allahu Akbar*" (Allah is Great) raise both your hands (with palms of hands facing Kabah ) with fingers apart (not spaced out) level with shoulders or level with top of the ears go down to raku. Position below
  6. Place hands firmly on the knees as if grasping them, and space the fingers out  
Keep elbows away from the side and arms straight.

## *Bismillahir Rahmanir Rahim*

Spread the back and make it level (In Ruku your back should be flat so much so much that if someone place a glass of water on it the water is not likely to spill.)

Do not drop head or raise it higher than the level of the back; keep it in between the two

a) In ruku recite:

*"Subhana rab-bi yal adheem"* ("Glory be to my Lord who is the very greatest") minimum 3 times

7. Next, straighten up the back from the ruku saying: *Sami Allaahu liman hamidah*, (Allah hears the one who praises Him) and raise both your hands (with palms of hands facing Kabah) with fingers apart (not spaced out) level with shoulders or level with top of the ears . And straighten your back
8. In the standing position you should be erect so that the joints of your body go back in place. Whilst in this standing position say the following *"Rabbanaa wa lak al-hamd"*:  
(Our Lord, [and] to you be all Praise)

a) Then Saying *"Allahu Akbar"* (Allah is Great), separate hands from the side go down for sajdah

9. This position is called sujood or sajdah.
  - a) Place your hands on the ground before your knees.
  - b) Support yourself on the palms, put the fingers together, and point them towards the qiblah.
  - c) Either put the palms level to the shoulders or Level with the ears.
  - d) Place nose and forehead firmly on the ground.
  - e) Put the knees and toes on the ground firmly, and point the front of the toes towards the qiblah.
  - f) Put the heels together and keep feet upright.
  - g) Raise forearms above the ground and keep them away from the side enough for someone too see your arm pits from behind.
  - h) Straighten the spine in sujuud
  - i) Once in this position, recite:  
*"Subhana rubbiyal a'ala"*  
( "How perfect is my Lord, the Most High" ) minimum 3 times
  - j) Next, raise the head from prostration while saying
  - k) *"Allahu Akbar"* ("Allah is Great")
  - l) Then assume the sitting position
10. While sitting between the two sajdahs, place your left foot along the ground and sit on it, and keep the right foot upright, with the point of the toes towards the qiblah or You can also practice iq'aa (resting on both heels, and all the toes). You should also be relaxed such that every bone is in its proper position. Whilst in this position one should say:  
*Rabb ighfirlee wa irhamnee*  
(O my Lord! Forgive me and have mercy on me.)

a) Note: the hands should be close to the knees and fingers spread out. One should look at the site were one will prostrate.

Next, saying *"Allahu Akbar"* ("Allah is Great.")

b) Prostrate for the second time.

11. And again whilst in Sajdah say:

*"Subhana rubbiyal a'ala"*

("How perfect is my Lord, the Most High") minimum 3 times.

- a) Then assume the sitting position
12. While sitting place your left foot along the ground and sit on it, and keep the right foot upright, with the point of the toes towards the qiblah
- a) This concludes the First Rakah
- b) Follow the same procedure in the remaining rakahs and in the last rakah after offering two sujood or sajdah.
13. Your Left buttocks should be on the floor. Your left leg should be bent. Outside of Left Femur should also be on the floor and your inside of your Left Tibia and foot should be protruding underneath the front of your Right Tibia (shin area). Also the right foot can be placed upright with the toes pointing towards the qiblah or it can be placed on the ground.
- a) In this position, you will be leaning heavily on the left hand (but make sure that your left hand is placed on your thigh/knee and not the floor).
- b) Place right palm on right thigh/knee and left palm on the left thigh/knee, and place the end of the right elbow on the right thigh. Spread left palm on left knee,
- c) clench all fingers of the right hand, point the finger adjacent (index finger) to the thumb towards qiblah, and fix sight on it.
- d) Also when pointing with the RIGHT HAND INDEX FINGER, you can place the thumb on the middle finger
- e) Or you can make a circle with the two fingers Move the RIGHT HAND INDEX FINGER as you supplicate with it from the start till the end of the Tashahud.

*"At-tahiyyaatu lillaahi was-salawaatu wat-tayyibaatu; As-salaamu alaika ayyuhan-Nabiyyu wa Rahmatullaahi wa Barakaatuh; As-salaamu alainaa wa alaa ibaadillahis-saliheen.*

(I testify that none is worthy of worship except Allah and I testify that Muhammad is His slave and Messenger). Then recite As- Salaah alaa An-Nabi (sending prayers on the Prophet sallallaahu 'alaihi wa sallam):

*"Allaahumma salli alaa Muhammadin wa alaa aali Muhummadin, kamaa sallaita alaa Ibraaheema, wa alaa aali Ibraaheema, innaka hameedum -Majeed.*

(Oh Allah send prayers on Muhammad and on the family of Muhammad as you sent prayers on Abraham and the family of Abraham; verily You are Worthy of praise, full of Glory.)

*"Allaahumma baarik alaa Muhammadin wa alaa aali Muhummadin, kamaa baarakta alaa Ibraaheema, wa alaa aali Ibraaheema, innaka hameedum -Majeed.*

(Oh Allah send blessings on Muhammad and on the family of Muhammad as you sent blessings on Abraham and the family of

## *Bismillahir Rahmanir Rahim*

Abraham; verily You are Worthy of praise, full of Glory.)

After this a short prayer

The Prophet Muhammad (sallallaahu 'alaihi wa sallam) used to use different supplications in his prayer, supplicating with different ones at different times; he also endorsed other supplications, and "ordered the worshipper to select of them what he wishes."

Here are two of them

*"Allah Humma Inni A'uudhu bika min Adhaabi Jahanam wa min adhaabil qabar wa min fitnatil mahyaa wa mamaat , wa min sharra fitnatil Masih Ad-Dajjal" (from Muslim, Abu `Awaanah, Nasaa'i & Ibn al-Jaarood in al-Muntaqaa (27). It is given in Irwaa' (350). .*

Allaah! I truly seek refuge with You from the punishment of Hell fire, and from the punishment of the grave, and from the trials of living and dying, and from the evil [trials] of the False Christ. )

*"Allah humma innee Auzubika min azabil qabri wa Auzubika min fitna tid daj-jali, wa Auzubika min fitna til mahya wal mamat. Allah humma inee Auzubika minal Ma'thami wal maghrami".*

(O Allaah! truly I seek refuge with You from the punishment of the grave, and I seek refuge with you from the trials of the False Christ, and I seek refuge with You from the trials of living and dying. O Allaah! truly I seek refuge with You from sin and burden) (From Bukhari and Muslim).

(End of Tashahud.)

You can now lower your Right hand index finger and spread your fingers on your left thigh/knee.

Having said the above mentioned prayers, turning the face to the right.

This following prayer is recited:

*"Assalamu alaikum wa rahmatullah"*

(Peace and mercy of Allah be on you).

Then turning the face to the left, the prayer above is said again:

*"Assalamu alaikum wa rahmatullah"*

(Peace and mercy of Allah be on you).

### **Errors in Prayers that must be avoided:**

Salat (namaaz) or prayer is one of the most important pillars of Islam. The Messenger of Allah (sallallaahu 'alaihi wasallam) warned that the first thing man will be questioned about on the Day of Resurrection is prayer. Abu Hurairah said, "I heard the Messenger of Allah (sallallaahu 'alaihi wasallam) saying:

The first act of worship man shall be questioned about on the Day of Resurrection is prayer. If it was performed correctly, man shall certainly succeed and prosper, if it is not, he shall certainly lose and fail. If, however, man's prayer was incomplete, the Lord, the Exalted, would say (to His Angels), "See if my slave performed supererogatory (nafl) prayers to make up what he had missed of the obligatory prayers. The rest of man's deeds will be reckoned in the same manner.

Buraidah reported that the Messenger of Allah (sallallaahu 'alaihi wasallam) said, **The covenant which is between us and those (who embrace Islam) is prayer. Whoso neglects it, becomes an unbeliever.**

On the other hand, Allah has prepared great rewards for the believers who observe prayer and are particular about it. Perfect prayer effaces sins. Abu Hurairah reported that the Messenger of Allah (sallallaahu 'alaihi wasallam) said: **Have you considered, a river running by the door of you in which he bathes five times a day; would any of his dirt stay on him?** They said "None of his dirt would stay on him." The Messenger of Allah (sallallaahu 'alaihi wasallam) said **So does Salah; there with Allah eliminates sins.**

Therefore, brothers and sisters it is very important to be regular on prayer, and perform it correctly. One may perform prayer according to the way he was taught by his parents or sheikh, according to their madthhab. But you should always remember that it is only the Messenger of Allah (sallallaahu 'alaihi wasallam) who must be followed. The angels will not ask you, while in the grave, "Did you follow this imaam or that imaam?" Your imaam will not be with you then, nor will he defend you on the Day of Resurrection.

The traditions quoted here, and in every issue of **Ad-Deen an-Naseehah**, are authentic. Anyone who rejects the authentic Sunnah of the Prophet (sallallaahu 'alaihi wasallam) exposes himself to destruction, as stated by Imaam Ahmed.

The following are some common errors committed by Muslims in their Salah. These errors must be avoided hoping that Allah would accept this act of worship and reward us for it.

---

**1) Wearing pants, or garments that hangs below the ankles.**

This is one of the greatest sins. Abu Dharr reported that the Messenger of Allaah (sallallaahu 'alaihi wasallam) said, **There are three people whom Allah shall not speak to on the Day of Resurrection, nor shall he look at them, nor shall he purify them, and they shall have a painful torment: One whose garment hangs down below his ankles, almanaan, and (a merchant) who sells of his merchandise by means of false oath.**

Some people think that wearing clothes that hang below the ankles is not a sin if they abstain from doing so while praying only. Others think that wearing such a garment is a sin only if it is worn out of pride; otherwise, they believe there is no harm in doing so. However, the above and many other traditions indicate clearly that wearing clothes that hang below the ankles (for men) is a grave sin regardless of whether such garments are worn out of habit or pride. There are other authentic traditions that emphasize wearing clothing that hangs below the ankles out of pride entails harsher punishment. Abu Hurairah reported that the Messenger of Allah (sallallaahu 'alaihi wasallam) said: **The part of the garment which hangs below the ankles is (punishable by) Fire (on the Day of Resurrection).**

It is commonplace to see brothers folding up the hems of their pants for prayer. However, as soon as prayer is completed, they unfold their pants. The belief that wearing garments that hang below the ankles is prohibited during prayers only is a misconception commonly held by many Muslims. Such Muslims are unaware that the Prophet (sallallaahu 'alaihi wasallam) forbade praying with folded clothes. Based on this prohibition, scholars have agreed that praying with folded sleeves or pants is unlawful.

---

**2) Consuming food of bad smell such has garlic or onion, or smoking before coming to prayer.**

Angels and the praying people are bothered by offensive smell. On the contrary, one should wear perfume, if available before coming into mosques. Jabir reported that the Prophet (sallallaahu 'alaihi wasallam) said: **He who eats from the smelly plant [garlic or onion], let him come not near our mosque; the angels are bothered by that which bothers men.**

---

**3) Proceeding to mosque for prayer with brisk walk, or even running for fear of missing part of the prayer.**

This may disturb those who are already in prayer. The Messenger of Allah (sallallaahu 'alaihi wasallam) said: **When prayer has already started, do not walk quickly to join in. Proceed calmly and reposefully; then join in whichever part you catch up, and complete whichever part you missed (i.e., soon after the imaam ends the prayer).**

---

**4) Saying Takbeer al-Ihram while in rukoo'.**

Many of those who come late to the mosque and join in prayer which is already in progress, rush to take the same posture, while people are in rukoo', and say takbeer al-Ihram, or the opening takbeer of prayer while bowing for

fear of missing that ruk'ah. Takbeer al-Ihram is to be pronounced when one is standing upright, only.

---

***5) Mumbling the niyyah or intention, and uttering it in a low audible voice.***

The heart is the place of intention. Mumbling words such as "I intend to pray such prayer or such number of rak'aat, or I intend to fast, or do such act of worship or another," just before starting prayer is a bid'ah which was practiced neither by the Prophet (sallallaahu 'alaihi wasallam) nor his companions, nor by their followers.

Uttering the above words of niyyah allows shaitaan to put irrelevant words in the mouth of the person who utters the niyyah. Do you remember at one time or another that once you stood up for dhuhr prayer and discovered yourself saying, "I intend to pray four rak'aat of Isha," or when you were standing for Asr prayer you made your intention to pray fajr instead? This confusion is from shaitan. Had you kept silent, shaitan would have no chance of confusing you.

---

***6) Neglecting raising the hands in the opening takbeer of salah and before and after rukoo', and upon standing up for the third rak'ah.***

Abdullah bin Umar said, "I saw the Prophet (sallallaahu 'alaihi wasallam) raising his hands to the level of his shoulders, upon starting prayer, and before bending for rukoo' and when he stood up again.

Raising hands with every takbeer, subsequent to the first takbeer in janazah, Eed or rain prayers is not recommended. The Messenger of Allah (sallallaahu 'alaihi wasallam) used to put his hands on his chest (while standing in prayer).

---

***7) Neglecting the opening du'a of prayer, t'awwudth, and basmalah.***

T'awwudth is saying "Aoudhu billahi min ashshaitan ir-rajim" and basmalah is saying "Bismillah hirRahmaan irRaheem."

---

***8) Neglecting praying facing a sutrah.***

The sutrah is an object, such as a wall, or a post, which a person faces while praying. Or any other object which a person places to serve as a sutrah, by

---

putting it on the ground in order that no one may cross in front of him while praying. The Messenger of Allah SAWS said: **Pray facing a sutrah, and let no one cross in front of you while praying. If he insists, then prevent him by force because he is accompanied by shaitan.**

And he said: **When one of you prays facing a sutrah, let him pray close to it so that shaitan may not be able to nullify his prayer.**

The above tradition indicates clearly that shaitan crosses in front of a praying person who prays without a sutrah, causing his prayer to be null and void without being aware of it. Even if one prays in an open field, he should place a sutrah in front of him.

Allah says: ***(Verily) He (the shaitan) and his own people see you while you do not see them.***

---

#### ***9) Reluctance to stand in the front line in congregational prayer.***

The Messenger of Allah (sallallaahu 'alaihi wasallam) said: **Were people to realize the value of making adthan (the call for prayer), and the great reward (for doing so) and the virtue of standing in the first line (in congregational prayer), and had no choice but to make a draw (to decide who makes adthan or stands in the first line) they would have justifiably done so. And were people to know the significance of coming early to (congregational) prayer, they would have raced with one another (to reach the mosque first). And if they were to know the great reward (for coming to mosque) for Isha' and Fajr prayers, they would have come even if they had to crawl (i.e. even if they were disabled, they would have come crawling for fear of missing its great reward.).**

---

#### ***10) Gazing upward during prayer, or looking at the imam, right or left.***

This may cause loss of concentration. We are commanded to lower our gaze, and look at the point at which the head rests during sujood. The Prophet (sallallaahu 'alaihi wasallam) warned: **Let those who raise their gaze up during prayer stop doing so, or else their sights would not return to them. [i.e. lose their eyesight].** (Muslim)

---

#### ***11) Leaving gaps in lines of congregational prayer.***

The Messenger of Allah (sallallaahu 'alaihi wasallam) commanded: **Straighten your lines, level your shoulders and block the gaps. Shaitan passes through [line] gaps.**

**12) Reciting surat al-Fatiha fast without pausing after each verse.**

The Prophet (sallallaahu 'alaihi wasallam) used to pause after each verse of this surah.

---

**13) Fidgeting during prayer, or looking at a watch or fiddling with one's fingers, clothes or moving feet or other parts of the body restlessly.**

All of this diminish the reward for prayer. Submissiveness is a condition of acceptance of prayer. Allah's command signifies: **And stand [in prayer] to Allah submissively.**

---

**14) Holding the Qur'an and reciting from it by the muqtadi in congregational prayer to check the imam's recitation.**

This act distracts the person who is doing so and prevents him from concentration. It is a dispraised act during salah.

---

**15) Racing with the imam, or moving with or before him in congregational prayer.**

The Messenger of Allah (sallallaahu 'alaihi wasallam) said: **Move not before the imam does. When the imam says. Allahu akbar, you say, Allahu akbar. When he says, waladh-dhalleeen' you say, aameen.** In another narration, he said: **Surely the imam is there to be followed.** He also said: **Does not the one who raises his head before the imam does fear that Allah would transform his head into a donkey's head.**

---

**16) Lowering the head excessively, or pushing it up, and arching the back during rukoo'.**

The head must be kept in normal position, while the back must be straight during rukoo' to form with legs a right angle.

---

**17) Sticking the arms to the sides of the body, in rukoo' or sujood, and sticking the belly to the thighs in sujood.**

The Messenger of Allah (sallallaahu 'alaihi wasallam) said: **Let not one of you support himself on his forearms (in sujood ) like the dog. Let him rest on his palms and keep his elbows away from his body.** The Messenger of Allah (sallallaahu 'alaihi wasallam) used to keep his arms away from his body during rukoo' and sujood that the whiteness of his armpits could be seen.

---

**18) Praying while part of the back is exposed.**

This happens to those who wear tight and short shirts or tight pants; when they bow or prostrate, part of their backs are exposed. Such part of the body is awrah, or the part which must be covered always. Exposing part of the back during salah, renders salah null and void.

---

**19) Neglecting ta'meen (to say 'Aameen) loudly when the imam recites the concluding verse of surat al-Fatiha, "waladh-dhalleein".**

The Prophet (sallallaahu 'alaihi wasallam) commanded: **When the imam says, 'waladh-dhalleein', say 'Aameen', because the angels also say, 'Aameen', and the imam says, 'Aameen'. He whose aameen coincides with the aameen of the angels, Allah forgives his past sins.** In another narration, the Prophet (sallallaahu 'alaihi wasallam) said: **Then say, 'Aameen', Allah loves you.**

---

**20) Resting only the tip of the head on the floor during sujood.**

The Prophet (sallallaahu 'alaihi wasallam) said: I am commanded to prostrate on seven bones the forehead and the nose, the two hands [palms], the two knees, and the two feet. Applying the above command necessitates resting the forehead and the nose on the ground during sujood.

---

**21) Hasty performance of prayer which does not allow repose and calmness in rukoo' or sujood.**

The Messenger of Allah (sallallaahu 'alaihi wasallam) saw a man who did not complete his rukoo' [bowing], and made a very short sujood [prostration]; he said: **If this man dies while praying in this manner, he would die upholding a religion other than the religion of Muhammad.** Abu Hurairah, may Allah be pleased with him, said: My beloved friend, Muhammad (sallallaahu 'alaihi wasallam) forbade me to perform postures of prayer

---

copying the picking of a rooster; (signifying fast performance of prayer), moving eyes around like a fox and the sitting like monkeys (i.e. to sit on thighs).

The Messenger of Allah (sallallaahu 'alaihi wasallam) said: **The worst thief is the one who steals from his own prayer.** People asked, 'Messenger of Allah! How could one steal from his own prayer?' He said: **By not completing its rukoo' and sujood.**

To complete rukoo' is to stay in that posture long enough to recite 'subhana rabbiyal Adtheem' three times, slowly, and 'subhana rabbiyal-a'ala' three times, slowly, in sujood. He also announced: **He who does not complete his rukoo' and sujood, his prayer is void.**

---

**22) Sitting in tawarruk position in the last rak'ah of Fajr and Jum'ah prayers.**



It is praiseworthy to take tawarruk position only in the last rak'ah of Dhtuhr, Asr, Maghrib and Isha' prayers. Tawarruk is described in Sahih al-Bukhari as resting the body, during sitting position, on the left thigh and putting the left foot under the right leg, while setting the right foot upright; and supporting the body by the left hand with which the left knee is grasped. See the accompanying diagram, which was hand-drawn (not copied) after looking at "The Reliance of the Traveler."

---

**23) Moving the two palms upon saying, 'assalamu aleikum warahmatullah' to end prayer.**

The Prophet (sallallaahu 'alaihi wasallam) saw some of his companions doing so. He objected: **Why do I see you moving your hands like the tails of wild horses.** They never did that again.

---

**24) Counting tasbeeh with the left hand.**

The Prophet (sallallaahu 'alaihi wasallam) used to count tasbeeh on the fingers of his right hand after salah. Abdullah bin Amr reported that the Messenger of Allah (sallallaahu 'alaihi wasallam) said, **(There are) two good deeds, any Muslim who does them shall enter Jannah but few are those who do them: to say, "subhanAllah" ten times, and "alHamdulillah" ten times, and "AllahuAkbar" ten times.** And I have seen the Messenger of

Allah (sallallaahu 'alaihi wasallam) counting them on his hand. Ibn Qudamah said: The Messenger of Allah (sallallaahu 'alaihi wasallam) used his right hand for tasbeeh.

The above hadeeth indicates clearly that the Prophet (sallallaahu 'alaihi wasallam) used only one hand for counting tasbeeh. No Muslim with sound mind would imagine that the Prophet (sallallaahu 'alaihi wasallam) used his left hand for counting tasbeeh. Aa'ishah, with whom Allah is pleased, said that the Prophet (sallallaahu 'alaihi wasallam) used his left hand only for Istinjaah, or cleaning himself after responding to the call of nature. He never used it for tasbeeh. Yasirah reported: The Prophet (sallallaahu 'alaihi wasallam) commanded women to count tasbeeh on their fingers.

The Messenger of Allah (sallallaahu 'alaihi wasallam) said: **They (the fingers) will be made to speak, and will be questioned (on the Day of Resurrection.)**

The above hadeeth indicates that it is preferable to count tasbeeh on the fingers of the right hand than to do so on masbahah (rosary).

---

***25) Shaking hands with other praying people right after fardh prayer is over, saying, 'taqabbala-llah', or 'haraman'***

This is a bid'ah which was never practiced by the Prophet's companions or their followers, may Allah be pleased with them.

---

***26) Raising hands for dua' soon as prayer is over.***

This was not the practice of the Messenger of Allah (sallallaahu 'alaihi wasallam). The Sunnah is to start with dthikr soon after salah is over. The Prophet (sallallaahu 'alaihi wasallam) said: **When you recite, 'At-tahiyat...', (just before tasleem), choose whichever du'a you like.**

The best forms of du'a are those authentically related to the Prophet, (sallallaahu 'alaihi wasallam).. Insha' Allah, we will publish the authentic du'a masnoon, soon.

**27) Walking away right after tasleem, at the end of prayer, and neglecting dthikr.**

Dthikr is reciting subhanal-Lah 33 times, alhamdu Lilah 33 times Allahu Akbar 33 times, reciting La ilaha illal-Laah 10 times reciting ayat al-Kursi [i.e. verse 255 of surah 2 al Baqarah], or other authentic dthikr.

---

**28) Crossing in front of a praying person.**

The Messenger of Allah (sallallaahu 'alaihi wasallam) warned: **Were the one who crosses in front of a praying person to know the consequences of doing so, he would have waited for forty better than to cross in front of him.** The forty in the tradition may be days months or even years. Allah knows best.

---

**29) Neglecting prayer when one is sick or ill.**

Salah is one of the most important pillars of Islam. The Messenger of Allah (sallallaahu 'alaihi wasallam) never neglected it during his sickness, nor while combating enemies. Prayer must be performed regardless. If one cannot perform ablution for one legal reason or another, then he must perform dry ablution tayammum by patting with his palms a dusty surface, then wiping the face and hands. If he cannot stand up in prayer, he may pray while sitting or lying down on his side. Otherwise, it is enough for him to pray by moving his eyes up for rukoo' and down for sujood, and complete the rest of the prayer postures in the same manner.

---

**30) Praying in a graveyard.**

The Messenger of Allah (sallallaahu 'alaihi wasallam) said: **Pray not in graveyards, nor sit on graves.**

The format of prayer is enjoined by the Messenger of Allah (sallallaahu 'alaihi wasallam). No imam or a scholar has the right to alter it by adding to or deleting from it. There is no book of authentic hadeeth or Prophetic tradition reporting that the Messenger of Allah (sallallaahu 'alaihi wasallam) commanded men to pray in one way, and women in another. He commanded: **Pray as you saw me praying.** The Prophet (sallallaahu 'alaihi wasallam) did not differentiate between men and women in prayer.

## Adhkaar after Prayer

Whatever we recite of these adhkaar, we must firmly believe and be struggling to attain, lest we be lying.

### **“Astaghfirullah”**

“I ask Allaah for forgiveness.”

@ **Three Times** after every salaah

### **“SubhaanAllaah”**

“How Perfect Allaah is.”

### **“Alhamdulillah”**

“All praise is for Allaah.”

### **“Allaahu Akbar”**

“Allaah is Greater.”

@ **Thirty-three Times (each)** after every salaah and also before sleeping.

Then, say **“Laa ilaaha illa Allaahu wahdahu laa sharika lah, laahul-mulku wa laahul-hamd, wa huwa ‘alaa kulli shay’in qadeer.”** Once.

### **Ayatul Kursi:**

**“Allaahu laa ilaaha illaa huwal-hayyul-qayyoom, laa ta’khdhuhoo sinatuw-walaa nawm, lahoo maa fis-samaawaati wa maa fil-ard, man dhal-ladhee yashfa’u ‘indahoo illaa bi’idhnih, ya’lamu maa bayna aydeehim wa maa khalfahum, wa laa yuheetoona bishay’im-min ‘ilmihee illaa bimaa shaa’, wasi’a kursiyyuhus-samaawaati wal-ard, wa laa ya’ooduhoo hifdhuhumaa, wa huwal-‘aliyyul-‘adheem.”**

“Allaah! None has the right to be worshipped but He, The Living, The Self-Subsisting, The Eternal. No slumber nor sleep can seize Him. His are all things in the heavens and earth. Who is there that can intercede in His presence except as He permits? He knows what (appears to his creatures as) before or after or behind them. Nor shall they encompass anything of His knowledge except as He wills. His throne’s footstool extends over the heavens and earth, and He feels no fatigue in guarding and preserving them, for He is The Most High, The Supreme.” (The Cow: 255)

@ **Once** after every salaah

**“Allaahumma antas-salaam, wa minkas-salaam, tabaarakta yaa dhal-jalaali wal- ikraam.”**

“Ô Allaah, You are *As-Salaam* and from You is all peace, Blessed are You, Ô Possessor of majesty and honor.”

@ **Once** after every salaah

***“Allaahumma laa maani’a limaa a’tayt, wa laa mu’tiya limaa mana’t. Wa laa yanfa’u dhal-jaddi minkal-jadd.”***

“Ô Allaah, none can prevent what You have willed to bestow. And none can bestow what You have willed to prevent. And no wealth or majesty can benefit anyone, as from You is all wealth and majesty.”

**@ Once after every salaah**

---

***“Laa illaaha illa Allaahu wahdahu laa sharika lah, lahul-mulku wa lahul-hamd, yuhyee wa yumeet, wa huwa ‘alaa kulli shay’in qadeer.”***

“None is worthy of worship except Allaah, alone, without partner. To Him belongs all sovereignty and praise, He gives life and causes death, and He has power over all things.”

**@ Once after every salaah**

---

***“La ilaha illallahu wahdahu la sharika lahu, lahul-mulku, wa lahul-hamdu, wa Huwa ‘ala kulli shai’in Qadir. La hawla wa la quwwata illa billah, Laa ilaaha illa Allaah, wa laa na’budu illaa iyyaah. Lahun-ni’matu wa lahul-fadl, wa lahuth-thanaa’ul-hassan, wa Huwa ‘alaa kulli shay’in qadeer. Laa ilahaa illa Allahu, mukhliseena lahud-deena wa law karihal-kaafiroon.”***

“There is no true god except Allah; He is One. To Him belongs the dominion and to Him is all praise, and He is Powerful over all things. There is no power and might except with (the help of) Allah. None is worthy of worship except Allaah, and we worship none except Him. For Him is all favor, grace and glorious praise, and He has power over all things. None is worthy of worship except Allaah and we are sincere in faith and devotion to Him although the disbelievers may detest it.”

**@ Once after every salaah**

---

***“Allaahumma a’innee ‘alaa dhikrika wa shukrika wa husni ‘ibaadatik.”***

“Ô Allaah, help me to remember You, to thank You, and to worship You in the best of manners.”

**@ Once after every salaah**

---

***“Laa ilaaha illa Allaahu wahdahu laa sharika lah, lahul-mulku wa lahul-hamd, wa huwa ‘alaa kulli shay’in qadeer.”***

“None is worthy of worship except Allaah, alone, without partner. To Him belongs all sovereignty and praise, and He has power over all things.”

**@ Ten Times after salaatul Fajr and Maghrib**

---

***“Allaahumma ajirnee minan-naar.”***

“Ô Allaah grant me safety from hell fire.”

**@ Seven Times after salaatul-Fajr**

---

**“Allaahumma innee as’aluka- jannah, allaahumma ajirnee minan-naar.”**  
“Ô Allaah I ask you jannah, Ô Allaah grant me safety from hell fire.”

**@ Seven Times after salaatul-Maghrib**

---

**A) AL-IKHLAAS (PURITY OF FAITH) “Qul huwAllaahu ahad...”**

**B) AL-FALAQ (THE DAWN) “Qul a’oodhu birabbil-falaq...”**

**C) AN-NAAS (MANKIND) “Qul a’oodhu birabbin-naas...”**

**@ Once after salaatul-Duhr, Asr and Isha**

**@ Three Times after salaatul- Fajr and Maghrib**

---

**Astagfar:**

**“ASTAG FIRULLAA HULLAZI LAA-E-LAAHAA ILLAA HUWAL HAIYUL  
KAIYUM V-A-TUBU ILAIH”**

‘I seek forgiveness from Allah, the Almighty, there is no god but He,  
He is the Self-existent, the eternal and I turn to Him’

**@ 20 Times after every salaah to make 100 Times a day**

---

Then, can say “Ya Khaleku” 3 times.

---

## Adhkaar for Morning and Evening

### REMEMBER:

“Morning adhkaar are to be read after the break of dawn until sunrise, and evening adhkaar are to be read after ‘Asr until Maghrib.”

*Whatever we recite of these adhkaar, we must firmly believe and be struggling to attain, lest we be lying.*

---

**“A‘oodhu bikalimaatil-laahit-taammaati min sharri maa khalaq.”**

‘I seek refuge in Allaah’s perfect words from the evil of His creation.’

*Rasoolullaah (sallallaahu ‘alayhi wa sallam) said: “The one who says when evening enters... three times, then not even the poison would harm him that night.’*

**@ Three Times in the evening**

---

**“Bismillaahil-ladhi laa yaduru ma‘asmihi shay’un fil ardi wa laa fissamaa’, wa huwasamee‘ul-‘aleem”**

‘In the name of Allaah, with whose name nothing on earth nor in the heavens harms, and He is All-Hearing, All-Knowing.’

*Rasoolullaah (sallallaahu ‘alayhi wa sallam) said: ‘The servant who says in the morning of every day and in the evening of every day... three times, nothing will cause him any harm.’*

**@ Three Times in the morning and evening**

---

**“HasbiyAllaahu laa ilaaha illaa huw, ‘alayhi tawakkaltu wa huwwa rabbul-‘arshil-‘adheem”**

‘Allaah is sufficient for me, none has the right to be worshipped except Him, upon Him I rely and He is the Lord of the exalted throne.’

**@ Seven Times in the morning and evening**

---

**“Yaa Hayyu yaa Qayyoomu birahmatika ‘astagheethu ‘aslih lee sha’nee kullahu wa laa takilnee ‘ilaa nafsee tarfata ‘aynin.”**

‘O Ever Living One, O Eternal One, by Your mercy I call on You to set right all my affairs. Do not place me in charge of my soul even for the blinking of an eye.’

**@ Once in morning and evening**

---

**“Allaahumma bika asbahnaa/ *amsaynaa*\*, wa bika *amsaynaa/ asbahnaa*, wa bika nahyaa, wa bika namoot, wa ilaykan-nushoor/ *wa ilayakal-maseer.*”**

*\*That which is in plain text is to be read only in the morning, and that which is in bold is to be read only in evening.*

‘Ô Allaah, by Your leave we have reached the morning/**evening** and by Your leave we have reached the evening/**morning**, by Your leave we live and die and unto You is our resurrection/**our return**.’

*Rasoolullaah (sallallaahu ‘alayhi wa sallam) said: ‘When any of you gets up in the morning let him say ... and in the evening let him say...’*

**@ Once in morning and evening**

---

*“Asbahnaa/ **Amsaynaa** ‘alaa fitratil-Islaam, wa ‘alaa kalimatil-ikhlaas, wa ‘alaa deeni nabiiyyinaa Muhammadin sallallaahu ‘alayhi wa sallam, wa ‘alaa millati abeenaa Ibraaheema haneefam-muslimaa, wa maa kaana minal-mushrikeen.”*

‘We have reached the morning/**evening** upon the *fitrah* of Islaam, and the word of sincerity, and the religion of our Nabiyy Muhammad, peace be upon him, and the orientation of our forefather Ibraaheem (peace be upon him), who was a *Haneef* Muslim and of true faith and was not of those who associate others with Allaah.’

*‘Ubayy ibn Ka‘b (radiyallaahu ‘anh) said: Rasoolullaah (sallallaahu ‘alayhi wa sallam) taught us to say when we rise in the morning ... and to say the same when we reach the evening.’*

**@ ONCE in the morning and evening**

---

*“**Allaahumma maa asbaha/ amsaa bee min-ni‘mah, aw bi ahadim-min khalqik, faminka wahdaka laa shareeka lak, falakal-hamdu walakash-shukr.**”*

‘Ô Allaah, whatever grace has been my share this morning/ **evening**, or the share of any of Your creation is from You alone, without partner, so for You is all praise and unto You all thanks.’

*Rasoolullaah (sallallaahu ‘alayhi wa sallam) said: ‘Whosoever says ... has indeed offered his day’s thanks, and if one says the same when evening arrives has indeed offered his night’s thanks.’*

**@ ONCE in the morning and evening**

---

*“**Allaahumma innee asbahtu/ amsaytu ‘ush-hiduk, wa ‘ush-hidu hamalata ‘arshik, wa malaa’ikataka wa jamee‘a khalqik, annaka antallaahu laa ilaaha illaa ant, laa sharika lak, wa anna Muhammadan sallallaahu ‘alayhi wa sallama ‘abduka wa rasooluk.**”*

‘Ô Allaah, verily I have reached the morning/**evening** and call on You, the bearers of Your Throne, Your angels, and all of Your creation to bear witness that You are Allaah, none has the right to be worshipped except You alone, without partner, and that Muhammad, peace be upon him, is Your servant and messenger.’

*Rasoolullaah (sallallaahu ‘alayhi wa sallam) said: “If anyone says in the morning or evening...then Allaah will free a quarter of him from the fire. Whosoever says it twice, Allaah will free half of him from the fire. Whosoever says it three times, Allaah will free three-quarters of him from the fire. Whosoever says it four times, Allaah will free him from the fire [completely].”*

**@ Four Times in the morning and evening**

---

***“Radeetu billaahi rabbaa, wa bil-Islaami deenaa, wa bi Muhammadin sallallaahu ‘alayhi wa sallama nabiiyaw-wa rasoolaa.”***

‘I am pleased with Allaah as Lord, and Islaam as a way of life, and Muhammad, peace be upon him, as a nabiiy and a rasool.’

*Rasoolullaah (sallallaahu ‘alayhi wa sallam) said: ‘The one who says when he wakes up in the morning and when evening arrives... it will become a right upon Allaah to please him and accept him.’*

**@ Three Times in the morning and evening**

---

**Morning:**

***“Asbahnaa wa ‘asbahal-mulku lillaahi walhamdu lillaahi, laa ‘ilaaha ‘illallaahu wahdahu laa shareeka lahu, lahul-mulku wa lahul-hamdu wa Huwa ‘alaa kulli shay’in Qadeer. Rabbi ‘as‘aluka khayra maa fee haathal-yawmi wa khayra maa ba’dahu wa ‘a’oothu bika min sharri maa fee haathal-yawmi wa sharri maa ba’dahu, Rabbi ‘a’oothu bika minal-kasali, wa soo’il-kibari, Rabbi ‘a’oothu bika min ‘athaabin fin-naari wa ‘athaabin fil-qabri.”***

‘We have entered a new day and with it all dominion is Allah's. Praise is to Allah. None has the right to be worshipped but Allah alone, Who has no partner. To Allah belongs the dominion, and to Him is the praise and He is Able to do all things. My Lord, I ask You for the goodness of this day and of the days that come after it, and I seek refuge in You from the evil of this day and of the days that come after it. My Lord, I seek refuge in You from laziness and helpless old age. My Lord, I seek refuge in You from the punishment of Hell-fire, and from the punishment of the grave.’

**@ Once in the morning**

**Evening:**

***“Amsaynaa wa’amsal-mulku lillaah walhamdu lillaahi, laa ‘ilaaha ‘illallaahu wahdahu laa shareeka lahu, lahul-mulku wa lahul-hamdu wa Huwa ‘alaa kulli shay’in Qadeer. Rabbi ‘as‘aluka khayra maa fee haathihil-laylati, wa khayra maa ba’dahaa, wa ‘a’oothu bika min sharri maa fee haathihil-laylati wa sharri maa ba’dahaa, Rabbi ‘a’oothu bika minal-kasali, wa soo’il-kibari, Rabbi ‘a’oothu bika min ‘athaabin fin-naari wa ‘athaabin fil-qabri.”***

‘We have ended another day and with it all dominion is Allah's We have entered a new day and with it all dominion is Allah's. Praise is to Allah. None has the right to be worshipped but Allah alone, Who has no partner. To Allah belongs the dominion, and to Him is the praise and He is Able to do all things. My Lord, I ask You for the good things of this night and of the nights that come after it and I seek refuge in You from the evil of this night and of the nights that come after it.’

**@ Once in the evening**

---

***“Allaahumma anta rabbee laa ilaaha illaa ant, khalaqtanee wa anaa ‘abduk, wa anaa ‘alaa ‘ahdika wa wa’dika mastata’t, a’oodhu bika min sharri ma sana’t, aboo’u laka bini’matika ‘alayya wa aboo’u bidhambee, faghfir lee, fa’innahu laa yaghfiru-dhunooba illaa ant.”***

‘Ô Allaah, You are my Lord, none has the right to be worshipped except You. You created me and I am Your slave and I abide by Your covenant and promise as best I can. I take refuge in You from the evil which I have committed. I acknowledge Your favor upon me and I acknowledge my sin, so forgive me, for verily none can forgive sins except You.’

Rasoolullaah (sallallaahu ‘alayhi wa sallam) said: “The best of istighfaar (seeking forgiveness) is ... ‘Whomsoever says it during the day, with conviction, and then dies that day before night falls will be of the people of Paradise. And whomsoever says it at night, with conviction, and then dies before day break will be of the people of Paradise.’

**@ ONCE in the morning and evening**

---

***“Allaahumma salli ‘alaa sayyidina Muhammad, wa ‘alaa aali sayyidina Muhammad, kamaa sallayta ‘alaa sayyidina Ibraaheem, wa ‘alaa aali sayyidina Ibraaheem, innaka Hameedum-Majeed. Allaahumma baarik ‘alaa sayyidina Muhammad, wa ‘alaa aali sayyidina Muhammad, kamaa barakta ‘alaa sayyidina Ibraaheem, wa ‘alaa aali sayyidina Ibraaheem, fil ‘aalameen, innaka Hameedum-Majeed.”***

‘Ô Allaah, send prayers upon our master Muhammad and upon the followers of our master Muhammad, just as You sent prayers upon our master Ibraaheem and upon the followers of our master Ibraaheem. Verily, You are full of Praise and Majesty. Ô Allaah, send blessings upon our master Muhammad and upon the followers of our master Muhammad, just as You sent blessings upon our master Ibraaheem and upon the followers of our master Ibraaheem, in the worlds. Verily, You are full of Praise and Majesty.’

Rasoolullaah (sallallaahu ‘alayhi wa sallam) said: ‘Whomsoever invokes blessings upon me when he wakes up in the morning ten times and ten times when he reaches the evening, my intercession will reach him on the Day of Judgment.’

**@ Ten Times in the morning and evening**

---

***“Subhaanallaahi wa bihamdih.”***

‘How perfect Allaah is and I praise Him.’

Rasoolullaah (sallallaahu ‘alayhi wa sallam) said: ‘Whosoever says... one hundred times during the day, his sins are wiped away, even if they are like the foam of the sea.’

In another narration: ‘Whomsoever says when he enters upon the morning and when he enters upon the evening...one hundred times, will not have anyone come on the Day of Resurrection with anything better than he has brought, except for someone who has said as he has said or has said more.’

**@ One-Hundred Times in the morning and evening**

---

**“Subhaanallaahi wa bihamdih, ‘adada khalqih, wa ridaa nafsih, wa zinata ‘arshih, wa midaada kalimaatih.”**

‘How Perfect and Exalted Allaah is and I praise Him by the number of His creation, and the pleasure of His Self, and by the weight of His Throne, and the ink to record His words and signs.’

Juwairiyah, Mother of the believers (radiyallaahu ‘anhaa) narrated that once Rasoolullaah (sallallaahu ‘alayhi wa sallam) went out of his house when she was offering the Morning Prayer. When he came back in the forenoon, she was still seated there. Observing this, he said: ‘I recited four words three times after I left you and if these were weighed against what you have recited since morning then these would outweigh them...’

**@ Three Times in the morning and evening**

---

*“Asbahnaa wa asbahal/ amsaynaa wa amsal-mulku lillaah, walhamdu lillaah, laa ilaaha illallaah wahdahu laa sharika lah, laahul-mulku wa laahul-hamdu wa huwa ‘alaa kulli shay’in qadeer. Rabbi as’aluka khayra maa fee hadhan-nahaari/ hadhihil-laylati wa khayra maa ba’dah/ ba’dahaa. Wa a’oodhu bika min sharri maa fee hadhan-nahaari/ hadhihil-laylati, wa sharri maa ba’dah/ ba’dahaa. Rabbi a’oodhu bika minal-kasali wasou’il-kibar, rabbi a’oodhu bika min ‘adhaabin finnaari wa min ‘adhaabin filqabr”*

‘We have reached the morning/evening and at this very time unto Allaah belongs all Sovereignty, and all praise is for Allaah. None has the right to be worshipped except Allaah, alone, without partner, to Him belongs all sovereignty and praise and He has power over all things. My Lord, I ask You for all good of this day/night and the good of what follows it and I take refuge in You from the evils of this day/night and the evil of what follows it. My Lord, I seek refuge in You from laziness and from the evil of old age. My Lord, I seek refuge in You from torment in the fire and punishment in the grave.’

Rasoolullaah (sallallaahu ‘alayhi wa sallam), when he entered upon the evening used to say ... and when he entered upon the morning he would say...’

**@ ONCE in the morning and evening**

---

**“Allaahumma ‘aalimal-ghaybi wash-shahaadah, faatiras-samaawaati wal-‘ard, rabba kulli shay’iw-wa maleekah, ash-hadu allaa-ilaaha illaa ant, a’oodhu bika min sharri nafsee wa min sharrish-shaytaan wa shirkah, wa’an aqtarifa ‘alaa nafsee soo’aa, aw ajorrahu ilaa muslim.”**

‘Ô Allaah, Knower of the world of the unseen, and the world manifest, Creator of the heavens and the earth, Lord and sovereign of all things, I bear witness that none has the right to be worshipped except You. I take refuge in You from the evil of my own nafs and from the evil and shirk of the shaytaan, and from committing wrong against my nafs or bringing such upon another Muslim.’

Rasoolullaah (sallallaahu ‘alayhi wa sallam) said: ‘Say, if you have entered upon the morning or have entered upon the evening... Say it when you enter upon the morning, and when you enter upon the evening, and when you have taken to your place of sleep.’

@ ONCE in the morning and evening

---

**“Allaahumma innee as’alukal-’afwa wal-’aafiyata fid-dunyaa wal-’aakhirah, allaahumma innee as’alukal-’afwa wal-’aafiyata fee deenee wa dunyaaya wa ahlee wa maalee. Allaahumma astur ‘awraatee, wa ‘aamin raw’aatee. Allaahumma-ahfadhnee mim-bayni yadayya wa min khalfee, wa ‘an yameenee wa ‘an shimaalee, wa min fawqee, wa a’oodhu bi’adhamatika’an oughtaala min tahtee.”**

‘Ô Allaah, I ask You for pardon and well-being in this life and the next. Ô Allaah, I ask You for pardon and well-being in my religious and worldly affairs, and my family and my wealth. Ô Allaah, do not expose my defects and deficiencies and change my fears into peace and security. Ô Allaah, protect me from in front of me and from behind me, and from my right side and from my left side, and from above me, and I seek refuge in Your greatness that I be swallowed from beneath me.’

*Rasoolullaah (sallallaahu ‘alayhi wa sallam) never failed to say these prayers when eventering upon the evening or entering upon the morning.’*

@ ONCE in the morning and evening

---

**“Allaahumma anta rabbee laa ilaaha illaa ant, ‘alayka tawakkalt, wa anta rabbul-’arshil-’adheem, maa shaa’Allaahu kaan, wa maa lam yasha’ lam yakun. Laa hawla wa laa quwwata illaa billaahil-’aliyil-’adheem. A’lamu anna Alaaha ‘alaa kulli shay’in qadeer, wa anna Allaaha qad ahaata bikulli shay’in ‘ilmaa, wa ahsaa kulla shay’in ‘adadaa. Allaahumma innee a’oodhu bika min sharri nafsee, wa min sharri kulli daabbatin anta aakhidhun binaasiyatihaa, inna rabbee ‘alaa siraatim-mustaqeem.”**

‘Ô Allaah, You are my Lord, there is no God but You. I completely rely on You and You are the Lord of the Throne. There is no Power except by Allaah, the Exalted, the Great. What Allaah wills will be, and what He does not will, will not be. I know that Allaah has Power over all things, and that Allaah’s knowledge has encompassed everything and that Allaah has count of everything. I seek refuge in You from the evil of my own nafs and from the evil of every creature subject to Your power. Verily, my Lord is on a path that is straight.’

*A man came to Abd ad-Dardaa’ (radiyallahu ‘anh) and said: ‘Abu ad-Dardaa’, your house has burnt down.” He (radiyallahu ‘anh) responded: “It has not burnt down. Allaah would not let it happen so, because of some words about which I heard Rasoolullaah (sallallaahu ‘alayhi wa sallam) saying that whoever says them at the beginning of the day, then no affliction will reach him until the evening, and whoever says them at the end of the day, then no affliction will reach him until morning. [Those words are]...’*

@ ONCE in the morning and evening

---

**“Allaahumma ‘aafinee fee badanee, allaahumma ‘aafinee fee sam’ee, allaahumma ‘aafinee fee basaree, laa ilaaha illaa ant.” “Allaahumma innee a’oodhu bika minal-kufri wal faqr, wa a’oodhu bika min ‘adhaabil-qabr, laa ilaaha illaa ant.”**

‘Ô Allaah, grant me safety and health in my body. Ô Allaah, grant me safety and health in my hearing. Ô Allaah, grant me safety and health in my sight, there is no God besides You.’ “Ô Allaah, I seek refuge in You from disbelief and poverty, and I seek refuge in You from the punishment of the grave, there is no God but You.’

*Abu Bakrah (radiyallaahu ‘anh) said: ‘I heard Rasoolullaah (sallallaahu ‘alayhi wa sallam) pray with it and I wish to abide by his sunnah (sallallaahu ‘alayhi wa sallam).’*

**@ Three Times in the morning and evening**

---

***“Allaahumma innee a’oodhu bika minal-arba’: min ‘ilmin laa yanfa’, wa min qalbin laa yakhsha’, wa min nafsin laa tashba’, wa min du’aain laa yusma’.”***

“Ô Allaah, I seek refuge in You from four: knowledge which is not beneficial, a heart which is not humble, a self which does not find satiation, and a supplication which is not heard.”

**@ ONCE in the morning and evening**

---

***“Allaahumma aqsim lee min khashyatika maa tahoolu bihi baynee wa bayna ma’siyatak, wa min taa’atika maa tubalighunee bihi jannatak, wa minal-yaqeeni maa tuhawinu bihi ‘alayya masaa’ibad-dunyaa.”***

‘Ô Allaah, bestow upon me a share of fear from You which will prevent me from disobeying You, and bestow upon me a share of obedience with which You will take me to Your jannah, and bestow upon me a share of certainty with which You lighten the effects of the hardships and tribulations of this dunyaa on my heart.’

**@ ONCE in the morning and evening**

---

***“Allaahumma innee da’eefun faqawwee fee ridaaka da’fee, wa khudh ilal-khayri binaasiyatee, waj’al il-islama muntahaa ridaayy. Allaahumma innee da’eefun faqwinee, allaahumma innee dhaleelun fa a’izzanee, allaahumma inne faqeerun farzuqnee.”***

‘Ô Allaah, I am weak, please strengthen in (the pursuit of) Your pleasure my weakness, and compel me by my forelock into (doing) good, and make (full) submission to You my ultimate satisfaction. Ô Allaah I am weak, strengthen me. Ô Allaah, I am abased (by my sins), dignify me (by Your obedience). Ô Allaah, I am destitute, enrich me.’

**@ ONCE in the morning and evening**

---

***“Allaahumma innee as’aluka hubaaka wa hubba man yanfa’unee hubbuhu ‘indak. Allaahumma maa razaqtanee mimmaa uhibb, faj’alhu lee quwwatan fee maa tuhibb. Allaahumma maa zawayta ‘annee mimmaa uhibb, faj’alhu lee faraaghan fee maa tuhibb.”***

‘Ô Allaah, I implore You for Your love and the love of the one whose love benefits me with You. Ô Allaah, whatever You have bestowed upon me of

what I love, let it be strength for me in what You love. Ô Allaah, whatever You withhold from me of what I love, let it be free time/freedom for me in what You love.”

**@ ONCE in the morning and evening**

---

***“Laa ilaaha illa Allaahu wahdahu laa sharika lah, la hul-mulku wa la hul-hamd, wa huwa ‘alaa kulli shay’in qadeer.”***

“None is worthy of worship except Allaah, alone, without partner. To Him belongs all sovereignty and praise, and He has power over all things.”

*Rasoolullaah (sallallaahu ‘alayhi wa sallam) said: “Whomsoever says...a hundred times during the day, has the reward of freeing ten slaves, a hundred good deeds are recorded for him, a hundred bad deeds are wiped away and he has gained refuge from the devil that day until evening and none shall come with anything better except someone who has done more.”*

**@ One-Hundred Times in the morning and evening**

---

***“Allahumma aslamtu nafsi ilaika, wa fawwadtu amri ilaika, wal-ja'tu zahri ilaika, raghbatan wa rahbatan ilaika, la malja'a wa la manja minka illa ilaika, amantu bikitabik-alladhi anzalta, wa binabiyyik-alladhi arsalta.”***

‘O Allah! I have submitted myself to You. I have turned my face to You, entrusted my affairs to You and relied completely on You out of desire for and fear of You (expecting Your reward and fearing Your punishment). There is no resort and no deliverer from (hardships) except You. I affirm my faith in Your Book which You have revealed, and in Your Prophet whom You have sent.’

**@ ONCE in the morning and evening**

---

***“La ilaha illallhu Allahu Akbar, La ilaha illallahu wahdahu la sharikalahu, La ilaha illallahu la hul mulku wa la hul hamdu, La ialaha illallahu wa La hawwla wala quwwata illa billah.”***

‘There is no true god except Allah and Allah is the Greatest, None is worthy of worship except Allaah, alone, Only to Him belongs all sovereignty and praise, There is no power and no strength except from Allah.’

**@ ONCE in the morning and evening**

---

***“ALLAAHUMMA INNAKA AFUWUN TUHIBBUL AFWA F-AFL’ ANNAA”***

*‘O Allah, you are the one who grants pardon for sins, you love to pardon so pardon us’*

---

**Astagfar:**

---

***“ASTAG FIRULLAA HULLAZI LAA-E-LAAHAA ILLAA HUWAL HAIYUL KAIYUM V-A-TUBU ILAIH”***

---

*'I seek forgiveness from Allah, the Almighty, there is no god but He, He is the Self-existent, the eternal and I turn to Him'*

---

***"Allahumma salli wa sallim 'alaa nabiyyinaa Muhammadin."***

*'O Allah. we ask for your peace and blessings upon our Prophet Muhammad (sallallaahu 'alayhi wa sallam)'*

**The prophet (peace be upon him) said: "Who recites blessings upon me 10 times in the morning and 10 times in the evening will obtain my intercession on the Day of Resurrection."**

---

***"Allaahumma 'innee 'as'aluka 'ilman naafi'an, wa rizqan tayyiban, wa 'amalan mutaqqabalan."***

*'O Allah, I ask You for knowledge that is of benefit , a good provision , and deeds that will be accepted'.*

**@ ONCE after the Fajr prayer**

## **Adhkaar before Sleeping and upon Waking up**

Allah, the Exalted, says:

**"Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. Those who remember Allah (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth." (3:190,191)**

*Whatever we recite of these adhkaar, we must firmly believe and be struggling to attain, lest we be lying.*

- **Be in Wadhu**
- **Read Surah Mulk After Isha Prayer**
- **Renew your Tawbah**
- **Lie on your right side after dusting your Bed**

## **Before Sleeping**

*Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "When any of you goes to bed, he should shake off (or dust off) his bedsheets because he does not know what might have fallen on it after he had left it. Then he should recite:*

***"Bismika Rabbi wada`tu janbi, wa bika arfa`uhu, in amsakta nafsi farhamha, wa in arsaltaha fahfazha bima tahfazu bihi `ibadakas-salihin"***

'With Your Name, my Rubb, I place my side (upon the bed) and with Your Grace I will raise it up. If You withhold my soul (cause me to die), have mercy on it but if You let it go (let me live), guard it against which You guarded Your pious-slaves.'

**Commentary:** This Hadith calls our attention to a very important matter that before going to bed, we must shake off our bed-sheet, mattresses, etc., because it is quite possible that some poisonous insect might have passed over it in our absence and the effects left by it may prove harmful to us. One should recite this prayer after shaking off the bed-sheet, mattresses, etc.

---

***"Allaahu laa ilaaha illaa huwal-hayyul-qayyoom, laa ta'khudhuhoo sinatuw-walaa nawm, lahoo maa fis-samaawaati wa maa fil-ard, man dhal-ladhee yashfa'u 'indahoo illaa bi'idhnih, ya'lamu maa bayna aydeehim wa maa khalfahum, walaa yuheetoona bishay'im-min 'ilmihee illaa bimaa shaa', wasi'a kursiyyuhus-samaawaati wal ard, walaa ya'ooduhoo hifdhuhumaa, wa huwal-'aliyyul-'adheem."*** (Al-Baqarah: 255)

"Allaah! None has the right to be worshipped but He, The Living, The Self-Subsisting, The Eternal. No slumber nor sleep can seize Him. His are all things in the heavens and earth. Who is there that can intercede in His presence except as He permits? He knows what (appears to his creatures as) before or after or behind them. Nor shall they encompass anything of His knowledge except as He wills. His Kursi extends over the heavens and the earth and He feels no fatigue in guarding and preserving them, for He is The Most High, The Supreme." (The Cow: 255)

@ **ONCE before sleeping**

---

***"Lillaahi maa fees-samaawaati wa maa fil-ard, wa in tubdoo maa fee anfusikum aw tukhfuhoo yuhaasibkum beehil-laah, fayaghfiru limay-yashaa'u wa yu'adhibu may-yashaa'u wAllaahu 'alaa kulli shay'in qadeer."***

***Aamanar-rasoolu bimaa unzila ilayhi mir-rabihi wal mu'minoon, kullun aamana billaahi wa malaa'ikatih wa kutubihi wa rusulih, laa nufariqu bayna ahadin mir-rusulih, wa qaloo sami'naa wa ata 'naa ghufraanaka rabbanaa wa ilaykal-maseer.***

***Laa yukaliful-llaahu nafsan illa wus'ahaa, lahaa maa kasabat wa 'alayhaa maktasabat, rabbanaa laa tu'aakhidhnaa in-naseenaa aw akhta'naa, rabbanaa wa laa tahmil 'alaynaa isran kamaa hamaltahu 'alal-ladheena min qablinaa, rabbana wa laa tuhamilnaa maa laa taaqata lanaa bih, wa'fu 'anna waghfir lanaa warhamnaa, anta mawlaanaa fansurnaa 'al-alqawmil kaafireen."*** (Al-Baqarah: 284-286)

"To Allah belongs all that is in the heavens and on earth. Whether you show what is in your minds or conceal it, Allah calls you to account for it. He forgives whom He pleases, and punishes whom He pleases, for Allaah hath power over all things.

The Messenger believes in what hath been revealed to him from his Lord, as do the men of faith. Each one (of them) believes in Allah, His angels, His

books, and His messengers. 'We make no distinction (they say) between one and another of His messengers.' And they say: 'We hear, and we obey: (We seek) Thy forgiveness, our Lord, and to Thee is the end of all journeys.'

On no soul does Alah place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. (Pray:) 'Our Lord! Condemn us not if we forget or fall into error; our Lord! Lay not on us a burden like that which you did lay on those before us; Our Lord! lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness. Have mercy on us. You are our Protector; help us against those who stand against faith.'" (The Cow: 284-286)

**@ ONCE before sleeping**

---

- **AL-KAAFIROON (UNBELIEVERS) "Qul yaa ayyuhal-kaafiroon..."**

**@ ONCE before sleeping**

- **AL-IKHLAAS (PURITY OF FAITH) "Qul huwAllaahu ahad..."**
- **AL-FALAQ (THE DAWN) "Qul a'oodhu birabbil-falaq..."**
- **AN-NAAS (MANKIND) "Qul a'oodhu birabbin-naas..."**

**@ Three Times each before sleeping. Make a cup by your hand and blow after reciting. Then pass your hand to your entire body gently.**

---

**"SubhaanAllaah"**

"How Perfect Allaah is."

**"Alhamdulillah"**

"All praise is for Allaah."

**"Allaahu Akbar"**

"Allaah is Greater."

**@ Thirty Four Times (each)**

Then, say **"SubhaanAllaah, Alhamdulillah, La ilaha illallahu Allahu Akbar" all together Once.**

---

**"Bismik-Allahumma ahya wa amut."**

"With Your Name, O Allah, I expire and return to life."

**@ ONCE before sleeping**

---

**"Allahumma qini `adhabaka yauma tab`athu `ibadaka."**

"O Allah! Guard me against Your punishment on the Day when You will resurrect Your slaves."

**@ ONCE before sleeping**

*Hudhaifah (May Allah be pleased with him) reported: Whenever the Messenger of Allah (PBUH) intended to go to sleep, he would place his right hand under his (right) cheek and supplicate this.*

---

***“Allaahumma aslamtu nafsee ilayk, wawajjahtu wajhee ilayk, wafawwadtu amree ilayk, wa’alja’tu dhahree ilayk, raghbatan wa rahbatan ilayk, laa malja’a walaa manjaa minka illaa ilayk, aamantu bikitaabikal-ladhee anzalt, wabinabiyyikal-ladhee arsalt.” \****

“Ô Allaah, I have surrendered my self to You, and I have oriented my face (heart) to You, and I have submitted (all matter of my life for decision) to You, and I have turned my back for refuge, in desire and in fear, towards You. There is no refuge and no escape from You except to You. I have believed Your book which You have revealed, and in Your Nabiyy which You have sent.”

**@ ONCE before sleeping**

**\* This is to be the very last dhikr that one recites before sleeping, while lying on one’s right side.**

---

### **Upon Waking up**

***“Alhamdu lillaahil-ladhee ahyanaa ba’da maa amaatanaa wa’ilayhin-nushoor.”***

“All praise is due to Allaah who has given life after causing us to die, and to Him is (our) resurrection.”

**@ ONCE upon waking up**

---

***“Alhamdu lillaahil-ladhee radda ‘alayya roohee, wa ‘aafaanee fee jasadee, wa’adhina lee bidhikrih.”***

“All praise is due to Allaah who has returned upon me my soul, has given me wellness in my body and has permitted me to be in dhikr of Him.”

**@ ONCE upon waking up**

---

***“Laa ‘illaha ‘illallahu wahdahu la shareeka lahu, lahul-mulku wa lahul-hamdu, Wa Huwa ‘alaa kulli shay’in Qadeer. Subhaanallahi, Walhamdu lillaahi, Wa laa ‘ilaha ‘illallahu, wallaahu ‘akbar, Wa laa hawla wa laa Quwwata ‘illaa billaahil-‘Aliiyyil-‘Adheem, Rabbighfir lee.”***

**@ ONCE upon waking**

---

## Guide to Reading Transliteration

t - h ت- t ه- h ط- ح

dh - hk ذ- hd خ- hg ظ- غ

z - j ج- ز- ج

s - ht س- s ث- k ص- ك

d - q د- d ق- ء ض- ' ش-

sh - ع *Short Vowels: Long Vowels:*

Fathah- a Fathah with madd (long vowel)- aa Dammah- u Dammah with madd (long vowel)- oo

Kasrah- i Kasrah with madd (long vowel)- ee

## Daily Supplications

@ ***“Bismillahir Rahmanir Rahim”***, when we start anything. Example – before start eating and when you finish say, ***“Alhamdulillah.”***

@ Invocation for entering the restroom:

***“Bismillaahi Allaahumma 'innee 'a'oothu bika minal-khubthi walkhabaa'ith.”***

@ Invocation for leaving the restroom (bathroom/toilet):

***“Ghufraanaka.”***

@ What to say when leaving the home:

***“Bismillaahi, tawakkaltu 'alallaahi, wa laa hawla wa laa quwwata ' illaa billaah.”***

***“Allaahumma 'innee 'a'oothu bika 'an 'adhilla, 'aw 'udhalla, 'aw 'azilla, 'aw 'uzalla, 'aw 'adhlima, 'aw 'udhlama, 'aw 'ajhala 'aw yujhala 'alayya.”***

@ What to say when entering the home:

***“Bismillaahi walajnaa, wa bismillaahi kharajnaa, wa 'alaaRabblnaa tawakkalnaa.”***

Then say, ***“As-Salaamu 'Alaykum”*** to those present.

@ What to say upon hearing the Athan/Azan (call to prayer):

Repeat what the Mu'aththin says, except for when he says: **Hayya 'alas-Salaah** (hasten to the prayer) and **Hayya 'alal-Falaah** (hasten to salvation). Here you should say: **Laa hawla wa laa quwwata 'illaa billaah**. Then, **Wa 'anaa 'ash-hadu 'an laa 'ilaaha 'illallaahu wahdahu laa shareeka lahu wa 'anna Muhammadan 'abduhu wa Rasooluhu, radheetu billaahi Rabban, wa bi-Muhammadin Rasoolan wa bil'islaami deenan**. Then, **Allaahumma Rabba haathihid-da 'watit-taammati wassalaatil-qaa'imati, 'aati Muhammadanil-waseelata walfadheelata, wab 'ath-hu maqaamam-mahmoodanil-lathee wa'adtahu, ['innaka laa tukhliful-mee'aad]**

*Between the call to prayer and the 'Iqamah, you should supplicate Allah for yourself. Invocation during this time is not rejected.*

@ Invocations for the setting of a debt:

***"Allaahummak-finee bihalaalika 'an haraamika wa 'aghninee bifadhlika 'amman siwaaka."***

@ What to say and do if you commit a sin:

There is not any slave of Allah who commits a sin, then he perfects his ablution and stands to pray two Rak'ahs of prayer, then seeks Allah's forgiveness:

Say ***"Astaghfirullaaha wa 'atoobu 'ilayhi."***

'I seek the forgiveness of Allah and repent to Him. (Recite one hundred times in Arabic during the day.'

@ Invocation against the distractions of Satan during the prayer and recitation of the Qur'an:

***"A'oothu billaahi minash-Shaytaanir-rajeem."***

@ Types of goodness and good etiquette for community life:

**When evening descends, bring your children indoors for the devils scatter out at this hour. Then after the passing of an hour (i.e. the first hour) of the night, (you may) let them (the children) go. Close your doors while mentioning the Name of Allah, for the devil may not open a closed door. Fasten your waterskins mentioning the Name of Allah. Cover your eating vessels mentioning the Name of Allah even if you just put something over it, and extinguish your lamps.**

@ Repentance and seeking forgiveness:

Allah's Messenger (SAW) said: "By Allah, I seek the forgiveness of Allah, and repent to Him more than seventy times in a day. Allah's Messenger (SAW) said: "O people, repent to Allah, for I verily repent to Him one hundred times a day. Allah's Messenger (SAW) said: Whoever says: **'Astaghfirullaahal-**

**'Adheemal-lathee laa 'ilaaha 'illaa Huwal-Hayyul-Qayyoomu wa 'atoobu 'ilayhi.** Allah's Messenger (SAW) said: "The closest that the Lord comes to the slave is in the last portion of the night. So, if you are able to be among those who remember Allah in this hour, then be among them." Allah's Messenger (SAW) said: "The closest that the slave comes to his Lord is when he is prostrating, so invoke Allah much (in prostration)." Allah's Messenger (SAW) said: "It is a heavy thing for my heart if I do not seek Allah's forgiveness a hundred times a day."

@ What to say when surprised or startled:

***Subhaanallaah!***

***Allaahu 'Akbar!***

@ Invocation for Allah's protection from the False Messiah (To be recited every Friday):

Whoever memorizes Ten 'Ayat (Verses) from the beginning of Surat Al-Kahf, will be protected from the False Messiah if he recites them in every prayer after the final Tashahhud before ending the prayer, seeking the protection of Allah from the trials of the False Messiah.

@ Invocation for sneezing:

When you sneeze , then say : ***"Alhamdu lillaah."*** Your companion should say : ***"Yarhamukallaah."***

@ Easy but very beneficial Durood:

**1) *"ALLAHUMMA SALLI ALA MUHAMMADININ NABI YIL UMMI YI WA AALIHI WASHABIHI WABAARIK WA SALLIM."***

"O Allah! Send blessings on Muhammad, our chief the unlettered Apostle, his Family and Sahabas Thy favours and thy Salutations".

Hazrat Abu Hurairah (radi Allahu anhu), a close companion of Sayyiduna Rasoolullah (sallal laahu alaihi wasallam), has said that if a person recites this Durood eighty times on Friday after Asrprayer, then his sins equivalent to 80 years will be forgiven.

This is a very important Durood Shareef which brings forth immediate success and satisfaction to the heart and the mind.

Hazrat Zarar bin Auzar (radi Allahu anhu), another companion of the Holy Prophet (sallal laahu alaihi wasallam) says that he used to recite this Durood Shareef and fight with the non-believers. In every battle, he saw that success kissed his feet, and he never lost any battle on any day.

**2) "ALLAHUMMA SALLI ALA MUHAMMADIW WA ANZILHUL MAQADAL MUQARRABA INDAKA YAWMAL QIYAMAH."**

"O Allah! Shower Thy blessing on Muhammad and make him enter the highest place which is the greatest before You on the Day of Resurrection".

Hazrat Royafai (radi Allahu anhu), a very close companion of the Sayyiduna Rasoolullah (sallal laahu alaihi wasallam) has revealed that once Sayyiduna Rasoolullah (sallal laahu alaihi wasallam) said: "There is a Durood which if anyone recites, then I shall definitely come to his help on the final Day of the Judgement".

3) It is written in "Bukhari Shareef" that after hearing the prayer call, Azaan, if anyone recites the following Durood then he will certainly receive the Holy Prophet's (sallal laahu alaihi wasallam) mercy and assistance on the Day of Judgement.

In another narration, Hazrat Abu Darda (radi Allahu anhu) says that Sayyiduna Rasoolullah (sallal laahu alaihi wasallam) himself used to recite this Durood Shareef after hearing the Azaan. He says that the Holy Prophet (sallal laahu alaihi wasallam) used to read this in such an audible voice that those sitting besides him used to hear it. The Durood is the following:

**"ALLAHUMA RABBA HAZIHID DA'WATIT TAAA MATTI WAS SALAATIL QAA'IMATI AATI MUHAMMADINIL WASILATA WAL FADEELATA WAB'ASHU MAQAMAM MAHMUDANIL LAZI WA 'ADTA'U."**

"O Allah! For the sake of this call of prayer and for the sake of this prayer, give Thy assistance to Muhammad, our master, and make him seated on the most exalted place which You had promised, i.e. the Maqaam-e-Mahmood".

4) Hazrat Abdullah ibn Abbas (radi Allahu anhu), a companion of the Holy Prophet (sallal laahu alaihi wasallam), says that Sayyiduna Rasoolullah (sallal laahu alaihi wasallam) said that if a man recites the following Durood Shareef once, then for the coming 1 000 days the Angels of Allah Ta'ala will be busy in writing reward for the reciter of this Durood. This Durood Shareef is a very rewarding one. By reciting it only once, the Angels go on writing good deeds in the account sheet of the reciter for full 1 000 days. What a great reward and what a great return? The Durood is the following:

**"JAZZALLAHU ANNA MUHAMMADAM MA HUWA AHLAHU."**

"O Allah! Give reward to our Hazrat Muhammad the reward which is benefitting as he deserves".

5) Sayyiduna Rasoolullah (sallal laahu alaihi wasallam) taught this Durood Shareef to Hazrat Qabisa bin Mukharib (radi Allahu anhu) on a particular occasion. If any Muslim man or woman recites this Durood Shareef once, then Allah Ta'ala opens all the four Doors of Heaven for him. The reciter is at a liberty to enter into Heaven from any door he chooses. Hazrat Qabisa (radi Allahu anhu) used to only recite this Durood. The Durood is the following:

**“ALLAHUMMA SALLI ALA SAYYIDINA MUHAMMADIW WA ALA AALI  
SAYYIDINA MUHAMMADIW WAH DINI MIN INDIKA WA AFYID ALAYYA  
MIN FADLIKA WA ANSHUR ALAYYA MIR RAHMATIKA WA ANZIL  
ALAYYA MIM BARAKAATIKA.”**

"O Allah! Shower your blessings on our Master Muhammad, and his Family, and give me exclusive guidance and shower grace and favours, and spread your kindness on Muhammad and favours on him."

---

## **Best Times to make Dua (Supplication)**

---

There are certain times dua (supplication) is more likely to be accepted by Allah (SWT) as mentioned by Prophet (SAW). These times are as follows:

1. The Last Third Of The Night
2. Late at night
3. Between Adhan and Iqamah
4. An Hour On Friday
5. While Drinking Zamzam Water
6. While Prostrating
7. When Waking Up at Night
8. At The End Of The Obligatory Salat:
9. The Night Of 'Qadr' (Decree)
10. During The Rain
11. At the Adhan
12. The One Who Is Suffering Injustice and Opression
13. The Traveler
14. The Parent's Supplication for their Child
15. Dua after praising Allah and giving salat on the Prophet (SAW) in the
16. The dua of a Muslim for his absent brother or sister Muslim stemming

from the heart.

17. Dua on the Day of Arafat
18. Dua during the month of Ramadan
19. Dua when the Armies meet
20. When Muslims gather for the purpose of invoking and remembering Allah (Dhikrullah).
21. First Ten days of Dhul-Hijjah
22. Dua when the heart reaches out to Allah and is ready to be totally sincere
23. At Midnight
25. Dua of people after the death of a person
26. Dua of the one fasting until he breaks his fast.
27. Dua of the one fasting at the time of breaking fast
29. Dua of a just Ruler
30. Dua of a son or daughter obedient to his or her parents
31. Dua immediately after wudu
32. Dua after stoning the Jamarat at Hajj
33. At the Crowing of a Rooster
34. Du'a made inside the Ka'bah
35. Du'a on the mount of Safa or Marwah during Umrah or Hajj
36. Dua at any of the holy sites.
37. While reciting Surah al-Fatihah
38. Saying 'Ameen' during prayer
39. While visiting the sick, and dua made by the sick

## Benefits of Duaa

Numan bin Basheer رضي الله عنه narrates from Rasool-Allah صلى الله عليه وسلم, "Duaa is ibadat." Then He صلى الله عليه وسلم read this ayat وقال ربكم ادعوني استجب لكم. (Tirmizi, Abu Dawod, and Ibn-e-Majah)

Abu Hurairah رضي الله عنه narrates from Rasool-Allah صلى الله عليه وسلم, "In the court of Allah, there is no greater thing than duaa" (Ibn-e-Majah)

Abdullah bin Umar رضي الله عنه narrates from Rasool-Allah صلى الله عليه وسلم, "Among whatever has been descended and whatever has not been descended Duaa is beneficial of all. Oh people of Allah! Assume Duaa a must for yourselves. (Tirmizi)

Abdullah bin Umar رضي الله عنه from Rasool-Allah صلى الله عليه وسلم, "For whoever the door of duaa opened, for him the doors of mercy are opened. Whatever duaa is asked from Allah the best duaa is for well-being and safety among them." (Tirmizi)

Abu Hurairah رضي الله عنه narrates from Rasool-Allah صلى الله عليه وسلم, "Allah is extremely displeased with the person who doesn't do duaa to Allah". (Tirmizi)

Salman رضي الله عنه narrates from Rasool-Allah صلى الله عليه وسلم, "Your Rab is modest and kind. A person raise his hands in HIS court and HE leave them empty, Allah shies from it." (Tirmizi and Abu Dawood)

Jabir رضي الله عنه narrates from Rasool-Allah صلى الله عليه وسلم, "Whoever does duaa to Allah, Allah fulfills his seeking or in exchange averts misfortune until the duaa is not related to sin or breaking some relation." (Tirmizi)

Abu Hurairah رضي الله عنه narrates from Rasool-Allah صلى الله عليه وسلم, "Do duaa to Allah with this confidence that HE will accept it and know this well that Allah doesn't accept the duaa done with a negligent and careless heart. (Tirmizi)

Salman Farsi رضي الله عنه narrates from Rasool-Allah صلى الله عليه وسلم, "Duaa turns away destiny and good deeds lengthen age. (Tirmizi)

Umar رضي الله عنه narrates that, "Whenever Rasool-Allah صلى الله عليه وسلم raised his hands for duaa He صلى الله عليه وسلم did not put down them down until HE صلى الله عليه وسلم took both hands over his face." (Tirmizi)

Aisha (Radi Allahu Anha) narrates that, "Rasool-Allah ﷺ liked duas that were inclusive and he left the rest." (Abu Dawood)

Abdullah bin Umar رضي الله عنه narrates from Rasool-Allah ﷺ, "Duaa for a person not present is accepted quickly by Allah." (Tirmizi and Abu Dawood)

Abu Hurairah رضي الله عنه narrates from Rasool-Allah ﷺ, "Three duas are such in which there is no doubt of their acceptance: 1) Father's dua 2) Traveler's dua 3) Duaa of the oppressed". (Timizi, Ibne Majah)

Abu Hurairah رضي الله عنه narrates from Rasool-Allah ﷺ, "Three types of people's duas are not rejected: 1) At the time of iftar the person who has fasted 2) Adil ruler's dua 3) The dua of the oppressed. Allah raises the dua of the oppressed on the clouds and the doors of heaven are opened for it and Allah says, "Oath of MY Majesty and Honour! I will help and aid you. Even though if the help is after few days." (Tirmizi)

Abu Hurairah رضي الله عنه narrates from Rasool-Allah ﷺ, "When anyone of you does dua then don't say "Oh Allah! Forgive me if you want", "Have mercy on me if you want", "Give me subsistence if you wish" rather believe completely that HE will do whatever HE wishes. Nobody can force HIM." (Bukhari)

Abu Hurairah رضي الله عنه narrates from Rasool-Allah ﷺ, "Allah excepts the dua of a person till the dua is not related to sin or breaking of some relation and until he does not haste in that dua. The people (May Allah be happy with them) asked, "Oh Rasool-Allah! ﷺ What is meant by haste?" He ﷺ replied, "That the person say "I did dua again and again but my dua wasn't accepted and afterwards he becomes hopeless and leaves the dua. This is called haste." (Muslim)

Jabir رضي الله عنه narrates from Rasool-Allah ﷺ, "Don't do Bad-dua [against] yourself, your wealth, or for your children. May it be the moment of acceptance in the court of Allah and your Bad-dua be accepted. (Muslim)

Boraidah رضي الله عنه narrates that Rasool-Allah ﷺ heard a man performing dua like so \*1, so He ﷺ said, "He [the man] has performed dua with the Ism-e-Azam and when Allah is asked through the Ism-e-Azam, Allah grants and when dua is performed with it HE accepts it." (Tirmizi and Abu Dawood)

Asma binte Yazeed (Radi Allahu Anha) narrates from Rasool-Allah ﷺ, "Ism-e-Azam is in these two ayahs *وَاللَّهُمَّ إِلَهَ وَاحِدٌ لَنَا إِلَهُ الْأَهْلِ الرَّحْمَنُ الرَّحِيمُ* and in the

beginning of Ale-Imran *آلَمْ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ* . " (Tirmizi and Abu Dawood)

Abu Hurairah *رضي الله عنه* narrates from Rasool-Allah *صلى الله عليه وسلم*, "Saying *سُبْحَانَ اللَّهِ . الْحَمْدُ لِلَّهِ . لَا إِلَهَ إِلَّا اللَّهُ اللَّهُ أَكْبَرُ* is dearer to me than this world and all that is in it." (Mislim)

Abu Hurairah *رضي الله عنه* narrates from Rasool-Allah *صلى الله عليه وسلم*, "Whoever said *سُبْحَانَ اللَّهِ وَيَحْمَدُهُ* hundred times in one day his sins are erased even if they are equal to the foam of the sea." (Muslim and Bukhari)

Abu Hurairah *رضي الله عنه* narrates from Rasool-Allah *صلى الله عليه وسلم*, "Every Prophet had a special dua which is accepted in the court of Allah. All Prophets were in quick in their duas. On the day of Judgment, for the intercession of my Ummah, I have saved my dua. My dua will reach to every person in my ummah, who did not make any partners with Allah. (Muslim)

## Miscellaneous

### Three Unfortunate and Seven Fortunate People in Judgement Day:

In a Hadeeth on the authority of Abu Tharr, may Allaah be pleased with him, the Prophet, sallallaahu 'alayhi wa sallam, said: "Allaah will not talk to three types of people on the Day of Judgment: the one who gives people things in order to remind them of his favors upon them, the one who sells goods by making false oaths, and the one who allows his lower garment to hang low [below his ankles].

In a Hadeeth on the authority of Ibn 'Umar, may Allaah be pleased with him, the Prophet, sallallaahu 'alayhi wa sallam, said: "Allaah will not look at three types of people on the Day of Judgment: the one who is undutiful to his parents, the woman who imitates men and the Dayyooth [the man who approves of the indecency of his womenfolk and who is void of jealousy]. Moreover, three types of people will not enter Paradise: the one who is

undutiful to his parents, the one who is addicted to alcohol and the one who reminds others of his favors for them.” [An-Nasaa’I, Al-Albaani - Saheeh]

Abu Hurayra narrated that the Prophet said, " On the Day of Judgement Allah will give the shade of the Arsh (Throne), to seven, when there will be no shade but the shade of the Arsh. These seven persons are; a just ruler, a youth who has been brought up in the worship of Allah, a man whose heart is attached to the mosques, two persons who love each other only for Allah's sake and they meet and depart in Allah's cause only, a man who refuses the call of a charming woman of noble birth for unlawful intercourse with her and says: I am fearful of Allah, a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given, and a person who praises (remembers) Allah in seclusion( privacy) and his eyes are then flooded with tears."

These seven persons and others are shaded by the shade of the Arsh when there will be no shade except the shade of the Arsh. So they are safe from the harm of the heat of the sun.

---

## **Secrets and Blessings of Sunnah Foods:**

Fenugreek ( hulbah ) it is reported that Prophet Muhammad (s.a.w.) once said "If my people knew what there is in Fenugreek, they would have bought and paid it weight in gold." Fenugreek seeds are also known for their anti-diabetic property. They are also considered excellent to treat arthritis and to reduce blood cholesterol. They also increase breast milk production in breastfeeding mothers. Fenugreek contains natural expectorant properties and is considered ideal for treating sinus and lung congestion. It also helps in loosening and removing excess mucus and phlegm. The mucilage content of the seeds help to cure external boils, burns and ulcers.

Coriander ( habb al-suda ) The most respected book of traditions state that the Prophet Muhammad (s.a.w.s) said, " Make yours the seed of coriander, for it is a cure of all diseases except swelling [cancer], and that is a fatal disease." It is also reported ALLAH informed the Prophet, "She has been given everything." And then ALLAH revealed that "she" is coriander. Coriander alleviates flatulence and resolves fevers. It is effective in the treatment of leukoderma, and it opens the subtlest networks of the veins. Excess moisture in the body is dried up by the coriander, and it increases milk flow, urine, and menses. It is particularly useful when a person has cold. The

oil of coriander is a treatment for baldness and scalp problems, and prevents grey hair. The smoke of the burning seeds is an insect repellent.

Henna ( hinna ) One Hadith reports that nothing is dearer to ALLAH than Henna. The holy Prophet (s.a.w.s.) recommended it for many conditions: bruises, pain in the legs, infection of nails, burns, and to beautify the hair. Henna is noted for its great heat and its ability to excite the passion of love. The perfume made from Henna flowers is considered to be one of the finest in the world. The dyeing of hands, nails, and feet is a common practice in the East, especially for weddings and feasts.

Honey ( asal ) ALLAH has said, "There comes forth, from within [the bee], a beverage of many colors in which there is a healing for you." Mixed with warm water, and taken in several small doses, honey is considered the best remedy for diarrhea. The Prophet (s.a.w.s.) once said, "By HIM in whose hand is my soul, eat honey. For there is no house in which honey is kept for the angels will not ask for mercy. If a person eats honey, a thousand remedies enter his stomach and a million diseases will come out. If a man dies and honey is found within him, fire [burning of hell] will not touch his body." The prophet (s.a.w.s.) himself used to drink a glass of honey and water each morning on an empty stomach

Melon ( battikh ) Said the Prophet (s.a.w.s.) : "Whenever you eat fruit, eat melon, because it is the fruit of Paradise and contains a thousand blessings and a thousand mercies. The eating of it cures every diseases. None of your women who are pregnant and eat of watermelon will fail to produce offspring who are good in countenance and good in character." The Prophet (s.a.w.s.) took melons with fresh dates.

Citron ( utrujj ) The Prophet (s.a.w.s.) is reported to have said, "The citron is like a true believer : good to taste and good to smell." Citron strengthens the heart, dispels sadness, removes freckles, satisfies hunger, and slows the flow of bile. The wife of the Prophet (s.a.w.s) used to treat blind persons with citron dipped in honey. Citron is best taken about ten minutes after conclusion of meals.

Pomegranate Sweet pomegranate are preferred over the sour. The juice stems coughs. All kinds of pomegranate settle palpitations of the heart. Hazrat Ali(r.a.) said that the light of ALLAH is in the heart of whoever eats pomegranate. It is also reported that one who eats three pomegranate in the course of a year will be inoculated against ophthalmia for that year. Said the Prophet (s.a.w.s.) : Pomegranate "cleanses you of Satan and from evil aspirations for forty days."

Vinegar The Prophet (s.a.w.s.) was reported to have once remarked that vinegar was the seasoning of all the prophets who came before him. Vinegar is both cold and hot, nearly balancing between the two. Mixed it with rose water, it is an excellent remedy for toothache and headache. Vinegar dissolves phlegm. Another Hadith states that a house containing vinegar will never suffer from poverty.

Thyme In the time of the Prophet (s.a.w.s.), it was customary to fumigate houses by burning frankincense and thyme. Thyme is cold and dry in the third degree. An excellent digestive aid to heavy foods, thyme beautifies the complexion, annuls intestinal gas, and benefits coldness of the stomach and liver. When drunk as an infusion, it is said to kill tapeworms

Quince It is said that to eat Quince on an empty stomach is good for the soul. Cold and dry, Quince is astringent to the stomach, and it checks excessive menstrual flow. A few seeds placed in water will, after a few minutes, form amucilage which is an excellent remedy for cough and sore throat, especially in the young. Quince is also excellent for pregnant woman, gladdening their heart. The holy Prophet (s.a.w.s.) said, "Eat Quince, for it sweetens the heart. For ALLAH has sent no Prophet as HIS messenger without feeding him on the Quince of Paradise. For Quince increases the strength up to that of forty men."

Some other references about Blessed Sunnah Foods

Milk: The Prophet (SAW) said that milk wipes away heat from the heart just as the finger wipes away sweat from the brow. It strengthens the back, increases the brain, augments intelligence, renews vision & drives away forgetfulness.

Barley: The Prophet Muhammed (pbuh) recommended talbina (a meal made from powdered barley) for the sick and grieving.

He is quoted as saying, *"At-talbina gives rest to the heart of the patient and makes it active and relieves some of his sorrow and grief"* "The Talbina": is a meal made by mixing 2 spoons of barley and a cup of water, cooked for 5 min, after that a cup of yogurt and bee's honey is added, it is called Talbina which comes from the Arabic Word Laban meaning yogurt because of its resemblances to the yogurt, as it is soft and white. And aisha said that the prophet peace be upon him has advised us to use it as a medicine, as he said. Its a cure for sadness: *"At-talbina gives rest to the heart of the patient and makes it active and relieves some of his sorrow and grief"* (Bukhari 7:71#593).

*It is narrated that the wife of the prophet peace be upon him "Aisha", if one of her relatives die, and after the funerals, used to gather the women in the family, and ask for a pot and cook the talbina, after that she would prepare some kind of a meal called: thrida", which is mainly peaces of bread emerged in a sauce. And she would poor the talbina on it. And tell the women: eat from it, as I heard the prophet peace be upon him saying.* Honey: Considered to be the best remedy for diarrhoea when mixed in hot water. It is the food of foods, drink of drinks & drug of drugs. It is used for creating appetite, strengthening the stomach, eliminating phlegm, as a meat preservative, hair conditioner, eye salve & mouthwash. It is extremely beneficial in the morning in warm water & is also a sunnah. Olive oil: Excellence treatment for skin and hair, delays old age, treats inflammation of the stomach Mushroom: The Prophet ( SAW) said that mushroom is a good cure for the eyes, it also serves as a form of birth control and arrests paralysis. Grapes: The Prophet was very fond of grapes, it purifies the blood, provides vigour & and health, strengthens the kidneys & clears the bowels. Dates: The Prophet (SAW) said that a house without dates has no food, also to be eaten at the time of childbirth. Figs: It is a fruit from paradise and a cure for piles. Melon: Melon contains 1000 blessings & 1000 mercies, the Prophet SAW said "None of your women who are pregnant & eat of water melon will fail to produce offspring who are good in countenance & good in character. Pomegranate: The Prophet (SAW) said it cleanse you of Satan and evil aspirations for 40 days. Water: The Prophet (SAW) said the best drink in this world & the next is Water. When you are thirsty drink it by sips and not gulps. Gulping produces sickness of the liver.

So praise be to our beloved Nabi (SAW) who produced us with knowledge which dazzles the wisest minds.

---

## **70 Ways to Earn Rewards from Allah:**

1. Repentance done sincerely for Allah: The Prophet (peace be upon him) said: "Allah will forgive the sins of anybody who repents before the sun rises from the west (i.e., a major sign for the Day of Judgment)." (Muslim) He (peace be upon him) also said: "Allah accepts the repentance of His slaves until the time of their death (i.e., when the soul is departing)." (Tirmidhi)

2. 'Umrah during Ramadan: The Prophet (peace be upon him) said: "Performing 'Umrah during it (Ramadan) is like performing Hajj with me." (Bukhari & Muslim)

3. Recitation of the Quran: The Prophet (peace be upon him) said: "Recite the Quran, for it will intercede for you (with Allah) on the Day of Judgment." (Muslim)

4. Learning and teaching the Quran: The Prophet (peace be upon him) said: "The best amongst you is the one who learns the Quran and teaches it to others." (Bukhari)

5. The Mention of Allah: The Prophet (peace be upon him) said: "Shall I not tell you about the best of your deeds, the most pure (i.e., righteous and sincere) of them to your Creator, that which will entitle you to the highest ranks, which is better for you than donating gold and silver for the sake of Allah, which is better than fighting your enemies in Jihad where you kill them or they kill you (i.e., you become martyrs)?" The people replied: "Yes, O Messenger of Allah." So He (peace be upon him) said: "The mention of Allah." (Tirmidhi)

6. Seeking Allah's forgiveness: The Prophet (peace be upon him) said: "For he who always seeks the forgiveness of Allah, Allah will relieve him from all adversities, make a way out for him from all hardships and provide him from means which he could never have expected." (Nasa'i)

7. Performing complete and proper ablution: The Prophet (peace be upon him) said: "Whosoever performs a complete and proper ablution, sins will leave his body – even from under his nails." (Muslim)

8. Supplicating between the Adhan and Iqamah: The Prophet (peace be upon him) said: "Supplication between the Adhan and Iqamah is not rejected." So people asked: "What should we ask for?" He (peace be upon him) replied: "Ask Allah for His forgiveness." (Tirmidhi)

***Bismillahir Rahmanir Rahim***

9. Performing the five daily prayers: The Prophet (peace be upon him) said: "There is no Muslim who, at the time of prayer, performs ablution properly, then performs the prayer in humility before Allah and perfects its pillars; except that this will expiate all his past minor sins. This is for every prayer throughout his life." (Muslim)

10. Offering Fajr and 'Asr prayers promptly: The Prophet (peace be upon him) said: "Whoever performs the two cool prayers (i.e., 'Asr and Fajr) on time will enter Paradise." (Bukhari)

11. Supplicating during the virtuous time on Fridays: The Prophet (peace be upon him) said: "There is a virtuous time every Friday; never does a Muslim supplicate during it except that Allah grants him what he asks for." (Bukhari & Muslim)

12. Reciting chapter Al-Kahf from the Quran on Fridays: The Prophet (peace be upon him) said: "Whoever recites chapter Al-Kahf on a Friday will have a light (i.e., will be guided) between it and the next Friday." (Nasa'i)

13. Going to the mosque: The Prophet (peace be upon him) said: "Whoever goes to the mosque to pray and returns; Allah will make a dwelling for him in Paradise for every time he goes (and every time he comes back)." (Bukhari & Muslim)

14. Praying in congregation: The Prophet (peace be upon him) said: "Praying in congregation is twenty seven multiples higher in reward than praying alone ." (Bukhari & Muslim)

15. Offering supererogatory prayers: The Prophet (peace be upon him) said: "Allah will build a dwelling in Paradise for anyone who prays twelve supererogatory rak`ah daily in addition to the compulsory prayers." (Muslim)

16. Offering funeral prayers: The Prophet (peace be upon him) said: "Whosoever attends a funeral and prays over the dead receives a reward equal to a Qiraat, and whosoever was also present at the burial receives a reward equal to two Qiraat." So people asked: "What is a Qiraat?" He (peace be upon him) replied: "It is equal to twice the size of the greatest mountain (i.e. Uhud)." (Bukhari & Muslim)

17. Women praying at home: The Prophet (peace be upon him) said: "Do not deprive women from praying in the houses of Allah (i.e., the mosques) but praying at home is better for them (in reward)." (Abu Dawud)

18. Supplications after prayer: The Prophet (peace be upon him) said: "Allah will forgive the sins, even if they were as much as the foam of the sea, for anyone who exalts Allah thirty-three times saying 'Subhan Allah', praises Him thirty-three times saying 'Al-hamdulillah' and glorifies Him thirty-three times saying 'Allahu Akbar', and then completes the supplications to be one hundred by saying: 'None has the right to be worshipped except Allah alone, without partner. To Him belong sovereignty and praise, and He is over all

*Bismillahir Rahmanir Rahim*

things                      Omnipotent.'                      "                      (Muslim)

19. Thanking Allah after eating or drinking: The Prophet (peace be upon him) said: "Allah is pleased with the slave who thanks Him after eating or drinking (When Allah is pleased with a slave He forgives his sins)." (Muslim)

20. Zakat Al-Fitr: Ibn 'Abbas said: "The Messenger of Allah (peace be upon him) made Zakat Al-Fitr obligatory as a means of purifying the fasting person from idle talk and foul language and feeding the poor. It is accepted as Zakat from whoever pays it before the ('Eid) prayer, and as a (simple) charity from whoever pays it after that." (Abu Dawud)

21. Optional charity: The Prophet (peace be upon him) said: "Charity wipes out sins as water extinguishes fire." (Tirmidhi)

22. Paying charity secretly: The Prophet (peace be upon him) said: "Righteous deeds protect a person from an evil end; a charity spent in secret extinguishes Allah's wrath; and maintaining good ties of kinship increases ones lifespan." (Tabarani)

23. Spreading the Islamic salutation (of salaam): The Prophet (peace be upon him) said: "O people! Spread the salaam; maintain good ties with kin; and pray at night while people are sleeping, then you will enter Paradise peacefully." (Tirmidhi)

24. Removing harmful objects from people's way: The Prophet (peace be upon him) said: "I saw a man enjoying himself in Paradise (simply) because he removed from a road a tree that used to harm people." (Muslim)

25. Dutifulness to parents: The Prophet (peace be upon him) said: "What a loss is for him! What a loss is for him! What a loss is for him!" Someone asked: "Who, O Allah's Messenger?" He replied: "He whose parents reach old age, either one or both of them, and he does not use their presence (by being good to them, etc.) to cause him to enter Paradise." (Muslim)

26. The wife's obedience to her husband: The Prophet (peace be upon him) said: "If a woman prays the five obligatory daily prayers, fasts the month of Ramadan, guards her private parts (from adultery and fornication), and is obedient to her husband, she will be able to enter Paradise from any of its gates." (Ibn Hibban)

27. Earning lawfully: The Prophet (peace be upon him) was asked about the best earnings, he replied: "Those which a man earns by his hands, or any other lawfully earned money." (Hakim)

28. Providing for ones family: The Prophet (peace be upon him) said: "If a man provides for his family hoping for the reward, it will be counted as charity for him." (Bukhari & Muslim)

29. Providing for widows and the needy: The Prophet (peace be upon him)

said: "One who provides for widows and the poor is like one who fights Jihad for the sake of Allah (in reward)." He (peace be upon him) added: "(He is) like one who prays at night without tiring and one who fasts continuously." (Bukhari)

30. Nurturing the orphan: The Prophet (peace be upon him) said: "I and the one who nurtures an orphan will be like this in Paradise (then he joined his index and middle fingers together)." (Bukhari)

31. Stroking the head of an orphan: The Prophet (peace be upon him) said in reply to a man who complained about the hardness of his own heart: "Stroke the head of an orphan and feed the needy." (Ahmad)

32. Fulfilling people's needs: The Prophet (peace be upon him) said: "It better for one of you to fulfill the need of his brother (in Islam) than residing for I'tikaf in my mosque for two months." (Hakim)

33. Visiting Muslims: The Prophet (peace be upon him) said: "Prophets will be in Paradise, the truthful will be in Paradise, and those who visit their Muslim brothers purely for the sake of Allah will be in Paradise." (Tabarani)

34. Visiting the sick: The Prophet (peace be upon him) said: "When a Muslim visits his sick brother, he never ceases to be in a Khurfah of paradise until he returns." He was asked: "What is a Khurfah?" He (peace be upon him) replied: "Its fruits." (Muslim)

35. Maintaining ties with those who sever them: The Prophet (peace be upon him) said: "Al-wasil (i.e., one who maintains ties) is not the one who recompenses the good done to him by his relatives, but Al-wasil is the one who keeps good relations with those relatives who sever the bond of kinship with him."

36. Cheering up Muslims: The Prophet (peace be upon him) said: "On the Day of Resurrection, Allah will cheer up (by His forgiveness) He who cheers up his fellow Muslim." (Tabarani)

37. Easing matters for those in hardship: The Prophet (peace be upon him) said: "Allah will make matters easy in the Hereafter for he who eases hardship for a Muslim." (Muslim)

38. Being kind and merciful to the weak: The Prophet (peace be upon him) said: "Allah will be merciful with those who are merciful with others; be merciful with those on the earth, and the One above the heavens will be merciful with you." (Tirmidhi)

39. Reconciling between people: The Prophet (peace be upon him) said: "Should I not tell you of a deed that is a rank higher than fasting, praying and spending in charity?" People replied: "Indeed, O messenger of Allah" He (peace be upon him) replied: "Reconciling between people." (Abu Dawud)

40. Having good manners: When The Prophet (peace be upon him) was asked about which act leads people to enter Paradise the most, he replied: "Piety and good manners." (Tirmidhi)

41. Being bashful: The Prophet (peace be upon him) said: "Bashfulness is a part of faith, and faith leads to Paradise." (Ahmad)

42. Truthfulness: The Prophet (peace be upon him) said: "Be truthful, as truthfulness leads to virtue, and virtue leads to Paradise." (Bukhari)

43. Forgiveness and controlling anger: Allah says what means: "And march forth in the way (which leads) to forgiveness from your Lord and Paradise as wide as are the Heavens and the Earth, prepared for the pious. Those who spend (in Allah's cause) in prosperity and in adversity, who repress anger and who pardon men; verily, Allah loves the good-doers." (Aali-'Imraan:133-134)

44. Shaking hands: The Prophet (peace be upon him) said: "Never do two Muslims shake hands except that their sins are forgiven before they depart." (Abu Dawud)

45. Having a cheerful face: The Prophet (peace be upon him) said: "Do not undermine any kind deed, even if it is to meet your Muslim brother with a cheerful face." (Muslim)

46. Leniency during trade: The Prophet (peace be upon him) said: "May Allah have mercy upon the one who is easy when he buys and easy when he disputes (i.e., forgives easily)." (Bukhari)

47. Lowering one's gaze: The Prophet (peace be upon him) said that Allah says: "A lustful look is like a poisoned arrow of Satan; whoever refrains from it out of fear from Me, I will replace it with belief whose sweetness he will find in his heart." (Tabarani)

48. Enjoining good and forbidding evil: The Prophet (peace be upon him) said: "Whoever sees an evil should stop it with his hands; if he is unable to do so, then with his tongue; if he is unable to do that, then with his heart (by hating it), and this is the lowest level of belief." (Bukhari)

49. Attending virtuous gatherings: The Prophet (peace be upon him) said: "Never do a group of people gather to mention Allah the Almighty, except that they will be surrounded with angels; the mercy of Allah will descend upon them, tranquility will shade them and Allah will mention them (with pride) in front of the angels." (Muslim)

50. Guarding one's tongue: The Prophet (peace be upon him) said: "Whoever guarantees (i.e., restrains) what is between his two jaws (i.e., the tongue), and what is between his legs (i.e., the private parts), I will guarantee him Paradise." (Muslim)

51. Guiding people to virtue: The Prophet (peace be upon him) said: "Every

good done to others is a charity, and the one who guides to a good deed gets the same reward as the one who performs the good deed." (Bukhari & Muslim)

52. Calling people to the religion of Allah: The Prophet (peace be upon him) said: "One who calls people towards guidance gains the same reward (from Allah) as those who follow him, without their reward being reduced." (Muslim)

53. Concealing people's faults: The Prophet (peace be upon him) said: "Whoever conceals others' faults in this life; Allah will conceal his faults on the Day of Resurrection." (Muslim)

54. Perseverance: The Prophet (peace be upon him) said: "Never is a Muslim afflicted with a calamity, sadness, worry, harm, or hardship - even a prick of a thorn - except that Allah, will expiate his sins (due to this)." (Bukhari)

55. Expiation of a gathering: The Prophet (peace be upon him) said: "Whoever sits in a gathering and commits bad deeds (i.e., speech) in it; then says before he stands up to leave: 'Subhanaka Allahumma wa bihamdika, ash-hadu allaa ilaaha illaa ant, astaghfiruka wa atoobu ilayk,' Allah will forgive that which he committed during the gathering." (Tirmidhi)

56. Rearing daughters: The Prophet (peace be upon him) said: "He who has three daughters, and he shelters them, provides for them and is merciful to them, will definitely be admitted into Paradise." (Ahmad)

57. Kindness to animals: The Prophet (peace be upon him) said: "A man saw a dog panting and eating mud out of thirst; so the man used his shoe to give the dog some water from a well. Allah appreciated this action and admitted him into Paradise." (Bukhari)

58. Not asking anything of people: The Prophet (peace be upon him) said: "Whosoever guarantees me that he will not ask people for anything, I can guarantee him Paradise." (Bukhari)

59. Exalting Allah: The Prophet (peace be upon him) said: "Whosoever says: 'Subhan Allah wa bihamdih' one hundred times a day, Allah will forgive his sins even if they were as great as the foam of the sea." (Bukhari & Muslim)

60. Charity with continuous benefit: The Prophet (peace be upon him) said: "When a son of Adam dies, he ceases to gain (additional) benefit from his deeds except from three: a charity that is continuous in benefit, beneficial knowledge and a righteous child that supplicates for him." (Muslim)

61. Giving charity from the husband's wealth: The Prophet (peace be upon him) said: "If a woman spends from the wealth of her house without causing harm (to her family), she will get the reward of what she spent and her husband also gets a reward because he earned it. (Moreover) the one who is entrusted with money gets the same reward (of spending it), without any of them (the wife and the entrusted) decreasing the rewards of the others."

(Bukhari)

62. Honesty in trade: The Prophet (peace be upon him) said: "When two people trade, they have the choice (to proceed with or stop the transaction), so if they are honest and clarify (e.g., defects in their merchandise) their trade will be blessed, but if they lie and conceal (defects) there will be no blessing in their trade." (Bukhari)

63. Relieving Muslims: The Prophet (peace be upon him) said: "Whosoever relieves another Muslim of any hardship, Allah will relieve him from one of the hardships of the Day of Resurrection." (Muslim)

64. Assisting people: The Prophet (peace be upon him) said: "Every day, charity is due from each of your joints; assisting a man to mount his beast or helping him load his luggage on it is a charity." (Bukhari)

65. Intercession to fulfill people's needs: The Prophet (peace be upon him) said: "Intercede (to fulfill people's needs) and you will be rewarded." (Bukhari)

66. Supplicating for parents: The Prophet (peace be upon him) said: "Allah the Almighty and Exalted will raise the rank of the righteous slave in Paradise, then the slave will ask: 'O Allah! How did I attain this rank?' Allah will reply, 'By virtue of your child's supplication for your forgiveness.' " (Ahmad)

67. Supplicating for Muslims in their absence: The Prophet (peace be upon him) said: "Whenever a Muslim supplicates for his Muslim brother in his absence, an angel says: 'You will get the same (as you supplicated for).' " (Muslim)

68. Immediately following up a sin with a good deed: The Prophet (peace be upon him) said: "Fear Allah wherever you are, and follow up a sin with a good deed, it will eradicate it - and deal with people kindly." (Ahmad)

69. Defending Muslims in their absence: The Prophet (peace be upon him) said: "Whosoever defends his Muslim brother in his absence, Allah will keep the Hellfire away from his face on the Day of Resurrection." (Tirmidhi)

70. Being fair between people: The Prophet (peace be upon him) said: "Every day that the sun rises, charity is due from each of your joints, and being fair between people is a charity." (Bukhari)

---

## **Disallowed Matters:**

Praise be to Allaah, the Lord of the Worlds, and peace be upon our Prophet Muhammad and upon all his Family and Companions.

We previously published a brief work entitled "Muharamaat: Prohibitions that are taken too lightly", which discussed some of the various offences against

Sharee'ah which may involve shirk and major and minor sins. Evidence for these things being prohibited was quoted from the Qur'aan and Sunnah, and real-life situations were described in order to explain clearly the different ways in which people may fall into committing sin.

There are many things that have been prohibited in the Qur'aan and Sunnah, and it is very important for the Muslim to know about them so that he can keep away from them and thus avoid earning the wrath and anger of Allaah or bringing about his own doom in this world and the next. So I thought of compiling this list of prohibited things, in accordance with the hadeeth of the Prophet (peace and blessings of Allaah be upon him): "Religion is sincere advice (al-deen al-naseehah)," and in the hope that it will be of benefit both to myself and to my Muslim brothers. So I have compiled what information I could from the Qur'aan and from the ahaadeeth classed as saheeh by the scholars who specialize in this field (relying mostly on the reports classed as saheeh by al-'Allaamah Muhammad Naasir al-Deen al-Albaani in his books). Topics are grouped according to the classifications used in fiqh (Islamic jurisprudence). I have not quoted every hadeeth in full, only the relevant parts. In most cases the reports include words which clearly indicate prohibition (such as "Do not..."), and I have explained the reason for the prohibition in some cases. I ask Allaah to help us to avoid sin and wrongdoing wherever it exists, visible or hidden, and to accept our repentance. Praise be to Allaah, Lord of the Worlds.

#### List of prohibitions mentioned in the Qur'aan and Sunnah

Allaah and His Messenger have prohibited many things, avoiding which brings great benefits and protects us from many kinds of evil and harm. These prohibitions include both things which are haraam (forbidden) and things which are makrooh (disliked, discouraged). The Muslim should avoid these things, because the Prophet (peace and blessings of Allaah be upon him) told us: "What I have forbidden you to do, avoid." The committed Muslim is keen to avoid all things that have been prohibited, whether they are classed as haraam or makrooh. He does not act like the weak of faith, who do not care if they do things that are makrooh, even though taking such matters lightly leads to committing haraam deeds, as the makrooh deeds effectively form a barrier around haraam actions. Moreover, the person who avoids makrooh deeds will be rewarded for this, if he avoids them for the sake of Allaah. On this basis, we make no distinction here between makrooh and haraam, because making this distinction requires a great deal of knowledge, but most of what follows describes actions that are haraam rather than makrooh. There now follows a list of things that are prohibited in Islam:

'Aqeedah (basic tenets of faith):

Shirk in general, whether major, minor or hidden.

It is forbidden to go to fortune-tellers and soothsayers, to believe in what they say, to offer a sacrifice to anything other than Allaah, and to speak about Allaah and His Messenger without knowledge.

## *Bismillahir Rahmanir Rahim*

It is forbidden to wear or hang up amulets, including the kind of pearls which are used to ward off the evil eye; to perform the kind of sihr (witchcraft) used to cause a split between two people or to bring two people together; to perform any kind of sihr (witchcraft, magic) in general; to engage in fortune-telling and soothsaying; to believe that the stars and planets have any effect on events and people's lives (astrology); and to believe that things may bring benefits when Allaah has not created them so.

It is forbidden to think about the nature of Allaah – one should instead think about His creation. No Muslim should die thinking in any way of Allaah except positively.

It is forbidden to state that any believer is going to go to Hell; to call any Muslim a kaafir except with sound proof; to ask anyone to do something for you or to give you something for the sake of Allaah; or to refuse to give something when you are asked for it for the sake of Allaah – you should give it so long as it does not involve sin, because this is respecting the rights of Allaah.

It is forbidden to curse time, because Allaah is the One Who is controlling it; to be superstitious, because this is a form of pessimism.

It is forbidden to cancel out good deeds by intending to show off, gain a good reputation or remind others of one's favours in a hurtful fashion.

It is forbidden to travel to any place for the purpose of worshipping there, except for three places – al-Masjid al-Haraam (in Makkah), the Mosque of the Prophet (peace and blessings of Allaah be upon him) (in Madeenah) and al-Masjid al-Aqsa (in Jerusalem). It is forbidden to erect structures over graves and take them as places of worship.

It is forbidden to curse the Sahaabah; to indulge in arguments about any disputes that arose among the Sahaabah; to indulge in arguments about qadr (divine predestination); to argue about the Qur'aan with no knowledge; to sit with those who engage in false arguments about the Qur'aan; to visit a sick person who is a follower of al-Qadariyyah and other similar groups who engage in bid'ah; and to attend the funeral of any such person.

It is forbidden to insult the gods of the kuffaar, because this may lead to them insulting Allaah, may He be glorified; to follow deviations and become divided in religion; to treat the Signs of Allaah as a jest; to allow what Allaah has forbidden and forbid what Allaah has allowed; to bow down or prostrate to anything other than Allaah; to sit with hypocrites and sinful people in order to enjoy their company or to keep them company; to keep away from the jamaa'ah, which is those who are agreed upon the Truth.

It is forbidden to imitate the Jews, Christians and Zoroastrians by letting the moustache grow and trimming the beard – we should trim our moustaches and let our beards grow; to initiate the greeting of salaam to a kaafir; and to believe or disbelieve what the People of the Book say about their Scriptures –

because we do not know what is true and what is false in them; to consult any of the People of the Book with regard to religious matters (with the intention of gaining knowledge or benefitting from them).

It is forbidden to swear by one's children, or by false gods or rivals to Allaah; to swear by one's forefathers or by one's honour; to say "whatever Allaah and you want"; for a slave to say "my lord, my lady" (rabbi, rabbati) – he should say, "my master, my mistress" (mawlaaya, seedi, sayyidati); for a master to say "my male slave, my female slave" ('abdi, amati) – he should say "my young man, my young woman (fataaya, fataati, ghulaami); to say "khaybat al-dahr" (what an awful time!); to curse one another by wishing the curse and wrath of Allaah upon one another, or wishing Hell for one another.

Tahaarah (cleanliness and purity):

It is forbidden to urinate into stagnant water; to answer the call of nature at the side of the road or in places where people seek shade or places from which they draw water; to face the Qiblah or sit with one's back towards it when urinating or defecating (although some scholars make an exception in the case of toilet facilities inside a building); to clean oneself with one's right hand after urinating or defecating; to wipe oneself with one's right hand; to use bones or dung to clean oneself, because these are the food of our brothers among the jinn; to clean oneself with dung because it is the food of their animals.

It is forbidden for a man to hold his penis in his right hand when passing water; to give the greeting of salaam to one who is answering the call of nature.

When one has just woken up, it is forbidden to put one's right hand into any vessel before washing it.

Salaah (prayer):

It is forbidden to perform naafil (supererogatory or "extra") prayers when the sun is rising, when it is at its zenith, or when it is setting, because it rises and sets between the horns of the Shaytaan, and when the sun-worshipping kuffaar see it they prostrate to it. It is forbidden to pray after subh (fajr) until after the sun has risen. It is forbidden to pray after 'asr until after the sun has set. These prohibitions apply to naafil prayers done for no specific reason; if they are done for a specific reason, such as tahiyyat al-masjid ("greeting the mosque"), there is nothing wrong with praying them at these times.

It is forbidden to make houses like graveyards by not praying naafil prayers in them; to follow a fard (obligatory) prayer with a naafil prayer without speaking in between (by making dhikr or otherwise) or by going out then coming back; or to pray anything but the two sunnah rak'ahs of fajr after the adhaan for fajr prayer.

## *Bismillahir Rahmanir Rahim*

It is forbidden to anticipate the imaam in any movement of the prayer; to pray standing alone behind a row; to look around during prayer; to raise one's eyes to heaven whilst praying; or to recite Qur'aan during rukoo' and sujood – although there is nothing wrong with reciting a Qur'aanic du'aa' in sujood.

It is forbidden for a man to pray wearing only one garment, leaving both shoulders bare; to pray when there is food ready that one wishes to eat; to pray when one needs to pass water, stools or wind – because this is a distraction that keeps one from concentrating properly.

It is forbidden to pray in graveyards and bathrooms; to pray like a chicken pecking, bobbing up and down; to look around like a fox; to spread one's arms like a beast of prey; to rest one's forearms on the ground like a dog; to settle like a camel – which means always praying in the same spot in the mosque; to pray in the resting-place of camels, because this was created from the shayaateen.

It is forbidden to wipe the ground during prayer, but if it is necessary to do so, to smooth the gravel or whatever, then one sweep of the hand is enough. It is forbidden to cover the mouth during prayer; to raise one's voice in prayer in such a way as to disturb other believers; to continue praying qiyaam al-layl if one becomes drowsy – in this case, one should sleep, then get up again; to pray qiyaam al-layl for the whole night, especially if this is done continuously.

It is forbidden to yawn and blow during prayer; to step over the necks of people (in the mosque); to tuck up one's clothes and hair when praying.

It is forbidden to repeat a prayer that has been performed properly – which is of benefit to those who suffer from waswaas (insinuating thoughts from Shaytaan that make them doubt the validity of their prayer). It is also forbidden to stop praying if one is uncertain as to whether one has broken wudoo' by passing wind – you should wait until you hear a sound or detect an odour. It is forbidden to sit in circles in the mosque before praying Salaat al-Jumu'ah; to smooth the gravel; to fidget and speak during the khutbah; or to sit with one's knees drawn up to one's stomach and with one's garment drawn over them or one's hands clasped around them during the khutbah.

It is forbidden to offer any prayer once the iqaamah for a fard prayer has been given; for the imaam to stand in a place that is higher than the congregation, unless it is for a valid reason; to walk in front of a person who is praying; for a person who is praying to allow anyone to walk in front of him or between him and his sutrah (object placed in front of him whilst praying as a kind of "screen" – people may, however, walk in front of the sutrah – Translator).

It is forbidden to spit towards the qiblah or to one's right during prayer – but one may spit to one's left or beneath one's left foot. It is forbidden for a person who wants to pray to put his shoes to his right or his left, lest he disturb the people beside him; he should put them between his feet. It is forbidden to sleep before 'ishaa' if one cannot be sure that one will not miss it; to speak after 'ishaa' except for a legitimate reason; to lead a man in prayer in his own

place of authority, except with his permission; for a visitor to lead the head of the house in prayer, unless he asks him to; to lead a group of people in prayer when they have objections for a legitimate reason.

The mosque:

It is forbidden to buy, sell or make lost-and-found announcements in the mosque; to use the mosque as a thoroughfare or for any purpose other than dhikr (remembrance of Allaah) and salaah; to carry out shar'i punishments in the mosque; to clasp one's hands when one has gone out heading for the mosque, because once a person has decided to go and pray, he is considered to be in a state of prayer. It is forbidden for anyone to leave the mosque without praying once the adhaan has been given. It is forbidden to sit down in the mosque before praying two rak'ahs; to hasten unduly when the iqamah is given – one should walk in a calm and dignified manner; to form a row between two pillars of the mosque unless it is essential to do so. It is forbidden for anyone who has eaten garlic, onions or anything that has an offensive smell to approach the mosque. It is forbidden for a man to walk through the mosque with anything that may harm the Muslims; to prevent women from going to the mosque as long as all conditions of Sharee'ah are complied with; for a woman to wear perfume when she is going to the mosque. It is forbidden to have intercourse with women during i'tikaaf (retreat in the mosque); to show off and compete in the building of mosques; to decorate them with red or yellow paint, engravings or anything that may distract the worshippers.

Funerals:

It is forbidden to build anything over graves or to raise them and make them high; to sit on graves; to walk between graves wearing shoes; to illuminate them or to write on them; to excavate them. It is forbidden to take graves as places of worship or to pray facing any grave except when praying the funeral prayer at the graveside. It is forbidden for a woman to mourn for a deceased person for more than three days, except for her husband, for whom the period of mourning is four months and ten days. It is forbidden for a recently-widowed woman to wear perfume, kohl, henna, adornments such as jewellery and fancy, decorated clothes.

It is forbidden to wail for the dead, to help another woman in wailing, because this is crying for the sake of something other than Allaah, and joining together in weeping is classified as wailing. It is forbidden to hire a woman to wail; to tear one's clothes or to leave one's hair uncombed as a sign of grief.

It is forbidden to announce a death in the manner of jaahiliyyah, although there is nothing wrong with simply informing people that the deceased has died.

Fasting:

It is forbidden to fast on the day (Eid) of Fitr and the day (Eid) of Adhaa, on the three days of Tashreeq following the day of Adhaa, or days when there is doubt as to the date (e.g., when there is confusion as the beginning of Ramadaan – Translator). It is forbidden to single out a Friday or a Saturday for fasting; to fast all the time; to start fasting one or two days before the start of Ramadaan; to fast in the second half of Sha'baan, unless one has the habit of fasting regularly. It is forbidden to fast for two days continuously without breaking one's fast at night; to fast on the Day of 'Arafaah in 'Arafaah, unless one does not have an animal to sacrifice; to rinse one's mouth or nose excessively whilst fasting; for a woman to observe a naafil fast when her husband is present, except with his permission; to forsake suhoor – one should eat or drink something, if only a sip of water; to engage in obscenity, vehement arguments or fights when fasting.

Hajj and Udhiyah (sacrifices):

It is forbidden to delay Hajj with no reason or excuse; to engage in obscenity or arguments during Hajj.

It is forbidden for a person in ihraam to wear a shirt, turban, trousers, cloak or socks; for a woman in ihraam to wear a face-veil or gloves; to uproot, cut down or strike the trees of the Haram.

It is forbidden to carry weapons in the Haram; to hunt or disturb the animals of the Haram; to pick up lost property, unless to find the owner; to put perfume on one who has died in ihraam, or to cover his face or to embalm the body – he should be buried in his ihraam garments, for he will be resurrected reciting the Talbiyah.

It is forbidden to leave Hajj before completing Tawaaf al-Wadaa' (final circumambulation of the Ka'bah), but women who are menstruating or bleeding after childbirth are excused.

It is forbidden to slaughter one's sacrificial animal before the Eid prayer; to sacrifice an imperfect animal; to give the butcher a fee for slaughtering; for the one who intends to offer a sacrifice to remove anything from his hair, nails or skin once the first ten days of Dhoo'l-Hijjah have started, until after he has offered his sacrifice.

Trading and earning:

It is forbidden to consume riba (interest, usury); to engage in transactions that involve unknown goods, cheating and deception; to sell sheep in return for meat; to sell left-over water; to sell dogs, cats, blood, intoxicants, pork, idols, animal semen used for breeding purposes; to accept the price of a dog, because the price of anything that Allaah has forbidden is also forbidden, whether one is buying or selling. It is forbidden to artificially inflate the price of a product which one has no intention of buying, as is done at many auctions. It is forbidden to conceal the faults of a product when selling it; to sell anything after the second call to prayer on Friday; to sell something which is not in

one's actual possession; to sell something before taking possession of it; to sell gold for gold or silver for silver, except like for like. It is forbidden for a man to outbid his brother or undercut his brother; to sell fruits before it is known for sure that they are free of faults; to cheat in weights and measures; to hoard goods; to go out and intercept travellers coming from elsewhere for the purpose of trade – one should wait until they reach the marketplace, because this is fair and is in the interests of all concerned.

It is forbidden for a city-dweller to sell on behalf of a Bedouin (such as a resident of a city or country acting as an agent for someone who has come from outside) – he should leave him to conduct business on his own terms. It is forbidden to sell the skin of an animal one has offered in sacrifice; for a person who has shares in a plot of land or a palm tree, etc., to sell his share without first offering it to his partners; to earn a living by means of the Qur'aan (like those who recite the Qur'aan for people and ask for payment in return); to wrongfully consume the property of orphans; to gamble; to engage in extortion; to offer or accept bribes; to steal; to pilfer anything from the war-booty, because this is stealing from the wealth of all the people. It is forbidden to seize people's wealth by force, or to take it with the intention of destroying it; to withhold from the people the things that are their due; to conceal lost property that one has found; to take lost property, unless one is the rightful owner; to cheat in any way; for a Muslim to take anything from his brother's property, except with his consent, and whatever is taken by embarrassing a person is haraam. It is forbidden to accept a gift in reward for interceding; and to accumulate wealth and distribute it in different parts of the world in such a way that a person becomes overburdened with it and does not remember Allaah.

#### Marriage:

It is forbidden to remain celibate and never marry; to be castrated; to marry two sisters at the same time; to marry a woman and her paternal aunt or maternal aunt at the same time – regardless of which is married first – for fear of breaking the ties of kinship; for a man to marry his father's wife.

It is forbidden to make deals in marriage, such as saying, "Marry your daughter or sister to me and I will give you my daughter or sister in marriage", because this exchange is wrongful oppression and is haraam. It is forbidden to enter into mut'ah (temporary) marriage, which is a marriage for a period of time agreed upon by both parties, after which the marriage is over. It is forbidden to marry except with a wali (guardian of the bride) and two witnesses; for a man to propose to a woman when his (Muslim) brother has already proposed, unless the first suitor gives up the idea or gives him permission; to make a clearly-stated offer of marriage to a woman who is in 'iddah because her husband has died, although it is acceptable to hint. It is forbidden to make any kind of offer of marriage at all to a woman who has been divorced (talaaq) once or twice (as she may still return to her husband - Translator). It is forbidden for a divorced woman whose divorce is still revocable to go out of her husband's house or to leave during her 'iddah. It is forbidden for a man to keep his divorced wife or to take her back when he

does not care for her, because this will only prolong the pain for her and cause her anguish.

It is forbidden for a divorced woman to conceal what Allaah has created in her womb. It is forbidden to treat the matter of divorce lightly. It is forbidden for a woman to ask for the divorce of another, whether she is married or engaged, so that she can marry the man instead. It is forbidden for a husband and wife to speak to anyone else about the intimate details of their relationship. It is forbidden to make a woman hate her husband or vice versa. The Prophet (peace and blessings of Allaah be upon him) forbade men to speak to women without their husbands' permission. It is forbidden for a woman to spend her husband's money without his permission; for a woman to forsake her husband's bed, because if she does this without a valid excuse, the angels will curse her. It is forbidden for a man to annoy a rebellious wife who has come back to obeying him. It is forbidden for a woman to let anyone into her husband's house without his permission, although his general permission is sufficient so long as the rules of sharee'ah are not broken.

It is forbidden to refuse an invitation to a waleemah (wedding party) with no legitimate excuse; to wish a newly-married couple "bi'l-rafaa' wa'l-baneen" (wishing them happiness and many sons), because this is the greeting of Jaahiliyyah, and the people of Jaahiliyyah used to dislike daughters.

It is forbidden for a man to have intercourse with a woman who is pregnant from another man; for a man to withdraw from his wife (coitus interruptus) without her permission; for a man to knock on the door and startle his family when returning at night from a journey – but if he has already told them what time he will arrive, there is nothing wrong with it. It is forbidden for a man to take any part of his wife's mahr without her consent, or to put pressure on her to give up her money. The practice of zihaar (a jaahili form of divorce in which a man said to his wife, "You are to me like my mother's back") is forbidden. It is forbidden for a man to show a preference for one of two wives, or to be unfair in dealing with his wives. It is forbidden to enter into nikaah al-tahleel, which is where a thrice-divorced woman (i.e., one who has received the third and final talaq) gets married so that she can then be divorced by the second husband and be free to remarry her first husband.

Matters pertaining to women:

It is forbidden for a woman to display her beauty except to her mahrams (close relatives who she is forbidden to marry); to make a wanton display of herself (tabarruj); to utter slander, intentionally forging falsehood (i.e., by making illegal children belong to her husband). It is forbidden to treat a mother unfairly on account of her child, or to treat a father unfairly on account of his child; to separate a mother and child. It is forbidden to go to extremes in circumcising women. It is forbidden for a woman to travel alone without a mahram. It is forbidden to shake hands with a non-mahram woman; for a woman to wear perfume when she is going to go out and pass by men. It is forbidden for a man to be alone with a non-mahram woman; to be a duyooth (a weak man who has no self-respect and does not care if his womenfolk

dress or behave inappropriately); to look at a non-mahram woman, or to follow one glance with another.

Matters of meat and food:

It is forbidden to eat any kind of dead meat, whether it died by drowning, strangulation, electric shock, falling from a high place, fighting with another animal in the herd or was killed by a wild animal – unless one is able to slaughter it properly before it dies. It is forbidden to eat blood, pork, anything that has been slaughtered in the name of anything other than Allaah, anything that was sacrificed to idols, or anything that was slaughtered without having the name of Allaah mentioned over it deliberately.

It is forbidden to eat the meat or drink the milk of any scavenger, which is an animal that feeds on dirt and filth; to eat the meat of any carnivore that has fangs or any bird that has talons; to eat the meat of donkeys; or to kill frogs for medicine, because they are unclean and according to the majority of scholars, their meat is not to be eaten.

It is forbidden to torment animals, by restraining them and hitting them with something until they die, or by locking them up without food. The animal that is thus tortured with arrows is the “mujaththamah” which the Prophet (peace and blessings of Allaah be upon him) forbade us to eat, because it is not slaughtered in the correct way as prescribed by sharee’ah.

It is forbidden to eat game caught by an untrained dog, or where it has been caught by a number of dogs, such that it is impossible to tell which dog caught it. It is forbidden to eat game that has been hit by a tool and killed by its weight, except for game that has been struck and pierced by an arrow, and the name of Allaah has been mentioned over it.

It is forbidden to kill animals using teeth and nails; to slaughter an animal in front of another; to sharpen the knife in front of the animal to be killed.

It is forbidden to eat the food of those who compete in preparing extravagant meals for the purpose of showing off, because this is counted as wrongful consumption.

Clothing and adornment:

It is forbidden to be extravagant in clothing; for men to wear gold; to wear rings on the middle finger and the finger next to it (the forefinger); to wear iron rings.

It is forbidden to be naked, to walk naked, and to expose one's thighs.

It is forbidden to wear one's clothes below the ankles; to trail one's clothes along the ground in order to show off; to wear garments of fame and vanity; to wear clothes made of silk.

## *Bismillahir Rahmanir Rahim*

It is forbidden to wear clothes dyed with red safflower dye, which men should not wear. It is forbidden for men to look like women and wear their clothes, and for women to look like men and wear their clothes. It is forbidden for women to wear short, tight-fitting clothes.

It is forbidden to put shoes on whilst standing, because of the discomfort that this entails, especially with laced shoes that need to be tied. It is forbidden to walk in only one shoe, because the Shaytaan walks in only one shoe.

It is forbidden to have tattoos or to file one's teeth – but this does not include straightening the teeth with braces, etc.

It is forbidden to imitate the mushrikeen by letting the moustache grow and trimming the beard – we should trim our moustaches and let our beards grow.

It is forbidden to pluck facial hair, especially the eyebrows; for women to shave their heads; to add hair extensions and wigs, whether they are made from human hair or artificial hair – this applies to men and women alike. It is forbidden to pluck grey hairs or to conceal them with black dye; to dye the hair black; or to shave part of the hair and leave part.

It is forbidden to make pictures or images of animate beings, whether on clothing, walls or paper, and whether they are drawn, printed, engraved, etched, cast from moulds etc. If one has to make pictures, they should be of trees and other inanimate objects (things that do not have a soul).

It is forbidden to use silk or tiger skins, or anything else that is ostentatious, for furnishing. It is forbidden to cover walls.

Diseases of the tongue:  
It is forbidden to bear false witness.

It is forbidden to falsely accuse chaste women.

It is forbidden to accuse the innocent or to engage in slander or defamation.

It is forbidden to slander, backbite, call one another by offensive nicknames, gossip, make fun of Muslims, boast about one's lineage, cast aspersions on a person's lineage, swear, curse, utter obscenities, speak in an offensive manner or utter evil in public except by one who has been wronged.

It is forbidden to lie, and the worst kind of lies are lies about dreams, such as making up dreams and visions for the purpose of improving one's status, making some material gains, or alarming someone towards whom one feels enmity. One of the punishments for lying about dreams is that the person who is guilty of this will be instructed on the Day of Resurrection to do something impossible, namely to tie two grains of barley together.

It is forbidden for a person to praise himself. It is forbidden to exclude people, such as two people excluding a third, because this makes the excluded

person sad. It is forbidden to hold secret council for sin and wrongdoing and to curse the believers and those who do not deserve to be cursed.

It is forbidden to raise one's voice above the voice of the Prophet (peace and blessings of Allaah be upon him), which includes raising one's voice above the voice of a person reading or reciting hadeeth, and raising one's voice near his grave.

It is forbidden to curse the dead; to curse the cockerel, because it wakes people for prayer; to curse the wind, because it merely does what it is instructed; to curse sickness, because it is an expiation for sin; or to curse the Shaytaan, because this only makes him feel great – the best thing to do is to seek refuge with Allaah from his evil.

It is forbidden to pray for or wish for death because of some harm that has befallen one, or to pray against one's self, one's children, one's servants or one's wealth.

It is forbidden to call grapes karm, because the people of Jaahiliyyah used to think that wine led to generosity or nobleness (karam). It is forbidden to say "My soul has become evil (khabuthat nafsi)," or to say "I have forgotten such-and-such an aayah" – instead, one should say "I have been made to forget." It is forbidden to say, "O Allaah, forgive me if You want to," because we should be positive in our du'aa's and pleas. It is forbidden to address a munaafiq (hypocrite) as sayyid ("Mister"). It is forbidden to say, "May Allaah make you ugly!" especially when this is said by a husband to his wife. It is forbidden to say "raa'inaa" [in Arabic, this means "Be careful; listen to us and we listen to you," but in Hebrew it means "an insult," and the Jews used to say it to the Prophet (peace and blessings of Allaah be upon him) with bad intentions]. It is forbidden to ask for anything before giving salaam, and to praise one another.

Etiquette of eating and drinking:

It is forbidden to eat what is in front of others or to eat from the middle of the platter – one should eat from what is in front of or next to one, because the barakah (blessing) comes in the middle of the food. It is forbidden to leave a morsel that has fallen on the ground – one should remove any dirt and eat it, and not leave it for the Shaytaan.

It is forbidden to drink from vessels of gold and silver; to drink standing up; to drink from the edge of a broken vessel lest one harm oneself; to drink from the mouth of the jug; to breathe into the vessel; or to drink in one draught – one should drink in three draughts, because this is more enjoyable and more healthy.

It is forbidden to blow on food and drink; to eat and drink with one's left hand; to eat lying on one's stomach; to put two dates in one's mouth at once without first asking permission from the person with one whom is eating, because this looks greedy and is unfair to one's companion. It is forbidden to use the used vessels of the People of the Book, but if there is nothing else they must be

washed before eating from them. It is forbidden to sit at a table where wine is being drunk.

Etiquette of sleeping:

It is forbidden to sleep on a roof that has no walls around the edge, lest one turn over in one's sleep and fall off. It is forbidden to stay alone overnight; to leave fires lit in one's house when going to sleep; to sleep with something harmful in one's hand; to sleep on one's stomach; to put one leg on top of the other when lying on one's back, because this shows the 'awrah (private parts); to speak about a bad dream or interpret it, because bad dreams are one of the tricks of the Shaytaan.

Miscellaneous:

It is forbidden to kill anyone for no legitimate reason; to kill one's children for fear of poverty; to commit suicide.

It is forbidden to commit zinaa (fornication or adultery) or homosexuality. It is forbidden to drink alcohol, to make it, carry it or sell it. It is forbidden to run away from the battlefield, except for a legitimate reason. It is forbidden to annoy believing men and women undeservedly, or to please people by doing things that anger Allaah.

It is forbidden to break oaths after having confirmed them. Singing and playing drums (tabla), flutes and musical instruments is forbidden. It is forbidden to attribute a child to anyone but his real father; to torture by means of fire; to burn anyone, alive or dead; to mutilate the dead in war; or to help anyone to commit sin or cooperate in wrongdoing; to bear arms against the Muslims.

It is forbidden to issue fatwas without proper knowledge; to obey anyone if this involves disobeying Allaah; to swear an oath when lying; to swear a calamitous oath; to accept the testimony of one who has slandered chaste women and was unable to produce four witnesses, unless he has since repented; to forbid the good things that Allaah has allowed; to follow in the footsteps of the Shaytaan; to put oneself forward before Allaah and His Messenger in word or deed [i.e., hastening to decide in matters of religion before knowing the correct teachings of Islam].

It is forbidden to eavesdrop on people (listen to their conversation without their permission); to look into people's houses without their permission; to enter people's houses without their permission; or to look for people's faults.

It is forbidden to claim to have something that one does not; to boast about things that one does not have; or to look for praise for something that one has not done.

It is forbidden to enter the houses of peoples who were destroyed by Allaah without weeping or showing regret, or seeking to learn a lesson rather than just looking around. It is forbidden to make a sinful oath; to spy on one

another; to think badly of righteous men and women; to envy, hate or forsake one another; or to persist in falsehood.

Arrogance, pride, showing off and self-admiration are all forbidden, as is rejoicing over some worldly gain that can lead to arrogance and boastfulness.

It is forbidden to walk in insolence through the earth; to turn one's face away from people in pride – which is a sign of arrogance; to take back one's charity, even if one buys it back; to kill a father who has killed his child. It is forbidden for a man to look at the 'awrah of another man or for a woman to look at the 'awrah of another woman. It is forbidden to look at the thigh of any person, living or dead. It is forbidden to violate the sanctity of the Sacred Months, although fighting the kuffaar at this time is permissible.

It is forbidden to spend from ill-gotten money.

It is forbidden to benefit from the labour of a hired worker without paying him his wages; to be unfair in giving to one's children. It is forbidden to change a will to the detriment of one or more heirs, or to make a will in favour of a rightful heir, because Allaah has already given the heirs their rights. If a person wills all his estate to others and leaves his heirs poor, his will should not be executed except with regard to one-third of the estate.

It is forbidden to be a bad neighbour, to annoy or disturb one's neighbours, or to forsake a Muslim for more than three days without a valid reason.

It is forbidden to throw pebbles between two fingers, because this usually harms people, like putting out an eye or breaking a tooth. It is forbidden to be aggressive and hostile.

It is forbidden for people to raise their voices above one another when reciting Qur'aan; to interrupt two people who are conversing; to pass between two people without their permission; to make a person get up so that one can sit in his place; to leave one's brother when visiting without asking his permission first. It is forbidden to stand at the head of one who is sitting down; or to sit in a place that is partly in sunlight and partly in shade, because this is the place where the Shaytaan sits.

It is forbidden to harm the Muslims; to unsheathe a sword at a Muslim or to point to a Muslim with a weapon.

It is forbidden to handle an unsheathed sword, for fear of injury; to refuse a gift unless it contains something haraam; to be extravagant; to go beyond one's means in serving a guest; to give money to foolish people; to wish for the things in which Allaah has made some people to excel over others, as both men and women will have reward for what they have earned.

It is forbidden to engage in disputes; to feel pity for adulterers and fornicators when the sentence is carried out on them; to cancel out one's charity by means of hurtful reminders.

## *Bismillahir Rahmanir Rahim*

It is forbidden to conceal one's testimony; to oppress orphans; to spurn beggars. It is forbidden to use bad things for medicine, for Allaah will never put the cure for this ummah into something that He has forbidden them. It is forbidden to kill women and children in war. It is forbidden to go to extremes in religion. It is forbidden to ask provocative questions, i.e., to come to a scholar and ask him difficult questions in order to make him commit an error or confuse him, or else to show off one's own knowledge and intelligence, or to ask him hypothetical questions for the sake of argument and not in order to learn more about one's religion.

It is forbidden to play with dice; to curse animals; to scratch one's face at times of disaster; to deceive the people under one's authority. It is forbidden to look at people who are higher in status than oneself – one should look at those who are lower in status so that one will appreciate the blessings of Allaah and not think little of them. It is forbidden for one person to feel proud and boast over another.

It is forbidden to go back on a promise or to break a trust. It is forbidden to conceal knowledge, or to intercede for bad purposes.

It is forbidden to ask people for things when one is not in need; to [jarasa] when travelling; or to keep a dog, except those kept for a reason, such as herding, farming, hunting or guarding.

It is forbidden to administer more than ten lashes, except in the case of one of the prescribed punishments (hudood); to laugh excessively; to force the sick to eat or drink – because Allaah will give them to eat and drink; to stare at people suffering from leprosy.

It is forbidden for one Muslim to alarm another with regard to his property or take it away, whether this is done in jest or is serious. It is forbidden to give and take with one's left hand. It is forbidden to make vows, because they do not change the qadr (decree) of Allaah, although they may make a stingy person give up something. It is forbidden to practice medicine without experience; or to kill ants, bees and hoopoes.

It is forbidden for a man to travel alone; or to prevent a neighbour from attaching a piece of wood to his wall.

It is forbidden to give salaam only to the people whom one knows – salaam should be given both to those one knows and those one does not know. It is forbidden to answer a question asked by one who does so before giving salaam. It is forbidden for a man to kiss another man.

It is forbidden to swear an oath not to do good; in this case one should do good and offer expiation for the oath. It is forbidden to judge between two disputing parties when one is angry, or to decide in favour of one without hearing what the other has to say.

It is forbidden to allow children to go outside when the sun is setting, until it is completely dark, because this is the time when the shayaateen spread out. It is forbidden to pick fruit or harvest at night, because this deprives the poor of their right, and Allaah says (interpretation of the meaning): "... pay the due thereof on the day of its harvest..." [al-An'aam 6:141].

It is forbidden for a man to walk through the marketplace carrying anything that may harm the Muslims, such as sharp instruments that are not covered properly. It is forbidden to enter or leave any town that has been stricken by the plague.

Cupping is forbidden on Fridays, Saturdays, Sundays and Wednesdays; it should only be done on Thursdays, Mondays or Tuesdays. It is forbidden to say "yarhumuk Allaah (may Allaah have mercy on you)" to someone who does not say "al-hamdu Lillaah (praise be to Allaah)" when he sneezes. It is forbidden to spit in the direction of the Qiblah; to break one's journey in order to sleep or rest at the side of the road, because this is the dwelling-place of animals. It is forbidden to laugh when someone farts, because this is just the sound of passing wind, which can happen to anyone, and not laughing is being considerate towards others.

It is forbidden to refuse perfume, cushions and aromatic plants.

This is the list of forbidden actions that I was able to compile. We ask Allaah, the Most Generous, the Lord of the Mighty Throne, to help us to avoid sin and evil actions, both obvious and hidden, to keep us far away from everything that may earn His wrath, and to accept our repentance, for He is the All-Hearing, the Ever-Close, the One Who answers prayers. "Glorified be your Lord, the Lord of Honour and Power! (He is free) from what they attribute unto Him! And peace be on the Messengers!" [al-Saaffaat 37:180-181 – interpretation of the meaning]. Praise be to Allaah, the Lord of the Worlds.

---

## **Stop Cutting! - Lengthen Your Beard:**

The society we live in today has had a great impact not only on Muslims but on many other religious people too. This is to such an extent that people are often ready to criticise an injunction of their faith merely because it does not comply with ways, fads or modes of today's society.

Is this what we call faith?

All religious scholars are unanimous that that all Prophets *عليهم السلام* kept beards. Furthermore, the Prophets have classified the beard as something (that is) part of nature (Fitrah). 'Allamah Suyuti explains human nature is based on keeping a beard and does not need a special order to be part of a particular faith. Thus, the beard is part of human nature to which all humans (men) have to adhere.

## *Bismillahir Rahmanir Rahim*

The Prophet of Allah ﷺ mentions in a Hadeeth 10 points of nature. Out of these ten, he ﷺ mentions is the lengthening of the beard. Allah the Almighty narrates the incident when Sayyiduna Harun Alaihissalam calls out to his brother Sayyiduna Musa عليه السلام, “O son of my mother! Do not seize (me) by my beard, and nor by my head.” (94:20)

This verse clearly shows that Prophet Harun عليه السلام had a lengthy beard.

The first nation ever to shave their beards was the nation to whom Allah the Almighty sent Sayyiduna Lut عليه السلام, the people of Sadoom ( Sodom). Hadhrat Hasan Basri reports a Hadeeth that the nation of Lut was punished for 10 sins they committed; the Prophet ﷺ mentioned ‘trimming the beard’ from the 10 sins. These sins then resulted in severe punishments from Allah the Almighty as mentioned in the Holy Quran in numerous chapters. Gradually other nations also started to trim and shave their beards but were less in number. However in the 17th century, the King of Russia, Patrice propagated ‘shaving of the beard’ in Europe and was successful in his mission. In the 20th century, the Ottoman Empire collapsed and modern influences swamped nations. By the mid 20th century, these influences had penetrated the Muslim world, which has gradually resulted on corrupting Muslims. Today, this is the reason why we see that most Muslims unfortunately either trim their beard or shave it off.

We have to remember that cultures change day in day out, cultures are man made; hung on man’s ideologies, perceptions and ideas. On the other hand, the Shariah, the Islamic holy divine law is from Allah the creator of all, who is the best of all planners. The Shariah is such that it is compatible to every era till the day of judgement.

In the Shariah (Islamic law), it is Haram (unlawful) for men to shave the beard, this ruling is with the Ijma (consensus) of the scholars of all the Schools of Thought. Among the scholars who have attested to this consensus, include Allamah Mahmood Khattab 6, Allamah Anwar Shah Kashmiri Hanafi, Allamah Muhammad Ashraf Ali Thanwi, Allamah Hasfaki, Allamah Kamal Ibn Al-Humam Hanafi, Sheikh Ahmad Nafrawi Maliki, Allamah Abu Muhammad Ibn Hazm Zahiri, Allaamah Shaykh ul islaam Ibn Tayimyyah, and many other scholars.

Various present day scholars have misunderstood from what some Shafiee scholars have stated that to shave the beard is Makrooh (disliked). This has been mentioned by Imam Nawawi, Rafi’ee. Allamah Abbadi states, Allamah Ibn Rif’aaah refutes this, as Imam Shafiee has mentioned in his famous work Kitab Al-umm, which is thought to be one of his final works: “to shave the beard is Haram.”

This has also been mentioned by Allamah Haleemi, Allamah Qaffal Shashi, Allamah Azrai and many other Shafiee scholars.

There are many Ahadeeth, which clearly state the above. Primarily the famous Hadeeth narrated on the authority of ‘Abdullah Ibn ‘Umar and others that the Prophet ﷺ ordered us to lengthen our beards. This Hadeeth has been narrated with six different words, all of which refer to lengthening the beard and leaving it alone without interfering. This is why in the Shariah (Islamic law) if one was to shave the beard or trim it to less than a fist length then he will be sinful. Allamah Anwar Shah Kashmiri writes, “None of the scholars have permitted trimming the beard to less than a fist length.” Various other scholars such as Allamah Hasfaki, Allamah Ashraf Ali Thanwi and Mufti Rasheed Ahmad have mentioned similar to this.

The Prophet ﷺ’s beard was dense, and would cover his chest. The Sahaba realised, by the movement of the Prophet ﷺ’s beard, that the prophet ﷺ would recite from the Holy Quran in Zuhr and Asr; clearly indicating that the beard was lengthy. In the same manner Hadhrat Abu bakr and Umar possessed a dense beard. Hadhrat Uthman possessed a fine beard stretched out in length where as Hadhrat Ali’s beard was spread in width covering the area between his shoulders. Therefore, when the Prophet ﷺ ordered us to lengthen our beards we have to follow his and his Sahaba’s Sunnah and their method of keeping a beard. The Prophet ﷺ says, “Hold fast unto my ways and the ways of the guided caliphs after me.”

Hadhrat Molana Hussein Ahmad Madni writes, “It is clearly narrated from Hadhrat Umar, Ammar Ibn Yasir, Abdullah Ibn Umar and Jabir that their beards were more than a fist length, and they would order the Muslims to do the same.” Hadhrat Sheikh Moulana Muhammad Zakaria writes, “It has not been narrated from any of the Sahabah that they trimmed their beards to less than a fist”. When Abdullah Ibn Umar would perform Hajj or Umrah, he would hold on to his beard with his fist and trim the remaining. In reality, we have explicitly been ordered to increase and lengthen our beards without any interference whatsoever, but as Abdullah Ibn Umar and other Sahaba would often trim their beards up to a fist length, the scholars have given permission to do this.

In the eighth year of Hijri, the Prophet ﷺ sent a letter with Hadhrat Abdullah Ibn Huthafah to Feroz, the king of Persia. Feroz tore the letter apart and ordered Bazan, the king of Yemen to send two officers to the Prophet ﷺ to kidnap him. They arrived in Madinah Munawwarah, on seeing the Prophet ﷺ, started to shiver. However the Prophet ﷺ asked them, “Who ordered you to leave your moustache and shave your beard?” They replied, “Our Lord” (referring to their King). The Prophet ﷺ declared, “But my Lord orders me to trim the moustache and lengthen the beard”. Those who shave their beards should decide for themselves whether their Lord is Allah or someone else! Just imagine how much pain the Prophet ﷺ must be going through due to all of those people who shave, as these two men were fire worshippers, but never the less, the Prophet ﷺ could not bear to look at their faces.

Some people have a misconception that lengthening the beard is unattractive. This view is seriously flawed as the Prophets especially Sayyiduna Muhammad ﷺ possessed great beauty as Allah the almighty chooses those who are perfect in character and creation. It is reported in a narration, "Allah the Almighty sent each and every Prophet with a beautiful face and a melodious voice." Many Sahaba relate that the Prophet ﷺ possessed the most beautiful face.

Allah the most wise has distinguished between men and women just as he has distinguished between the male and female animals; and the distinguishing feature in itself holds great beauty. Allah the almighty mentions some of his bounties he has bestowed upon Mankind, he says "He (Allah) fashioned you and perfected your shapes." (64:40) Some scholars narrate a weak narration "Glory to the one who beautified the men with beards and the women with plaits". Allamah IbnAl-Qayyim explains, "The beard has many benefits, such as beauty and dignity."

In many Ahadeeth, the prophet ﷺ has cursed men who imitate women and those women who imitate men. There is no doubt that shaving the beard is a clear imitation of a woman's face.

Many scholars have stated that shaving the beard is Tagyeeru Khalqillah (changing the creation of Allah). Allah mentions in the Holy Quran the promise of Satan, "Indeed I will order them (Mankind) to change the nature created by Allah" (4:119). In effect, the one who shaves his beard is obeying Satan. The great Caliph Umar Ibn Abdul Aziz would say, "Shaving the beard is Muthlah (mutilation). Verily the Prophet ﷺ has prohibited Muthlah". A similar verdict has also been narrated from the great Imam of Madina Munawwarah, Imam Malik.

The sin of shaving the beard is not only a Kabirah (Major) sin, but it is also Bagawah (open offence). The prophet ﷺ says, "My nation will be forgiven except those who sin in the night and then boast about their sin the following day." Although one may not boast about this sin verbally but indirectly, he will boast by showing his face to the people. Some sins are limited to the time of the act or omission, for example, Zina (adultery & fornication) is a grave sin; the sinner is sinning for the duration of that act. Whereas this sin's time remains for as long as the beard remains shaven or trimmed to less than a fist's length. The person will be regarded a sinner for every second his face is devoid of a proper beard, therefore sinning for that entire time span. this means it's severity aggregates and persists more than other sins.

In the aftermath of the Tsunami disaster, many Muslims attained the status of Shahadah (Martyrdom). Due to the excess amount of bodies it was difficult to identify each individual. Regarding Salat Ul-Janazah the problem arose that how will we be able to differentiate between a Muslim and non-Muslim? Finally, it was decided that the prayer would be lead upon those deceased who possessed beards. People in the world have hopes that people will

benefit them after their death, by performing Salat Al-Janazah and carrying out other deeds. However, in a situation like this, would this be possible?

Similarly in the grave when the deceased is asked, one of the questions is, "What would you say about this person? (Referring to the Prophet ﷺ) Some scholars are of the opinion that the Prophet ﷺ will be present in front of the deceased! How do you think the Prophet ﷺ will react when he sees a person who has shaved his beard?

Furthermore, on the day of judgement when the Prophet ﷺ will intercede for the Ummah and quench the thirst of the Ummah at the Hawdh of Kauthar, the angels will stop some of the people. The Prophet ﷺ will say that these people are from my Ummah (nation); thus let them proceed. The angels will reply, "You do not know what innovations they invented after you". The Prophet ﷺ will reply "Destruction for those who innovated after me". A point to ponder upon is that the Prophet ﷺ will not recognise these innovators because they will possess beards and their outer Islamic appearance, so what about those who do not possess beards. The Prophet ﷺ will not need to be informed that these were innovators, as he mentions in another Hadeeth that the deceased will be resurrected in the condition he died in. The Prophet ﷺ will not even look at these people just as this would hurt the Prophet ﷺ. The Prophet ﷺ says, "Whoever so hurts me, displeases Allah. And who ever displeases Allah, is likely to be punished."

People claim to love the Prophet ﷺ but still do not keep a beard. What kind of love is this? There was once a poet in the city of Delhi, Mirza Qateel, famous for praising the Prophet ﷺ. An Iranian citizen decided to visit this poet assuming that he was a great pious scholar. On arriving in Delhi, he was informed that this poet has gone to the barbers. He proceeds towards the barbers and what does he see? The poet is having his beard shaved. He cries out "O' the one who claims to love the Prophet ﷺ, you are shaving your beard!" The poet replies "yes, but I am not hurting anyone's feelings", they continued their debate. Finally, the Iranian exclaimed, "you claim that you are not hurting anyone's feelings, I warn you that you are hurting the feelings of the one who is the leader in this world and the hereafter, the Prophet ﷺ". On hearing this remark, he fainted, when he regained consciousness he accepted and admitted his mistake, repented to Allah, The most forgiving and thanked the Iranian for guiding him.

In reality when a person loves someone, he will fulfil every command of his. We cannot see the love a person possesses in his heart for someone except by his actions. We have been guided to judge people according to their apparent and visible actions. The Prophet ﷺ has repeatedly said, "I have not been ordered to cut open the hearts of people." (to see their intention) When a disbeliever recites the Shahadah, he will be classified as a Muslim, despite of what his beliefs are in reality. Thus if a person shaves his beard it cannot be judged that he loves the Prophet ﷺ. Nowadays we see the love people

possess for celebrities and football players, which is evident; people are ready to dress the way they dress, live the way they live; emulating them in every way possible, so why is it that people are not ready to accept the Sunnah of the Prophet ﷺ?

Unfortunately, many Muslims nowadays mock and joke about the beard. If someone has a beard, he is labelled a 'beast'. To make a mockery of any minor order of the Shariah is KUFRA without any doubt; the same applies to undermining a sin. The great Muhaddith Allamah Ahmad Ibn Muhammad Ibn Siddiq Al-Gimari says, "To mock the beard is KUFRA with the consensus of all the Muslims". The consequences of this would be that the Nikah (Marriage) would invalidate and renewing the Imaan (faith) will be necessary.

---

### **Rising of the Sun from the West:**

Islam is the only religion that prophesies that the sun will rise from the West, instead of from rising from the East, in the the End Times, before Day of Judgement. Both the Quran and the Hadith affirm that this phenomenon will take place. The occurrence of this phenomenon is considered in Islam as one of the major signs that indicate the Day of Judgement is close.

Allah says in the Qur'an:

ف يَوْمَئِذٍ لَا يَنْفَعُكَ فِئَاةُ مَا كُنْتَ تَكْفُرُ ۚ كُنْ أَوْ كُنْ سَابِقَتِ فِي إِيمَانِهَا

158 ءَيُّ الْآلَاءِ / مَا عَنَّا / 6 . خيرا

*"The day when some signs of your Lord will come, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his faith." (Surah Al-An'aam 6:158)*

This verse is referring to the rising of the sun from the West, according to the opinion of the majority of Quran commentators such as Tabari and Ibn Kathir.

Imam Tabari, after mentioning the different opinions of the commentators writes, *"The most correct opinion in regards to the meaning of this verse is that what is apparent from the reports narrated from the Prophet ﷺ that he said, "Becoming a Believer will be of no benefit after the sun rises from the West." (Tabari)*

Abu Huraira reported that the Holy Prophet ﷺ said, *"Hasten to do good deeds before six (things happen): Rising of the sun from the West..." (Mishkat)*

Abdullah-bin-Umar said, "I memorized a Hadith of the Messenger of Allah ﷺ which I have not forgotten. I heard the Messenger of Allah ﷺ say, *'The first of the Signs that will come is the*

*rising of the sun from the place of its setting and the emergence of the Daabba to people in Duha (later portion of the morning before noon). Whichever of these two (signs) occurs before the other, then the other one will occur immediately after it." (Sahih Muslim)*

### **Door of Tawba (Repentance) will be Closed:**

Once the sun has risen from the West, the door of repentance for sins committed by Muslims will be closed by Allah and will remain closed until the Day of Judgement. The following Hadiths clearly specify that the deadline for repentance to be accepted by God ends when the sun rises from the West. Once the sun rises from the West, repentance will no longer be accepted.

Abu-Musa Al-Ashari narrated that the Messenger of Allah ﷺ said, *"Verily Allah extends his hand at night so that the sinners of the day may repent and verily extends his hand during the day so that the sinners of the night may repent, (He will keep on doing this) as long as the sun does not rise from the West."* ( Sahih Muslim)

Safwan bin Assal narrated the Prophet ﷺ said, *"Allah has built a door of repentance where the sun sets, its breadth requires 70 years journey for foot passenger or 40-70 years for a rider. It will not be closed as long as the Sun does not rise from the West."* ( Tirmizi)

Ibn Hajar <sup>Al-Asqalani</sup> has reported many Hadiths which prove that the door of repentance will remain closed till the Day of Judgement and thereafter writes, *"These narrations give strength to one another, agreeing completely in that once the sun rises from the West, the door of repentance will be closed and will not be opened thereafter."* (Ibn Hajar Al-Asqalani's book *Fat'h Al-Bar*)

**Becoming a Believer after the Sun rises from the West will not be accepted by Allah**

Abdullah bin Abu-Owfa reported: I heard the Messenger of Allah ﷺ say, *"Verily a night equivalent to three of your nights will come upon people. When it comes, those who engage themselves in worship during the night will recognize it. A person will stand in prayer, read a section of the Quran and then go to sleep. Thereafter, he will wake up, stand in prayer and read a section of the Quran, then go to sleep. While this condition remains, the people will begin to shout, scream and call one another. They will say, "What is this?" With fear, they will run to the mosque. To their surprise, they will see that the sun has risen from the West. When it reaches the middle of the sky, it will return and set in the West." He said ﷻ ﷻ ﷻ ﷻ , "That is when becoming a believer (in Islam after witnessing this Sign) will no longer be of benefit (because after the sun rises from the West, Allah will no longer accept declarations of faith )."* (Ibn Kathir's book *Al-Bidaya wa An-Nihaya*)

## ***Bismillahir Rahmanir Rahim***

Narrated by Abu Huraira, "Allah's Messenger ﷺ said, 'The Hour (of Resurrection) will not come until the sun rises from the West. When the people witness this, everyone who will be living on the face of the Earth will develop faith (believe in Allah), but that is when believing will no longer be of benefit...'" (Sahih Bukhari)

ثلاث إذا خرجن لم يذفع { ن فسا إيمانها لم تكن آمنت من قبل } الآية الدجال ، أو من مغربها -والدابة ، وطلوع الشمس من المغرب المصدر: صحيح الترمذي -وهيرة المحدث: الألباني الراوي: أب

Abu Huraira said: "Three things that once they occur, the soul will not benefit from believing (in God) if it did not believe before ... (verse 6:158): the Dajjal (Anti-Christ), Daabba (Beast), and Sun rise from the West." (Tirmizi and Al-Albani)

الحدث [ إن الله تعالى يقبل توبة العبد ما لم يغرغر ] أي في إذا غرغر وب لغت الروح الدنجره وعين الملك فلا توبة حينئذ

It was reported from Abu Sa'id al-Khudri that the Prophet (sallallahu alayhe wa sallam) explained, "The day that certain of the Signs of thy Lord do come, no good will it do to a soul to believe in them then", referring to the rising of the sun from the West. (Ahmad.)

Abu Hurairah said, "The Prophet (sallallahu alayhe wa sallam) said, 'The Hour will not come until the sun rises from the West. When the people see it, whoever is living on earth will believe, but that will be the time when - No good will it do to a soul to believe in them then, if it believed not before'" (Bukhari.)

It was also reported from Abu Hurairah that the Prophet (sallallahu alayhe wa sallam) said, "The Hour will not come until the sun rises from the West. When it rises and the people see it, they will all believe. But that will be the time when 'No good will it do to a soul to believe in them then'" (Bukhari.)

It was reported from Abu Hurairah that the Prophet (sallallahu alayhe wa sallam) said, "There are three things which, if they appear, 'No good will it do to a soul to believe in them then, if it believed not before nor earned righteousness through its faith' They are: the rising of the sun from the West, the Dajjal, and the Beast of the Earth." (Ahmad, Muslim, Tirmidhi.)

Abu Dharr said, "The Prophet (sallallahu alayhe wa sallam) asked me, 'Do you know where the sun goes when it sets? I said, 'I do not know'He said, 'It travels until it prostrates itself beneath the Throne, and asks for permission to rise again. But a time will come when it will be told, 'Go back whence you came.' That will be the time when 'No good will it do to a soul to believe in them then, if it believed not before nor earned righteousness through its faith'" (Bukhari.)

'Amr ibn Jarir said, "Three Muslims were sitting with Marwan in Madinah, and heard him say, whilst talking about the Signs of the Hour, that the first of them

would be the appearance of the Dajjal. The three went to 'Abd Allah ibn 'Amr, and told him what they had heard Marwan say concerning the Signs. 'Abd Allah said, 'Marwan has not said much. I memorised a Hadith like that from the Prophet (sallallahu alayhe wa sallam) which I have not forgotten since. I heard the Prophet (sallallahu alayhe wa sallam) say: The first of the signs will be the rising of the sun from the West, and the emergence of the Beast in the forenoon. Whichever of the two comes first, the other will follow immediately"

"The 'Abd Allah, who was widely-read, said, 'I think that the first to happen will be the rising of the sun from the West. Every time it sets, it goes beneath the Throne, prostrates itself, and seeks permission to rise again. A time will come when three times it will seek permission and will receive no reply, until, when part of the night has passed and it realizes that even if it were given permission, it would not be able to rise on time, it will say: "O my Lord, how far the rising-point is from me! What can I do for the people now?" Then it will seek permission to go back, and it will be told: 'Rise from where you are now' - and it will rise from the West" Then 'Abd Allah recited the Ayah: "No good will it do to a soul to believe in them then, if it believed not before nor earned righteousness through its faith." (Ahmad.)

Some scholars interpret "the rising of the sun from the West" as meaning that Islam will appear in the West, as strong as it was in the beginning, and that the people of the West will carry the flag of Islam.

---

## **The Forgotten right of Prophet Mohammed ﷺ Salaat and Salaam (Durood):**

All praise be to the Lord of all the worlds and peace and blessings be upon the Final Messenger, Muhammed ﷺ.

Mankind's only purpose in life for being sent down on this earth was so that he may worship Allah, for man to be successful, he has to seek Allah's pleasure and abstain from the acts which will invite Allah's wrath upon him. If Allah is pleased with him then he will be successful but if Allah's curse is on him then who is to save him from Allah on that day when there will be no refuge but Allah's.

It is reported by Hazrat Kaab Ibn Ujrah ﷺ that once the Prophet ﷺ told everyone to come close to the mimbar, and so we did. When the Prophet ﷺ placed his blessed foot on the first step, he said "Ameen". When he raised his blessed foot on to the second step he again said "Ameen", and in the same way again when raised his foot and placed it on the third step, he repeated for the third time "Ameen". On the completion of the sermon and alighting from the mimbar, we asked the prophet ﷺ, "Today we heard from you something which we had not heard before". The Prophet ﷺ replied, " The angel Jibrael came before me and said 'Destruction be to that person who found the month

of Ramadhan but failed to attain forgiveness', so I said "Ameen" and when I went on to the second step he said, 'Destruction be to that person in who's presence you are mentioned and he does not send salutations upon you', so I said "Ameen" and when I went onto the third step he said 'Destruction be to that person whose parents have reached old age and he fails to gain Jannat by serving them'.

I ponder over the situation. For starters, the Angel Jibrael has given three severe supplications and then the Prophet ﷺ agrees to it and replies to them saying "Ameen". From the three severe supplications, let us look at the second, as this compared to the other two situations, (the first which occurs once a year and the third which depends on a person and his parents life), is one which occurs everytime the Prophet ﷺ is mentioned and is in the most danger of being neglected.

The subject of sending salutation is first and foremost evident in the Quraan where in Allah orders the believers to send peace and blessing upon the Prophet ﷺ. The Quraan has many places where Allah commands the servants to establish zakat, to pray, to fast etc. When Allah created Adam ﷺ, He honoured him by ordering the angels to prostrate before him. The Prophet ﷺ is honoured in such a way that is not like any other. Allah orders the believers to send peace and blessings upon him and says that the angels, also do the same, but what greater honour can there be than when Allah himself sends peace and blessings on him also.

This is a special act because the servant is lucky to participate in an act in which his master also takes part. There are many virtues to sending peace and blessings upon the Prophet ﷺ. In a part of a hadith narrated by Hazrat Anas رضي الله عنه the Prophet ﷺ has stated that whoever sends durood on me, Allah will send ten mercies on him, forgive ten of his sins and raise his status by ten stages. It is also related by Hazrat Abbas ibn Masood, the Prophet ﷺ said, "Verily, the closest person to me on the Day of Judgement will be the one who sends the most salutations on me". The Prophet ﷺ also states that, "To send salutations on me will be heavenly light in the darkness of the 'Pul Siraat' (a bridge over which everyone will have to cross) on the day of resurrection". The Prophet ﷺ also said, "Whoever sends a lot of salutations on me, he will be under the shade of the throne of Allah".

How long does it take to send Durood upon Prophet ﷺ? When his name is mentioned, it can take less than a second to fulfill this order, and also in doing so, a person's sins are forgiven, he gains merits, his status is elevated and he also has a peaceful thought in his mind that he has just done something which Allah and his angels also do.

Bear in mind, that we are not only restricted to sending Durood upon the Prophet ﷺ when his name is mentioned, but it is emphasised that we voluntarily send Durood as it increases a persons love for the Messenger of Allah. As the Hadith contains, "A person is not a (complete) believer until he

loves me more than his parents, his children and all people". A person will be with whom he loves the most and what better to love, and to be with, on the Day of Judgement than the intercessor himself. It is related by Hazrat Abu Dardaa رضي الله عنه that the Prophet صلى الله عليه وسلم said that, "Whoever sends Durood upon me in the morning and in the evening ten ten times, on the day of judgement my intercession will surely reach him". There are however times when it is undesirable ('makrooh') to send Darood. This includes :

1. During intercourse.
2. Whilst retrieving one-self from the call of nature.
3. For advertising the sale of product.
4. Whilst stumbling.
5. During astonishment.
6. Whilst slaughtering an animal.
7. Whilst sneezing.

Referring back to the first hadeeth, when a person does not send durood upon the Prophet صلى الله عليه وسلم when his name is mentioned, then he has heavy consequences to face. He has the curse of the Angel Jibraeel, which is backed up by the acceptance of Allah's messenger who agreed by saying Ameen. The person who does not send Durood upon the mentioning of the Prophet صلى الله عليه وسلم is the greatest miser. It also comes in a Hadith that when a group of people leave a gathering in which Allah was not mentioned and Durood was not sent upon the Prophet صلى الله عليه وسلم, that sitting will be cause of regret until the Day of Judgement. In another hadith it is said that when a group of people leave a gathering having not sent Durood upon the Prophet صلى الله عليه وسلم, then that gathering will be wabaal (calamity) on them on the day of resurrection. May Allah save us from this neglect.

It is also worthy to note that when in a gathering where the Prophet صلى الله عليه وسلم may be mentioned a lot, according to Hazrat Thanwi (Rahima hulla) it is necessary upon the listener to give a reply everytime but that the first time is necessary and thereafter it is preferable. Regarding the time whilst offering Salaah, apart from the specified place of sending durood which is after the final 'Tashahud', it is makrooh to read it any where else.

Hazrat Thanwi writes in Zalus Saeed that when a person writes the name of the Prophet صلى الله عليه وسلم, he should write the Durood fully afterwards and use no abbreviations. Once a person out of stinginess continued in not writing it, this resulted in his hand rotting away. It is appropriate for the persons body and clothes to be clean and pure.

Some scholars have written that when the sending of durood is referring to it being sent by Allah it is taken in the meaning of Allah presenting the place of Maqaame-Mahmud to the Prophet صلى الله عليه وسلم. Maqaame-Mahmud is a special place close to Allah reserved for only that person when referring to angels as sending Durood, what is meant here is that they pray to Allah for the rank of the Prophet صلى الله عليه وسلم to be elevated and that Prophet صلى الله عليه وسلم do sifaarish i.e ask forgiveness for the ummah. Finally the sending of Durood by the believers means the It'tiba, (following of Messenger of Allah صلى الله عليه وسلم) and the love we have for him.

It doesn't take much thinking to realise how much benefits there are in sending even one durood, just one durood gives a person ten rewards. Not only that but ten sins are also forgiven as well as his ranks being raised by ten more stages. Delving a little more into details will also make it apparent that every letter used to spell the salutation sent to Messenger of Allah ﷺ is worth ten rewards each, this is a bonus amount received.

The Day of Resurrection will be a very hard and painful day for many. A day when Allah the All Mighty will be angry like never before. Everyone will be in need of the Prophet ﷺ's intercession. Through the Mercy of Allah, through his beloved Prophet ﷺ, we have been informed of one sure fine way to gain that blessed intercession. The hadith narrated by Hazrat Abu Darda رضي الله عنه in which he states, "The Messenger of Allah ﷺ has said 'whosoever sends ten duroods upon me in the morning and ten duroods in the evening, my intercession will definitely reach him on Day of Judgement'".

May Allah enable us to send abundant duroods upon the Prophet ﷺ and may He save us from being neglectful of this faithful act. Ameen!

---

### **Innovation (Bid'ah):**

"Whoever innovates something reprehensible in this matter of ours that does not belong to it is rejected." (Bukhari, Muslim)

"In this matter" i.e. religion - Islam. Defining "innovation," Qadi Iyad writes, "Whoever innovates an opinion in Islam that does not have any manifest (zahir) or obscure (khafi) or clear derived substantiation from the Qur'an and Sunna, then it is rejected."

Islam was preferred as a religion, and anyone who attempts to bring into it an unsubstantiated idea has undertaken a disliked practice - disliked because of the implication that Islam is incomplete or defective, and hence has need for some innovation. As for the words "that does not belong to it," they indicate that innovating something that is in accordance with the Qur'an and Sunna (i.e. "which belongs to it") cannot be considered reprehensible. Imam Shafi'i said, "Any innovation that violates the Qur'an or Sunna or a statement [of the Companion - athar] or the consensus (ijma') [of Muslim scholars] is a deviance. And whatever good that has been innovated and does not contravene any of the above is not reprehensible" (Mirqat al-mafatih 1:366, 368).

Thus, according to Islamic law, bid'a is any new way in worship that is done with the intention of attaining more reward, but not proven from the words or the actions - explicit or tacit - of the Messenger (salawaatullahi wasalaamu alaih) or the four caliphs, Abu Bakr, 'Umar, 'Uthman, and 'Ali (radiallahu anhum), in spite of them having had the ability to do so (Shatibi, Al-I'tisam).

The Messenger of Allah strongly warned his Umma against innovating something into Islam saying, *"When a people innovate something new into their religion, a sunna to that amount is lifted from them. Hence, holding fast to a sunna is superior to introducing a new innovation* (Ahmad).

This is why extreme caution is required in the issue of bid'a. When there is doubt about whether or not something is a reprehensible innovation, it is superior to leave the action. Ibn 'Abidin, the great Syrian jurist, writes, *"When there is confusion between the ruling of something being a sunna or bid'a, it is preferable that one abandon the [possible] sunna than enact the [possible] innovation"* (Radd al-muthar 1:431)

New methods invented to fulfill human needs have nothing to do with bid'a, because they are not introduced as an act of worship or with the intention of earning reward. Hence, they are permissible as long as they do not violate any command of the Shari'a.

It also can be understood from the above explanation of bid'a that many things were not needed in the time of Allah's Messenger, but were established later to achieve a religious objective, cannot be included in the realm of bid'a (in the legal sense) either, [even though they may be considered bid'a in the literal sense, i.e., "an innovation" or "something new." Many times the later is intended when referencing a certain matter to be a good or bad bid'a, since every action legally considered a bid'a can only be reprehensible].

Some innovations that do not violate the Qur'an or the Sunna include the establishment of madrasas with their organized curricula and classrooms and centers and institutions for spreading Islam (da'wa). Also included among these commendable innovations is the codification of sciences like Arabic grammar, syntax, etymology, rhetoric, and literature to better understand and interpret the Qur'an and hadith; the study of philosophy [or other relevant subjects] to repudiate heretical groups; and the use of certain modern weapons for the defense of Muslims.

Examples of [legally] reprehensible innovation include [unnecessary] decoration of masjids or the custom of shaking hands after the prayers. Mulla 'Ali al-Qari writes, *"Some of our scholars [i.e. the Hanafi scholars] have explicitly mentioned that it [shaking hands after prayer] is disliked, and for this reason it is from among the reprehensible innovations* (Mirqat al-mafatih 1:368, see also Radd al-muthar 5:244). [A] Conversely, one must also be cautious of ignorantly labeling something, which may be recommended or permissible, as a bid'a, since that is also detrimental to the faith.

## **Avoid Ten Ways that may Nullify Islaam:**

Know, may Allaah's Mercy be upon you, that Allaah (subhanahuhu wa ta'ala: Far is He removed from every imperfection, the Most High) made it very clear that mankind must follow Islaam, hold to it and dissociate from whatever contradicts it. The declaration that "There is no God but Allaah" not only negates all false deities and confirms worship only to Allaah, it also requires the complete dissociation from any form of worship to any false deity; Allaah (subhanahuhu wa ta'ala) says:

"There is no compulsion in religion. Verily, the right path has become distinct from the wrong path. Whoever disbelieves in Taaghut (false deities)<sup>1</sup> and believes in Allaah, then he has grasped the most trustworthy handhold that will never break." (Qur'an 2: 256)

Furthermore, to declare that Muhammad (sallallaahu 'alayhe wa sallam: may Allaah Exalt his mention and safeguard him and his message) is the Messenger and slave of Allaah requires the belief that Muhammad (sallallaahu 'alayhe wa sallam) is trusted by Allaah (subhanahu wa ta'ala) to deliver the Message of Islaam, and that Muhammad (sallallaahu 'alayhe wa sallam) is to be followed and obeyed because Allaah (subhanahu wa ta'ala) decreed in the Qur'an:

"And whatsoever the Messenger gives you, take it. And whatsoever he forbids you, abstain (from it) and fear Allaah. Verily, Allaah is severe in punishment." (Qur'an 59: 7)

<sup>1</sup> Taaghut: It may be Satan and/or anyone who is worshipped other than Allah and is pleased and/or calls for it. [See Appendix]. Here I relate a very important benefit explaining the issue of Taaghut which is often misunderstood by enthusiastic young Muslims and it is by Shayekh Sulaimaan Ibn Samhaan (rahimahullaah: may Allaah's Mercy be upon him). He said: "It should be known that the one who seeks judgments from the Taaghut, or rules by other than Allaah's rule while believing that (these) judgments are more perfect and better than the Judgment of Allaah and His Messenger, then this is disbelief (Kufr 'aqadi: pertaining to creed) that takes the person out of the fold of Islam-as it is mentioned in the ten nullifiers of Islam. However, as to the one who does not believe as such but resorted to the Taaghut judgment while believing that it to be false, then this is of the practical type of disbelief (Kufr'amali: lesser type that does not take the person from Islam). [See Irshaadut-Taalib Ilaa Ahamadil-Mataalib, p. 19.] In addition, anyone (ruler or ruled) who equates the judgment of Allaah and His Messengers to that of man, or believes that the rules of man are more fitting to our times than the Islamic laws, commits Kufr [See Shayekh bin Baaz's (rahimahullaah) details on this matter in Qadiyyatu-t-Takfeer bayna ahlis-sunnah wa ffiraqu-d-Dalaal, by Shayekh Sa'eed Ibn Wahf Al-Qahtaani, pp. 72-73.]

It is, therefore, concluded that the term Taaghut in itself does not necessarily translate into major disbelief and apostasy, since every Kufr is Taaghut, but not every Taaghut is Kufr. Imaam Ibnul Qayyim (rahimahullaah) considered that figurative interpretations of Allaah's Names and Attributes through scholastic ways, and giving precedence to the intellect over the legal texts as

Taaghuts (in as-Sawaa'iq al-Mursalah, v.2, 632-633). Certainly, none considers every level of these distortions as a major Kufr!!

All the ways and methods that are needed by the Muslim to fulfill this declaration of Tawheed<sup>2</sup> are explained in the Qur'an and by the Prophet Muhammad (sallallahu 'alayhe wa sallam). Allaah (subhanahu wa ta'ala) and His Messenger (sallallahu 'alayhe wa sallam) warned that there are ways that lead to Shirk,<sup>3</sup> Kufr<sup>4</sup> and rejection of Faith. The Muslim must be very knowledgeable about Tawheed so that he does not indulge in practices and concepts that contradict the essence of Islaam. The most dangerous and widely existing ways that breach Tawheed are:

ONE: Shirk in the worship of Allah: to associate something and/or anyone in the worship of Allaah:

"Verily Allaah forgives not setting up rivals in worship with Him, but He forgives whom He pleases other sins than that." (Qur'an 4: 116)

"Verily, whosoever sets up rivals in worship with Allaah, then Allaah has forbidden Al- Jannah for him, and the Fire will be his abode." (Qur'an 5: 72)

TWO: Setting up intermediaries between a person and Allaah is Kufr (disbelief): calling upon them and seeking their intercession and depending upon them. Those who do this are taking "associates" with Allaah and this is Shirk. Allaah (subhanahu wa ta'ala) says (what means):

"Then set not up rivals unto Allaah (in worship) while you know (that He Alone has the right to be worshiped). (Qur'an 2: 22)

The Prophet (sallallahu 'alayhe wa sallam) was asked: 'Which sin is the Gravest? He said: "That you set up rivals unto Allaah (despite the fact) that He has created you."<sup>5</sup> Allaah (subhanahu wa ta'ala) says (what means):

"And call not on other than Allaah, any that will neither profit you, nor hurt you but if (in case) you did so, you shall certainly be one of Ath-thalimeen (who commit Shirk)". (Qur'an 10:106)

THREE: Believing that the Mushrikeen (those who commit Shirk) are not Kufar or doubting their Kufr or defending and correcting the beliefs of the Kufar, is Kufr. Allaah (subhanahu wa ta'ala) says (what means):

"And if any amongst you who take them (wholeheartedly) as friends, then surely he is one of

<sup>2</sup>Tawheed: Belief in Oneness and Uniqueness of Allah. Allah is One in His Lordship, One in His God-ship, and One in His Actions, Names and Attributes.

<sup>3</sup>Shirk: Associating anyone/anything in the worship of Allaah (subhana wa ta'ala) or setting up rivals with Allaah (subhana wa ta'ala).

<sup>4</sup>Kufr: Disbelieving in Allah (subhana wa ta'ala) and His Messengers whether by denial, doubts, suspicion, aversion, jealousy, arrogance or following some whims which deters one from adhering to the Message.

<sup>5</sup>Collected by Al-Bukahari and Muslim.  
them."(Qur'an 5: 51)

This is one of the greatest contradictions to Tawheed. Here it is important to caution that many Muslims are reluctant (and feel ashamed) to say the word "Kufr" to describe a disbeliever or to point out their acts of Shirk. Some even look at the Kufar with great deal of admiration, fear and obedience. Those have an inferiority complex that leads them to become blind followers and

defenders of the Kufar and their ways. They are at grave danger since this may "melt" their identity.

The Muslim's position about these matters must be dissociation from Kufr and Shirk, but Love for Allaah (subhanahu wa ta'ala), His Prophet (sallallaahu 'alayhe wa sallam) and the believers:

"Let not the believers take the disbelievers as Awliyaa' (supporters, helpers, etc.) instead of believers, and whoever does that will never be helped by Allaah in any way, except if you indeed fear a danger from them. And Allaah warns you against Himself (His punishment), and to Allaah is the final return." (Qur'an 3: 28)

FOUR: The belief that guidance by someone other than the Prophet Muhammad (sallallaahu 'alayhe wa sallam) is better or that ruling by other than the rule of Muhammad (sallallaahu 'alayhe wa sallam) is better, then this is Kufr. The rule of Muhammad (sallallaahu 'alayhe wa sallam) is the rule of Allaah:

"But no, by your Lord, they can have no true Faith (al-waajib: which is dutiful upon them), until they make you judge in all disputes between them, and find in their souls no resistance against your decisions, but accept (them) fully with submission." (Qur'an 4: 65)

Some examples of this are:

(a) The belief that systems and laws made by human beings are better than, or equal to the Sharee'ah of Islaam; or that Islamic system is not suitable for the contemporary times, and that Islaam is the cause of backwardness of the Muslims.

(b) The belief that enforcing the punishments prescribed by Allaah (subhanahu wa ta'ala), such as cutting of the hand of the thief or the stoning of an adulterer, is not suitable for this day and age.

FIVE: Hating any command or anything of the Prophet's (sallallaahu 'alayhe wa sallam) Message despite practicing it is Kufr.

Allaah (subhanahu wa ta'ala) says (what means):

"That is because they hate that which Allaah has sent down, so He has made their deeds fruitless." (Qur'an 47: 9)

SIX: Mocking any part of Islaam or any of Allaah's Names and Attributes is Kufr.

Allaah, the Most High, says (what means):

"Was it at Allaah, and His signs, and His Messenger that you were mocking? Make no

excuse, you have disbelieved (became Kufar) after you had believed." (Qur'an 9: 65-66)

SEVEN: Involvement in Magic: considering it permissible to practice and spread ways that may (i) sway man from the good things he likes (e.g., using magic to sow discord between a man and his wife) or (ii) reduce man to do what he dislikes or is bad for him. These ways of magic are Satanic. Allaah (subhanahu wa ta'ala) says (what means):

"Solomon did not disbelieve but the devils disbelieved, teaching men magic and such things that came down at Babylon to the two angels (put coma after the word 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 the magic from us)." (Qur'an 2: 102)

Today, we see many people seek help from the so called fortunetellers. They believe that these tellers know what will happen. This is Kufr. The Prophet (sallallaahu 'alayhe wa sallam) warned that:

"Whoever goes to a priest (soothsayer or a fortuneteller), and believes him in what he says has committed Kufr and denied what was revealed to Muhammad (sallallaahu 'alayhe wa sallam)"<sup>6</sup>

EIGHT: Standing by the Mushrikeen, supporting them and helping them against the Muslims (so that they will be the prevalent ones) is Kufr.

Allaah (subhanahu wa ta'ala) says (what means):

"And he amongst you who take them as friends (WHOLEHEARTEDLY), then surely he is one of them." (Qur'an 5: 51)

NINE: Believing that some "special" people don't have to follow the Prophet (sallallaahu 'alayhe wa sallam) is Kufr because this negates the second part of the declaration of Tawheed 'Muhammad is the slave and Messenger of Allaah,' since this constitutes desiring a "religion" other than Islaam. Allaah (subhanahu wa ta'ala) says (what means):

"And whoever desires a religion other than Islaam, it will never be accepted from him, and in the Hereafter he will be one of the losers." (Qur'an 3: 85)

TEN: Completely turning away from the religion of Allaah, not learning it and practicing it, is Kufr.

"And who does wrong than the one to whom are recited the Aayat (proofs, evidences, verses, revelations, etc.) of his Lord, then he turns aside therefrom? Verily, We shall exact retribution from the Mujrimin (criminals, disbelievers, polytheists, sinners etc.)" (Qur'an 32: 22) and He, the Most High, also says (what means):

"But those who disbelieve turn away from that about which they are warned." (Qur'an 46:3).

<sup>6</sup> An authentic hadeeth reported in Saheeh Al-Jaami' (a collection of authentic narrations verified by the Scholar of hadeeth Sheikh Muhammad Nassir Ad-Deen al-Albaani) V.2 # 5939. Believing in sorcery and horoscopy is as setting up rivals with Allaah. This is Shirk.

Finally, it must be pointed out that there is no difference (in accountability) between the one who seriously commits any of the above acts or the one who claims to be just "joking", "playing" or "mocking"! The only exception is when someone commits any of these acts under compulsion; even then his heart must be filled with faith and Tawheed of Allaah.

Another serious matter is that the issue of declaring someone Kufr (rulers or ruled). This is not left for the unlearned of the common Muslims or heads of hizbee-groups or the like. It is to be left to the reliable scholars who follow the Qur'an, authentic Sunnah in the context of the Salaf's way of understanding the Deen, not to innovators and the politically and emotionally driven ones. We must fear Allah in this matter which had caused and is still causing deviation in the Ummah at large.

We seek refuge in Allaah from such deeds and we ask Him to make the truth clear to us all.

Very Important to Remember

(i) General Statements of Imputation of Kufr.

This is known as *Itlaaq-ut-Takfeer*: stating in the general sense, such as to say, "whoever does or says such and such," from what is known to be *Kufr* then he is a *Kafir*.

(ii) Applicability on a particular person:

This is known as *Takfeer-ul-Mu'ayyan*. It is to impute what is generally stated to be *Kufr* on a particular person. This can be established only after conditions of *Takfeer* (imputing *Kufr*) are met as well as all impediments which may hinder the imputing of *Kufr* are removed.

(iii) Who Are the Ones who advise on these Enormous Matters?

The Imputation of *Kufr* is very serious and it is not left for common Muslims or the student of knowledge to decide. Surely the reliable scholars following the path of the *salaf* are the ones who can advise concerning these immense issues. So people should refrain and hold themselves so as not to hasten to impute *Kufr* on a particular person before the evidences are established and impediments are removed.

And Allaah, the Most High, Knows best.

---

## **Yajuj and Ma'jaj (Gog and Magog):**

The great Muslim scholar, **Ibn Kathir**, when discussing the origins of '**Yajuj wa Ma'jaj**' (**Gog and Magog**) - the people who traditionally inhabited the area between the Black Sea and the Caspian Sea, which is where the **Khazar kingdom** was originally situated - in his historical work, **Al-Bidayah wa'l-Nihayah** (The Beginning and the End), specifically states that "Gog and Magog are two groups of Turks, descended from Yafith (Japheth), the father of the Turks, one of the sons of Noah." It is interesting to note in passing that **one of the questions which Hasdai ibn Shaprut [the treasurer, court physician and minister of (Caliph) Abdar-Rahman III (912-961 A.D.) in Spain] asked in his letter to [Khazar] King Joseph was whether the tribe of the Khazar Jews had any connection with the 'lost' ten tribes** - that is, the ten tribes of the Tribe of Israel who, as we have already seen, became known as the Israelites (as opposed to the other two, who became known as the Judahites), and who were disowned by the Judahites, and who 'disappeared' after becoming conquered by the Assyrians [in 721 B.C.]. **King Joseph categorically stated in his reply that there was no such connection whatsoever. In providing a genealogy of his people, King Joseph, writes Arthur Koestler in his book, The Thirteenth Tribe, "cannot, and does not, claim for them Semitic descent; he traces their ancestry not to Shem but to Noah's third son, Japheth; or more precisely to Japheth's grandson, Togarma, the ancestor of all Turkish tribes."** The **Jewish Encyclopaedia** says that the Judaist scholars had no doubt as to the genuineness of this correspondence, in which the word **Ashkenazi** first occurs as denoting this sharply outlined, hitherto unknown group of "Eastern Jews" and as indicating **Slav associations**. This answer of King Joseph is very significant, not only because it demonstrates conclusively that the Khazar Jews are not semitic, but also because, as we shall see in greater detail later on in this book, insh'Allah, the uncle of Togarma, according

to Genesis 10.2-3, was **Magog**. This means that it is highly likely that the prophecies in The **Bible** and in the **Qur'an**, together with the prophecies made by the Prophet Muhammad, may Allah bless him and grant him peace, concerning **Gog and Magog**, are directly relevant to the activities and destiny of the Khazar Jews....It is therefore clear that the **Khazar** Jews are not descended from any of the original twelve tribes that formed the original Tribe of Israel, but rather are directly related to the people of Gog and Magog. Furthermore, it is important to note - since some authors, including Michael Rice, appear to be under the impression that term 'Ashkenazim' originated amongst those Jews of Spain who moved on to Eastern Europe when they were expelled in 1493 - that **Ashkenaz was the name of a son of Gomer, who was a son Japheth, a son of Noah**. 'Ashkenazi' derives directly from the Khazar Jews, not from the Sephardic Jews. Although it can certainly be argued that the Sephardim and the Ashkenazim are related in so far as they ultimately trace their ancestry back to **two brothers, Shem and Japheth**, two of the of the sons of Noah, peace be on him, it is clear that certainly by the time of Moses, peace be on him, the descendants of these two brothers had become entirely different peoples, inhabiting entirely different areas of the world, and speaking entirely different languages. No rational being could possibly argue that the original Tribe of Israel and the contemporary Turkic ancestors of the Khazars were one and the same people. There are other recorded references to contact being made between these two main groups of Jews: Professor Graetz, for example, when describing the eventual collapse [in the second half of Tenth century A.D.] of the Jewish Khazar kingdom, states, **"As though Andalusia were a Jewish state, the sons of the last chagan or king of the Khazars, like those of the exilarch, also sought refuge in Spain."** Similarly, Abraham ben Daud in his book, **Sefer ha-Kabbalah**, written in 1161 [about onehalf century before the fall of Toledo to Christians], states that he had "seen in Toledo some of their descendants, pupils of the wise, and they told us that the remnant of them followed the Rabbanite faith." It would appear, however, from the overall lack of recorded references to contact between these two very different groups of Jews, that any contact between the Khazar Jews in Russia and the Sephardic Jews in Spain, during the period of Muslim rule in Spain, was of a limited nature - perhaps partly because the Khazars in the East were viewed with a certain degree of suspicion by the Sephardim in the West. **It is interesting to note that some commentators on the Qur'an do equate these European Khazar Jews who are not Jews with 'Jewj wa ma Jewj - a people who are described in the Qur'an as spreading over the face of the earth and creating mischief.** Classical European scholars identify Jewj wa ma Jewj with Gog and Magog, who, as we have already seen earlier, originally lived in the area of land that lies between the Black sea and the Caspian sea - and from whom King Joseph of the Khazars claimed his ancestry. Indeed it is also interesting to note in passing that the Muslim historian, **At-Tabari**, relates accounts of at least two expeditions made by the early Muslims to find and examine the wall that had been erected - as described in the Qur'an - by Dhu'l-Qarnayn (who, some say, was in fact Alexander the Great), in order to prevent Gog and Magog spreading south through the Caucasus. D. M. Dunlop refers to these accounts in his book, *The History of the Jewish Khazars*, stating that the wall in question was "the

Caucasus fortification (dating from pre- Islamic times) known as the **Wall of Darband**", and observing that "successive courses of bright and dark material (copper and iron) are the most prominent feature of both accounts, which of course may be influenced by the Qur'an passage in which iron and molten brass are mentioned. **Ibn Kathir**, in his book **Al-Bidayah wa'l-Nihayah - The Beginning and the End**, provides this general summary - part of which has already been quoted - of the history and future of Gog and Magog (who are usually referred to as 'the Huns' by modern historians), and of the building of the wall by Dhu'l-Qarnayn: Gog and Magog are two groups of Turks, descended from Yafith (Japheth), the father of the Turks, one of the sons of Noah. At the time of Abraham, peace be on him, there was a king called Dhu'l-Qarnayn. He performed Tawaf around the Ka'bah with Abraham, peace be on him, when he first built it; he believed and followed him. **Dhu'l-Qarnayn** was a good man and a great king; Allah gave him great power and he ruled the east and west. He held sway over all kings and countries, and travelled far and wide in both east and west. He travelled eastwards until he reached a pass between two mountains, through which people were coming out. They did not understand anything, because they were so isolated; they were Gog and Magog. They were spreading corruption through the earth, and harming the people, so the people sought help from Dhu'l Qarnayn. They asked him to build a barrier between them and Gog and Magog. He asked them to help him to build it, so together they built a barrier by mixing iron, copper and tar.

Thus Dhu'l-Qarnayn restrained Gog and Magog behind the barrier. They tried to penetrate the barrier, or to climb over it, but to no avail. They could not succeed because the barrier is so huge and smooth. They began to dig and they have been digging for centuries; they will continue to do so until the time when Allah decrees that they come out. At that time the barrier will collapse, and Gog and Magog will rush out in all directions, spreading corruption, uprooting plants, killing people. When Jesus, peace be on him, prays against them, Allah will send a kind of worm in the napes of their necks, and they will be killed by it. **Clearly this barrier has now long been breached, and Gog and Magog have now spread everywhere, doing what it has been decreed they must do, until it is time for them to meet their final end after Jesus, peace be on him, has returned to this earth.** It is thus even more interesting to note in passing that one of the **prophecies in Ezekiel**, contained in chapters thirty-eight and thirty-nine, and addressed to **Gog the "prince of Rosh" (Russia)**, states that the people of Gog, from "the land of Magog", will come from their place "in the far north, you and many nations with you" and invade "the mountains of Israel", spreading out "like a cloud that covers the land". Eventually there will be a mighty battle in which the hordes of Gog will be destroyed, and their remains either devoured by carrion or buried in "the Valley of Hamon Gog", near Hamonah. As D. M. Dunlop points out in his book, **The History of the Jewish Khazars**: ... When Khazar kingdom began to fragment [in the second half of Tenth century A.D.], and they began to disperse, suffering the same kind of trials and tribulations as had their Sephardic counterparts as they went. The Ashkenazim spread \ northwards into Russia, and then westwards into the rest of Europe. Wherever they went, they met with considerable opposition from the mediaeval European 'Christians' who, because they mistakenly believed that Jesus had been crucified - an event which, ironically, had never taken place -

and that the Jews had been partly responsible for that alleged crucifixion, persecuted them as 'murderers of Christ'. The Khazar Jews had not only inherited the obsolete religion of the Sephardic Jews, but also the stigma attached to them by the European Christians. **It was partly because of this persecution by the mediaeval European Christians that the European Jews were constantly kept on the move, right across Europe and even into Spain, where they were treated with far greater toleration by its Muslim rulers, in accordance with the Dhimma Contract, until the Spanish Inquisition took over. At the turn of the present century, large numbers of the Ashkenazim migrated to America, their land of hope and promise.** This gradual dispersion of the Khazar Jews up into central Russia and across into the rest of Europe and eventually beyond is described by Michael Rice in his book, **False Inheritance**. They came to represent an important stratum in the lineage of the Ashkenazi Jews, having migrated into Poland, Lithuania and Hungary... Although some of today's Ashkenazi Jews attempt to deny their origins - for obvious reasons - there is no dispute about the truth of the Khazar Jews' origins and history, which, as Michael Rice points out, were well-established by reputable and distinguished scholars long before they became the subject of any controversy...When the Muslims in Spain began to grow decadent, and abandon the original teachings of Islam, they became divided amongst themselves and began to fight each other. Under these circumstances, ... the Christians continued to push southwards in what they described as their 'Reconquest'. By 1236 A.D., the Christians had reconquered all of Spain except Granada and the territory that immediately surrounded it. During this process of 'reconquest', the Jew...migrated from Muslim territory to Christian territory whenever it seemed expedient to do so. The Sephardic Jews had no real allegiance to either the Muslims or the Christians, but simply chose to recognise the rulers who were most likely to treat them the most favourably under whatever circumstances prevailed at the time. ... the Christians were content with this state of affairs, for not only were the Muslims further weakened as a result of the Jews' transfer of alliance, but also the Jews were an important source of much needed income, both as a result of the taxes that were imposed on them by the Christians, and by virtue of the more wealthy Jews being in a position to finance the Reconquest by means of financial loans... Furthermore, since many of the Jews were by Christian standards extremely well-educated and very able administrators, it was inevitable that the Christians soon began to rely on the Jews to teach them what they did not know and to administer their society on their behalf... The Moors remained in Spain for nearly eight hundred years. When the Spanish reconquest was completed in 1492 the [Sephardim] Jews, as well as the Moors, were expelled, and the "centre" of Talmudic government was then transferred to Poland..... The Sephardim, then neither went to Poland nor mingled with other Jews, when they left the Spanish Peninsula and spread over Western Europe. They remained aloof and apart, "looked down" on others professing to be Jews, and lost their authority. (The Judaist reference works also give curious estimates of the decline in their proportion of Jewry, from a large minority to a small minority; these seem beyond biological explanation and probably are not trustworthy). At that point, less than four centuries before our own generation, a significant mystery enters

the story of Zion: why was the government set up in Poland? Up to that stage the annals reveal no trace of any large migration of Jews to Poland. The Jews who entered Spain with the Moors came from North Africa and when they left most of them returned thither or went to Egypt, Palestine, Italy, the Greek islands and Turkey. Other colonies had appeared in France, Germany, Holland and England and these were enlarged by the arrival among them of Jews from the Spanish Peninsula. There is no record that any substantial number of Spanish Jews went to Poland, or that any Jewish mass-migration to Poland had occurred at any earlier time....From the moment when "the centre" was transferred to Poland these Asiatics [the Khazars] began to move towards, and later to enter the West in the guise of "Jews" and they brought Europe to its greatest crisis. Though their conversion had occurred so long before they were so remote that the world might never have known of them, had not the Talmudic centre been set up among them, so that they came to group themselves around it. ...When they became known, as "Eastern Jews", they profited by the confusing effect of the contraction of the word Judahite, or Judean, to "Jew"; none would ever have believed that they were Judahites or Judeans. From the time when they took over the leadership of Jewry the dogma of "the return" to Palestine was preached in the name of people who had no Semitic blood or ancestral link with Palestine whatever! Thus it is clear that the Ashkenazim were not descended from any of the Hebrews, or from any of the twelve tribes of the Tribe of Israel, and especially not from the tribes of Judah or Levi....Once again, **a virtually independent state was formed within the Polish state**, which like so many states before and after showed the greatest benevolence to the nation-within-nations that took shape within its gates... The Talmudists were allowed to draw up "a constitution", and through the 1500's and 1600's the Jews in Poland lived under "an autonomous government", 'the Kahal'. In its own territory the Kahal was a fully-empowered government, under Polish suzerainty. It had independent authority of taxation in the ghettos and communities, being responsible for payment of a global sum to the Polish government. It passed laws regulating every action and transaction between man and man and had power to try, judge, convict or acquit....the claim of the Sephardim to a right to live in the Holy Land was clearly far more convincing than that of the Ashkenazim. Some of them were already settled in the Holy Land, and many others were living relatively near it. Most of them spoke Arabic. They were already an integral part of Middle Eastern culture. A sudden influx of Sephardim into the Holy Land would not be nearly so dramatic or noticeable as a sudden influx of Ashkenazim from Europe, strangers from a different culture, speaking different languages – especially Yiddish - and from a completely different social background. This is why the Ashkenazim concentrated on creating a need amongst the Sephardim for a Jewish Homeland by arousing Arab feelings against them. Once the need for the Homeland was established [1917 Balfour Declaration], and then the Homeland itself was established, it was much easier for the Ashkenazim to enter the Holy Land hiding under the 'Jewish' umbrella: They call themselves Jews, they behave like Jews, so they must be Jews - even though in fact they were, and are, not real Tribe of Israel Jews. End of the Excerpt.

## **Some Hadiths on "The Signs Before The Last Day":**

*Note: The sequence of these events is known only to Allah (SWT).*

... Zaynab bint Jahsh said, The Prophet (sallallahu alayhe wa sallam) got up from his sleep; his face was flushed and he said, There is no god but Allah. Woe to the Arabs, for a great evil which is nearly approaching them. **Today a gap has been made in the wall of Gog and Magog like this (Sufyan illustrated this by forming the number of 90 or 100 with his fingers).** Someone asked, Shall we be destroyed even though there are righteous people among us? The Prophet said, Yes, if evil increases. (Bukhari).

Abu Hurairah (radiallahu anhu) said, The Prophet said, TIME WILL PASS RAPIDLY, knowledge will decrease, miserliness will become widespread in peoples hearts, afflictions will appear, and THERE WILL BE MUCH HARJ. The people asked, O Messenger of Allah, what is Harj? He said, **KILLING, KILLING!** (Bukhari).

"The Prophet (sallallahu alayhe wa sallam) said, 'I fear for you in other matters besides the Dajjal... The DAJJAL will be a young man, with short, curly hair, and one eye floating. I would liken him to 'Abd al-Uzza ibn Qatan. Whoever amongst you lives to see him should recite the opening Ayat of Surat al-Kahf. HE WILL APPEAR ON THE WAY BETWEEN SYRIA AND IRAQ, and will create disaster left and right. O servants of Allah, adhere to the Path of Truth...' "... At that point, Allah will send the MESSIAH, SON OF MARY, and he will descend to the white minaret in the east of Damascus, wearing two garments dyed with saffron, placing his hands on the wings of two angels. When he lowers his head, beads of perspiration will fall from it, and when he raises his head, beads like pearls will scatter from it. Every Kafir who smells his fragrance will die, and his breath will reach as far as he can see. HE WILL SEARCH FOR THE DAJJAL until he finds him at the gate of LUDD (the biblical LYDDA, now known as LOD in Israel), where he will kill him..." "...Then Allah will send GOG and MAGOG, and they will swarm down from every slope. The first of them will pass by the Lake of Tiberias (in Palestine), and will drink some of its WATER; the last of them will pass by it and say, "THERE USED TO BE WATER HERE. "Jesus, the Prophet of Allah, and his Companions will be besieged until a bull's head will be dearer to them than one hundred dinars are to you nowadays.

"Abu Hurairah reported that the Prophet (sallallahu alayhe wa sallam) said, "...GOG and MAGOG WILL FIRE THEIR ARROWS INTO THE SKY, AND THEY WILL FALL BACK TO EARTH WITH SOMETHING LIKE BLOOD ON THEM. Gog and Magog will say, 'WE HAVE DEFEATED THE PEOPLE OF EARTH, AND OVERCOME THE PEOPLE OF HEAVEN. Then Allah will send a kind of worm in the napes of their necks, and they will be killed by it'..."

Abu Hurairah said, The Prophet said, The HOUR will not come until the following events have come to pass: two large groups will fight the another, and there will be many casualties; they will both be following the same religious teaching. Nearly THIRTY DAJJALS will appear, each of them falsely claiming to be a Messenger from Allah. Knowledge will disappear, earthquakes will increase, time will pass quickly, afflictions will appear, and HARJ (ie KILLING) will increase. Wealth will increase, so that a wealthy man will worry lest no-one accept his Zakat, and when he offers it to anyone, that

person will say, I am not in need of it. People will compete in constructing high buildings. When a man passes by someones grave, he will say, Would that I were in his place! The sun will rise from the west; when it rises and the people see it, they will believe, but, [No good will it do to a soul to believe in them then, if it believed not before nor earned righteousness through its faith ...(Al-Anam 6:158)].

Dhu Mukhammar said, "The Prophet (pbuh) said, 'You will make a peace-treaty with the Romans, and together you will invade an enemy beyond Rome. You will be victorious and take much booty. Then you will camp in a hilly pasture; one of the Roman men will come and raise a cross and say "Victory to the Cross", so one of the Muslims will come and kill him. Then the ROMANS WILL BREAK THE TREATY, and there will be a battle. They will GATHER AN ARMY AGAINST YOU AND COME AGAINST YOU WITH EIGHTY BANNERS, EACH BANNER FOLLOWED BY 10,000 MEN.' " (Ahmad, Abu Dawud, Ibn Majah.)

Thawban (RA) said that the Messenger of Allah (sallallahu 'alaihi wa sallam) said, "TWO GROUPS of my umma Allah has protected from the hellfire: A GROUP THAT WILL CONQUER INDIA AND A GROUP THAT WILL BE WITH 'ISA B. MARYAM - 'alaihimas- salat was-salam." Reported Ahmad, an-Nisa'i, and at-Tabarani.

Na'im b. Hammad in al-Fitan reports that Abu Huraira (RA) said that the Messenger of Allah (sallallahu 'alaihi wa sallam) mentioned India and said, "A GROUP OF YOU WILL CONQUER INDIA, ALLAH WILL OPEN FOR THEM [INDIA] UNTIL THEY COME WITH ITS KINGS CHAINED - Allah having forgiven their sins - **WHEN THEY RETURN BACK [FROM INDIA], THEY WILL FIND IBN MARYAM IN SYRIA.**"

---

## 99 Names of Allah:

In the Name of Allah, the Compassionate, the Merciful		
ASMÂ ALLÂH UL HUSNÂ		
<p>Prophet (Sallallahu Alaihi Wasallam) referred to when he said: "Allaah has ninety-nine names, one hundred less one; whoever memorizes them will enter Paradise." Narrated by al-Bukhaari (2736) and Muslim (2677).</p> <p>"The most beautiful names belong to God: so call on Him by them;..." (7:180)</p> <p>"He is Allah, the Creator, the Originator, The Fashioner, to Him belong the most beautiful names: whatever is in the heavens and on earth, do declare His praises and glory. And He is the Exalted in Might, The Wise. (Quran 59:24)</p>		
Name/Transliteration	Translation	Some selected relevant verses from the Qur'an
<b>ALLÂH</b>	<u>Allâh</u>	<a href="#">(1:1)</a> <a href="#">(3:18)</a> <a href="#">(5:109)</a> <a href="#">(6:124)</a> <a href="#">(7:180)</a> <a href="#">(8:40)</a> <a href="#">(16:91)</a> <a href="#">(20:8)</a> <a href="#">(57:5)</a> <a href="#">(65:3)</a> <a href="#">(74:56)</a> <a href="#">(85:20)</a>
<b>AR-RAHMÂN</b>	<u>The Most Compassionate, The Beneficent The Gracious</u>	<a href="#">(1:3)</a> <a href="#">(17:110)</a> <a href="#">(19:58)</a> <a href="#">(21:112)</a> <a href="#">(27:30)</a> <a href="#">(36:52)</a> <a href="#">(50:33)</a> <a href="#">(55:1)</a> <a href="#">(59:22)</a> <a href="#">(78:38)</a>
<b>AR-RAHÎM</b>	<u>The Merciful</u>	<a href="#">(2:163)</a> <a href="#">(3:31)</a> <a href="#">(4:100)</a> <a href="#">(5:3)</a> <a href="#">(5:98)</a> <a href="#">(11:41)</a> <a href="#">(12:53)</a> <a href="#">(12:64)</a> <a href="#">(26:9)</a> <a href="#">(30:5)</a> <a href="#">(36:58)</a>
<b>AL-MALIK</b>	<u>The King</u>	<a href="#">(20:114)</a> <a href="#">(23:116)</a> <a href="#">(59:23)</a> <a href="#">(62:1)</a> <a href="#">(114:2)</a>
<b>AL-QUDDÛS</b>	<u>The Most Holy</u>	<a href="#">(59:23)</a> <a href="#">(62:1)</a>
<b>AS-SALÂM</b>	<u>The All-Peaceful, The Bestower of peace</u>	<a href="#">(59:23)</a>
<b>AL-MU'MIN</b>	<u>The Granter of security</u>	<a href="#">(59:23)</a>
<b>AL-MUHAYMIN</b>	<u>The Protector</u>	<a href="#">(59:23)</a>
<b>AL-'AZÎZ</b>	<u>The Mighty</u>	<a href="#">(3:6)</a> <a href="#">(4:158)</a> <a href="#">(9:40)</a> <a href="#">(9:71)</a> <a href="#">(48:7)</a> <a href="#">(59:23)</a> <a href="#">(61:1)</a>
<b>AL-JABBÂR</b>	<u>The Compeller</u>	<a href="#">(59:23)</a>
<b>AL-MUTAKABBIR</b>	<u>Supreme in Greatness, The Majestic</u>	<a href="#">(59:23)</a>
<b>AL-KHÂLIQ</b>	<u>The Creator</u>	<a href="#">(6:102)</a> <a href="#">(13:16)</a> <a href="#">(39:62)</a> <a href="#">(40:62)</a> <a href="#">(59:24)</a>
<b>AL-BÂRI'</b>	<u>The Maker</u>	<a href="#">(59:24)</a>
<b>AL-MUSAWWIR</b>	<u>The Bestower of form, The Shaper</u>	<a href="#">(59:24)</a>
<b>AL-GAFFÂR</b>	<u>The Forgiver</u>	<a href="#">(20:82)</a> <a href="#">(38:66)</a> <a href="#">(39:5)</a> <a href="#">(40:42)</a> <a href="#">(71:10)</a>
<b>AL-QAHHÂR</b>	<u>The Subduer</u>	<a href="#">(13:16)</a> <a href="#">(14:48)</a> <a href="#">(38:65)</a> <a href="#">(39:4)</a> <a href="#">(40:16)</a>
<b>AL-WAHHÂB</b>	<u>The Bestower</u>	<a href="#">(3:8)</a> <a href="#">(38:9)</a> <a href="#">(38:35)</a>

***Bismillahir Rahmanir Rahim***

<a href="#">AR-RAZZÂQ</a>	<a href="#">The Provider</a>	<a href="#">(51:58)</a>
<a href="#">AL-FATTÂH</a>	<a href="#">The Opener, The Judge</a>	<a href="#">(34:26)</a>
<a href="#">AL-'ALÎM</a>	<a href="#">The All-Knowing</a>	<a href="#">(2:158) (3:92) (4:35) (24:41) (33:40) (35:38) (57:6)</a>
<a href="#">AL-QÂBID</a>	<a href="#">The Withholder</a>	<a href="#">(2:245)</a>
<a href="#">AL-BÂSIT</a>	<a href="#">The Expander</a>	<a href="#">(2:245)</a>
<a href="#">AL-KHÂFID</a>	<a href="#">The Abaser</a>	-
<a href="#">AR-RÂFI'</a>	<a href="#">The Exalter</a>	-
<a href="#">AL-MU'IZZ</a>	<a href="#">The Bestower of honour</a>	<a href="#">(3:26)</a>
<a href="#">AL-MUDHILL</a>	<a href="#">The Humiliator</a>	<a href="#">(3:26)</a>
<a href="#">AS-SAMÎ'</a>	<a href="#">The All-Hearing</a>	<a href="#">(2:127) (2:137) (2:256) (8:17) (49:1)</a>
<a href="#">AL-BASÎR</a>	<a href="#">The All-Seeing</a>	<a href="#">(4:58) (17:1) (42:11) (42:27) (57:4) (67:19)</a>
<a href="#">AL-HAKAM</a>	<a href="#">The Judge</a>	<a href="#">(22:69)</a>
<a href="#">AL-'ADL</a>	<a href="#">The Just, The Equitable</a>	-
<a href="#">AL-LATÎF</a>	<a href="#">The Gentle, The Knower of subtleties</a>	<a href="#">(6:103) (22:63) (31:16) (33:34) (67:14)</a>
<a href="#">AL-KHABÎR</a>	<a href="#">The All-Aware</a>	<a href="#">(6:18) (17:30) (49:13) (59:18) (63:11)</a>
<a href="#">AL-HALÎM</a>	<a href="#">The Forbearing</a>	<a href="#">(2:225) (2:235) (17:44) (22:59) (35:41)</a>
<a href="#">AL-'AZÎM</a>	<a href="#">The Incomparably Great</a>	<a href="#">(2:255) (42:4) (56:96)</a>
<a href="#">AL-GAFÛR</a>	<a href="#">The Forgiving</a>	<a href="#">(2:173) (8:69) (16:110) (41:32) (60:7)</a>
<a href="#">ASH-SHAKÛR</a>	<a href="#">The Appreciative</a>	<a href="#">(35:30) (35:34) (42:23) (64:17)</a>
<a href="#">AL-'ALIYY</a>	<a href="#">The Most High</a>	<a href="#">(2:255) (4:34) (31:30) (42:4) (42:51)</a>
<a href="#">AL-KABÎR</a>	<a href="#">The Most Great</a>	<a href="#">(13:9) (22:62) (31:30) (34:23) (40:12)</a>
<a href="#">AL-HAFÎZ</a>	<a href="#">The Preserver</a>	<a href="#">(11:57) (34:21) (42:6)</a>
<a href="#">AL-MUGHÎTH</a>	<a href="#">The Sustainer</a>	-
<a href="#">AL-HASÎB</a>	<a href="#">The Reckoner</a>	<a href="#">(4:6) (4:86) (33:39)</a>
<a href="#">AL-JALÎL</a>	<a href="#">The Majestic, The Revered, The Sublime</a>	-
<a href="#">AL-KARÎM</a>	<a href="#">The Generous</a>	<a href="#">(27:40) (82:6)</a>
<a href="#">AR-RAQÎB</a>	<a href="#">The Watchful</a>	<a href="#">(4:1) (5:117)</a>
<a href="#">AL-MUJÎB</a>	<a href="#">The Responsive</a>	<a href="#">(11:61)</a>
<a href="#">AL-WÂSÎ'</a>	<a href="#">The All-Encompassing, The All-Embracing</a>	<a href="#">(2:115) (2:261) (2:268) (3:73) (5:54)</a>

***Bismillahir Rahmanir Rahim***

<a href="#">AL-HAKÎM</a>	The Wise	<a href="#">(2:129)</a> <a href="#">(2:260)</a> <a href="#">(31:27)</a> <a href="#">(46:2)</a> <a href="#">(57:1)</a> <a href="#">(66:2)</a>
<a href="#">AL-WADÛD</a>	The Loving One	<a href="#">(11:90)</a> <a href="#">(85:14)</a>
<a href="#">AL-MAJÎD</a>	The Most Glorious	<a href="#">(11:73)</a>
<a href="#">AL-BÂ'ITH</a>	The Resurrector	<a href="#">(22:7)</a> page 35
<a href="#">ASH-SHAHÎD</a>	The Witness	<a href="#">(4:79)</a> <a href="#">(4:166)</a> <a href="#">(22:17)</a> <a href="#">(41:53)</a> <a href="#">(48:28)</a>
<a href="#">AL-HAQQ</a>	The Truth	<a href="#">(6:62)</a> <a href="#">(22:6)</a> <a href="#">(23:116)</a> <a href="#">(31:30)</a>
<a href="#">AL-WAKÎL</a>	The Ultimate Trustee, The Disposer of Affairs	<a href="#">(3:173)</a> <a href="#">(4:171)</a> <a href="#">(28:28)</a> <a href="#">(33:3)</a> <a href="#">(73:9)</a>
<a href="#">AL-QAWIYY</a>	The Most Strong	<a href="#">(22:40)</a> <a href="#">(22:74)</a> <a href="#">(42:19)</a> <a href="#">(57:25)</a> <a href="#">(58:21)</a>
<a href="#">AL-MATÎN</a>	The Firm One, The Authoritative	<a href="#">(51:58)</a>
<a href="#">AL-WALIYY</a>	The Protector	<a href="#">(3:68)</a> <a href="#">(4:45)</a> <a href="#">(7:196)</a> <a href="#">(42:28)</a> <a href="#">(45:19)</a>
<a href="#">AL-HAMÎD</a>	The All-Praised, The Praiseworthy	<a href="#">(14:1)</a> <a href="#">(14:8)</a> <a href="#">(31:12)</a> <a href="#">(31:26)</a> <a href="#">(41:42)</a>
<a href="#">AL-MUHSÎ</a>	The Reckoner	-
<a href="#">AL-MUBDI'</a>	The Originator	<a href="#">(10:4)</a> <a href="#">(10:34)</a> <a href="#">(27:64)</a> <a href="#">(29:19)</a> <a href="#">(85:13)</a>
<a href="#">AL-MU'ÎD</a>	The Restorer to life	<a href="#">(10:4)</a> <a href="#">(10:34)</a> <a href="#">(27:64)</a> <a href="#">(29:19)</a> <a href="#">(85:13)</a>
<a href="#">AL-MUHYÎ</a>	The Giver of life	<a href="#">(3:156)</a> <a href="#">(7:158)</a> <a href="#">(15:23)</a> <a href="#">(30:50)</a> <a href="#">(57:2)</a>
<a href="#">AL-MUMÎT</a>	The Causer of death	<a href="#">(3:156)</a> <a href="#">(7:158)</a> <a href="#">(15:23)</a> <a href="#">(57:2)</a>
<a href="#">AL-HAYY</a>	The Ever-Living	<a href="#">(2:255)</a> <a href="#">(3:2)</a> <a href="#">(20:111)</a> <a href="#">(25:58)</a> <a href="#">(40:65)</a>
<a href="#">AL-QAYYÛM</a>	The Self-Existing by Whom all subsist	<a href="#">(2:255)</a> <a href="#">(3:2)</a> <a href="#">(20:111)</a>
<a href="#">AL-WÂJID</a>	The Self-Sufficient, The All-Perceiving	-
<a href="#">AL-MÂJID</a>	The Glorified	-
<a href="#">AL-WÂHID</a>	The One	<a href="#">(2:163)</a> <a href="#">(5:73)</a> <a href="#">(9:31)</a> <a href="#">(18:110)</a> <a href="#">(37:4)</a>
<a href="#">AS-SAMAD</a>	The Eternally Besought	<a href="#">(112:2)</a>
<a href="#">AL-QÂDIR</a>	The Omnipotent, The Able	<a href="#">(6:65)</a> <a href="#">(36:81)</a> <a href="#">(46:33)</a> <a href="#">(75:40)</a> <a href="#">(86:8)</a>
<a href="#">AL-MUQTADIR</a>	The Powerful	<a href="#">(18:45)</a> <a href="#">(54:42)</a> <a href="#">(54:55)</a>
<a href="#">AL-MUQADDIM</a>	The Expediter	-
<a href="#">AL- MU'AKHKHIR</a>	The Delayer	<a href="#">(71:4)</a>
<a href="#">AL-AWWAL</a>	The First	<a href="#">(57:3)</a>
<a href="#">AL-ÂKHIR</a>	The Last	<a href="#">(57:3)</a>
<a href="#">AZ-ZÂHIR</a>	The Manifest	<a href="#">(57:3)</a>

***Bismillahir Rahmanir Rahim***

<a href="#">AL-BÂTIN</a>	<a href="#">The Hidden</a>	(57:3)
<a href="#">AL-WÂLÎ</a>	<a href="#">The Governor, The Protector</a>	-
<a href="#">AL-MUTA'ÂLÎ</a>	<a href="#">The Most Exalted</a>	(13:9)
<a href="#">AL-BARR</a>	<a href="#">The Benign, The Source of All- Goodness</a>	(52:28)
<a href="#">AT-TAWWÂB</a>	<a href="#">The Granter and Acceptor of repentance</a>	(2:37) (2:128) (4:64) (49:12) (110:3)
<a href="#">AL- MUNTAQIM</a>	<a href="#">The Lord of Retribution, The Avenger</a>	(32:22) (43:41) (44:16)
<a href="#">AL-'AFUWW</a>	<a href="#">The Pardoner</a>	(4:99) (4:149) (22:60)
<a href="#">AR-RA'ÛF</a>	<a href="#">The Most Kind, The Clement</a>	(3:30) (9:117) (57:9) (59:10)
<a href="#">MÂLIK-UL-MULK</a>	<a href="#">Owner of the Kingdom</a>	(3:26)
<a href="#">DHUL JALÂL WAL IKRÂM</a>	<a href="#">Possessor of Majesty and Honour</a>	(55:27) (55:78)
<a href="#">AL-MUQSIT</a>	<a href="#">The Just, The Equitable</a>	(3:18)
<a href="#">AL-JÂME'</a>	<a href="#">The Gatherer</a>	(3:9)
<a href="#">AL-GHANIYY</a>	<a href="#">The All-Sufficient</a>	(2:263) (3:97) (39:7) (47:38) (57:24)
<a href="#">AL-MUGHNÎ</a>	<a href="#">The Enricher</a>	(9:28)
<a href="#">AL-MÂNI'</a>	<a href="#">The Preventer of harm</a>	-
<a href="#">AD-DÂRR</a>	<a href="#">The Afflicter</a>	-
<a href="#">AN-NÂFI'</a>	<a href="#">The Benefiter</a>	-
<a href="#">AN-NÛR</a>	<a href="#">The Light</a>	(24:35)
<a href="#">AL-HÂDÎ</a>	<a href="#">The Guide</a>	(25:31)
<a href="#">AL-BADÎ'</a>	<a href="#">The Originator</a>	(2:117) (6:101)
<a href="#">AL-BÂQÎ</a>	<a href="#">The Everlasting</a>	(55:27)
<a href="#">AL-WÂRITH</a>	<a href="#">The Ultimate Inheritor</a>	(15:23)
<a href="#">AR-RASHÎD</a>	<a href="#">The Guide</a>	-
<a href="#">AS-SABÛR</a>	<a href="#">The Patient One</a>	-

## **Prophet Muhammad (Sallallahu Alaihi Wasallam)'s Last Sermon:**

After praising, and thanking God, he (Sallallahu Alaihi Wasallam) said: "O People, listen well to my words, for I do not know whether, after this year, I shall ever be amongst you again. Therefore listen to what I am saying to you very carefully and TAKE THESE WORDS TO THOSE WHO COULD NOT BE PRESENT HERE TODAY.

O People, just as you regard this month, this day, this city as Sacred, so regard the life and property of every Muslim as a sacred trust. Return the goods entrusted to you to their rightful owners. Treat others justly so that no one would be unjust to you. Remember that you will indeed meet your LORD, and that HE will indeed reckon your deeds. God has forbidden you to take usury (*riba*), therefore all *riba* obligation shall henceforth be waived. Your capital, however, is yours to keep. You will neither inflict nor suffer inequity. God has judged that there shall be no *riba* and that all the *riba* due to `Abbas ibn `Abd al Muttalib shall henceforth be waived.

Every right arising out of homicide in pre-Islamic days is henceforth waived and the first such right that I waive is that arising from the murder of Rabi`ah ibn al Harith ibn `Abd al Muttalib.

O Men, the Unbelievers indulge in tampering with the calendar in order to make permissible that which God forbade, and to forbid that which God has made permissible. With God the months are twelve in number. Four of them are sacred, three of these are successive and one occurs singly between the months of Jumada and Sha`ban. Beware of the devil, for the safety of your religion. He has lost all hope that he will ever be able to lead you astray in big things, so beware of following him in small things.

O People, it is true that you have certain rights over your women, but they also have rights over you. Remember that you have taken them as your wives only under God's trust and with His permission. If they abide by your right then to them belongs the right to be fed and clothed in kindness. Treat your women well and be kind to them, for they are your partners and committed helpers. It is your right and they do not make friends with anyone of whom you do not approve, as well as never to be unchaste...

O People, listen to me in earnest, worship God (The One Creator of the Universe), perform your five daily prayers (*Salah*), fast during the month of Ramadan, and give your financial obligation (*zakah*) of your wealth. Perform Hajj if you can afford to.

All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over a black nor a black has any superiority over white except by piety and good action. Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood. Nothing shall be legitimate

***Bismillahir Rahmanir Rahim***

to a Muslim which belongs to a fellow Muslim unless it was given freely and willingly. Do not, therefore, do injustice to yourselves.

Remember, one day you will appear before God (The Creator) and you will answer for your deeds. So beware, do not stray from the path of righteousness after I am gone.

O People, NO PROPHET OR MESSENGER WILL COME AFTER ME AND NO NEW FAITH WILL BE BORN. Reason well, therefore, O People, and understand words which I convey to you. I am leaving you with the Book of God (the QUR'AN\*) and my SUNNAH (the life style and the behavioural mode of the Prophet), if you follow them you will never go astray.

All those who listen to me shall pass on my words to others and those to others again; and may the last ones understand my words better than those who listen to me directly. Be my witness O God, that I have conveyed your message to your people.